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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world." Matt. 24:14. "STRETCHING FORWARD."—Philpp. 3:13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4:14.

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...EDITORIAL...

"Stretching Forward"

THE old year has gone. It is time to forget "the things which are behind." It is time to stretch forward to "the things which are before." It is time for the Forward Movement to begin.

By way of indicating the MESSENGER's desire to cooperate with the Church Boards in the program which they have adopted, and with the further purpose of keeping constantly in our minds the ideals they have set before us, we have placed in the motto space, near the top of this page, several Scripture texts which seem particularly appropriate to the Forward Movement program.

The words which occupy the central position are from the same great apostle and the same letter, as it happens, as were those which have stood there heretofore. They express most admirably and tersely the practical import of the new movement. They do not define it but they do tell us exactly what each of us must do to make the movement a success.

On either side are words which summarize the objectives of the movement. They define the nature of "the things which are before," to which we must stretch forward, for they well state the sum and substance of that "goal" to which Paul himself, even in his old age, was still "stretching forward."

The passage on the left is taken from that memorable address which Jesus delivered to his disciples on the slopes of Olivet, when the cross was already casting its shadows over him. It states concisely the task of world evangelism with which Jesus formally charged these disciples a few week later, and which will ever remain the first and foremost task of the church of Christ, until it be accomplished.

The passage on the right is taken from that wonderful sentence in which Paul sets out the one final function of all the varied agencies in the church,—the culture of the soul into complete Christlikeness. This is the ultimate purpose of evangelization. This is what the church is charged to do with all who heed its proclamation of the Gospel.

The one text embodies that part of the Forward Movement program with which the Mission Board is primarily concerned. The other deals with religious education, the chief interest of the Sunday-school and Educational Boards. Yet sharp distinctions here are impossible and inadvisable. The two texts together comprehend the business of all the Boards not only, but of the whole machinery of the church.

How long these texts shall stand as our motto, we can not say. But we agree to remove them, at least as soon as the ends expressed by them are reached.

Perhaps you would like to hurry matters up a little. The way is open. Stretch forward.

Doing Honor to the Fathers

ONE way of honoring the memory of the great and good men of past ages is to build monuments of stone and write beautiful inscriptions on them. And recite their achievements in books and speeches. Another way is to emulate their virtues. The former method need not be disparaged altogether, but most people will agree that the second is the better. And when the first is used, if it is to be anything more than hollow pretense, it must be supplemented by the second.

Such trite observations as these will, of course, pass without question. But there is still a point involved which is worthy of at least a passing notice. Granted that we wish to honor the fathers by the second and better method, how shall we go about it? What does it mean to emulate their virtues?

There are two answers to this question. One is, to do what the fathers did. The other is, to do what they would do if they were in our place. The first answer is right, in part. The second is altogether right.

If the fathers were alive today,—we mean those faithful ones whose good example we desire to follow,—they would do many things exactly as they did them years ago. And many things they would do differently. For they would be just as loyal and conscientious in carrying out the fundamental principles of their faith now as they were then. This would require them to take account of the many changed conditions in which they would find themselves. We know they would do this because this is just what they did in their own time. This unswerving loyalty to Gospel principles would make their present methods and activities, in some respects unlike, in some respects the same as, their former ones. Wherever their practice would vary from that of the past, it would be because loyalty to the principle required it.

True loyalty to the fathers and emulation of their virtues is not the same as doing everything they did and nothing else. It is putting the same spirit into our work that they put into theirs. It is being as useful to our age as they were to theirs. It is facing the problems of our time with the same courage and devotion to the truth that enabled them to meet their problems successfully.

Let us do honor to the fathers by making as much progress in bringing the real Gospel of Jesus into the hearts and lives of our fellow-men, as our fathers themselves did.

A Good Exercise in Spiritual Culture

STRETCHING is good exercise. Sometimes it hurts a little, but this is seldom just cause for alarm. It probably means nothing more than the tearing down of dead tissue. As soon as the new tissue has had time to grow, you will be stronger and healthier than before.

Perhaps that disinclination to stretch forward in your church activities is due to a like reason. Lazy Christians get their spiritual systems all clogged up with dead tissue. Working this off may be a trifle painful, but the new life which follows is so much more vigorous and satisfying that it is worth the cost.

For an exercise in spiritual culture there is nothing better than "stretching forward."

Teaching Gospel Truth by Contrast

IN the New Testament many striking contrasts are used in teaching the important truths of the Gospel. Jesus used a number of them, and Paul, in his Epistles, also uses very many. These contrasts put the truth in such a light that no one can mistake their meaning.

One among the strongest, used by our Savior in his teaching, grew out of an experience in the temple. There he saw the wealthy men cast their gold and silver into the treasury box. As it rattled and jingled into the box, it might have been heard all over the temple. While this was going on, a poor widow approached the box. She was rather poorly dressed, as may readily be inferred. She did have two mites in her hand, and these she cast into the treasury and walked away. She may have had fears that her small gift,—two-fifths of one cent,—would not be readily found among the gold and silver. If we had had the choice of the wealth thrown in, we doubtless would have taken the gold and the silver, and left the mites. But God's arithmetic, as to real values, is different from ours. Jesus saw it all and, calling his disciples unto him, he drew the contrast between the givers. He said: "Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12: 43-44).

What an important lesson this contrast teaches, and how plain it all is! Who can misunderstand it? Try your best and you can put no other meaning into it than Jesus placed in it. The poor widow gave until she felt it, for she gave all her living. It is said that some give after feeling around for the smallest coin among their abundance. That kind of giving does not count in the sight of God.

A good brother was soliciting money for a worthy cause. He approached a wealthy brother and solicited him for help. He answered: "Well, brother, I suppose I must give my mite." The good brother at once replied: "Don't do that; we do not need all you have,—even all your living."

In that wonderful and most beautiful love chapter, 1 Cor. 13, the apostle uses a half dozen of the most striking contrasts to be found in all his writings. They are drawn between love and other important gifts. He says: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing" (1 Cor. 13: 1-3).

Look at each of these most remarkable contrasts! Study them carefully, and note how, in the rest of the chapter, Paul defines the characteristics of love.

As Drummond says, he passes the word through the prism of the Holy Ghost and gives us its elements. You may have the oratorical ability of a Demosthenes or a Cicero, and have, in addition, the silver tongue of an angel, and without love your words become as a

sounding brass or a tinkling cymbal,—only a hollow, empty sound.

You may have the gift of prophecy,—even the ability to foretell future events,—but if you lack love, the gift does not count in Christian character. In addition to prophecy you may have all faith, so that you could remove mountains, and yet, if you lack love, your faith is an empty shell. It has often been said: "Only believe, and you shall be saved," but you must have the love of God shed abroad in your heart and soul, if faith is to count. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thyself," if your faith is to count.

You may have all knowledge, and understand all mysteries; you may have finished the common and high school courses, taken a degree in college and university; you may have B. A., M. A., Ph. D., D. D. and LL. D. attached to your name, but if you do not have love, you are nothing. Without this one great Christian essential, your degrees are but the thin, empty air of mere fame.

And then you may,—having the wealth of the world as a Carnegie, a Rockefeller or a Rothschild,—sell all you have and give it to feed the poor and starving, but it will profit you nothing unless you are prompted by love. And then, to reach the highest possible sacrifice, you may give your body to be burned, but if you do not possess love, it profiteth you nothing. The false prophets on Mount Carmel, in their contest with Elijah, cut themselves with knives until their gashes made their altar and sacrifice red with their life-blood. Some may even have died from their self-inflicted wounds. Yet all this profited them nothing.

The important lesson of love is here taught in a most forceful way. It places love at the very height of Christian character. The chapter closes by placing love above faith and hope. All three abide, but the greatest is love. We must have the love of God in our hearts, and also have love for humanity and for our fellows in Christ. Jesus says: "A new commandment I give unto you, That ye love one another."

D. L. M.

Is It Ever Right to Do Wrong?

Is it ever right to do wrong? Shall we do evil that good may come? Does the end sanctify the means? If the cause is righteous, are we at liberty to do whatever is necessary for the attainment of it? Do two wrongs ever make a right? Is a lie ever justifiable?

These are questions which people have asked from time immemorial, but they are ever new. Multitudes are asking them now,—not in this abstract form, but in practical affairs of everyday life, especially in crisis times.

If the attainment of a righteous cause justifies the use of unrighteous means, then, certainly, they should be used in the highest of all causes. If it is ever right to do wrong, then it certainly would be for the purpose of accomplishing the highest possible end.

So the Mohammedans reason, and they propagate their faith by the sword, and the poisoned cup and the massacre of the "infidels" follow. So, also, reasoned the Jesuits, justifying murder, intrigue, deceit, and even adultery.

And certainly the progress and conservation of the Kingdom of God is the highest of all ends. It is the greatest of all causes,—the most sacred, the most holy, the most fruitful of good to mankind, and to the glory of God.

Certainly, then, if the end ever sanctified the means, then men are justified in using any means necessary for the progress of the church, and the high cause of Jesus Christ.

Then we must admit that the Mohammedans and Jesuits are right.

But, in all Christian circles, such sophistry has long ago been utterly repudiated. Public sentiment would not even for a moment, endure or justify any such procedure among evangelical Christians today.

In the realms of private life, politics, even in business success, such principles are still in use, and men justify every kind of evil because of the outcome which they claim to be seeking.

But certainly, when men stop to think, they can not long hold such beliefs. The very raising of the question, in the title of this article, "Is It Ever Right to Do Wrong?" shows at once the self-contradiction of such a philosophy. The Apostle Paul himself repudiated such a charge, brought against himself, as the basest of slander. The conscience of every Christian man revolts against it, whatever self-interest may plead. Wherever men have proceeded on this philosophy, sooner or later, the foundations have been dissolved underneath, and their cause or seeming progress has come to ruin.

Our Master himself said that all lies, for example, are from Satan, that he is the father of lies. If, then, we use a lie to help in a righteous cause, we are, in effect, pleading that we must have the devil's help in accomplishing God's purpose. And, just as Satan is at the root of all lies, *so he is the source of all evil.* Consequently, whenever we plead that "we must do evil that good may come," we are confessing that we must make a compromise with the devil, for the sake of accomplishing a righteous purpose, or promoting a righteous cause. The philosophy is utterly self-contradictory, and untenable, when one tries to think it out from any logical or ethical point of view.

Even the popular phrase, "Of two evils, choose the least," involves a sophistry and self-contradiction. If the things are, in reality, evil, we can not,—we dare not,—choose them. What we really mean is, that of two seeming evils, choose the one which will mean the least of self-sacrifice. We do not mean that it is *intrinsically* evil, but that it involves a larger personal sacrifice.

It is a false basis, at any rate, upon which to make any decision, for we are never allowed by God to come into any place where we must choose evil in order to do good. "For God is faithful, who will not suffer us to be tempted above that we are able to bear, but will with every temptation, make also the way of escape, that we may be able to bear it." The thing to do is not to weigh the two evils which confront us, but to pray and search for *"the way of escape"* which God has himself provided in every case of trial, and every testing time.

If we choose evil, we make an alliance with the evil one. If we throw ourselves into the hands of God, and obtain his help, then we shall triumph on a real and lasting basis.

There was a period in Jacob's life when he felt that he must do crooked work for the sake of attaining his end. He and his mother basely deceived and cheated Esau, in order to obtain the blessing of the birthright, which had been promised by God; but both of them suffered severely for this trickery and deceitfulness. In God's own good time, had they cast themselves on the mercy and love and faithfulness of God, he would have manifested the proper way of bringing about the promised blessings.

There came, however, later, a period in the life of Jacob when he was soundly converted,—after the angel of God had wrestled with him all through the night, and Jacob said he would not let him go until he had obtained the blessing. Then, at the cost of physical defect for the rest of his life, he paid the price and obtained the blessing from God. From this time on he was no longer the trickster, the schemer, the supplanter, but obtained his blessings by throwing himself on the mercy, the love, and the will of God, in simple faith and implicit trust. He was willing to bide God's time. And now he was able to obtain his blessings through the will and working of God, and not through human scheming. It was in token of this that his name was changed from "schemer" to "prince," for a prince he had power with God and therefore power with men.

So it is ever. The world does not long honor men who do evil that good may come,—who make a compromise with evil and sin in order to escape persecution. The names which posterity delights to honor, are the names of men who stood upon eternal principles of right, and standing out, if need be, against the public opinion and common understanding of their age. So it will ever be. They are the men of profound vision, with a wider horizon of truth. They are the men who rest in the goodness and providence of God. They are the men who will do right though the heavens fall.

This does not mean any petty narrowness. This means the larger vision, because a man takes his stand upon eternal truth. It does not mean any base fanaticism. It does often involve a misunderstanding by our fellows, who have the narrower vision, who have less stalwart hearts, who are moral cowards, who are afraid to do the good which they know is right.

"Be not overcome of evil, but overcome evil with good." "Blessed is he that overcometh." "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." "The eyes of the Lord run to and fro throughout the whole earth, seeking to show himself strong in behalf of those whose heart is perfect toward him."

A. C. W.

Meeting of the General Mission Board

[For this excellent summary of the Board's deliberations at its meeting held Dec. 18 and 19, we are indebted to the kindness of the Secretary, Bro. J. H. B. Williams.—Ed.]

At this time of the year there is always a great amount of business to be considered and the recent session proved no exception to the rule. Among the more important items which would be of general interest, we might mention the following as being the basis of a good share of the Board's work at this meeting:

Since the August meeting, the Board has had a committee investigate the advisability of employing a home mission secretary. This committee made a report and the Board has decided to employ a secretary whose special business it will be to look after the mission interests of the home base. In order to outline his work, the committee was continued, to make a full report at the April Board meeting.

The General Mission Board, during the last few months, has been making a study of the relation which it would sustain to the missions of other churches, now operating in South China, in case a pastor were sent to that territory. The Board at this meeting appointed a special committee to seek for a pastor for the South China field.

Owing to the difficulties connected with the assignment of our special supports in our foreign fields, and the difficulties which our missionaries find, in reporting on the work of such persons as the native workers and orphans, the Board granted both India and China the privilege of trying out, in one station in each field, a plan by which they will offer to our people shares in the support of a mission, in place of the assignments of native workers. The assignment method often proves disappointing to our people, because of the difficulty in securing reports from their workers, and also because of workers frequently changing on the field.

Furloughs were granted Brother and Sister J. M. Blough, Bro. J. I. Kaylor and Sister Olive Widdowson. The Board very keenly feels the loss of Sister Nora Lichty, who has recently been called home, and expressed its sympathy to Brother Lichty in his sad loss.

A number of petitions were laid before the Board, to provide funds for building operations in China. The workers there are laying the foundation for a very strong work in years to come. Because of the rates of exchange being so excessive in China, our Board, some time ago, asked the workers to defer all building operations, as much so as possible, for the present time. In view of this request, and in the hope that the rate of exchange will be more satisfactory later on, $10,000 was set apart to cover the most urgent items asked for by China. The remainder of the budget was referred to the April meeting for further consideration. Of special interest is the fact that China asked for $3,500 for the purchase of mission property at Shou Yang, China which amount the Board understands it granted in the above appropriation. This station has long been occupied by the English Baptist people, but they were very willing to sell the property to us at a reasonable figure and since it lies contiguous to our territory, and its occupation would be most advantageous for our work, the China mission

desires to purchase this property and to open a third station in connection with our China work. China was authorized to organize a building committee, to take care of the many intricate problems connected with building operations in that land.

Furloughs for Dr. Brubaker and family, Ernest Vaniman and family, and Sister Emma Horning, were granted for 1920.

Our missionaries desire to participate in the educational work in the capital of their province, Tai Yuan Fu. Our Board asked them to investigate further the possibilities connected with this, and to report to us at a later meeting.

Considerable time was consumed in the discussion of the Board's Five-year Forward Movement, which is to commence with Jan. 1 of this year and to terminate with Jan. 1, 1924. Many matters were discussed in connection with this, announcement regarding which will be made in due time. Possibly, as a portion of this work, and to give it prestige, it is planned that our church endeavor to raise $150,000 as a special offering at Winona Lake, at our coming Annual Conference. To do this, we sincerely trust that the entire Brotherhood is willing to coöperate in the fullest manner possible.

A number of assignments were made for the foreign field, and it is hoped that a larger number will present their applications for appointment at the April meeting. Truly, our fields are in such a condition at this time, especially in India, that workers must be found if we desire to conserve the efforts which have been put forth by our missionaries through their self-sacrificing labors in the past.

A full report was given of the visit of the Secretary to the Southland, and considerable discussion took place with regard to how our Board may best help our brethren in the southern part of the country. The question is still open for further study, and it is hoped that from this there may come forth some very tangible plans, whereby we can assist in prosecuting mission work in that territory.

Because of the rapidly-changing conditions, the Board feels the necessity of the revision of a number of our tracts; also the wisdom and value of securing other tracts, written in the spirit of service, and in harmony with the spirit of our times. The Tract Examining Committee is being requested to coöperate in securing such literature.

The General Sunday School Board presented a letter to the Mission Board, in which they pledged their fullest coöperation in missionary activities. This letter was much appreciated, and we feel sure that the Sunday School Board, by their help and influence upon our young people and children, can render a splendid service in behalf of missions.

A few improvements were authorized in the Publishing House building, among these being the preparation of a room in our library where visiting students, and others, desiring to read, may find a suitable place.

Some years ago the Board acquired property at Denver, Colo., known as the Denver Colored Home. At this meeting a deed was signed, whereby the property is satisfactorily disposed of. Other deeds were executed, conveying properties owned by the Board which have been sold,—the proceeds of the same to be used for endowment or direct mission work. A loan of $1,100 was made to assist in the erection of one churchhouse. A number of appropriations were made for State Districts, to help them in their mission work.

The question of music for the Church of the Brethren was referred to the General Mission Board at the Wichita Conference, and this question is being carefully studied with a view of supplying our Brotherhood with suitable music for its various requirements.

Other matters of a more or less general character

CONTRIBUTORS' FORUM

Truth Never Dies

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years,
Though made the butt of ridicule and jest,
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

It answers not, it does not take offense,
But with a mighty silence bides its time,
As some great cliff that braves the elements
And lifts through all the storm its head sublime.
It ever stands, uplifted by the wise,
And never dies.

As rests the Sphinx amid Egyptian sands,
As looms on high the snowy peak and crest,
As firm as rock-ribbed, stern Gibraltar stands
So truth, unwearied, waits the era blest,
When men shall turn to it with great surprise;
Truth never dies.

—Selected.

Eclipsing Christ

BY EZRA FLORY

PAUL knew from bitter experience that he could not be justified before God through trying to keep the law. It was that consciousness that made him trust in Christ all the more fully. This was also the experience of Luther, of John Wesley, of Charles Spurgeon and of others who c later times.

Paul says that he preached t in the wisdom of words, lest th be made void." Another ti righteousness is through law nought." He would not make When we read of the pleadin it be possible, let this cup pass that the significance of Jesus alone, dare not be eclipsed.

Faith does not ignore wor give them their true and natu sions of the Christian life are life. Our much praying, our can never form the basis for God. One may attend to al New Testament, as a ground disappointed. Salvation is pr alone. What we do is an e divinely-appointed means of ceptance of the initiative gra tion. When we begin to rest in order to merit God's favor entirely different system tha ourselves under obligations w factorily meet. Holiness unt are the fruit of faith in Chri our peace. Listen to Paul c you, that, if ye receive circun you nothing. . . . Ye ar ye who would be justified by from grace. . . . For in cumcision availeth anything, faith working through love."

Chicago, Ill.

The Forward Movement in Edu

By D. W. Kurtz

Chairman of the General Educational Board

THE EDUCATIONAL BOARD has set a goal toward which we ask the church to work with respect to Christian Education in our colleges. The goal that has been set is the minimum,—the very least that is necessary to meet our needs. The more I study the goal, the more I am convinced that it is too low, that it must be interpreted as a minimum, and that we should go as far beyond this "one mile" to the "second mile" as possible.

The Forward Movement means a united effort on the part of the whole church to make progress; it is an effort to do those specific things that must be done in order to meet the needs of the church and the cause of the Kingdom. If we do not make progress, we are guilty of neglect, of burying our talents, and loss and ruin will inevitably result. Growth is the first law of life, and if we do not grow we shall die. Our colleges are under the oversight of the church, and they are largely owned and controlled by the church, but they must grow to meet the new needs of the church and humanity.

The world must be made over, and no problem is settled until it is settled right. No problem is settled right unless it is settled in accordance with God's will. Hence the world must be Christianized. The work of missions and the Sunday-school depends ultimately upon the Christian college for trained leadership. The Christian college is *absolutely essential* to the missionary enterprise, and the spreading of the Kingdom of God, at home or abroad. There must be a forward movement in the colleges to make a for-

the church will fail. At pre students in the colleges and United States are in State in for religious leadership is im the religious education of the the church college. The ch the church college is able to

The Educational Board ha for a five-year program. Thi

1. Thirty-five hundred stude of whom are pursuing regular c
2. $300,000 raised anually, for
3. Ninety per cent of our s form of regular Bible Study.
4. Twenty per cent of our s life of definite Christian Servic
5. Fifty per cent of our colleg lives to the ministry or mission

Let us examine each of moment.

The first item is: "Thirty-f rolled," would require an inc our present attendance. But thousand Brethren, or childre attending State schools and c nations. Then there are a go to school at all, that shou aided where necessary,—to a church. "At least 60% p courses,"—this would mean a the present college enrollme actly three times as many in t

The second point is: "$300,000 raised annually for five years for endowment." We have ten institutions. That means an average of $30,000 for each institution per year for five years, or an average of $150,000 added to the present endowment of each college. There is not a single college president but will admit that this is very low,—the absolute minimum for efficiency five years hence, and this should be greatly "oversubscribed." The law demands a minimum of $200,000 endowment for a standard college. A few of our colleges have reached this minimum. But this does not spell "efficiency" five years hence, with the world to be Christianized, and a Christian democracy to be created. Until our colleges have reached this minimum, they are not colleges at all. The church must be dead if she is satisfied with this minimum. We must be efficient, and grow to meet the growing needs of the church and the world.

The third point is: "Ninety per cent of the students engaged in regular Bible Study." There are always some "special" students of music or business, etc., who can not be induced to take Bible courses. It is already an almost universal custom of our colleges not to grant a diploma in either the academy or college department without some Bible Study. This is commendable. We wish to urge an increase in this direction. We believe that the church college, that gets its money from the church people, has no right to exist unless religious education is the primary motive of the college. Bible Study is essential for culture, for religion and for democracy. All the regular students should study the Bible in classes for credit. This does not refer to the group studies under the auspices of the Y. M. C. A. and the Y. W. C. A. These associations are doing a great work. But the goal referred to has in mind the required work for graduation.

The fourth point is: "Twenty per cent of the students looking toward a life of definite Christian service." This has reference to that large number of Sunday-school teachers and officers that are needed, to the social settlement workers, Red Cross, etc., that are in every sense in Christian service, but not all of whom are in the class of ministers and missionaries. This, again, is too low, especially if nothing more would be meant than the old type of Sunday-school teacher that met his class on Sunday, but never thought of them through the week. We must raise up an army of laymen who are, first of all, Christians, who willingly dedicate their lives to Christian service of a high order. The church college must give these people the vision and training for the various fields of opportunity that are open everywhere.

The fifth point is: "Fifty per cent of our college graduates dedicating their lives to the ministry or mission work." Of course there have been many classes in the past that have done better than this. There have been classes where every member has either been a minister, a missionary, or the wife of a minister. Where graduating classes are small, this often happens. The past record of the Brethren colleges is most excellent. An investigation, a few years ago, showed that 45% of all the graduates of Brethren colleges are either in the work of the ministry or on the mission field. But the experience of other schools shows that a very small per cent enter this field of service. In some institutions less than 2% of the graduates enter the ministry. Our contention is that the church school must furnish the ministers and missionaries for the future, and it is not too much to ask, upon a larger enrollment, that 50% of the graduates, who will constitute about one-third of one per cent of the church, should give their lives wholly to the cause of the church. If the church college does not furnish these leaders, they will not be forthcoming, and the cause of Christ will suffer.

The goal that has been set for the forward movement during the next five years is necessary and possible. It can be done if the whole church wants it done. Much more can be done and ought to be done. These are the least possible to make us efficient for the task laid upon us by our Lord. Will we be faithful?

McPherson, Kans.

Christ's Wisdom in Answering Questions

BY I. J. ROSENBERGER

CHRIST constantly met with inquirers, some of whom were sincere, while others were insincere. At times they sought to tempt Jesus, or to catch him in his words.

PROPOSITION I.—*Christ answered all sincere seekers definitely and with care.* Matt. 19 records the circumstance of a young ruler who came to Jesus, inquiring the way of eternal life. The evidences were that he was sincere, because: (1) His haste,—"came running." (2) His meekness,—"he kneeled to him." (3) "Jesus beholding him loved him." Jesus quietly quoted the commandments, for they in faith *then*, as now, are the means of salvation, "for Christ is the author of salvation to all them that obey him." But this young man, like many today, yet doubted his religion; hence, he further inquires: "*What lack I yet?*" He found out that he had not made sufficient distribution of his goods to the poor. Christ gave this seeker the needed information.

PROPOSITION II.—*Christ answered all insincere* querists with an evasive answer, or led them to answer their own query. In Luke 13 we have one inquiring: "*Lord, are there few that be saved?*" The question was irrelevant and insincere. And Jesus passes him by with this needed information: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." This was an evasive answer and bore marks of reproof. Luke 10 records the circumstance of a certain lawyer who came to Jesus, seeking the way of eternal life. As he came, tempting Jesus, he was insincere. Jesus quietly had him to answer his own question by quoting the law. To this Jesus replied: "*Thou hast answered right. This do, and thou shalt live.*" This was followed by a second question: "*Who is my neighbor?*" Jesus answers by relating the circumstance of a man who was robbed and injured on the road from Jerusalem to Jericho. A priest came that way and then a Levite, but they each "passed by on the other side." But a Samaritan came that way and administered to his needs. Now, says Jesus, "Who was neighbor to him that fell among thieves?" The lawyer answered: "*He that shewed him mercy.*" Jesus replied: "*Go, and do thou likewise.*" Hence this lawyer, being insincere, met with defeat by being quietly led to answer his *own* question. On this Solomon once says: "Answer a fool according to his folly."

PROPOSITION III.—*Christ, in explaining or teaching a doctrine, did it so clearly that he left no grounds for misunderstanding or division of sentiment.* The lawyer, referred to in the foregoing, had no trouble to understand Christ as the means of eternal life, after he had quoted the Scriptures to which Christ referred. And the matter, as to who was his neighbor, he had equally clear after Christ had explained it to him. Any child in the fourth grade of common school could have safely answered Christ's questions. And I take pleasure in reciting the facts that Christ's teaching, relating to faith and practice, were all that plain,—so much so that we are all to speak the same thing. We are represented as being framed, builded, joined and knit together, without divisions. Christ's body is a corporate entity, and as such can not be divided. When Christ came to Peter with a basin and towel, Peter made some inquiry. To this Christ replied: "What I do thou knowest not now, but thou shalt know hereafter." After Christ had given them the example of the service desired, telling them *what*, and showing them *how*, there were no grounds left for a misunderstanding, and there are no grounds for a misunderstanding now. I venture the statement that every minister in the land, with myself, understands that Christ, in the communion service, washed his disciples' feet, and ate a meal with the twelve. After that he gave them his body and blood, in the symbols of the loaf and fruit of the vine. These were given after supper. While they can not help but understand alike what Christ said and did, they do not believe the record, hence dismiss it at pleasure, and do otherwise. The ancient priests were to make fringes upon the borders of their garments, and upon those fringes was to be a ribbon of blue. On this point there could be no misunderstanding. Under the Gospel we are forbidden to wear gold. There can be no misunderstanding in this clear prohibition. Many, however, baptized by trine immersion, wear gold,—not because they can not understand the Scriptural teaching, but because they don't believe the Divine Record. Hence those who wear gold,—however trivial it may seem to them under the wayward teaching received,—inevitably stand as violators of the Divine Statute. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Greenville, Ohio.

"Mere-Worm" Christians

BY GALEN B. ROYER

You have met and talked with them. In their public prayers, they who thus exercise have about the same series of expressions each time, and usually designate themselves, and every one about them, as "mere worms of the dust," and their lives, in too many instances, are in perfect accord with their characterization. The description is not poetical with them, but in contrast with their privileges is all too real. They live on the husks of Christianity and never bite deep enough to get a mouthful of golden grain. They may not be prodigal sons in a far country, but they are as far from intimate fellowship with the Father as if they were not in their Father's house at all. They dwell on the formal and external, look pious after their ideals of outward righteousness, and find fault with those who have a feast of good things at the Gracious Hand of the same Father. They insist that worship must be "at Jerusalem," but do not realize that it "MUST be in spirit and in truth."

They are always dwelling on their sins, cares and difficulties. Once, a long time ago, they went to the cross with their guilt, and had a most joyous forgiveness. They *saw* into the Kingdom of heaven (John 3: 3), but they have long since lapsed, and their eyes, thoughts, and all, are centered upon their wretched self. They never rise above their troubles, trials and shortcomings any more.

Now this is not the way the Lord would have Christians live. He meant for us to be "meek and inherit the earth" (Matt. 5: 5), but he did not mean that we should think or call ourselves "mere worms." We might have been justly characterized as such before we put on Christ Jesus, but we, who have been "buried with Christ in baptism" (Rom. 6: 4), are not expected to remain in our former condition even in our own estimation. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Christians are called "sons and daughters," "priests," and such other noble, glorified terms.

In our new life we have no more right to think meanly of ourselves than we would be able to think thus of our Lord. Can the "Elder Brother" be pleased when the adopted sons and daughters think of themselves as "mere worms"? Never!

Nature teaches us better than this. After the long winter,—the very symbol of death,—has passed, nature puts forth her bursting bud and unfolding leaf. All nature takes on the delicate and pleasing hue of fresh new green. Delighted and buoyed up, we exclaim: "New life." The caterpillar goes forth in its groveling estate as a "mere worm." Who enjoys looking at it? One day, however, from that chrysalis comes a butterfly, with wings large, bright and beautiful! Spreading them, it soars off towards heaven,—the very expression of liberty and joy! This, too, is the *new life*. What stranger and more unnatural thing could happen than that the butterfly should crawl along as its former self, the "mere worm," did!

The privilege of rising to things above is not only freely given to each one, but we are urged to live in the upper currents of God's love and goodness. "If [or perhaps more accurately, *since*] then ye were raised together with Christ, seek the things which are above" (Col. 3: 1). Christ's death set us free from the bondage and slavery of sin, and the responsibility

is all the more upon us, since "risen," that we "seek those things which are above."

A sacred writer says: "Man's ways are not God's ways," and that may account for the former constantly putting things backwards, from the way the Father would have them. Had man written, he would have said: "Seek the things that are above, so that we may rise with Christ." Man places obedience first and reward last, while the largeness of the All-Father heart places blessing and reward first, and obedience to follow because of it. What joyous obedience it is, that is the outgrowth of gratitude for salvation freely given!

Hence it is not by *seeking* heavenly things that we attain to the risen life. By "reckoning ourselves to be dead indeed unto sin, but alive unto God" (Rom. 6: 11), we place ourselves, through faith, on the right side of the cross, and free from the power of sin and corruption. Thereby we walk in the newness of life.

Why did Christ die? Did he endure the cross and despise the shame, in order that we might grovel on earth as "mere worms,"—full of the corruption of hidden sin, and with hearts foul and evil? Is it intended that we should fix our hearts and fill our lives with the pleasures and gains of this world, seeking its riches and glories, ease and comforts? Did our Lord deprive himself of home, fill his life with hardship, toil and suffering that we might forget all these, and struggle for wealth as so many do who live and act like "mere worms"? Did Christ die as a malefactor "despised and rejected of men" (Isa. 53: 3), to teach us to hold a good name among men, to dally and compromise with sin, with greed, with gain, with power, so that we might hold position and distinction?

What a disappointed Savior he must be when he beholds those who outwardly died unto sin through baptism, still clinging to earth's tinsel and trash, fearing the censure of men, and compromising, in every way, their convictions concerning eternal things, neglecting the "infinitely weightier realities of eternity, and souls, and God"! At any rate, how really disappointed the Father has a right to be over these "bere-worm" Christians, these so-called followers of his who never show the power of the resurrection in their lives! Men of the world launch some new business enterprise. They put a lot of money into it because they expect good returns. What is their keen disappointment if the returns should not come!

The Heavenly Father, nearly two thousand years ago, launched a great salvation scheme for the world, and put all the capital of heaven (John 3: 16) into it. He thrust forth from heaven its greatest Treasure to redeem sinful man.

> "I gave my life for thee,
> What hast thou given to me?"

What return of love are we giving the Father for his investment in our salvation? "Mere-worm" Christians surely are not giving anything in return, for they are not walking in "newness of life." They fail to have "fellowship with God" (1 John 1: 3, 7), victory over sin (Rom. 6: 17), and joy in service, and until these are found, the Savior is not, can not be satisfied with the travail of his soul on Calvary (Isa. 53: 11).

Ah, my brother and sister, as long as we cling to earth, chained to its temptations, and fouled with sin's bondage and filth, burdened and weighed down by its anxieties, cares and fears, perhaps laboring in all outward appearances for the Master, but finding none of the joys of success in his Name, we may be sure we are still in the worm stage, rather than in the butterfly life. How much better it would be, were we who live on the resurrection side of the cross, to know that the

This victorious new life should bear its constant message in our lives as

> "In Christ I touch the hand of God,
> From his pure height reached down,
> By blessed ways before untrod,
> To lift us to our crown;
> Victory that only perfect is
> Through loving sacrifice, like his."
>
> —Lucy Larcom.

Huntingdon, Pa.

Conquered by Kindness

2 Kings 6: 8-23

BY JAMES M. MOORE

In all the history of the north ten tribes of Israel, from the division of the Kingdom to the carrying away into captivity by Assyria, not one righteous king is mentioned. This fact is disappointing.

Occasionally, however, there was a king who responded to right sufficiently to open the way for God in a measure to manifest his power. Meager though these responses were, still through them we have received some most important lessons. It is impossible for us to conceive what a glorious history might have been Israel's had her rulers given God a chance to perform all his desire.

Syria's Invasion

It was likely under the reign of Jehoram, though his name is not mentioned in direct connection with the narrative. Syria was a nation to the northeast, which for years had been a constant menace to the north ten tribes.

At this time they were waging war against Israel, and time after time had laid their plans to trap and capture Israel's king. In each case they had failed, and their leader was convinced that somewhere was one who was acting as a spy for the enemy.

He called a council of his men, and demanded the identity of the traitor. In explanation he was told of the work of Elisha, the prophet, who was informing the king of Israel of the very words spoken in secret. This so enraged the Syrian king that he determined to take the prophet at any cost.

Led into a Trap

Elisha was in Dothan, and in the morning, when his servant arose, he saw a host of Syrian horses and chariots about the city. In his extremity he exclaimed: "Alas, my master! how shall we do?"

At the prayer of the prophet the servant's eyes were opened, and he saw the mountain full of the horses and chariots of God, ready to protect. Another prayer by the prophet, and the soldiers were smitten with blindness.

Elisha promised to lead the army to the man they were seeking. They were in pursuit of the king of Israel, and hence were led to the capital city of Samaria.

The prophet was working in close touch with Jehovah, and prayed that the men he had led might now be permitted to see. Their eyes were opened, and they found themselves in the very presence of the king of Israel, but absolutely at his mercy.

Coals of Fire

It was the opportunity for Israel's king, and in his impatient haste and intense zeal he broke forth: "My father, shall I smite them? shall I smite them?" Scarcely could he restrain himself until he received the reply.

The prophet, however, forbade violence, and called attention to the fact that captives taken in battle would not be killed. "Set bread and water before them," were the instructions, "that they may eat and drink, and go to their master."

Years before, the wise proverb writer had given

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A Modern Ex

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has been often told of a Qua
a small settlement in Cincinna
came into contact with them.

War broke out between t
men, and all fled to the fort
Friend and his family. Their
and put into practice their p
all men. They did not even
weapons. Though ridiculed
firm in their purpose. In ear
all to God, and in turn expe
ance of security.

The Indians came through
and destroying. They appro
like fashion, but were met b
outstretched hands, greeted
manner. They entered the
arms. Finding none, they
They were fed, and treated w

Immediately they retired to
selves in a ring and held a
arose from the circle, and
feather in his hand. This
the others signifying their
peared.

Many times in those da
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knew it was the house of a
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Other instances even mo
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nations, rulers and all, coul
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Lanark, Ill.

What M

BY QUINCY

For some years past we
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upon to readjust their polici
into reconstructive channels

That time has now come
broken down, thrones have
pires have crumbled, emper
abdicated. Disorganization
have been the leading featu
ties. The spirit of unrest
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has been thrown into a cha
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there been such serious co
in the affairs of men.

It has not only affected
world, but its influence is
ganizations of the church,
the morale of the members

THE ROUND TABLE

Good-bye, Old Year

BY MYRA WELCH

Good-bye, Old Year! You've brought us naught but sorrow.
Naught but sorrow? Ah, when you were old,
Athwart the darkened page, there fell
A dash of joy,—a gleam of gold,—
And nations yet unborn will hold
You in remembrance for that hour.

But, oh, the countless prayers that have been offered,
The countless alms that have been proffered,
The countless graves that hide the dead,
The countless tears that have been shed,
And cannon's roar and shot and shell,
And all the dark despair of hell
With pain and grief, and many a withered flower,
Are buried in your heart,—farewell!

When you were young we greeted you with joy and laughter,
But yet there hung a shadow o'er our mirth.
Perhaps you knew the hotter fires that flamed soon after
Were being kindled at your birth.
Perhaps you knew that hate and rage
So soon would mar the fair white page.—
Ah, well, good-bye, Old Year, to you,
We'll turn our faces toward the new.

Good-bye! Of all the years, you've been the longest,
If time be reckoned by our suffering and tears,
But with the tolling of the bells
That marks your death, a joyous clangor tells
Another year is born, and music swells upon the breeze.
He brings a cheerful, smiling face;
Upon his brow no shadow lies,
No trace of sadness in his eyes.
He brings the dawn of peace, a promise for the morrow,
That brings to us a sweet release
From all our doubts and fears and sorrow.

Old Year, no need to blush in shame,
It may be your were not to blame
That all the woe and all the tears
And all the hate and greed of years,
Should culminate within your breast.
It may be . . . it was . . . for the best.
God knows, and future years will tell,
But now we gladly say, Farewell,
Old Year, to you,
And turn our faces toward the new.

La Verne, Cal.

"Whom Seek Ye?"

BY S. S. W. HAMMERS

THERE was something about this question that terrified men. When Christ saw the men looking around among the olive trees for some one, he said to them: "Whom seek ye?" They answered: "We seek Jesus of Nazareth." He replied: "I am he." There was something about his reply that terrified them, for they trembled and fell to the ground.

Those hands that had wrought so many wonderful miracles, those hands that had often been raised to bless the disciples, were bound. It was then that Peter drew his sword, and cut off the ear of the high priest's servant. Jesus compassionately healed the wound at once. He would not let the man suffer. Christ did not come to earth to destroy life. He came to save fallen man. The Son of God was crucified at the hands of his rebellious creatures. He came to his own, and his own received him not. They chose a murderer, and crucified the Son of God. Thereby Satan became the god of this age (2 Cor. 4: 4).

What do the people of this twentieth century think? "Whom seek ye?" Are we not, like Judas,—more willing to sell Jesus than to serve him? Judas went to the Sanhedrin and to the chief priests, saying unto them: "What will ye give me? . . . And they covenanted with him for thirty pieces of silver." We hear Christian men and women say today: "That was a small amount." But how many, just now, are selling Christ for much less than Judas? There are millions of men and women today, professing to be followers of Christ, who are selling him for a little pleasure at the card table, at dances, at shows, theaters, secret societies, clubs, baseball games, moving picture shows, or other worldly and popular amusements.

Now, brethren, let us know nothing but Christ Jesus. Let the world see that we seek only him. Let us face this tremendous crisis of the twentieth century with a decision to walk in the steps of those who followed our Lord by the way of the Cross.

Having forsaken the world and entered another Kingdom, our concern should be for its purity and its development. We have a great task before us, to deal with the sin that is creeping into the church. We must teach and exhort and give loving admonitions. At times, reproof should be resorted to, and sometimes righteous indignation must be shown. Note the bold attitude of Jesus in the temple. Let us so live that the world can see whom we seek!

Gettysburg, Pa.

My Inheritance

BY JAMES A. OSTERWISE

I THINK we all know what an inheritance is. An inheritance is something that is left to us by some one. In this life we may inherit a great many things. Some people inherit weak and feeble bodies; some, impaired minds; some, bad habits; some, criminal traits. On the other hand, some inherit an inclination to do and be good.

Very much depends on the person who left us our inheritance. For example, look at Cain, who seemed to have inherited and fostered the worst traits of his parents, and slew his brother. Or look at Samuel, who had a good mother, and note his noble life. We could find many more, but time and space do not permit.

Then, too, very much depends on how we use our inheritance. We all know how the prodigal son, in Luke 15: 11, misused his inheritance. Very often this is the case, even today.

Abraham inherited land. Solomon inherited the throne. You and I can inherit the Kingdom prepared for us, if we come to God, the Father, and become his sons (Matt. 25: 34).

If we follow in the footsteps of our Elder Brother, Jesus, we shall inherit eternal life (Matt. 19: 29). Jesus said he was going to prepare a home for all who would love and serve him, a home of wondrous beauty, too grand for finite mind to picture,—a home where there is no sickness, no pain, no tears, no sighing, no death or parting, and where a good-bye is never known, but where all is peace and joy,—not for a little while, as here below, but lasting throughout eternity. God said, through John, that the home above is one of light, where we will have no need of sun, moon, or stars; neither any other light, for Jesus is the Light of it. There will be no night there. This is the inheritance left me by my Heavenly Father.

In conclusion, let me ask you to share this inheritance with me. Today, if you hear his voice, harden not your heart. Jesus says: "Come unto me and I will give you rest. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Greensburg, Pa.

Thinking Seriously

BY J. C. FLORA

GREAT battles have been fought in Europe. Great battles have been fought in the bosoms of mothers who have given their sons. Great battles are to be fought around the Peace Table. And still greater battles are being fought behind closed doors, as men and women everywhere are analyzing their own hearts in relation to the problems of life. One striking result of the war has been that men are thinking seriously. Serious thought means well-directed effort.

In pre-war times many were spending their years as a tale that is told. At present we are counting the cost. We are reading the signs of the times. We are taking life seriously. Selfishness and personal aggrandizement are being minimized. We are seeing great opportunities for service. We begin to see the Christian religion in its right perspective. The brotherhood of man is being translated into new terms. The great doctrines of the Atonement, the Resurrection and the Second Coming of Christ have been given new meaning.

"As a man thinketh in his heart so is he," may be said of nations as well as of individuals. Grave thinking comes as a result of being called upon to make the big sacrifice. This old World has been trembling beneath the sacrifice of life and blood. During the reconstruction she must tremble beneath the great sacrifice of national ambition on the one hand, and the feeding of a hungry world on the other. The task and responsibility, just ahead of us, will demand just as great sacrifice as during the war. The winning of the world for democracy and Jesus Christ means a great sacrifice for years to come. Keep the great need before you. The need can only be met by sacrifice. The people of the world will only make the sacrifice as they think seriously of the realities of life. The greatest battles are not fought on the battle-field. The greatest victories are not won in the open, but behind closed doors, in our moments of meditation and prayer, the greatest battles are fought. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue and if there be any praise, think on these things" (Philpp. 4: 8).

Johnstown, Pa.

God Himself Our Ground for Gratitude

BY RALPH G. RARICK

WE have recently observed what Dr. James M. Ludlow calls "our annual time for saying grace at the table of eternal goodness," or Thanksgiving Day. The people throughout the land were, according to custom, invited by our President, in his Thanksgiving Proclamation, "to cease upon that day from their ordinary occupations and in their several homes and places of worship to render thanks to God."

The writer does not, for a moment, question that almost everybody made that day for themselves at least a bit extraordinary. But his writing, under the above caption, is prompted by the certain knowledge that some there are among us who, because outward circumstances have brought on adversity, have been and are still sincerely soliloquizing: "Where, poor soul of mine, is your ground for gratitude?"

Many of us have not been nonplussed for a lack of conscious reasons for thanksgiving. Nay verily! If there has arisen a puzzling situation with us, it is, rather, in wonderment that our year's journey could be of such smooth traveling, and why we should be made the recipients of such a grand total of highly abounding favors. We have had plenty to eat; our tables are laden. There is meat in the larder and grain in the granary. We have had sufficient to wear, and of our substance there was some to spare. The family circle has remained unbroken, and there is no perceptible languor because of sickness. Thanks be to God!

Albeit, great as the afore-named blessings are, and as much as they ought to augment our thanksgiving, they are much dependent, nevertheless, on exterior conditions, and they constitute not the rock bottom reason for gratitude. If they did, then our writing would necessarily be without much encouragement for those of our comrades in life, whose traveling is rugged and who are poor in physical comforts. As it is, triumphant gratitude stretches like a glorious rainbow over the empty meal barrel, the bare table and the desolate home. Aye, it arches the vacant chair and the fresh mound in the white-capped city of the dead.

In the realm of the invisible, it is fastened steadfast and sure on the ever-living and ever-loving God himself.

In a certain home, overseas, the mother was left alone, save for the presence of her little daughter. The husband and two sons had been snatched from her by the call of arms. At the outset, though, she resolved to be of good courage, and in the spirit of other mothers in her land she clothed herself, hoping that all would go well and that those she cherished would some day return. She would "keep the home fires burning."

But one day, soon afterward, as this mother searched most carefully, almost breathlessly, the bulletin board of casualties, she found sad news concerning a loved one. Tears flooded her eyes at the moment, and not until the surgings within had somewhat subsided, could she be sure. Yes, it was her son,—her first-born,—sacrificed! For him she mourned, and as truly as did David for Absalom, though not for as long. The thought came to her aid that other mothers, many of them, were passing through this same valley of sorrow and sacrifice. She would be brave!

But a second time she passed into the valley. Again a son was numbered with the dead. Her passage through this second affliction was fraught with more difficulty, and she succeeded only partially in regaining her sorely-taxed fortitude.

But all energies broke down at last, beneath the weight of a third bereavement. That which she feared had come upon her. The news that her loving husband, the mate of her own heart, had also given his life, completely overwhelmed her. No more would he write letters, nor would he ever return home. It left her broken-hearted. What had she to live for, or to be grateful for now? With such feelings of wretchedness breaking in upon her life, she sank and sobbed despairingly.

Then it was that her little daughter, in childish sympathy, drew near, put her arms around her mother's neck, and gently asked: "Mama, is God dead?" Ah, that artless question was as if an angel had spoken to her. It was as cheering to her grief-stricken soul as the sun's rays to one coming out of a dark room. "No, child," she replied, between ebbing sobs, "God is not dead. Your mama had forgotten that." A little child was leading, and when the mother looked beyond her just reasons for sorrow, she experienced a regenerated gratitude, founded on the Loving Almighty, in whom "we live, and move, and have our being."

So may we learn, dear Lord, that, in the midst of whatever may befall us, we do not consider ourselves in a class exempt from thanksgiving or thanksliving. May we understand that, while some of us have fewer items to be thankful for than others, there is always, for all of us, the abiding basic reason for gratitude,—that of thyself!

South Bend, Ind.

National or International

BY A. V. SAGER

ABRAHAM was the father of a great and virile nation. God does not will that the descendants of a man of such marvelous moral and spiritual caliber should sink into oblivion in a decade. They are the salt of the earth. They do not only preserve, but they construct,—they build. They are the force that makes for righteousness and purity. It was this blood that flowed through the veins of the kings, seers and prophets of Israel, and culminated in that greatest of all prophets,—Jesus of Nazareth. On the hills and in the valleys of Mesopotamia the seed was sown that was to germinate, grow, blossom and ripen, and, eventually, spread over all the earth. Abraham had the elements of an executive, a diplomat and prophet combined, the full stature of a king without a kingdom, a sojourner among a strange people, but respected and honored because of his open-hearted frankness, his unselfish devotion to right and square dealing.

Witness the mutual agreement between him and Abimelech,—a sort of reciprocity, international or interracial in a straight business transaction. We have no evidence that the covenant was ever infringed upon or broken by either. Then, too, his kind but firm regard for the rights of others, his generosity in the division of life. There were no get-rich-quick schemes, no profiteering, no monopolizing to take advantage of the common people. Notably there are two forces that operate to disturb the national and international equilibrium,—physical and economic. The latter is the most dangerous because it is the most insidious, the most treacherous. It works under cover. It reaches out its thousand tentacles. It enslaves, crushes and mangles. It brooks no opposition. The world is its field. We talk glibly about military despotism; but the so-called business autocrat is more to be feared because he holds in his hand the instrument that can make for peace or create war. It is, however, generally held up under the camouflage of national prosperity.

There is a persistent pleading, from some sources, for a more national solidarity. Is it a repetition of the Bismarck dream for a more united Germany, so we can dominate the physical and economic policies of the world? One of the principal causes of the late war was the mad and insane national spirit that had been woven into the woof and warp of Germany's social and political life. Egotism and self-aggrandizement had so distorted her mind that she considered herself invincible before all the world. Now she lies torn and bleeding,—a sad spectacle and a lesson for us,—afflicted with racial and national vanity.

A certain critic says that Mr. Roosevelt's analogy is not correct when he puts the internationalist on a level with a "man who loves all other women as much as he does his wife." He says that "one may change his country as he does his city without shame." He gives this definition: "An internationalist is one who, while he loves his country, perceives that above all nations is humanity." And again: "The internationalist must have a higher sense of honor than the mere nationalist, and not encourage any gain for his country which means injustice or injury to the world."

Fairfax, Va.

Standards

BY EARL L. FLORA

AMONG the different standards and regulations, set up by our Government, none are of quite so much interest to the farmers of northern Minnesota, as those governing the grading of potatoes. There are two tests which they must pass before being classed as "U. S. standard grade number one." First the potatoes must pass over a screen of the required mesh, to insure being of the specified size. Then they must be free from scab, cuts and other defects. Only five per cent may be defective in number one grade. Many farmers are losing much of their crop this season because it can not stand the test.

As we watch the sorter at work, separating the number one grade from the culls, we are reminded of another standard, long established, which concerns every kind and condition of the human race. When King Immanuel was here on earth, he set up a standard very similar to that by which the potatoes are tested. He expects us to reach a certain size in Christian growth and development. When the potatoes are screened, they use a different mesh for those of different growth,—one for long, slender varieties, another for the round. This is just Christ's plan, as outlined in the parable of the talents. Each must meet the test according to his individual powers. He knows what our strength is, and though we may deceive ourselves and our fellow-men by saying: "I can't," we can not deceive him. We must use the powers and talents he gives us, and he will select the screen on which to test us.

But how about the scabby and defective ones? Christ's standard is more rigid than that of our Government. They allow five per cent of defects. He the undersized, scabby, sinsick, a less life and, by his regenerating to one that is pure, noble and us

How about it, unconverted sou test as grade number one? Has its scabs on you? The blood of it whiter than the snow. Has fork left scars or open cuts on y of Christ can heal them and t being. Like the rejected potat formed into a new life, whose yond human comprehension.

How about it, professing Chr over the screen? Can you stan judgment? Can you meet the grade number one?

Tenstrike, Minn.

THE QUIET

Suggestions for the Weekly Devo Prayerful, Private M

What the Wonderful Bo

Psa. 119:

For Week Beginning Ja

1. Introductory Thoughts.—(1) treasure house of God's truth. (2 the spiritual vision essential to God will give vision in answer

2. Read the Bible Regularly.— tion of the Sacred Word, it sh Merely to read favorite portions exclusion of other parts, is a h whole Divine Volume is inspir going plan should be read regula even to read the Bible thus is no to become intimately and experi the One whom the Scriptures Jesus who died for our redemp

3. The Bible Is Food for Our truth, be the Christian's daily bre in size and strength,—must have it, so the Christian must feed ple Moreover, he must come to the Christian who does not find G taste, should ascertain the cause

4. A Tonic for the Christian.— one to become a reader of the that term. If you are weak, strong. If you are ignorant, th in the truth. If you are assailed the Bible will dispel them as t melt away before the sun in his to know more about Christ, in w ures of wisdom and knowledge, to seek for such wisdom. Is one of sore trials? Here you in the full assurance of faith, earth has begun for you. "Ma alone, but by every word tha mouth of God."

5. The Key to Bible Knowledg we can not attain to the under by study or intellectual researc is to begin by prayer, entreatin of his great mercy, the true ur There is no other interpreter o has said: "They shall all be t nothing from your own labors, f ing. Trust solely in God an Spirit. Believe this with all y ingly.

6. Why the Bible Is Often No the Book of books is too ofte testifying to our evident indiff tents, is seen in the fact that w in the ephemeral literature of tables with papers and magaz the latest books of the day, thou for Bible study. The remedy i to read the Bible, and let the d scraps of time.

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JANUARY 5

Sunday-school Lesson. Pharaoh Oppresses Israel.—Ex. 1: 1-14; 2: 1-25.

Christian Workers' Meeting. Our Watchword for the New Year.—Matt. 1: 23b.

GAINS FOR THE KINGDOM

One was recently baptized in the Brick church, Va.

Two were recently baptized in the White Oak church, Ohio.

One has been baptized in the West Goshen church, Ind., since the last report.

Fifteen confessed Christ in the Eversole church, Ohio,—Bro. R. N. Leatherman, of Cincinnati, evangelist.

Thirty-three confessed Christ in the church at Canton, Ill.—Bro. J. Edwin Jarboe, of Chicago, evangelist.

One confessed Christ in the Wakarusa church, Ind.,—Bro. John Appleman, of Nappanee, same State, evangelist.

Four confessed Christ in the Beech Grove church, Ind.,—Bro. Wm. L. Hatcher, of Rossville, same State, evangelist.

Nine confessed Christ in the Mechanicsburg house, Lower Cumberland church, Pa.,—Bro. H. S. Gipe, of Hershey, Pa., evangelist.

Three were baptized and one was restored in the Washington City church, D. C.,—Bro. J. M. Henry, home minister, evangelist.

Three were baptized and one restored to fellowship at the Crowson church, seven miles west of Lawrenceburg, Tenn.,—Bro. R. C. Edwards, of Jonesboro, same State, evangelist.

CONTEMPLATED MEETINGS

Bro. J. Edwin Jarboe, of Chicago, to begin Jan. 5 in the Ottumwa church, Iowa.

Bro. Chas. Bonsack, of New Windsor, Md., to begin Jan. 1 in the church at Nappanee, Ind.

Bro. Stover Kulp, of New Enterprise, Pa., to begin about Feb. 1 in the Smithfield church, same State.

Bro. Warren Slabaugh, of Wenatchee, Wash., to begin a Bible Institute about Jan. 1 in the East Wenatchee church, Wash.; Bro. Paul Mohler, of Minneapolis, Minn., will conduct a series of meetings at the same time.

PERSONAL MENTION

Bro. Wm. Bixler has changed his address from Ellet, Ohio, to R. D. 21, Box 44½, East Akron, same State.

Bro. S. M. Annon, formerly of R. D. 1, Box 18 A, Montrose, W. Va., should now be addressed at R. D. 1, Box 26, Thornton, same State.

Bro. Hiram Forney, 555 W. Lincoln Avenue, Goshen, Ind., has arranged to give some time to evangelistic meetings this winter. Churches desiring his assistance in this work should communicate with him as soon as possible.

From the Bridgewater College "Bulletin" we learn that Bro. Paul H. Bowman, of the college faculty, and formerly President of Blue Ridge College, has been elected President of Bridgewater College, to succeed President John S. Flory, resigned. It has been known for some time, by his intimate friends, that Bro. Flory greatly desired to be relieved of the administrative duties which he has so efficiently performed for the past ten years. In March, 1917, his resignation was tendered the Board of Trustees but declined. The Board has at length yielded to his insistence. Dr. Flory's future plans have not been announced, but the Board has urged him to remain with the college as head of the Department of English. Dr. Bowman, it appears, has not yet indicated his final acceptance of the new responsibilities imposed upon him, making this contingent upon certain other matters. He has, however, consented to direct the impending campaign for the completion of the endowment fund.

MISCELLANEOUS

The Olympia church, Wash., announces her love feast for Jan 4.

The Bible Institute at Sebring, Fla., with Bro. A. C. Wieand in charge, is to begin on Monday morning, Feb. 10, to continue two or more weeks.

Important Notice.—The Bible Institute, which was planned to be held at Elizabethtown College Jan. 10-17, has been recalled on account of the uncertain health conditions at Elizabethtown and surrounding communities.—H. K. Ober

The Salem church, N. Dak., has demonstrated the practicability of setting apart a certain number of acres for the use of the church farming it to the best advantage, and then devoting the net proceeds to religious purposes. The eighty acres, thus utilized, yielded a net profit of $914. Here is a plan that, in some of the country congregations, at least, might be made to work most admirably. It would afford an opportunity for a united effort, truly worth while.

"I believe it is your good pleasure to assist freely in the finances of the church as the Lord has prospered you," says a recent pastoral letter, among other good things. Is that your "good pleasure"? Some Christians do not enjoy this part of their church life.

The Loramie church, Ohio, will be in a position to employ a pastor after March 1, 1919. The present incumbent, Bro. Ira H. Frantz, has resigned from that work, expecting to take up pastoral duties in Kansas, his old home. Any minister who may feel like assuming the pastorate of the church above named, may address Bro. L. C. McCorkle, Dawson, Ohio.

A brother, while referring to the activities of an eastern congregation, says: "The Local Missionary Committee is creating some very favorable sentiment for home missions." The incidental remark of the brother calls attention to the fact that a Local Missionary Committee has the opportunity of doing untold good by way of creating renewed interest and activity in missions, if it will but make the proper effort. In most congregations good leadership along right lines will do wonders, and this applies in a special way to the cause of missions.

The "Lebanon Report," a newspaper published at Lebanon, Pa., had, in its issue for Dec. 23, a very interesting and considerate account of a baptismal service by the Brethren in that city, on the previous Sunday. The pool in the Baptist Church was used for the occasion, by the courtesy of the Baptist people. The paper quotes, at some length, remarks made by Bro. J. G. Francis in explanation of the face-forward, threefold action practiced by the Brethren. The whole account is written in a sympathetic spirit and describes the service as very impressive.

Vital religious belief is not a something that is manufactured by teachers or ministers. It is born in the hearts of men. Some men say: "I believe in religion but I don't believe in the church." The fact remains that they can not have real religion without organization. True religioo is a social force. No man can be religious alone. There must be the dual relationship to God and to man. The church is man's expression of his religious life and instincts. It is the organization, instituted by Divine Authority, to permit man to serve best, for true religion means service. We must not forget that man's greatest need is spiritual, and that the church is the organization which has been created to satisfy this need. This, of itself, justifies the existence of the church. In order to fulfill its Heaven-ordained purpose, the church must direct religion so that it will be of social value. It is the business of the church to save souls,—not merely those of its own immediate narrow circle, but those of the great world field.

The following words, taken from resolutions adopted Dec. 12 by the Executive Committee of the Federal Council of the Churches of Christ in America, will surely meet with a hearty response among all readers of the "Gospel Messenger": "In all our churches and Christian homes let us devoutly implore our Heavenly Father that his Spirit may guide the counselors at the Peace Conference to the end that with divine wisdom they may draft those common agreements and covenants for the nations by which justice and fair dealing may be secured in the institutions and practices of international life. Let us pray that the nations with which we have been at war, in overthrowing their military autocracies, may not pass into atheistic anarchy. Let us pray that rulers and leaders may place the welfare of the world above any private interest of individual or nation. Let us pray that God's Kingdom may come in the widest relations of men, and that his will may be done in all the earth, even as it is done in heaven."

A BYSTANDER'S NOTES

The Business of the Laity.—As we remember it, Chas. H. Spurgeon, the celebrated London clergyman, used to say that "it is the business of the preacher to fill the pulpit, but that it is the business of the laity to fill the pews." The great preacher meant that every church member should attend services regularly, and should bring as many others as possible. There has never been such a thing as an empty church while all the laymembers did their duty.

The Church That Wins.—In last week's issue we suggested some questions on congregational efficiency. This week we present an enumeration of some leading essentials that will enable the church to be a real power in the community: It must aim high, keep out of the ruts, and attempt large-sized tasks. It must send grumblers and persistent fault-finders to the rear, until they learn to cooperate with the workers. It must make much of the young people,—the future workers of the church. It must acquire the "handshaking habit." It must remember the poor, as scripturally enjoined. It must build up a wide-awake midweek prayer meeting. It must circulate inspiring religious literature. It must inspire the shirkers to real service. It must do the Lord's business along business lines. It must secure the spiritual uplift of many family altars. It must be permeated by the spirit of heroic self-denial. It must spread the fervor of the "Amen corner" all over the meetinghouse. It must insist on the best things for the Sunday-school. It must forget the minister's shortcomings by a just appreciation of his faithful labors. It must illustrate Christian hospitality in its most exalted Scriptural sense. It must be loyal to the revivals as they come from year to year, but pastor and members must bear in mind that if this world is ever to be redeemed, it must be accomplished by the irresistible power of personal conquest.

Adapting Church Methods to Present Day Needs.—Reports from churches everywhere seem to indicate that the new conditions, created at home and abroad by the late war, necessitate special adaptations in ways and means, in order that the spiritual needs of the masses may be adequately provided for. There has never been a time, perhaps, in the history of Christianity, that offered such marvelous opportunities for real service. While Gospel principles never change, methods may have to be modified to render the mission of the church most effective.

One of our eastern churches has launched out on a move of considerable significance. A transportation committee has been appointed for the specific purpose of making sure that members without a conveyance are provided with a way of getting to the love feast services. That is a splendid plan, so far as the love feast is concerned, but why not broaden out a little, to take in at least some of the other meetings? In some way the aged and infirm should be given an opportunity to be present at most of the sanctuary services. Who can suggest a plan by which this most desirable result can be attained efficiently and systematically? We will be glad to publish any suggestion along the line above indicated.

Elizabeth Fry's Rules.—The saintly character of this old-time Quaker lady has often been commented upon by her biographers. When asked, at one time, about some good resolutions for the new year, she suggested the following, which truly are well worth while: "(1) Never lose time. Do not think those hours lost which are spent in healthful recreation, but make it thy habit always to be usefully employed. (2) Never err the least in truth. (3) Never say an ill word about a person when thou canst say a good thing about him. Not only speak charitably, but feel so. (4) Never be irritable or unkind to anybody. Thou wilt be the one most injured. (5) Never indulge thyself in luxuries. Thou art the Lord's steward. (6) Do all things after prayerful consideration, and when thy path to act right is difficult, put confidence in the Supreme Power which alone is able to assist thee. Never forget, however, to exercise thine own powers as far as they go."

One Way of Selecting a Pastor.—When a congregation entrusts the tentative selection of a pastor to a committee, it imposes a task of no slight magnitude. To save disappointment later on, no one can find fault with a congregation because it wants to know all about a pastor before securing his services. It is the business of the committee to find out all it possibly can. This is the way one committee inquired of the people who had been given as references:

"Give us a line on his personality in and out of the pulpit. What pastorates has he had and their length? What family has he? His age and birthplace? His height and weight? What success has he had with young people, Sunday-school and the men of his church? What are his views on missions? Does he love people better than books? Would he be an inspiration to young men and young women in their individual development? What is his type of preaching? Does he preach Christ or Emerson? What is the size of his present church, congregation, Sunday-school and young people's society? What are his weaknesses? Does he take any interest in the finances of the church? What salary is he getting? Does his wife in any way detract from his ability?"

These questions may, perhaps, cut fairly close to the line of purely personal qualifications, and yet a fair and unbiased examination will reveal them to be of considerable significance.

On the Threshold of the New Year.—As the Bystander writes these lines, the old year is drawing to a close. How very much like a strange dream it seems! How the shadows of the past rise before us to warn or to bless, as we who live traced our acts on the hard steel of memory's imperishable tablet! Over the land lies a mantle of snow,—white as the forgiveness of God,—teaching man the most beautiful of all lessons, that perfect love covers all failings. We say, "Happy New Year," and hope that our fervent wish may indeed be realized. We trust that brighter days may be in store for the world than those experienced in the year which has left on the heart so many and varied pictures of distress, death, sorrow and anguish. How many the changes one brief year has wrought! There are pictures on memory's tablet that each one may well recall. Who of us has been true to his vows, his promises, and all that is best and holiest? God only knows. The beautiful picture we began to paint one year ago is marred by too many blots and blemishes. There is gloom where we meant to have radiance. There are tears where there should have been smiles. As we enter the portals of the new year, we may well take the forward look, and endeavor to make it a year of better things. Strive for the open-hearted liberality that lifts man to a higher plane, and gives abundant means to every phase of church activity! Let us go forth, to battle bravely with the problems of life, having more of God and less of selfishness in our hearts!

AROUND THE WORLD

The National Missionary Society of India

The society named above has just issued its twelfth annual report. It is the primary object of this organization to evangelize those districts of India where no missionary work of any sort is being carried on. Such an endeavor is most praiseworthy, as it takes care df many points that would otherwise be wholly neglected. At the present time fourteen native Indian missionaries are engaged most assiduously in this work. Three of these men are doctors, and all are well educated. Five additional workers are being trained, and arrangements are being made, still further to extend the activities of this most worthy movement.

New Openings in China

At this time 1,700 walled cities of China, as well as thousands of smaller centers and market towns are for the first time really open to the missionaries. According to a leading authority on Chinese affairs, this is due to a series of international events, which have caused Chinese leaders to realize the impotence of their traditional cults. Missionaries regard this as a strategic situation, offering a rare opportunity to reach people of the better class. Special efforts are being put forth to meet the issue at hand. While this involves the application of methods, differing from those hitherto employed, the best of hopes are entertained that many persons of influence in the community may be gained.

Appalling Figures

According to investigations of the Statistician of the Prudential Life Insurance Company, more than 500,000 Americans have committed suicide since 1776. More suicides occur in the spring than during any other part of the year. Men are more prone to lay violent hands upon themselves than women. Between the years 1911 and 1915 nearly 39,500 males and about 11,000 females died by their own hands. Regardless of the fact that self-destruction has become almost a daily occurrence in the large centers of population, the subject has received but little consideration from church or state. Sociologists claim that most cases of suicide are due to the absolute lack of religious convictions, and a consequent disbelief in a hereafter.

A Wise Factory Owner

The Japanese owner of a spool silk factory, though not a Christian himself, has well-defined ideas as to congenial influences for his workers. Requesting two missionaries to give regular talks to his employés, he frankly admitted that he had no faith in Buddhism. Two priests of that cult had come once a week to talk to his workers, but the personal life of these men was even more questionable than their preaching. He arranged with the mission workers for an hour's worship each evening,—to this end closing his factory an hour earlier, each day, than usual. His trust in the efficacy of the missionaries' efforts was fully justified. Greater industry and faithfulness, as well as better morals were clearly apparent. "Godliness is profitable in all things."

The Uplift of the Filipino

One of the most striking evidences of the marvelous transformation of a savage people, is seen in the present status of the Philippine Islands, as compared with their former estate. "Unele Sam," strongly reinforced by the ever faithful missionaries, has done wonders for the Filipinos. The excellent public school system has been a great power, and will do still more in the future. Improved methods of farming have been brought within reach of the native agriculturists, and the results so far attained are most gratifying. Religiously, also, much progress has been made. Though Protestant missionaries have labored on the islands only since the United States has been in control, they are succeeding most admirably in arousing the natives to higher ideals.

Authentic Information

Immediately upon the signing of the Armistice, the publishers of the "Chicago Daily Tribune" took steps to secure first-hand information about actual conditions in Germany, by sending Mr. Frederick A. Smith, their representative, to Berlin and other points. After spending several weeks in various parts of the country, Mr. Smith is giving his impressions in a series of articles. A few extracts from the first of these, just published, are given herewith: "(1) The revolution is complete and apparently genuine,—the great majority of the people seemingly having embraced spontaneously the chance to throw off the rulers and militaristic chiefs who plunged the empire into disaster. (2) Germany in general is suffering grievously from the lack of food in unproductive districts. Influenza is causing a widespread increase in mortality on account of the lack of nourishing food, particularly among women and infants. After traveling more than 1,200 miles through the country, the vital, immediate need of breadstuffs and fats is not to be doubted. (3) All Germans are united in a plea to President Wilson and America, quickly to relieve the food situation, thus saving them from the peril of the Bolshevists, whose influence may lead to a reign of terrorism."

China Wants No Brewers' Invasion

As might be expected, the reported decision of American brewers, to exploit China, is arousing indignation which the press of that land is not slow in voicing. "We have no desire," we are told, "to drive out the opium fiend, only to usher in the drunken sot. Apparently the brewers think they must educate the Chinese to the delights of western baechanalianism. Why do not the westerners come to teach us better manners than indulging in opium, eigarets and intoxieants?" We trust that our great Washington Government will take steps by which trade expansion in China will be wholly barred, so far as a propaganda for the sale of intoxieants is concerned.

Unseen Seed Sowing

Not all the evidences of effective Christian teaching in India are revealed by missionary statisties. In the innermost recesses of many Hindu high easte homes the foundations for a new India are silently being laid. Nineteen ladies in the house of a Brahman in Triplicane allowed Christian missionaries to hold prayer meetings. At another point thirty ladies came from different points to hear the Bible read, and to sing Christian hymns. It should be remembered that not one of these ladies would dare to confess her faith publicly. Many are profoundly impressed, and fully determined to enter upon a life of perfect trust in Christ, but under present circumstances they simply can not. May we not hope that some day these fettered ones will be given full freedom?

Security That Can Not Be Questioned

President Wilson, during his recent address at the University of Paris, defined his conception of the League of Nations as a "moral force of men throughout the world," which would turn its "searchlight of conscience" upon any wrongdoing and aggression. "Just a little exposure will settle most questions," he declared. "If the Central Powers had dared to discuss the purposes of this war for a single fortnight, it never would have happened. If,—as should have been done,—they had discussed it for a year, the war would have been inconceivable. . . . There is a great swing of moral force moving through the world, and every man who opposes himself to that swing, must go down in disgrace. . . . My conception of the League of Nations is just this, that it shall operate as the organized moral force of men throughout the world."

A Real Thank Offering

We read, the other day, the touching account of the generosity of a sixteen-year-old native girl in Africa, who, in some way, had been won to Christ. Coming to the Lord's house on Christmas Day, she brought her offering,—it being the beautiful custom of the native Christians to give their choicest gifts to Christ on that day. They are all poor,—a degree of poverty of which we know nothing. This girl, just saved out of heathenism, brought a coin worth eighty-five cents,—a large sum in that country. The missionary was about to refuse the gift, thinking that so large a coin could not have been obtained honestly. When asked about it, she explained very simply that, in order to give Christ an offering, she had gone to a neighboring planter and bound herself out to him for the rest of her life, that she might obtain the eighty-five cents. She had virtually brought the whole financial equivalent of her life of pledged service, and laid it down in a single gift at the feet of her Lord.

No Reason to Feel Discouraged

Many things contributed towards making the observance of the recent Christmas season especially joyous, but a factor of special significance was an announcement by the national prohibition workers. Basing their prediction on evidence not to be questioned, we are assured that by May 1 the Prohibition Amendment to the Federal Constitution will have been ratified by the necessary "three-fourths" of the States. A survey of the prohibition situation reveals the fact that fifteen States have so far approved the Amendment. Thirty other States, whose Legislatures will meet this month, will be sure to adopt it. Colorado went bone-dry recently. Dec. 16 the State of Nevada made the same choice. New Year's Day, 1919, will ever be remembered by the people of Florida, as marking their adoption of a prohibition regime. Ohio will go dry May 27, 1919. Wyoming will enter the prohibition ranks Jan. 1, 1920. The old Acme Brewery, at Macon, Ga., is now packing millions of dollars' worth of meat, instead of bottling thousands of gallons of "tanglefoot." It has quit the business of starving families, and gone to work to feed a hungry world. Most encouraging, also, is the recent report from England, that Walter Hume Long, Secretary for the Colonies, will urge the British Government to prohibit the sale of liquor throughout the United Kingdom, though fully aware of the fact that it means the loss of millions in revenue. From France also comes the assurance that further prohibition measures will be added to those already in force. The people have seen the evils of alcoholism as never before, and there will be no hesitancy in taking the necessary measures for safety. It took thirty years to evolve a bone-dry system of prohibition in Kansas, but since that Commonwealth has blazed the way, it will not take other States long to fall in line. Ratification of the Federal Prohibition Amendment by more than thirty-six States before May 1 will complete the job of making the United States bone-dry.

Gospel Opportunities in Persia

Since the recent favorable turn of events, Persians no longer fear to be heard talking about Christ. Many may be seen reading their Bibles in public, with an evident relish. In both the town and country districts there is a constantly increasing friendliness towards the Gospel. Whatever may be the trend of affairs in Persia in coming days, one thing is sure,—western influences, including the best of religious impulses, are gaining ground. Hereafter, Persia will not be left to her own devices. Unhelped, she can do very little, but assisted in the best utilization of her unexplored resources, she may become prosperous herself, and also be of value to other nations. Here is an opportunity for helpful, considerate service, in order that the best things possible may be done for Persia.

Palestine Expresses Its Thankfulness

A cablegram from Palestine was received Dec. 26, by the "American Committee for Relief in the Near East." Profound gratitude is shown in that message by the people of Jerusalem, Bethlehem, Nazareth and other points, toward the Sunday-schools of Ameriea for the substantial relief so heartily bestowed, and they do not hesitate to express their thorough appreciation of the unstinted assistance thus given. General Allenby, in command of the British forces, sent Christmas greetings "to every scholar, teacher, and officer, thanking them for last year's offering, instead of giving each other presents." The cablegram was sent by representatives of the American Committee in Cairo. It demonstrates clearly that the beneficence of the American Sunday-schools is being worthily bestowed.

Leading Peace Principles Found Acceptable

After enthusiastic receptions at various points in France, President Wilson has proceeded to London where, Dec. 26, he was welcomed with regal splendor. Recent utterances by our Chief Executive give rise to the hope that the American chart of peace is acceptable to all the nations concerned,—this having reference to the President's much discussed "fourteen points." He has not found, among the great leaders, any dissatisfaction with the leading principles or fundamental purposes proposed by him. Apparently, therefore, the various conferences, during the last ten days, have not been without favorable results. It is admitted, however, in conference circles, that the hard work still ahead is not on principles, but in the defining of their concrete form, and in the determining of the details of their application in the Peace Treaty.

Coming Events in Palestine

Unusual interest is being manifested in the proposal to reëstablish the Jews in the land of their ancient heritage, bestowed upon them nearly four thousand years ago by God himself. One thing is sure,—the future of Palestine will be closely affiliated with the future of the Jewish people. A revived Hebrew nationality in the Land of Promise is sure to have a most pronounced moral effect on the whole world. Such is the consensus of opinion, not only of the Jews themselves, but of all intelligent people in general. Lord Robert Cecil, British Under-Secretary for Foreign Affairs, declares that "the reëstablishment of the Jewish nation in Palestine is bound to have a far-reaching influence on the history of the world." Another British statesman, Col. Sir Mark Sykes, maintains that "Palestine will ere long be the center of ideals radiating to every country." This, however, suggests a question which those, particularly concerned in Israel's spiritual welfare, and in the spread of the knowledge of Christ among the nations, must ask themselves: "What will be the nature of the great intellectual and moral force which will center in Palestine with the regathering of the Jews, and which is bound 'to radiate to every country'?" Will it be for good or for evil? Will it help to establish God's Kingdom on earth, or will it rather retard or hinder it? It must be conceded that, according to leading writers, the immediate outlook is not very bright, for we must admit that the spirit of this reviving Jewish nationality is in its essence anti-Christian. Not until the day when "the Spirit of Grace and Illumination is ponred out upon them, and the veil is removed from their eyes," will they recognize Jesus as their mighty Redeemer and King.

HOME AND FAMILY

I Shall Not Pass This Way Again

I shall not pass this way again!
The thought is full of sorrow;
The good I ought to do today,
I may not do tomorrow.
If I this moment should withhold
The help I might be giving,
Some soul may die, and I shall lose
The sweetest joy of living.

The present hour alone is mine;
I may not have another
In which to speak a kindly word,
Or help a fallen brother.
The path of life lies straight ahead;
I can retrace it never;
The daily record which I make
Will stand unchanged forever.

To cheer and comfort other souls,
And make their pathway brighter;
To lift the load from other hearts,
And make their burdens lighter,—
This is the work we have to do;
It must not be neglected;
That we improve each passing hour
Is of us all expected.

I shall not pass this way again!
Oh! then with high endeavor,
May I my life and service give
To him who reigns forever.
Then will the failures of the past
No longer give me sadness,
And his approving smile will fill
My heart with joy and gladness.

—Selected.

Apron Strings

BY BESS BATES

Mrs. Elbridge set down the two pails of slop she was carrying to the squirming, squealing pigs as easily as I could have set down two bottles of milk. She looked up. In her face was strength and kindness and love. Hard work had set its mark there, too, but it had not hindered. It had only helped the strength and kindness and love to grow stronger. About her were the evidences of moderate prosperity, obtained by hard work,—house, stiff and clean, barn, garage, orchard and truck patch. She milked and cared for the cow, tended the pigs, plowed, weeded and gathered in the harvest of the garden and orchard, for her husband and children were away on other work. Her muscled body proclaimed her ability to do that work, and in her homely, kindly face was something that glorified that work.

"Yes," she began, "people have said that Mrs. Elbridge has Harold tied to her apron strings. It may be I have but I am satisfied. One woman that used to laugh at me, said only the other day she wished I had her boy tied to my apron strings. Well, we have done everything for our children. One year my husband worked at shearing sheep and used the money to buy Mabel's piano. The next thing was a cornet for Harold. Paid eighty dollars for it,—second-hand at that. We have given them music, a pleasant home, and a car. Now we are educating them. That's why I am alone with all this work. They must have their chance.

"The girl was easy to raise. She always stayed with me. But it was the boy! Mabel was the older by six years. She used to say, when he cut up some of his capers: 'Mother, can we ever make anything of him?' But I am satisfied. He has gotten over those boyish pranks. He is twenty-one now and working hard at school."

A reflective look came over her face as she went on: "I always knew where Harold was. If he stayed out too late at night, I was there to see that he got home. The worst trouble he ever had was when he was fourteen. He used to go down to the pool-room at noon and help. He made a lot of money, but I didn't care for the money. I tried to get him to stop but I couldn't make him. The boys dared him to come in Poleski, the proprietor, paid him well and he went. One day, when he didn't come home for dinner, I put on my things and went down there. I didn't know what I was going to do, but I knew I was going to do something. There are always lots of men there, but I opened the door and stepped inside. As soon as Harold saw me, he dropped his,—what do you call it?—oh, yes, cue, and said: 'There's mother. I must go.'

"I let him get out and then I turned back. Those men all stopped playing and sort of lined up, waiting to see what I would do. Poleski took the coal pail and slipped out the back door. I turned to one of the men and said:

"'Will you ask him to come in?'

"He came back in, with the pail empty. I didn't know what I was going to say. I looked at him. He was white and shaking. By that time I was shaking too and that weak! But that didn't stop me any.

"'What do you mean,' I began, 'by letting my boy come in here noons? He is a minor. I am going to make it hot for you. You know I don't want him in here.' I went on and said quite a lot more, but I guess it was mostly repeating that thought. Anyway, when he could get a word in he says: 'What will you charge to let me off?'

"That surprised me some. I didn't want any money. I wanted my boy. I just wanted to keep my boy clean and pure and free from vice, to start out in the world, even if it did mean tying him to my apron strings.

"'Well,' I said, 'I'll let you off this time if you will promise me never to let him come in here again.'

"He promised and I went out. The cool air felt so good. Harold had been waiting.

"'Mamma,' he said, 'I'll never go in there again. The boys dared me or I wouldn't have gone at all!'

"He never did go back either. So I gave him a nickel to get a sandwich. He hadn't time to come home for his dinner. And he went on back to school.

"I have cried about him. I have worked for him. I have done everything for him. It has paid. He is a good boy now and I am satisfied."

Prophetstown, Ill.

Keeping the Balance

BY REBECCA C. FOUTZ

Sister Streeter had brought her mending along to stitch at, while she chatted with Sister Hartling. There was always so much of it to do that she could not idle any time, and she did not mind if her good neighbor and church sister did see how she had to try to make old clothes last a little longer, for she knew she understood.

She had something on her mind and somehow Sister Hartling could always help when anything troubled her. Presently she began: "What do you think of this doctrine of 'just believe to be saved' that one hears so much about nowadays? To listen to some folks explain it, one would think that was all that was required of us and yet I can't see why the Lord went to all the trouble to say and have recorded many other things for us to do. I just can't make the two meet."

"Yes, it is rather confusing," Sister Hartling readily agreed, "until we are willing to balance it like the Lord does." After some thought she went on: "A little prayerful study will soon show one that there are two sides to it, the same as to all others of the Lord's plans. They make a perfect balance and it is only when we put more weight on the one side or the other, and destroy this balance, that we get all mixed up."

"Well, I'll be more than grateful if you can clear it up for me," Sister Streeter interrupted eagerly.

"I'll do my best," Sister Hartling returned, "by telling you how I see it. You know when our Master was on earth he frequently explained the spiritual by illustrating it with the natural, or things in nature, so people could grasp it more readily, and that is the way I can best understand and explain this matter.

"In tilling the soil, we first break up the ground and thus prepare it for the planting of the seed. Then, when the seed is planted, our work is not done by any means. We must keep cultivating so that the weeds do not destroy the life of the grain. Only by constant endeavor can we expect to reap the reward in the shape of a harvest. Now all this is man's part and he has to do it according to the laws of nature,—which are God's laws,—in order to get results. But this is not all, as we may sometimes think. We must not forget God's part, without which all our labor would be for naught. He gives the life to the seed and causes it to grow. He sends sunshine and rain and thus bestows the increase.

"You see here are the two sides,—the perfect balance. Now no amount of labor, on our part, can make up for the Lord's share. We simply can not give life or cause growth. This he does for us freely and willingly. But, on the other hand, the Lord's fulfilling his part of the contract will not benefit us unless we do ours, which is providing favorable conditions for planting and growing."

"Well, that is plain enough," Sister Streeter said with emphasis.. "We all know that God does not do for man what he can do for himself. It is only where our power ends that his begins, but I never had thought it out like you have. Now let me have the spiritual application," she urged.

"That is easy," Sister Hartling answered. "The plan of salvation is worked out the same way. God has provided this wonderful gift of eternal life at great cost, and it is free to all who will accept it. No one could ever earn it or be good enough to deserve it, no matter what he did,—no more than we can put life in seeds and cause them to increase. Both are God's part and entirely beyond our power. But, as in nature, we have a part to do too, and it is very essential, for without it God can not save us. With the aid of the Spirit, we must prepare our hearts for the implanting of this seed of life. And we can only do this by complying with God's laws or commandments in the matter. Man has repeatedly tried to alter them, or put them aside altogether, but he might as well try to plant seeds contrary to the laws of nature, and expect results.

"Then, as these theorists argue, there is really nothing to do after believing and taking the initial step by which the seed of this gift of eternal life is implanted. But the Word does not hear this out. We are much like the earth from which we are made. We naturally, and without any effort, produce sin (weeds) and, like the weeds, if not kept down by cultivation, it will choke out the good seed. Here is where our part comes in again. And because the Lord knows our need so well, he left us abundant instructions how it could be most successfully done. They are all given for a purpose, which is our continued growth and ultimate salvation. Only continued obedience will bring the harvest of reward."

"That certainly sounds reasonable," Sister Streeter assented, "but this 'just believing' sounds so easy and catchy that it deludes many people."

"Yes, just another ruse of Satan, to trip up the unwary," Sister Hartling went on. "Why, even the devils believe, for that matter. They well know that Christ is the Son of God. So do many others, who are not saved. Theirs is only an intellectual belief. To be effective as a saving power, it must be of the heart, and when it is, it will be an active or doing belief and will show out in the life. But this loose doctrine takes with the popular mind, for it does not mention service or sacrifice, nor does it include the obeying of any commandments that do not happen to strike one's fancy."

"Well, doesn't Paul lay particular stress on salvation by grace?" Sister Streeter questioned, not quite convinced.

"He does, but for a very good reason at that time. The mixture of Jew and Gentile and the change from the old or Mosaic law to the new dispensation, frequently caused confusion and trouble. Some insisted that the law's observance was yet necessary to obtain this new life, and Paul had to put extra emphasis on the fact that the law had been supplanted by something better, which was free for the accepting, and required none of the former's ceremonial rites to obtain it. But at no time or place did he even intimate that the commandments which Christ gave were to be laid aside. He not only considered them necessary and important, but he, himself, through the inspiration of the Spirit,

added many instructions to them that he saw were needed for the pruning and cultivating process, so that the weeds of sin did not destroy this wonderful and freely-given gift. Yes," Sister Hartling concluded, "our part in the matter is as plain as God's, and there need be no confusion if we keep the balance which the Word gives us."

Then she smiled as she said: "This always reminds me of the many injunctions not to worry or concern ourselves about material things. Those things the Lord will provide. He always cares for us. He certainly does, but who is foolish enough to think that it means that we should sit down and fold our hands, thinking that he will pour a living into our lap? No, he gives us minds to think with, and hands to work with, and he expects us to use them to help ourselves. That is our part. But he blesses our efforts,—all of which would be in vain if he did not,—and gives the increase. The perfect balance again,—not that our part is as much as he does for us, but he considers and blesses it as such. What a lot of physical and spiritual weaklings we would be, if there were naught for us to do! We well know that the Lord never intended that, but, instead, that we should develop strength and bear fruit."

"Quite true," Sister Streeter affirmed, "and I greatly appreciate your helpful talk. I think we have spent a profitable afternoon."

"Yes it is much better to spend our time discussing matters that pertain to the Kingdom, than to engage in light talk or gossip," was the ready response.

Waynesboro, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DISTRICT MEETING IN CHINA

Our District Meeting convened at Ping Ting Hsien, Sept. 19. All but four of the missionaries and two of the children, who are on the field, were present. Three of our number and two children are in the homeland. Altogether we number thirty-six missionaries and fifteen children. Numerically, we are now the second strongest mission in the province. The responsibility of the home church, in finances and prayers, is no small one, if we are to bear our part of the burden in the evangelization of Shansi. We were also gladdened by the presence of Brother and Sister Elgin S. Moyer. Their sojourn among us has been a happy and helpful one.

Sister Emma Horning gave the opening address. She reviewed the past ten years of our missionary experience and suggested policies for the future.

Many are the problems and opportunities facing us now. We are asking the home church to support us for the next year with more than $35,000 for equipment. All this is greatly needed, and we are counting on your support. The very unfavorable rate of exchange makes our budget double what it was in previous years, even if we were only doing the same amount of work as then, but now, with the increased amount of work and the greater opportunities, we still expect you to supply the funds.

We spent some time in discussing our educational policies. It will doubtless be a source of inspiration to you, to know that of all the schools in Shansi and Chihli, taking the uniform examinations, the Ping Ting Boys' School took first place. As we have no high school, we have sent six boys to one of our neighboring missions, for their advanced work. We also have one of our graduates in a Bible School.

Our native church is growing rapidly, and we spent considerable time in discussing plans for its organization. We are leaving them to plan the organization as much as possible. The worship of ancestral tablets presents one of our big problems.

Undoubtedly there are some commendable features to the honoring of worthy ancestors. To keep the good, while excluding the harmful, in this ancient rite of religious worship in China, is one of the most puzzling problems we have. It is comparatively easy to get the idols down and out of the homes, but the ancestral tablets are an altogether different proposition.

We had five busy days at the District Conference. Each day Bro. Oberholtzer gave us an hour of Bible study. We were made to feel more keenly than ever the part we must take in promoting the interests of God's Kingdom.

One evening we had a social. We were divided into groups, according to the college we represented, and each group furnished a part of the entertainment. It was quite evident that some of our number have not forgotten all the care-dispelling diversions of our college days.

We thank our Father for the recruits which have come to the field. They are getting on splendidly with the language, and show ability to meet the missionary situation. May the Father call many more to this field of rich opportunity! Anna Crumpacker.

Ping Ting Hsien, China.

THE WORK AT EAST ENID, OKLAHOMA

I had the privilege of spending nearly six weeks this fall in the Child-Saving Mission Home at this place. For a time it seemed difficult to find homes for the children. Then we began to pray definitely that a home might be found for each child, and in a few weeks every one had been placed or spoken for, with applications still coming in. Our manager and matron, Brother and Sister Ray S. Wagoner, are being wonderfully used of the Lord in the work, and we praise him that they are so willing to be used in his service.

The problem of finances has always been a weight, so, after prayer and consideration, the board of trustees decided to launch a campaign to raise an endowment of $75,000 for the support of the work. The epidemic has hindered the plans for this work somewhat, but the Lord is remembering us, and the fund is slowly increasing. We have been blessed in that Sister Addie Yoder has come to assist in the work in the Home, and that Sisters Kathryn Smith and Clara Dodd have been sent to us as field workers.

Recently a young woman was shown into our baby ward. In looking into a crib at one of the babies, her heart was so filled with love that she desired to have the child. It was one of the happiest scenes I ever witnessed, as she and her companion started home with their treasure. Often these foster parents, after a few weeks, months, or years, bring their children back to the Home, proudly to show how the little ones have developed, and to tell how they have grown into their affections.

The days are full of pressing duties, and the work is not without its problems, but who can estimate the value of these efforts and the results in the future? Td me, while there, the sweetest time was at the close of the busy days when we all gathered in the parlor, stood around the piano and sang, while Sister Wagoner played the children's favorites, "Sweet Hour of Prayer," "Jesus Loves Me," "Jesus Wants Me for a Sunbeam," "Kind Words Can Never Die." Then Bro. Wagoner read some good old Bible story, and we all knelt, uniting in the Lord's Prayer.

When the work of raising the endowment has progressed a little further, Bro. Wagoner is hoping to open up mission work in the city. There are now more than a dozen members located in this wide-awake business center. Brother, sister, keep on praying, as the work here grows and develops. New opportunities bring new problems, and we must have the Lord's guidance, in order to be led to real success in the work.

At present I am with my parents, enjoying the balmy breezes at Sebring, Fla. Already a number of brethren and sisters have arrived from the North, and how we all enjoy meeting together in our neat little chapel for worship! Our people here certainly know how to make the new-comer feel at home. Father and Mother Moore, and others, have been wonderfully used of the Lord in establishing this church center where our people may escape the rigors of the northern winters and be built up both physically and spiritually. Elsie K. Sanger.

Sebring, Fla., Dec. 14.

SOUTHERN PENNSYLVANIA

The District Meeting of Southern Pennsylvania was held in the Bermudian house, Lower Conewago congregation, Nov. 26 and 27. The weather was ideal and the attendance good. There were forty-four delegates, fifty-five ministers, and a number of other visitors. The delegates and visitors received their meals in the dining-hall of the church. Lodging was provided in homes of the members and friends of the church. Eld. I. W. Taylor, Elizabethtown College, and Eld. Galen B. Royer, of Juniata College, favorer us with sermons on "Home Missions" on Tuesday evening, after which the offering from the various congregations of the District for missions was taken, aggregating $795.66. The opening of the business session was in charge of the retiring officers. The following officers were elected: Moderator, Eld. Joseph A. Long; Writing Clerk, Bro. Joseph J. Bowser; Reading Clerk, Eld. A. S. Baugher.

We had a number of queries from the District, but no papers for Annual Conference. One of the important matters considered at this meeting was the acceptance of the proposition of the Trustees of Elizabethtown College, to turn over the college, free of debt, to the Eastern and Southern Districts of Pennsylvania, respectively, both exercising in the joint ownership and control of said college. The following Trustees were elected: J. H. Keller, C. R. Oellig, A. S. Baugher, C. L. Baker.

Elizabethtown College was represented by Eld. H. K. Ober, President, and Brethren I. W. Taylor and Samuel Hertzler, Trustees. Juniata College was represented by Brethren Wm. J. Swigart, J. J. Oller, and Galen B. Royer.

The time originally appointed for our meeting had been postponed on account of Spanish influenza, but a marked degree of spiritual fervor was prevalent throughout the entire business session. Many expressions of sincere gratitude to God for his goodness, and the hope of an early world peace, were offered.

As auditors to pass upon all the accounts of the District yearly, Brethren Joseph J. Bowser and Jacob I. Baugher were chosen for three years. As members of the Standing Committee for 1919, Elders C. L. Baker and D. A. Faust were chosen; alternates, Elders C. R. Oellig and Albert Hollinger. Next year's meeting is to be held in the Lower Cumberland church, Mechanicsburg, Pa.

Joseph J. Bowser, Writing Clerk.

York, Pa.

AN EVENING AT NANYAO, CHINA

It was evening as we started out for a two miles' walk to one of the villages called Nanyao. We waited till evening because we wanted to show the reflectroscope pictures to the village people. Some one had preceded us and told the people that we were coming. In our party were Miss Horning, Mr. Chang, who does the lecturing, a servant who helps Miss Horning to operate the reflectroscope, and myself.

It was nearly dark when we arrived. A few people had gathered, but we visited in a few homes until it became quite dark. The boy went up one street and down another, ringing the little hand-bell to call the people together. We occupied an old temple court for the lecture, because there is a platform in it, and because the four walls help to keep the crowd closer together. As we stood on the platform, we could see the people coming down the hill with their paper lanterns, and they continued to come, one by one, until about half of the lecture was over.

When it was time to begin, a postcard with the picture of a beautiful rose was thrown on the canvas. Mr. Chang began his talk by speaking of the flowers, and how the Heavenly Father makes them grow, because he wants his people to enjoy them. As pictures of schools, hospitals, and business places were shown, he talked of education and its value to both boys and girls, of the methods of caring for the sick, and of the prosperity due to Christian civilization. As pictures of the body, muscles, bones, nervous system, and circulatory system were thrown on the canvas, the people were taught the value of cleanliness, the harm to the body and mind, caused by the smoking of cigarettes and of opium. The harmful use of the morphine needle was shown. The evil effects of the lack of exercise were also demonstrated.

When Chinese young people have been in school a few years, they think that it is not proper to do any manual work, neither do they think it necessary to exercise a great deal. A girl who goes to school does not consider it lady-like to play games which demand exercise. Much teaching, therefore, is needed along this line, so as to develop their bodies, that they may become strong.

One picture which impressed the people very much was that of a large foot. Some one in the crowd made the remark that it would take a rather large shoe to fit such a large foot. Mr. Chang told them that God made people's feet so that they might easily walk. He made the feet of men and women alike, with five toes, but unfortunately some go against God's wishes, and devise footbinding for women, so that they can not be in the home, or anywhere else, what God intended them to be. He also told them of the diseases due to footbinding, such as consumption of all parts of the body, for the women thus hampered can not exercise, or get out into the fresh air. Could we all see the condition of these women whose feet are only three or four inches long, we would cry out against this custom.

Next, some pictures were shown, illustrating the life of Christ. The people were told the simple story of Jesus,—many of them hearing it for the first time. They were told of the goodness of God in caring for his own. The last picture was that of a large church, and the people were invited to come to services. Many of them do come.

While Mr. Chang was talking, we prayed that this crowd of four or five hundred upturned faces might receive a lasting impression. How they seemed to enjoy it! How they were drinking it all in! It did sound good to them.

After Mr. Chang was through talking, the head of the village came on the platform, and spoke of the reforms, just advocated against footbinding, smoking of opium and the use of the morphine needle. He advised all to cut off their queues. We know that the officials are with us, for laws have already been made, to dispense with these objectionable things. But the crowd did not seem to pay very much attention to him as he spoke, and we wondered why. Then we learned that he himself uses the morphine needle. The people knew this, but he wanted to make a good impression on us, nevertheless. He knows what is right, but does not do it. He, too, needs the power of Jesus to help him.

When we got ready to leave, the women came around with their lanterns, and held them up to our faces, so as to get a good look at us, for a foreign woman is not an everyday sight. We talked to them a little while, and then they asked us the regulation questions as to age, nationality, family, etc. Anxiously they inquired: "When are you coming again? Do come soon and tell us some more." They

were told that the pictures must be shown to other people, too, but that sometime they would have another opportunity.

Is there any value to this method of teaching? Yes, it is one of the best ways of getting an opening into the lives of these people. It visualizes the teachings for them, so that they can see, as well as hear, the truth. Many of them have never learned, so talking sinks in slowly. It gives them a general idea as to why the foreigners are among them. It is a means of driving away the fear of foreigners, and opens the homes, so that the workers can go into the homes and become acquainted with the women, and teach them that which will bring them peace. It shows them that we are here for the good of all.

Pray for this work and for Miss Horning, as she goes from place to place, showing pictures and bringing a message of love to the people. Mary Schaeffer.

Peking, China.

MOUNT MORRIS COLLEGE

The college has had the second outbreak of influenza, and we were made very sad by the death of Sister D. J. Lichty. Her body was taken by Bro. Lichty, accompanied by Dr. L. S. Shively, to LaPlace, Ill., for burial. Sister Lichty bore her suffering so patiently, and met death so calmly that we are again reminded that death is not so much to be dreaded when we are prepared to meet God. We had a very touching memorial service in the College Chapel, after the students were again well enough to assemble in public worship. Out of all this cloud the Volunteer Band shines brightly, and seems to be determined to do more and better work for the Master.

Bro. D. J. Lichty will make a visit to quite a number of the Brethren colleges, under the direction of the General Mission Board. He will return in February, to take up again the work which he had started in the college.

The college management plans to have every student's throat examined each morning, for several mornings after he returns to the college, at the close of the vacation. We take this precaution to check the spread of the "flu," if any should have been exposed to it while at home, or on the train returning.

We are still adding new students to our number, and hope to have many more after the effects of the war have passed. Bro. Ira P. Eby who, with his good wife, has been cooking for us for more than two years has returned from the hospital. He is improving and is much encouraged.

W. E. West, Business Manager.

Mt. Morris, Ill.

MUSCATINE, IOWA

It will surprise no one to state that the rage of the influenza has cast a pall of gloom over our entire country. It has brought bereavement and sorrow to many hearts and has impeded business, as well as all the public meetings essential to efficient and regular religious activity. And yet, our people have done remarkably well, and have practically said: "Whatever betides, we know that the Lord will provide."

The quarantine of our city was lifted last Friday. Sunday morning we met for our Sunday-school and preaching services for the first time in four weeks. We were quarantined Oct. 15 for four weeks. We had had only one service when the quarantine was again placed on us for another four weeks.

A number of our members suffered with the influenza, but the Lord was very gracious, and spared their lives. Our band is still unbroken, for which we thank our Loving Father in heaven.

We met at 2:30, on Sunday afternoon, for our regular council. We reelected all of our present church and Sunday-school officers for 1919. I never saw a better spirit manifested in a business meeting. We are planning to undertake great things for the Lord next year.

Our people are overflowing with gladness that the stupendous world-wide war seems to be at its end. May the Lord control our joy, so as to render it sane, sober, and sacred!

We ask an interest in the prayers of all our dear brethren and sisters. There is an open door for the Gospel of Jesus Christ in Muscatine. Leander Smith.

1147 Lucas Street, Muscatine, Iowa, Dec. 23.

BIBLE INSTITUTE IN SEBRING, FLORIDA

Arrangements have been completed for a Bible Institute in our chapel, beginning Feb. 10 and continuing two or more weeks, with Bro. A. C. Wieand, of Bethany Bible School, in charge. Bro. Wieand is to reach Sebring not later than Feb. 8, and on Sunday, Feb. 9, will be with us in our regular services. The Institute, as stated, will begin the next morning, there being a session in the forenoon and another in the afternoon. There are likely to be no evening services until the following Sunday, when our revival commences, to be continued each evening, in connection with the Bible Institute. The forenoon sessions will be devoted to studies in Revelation, and the afternoon to some other line of work,—probably biographies of noted men and women mentioned in the Bible.

Members from other parts of the State, as well as some from the North, have expressed a desire to attend this Institute. Those wishing to do so, will please write Eld. J. H. Garst, of Sebring, stating the time they expect to be here. At our approaching members' meeting a committee on lodging will be appointed, to look after the comfort of visiting members. The committee will secure the cheapest rates possible for rooms and boarding. In the meantime, we should be advised of the number of people coming, and whether they are coming in their cars or by rail. J. H. Moore.

Sebring, Fla., Dec. 23.

THE DEATH OF A VOLUNTEER

Within the past month a sad bereavement has come upon us. God has called one of his loved ones to her reward. He has taken a life fully consecrated to his service and submissive to his will. Sister Good had answered the call, but in the midst of preparation for such a noble service, the Lord said: "It is enough." "Well done, thou good and faithful servant."

Minnie Good

Minnie Good, daughter of Brother John H. and Sister Emma Mohler Good, was born near the small village of Hinkletown, Lancaster County, Pa., June 29, 1891. She died at her home in Lancaster City, Nov. 18, 1918, aged twenty-seven years, four months and twenty days.

With her parents she lived in several other localities, but always in the county where she was born. She leaves her blind, invalid father, mother, three sisters and two brothers.

In the country public school she received her early education. She entered the Bareville high school, but on account of failing health could not continue her school work at that time.

When she was sixteen years old,—in the summer of 1907,—she was awakened to her need of a Savior through the help of meetings at the Earlville church, conducted by Bro. H. K. Ober. She was baptized Sept. 15 by Bro. Martin Ebersole.

Hers was a joyful Christian life, and she had a strong desire to share that joy with others. Those living in heathen darkness soon became the great burden of her heart. About three years later a still small voice whispered: "Go." Seeing the great need, but feeling herself too unworthy for such a high calling, she spent sleepless nights and was engaged much in prayer.

In the fall of 1917 she entered Elizabethtown College, aiming to prepare herself for the great work which, as she thought, God had planned for her. The tender voice of our Loving Savior insistently impressed itself upon her until she answered: "Here am I, Lord." After thus having fully surrendered herself she said: "Now I have peace of conscience. I am so happy." Sept. 19 she became a member of the College Volunteer Band.

Since coming to this city, nearly seven years ago,—she has taken an interest in all church activities. She was assistant Bible class leader, president of the Missionary Society for one year and taught a class of young girls in the Sunday-school.

She was possessed of a kindly, cheerful and sympathetic nature that endeared her to her class of girls as well as to her many friends. She was ever ready to give a helping hand, and never considered it a sacrifice to do good to others.

When Elizabethtown College closed, on account of Spanish influenza, she came home seemingly well, but in a few days was stricken with the disease. After one week's illness her bright, promising career was ended.

Shortly before she took her departure she said: "Mother, I am going home now." Eld. H. B. Yoder was called to her bedside and had a short season of prayer. A few minutes later she peacefully fell asleep.

She was a devoted daughter and sister and was especially fond of children. We miss her. Her radiant smile is gone but we shall ever cherish the blessed life of Sister Minnie. While it is hard for us to understand the purposes of God in calling her away, we know that it was his will and whatever he does is well done. Leah N. Phillipy.

Lancaster, Pa.

What Next?

(Continued from Page 5)

generation, looking back upon the awful price of blood and treasure with calmer judgment, wonder why it could not have been accomplished without this devastation and this sorrow? We now look back thus upon the Civil War for the freedom of the slave.

Men usually know what they want, but they do not always know how to get it. Their desires often breed a chaotic condition of thought, and nothing being more natural than giving literal expression to thought, it follows that a chaotic condition will result.

The moral influence on the church, of the world's past and present condition, may indeed be a matter of concern, yet it need not give undue alarm. Though reform, reorganization and reconstruction may be needed, it does not follow that these must be preceded by a demoralizing upheaval or a breaking up of present, well-organized conditions.

Granting that such results did occur in the past and that out of such conditions new energies did awaken, and that reform and progress did follow, yet it took also a generation of denominational effort to regain the lost prestige and momentum.

The church can properly direct its thought, however agitated and restless it may be, however imbued with the spirit of reform, reorganization and reconstruction it may be, if it will coolly and calmly deliberate on the problems of the present, in the light of the past. Then all will be well.

Perhaps there is not as much real need of reconstruction in church activities as there is of reconsecrating and redirecting and redeveloping the partially dormant energies and resources that have, in recent months, been overshadowed by the more glaring activities of the temporal environments.

The world has stood aghast at the appalling affairs that have come upon it. Nothing is more natural than that this influence should penetrate to the ranks of the church and likewise affect its morale. If ever there is one time, more than another, for cautious movement and sound judgment that time is now.

Perhaps less attention to the contour of the channel through which the church is to move, and more consecrated thought as to the purity and depth of the stream, would effect a strength of character whereby it would be able to make itself the leading factor for world righteousness.

The hope of the world's fitness for democracy lies with the church.

Ashland, Ohio.

The Baby

BY JULIA GRAYDON

SHE was only lent us for a little while. Only a few times we saw her smile as we gazed into her innocent baby face. Then, one night, a white-winged messenger came for her and carried the little spirit of our dear one back to heaven, where other little ones waited for her.

We gave her up, oh, so reluctantly, and with aching hearts, and we could not look at the empty cradle. Yet, had it not been for the mortal tears which blinded our eyes, we would have seen the little hands beckoning to us, to come and join her in that land of light.

Would we call her back to earth again? No, no. We must strive to be glad that our treasure is safe in her Father's house, where "God shall wipe away all tears from our eyes."

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Covina.—After four weeks' closing of the churches because of the epidemic, we again met for services Oct. 20. On this Sunday the Sunday-school offering made up in part for the time we were closed, and the offering for the next two Sundays practically made up the deficiency. We have great cause for thanksgiving, first that the war is over and second that our church has lost none by death. At the Thanksgiving Day service an offering was taken, and a further opportunity was extended to all who were not present, to give their offering. The total amount was $411.72. We gave $45.72 to the Chinese mission in Los Angeles, and $366 to the World-Wide Mission. Dec. 13 the church met to elect Sunday-school officers for the coming year. Bro. D. J. Overholtzer was elected superintendent. All other officers were also elected. The Mothers and Daughters' Association having reorganized in October, elected Sister Jennie Brubaker as president. Their first program was given Dec. 11. —Mrs. Temple Snuble Funk, Charter Oak, Cal., Dec. 16.

ILLINOIS

Elgin.—The "little church on Highland" went "over the top" again last Sunday. Though no effort was made to collect a big audience, on account of the epidemic, a most interesting program was carried out, the performers being mostly children. A little girl made a prayer, another did beautifully a pantomime, "Holy Night," a little boy made announcements, and others sang or read. Each Sunday-school class made a "white offering," the total amounting to $120.25. Besides this, eight French and Belgian orphans were adopted by different classes, one by the "junior congregation" and one by the Ladies' Missionary Society. Of the pledges on these, $85 is already paid in. Bro. F. E. Miller made the Christmas address. The children were remembered with the usual sweetmeats. . . . The "junior congregation" is a new feature in our church. At the close of Sunday-school, the youngsters from six to sixteen are marshaled to their assembly room downstairs, and here they have their own services, and Bro. H. Spenser Minnich preaches to them at the same hour the adults are worshiping in the auditorium. We are hoping great things from the venture. . . . Sunday evening Bro. H. S. Randolph, of Bethany Bible School, filled the pulpit. . . . Christmas night the prayer-meeting was unusually interesting and well attended.—Adaline H. Beery, Elgin, Ill., Dec. 26.

INDIANA

Auburn church had the pleasure of having Bro. Moy Gwong, of Manchester College, with us Dec. 8. He preached both morning and evening, and we enjoyed his sermons very much. He also told us of many of the customs of his people. Dec. 12 we held our council. In the absence of our elder, Bro. Cripe, our pastor presided at the meeting. Church, Sunday-school and Christian Workers' officers were elected for the coming year. Bro. J. H. Urey was reelected elder. Sister Maud Ellis was elected church correspondent and "Messenger" agent. We also had the pleasure of having one member of the Home Mission Board at our council.—Bro. D. R. Yoder. Dec. 22 our Sunday-school will give a Christmas program.—Mrs. M. A. Hanson, Auburn, Ind., Dec. 21.

Beech Grove church met in council Nov. 30, with Eld. E. O.

Norris presiding. Brethren Moss and John Smeltzer were also present. Eld. Norris was again reElected for another year. The writer was chosen "Messenger" correspondent and Bro. Alva Pettigrew, Sunday-school superintendent. The deacons gave a report of their annual visit. Two letters were granted. An all-day meeting was held on Thanksgiving Day. The young people gave a splendid program in the evening. We met in called council Dec. 14, with Bro. Norris presiding. Bro. Wm. L. Hatcher was present. The church voted to assist in the Forward Movement Plan, adopted by the General Mission Board. Our love feast was held Dec. 25. Ministering brethren present were: Brethren Hatcher, M. Smeltzer, G. W. Hale, J. Greenbaugh and F. Fair. Bro. Hatcher officiated. He and his wife remained and are now holding a series of meetings. Sister Nora Shively has charge of the song service. Considering the epidemic, we are having fairly good attendance and the meetings are splendid. Four have already confessed Christ.—Vernie Deaver, Portville, Ind., Dec. 23.

Bethel church met in council Dec. 20, with Eld. Manly Deeter presiding. One letter was granted and five were received. We decided to have preaching every Wednesday evening. Brethren T. L. Hammond and Forest Nickler were elected on the Local Missionary Committee. Bro. D. S. Neff was elected as a trustee. Bro. T. L. Hammond was elected Sunday-school superintendent, and Sister Grace Noss president of the Christian Workers' Meeting. Dec. 22 the children gave a Christmas program, after which Bro. Forest Nickler gave a talk. A collection of $27.50 was taken for the Armenian and Syrian Relief.—Ethel Schuder, Milford, Ind., Dec. 23.

Buck Creek church met in council Dec. 7. Bro. Teeter, our elder, could not be with us, so Bro. L. L. Paul took charge of the meeting. Sunday-school and church officers were elected for the coming year, with Sister Garnett Current, "Messenger" agent, the writer, church correspondent, and Bro. E. N. Cross, Sunday-school superintendent. Our spring communion will be held May 10. Our church sent a special Thanksgiving offering of $12.50 to Chicago. The regular Thanksgiving offering was $25.20. We are expecting Bro. L. D. Holsinger to be with us in a series of meetings beginning Jan. 11.—Clara Sheets, Moreland, Ind., Dec. 26.

Camp Creek church met in council Nov. 30, with Eld. Christian Metsler presiding. Officers were elected for the following year with Bro. Metsler, elder, Bro. Fred Hight, Sunday-school superintendent, and Sister Ora Gee, president of the Christian Workers' Society.—Mina Heisler, Etna Green, Ind., Dec. 23.

Elkhart City church met in council Dec. 10, with our elder, Bro. J. W. Grster, presiding. Officers for 1919 were chosen as follows: Sunday-school superintendent, Chas. Troup; Christian Workers' president, Sister Ida Troup; church clerk, Eld. Miller; correspondent and "Messenger" agent, Mrs. E. C. Swihart; one member on the Local Missionary Committee, Mrs. Lawrence Ulery; two members on the Foreign Committee, Brethren Ira Wike and Chas. Troup, Dea. E. C. Swihart, our present pastor, was reElected for one year. On account of moving away, Dea. Grater resigned as our elder. Bro. Christian Metsler, of Walkerton, was elected for one year. The next series of meetings will begin about Jan. 1, and our love feast will be held at the close of the meetings.—Mrs. M. B. Stuck, Elkhart, Ind., Dec. 10.

Kewanna church met in council Dec. 7, with Bro. Roy Mishler presiding, in the absence of Eld. J. O. Stinebaugh. The following officers were elected for the coming year: Dro. Bert Gorsline, Sunday-school superintendent; Brethren Bert Gorsline, Roy Mishler and Earl Crandall, Missionary Committee; Bert Gorsline, president Christian Workers' Meeting, and Sister Mertie Mishler, "Messenger" agent and correspondent.—Susie Olhs, Rochester, Ind., Dec. 19.

Lower Deer Creek.—After six weeks were held in council Dec. 14, with a good attendance. Six letters were granted. Sister Etta Stinebaugh was elected "Messenger" agent and Bro. Herbert Dilling, Sunday-school superintendent. The treasurer's report showed the church in good financial condition. It was decided to retain Bro. Wine as our pastor for another year. He was also authorized to secure an evangelist for next year.—Myrtle D. Ward, Camden, Ind., Dec. 20.

Pine Creek church met in council Dec. 24, at the East house, with Eld. Manly Deeter presiding. Bro. Elhi Cripe was also with us. Two letters of membership were granted and two received. Bro. Frank Kelser was elected Sunday-school superintendent and Dro. Iven Hartsough, Christian Workers' president. Bro. Ira Wike was chosen as our elder for the new year. Brethren Delbert Mangus and Eli Steele were appointed as a committee to receive funds for the support of our young ministers in school. The amount raised at this meeting was $349. Bro. Reuben Hoover and Sister Emma Stemp were elected as a Missionary Committee. The date set for our communion is Oct. 18, 1919. Our Christian Workers rendered a splendid Christmas program on the evening of Dec. 25. Sister Stemp was

Bro. I. R. Beery. Burial in Maple Lawn cemetery.—Mattie Welty, Flora, Ind.

Bigler. Miss Blanche, eldest daughter of Brother and Sister David Bigler, boro in Elkhart County, Ind., died at their home near Goshen, Ind., Dec. 10, 1918, of pneumonia following influenza, aged 21 years, 7 months and 2 days. Surviving are her parents, two brothers and one sister. Services at the home by Elders Hiram Forney and Wm. Hess. Burial in Oak Ridge cemetery.—Mrs. Ose G. Brumbaugh, Goshen, Ind.

Bebe. Sister Effie Lula, daughter of Brother and Sister Jerry Mendez, died near Olathe, Kans., died of pneumonia, following influenza, at her home in Olathe, Dec. 2, 1918, aged 32 years, 4 months and 23 days. When eleven years of age she united with the Church of the Brethren and remained faithful until death in church and Sunday-school. June 3, 1914, she married Wm. Bebe, who survives, together with one daughter, father, mother and one sister. Services at the grave in the Olathe cemetery by Bro. H. E. Sonnaker.—Addia Meador, Olathe, Kans.

Boyd. Sister Emily, wife of I. J. Boyd, died Nov. 19, 1918, aged 68 years. She had been a member of the Church of the Brethren for about forty years. Services by Eld. A. N. Hylton. Interment in Pleasant Hill cemetery.—Fernie L. Dickerson, Willis, Va.

Brandt, Annie M., daughter of Brother and Sister Henry E. Keeney, died of influenza, at the home of her parents, near Rohrersburg, Pa., Oct. 27, 1918, aged 18 years, 2 months and 18 days. She was married Roy Brandt just one week before her death. She leaves her husband, parents, five sisters and four brothers. Services by Eld. Jacob Pfouts. Interment in Zeigler's cemetery.—P. Merkey, Behrersburg, Pa.

Brubaker, Everet Ray and **Anna Esther,** children of E. M. and Mary Brubaker, of Prairie City, Iowa, died of pneumonia, preceded by influenza, Dec. 7, 1918, and Dec. 8, 1918, aged 5 months and 6 days, and 7 years and 4 months, respectively. Father, mother and three brothers survive. Services by the writer. Interment in the Prairie City cemetery.—Jas. Q. Coughnour, Ankeny, Iowa.

Brunk. Sister Lennie A., died Dec. 2, 1918, aged 34 years, 3 months and 24 days. She united with the Church of the Brethren in 1915. She married Oliver Brunk April 9, 1904. To this union were born three sons and one daughter who survive, together with her husband, mother, three sisters and two brothers. Services by the writer. Interment in the Edna cemetery. Burial in the Olathe cemetery.—H. T. Brubaker, Olathe, Kans.

Campbell, Mary Alice, daughter of Brother and Sister J. W. Campbell, died of pneumonia, following influenza, Dec. 14, 1918, aged 5 years, 5 months and 14 days. She is survived by her father, mother, one sister and three brothers. She united with the Church of the Brethren at the age of eleven, and lived a devoted Christian life. Services at the home by Bro. O. E. Loebhaugh. Interment in the Edna cemetery.—Zada Loebhaugh, Hollow, Okla.

Corbin, Sister Vesta Fern, daughter of Brother and Sister John W. Corbin, died at her home near Dayton, Va., Oct. 30, 1918, from complications following influenza, after an illness of Spanish influenza, aged 20 years, 1 month and 22 days. Sister Vesta was a very bright girl, living a faithful life in the church of her choice, with which she united almost four years ago. She is survived by her parents, two sisters and four brothers. Services and interment at Weavere (Mennonite) church, conducted by Bro. L. S. Miller, assisted by Bro. D. W. Buckley.—S. L. Bowman, Harrisonburg, Va.

Cosner, Adam, died at Dayton, Va., died Dec. 3, 1918, aged 83 years 6 months and 19 days. He leaves two sons, one brother and several grandchildren. June 23, 1859, he married Anna Cooper. To this union were born four sons and one daughter. He was a member of the Church of the Brethren. In 1890 his first wife died and he later married Elizabeth C. Rinker who died in 1905. Burial at Grassy Ridge. Services by the writer.—Earl C. Cosner, Germania, W. Va.

Cox, Infant son of Brother and Sister Jacob Cox, died of influenza, Nov. 3, 1918, aged 25 years, 11 months and 27 days. He married Susie Wilson and to this union were born two children. He leaves his wife, two children, mother, father, two brothers and five sisters.—Fernie L. Dickerson, Willis, Va. Interment in Pleasant Hill cemetery.—Fernie L. Dickerson, Willis, Va.

Cress, Bro. Wm. U., born at Sisco, Md., died of influenza at Crellin, Md., Oct. 22, 1918, aged 23 years and 8 months. Bro. Cress is survived by his wife, father, one brother and a sister. He united with the Church of the Brethren in early life, being installed as deacon for a number of years and was called to the ministry, in which he served faithfully. Services at Pine Grove church by Bro. E. T. Fike.—Zenas L. Mellott, Sisco, Md.

Deardorff, Bro. John Elbert, born in Missouri, died Nov. 2, 1918, near Brumbaugh, N. Dak., aged 36 years, 4 months and 21 days. In 1904 he married Olive Calvert, who survives, together with four children, father, mother, four brothers and five sisters. He was a faithful member of the church, serving as deacon for several years. Services by Bro. Geo. Stevens, of Ellison, N. Dak., and Bro. E. H. Stauffer, of the Brumbaugh church.—Mrs. Lydia Deal, Rock Lake, N. Dak.

Deardorff, Charles Franklin, born in Wabash County, Ind., died at his home, Rock Lake, N. Dak., Oct. 31, 1918, aged 32 years, 10 months and 12 days. In 1908 he married Elsie Jane Robertson. He was a member of the church, serving as deacon. Besides his wife he leaves active Sunday-school workers. He leaves wife, father, mother, four brothers and five sisters. Services by Bro. Geo. Stevens, of Ellison, N. Dak., and Bro. E. H. Stauffer, of the Brumbaugh church.—Mrs. Lydia Deal, Rock Lake, N. Dak.

Dickerson, Sister Matilda J., nee Quessenberry, died Nov. 23, 1918, aged 66 years, 2 months and 29 days. She married Bro. Ira J. Dickerson. To this union were born six children, one of whom died in infancy. She survives her husband and five children. She was a member of the Church of the Brethren for thirty-eight years and lived a consistent Christian life. Services by Eld. A. N. Hylton. Interment in Pleasant Hill cemetery.—Fernie L. Dickerson, Willis, Va.

Eltzel, Bro. Calvin, son of Brother and Sister Wiley C. Eltzel, born in Washington County, Va., died Dec. 10, 1918, aged 49 years, 8 months and 14 days. He had planned to unite with the church some time ago, but receiving an accident he was received until Dec. 7. He leaves his wife, mother, three sisters and three brothers. Services by Eld. D. F. Bowman at the home. Burial in the Pleasant View cemetery.—Mary Bowman, Johnson City, Tenn.

Etzinger, Mrs. Pearl, nee Ecklebarger, wife of Samuel Etzinger, born in Goshen, Ind., died at the home of Brother and Sister John Etzinger, Dec. 12, 1918, aged 18 years, 10 months and 3 days. She is survived by her husband, and Cora Ecklebarger. She married Samuel Etzinger Jan. 2, 1918. She is survived by her husband, father, mother, one sister and one brother. Services at the Union Center church by the writer, assisted by Eld. David Augleamyer.—Iverson E. Miller, New Paris, Ind.

Fansler, Bro. John, died of strangulated hernia at the Cartherge Hospital, Mo., Nov. 28, 1918, aged 70 years. He was a faithful member of the church for many years. Burial at Adrian, Mo. J. L. Switzer, Carterville, Mo.

Flanchbaugh, Emery, died at the home of his parents, York, Pa. Nov 29, 1918 aged 1 year, 4 months and 19 days. Services at the house by Eld. J. A. Long. Text, 2 Sam. 12: 23. Interment in Mount Rose cemetery.—Alice E. Trimmer, York, Pa.

Frey, Catherine B., nee Young, born near Milton Grove, Pa., died in Girard, Ill., Dec. 4, 1918, aged 77 years, 8 months and 12 days. In 1871 she married Jacob S. Frey who, with two children, preceded her. Two children survive. She united with the Church at the Brethren while young. Services at the Girard church by Eld. H. Flory, assisted by Eld. I. J. Harshbarger. Interment in the Pleasant Hill cemetery.—Ethel Harshbarger, Girard, Ill.

Grossnickle, Sister May, wife of Bro. M. S. Grossnickle, died at her home at Lanoka Harora, Iowa, of pneumonia, following influenza, Oct. 16, 1918, aged 36 years, 10 months and 25 days. She was the daughter of Brother and Sister Wm. H. Coffin, of Mt. Morris, Ill. She has been a consistent member of the Church of the Brethren for about ten years old, and took a very active part in all church work. She leaves her husband, two sons, father, mother, two sisters and one brother. Services at the home by Bro. H. H. Wingert, of Kingsley, Iowa.—Mrs. F. E. Wingert, Kingsley, Iowa.

Hill, Kyle W., son of Oro. and Alice Hill Hill, died of pneumonia, following influenza, Oct. 22, 1918, aged 27 years, 3 months and 16 days. He was a member of the Methodist church. He married Nola Dickerson March 31, 1916. In this union was born one child. He leaves wife, one child, father, mother, three brothers and three sisters. Interment in the cemetery near his home.—Fernie L. Dickerson, Willis, Va.

Horst, Sister Barbara, wife of Martin R. Horst, of Canton, Ohio, died after an illness of thirteen years. Oct. 15, 1905, she suffered a stroke. Three years later she suffered the second stroke. In March, 1918, she suffered the third. From that time on she was entirely helpless. She came very peacefully Dec. 1, 1918, at the age of 71 years, 11 months and 12 days. She united with the Church of the Brethren in 1883 and was faithful until the end. Her work is finished. She is gone but not forgotten. She leaves her husband, three sons, two sisters and nine grandchildren. Services by Bro. Adam Miller. Text, John 14: 1. Services and interment at the Valley Chapel church.—Rachel A. Mohr, Louisville, Ohio.

Huffman, Mary Viola, daughter of Mason L. and Belle Huffman, died of pneumonia, following Spanish influenza, Nov. 13, 1918, aged 11 years, 3 months and 2 days. She is survived by father, mother, two brothers and one sister. Interment in the Brumbaugh cemetery.—Ida Replogle, Mt. Morris, Ill.

Inks, Clara Ethel, daughter of Brother and Sister Chas. Inks, born Nov. 4, 1895, at Ligonier, Ind., died Nov. 16, 1918, at Wenatchee, Wash., aged 23 years and 12 days. She became a member of the Church of the Brethren in early age, and continued faithful until her death. Two years ago she was enrolled in the Nurses' Training Course at the Deaconess Hospital at Wenatchee, and would have graduated next year. While about her duties she was stricken with the splendor of Monday, and the dread disease, and passed away after but a week's illness. She leaves father, mother and four sisters. Services at the grave by the writer, assisted by Eld. J. J. Fibrun. Interment at the Valley Chapel cemetery in East Wenatchee.—Worren Sinhaugh, Wenatchee, Wash.

Kelly, Mattie L., daughter of Brother and Sister Daniel Clark, died Nov. 19, 1918, of influenza, followed by pneumonia, aged 30 years, 10 months and 8 days. She united with the Church of the Brethren when fourteen years old. She leaves her husband, three daughters, father, mother, four brothers and three sisters. Services by Bro. A. M. Laughrun. Interment in Snow's Chapel cemetery.—Lota Clark, Lota City, Pa.

Kendig, Robert L., only son of E. L. and Annie E. Kendig, died of pneumonia, following Spanish influenza, Oct. 12, 1918, aged 29 years, 1 month and 23 days. He leaves father, mother, one sister, wife and child. He was a faithful member of the Brethren at the age of twelve and was especially gifted in Sunday-school work.—Mary Forrer, Smarts Draft, Va.

Kientz, Mary, born in Darke County, Ohio, died at the home of her daughter, Mr. O. O. Harmon, in San Diego, Cal., of pneumonia, following influenza, Nov. 12, 1918, aged 82 years, 9 years and 14 days. Sister Kientz united with the Church of the Brethren when ten years old and was a faithful member. She was the mother of thirteen children, five of whom preceded her. Services by the writer in San Diego.—Eugene W. Pratt, Santee, Cal.

Kurtz, Amanda, daughter of John and Christina Overholser, died Dec. 10, 1918, aged 52 years, 3 months and 7 days. She became a member of the Church of the Brethren in 1894. She was united in marriage to Bro. Lewis Kurtz in 1893. To this union were born five children, all of whom survive. Besides the children she leaves her husband, her mother, one brother, three sisters and two grandchildren. A short service was held at the home, 203 Kenyon Avenue, Elkhart, Ind., after which the body was taken to the Yellow Creek church, where services were conducted by Bro. Peter Kreider and E. C. Swihart.—Mrs. M. B. Stuck, Elkhart, Ind.

Lehman, Polly, daughter of John and Elizabetb Alwine, born in Somerset County, Pa., died in Goshen, Ind., Dec. 6, 1918, aged 96 years, 9 months and 13 days. She married Lewis Lehman Sept. 28, 1850. To this union were born seven sons and two daughters. She became a member of the Church of the Brethren about thirty-eight years ago. Surviving her are husband, two sons, two daughters, 56 grandchildren and 70 great-grandchildren. Services by Elders Hiram Forney and I. L. Berkey. Burial in Alwine cemetery.—Mrs. Ose G. Brumbaugh, Goshen, Ind.

Lutz, Sister Mary Ann, daughter of Brother and Sister Henry McQuay, born in Somerset County, Pa., died of heart trouble at Shiloh, Ohio, Dec. 12, 1918, aged 72 years, 8 months and 27 days. She married W. H. Lutz Sept. 25, 1870. To this union were born two sons, one of whom died two years ago. She has been a faithful member of the Church of the Brethren since she was nineteen years old. Services at the home by Bro. Lester Helsey. Text, Heb. 4: 9. Interment in the Shiloh cemetery.—Mrs. Emma Helsey, Mansfield, Ohio.

McMullen, Sister Elizabeth, wife of Albert McMullen, died Nov. 17, 1918, aged 51 years and 1 day. She is survived by her husband, four children, father, stepmother, several brothers and sisters. Interment in Welsh Run cemetery. Services at the home by Bro. Joel B. Kelley, assisted by Bro. L. E. Elliott.—Mrs. Sarah A. Keller, Mercersburg, Pa.

Madden, Mary, nee Brumbaugh, born in Hartville, Ohio, died in Goshen, Ind., Dec. 9, 1918, aged 68 years, 1 month and 12 days. She married Isaiah Madden June 8, 1848. To them were born twelve children. She was a faithful member of the Church of the Brethren for more than fifty-five years. Her husband and two children preceded her. Ten children, thirty grandchildren and 8 great-grandchildren survive. Services by Eld. Hiram Forney.—Mrs. Ose O. Brumbaugh, Goshen, Ind.

Metzger, Charles Clifford, born in New Weston, Ohio, died of complications following influenza, Dec. 8, 1918, aged 19 years, 6 months and 12 days. Although a young man he made a profession of faith, he was a regular attendant at Sunday-school. Services at the United Brethren church by Rev. Alfred Klasel, of Horatio.—Rev. Alfred Klasel, Horatio, Ohio.

Miller, Linella M., daughter of Melvin and Rozett Miller, died in Mercersburg, of pneumonia, following influenza, Nov. 27, 1918, aged 2 years and 18 days. She is survived by father, mother and one brother. Services in the home by Bro. Jacob S. Keller, assisted by Rev. Busey, of the United Brethren church. Interment in Mercersburg cemetery.—Sarah A. Keller, Mercersburg, Pa.

Miller, Sister Fannie, wife of John W. Miller, died Nov. 26, 1918, aged 61 years, 8 months and 8 days. Her husband preceded her about a year ago. Sister Miller was a faithful member of the Church of the Brethren. She leaves one daughter and three sons. Services at the Old church by Dr. John S. Flory, assisted by Rev. M. Stephens, of the Methodist church. Burial in the cemetery near the church.—M. A. Good, Bridgewater, Va.

Miller, Sister Sophia Canning, born near Hanover, Germany, came to America with her mother when a small child. She died Dec. 6, 1918, aged 76 years, 11 months and 20 days. She married Andrew Miller in June, 1864. To this union were born three sons and three daughters.—Two sons and one daughter having died when small. She united with the Church of the Brethren some fifty years ago and lived a consistent life. Services at the home by Bro. Jacob Miller. Interment at Maple Grove cemetery.—Mae Mitchell, Saline City, Ind.

Mishler, Bro. Moses, born in Kosciusko County, Ind., died of Spanish influenza and pneumonia, Dec. 12, 1918, aged 35 years, 9 months and 9 days. He married Laura Norris in 1906. To this union were born two sons and a daughter. He united with the Church of the Brethren in 1907 and was elected to the office of deacon Sept. 26, 1909. He leaves wife, three children, one brother, stepmother and grandmother. Services by the writer, assisted by Brethren Daniel Wysong and Leroy Fisher, at the Oravelton house. Interment in the Union Center cemetery.—Henry Wysong, Nappanee, Ind.

Mondshaugh, Wm. Howard, born in Ogle County, Ill., died at Sheldon, Iowa, Nov. 28, 1918, aged 70 years and 10 days. Bro. Mondshaugh was a consistent Christian, serving as deacon for nearly a quarter of a century. He is survived by his wife and seven sons. Services by the writer, assisted by the pastor of the Christian church.—J. E. Rolston, Sheldon, Iowa.

Netzley, Sister Anna Mortin, born in Lancaster County, Pa., died at her home in Olendora, Cal., Dec. 8, 1918, aged 91 years, 8 months and 16 days. The cause of her death was heart failure. She married Uriah Netzley in 1852. To this union were born five sons and two daughters, one daughter having preceded her. Besides the husband and children she leaves twenty-two grandchildren and twenty-six great-grandchildren. She united with the Church of the Brethren in early life.—Services by Bro. O. H. Bashor, assisted by Bro. Yandt. Burial in Oakdale cemetery.—Sallie E. Miller, Olendora, Cal.

Patterson, Helen Geneva, daughter of Brother and Sister Herman Patterson, died of pneumonia, following influenza, Dec. 7, 1918, aged 6 years, 1 month and 23 days. Services at the home by Bro. I. R. Beery. Burial in Maple Lawn cemetery.—Mattie Welty, Flora, Ind.

Phillips, John Wesley, son of Brother and Sister John W. Phillippe, died Dec. 12, 1918, aged 1 year, 6 months and 26 days. Services at the Sugarland church by Eld. John S. Flke.—Goldie S. Judy, Eglon, W. Va.

Reber, Sister Maggie, wife of Bro. Jacob Reber, died at the home of her parents, Brother and Sister Jacob Keeney, near Bethel, Pa., of influenza, Dec. 12, 1918, aged 18 years, 1 month and 12 days. She united with the Church of the Brethren when eleven years of age, and has been an active member. She leaves her husband, parents, one child and two brothers. Services at the home by Eld. E. M. Wenger and Bro. S. O. Meyer. Text, Jer. 15: 9 and 1 Sam. 20: 18. Interment in Zeigler's cemetery.—P. S. Merkey, Rehrersburg, Pa.

Reed, Bro. Eli, born in Floyd County, Va., died Dec. 10, 1918, aged 67 years, 6 months and 16 days. In 1873 he married Delilah Booth. To this union were born two sons and three daughters. His wife died in 1896, and he later married Alma Bowman, who survives, together with two sons, three daughters, one brother and one sister. He united with the Church of the Brethren in 1880, serving as deacon for thirty years. Services at the Beaver Creek church by Bro. A. N. Hylton and the writer. Interment in the Reed cemetery.—Fernie L. Dickerson, Willis, Va.

Royer, Lawrence Edwin, died Oct. 10, 1918, aged 15 years, 9 months and 28 days. Death was caused by influenza. Besides his parents he leaves one sister and eight brothers, one of whom is in France. Brother, who was formerly a member of the Missionary Forces, is now on his way home. Lawrence was baptised in 1914 and lived faithful until the end.—Mrs. Wm. Royer, Canton, Ohio.

Shiver, Anna Rebecca, daughter of Mrs. Martin Shiver, died at Mercershrg, Pa., of influenza, Dec. 7, 1918, aged 5 years, 1 month and 10 days. She is survived by her mother, three brothers and three sisters. Services by Bro. Jacob S. Keller. Interment at Licking Creek church.—Sarah A. Keller, Mercersburg, Pa.

Shiver, Susan Flora, daughter of Mrs. Martin Shiver, died of influenza, Dec. 6, 1918, aged 5 years, 1 month and 12 days. Services in the home by Bro. Jacob S. Keller. Interment at Licking Creek church cemetery.—Sarah A. Keller, Mercersburg, Pa.

Showalter, Sister Ida Susan, died at her home, near Hinton, Va., Dec. 12, 1918, aged 44 years and 8 months. Her sickness was of short duration, yet she bore it patiently and had the privilege of enjoying the anointing service. Sister Ida was of a very cheerful disposition, full of Christian zeal. She united with the Church of the Brethren when young, and lived a consecrated life. She was a member of the Hinton Grove Sunday-school for a number of years. She leaves, besides her mother, two sisters and five brothers. Services and interment at Mount Olivet Memorial church, by Bro. H. S. Landes and Eld. J. M. Kagey. Text, Acts 20: 24.—S. I. Bowman, Harrisonburg, Va.

Shriner, Minnie, daughter of William and Lodane Slipper, born in Cass County, Mich., died in Elkhart, Ind., Dec. 18, 1918, aged 30 years, 6 months and 21 days. Deceased was united in marriage to Henry Shriner Dec. 24, 1906. She leaves her husband, her mother, one sister and one brother. A short service was held at the home on 320 Cleveland Avenue. The remains were taken to Cassopolis, Mich., for burial. Services by Bro. E. C. Swihart.—Mrs. M. B. Stuck, Elkhart, Ind.

Snowberger, Ira James, died of influenza Dec. 15, 1918, aged 32 years, 0 months and 13 days. He married Sister Florina Holland and soon united with the Church of the Brethren, being a number of years as deacon. He is survived by his wife, three children and one sister. Services by Elders Brice Sell, J. B. Miller and the writer. Interment in Oak Ridge cemetery.—Jas. A. Sell, Hollidaysburg, Pa.

Spidin, Margaret, died July 17, 1918, aged 82 years, 0 months and 22 days. She was the daughter of Jacob and Sarah Shively Marker. April 4, 1858, she married John Spidin. To this union were born seven children, all of whom, but one, have died, preceded her. Sister Spidin united with the church fifty-five years ago and was a faithful member. Services at Oettysburg by Brethren Jos. Stutsman and A. H. Welmer.—Anna Witwer, Greenville, Ohio.

Spicer, Iva Irene, born in Bittersville, Pa., died at the home of her father in Bittersville, Nov. 20, 1918, aged 21 years, 7 months and 10 days. Death was due to influenza and pneumonia. She is survived by an infant child, her father, three sisters and one brother. Services at the Church of God, Windsor, Pa., by Eld. D. Y. Brillhart.—S. C. Oodfrey, Red Lion, Pa.

Stong, John, born in Juniata County, Pa., died at Zion, N. Dak., Dec. 8, 1918, aged 83 years, 1 month and 3 days. He married Mary Dehl Nov. 22, 1852. To this union were born eight sons and five daughters. He leaves his wife, six sons, five daughters, a number of grandchildren and several great-grandchildren. He was a consistent member of the Church of the Brethren for many years. Services by the writer, assisted by Eld. Geo. K. Miller.—J. D. Kesler, Zion, N. Dak.

Strickler.—Bro. Adam Cleveland, born in York County, Pa., died at his home in Windsor, Pa., Nov. 30, 1918, aged 28 years, 1 month and 13 days. His death was caused by pneumonia, following influenza. He united with the church about four months ago. He is survived by his wife, child and parents. Services at the Church of God, Windsor, Pa., by Eld. D. Y. Brillhart.—S. C. Godfrey, Red Lion, Pa.

Summerfield, Jos., died July 4, 1918, aged 90 years, 8 months and 14 days. He was a member of the Church of the Brethren for over forty years. Services at the Osogo church by Eld. John S. Flike.—Goldie S. Judy, Elgin, W. Va.

Tice, Sister Hazel Anna, youngest daughter of Elias and Esther Tice, born at Ridgeville, Ind., died at the home of her brother at Marion, Ohio, Dec. 17, 1918, aged 27 years, 10 months and 25 days. She leaves two brothers and two sisters. She united with the Church of the Brethren in 1913, and has ever lived a devoted Christian life. Services at the home by Bro. Geo. Wardorff, of Marion, assisted by Eld. Chas. W. Wyandot. Text, Rev. 14: 13. Burial in the Marion cemetery.—Rachel Bowman, Marion, Ohio.

Tobias, Bro. Timothy L., born in Lebanon County, Pa., died of Influenza, Dec. 10, 1918, aged 45 years, 4 months and 4 days. He married Permilla Hummel. To this union were born three daughters and two sons, all of whom survive, together with an aged mother. He united with the church when a young man. Services at the home by Brethren E. M. Wenger, J. W. Meyer and E. W. Edris. Text, Rom. 3: 17. Interment in the Union cemetery.—J. P. Merkey, Behrersburg, Pa.

Tompsen, Sister Margaret, wife of Bro. Andrew Tousten, died in the Welsh Run congregation, Pa., of double pneumonia, following influenza, Dec. 10, 1918, aged 51 years and 20 days. She was a member of the church for many years. She is survived by her husband and four children. Services at the home by Bro. Jacob S. Hoover. Interment in the Welsh Run cemetery.—Mrs. Sarah A. Keller, Mercersburg, Pa.

Westfall, Cleo Gladys, daughter of Mr. and Mrs. Jesse Westfall, died Dec. 6, 1918, aged 3 years, 8 months and 0 days. Death was caused by being severely burned. She leaves father, mother, one brother and one sister. Services at the Maple Spring church by Eld. Moses Flike.—Goldie S. Judy, Elgin, W. Va.

Whitehead, Sister Nettie Neff, born in Elkhart County, Ind., died Dec. 4, 1918, aged 43 years, 10 months and 9 days. She married Bro. Geo. Whitehead Oct. 21, 1894. To this union were born two sons. She was the daughter of John F. and Elizabeth Neff. She united with the Church of the Brethren when about twenty years old. She is survived by her husband, two sons, mother, one sister and seven brothers. Services at the home by Eld. David Anglemyer. Burial in Maple Grove cemetery.—Iverson E. Mishler, New Paris, Ind.

Whitney, Viola Ruth, nee Forney, daughter of Brother and Sister Jonas Forney, of Morrill, Kans., born Nov. 16, 1892, died at her home in Belleville, Kans., of pneumonia, following influenza, Nov. 20, 1918, aged 26 years and 10 days. She was united in marriage to Mr. Lee Whitney Dec. 14, 1910. To this union five children were born. Last spring Holy Spirit brought conviction to the heart of Sister Ruth, and June 1 she was received into the church by baptism. While her new life was brief, it was full of joy, and the end was glorious. A short service was conducted at the grave by the writer. Interment in the Morrill cemetery, Morrill, Kans.—C. B. Smith, Morrill, Kans.

Williams, Thurlough Edmond, infant son of Brother and Sister John Williams, died of pneumonia and brain fever, following influenza, Dec. 14, 1918, aged 5 months and 20 days. He leaves father, mother and three brothers. Services at the home by Bro. P. L. Pike. Interment in the Brethren cemetery.—Tillie Deddiker, Pence Valley, Mo.

Wolford, Sister Oconetta, wife of Bro. David Wolford, died at Santa Ana, Cal., of paralysis, Nov. 10, 1918, aged 40 years. She leaves a husband, one son, one daughter and an adopted daughter. The remains were brought to Pennsylvania for burial in Green Mountain cemetery. Services in the church at Waterford, Pa., by Bro. M. J. Brougher, of Greensburg, Pa. Text, John 14: 1-4.—Mrs. W. E. Wolford, Ligonier, Pa.

Ziegler, Elmer C., died of influenza and pneumonia, Dec. 13, 1918, aged 20 years, 10 months and 23 days. He was a member of the Friends Church at Fishertown. He is survived by his parents, one brother and two sisters. Services at the home by Brethren Jones and Hoke Sell and Rev. Cross. Interment in Fishertown cemetery.—Sara A. Potter, East Freedom, Pa.

Zimmerman, Bro. Wm., son of John and Wilhelmina Zimmerman, born in Germany, died at the Soldiers' Home in Marion, Ind., Dec. 13, 1918, aged 72 years, 2 months and 3 days. He came to America with his parents when seven years old. June 8, 1871, he married Susan J. Davis, who died a year ago. To this union were born eleven children, eight of whom survive. He united with the church in early manhood. Services by the writer in Logansport. Text, Job 5: 26. Interment in Mt. Hope cemetery.—J. C. Slinebaugh, Camden, Ind.

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Notes From Our Correspondents

(Continued from Page 13)

the roming year were elected, with Bro. S. A. Blessing, elder, and Bro. Samuel Wenger, Jr., Sunday-school superintendent. Bro. Blessing made an earnest plea for s strong, united effort on the part of the entire membership, in behalf of the work of the church for the ensuing year, and the prospects seem very encouraging.—J. Henry Showalter, West Milton, Ohio, Dec. 21.

White Oak church met Sunday afternoon at the home of the writer, for a short service, following which two applicants were baptized. We ask an interest in the prayers of all, that the White Oak church may grow in spirit and in numbers.—R. C. Davidson, Lynchburg, Ohio, Dec. 21.

OKLAHOMA

Big Creek church met in council Dec. 16, with Eld. N. S. Gripe presiding. Bro. Gripe was chosen elder for another year. Sister Nellie Kinzie was chosen Sunday-school superintendent, and the writer Christian Workers' president. Five letters were received and one was granted. Our Sunday-school recently sent $25 to the Orphans' Home in Enid, Okla.—Oma Holderread, Cushing, Okla., Dec. 18.

OREGON

Mabel congregation met in council Dec. 21, to elect officers for the coming year. Brethren H. H. Ritter and D. Hileman were elected Sunday-school superintendents, and Sisters Mary E. Ritter and Marie Roberts, Aid presidents. We missed two weeks' services on account of the influenza, but our attendance is about normal again.—Mrs. Mabel Overholt, Mabel, Dec. 23.

Myrtle Point church met in council Dec. 7. Bro. C. H. Barklow was elected as elder for the coming year, the writer as Messenger agent and correspondent; Sister Minnie Hermann, Sunday-school superintendent; Sister Minnie Enlght, Christian Workers' president. Two letters were granted. A collection of $22.19 was taken for general church work.—Rachel Michael, Myrtle Point, Oregon, Dec. 15.

Portland.—We held our love feast Dec. 14, with Bro. S. P. Van Dyke officiating. About fifty enjoyed the feast. A number of members from the Newberg congregation were present, as well as a good representation of the home members. We were glad to have so many young brethren with us at this meeting, and also Bro. Josiah Rogers, who has been absent on account of sickness in the family. Sister Nellie Carl led the song service. The spirit of the meeting was good. The Sunday morning services were also well attended and the visiting members were an inspiration and help to us.—Grace W. Hewitt, Portland, Oregon, Dec. 16.

PENNSYLVANIA

Cedarus.—Dec. 8 the Fairview Sunday-school held its Children's Day exercises. The weather was ideal and the attendance large. Bro. Daniel Snyder, of the York church, was the principal speaker, dealing largely with the importance of giving the right instruction to the young. Remarks were also made by Brethren Crist and Hoover, of York, and Eld. D. Y. Brilhart. Codorus Sunday-school held its Children's Day exercises on the Sunday following. The program consisted of recitations and songs, after which Bro. J. J. Bowser, of York, gave an address. His theme was "Consecrated Christmas of Living." The interest was good, and all participants did well. Bro. J. H. Keller also gave a short talk, after which a collection of $47 was taken for Armenian Relief.—S. C. Godfrey, Bed Lion, Pa., Dec. 23.

Lower Cumberland congregation recently closed two series of meetings. Bro. Nathan Martin, of Elizabethtown, Pa., came to the Baker house Nov. 16, and conducted a two weeks' series of meetings. We feel that the members were greatly revived. The meeting closed Nov. 30. Our love feast was held Dec. 1 at the Mohler house. Bro. Martin officiated. A number of visiting brethren were present. Dec. 2 the series of meetings commenced at the Mechanicsburg house, conducted by Bro. H. S. Gipe, of Hershey, Pa., and continued until Dec. 19. Nine were baptized. We enjoyed the messages these brethren brought us.—J. W. Gelbt, Mechanicsburg, Pa., Dec. 24.

Pittsburgh.—Bro. C. Walter Warstler having taken up the pastorate at the Pittsburgh church early in September, the Ladies' Adult Bible Class had arranged a reception in honor of Brother and Sister Warstler for Oct. 8. On that day the InSeneza ban was on at the church, so reception was postponed until Dec. 12, when we had a very enjoyable and well-attended gathering. Prof. I. E. Holsinger gave the address of welcome, to which Bro. Warstler responded. Three neighboring ministers were present and brought greetings and good wishes from their several churches: Dr. C. L. Cartwright, of the Mary S. Brown Methodist church, Rev. Gilbert Condett, of the Squirrel Hill Methodist church, and Rev. H. M. Harley, of the First Brethren. Everybody enjoyed the excellent program rendered and also the lunch which the ladies served. After a pleasant evening we departed, wishing Bro. Warstler' and his family success for the New Year.—Mrs. A. O. Dorner, Pittsburgh, Pa., Dec. 23.

Smithfield church met in council Dec. 7, with Eld. W. H. Holsinger presiding. Only few changes were made in the officers for the coming year. Bro. Holsinger was reelected as pastor and elder. Bro. Stover Knlp, of New Enterprise, will begin a series of meetings about the first week in February. Bro. T. T. Myers, of Huntingdon, will talk to us Dec. 22 in the interest of the Anti-saloon League.—Jos. Perrin, Dorbarn, Pa., Dec. 21.

Upper Conewago church met in council at East Berlin Dec. 21, Eld. C. L. Baker presiding. Two were received by letter. We decided to hold our spring love feast at the Mummert house May 17 and 18, and our fall love feast at the Latimore house Oct. 18 and 19. The writer was reelected Sunday-school superintendent for East Berlin. At our Thanksgiving services the offering amounted to $168, half going for home and half for foreign mission work. Owing to the epidemic of influenza the series of meetings that was to have been held at East Berlin by Bro. Ralph W. Schlosser, of Elizabethtown, was recalled. We feel thankful that things look better at this writing.—Andrew Bowser, East Berlin, Pa., Dec. 22.

TENNESSEE

Lawrenceburg.—Bro. B. O. Edwards, of Jonesboro, Tenn., began preaching Nov. 17 at the Lone Star church, four miles east of Lawrenceburg, continuing until Sunday, Dec. 1. The attendance and interest were good, but the attendance was not what it should have been, on account of sickness and other causes. From this place we went to the Crowson church, seven miles northwest of Lawrenceburg, and began meetings in the evening, continuing until Sunday evening, Dec. 8. As an immediate result three promising young people accepted Christ as their Savior and were baptized, and one was restored to fellowship. Bro. Edwards preached the Word with power, and endeared himself very much to the people while here. He is thinking some of making this his home, since he is well pleased with the country and the prospect of building up a strong congregation of good people in this, the heart of the great mission field of the South. We would be very glad indeed, if any of our Brethren, who may be traveling southward to spend the winter, would stop off at Lawrenceburg, to render any assistance they may be able to give.—A. M. Bashore, Lawrenceburg, Tenn., Dec. 21.

TEXAS

Bethel.—Dec. 18 Bro. J. A. Miller came to us. On account of rain and bad roads, we could not have services at night. We held our council Dec. 19. Bro. J. A. Miller was chosen as elder, Sister Ella Miller as "Messenger" agent, and Bro. Willis Neff, Sunday-school superintendent. On account of sickness we have not kept up our services regularly for some time. We meet on Sunday evenings in a community sing, which is enjoyed by all.—Minerva Strohm, Kenedy, Texas, Dec. 22.

Manvel.—Bro. J. H. B. Williams was with us Dec. 1 and 2, giving us some very interesting sermons. Bro. Brubaker, of Necona, preached the remainder of the week. We had our love feast Dec. 7. The following Sunday five accessions. Bro. J. Wm. Miller, of San Antonio, expected to be with us throughout the week, to help with the singing, but was called home because of illness. Dec. 14 we met in council. We elected our officers for the coming year, with Bro. M. H. Peters, elder; Bro. J. O. Raligh, Sunday-school superintendent and Sister June Badger, Christian Workers' Society president.—Ethel O. Peters, Manvel, Tex., Dec. 16.

VIRGINIA

Bethlehem.—The Thanksgiving offering, taken at Bethlehem, as recently reported, amounted to $66.35. On the first Sunday an offering of $2 was given at the White Oak schoolhouse; one of $25 at Blackwater Chapel and one of $42 at Cedar Bluff,—all pretty good for the Bethlehem congregation. These amounts, with a few checks sent by other individuals, bring the total Thanksgiving offering up to $145. Half of this amount goes to the General Mission Board and half to the war sufferers. —S. E. Bowman, Elk Run, Va., Dec. 19.

Mine Run church met in council Dec. 14, with Eld. D. M. Glick presiding. Bro. D. M. Quinn was appointed Sunday-school superintendent for next year. Eld. D. M. Glick was chosen as elder for another year. We did not have any church services in October, on account of influenza.—R. Anna Britton, Rhodesville, Va., Dec. 18.

Peters Creek church met in council Dec. 7, with Bro. C. E. Eller as moderator. Officers for 1919 were elected, with Brethren Miller Neff and A. T. Henry, "Messenger" agents, and Bro. Neff, writer, correspondent. There was $209 dan ou the Mason's Cove churchhouse, built last spring. That amount, with enough to cover some other small debts, was easily raised by volunteer subscriptions, and so we enter the New Year free of debt. Sister Lizzie Wimmer was received as an elder's wife, not having been present when her husband was ordained. Letters were granted to Bro. J. E. Wimmer and family. Bro. Wimmer goes to Selma, Va., as pastor and elder of the church there. We wish them much success in their new field of labor.—Mildred Neff, Roanoke, Va., Dec. 20.

Trevilian church met in council Dec. 14, with Eld. I. N. H. Beahm presiding. Bro. Isaac Neff was chosen elder for the coming year. Sister F. M. White was elected Sunday-school superintendent. Bro. F. M. White, of Belmont, has moved into the Trevilian congregation. We are glad to have him and his family with us. He has consented to conduct a teacher-training class for us, beginning with the first of the year.—Rebecca Glick, Trevilian, Va., Dec. 20.

WASHINGTON

East Wenatchee church met in council Dec. 14, with Eld. M. F. Sharp presiding. Among the items of business was the adoption of a constitution which, we believe, will be a great help to the working plans of our church. Bro. Warren Sisbaugh was chosen elder, with Bro. J. J. Filbrun, assistant. Sister Cleo Hemlnger was elected as president of the Christian Workers' Society. Because of the growth of our Sunday-school, it became advisable to organize a Junior Department. We now have three departments. With our new officers we hope to have a very prosperous new year. We expect to have a series of meetings and Bible Institute soon after the first of January. Bro. Warren Sisbaugh will conduct the Institute, and Bro. Paul Mohler will do the preaching. These are the joint services of the Wenatchee and East Wenatchee churches. Our love feast was postponed for the present, on account of the influenza.—Mrs. E. R. Eikenberry, East Wenatchee, Wash., Dec. 16.

Olympia church met in council Dec. 17, with Eld. D. R. Eby presiding. Officers were elected for the coming year, with Bro. Eby as elder, Sister Mary Lehman, church correspondent; Bro. Wesley Lehman, Sunday-school superintendent. Bro. Warren Sisbaugh, of Kendall, Wash., will hold two weeks' Bible institute, beginning Dec. 23. Our love feast will be held at the close of our Institute, Jan. 4.—Bettie Shumate, Olympia, Wash., Dec. 21.

WEST VIRGINIA

Beaver Run.—Our Thanksgiving offering for World-wide Missions was $36.75. The Sunday-school added $6 to this. At the recent council meeting our Sunday-school was reorganized, with Bro. E. M. Miller, superintendent. As presiding elder for 1919, Bro. G. S. Arnold was reappointed. It was also decided to hold the love feast Oct. 4, and continue in a series of meetings. We decided to hold a Bible term of one week during the latter part of November. We will take an offering on the first Sunday in January for the Armenian sufferers.—O. S. Arnold, Burlington, W. Va., Dec. 23.

Rockley congregation met in council Dec. 14. Two committees were appointed and two letters granted. Dec. 1 three of our ministers were ordained to the eldership by Elders O. S. Arnold and Peter Arnold.—A. L. Stites, Antioch, W. Va., Dec. 18.

WISCONSIN

Rice Lake.—Dec. 2 Bro. J. Edson Ulery, of Onekama, Mich., came to us, to give us a series of eighteen soul-inspiring sermons. The members were greatly strengthened and encouraged, and we are looking to a continued future fruit from the work in the future. While the attendance was good, it was not what it would have been, had there been less sickness in the town. Some of our members were not permitted to attend any of the meetings because of sickness. Personal work was also much handicapped. The weather was beautiful all during the meetings. Bro. Ulery closed his meetings on Sunday evening, Dec. 15, and went to Winona, Minn., to help in arranging the program for our coming Conference. At our recent Thanksgiving service an offering was sent to the General Mission Fund, amounting to $7.25. We would like to get in touch with any members that are contemplating a change of location, as we feel that we have advantages worthy of consideration. We are desirous of having more workers located with us, as we have a large field and a good opportunity for personal work.—Wm. H. Eller, Rice Lake, Wis., Dec. 17.

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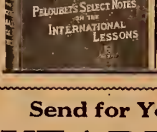

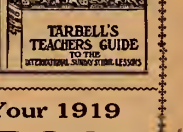

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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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...EDITORIAL...

Providential Preparation

You would think that such a wonderful work as God had marked out for Moses would call for a very wonderful kind of preparation. It did. His preparation *was* wonderful. And yet so natural. It was not suddenly and miraculously dropped down on him from the skies. He got it through a long, a very long, train of events. It was made up of experience with people and things,—the people and things he would need to understand.

How, in spite of the designs of wicked men, his life was saved, and the first years of it spent in the lap of his own mother, where he drank in the purest of spiritual, as well as physical, nourishment; and how the next years came to be spent in the court of Pharaoh, where he had access to all the "wisdom of the Egyptians"; and how still other long years were spent in the wilderness, through which he was later to lead his people,—all this is wonderful indeed, and he is hopelessly stupid who does not see in it the beneficent Providence of God. But that Providence,—let it carefully be noted,—consisted not in conferring wisdom and preparedness upon him, but in providing him with the opportunities.

That is the way God prepares men for service now. Not until you have made diligent use of all the means at *your* command will it be time to ask why God has not given you such an equipment for life as he gave Moses. And then you will not care to ask. You will be too busy in the field of service into which God has led you.

Why It Is Called "Movement"

It is because the idea is that it should move. If that seems to you unnecessary, please suggest a better way of getting "forward."

Inertia,—Norton's "Natural Philosophy" used to say,—is that property of matter, by virtue of which a body tends to retain its present state. Something like that comfortable feeling that steals over you the first warm days of spring.

Sorry to disturb you, brother, but the time has come for you to move. Souls are perishing for want of the Bread of Life. The only way to help them is to go where they are. That means we'll have to move.

It's the seductive comfort of that "present state" that hinders. We must move. The trouble is with you and you and you and me. When we all get to going, the church will move. And then it will go *forward*.

Making and Using Money

In a recent course of reading, the following gems were noted down on money-getting and money-using:

Every dollar that a man has should be used to the glory and honor of God.

If a man's pocketbook is not converted with his soul, the man will not get to heaven with it.

It is not wrong for a man to make money, but it is wrong for him to spend it foolishly.

There are certain things that money alone can secure, but among the things it can not secure or buy, is a good character.

If men loved men as they love the almighty dollar, the millennium would be just around the corner.

Wealth is a curse unless the owners of it bless the world with it.

Everything a man has is God's. On that profound principle the whole of human life should rest. We are not our own,—we are bought with a price.

The first duty of every man who has money is to ask himself: What would Christ have me do with it? The second is to go and do it after hearing the answer.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Most of the evils of our present condition flow out of the love of money. The almighty dollar is the God of Protestant America.

The teaching of Christianity about wealth is the same as about anything else: It all belongs to God and should be used by man as God would use it in man's place.

It is a great mistake, which many people make,—church members among the rest,—that the money they get is their own, to do with as they please. Men have no right to use anything as they please unless God pleases so, too.

It is just as true now as when Paul said it, nearly twenty centuries ago: "The love of money is a root of all kinds of evil." It is the curse of civilization,—the greatest god of the human race today.

If all the money, owned by church members, were spent to the honor and glory of God, there would be fewer costly dwellinghouses and houses of worship, fewer expensive automobiles, and very much more money given for the great mission work and spreading of the Gospel.

All wealth, from the Christian standpoint, is in the nature of trust funds, to be used as the Administrator,—God,—shall direct. No man owns the money for himself. The gold is God's, the silver is God's. That is the plain and repeated teaching of the Bible.

The church that thinks more of fine architecture and costly furnishings, than of opening its doors to all people that may want to hear the Gospel, is a church that is mortgaged to the devil for all it is worth, and he will foreclose the mortgage at the first opportunity.

The foolish, unnecessary expenditure of money by the world, and church members, too, on their trivial pleasures, at a time when men, women and children are starving and crying for food, is a cruel and unchristian waste of opportunity and of God's gold.

A careful reading and study of these gems of thought on the money question will be most helpful. If found true, live them out in your life and so please God.

D. L. M.

The Forward Movement at the Mission Board Meeting

Last week the Secretary of the General Mission Board gave us a comprehensive view of the business transacted by the Board at its December meeting. Since he could not speak at length of the numerous matters mentioned, we have asked his permission to state, in a little more detail, what the Board did about the Forward Movement. The program had already been adopted, as Messenger readers are aware, so that there was no question on that point. But the Board fully understands that laying out a program and making it effective are two entirely different things. It is under no illusions as to the nature of the task it has undertaken. In evidence of this, we think you will be interested in certain measures considered and agreed upon.

Of these none seems to us more significant than the preparation of some special Forward Movement literature. A group of leaflets, bearing on various phases of the program, was authorized. In fact some of the manuscript is already in hand. Arrangements for this literature are not yet complete, but the following definite assignments have been made.

Bro. H. C. Early, Chairman of the Board, will tell "What the Board Would Do With $250,000 Annually." "Fifteen New Missionaries Annually for the Next Five Years,—Is It Possible?" is to be answered by Bro. Galen B. Royer, of Juniata College, and long associated with the Mission Board's activities. Bro. E. H. Eby, who has just returned to the India field, will discuss "The Local Missionary Committee and Its Work." "A Workable Plan of Systematic Giving" is to be worked out and described by Bro. Ross D. Murphy, of Shippensburg, Pa. Sister Martha Martin, of Elizabethtown, Pa., is preparing a treatise on "Mission Study for Juniors." Bro. Edgar Rothrock, of Holmesville, Nebr., Secretary of the Tract Examining Committee, has been assigned the subject, "A New Mission Station Annually in Each State District." He is to tell how this can be done and what it will mean for the Home Mission Work. "Wanted,—Three Hundred Men Annually for the Ministry" is the inspiring theme to be handled by Bro. V. F. Schwalm, of Manchester College. Bro. J. H. Cassady, of Huntingdon, Pa., one of our most experienced evangelists, will outline "An Evangelistic Campaign for the Church of the Brethren." Finally, the Secretary himself, Bro. J. H. B. Williams, will have something to say about "The Forward Movement Idea" and "The Resources of the Church Mobilized for Service."

"Finally" is hardly the proper word, however, in the last sentence, as other topics and writers will certainly be added to the list. Besides this, the Secretary is not likely to be the last of the group in responding to his assignment.

It may be that you are wondering what the Board intends to do with this literature and, in particular, whether any of it is likely to have any bearing on *your* plans. If so, we suggest that you write the Secretary and ask him whether you are to be bothered with it, or whether there is anything you need to do about it.

A careful reading of the foregoing list of subjects and writers, or possibly even a casual reading of it, is enough to show that the Forward Movement program is not regarded by the Mission Board as a mere device for whiling time away at its meetings, but that it is taking the matter seriously. Consider a little further testimony to the same effect.

You are probably familiar with the efforts of the General Sunday School Board to encourage Sunday-school efficiency by suggesting certain definite requirements as a condition of being recognized as a standard Sunday-school. Notwithstanding the limitations of all methods of this kind, the plan has proved its usefulness. The Mission Board decided to make use of the same method in promoting congregational efficiency in respect to missions. The matter was not worked out fully, but the main points in such a "standard" were considered and tentatively adopted. Would you like to know what they are?

Remember that this is only tentative and incomplete, but it was agreed that any church, to be regarded as a standard congregation, should be able to meet some such requirements as these: The pastor or elder in full sympathy with missions, some plan of systematic giving, at least one mission study class a year, a missionary superintendent in the Sunday-school, a missionary committee in accordance with the 1911 Conference decision, faithfulness in meeting all District apportionments, special missionary sermons at least semiannually, a missionary library.

Wouldn't something like that be a very modest missionary standard? Look it over again carefully and then ask yourself whether your congregation measures up to it. If it does not, ask yourself another question: Is any part of the responsibility yours? If such a list of tangible points were tacked on the wall of your church somewhere, would it help, possibly, to keep the whole membership reminded of their obligations?

Bro. Williams referred last week to the Board's contemplated "drive" for a Conference offering. It is believed that this offering should be worthy of the occasion and the cause, as well as of the resources with which God has so abundantly blessed us. To this end the Board has in mind a more thoroughly organized effort than has ever been made before, something after the manner of the numerous financial campaigns which were so successfully carried through in connection with the war. It is certainly a shame that the children of this world should be so much wiser in their generation than the children of light. Shall we not learn some measure of that wisdom?

Of all these matters you will learn more in due time. The chief purpose of these remarks is to assure you that in launching this Forward Movement our Church Boards fully realize that it is no child play; that they have undertaken the direction of this campaign with a vigor worthy of the high ends in view; that they mean business and are counting on the loyal coöperation of every member of the church.

Elders and pastors, are you awaking to the opportunities before you? Are you marshalling your forces for the great 1919 offensive? Are you ready? Have you begun to move? And will you keep on and on, "stretching forward" until "this gospel of the Kingdom shall be preached in the whole world" and "till we all attain . . . unto the stature of the fulness of Christ"?

The Military Exemption Act of 1903

In our last article we had something to say regarding the part the Brethren should take in making war impossible. In this one we call attention to some observations, respecting the enactment and application of the law relating to the exemption of members of nonresistant religious bodies from active military duty. We need not call up the experiences of our Brethren during the Revolutionary War, the War of 1812 and the late struggle between the North and the South. It is only to the world-wide war and some things leading up to certain privileges granted us during the war, that we wish to refer.

In 1903 a bill entitled, "An Act to Promote the Efficiency of the Military, and for Other Purposes," was introduced in Congress, and after being fully discussed and amended, was passed by both the Senate and the House. The bill contained twenty-six sections. Section two deals with those exempted from active military duty, such as Vice-president, members of Congress, customhouse officers and clerks, postmasters and others. At the end of this section there is a proviso reading as follows:

"Provided, That nothing in this Act shall be construed to require or compel any member of any well-organized religious sect or organization, at present organized and existing, whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in military or any other armed or volunteer force under the jurisdiction and authority of the United States."

In its original form, and before being passed by either House, the bill did not contain this section. At the time there lived in Washington a very intelligent gentleman, whose relatives, then living in Virginia, were members of the Mennonite Church. Going over the bill carefully, he observed that no provisions had been made for members of religious bodies opposed to participating in war. Being on good terms with the chairman of the committee, having the bill in charge, he called his attention to what seemed to him a grave defect in the bill. The chairman, who happened to be well acquainted with the Brethren in Virginia and some other States, as well as some other nonresistant bodies, readily perceived what hardships such a bill, in case of war, might produce for the members of these religious organizations. Between the two the proviso, as quoted above, was worked out, introduced and incorporated in the bill, which passed both the Senate and the House in that form. The bill, including the noncombatant proviso, being satisfactory to Roosevelt, then President, was signed by him Jan. 21, 1903. This, it will be observed, was eleven years before the European war broke out.

When the United States entered the war and plans were drawn up to raise an immense army, due notice of this proviso was taken by the President and the military department, so that, when the military regulations were published, the noncombatant clause was made to stand out quite clearly. This proved very satisfactory to our people, to the Quakers, the Mennonites and other nonmilitary organizations. In the working out of the draft, however, all drafted noncombatants experienced more or less difficulty in securing exemption from active military duties. Right at this point our members were not as well prepared for the situation as they should have been, and yet, where the cases of drafted young brethren were handled skillfully, they fared as well as could have been expected.

The military heads at Washington showed due consideration for the conscientious scruples of the members of the churches opposed to war, but this can not be said of all those entrusted with the execution of the nonmilitary regulations. In not a few instances some of our young brethren were subject to considerable humiliation, and at times their treatment bordered on persecution. This was no fault of the law passed by Congress in 1903, or the instructions sent out from Washington. It seems not to have been understood that the very bill, providing for the exemption of members of nonresistant religious organizations from active military duties, was signed by Roosevelt, who, during the late war, denounced the actions of those who claimed such exemption on account of their religion.

Right on this hangs a story that has not yet appeared in print. Those who have read some of the books, written by Mr. Roosevelt before he was dreamed of for President, will recall some very severe statements that he made against certain religious people, who refused to take an active part in some of the wars in which even our country was engaged. Well, when he ran for a second term of office, all these statements were selected, printed in a little tract and widely distributed by certain of his opponents, with a view of turning as many of the voters of nonwar religious bodies, as possible, against him.

The one who helped frame the religious exemption proviso of the Military Act of 1903 came to Elgin, with a view of having the MESSENGER take the matter up and expose Mr. Roosevelt's attitude regarding people holding nonresistant views on account of religious scruples. We had a long talk on the subject.

In the meantime we wrote Congressman Hitt, who was then in Washington, and had him sound the President regarding the hard things that he had written years before against the members of the churches opposed to war. Mr. Hitt had been supplied with extracts from the writings of Mr. Roosevelt and took the matter up with him. He then wrote us a very nice letter, saying that he felt sure that the views of the President had undergone very favorable modifications regarding the nonmilitary views of the Brethren, Mennonites and Quakers, and he was quite sure that in event of war he would insist on no violation of conscience along this line. There the matter rested, so far as the MESSENGER was concerned. We said nothing about the widely-circulated extracts, much to the disappointment of the gentleman who called on us at Elgin and some of the Brethren who had become a little stirred up over what, to them, seemed a serious political situation.

We are telling all this to show that the exemption of our people from active military duty is a matter that was worked out, passed by Congress and approved by President Roosevelt before the European war was dreamed of by the masses in the United States. Let it be remembered that the military Act of 1903 superseded all previous regulations respecting the exemption of nonresistant bodies from military service, and the importance of the Act, so far as the Brethren are concerned, will be quite apparent. Surely, the Lord had a hand in this.

But the world war is now over, having ended, as we think, in the interest of that which is best for mankind. Generally speaking, our boys were well cared for, and not one of us should now fail to show due gratitude to the Government for respecting our views, and protecting us in our religious rights. Respecting war, the attitude of the church has undergone no change. We were driven out of Germany on account of our opposition to militarism and have now lived to see the day when our peace claims are being taken up by the best thinkers of the world, and in time these tenets are destined to become more popular than the war spirit ever was. We are not to change our nonmilitary attitude. Instead of surrendering or modifying our peace claims, it becomes our duty to emphasize and strengthen them, and, along with others of like views, help push them to the front and keep them there until wars shall be entirely abolished from the earth. Taking this view of the situation, our people have tremendous responsibilities resting upon them. J. H. M.

The Open Way into the Book of Revelation

SEVERAL years ago our brother, Eld. M. M. Eshelman, published a book with the above title. A number of copies were sold, and satisfaction was given to those who read it. Since the publication of the book, our dear brother has lost his eyesight, and the world is in darkness to him. There are yet unsold several hundred copies of the book, and he has great need of the money invested in them. In order to have them sold, he has reduced the price from one dollar to fifty cents. If you do not have a copy, the opportunity is offered you now, to secure a copy at a very low price, at the same time exercising the privilege of helping our needy brother.

The book is prepared in studies, with five hundred questions and answers, and as many quotations from the Scriptures. Our brother spent a busy year in getting it ready for the press. You will find it well worth what you give for it. The book is well bound in cloth. Will you kindly make an effort to sell these books and thus give the author needed help? Send fifty cents to the Brethren Publishing House, with your address, and the book will be sent postage prepaid. If you feel to do so, send a dollar, get two books, and give one to a friend. Please help!

D. L. M.

CONTRIBUTORS' FORUM

Peace Over Earth Again

Rejoice, O world of troubled men;
For peace is coming back again,—
Peace to the trenches running red,
Peace to the hosts of the fleeing dead,
Peace to the fields where hatred raves,
Peace to the trodden battle graves.

'Twill be the peace the Master left
To hush the world of peace bereft,—
The peace proclaimed in lyric cries
That night the angels broke the skies.
Again the shell-torn hills will be
All green with barley to the knee;
And little children sport and run
In love once more with earth and sun.

Again in rent and ruined trees
Young leaves will sound like silver seas;
And birds now stunned by the red uproar
Will build in happy boughs once more;
And to the bleak, uncounted graves
The grass will run in silken waves;
And a great hush will softly fall
On tortured plain and mountain wall.
Now wild with cries of battling hosts
And curses of the fleeing ghosts.

And men will wonder over it,—
This red unflanking of the pit;
And they will gather as friends and say:
"Come, let us try the Master's way.
Ages we tried the way of swords,
And earth is weary of hostile hordes.
Comrades, read out his words again:
They are the only hope of men!
Love and not hate must come to birth;
Christ and not Cain must rule the earth."

—Edwin Markham.

The Best for God

BY EZRA FLORY

WHAT Ezra and Nehemiah fail to tell, of the condition of the Jews after their return from the captivity, the prophets give us in a portrait of the moral conditions. Malachi calls upon his people to present their offering to the governor who would not accept their lame and sick. He accuses them of robbing God to their own undoing. The spirit of that age is apparent in the inability of these people to discern moral values. Hear them: "Wherein hast thou loved us?" "Wherein have we despised thy name?" "Wherein have we polluted thine altar?" "Wherein have we wearied thee?" "Wherein shall we return?" "Wherein have we robbed thee?" "Wherein have we spoken against thee?" God should have the best in offerings, in worship, in service.

He who berates the Christian is not rendering the best to God. He who neglects the Word, or tries to belittle it, is not giving God the best. He who persistently lauds another institution above the one for which Christ died, and of which he is himself the Head, is not giving God the best. Mothers who are prone to talk about the glory of dress, and then rebuke little children for boasting of their new shoes or new clothes, can not give God the best. The father who at the table commends himself for some shrewd device by which he makes money out of another's loss, and then scolds his son for greed in overreaching another child, is not giving God the best.

Thus we might continue to turn the searchlight upon various activities and find interesting correlations. Let us turn it once more,—this time upon our religious education. When we consider that we are giving twenty-five hours to secular education and but one hour to religious teaching; twenty-seven dollars to the former and ninety-four cents to the latter; trained teachers and good equipment to the former, and teachers with little or no training and meager equipment for the latter, we raise the question: "Are we giving the best to God?".

Mr. Magee studied the catalogues of forty-five denominational colleges. He found that twenty of these provide for no religious education other than Bible study; only seven offered courses in religious psychology; eight offered courses in pedagogy for Sunday-school teachers; four provided courses for the study of denominational history; eleven offered study in Christian missions. The more remote the subject was from religion, the larger the schedule of hours, except in the one course of Bible study. We should remember that these institutions, as a rule, were established upon the theory that they were to impart a religious form of education. Mr. Magee concludes thus: "Is there any possible connection between what has just been said and the present poverty of our churches in religious workers? Should our churches longer be compelled to depend upon mere novices, when other fields are demanding experts?"

God has a right to our best in religious education. There is no such thing as cheating God. "With what measure ye mete it shall be measured to you again," will apply here as elsewhere.

Chicago, Ill.

A Bird's-Eye View of a Missionary Sunday-School

BY W. G. NYCE

WHEN my friend, whom I was visiting, said: "Sunday-school is at 9:30 tomorrow morning," I experienced no thrill. I had not missed a Sunday for twenty years, except for sickness or some other matter beyond control, and so, to go with him to his Sunday-school, was a matter of course, and I considered the prospect with perfect calmness of mind. Even when he added: "You may be called on to speak a few minutes, as you are so interested in missions, and ours is a missionary Sunday-school," I was unperturbed. I had often done that. So I slept that night without any premonition of the rare and delightful experience which was to be mine the next day.

It was a bright, sunny morning when we got into the car, and started the three-mile journey to the church, which I remembered was located on the corner of two of the principal streets of the neighboring town. Two or three cars were ahead of us, one came up behind, and another turned into our little procession from a crossroad. Presently we were stopped at a railroad crossing, and I discovered three more cars held up ahead of our line, with more still coming in the rear.

"You have the same Sunday joy-riding crowd as we have at home, I see," I said to my host. He looked at me a moment, and laughed.

"Behind us are the Lawries, going to our Sunday-school. Ahead of us is Bro. Davis with his big family; also going to our Sunday-school. I'll venture that every car in this line is going to the Brethren Sunday-school."

He got up and looked backward and forward, along the line, and remarked, as he sat down again: "Yes, they're all going with us."

The train had moved on by this time, and after a short run we pulled up to let the women alight, and then found a position in a long row of cars by the curb, which stretched down one whole square, and half way up the other side. We hastened back to the church, where it looked to me as if there must be a Convention on, or a District Meeting, or something,—crowds of happy-faced, enthusiastic people, old and young, were pressing into the three large entrances with an eagerness that seemed to indicate a fear they would miss something unless they got in on time.

Over the central doorway were grouped four large flags,—an American, a British, a Japanese sun and a Chinese Dragon.

"Quite a patriotic display," I remarked to my friend, as we passed in.

"Oh," he replied, "those are the flags of the countries where we are doing business,—branch Sunday-schools, so to speak. The American flag is for the homeland, of course, the British for India, where we are paying the running expenses of a Sunday-school, and the others are for Japan and China, where also we are maintaining two schools. All the money given in those schools is spent for missionary work elsewhere, and we pay their expenses."

My eye caught an array of striking posters on the wall of the corridor we were passing through, each one having something to do with the need of the Gospel in every land. My friend informed me that these were all prepared by pupils of the school. Some were in black with pencil or brush, and some in colored crayons, while one was a most creditable water color, and I thought at once of the consecrated little artist who had done this service for the Master. Interspersed also were many pictures from magazines, with prints of leaders of the past, and here and there a telling motto.

On the walls of the Sunday-school room mottoes and inscriptions also maintained their silent work of education. One of these, in particular, impressed itself forcefully upon my mind. It was this: "What shall it profit a Sunday-school if it gain the whole town, and lose the spirit of missions?"

Three beautiful silk service flags hung in suitable positions in the big room. And not one of them was military. One was inscribed: "Enlisted and Serving in Foreign Mission Work." On the blue ground of this flag there were nine white stars, and one gold one,—indicating that one worker would never come home on a furlough.

On the second flag, the inscription at the top of which read: "Engaged in Home Mission Work," there were fourteen white stars.

The third flag bore a constellation of 125 stars, and the inscription read, "Enlisted, Trained and at Work in Special Service in the Home Church." There were five gold stars upon this flag.

All these workers were upon the same basis of recognition, and honored alike by the home church, and this, I thought, would be about the way the Master himself would look upon it.

Fully five hundred people were in attendance,—521 as the wall board disclosed later, when the secretary had made his rounds. These all united in the Assembly, which was a frequent feature of this school,—all departments joining in the opening service in the main auditorium. I expected to see or hear some reference to missions in this opening exercise, but, to my surprise, I did not, nor later in the closing. I learned that it is an invariable custom to hold a Missionary Five Minutes once a month, after the lesson period,—and this did not happen to be a Missionary Sunday. This was varied every three months by one or another of the departments giving a fifteen or twenty-minute missionary program, and once a year, or oftener as the Lord sent the opportunity, an entire day was devoted to a missionary demonstration of some kind. But plainly, as I could see for myself, the effort was made not to overdo the subject to the exclusion of other good and necessary Sunday-school interests.

The plan seemed to be to keep the atmosphere intensely missionary. This resulted in a natural and perennially-vigorous class interest, which would find its own irrepressible expression, and I was informed that never a Sunday passed without the work in other lands receiving attention, or being used as an illustration in most of the classes.

In the Antiochers' Class of men, named after the first missionary center, where I was given a seat, the secretary, after the Class business had been disposed of, and just before the lesson, drew from his pocket a letter which he waved exultantly. It bore an Indian post-mark, and the men all looked expectant. It was from a former member of the class, now a missionary in India, and the reading of it was received with great enthusiasm. Among other things, the writer made reference to the need of new tires on the automobile that the boys had given him a year before. The writer said: "I'm afraid I'll soon have to walk again, but I certainly have been able to make time this year." In a few minutes the bearer of a hat was around the class, and had $100, which was handed to the Treasurer, a motion being passed to send it for this particular need.

The lesson for the day was: "Jacob Fleeing from His Angry Brother," and the teacher had two of the men ready with short talks on "Armenia, the Land to Which Jacob Fled," and "Present-Day Mission Work Among the Arabian Mohammedans."

I do not know just how classes in the other de-

partments gave expression to the dominant interest, though I do happen to know, from overhearing the conversation of several women, as we stood in the aisle after dismissal, that one of the organized classes of women, in its business session that day, arranged for a survey of the town, and surrounding country, plotting out the streets and townships among the seventy-two available members of the class, whose business it was to obtain an informal religious census of the field. The idea was impressed upon me that far-away was not designed to operate to the exclusion of close-at-hand.

I peeped into the Primary Room, and bumped into the young superintendent as she was coming out with an armful of books and papers, and a beaming face. She seemed to appreciate my open admiration of her very wonderful collection of working materials. In one corner of the room she had arranged what I at first thought was a fish-pond. One one side of a large shallow pan full of water at what was evidently a representation of a dock, was moored a little yacht, the kind you get at the five-and-ten-cent store. On the other side a sand bank led up to a miniature jungle and a little kraal, and close by, in a little creek, was moored a tiny canoe. This was Africa, and trips were taken by the children, and supplies sent across in the little vessel, and one or two of the teachers, upon the other side, brought out the little "natives," and I could readily see how the whole thing could be made very realistic indeed.

In another corner, upon a table, had been erected a cunning little tea-house, and it did not need the little sunken garden, with its rustic bridge, and other well-known native objects about the place, to tell me that this was Japan. Three missionaries from Japan on furlough, and a Japanese student visiting this room, had left their autographs with the superintendent, and these were tacked up upon little posts and served as garden decorations.

The two other corners of the room and an alcove had representations of India, China and South America, and the superintendent told me enthusiastically what good times the children had in visiting these different lands, and what stores of information they were acquiring.

"Here is where missionary careers are begun,—in this room," she said. "And I expect to go over, too, in a few years, after I have finished my training as a nurse."

The offering that day was $49.50,—and the amount was no sooner on the wall-board, than two or three young fellows, in a class near the board, beckoned to the secretary, and presently the record read an even $50. Fifty dollars was an average offering, and it all went to some form of mission work, the expenses of the school being abundantly provided by free will and unsolicited offerings direct to the treasurer.

The spirit of that Sunday-school was life, and the chief desire seemed to be to help others to enter into it. They gathered around me,—a total stranger to them all,—as if I had been a long-lost brother, and the pleasant and happy impressions that I carried away with me will not soon be forgotten.

I was endeavoring to find words to express this to my friend while we were riding home in the car. Then we both turned our attention to what Jennie, the daughter, was telling her mother: "We had such a good time in our class today. Miss Annie likened the story of Jacob leaving home to that of the Prodigal Son, and then she told about a Prodigal daughter that she knew of, and she told it all so tenderly and touchingly that she had us all crying. And when she asked us if any of us wanted to start back home today, six of our girls gave themselves to Jesus."

And my friend said softly to me: "Missions did it all."

Pattstown, Pa.

True Courage

BY MRS. J. W. BARNETT

In these days of trial, sorrow and suffering, when men and women have been tested as to their position and part in the great world family, we are made more and more personally responsible, and our own individuality is severely tried. Our interests are becoming broader. We are thrown together more, and we are beginning to see all nations as one great family, and God as our Father.

As members of that human family are we facing the great questions and issues of the present, with fidelity and courage, making ourselves, as brother and sister to all, worthy members of this household, to lift and draw all men to the Father?

To be an elevating, uplifting power one must not lose his individuality in the rush, and go on with the crowd. One must have the courage of his convictions. This characteristic seems to be the word of the hour, and yet true courage appears to be sadly lacking in the world. How great and admirable the trait when exhibited in the life!

But what is real courage? To be brave enough to do the right regardless of consequences. But some, through wrong teaching and environment, have a depraved idea of what is right or what is true courage. Some do the things they believe to be right. Like Paul, they are to be admired for being conscientious. I wonder, in this day of Bibles everywhere, how many would like to place themselves in this crowd.

Then there are those who have had a different environment, who really feel smitten in conscience, but who desire to be like other people,—*popular.* Oh, what a position this,—*to be popular!* Such people are moral cowards. Yes, even if they do not like the word, it applies to them. Some are too big cowards to endure criticism. It takes more "backbone," more manhood to refuse to do wrong than it does to partake of or practice evil, even in the face of great physical danger. Exercise of brute force is not courage. There is nothing brave or noble about this. To endure being persecuted, slurred and derided because of principle, is courage which can never be measured or appreciated on earth.

Daniel was a beautiful example of this type of courage. Oh, how many times, in Sunday-school and home, we have studied and admired his life! Yet can we and do we live his life in 1918? Jesus took the unpopular trail. How few today are willing really to march beside him! Truly, we partake of the communion, but do we participate in his bodily sufferings? Will the cup be drained even to persecution?

Meditation upon these beautiful lives of faith can not help but impart true moral courage. How marvelous the reward of faith! And no less grand and glorious will be the reward of those who, today, get the broader vision of our place and power in the world, and stand firm for every word that fell from the lips of our Master.

Be brave, be truly courageous, and the power of God's Spirit will fill the soul, joy and peace will abide within, and the whole creation, which is waiting for the revealing of the Christ Spirit, by the children of God, will recognize and be drawn to that beautiful life.

Palisades, Colo.

Fruitless Unrest

BY W. J. SWIGART

A sound mind is the greatest thing in the world. Sane thinking is the highest attainment of a human being. Correct judgment and right discrimination are the highest marks of a man. Good common sense is a most serviceable and desirable quality of mind and heart.

Simple and commonplace as these statements may seem, these qualities are not as commonly possessed as one might suppose.

Wisdom is the needed quality,—not superior mental power or poetic genius,—just common sense. Not knowledge, but sense to use that knowledge. Not great skill or power, but discretion to direct the skill and power one has. This is what wisdom is. Not the discovery of truth, but the application of the truth in personal affairs, is what counts. "If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces. It is a good divine that follows his own instruction. I can easier teach twenty men what were good to be done, than be one of the twenty to follow my own teaching. The brain may devise laws for the blood, but a hot temper leaps over a cold decree." So Portia rattles on in playful philnsosphy to Nerissa. "Wisdom is the principal thing, therefore, get wisdom." "Wisdom is better than riches." We freely grant the truth of all these trite sayings; but too often fail in the application of them to our own individual experience and doings.

The truth of all this becomes apparent at different times and in regard to different aspects of life and living. There is much useless and fruitless and bootless disaffection and unrest, because of vacillation and fickle judgment, lack of sense in choosing and deciding, failure to discern merit and make the best out of a course when once in it.

A mind of this sort, riding in a steam car, looks out and sees a trolley, and wishes he were in the trolley car instead of the steam car; or if in a trolley, seeing the fine pike, wishes he had come in an automobile,—never content with the choice that has been made nr the place in which he is. If he goes, he repents and wishes he had stayed at home; or if he stays at home he wishes he had gone. Instead of entering into the enjoyment of what he has and the profit and pleasure that rightly belong to the pursuit or place he is occupying, and making the most possible out of it, he is fretting himself over what he might have had, had he taken another course, or chosen another pursuit. By the time he is becoming proficient in some calling he begins to look out for another. Or, when he begins to prosper in one community, he moves to another.

There is a deal of camouflage in life. Things are not always what they seem, and people do not always see right. Distance gives enchantment to many views. The outside, or far-away, promises more than that which we have. "The pasture looks better in the next field," or even in the commons to the roving member of the grazing herd. Instead of enjoying the place one occupies he (or she) is discontented in looking at the place and position of others. Content and satisfaction with unchangeable conditions are desirable states of mind,—but all too rare. The prospect is brighter in the West to the discontent in the East. The teacher's wife thinks the farmer's wife has the more desirable place, while the farmer's wife wishes her husband had been a teacher or a preacher, instead of a farmer.

A boy in drilling pants and slouch straw hat, hot and tired,—and a bit lazy,—leaning on his fork in the hay meadow, gaping at the passing railroad train, wishes he could ride in that, instead of swelter under the boiling sun in the field. The odor of new mown hay comes in through the window of the royal and luxurious chair car and excites the pleasure and memory of the millionaire, sitting there and suffering from lack of bodily activity and brain fag, burdened with monstrous business cares and pressed with worrying responsibilities, hastening to a meeting of his Board, on the results of which hinge momentous consequences. (Anything that reminds us of our youth and childhood is interesting to us.) He looks from the window and admires "the boy with cheeks of tan and upturned pantaloons" and, remembering his own boyhood days, so full of health and so free from burdens and cares, wishes from his soul's depth he could exchange with the boy, and walk the meadow, take his fork and turn the hay, and get a full whiff of the wilting grass, eat as heartily and with as little peril to his aching stomach as the boy will do,—to fall asleep as quickly in the evening, and to be as hard to waken in the morning as he.

Alas for boy! Alas for man! There are plenty of "Maud Muller and the Judge" cases in the world. "Alas for judge! Alas for girl!"

> "Of all sad words of tongue or pen,
> The saddest are these: 'It might have been,'"

and many sentimental creatures have, with the illustrious author, sighed "alas" for both, that a prospective romance should be so ruthlessly thwarted.

But that is not the saddest moral in the story,—that Maud did not become the wife of the judge. That what might have happened didn't. The sadness is that both of them lost the real worth nf triumph or

joy, or whatever of their own real state and station, in sighing over the prospective or visionary pleasure that might have been.

Bret Harte, in facetiously and yet philosophically paraphrasing the popular poem, changes a little the plot, and climaxes the romance with the actual marriage of Maud and the judge. Waiving sentiment and poetry and romance in favor of cold, hard facts, he represents the match as mismated in education, and unmated in culture and social qualities. They lived legally bound, but separate and apart in taste and spirit and sentiment. He lived his life and she lived hers. The house ill kept, she dozes in the presence of numerous and dirty children, while the judge entertains his friends alone in the library, or in the court chambers. Harte closes his parody with

> "The saddest words of tongue or pen,
> Are 'It is,—and hadn't ought to've been."

The stupid and persistent refusal to recognize the opportunities, the possibilities, the good and the desirable in the places, states and pursuits in which we are, loses for us half the sweets of life. The restless looking over the good that is already ours, and beholding the merits and charms that reside in the visionary fields that might be possessed, bring much disappointment, as well as failure, into human life. It is not only the grazing brute that sees the better grass in the next field, instead of cropping the sweet product at her feet. Many people do not get half out of life that is in it for them, because they do not pick up what is strewn in their pathway; because they do not appropriate what is afforded to them in their regular and ordinary vocations and avocations; because they do not partake of the sweets that are theirs for the taking.

Our eyes are very holden,—even our physical eyes are. We search and look fretfully for things that lie on the table right next to us, and see them not,—probably because they are so near to us. We live right in the midst of good and happiness, and recognize them not till they are clean gone forever. There are "books in running brooks, tongues in trees, sermons in stones and good in everything," had we but the quickened senses to perceive them and to interpret them.

The two disciples walked with Jesus and talked with him and ate with him, and yet their eyes were so holden that their burning hearts did not know it was he. "Hadst thou *known* the gift of God and who it is that speaks to thee," said Jesus to the woman at the well. Could we but know, or have consciousness of, the power and joy of full salvation and peace in Christ Jesus, that are ours just for the awakening and perceiving and possessing them! All have abundance of good things if they only could know it and enjoy it. It is not more blessings that any one of us needs, so much as it is a keener sense of perception and more alert appreciation of the blessings we already have.

It is a regrettable fact that it is often necessary that a blessing or a good be removed from us before we can appreciate its value. It is a pity that sight and hearing are scarcely thought of as blessings,—till they are gone. It is a pity that many persons never know how dear and precious and sacrificing is a mother's love and presence until she is dead, and the quiet and responseless face lies impassive, and ears are heedless, and the face unresponsive to the outpouring of love and appreciation for her devoted and beautiful life,—now closed and removed forever. Indeed, it is a pity that the privilege of repentance and the joy of reconciliation with God are rejected and flouted, often, till mercy is clean gone forever.

* * *

To return to the first thought of this article, and as a conclusion thereto,—the religion of Christ is the sanest thing in this world. It is said, and, I suppose, truthfully, that there is not an absolutely sane man on all subjects in all the world,—nor ever has been. God's thoughts are higher than man's thoughts and the nearest approach to a sane man is the one who thinks most like God thinks. God's Word tells us his thoughts or *how* he thinks. The best way to get our minds to be sound and sane, is to align them with the principles and teachings and tenets of the Christian religion,—to have within us the mind of Christ. "The law of the Lord is perfect, converting [correcting] the soul."

Huntingdon, Pa.

Clearing the Way

BY LEO LILLIAN WISE

Many a time, when my father and I would be out for a drive or walk, he would,—if there was an ugly stone or other obstruction in the path,—stop to remove the obstacle.

Once, when I was quite young, I asked: "Why do you do that?" He answered: "Well, it makes it easier for some one who will come along afterwhile."

Now the fact remains that we were not the first to pass by the obstruction referred to. Many others, oftentimes, had gone by, grumbling, no doubt, because of the inconvenience experienced, and yet it only took a few moments to remove the offending object.

Is it not true, many times, that in life's pathway many see obvious hindrances, but it remains for the one big-hearted person to take a little time to remove them, and clear the path. May you and I learn not only to *see* the stones, but also to *remove* them, making the pathway safe for those who follow us!

Tiffin, Ohio.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Butte Valley.—Our church and Sunday-school were disenthused for three weeks on account of influenza. We have now had services again for three weeks and on Thanksgiving Day. Our collection was $37.06. The church was closed the second time for two weeks. We met in council Dec. 21 and elected church and Sunday-school officers for the coming year, with Bro. H. F. Moust, elder; Adaline Moore, "Messenger" agent and correspondent; Bro. O. M. Moore, superintendent of Sunday-school. Two families have left us and others are going soon. We regret this, as we are few in number and need their help. Next Sunday we will take a collection for Armenian and Syrian Relief.—Adaline Moore, Macdoel, Cal., Dec. 22.

Golden Gate Mission.—At our council, Dec. 6, we elected Sunday-school officers for the coming year, with Brethren John Reynolds and Joe Miller, superintendents. Our Christian Workers' officers for the coming six months were also elected, with Bro. John Rice and Sister Agnes Kerr, presidents. Dec. 22 our Sunday-school gave an interesting Christmas program. Dec. 21 Eld. D. L. Miller came to us, and preached on Sunday evening; also on Christmas morning. He gave a lecture on his travels in the Bible lands each evening during the week, except Saturday. We certainly enjoyed Bro. Miller's lectures and his stay with us.—Ivy Wolters, Oakland, Cal., Dec. 28.

Inglewood church met in council Dec. 7 for the election of officers. Bro. Wertenbaker was reelected elder and pastor and Bro. E. A. Culvert, Sunday-school superintendent. Dec. 15 the Mission Band of La Verne College gave a program. The talks, readings and songs were splendid and aroused the missionary spirit in all who heard them. The evening of about $6 was received for the expenses of the Mission Band. We held our Christmas service Dec. 22. Bro. Guthrie showed pictures concerning the birth and early childhood of Christ. He showed a number of Bible pictures while the solo "Jerusalem" was sung. Quite a collection of gifts of food and useful articles was received for distribution among the poor and needy. The Christmas offering, amounting to over $40, was given to the Armenian and Syrian Relief Fund. Three letters of membership were received at our last council.—Susan Stoner, Inglewood, Cal., Dec. 24.

La Verne congregation met in council Dec. 17, with Eld. S. J. Miller presiding. Eld. D. L. Miller, of Los Angeles, was called to the pastorate of our church. The annual election of officers resulted as follows: Elder, Bro. J. P. Dickey; assistant, Bro. S. J. Miller; Sunday-school superintendent, Bro. H. J. Vanimans; Christian Workers' president, Ina Marshburn. The work of renovating our church and installing pews is progressing, and we hope it will be finished in a week or two. Meanwhile we are having services in the college chapel.—Grace H. Miller, La Verne, Cal., Dec. 24.

Pomona church has again been holding services on Sunday, but the attendance has been somewhat limited on account of the influenza. The church held a business meeting, and after attending to some minor business elected Bro. D. L. Forney, of La Verne, formerly of Hedley, as pastor of the Pomona church. We are all very thankful for some one to accept the pastorate, and are thankful for the good companion he brings with him. We pray that he will be given patience and wisdom in our midst, that we may all work together to make our church what it ought to be.—Sister Mory E. Forney, Pomona, Cal., Dec. 28.

CANADA

Notice to the Churches of North Dakota, Eastern Montana and Western Canada.—The war is ended, all restrictions on travel between Canada and the United States are removed and in harmony with the decision of our last District Conference, the District Conference for 1919 will be held July 8, 9 and 10 at Bow Valley church, Olelchen, Alta., Can.—I. M. McCune, District Secretary, Irricana, Alta., Can., Dec. 27.

FLORIDA

Bethel church met in council Dec. 14. The election of church officers resulted as follows: Elder, A. D. Crist; "Messenger" agent, Harmon Towns; trustee, Albert Eastwood. It was decided to paint our churchhouse and finish praying for the same. For the benefit of those who pass through Jacksonville and desire to visit our congregation, we will say that the Bethel church is located about three miles from Doctor's Inlet, on the Atlantic Coast Line R. R. We have a good country for general farming, also for fruit and vegetables. We especially desire to correspond with ministers passing through, to arrange for a series of meetings. Address: Eld. A. D. Crist or the writer.—Mrs. Harmon Towns, Middleburg, Fla., Dec. 23.

Sebring.—The Sebring Sunday-school rendered a very enjoyable program on Christmas evening. The exercises were well attended by the members, children and others. At the close an offering of $40 was taken for the Armenian and Syrian Relief. Bro. I. J. Rosenberger is now with us and will remain at least a part of the winter. We now have four preachers in Sebring, and are looking for others.—J. H. Moore, Sebring, Fla., Dec. 26.

ILLINOIS

Astoria church met in council Dec. 30, with Eld. D. J. Blickenstaff in charge. One letter of membership was received and three were granted. Church and Sunday-school officers were elected for 1919, with Bro. Joe Etter, superintendent of Astoria house, and Bro. Howe Stauffer for the South Bilton house; Sister Blough, president of Christian Workers' Meeting; Bro. Abe Lind, elder for one year; Sister Fairy Cloanin, President of Aid Society. The church secured Bro. S. S. Blough as pastor for another year.—Goldie Eichenberg, Astoria, Ill., Jan. 2.

Champaign church met in council, with Eld. W. L. Heckman presiding. One letter of membership was read. Bro. Clyde Keim was chosen as Sunday-school superintendent, and Sister Alice Kitson, Christian Workers' president. Bro. Geo. W. Miller, of La Place, Ill., was chosen elder in charge for one year. The writer was chosen clerk and corresponding secretary. Our revival meeting, which had been in progress two weeks, closed with three accessions. Bro. Chas. Walters and wife, of Astoria, Ill., assisted in these meetings, which proved to be very helpful and inspiring.—F. H. Christian, Champaign, Ill., Dec. 21.

Liberty church met in council Dec. 30, with Eld. I. D. Heckman presiding. Sunday-school and church officers were elected for the coming year, with Bro. I. D. Heckman, elder, and Bro. Lucas C. Akers, Sunday-school superintendent. The latter spent the past seven months in Camp, and we were indeed glad to welcome him back. Bro. O. O. Stutsman, our former pastor, now residing at Burr Oak, Kans., spent a few days with us recently, having been called to baptize Bro. John Campbell. Bro. I. J. Gibson, who has been our pastor since June, 1918, is leaving to resume his studies in Bethany Bible School. We are hoping that some of the brethren may be procured frequently, to deliver sermons here until a minister is secured and permanently located at Liberty.—Marguerite Landon, Liberty, Ill., Jan. 2.

Virden.—After seven weeks we were permitted to have church services again, for which we were very glad. Eld. at recent business session our Sunday-school was reorganized with Bro. E. E. Brubaker, superintendent. Sister Ethel Brubaker was reelected president of the Christian Workers' Society. Last Sunday evening our Christian Workers gave a splendid New Year program. Bro. Haynes also delivered a most inspiring address on the text: "Forgetting the things which are behind. I press on toward the goal."—Stella Brubaker, Virden, Ill., Dec. 30.

INDIANA

Blissville.—Dec. 11 to 22 a series of meetings was held at the Blissville house, conducted by Bro. Christian Metzler, of Wabaunsa, Ind. The sermons were very inspiring and the attendance good. One was baptized and one reclaimed. We held our love feast Nov. 16. Owing to sickness and inclement weather, the crowd was small, but we had a very spiritual meeting. Dec. 7 we met in council at the Blissville house. Eld. John Morkley presiding. Several letters were granted. Bro. Oren Ruff was elected Sunday-school superintendent. We are hoping to do more work during the coming year.—Stella Ruff, Plymouth, Ind., Dec. 30.

Fairview.—We met in regular quarterly members' meeting Dec. 29. One letter was granted. Our Sunday-school was reorganized for another six months, with Bro. Elmer Cripe as superintendent. Christian Workers' Meeting was also reorganized, with Sister Anna Cripe as president. Church officers were also elected for another year. The attendance at this meeting was small,—largely due to sickness. We met on the following morning for Sunday-school, to review the lessons of the past quarter. An offering of $66 was lifted in response to the call of our Sunday-school Relief Committee.—Lula E. Root, La Fayette, Ind., Dec. 29.

Flora church met in council Dec. 26, with Eld. Ira Kreider presiding. Brethren Gilbert Stinebaugh and Riley Flora were also present. The yearly church visit was reported and Eld. Stinebaugh gave us friendly admonition on improvements. Bro. Kreider was reelected as elder for one year. At a recent council we elected Bro. Irvin Brim as superintendent of the Sunday-school.—Mattie Welty, Floro, Ind., Dec. 29.

Huntington country church met in council Dec. 28, with Eld. Scott presiding. Our crowds have been small at Sunday-school and church services for some time, owing to the epidemic, but we are hoping for better attendance in the near future. We had services on Thanksgiving Day, and Bro. Snell preached for us. An offering of $17 was taken for the Mission Endeavor Class lately sent $25.54 to support a pupil in the Boarding School in India. Our Sisters' Aid recently sent a box to the Old Folks' and Orphans' Home at Mexico.—Mary J. Miller, Huntington, Ind., Dec. 31.

Ladoga.—Today being review, we varied the exercises a little by having a Christmas and Missionary program. After a very interesting session, a collection of $10.40 was taken for Armenian Relief. We are hoping many good things for and from our Sunday-school for the coming year.—Lula Goodwin, Ladoga, Ind., Dec. 29.

Middletown.—Dec. 29 we elected new officers for our Sunday-school, with Bro. A. F. Carpenter, superintendent. We had a fair attendance, considering that there has been so much sickness. But we are trusting and praying for better days to come. We have had several cases of influenza, but no deaths. We hope the disease will subside, so that we may be able to resume our work.—Florida J. E. Green, Middletown, Ind., Dec. 30.

Monticello church met in council Dec. 21. Bro. G. B. Heeter presided. The work of several committees was accepted. On Sunday evening Dec. 22, the Missionary Society gave an interesting program.—Orpha Bridge, Monticello, Ind., Dec. 30.

Nappanee church met in council Dec. 19, with Eld. J. W. Grater presiding. Bro. Grater was reappointed as elder in charge of the Decatur, Illinois, church the coming year. Bro. J. F. Appleman was chosen as our elder. Officers for the coming year were chosen, with Bro. Ralph Miller as Sunday-school superintendent and Bro. Lawrence Swanson as Christian Workers' president. Our pastor, Bro. John F. Appleman, was reelected,—this being the third year he has served us. Our love feast was held on Thanksgiving evening. An offering was taken, which was sent to the General Mission Board. Our Sunday-school sent, as a Thanksgiving offering, two barrels of provisions to the Hastings Street Mission, Chicago. Dec. 22 we enjoyed a splendid Christmas program, given by the Sunday-school. Our young people, as well as the children, responded well in their work. On Christmas Day cheer was brought into the homes of several aged and sick families, by the young people's class carrying remembrances to them. Our revival services will begin Jan. 5, with Bro. Chas. Bonsack as evangelist.—Fern Grosh, Nappanee, Ind., Dec. 28.

Notice to Aid Societies, Churches and Individuals.—The winter season being on and the privation caused by the epidemic having brought to notice cases of need in the city of Logansport, Ind., our little band of workers here is ready to distribute such articles of clothing, food or other help as may be sent. Send donations to Mrs. H. C. Murphy, 1728 Michigan Avenue, Logansport, Ind. We still have no pastor located here and would be glad to have ministers passing through arrange to stop each Sunday at 1430 Michigan Avenue. Any minister desiring to take

(Continued on Page 28)

THE ROUND TABLE

In Harmony

Great Maker of our hearts, we bring them back
To thee, and on thy table lay them down.
And pray that thou wouldst take them all apart,
Remove the dust, restore that which is worn;
Drop in the oil of grace, and set again
Their parts in place, and pivot all their wheels
In jewels cut from thine own crown: of Faith,
Of Virtue, Knowledge, Temperance, Patience calm,
Kindness and royal Love; and then, O God,
Hold them to thine own heart until they beat
In unison with all thy thoughts, and point
With steady hands, that never lag nor haste,
To all the circling hours of starry Truth!

—John T. McFarland.

Feeding His Sheep

BY VERA F. SELLERS

THE soft light of the setting sun shone through the stained glass windows of the church, and lingered on the words: "God Is Love," written on the wall encircling the pulpit. It was the hour for the sacred song service, held every Sunday evening, and already the ninety and nine of the fold were comfortably seated, awaiting the announcement of the first hymn. With a smile that took in the whole ninety and nine, and the stranger within the gates, the chorister led in the melody that swelled from the hearts of the people until it carried the Sacred Story beyond the walls of the church, into the near by streets, where many paused to listen.

With the echo of the last hymn and the knowledge of the need of the people, burning in his heart, the pastor spoke the words: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Were they not the words of his Master and theirs? If he did not help to satisfy that longing, through spiritual guidance and prayer, what would become of the sheep of his pasture? Then he thought of the words of Jer. 23: 1, and there followed a sermon of such blessing and strength that the people wondered at his understanding of their need. The benediction came as a seal to the Word that was spoken, and conscious of the pressure of a welcoming hand, even the stranger passed through the church door, realizing that, "blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Waynesboro, Pa.

"My Brother"

BY JACOB FUNK

"If a man say, I love God, and hateth his brother, he is a liar."

THESE are hard words, but none the less true. They seem hard, for when we consider who is our brother, we will find that it takes a much larger circle than most of us are willing to admit. Indeed, it seems to me that the same fellow who happens to be my neighbor, also happens to be my brother, and Christ's very apt illustration, as to who is my neighbor, leaves no room for doubt. All humanity is included in the circle. Some of them may not be of my choosing and not to my liking, yet they are my neighbors, to deal with as becometh a Christian.

So with my brother. He is flesh of my flesh, blood of my blood, and though I may be somewhat ashamed of him, at times, yet he is my brother,—mine to love, mine to help, mine to save. We may as well take this view first as last, for Christ came into this world to save it, and, before coming, he loved it. He loved them all,—the murderer, the thief, the obstinate, the wreckers of homes, the destroyers of virtue,—in fact, the whole catalogue of criminals was included in that love, and this is the same world that we are to love.

The Master gives us to understand that we shall receive little thanks if our good deeds are done to those only who love us. If the good and gentle and meek and loving are the only ones to receive our kindness, then our reward will be very small. It is perfectly permissible to hate sin, but hatred for our fellow-man has no place in the program of the Christian.

It is an impossibility to love God and to hate his creature. The man who says he loves God and hates man, is a liar. Do not excuse yourself, my brother, by enumerating the deeds of violence, of savagery, of vengeance that your brother may have committed. Possibly, if you take a square look at yourself, you will see some of the same brand of stuff not so far removed in your own life. God has dealt with you in very much mercy and methinks that you will have need of his mercy for future sins.

I love to think of every one as God's child. Some may have wandered far away from him, but still he loves them with an everlasting love. Well, then, let your love be like God's! You can test your love to God by just how much you love your brother. He is the true Christian who seeks the welfare of every man, in every way possible, who is always loyal to them, so that, in no case, will he take advantage of them, or serve himself at their expense. He makes their cause part and parcel of his life. I am thinking that if we take this view of the matter, many of our business affairs will have to be readjusted. Greed and graft will be eliminated, war will have no place in the history of such a people. The Golden Rule will be a real thing and not a mere sentiment. Prove your love to God by loving your fellow-man, and prove your love to your fellow-man by deeds of service, even though he may be your enemy. He is also your brother.

Wiley, Colo.

An Opportunity Lost

BY LEO LILLIAN WISE

THERE is a story told concerning an aged woman, who lived not far away from one of Queen Victoria's country homes. The Queen was in the habit of coming to this country residence unannounced, so the country people would watch for her, and when it was known that she was in their midst, would hope that, in some way, they might pay homage to her.

One day, while spending a short time in the country, the Queen was out driving. Suddenly a storm came up. The footman went to the door of a near by cottage to ask the loan of an umbrella. In response to his rap, the door was opened a little ways by the mistress of the home who enquired ungraciously: "Well, what do you want?"

The footman replied: "We have been caught by the rain. Will you please lend us an umbrella?

"Will you bring it back?" demanded the old woman.

"Yes," answered the footman.

She brought him the oldest one she had,—an old, ugly, green umbrella, and as she handed it out to him, said, still more ungraciously than ever: "Now see to it that you are careful with it!"

The umbrella was so old and worn, so full of holes, that it did not answer very well as a protection, and soon a heavy gust of wind turned it wrong side out. The next day the Queen's carriage drove up in front of the cottage and again the footman rapped on the door. He handed the woman a beautiful gold-handled umbrella, saying: "The Queen wished me to tell you that she was so sorry your umbrella was broken and she hopes you will accept this one in its place." And he was gone before the astonished woman could utter a word.

When she realized what it all meant, she cried and sobbed, she wrung her hands, and would not be comforted. "Oh, dear," she wailed, "just to think that all these years I've hoped that some time the dear, good Queen would pass here, and I might have the opportunity of doing something for her just once. And now she was at my door, and I would have been proud to let her have my best umbrella, but instead I gave her that awful, old, discarded one, and how dreadful I talked. Oh, dear!"

Some day, in God's beautiful heaven, we are going to be smitten to the heart because at some time we failed to recognize an ambassador of Christ's. Some unnecessary word, spoken to a brother or friend, will return to grieve us. Some uncalled for criticism or willful misconstruction of another's words or deeds will make us writhe in agony, and no word of comfort will come to us in our self-condemnation.

Let us learn to be more gracious in manner and speech to stranger and friend alike. Then, when we come to the end of the way, there will be no sighing, no tears, no sorrow over unkind words and acts of the past.

Tiffin, Ohio.

Teaching Missions to Children

BY H. A. CLAYBAUGH

JUST near us, about two months ago, we found a very pitiable situation in a home. At that time one of our workers accompanied the aged wife, who is past seventy, to the little cottage. His mission was to help carry some donations that the old lady had been given at a near by bakery.

In the home, the need of help was evident on every hand. The roof was full of holes. It had just rained and the bedding, clothing and furniture were soaked. Water was standing in puddles on the floor. The man of the house was past eighty and unable to work. The old people sleep in a room almost as dark as night in daylight.

Since we have learned of their situation, supplies have been sent to the little cottage. A new roof has replaced the old one.

The superintendent of the Bethany Primary Sunday-school told the children in a very vivid way, and asked them if they would not enjoy bringing a Thanksgiving offering and take it to the old people on the Sunday prior to Thanksgiving. The children were delighted and suggested many things that they might bring. The following Sunday the children came with their offerings. They were asked why they brought the things. One little girl replied: "To thank God for what he does for me."

About twenty children with their teachers soon arrived at the home, each carrying his offering. The old man wept when he saw the children, saying: "God surely sent you to us." The children sang some of their songs in the home, while the old people were lost in appreciation. The teachers experienced no trouble in keeping order. The children were so impressed and interested in what they were doing, that they did not have time for disorder. The old man took the hands of the children and repeated several times: "God sent you."

The old people were made happy and given some needed help. The children received something that will remain with them through life. The primary teachers believe this to be one of the ways to teach children the missionary spirit.

Chicago, Ill.

After Reading a Book

BY W. O. BECKNER

I READ a good book, not long ago. It doesn't matter what it was about, nor who the author is. The thing worth while is that what some one else puts down in a book makes you think some things yourself.

One thing I thought about was Judas Iscariot. He was a grafter, you know. He got land hungry, had no money to buy with, lay awake nights to think about that field,—had that on his mind more than anything else, and one day he sold his soul for enough to cinch the deal.

But where did Judas get his start in his career as a grafter? He had to start somewhere. Here is how it was. His child mind was as plastic and impressionable as any child's mind. His heart was as pure and innocent as any child's heart. He was not born a grafter, any more than you were. If you are a grafter, you learned it, and so did he.

It was the "atmosphere" of his parental home that started him to thinking that all other people were his legitimate prey. His father was a devout Jew, so far as praying on the street corners was concerned. Judas often went out with him when he went to pray, and stood there by him as he folded his hands together and said over his prayer. But that was not all. The old man loaned some money to a widow and said he

would charge her only a low rate of interest, knowing full well that when pay day should come for her he would have a chance to get hold of her small home property. And he wanted *that*. Making long prayers and robbing widows of their houses was the way he sized up a good Jew,—a man who prayed and was shrewd at a bargain.

Yes, that was the "atmosphere" of the home in which the unfortunate lad had to grow up. Is it any wonder that he came to hold the view-point of life that he held? Notice, *a good* man in that "atmosphere" was one who *said* his prayers and who was *shrewd at bargaining*. It was the common view-point held up as ideal in his home.

An incident occurred when Judas was about twelve years old that stirred his young blood clear to the bottom of his nature. He "pulled off a stunt," as the boys said, and got away with it and heard his father's kindly approval. It was when the circus came to town. Iscariot gave Judas half a dollar to pay his way into the show that day and let him go with the other lads of his age. Judas came home at night and told how he went around behind the tent and watched his chance and then crawled in under the tent and had his half dollar left when he got home. Iscariot only laughed when he heard the boy's recital of the day's events, but a few days later he laughingly told one of the neighbors about it in Judas' presence, adding that he guessed the boy would be able to get through the world all right from the way he was starting out.

That was the first time Judas had had a chance to try his own luck at the game and it meant for him the beginning of his individual life career. Certain ideals were erected in his mind and had been given expression and in the course of nature his life current was to run in that channel ever afterwards,—unless, perchance, some great good friend should be able, through great tribulation, to supplant that ideal with a nobler one.

Just this last-named task is what his great, good Friend, Jesus of Nazareth, attempted to do. But he got to him too late. The currents of action had already worn down too deep a channel to permit the crooked nature to escape from it. Judas, the grafter, could not change his character after it had become fixed through continuous exercise of his ideals.

Suppose Judas had been your son, would you have been willing to do all in your power to keep him from the awful end he came to?

McPherson, Kansas.

As Seen From An Aeroplane

BY OLIVE A. SMITH

A RECENT number of a popular magazine tells of a boy from the Middle West who is becoming educated in the matter of relative values by flying over New York City in a Government aeroplane. It is shown that this is one of the ways of gaining a knowledge of the true proportions of things. From the sky a certain gigantic building in the city looks like a spool of thread. As he goes higher and higher, the great city, with its thousands of living, struggling human beings, becomes a mere speck on the surface of the earth.

So closely is the physical related to the mental and spiritual, that such a person comes to see the pettiness of personal desires and the folly of the disputes which engage the average mind. No one can have exaggerated ideas about himself as a person, or about other individuals, when a great city like New York is seen as a speck far below. In brief, it is shown that the war is teaching us all wonderful lessons. Still, there are few occupations in which men and women can ride around in the air, even for the advantage of this kind of knowledge. The solid old earth still holds us by the force of gravitation, and it seems probable that the majority of us will need to spend the most of our days on its surface. The question is whether the young man who gains this knowledge of values and proportions, will be able and willing to come down and toil among his fellows,—the spiders and flies who have not been able to share the experience of his perspective.

Already there is much speculation as to what will happen when these boys are free to come back and take up the work of citizens in a time of peace. Often we hear it said: "John will never be contented to go into the store again," and "Henry won't be willing to be a clerk when he comes back." Speculators hold on grimly to their land, because they are sure that the boys will all wish to be farmers. But it is hard to tell what effect these years will have upon the soldiers. Undoubtedly they will be broader-minded, more efficient individuals because of their experiences, but the matter of individual tastes and talents is one that can never be safely foretold. The war is a developer as well as a destroyer. The clumsy, awkward youth, who once walked with eyes downcast, has made an astonishing success in the aviation corps; while the delicate boy, who knew no work more strenuous than looking after his own comfort and pleasure, has become a real hero in his ability for continual self-sacrifice. Transformations are marvelous and we swiftly forget all that we once learned about the necessity of preparing the youth for the kind of work which is in harmony with his native tastes and talents.

With all the broadening effects of experience and the knowledge that comes from the gaining of visions in regard to proportions, the soldier must become the citizen again, with the idea of service bigger, wider, and more effective than ever, or his experience has been of no avail. And we, who have not had his task, have had one equally important,—the task of keeping the "home fires burning." Our schools and churches, our civic life and home life, must be such that they will challenge the best efforts of men who have fought many battles besides those reported in the newspapers.

They have seen visions and dreamed dreams. They have walked with death, and they have gained a knowledge of values and proportions which, we believe, will make them better citizens, even though they may put to flight all our fondest dreams of what they will do when they return. Are we ready for their return? Can we give them the room they need for the larger life? Can we realize that they will be men, not boys, when they come back to us?

Emporia, Kans.

These Constant Calls to Give

BY IRA J. LAPP

GIVING is a Christian virtue and therefore demands constant exercise. Why not give constantly, for we are in constant receipt of blessings? The sun continues to shine, the birds continue to sing, the river and brook continue to minister, the grass continues to grow, our cup is constantly being filled by a Lavish Hand, so, why should we not just as constantly give?

You made a contribution last week, but since then you have had six days in which to produce and so, if giving be exalted to its rightful place in your life, you will desire to make another contribution.

Our life consists in our giving. Paul reduces this to a principle when he says: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Here we have the solution to our problem. We have giving systematized,—a system which every Christian should adopt, for he says: "Let every one of you."

The system demands that we give *regularly:* "Upon the first day of the week."

This system demands that we should give *proportionately:* "As God hath prospered."

This system is *sound* because it is an *approved business method,*—sound because it leaves the matter with you and your God, as to *how much* you should give. Thus it becomes *a free-will offering.*

The system is sound because it makes it easy to give on the basis "as God hath prospered you." The individual, who adopts this system of giving, is impressed with the truth that he need not give more than he *can,* but that God demands that we GIVE ALL THAT WE CAN. There is only one time to execute a duty and that is when that duty becomes apparent. It is when duties pile up that they become galling. Permit me to illustrate my point with this homely simile: "Giving is just like combing your hair,—if you comb your hair every day, it is readily done, but if you neglect it for a week, then it pulls."

The principle of systematic giving has been clearly set forth in Holy Writ, and I am wondering if the church has done her full duty if she fails to make operative methods whereby it is convenient and *possible* to give, whereby *all* can be induced to give, regularly and proportionately. This, indeed, should be a part of every live church's program. Why these constant calls to give? Perhaps the days of our stewardship are not as long as we might suppose.

Miami, N. Mex.

A MAN is what he *is,* not what men *say* he is. His character no man can touch. His character is what he is before his God and his Judge, and only he himself can damage that. His reputation is what men say he is. That can be damaged. Reputation is for time; character is for eternity.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Joy of Perfect Trust

Romans 15: 13

For Week Beginning January 19, 1919

1. **Introductory.**—(1) Faith is the certainty of God's all-sufficiency: (a) His omnipotence; (b) his omniscience; (c) his infinite love. (2) Therefore faith floods the heart with joy and peace. (3) This faith is the gift of God. (4) Open your hearts for his "filling."

2. **Live by Faith.**—"Let not your heart be troubled; ye believe in God." This is Christ's cure for fretfulness. He offers for our healing the balm of trust in a Father's care and watchful interest. If today you have money enough to purchase present necessities, Faith says: "Fret not thyself, for fear that you will fetch up at the almshouse." If today your children gather about your hearth, Faith says: "Enjoy the music of their happy voices: gather confidence from their unquestioning trust: train them for God, and trust them to his care without tormenting your soul with the fear that death might bear them from you, or, if they live, that some dire calamity may ruin their lives." If today you are in the enjoyment of health, and rejoice in strength "as a strong man to run a race," Faith says: "Let not your heart be troubled with fear of possible ills. To worry and to fret is but to hasten their coming." With each new morn Faith comes and says: "I will bear the burdens and overcome the foes of this day, and to its close I will cheer your heart with perfect peace."

3. **Our Assurance of God's Love.**—Just think of it,—God is love! You can lift up your heart today and say: "God loves me." Think of it,—all your sins are pardoned, washed away in the blood of Jesus Christ. Think of it,—you are the object of God's care, and he will never leave you nor forsake you, and neither death nor hell can ever touch you, for you are his and he is yours forever. Is that the kind of news to make one miserable?

4. **Work But Do Not Worry.**—Anxiety does not empty tomorrow of its sorrow, but it does empty today of its strength. It brings a double weakness, for it makes us feeble in today's endeavors and faint-hearted for the future. Jesus warns us against anxious thought as one of the insidious dangers to which we are constantly exposed. Faith in God furnishes the great defense against the gnawing and destructive effects of "anxious care." Thoughts of God's sovereignty, of his love, of his grace, and of his power will steady the heart and stay the soul against the ravages of anxiety.

5. **How to Increase Our Trust.**—(1) Consider what mighty possibilities are involved in the truth that God is infinite, and that you are a part of his plan. (2) Memorize some of the Scripture promises, and recall them when the temptation to worry returns. (3) Cultivate a spirit of gratitude for daily mercies. (4) Realize that cumbering care has never been of the least possible use, and never will be. It wastes vitality, and impairs the mental faculties. (5) Help and comfort your neighbors. (6) Forgive your enemies and conquer your aversions.

6. **Suggestive References.**—All things are possible if we fully believe, Mark 9: 23. Our belief in God is all-powerful, Rom. 1: 16. Peace through our faith, Rom. 5: 1. The gift of God, Eph. 2: 8. The shield of faith, Eph. 6: 16. Trust in the Living God, 1 Tim. 4: 10. The good fight of faith, 1 Tim. 6: 12. The just shall live by faith, Heb. 10: 38. The substance of things hoped for, Heb. 11: 1. The Lord our Helper, Heb. 13: 5, 6. Faith must be sincere, James 1: 6. Faith made perfect by works, James 2: 22. Faith leads to victory, 1 John 5: 4.

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JANUARY 12

Sunday-school Lesson, Moses the Leader of Israel.—Ex. 3: 1 to 4: 17.

Christian Workers' Meeting, The Good News.—A Savior!—Matt. 1: 21: Luke 2: 10, 11.

MEETINGS IN PROGRESS

Bro. G. W. Ellenherger, of St. Joseph, Mo., in the South St. Joseph church, same State.

GAINS FOR THE KINGDOM

Two were recently baptized in the church at Ligonier, Pa.

Two were recently baptized in the church at Redcliff, Alta., Can.

Four have been baptized during the past six months at Sidney, Ohio.

One has been baptized in the Centralia church, Wash., since the last report.

Four have been baptized in the Eagle Creek church, Ohio, since the last report.

Three were baptized at Champaign, Ill.,—Bro. Chas. Walters, of Astoria, same State, evangelist.

Twenty-six confessed Christ in the Coventry church, Pa.,—Bro. Geo. W. Flory, of Covington, Ohio, evangelist.

One was baptized and one reclaimed in the Blissville church, Ind.,—Bro. Christian Metzler, of Wakarusa, same State, evangelist.

Four were baptized and four restored in the Brownsville church, Md.,—Bro. Wm. E. Roop, of Westminster, same State, evangelist.

Two were baptized in the Brick church, Greenland congregation, W. Va.,—Bro. B. B. Ludwick, of Mt. Pleasant, Pa., evangelist.

CONTEMPLATED MEETINGS

Bro. Hugh Miller, of Gettysburg, Ohio, to begin Feb. 2 in the Muncie church, Ind.

Bro. Oliver Royer, of Circleville, Ohio, to begin some time in January in his home church.

Bro. S. E. Thompson, of Garden City, Kans., to begin Jan. 26 in the Ottawa church, same State.

Bro. C. D. Bonsack, of New Windsor, Md., to begin Feb. 10 in the Moxham church, Johnstown, Pa.

PERSONAL MENTION

Southern Pennsylvania is to be represented on the Standing Committee of the 1919 Conference by Brethren C. L. Baker and D. A. Faust.

Bro. S. S. Neher, late of Twin Falls, Idaho, should now be addressed at Kingsley, Iowa,—he being in pastoral charge of the church at that place.

Bro. C. W. Guthrie announces the change of his address from 1144½ East Twenty-third Street to 3722 Madison Avenue, Los Angeles, Cal.

Bro. J. W. Grater, formerly elder of the Nappance church, Ind., has resigned from that work, and will be, hereafter, in pastoral charge of the Decatur, Ill., congregation.

Bro. I. J. Rosenberger, of Greenville, Ohio, is now at Sebring, Fla., where he is to spend at least a part of the winter, and his correspondents should so address him until further notice.

Bro. J. L. Mishler and wife, of the Pleasant Valley church, Ind., are spending the winter in Florida,—the failing health of Bro. Mishler, elder of the congregation, making this step advisable.

Bro. Geo. W. Flory, of Covington, Ohio, spent several hours at the Publishing House on Tuesday of last week and dropped into the "Messenger" rooms for a few minutes, to extend his greetings.

Bro. Virgil C. Finnell left Elgin early last week for Daleville, Va., where he was scheduled for a series of addresses in the Bible Institute. Following this he is to do some Religious Education Work in Roanoke and other Virginia churches.

Bro. Leonard H. Root, of Mount Morris, Ill., having resigned his pastoral work at that place, has arranged to give the coming year largely to evangelistic work. Churches, desiring Bro. Root's services, will do well to communicate with him as early as possible.

Bro. D. J. Lichty, our India missionary, now in the homeland and so recently bereaved, spent New Year's Day with friends in Elgin, and called at the "Messenger" rooms the following morning. While he feels his great loss most keenly, he has no other thought for his future than that of returning to the mission field. Bro. Lichty asked us to say to the host of friends, who sent him messages of sympathy, that he has appreciated them all most deeply, even though he can not make individual reply to all. We have in hand a well-written sketch of Sister Lichty's life and work, the publishing of which is deferred for another week on account of unavoidable delay in securing the engraving of Sister Lichty's portrait.

A telegram from Pres. John S. Flory, of Bridgewater College, states that "owing to the prevalence of influenza in the community, the revival and Institute at Bridgewater College, scheduled for Jan. 18 to 26, is recalled. There will be no Bible Institute at the College this session."

Our latest word from the missionary party, en route to India, was written at Shanghai, Nov. 29. All were well. With the very best of connections at Hong Kong, they would be able to leave that place Dec. 11, and reach India by New Year. Failing this, they would be detained a month at Hong Kong.

ELSEWHERE IN THIS ISSUE

Elders of Southern Indiana will please note Bro. J. W. Rarick's announcement among the Notes, concerning pending plans of improving the "Aged Persons' Home" of that District.

Bro. Jerome E. Blough, Treasurer of the District of Western Pennsylvania, makes an announcement among the Notes that should have the immediate attention of elders and pastors in that District.

As announced by Bro. I. M. McCune, District Secretary, the District Conference of North Dakota, Eastern Montana and Western Canada will be held July 8, 9 and 10, in the Bow Valley church, Gleichen, Alberta, Canada.

The members at Logansport, Ind., have many needy families to look after, by reason of the influenza epidemic, and could make excellent use of clothing, food, etc., that Aid Societies, churches, etc., may feel like sending to them. See the appeal of Bro. J. G. Stinebaugh, President of Middle Indiana Mission Board, as given among the Notes.

On page 28 Bro. S. E. Netzley, the wide-awake agent of the Batavia congregation, Ill., offers some excellent suggestions how the five thousand new subscribers for the "Messenger," as called for by the "Forward Movement," can readily be secured. Our brother speaks from an experience of many years, and the fact that he holds a record of "100% efficiency" as an agent, should enlist for his communication more than ordinary attention and consideration. Bro. Netzley also makes liberal use of the "Brethren's Card," with the church services printed on the one side. In his canvass he distributes them judiciously, thereby inducing some to attend services who would not otherwise do so. He also places a Brethren's Card in each book that passes through his hands.

MISCELLANEOUS

The new house of worship, erected for the Cincinnati mission, is to be dedicated Jan. 16, Bro. H. K. Ober, of Elizabethtown, Pa., delivering the dedicatory address.

Any one having a copy of the "History of the Tunkers," by H. R. Holsinger, and willing to dispose of the same, will please communicate with Bro. D. W. Kurtz, McPherson, Kans., naming the price at which he is willing to part with the book.

Bro. I. W. Taylor desires us to call attention to the following announcement: "The District Meeting of Eastern Pennsylvania will be held April 23 and 24, in the Spring Creek congregation, not at Ephrata, as stated in the '1919 Official Directory.'"

Are you giving your best in genuine sympathy with the many bereaved ones? We do not recall another time in our own experience when so many of our friends have suffered the loss of their loved ones. And the same is true of many others. God bless all the sorrowing and make us his willing ministers in their behalf!

Not very often does a congregation, as a body, receive a Christmas present, but that very thing happened to the Muncie church, Ind., when Bro. W. H. Cooper presented the members with the mortgage that had heretofore rested on the church property. All debts are now fully paid, and the general expenses of the church are provided for.

Such of our congregations as may still be debarred from holding public services, should by all means continue to receive all their Sunday-school supplies, distributing the periodicals and quarterlies to the houses, and having the lessons studied as thoroughly as possible within the family circle. In that way the interest may be maintained until the school is ready to resume its regular sessions.

A definite financial system of giving will always bring satisfactory results, so far as congregational needs are concerned. Haphazard methods can not possibly meet the expected requirements. One of the western churches closed its last fiscal year with a balance of over $100 on hand, because it adopted a practical financial plan. Other years, when no systematic plan was employed, there was always an annoying deficit.

The new church, near Mossyrock, Centralia congregation, Wash., is almost completed, and will be dedicated Jan. 12. Bro. D. B. Eby is to deliver the address for the occasion.

After last week's issue had gone to press and almost wholly printed, we received a telegram, announcing the Bible Institute of Southwestern Missouri and Northwestern Kansas, to be held in the Peace Valley church, Mo., beginning Jan. 7. Had the announcement reached us two days earlier, it might have been inserted in the issue of Jan. 4, and served its intended purpose. We take this opportunity of again reminding our readers that important announcements should reach us not later than early on Monday morning preceding the date of issue. The "Messenger" that reaches you on or before Saturday, closes its columns on Monday, and the press starts operations next day. It is obvious, therefore, that notices, arriving later than the time mentioned above, can not be inserted in that week's issue.

One of our correspondents writes us that his church adopted "an amendment to its constitution which would give the church direct and full control of the Sunday-school." To most of our readers such a move may seem uncalled for, but closer investigation will reveal the fact that in too many congregations the church and Sunday-school are measurably moving along separate lines of action. In a Sunday-school of that sort the organization is effected within its own ranks, the church having no direct control. Whatever supervision the church, above referred to, decided to exercise, by means of an amendment, is wholly proper. As a matter of fact, the Sunday-school is clearly a department of the church, and as such should be directed in its work and general policy by the officers duly elected by the church. In that way only can the close cooperation between the Sunday-school and the congregation in general be fully maintained.

For some weeks past our correspondence has contained references to an unusually large number of cases in which the needy or afflicted have suffered neglect at the hands of their fellow Christians. We are made to wonder at the meaning of this. Is our religion becoming mere formality, as one of our informants concludes? This writer tells of an afflicted one who, as he puts it, is "sneered at by the elder and others of the church members, and is left to suffer, while there are at least $15,000 worth of automobiles surrounding the church every Sunday." That sounds pretty bad, doesn't it? Our correspondent says, too, that these members are very faithful in attending church services and in the other usual church obligations. What can be the matter? We should like to believe that he has overdrawn the picture, but we are more than half afraid there is too much truth in it. What is the substance of our religion? Or is it only shadow?

A BYSTANDER'S NOTES

"The Friendly Church."—A recent issue of the Urbana, Ill., "Courier" speaks of the death of a minister of that city, and emphasizes the fact that he caused his church to be known as "The Friendly Church," because he had the power of imparting his personality, which was the very soul of sociability, to his entire membership. He was not offensively friendly, nor condescendingly friendly, but simply friendly in the real sense of the word, without guile, and without other purpose than being helpful in whatever way he could. It was natural with him, and so genuine that its influence unconsciously affected his entire membership. The stranger who happened to drop into that church was so forcibly impressed by the hearty welcome accorded him, that ever after he thought of that church only by the name unanimously accorded to it, "The Friendly Church."

An Entire Church at Work.—While contemplating the missionary phase of the "Forward Movement," the Bystander was forcibly impressed by the thought that in several ways we might learn a greatly-needed lesson from the zeal of the Moravians, so far as missionary activity is concerned. That church, as few others, since the days of the apostles, has caught the New Testament conception of things, and from first to last has held it steadfastly. The entire membership constitutes an organized missionary body. It lives only to establish and maintain evangelistic undertakings in the lands of darkness. It has no other errand so important upon earth. As Bishop Levering so admirably explains: "Whenever men or women unite with us in church fellowship, we endeavor to make them feel that they are entering a great missionary society." A wonderfully large proportion of the members is actually toiling upon pagan soil. But what is even more remarkable,—those who remain at home by no means count themselves free from responsibility, and at liberty to look on without concern, and to be at ease. They hold themselves subject to call, and by warm sympathy, by constant and fervent prayer, as well as by liberal gifts of money, which cost no slight self-denial, lend inspiration and courage to the sorely-burdened toilers at the front, and hence are able to forward the work quite materially.

AROUND THE WORLD

India Distressed by Famine

Late cable messages fully confirm earlier intimations by our own missionaries, that India is facing a serious famine. Unpleasant as such news may be, to all of us, it is the part of wisdom fully to inform ourselves as to actual facts, and then to do the best we can under the circumstances. A letter from Bro. Stover, earlier in the season, indicated a serious lack of rain, and apparently the apprehensions, then entertained, have been fully confirmed by the latest cable reports. While a little rain has fallen in some parts of the land, the larger part of the country will be in great straits for six months at least, and probably more. Latest authentic information, direct from our workers, will be published at an early date.

President Wilson in Italy

Jan. 2 our nation's Chief Executive crossed the Italian frontier, and was given a most enthusiastic reception at various points, and especially in the city of Rome. A seven-day tour of Italy will be made. Incidentally, President Wilson will have an opportunity to reconcile the conflicting claims of the Jugo-Slavs and Italians, both of whom lay claim to the same strip of coast territory along the Adriatic. The situation is aggravated by so many complexities that it presents one of the greatest puzzles to be worked out in the final peace settlement. President Wilson is to be given full opportunity to study the situation in all its bearings. It is to be hoped that his ready tact will be able to pour oil on the troubled waters.

The Helping Hand

While every sympathetic heart of our country is nobly responding to the call for help in the Bible Lands, it is encouraging, indeed, to learn that those who have been helped and enabled to care for themselves, are, in turn, anxious to assist in the great work of relief. At the Red Cross Orphanage in Jerusalem a number of young men are learning carpentry, shoemaking and other trades, their pay being but thirty cents a day. And yet these young toilers,—like the believers of apostolic days,—are willing to give "out of their poverty," to help those who are in sore distress. Many of the women of Palestine, earning but a pittance each day, willingly give even beyond their real ability, in order that some one may be kept from starving.

The Miner's Greatest Foe

One of the largest coal operators in the United States estimates that intoxicating liquor is costing the country, at the very minimum, 8,000,000 tons of anthracite annually. Other operators,—of hundreds who have been asked, —estimate a loss of twenty and twenty-five per cent. Every mine located in license territory, is losing two days' labor after each pay-day. Now, while many miners are constantly complaining about this or that feature of their work, they fail to see that the greatest enemy of their real prosperity is one of their own creation,—strong drink. Benjamin Franklin at one time said that "the highest tax we pay is the one we voluntarily place upon ourselves." Liquor is the miner's highest tax, and also his most inveterate foe.

Making the Church Really Efficient

A new spirit of higher aspirations and greater efficiency seems to permeate practically all denominations of our country at the present time. With very few exceptions the call of the present-day opportunity has come to them with an irresistible force, and preparations are being made to meet it as adequately as possible. One of the largest churches in St. Louis, Mo., is making use of a unique plan to have every member employed at a definite task. To this end the membership is divided into companies of ten, each of which is in charge of a captain responsible for the general activity of those assigned to him. Definite lines of work are confided to the members of each group, and the captain makes sure that each one sticks to his post. As a result, every member does his allotted task.

Momentous Times

While, with the signing of the Armistice, the great struggle of over four years came to an end, it will be many months before any true estimate can be prepared, showing what has been gained and lost in this world war. The price paid in men, in money, and in devastation and distress, has been beyond all computation. Will the result measure up to the cost of attainment? That other countries of Europe, of America, and, in fact, throughout the world. Should such a result be accomplished, it would do away with the perpendicular division between nations on the line of national and racial ebaracteristics. There would be established, instead, a horizontal division between the different classes of men,—in brief, capital against labor!

Great Britain's Masses Want Demobilization

So far as the great bulk of Great Britain's population is concerned, there seems to be a great pressure for the speedy demobilization of the British army. The people are war-weary, and determined to get down to a normal basis of living as soon as possible. Lloyd George, the country's great leader, has during the recent election been given unmistakable evidence by the votes of the people, that they are in full harmony with his views on leading questions. He has clearly put himself on record, so far as his opposition to conscriptive military service and ultra-militarism in general is concerned, and his utterances have struck a responsive chord.

Momentous Difficulties

As the war has been the greatest in all history, so the Peace Conference must on a vast scale redraw the map of the greater part of Europe, Africa and Asia,—a problem of infinite difficulty and delicacy. The members of the august tribunal are facing a task of the most terrifying perplexities. Germany's future will be whatever the peace dictators are pleased to make it. If they are actuated by principles of fairness as well as strict justice, the permanency of peace may be reasonably certain. Should there be, however, a disposition utterly to crush that country, as well as to deal selfishly with the smaller nations, there are bound to be future wars in plenty. In view of this, due consideration should be given to the urgent plea on the part of many, that fervent prayers be offered for Divine Guidance of the Peace Conference.

The United States Wholly Altruistic

European nations, vitally concerned in the pending deliberations of the Peace Conference, find it difficult to comprehend that the representatives of the United States will not insist upon any material reward for the share taken by this country in the war. So long have European nations looked upon war as a lawful means of gaining spoils for the victor, that it is difficult for them to realize how any one could be animated by a wholly unselfish motive. Following the Boxer uprising in China,—during which the principal nations of Europe, together with the United States, participated in the task of restoring orderly conditions,—large indemnities were assessed against the Chinese Government. Only one country,—the United States,—refused to accept the proffered funds,—later on dedicating them to the noble task of educating Chinese students in the colleges of the United States.

The Y. M. C. A. Not to Blame

While during the war, and even since the close of hostilities, a most remarkable work has been done by the Y. M. C. A. for the comfort and well-being of our soldiers, both in the United States and in Europe, not a little criticism has been indulged in. This is partly due to a lack of information, but some of it is doubtless a deliberate attempt to belittle the work done by the Y. M. C. A. Dr. John R. Mott, replying to some of the criticisms in a recent comprehensive statement, clearly proves that the Association has not, as charged, financially profited by the operation of canteens; that it has furnished many articles to the soldiers wholly free, besides all their writing paper and envelopes; that the overseas secretaries have not been discourteous and impatient in their dealings with the soldiers. Dr. Mott's statements seem to be well substantiated and reflect creditably upon the Y. M. C. A.

The Need of Sober Thought

Just now, while leading diplomats in Paris are still talking about sinking Germany's surrendered navy as the safest and most effectual plan of disarming it and rendering it harmless, a clamor is being made to spend six hundred million dollars for additional battleships for the American navy. To those who had fondly hoped that after the declaration of peace there would be general disarmament, the proposition above alluded to is decidedly disappointing. Are we to continue as before,—to place heavy burdens of taxation on the nation, especially when the indebtedness of the recent war is still upon us? Our beloved Chief Executive has given us glowing assurances concerning the benefits to be derived from the "League of Nations." Shall we spurn all that

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While we send missionaries to convert the heathen, many of us are bowing down to the God of Fashion. Why waste our money for all these things entirely useless? Think of the sorrow and suffering. Many are starving for food to sustain the physical body and many are starving for food for the spiritual body. Our Government called for men, and many responded. There is a call from our great King in heaven to which all should respond with greater zeal and deeper responsibility than to any Government call. God hates even a proud look. "He resisteth the proud, but giveth grace to the humble."

In reading God's Word we see where he brought severe punishment upon women because of pride and extravagance in dress. Let us take warning. To whom am I the most loyal,—Christ and the church, or the world? This question is good for each of us to think on. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Let us consider this seriously and adhere strictly to the simplicity of the Gospel. Let us do everything, great and small, with a single view of pleasing God. If we please him, no matter about pleasing the world.

The Gospel is the study which prepares for eternal life. Let us study the Word more, that we may not drift worldward. And those of us who profess Christianity, let us meditate upon the Gospel truth and meekly submit to its plain and simple teaching. The more we know the great facts in the life of Jesus, and meditate upon them, the more our characters are transformed into the same beautiful image. Where, in the light of such a life, is there room for worldliness! Where is there excuse for following the frivolities and foolishness of the world! Christ did none of these things and neither can we if we are his followers.

Roanoke, Va.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FROM CAMP de MEUCON, FRANCE

Thanksgiving Day here, at the Y. M. C. A., is being observed with many different ceremonies. At 7 A. M. the Catholics held their early mass; at 9 A. M. we, C. 139 F. A., held Thanksgiving services. Chaplain Brundage was the speaker of the morning. He brought a very impressive message to the soldiers, crowded in the big Y room.

In his address he emphasized the fact that this Thanksgiving was like the first, inasmuch as we were ready to explore a new age and new conditions. The world, he said, would be new to us from this time on, because after seeing what we have, the world would seem to us like new,—just as it was to the pilgrims when they landed at Plymouth, before going out into the wilderness,—the land of forests, where wild beasts and savage Indians abounded. He showed how the originators of Thanksgiving Day builded an altar and thanked God for the blessings bestowed by him, before attempting to go farther; and that we, just before embarking for our homes, had met to thank God for his blessing to the world.

Since leaving Camp Shelby we haven't had a very good chance to carry on our Bible Class, but we met last Sunday with a good attendance, and splendid interest was manifested. I find it rather surprising to see the change that takes place in the boys, after seeing the horrors of war and its desolation. After leaving home and friends, one would think they would have a tendency to harden their hearts and ignore what is right, but from my observation it seems that they think more seriously of the finer things of life, pertaining to the soul. I was talking to a man this morning after services. He said: "I tell you that was a wonderful address. The tears ran down my cheeks like water."

So it seems, when the conditions about us are unfavorable and the soldiers' spirits have fallen, the Spirit of God speaks peace. Then it is that Christ is our Counselor and Guide, to carry us through and sustain us. Then it is that we find we are not tempted alone, that we are not left alone to overcome the evil one. Christ's words come to us: "Lo, I am with you alway."

I thank God for the consolation of One who is ever ready, though "other helpers fail." . . . I believe that the greatest means of drawing men from a life of sin to the fold of God is to show them their need of a reserve power,—a power that can be depended upon, and a power that has met the test and proved its value. In my estimation nearly two million soldiers are ready to say and are saying: "This Power, this Friend is found in Christ."

Then let us mobilize every available power to bring the world to Christ. "Let the Spirit and the bride [the church] say, Come, and let him that heareth [the Christian] say Come, and whosoever [everybody that recognizes God] will, let him take the water of life freely."

It will take time for the working out of this plan, but let it start in America. The world is looking to see what America will do now. America stepped in and interceded for humanity, for the weak and helpless. Now the world is ready to follow our example. We must give them the very best things possible,—the best in our lives, our services and our all. J. Ralph Williford.

Camp de Meucon, France, Nov. 27.

THOUGHTS ON INGRATITUDE

Yesterday, while looking over the last number of the "Gospel Messenger" (Dec. 14), I was much impressed by the short write-up by "D. W. K." on the subject of "Gratitude." To me it is very fitting. Since then many thoughts along that line have been running through my mind. The one uppermost is this: "Have I always remembered to thank my Heavenly Father for the many favors and mercies received?"

Then I thought of the first time I ever prayed. I was just past my seventeenth birthday and some one had conferred on me a favor which, at that particular time, I very much appreciated. After expressing my heartfelt appreciation, I retired to my room, closed the door, and knelt and thanked God for putting it into the mind of that person to confer the favor. I remember how humble and utterly dependent I felt, in the sight of a kind and all-wise Father who had, from my earliest existence, guided all my ways,—had protected and cared for me when I ofttimes would have fallen into the depths of sin and shame.

But to the subject of "Ingratitude." It does seem that nothing so chills and fairly freezes our inmost soul as not to be appreciated, especially by those whom we serve most. A few months ago, while teaching the Bible Class in our country Sunday-school, I was feeling somewhat discouraged because of the lack of interest and the small attendance, and so expressed myself. One of my pupils remarked: "Jesus Christ himself was not appreciated when he was here on the earth and did so much for the people. Why should we expect it?"

Sure enough! But why do so many of us accept so many blessings without returning to show our gratitude or appreciation? In our prayers, instead of continually asking for more favors and blessings, let us cultivate the habit of praise and thanksgiving. Let us take time to "count our blessings" once in a while, and especially now, at this particular time of the year, while the sacred associations of the recent Christmas season are still fresh in our minds. Anna Reed.

Myrtle Point, Oregon.

TIMBERVILLE, VIRGINIA, ORPHANAGE

The old year is almost spent. Christmas is already in the past. Many sad hearts are mourning the loss of loved ones. Many are waiting to hear from their boys, to know they are safe. Many homes have empty chairs, yet, in the midst of all the sorrow, we have many reasons to rejoice. At last we have peace,—not only national peace but the peace and good will that Jesus brought. Many sacrifices have been made that we might be able to help feed the oppressed and starving children in foreign lands. Truly, it has been well said that "this is not a time of self but of sacrifice."

We have nineteen bright, happy, lovable children in the Home at present. There has been very little sickness and as yet none of the influenza epidemic. We feel very grateful to the Great God who has cared for us.

The children were very liberally remembered on Christmas Day by several individuals and Aid Societies; also two Sunday-school classes. Such gifts bring happiness and joy into these little lives. Some time before the great day came, boxes began to arrive. Little hearts were beating fast. Many questions were asked. Little feet were running here and there,—all were willing to help make the day a success. One little boy, who, with his two sisters, recently came to us, said they never had an orange nor a toy, and only knew of having one stick of candy. Can you imagine what a pleasant Christmas meant to them, when I tell you they had never been taught of the things that mean so much to us? They are only little, but they have already learned that they have missed much. They are not willing to go back to live as they did before. When we see the homes from which such children have come, it makes us feel that we want to do more. It makes us work with renewed energy.

O, yes, they are worth all the trouble, all the care and expense. We must give them better homes, we must reach out more. There are many more such children who need our help. Let us rally to the great need,—that of receiving the children. Then we shall receive the reward of "inasmuch as ye have done it unto the least of these."

Mrs. W. J. Benner, Matron.

Timberville, Va., Dec. 26.

CLOSING OF SANTA FE MISSION, LOS ANGELES, CAL.

The District Mission Board and the Santa Fe Avenue workers have for some time been contemplating a change of location, as the industrial district is crowding out the resident population at our present location. A number of years ago the "Channing Street Mission" met with a similar fate, and was merged with our present work. The work at the two places has covered nearly twenty years, and the good accomplished will only be revealed in eternity. Scores have been baptized, many of them have passed to their reward, and others are widely scattered.

At a recent meeting, in which the Mission Board met with the Santa Fe workers, they requested the Board to be allowed to move the work to Boyle Heights. The Board granted the request, to try out the work there for six months, agreeing to furnish half the support for the pastor if the workers of Santa Fe and Boyle Heights would furnish the remainder, and secure permission from the First Los Angeles Church to make the change. Within one week the balance of the support was pledged, and unanimous permission granted by the church.

In accordance with these plans, we closed our services at the Santa Fe Avenue Mission on Sunday, Dec. 22, with the Christmas services and the usual gifts to the Sunday-school. Next Sunday, Dec. 29, our work and workers move to Boyle Heights, 234 North Record Street, and unite with the Mission there.

We have appointed a chaperon to accompany the children to our new location and return, paying their car fare both ways. Thus we will try to care for those who have been with us in former years. An all-day meeting has been planned for next Sunday, at which time the organization of the Sunday-school and Christian Workers' Meeting will be effected. A series of meetings is contemplated in the near future. The writer is retained as pastor. C. W. Guthrie.

3722 Madison Avenue, Los Angeles, Cal., Dec. 24.

THE SOUTHERN MOUNTAINS

People who have traveled through the southern mountains often speak of this section as the log-cabin country, and well they have a right to give it this name, for wherever you may chance to be, while in the mountains,—look whichever way you will,—and you will see these little log-houses dotting the sides and tops of the mountains. These little cabins are of all sizes and all degrees of excellence, but they usually consist of a single room, rough-floored and ceiled, with a big stone chimney at one end, one door at the front and another at the back, with, possibly, a window or two.

As prosperity attends him, the mountaineer may add another log-room or two, alongside the first, covering them with one roof, and usually leaving an open passageway between. The chimney, often built of hewn stone, hides a greater part of the end of the cabin. The house itself is built of hewn logs, that is, hewn on two sides, one to face inward for a somewhat smooth wall, and one to face outward to give an appearance of finish to the building. Few take the trouble to square the log on all four sides. The round sides are turned towards each other and the cracks made by their failure to meet are chinked with wedges of wood and wet clay or mortar. The larger crevices, which appear in time, may be plugged up, but the smaller ones only help in the ventilation, in which the wide fireplace and the open door are the most important. It is customary, with these mountain people, to have the door of the cabin open throughout the day. This is a habit that was born both of hospitality and of a desire for light and air. At night the door is shut and fastened,—a precaution that dates from the days of Indian warfare.

Hospitality is a cardinal virtue of the mountaineer. He usually has a spare bed for company. If not, and he knows you can not fare better at a neighbor's, he will make sure that you are accommodated, though the children, or his wife and himself, have to sleep on the floor. The farther back in the mountains, the truer this is. Nearness to cities and the railroads have made the mountaineer both more suspicious of his ability to please the tastes of the stranger, and more greedy of the stranger's money.

Travelers from the homes of the well-to-do or from restaurants of the cities may find the mountain fare rather meager. It is always the habit of the mountaineer to offer his hospitality with an apology for its plainness: "You-all are sure welcome if you can eq'al our fare." What the mountaineer eats, for the most part, he raises on his own land,—"hog and hominy" being the most

(Continued on Page 30)

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FROM CAMP de MEUCON, FRANCE

Thanksgiving Day here, at the Y. M. C. A., is being observed with many different ceremonies. At 7 A. M. the Catholics held their early mass; at 9 A. M. we, C. 139 F. A., held Thanksgiving services. Chaplain Brundage was the speaker of the morning. He brought a very impressive message to the soldiers, crowded in the big Y room.

In his address he emphasized the fact that this Thanksgiving was like the first, inasmuch as we were ready to explore a new age and new conditions. The world, he said, would be new to us from this time on, because after seeing what we have, the world would seem to us like new,—just as it was to the pilgrims when they landed at Plymouth, before going out into the wilderness,—the land of forests, where wild beasts and savage Indians abounded. He showed how the originators of Thanksgiving Day builded an altar and thanked God for the blessings bestowed by him, before attempting to go farther; and that we, just before embarking for our homes, had met to thank God for his blessing to the world.

Since leaving Camp Shelby we haven't had a very good chance to carry on our Bible Class, but we met last Sunday with a good attendance, and splendid interest was manifested. I find it rather surprising to see the change that takes place in the boys, after seeing the horrors of war and its desolation. After leaving home and friends, one would think they would have a tendency to harden their hearts and ignore what is right, but from my observation it seems that they think more seriously of the finer things of life, pertaining to the soul. I was talking to a man this morning after services. He said: "I tell you that was a wonderful address. The tears ran down my cheeks like water."

So it seems, when the conditions about us are unfavorable and the soldiers' spirits have fallen, the Spirit of God power,—a power that can be depended upon, and a power that has met the test and proved its value. In my estimation nearly two million soldiers are ready to say and are saying: "This Power, this Friend is found in Christ."

Then let us mobilize every available power to bring the world to Christ. "Let the Spirit and the bride [the church] say, Come, and let him that heareth [the Christian] say Come, and whosoever [everybody that recognizes God] will, let him take the water of life freely."

It will take time for the working out of this plan, but let it start in America. The world is looking to see what America will do now. America stepped in and interceded for humanity, for the weak and helpless. Now the world is ready to follow our example. We must give them the very best things possible,—the best in our lives, our services and our all.

J. Ralph Williford.

Camp de Meucon, France, Nov. 27.

THOUGHTS ON INGRATITUDE

Yesterday, while looking over the last number of the "Gospel Messenger" (Dec. 14), I was much impressed by the short write-up by "D. W. K." on the subject of "Gratitude." To me it is very fitting. Since then many thoughts along that line have been running through my mind. The one uppermost is this: "Have I always remembered to thank my Heavenly Father for the many favors and mercies received?"

Then I thought of the first time I ever prayed. I was just past my seventeenth birthday and some one had conferred on me a favor which, at that particular time, I very much appreciated. After expressing my heartfelt appreciation, I retired to my room, closed the door, and knelt and thanked God for putting it into the mind of that person to confer the favor. I remember how humble and utterly dependent I felt, in the sight of a kind and all-wise Father who had, from my earliest existence, guided all my ways,—had protected and cared for me when I ofttimes would have fallen into the depths of sin and shame.

But to the subject of "Ingratitude." It does seem that nothing so chills and fairly freezes our inmost soul as not to be appreciated, especially by those whom we serve most. A few months ago, while teaching the Bible Class in our country Sunday-school, I was feeling somewhat discouraged because of the lack of interest and the small attendance, and so expressed myself. One of my pupils remarked: "Jesus Christ himself was not appreciated when he was here on the earth and did so much for the people. Why should we expect it?"

Sure enough! But why do so many of us accept so many blessings without returning to show our gratitude or appreciation? In our prayers, instead of continually asking for more favors and blessings, let us cultivate the habit of praise and thanksgiving. Let us take time to "count our blessings" once in a while, and especially now, at this particular time of the year, while the sacred associations of the recent Christmas season are still fresh in our minds.

Anna Reed.

Myrtle Point, Oregon.

TIMBERVILLE, VIRGINIA, ORPHANAGE

The old year is almost spent. Christmas is already in the past. Many sad hearts are mourning the loss of loved ones. Many are waiting to hear from their boys, to know they are safe. Many homes have empty chairs, yet, in the midst of all the sorrow, we have many reasons to rejoice. At last we have peace,—not only national peace but the peace and good will that Jesus brought. Many sacrifices have been made that we might be able to help feed the oppressed and starving children in foreign lands. Truly, it has been well said that "this is not a time of self but of sacrifice."

We have nineteen bright, happy, lovable children in the Home at present. There has been very little sickness and as yet none of the influenza epidemic. We feel very grateful to the Great God who has cared for us.

The children were very liberally remembered on Christmas Day by several individuals and Aid Societies; also two Sunday-school classes. Such gifts bring happiness and joy into these little lives. Some time before the great day came, boxes began to arrive. Little hearts were beating fast. Many questions were asked. Little feet were running here and there,—all were willing to help make the day a success. One little boy, who, with his two sisters, recently came to us, said they never had an orange nor a toy, and only knew of having one stick of candy. Can you imagine what a pleasant Christmas meant to them, when I tell you they had never been taught of the things that mean so much to us? They are receiving the children. "
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Timberville, Va., Dec.

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3722 Madison Avenue,

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MOUNT MORRIS, ILLINOIS

The Mount Morris church has had her share of churchless Sundays during the fall and winter. Twice we have had to suspend services on account of the epidemic of influenza. Each time we were unfortunate in losing one of our number by death. Conditions have cleared up now until we are enjoying unrestricted service privileges again. We are thankful for the relief that has come.

Our hearts rejoice in the return of the boys who had gone to answer the Nation's call. Already a few have come back, and more are soon to be at home. May it never occur again, that men shall be called upon for such a service!

Our Thanksgiving offering to the General Mission Board was $245.56.

The Christmas offering for the Armenian children is not yet complete, but stands at $245.60. This offering is being held till Jan. 1, in order to give those who could not be at the Christmas service a chance to give with us who were there.

We are looking forward to a revival in February and are hoping that we will not have to postpone it, as so many have had to do in the months past.

Dec. 28. Lola M. Root.

HOW THE AID SOCIETIES GAVE CHRISTMAS CHEER

The Aid Societies of Michigan and some from Northern Indiana sent many good and useful articles of clothing to us for distribution in needy homes. Herewith we give an illustration of the joy that was brought to one of the homes by your gifts.

A few days before Christmas several pieces of clothing and a few toys were sent to a widowed mother, and two days later we received these letters:

From the Mother.—"I wish you could have seen the children last night. It would surely have made you happy. The little brown dress is a little large, but it will do fine. I can use everything nicely, but the rubbers I will bring back. I told the children: 'I wonder if Papa knows. I believe he does.' He had such a wonderful vision of what God would do for us. How it pays to be a Christian when everything goes well, but, oh, in time of trouble, how dear the Lord gets to any one! Love from us all to all. Pray for us!"

From Her Crippled Boy, Who Can Not Walk.—"I was sure glad to get the things. I needed the knife, as Mamma burned my other one with some onion peelings. Many thanks for all the things you sent."

From Her Girl of Eleven, Who Sends Her Thanks.—"How surprised we were when Mamma got home with her big load of presents! I thank you very much for all the things. I am wearing the shoes already; they just fit me. When we tried the baby's dress on she said: 'It do looks nice, don't it?' And she hugged up the dolly and asked if it was hers. Brother has been wearing his gloves all evening. He cut his thumb with his new knife, but he didn't mind that."

We thought these letters of thanks should be made known to the sisters of the societies, that they may learn something of how their work is appreciated.

Any other societies, that feel led to help in the work here, may rest assured that it will be appreciated.

May the Lord bless the work of our sisters in the Aid Society! Sister Roy E. Miller.

65 Cutler Street, Grand Rapids, Mich.

THE NEED OF BETTER SINGING

I spent most of the year 1918 in teaching vocal music in Virginia, Tennessee and North Carolina, and find a great need for more and better singing in the church and Sunday-school services. I taught in three churches where I had conducted classes twenty-five years ago. It was surprising to see how few of those, having formerly sung, were in the classes at this time. Some have gone to their reward, others have lost interest, and a few seem to have forgotten that the young people must be taught if we are to keep up our singing.

Very few people sing by note. I find the young people, as a rule, are interested in music, but the erying need everywhere is leadership. There is not as much singing now in the home and social circles as thirty years ago. This, to my mind, is one cause for the lack of interest in so many churches. Unless we, as a church, wake up and give more attention to having music taught in our congregations, three things will happen within the next thirty years: (1) We will have instrumental music in our services. (2) The spiritual and devotional side of music will, to a large extent, be lost sight of. (3) Congregational singing will be a thing of the past.

Instrumental music will not supply the need. It is only a substitute, and a poor one at that. There is nothing more inspiring than a congregation singing with spirit, understanding and grace in their hearts. Singing is an expression of the emotions. We sing as we feel. There seems to be a drifting away from the old standard hymns and spiritual songs. One reason for this is the introduction of some of the popular songs into our devotion. Think, for instance, of trying to worship God by singing "Keep Sweet," "Brighten the Corner," "Keep on the Sunny Side," etc. These songs can be sung with profit to those who are out of humor and have the blues, but there is no worship in them,—not a word that lifts the heart toward God. Contrast these with such hymns as "Holy, Holy," "Break Thou the Bread of Life," "'Tis So Sweet to Trust in Jesus," and many others of varied expressions, which stir the emotions and lead one away from the things of earth, to stand on higher ground where the soul is refreshed in the presence of God.

It is very gratifying to recall an incident in connection with the closing of one of my classes in Page County, Va. When making an appeal for workers, and urging better preparation for singing in the world to come, six stood for Christ, and four young people were baptized.

Many a conscience has been awakened by the influence of sacred song, and inspired to live a higher and nobler life. This should encourage the teacher of sacred song to make his work largely evangelistic. There is too much of the mechanical in our singing and too many songs with only a "jingle." Pray for more teachers and a revival of sacred songs,—songs that appeal to the devotional and spiritual life. "For it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Psa. 147: 1). D. M. Glick.

Trevilian, Va., Dec. 23.

FIVE THOUSAND NEW SUBSCRIBERS FOR THE "MESSENGER"

There are certain elements that enter into the success of any undertaking. A disregard of these essentials will inevitably spell failure. Perhaps this neglect, on the part of some of the agents, is one of the reasons why the promoters of the "Forward Movement" insist upon the speedy realization of the slogan: "Five Thousand New Subscribers for the 'Messenger.'"

Aside from the pastor and the evangelist, there is no better medium of communication between the church and its members than the "Messenger." For that reason no home in the Brotherhood should be without the official church paper. The important question, therefore, is: "How shall we make the five thousand new subscribers an accomplished fact?" The answer is: "Through efficient agents, working conscientiously in each congregation of the Brotherhood." Note a few of the essentials:

1. Let each agent go carefully over his field, checking up such families of his congregation as are not, at present, subscribers for the church paper. Then let him visit these families personally,—not at the church or some other unsuitable place, as is the custom of some of the agents,—but in the home of the prospective subscriber, where everything is favorable for an appropriate presentation of the question. It is much easier to obtain a subscription when the solicitation can be attended to in the privacy of the home, than in a crowd, where an embarrassing situation, at times, is created.

2. It is a good plan to read the agents' letter to the entire congregation at church, on some Sunday previous to the individual soliciting. That will pave the way very nicely. As the agent starts out, let him not become too easily discouraged. When a member says "No" the first time, when approached, perhaps he has not had sufficient time to consider the matter. He should be called upon a second and, occasionally, a third time before taking the "No" as final. Usually, however, by this time, the prospective subscriber is ready to yield to the well-put argument of the faithful agent.

3. The agent should see to it that all members of the congregation, financially unable to subscribe for the "Messenger," are provided with the paper. This is a point of importance. No congregation can afford to have a single family unsupplied with the "Messenger."

4. After the "Messenger" has been placed in every home of the congregation, let the agent solicit friends and acquaintances outside of the church. In this way the "Messenger" may be introduced into many homes. The writer of these lines has thus succeeded in placing the "Messenger" in many homes of nonmembers. In addition to that, many of our premium books, such as "The Other Half of the Globe," "Saturday Night," "New Testament Doctrines," and others, have been advantageously introduced.

5. The agent should also see to it that a copy of the "Messenger" is placed in the Public Library, or other places of the kind, where it may breathe its Gospel message to countless other readers not otherwise reached. By the help of the Naperville and Elgin congregations the writer has been enabled to send thirty copies of the "Messenger" a year to the Joliet Prison. Who can estimate the far-reaching influence of the good seed thus dropped into some sin-sick soul? The chaplain reports that "the boys" appreciate the paper very much. In addition to this, the writer is also furnishing fifteen cottages of the Girls' State Home at Geneva with copies of "Our Young People." I do not make mention of this in a spirit of idle boasting, but simply to show our agents the extent of the field to be covered.

If "a drop of ink will make a million think," it is time and money well spent to distribute good literature. If only a single soul, even, is touched and saved through our efforts, how great is our reward! I know of no better way to reach a large majority of people, than through the reading of the "Messenger."

I was much impressed by a paragraph in Bro. O. D. Buck's "Reflections," written while he lay sick in one of our hospitals. He says: "As I have read the 'Gospel Messenger' and 'Missionary Visitor' quite thoroughly, while in the hospital, I am impressed with the fact that those who do not take these publications, or take them and do not read them, are missing a great source of instruction and inspiration."

In closing, I desire to express my fervent hope that every agent may be prepared to do his share in reaching the proposed goal: "Five Thousand New Subscribers for the 'Messenger.'" S. E. Netzley.

184 N. Van Buren Street, Batavia, Ill.

PEACE RESOLUTIONS

WHEREAS, We, the teachers and students of the Twelfth Annual Bible Institute of the Eglon Conference of West Virginia, in session assembled this 28th day of December, 1918, feeling keenly the tremendous issue and far-reaching importance of the approaching International Peace Conference, and

WHEREAS, We are very desirous and prayerful that the religious conscience regarding peace principles be amply protected and guaranteed in all nations,

THEREFORE, Be It Resolved,

1. That we petition the General Peace Committee of the Church of the Brethren to use every wise measure and strenuous effort within their province, to the end that the World Treaty may furnish this protection and guarantee;

2. That the Peace Committee of the First District of West Virginia be petitioned to indorse this paper; and

3. That a copy of these resolutions be sent to the "Gospel Messenger" for publication.

Institute Committee: Obed Hamstead, James W. Beeghly, Jonas Fike, W. L. Teets, Ezra Fike.

District Peace Committee: Emra T. Fike, Chester Thomas.

SOME RESOLUTIONS TO ADOPT FOR ANOTHER YEAR

We can look back over our past life and see wherein we have failed. We have let many opportunities go by for accomplishing good. But these opportunities are gone never to return. Now we have passed the portals of another New Year. Let us not be dilatory. Let us, with new energy, lay our hands to the Gospel plow, and see if we can not do better work in the interest of the great world field. Some of us have become dull and need enlightenment. Our eyes have become dim, and our vision needs to be improved. We need to be stirred up, to take on a higher life, to make us more vigorous and energetic.

Some of us are almost at a standstill. Now is the time to come out of our state of lethargy, for time is too precious to be trifled with. The Lord's work is something we should be greatly concerned about. We should see where we are standing, and what the results will be if we do not rouse up and put on the whole armor of God, working while it is day, for "the night cometh when no man can work." Florida J. E. Green.

Middletown, Ind.

BIBLE INSTITUTES

How they have grown! About twenty-two or twenty-four years ago the first one, from a District standpoint, was held at Holmesville, Nebr. How the people did crowd that house to see what it would be like! It was published as being the first one of the kind held in the Brotherhood. The work was largely elementary. Since that time the writer has attended many District, County and State Conventions.

A four-day Institute has just closed at Huntingdon, Pa. I am safe in saying that, in its spiritual teaching, clearness in presentation of the abundant life in Christ Jesus, and the characteristics a disciple of Jesus will manifest with the abundant life, this Institute has not been surpassed by any I have attended. And why? Is it not because we are beginning to recognize the talent, experience and ability of those who have made a special study of the vital things which make for Christian character, outside of our denomination as well as in it?

In this Institute was a State Sunday-school worker, Mr. Johnson, and Charles G. Trumbull, editor of the "Sunday School Times." Both of these men, with those of our own church, made their audiences long for and reach up by faith for that abundant life as it is in Christ Jesus. Brethren, let us throw down the human bars of selfishness and move upward, outward and onward to perfection. J. E. Young.

Huntingdon, Pa.

Notes From Our Correspondents

(Continued from Page 21)

up pastoral work here may communicate with the writer.—J. G. Stihebaugh, President Mission Board, Camden, Ind., Dec. 31.

Notice to the Southern District of Indiana.—The Trustees of the Aged Persons' Home met at that institution Jan. 2, to discuss plans for its further development. This is the oldest Home of its kind in the Brotherhood and recently became the property of the District. The farm consists of 148 acres. There are two buildings, of sixteen rooms each. This was the gift of our fathers more than thirty years ago. The buildings are not modern in equipment and do not meet the legal requirements of the Board of Charities. In harmony with District Conference we will, in the near future, make a personal canvass of the churches of the District, so that the coming summer we may be able to make such improvements as are

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S. E. Netzley.

tavia, Ill.

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Emra T. Fike, Chester

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J. E. Young.

Correspondents

om Page 21)

mmunicate with the writer.—J. n Board, Camden, Ind., Dec. 31.

necessary. Will the elders make an appeal for the work? Aid Societies, also, will please take notice. May all strive for a liberal donation! All donations should be sent to Fred Dellinger, Middletown, Ind.—By Order of the Trustees, J. W. Rarick, Secretary, Muncie, Ind.

Oak Grove church met in council Dec. 21, with Eld. M. I. Whitmer presiding. Two letters were granted. The following officers were elected for the coming year: Bro. M. I. Whitmer, elder; Bro. Ober, Sunday-school superintendent; Sister Roused Naragon, "Messenger" agent. At the Christian Workers' Meeting, on Sunday evening, Bro. Russel Clark was elected president. Our Thanksgiving offering amounted to $10.—Harry Miller, North Liberty, Ind., Dec. 26.

Pleasant Valley church met in members' meeting Dec. 21, with Eld. J. H. Fike presiding. One letter was received and three were granted. We decided to raise all money for church and Sunday-school expenses through the Sunday-school collections, one treasurer paying all expenses. We also elected officers for the following year: Bro. J. L. Mishler, elder; Bro. Wm. Bowman, Sunday-school superintendent; Bro. Lester Kindy, Christian Workers' Meeting president. On account of the failing health of our elder, Bro. J. L. Mishler, he and his wife are spending the winter in Florida.—Mrs. A. C. Kindy, Middlebury, Ind., Dec. 21.

Plunge Creek Chapel members met in council Dec. 28, with Eld. John Wright in charge. Bro. Geo. Frantz was elected Sunday-school superintendent and Sister Lydia Landes, president of Christian Workers' Meeting. Bro. I. B. Book, of the West Manchester church, was chosen an elder for the coming year, and Bro. Murray, of Manchester College, as our pastor. The report of the Aid Society was read and accepted. One letter was received and six granted. Dec. 29 a collection was taken for Armenian Relief. Bro. Wright filled the pulpit on Sunday morning.—Mrs. Leona Poland, North Manchester, Ind., Dec. 30.

Rock Run congregation met in council Dec. 28, with Eld. Hiram Forney presiding. The yearly reports of the treasurer and secretary were read and approved. The total receipts of the church were $750.91; Sunday-school, $273.77; Christian Workers' Meeting, $35.97; Aid Society, $145; grand total, $1,214.65. Our membership numbers about ninety at present. Quite a number have died and a number have moved away during the past year. Dec. 29 was Missionary Day. Bro. Kurtz, from the West Goshen congregation, preached, after which an offering of $31.67 was lifted. We also had our Installation service for our new officers and teachers.—Edith Cripe, Goshen, Ind., Dec. 30.

South Whitley church met in council Dec. 14, with Bro. Geo. E. Swihart presiding. Two letters of membership were granted. Bro. Walter McConnell was reelected Sunday-school superintendent for the coming year, and Sister Henry J. Neff, "Messenger" agent and correspondent. Dec. 22 our Sunday-school rendered a Christmas program. Bro. J. A. Snell preached a fine sermon, which was much appreciated. Bro. S. Burger, of Howe, Ind., began a series of meetings Dec. 1, but owing to the epidemic, he only stayed one week. We expect to continue our meetings later.—Mrs. Henry J. Neff, South Whitley, Ind., Dec. 30.

Topeka church met in council Dec. 28, with Eld. I. S. Burns in charge. The writer was elected Sunday-school superintendent and Bro. Judson Vincent, Christian Workers' president. The Christmas program was well given Dec. 21. The work has been hindered considerably on account of the Spanish Influenza.—Mrs. Sarah E. Yonts, Topeka, Ind., Dec. 31.

Union Center church met in council Dec. 21, with Eld. D. H. Augleuyer presiding. One letter was received and seven granted. Our church, Sunday-school and Christian Workers' Meeting were reorganized for the coming year: Elder, Bro. John D. Frederick; Sunday-school superintendent, Homer Weldy; Christian Workers' president, Harvey Frederick.—Chloe Weldy, Nappanee, Ind., Dec. 31.

Walnut church met in council Dec. 21, with Eld. J. F. Appleman in charge. The church, Sunday-school and Christian Workers' officers were elected as follows: Bro. Levi Puterbaugh, leader of prayer meetings; Bro. Ira Burbridge, president of Christian Workers' Meeting; Bro. D. R. Rohrer, superintendent; Bro. J. F. Appleman, elder. Bro. Geo. Neher gave a good report of our Thanksgiving offering for the Mission Board. Sister Sarah Rohrer gave the treasurer's report. The meeting closed with a short talk by Bro. Appleman.—Helen Mowlser, Tippecanoe, Ind., Dec. 28.

West Goshen (Pine Creek House).—Dec. 22 we reorganized our Sunday-school, with Bro. Lewis Miller, superintendent. A number of our members have moved away, but others are moving in and we believe that with new changes will come new opportunities. We trust the work will continue to grow as it has in the last six years. Dec. 22 a Christmas program was given by the children and young people. The offering for the Armenian Relief fund was $30; $9 was also sent to the Mission Board. Sister Sanford Frame was chosen "Messenger" correspondent.—Mrs. A. V. Shultz, Goshen, Ind., Dec. 27.

West Marion church met in council Dec. 28, with Eld. Geo. Swihart presiding. He remained with us over Sunday and gave two very interesting sermons. Officers for the coming year were elected, with Bro. Dan Gresh, Sunday-school superintendent; Bro. Mathias, Christian Workers' president; Bro. Welmer, clerk; Brethren Bates and Roy Hileman, trustees, and the writer, correspondent. While our attendance has not been as large as we should like, we have been enjoying some good spiritual sermons by our pastor, Bro. Obed Rife.—Della Hileman, Marion, Ind., Dec. 31.

IOWA

Fernald congregation met in council Dec. 27, with Eld. D. W. Wise presiding. Officers for the coming year were elected as follows: Sunday-school superintendent, Sister Junie Handsaker; Christian Workers' president, Bro. Wilbur Gerlach. Bro. D. W. Wise was reelected elder. Our Sunday-school and church services this fall have been hindered on account of the epidemic. The ban has now been lifted, and we hope to enter upon the new year with renewed energy.—Onnie Stevens Sell, Nevada, Iowa, Dec. 31.

Garrison church met in council Dec. 21, with Eld. H. A. Gnagy presiding. Our Sunday-school was reorganized with the writer as superintendent. Our Thanksgiving offering for World-wide Missions amounted to $170.80.—Mrs. Minnie Gnagy, Dysart, Iowa, Dec. 29.

Kingsley church met in council Dec. 20, with Eld. H. H. Wingert presiding. Officers for the coming year were chosen, with Bro. Earl Wilson, Sunday-school superintendent; Bro. Dewey Van Gundy, president of the Christian Workers' Society; Sister Kathryn Whigert, president of the Sisters' Aid. Bro. Nebor was chosen as "Messenger" correspondent. It was decided that we centralize our work,—meeting only at one place instead of alternating at the two houses, as we have been doing for several years. Bro. S. S. Neher came to us from Twin Falls, for church and Sunday-school. Bro. Rolston was chosen elder by unanimous vote. Our services have been resumed again after being closed first on account of scarlet fever and then influenza.—Mrs. A. C. Woodward, Callender, Iowa, Dec. 30.

Spring Creek church met in council Dec. 28, with Bro. Harvey Gilham presiding. Bro. Gilham was chosen elder for the coming year, Sister Will Elliott, superintendent; the writer, "Messenger" agent and correspondent. Our series of meetings and love feast were postponed on account of influenza. Our church was only closed a few Sundays. Owing to the inclemency of the weather we did not meet for Thanksgiving services. An offering of $11.55 was taken later for World-wide Missions. Our Sunday-school gave a Christmas program Dec. 22. An offering of $27.87 was taken for Armenian and Syrian Relief.—Mrs. Fannie Long, Fredericksburg, Iowa, Dec. 27.

KANSAS

Lawrence congregation met in council Dec. 27. Our pastor, Eld. F. E. McCune, presided. The communion and series of meetings were postponed until spring, owing to the prevalence of influenza in our city. As church officers the following were elected: Bro. H. W. Hyre, Trustee; Sister Elsie Forney, Clerk and Sunday-school Secretary; the writer, Sunday-school superintendent and president of Christian Workers' Society. A good Christmas program, consisting of songs, recitations and an address by Prof. L. W. Elkenberry, was rendered and enjoyed by all present.—J. H. Hoover, Lawrence, Kans., Dec. 28.

Ottawa church held its annual election of officers Dec. 27. Bro. R. F. McCune was chosen as elder in charge for the coming year. Bro. J. E. Throne was elected Sunday-school superintendent and Bro. Jesse Carney, president of the Christian Workers' Society. Two years ago our church decided upon a definite financial system of giving, which has proved quite successful. This year we closed our books with a balance of $111.25, instead of the usual deficit. Our Thanksgiving offering for World-wide Missions amounted to $157.66. Our fall series of meetings, as well as our other church activities, were given up on account of the epidemic. We are now looking forward to the coming of Bro. Jesse Emmert, of Garden City, Kans., to begin a two weeks' series of meetings Jan. 26.—Olive M. Wheeler, Ottawa, Kans., Jan. 1.

MARYLAND

Brownsville.—Dec. 8 Eld. Wm. E. Roop, of Westminster, Md., began a series of meetings in the Brownsville church and continued for three weeks. Four were received by baptism and four were restored. Bro. Roop preached with power and did much teaching each evening before the preaching services. We expect great results to follow these meetings. Bro. Roop also did a splendid work in the homes. Our love feast was held Dec. 21. Though small in comparison to our usual crowds, we had a very spiritual gathering. Bro. Roop officiated. Christmas services were held at the three churchhouses Dec. 25 and 26. The total collection taken at these places for the Armenian and Syrian Relief was $77.63. Our Sunday-school was reorganized, with Bro. S. F. Spitzer as superintendent.—Mrs. Nellie S. Kaetzel, Brownsville, Md., Dec. 31.

MICHIGAN

New Haven church met in council Dec. 28. Eld. Jos. Robison presided. Bro. Trnfford Wilkins was elected superintendent of the Sunday-school, Sister Grace Sherrick, "Messenger" agent. Eld. Robison remained and gave us an inspiring sermon on Sunday morning. Eld. C. C. Wilkins, of Grand Rapids, and Bro. Floyd Bollinger, of Carson City, also assisted on Sunday morning. Bro. J. Edson Utrey was to begin our meetings Jan. 1, but because of the epidemic we decided to postpone them for the present.—Alta L. Emrick, Middleton, Mich., Dec. 31.

MISSOURI

Warrensburg church met in council Dec. 28, with Eld. D. L. Mohler presiding. Bro. Mohler was reelected elder. Bro. J. J. Wampler was elected as superintendent and the writer church correspondent and "Messenger" agent. We are to organize a Teacher-training Class on Sunday evening. Sister Rebecca, elder of the South Warrensburg church, assisted with the meeting. Bro. Mohler gave us a splendid sermon on Sunday morning, which was enjoyed by every one. We decided to postpone our love feast and spring communion on account of so much sickness. Our services, during the past two months, have not been largely attended, owing to the prevailing epidemic.—Rowena Wampler, Warrensburg, Mo., Dec. 30.

NEBRASKA

Afton church, on account of the epidemic, has not been permitted to meet for public church services for three months. During this period the ban was removed at one time for a few days between Sundays; then put on again. Dec. 29 the church doors were opened again. Quite a number in our community have been sick, but no deaths have resulted. We have many things to be thankful for. During our vacation from church services we were made to reflect on what the condition of the world would be if, for a generation or two, the Bible and religious services were removed. Would the world finally revert to barbarism? It is not an accident that Paul wrote: "Neglect not the assembling of yourselves together." "Life and religion are one; otherwise neither is anything."—J. L. Snavely, Alvo, Nebr., Dec. 30.

NEW YORK

Lake Ridge.—Our church met in council Dec. 14 and elected the following officers for the coming year: Clerk, R. A. Nedrow; Trustee, Henry Campbell; Missionary Committee, E. F. Nedrow, C. J. Welby, Florence Slaght. Sister Martha Welby was elected correspondent. Our Sunday-school was also reorganized, with R. A. Nedrow as superintendent. Dec. 15 our Junior Mission Band presented the results of their labors for the year, amounting to nearly $25 from an investment of a little over $2. It was interesting to hear the children state in what they had invested. An excellent Christmas program was rendered on the evening of Dec. 24. The children had unanimously decided to dispense with their usual treat, and send the money thus saved to the war orphans. The offering taken amounted to $17.80. As a little surprise, the Sunday-school superintendent and his wife presented each child with a sack of popcorn and candy as a personal gift, which was much appreciated. We were glad to welcome home, recently, the only one of our number called to camp, Bro. Gordon Oeshee.—Clara Funderburg, Lindlowville, N. Y., Dec. 30.

NORTH DAKOTA

Surrey church met in council Dec. 22 and elected officers for another year: Elder, Bro. D. T. Diedrorff; Sister Vesta Lambert, "Messenger" agent; Bro. J. H. Burus, Sunday-school superintendent. Our regular services were discontinued for seven weeks on account of the Spanish Influenza. Public schools are closed until after the holidays.—Nora E. Petry, Surrey, N.

financial report was read, showing a balance in the treasury of $6.93. The church decided to put $5 into the Sunday-school treasury for our next quarterly meeting. We have decided to use the Sunday-school envelopes for our current expenses for the coming year. Bro. Ira Shively was elected treasurer. The writer was reelected clerk and correspondent; also delegate to Conference, who is to attend, if possible, the Ministerial Meeting, holding regular services at Bethel church, Dec. 24, and at Mt. Olive, Ohio, Dec. 25.

Cincinnati Mission.—We will have a Christmas tree and program, with the order of exercises being as follows: Song, No. 13; Prayer, by Bro. H. A. M., sermon by Bro. S. Z. Sharp; Secretary service, with sermon by Bro. D. M. Garver; 7:30, song by the congregation, "Shall We Gather at the River?"; Recitation, by Norn Shively will be the subject of the sermon by Bro. Garver; Songs No. 2." We would appreciate it very much if all the members of the church here on that day, and all others who can, would be present. Those coming by auto will please take the Old Cincinnati Pike all the way of the Big Four shops. Those coming by train will leave Springfield at 8:05 A. M., arriving at Clifton Place at 10:08 A. M. Those coming by auto will leave Greenville at 8:08 A. M. Interurban cars leave Dayton every hour. Those coming to Winchester will change cars at Dayton for the Dixie Flyer, and change cars at Dayton for the Dixie Flyer, and change cars at Winton Place at 10:08 A. M. Those coming by auto will leave Dayton at 11:30 P. M., Dayton Time, arriving at Winton Place at 1:32 A. M. Via Interurban cars leave Dayton at 8:08 A. M. Interurban cars leave every hour. Those coming to Winchester will

THE SOUTHERN MOUNTAINS

(Continued from Page 27)

common staple. This expression, as far as I can learn, is only another term for corn bread and hacon.

Occasionally a small cook-stove is a possession of even a far-back mountaineer, but the fireplace is the stand-by oi perhaps the majority of the cooks. The iron pot of our great-grandmothers' time still swings on the crane in the mountain fireplace, and the "Dutch oven," or "bake kettle," as it is most commonly called in the mountains, still does its duty amidst the glowing coals on the hearth. The corn bread, or pone, is made of corn meal, cold water and salt, patted into a long, thick cake and deposited in the hake kettle to remain until it comes out a golden brown. When wrapped in a greased paper and covered with live coals in the fireplace until haked, this pone is called "ash-cake."

In the corner, or on the porch, of many a mountain home, stands the spinning-wheel. Its hours of duty today are not so many as in generations past, and carding and spinning are confined more generally to the needs of socks and mittens than to shirts and dresses.

I have seen fields that are too steep for any plow to cultivate or any beast to walk upon, and there no farming is done except with the hoe. Such fields are usually good for only one or two seasons of cultivation after having been cleared of their forest growth. The one-horse turning-plow has taken the place of our grandfathers' wooden share. Many discarded specimens of these plows may still he found in the mountains. A plow, known as the "bull tongue," which I may describe as a single-toothed cultivator with wide flaring wings, with many mountaineers is their sole horse tool, heing used first to scramble the ground two or three inches deep for the planting, and afterward, along with the heavy iron hand hoe, to cultivate the crop. Add to these implements the ax and the gun, and you have fairly represented the complete mechanical equipment of the far back mountaineer.

The very poorest mountaineers live in the gorges or "coves" on the mountain sides or mountain tops, and in the rough hill land. They are usually housed in a ragged relative of the log cahin, though sometimes more forlornly in a slatternly plank hut. In such a house the chimney has degenerated into a cohhlestone and mud daub, or even, perhaps, into a stick chimney, sometimes carried little above the height of the fireplace. A patch of corn and beans, and a hog or two, make up most of their worldly goods.

O. F. Helm.

Edison, Ga.

MUNCIE, INDIANA

The Muncie congregation is closing one of the most successful years in the history of the church. The average attendance in the church services has increased seventy-five per cent during the last two years. Twenty-one were baptized and five reclaimed during the last year. Bro. W. H. Cooper made the church a Christmas present of a mortgage on the church property. The finance committee reported all debts paid, as well as the general expenses of the church met. The Sunday-school has also had a prosperous year. The average attendance has been ninety, with an average offering of more than $5. Sunday, Dec. 22, a special offering of $38.07 was lifted for Armenian and Syrian Relief. We are much interested in the Forward Movement, and hope to he able to do our part in reaching the goal for 1919. What shall the record be?

At a recent council the church decided to elect all new officers for the coming year. Brethren D. W. Bowman, L. L. Teeter and Jonathan Greenhalgh were called to assist, and the following officers were elected: Eld. Geo. L. Studehaker, hishop; Brethren Henry Roger, E. W. Garrett, J. O. Winger, J. C. Arnold and Jacob Dugan, trustees; Brethren J. O. Winger, Eld. W. Carl Rarick and E. W. Garrett, pastoral committee; Bro. Esta Arnold, clerk; Sister Dora Nixon, "Messenger" correspondent; Sister Mary E. Studebaker, Sunday-school superintendent; Bro. J. O. Winger, Christian Workers' president; Sisters Rachel Rarick, Viola Mahoney and Bro. W. Carl Rarick, missionary committee; Brethren J. O. Winger, John Roeger and M. E. Studebaker, auditing committee. Other workers were also appointed. We are now ready, we trust, to do more effectual work. We hope to "attempt great things for God and expect great things from God."

Bro. Hugh Miller will be with us, beginning Feb. 2, in a series of revival services. A religious campaign is to he waged in our county during the month of February. May we do our part in reaching the unsaved!

Muncie, Ind., Dec. 27. Geo. L. Studebaker.

REDCLIFF, ALTA., CANADA

After being under quarantine for seven weeks because of Spanish influenza, we are permitted again to hold regular church services. Dec. 15 a Thanksgiving service was held. In the evening an informal meeting gave the opportunity for a number to express their gratitude for various blessings received during these seven weeks. Every one seemed truly grateful that not one fatality saddened our church circle. After this service two, a father and daughter, were received into church fellowship by the ordinance of baptism.

Several new families have located among us, at least for the winter, and we greatly appreciate their help in the various church services. At present about forty-eight members are living in and near town. Before this epidemic broke out, our Sunday-school had reached an attendance of seventy-five and we hope to regain this number, and even more, in a very short time, if health conditions continue favorable.

A members' meeting was held last Monday evening at the home of Bro. Zigler. A goodly number being present, plans were inaugurated for more efficient work. Bro. J. H. Ardinger was elected as our Sunday-school superintendent. Sister Elsie Ardinger was chosen as our Christian Workers' president.

A committee was also appointed to arrange for a place in which to hold a series of meetings. The hall in which our regular services are held is also used for lodge purposes and can not be secured for continuous service during the week. We feel the need of a churchhouse very much and it might prove the part of wisdom, to plan for this in the near future, before property values increase.

Just now the manfacturing interests of the town are on the increase and this, no doubt, will attract some of our people who are looking for locations in towns of this kind. These conditions can be made the nucleus for permanent church activities, if conserved at the opportune time.

A kindly greeting awaits all who may come this way.

Dec. 26. Catharine Hollinger.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied on a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made at the time the notice is sent, and full address given.

Buck-Perry.—By the undersigned, at the First Church of the Brethren, Brooklyn, N. Y., Dec. 22, 1918, Lieut. Arthur Buck, of Newport, England, and Sister Bertha H. Perry, of Brooklyn, N. Y.—H. S. Replogle, 358 Sixth Street, Brooklyn, N. Y.

Schrock-Weaver.—At Middlebury, Ind., Dec. 24, 1918, William Schrock and Eve Ann Weaver.—J. H. Fike, Middlebury, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beaver, John, died Nov. 1, 1918, at his home, of influenza and pneumonia, aged 14 years, 2 months and 1 day. His parents and five brothers and sisters survive. His oldest sister died six weeks ago. Services by the writer. Interment in Bunkertown. —John E. Rowland, Bunkertown, Pa.

Beeghly, Sister Sadie Florence, daughter of Brother and Sister M. J. Beeghly, born in Sahetha, Kans., died of influenza, followed by pneumonia, Dec. 9, 1918, aged 22 years, 3 months and 25 days. She became a member of the Church of the Brethren when sixteen years old. She is survived by her father, mother, three brothers and two sisters. Services at the home by the writer. Interment in the Rock Creek cemetery.—R. A. Yoder, Sabetha, Kans.

Beeghly, Sister Sophia, nee Boyd, born in Holmes County, Ohio, died of locomotor ataxia, at her home in Le Loup, Kans., Dec. 10, 1918, aged 66 years, 8 months and 18 days. She united with the Church of the Brethren in 1877. She married Urias J. Beeghly in 1875. To this union were born six children, all of whom with the father survive. Services at the home by the writer. Interment at Paola, Kans.—G. M. Throne, Ottawa, Kans.

Bilger, Joy, wife of W. Frank Bilger, oldest child of Philip and Alice Smith, born at Rockton, Pa., died at Curweonville, Pa., Dec. 20, 1918, of influenza and pneumonia, aged 29 years, 8 months and 6 days. She united with the Church of the Brethren in 1908, in the Chess Creek church, and was a devoted member until her death. Nov. 26, 1908, she married Bro. Frank Bilger, to which union were born four children, of whom a son and daughter, with the father, survive, while an infant daughter preceded her a little over two years ago. An infant son was laid to rest with the mother. Neither the father nor children were able to attend the funeral, being confined with influenza. Interment in the Greenville cemetery. Burial service in charge of Eld. Geo. D. Cleaver.—J. B. Hollopeter, Rockton, Pa.

Boley, Sister Anna, died at her home in Fairfield, Iowa, Dec. 23, 1918, of pneumonia, aged 21 years. She leaves father, mother, one sister and two brothers. Services in the Libertyville church by Bro. John Price. Interment in the Brethren cemetery near by.—Glenn Carr, Batavia, Iowa.

Brant, Bro. David, was born near Covington, Ohio. He enlisted three times in the service of the Civil War in 1861, and was honorably discharged in 1865. He united with the Church of the Brethren Aug. 31, 1909, remaining ever faithful. He died Dec. 18, 1918, at his residence one-half mile north of Pettt, Tipjecanoe Co., Ind., due to the infirmities of old age, being 82 years, 11 months and 23 days old. He was married to Sister Henrietta Weigle June 14, 1882. Bro. Brant is the last of a family of eight children to yield to the death summons. He leaves a widow, a number of nephews and nieces and five stepchildren. Services in the Pyrmont church. Interment in the old cemetery near by.—Mrs. Lulu E. Root, R. D. L. LaFayette, Ind.

Brown, Esther, daughter of John and Esther Bousman, born in Darke County, Ohio, died Nov. 2, 1918, aged 79 years, 8 months and 11 days. In 1861 she married Reuben Brown, who preceded her twelve years ago. To them were born four sons and nine daughters. She united with the Church of the Brethren at the age of twenty-three. She leaves two sons, eight daughters, twenty-two grandchildren, two great-grandchildren, three brothers and two sisters. Services by Bro. D. M. Garver, assisted by Brethren Bookwalter and Sharp. Interment in the Cedar Grove cemetery.—Mrs. E. S. Hollinger, New Paris, Ohio.

Brown, Martha E., nee McFarlin, born in Franklin County, Ind., died of pneumonia following influenza, at her home in Washburn, Ill., Dec. 19, 1918, aged 76 years and 28 days. In June, 1860, she married Bernhard Brown, who preceded her twenty-six years ago. To them eight children were born, all living. Services at the home by the undersigned. Sister Brown was one of the charter members of the Oak Grove church.—J. W. Switzer, Roanoke, Ill.

Brumbaugh, Sister Angeline, nee Fenstermaker, born in Berks County, Pa., died in the bounds of the Tuscarawas church, Stark County, Ohio, Oct. 29, 1918, aged 82 years, 4 months and 29 days. She married Bro. Silas Brumbaugh in 1859. To them were born six children. She became a member of the Church of the Brethren sixteen years ago. She is survived by her husband, two sons, four grandchildren, mother, two sisters and one brother. Services at the family residence by Bro. Adam Miller, assisted by the writer. Interment in the Zion cemetery.—Ora De Lauter, Canton, Ohio.

Burgard, Bro. John, born in Adams County, Pa., died Dec. 16, 1918, at the home of his daughter, aged 74 years, 8 months and 22 days. He married Emma Saurbaugh in 1868. To them five children were born, three of whom survive, together with three brothers, six grandchildren and two great-grandchildren. Bro. Burgard has been blind for the past six years, but was always very patient. He was a consistent member of the Church of the Brethren for about forty-eight years. Services by Elders C. Bucher, C. A. Gruber and the writer, at the South Fulton house. Interment in South Fulton cemetery.—A. H. Lind, Astoria, Ill.

Butterfield, Mrs. Bula, nee Stoner, wife of F. W. Butterfield and the youngest daughter of Brother and Sister E. C. Stoner, of Morrill, Kans., born near Morrill, Kans., died at her home, in the same place, of heart failure, caused by influenza, Dec. 20, 1918. She was united in marriage to F. W. Butterfield April 23, 1917. To this union one child was born. She is survived by her husband, little son, father, mother, two sisters and one brother. The passing away of this young mother was sad. She was reared in a Christian home and a regular attendant at Sunday-school. About three years ago, during a revival meeting, she expressed a desire to become a Christian and applied for church membership, but for some cause failed to take the last step. Her death was a shock to the community. She retired in the evening, feeling as well as usual. She was found dead in bed next morning. Judging by all appearances, she end came without the moving of a hand. Services at the home by the writer. Burial in the Morrill cemetery.—C. B. Smith, Morrill, Kans.

Corder, Cecil Ruth, wife of Amos Corder, died of Spanish influenza at Cambridge, Nebr., Dec. 22, 1918, aged 20 years, 4 months and 19 days. She leaves her husband and infant son. She has been a member of the Church of the Brethren since her childhood. Services in the home by Bro. J. B. Moore. Interment in Cambridge cemetery.—Constance Snell, Oranno, Nebr.

Corder, Pauln Fay, daughter of Amos and Cecil Corder, died at Cambridge, Nebr., Dec. 22, 1918, aged 2 years, 3 months and 15 days. Death was due to pneumonia. Services at the home by Bro. J. B. Moore.—Constance Snell, Oranno, Nebr.

Easton, Joel S., born in Franklin County, Pa., died at Quinter, Kans., Nov. 16, 1918, aged 69 years, 5 months and 9 days. He became a member of the Church of the Brethren when about twenty years old. He married Mary S. Shock in 1874. To this union were born eight children, one of whom died in infancy. Services by Eld. D. A. Crist. Interment in Quinter cemetery.—Mary E. Crist, Quinter, Kans.

Fetty, Sister Emma May, born in Logan County, Okla., died from complications, following influenza, at the home of her mother at Pomona, Kans., Dec. 20, 1918, aged 26 years, 5 months and 8 days. She united with the Church of the Brethren in 1914. She is survived by her mother, seven sisters and four brothers. Services at the home by the writer. Burial in Woodland cemetery.—J. M. Ward, Pomona, Kans.

Frasier, Issbelle, daughter of Frank and Bertha Frasier, died at her home, at Donald, Wash., of pneumonia, Dec. 19, 1918, aged 7 years, 5 months and 19 days. Services at the Zilch cemetery by the writer.—C. A. Wagner, Outlook, Wash.

Fuller, Edna Rebecca, daughter of Mr. and Mrs. O. W. Fuller, died of influenza, Dec. 23, 1918, aged 19 years, 3 months and 23 days. She leaves parents, three sisters and two brothers. Services by Bro. J. H. Brumbaugh and the writer. Interment at Christ Church.—Rebecca L. Snavely, Hudson, Ill.

Henricks, James Rufus, son of Elisha and Hannah Henricks, born in Woodford County, Ill., died of heart failure in Caldwell, Kansas, Dec. 19, 1918, aged 59 years, 6 months and 19 days. He was married to Christena Waggoner Jan. 18, 1880. This union was blessed with ten children, two of them dying in infancy. His wife preceded him to the spirit world two years and ten days. Two sons, six daughters, four brothers and sisters, and nine grandchildren survive. He united with the Church of the Brethren at the age of twenty-one. At twenty-two he was elected to the deacon's office, and lived a most exemplary life. He faithfully performed the duties of this office until the Lord called him home. He was never so happy as when busily engaged in the work of the Lord. Services by the writer from the Church of the Brethren in Wichita, Kans. Text, Rev. 14: 13. His body was laid to rest beside his wife in Highland cemetery, Wichita, Kansas.—M. S. Frantz, 1532 Pennsylvania Avenue, Wichita, Kans.

Hoover, Sister Elizabeth Guyer, wife of Bro. Eli. B. Hoover, and daughter of Jacob S. Guyer (deceased) and Sister Esther Guyer, of Roaring Spring, Pa., died at her home near Martinsburg, Pa., Dec. 4, 1918, aged 43 years, 1 month and 2 days. She is survived by her husband, four daughters, two sons, mother, four sisters and one brother. Services at the church at Martinsburg by Bro. W. H. Holsinger, assisted by Brethren Fred Zook, M. J. Weaver, S. I. Brumbaugh, and J. K. Brown.—Jno. Fetter, Barboursville, Pa.

House, Sister Effie, nee Holloway, born near West Point, Ill., died at her daughter's home near Knobnoster, Mo., Nov. 1, 1918, of pneumonia following influenza, aged 31 years, 2 months and 1 day. She married J. F. House in 1904. To this union were born four sons and two daughters, one of whom died some years ago. She also leaves her husband, father, four brothers and five sisters. She united with the Church of the Brethren in her youth. Services at the home by Eld. Amos Wampler, assisted by Eld. J. M. Mohler, of Leeton, Mo., and Rev. West, of the Christian church.—Lulie Holloway, Knobnoster, Mo.

Kaltenbaueer, Mrs. Geo. W., daughter of Sadie and Wm. Boltnott, born near Maxwell, Iowa, died Dec. 9, 1918, at her father's home, south of Elwell, aged 18 years, 1 month and 29 days. She united with the Church of the Brethren in 1917. She married Geo. W. Kaltenbaueer Jan. 24, 1917. To this union was born one daughter. She leaves husband, daughter, father and mother, seven brothers and two sisters. Services at the grave by the writer. Text, 2 Cor. 6: 17; 7: 4.—J. K. Eikenberry, Maxwell, Iowa.

Kennedy, Polly, died Dec. 20, 1918, aged 84 years and 9 months. She lived a consistent Christian life, having been a member of the Church of the Brethren for over forty years. Services by the undersigned, assisted by Bro. S. I. Flory.—J. B. Kindig, Waynesboro, Va.

Krisinger, Sister Verna, died Oct. 31, 1918, at her home at McAlisterville, Pa., of influenza and pneumonia, aged 17 years, 11 months and 7 days. She was a devoted Christian. The

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mother and four sisters survive. Services by the writer at the home.—John E. Rowland, Bunkertown, Pa.

Lindsey, Sister Mabel Evelyne, born at Kinross, Iowa, died at her home at Phoenix, Arizona, Dec. 5, 1918, of Spanish Influenza, aged 14 years, 8 months and 10 days. She was the daughter of Brother and Sister Ed. Lindsey, of Phoenix, Arizona. She leaves her father, mother and three sisters. Her brother preceded her in death about a year and a half. Mabel was sick only two days, before the summons came. It was a painful shock to her parents, sisters and many friends. At the age of twelve she confessed Christ as her Savior, uniting with the Church of the Brethren at North English, Iowa, of which she was a faithful member at the time of her death. She was laid to rest in the English River cemetery, near South English, Iowa, by the side of her brother. Short funeral services were conducted at the cemetery by Bro. D. P. Miller.—A. W. Miller, South English, Iowa.

Marteeny, Chauncey, son of Brother and Sister Geo. Marteeny, died Dec. 9, 1918, of Spanish Influenza, aged 31 years. He is survived by his wife, three children, parents, two brothers and one sister. Services at the home by Rev. Hoffmier, of the Reformed church. Interment in Husband cemetery at Somerset, Pa.—J. W. Wegley, Somerset, Pa.

Marteeny, Lloyd, son of Brother and Sister Geo. Marteeny, died of influenza, Dec. 9, 1918, aged 28 years. He is survived by his wife, four children, parents, two brothers and one sister. Services at his parents' home by Rev. Petrea, of the Lutheran church, and the writer. Interment in the Lavansville cemetery.—J. W. Wegley, Somerset, Pa.

Miller, Sister Margaret Ann, daughter of Eld. Daniel (deceased) and Sister Bettie Miller, died Dec. 11, 1918, aged 54 years and 18 days. She had been an invalid for several years. She was a faithful member of the Church of the Brethren. She is survived by her mother, one brother and two sisters. Services at the home by Eld. Peter Garber. Interment in the Pleasant Valley cemetery.—Ruth E. Williams, Mt. Sidney, Va.

Mongold, Bro Geo. W., died of Influenza Oct. 23, 1918, aged 26 years, 3 months and 13 days. He is survived by his wife. Services by the writer.—S. W. See, Mathias, W. Va.

Morey, Bro. Charles, of Ireton, Iowa, died Dec. 12, 1918, aged 27 years. Twenty-four hours after his wife, Sister Ada Woods Morey, died at the age of 24 years. They were buried in the family lot at Rawarden, Iowa. Services by the writer, assisted by Rev. Stuart, of the Presbyterian church.—J. E. Rolston, Sheldon, Iowa.

Myers, Sister Mary, daughter of John and Barbara Wherley, born in Preble County, Ohio, died Dec. 19, 1918, aged 80 years, 6 months and 8 days. She married Samuel Myers in 1855. Her husband died twenty-three years ago. To this union were born seven children. She leaves four sons, one brother, one sister and seven grandchildren. Services by Bro. J. Franklin Brubaker. Interment in Lexington cemetery.—Mary Bowser, West Alexandria, Ohio.

Nurshbal, Ieshubhal, died at his home in Vali Mission, India, Oct. 18, 1918. On Friday preceding his death he was sent to an out-village in apparently good health. On Tuesday he returned with an attack of lung trouble. Sister Hlummelshaugh did all she could for him until the Lord called him home on the following Friday evening. He was baptized in the early days of the mission in Raj Pipla State, was called to the ministry several years ago, and until recently was one of our only two Indian Elders. He completed the Bible School course under Bro. Blough two years ago, and had since been the chief helper of the inexperienced missionaries in Raj Pipla State. He leaves his wife and five children to mourn his loss. We feel it a great loss to our whole mission. Such capable workers are only too few, but the Lord's will be done.—S. Ira Arnold, Post, Umalla, via Ankleswr, India.

Shank, Sister Olive, daughter of Michael and Lizzie Bitner, born in Fostoria, Ohio, died of bronchial pneumonia, following influenza, Dec. 10, 1918, aged 20 years, 1-month and 26 days. In 1909 she married Elmer Shank. She is survived by her husband, three children, father, mother, three brothers and four sisters. She was a faithful member of the Church of the Brethren. Services from the home by Eld. Newton Binkley. Burial in cemetery near by.—Mary Weisenburger, Lauru, Ohio.

Shaw, Bro. Dell F., born in Gage County, Nebr., died at Beatrice, of Spanish influenza, followed by pneumonia, Dec. 6, 1918, aged 24 years, 7 months and 14 days. Services by the writer at the South Beatrice church. Text, John 14: 2.—W. W. Blough, Beatrice, Nebr.

Sherman, Bertha Mary, wife of Geo. Sherman, and daughter of Jonathan Plunkett, died of influenza, at her home near New Carlisle, Ohio, Dec. 18, 1918, aged 32 years and 6 months. She is survived by her husband, four children, father, three brothers and two sisters. Services by the writer at the home.—D. D. Vanderburg, New Carlisle, Ohio.

Snell, Paul Galen, son of Brother and Sister Jacob Snell, died at the home of his grandparents at Cambridge, Nebr., of pneumonia, following influenza, Dec. 8, 1918, aged 0 years, 3 months and 18 days. Services by Bro. J. B. Moore. Interment at the Afton cemetery.—Constance Snell, Orafino, Nebr.

Snider, Sarah, daughter of Mr. and Mrs. Sam Weldy, born in Adams County, Ind., died of acute indigestion at her home in Wells County, Ind., Dec. 6, 1918, aged 60 years. In 1876 she married James Snider. She was a member of the Church of the Brethren for a number of years. She leaves her husband, one daughter and five sons, one of whom is in France. Services at the Emanuel church, near Tocsin, by Eld. D. M. Byerly. Text, Joshua 1: 11.—Emma Miller, Decatur, Ind.

Snyder, Sister Ida, daughter of Elias and Alice Snyder, born near Cedar Rapids, Iowa, died of influenza and pneumonia, Dec. 25, 1918, aged 35 years, 7 months and 11 days. She united with the church in 1912. She leaves her parents and one sister. Services by the writer. Interment in the Dry Creek cemetery, near Toddville, Iowa.—S. B. Miller, Cedar Rapids, Iowa.

Tyson, Sister Sarah J., born in Bordentown, N. J., died in Norristown, Nov. 13, 1918, aged 69 years, 6 months and 24 days. Sister Tyson was a devout Bible student. Services from the home by Bro. G. E. Yoder. Interment at Morris City cemetery.—Emma N. Cassel, Norristown, Pa.

Whetzel, Margaret Ann, wife of B. Whetzel, died Dec. 14, 1918, aged 26 years, 9 months and 14 days. Services by the writer at the New Dale church. Interment in the New Dale cemetery. Text, John 6: 28.—S. W. See, Mathias, W. Va.

Whitney, Willma Orville, born at Galt, Grundy Co., Mo., died Dec. 20, 1918, at Wichita, Kansas. Death was due to complications. His age was 27 years, 8 months and 18 days. He is survived by his wife, one daughter, his mother, several half brothers and one half-sister. He united with the Church of the Brethren in 1914, and remained faithful until death. Services by the writer. Text, Rev. 22: 14.—M. S. Frantz, 1532 Pennsylvania Avenue, Wichita, Kans.

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Notes From Our Correspondents

(Continued from Page 29)

not begin our meetings Nov. 2. We also postponed our love feast until spring. At our church service, Nov. 24, we lifted an offering to provide a Thanksgiving dinner for some of the poor in Chicago. We held a union service with the United Brethren church on Thanksgiving evening. An offering was taken for the Belgian Relief Fund. Dec. 28 our church met in council. We elected church and Sunday-school officers for the year. Our pastor was retained for another year. Bro. Percy Beery was elected trustee; Lily Adrock, "Messenger" agent; Bro. Harvey Stoner, superintendent of the Sunday-school; the writer church correspondent.—Mrs. E. B. Ridgwell, Bremen, Ohio, Dec. 30.

Sidney.—During the fall our pastor, his wife and the Sunday-school teachers have put forth an earnest effort to keep our Sunday-school and church rec ed up to normal. While many were sick, and several have died, we have succeeded in holding good attendance and interest, and our collections, at present, exceed all others in the history of the Sidney Mission. On Thanksgiving Day union services were held at the High School Auditorium. In the evening we held services at our church. Bro. Wm. J. Tinkle and wife, of Bellefantaine, were with us. Bro. Tinkle gave us a fine message. An offering of $24 was taken and sent to the General Mission Board. On Christmas evening Bro. Ira Frantz, of Loramie, gave us a splendid message. Our pastor made a strong appeal for Relief and Reconstruction work and an offering of $40 was taken. Because of the epidemic we have had to postpone our special effort for ingathering, but during the past six months four have been baptized.—Bessie P. Schmidt, Sidney, Ohio, Dec. 31.

Sugar Creek congregation enjoyed a sermon on Christmas Day by Eld. Samuel Driver, Bro. Dan Thomas, of Lotty, Ohio, preached Dec. 22. We gave Christmas baskets to some of the poor people of Lima. The baskets were distributed by Brethren S. I. Driver, John Brady and R. H. Rex.—Carrie B. Early, Lima, Ohio, Dec. 31.

Sugar Hill church met in council Dec. 17, with Eld. J. Franklin Brubaker presiding. Two letters of membership were read. Oct. 19 had been appointed for our communion, but on account of the influenza it has been postponed until spring. Sunday-school officers were elected for another year, with Bro. Harry Erbaugh as superintendent at the Toms Run house, and Bro. Isaac Bowser at the Sugar Hill house. Bro. John Good was chosen as "Messenger" agent. On Christmas Day Bro. John Garst gave us a very interesting sermon.—Mary Bowser, West Alexandria, Ohio, Dec. 26.

West Milton.—Dec. 22, with sacred song and story, our Sunday-school celebrated the birth of our Savior. Well may our hearts rejoice and sing for joy, for no greater gift or blessing can the infinite God ever bestow upon the world. The entire offerings of the day, amounting to $92.20, were given to the Armenian and Syrian Relief. Thus we end the work of the year.—a year of joy and sadness, of sacrifice and blessing, a year that will never be forgotten as long as the stories of earth's conflicts and victories are rehearsed among the children of men. May God give us peace!—J. Henry Showalter, West Milton, Ohio, Dec. 26.

OREGON

Portland.—Our Christmas program was rendered on Tuesday evening, Dec. 24. Bro. Reed had charge of the opening services. The Sunday-school pupils gave recitations and songs. The decorations were in keeping with the Christmas season. All present were remembered by the Sunday-school with a treat. We were sorry that a number of our Sunday-school girls were absent on account of sickness, but we hope for their speedy recovery. The teachers of these pupils were appointed to look after their treat.—Grace W. Hewitt, Portland, Oregon, Dec. 26.

PENNSYLVANIA

Lancaster.—Our Children's Meeting, Dec. 1, was interesting and well attended. Bro. John C. Zug, of Palmyra, Pa., and Bro. J. G. Meyer, of Elizabethtown, Pa., addressed the school. In the evening we enjoyed a spiritual love feast with about 160 communing. Several visiting ministers were with us. Bro. John C. Zug officiated. The night before Christmas many homes of the unfortunate ones of our city were made happy on receiving baskets of provisions. Our exercises were held on Christmas Day.—Josh N. Phillips, Lancaster, Pa., Dec. 30.

Ligonier.—After eight weeks without services on account of the epidemic, we are enjoying church privileges again. Nearly every member was afflicted but there were no deaths. After preaching last Sunday, two more were added to the church, making five for the year. Bro. Roy Wolford was elected Sunday-school superintendent, and Sister Ruth Wolford, Christian Workers' president. Dec. 15 we listened to a fine sermon by Bro. A. Klein Wolford, of Santa Ana, Cal. We have preaching every Sunday instead of twice a month.—Clare Wolford, Ligonier, Pa., Dec. 31.

Morrisville.—Dec. 22 an interesting Christmas program was given by the Sunday-school. Notwithstanding the disadvantages under which the program was prepared, because of the epidemic, the result of the effort was highly gratifying. A unique feature of the occasion was the surprise which had been planned for the pastor, Bro. C. C. Sollenberger. At the close of the service a Christmas gift of $150 was presented by the church as an expression of their appreciation and good will. The gift is valued for its material worth, but more especially for the spirit of confidence and coöperation which it signifies. —Mrs. C. C. Sollenberger, Johnstown, Pa., Dec. 30.

Mexham congregation met in council Dec. 17. Brethren Waldo Harshberger and Chalmer Gardner, who had previously been elected to the deacon's office, were installed, our elder, Bro. Levi Harshberger, conducting the service. Bro. Harshberger having resigned as elder, Bro. Clyde M. Horst, pastor of Walnut Grove congregation, was elected for both years. It was impossible to hold our love feast this fall, because of the epidemic of influenza, so we decided to hold it Easter Sunday. We also decided to have Sister Marguerite Stifler Garrett conduct the singing during our revival, in which Bro. C. D. Bonsack will assist us, beginning Feb. 10. The election of officers for church and Sunday-school was held and Bro. Irvin Hoover was elected Sunday-school superintendent.—Mrs. J. C. Flora, Johnstown, Pa., Dec. 31.

Notice to the Elders and Pastors of Western Pennsylvania.—Bro. J. B. Deeter, Annual Meeting Treasurer, calls for three cents per member this year, instead of one and one-half cents as formerly. This money is now due. Please get it to me before the last of March, so as to have it appear in the Business Booklet of the District Meeting. Sending it with the delegates to the meeting is not satisfactory.—Jerome E. Blough, Treasurer, 1309 Franklin Street, Johnstown, Pa., Dec. 31.

Pottstown.—Dec. 22 we met for the purpose of electing officers for the church, Sunday-school and Christian Workers' Society. The present pastor, Bro. G. K. Walker, was reelected pastor and elder for one year. Bro. Chas. Crosby was reelected Sunday-school superintendent; Bro. Wm. Wadsworth, Jr., president of Christian Workers' Society. Two of our organized classes recently held a joint meeting. Officers and teachers were elected and the necessary committees for organized work were appointed. Both classes are beginning the new year with renewed interest and with prospects for an increased enrollment. The Women's Bible Class has organized as Aid Society and will begin sewing soon after the new year. Our Sunday-school has shown a steady growth. The recent epidemic interfered greatly with the work, but at present the school is about normal. Recently the members of the church came to the home of the pastor to spend the evening. The Young People's League rendered an interesting literary program, at the close of which one of the members, in a very unique manner, presented the pastor with a small Christmas package, containing $50, as a token from the church.—Mrs. G. K. Walker, Pottstown, Pa., Dec. 29.

Tyrone.—There was a very unique Christmas service enjoyed in the Tyrone church Dec. 22, the chief feature being an untrimmed tree. Christmas hymns were sung by the audience and the children sang, "Away in a Manger." The pastor delivered the Christmas message and made an appeal for the starving Armenians. At the suggestion of the children to trim the tree with money it was trimmed with bills. This was entered into very enthusiastically and notwithstanding the stormy night and small audience, an offering of $51.05 was lifted. Dec. 27 the church met in council, effected the reorganization of the Sunday-school and elected some officers for the church. A different method of work is being worked out for the Christian Workers.—Mrs. W. M. Ulrich, Tyrone, Pa., Dec. 31.

TENNESSEE

Pleasant Valley.—Dec. 15 Bro. W. R. Argabright, of Fairview, Mo., began a series of meetings. Each service was well attended. There were no additions to the church, but it was greatly strengthened by Bro. Argabright's good sermons. Bro. Smiths Chapel, W. Va., where he will conduct a series of meetings. As a result of a recent visit of Mr. and Mrs. W. H. Swadley to our church, a strong teacher-training class was organized.—Pearle Sellers, Pleasant Valley, Tenn., Dec. 27.

VIRGINIA

Mt. Zion.—After being deprived of church privileges for several weeks, we feel that we can more fully appreciate the great blessing that comes from assembling together. The epidemic has raged in our community for several months, but so far we have had no deaths, for which we are very thankful. Nov. 16 we met in council, with Eld. D. N. Spitler presiding. The report of the visiting brethren was very satisfactory. Our love feast was held Nov. 23. We very much appreciated having Bro. J. M. Kagey, of Dayton, Va., with us. He officiated at the meeting. He also preached an able sermon on Sunday morning following. Bro. D. M. Glick was also with us, having been in the community some time, giving his stereoptican views of the Holy Land and holding several singing classes, for which we are very grateful. At this writing our church and Sunday-school services are being closed again, much to our regret.—H. J. Sours, Parry's, Va., Dec. 23.

Topeco.—After being closed two months on account of the influenza epidemic, our Sunday-school reopened Dec. 1. Our Thanksgiving service was held the Sunday following. An offering of $24 was taken. We also met today. An offering of $10.15 was taken for the needy. Meetings have been discontinued again for the present.—J. W. Weddle, Floyd, Va., Dec. 25.

WASHINGTON

Centralia church met in council and elected officers for the new year, with Bro. E. L. Whisler, elder; Bro. J. L. Whisler, superintendent of Sunday-school; Bro. Ernest Gregory, Christian Workers' president. One has been received by baptism since our last report. We had expected to have Bro. Hutchison, of Chewelah, with us for a two weeks' series of meetings to begin Jan. 5, but on account of so much influenza, these meetings, as well as those at the County Farm, have been postponed. The new church at Rock Lake, Idaho, is completed and will be dedicated Jan. 12. Bro. D. B. Eby, of Olympia, will preach the dedicatory sermon. Sickness has hindered and delayed the work, but we have been willing to endure it. The people of Richland Valley are well pleased and are grateful for the help given. We hope to give them a two weeks' series of meetings after dedication and to close with a love feast.—Ida McNamara, Centralia, Wash., Dec. 31.

Outlook church met in council Dec. 28, with Bro. A. H. Partch in charge. Bro. C. A. Wagner was chosen elder for the ensuing year, and Sister C. A. Wagner, "Messenger" agent and correspondent. Two were received by letter, three by baptism, length of time, and Sunday-school and Christian Workers' officers for six months. Dec. 29 our Sunday-school offering amounted to $20, to be used for Armenian and Syrian Relief work. Following Sunday-school, Bro. Wagner preached for us.—Mrs. Arthur A. Myers, Outlook, Wash., Dec. 29.

WEST VIRGINIA

Clifty.—Dec. 19 Eld. J. S. Zigler began a series of meetings which closed Dec. 27, on account of so much influenza in the community. Bro. Zigler held sixteen meetings in all. We met each morning for Bible study, using the Book of Hebrews. We had preaching services at night. The people were greatly interested in the Bible study, and we believe that good impressions were made. Bro. Zigler visited in quite a number of homes in the community and made many warm friends. We have had an evergreen Sunday-school since April 1, 1913.—Mary Crist, Clifty, W. Va., Dec. 30.

Greenland.—Dec. 7 Bro. B. B. Ludwick, of Mt. Pleasant, Pa., began a series of meetings at the Brick church and continued until Dec. 23, preaching in all twenty-one splendid sermons. The best of interest was shown. Two young people were added to the church by baptism. The members at this place have been much encouraged and strengthened. We did not have services on Thanksgiving Day on account of bad weather, but Bro. Ludwick preached our Thanksgiving sermon Dec. 21. An offering of $18.18 was taken for relief work. We also gave an offering of $6.37 for Armenian and Syrian Relief.—Myrtle Ideman, Masonville, W. Va., Jan. 1.

Pierce.—We came to this place, which is a mission point in the Maple Spring congregation, in June. In July we tried to organize a Sunday-school which, we think, has been very interesting, but the attendance is small. On account of inclement weather and poor attendance we have closed for the present. Bro. Emra Pike, of Eglon, W. Va., comes every second Sunday and preaches. If he can not come, he usually sends some one. We would be glad for any minister, layman, or Sunday-school worker, to visit us. We were much encouraged when three of the Volunteer Mission Band from Blue Ridge College, Bro. Gebner, Prof. McDott and Sister Bertha Pike, gave us a very interesting program Dec. 24. They discussed three subjects: "Gifts," "Which Way?" and "Habits." We hope they can arrange to visit us again.—Homer C. Kight, Pierce, W. Va., Dec. 31.

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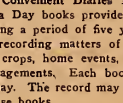

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...EDITORIAL...

Something That Lasts and Costs

ADDRESSING a body of earnest young people, the speaker suggested two questions, among others, which they ought to ask about their contemplated life-work. The questions were: "Will it last?" and "Does it cost?" A negative answer to either question would be sufficient ground, it was held, for rejecting the proposal under consideration. How could one afford to put his life into something which would not last? And how could he expect his accomplishments to be worth anything if they did not cost?

These are first-class questions for people, young or old, to ask about their work, especially if they would lay any claim to being Christians. It is hard to understand how anyone of normal mentality can be satisfied to give his chief thought and strength to objects which, even if attained, endure for a short time only, when he might just as well devote himself to something that can never perish. And for a Christian,—well, the thing is inconceivable.

Any reader who wishes to test himself on this matter will find a convenient method in the Forward Movement which the Church Boards are launching with the opening of the new year. It will enable him to find out whether the thing his heart is set on is something that will last. By comparing what it costs him, with the cost of participation in the Movement, he can also judge where the greatest value lies. Things worth having cost something.

Some people may not understand how the Kingdom of God can be "without money and without price," and yet be the costliest proposition in the world. They would, if they would take the advice of Jesus, and seek it first.

Making the Preacher Free

HERE is the story of a preacher and his two sons that might well have more than one good moral. The preacher is a successful evangelist and loves his work. part of the work. Go where you please, stay as long as you think you are needed, never stop to think whether the people can pay you or not. We don't care whether you preach in a rich city church, in the slums, or in the remotest country church. We will pay all your expenses and a good salary besides."

The proposition was gladly accepted and for a number of years this evangelist has been holding meetings on this basis, going where he is most needed and leading hundreds of lives out of darkness into light.

Isn't that fine? What sincere ambassador of Christ would not rejoice to be thus freed from all concern about a living for himself and his family, while he pours out his energies unreservedly in the Master's work? But some preachers do not have rich sons, and some of those who do, have not succeeded in impressing them with the desirability of such an arrangement as we have described.

Make as many applications as you like, so they do not all miss yourself, but please give a special thought or two to these facts: (1) Many ministers,—perhaps most,—are compelled to consider the financial side of the question in choosing their field of labor. (2) That a pastor or evangelist should feel obliged to make his choice of a field depend on its financial strength rather than its spiritual need and his fitness to minister thereto, is a very grievous evil.

Having considered these facts, consider also this question: What should be done about it? Shall we be satisfied with pouring out our wrath on the preacher who accepts the call with the most money behind it? He decides wrongly sometimes, no doubt. His temptation is such as is common to mortals. Other people than preachers have been known to choose locations, and even vocations, solely because of their money-making possibilities,—a thing no Christian has a right to do.

The root of the trouble is in the system which makes the preacher's support entirely dependent upon the local community to which he ministers. The remedy must be sought in a wider distribution of burdens and resources, a plan that will free the preacher from the dominance of the pocket books of his own parishioners and enable him t... count for the most. A... us who can show us the ... too carnal, too selfish, ... anything better?

E...

ETHICS is the science ... ics studies the actual co... race, both past and pre... vestigates the problem ... the highest good, the s... problem is not to disco... preme or highest good. ... enemy of the best." ... philosophers use the ter... or highest good.

What, then, is the supr... "good will," for he said ... or earth that is good wit... good will. All authorit... character must have goo... enough. Goodness must ... will, and (2) good act. ... what is the good act? ... ready. Jesus said: "I ... me." The problem is ... Jesus as the Truth and ... Way of Life.

But the philosopher w... certain act is good, and ... perience more satisfying ... then, is the test of goo... which bring the most hap... the longest time, with the ... universe is so made tha... piness. "If ye know th... ye do them." It is signi... for happiness are used ... Bible. The Gospel of ... brings happiness.

Goodness must have th... and these result in blesse...

The Question of Salvation and

NOT long since we read a statement to the effect that the most dangerous teaching in all this country is the doctrine of salvation by works. The writer then went on to show how the sinner is saved by faith and not by works, that works cut no figure whatever in the scheme of human redemption. The writer did not say what he meant by the term "works,"—or "good works," as he now and then put it,—but one could readily discern, by reading between the lines, that he was driving at the obedience of the Gospel, or performing the external duties set forth in the New Testament teachings.

And, by the way, most of those who preach and write against what they designate as "salvation by good works," are careful not to define the term "good works." They quote freely what Paul says about a Wesleyan doctrine of j... faith alone. John Wesley ... is justified by faith alone ... and very full of comfort ... justified by faith, but it ... alone. The faith that sav... invariably associated wit... have faith without obedie... as James puts it. Refer... James then adds: "Can fa...

When writing of justifi... law," Paul had no refere... set forth in the New Te... were, in the days of the ap... to blend the requirements ... requirements of the Gospe...

Christ Jesus. Those accepting Christ in faith, accepted all the duties and responsibilities for which that faith called. It meant a complete separation from the Mosaic law, with all its rites, ceremonies, and sacrifices. To every Jewish convert it meant the end of the Mosaic law, along with all its works. The doctrine which Paul taught was fully confirmed when the apostolic conference convened in Jerusalem, for there it was clearly set forth, as recorded in Acts 15, that obedience to the law of circumcision, and other Mosaic requirements, should not be demanded of Gentile converts. This decision placed the church in the right light before the world, with the Gospel as her rule of faith and practice, and the law of Moses serving as our schoolmaster to bring us to Christ, that we might be justified by faith (Gal. 3: 24),—that is, living faith in Christ Jesus.

When we listen to a minister endeavoring to convince his genteel congregation that a man is justified by faith and not by works, and appeals to what Paul has written, respecting the works of the law for proof, he impresses us as one who is beating against the air, for there is not one chance in a thousand that he may have in his audience even one person who believes that the works of the Mosaic law cut any figure in justification. If by "works," or even "good works," he means the duties set forth in the teaching of Christ and the apostles, let him come out squarely and say so. Then we will know where to place him. The man who teaches that obedience to the Gospel cuts no figure in salvation, comes as near flatly contradicting Christ and the apostles as it is possible for a human being to do. When Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21), and some preacher stands before his audience, saying that "we are saved by faith only, and that other duties play no part in the plan of salvation," what is that but a contradiction?

Another ringing proof on this point: In Matt. 25: 31-46 we read about a lot of disappointed people who were denied an entrance into the kingdom everlasting, just because they refused to help and encourage the needy and unfortunate, and yet there are those who are saying that good works, or doing good, have nothing whatever to do with the salvation of either men or women, Jew or Gentile.

If there is anything that is made plain in the teaching of the Master and his apostles, it is the doctrine of faith and obedience, and never one without the other. To be "doers of the word, and not hearers only" is a characteristic teaching of the whole Sacred Record. It comes marvelously near being the last thing that the Spirit ever transmitted to the human race: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14). Paul, writing of Jesus, would have us take this view of it: "Being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5: 9). Jesus is the Author of eternal salvation, not for those who stop at faith, but for those who obey him in faith, doing whatsoever he has commanded us.

The Brethren built better than they, at first, thought, when they made the doctrine of faith and gospel obedience their own. They were among the very first to plant the doctrine on the new continent. They still cling to the same line of teaching. Only now and then will one so far lose sight of this fundamental point as to endorse the "faith-alone" doctrine,—a doctrine that disparages what the Master says about loving him and keeping his sayings. Now is the opportune time for us to make a speciality of the doctrine of salvation by the faith that calls for the doing of the things that Jesus commanded. We need to teach people the importance of doing, of obeying from the heart the form of doctrine delivered us. The importance of hearing and doing, and not hearing only, can not be too strongly emphasized. We need, more than ordinarily, to impress the fact that faith without works, or faith without obedience, is dead, not only in religious matters, but in everything else.

The "faith alone" doctrine tends to underrate the true value of repentance, baptism, the church ordinances, the works of charity and everything that contains in it the element of doing. It is doing that we need to teach more in the family, in the school, in the church and in the nation. Love and faith, standing alone, and advocated alone, is a menace to the church, as well as to the family and state. It is only when associated with obedience and the good works, that God has ordained for his people (to walk therein), that the full benefit of faith can be realized and appropriated.

Instead of emphasizing "doing less," we need to emphasize "doing still more," and then see to it that the spirit, which should enter into obedience, is equally impressed on the minds of believers. Faith alone is dead, and work alone is hypocrisy. Together they mean life and loyalty, whether we apply the principle to church or state. In faith, the Master did the will of his Father, and in the same faith all the true children of God will both love and keep the sayings of his Son. True, by grace are we saved through faith, but this is said of those who obey the Gospel, and not of those who single out the one item of faith, and hinge their salvation wholly on that. Or, as Jesus puts it: "Whosoever heareth these sayings of mine and doeth them" (Matt. 7: 24). J. H. M.

For a League of Nations

[The following "Declaration," adopted by the Executive Committee of the Federal Council of the Churches of Christ in America, is commended to the earnest consideration of all lovers of peace.—Ed.]

THE war crisis of the world has passed, but a world crisis is upon us.

"Shall there be a common standard of right and privilege for all peoples and nations," President Wilson inquires, "or shall the strong do as they will and the weak suffer without redress?"

"Are we to lapse back," asks Lloyd George, "into the old national rivalries, animosities and competitive armaments, or are we to initiate the reign on earth of the Prince of Peace?"

The time has come to organize the world for truth and right, justice and humanity. To this end, as Christians, we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a League is not a mere political expedient; it is rather the political expression of the Kingdom of God on earth.

The church of the Living God rightfully calls for the creation of agencies adequate to enforce law, to keep order throughout the world, and to preserve the rights of the weak and helpless. Selfish and lawless nations must be restrained. Security and fair economic opportunity must be guaranteed to each by the united power of all. "The impartial justice meted out must involve no discrimination between those to whom we wish to be just and those to whom we do not wish to be just." These are matters fundamental to the rule of the Prince of Peace.

The world is now so small, the life of nations so intertwined, the mastery of nature's titanic forces so complete, and the power of selfish, economic or nationalistic groups to enslave whole peoples and to bring tragedy to the entire world so dangerous, that the reestablishment of the old-world order of irresponsible states has become intolerable.

We must have a governed world in which the security and rights of each shall rest upon the combined strength of all. Humanity must be organized on a basis of justice and fair dealing. The law of brotherhood must supersede the law of the jungle.

A League to attain these results must be democratic in spirit and in form. It must be capable of continuous adjustment to the advancing life of separate nations and also of the world. It must be directed by the enlightened conscience of mankind. The heroic dead will have died in vain, unless out of victory shall come a new earth wherein dwelleth righteousness.

The church has much to give and much to gain. It can give a powerful sanction by imparting to the new international order something of the prophetic glory of the Kingdom of God. What is the Kingdom of God, if it be not the triumph of God's will in the affairs of men, "righteousness and peace and joy in the Holy Spirit"? And what is this vision of a world-federatim of humanity, organized on a basis of justice and fair-dealing, for the effective and impartial maintenance of peace, if it be not of the Kingdom of God?

The church can give a spirit of good-will, without which no League of Nations can endure. Nations have been held together by the vivid perils and gigantic tasks of war. New bonds must be forged that will still hold them together. This is the special function of the church.

The church can give the driving power of faith, without which no great ideal can be realized. To doubt is to fail; to believe is to conquer.

The church has much to gain. Its message will encounter less opposition from selfish nationalism. Its missionary enterprise will prosper as never before, freed from the blight of unchristian conduct of the nations of Christendom.

The church will, moreover, recover its international character and consciousness. National churches will find themselves linked in a world brotherhood. A new era of fellowship and coöperation will dawn.

The League of Nations is rooted in the Gospel. Like the Gospel, its objective is "peace on earth, good-will toward men." Like the Gospel, its appeal is universal.

Let us implore our Heavenly Father, God Almighty, that the Peace Delegates of the Nations may be guided by the Divine Spirit and enlightened by the Divine Wisdom to the end that they may embody, in the new fabric of the world's life, his righteous, loving and holy Will.

We call upon all Christians and upon all believers in God and lovers of man, to work and pray with whole souls, that out of the ashes of the old civilization may rise the fair outlines of a new world, based on the Christ ideal of justice, coöperation, brotherhood and service.

The Minister as Shepherd

This is the title of a small volume, written by Charles Jefferson. It has recently been offered to our ministers through the Gish Fund. The members of the Gish Fund Committee are to be most sincerely congratulated for giving us this book, for no better book have they ever put on the list.

Every minister of the church should read it. If it should so happen that every one of our ministers should study and inwardly digest this small volume, it would mean a revolution in the progress of the church. I wish, personally, to extend my thanks for the book, in the most heartfelt way. It is a long time since I have read a book that has taken so deep a hold on my heart.

For another thing, this volume is very small. The pages are small; the print is large; there are 229 pages, all told. Some of our ministers, I feel sure, will get so interested in it that they will read it in an evening or two. Personally, I have read it mostly while going back and forth on the street car to my work, day by day. But after awhile, I became so intensely interested that I could wait no longer, but simply finished it up one evening before retiring, in spite of having a lot of other things that were clamoring for attention.

Again and again, I rather anticipated that the author was steering for dangerous waters, and might go where I could not follow him, and endorse his teaching. But each time I found that the pilot knew the course he was taking.

What Dr. Jefferson here says has the more weight, because of his own phenomenally successful pastorate, in one of the large and difficult churches of New York City. Mr. Jefferson is also the author of some other books which are of exceptional value. His volume on "The Character of Jesus" is one of the very best on that subject that have ever been written. Early in the present war, he wrote a volume, entitled, "What the War Is Teaching," which comes nearer speaking the real sentiment of our own people than any pronouncement I have read on the subject.

In fact, Mr. Jefferson is fast forging his way to the very front ranks of the best religious writers of the English language. He is spiritual; he is progressive; he is conservative; he is literary; his words beat with heart-throbs; his counsel is born out of experience; his theories have been put to the test; he speaks from what has borne fruit in actual success. Again, let me hope that every aspiring minister among our people will read this book, will re-read it, will study it, will digest it, and will be more faithful as shepherd of the flock because of the reading.

A. C. W.

CONTRIBUTORS' FORUM

Death?

BY MYRA WELCH

(Written on the Death of Esther Martin (Nee Miller), La Junta, Colo., Nov. 18, 1918)

Just a length'ning of the shadows,
Just a short'ning of the breath,
Just a graying of the features,—
Is this dying? Is this death?

Just a rest for weary footsteps,
Just a folding of tired hands,
Just a glimpse, across the river
Where the Holy City stands.

Just a closing of the eyelids
Just a hush,—why mourn and weep?
So it is the Heavenly Father
Giveth his beloved sleep.

Death? Ah, yes, we call it dying,
When six feet of earth is thrust
O'er the temple of our loved ones,
And the dust returns to dust;

But when all the mists have vanished,
And we meet on yon bright shore,
We shall know 'twas but the entrance
Unto life forevermore!.

La Verne, Cal.

The National Security of Trust in Jehovah

BY JAMES M. MOORE

2 Kings 18: 13-19: 37

When Hezekiah became King of Judah, he found a sad state of affairs, religiously. His father, Ahaz, while on the throne, had revived, to a very large extent, the idolatry and evil that had ever been a menace to peace and prosperity. Sacrifices were offered and incense was burned in the high places,—on every high hill and under every green tree.

There had been trouble with Syria, which resulted unfavorably to Judah. Desirous of revenge, Ahaz had made a league with the powerful nation of Assyria, far to the east, against Syria. This resulted in reducing Syria to a position of a tributary to the eastern nation.

As a result of these circumstances, Ahaz had gone to Damascus for a conference with Tiglath-pileser of Assyria. While there, he was attracted by a heathen altar he saw. Upon his return he had a similar one made for Jerusalem, and caused it largely to take the place of the brazen altar erected according to the instructions of Jehovah. Thus the good results of earlier reforms were largely destroyed, and the task that confronted the new king was a most difficult one.

Reforms in Judah

Hezekiah had convictions, and to such the tenacious resistance of evil is but a provocation to stronger efforts. The high places were removed, pillars broken down and everything pertaining to idol worship felt the force of the righteous king's determination.

He even found that the brazen serpent, made by Moses hundreds of years before, had become an object of worship by the people. Valuable as this relic was, as a reminder of God's healing power upon those bitten by the serpents in the wilderness, it became a curse when considered an object of worship. The only remedy was to dispose of it, and it was, accordingly, broken to pieces.

In general, Hezekiah strongly placed his trust in Jehovah. The yoke of Assyria, which his father had voluntarily taken, he threw off. A threatened invasion caused his confidence to waver somewhat, but only for a time. He settled down with his faith strong in the power of God to protect, and would acknowledge allegiance to no earthly authority.

Assyria's Defiant Message

The Assyrian king was unwilling to lose any of his authority, and sent three of his best generals with a great army, to bring Judah into subjection. The spokesman was Rabshakeh, and the first part of his message was directed to Hezekiah. It opened with an attempt to over-awe him with the immense power of the army before Jerusalem. That move was followed by the false claim that Jehovah had ordered this assault on the part of Assyria.

The next part of the message seems to have been meant for the soldiers guarding Jerusalem and the people in general. It contained a promise of peace and prosperity, on condition that they would turn away from Hezekiah's plea to trust in Jehovah, and submit to the king of Assyria. There was also a recount of the heathen gods conquered, and an effort to belittle the protecting power of the God of the Jews.

Upon hearing the message, Hezekiah was much distressed. He went for refuge to the house of Jehovah, and sent for the prophet Isaiah. His only hope was that there would come a divine rebuke against the words of Rabshakeh, which, in reality, were uttered in defiance of the Living God. To this end they prayed. An assuring answer came through Isaiah, that there was no need for fear, for the Assyrian army would be withdrawn.

The Assyrians were called away from Jerusalem by other pressing conditions, and that eased the situation for a time. There came, however, a letter that brought new concern. It contained a great boast of the destruction that had come upon all the nations around, and a renewed threat that the same result would soon come upon Jerusalem.

The Letter Spread Before Jehovah

The letter was received and read,—its defiant message being enough to disturb the peace of mind of any king. It was rather a singular method of handling such matters that Hezekiah adopted when he spread the letter before Jehovah.

The prayer offered was simple, yet sublime. There was a recognition of the absolute sovereignty of Jehovah over earth and heaven, in that he had created them. Then followed an earnest plea that notice be take of the words that were sent to defy the living God. Hezekiah recognized that the Assyrians had triumphed over the gods of the nations around, but that was easily explained in that they were merely the work of men's hands. The final plea was that God would save his people from the hand of the enemy, to the end that all the kingdoms of the earth might know that Jehovah is God alone.

The prayer brought its answer, first in the form of an assurance through the prophet Isaiah, that Judah would be given absolute protection. The King of Assyria was not to shoot an arrow or cast up a mound against Jerusalem, but by the way he came, should he return.

Victory without Human Violence

True to Jehovah's promise, the victory came. In the dead of night a hundred and eighty-five thousand were slain,—the backbone of the Assyrian army. The king himself returned to his own land, and there met a violent death at the hands of some of his own people.

A more sweeping victory has never been realized, and yet there was not a blow struck by God's people. They had done no wrong to Assyria, to deserve the disgrace and oppression that was planned for them. They stood for the right, and trusted the fighting of their battles to him who is always prepared and abundantly able to deliver.

The saddest day in any nation's history is when the leaders and the people begin to forget God. Many a downfall has thus started. It is unfortunate that people and nations will suffer the agony and distress of oppression and tyranny when the way is ever open for that security in Jehovah that forbids interference from outside enemies.

Lanark, Ill.

Secret Societies and the Lodge

BY I. J. ROSENBERGER

My theme above named is no new one, but the objectionable features thereof must grow in the judgment of conscientious, considerate minds. I do not know of an organization of intelligent, brainy men, whose creed, principles and doctrines evolve so many dark and horrid inconsistencies as do secret societies. They profess to be religious, yet reject the name of Christ, as in their manual lying before me. Christ warned: "He that honoreth not the Son, honoreth not the Father. . . . Whosoever denieth the Son hath not the Father.". Hence, a religion that has no God nor Christ in it, is a heathen religion.

Secret orders administer oaths,—extrajudicial oaths,—which impose unwarranted penalties, hence they are lawless in this. These orders keep some orphans and support some widows, but this is all by previous contract, for which they have already been paid, hence it is not at all charity, but a business transaction. It is worth remembering that to do good, there is no need of joining an oath-bound, secret society, and to hold secret meetings behind closed doors with some secret password. These gatherings are commonly held in rooms after night, with window-curtains closely drawn. Listen to the following texts that forbid such fellowship:

"Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psa. 1: 1).

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6: 14, 15, 17).

"Jesus answered him, I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing" (John 18: 20).

"Be not ye therefore partakers with them. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5: 7, 11, 12).

"And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul" (Acts 23: 13, 14).

"If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then shall he be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing" (Lev. 5: 4, 5).

Greenville, Ohio.

Under Southern Skies

The Trip

BY J. H. B. WILLIAMS

Secretary-Treasurer of the General Mission Board

In compliance with instructions of the General Mission Board, it was the writer's privilege, recently, to visit portions of the Southland. This was done for the purpose of investigating conditions in the churches, and opportunities for further advancing the Master's cause.

A few days of October were pleasantly spent with the brethren of Southern Missouri and Northwestern Arkansas, in their District Meeting at Springdale, Ark. Though the attendance was not large, the spirit of the entire Conference was the most commendable, tempered with love, sympathy and kindness. Springdale church is located in the growing city of the same name. Apple-growing is one of the principal industries, and it was a rather unusual sight to see the red fruit being hauled to town by the wagon load and scooped into the cars that were waiting to distribute it over less favored regions.

Southern Missouri has suffered much in loss of membership through emigration. Her membership is not as large as some years ago, but the spirit and ambitions of the members, as expressed in their District Conferences, will, if put into practice, bear abundant fruitage.

We had planned to visit several of the churches in this territory, but the prevalence of influenza prevented this.

We much appreciated the hospitality of the splendid brethren of this District, at the Conference of which so many were gathered, and regretted that we could not tarry longer. Bro. C. H. Brown is the elder in charge of this church, faithfully assisted in the min-

isterial labors by Brethren Wyatt and Harader. Though Bro. Wyatt's sight is now gone, we are led to believe that this has only clarified his spiritual view of the heavenly city, the contemplation of which he so much enjoys.

In November and the early part of December we visited a number of the churches in Texas, Louisiana, Alabama and Florida.

Stopping first at Nocona, Texas, we were met by Bro. Sam. Molsbee, President of their District Mission Board. In this neighborhood influenza had left its evidences,—some being sick, and others just recovering. We were pleased to meet a number of the brethren in Conference, and regretted that some of the most active of the church were ill with the epidemic.

To this territory Bro. Abe Molsbee migrated with his sons many years ago, and hard by the Nocona church he and his faithful companion now sleep. Patriarch that he was, his sons, with their families, are now among the most active of the church.

The church here is prospering under the leadership of Bro. D. G. Brubaker, who is supported as its pastor. Besides the home church, Bro. Brubaker, with his two or three active colaborers, cares for four outside appointments. The latter fact we would especially impress upon our Northern ministers, a number of whom often live in the same congregation,—not infrequently almost rusting out,—and yet, in whose territory there live isolated members that seldom have opportunity to enjoy public worship.

We stopped over Sunday with the Father's children at Fort Worth. The little band of members here had made arrangements for an all-day's meeting, the day closing with a love feast. The Fort Worth church is small. The members are scattered over the large city, and the field is large. Bro. A. J. Wine is the only minister. Sister Cora Leicht, living close by the church, and with the cause at heart, is nobly standing by the Sunday-school. She opens the church doors, rings the bell to summon the school together, teaches a class and wins her way into the homes and hearts of the neighborhood. This city, of more than 120,000 souls, is one of the great gateways to the South. It is destined to grow rapidly. As our sons and daughters go into this large city, this congregation, with its churchhouse, imperatively needs a live pastor. A short visit with Bro. Brillhart, of Dallas, only thirty miles distant, and a call on the boys at Camp Bowie, completed our visit.

The members of the Live Oak congregation live in and about Weatherford, Texas, about thirty-five miles west of Fort Worth. Here Bro. K. G. Tennison spent the best years of his life, sowing the seed of Gospel Truth, much of which remains unharvested. No minister resides here now, and preaching is seldom enjoyed by these members. Through the kindness of Bro. E. A. Frantz we were enabled to visit a number of the members. We found them steadfast in the doctrines of the Brethren, and were much disappointed that through the inclemency of the weather we could not visit more. We feel sure that the brethren and sisters of Weatherford would appreciate a good, live minister locating among them, where there are opportunities for a livelihood. A good, live, tactful pastor at Fort Worth could be of assistance to the Live Oak church and perhaps build it into a strong working body.

From Fort Worth we went down, through splendid fields of cotton and well-arranged plantations, to Hufsmith, Texas, near which place is located the Pleasant Grove church. Here was scheduled the District Conference for this territory. Pleasant Grove, in reality, is a mission church, fathered by Bro. J. A. Miller, who has been preaching here for years.

In true Southern spirit, the few Pleasant Grove members entertained the District Meeting royally. We shall never forget our evenings in the home of Bro. Long, nor the music, the social evening, and the old fireplace,—so unusual to us,—that we enjoyed in the home of Bro. Bond here.

The churches were all represented by delegate,—a fact that we commend to our Districts whose members are living close together. Note the distances that these delegates had to come,—350 miles from the East, 350 miles from the North, 270 miles from the West. Think what a treat it is to these brethren, living so far apart, in small churches, to be together for these three days.

Others, likely, will detail these meetings for the Messenger readers, so we shall desist. The spirit of the meeting, the immensity of the District, the problems that loom large, and the small number of members, often with limited resources, enabled us to understand something of the needs and problems of this District, in a far different light than we had ever been able to grasp. The entire territory in which half of our Brotherhood live,—Pennsylvania, Virginia, Ohio, Indiana and Illinois,—could be placed in this one great District and yet enough land would be left over to make nine Districts the size of the three Districts of Maryland combined.

Three days were spent in Conference. Most of the speakers appointed were present, and the addresses by them showed thought and careful preparation. The District Conference was aggressive and evidenced a strong desire to further the interests of the Kingdom. The music for the entire Conference was in charge of Bro. J. Wm. Miller, of San Antonio, Texas, a good singer and a splendid organizer for song. Bro. Miller should be known as a singing-school leader more than he is, for surely he can get people to sing. We could not help wishing that scores of churches in the Brotherhood could have his services.

With regret we left this little church and the whole-souled members gathered here, among the stately pines, moss-covered and graceful, and go on down to spend the Sabbath with the Manvel church.

Manvel church is one of the oldest in the State, and at sundry times in the years past has been the home of many of our brethren, now residing in other places. Bro. M. H. Peters is the present elder of this congregation, ably assisted by Brethren Samuel Badger and J. A. Miller. However, Bro. J. A. Miller, who is the elder of every church in the District with the exception of this one, is busy nearly all the time in his large "parish" and has little time to be at home. The membership of this church is not so large, but is active. Especially does the church appreciate its young people, so earnest and helpful in every way. It gave us much pleasure here, in the devout home of Bro. Badger, to have a conference with Brethren Peters and Moore,—two members of the District Mission Board. With their help we were enabled to understand what it means to finance a large District with a scattered membership.

A night's ride brought us to Taft, Texas, the home of the Portland congregation. Bro. D. H. Blocher and family are the only members residing here at this time, though there are others living scattered, far off from them.

Here the soil is black. The cattle in December browsed in green oats, half-knee-high. The cotton stalks were high and spreading, revealing the place whence came the millions of dollars' worth of cotton seen about the gins. Many Northern people have moved to this place, and the opportunity for our church should be splendid for those who would want to farm. Cotton is the main industry, and this year's crop has paid for the land in many instances.

A night and half a day, and we were met at Roanoke, La., by Eld. J. F. Hoke. Only a day could be spent in this country, so prosperous with its rice, and looking so familiar with its nice cattle and good homes. The church here is prosperous, the young people are members and interested in spiritual things. Much Gospel seed has been sown in this territory, and the church surely has splendid opportunity, with its three young and active ministers, to impress itself upon the community. Here again, as at most places visited, was presented to us in a forcible manner, and in a way that we will not soon forget, the fact that our members in the South feel lonely, and are of the opinion that the church "up North" should look toward the South more than it does. There is a good churchhouse in Roanoke, and seven miles distant is the town of Jennings, where we have another house. This house is for sale, as the automobiles carry the membership to Roanoke.

On a Friday morning we landed at the depot at Fruitdale, Ala., and were greeted by several brethren. Here is the home of the Fruitdale-Citronelle college venture, of years gone by. The buildings have been sold and appropriated to other good uses. In this territory, located about sixty miles north of Mobile, are to be found four organized churches, Fruitdale being the mother of the others. Five ministers care for these four churches, Bro. Madison Wine being elder of them all. In addition to caring for these, eight other appointments are kept up. A very considerable impression has been made upon the resident peoples here,—many of them finding spiritual peace and association in the Church of the Brethren. We met a number of these good, hospitable members and only regret that we could not remain longer with them. We left this place, feeling happy for the privilege of worshiping even for a time among such warm-hearted folks.

A long, wearisome journey,—waiting for trains, missing connections, and disappointing brethren who were looking for us,—finally brought us to Sebring, Florida, and we were almost immediately in the congenial home of Brother and Sister J. H. Moore. We were tired, but with a tempting supper, such as Sister Moore knows how to serve, our tongue loosened and we enjoyed a most royal evening visit.

The next day we were introduced to Sebring. Situated on the shores of Lake Jackson, this young town of six summers is rapidly growing. The population is quite largely composed of winter tourists, though likely the permanent residents will increase, as industries multiply and develop.

A very commodious church has been built here, and our brethren have it conveniently located. When we were there, the tourists were coming, and Brethren Moore and Garst were in their glory, helping prosperous Northerners, on an errand of comfort bent, to get located.

The soil is sand, and in this were planted thousands of acres of orange and grape-fruit trees. Most of these are young, though here and there an orchard gleams out golden, revealing the marked possibilities of the country. The church is composed almost exclusively of the tourist element. It is yet young. Few native Southerners were to be seen, and with such a prosperous tourist constituency we saw no missionary problem that the brethren can not handle.

Here our journey was brought to a sudden end. News from home, of illness, and influenza seemed to demand our return. We regretted much that we did not get to call, as we fully intended, on the Brethren of Arcadia, Tampa, St. Petersburg and Middleburg, but it was not to be so.

We learned, however, that these places are looking forward to bigger things in the church. It is hoped that Tampa may some day become the location of a congregation of the Church of the Brethren, with a minister to pastor it. Opportunities in plenty there are in Florida, but no one will warn you against the "land man" quicker than our brethren who are already located.

We must always pay tribute to the hospitality of the South. Maybe it is in the climate, maybe it is in the soil, possibly the influence of the watermelon and the sugar-cane and the oranges leaves its impress, maybe it is because folks can live close to the Father's hospitality in his great out-of-doors. Can it be that he is more hospitable to these people with his warm sunshine and snowy cotton? We would not attempt a solution of the question but thank all for the pleasures of the trip.

In another article we shall try to state a few of the problems, drop a few lines of good cheer for those located, and advice to those thinking of a change,—a commodity which is always cheap, especially from those who are always giving it.

Elgin, Ill.

Saved,—When?

BY FELICIA NIGHTINGALE

The minister called himself a broad-minded man. He was. It is easy to be too broad-minded. But in a spirit of self-satisfaction, he made this statement from

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the pulpit: "I do not say that all the members of our denomination are going to be saved, and I do believe that many people in other denominations will be saved." Again the same minister said: "You know, we simply have to sin a little, but if we repent, we can be forgiven."

"Going to be saved." WHEN? If they are not saved now, when is it that they are going to be saved? "Sin a little today; pray a little tomorrow," is his doctrine. Is that the teaching of the Christ, who was God manifest in the flesh, that we, being in the flesh, by following his example might grow like unto God in spirit and in truth?

This was not a Brethren minister, but, nevertheless, many Brethren are led into a spirit of indifference by many forms of this malicious doctrine, under whose influence we all come more or less, as we meet it in varied forms and various places. Of all the verses of Scripture that are wrested to the destruction of immortal souls, perhaps none suffers as much as 1 John 1: 8, for it is often used to justify a sinful life though intended for no such interpretation.

We do not say that the finite mind can ever be perfect in judgment, but the human heart can be cleansed from sin. The Scripture does not say that Jesus was manifested to take away the *consequences* of our sins, but to take away the sins themselves,—to take out of our hearts the love of sin, the desire to sin. When all the lusts of the world, that hinder the Spirit from making the soul perfect before God, are removed, the same heart can be filled with holy affections and ambitions, and a desire to work only those things pleasing in the sight of God. When we are saved, we will not sin wilfully nor carelessly. More sins are committed through carelessness than through willfulness. Both are subject to condemnation.

It has often been taught that if your conscience does not condemn you, no sin will be laid to your charge. Don't believe it, friend. Your conscience, of itself, is not infallible. Somewhere in your town is a clock, upon which you depend for perfect time. At certain intervals you compare your watch with that clock, and set it accordingly. Unless you set your conscience daily by the Word of God, it is not to be depended upon. It would do you no good whatever to look at the clock unless you also compared your watch with it at the same time. It does no good to read the Word of God daily, or even hourly, unless you examine yourself at the same time, and compare the two.

I speak from experience. Once I believed my conscience to be a safe criterion, and I wish no man to duplicate the sorrow that came to me. The greatest sorrow that a human being can know, is to feel that you have lived and taught an error by precept or example, and thereby caused the downfall of some one. Such a sorrow was mine, and the blame may be placed largely upon an unenlightened conscience.

But God has taught me a better way,—the way of truth, the way the Lord died upon the cross, to establish the glory and beauty of righteousness, of a life free from the old desire and affections. It is not given to all to suffer the sorrow of a great repentance, and yet we must all get a vision of Gethsemane (where the burden of sin seems piled upon our hearts) and of Calvary (where we crucify the flesh and die to sin) before we can come to the Mount of Olives, the Christian's tower of hope.

The pangs of repentance must precede the joy of salvation. Can a man repent a little every day? No, for true repentance is one of those things we never wish to experience but once, so we seek a way to avoid it. Jesus provides the way. He takes away the sins, that, resting in his care, we may not commit them again.

It is essential that young people especially be kept

various theologians. I like the advice given in Jer. 6: 16: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Jesus said: "Be ye also perfect." Now "perfect" means "completed" or "filled up," so we may say that we have obeyed that command only when our salvation is complete and we are filled with the Holy Spirit. He tenants no temple that is partly or intermittently given over to the pleasures and lusts of earth. Salvation is not for the next life. "Now is the accepted time." We should not get in the habit of simply looking forward to heaven, but must let God make it a part of our present experience. Jesus died on the cross that we might have that experience and have it NOW. Unless we have accepted that gift in all its fullness, we are denying ourselves a blessed privilege. Unless we preach it and teach it with all our mind and strength, we are not fulfilling our obligations to God and to the church. Jesus did not teach that we "must sin a little every day," but that we must *not* sin. What are we teaching,—not alone by word of mouth but by example?

Shall We Have Universal Compulsory Military Training?

[The following article, from the "American Friend," is of vital interest at the present time, and should be given considerate attention.—Ed.]

AMONG the important questions, claiming attention at once, is the one stated in the above title. Although the great questions of the conditions of peace, and the steps to be taken in reconstruction both at home and abroad, properly occupy a large place in the minds of all our citizens, it must be remembered that the policy which is to be adopted in our own nation, respecting compulsory military training, is in process of being determined. We may each have some share in deciding what that policy is to be. As furnishing some information, bearing on the question, we give below extracts from various sources, presenting important considerations which should be emphasized just at this time:

England Rejects Compulsory Military Training in Her Schools

"Detailed reports from London regarding the great new Education Act which Parliament has passed, remodelling from the ground up England's entire educational system, show one striking omission, an omission upon which Americans may well ponder:

"The act contains no provision whatsoever for compulsory military training.

"From one point of view it is a magnificent tribute to the sound English spirit. Even in the midst of war, with Germany a stone's throw away, England can study her educational problems coolly and decide quietly to keep her schools as training centers for individualism plus service, rather than, in a panic, to sacrifice them to the Prussian system of military drill.

"And it is all the more striking because England, like America, has had various strenuous organizations dedicated to the job of fastening military training upon the school system. They have been well financed and have held meetings and distributed literature showing the horrors of life without military training; they have had questions 'put' in the House, and, in general, have betrayed a fine zeal on behalf of their propaganda. But H. A. L. Fisher, the Minister of Education, told a delegation from the Miners' Federation some months ago, that the Government had canvassed the question of compulsory drill for the secondary schools and had decided that the innovation had neither educational nor military value and would not be adopted.

"Mr. Fisher has proved as good as his word. The Education Act, which sweeps out of existence eleven Educational Acts and repeals parts of eleven others, provides for compulsory education up to fourteen years. Between the ages of fourteen and eighteen all English boys and girls must attend either the regular schools or, if they are obliged to work, then they must attend continuation schools and their employers must help to make that school attendance possible. Physical training is provided with-

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THE ROUND TABLE

The Brevity of Human Life

BY S. Z. SHARP

We were forcibly reminded of the shortness of human life by the statement that Jacob made to Pharaoh, as given in a recent Sunday-school lesson. Life seems long or short according to the standpoint from which we view it. In our early teens, the time seemed very long, as we looked forward to the time when we should be twenty-one years old,—the time when we could cast our first ballot, and be our own master. Now, in our eighty-fourth year, when we look back to the period when we were a boy, the time seems very short. We can remember an incident that occurred eighty years ago as vividly as if it occurred only yesterday, and the space covered seems very short.

This reminds us of what Job says: "Man that is born of woman is of few days and full of trouble. He cometh forth as a flower and is cut down. He fleeth also as a shadow and continueth not." The Psalmist says: "The days of our years are threescore and ten, or even by reason of strength, fourscore years; yet is their pride but labor and sorrow."

Jacob said to Pharaoh: "The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have been the days of the years of my life." To Jacob his lifetime seemed very short. This seems to be the experience of all aged people. Besides, these years are beset with much evil. The disappointments, obstacles to be overcome and the losses sustained, cast a shadow over a great portion of our lives.

Fruita, Colo.

Christian Stewardship

BY D. C. MOOMAW

Among the many essential obligations, resultant from our alignment with our Loving Lord, there is none more vital than that of our caption, "Christian Stewardship."

There are at least two features of the subject that make it vital, one of which is God's ownership of our so-called possessions, and the other the need of these possessions in carrying on the work of the church.

The former is testified to in the passage: "The earth is the Lord's and the fulness thereof," and the latter: "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him." Under the law one-tenth was required and those who failed to obey were punished accordingly. Under grace, that is our law,—*all* is required, even ourselves personally.

We are seemingly loyal to our Lord's teachings in most things, and while some of these things are of minor importance, yet, in the matter of stewardship, we are gravely delinquent. I may not be amiss in my accusations if I say we do not give as much under grace as those gave who were under the law, and I will say further that our punishment will be proportionately greater. We suffer, at the least, immeasurably in spiritual development, spending or wasting our lives waddling about like "*babes*."

In the first place, every man and woman, who is loyal to the Lord, will give to the limit,—not one-tenth, but as much as the church requires to carry on its work. One who will stand by and see the church suffer in its activities when he has the means to meet the demands, is not the friend of God.

In the second place, all of the larger concerns of the Lord's Kingdom should receive their share of our holdings in bulk, that is, if we are possessed of a large measure of the Lord's goods, it is our paramount duty to give without stint, thousands, tens of thousands, hundreds of thousands.

Were the members of the Church of the Brethren to measure up to the Divine Standard, they would be able and willing to give millions each year for the equipment of all the agencies now engaged in spreading the Gospel tidings through all the nations.

Of quite recent times the American people have shown the possibilities of financing great movements by voluntarily subscribing billions of dollars in support of a bloody war. How much more should we be willing to subscribe millions to bring peace and good will to the lost nations of the world!

A mercenary objector says that our first duty is to "provide for our own household," in order to escape the penalty due an "infidel." This is true, in a limited sense, but not true when we give all to the household and practically nothing to the church.

Our church has won the distinction of punctilious observance of certain forms and ceremonies not specifically emphasized in the New Testament, and has lost immeasurably in spiritual development by neglecting the weightier matters of the law, to wit, "*judgment, mercy and faith.*"

Under the Mosaic law the people were called "robbers," who withheld the Lord's portion, and the like fate awaits us if we do not fulfill the obligations of Christian stewardship.

Roanoke, Va.

Sincerity

BY L. H. PROWANT

"And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3: 17).

To be right in life we must be sincere. A lie can never be right. It is always a sin, for Satan is a liar and the father of lies (John 8: 44).

We can look upon these bodies but we can not see each other. The real person dwells within the body and is only known by signals we give out from time to time, as our words, deeds, actions. After we are gone, it is not so much how we looked but what we did by which we are remembered. Then let us be sure our signals are true ones, for "if the light that is in thee be darkness, how great is that darkness" (Matt. 6: 23)!

It is easy for us to pretend to be something which we are not, in order to appear well in the eyes of others. If we are doing such things, we are giving out false signals and show at once to others that we are not sincere.

Jesus said: "I do nothing of myself; but as my Father hath taught me, I speak these things." There we have Jesus' standard, and he was the most deeply in earnest of any. He never needed to be ashamed of anything. He was found doing because he always was about his Father's business. Is it possible that we sing, pray, give and preach to be seen of men and forget the Master who seeth in secret and will reward openly? Perhaps David forgot this great truth when he numbered Israel with such awful results. Later Ananias and his wife Sapphira forgot God and lost their possessions as well as their lives. Joseph remembered his God when he said, on being tempted to sin: "How then can I do this great wickedness, and sin against God" (Gen. 39: 9)?

That we live right lives in the sight of our God, is the only true test of our sincerity. And in loving and obeying God, we will be found loving and serving others. O Lord, help us to be true!

Hamler, Ohio.

"Love the Brotherhood"

BY NOAH LONGANECKER

1 Peter 2: 17

Love is that which satisfies, hence it is the factor that makes for happiness. Love is the essence of the Christian religion. It is the life of the soul. Hence, to love the Brotherhood implies that we are satisfied with her as a body,—that her rules, methods, faith, teachings, principles, etc., are all so dear to us that they satisfy us. We love them all. We love the Brotherhood. Any one who does not love the Brotherhood is dissatisfied and, of course, not happy. Such are not a blessing to the church. Such always bring about an unrest in the church.

Paul, like our Master, was willing "to *spend* and *be spent*" for the church, because she was dear to him. He loved the brotherhood. Hence, he was a blessing to the church. So were Peter, John and others. But how about those who are members of the Church of the Brethren in this age? Such are still among us and are a great blessing to the church, but one by one they are passing over. We all know that Brother Quinter loved the Brotherhood, or he would not have said: "If I die, I wish to die right among the Brethren." But our aim is here to pen a few lines about our dear brother, Samuel Sprankel, who, not long since, passed over.

Permit a few clippings from the "History of the Church of the Brethren of Northeastern Ohio": "He was noted, all along his life's work, for his punctuality at all church services. For fourteen consecutive years he missed only two Sundays, and on one of those his mother lay dead." He had charge of the Lake Shore church where "he missed only two meetings in fourteen years, and three Sundays in twenty-one years." The last services he attended were in the Tuscarawas church, of which he had charge. On his way to a special council he consulted a physician in Canton. He was advised to go home as quickly as he could. But he went ten miles farther to said council. He returned with Bro. Strausbaugh to Canton. There he was till his physician sent him home in an ambulance. He still lived a few days.

"How could he do all this?" the reader at once will ask. He loved the Brotherhood: Like Brother Quinter, "he loved the brotherhood" and was willing to "spend and be spent" for the church. "Supreme love to God, and universal love to man" is Christ's message to us all. Would I be satisfied and be happy, and be a blessing to the world? If so, I must "love the Brotherhood."

Hartville, Ohio.

The First Emancipation Proclamation

BY DAISY M. MOORE

There are many people still living who remember President Lincoln's Emancipation Proclamation, with its far-reaching consequences. Slaves had been imported from the far African shores and were being largely used by Southern planters. Man was not intended by the Creator to be a slave to man, and so divided was opinion on that question, in the union of States, that a division among them became imminent.

The story is familiar to all, as is the final announcement by the President, which freed all the slaves held in the seceded States, restoring them to a state of independent manhood and womanhood.

Over 2,000 years ago the first Emancipation Proclamation was issued from the cross on Calvary. Christ had seen much of the bondage of man to sin,—in fact his birth was a direct consequence of man's slavery to Satan, since he came to earth to combat that very evil.

His entire life was a preparing and an approach to the Emancipation Proclamation, which was to make freedom from sin possible to every class and condition of man, regardless of "race, color, or condition of servitude." His few years upon earth were devoted to the dissemination of this one idea. His teaching was permeated by the portentous truth that man must no longer remain in slavery.

It rested with him to loosen the shackles, to shake off the fetters which, from the beginning of time, had held man a prisoner to earth. The ultimate process of rending the bond of those seeking a new freedom of spirit, was not brought by a mere setting down in print of the fact, that, from thenceforth, every man, for all time, might find his spiritual serfdom done away with.

The first Emancipation Proclamation went into effect when the three words, "It is finished," were spoken by the dying and atoning Christ. He had lived for this ideal; he died for it. In offering his life as an atonement for all mankind, he made us free.

Betrayed, mocked, tortured,—yet his three words ring down the centuries as the herald of a new spiritual liberty.

Paul says: "Thanks be to God that whereas ye were the servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered, . . . being made free from sin."

Fairfield, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

GREENWOOD, DELAWARE

Sunday, Dec. 15, was the day set for the dedication of the First Church of the Brethren in the State of Delaware. Eld. A. L. B. Martin preached the dedicatory sermon, which was very good. Owing to the fact that the day was very rainy, the attendance was small, but the offering was large, considering all things.

Heretofore this little band worshiped in a schoolhouse, but, realizing that we needed a more appropriate place, we decided to purchase a building which was then for sale in the town of Greenwood. After some remodeling, this building makes us a very comfortable churchhouse. Greenwood is located on the main line of the Pennsylvania Railroad. There is also a railroad running from Chesapeake Bay to the ocean, which passes through the town, making it convenient for brethren traveling through here to stop, also for the brethren of Denton, Md., to be with us in our services. As we are part of that congregation, it is necessary for them to be with us often.

It was decided to have Bro. Martin preach for us Dec. 17. He will hold a series of meetings for us some time in the future.

Dec. 27, with Eld. W. M. Wine presiding, we organized our Sunday-school, electing Bro. Harry Pressel as superintendent. We also elected a business committee and a Sunday-school Board. With Bro. Wine as our elder, we feel much encouraged to go ahead. Although he lives some twenty miles north of Greenwood, he is faithful in his service. Clara Selders.

Farmington, Del., Jan. 1.

SOUTH ST. JOSEPH, MISSOURI

Hnsband and I arrived at this place one month ago to take charge of the work under the direction of the Mission Board of the Northern District of Missouri. We find a broad field and are gratified that a little group of faithful and willing workers has "kept the home fires burning" by having their Sunday-school and Bible Study class in good order, although without a pastor for the past year.

We are now having Sunday-school at 10 A. M., preaching services twice each Sunday and all services well attended. Christmas night a program was rendered for the benefit of the Armenian and Syrian sufferers and an offering of $23.68 was given.

We will begin a series of revival meetings Sunday, Dec. 29, to be conducted by the pastor, Eld. G. W. Ellenberger. Last Sunday night Bro. E. Slater, of Springfield, Mo., preached for us acceptably. Friday, Dec. 27, we held our first quarterly council, Eld. J. S. Kline officiated as moderator. Church and Sunday-school officers were elected as follows: Trustee and Sunday-school superintendent, Bro. Geo. Miller; clerk, Bro. E. N. Huffman; Christian Workers' president, Bro. C. S. Garber; "Messenger" agent and church correspondent, the undersigned. We were glad to have with us also, at this meeting, Bro. M. R. Murray, of St. Louis, who assisted in the closing devotions.

In behalf of the work here, when so much needs to be done, and when so many obstacles present themselves to the workers, we request the prayers of the brethren and sisters, especially those who live in the Northern District of Missouri, that the work may prosper and that the workers fail not in their duty. Mary Polk Ellenberger.

6035 Pryor Avenue, St. Joseph, Mo.

LOS ANGELES, CALIFORNIA

The Los Angeles church met in regular council Dec. 27, with Eld. C. W. Guthrie in charge. On account of sickness in his family, our presiding elder, Bro. D. W. Crist, could not be present. A number of Sunday-school and church officers were elected for the ensuing year. The writer was elected correspondent. The influenza epidemic prevented us from holding our love feast at the appointed time. We decided to postpone it until spring.

At the request of the workers of the Santa Fe and Boyle Heights missions, within the bounds of this church, and by the consent of the church, the Mission Board of Southern California and Arizona took over the Boyle Heights mission, and merged the two. On account of the Santa Fe district rapidly becoming a factory center, Boyle Heights was chosen as the more desirable place for worship and missionary activities.

Dec. 29, at 2 P. M., the members of the united missions met to organize Sunday-school and Christian Workers' Meeting. This resulted in the election of a band of earnest, consecrated workers for the various offices. Brethren L. M. Davenport and C. F. Smith were elected superintendents of the Sunday-school.

At 3:30 P. M. Eld. G. H. Bashor, of Glendora, delivered a very appropriate discourse to a well-filled house. In the evening Eld. C. W. Guthrie, pastor of the united missions, delivered an illustrated lecture on "The Nativity of Christ."

On the evening of Dec. 24 a Christmas program was held in the Chinese Mission in Chinatown. Influenza has made its presence keenly felt in this mission. Two of our very promising workers, Bro. Wayne Chung and his sister, Mary Chung Wong, fell victims to the disease.

We are glad to report that a bright young Chinese woman has recently been added to our number by confession and baptism. She and her sister, who has been a member of the church for more than a year, are high school graduates. They speak the English language fluently. They promise to be very helpful factors among the women of Chinatown. Della Lehmer.

DETROIT, MICHIGAN

On Wednesday evening, preceding Thanksgiving Day, we listened to a splendid discourse by our pastor, Bro. John F. Dietz. The meeting was well attended.

Dec. 7 we met in council. Officers for the ensuing year are as follows: Bro. John F. Dietz, pastor; Sister Olive Dietz, church clerk; Bro. Ed Weisenberger, financial secretary; Bro. John P. Guthrie, superintendent of the Sunday-school; the writer, superintendent of the Chinese Sunday-school; Bro. H. E. Wagner, president of the Christian Workers' Meeting; Sister Annie E. Pifer, "Messenger" agent; the writer, correspondent.

Dec. 8 we had a full day,—Sunday-school and church service in the forenoon; the baptism of four of our young people in the afternoon; then our love feast in the evening. Fifty-four communicants were present and we enjoyed a real love feast, conducted by our pastor. The members of the Chinese Sunday-school were present and on the following Sabbath five of them, who are now beginning to speak English quite well, applied for baptism. Dec. 22 five Chinese and two Americans were baptized.

The Chinese Christmas program, which began at 5 P. M., Dec. 22, was composed of readings, recitations and music. Bro. Moy Wing spoke on "What Christ Means to Me." The pantomime, "Rock of Ages," was very impressive. The largest crowd we have ever had, was present at these services.

Since our readers are coöperating with us, we are locating quite a number in the city and visiting them. We are glad to help. M. B. Williams.

Detroit, Mich., Jan. 2.

SELMA, VIRGINIA

Bro. J. H. Wimmer has accepted the call of the Selma church as her pastor and elder. We rejoice to have him as a shepherd of our little flock. Often we have pressed on under discouragements, remembering the scripture which says: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Bro. Wimmer used that same text the first Sunday.

Dec. 25 one of the best programs ever given in the town was rendered in our church. It consisted in part of a splendid short talk on the birth of the "Babe of Bethlehem," by our pastor, and a pageant, "The Cross Beside the Flag." An offering of $43.30 was taken for Armenian and Syrian Relief.

Dec. 29 Bro. Wimmer gave us the outline of a strong Bible course and suggested our taking it up to make our Bible study more systematic. Dec. 30 a council meeting was held in the Selma church, with Bro. Wimmer presiding. Letters of Bro. Wimmer, wife and son, Wilber, were received. The treasurer's report was read and accepted. Then officers were elected for the year as follows: Bro. F. A. Carter, clerk; the writer, correspondent; Bro. Wimmer, "Messenger" agent. Bro. D. L. Carter was appointed to seenre an evangelist for a series of meetings. Bro. L. M. Carter, chairman of finance committee, suggested the envelope system of giving. Bro. C. D. Hylton was retained as advisory elder. Sunday-school officers were elected, with Bro. D. L. Carter as superintendent. The meeting was very inspiring and we feel that God will use our pastor to awaken our congregation to a realization of its mission in this place.

Ada K. Carter.

VYARA NOTES

The Monsoon rains in India, this year, are generally from one-third to one-half of the normal, with rare instances of more than the normal. But up to date, Oct. 1, the latter rains have not come. In many places rice was not put out at all, for lack of sufficient rain. Where it was planted, it has ripened, burned up early, and will produce only one-fourth crop and less. Some places the farmers will not get as much as the seed sown. But if it should rain even yet, there would be bumper crops of juwar, cotton and other winter crops, thus saving the situation greatly. Juwar is one of the staple food grains, together with rice.

The Christians of the Bombay Presidency have been in much prayer for rain, and God has often heard our prayers in this behalf really, for which we are very grateful indeed. But this time we seem to cry in vain, for rain does not come, though India is so needy. No, not in vain, for he does hear and answer, surely, but his answer must be something better than we now know. Oh, we do pray to be fully resigned to his will, without murmuring. And we do pray to be made able to perceive his will and his hand in all times of distress and need. If famine or the hard times, sure to result from not having more rains, will result in bringing India more fully in sympathy with our Savior and Lord, then, with all our hearts, we can praise him even for the famine and the consequent sorrows.

Today, as some of our teachers were sitting eating, I heard them say to one another that if rains do not come within a month there will be looting here and there, and times will be serious for the women and children. One said: "Women will not be safe at all in my village." The teachers say that in some villages near the jungle the people even now have no food, no grain having matured, and people are living off wild roots, shoots of trees, etc. The cattle have even trodden down the jungle reeds, which normally they never touch, but which grow ten or more feet high, and are used to make walls for village houses.

Our teachers say that the poor can pull through very well for one month yet, generally, but after that, if no rains come, God only knows what will happen. Never,

(Continued on Page 42)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

Love's Power for Ourselves and Others

1 Cor. 13: 13 (Am. Rev.)

For Week Beginning January 26, 1919

1. **Introductory.**—(1) Love's nature: "It is that kind of love which God has for us. It is that desire to give and to bless which is ready to bestow itself even where it meets with no response." (2) Love's preëminence: "The greatest of these." (3) Love's cultivation: "By meditation upon God's love to us."

2. **Love a Foundational Principle.**—If our religion is to be real and spiritual, it must be rooted and grounded in brotherly love. "He that hateth his brother can not know God," nor can he know man. The precious, Heaven-approved quality of love will open the eyes of every true child of God to the abiding beauty of every human soul, to the temptations resisted, as well as those we have conquered, to the aspiration after something higher, struggling like a plant in a dark dungeon toward the light, to the glorious possibilities hidden in the being of every child of God. Clearly to recognize the good concealed within our brothers and sisters will help us to catch some bright glimpses of our Father in heaven. It is human selfishness which hides the true nature of God's children,—however degraded they may have become by their own fault or the fault of others,—from our sight. It is the same deep, deadly shadow which deadens our own perception of God. Through brotherly love, filial affection to God is born in human hearts, and when that sacred emotion has once filled our whole being, spiritual religion is known and loved.

3. **Love the Test of Discipleship.**—The world looks in vain for that one mark of discipleship which the Master laid down: "By this shall all men know that ye are my disciples, if ye have love one to another." The world holds aloof from the church, not because the world is wholly lacking in the religious spirit and temper, but because that distinguishing note of love is lacking in Christ's professed followers. The world has well-nigh lost respect for God's people on that account.

4. **Love as a Herald of Joy.**—This is the positive aspect of love,—the doing of something good to every one, whenever an opportunity presents itself. No one is in such a position but that he can do something to help others,—if it is only by being pleasant and cheerful in manner. We may not all be able to help others with our influence and money, but we can help with our sympathy, our good will and kind words, if nothing more.

5. **A Blessed Privilege.**—We are commanded to love one another, and how are we to do it? Is love a matter of will, or is it a passion of the heart? Can we, by mere formal determination of mind, change dislike to love? Can the hatred of enemies be suddenly and by mere force of volition turned into the warm regard of friends? It is, and must ever be, a gift of Christ's nature.—a love that passeth understanding. By it enemy and friend are drawn together into brotherhood, and glorified in the splendor of infinite Christian sympathy.

6. **Suggestive References.**—Do what love suggests, Matt. 5: 41, 42. Love's mission, Matt. 25: 34-40. Love's test, John 15: 12, 13. Love must be sincere, Rom. 12: 9, 10. Love as Christ loved, Eph. 5: 2. Let love abound, Philpp. 1: 9. Have the same love, Philpp. 2: 2. "Knit together in love," Col. 2: 2. "The bond of perfectness," Col. 3: 12-14. "Increase and abound in love," 1 Thess. 3: 12. "Taught of God to love." 1 Thess. 4: 9 "The royal law," James 2: 8

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JANUARY 19

Sunday-school Lesson. The Passover.—Ex. 11: 1 to 12: 30.

Christian Workers' Meeting. God's Letter to the World. —Matt. 4: 4, 7, 10.

MEETINGS IN PROGRESS

Bro. D. R. McFadden, of Smithville, Ohio, at New Carlisle, same State.

Bro. A. I. Heestand, of Wooster, Ohio, in the Akron church, same State.

Bro. H. S. Replogle, of Scalp Level, Pa., in the Huntingdon church, same State.

CONTEMPLATED MEETINGS

Bro. G. O. Stutzman, of Burr Oak, Kans., to begin Feb. 2 in the Sterling church, Colo.

Bro. E. F. Caslow, of Grand Rapids, Mich., to begin about March 1, in the Glendale church, Ariz.

Bro. Thomas Patrick, of Penbrook, Pa., to begin Feb. 1 at the Mt. Hope house, Chickies church, same State.

GAINS FOR THE KINGDOM

One was recently reclaimed at Schoolfield, Va.

Two were recently baptized in the Ligonier church, Pa.

Eleven were recently baptized in the Detroit church, Mich.

Two were received by baptism at Indianapolis, Ind., since the last report.

One has been reclaimed in the Allison Prairie church, Ill., since the last report.

Eleven were baptized at New Enterprise, Pa.,—Bro. C. D. Bonsack, of New Windsor, Md., evangelist.

One was baptized in the Turkey Creek church, Ind.,—Bro. Reuben Shroyer, of North Canton, Ohio, evangelist.

Fifteen were recently baptized in the West Conestoga congregation, Pa.,—Bro. H. B. Yoder, of Lancaster, same State, evangelist.

Five accepted Christ and were baptized in the Copper Creek church, Ind.,—Bro. Walter Gibson, of Goshen, same State, evangelist.

Sixty-nine confessed Christ, of whom thirty-six have been baptized at Basic, Va.,—Bro. A. S. Thomas, of Bridgewater, same State, evangelist.

PERSONAL MENTION

Bro. J. C. Murray, whose address in the Yearbook is given as Wenatchee, Wash., is now located at North Manchester, Ind.

At last reports Bro. D. L. Miller was engaged in a largely-attended meeting at Live Oak, Cal., without being hindered by the influenza, as had been the case at other places. Lindsay, same State, was the next point on his schedule.

We regret the necessity for further delay in the publication of the biographical sketch of Sister Nora Arnold Lichty, referred to last week. This has been unavoidable, but we have good reasons to believe that we shall be able to give it in our next issue.

Bro. J. F. Britton, of Bristow, Va., has decided to continue his evangelistic labors during the present year, and is ready to consider calls from congregations that may desire his services. As some engagements have already been entered into, early application will be necessary to secure a favorable date.

The Secretary of the General Mission Board is attending a Missionary Conference this week at New Haven, Conn. This is a conference of the Mission Boards of the various denominations, at which matters of interest to all the Boards are considered. Bro. Otho Winger, Vice-Chairman of the Board, and Bro. D. J. Lichty, now in America on furlough from the India field, have also planned to attend the conference.

Bro. Reuben Shroyer, of North Canton, Ohio, is in a position to serve several churches in revival efforts at the present time. On account of the prevalence of influenza, a number of the churches have postponed the series of meetings arranged for, and some have deferred them indefinitely. Those who desire to secure Bro. Shroyer's services just now, while several desirable dates are still open, should address him without delay.

Bro. A. J. Culler, of McPherson, Kans., called at the "Messenger" rooms on Thursday of last week, as he was on his way to Chicago to attend a committee meeting. He is a member of the committee appointed by the last Conference to draw up suitable formulas for installing church officials, and to revise certain minutes, as recommended by the Committee on Revision of Annual Meeting Minutes. Bro. Culler says the college work at McPherson is moving along prosperously again, since the passing of the influenza epidemic

Bro. Edgar Rothrock, Secretary of the District Mission Board for the State of Nebraska, asks us to announce that the Omaha church is looking for a new pastor, to begin his labors March 1, the present workers, Brother and Sister M. R. Weaver, having resigned after ten years of faithful service. The congregation has sixty-five members, a new churchhouse and a new eight-room bungalow parsonage. Correspondence should be addressed to the clerk, Bro. J. W. Rasp, 210 Keeline Building, Omaha, Nebr.

ELSEWHERE IN THIS ISSUE

The District Meeting of Southwestern Kansas and Southeastern Colorado, to be held at Hutchinson, Kans., has been deferred from the date previously assigned to April 26-28. A schedule of the various sessions is given among the Notes.

Have You Seen the Yearbook?

After sundry adventures, the 1919 Yearbook has at last escaped from our hands and now rests secure in its regular place in thousands of homes. If you have not seen the Yearbook, ten cents in silver or stamps will bring you a copy all your own.

The 1919 Yearbook is corrected up to November, 1918. All changes since the first of November are to be printed in the "Messenger" as they come in, and, if noted in the Yearbook, will keep the lists up-to-date.

Just remember that the Yearbook or Almanac contains some special features this year, notably the articles by Brethren J. H. Moore, D. L. Miller and Jno. S. Flory. Ten cents will bring your copy of the Yearbook.

MISCELLANEOUS

The Basic church, Va., announces her love feast for Feb. 1.

The Deshler church, Ohio, will rededicate their house of worship on Sunday, Jan. 19, at 10 A. M.,—Bro. Otho Winger delivering the address for the occasion.

The Roaring Spring church has purchased a parsonage adjoining their church grounds, which will be a provision of great convenience to the pastor and family. We have often wondered why more of our churches, while erecting a house of worship, do not provide for a parsonage also, on an adjoining lot. It would prove to be a decided advantage in a number of ways, and an excellent investment.

Special Notice to Western Pennsylvania.—Bro. M. Clyde Horst, Clerk of the District just named, desires us to call attention to the following: "In order that all business for District Meeting be printed in the Program, all papers from the churches, and all reports of committees and treasurers, should be in the hands of the District Clerk on or before March 1, 1919."

We were impressed by the recent report of the Akron church, Ohio. While the expenses of the congregation have been unusually heavy, generous donations have been made for various benevolent purposes. Those who may wonder as to the secret of such unwonted liberality, are given an insight into the matter by the correspondent. All is ascribed to the potency of prayer,—five groups having made ample use of this most excellent means of grace.

Our contributors, when reporting news from the churches, will please bear in mind that our room for communications of that sort is necessarily limited. For some years we have made it a rule to report only the leading officers elected at church councils, confining ourselves to the following only: Elder, pastor, Sunday-school superintendent, Christian Workers' president, "Messenger" agent, "Messenger" correspondent, church clerk, church trustees, Local Temperance Committee, Local Missionary Committee. We trust that our correspondents will kindly remember these restrictions, when sending church news, thus avoiding needless correspondence regarding the matter.

A BYSTANDER'S NOTES

The Need of Today: Men of Faith.—Loyally entering upon the tasks and obligations of the "Five Year Forward Movement," there is need of enlarged vision, but even more so of abounding faith,—the secret of abiding strength. The man of faith is the Lord's steward. He is the Lord's mouthpiece. God uses him because the man of faith puts himself entirely within the Master's hand. For such men the world waits, for such men God yearns, that through them he may hasten the time when the wickedness of ungodly men may be curbed, and when universal righteousness will fill the world with its jubilant song. Never was there a time when moral heroes were more needed. The world waits for such. The pulse of the race throbs fast with the expectancy of mighty movements for social betterment. The atmosphere of the nations is tense, with stupendous national upheavals and reshapings. The heart of the church of God may well quiver with prophetic anticipations of the mightiest baptism of love and power it has ever known.

A Pastor's Motto.—A recent communication to this office was written on a sheet that bears the letter-head of a busy pastor. We were specially attracted by the motto, prominently displayed: "Friend of the Troubled; Counselor on Life Problems." As we pondered over the significant words, we were forcibly reminded of the fact that they concisely state two very important phases of pastoral efficiency,—features that were especially emphasized by the Great Teacher. The consecrated pastor's mission is ever one of consolation and cheer to the troubled, just as his counsel should point out a way of peace and safety through the bewildering maze of life's problems.

"The Unplumbed Depths."—A current writer recently made this observation: "Every nation has its unplumbed depths, in which lie strange and terrible possibilities." The thought impressed us with its far-reaching significance, not only as applying to nations, but equally pertinent as to individuals. In a very real sense each person has his "unplumbed depths,"—a realm of mystery,—but we are glad that the "possibilities" need not, necessarily, "be strange and terrible," but that they can be, indeed, "wholly pleasing and truly wonderful." Have we not all seen the musician who, with the hand of a master, can draw sweetest melody from the instrument that hitherto has been rather disappointing? And so, thank God, it may be with any one of us, if we allow the Great Master to sound the "unplumbed depths" of our hearts, to bring forth therefrom unexpected treasures, precious and rare,—unknown even to ourselves.

Putting Something into the Prayer Meeting.—A writer in one of our exchanges pertinently remarks that no one should expect to get anything out of the weekly prayer service if he neglects to put something into it. That is true enough. No business man can hope to make a success of his business without putting into it the best that is in him. How common to hear people exclaim, after a prayer meeting: "I didn't get anything out of it"! Was the meeting at fault, or did the critic fail to go in the right frame of mind? A brother met an aged deacon on the morning after the weekly prayer meeting, and enthusiastically remarked: "We had a fine meeting last night." Wonderingly the deacon asked: "What was there about it, so especially fine?" "Well," said the brother, "the leader asked me to say something, so I did some earnest thinking about the subject, before going to the meeting, and, really, all that was said wonderfully appealed to me." The brother unconsciously uttered a great truth. Thinking beforehand about the subject to be considered, and then prayerfully and briefly presenting one's testimony, is sure to make any prayer meeting a most interesting one.

Making the Most out of the Home Department.—A writer in a recent issue of the "Sunday School Times" advanced an idea with which the Bystander is much pleased. As he says: "Getting members for the home department is a fine thing, but getting them to promote themselves into the visible Sunday-school is better." Many of the best Sunday-school workers are urging a double enrollment,—once as a home department member; secondarily as an honorary member of the class to which he or she would belong if a regular attendant. This brings them more or less in touch with the school, includes them, by special invitation, in any social occasions or special services, and links them up, in personal acquaintance and friendship, with those of their own age. Much, of course, will depend upon the tactfulness of the class to which such home department members are coördinated. The teacher as well as the members should feel a special responsibility for the honorary classmates, considering them, on the quiet, as a sort of home mission field. It should be their definite aim to bring them into active membership. While the double enrollment has worked most successfully in some of the schools, undoubtedly much depends upon the class in question, to win the home department members for the regular class work

ANOTHER APPEAL

At sundry times the duty and privilege of special prayer and special thanksgiving have been urged on our people. The Central Service Committee again appeals to all our people that earnest prayer and supplication be made in the congregations, in the families and in the shut-in places, in behalf of the Council of Nations, now meeting to decide the terms of peace, and to adopt measures and plans for the prevention of wars in the future.

The importance and far-reaching significance of the work, in the hands of these men, can not be exaggerated. The affairs of all nations are dependent on the outcome of this Council. The interests of the entire human race, of every tongue and nation, will be affected. One of the greatest responsibilities ever laid upon a human council rests upon these men. Every believing soul should pray that wisdom from God Almighty may be manifest in the minds and conclusions of these men.

The Central Service Committee desires to lay this matter upon the earnest attention and faith of every member of the Church of the Brethren. Pray that the basis of settlement, established in the present case, may be just and right to all, and that justice and peace for the future may be secured.

W. J. Swigart, Chairman.

AROUND THE WORLD

The World's Sunday School Convention

With the restoration of peaceful conditions throughout the world, it may be possible to arrange for the World's Sunday School Convention in Tokyo, Japan, originally scheduled for 1916, but deferred on account of the war. Officials of the World's Sunday School Association recently convened in New York, and a message of inquiry was sent to the Sunday-school workers of Japan, asking them to name the date when the Convention is to be held. Meanwhile detailed plans are developing for this great gathering of the Sunday-school forces of the world. It is justly regarded as a supreme opportunity to present the claims of Christianity for the most advantageous consideration of the Oriental world.

Silence and Desolation

An American newspaper correspondent, who recently visited the battle-scarred areas of France and Belgium, reports that an uncanny silence now broods over that vast scene of desolation. He describes it as the strangest landscape the world has ever seen. As far as the eye can sweep the horizon, there are ruined villages, blasted woods, shell-torn and pitted fields. Circling over the great area of horror and destruction are great flocks of crows and vultures. The picture is strongly suggestive of "the end of all things." A few villagers are beginning to creep back to their former homes,—now naught but a mass of ruins. But the rigors of the winter must pass before any reconstruction on a large scale can be attempted.

Facts That Tell Their Own Story

Already North Dakota is reaping some of the favorable results of entering the prohibition fold. Its State penitentiary now has only about 100 inmates, and if this most desirable decrease of convicts continues, that State will soon take steps to quarter the few remaining prisoners in some other institution. Another phase of prohibition economics is reported from the State of Oregon. One of the great plants, formerly used as a brewery, is now manufacturing furniture, and another one is engaged in the manufacture of shoes. In former years Oregon had to send to Michigan for its furniture, and for more than seven decades had to buy its shoes in far-off Boston. Now the two brewery plants, instead of being a curse to the people are proving to be real blessings.

Pastoral Helpers

More and more is the fact being recognized in congregational circles throughout the land that a pastor should not and need not do all the pastoral work that requires attention. He can not manage all of it, to begin with, and, furthermore, it would not be wise to attempt the task, granting that he were able. A Dayton pastor, we understand, has formed an association of workers, known as "Pastoral Helpers." Regular monthly meetings are held by this body. This association has a president, secretary and a corps of district workers. The latter visit new members, distribute literature, take subscriptions for the church paper and attend to whatever other work may have to be looked after. No task is too menial, and none is too large. The plan has great possibilities.

Archæologists Still at Work

New discoveries have recently been made among the ruins of Nineveh, bringing to light an entirely new lot of tablets. According to the records on the tablets, they date back to a period more than 2,000 years before Christ. Besides the historical data there are also crude pictorial representations. One of these pictures presents the flood, as the designer would have conceived it, had he read the Bible account. The stories of the early days of the race must have been commonly-circulated household tales of Chaldea, four thousand years ago. These tablets also show accurate representations of "The Temptation of Adam and Eve," "The Serpent," "The Apple Tree," and a number of other Scriptural scenes. All told, they faithfully attest to the absolute authenticity of the Bible.

Poison Gas to Be Sunk in the Ocean

According to a recent report, the Government is going to take sixty-eight million dollars' worth of poison gas out to sea in iron tanks, drop it into the water, and let it sink to the bottom. Only thus can it be safely disposed of. This gas had been manufactured by order of the War Department for the Allied spring drive, and would have constituted the greatest gas offensive of the war, bringing death to thousands and laying waste vast stretches of soil. It was recently learned that in some way the proposed invasion of Germany, as above referred to, came to the knowledge of the Central Powers, and made the German peace delegates exceedingly anxious to sign the Armistice. While such an absolute destruction of the poison gas, whatever its original cost, is the only safe way of escaping its evil effects, we are wondering if a like summary procedure might not be applicable to other well-known objectionable things. Destructive as they are to mankind, physically and otherwise, they well deserve a like fate.

Profiteering on Child Labor

Recent findings by the Government's Child Labor Committee indicate that more than 910 children between six and ten years of age, are working in five industrial plants in North Carolina,—so far as investigations have been made. Those in the cotton mills work regularly on eleven-hour shifts. These industries are presided over by two men who solemnly had assured Congress that without a Federal law North Carolina would protect her own children. "The Charlotte Observer," a newspaper of that State, naively states that "cotton manufacturers exclude five-year-old workers from their mills, and that children of six to ten are employed ONLY eleven hours a day." Note the "only," and then do your part to have Congress, by a strong enactment, protect the child workers of the nation against the profiteers.

The Passing of Theodore Roosevelt

Just after closing the columns of our last issue, on Monday, Jan. 6, the sad tidings of Col. Theodore Roosevelt's departure were heralded far and wide by the daily press. He died at his home at Sagamore Hill, N. Y., at the age of sixty years. For seven years he was President of our great nation, discharging the important duties assigned him with great faithfulness and skill. He was a consistent exponent of the "strenuous life," doing with his might whatever he conceived to be his duty. It is generally conceded that his death came at a time when his country could least spare his services. His intimate friend, Major General Leonard Wood, paid this tribute to the departed one: "Unselfish loyalty, honest and fearless criticism, have always characterized the life and work of Theodore Roosevelt, and he lived and worked always for his country's best interests."

The President in the Pulpit

It was thoroughly characteristic of the nation's Chief Executive that, with filial regard for his ancestors, he should, during his stay in England, visit the old Congregational church at Bristol, where his mother's father, Thomas Woodrow, was pastor from 1820 to 1835. That the President complied with the urgent request to enter the pulpit and to address the congregation at the place where his mother spent her girlhood days, is as pleasing to Americans as it was unusual for the English. We quote a brief section from the address: "It is from quiet places like this, all over the world that the forces are accumulated that presently will overpower any attempt to accomplish evil on a great scale. . . . Out of communities like these come streams that fertilize the conscience of men, and it is the conscience of the world we now mean to place upon the throne."

Why Girls Go Astray

Social workers are still struggling with the old problem of devising best ways and means of preventing and overcoming the social evil. A leading worker among delinquent girls of the United States assures us that the number of new girls who take the first step in the downward path is at least 60,000 a year. That means 5,000 a month, 1,200 a week, 165 a day, seven every hour, one in every eight minutes. They come from every walk of life, but probably not more than one in ten of the girls enters a life of shame by her own choice. Some of the reasons why girls go astray, are summed up in the following: (1) Lack of proper home instruction in morals and in sex relations. (2) Improper environments, where suggestive and corruptive conversation sows the seeds of unlawful desires. (3) Inducements held out by men of evil design, promising promotion in business, and even a possible marriage.

A Challenge to the Temperance Hosts

Three hundred distillers of the United States met in Chicago Jan. 7, pooled their interests, amounting to a grand total of $1,000,000,000, and decided to fight the dry forces in every State of the Union and also before the United States Supreme Court. Questions never before raised in the country's history will be put up to the Supreme Court. One is the constitutionality of the Constitutional Amendment itself, which aims at a dry nation. The highest court of the nation will be asked to pass on the question as to whether thirty-six or any number of States, can impose a rule of personal conduct on other States that are not included in the combine. Another point to be raised is, whether the Federal Government can force a State to surrender its inherent right to handle exclusively matters that pertain to the personal liberty right of the individual citizen of a State. The distillers, while admitting during their convention that the Prohibition Amendment will receive the indorsement of the thirty-six States, are taking steps by which the fight will be carried on in the courts. Mr. Levy Mayer, chief attorney of the distillers, has been instructed not to spare any expense, as long as the billion dollars hold out. It is to be one of the biggest legal fights in the nation's history. A number of "technicalities,"—the bane of honest enforcement of judicial decisions,—will also be urged. The distillers further claim that large accessions will be gained by the Socialists if the United States rules against the manufacture, sale and use of intoxicants. It will be seen from the above that the temperance workers have to deal with a thoroughly aroused and most determined foe. It is to be a fight to the finish, and unlimited sums of money will be made use of to achieve their ends. This is a direct challenge to every temperanee worker in the United States. "The King's business requireth haste." Let it not be said that the manufacturers of strong drink are more active and self-sacrificing than the children of light!

Jerusalem Gives Thanks

When British forces took possession of the City of David, they did not content themselves with the glory of that achievement, however remarkable it was, but they also took steps to supply the city with greatly-needed modern conveniences. Surveyors were detailed to look into the question of supplying the ancient city with clean, fresh water. Repairing some of the old aqueducts, dating back to the time of Solomon, and adding a complete system of piping, they soon secured an ample supply of water, invoking, thereby, the profound gratitude of all the citizens. The installation of a sewer system is also making good progress, and has done much to eliminate diseases. Fully 10,000 of the people have been given work on the streets and roads in and about the city, and the result of this is most gratifying.

Seventy Thousand Industrial Casualties Annually

Justly the entire world looks with horror upon those who brought the late war upon us, since, for every million men, mobilized upon European battle-fields, there resulted an annual casualty list of 50,000. But shall we, as Christians, be oblivious to the still more appalling fact that for every million men, women and children, mobilized for service in the industrial establishments of our land, there is a casualty list of 70,000 each year? At first glance it would hardly seem possible that such inexcusable conditions should prevail, but reliable statistics assure us of the truthfulness of the statement. While safety measures are demanded by the authorities, in many cases they are not wholly complied with by the employers. The desire for increased output and larger gains are too often allowed to militate against the proper safeguarding of human lives.

The Crafty Buddhist Missionaries

Fifty years ago no one would have predicted the possibility or probability of Buddhist missionaries endeavoring to gain a foothold in the principal cities of the United States. From recent reports, however, it is quite apparent that these emissaries and propagandists are not only here in considerable numbers, but it is also evident that they are fully determined to make their work count in every way possible. In most instances they have brazenly adapted the Christian hymnology to their own system of worship, using the tunes as we know them, but changing the wording to suit their idolatrous belief. Thus, instead of singing, "O, for a thousand tongues to sing my dear Redeemer's praise," they paraphrase the latter part to "My holy Buddha's praise." And so they proceed to do with many other hymns, sacred and dear to us by their association with sanctuary services for many years. It seems most distressing to see these old-time songs prostituted to the furtherance of a heathen cult.

Prayer as an Adjuster of Difficulties

From a recent issue of the "Missionary Review of the World" we glean particulars of an incident that shows most admirably the power of prayer in the adjustment of a perplexing situation. In a mission station in India, a disagreement among the native workers threatened great harm to the work, and to cast reproach upon the cause of Christ. Finally matters assumed so serious a phase that an American missionary was prevailed upon to settle the dispute. He came unannounced, put up his tent, entered it, closed the tent curtain, and began to pray. The natives on one side of the controversy approached the tent, ready to state their side of the case. Looking into the tent, and seeing the missionary engaged in prayer, they quietly withdrew. A later visit showed him still praying. The other contestants in the controversy next drew nigh, and found the situation of affairs precisely as their opponents had discovered it. Successive visits, stealthily made, revealed the missionary still absorbed in his protracted season of prayer. Thus the visits went on until, at last, both parties happened to meet at the tent simultaneously. Then it was that they discovered the missionary even more devoutly engaged in prayer, for he was prostrate on the ground. So great was the influence of the missionary's prayer upon his little audience that a great conviction of wrong-doing smote all participants in the quarrel. Penitently they confessed to one another, their hearts deeply stirred. Forgiveness was sought and given, and their troubles vanished. The reconciled Christians then withdrew to wait for their missionary friend. The latter, however, after taking down his tent, quietly went away. His task was done.

HOME AND FAMILY

The Old Home

BY JULIA GRAYDON

The house is standing, but 'tis empty now
And still as death itself, save when the mice
Go scampering o'er the rotten floors, in search
Of food which is not there, but which once was
When Ann her pantry stored with tempting sweets
That sometimes mice with but two legs would steal.
No merry voices ring throughout the halls,
And in the open grate no fire burns,
Though cold the day, and snow upon the ground.
The old gate swings on broken hinge, and creaks
With mournful sound, while I stand here before
Our home, where once we lived and loved and did
Not dream of separation,—which will come
To all. Do I behold the light shine out,
As once it shone in years long gone? No, 'tis
The sun's reflection on those broken panes.
Would my reflections were as bright, and yet,
My heart is thankful such a home has been.

Harrisburg, Pa.

A Revival of Family Worship

BY S. S. BLOUGH

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house. . . . And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6: 7, 9).

THUS spoke the Lord God unto his people concerning his commandments in the former times, and because they neglected his precepts, they came into an evil way. The proper consideration of these things in the home would have constituted worship, or would have led to worship. We can easily see what God's desire was. He always knew what he desired to accomplish by any commandment of his. He knew that the reading of the Word would have a helpful influence upon the people. The spiritual discussion of Bible truth is always helpful to the righteous man. Then, too, connected with the study of God's Word is the institution of prayer. How strengthening, uplifting and enlarging is prayer!

It must have been a pleasing sight to God, to have all his people gather the family together and spend time reading his commandments and teaching them to those who were growing up. Had Israel continued to do this there would have been no captivity, but the continuance of a nation as a blessing to the whole world.

Those fortunate enough to have been reared in a home where the family altar was established, remember with pleasure the blessed experience of the hour of devotion. At the close of the day, or perhaps before the work of the day was begun,—in some homes at both times,—the family was called together. Any hired help or visitors in the home were included in this worshiping circle. Even now, when you recall those sacred experiences, you are moved by the remembrance of them. That old family Bible is sacred to the memory of some who long ago have left us. Sometimes a hymn was sung in connection with the reading. After this the entire family knelt, and the father poured forth earnest petitions, praise and thanksgiving to God in behalf of that united family. As the children went out into life, one by one, these prayers would follow them in strong petition, that they might be kept in the way of righteousness. How our hearts were united in those petitions! What lasting benefit came to all who thus engaged! Shall these benefits and pleasures be denied the coming generations?

Judging from what others say, and what we ourselves have discovered, the family altar is greatly neglected at the present time. If we were to seek the reason for this we would find various excuses. Let us hope that our own people have not gone so far away that there is no hope of returning. The daily worship of the family should not be neglected. God's blessings have always rested upon it. How sad that this inspiring practice should be lost sight of! We fail to count family devotions of first importance and let other things step in their way. So, once in a while, we forget and after a time it becomes rather easy to drop it all together. When the family worship is gone, much of the private devotion will soon go with it. Further, may we not say that the reason why it is so hard to maintain the weekly prayer meeting is due to the fact that there is so little worship in the home. Too many homes lost entirely that which did so much in moulding their lives when they were in the homes of their parents.

There is some hope that the practice of observing the "Morning Watch" may lead us back again to the family altar. It is a splendid practice within itself, and if it should restore family worship, as well as establish the secret prayer vigil, it would be doubly blessed.

If prayer becomes an habitual experience in the Christian's life it will naturally become his vital breath. If God had a more definite place in our inner lives, he would be restored to his rightful place at the family altar about the fireside. He would likewise have again his place of power in the prayer service of the church. When family worship is properly kept up, men and women will not need to be urged to attend the weekly prayer meeting. When those who have learned to enjoy the prayer hour in their homes, press earnestly into the weekly prayer meeting, it will again become the power of God in the living church. Let us not forget Jesus' words: "Greater things than these shall ye do."

In the words of another, on this important subject: "It has a natural foundation and reason, in the unity of the family, the close and tender relations of the household, and the sanctity and love of the Christian home; suggesting and inviting the family acknowledgment of mercies and petitions for Divine presence and blessing. Upon the family altar, continued through the ages, has always rested the blessing of God. It honors God, the Giver of all good, the Source of all happiness. It makes the home a sanctuary of God's dwelling. It binds the household together in a more hallowed love. It pleads the grace of covenant promise. It instructs and unites all hearts in the truth and love of Christ. It builds a wall of defense against error and evil of the world around us. It bears witness of God, our Savior, to the stranger within our gates."

What home training are our young folks getting in the exercise of religion? Do we ever ask our children to exercise in prayer in the home? How can we do this when we have no prayer hour? What can we expect of them when they should become the pillars of the church? Shall the church of the future be a praying church? But how if we do not do our duty in our homes, will there be a future church?

We are now starting out on the "Five-year Forward Movement." We have a large work before us. There is no one who can not find something to do. Are we in real earnest about the matter? How much of a place shall prayer have in this matter? "The effectual fervent prayer of a righteous man availeth much." Yes, some one must do heavy labor for Christ, but let us not lose sight of the place of prayer in this work. If you feel that you can not do much work, train in Christ's school of prayer. Build up the broken down family altars.

May I point you to a vision? The Church of the Brethren,—a united church in this matter. What a power if, during the next five years, every member would engage in daily private devotion alone with God, if, in every home, the family altar would be erected, if, in every church, the weekly prayer meeting would be flourishing! If this body of people in dead earnest, having cleansed themselves of sin, were to prostrate themselves before their God, pleading for strength, wisdom and power, what might not be accomplished! The family altar must play a large part in this victory for Christ.

Astoria, Ill.

The Best Things We Can Give

BY IDA M. HELM

PETER'S words to the lame man at the Gate Beautiful convey to us a message of the best things we can give today. The great needs of life do not require silver and gold, and that is fortunate, for many of us do not have the silver and gold to meet the demands of charity.

The deepest poverty is soul poverty. The greatest need is spiritual need. The cruelest hunger is heart hunger. If we are rich in spiritual wealth,—rich in the things of God,—we can give that which the millionaire, who has nothing but silver and gold, can never give.

The most pitiable beggars are those who are living in luxury,—tempted, worried, suffering heartache and ingratitude and disappointment. They are living without hope, having never laid hold of the Promised One, hungering for kindness, sympathy, love, and appreciation,—longing for some one who cares. The call for help comes to us from these splendid, gloomy mansions of the rich. Are we ready to bestow sympathy, kind deeds, encouragement,—spiritual alms?

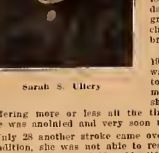
"They starve who have not love to bear them up:
They freeze who know not Love's divine caress:
The want of love! It gives life's hitterest cup its bitterness.

"Yet, lo! Love's voice, so long hy strife kept dumb,
Shall wake earth's millions with resistless call;
I hear her cry: 'Ho! brother, sister, come! I claim you all.'"

Ashland, Ohio.

IN MEMORY OF SISTER SARAH S. ULLERY

Sister Sarah S. Ullery, nee Hilderbrand, was born June 11, 1845, died July 28, 1918, at her home in North Liberty, Ind., aged 73 years, 1 month and 17 days. She united with the Church of the Brethren early in life, living faithfully until death. She was an active Sunday-school worker until age demanded a rest.



Sarah S. Ullery

She was married to Stephen A. Ullery Sept. 1, 1865. Four daughters and one son came to the home. The eldest daughter preceded her mother Nov. 1, 1898. The aged husband, three daughters, one son, eleven grandchildren, six great-grandchildren, one sister, and two brothers survive her.

From a paralytic stroke, May 10, she never recovered. She was never able to talk enough to express what was on her mind. The last sixteen days she was confined to her bed, suffering more or less all the time, but enduring it patiently. She was anointed and very soon resigned to God's will.

After 28 another stroke came over her which, in her weakened condition, she was not able to resist, and within thirty minutes she had peacefully laid aside life's burden and fallen "asleep in Jesus." In accordance with her wishes, the funeral services were held at the home, Bro. H. B. Dickey in charge. Interment in the Fair Cemetery which, in her childhood, was a part of her father's farm.

Iva Sollenberger.

North Liberty, Ind.

VYARA NOTES

(Continued from Page 39)

in famine times, were prices so high as now, we hear. Prices of certain grains and goods are several times the normal, and many things, formerly thought needful, are not obtainable at all. Railway cars for transporting grain from one province to another are often not obtainable, and the boats, too, seem to be employed in Government service, so that, at any rate, it is clear that a very hard winter is ahead of us. The cry of real famine may be wired to you long before this reaches the homeland.

A very dreadful malady, called "influenza," has been spreading over our Presidency during the last few months. Lately pneumonia develops along with it, and is proving very fatal. Daily now, in Bombay, a city of a million souls, some 500 to 700 deaths are reported. In Poona, a city of a little over 100,000, about 150 deaths are reported daily; and even village people are stricken down by it. As many as twenty and twenty-five deaths are reported on one train, in one trip, going from Bombay to Ahmedabad, 310 miles. Years ago, when plague was at its worst, only from 300 to 400 died daily in Bombay. Two of our little girls and two women from our immediate community were taken. Besides, this is, the regular fever season. One of our better grade of teachers is seriously ill at Bulsar, just now.

When all our teachers came in for their pay, we met for a Bible reading and prayer. All were reminded of the failure of the rains, the awful war in Europe, the soaring high prices of everything needful, and the unpreecedented amount of sickness all about us. There was an evident softening of hearts, a feeling of utter helplessness, and need for reliance upon our Good God. Such an attitude does the suppliant good. In prosperity we are apt to forget him. In need and distress we have no other resource, so we call upon him. It is given to us, not only to believe on his name but also to suffer for his sake. Whether hard times or good days be ahead of us, we are *earnestly* praying for great blessing in the Master's vine-

yard this touring season. To him he the praise and glory! I. S. Long.

Vyara, India.

TIMBERVILLE, VIRGINIA

During the year 1918 the Unity congregation has enjoyed many spiritual feasts. During the month of May Bro. S. 1. Bowman, of Harrisonburg, Va., held a series of meetings for us at the Union Chapel house. There were four added to the church.

During the month of July Sister Eva Trostle, of Chicago, visited among some of the churches in Virginia, giving her excellent talks to mothers and daughters on dress reform. We believe her visits did much good.

In August Bro. C. G. Hesse, of Philadelphia, Pa., preached for us at the New Dale house for two weeks. The interest was good, and fifteen were added to the church. At our council meeting in August, Bro. John M. Roller was elected to the ministry. He is now in Bethany Bible School.

Bro. Moy Gwong was with us during the latter part of August and gave several very interesting talks on the customs and life of the Chinese people. Bro. Ernest Wampler, our missionary to China, was with us the first of September and gave several interesting talks on missions and mission study.

Owing to the inclemency of the weather, our Thanksgiving service was not very well attended. Bro. C. E. Nair gave us a helpful lesson. The collection amounted to $72.62 for World-wide Missions. Our love feast, at the Fairview house, was fairly well attended by the home members, only a few from the adjoining congregations being present. The home ministers officiated. Bro. W. C. Hoover, of the Timberville church, was with us on Sunday and gave an excellent sermon.

Dec. 6, 7 and 8 a Sunday-school Institute was held at the New Dale house. Bro. Paul Bowman and Bro. Willar, of Bridgewater, gave some very helpful instructions.

Because of the epidemic in our midst, we did not have any Christmas service. May God be praised for the many blessings that have come to us during the past year and may we enter the New Year with greater zeal!

Anna R. Roller.

CHRISTMAS CHEER AT THE BRETHREN'S HOME

Christmas Day brought cheer and gladness to every member of the Home. At 8 A. M. all the old people, children and helpers assembled in the large sitting-room, where the children sang several songs, after which apples, oranges and candy were distributed among the older brethren and sisters. The children then returned to their own house, to receive their treat. Three of the leading merchants of the city furnished the fruit and candy. The New Carlisle Sunday-school and the Sunshine Class of the Trotwood Sunday-school donated to our children books, dolls and toys,—such as make glad the hearts of little children. This class has, for a number of years, brought sunshine to the little people of the Home on Christmas Day. The Price's Creek Sisters' Aid Society donated a comforter, which is very acceptable these cold winter nights. The President of the Board of Trustees presented us with a hundred pounds of whole wheat flour. A week before Christmas individual boxes began to arrive at the Home, some members receiving a number of them. Almost every one was remembered by some special friends.

May the Lord richly reward all those who assisted in bringing cheer and happiness into the Home! At this time we have twenty-three old people, five brethren and eighteen sisters. The oldest is ninety-two and the youngest forty-eight. We have thirteen children, three boys and ten girls, ranging in age from one year to fourteen. Every member of the Home was well and able to partake of a bountiful Christmas dinner and to enjoy the blessings of the day. Sarah E. Minnich.

Greenville, Ohio.

FROM WESTERN PENNSYLVANIA

The eighth Bible Institute of Western Pennsylvania, held in the Scalp Level church Dec. 31, 1918, to Jan. 3, 1919, was the best one for several years. Notwithstanding the influenza situation, the attendance was normal, and the interest keen and appreciative. The character of the regular work given was of a very high order.

Eld. Galen B. Royer, Professor of Missions at Juniata College, gave most excellent instruction in "Missions," "Sunday-school Pedagogy," and "General Church Economy." Because of his wide experience in missionary activities and foreign travel, as well as in general church work, he has a message such as few, if any, in our Brotherhood can give.

Dr. Paul H. Bowman, Professor of Biblical Literature and Theology at Bridgewater College, and President-elect of that institution, lectured on the first eleven chapters of Genesis, and the epistles of Paul to Philemon and to the Philippians. This was his second visit to Western Pennsylvania, and he has a standing invitation to come again. His work is unusually rich and practical. He certainly is worthy of the increased confidence that is being placed in him.

Addresses were also given by Eld. A. U. Berkley, of Johnstown, Eld. C. Walter Warstler, of Pittsburgh, and District Sunday-school Secretary, F. B. Statler. Mid-year meetings of the Mission Board, Peace Committee, Ministerial Board, and Sunday-school Board were held also,—the latter having charge of one period on the program. M. Clyde Horst, Secretary.

Johnstown, Pa.

DAYTON, OHIO

We have had difficulties, but West Dayton is now looking forward to greater activities. Every one is putting his shoulder to the wheel and coöperation is the watchword. We are still working at some disadvantage, because of the influenza, but indications point to improvement and we pray God that it may soon end.

Thanksgiving Day a very inspiring sermon was given by Rev. Love. A general offering of $41 was taken for the City Mission. Our communion was held in the evening, Bro. Warner officiating. The attendance was not large, because of sickness, but it was a real inspiration to be there. An offering of $57 was taken at this service.

Sunday, Dec. 1, Bro. Homer Bright, a returned missionary from China, gave an interesting illustrated talk on the great work being accomplished by the missionaries in China. An offering of $18.50 was taken for foreign missions.

The classes in teacher-training and home missions are proving very interesting, under the able instruction of the pastor.

The regular annual election was held Dec. 5. Bro. Harry McPherson was elected superintendent. A collection of $20.49 was taken for foreign war sufferers. The money will be given to our committee who has this matter in charge.

Sunday evening, Dec. 22, the young people rendered a cantata under the able direction of Rev. L. A. Weimer. The theme of the Christ-child ran through the entire service. Lieut. Horner also gave a very interesting talk.

West Dayton is heartily in favor of the Forward Movement, though we think the standard should have been set even higher. If ever an opportunity presented itself, it is now. The Church of the Brethren never faced a more promising future. Every minister and worker should be abreast of the times,—up and doing. The need of soul-emancipation is paramount. Our constant aim should be to bring souls to Jesus. If we pray more, if we are earnest and sincere, surely the Lord will bless our efforts for good. May we not start the New Year with a firmer determination to bring more souls to Christ? That thought should be ever present in our minds. May the Lord Jehovah help us to that end! N. B. Wine.

FROM WEST MANCHESTER CHURCH, INDIANA

Because of the influenza epidemic our Sunday-school and preaching services have been greatly interfered with for the last three months.

Bro. William Buckley, of Bradford, Ohio, was to have been present at our love feast, appointed for Oct. 12, and to begin our series of meetings the next day, but as there was a State-wide ban on all public gatherings, our meetings were deferred indefinitely.

We again attempted to begin our series of meetings Dec. 1. Bro. Buckley was present and gave us two good sermons, but the church thought it wise to abandon all services, as influenza conditions were becoming serious. For about three weeks, following Dec. 1, there were scores of cases,—in several instances whole families being sick with the disease. But the Lord has blessed our church even in these afflictions, there being only a few deaths.

We resumed our regular services Dec. 29, hoping that we may be able to continue the work. Bro. Russel Weller, of Copemish, Mich., preached a good sermon in the forenoon. Our last quarterly council of 1918 was not held until Jan. 2. The business of the meeting was disposed of very pleasantly. A full corps of officials for 1919 was elected, with Eld. I. B. Book in the chair.

The church decided to hold a series of meetings some time in the spring, and hopes to secure the help of Bro. Buckley. Today, with an attendance of 105, the Sunday-school raised an offering of $162.42 for the Armenian sufferers. Calvin F. Eiler.

North Manchester, Ind., Jan. 5.

SOUTH LOS ANGELES, CALIFORNIA

Our services were discontinued from Oct. 6 to Dec. 8, on account of the prevailing epidemic of influenza. The first Sunday after the ban was lifted, the offering for foreign missions was $103.62. Sunday morning, Dec. 15, we held memorial services for one of our Sunday-school pupils, who died with influenza.

Friday evening, Dec. 13, was our regular business meeting for the election of officers for the coming year. Bro. Geo. F. Chemberlen met with us in a special council on Wednesday evening, Dec. 18, for the purpose of electing two deacons. The selection was unanimously in favor of Brethren A. B. Crist and D. E. Smith. They, with their wives, were duly installed the same evening.

Sunday morning, Dec. 22, Bro. B. F. Masterson, of Long Beach, gave a very interesting illustrated talk to the children. Sunday morning, Dec. 29, Bro. Otto Minnich preached for us.

Our pastor, Bro. R. H. Miller, has accepted a call to become the pastor of the church and College at La Verne, Cal. Although we feel the loss keenly, yet we are glad to make the sacrifice, knowing that Bro. Miller is entering a field of much larger opportunities, and that he will have a congregation whose assets are unlimited. There are few young men who possess the rare and noble Christian characteristics of Bro. Miller, and we feel sure that his future will be one of much usefulness to the church. He labored with us just eighteen months, and during that time our congregation made a marked improvement in every way. We held two revivals, during which twenty-one were baptized, one restored and twenty-one received by letter. Thirteen were granted letters. All of our indebtedness was paid during the past year, and we are looking forward hopefully to the work of the new year. Lena Irene Swank.

1156 East Forty-fifth Street, Los Angeles, Cal., Jan. 2.

A FEW CLOSING THOUGHTS

No doubt the year 1918, as it closes, will go down on the pages of history as having eclipsed all other years in human suffering and in devastation. It has witnessed shattered and crushed homes, lamentation and weeping, because fathers, mothers and children have gone down through the Valley of the Shadow of Death. It occurs to the writer that it might go on record as the "death year." No tongue will ever tell, nor pen describe the deprivations and the sorrows our country has been forced to endure. Hence it exceeds, in significance, any year in the annals of our country.

But the old year has now closed, with all its carnage, ravages, ordeals, plagues and epidemics. Why should we mourn and weep, as the apostles did, when the sun was shrouded in darkness, when the people felt the earth quake and shake, and when they heard Jesus cry out: "My God, my God, why hast thou forsaken me?" Then his loved ones saw him taken down from the cross and placed in the sepulcher. The door was closed with a great stone and the seal of the governor was placed upon it.

Reader, can you imagine the gloom, the sorrow and darkness that hung, as a great pall, over the world at that momentous time? But thanks be to God, that, amidst all that gloom and commotion, while the people were yet agonizing by reason of the great sacrifice it required to redeem a lost world, God sent an angel down on the third morning. The seal was broken and the stone rolled back, that the Savior of the world might come forth and arise, triumphant over death, hell and the grave. The gloom was dispersed and the dark clouds gave way to the Sun of Righteousness who arose "with healing in his wings," to give new life. The world radiated with his glory and love.

Thus we see that there was, so to speak, a new world ushered in. This is the new world or kingdom that Isaiah saw: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35: 10).

And now, as 1919 dawns upon our country, should we not realize that we are standing at the sunrise of a new era that will largely revolutionize our country? We will be confronted with many new ideas, issues, problems and possibilities. The writer believes that the Church of the Brethren should awake to her great possibilities and adapt herself to those conditions, that she may move forward in the great mission of evangelizing the world and receive the great harvest that awaits her in the future.

These thoughts were brought to the mind of the writer on Christmas Day, as he sat alone in his home, eating a scanty, cold dinner. The only warm thing he had was a cup of hot water. There was no one to express a word of cheer or comfort, except "George," the pet cat. Thinking of the gloom that had come into our home and country, my heart filled with sadness. My eyes were brimming with tears, but as I further meditated, a ray of cheer came into my heart. I thought of the twelve series of meetings in which I had the privilege of laboring, and the 216 sermons preached during the year. I called to mind the 453 visits made in our evangelistic work in homes where we tried to talk about Jesus and his love, and then worshiped with the family. While many of our young men were being called to the service of the Stars and Stripes, we had the joy of seeing quite a number enlist under the blood-stained banner of King Emmanuel.

"From victory unto victory
His army shall he lead,
'Till every foe is vanquished
And Christ is Lord indeed."

The writer is greatly interested and pleased with what

has been announced as the "Five-year Movement." In order to make this movement a grand success, we should strive to make a long step during 1919. And this could be all of the money spent by the members of the church for "the lust of the flesh and the lust of the eyes and the pride of life," were given for the extension of Christ's Kingdom. "Wherefore, lay apart all filthiness and superfluity of naughtiness and receive with meekness" the "whole armour of God, that ye may be able" to go forth to meet our great possibilities in the new fields that are opening to us.

The writer has decided to continue the evangelistic work for 1919, and is ready to consider calls from congregations that may desire his services. As there are already a number of calls, I would suggest that you write soon, so that I may arrange for the meeting, stating time, etc.

In closing, I want to thank the dear brethren and sisters and friends for their kindness and encouragement. May the grace of God and the communion of the Holy Spirit be with you all till we shall meet again.

Bristow, Va. J. F. Britton.

THE WORK IN AKRON, OHIO

The work here has prospered under the pastorate of Bro. H. A. Brubaker and wife. In a city the size of Akron, where the membership is large and greatly scattered, it is no small task to care for the flock. We have members in East Akron, Cuyahoga Falls, Kenmore, Barberton and beyond.

During the year, thirty-three were received by baptism, and two pastoral letters were sent out to each member of the church. Nine anointing services were held. At the present time God is graciously raising up some of our number. Only one member has been claimed by death.

The Sunday-school attendance may fall a little below that of the previous year, but the offerings have been larger. Two classes are each supporting a native worker on the field, two classes of boys and girls are jointly supporting an orphan in India, and two young ladies' classes contributed $30 towards purchasing Christmas gifts for the India Orphanage. We had the "white gift" Christmas service again this year,—the children contributing $30 worth of staple groceries which were given to nine needy families. The older ones gave $60 for Armenian and Syrian Relief.

A Junior Christian Workers' Society has been organized and is doing excellent work under the direction of Bro. Theo. Brumbaugh. They rendered a Christmas program on Sunday evening before Christmas, and also gave one number in the morning exercises. During the past year the Senior Christian Workers supported a native worker in China, a bed in the China hospital, and donated $100 to furnish the dispensing and dressing room of the Hospital.

Eighteen of our young men were called to the colors, and seven of them were overseas. One was in trench service for sixty-four days and received a wound in the knee from shrapnel. He has been returned to the United States and will soon be with us again.

Jan. 4 we met in business meeting, with Eld. A. F. Shriver presiding. Five letters were received and one was granted. The church decided to retain our pastor for another year. On account of the epidemic Bro. A. I. Heestand did not conduct a series of meetings, as previously announced, but expects to begin them Jan. 11.

Although our expenses were heavier this year than last, yet more was contributed to missions than ever before, and the year was closed with a surplus in the treasury. We attribute the success of the work here to the "much time spent in prayer,"—five group meetings being held each week. May the Lord continue to use the band of Akron workers! Alice Tippy Klinger.

63 Falls Street, Cuyahoga Falls, Ohio, Jan. 7.

ROANOKE SUNDAY-SCHOOL INSTITUTE

The third biennial joint District Sunday-school Institute of the First and Southern Districts of Virginia was held in Roanoke Jan. 3 and 4.

The committee had arranged a very choice program of four sessions. Elders Galen B. Royer, Virgil C. Finnell, and D. J. Lichty were the chief speakers. They are men of pleasing personalities, cultured minds, and well-ripened experience.

Brethren T. S. Moherman, C. S. Ikenberry, Walter H. Kahle, and Sister Bessie Barnhart also contributed largely to the success of the Institute by their respective parts on the several programs.

The meeting was under the immediate supervision and management of Brethren Ikenberry, Bowman, and others. In the business session the treasurer's report showed a balance of $564.72 cash on hand. An offering was then taken, making it $80 more.

This District Institute has been supporting a missionary, Sister Rebecca S. Wampler. Brother and Sister Leland Moomaw offered, of themselves, to support a missionary in the foreign field. This beautiful offer of service was accepted by a rising vote of thanks. This offer so fired the Institute with enthusiasm that, on resolution, it was decided thus to support three missionaries in the foreign field.

The Institute took the important step of sending a petition to our General Peace Committee. The following report from the committee was offered and adopted:

Inasmuch as the entire world, at present, is deeply interested in the establishment of a righteous and permanent peace; and inasmuch as the decisions of the present World Peace Conference are to affect all nations, we, the delegates of the joint Sunday-school Conference of the Southern and First Districts of Virginia, in Institute assembled this fourth day of January, 1919, do hereby petition our General Peace Committee to take such immediate steps as will tend to secure absolute liberty of religious conscience, so far as peace principles are concerned, to the citizens of all nations.

Committee: D. C. Naff, E. E. Bowman, W. M. Kahle.

The Institute was attended by a good delegation and more especially by a good local patronage. The general sentiment was that the Institute was a decided success.

The Roanoke City church, in charge of Eld. P. S. Miller, opened their homes and their hospitable hearts to the eminent satisfaction of everybody. They took excellent care of the people. The Institute gave a rising vote of thanks to the Roanoke church. Mrs. J. H. Shickel.

Roanoke, Va., Jan. 6.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA

Glendale church met in council on New Year's Day, with Bro. Arnold presiding. Three letters were received and two were granted. The following officers were elected: Wm. Platt, elder; O. E. Gillett, Sunday-school superintendent; Bro. Harold Kuntz, president of Christian Workers' Meeting. Bro. Caslow, of Grand Rapids, Mich., will have charge of our series of meetings, to be held about March 1, followed by a love feast. A teacher-training class has been organized, with our pastor, Bro. C. W. Ronk, as teacher.—Emma T. Whitcher, Glendale, Ariz., Jan. 7.

CALIFORNIA

Chico.—For four Sundays we were not permitted to have services on account of influenza, but Nov. 24 we again were allowed to meet for worship. Thanksgiving evening our pastor, Bro. C. E. Davis, gave us a splendid sermon, after which an offering was taken. Dec. 14 we held our love feast. Bro. Blocher, of Rio Linda, officiated, and the next morning he gave us an excellent sermon. Dec. 20 we met in council. All church officers were elected for the coming year. Sunday-school and Christian Workers' officers were elected for six months. Brethren Arnie Wright and G. W. Swisshelm were chosen superintendents of Sunday-school, and Sister Grace Davis, Christian Workers' president. In January our Sunday-school will take a special offering for relief work.—Sorah E. Rife, Chico, Cal., Jan. 4.

Pasadena church met in council Dec. 31. All officers for the coming year were elected. Bro. W. E. Trostle was again chosen as our pastor. The hen having been left out of the count time, we are thankful that we can assemble again in God's house. We praise the Lord for his goodness to us and pray that this terrible plague may be stayed, and that our church work may continue.—Mrs. Alice Yaman, Pasadena, Cal., Jan. 2.

Ralsh church met in council Dec. 14, with a good attendance. Bro. J. Harman Stover presided. After the reading of the minutes and hearing of committee reports, our pastor, Bro. A. O. Brubaker, was unanimously elected to the eldership. The candidation service was conducted by Bro. Bolsinger, of Easton, and Bro. Edgecomb, of Fresno. Officers were elected for the coming year, with Brethren J. O. Kimmel, J. E. Young and H. S. Sheller, trustees; church correspondent, the writer; Sunday-school superintendent, J. E. Young; president Christian Workers' Society, Sister Lottie Ross. The budget of expenses for the coming year was increased and the church decided to purchase a parsonage. The outlook for the future is very promising. On Christmas Eve on excellent program of music was given, which was much appreciated. An offering of $64.58 was lifted for Armenian and Syrian Relief. It was presented as a White Gift at the Christmas Eve family gathering.—Eld. C. D. Bonsack, Dec. 29.

Waterford.—Like many other congregations, we had to discontinue our services for over a month on account of influenza. No deaths have resulted among our members. Thanksgiving evening we met in praise and prayer service. Dec. 6 we had a similar service. Our Christmas program was rendered Dec. 20. We are very grateful for the interest that the children, especially those outside of our own denomination, took in making the service a success. Dec. 26 we met in council with Eld. Levi Winklebleck in charge. Church officers for the coming year are: Brethren J. W. Deerdorff and Levi Winklebleck, elders; Bro. R. M. Price, clerk and treasurer; Bro. Willie Dinsmore, "Messenger's" agent. Sunday-school officers were elected, with the writer as superintendent. Bro. Sam Winklebleck was elected president of the Christian Workers' Society. About half of our officers are young people, and we are glad to see them take hold of the work. Our series of meetings and our communion service have been postponed until spring. Dec. 29 Bro. Wilbur Weimer preached his first sermon on the subject of "Light."—Hattie B. Deerdorff, Waterford, Cal., Dec. 31.

Santa Ana congregation met in council Dec. 23, with Eld. S. O. Lehmer presiding. The following new officers were elected: S. G. Lehmer, elder; Sister Dorcas Wolford, president Christian Workers; Sister Ruth Wolford, Sunday-school superintendent. We were glad to welcome into our congregation Bro. S. M. Miller and family.—A. Klein Wolford, Santa Ana, Cal., Dec. 28.

COLORADO

Sterling church met in council Jan. 1, with Bro. Nickey presiding. Bro. Nickey was chosen elder for the year. Officers were elected, with Sister Ollie Ellery, clerk; Bro. D. B. Miller, Sunday-school superintendent; Sister Mary Countryman, church correspondent; Sister Alger, Christian Workers' president. Bro. Stutzman, of Burr Oak, Kans., will hold a series of meetings for us, beginning Feb. 2. Our love feast will be held at the close of the meetings.—Mrs. C. W. Griffin, Sterling, Colo., Jan. 6.

IDAHO

Moscow church met in council Dec. 21, with Eld. A. I. Mow presiding. The following officers were elected for the coming year: Bro. A. I. Mow, elder; Sister Susie Mow, church clerk; Brethren Floyd Lyon and D. J. Montgomery, Sunday-school superintendents; Sister Susie Mow, Christian Workers' president; the writer, church correspondent. This was the first meeting held since Oct. 6, on account of the influenza. We expect to begin our regular meetings Dec. 29, when Eld. A. Flory is to remain with us as pastor for the coming year, and we look forward to a prosperous year. On account of the epidemic, our revival, which was to be held by Bro. B. J. Fike in January, will be postponed indefinitely.—Arde Lyon, Moscow, Idaho, Dec. 31.

ILLINOIS

Allison Prairie church met in council Dec. 28, with our elder in charge. Bro. N. H. Miller was reelected as elder for another year. Sunday-school and church officers were elected for the year, with the writer as superintendent of Sunday-school and also on one of the church trustees. Sister Miller was elected Christian Workers' president. It was decided to have Bro. Burton hold our revival meeting in August. One has been reclaimed since the last report.—Ernest Fry, Lawrenceville, Ill., Jan. 1.

Coal Creek church (Canton House) has just passed through a very interesting and profitable series of meetings, conducted by Bro. J. Edwin Jarboe and wife, of Carlock. Sister Jarboe led the singing, which was appreciated very much. Thirty-three confessed Christ. The meetings closed Dec. 23 with a love feast. On account of influenzas a number of the members could not be present. During these meetings a baptistry was installed in the church and dedicated, Sunday morning, Dec. 22, eighteen were baptized, and on Monday evening, before the feast, seven others were baptized. We feel that the meetings were a real success.—Susie Yanaykel, Canton, Ill., Jan. 3.

Decatur.—Our people rejoice to have Eld. J. W. Orater, of Nappanee, Ind., with us as pastor. He arrived Jan. 3, and immediately took up the work which had suffered somewhat in not having any one in charge since last fall, when Eld. J. W. Lear and wife left us to attend school. In spite of our handicap, however, several precious souls have cast their lot with us during the interim,—one lady especially being marvelously led to our faith and practice through earnest prayer and a desire, on her part, to find a people who "earnestly contend" for the whole "faith once delivered to the saints." Eld. W. T. Heckman, of Cerro Gordo, filled our pulpit in a commendable manner for the past few months, supplying the speaker when he himself was unable to be present. Bro. Heckman presided at our members' meeting, at which time workers were appointed for various offices during 1919. We are glad for the presence of these in our midst who recently retired from active rural life. We extend a hearty welcome to any of our brethren and sisters in locate with us, and enjoy the hallowed associations of Christian service in our city.—Orley Glen Davis, 251 East Olive Street, Decatur, Ill., Jan. 7.

Dixon church met in regular business meeting on Monday evening, Dec. 30, Eld. John Heckman presiding. One letter of membership was received. Bro. Heckman was reelected as elder, and Mrs. Thos. McWethy as Sunday-school superintendent for the coming year. We held services on Thanksgiving Day, and had a basket dinner at the church. An offering of $34 was lifted for the General Mission Board. A small box of provisions and some cash were sent to the Chicago mission. The Sunday-school pupils gave an interesting program on Sunday evening prior to Christmas. At this time a Christmas offering was lifted, amounting to $13.41 which, with the birthday offerings of $12.50, was sent to the Relief and Reconstruction Committee.—Mrs. Ella M. Johnson, 215 Madison Avenue, Dixon, Ill., Jan. 3.

Hickory Grove.—There are only a few members here, but Sister Canfield and myself have been pinced here by the Mission Board, to do the best we can to build up the church. They tell us it was formerly a strong congregation and our only hope is that we may do so again. Our present Sunday-school force is such that we must use some teachers of other denominations. We regret very much that, on account of failing health, Sister Crouse can not continue her work in the Sunday-school. Our members have purchased a parsonage about one and a half miles from the church and paid about one-third of the purchase price. Our neighbors are helping to pay for it, too, which shows that the people have a mind to work. Sister Canfield and I both received some very substantial Christmas gifts from our Sunday-school classes, which were appreciated very much. We crave the prayers of the churches that our work here may be crowned with success, and much with the many that need him.—G. G. Canfield, Mt. Carroll, Ill., Jan. 8.

Kaskaskia.—Influenza has taken one from our midst,—Sister Pearl Taylor. After eleven weeks we are glad to be permitted to go to the house of the Lord again. A collection was taken for the Armenian and Syrian Relief.—Edith Engleton, Beecher City, Ill., Jan. 7.

West Branch church met in council Jan. 2, with Eld. S. S. Plum presiding. One letter was granted. Officers for the coming year were elected, with Bro. H. Crodell as elder-in-charge and the Sunday-school. The Christian Workers' officers are the same as last year. Bro. S. S. Plum was elected as elder and pastor for another year. We also elected a Missionary Committee. Our evening meetings were discontinued for the present. None have been taken from our number by influenza, for which we are thankful.—Mary Fry, Polo, Ill., Jan. 4.

INDIANA

Bauco church met in council Jan. 4, with Eld. H. M. Schwalm presiding. Brethren Harvey Schwalm, Hiram Rooss and Wm. Hess assisted. Two deacons and three elders were elected for 1919. Bro. C. C. Kindy, of Naperville, Ill., was chosen elder and pastor, to take charge in March. Bro. Weybright and Sister Emley were chosen superintendents; Sister Rosella Shock, "Messenger" agent; Sister Grace Hummert, "Messenger" correspondent; Sister Rosella Shock, Christian Workers' president. Our Sunday-school and church attendance has not been what we would like, on account of the influenza. The last was on the three weeks we are having services again. Our Christmas exercises were postponed. We took an offering of $21.85 for the Armenian and Syrian Relief. Our Sunday-school decided to support a French orphan child. Some of our Sunday-school boys have reclassified. Camp, and others are expected soon. Our missionary, home department and Aid Society meetings are all busy.—Mrs. J. B. Bailey, Huntington, Ind., Jan. 6.

Copper Creek church began a series of meetings Dec. 14, with Bro. Walter Gibson, of Goshen, Ind., as evangelist. The church has been built up and strengthened. The song service, in charge of Bro. Riley Kendall, of Topeka, Ind., was enjoyed by all. Five were baptized, members received, and Jan. 5 arrangements were made for Brethren Olson and Kendall to return, and begin another series of meetings June 1. We expect to hold the meetings in a tent, as our house is too small to accommodate the people.—Sherman Kendall, Bennetts Switch, Ind., Jan. 8.

Elkhart Valley church met in council Dec. 28. Bro. Frank Kreider was again chosen elder. Other officers were also elected. We are starting the year with new zeal, endeavoring to give God our best.—Mary Ellen Scott, Elkhart, Ind., Jan. 4.

Indianapolis church met in quarterly council Jan. 4. Owing to the extremely cold weather, our elder, Bro. W. Carl Barlek, of Muncie, Ind., could not be with us. Matters pertaining to the development of the church were discussed at length. Since our last report two of our Sunday-school scholars have been received into the church by baptism. Five letters have also been received. Owing to the influenza, our church was closed for several Sundays, which has had a bad effect on our attendance. The Sunday-school raised a special offering on Christmas Sunday, which amounted to $50.05. This is to go for the Armenian and Syrian Relief.—J. J. Kintner, 30 N. Holmes Avenue, Indianapolis, Ind., Jan. 6.

Killbuck church met in council Dec. 21, with Eld. V. B. Browning in charge. Officers were elected for the next six months, with Bro. Gussie Lechgton, superintendent at Sunday-school, and Bro. Chester Garner, president of Christian Workers' Society. It was decided to appoint a committee to secure a resident elder for this congregation. Our Mission Study Class is doing good work, with Bro. Ira T. Hiatt in charge.—H. E. Millspaugh, Muncie, Ind., Jan. 7.

Loon Creek church met in council Jan. 4, with Eld. D. W. Paul presiding. Two letters were granted and two received. Bro. Samuel Funderburg was reelected Sunday-school superintendent and also church treasurer. Our pastor, Bro. R. D. Hirt, and family, have moved here and are ready to take up the work. Owing to influenza, we had to dismiss services for several weeks, but are now having them regularly. We are hoping to see good results from the work during the coming year.—Miss Hoover, Huntington, Ind., Jan. 8.

Logansport church met in council Dec. 26. Officers were elected for the new year, with Sister Bertha Oberlin, clerk; Bro. Harry Murphy, Sunday-school superintendent.—Dora Hirt, Logansport, Ind., Jan. 2.

Maple Grove church met in council Jan. 4, with Bro. Neff presiding. Officers were elected for the new year as follows: Bro. Rollo Neff, Sunday-school superintendent; Bro. James Peters, Christian Workers' president; Bro. Manly Dexter, elder. Three letters were granted and two were received. The quarterly collection was $59.20. We have made new resolutions to work and obey the Master as he can bring. Since most of the world is at peace, we should rejoice.—J. Galen Whitehead, New Paris, Ind., Jan. 4

Mexico.—After having our church closed for three months on account of influenza, we reopened for Sunday-school and preaching services Dec. 29. Roughly speaking, a number of people in this community, no fatalities have occurred in our congregation. On account of a few cases of scarlet fever, and also influenza, our services are not very well attended as yet, but we feel the joy of once more meeting in the Lord's house was evidenced by all present.—Bertha I. Fisher, Mexico, Ind., Jan. 1.

Middlebury church met in council Dec. 27, with Eld. J. H. Fike presiding. One letter was received. The deacons gave a favorable report of the quarterly visit. A number of good suggestions were made for the spiritual growth and development of the church. We decided to hold our spring communion May 31, to be preceded by revival meetings. We elected our officers for church and Sunday-school; also Christian Workers'' Meeting. Bro. J. H. Fike was reelected elder; Elmer Kaufman, superintendent for Sunday-school; Clarence Troyer, president of Christian Workers' Meeting. Dec. 29 we had a good attendance at Sunday-school and church. We elected our teachers for Sunday-school. Afterward the children gave a short Christmas program. The offering for Armenian and Syrian Relief was $30.—Mrs. Desale Hochstetler, Middlebury, Ind., Jan. 6.

New Paris.—On Thanksgiving Day Bro. David Metzler, of Nappanee, gave us an inspiring sermon. Our missionary offering for that day was $72. We reorganized the Sunday-school and Christian Workers' Society, with Bro. Mervin Mishler superintendent and Bro. Ildon Evans, president. A Christmas program was given by the Sunday-school Dec. 22. An offering of $41 was lifted for Armenian and Syrian Relief, and $300 for World-wide Missions. Dec. 25 Sister Ida Fields gave a reading: "The Prince of the House of David." Jan. 2 we held our first members' meeting, with Eld. Chas. Arnold presiding. Two letters were received. Bro. Eldon Evans was chosen church historian. We decided to have a home coming and a good public roll in our Sunday-school.—Levi Arnold, New Paris, Ind., Jan. 7.

Plevna church met in council Dec. 28, with Eld. Elsworth Weimer presiding. Our pastor was reelected as elder for the coming year. We reorganized our Sunday-school with Bro. Earl Kendall as superintendent. Our Thanksgiving offering was $16.68 for General Missions.—Tena Smith, Kokomo, Ind., Jan. 6.

Pyrmont.—We met in council Dec. 14, with Bro. D. L. Barnhart presiding. Brethren Floyd Smeltzer and Ben Metzger were elected superintendents. The writer was chosen correspondent. Our Sunday-school has not been very well attended on account of influenza. Many of our members have been ill, but we rejoice in the fact that all have been spared. Dec. 29 an offering of $100 was lifted for Armenian and Syrian Relief.—Mrs. Claude Cripe, Flora, Ind., Jan. 6.

Rossville.—The influenza epidemic has brought sorrow to many homes and several have been taken from our midst. The ban was lifted Dec. 28, and we are having Sunday-school and preaching services again. We were obliged to cancel our Bible Institute and series of meetings. We also held our quarterly council, with Eld. W. L. Hutcher presiding. Three letters were received and one was granted. All officers were elected for the coming year, with Bro. Amos Cripe, clerk; Bro. Jesse Bydley, pastor; Bro. Ira Tryton, Sunday-school superintendent; Bro. Floyd Wagoner, Christian Workers' president; Sister Lillian Hufford, church correspondent.—Ella Hutcher, Rossville, Ind., Jan. 0.

IOWA

Greene.—We have not held services for six weeks on account of the influenza. Several of our number have been taken by death. Many others have been very ill, but have recovered. We are hoping it may be possible for us soon to begin services again. Our Sunday-school received the banner for having the largest enrollment of new members of the schools of the District during the third quarter of 1918. Our home department has been self-supporting the last year and, in addition, gave $10.50 to missions.—Dista A. Pyle, Greene, Iowa, Jan. 8.

Salem.—Since our last report we have had a feast of spiritual things. Our District Meeting convened Sept. 18, 19 and 20, and was followed by a ten days' Bible Institute, conducted by Bro. E. B. Hoff, of Chicago. There were ten sessions a day. On Thanksgiving Day we planned for services, but the day being very stormy, our services were held on the following Sunday. An offering of $60.20 was taken for the Bible Missions Fund. Our services during the year have been hindered very much on account of the influenza. We held our council Dec. 4. The outlook for the future is bright. Brother and Sister Wagner are better acquainted with the work now, and have consented to remain another year. Sister Mettie Caskey was chosen as Sunday-school superintendent. Two letters of membership were received. We look forward to the homecoming of two of our Sunday-school boys, Bros. Ross Caskey and Bro. Christie Sterling, both stationed at Camp Dodge, Iowa.—Mrs. Minnie Wray, Prescott, Iowa, Jan. 4.

KANSAS

Notice to the Churches of Southwestern Kansas and Southeastern Oklahoma.—There will be a short District Meeting held at Hutchinson April 20-28. Saturday, 2 P. M., Elders' Meeting; Sunday, 9 A. M., Sunday-school Meeting; 1:30, Ministerial Meeting; 7 P. M., Missionary Meeting. Monday, Business Meeting for the District. Program Committee to announce program later.—J. E. Crist, Moderator; O. H. Feller, Clerk.

Omawkie church met in council Dec. 28. Sunday-school and Christian Workers' officers were elected, with Bro. Guy Bramwell, clerk; Bro. Roy Bramwell, Sunday-school superintendent; Sister Pearl Smith, Christian Workers' president. Our services were closed from Nov. 10 to Dec. 22, on account of the epidemic. It is all stamped out now and we had no deaths in our church or neighborhood. We certainly rejice to have services again. Dec. 29 we had a short program, after which all the Sunday-school scholars were given a treat. A collection of $43.83 was taken for Armenian and Syrian Relief.—Ella Statler, Ozawkie, Kans., Jan. 6.

White Rock church met in council Dec. 30, with Bro. S. L. Myers presiding. Election of officers was held for the year. Bro. S. L. Myers was reelected elder. Sunday-school officers were also elected, with Bro. Geo. Baringer, superintendent. On account of influenza, the White Rock congregation had no meetings for four weeks.—Irene Shuler, Lovewell, Kans., Dec. 30.

MARYLAND

Meadow Branch.—Dec. 29 the Junior Christian Workers of this congregation rendered a splendid Christmas program in the Westminster church. The Scripture readings, recitations and special songs were pretty, both in costume and delivery. The attendance was exceptionally large. Unusual offerings have been lifted by this congregation for Relief and Reconstruction Work. So far the amount raised is more than $700, which, with additional donations, will later be forwarded to the General Mission Board. Brethren Garner and Nail were reelected Sunday-school superintendents at Meadow Branch and Bro. Harry Yingling at Westminster. Our next love feast is set for May 17.—W. E. Roop, Westminster, Md., Jan. 4.

Monocacy congregation met in council in the Thurmont house Jan. 4. Eld. T. S. Fike presided, assisted by Bro. Walter Thomas. Bro. Arthur Rice was elected to the ministry, and will be installed in the near future. Our Sunday-school will be held March 29.—Allen D. Hoover, Graceham, Md., Jan. 6.

MICHIGAN

Homestrad.—Jan. 2 friends and members of the church, to the number af twenty-one, took possession of the parsonage for a while. The good 'women got busy and soon a bountiful dinner was ready. Even the pantry shelves were overflowed, but were well filled. After dinner we returned to the sittiog-room. First we had some selected readings. Then we listened to the testimonies which made us feel that we were sitting in heavenly places. We also had prayer, followed by song. Then good-bye were said,—our friends wishing us a prosperous and happy New Year in our work here. May God bless them, and may we help them to a deeper consecration of heart and enlist others under the banner of the King. We ask the "Messenger" family to remember in prayer the little band of members here at Homestead.—A. B. Hollinger, Benzonia, Mich., Jan. 5.

Zion congregation met in council Jan. 4, with Eld. Samuel Bowser presiding. Officers for 1919 are as follows: Elder, Bro. S. Bowser; Sunday-school superintendent, Bro. M. L. Mentz; Christian Workers' president, Sister Ola Bowman; "Messenger" agent, Bro. Ira Bowman; correspondent, the writer. On account of the epidemic, our Sunday-school could not render a program for either Christmas or New Year's Day.—Neva R. Mentz, Prescott, Mich., Jan. 6.

MINNESOTA

Monticello.—Dec. 15 we were again permitted to open our church doors, after seven weeks' quarantine. A Thanksgiving service was held in the M. E. church that evening. New Year's Day was spent in members' meeting, which should have convened in December. Considerable business was transacted and the meeting was enjoyable. The church adopted the Missionary Forward Movement. Eight letters were granted and five received. Jan. 5 Bro. E. H. Stauffer, of Rock Lake, N. Dak., gave an address. At noon a basket dinner was served in the basement. The afternoon was spent in Sunday-school workers' meeting. Plans were discussed and adopted for making the standard of the Sunday-school higher. The influenza epidemic has broken out again, and as this writing the public schools are closed for another two weeks.—Mrs. W. S. Sink, Monticello, Minn., Jan. 7.

MISSOURI

Oak Grove.—Bro. J. W. Deeter, of McPherson, Kans., who is working in the interest of the Sunday-school Board, began a series of lectures on Sunday-school problems in our church Dec. 18. During the week that followed, we organized the home department and the cradle roll. One young people's class was also organized. A teachers' training class was started with an enrollment of twelve. Bro. A. W. Adkins was chosen as teacher. A survey of our community was made, which revealed the fact that there is a possibility of multiplying our enrollment by 2. On an offering of $18.30 we talked to the Brethren in his work. Dec. 28 we met in council. Bro. A. W. Adkins was appointed agent for the Mutual Aid Society, and the writer, correspondent. On account of influenza, our series of meetings has been postponed.—May Killingsworth, Collins, Mo., Jan. 6.

MONTANA

Grandview.—A number of members have had the influenza and some homes have been visited by death. The epidemic, apparently, has not yet run its course. We pray the kind Father to prepare us all to meet whatever seems best.—Katie E. Keller, Froid, Mont., Jan. 4.

NEBRASKA

Omaha.—First Church of the Brethren met Dec. 31, at 8 o'clock, in regular council. Eld. L. L. Meek, of Octavia, presiding. Officers for the coming year were elected: Elder, L. L. Meek; Sunday-school superintendent, J. W. Ross; "Messenger" correspondent, Miss Madge Bucebard, 4016 N. Thirty-fifth Street. As a means of meeting our current expenses it was decided that hereafter each member, receiving an income, pay three per cent from any check into the church treasury. Gifts were "strictly Biblical, "as the Lord hath prospered." It was also decided, that, owing to the influenza conditions still prevailing, the Omaha church should not attempt to have the District Meeting, owing to the difficulty of lodging the people; also in view of the fact of changing pastors in the spring. After the business session a very pleasant social and watch meeting was held—M. R. Weaver, 2615 North Twenty-second Street, Omaha, Nebr., Jan. 6.

South Loup.—We have just closed a two weeks' series of meetings, conducted by Bro. J. Perry Prather, of McPherson, Kans. Although sickness and cold weather were a hindrance, those who could attend the meetings were built up spiritually. We were sorry Bro. Prather could not be with us longer.—Susie McLellan, Litchfield, Nebr., Jan. 5.

NEW JERSEY

Amwell.—Our revival meetings were postponed, on account of the influenza, from Oct. 27 to Dec. 8. They continued two weeks, Our pastor, Bro. Horace, was assisted by Bro. C. F. McKee, of Oaks, Pa. The meetings were very helpful and we hope that some good has been done—Mrs. Hannah D. Hoffman, Dunellen, N. J., Jan. 6.

NORTH DAKOTA

Kenmare church met in council, with Eld. D. M. Shorb presiding. Two letters were granted. The various reports of the year's work were read and accepted. Church and Sunday-school officers were elected for 1919, with Bro. Ira Michael, elder, and Sister Ina Mitchell, superintendent of the Sunday-school. Bro. Shorb preached an inspiring sermon on Sunday morning, Dec. 29. Sunday evening being exceedingly stormy, no services were held. We held services on Thanksgiving Day, and lifted an offering for general missions.—Elsie Larsen, Bowbells, N. Dak., Dec. 30.

OHIO

Announcement.—The first Sunday of September the writer began meetings in what is known as the Plevna church, located in Howard County, Ind. The interest was good throughout. The first Thursday in October I began meetings in the Union Center church, Ind. After preaching four sermons, influenza broke out and the meetings closed. The second week of November I began meetings in the Turkey Creek church, Ind. The interest grew nicely until the second week, when influenza broke out there also. One had made the good choice and the meetings closed. On account of influenzo some meetings have been postponed until another year, some indefinitely, so that now I am in a position to serve any church that wants want my services. The docket is clear until late spring. Surely there is need of earnest effort to save the lost, to redeem the time, because the days are evil.—Reuben Shroyer, North Canton, Ohio, Jan. 1.

Bradford church met in council Dec. 11, with Eld. J. M. Stayer presiding. Officers for 1919 were chosen as follows: Sunday-school superintendent, Orn Stover; church clerk, Harry Royer; "Messenger" agent, Laura Reiff; church correspondent, the writer. On account of the influenza, our revival meeting, which was to have been held in the fall, was postponed indefinitely.—Prudence Eby, Bradford, Ohio, Jan. 4.

Eversole.—Our congregation at present has a prosperous outlook and is in splendid working condition. Sunday-school has been making rapid strides in both attendance and collection. Eld. Wm. Minnich, of Union, Ohio, has had charge of this congregation for the last four years, and his efforts have been much appreciated. He also has charge of a large congregation.—Salem, —and he felt he could not give up the time that we needed or that he desired to give. For this reason he requested to be relieved. Bro. John Stout, a young elder of our congregation, has been elected to take charge of the work here for two years. We also elected Sunday-school officers, with Bro. Harvey Landis, superintendent. Church officers were also elected. Bro. Parker Colin is our trustee. On Christmas Day Eld. J. O. Christ gave us a splendid discourse.—Clare Erbaugh, New Lebanon, Ohio, Jan. 1.

Harris Creek church is once more enjoying regular Sunday services after being without them for nine weeks because of the influenzo epidemic. We met in council Jan. 4, with Eld. Chas. Flory presiding. Four letters were received and two were granted. The pastoral committee reported having secured Bro. D. G. Berkebile for the next fourteen months. Officers for the year were elected, with Bro. Roy Waggoner as Sunday-school superintendent; Bro. Henry Dollinger, church clerk; Sister Cassel, "Messenger" agent; the writer, correspondent. On Sunday a collection of $206.30 was taken for the Armenian and Syrian Relief. Of this amount $20 was given by the Sisters' Aid Society, $10 by the Danner Class of Juniors, and $51.25 by the Good Cheer Class.—Mrs. H. C. Dollinger, Ashland, Ohio, Jan. 6.

Ross church met in council Jan. 4, with Eld. Jas. A. Guthrie presiding. Church and Sunday-school officers were elected, with Bro. Ahron Coil as superintendent. Bro. Guthrie was retained as elder for another year. The writer was chosen "Messenger" correspondent. Bro. A. D. Wolfe is our delegate in District Meeting. We have arranged with Bro. B. F. Petry, of Eaton, Ohio, for a series of meetings in May. We are also planning to secure a song leader, to give us instructions for two weeks preceding the meetings.—Mrs. Gertrude Guthrie, Spencerville, Ohio, Jan. 4.

Sand Ridge.—We reorganized our Sunday-school and Christian Workers' Society for the coming year with Bro. W. F. Rohrer, superintendent, and Sister Ida Rohrer, secretary. We are having interesting Sunday-school and Christian Workers' Meetings, although the attendance is not large on account of influenza. On Sunday, Jan. 5, we took an offering for the Armenian and Syrian Relief.—L. H. Prowant, Hamler, Ohio, Jan. 6.

Upper Twin church met in council, with Eld. Aaron Brubaker in charge. Two letters were received. We decided not to close regular services on account of the epidemic unless requested to do so by the Board of Health. The series of meetings at Wheatville has been deferred for the present. A committee was appointed to look into the care of our cemetery regarding the assistance to the Brethren Home. A collection for the poor fund was taken, and a report of this fund was read and accepted.—Mrs. A. M. Rinehart, Eaton, Ohio, Jan. 4.

West Milton.—Again our church enjoyed a gracious outpouring of favor from our Heavenly Father on the occasion of the installation, or consecration, services which were held Jan. 5. These impressive and very helpful services were conducted by Eld. A. Plasaing, of Dayton, Ohio. A. W. Vaniman's address delivered the address and charge to the officers and teachers of the Sunday-school. Following this service, Bro. Fidler preached an excellent sermon on "The Promise of the Father." In the evening, after a most spiritual song service, the ordinances were assisted by Prof. J. A. Atkins, of Cincinnati, Bro. Blessing preached one of his best sermons on the subject of the New Year.—J. Henry Showalter, West Milton, Ohio, Jan. 6.

PENNSYLVANIA

Chickies church met in council Jan. 1, with Elders Henry S. Zug, Samuel B. Fahnestock, Jr., Harper and Samuel S. Eshelman present. Officers for the different church activities were elected as follows: Bro. Samuel S. Eshelman, elder in charge for three years; Morris B. Zug, superintendent; assistant superintendent of Chickies Hill Sunday-school; S. N. Becker, of Mt. Home Sunday-school; B. G. Stauffer, president of Christian Workers' Society; Emma Zug, President of Sisters' Aid Society. We expect to start a series of meetings in the Hope house Feb. 1, fulfilling the promise of Thos. Patrick, of Dauphin County, to conduct the same.—P. C. Gelb, Manheim, Pa., Jan. 4.

Codorus church met in council in New Day's Day, with Eld. J. Y. Brillhart presiding. Bro. S. B. Myers was reelected to the eldership and with his wife duly installed. Elders J. A. Long and E. S. Miller assisted. We intend to hold two love feasts in the spring,—one at the Fairview house May 11, the other at the Codorus home May 25. Bro. S. K. Hartman was reappointed church trustee.—S. C. Godfrey, Red Lion, Pa., Jan. 2.

Georges Creek.—Fairview church met in council Dec. 28, with Eld. Jasper Bornthouse presiding. We elected the following officers for 1919: Bro. C. M. Driver, elder; Brethren Ira Merryman and F. F. Durr, Sunday-school superintendents; Bro. J. W. Deholt, Christian Workers' president; Bro. F. F. Durr, church correspondent. A splendid Christmas program was ren-

(Continued on Page 48)

SISTERS' AID SOCIETIES

MUNCIE, IND.—Report of the Sisters' Aid Society of the Killbuck church, Antioch house: We held fourteen meetings during the year. We did Red Cross work, made sun-bonnets, prayer coverings, served one-half day on children's clothes and served lunch at one sale. We donated $5 to the minister's wife who was with us in our revival; $3 to the Mary Quister Hospital; gave 1 pair of blankets to the Old Folks' Home; made 2 comforts and gave $30 to the Armenian and Syrian Relief Fund. Officers for 1919 are: Katy Millspaugh, President; Marie Priddy, Vice-president; the writer, Secretary-Tecsurer; Lucile Shaffer, Assistant Secretary.—Lulu M. Hiatt, Muncie, Ind., Jan. 2.

NORTH MANCHESTER, IND.—Report of Plunge Creek Aid Society: We held fifteen meetings,—twelve regular and three called. Total attendance, 196; average, 13. Total free-will offering, $23.40; average, $1.80. Received $5.01 for work done, $22.95 for sale dinners, total, $83.36; total expenses, $4.08; balance, $43.70. Work done: 4 comforts, 71 garments, 2 coverings, 8 honasts, Sunday-school curtains. Donations: 16 spools of thread; 20½ yards of material; 8 dozen buttons; one paper of

plas; 2 papers of needles; 1 quilt lining and top; 1 suit-case; 1 ball of floss; 1 bonnet; 4 waists; 1 skirt; second-hand goods amounting to $5. Donations made by the Aid: 1 box, sent to the Marian Mission, and valued at $10, contained 10 new garments, 4 suits of underwear and 6 pair of hose. Clothing donated to Red Cross, for refugee work, valued at $16.95; second-hand clothes, $5; total, $21.95. Box sent to Douglas Park Mission, Chicago, valued at $25, contained 12 dresses, 6 aprons, 5 shirts, 3 shirts, 1 dress skirt, 1 coat and hood, 1 pair of hose and 12 handkerchiefs.—Mrs. Leona M. Poland, North Manchester, Ind., Dec. 31.

POTSDAM, OHIO.—We held twenty-eight meetings, with an average attendance of seven. We sewed two days for a motherless family and one day in another home, for which we received $1.00. We made 91 sun-bonnets, quilted 27 quilts, pieced 7 comfort-tops and knotted 3 comforts. With donations from friends, and membership fees, the total amount received for the year was $113. We paid out $60 toward carpet for our church. $19.50 for dishes, $9 for library stand, $4.50 for two rocking-chairs, $1.75 for material and $5 for side matting, total, $111.60, leaving a balance of $3.40. Officers for 1919: President, Sister Amanda Robbins; Superintendent, Sister Lydia Christian; Treasurer, Sister Emma Miller; Secretary, the writer; Committee, Sisters Emma Ditmer, Lorna Baker and Carrie Hoke.—Mary Weisenbarger, Lanra, Ohio, Dec. 28.

UNION CITY, IND.—Report of Ladies' Aid Society for the year 1918: Amount on hand, Jan. 1, $57.77; received during the year, $57.77; total, $85.77. Expended during the year on carpet for church, $30; Red Cross, $5; on church debt, $50; total amount paid out, $85; balance, $2.77. Our work consisted of quilting, making comforts, aprons, sun-bonnets, etc. The meetings were very irregular and poorly attended during the year for various reasons. The Society met at the Ladies' Aid room Jan. 2, 1919, and reorganized by electing officers as follows: Leona Bond, Secretary and Treasurer; Elizabeth Cook, President; Adda Nettley, Vice-president; Lottie Lewis, Superintendent of Work; Anna Freidline, Assistant.—Dora Noffsinger, Union City, Ind., Jan. 3.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be remitted to "Gospel Messenger" subscription for this newly-married couple. Request should be made at the time the notice is sent, and full address given.

Blank-Smith.—By the undersigned, at the residence of the bride's parents, N. B. Smith, of Franklin Grove, Ill., Dec. 19, 1919, Mr. Edward Blank and Sister Verda Virginia Smith.—E. J. Kinzie, Franklin Grove, Ill.

Custer-Grumbling.—By the undersigned, Dec. 24, 1918, at their home in Johnstown, Pa., Brother Russell Ray Custer and Sister Sarah Ethel Grumbling, both of Johnstown.—M. Clyde Horst, Johnstown, Pa.

Davis-Norris.—By the undersigned, at the parsonage, Dec. 27, 1918, Brother Wm. Thomas Davis, of Indianapolis, Ind., and Sister Della Anna Norris, of Nickerson, Kans.—O. H. Feller, Hutchinson, Kans.

Greenfoffman.—By the undersigned, at the home of the bride's parents, Brother and Sister W. H. Coffman, Elkhorn, Iowa, Dec. 18, 1918, Brother Harley I. Grove, of South English, Iowa, and Sister Bernice E. Coffman, of Elkhorn, Iowa.—J. H. Brower, South English, Iowa.

Jones-McBride.—By the undersigned, at the parsonage of the Allison Prairie church, Lawrence County, Ill., Jan. 1, 1919, Mr. John Jones and Sister Leatha McBride, both of Lawrence County, Ill.—N. B. Miller, Flora, Ill.

Joyce-McCully.—By the undersigned, Nov. 26, 1918, at the bride's home, Yoder, Colo., Brother Noble Joyce, of Fredonia, Kans., and Sister Bovena L. McCully.—S. P. Hylton, Yoder, Colo.

Myers-Gillam.—By the undersigned, at his residence, Dec. 25, 1918, Brother Little Myers, of Woddams Grove, Ill., and Sister Jessie Gillam, of Ollie, Iowa.—H. N. Butler, Richland, Iowa.

Sell-Stevens.—By the undersigned, at the Church of the Brethren, Fernald, Iowa, Dec. 25, 1918, Brother Orville Sell and Sister Ona A. Stevens, both of Fernald.—John A. Robinson, Des Moines, Iowa.

Snell-Vaniman.—By the undersigned, at the home of the bride's father, Bro. D. C. Vaniman, Virden, Ill., Dec. 25, 1918, Brother Ernest Snell, of Alchora, Ill., and Sister Iva Vaniman, of Virden, Ill.—I. J. Harshbarger, Girard, Ill.

Stremmel-Kenny.—By the undersigned, at Loganville, Pa., Dec. 25, 1918, Brother Carrvin C. Stremmel, of Lischore, Md., and Sister Nora C. Kenny, of New Freedom, Pa.—J. L. Myers, Loganville, Pa.

Wolford-Ankney.—At the home of the bride's parents, Mr. and Mrs. Freeman Ankney, Ligonier, Pa., Dec. 14, 1918, Bro. Arthur Wolford and Miss Mabel Ankney. Ceremony by Rev. Farnsworth, pastor of United Brethren church.—C. D. Wolford, Ligonier, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Adams, Sister Emma Cameron, died Nov. 12, 1918, of Spanish influenza, aged 19 years and 12 days. Short services at her home by the writer.—C. C. Sollenberger, Johnstown, Pa.

Baker, John Parker, son of Amos and Sarah Baker, died Dec. 9, 1918, aged 62 years, 6 months and 9 days. He married Kate L. Hoover in 1892. To this union were born three sons, all of whom are living. He united with the Church of the Brethren in 1879. He has been a constant sufferer for the last six months with paralysis. Services at the Baker church by the writer.—G. A. Bolder, Lima, Ohio.

Barnd, John, born in York County, Pa., died in Harrisburg, Pa., Dec. 23, 1918, aged 33 years and 11 days. Death was due to tuberculosis. He is survived by his wife, two children, mother and sisters. Services at the Cedarcon church by Bro. B. B. Myers. Interment in the adjoining cemetery.—S. C. Godfrey, Red Lion, Pa.

Berkley, Bro. Norman W., son of Brother and Sister Clayton Berkley, died at Johnstown, Pa., Dec. 21, 1918, aged 25 years. Death was due to Spanish influenza and pneumonia. In 1912 he married Miss Mabel Schultz, of Elgin. To them were born four children. Besides his wife and two children he leaves father, mother, two brothers, one of whom is in service in the navy, and two sisters. He was very active and enthusiastic in Sunday-school and church work, serving as deacon. Services by Bro. J. C. Flora. Burial in Berkley cemetery.—Mrs. J. C. Flora, Johnstown, Pa.

Black, Bro. Charles E., of Union Bridge, Md., died of pneumonia, following influenza, Nov. 3, 1918, aged 32 years, 10 months and 20 days. In 1908 he married Sister Cora L. Wolfe. To them were born three sons and one daughter. He leaves his wife, two children, father, mother, six brothers and seven sisters. Services at the home by Eld. Jesse R. Klein. Burial, Pen. 68. Interment in the Beaverdam cem tery.—Cora L. Black, Union Bridge, Md.

Bowman, Ony L., born at Knoxville, Iowa, died at Blue Springs, Nebr., Dec. 19, 1918, of influenza, aged 24 years, 2 months and 22 days. On Christmas, 1917, he married Sister Alice McPherson, who, with an infant daughter, survives. After services by the writer, the body was laid to rest in the cemetery near the South Beatrice church.—Edgar Rothrock, Holmesville, Nebr.

Brubaker, Bro. Abraham Z., son of Brother and Sister Jacob Brubaker, born in Lebanon County, Pa., died Dec. 14, 1918, aged 42 years, 5 months and 28 days. In 1897 he married Amy A. Snyder. To them were born three sons and one daughter. In 1899 he and his wife united with the Church of the Brethren at Midway. He was called to the ministry in 1909 and advanced to the second degree in 1913. He held different offices in the church and Sunday-school, in which he took an active part. He is survived by his wife, three sons, one daughter, parents, one brother and three sisters. Burial in Midway cemetery. Services by Eld. Martin Heisey and the writer. Text, 2 Cor. 5: 1.—S. K. Wenger, Reamont, Pa.

Brumbaugh, Sarah Florence, wife of Eld. M. R. Brumbaugh, born near Williamsburg, Pa., died at her home at Martinsburg, Pa., Dec. 20, 1918, of a complication of diseases, aged 50 years, 4 months and 20 days. She was a member of the Lutheran church. Besides her husband she leaves four daughters and three sons. Services at the Lutheran church by her pastor, Rev. W. W. Frey, assisted by Eld. J. S. Brown. Interment in the Brumbaugh cemetery at Clover Creek.—J. H. Crofford, Martinsburg, Pa.

Bucher, Morland Oliver, son of S. G. and Mabel Bucher, died Dec. 14, 1918, of Spanish influenza, followed by pneumonia, aged 9 months, 10 days. Besides his parents he leaves two brothers and two sisters. Services by Eld. S. S. Blough. Interment in the Woodland cemetery.—Mrs. J. H. Bucher, Astoria, Ill.

Clayton, Mary A., born at Ladoga, Ind., died at her home in Cerro Gordo, Ill., Dec. 8, 1918, aged 58 years, 2 months and 8 days. She married Jos. E. Clayton in 1882. For forty years she was a faithful member of the Church of the Brethren. She leaves a husband, two brothers and two sisters. Services in the church in Cerro Gordo by Eld. W. T. Heckman, assisted by Eld. A. L. Bingaman. Burial in Cerro Gordo cemetery.—Mrs. Emma Wheeler, Cerro Gordo, Ill.

Coconour, Mary, nee Stewart, born in Richland County, Ohio, died of heart failure in Richland County, Ohio, Dec. 25, 1918, aged 69 years and 12 days. In 1882 she married Bro. Geo. Coconour, who preceded her four years ago. To this union four sons were born, who, with one child at the time of her death. She united with the Church of the Brethren in 1884 and remained faithful to the end. She leaves one brother, one son, one grandson and two stepchildren. Services at the home by Bro. Edward Frantz. Burial at Ankeneytown, Ohio, where services were held by Bro. G. S. Straushaugh.—W. S. Cocanour, Shiloh, Ohio.

Dilling, Bro. Daniel L., son of Brother and Sister Geo. Dilling, born in Indiana, Pa., died of heart trouble at his home near Delphi, Ind., Dec. 26, 1918, aged 66 years, 1 month and 4 days. In 1876 he married Mary Brechbiel. To them were born ten children. He is survived by his wife, eight children, seven grandchildren, two brothers, one sister, five half-brothers and three half-sisters. Bro. Dilling was a faithful attendant and loyal supporter of the church. Services by Eld. G. B. Heeter, assisted by the writer, at the Monticello church. Burial in the adjoining cemetery.—J. G. Stinebaugh, Camden, Ind.

Dunn, Donald Ivan, son of Tom and Lillie Dunn, born Sept. 3, 1918, died Dec. 22, 1918, of stomach trouble. Services by the writer. Interment in the Evergreen Home cemetery, at Beatrice.—Edgar Rothrock, Holmesville, Nebr.

Elkenberry, Susan, eldest daughter of David and Esther Smoyer, born in Carroll County, Ind., died at her home in Flora, Ind., of paralysis, Dec. 26, 1918, aged 75 years, 5 months and 26 days. She was united in marriage to Henry D. Elkenberry. To this union were born five daughters who, with the husband, eight grondchildren and two great-grandchildren, survive. In 1874 she united with the Church of the Brethren. Services at the church by Bro. J. H. Beery. Text, 1 John 5: 9, 10. Interment in Moss cemetery.—Mottie Welty, Flora, Ind.

Esbelman, Bertie, born in Jasper County, Mo., died of pneumonia at Los Angeles, Cal., Dec. 19, 1918, aged 27 years, 9 months and 27 days. In 1910 she married Mr. Edward Wolf, who, the home of his parents, where services were held by the writer.—C. D. Fager, Clovis, N. Mex.

Feller, Sister Anna Ulrich, born in Trumbull County, Ohio, died Dec. 14, 1918, aged 84 years, 11 months and 14 days. She married Urias Feller Oct. 3, 1858, who preceded her Jan. 12, 1910. To this union were born four sons and three daughters. Of these, three sons and two daughters are living. There are sixteen grandchildren and seventeen great-grandchildren. In accompanion she united with the Church of the Brethren in 1882, and remained steadfast till the Lord called them home. Grandma Feller will be greatly missed by her children and the large circle of friends. None will miss her more than her dutiful daughter, Laura, who never grew weary in her long and tender care of her mother. Services at the Union church, west of Ft. Wayne, by Eld. Peter Hoover, assisted by Bro. Appleman, of Nappanee, Ind., assisted by Eld. S. F. Hendricks. Interment in the adjacent cemetery.—A. Laura Appleman, Nappanee, Ind.

Foster, Howard Roswell, son of Brother and Sister James Foster, died Dec. 22, 1918, of congestion of the brain, following influenza, aged 2 years, 1 month and 20 days. He is survived by father, mother and one brother. Services at the home by Bro. H. Lehigh. Interment in the Edna cemetery.—Zode Loshbaugh, Hollow, Okla.

Harris, George, son of Mr. and Mrs. Robert Harris, died of influenza Dec. 11, 1918, being a few days over 29 years of age. He leaves a wife and o child. He was a member of the M. E. church. Services by the writer. Interment in the Blue Springs cemetery.—Edgar Rothrock, Holmesville, Nebr.

Hauch, Sister Clara, born in Detour, Md., died Nov. 29, 1918, aged 69 years, 8 months and 15 days. She was the daughter of Daniel and Ellen Grossnickle. In 1877 she married Jacob E. Haugh. Five children were born to them, three of whom preceded her. She was a faithful member of the Church of the Brethren for many years. Her husband, two children, three grandchildren, three brothers and four sisters survive.—Lydia Dickey, Fostoria, Ohio.

Hooten, Claude, son of Brother David and Sister Alice Hooten, born March 7, 1895, died Dec. 25, 1918, aged 23 years, 9 months and 19 days. He was one of twins: 1897 the other, Clyde, died at the age of seven years. His death was caused by influenza, followed by pneumonia, in Seattle, Wash., where he had been a motorman for a street car company. The remains were brought back home in Nebraska, and lovingly laid to rest in the Stark cemetery, on his grandfather's homestead, near the South Beatrice church. The deceased was converted at the age of ten, and was a member of the Baptist Church. Services by the writer. Text, Rev. 22: 16.—Edgar Rothrock, Holmesville, Nebr.

Howard, Sister Katie, died at her home Dec. 11, 1918, of Spanish influenza, aged 36 years. A few days later her beloved child and husband followed in close succession. Three remain of the family the father and five children. Brief services at the grave. Burial in Grandview cemetary.—C. C. Sollenberger, Johnstown, Pa.

Howard, Sister Sadie Jordas, died Dec. 23, 1918, at the Memorial Hospital, Johnstown, Pa., of blood poisoning, aged 31 years. She is survived by her parents, brother and sister, husband and six children. Services at the home of her parents by the writer, assisted by Rev. Evans, of the First Congregational Church. Interment in Grandview cemetery.—C. C. Sollenberger, Johnstown, Pa.

Hutchinson, Sister Esther, nee Kreider, died at her home in Huntsdale, Pa., Dec. 22, 1918, aged 33 years and 29 days. Sister Hutchinson was a devoted church worker. She is survived by her husband, one daughter, father, mother and one sister. Services at the home by Eld. W. R. Moffett, assisted by the writer. Interment at Huntsdale cemetery.—A. A. Evens, Carlisle, Pa.

Kagey, Bro. Samuel P., died at his home, near Singer Glen, Va., Oct. 30, 1918, aged 81 years, 2 months and 21 days. Bro. Kagey had been afflicted for several years, chiefly ill of the same dis eases, and two small children. Brief services by the writer Dec. 24, 1918. Interment in Hendricks' cemetery.—M. Clyde Horst, Johnstown, Pa.

Keltner, Bro. Solomon, son of Brother and Sister W. W. Keltner, died at his home in Williston, N. Dak., Dec. 21, 1918, of pneumonia, following an attack of influenza. He was born at Loran, Stephenson Co., Ill. He died at the age of 25 years, 5 months and 25 days. On Dec. 1, 1915, he married Miss Coy Taylor, of Treaton, N. Dak. This union was blessed with one child. He is survived by his father, mother, wife, one son and a brother somewhere in France. One brother preceded him. He was enlisted on Thanksgiving Day. Services by the writer, assisted by Rev. E. L. Hobbs, of the M. E. church, Williston, N. Dak. Burial in the Riverview cemetery.—O. A. Myer, Williston, N. Dak.

Kline, Sister Anna E., wife of Bro. John Kline, died Nov. 29, 1918, aged 70 years. She was a patient sufferer for a number of years. She was a consistent member of the Church of the Brethren. She is survived by her husband, five daughters, one son and ten grandchildren.—Levi Eld. in B. Yoder. Burial in the Greenwood cemetery.—Leah N. Phillipy, Lancaster, Pa.

Leatherman, Eld. David, son of Chas. and Catherine Leatherman, born in Hampshire County, Va., died Nov. 29, 1918, in Clarke County, Ohio, aged 77 years, 3 months and 25 days. In 1880 he married Sister Mary H. Smith. In 1882 he was called to the ministry and labored faithfully as one of the active workers in Madison, Green and Ross Counties. He is survived by his wife, two daughters, two grandchildren, two sisters and one brother. Services by Eld. David Dredge, assisted by Eld. D. Vandervort. Burial in the New Carlisle cemetery.—Ruth B. Shroyer, New Carlisle, Ohio.

Ligaits, Mabel D., daughter of Brother and Sister M. D. Gauby, born at Washington, Kans., died at Morrowville, Kans., of Spanish influenza, Dec. 29, 1918, aged 19 years, 6 months and 25 days. In 1911 she united with the Church of the Brethren. Dec. 21, 1917, she married Merlin H. Ligaits, who, is in service in France. She leaves an infant daughter, five sisters, three brothers, father and mother. Interment in the Brethren cemetery, near Washington, Kans.—Samuel M. Gnuby, Washington, Kans.

Lolling, Nellie M., daughter of Mr. and Mrs. J. W. Campbell, died Dec. 20, 1918, aged 35 years, 6 months and 20 days. In 1906 she married Henry Lolling. She was a member of the Church of the Brethren for eleven years. She leaves husband, parents, one brother and three sisters. Services by the writer at the home. Burial in the East Solem cemetery.—W. A. Kinzie, Nickerson, Kans.

Long, Elizabeth, nee Orife, died of acute bronchitis, Dec. 26, 1918, at the home of her daughter, Mrs. Mary Johns. Services by the undersigned. The deceased was 83 years of age. Interment in the Mineral Creek cemetery.—C. C. Sollenberger, Johnstown, Pa.

McConnell, Geo. W., born in York County, Pa., died at his home in Glen Rock, Pa., Oct. 20, 1918, aged 26 years, 3 months and 2 days. His death was due to Spanish influenza and pneumonia. He is survived by his wife, child and parents. Services ot the Codorus church by Bro. S. B. Myers. Interment in the adjoining cemetery.—S. C. Godfrey, Red Lion, Pa.

McCullen, Wm., born at White Hall, Ill., died Sept. 13, 1918, aged 77 years and 11 days. In 1882 he enlisted in Co. H, 107 Ill. Vol. Inf., and was discharged at the close of the war. In 1886 he married Miss Ruth Duell. To them eight children were born, all of whom survive except one. He is survived by his wife, twenty-three grandchildren and three great-grandchildren. He was a faithful member of the South Beatrice church. Services by Bro. Rothrock.—S. McGaffey, Virginia, Nebr.

McMillen, Anna, died Nov. 24, 1918, aged 75 years, 2 months and 3 days. She was twice married, first to Mr. Welsh. About fifteen years ago she was married to Joel McMillen. She leaves three children by her first marriage. She united with the Church of the Brethren in 1907, and lived faithful to the end. Services by the writer. Interment in the Mineral Creek cemetery.—D. L. Mohler, Leeton, Mo.

McMillen, Joel, died Dec. 31, 1918, aged 67 years, 1 month and 15 days. He was twice married, first to Jane Wyatt, who died about twenty years ago. About fifteen years ago he married Anna Welsh, who died a month before he did. He leaves two sons and one daughter by his first marriage. He united with the Church of the Brethren in 1907, and lived faithful to the age, and lived faithful to the end. Services by the writer. Interment in the Mineral Creek cemetery.—D. L. Mohler, Lroton, Mo.

Maddocks, Sister Lydia Brumbaugh, widow of Eld. T. B. Maddocks, born at Clover Creek, died Dec. 24, 1918, aged 80 years, 4 months and 22 days. She is survived by four sons and four daughters. Services of the church by Eld. F. R. Zook. Interment in the cemetery at Clover Creek.—J. H. Crofford, Martinsburg, Pa.

Miller, Bro. Jacob H., born in Lancaster County, Pa., died Dec. 20, 1918, in Williams County, Ohio, aged 84 years, 3 months and 12 days. In 1858 he married Sister Mary Pickle. To them were born ten children. He leaves two sons and three daughters. Services by Eld. G. W. Sellers, assisted by Eld. J. W. Keiser. Text, Rev. 21: 4.—S. A. Miller, Bryan, Ohio.

Minnick, Bro. John Lee, died at Hagerstown, Md., Oct. 8, 1918, of pneumonia, following influenza. The remains were brought back to the Fairview church of the Unity congregation. He had his home at Bro. D. F. Roller's for about nine years. He leaves father, two brothers and two sisters. Services at the church by Brethren J. S. Roller and Walter Myers.—Anna R. Boller, Timberville, Va.

Mummert, Emmett, son of John and Malinda Mummert, born at Nevada, Mo., died at Hudson, Mich., of influenza, Dec. 18, 1918, aged 30 years 8 months and 22 days. He united with the church when twelve years of ago. He leaves father, mother and one brother. The remains were brought to Flora, Ind. Services by Bro. J. H. Beery. Interment in the Maple Lawn cemetery.—Mattie Welty, Flora, Ind.

Oxley, Mary, nee Ebbert, born in Schuyler County, Ill., died Dec. 30, 1918, aged 35 years, 11 months and 25 days. She united with the Church of the Brethren in 1905. She married Thos. Oxley in 1910. She leaves her husband, five children, mother, father, six sisters and one brother. Services at the home by Bro. D. A. Crist. Burial in Quinter cemetery.—Mary E. Crist, Quinter, Kans.

Ronsberger, Lewis, born in Holmes County, Ohio, died Dec. 25, 1918, aged 76 years, 2 months and 16 days. He united with the Church of the Brethren at the age of twenty-four years. He married Rebekah Akers Oct. 18, 1862. To this union were born seven sons and six daughters. Two sons and five daughters preceded him. He leaves his wife, five sons, one daughter, sixteen grandchildren and one great-grandchildren. Bro. Ronsberger's seat was seldom vacant at church. He lived in the Turkey Creek congregation for a number of years. Funeral at the Greenlee house by the writer.—Henry Wysong, Nappanee, Ind.

Riley, Bro. Jeremiah, died at his home four miles north of Laporte, Ind., Dec. 13, 1918, aged 75 years. Death was due to a complication of diseases. In 1877 he married Allora Brown. To this union were born four daughters. His wife and two daughters preceded him. In 1908 he married Flora Replogle, who survives, together with two daughters. He had been a member of the Church of the Brethren, in the Laporte congregation, since 1879 and lived in that faith until death. Services at his late home by Eld. Wm. Hoke, of Goshen. Interment in the Laporte cemetery.—Mrs. Louise Sweeting, Laporte, Ind.

Ritzius, Sister Catharine, nee Shaffer, died Dec. 24, 1918, aged 84 years and 17 days. She married John C. Myers. To this union were born nine children. Her husband died in 1871. A number of years later she married Bro. Henry Ritzius, who preceded her. In early years she and her husband united with the Christian church and later with the Church of the Brethren, in which she was a faithful worker. Her last few years were spent at the Old Folks' Home at Mexico, Ind. She leaves two sons, four grandchildren and three great-grandchildren. Services at the Corner house by Eld. Levin Fisher. Interment in the near by cemetery.—Bertha I. Fisher, Mexico, Ind.

Royer, Sister Goldie, nee Sawyer, born in Morrill, Kans., died at her home, of heart trouble, following influenza, Dec. 27, 1918, aged 24 years, 0 months and 10 days. Nov. 5, 1916, she married Mr. F. L. Royer. To this union one child was born. Early in life she united with the Church of the Brethren. Besides her husband and little son she is survived by her father, Eld. W. H. H. Sawyer, five brothers and four sisters. Services at the home by the writer. Interment in the Morrill cemetery.—C. B. Smith, Morrill, Kans.

Schlosser, Sister Emma, wife of the late Eld. John W. Schlosser, born in Schoeneck, Pa., died Dec. 20, 1918, aged 52 years, 2 months and 8 days. Death was due to a complication of kidney and heart trouble. She is survived by three sons and three daughters. She united with the church twenty-nine years ago and was a consistent member of the Springville church. Services at the home and at the Steinmetz meetinghouse by Bro. S. W. Taylor and the home ministers. Interment in adjoining cemetery.—Aaron R. Ohmel, Ephrata, Pa.

Scott, Sister Sarah C., daughter of Samuel F. and Nancy Kinzie, was born in Virginia. Her parents drove overland from Virginia to Miami County, Ind., when she was but a small child. She was united in marriage with Daniel Scott, Dec. 25, 1873. To this union were born two children, who tenderly cared for their mother in her long and painful sickness. Sister Scott united with the church over thirty years ago, and lived on exemplary Christian life. She was a devoted wife and mother. Her highest ambition was to make home happy. During her sickness she was anointed. She died Dec. 22, 1918, aged 66 years, 5 months and 12 days. She is survived by her husband, one son and one daughter. These, with her husband, lived in the parental home. There are also one grandchildren. Services at Mexico, by Eld. J. F. Appleman, of Nappanee, Ind. Interment in the adjacent cemetery on the forty-fifth wedding anniversary, Dec. 25, 1918. Eld. S. T. Fisher, of Peru, Ind., assisted in the funeral service.—A. Ira Appleman, Nappanee, Ind.

Shutto, John, born in Guernsey County, Ohio, died Dec. 23, 1918, aged 78 years, 9 months and 18 days. He married Matilda Frank. To this union five children were born. The mother and two children preceded him nearly forty years ago. In 1879 he married Anna Shively. To them seven children were born. One daughter died six years ago. He is survived by his wife, nine children, twenty-six grandchildren, four great-grandchildren and one brother. Mr. Shutto united with the Church of the Brethren in 1891. He served in the Union Army during the Civil War and received an honorable discharge. Services at the church by Bro. S. Z. Smith. Interment in Gracehand cemetery.—Bessie P. Schmidt, Sidney, Ohio.

Sibrkey, Bro. Elmer Moyland, of the Unity congregation, Va., died of pneumonia, following influenza, Dec. 21, 1918, aged 34 years, 9 months and 9 days. He leaves his wife and four children. Services at the house by Bro. J. S. Roller. Interment in the Linville Creek cemetery.—Anna R. Roller, Timberville, Va.

Slough, Lou, nee Bishop, wife of Arthur Slough, died near Bourbon, Ind., of cancer, Dec. 16, 1918, aged 34 years, 2 months and 14 days. She leaves husband, three sons and four daughters. Services at Yellow River church by Rev. Keller, assisted by Brethren E. E. Shively and Floyd E. Leeper. Interment in Mt. Pleasant cemetery.—Mrs. F. E. Leeper, Bourbon, Ind.

Spangy, Sister Vida June, daughter of Brother and Sister H. J. Spangy, of Rooversville, Pa., died at the City Hospital, Johnstown, Pa., Dec. 20, 1918, aged 18 years and 16 days. Death was due to complications, following an attack of influenza. The deceased was the youngest member of a large family, and was the first to depart this life. Services at the family home Dec. 23, at 10 A. M., by the writer, assisted by Eld. P. J. Blough. Text, 1 Cor. 15: 40. Interment in Maple Spring cemetery.—M. Clyde Horst, Johnstown, Pa.

Stayer, Margaretta, daughter of Dr. and Mrs. Maurice Stayer, died of Spanish influenza, Oct. 21, 1918, aged 0 years. Services at the home by Rev. J. N. Scholes, of the Christian church, assisted by the writer. Burial at Rockwood, Pa.—C. C. Sollenberger, Johnstown, Pa.

Stroup, Mary, daughter of Mr. and Mrs. James Stroup, died Dec. 20, 1918, of pneumonia following influenza, aged 18 years. Short services at the home by Bro. Floyd E. Leeper. Interment in Mt. Pleasant cemetery.—Mrs. F. E. Leeper, Bourbon, Ind.

Strycher, Sister Catherine, nee Gingerich, born in Ashland County, Ohio, died at her home in Elkhart County, Ind., Dec. 22, 1918, aged 71 years, 5 months and 11 days. She married Abrahim Strycher Feb. 20, 1872. Her husband preceded her five years. She leaves six sons, two daughters, one sister and three brothers. Services by the writer at the Union Center house. Henry Wysong, Nappanee, Ind.

Witter, Edw., born in Philadelphia, Pa., died Dec. 18, 1918, aged 63 years and 3 days. He united with the Church of the Brethren in 1885. He married Minnie Scrogum in 1887. Two sons were born to this union. His wife died about four months ago. He leaves two sons, six brothers and two sisters. Services at the Woodland church by Eld. S. G. Bucher and Bro. S. S. Blough. Interment in Woodland cemetery.—Mrs. J. H. Bucher, Astoria, Ill.

Will, Bert Edward, son of Brother Bert and Sister Katie Will, born March 30, 1918, died of influenza, followed by pneumonia, Dec. 2, 1918. Services at the home by the undersigned. Interment in the South Beatrice cemetery.—Edgar Rothrock, Holmesville, Nebr.

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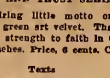

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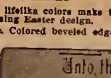

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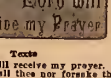
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Notes From Our Correspondents

(Continued from Page 45)

dered and all were remembered with the usual sweetmeats. A collection of $74.75 was taken for Armenian and Syrian Relief. The Sunday-school added $30, making a total of $104.75.—Grace Merryman, Masontown, Pa., Jan. 7.

Hanover church met in council Jan. 1, with Eld. Daniel Bowser presiding. Church and Sunday-school officers were elected, with Bro. Daniel T. Forry, Sunday-school superintendent; Bro. Jacob E. Myers, president of the Christian Workers' Society; the writer, correspondent. Two letters were granted. We decided to hold our love feast on Sunday, May 4. A constitution and by-laws for the government of the Christian Workers' Society were adopted. Since our last report our Sunday-school rendered an interesting Christmas program and gave $35 for Armenian and Syrian Relief.—Mary A. Rhinehart, Hanover, Pa., Jan. 6.

Ligonier church opened for services Dec. 15, after being closed for eight weeks on account of the influenza epidemic. Most of our number were sick, but all recovered. Bro. A. Klein Wolford, a young minister from Santa Ana, Cal., preached for us in the morning, and Bro. J. W. Sanner in the evening. Dec. 29 two young people were baptized after services.—Opal Wolford Leonard, Ligonier, Pa., Jan. 2.

Lower Conewago congregation met in council at the Wolgamuth house Nov. 23, with Eld. O. W. Cook presiding. We had a very pleasant meeting in discussing many questions concerning the welfare of the church. We decided we would expend both in home and foreign missions. One trustee was elected for the Wolgamuth house.—R. D. Cook, Dillsburg, Pa., Jan. 1.

New Enterprise.—Our series of meetings, conducted by Bro. C. D. Bonsack, were very well attended, considering health conditions. At the end of two weeks we closed with eleven accessions by baptism. We also held our love feast, which had been postponed since Nov. 5. Dec. 27 our Sunday-school successfully rendered a Christmas program. The church was filled. An offering of $27.91 was taken for the Armenian and Syrian Relief. The school also desired the money that would have been expended for Christmas candy to be donated to the same work. This amounted to $45; individual organized classes gave $15.32, making a total of $88.23. The quarterly members' meeting was held Jan. 4, with Eld. D. T. Detwiler presiding. Our local ministers were appointed a committee to secure an evangelist to conduct our meetings in the fall. Our pastor, Bro. H. Stover Kulp, who wishes to take up school-work in the fall, preparatory to his work in the mission field, has asked to be relieved. Sunday-school officers were elected, with Bro. Oscar Beach as superintendent.—Margaret Replogle, New Enterprise, Pa., Jan. 4.

Pittsburgh.—We held our Christmas exercises Dec. 22. The program was very well rendered to a good-sized audience. We used the "White Gift" program, which brought a large number of useful gifts for the needy families of the city. Our offering amounted to about $63. The work here is progressing slowly and we are looking forward to a year of good things.—E. H. Hertzler, Pittsburgh, Pa., Jan. 2.

Roaring Spring.—Dec. 8 we held our Rally Day services. Brother and Sister Galen B. Royer were with us and gave some very interesting and instructive addresses. Dec. 20 we met in council, with Bro. M. J. Weaver presiding. At this meeting we adopted a constitution and elected officers of the church and auxiliaries. Our Sunday-school department gave a very interesting Christmas program, under the supervision of our primary superintendent, Sister Elizabeth Barnett. The chorus also rendered some appropriate selections. We will meet in council Jan. 30, to elect officers for 1919, and to make plans for the new year. The church has purchased a parsonage adjoining the church grounds, and in the spring will secure possession of the same.—Lena M. Hoover, Roaring Spring, Pa., Jan. 6.

Rummel church having been closed on account of influenza since Oct. 6, with the exception of one Sunday (Nov. 24), had the privilege of holding our love feast Dec. 7. We assembled in council Dec. 30. Our pastor, Bro. H. B. Heisey, is retained. Two letters were granted. Bro. Jas. E. Murphy was reelected Sunday-school superintendent. Other church and Sunday-school officers were elected. Our treasurer reported a balance of $300 in the treasury, although we incurred the additional expense of equipping the parsonage with electric lights and a heating system.—Mrs. Jas. E. Murphy, Rummel, Pa., Dec. 31.

Scalp Level congregation, which includes Windber and Scalp Level, met in council Dec. 30th. Officers and committees were elected for the coming year, with Bro. J. H. Lehman as "Messenger" agent, and Sister Harvey Knavel and the writer as correspondig secretaries. Bro. H. S. Replogle, our pastor, was reelected for another year. A letter from Sister Grace Clapper was read. Brother and Sister Replogle were appointed to send a reply to Sister Clapper's message.—Amy Manges, Scalp Level, Pa., Jan. 1.

Spring Grove church met in council Dec. 29. Eld. I. W. Taylor presided. Sunday-school officers were elected for the coming year, with Bro. Frank Weldas superintendent. Our delegate to Annual Meeting is Eld. I. W. Taylor; to District Meeting, Bro. Amos M. Martin and the writer. Our series of meetings, which was to be held in Meyersville church, was canceled for the winter, on account of the epidemic. We elected Bro. I. W. Taylor as elder for a term of three years.—Florence L. Mobler, New Holland, Pa., Jan. 4.

Three-mile church, of the West Johnstown congregation, met in council Dec. 19, and elected officers for the coming year. Bro. Clyde M. Horst, elder in charge, presided. The following officers were elected: Bro. Arthur Rummel, clerk; Bro. Henry Hefacker, trustee for a term of three years; Brethren Geo. L. Peterson, Jacob S. Stutzman and Henry Hofecker, a committee to secure a pastor. It is also their duty to keep the pulpit supplied each Sunday until a pastor is secured. Two letters were granted. Bro. Louis Fritz has returned from Camp Lee, having been discharged from service. More of our boys are expected in the near future.—Mrs. Charles H. Stutzman, Johnstown, Pa., Jan. 6.

Walnut Grove.—We celebrated the birth of our Lord on Sunday evening, Dec. 22. Though the church had been closed for a number of weeks, the committee worked hard, and a very appropriate and interesting program was rendered, in connection with the White Gift service. An offering of over $250 was lifted for charitable and relief work. The Teacher-training Class in the first Standard Course graduated with an appropriate service Dec. 8. Another class is in progress now. Seal Course classes, hindered by the influenza epidemic, are planning to begin work again. Dec. 29 a financial rally, in the interest of the new church debt, was held. The Sunday-school offering amounted to over $650.—Elizabeth W. Howe, Johnstown, Pa., Jan. 6.

West Conestoga congregation has closed a very interesting and helpful series of meetings, conducted by Bro. H. B. Yoder, of Lancaster, Pa. He preached twenty-six sermons in all. Three were baptized the first day of the New Year. We hope there may be still more.—A. O. Fahnestock, Lititz, Pa., Jan. 2.

VIRGINIA

Basic.—It is with great joy that I send this report, as we have been enjoying many rich blessings. Dec. 1 Bro. A. S. Thomas began a series of meetings to continue for two weeks, after which the writer took charge. There were sixty-nine confessions; thirty-six have been received and twenty-five await baptism. Dec. 27 we met in council and elected our church and Sunday-school officers. We decided to hold our love feast Feb. 1, and would be very glad to have our neighboring brethren come. The work here is very encouraging. May the Lord bless his work and workers everywhere.—L. S. Yoder, Basic, Va., Dec. 29.

Elk Run church met in council Jan. 4, with Eld. W. H. Zigler presiding. Three letters were granted. Bro. Caleb Smith was appointed "Messenger" correspondent. Some repair work is being done on the church, preparatory to District Meeting, to which we are looking forward the coming spring. Our Sunday-school was reorganized with Bro. E. D. Smith as superintendent.—Carrie V. Huffer, Staunton, Va., Jan. 7.

Greenmount.—After having been without services for five weeks, we were glad for the privilege of again assembling together. Nov. 15 we met in council. Superintendents of the different schools in the congregation were chosen, with Bro. W. F. Carter over the Greenmount school. Dec. 29 Greenmount church again met in council, with Eld. J. W. Wampler presiding. One letter of membership was granted. Committees were appointed and church officers elected. Bro. D. C. Myers was chosen Christian Workers' president and Sister Effie Sims correspondent for the Mt. Zion church.—Annie Miller, Harrisonburg, Va., Jan. 2.

Harrisonburg.—Bro. E. S. Coffman came to us Sept. 1, as pastor of the Bridgewater church. The work is progressing nicely, in spite of the epidemic. Almost every family has been afflicted by the disease. Through the help and inspiration of Bro. Coffman we raised more than $700 toward the debt on the Sunday-school annex. Our Christmas program was rendered on the morning of Dec. 29. An offering of $15 was taken for Armenian and Syrian Relief. We met in council Jan. 3. Officers were elected, with Bro. D. L. Thomas as elder, and Bro. E. S. Roller, Sunday-school superintendent.—Mary Blosser, Harrisonburg, Va., Jan. 7.

Peters Creek church met in annual Thanksgiving service in the Peters Creek house; also in the Oak Grove house. After recounting the blessings of the year, an offering of $158 was taken for the General Mission Board, to help in raising the $350,000 asked for. We also had services Christmas Day. Bro. C. E. Eller preached. Bro. Eller impressed upon us the spirit of true worship and how that our gifts constitute a part of that worship. Dec. 26 our Christmas program was rendered. At our last council it was decided that our congregation establish a relief fund of $1,000, and the program a strong appeal was made by Bro. Levi Garst and an offering of $1,078 was lifted. The following Sunday, at the Oak Grove house, $212 was raised, making a total of $1,290. We expect more to be added to this fund. In addition to this our young people are giving half of their Christmas money for relief work.—Mildred Neff, Roanoke, Va., Dec. 31.

Schoolfield.—From Dec. 26 to 29 our elder, Bro. H. J. Woody, delivered a series of five sermons. We met in council Dec. 28. Bro. Woody was elected as elder for 1919, and Bro. A. T. Prather, superintendent of Sunday-school. We had a New Year's service Jan. 1, conducted by the writer. At this service one confessed Christ.—W. H. Swift, Schoolfield, Va., Jan. 2.

WASHINGTON

Loomis church met in council Dec. 27, at the Britain Flat schoolhouse. Our services here all been closed for about eight weeks because of the influenza epidemic. Having had no service on Thanksgiving Day, we recently took our offering for World Relief, which amounted to $15.50. Two letters were received. Bro. Geo. Shamberger was elected as elder in charge, with our other four elders as his assistants. Bro. C. E. Holmes was reelected clerk. The building of our churchhouse has been deferred till the next council.—Mrs. Alice Rothrock, Tounaket, Wash., Jan. 4.

Wenatchee Park church met in council Dec. 21, and elected officers for the coming year. Bro. A. B. Peters was present to assist. Sister J. Weimer was elected Sunday-school superintendent; the writer, elder in charge and "Messenger" correspondent. Dec. 23 Bro. Warren Slabaugh commenced a Bible Institute, which continued until Dec. 31. The attendance was not large, on account of sickness being present, but I feel much benefited by having Bro. Slabaugh with us. He presented the truth in such a forceful manner that it made some very lasting impressions.—C. F. Bupel, Plain, Wash., Jan. 2.

WEST VIRGINIA

German Settlement.—Dec. 22 we began our twelfth Annual Bible Institute, which continued until Dec. 29. Eld. I. N. H. Beahm gave us a thirty-five minute talk each morning on "The Acts of the Apostles." In the afternoon he gave us a forty-minute talk on "Sunday-school Pedagogy and Homiletics." He also preached each evening. Eld. Jesse Ziler assisted in the Book of James. Bro. J. C. Beahm and his two daughters were here to assist. Prof. Beahm led the singing during the week, and gave us several interesting talks on "Church Government." Sisters Ruth and Stella Beahm gave several readings. Bro. Oren Gorner and Prof. F. L. Malott assisted by giving talks. Other home workers also took part in the program. Two letters were received. Bro. J. C. Miller was installed the first ministry. The program for Dec. 29 consisted of a prayer and missionary program. These meetings have been very helpful to all.—Della Rudy, Salem, W. Va., Jan. 1.

Mt. Union church met in council at the Miles Hill house Dec. 28, and elected officers for the coming year, with the writer as elder and pastor; Bro. Jos. Hamilton, Sunday-school superintendent. It was decided to hold a Bible Term in the near future. Our church and Sunday-school are doing fairly well. Both attendance and interest are good. Bro. Wm. Hamilton and wife come on Christmas Eve, and we were very glad to have them with us. Bro. Hamilton preached on Sunday evening following. Bro. Francis Hamilton, wife and daughter, from Northeastern Ohio, are also here.—Solomon Bucklew, Morgantown, W. Va., Jan. 2.

WISCONSIN

Worden church met in council Dec. 31, with Bro. J. M. Myers presiding. Church and Sunday-school officers were elected, with Bro. Willard Henderson, Sunday-school superintendent, and Sister Mira Cripe, superintendent of Christian Workers' Society. Two letters were received. The writer was chosen correspondent and "Messenger" agent. On account of the epidemic we discontinued Sunday-school and preaching services for a time, but we are now meeting regularly, with renewed interest.—Melvin Turner, Stanley, Wis., Jan. 1.

YEARBOOK

of the Church of the Brethren

1919

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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24:14. "STRETCHING FORWARD."—Philpp. 3:13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4:14.

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...EDITORIAL...

Why We Are So Few

"But numbers are no mark
That men will right be found.
A few were saved in Noah's ark
While many millions drowned."

You remember the old hymn, don't you? At least the lines quoted above. They state the truth. But it is one of those truths which lend themselves so easily to selfish uses. The amount of pious laziness which these lines have soothed to sleep is beyond all estimate.

If we could really believe that this little product of the rhymester's art is an adequate explanation of our failure to achieve numerical success, we might take some just comfort from it. But who *can* believe this? Who will say that more consecration of our hearts and hands and purses to the progress of the Kingdom would not have yielded a much larger fruitage?

Is one hundred thousand the limit of our possibilities? Is that a charmed figure that for a generation past we could only say, when asked how many there were of us: "Oh, about a hundred thousand"? What magic is there in that number that we can not go beyond it?

None, but the "magic" of easy contentment with our own comfortable circumstances, and the "magic" of selfish unconcern about the rest of humankind. Let us be honest about this thing! It is no time now to quiet our guilty consciences with poetry. The proper mood is that of confession, humiliation and penitence, that God may forgive our slothfulness and use us from this time on in pushing the Kingdom FORWARD.

Religion and Pure Religion

JAMES tells us what pure religion is, but what would you say religion is, just religion, without any qualifying adjective? Here is a definition that may start you on a line of profitable thinking: "Religion is the reaction of the soul to the impulse of God."

Does that "reaction" bother you? The idea is that every human being feels somehow the impact of God upon his soul. God "speaks" to him in some way, perhaps in many ways. Now the thing the man does, or refuses to do, in response to the divine impulse within him,—his attitude, whatever it is,—that constitutes his "reaction" and that is his religion.

What is your reaction? What does the "impulse of God" cause you to do, or think, or feel? That is your religion. Have you examined it lately to see if it is "pure"?

Child Guidance and Mule "Drivance"

"I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee. Be ye not as the horse, or as the mule, which have no understanding" (Psa. 32: 8, 9).

ONE of our popular proverbs is: "Experience teaches a dear school, but fools will learn in no other." In our text, the Psalmist tells the same story from another point of view, so far as it relates to God's children, and his methods of dealing with them.

There are two pictures in this scripture. The *first* is that of the guidance of a child, with the parental eye always upon it, watching the child, to help it at the proper moment. The child in the home is, as a rule, never out of the mother's sight, always under her watchful eye. The child is uneasy when he loses consciousness of the mother's presence, and the mother is uneasy when she does not know where the child is.

Being thus in the constant presence of each other, the mother is able to counsel the child at every moment of need. At every new turn of events she can give the proper teaching and instruction. This is the picture of "child-guidance" which is suggested by the words: "I will counsel thee with mine eye upon thee."

Contrasted with this is the other picture of a horse or a mule, with a bit in his mouth and a bridle on his head,—jerked first this way and then that by a driver. It is a picture not of *guidance*, but of "*drivance*," if one may be permitted to use that term. It is the kind of management that a mule must have. And so, also, mulish dispositions among God's children must be handled in the same way.

God's preference, of course, is to deal with us always as with little children, and not as with mules or donkeys, which have to be driven with a stick or club here or there.

The same truth was expressed in a little different way to Saul of Tarsus, when the Lord met him and said to him: "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads." Evidently something was goading on Saul,—goading him in his conscience. And he, smarting under such goadings, was kicking at the goad,—thus hurting himself more than ever. But finally, Saul was willing to yield and say: "Lord, what wilt thou have me to do?" And ever afterwards he was very amenable to the Lord's guidance. Let us beware lest we, too, fail to respond to the gentle instruction of our Heavenly Father, and must suffer the rough handling of adversity to keep us in the path of duty and rectitude.

A. C. W.

Standing on the Promises

THE value of a promise depends partly on the nature of the promise itself but chiefly on the nature of the one who makes it. In the case of those promises which Peter describes as "exceeding great and precious," we have been accustomed to think mainly of the first condition. And this condition is indeed abundantly fulfilled, since these promises involve "all things that pertain unto life and godliness."

But even such comprehensive promises would be valueless without the requisite ability and sincerity back of them. It is only when we think of this aspect of the matter that we begin to realize what it is that really makes God's promises so "precious." And as this realization grows upon us, we do not think so much about the promises as we do about the love and wisdom and power which the promises express.

Children like to exact promises of their parents and good parents like to promise good things to their children. But as the children grow older and become better acquainted with their parents, and understand the constant concern of their parents for their welfare, they are less anxious about striking bargains with them. They know they can trust their parents' love for them.

Standing on the promises of God is good. Standing on the character of God, as revealed in Jesus, is still better.

Congregations Changing Conference Decisions

A GOOD, faithful sister writes, asking if it is the right of a local congregation to change by vote the decisions of our General Conference. Reference is made to the fact that such action had been taken and that it is under contemplation by others. A very earnest request was made that the subject receive attention in our church paper.

There can be but one answer to this question. No congregation has a right to change or set aside a decision of our Annual Conference. Admit this right, and it at once destroys our form of church government, and not ours only but every other form of union in government. If a congregation has the right to change a decision of Conference, then the individual has the right to change decisions of the congregation, and individualism results. The story is told of a church in Scotland that fell into individualism. A good man and his faithful wife stood together for some time. Finally a doctrinal difference arose between them. After a lengthy discussion, the deacon said to his companion: "Weel, Janet, I am sure o' mesel, but I dinna ken aboot you!"

Our church has held, from the beginning, that the counsel of the Brotherhood, in Conference assembled, should be accepted by the entire membership. We have the best form of church government in the world. Our national government is based on the same lines. There is no ruling ecclesiasticism among us. Each congregation manages its own local affairs. It elects its own officials and has the right to determine the ordination of bishops. Each one elects delegates to represent them at District and Annual Conferences. The delegates to District Meetings elect members of the Standing Committee and these, with the delegates from the congregations, become the voting body in the Annual Meeting. If a query, after discussion by this body, receives a two-thirds vote of the delegates, it becomes the counsel and rule of the Brotherhood. Ours is essentially a representative, republican form of government. If we are to have a Christ union in our Christian Brotherhood, no better form of government could be adopted. And this means that we must give assent to the decisions of our Conference.

Suppose that, in our national government, some of the States were to assume the right to change and set aside the decisions of our National Congress, signed by the President, what would result? Anarchy, and the destruction of government. Once men fought for State rights, but were overcome, and now our Union is stronger than it has ever been in the history of the

United States. If we want our church union to be strong, we must abide by the counsel of our General Conference.

A query, to pass legally, must first receive the assent of a local congregation and pass the District Meeting. It then goes to the Annual Meeting, where it is fully discussed and voted on. In the discussion of questions, full liberty is given, and sisters have the same right as the men, to speak. If the query, after full discussion, receives a two-thirds vote of the delegates, it passes; otherwise it is lost. If it passes, it becomes the rule of the Brotherhood.

As already indicated, for a local congregation to assume authority to change or set aside a decision of Conference, means the setting aside and breaking up of our form of church government. What is the use of holding an Annual Conference, paying out tens of thousands of dollars for railway and other expenses, having delegates assemble from all parts of the country, discuss and pass queries and then have them set aside by individuals and local congregations? If this sort of thing prevails, it can have but one ending,—the breaking up of our form of church government.

It is safe to say that this movement did not start in with congregations but with individuals. Some began setting aside Conference decisions that did not happen to suit them. Some leaders in the church did the same thing. If a decision did not please them, they ignored it. Here is an illustration: Conference wisely decided that no solicitation for money for church purposes be made by individuals. These calls should come through District and the General Mission Boards. Prior to this, the Brotherhood was flooded with individual solicitations for various purposes and some of these proved failures. A good, influential brother wanted a churchbouse in bis new neighborbood. This was a good desire and he should have followed the advice of Conference, but he ignored it and made a private solicitation. One brother received a letter from him, and sent him a sum of money; also a letter, calling his attention to the fact that he was violating a decision of Conference. His reply was: "Oh, this is only a very small matter." Since this leading brother assumed the right to violate a decision of Conference, others followed his example, and this has grown until we hear of such things to which our sister refers.

We repeat again, these considerations bring forcibly to the front the important question: "Are we to continue to hold Annual Conferences, spend large sums of money, discuss and pass upon queries, only to have them set aside by individuals and local congregations?" Will you consider this question carefully and prayerfully, and answer it in accord with the Gospel and in line with common sense and sound reason.

It would be a sad day for the Church of the Brethren to set aside her Annual Conferences. So much good is done in the fine, spiritual meetings, held these times, in connection with the Conference. It would be an irreparable loss to the church. Better let us, as individual members and local congregations, live up to the decisions, and if they do not suit us, let us bring up queries to have them changed. This is the only way in which we can successfully carry out our Gospel form of church government. D. L. M.

The Novelty in Life

In Luke 3: 23, according to the Revised Version, we read that Jesus was about thirty years old when he began to teach, or when be entered upon his public ministry. This was also the age of John the Baptist when he began his preaching in the wilderness.

In the New Testament no reason is given why the work of the Kingdom should be thus delayed. Not a few commentators suggest that, since thirty years was the age when the priests entered upon their official duties, that fact had some bearing on the action of John and Jesus. This age was reckoned by both the Greeks and the Jews as the period of full maturity of the mental and physical powers of men for either sacred or civil duties. As regards the law, it probably played no part in determining the time when the two men of prophecy should enter upon their missions. They were not priests, and, of course, were not governed by the regulations intended solely for the priesthood.

Nor do we think that time for mental and physical preparation cut any special figure. Jesus at twelve knew enough to distinguish himself among the Jewish doctors of the law. He was only a boy, and in a way he had boyish habits, and yet he was an intellectual marvel. However, at the age of twenty-one he was in a position to make a better impression on the people as a man, and this increased as he grew older. At the age of thirty he was looked upon as a well-matured man, a man among men and as such, capable of commanding the respect of men. Had he begun his preaching at the age of fifteen, he would have been looked upon as a boy, and the novelty of the situation would have attracted more attention, and would have drawn more people to his meetings than the doctrine he taught. Thirty was probably the psychological time for Jesus, as well as John, to make his mission known. Both were to do the work of men and not of boys. They went about their work as men,—and marvelous men, too.

If there were, in those days, people looking for the mere novelty in public work, Jesus made no special effort to gratify their curiosity. True, the masses marveled at the miracles performed, but the thinking men and women saw something more than curiosity in the wonders they beheld. Miracles were made to mean something, and this something was to prove that Jesus is the Christ, the real Son of God. What was done and said gave men and women a bigher conception of the man and his mission. The novelty was lost sight of and the real question to decide was whether Jesus is the Christ, and whether he taught the doctrine that God authorized him to teach. It was looking at things from a plane higher than that pertaining to the novelty.

In this age we are a novelty-loving people. Men and women will go for miles to listen to a sermon delivered by a man one hundred years old. It is not a question as to how well the man can preach, or what doctrine he may set forth. It is the age of the speaker that draws. It is the same of the fifteen-year-old boy, who, by chance, occupies the pulpit. As a rule, he is a better drawing card than the most profound preacher in the State. The girl of twelve, who feels impressed to preach, can almost empty the best churches in town and fill some out-of-the-way audience room. She may not know as much about the Bible as the most inefficient preacher in the community, but she can get a better hearing than all the ministers in town put together.

The time was when a woman preacher could easily fill the most spacious assembly hall to be had. Hundreds would go to church early, in order to be sure of a seat, just because a woman was going to preach. On such occasions the sound church-going sleepers would never think of taking their accustomed nap in the pews. The woman in the pulpit could do more than any of the gifted ministers. She could keep her audience awake. What she said may have been fine, and her methods of presenting truths may have been above the ordinary. But it was the novelty of the situation that brought the people to the meetings. In these days, when it is common for women to fill pulpits, they do not draw like they did fifty years ago. The same thing is true of the boy preachers. We see more of them and the novelty of the situation has disappeared.

Fifty years ago an Oriental traveler came into the town where we lived. It was announced that he had visited the ruins of Babylon, had written a book concerning his researches in the Bible Lands, and that on Monday evening he would lecture on his travels. When the evening came the house was packed. We were there too, and on one of the front seats. We would never think of missing an opportunity of hearing something about the ancient metropolis of the Euphrates region. Scores came out of curiosity. The novelty of the thing drew them. Scores sought information, and those who had cars to hear got the worth of their money. In our day a few Bible Land travelers can still command fine audiences, but only about one in ten is succeeding. Oriental travelers are becoming common. We get used to them and they fail to attract more than ordinary attention. The novelty has disappeared and the people are looking for something new.

The preaching of Jesus may have been new in the beginning, but during his earthly sojourn it never grew old. What he taught is not old even now. It is still new and will remain new as long as time may last. The Master did not depend upon mere novelty to secure an audience. It was what he did and what he said that moved the people, and the grand truths he uttered are still relished. We may even now be influenced by the novelty, and finally grow tired of the things that are merely fascinating, but somehow the great fundamental truths of Christianity remain by us, and by them our lives are shaped. J. H. M.

Excursions in Bookland

Making Good in the Ministry. Robertson, $1.00

The successful minister's life is much more than a series of chicken dinners. Only those who have been preachers, or who are acquainted with the habits of a preacher, appreciate the hard work that lies back of "making good in the ministry." In its way the work of the minister is not less exhausting than the work of the farmer or of the business man. Preaching is a profession demanding an energy, application, and an indifference to monetary rewards that is equalled by few other callings in life.

Like every other man whose heart is in his work, the minister is a worker who desires to succeed. Deep down in his heart every minister desires to make good in the ministry, although he may be compelled, for a season, to make tents or sell real estate. It is for this reason that the story of John Mark, of New Testament times, makes a book of interest to all preachers. John Mark had no little difficulty in getting under way, and in this he was not unlike the average minister. His experience will serve as a sample of some of the problems that confront the average minister. Professor A. T. Robertson has taken all the facts that have come to light with reference to John Mark and woven them together into a biographical narrative which he calls: MAKING GOOD IN THE MINISTRY. It seemed to the Bookman, however, that the author did not quite measure up to the promise of the title and the chapter headings of the book; and yet it may be that the Bookman expected too much for his dollar.

Pedagogy for Ministers. Hobart, $1.00

A somewhat different approach to the problem of "making good in the ministry" is suggested by Professor Hobart's "Pedagogy for Ministers." There is much that the minister can appropriate from psychology and pedagogy. The main wonder is that there has not been a more conscious effort to profit from these other fields of knowledge.

It seems to the Bookman, who happens also to be a minister, that there is altogether too much emphasis placed on the public side of the work of the preacher. There is a tendency to regard the public delivery of a message as the sum and substance of the work of the minister. But the preacher is more than an orator; the successful preacher is also a teacher. Where the preacher is nothing more than an orator, the congregation is very apt to go home and do as it pleases after a brief season of mutual congratulation. Perhaps this undue emphasis on the oratorical side of the minister's work has helped to fix the gulf that too often exists between Sunday religion and week-day living.

There is a way, too, in which the overemphasis, so often put upon the public side of the work of the preacher, tends to give us weak and scattered churches, continually crying out for pastors but receiving none. When ministers go here and there, preaching the Word, but do not provide for proper follow-up work, there is apt to result a whole string of little shepherdless flocks. Sometimes the isolated flocks arise from the migratory habits of members, but often they arise also from the roving preacher who has not discovered that the preacher must also be a teacher. Such preachers can not claim to be true to the Pauline practice unless they return to visit and encourage the churches they have started. Even then, such scattered churches do not begin to have the chance to grow as do those churches in which the preacher settles down and, becoming a leader in the community, carries on the work thus begun to its logical conclusion.

Because we think of the preacher as an orator and not as a teacher, when it would be more proper to think of him as both, we are inclined to overemphasize the importance of the work of the evangelist. The spectacular work of the evangelist too often blinds us to the fact that the series of meetings will do the congregation little permanent good unless the home ministering body continue the work thus begun on throughout the year. Of course the occasional special evangelistic service has its place in getting new blood into the church, and yet such efforts do not mean much unless the new converts are properly cared for. We need to cultivate as well as to sow the seed.

There are still other complications that arise out of a

narrow conception of the work of the minister. If, as a result of our conception of the minister as orator only, we give undue importance to the work of the evangelist, we need not be surprised if people come to think that the only time to join the church is when a series of meetings is on. This sometimes gets to be the case, unless death threatens and haste must be made. Then, too, magnifying the work of the evangelist tends to make people feel that the evangelist should do all of the work at the time of a series of meetings. The congregation is apt to lean back with the air of one who says: "Go to, now; get us a lot of people."

Sometimes the evangelist accepts this challenge and a still further complication arises. The evangelist brings in the people all right, but he does it in such a way that they look to him and not to the church. This last happens when the evangelist fails to realize that the finest thing that he can do is to leave the new converts thoroughly loyal to the local leadership.

The Bookman may have strayed a good way from "Pedagogy for Ministers," and yet he feels that he has not used the book as simply a spring-board text. A book that puts the emphasis on the minister as teacher, and thus neutralizes some of the over-emphasis on the minister as orator, is really dealing with the questions we have just been discussing. Our aim has been to show that the preacher who thinks that his work is done when a convert has been baptized, is mistaken. The work has really only begun, for he who said to baptize, also said that we should teach them to observe all things. Of course "Pedagogy for Ministers" seeks to apply some of the simpler laws of pedagogy to both the oratorical and the teaching phases of the ministry, but we have chosen to notice the last, because it is the part most commonly overlooked. H. A. B.

CONTRIBUTORS' FORUM

Is Anybody Happier?

Is anybody happier because you passed his way?
Does anyone remember that you spoke to him today?
This day is almost over and its toiling time is through;
Is there anyone to utter now a kindly word of you?

Did you give a cheerful greeting, to the friend who came along?
Or a churlish sort of "howdy" and then vanish in the throng?
Were you selfish, pure and simple, as you rushed along your way,
Or is some one mighty grateful for a deed you did today?

Can you say tonight, in parting with the day that's slipping fast,
That you helped a single brother of the many that you passed?
Is a single heart rejoicing over what you did or said?
Does a man whose hopes were fading now with courage look ahead?

Did you waste the day or use it; was it well or poorly spent?
Did you leave a trail of kindness or a scar of discontent?
As you close your eyes in slumber, do you think that God would say,
You have earned one more tomorrow by the work you did today?

—Detroit Free Press.

The Forward Movement

BY J. M. BLOUGH

JAN. 1, 1919, should mark the beginning of a new era of aggressive evangelism in the Church of the Brethren. We have passed our Bicentennial and yet our membership is but 100,000. It would seem (to an onlooker at least) that there has been something vitally wrong with our evangelism in the past. Not that success or progress is measured by numbers, but, faced as we were, with a heathen world of accessible millions and a large percentage of non-Christians in America, there is absolutely no justifiable reason for our lack of growth in the past. So, first of all, let us come humbly before our God and confess our failure to obey his great command. Yes, let us confess it with shame and penitence.

A year ago the General Mission Board, Sunday School Board and Educational Board together adopted a Five-Year Program and set it before the Brotherhood as a goal to be reached in the "Forward Movement." It is a splendid program, excellent, and worthy of the most earnest and prayerful support of every member of the church. It filled with praise the heart of the foreign missionary, and made his nerves tingle. Every advance in the home church fills us with satisfaction.

But what has happened? We have not heard of any ready and enthusiastic response on the part of the Brotherhood. Our church papers do not seem to have caught the inspiration.* So far as we have heard, the program is merely on paper but not in the hearts of the people. Why this lethargy? In fact, we have been informed that instead of beginning with 1918 we propose to begin with 1919. Why this delay? One precious year of God's grace gone without any special advance. Can it be? Moreover, we must confess to a great disappointment when we read the brief report of the late Annual Meeting. We searched for some mention of the Forward Movement, and some enthusiastic meeting in its behalf, but all that we found was one speech by the Sunday-school Editor. We have not had a full report yet, so we trust there was more.

Brethren and sisters, these Boards have outlined an excellent program for us. It is a most commendable move, and a most needful one, but let us not think that since they launched it, it is theirs to carry out and we will look on to see how it goes. This program is large and demands the very best help of every member. Half of the church can not carry it out; the whole church must do it. Look at the program! Study it! There is work for every one; something each one can do. That is the glory of it. See, it calls for the conversion of sinners, for young men for the ministry, for new Sunday-schools, new scholars in the Sunday-school, for money for mission work and for the colleges, for daily Bible study, for more students in our colleges, and more of these for Christian service, for more subscribers to our church periodicals, for an increase in mission work at home and abroad. Excellent! Is there not enough to keep us all busy? Let us not be satisfied with doing only one of the things mentioned, but let us help each cause represented in these requests by doing our best in the congregation where we live. We can all be soul-winners, and we ought to be. We can all give money. We can all bring new scholars into the Sunday-school. Come, let us all set to work with a holy enthusiasm, and outdo the program. It can be done and it ought to be done, but unless you do your best, it will not be done.

But from the beginning let us fix it definitely in our hearts that a mere effort will not accomplish the end. "Not by might, nor by power, but by my Spirit, saith the Lord." No amount of trying or sweating or striving will bring the result, unless it is Spirit-directed. Human efforts alone are useless. Without being endued with power from on high we are not fit for service in the Lord's great harvest field. "Man is God's method" of evangelizing the world, but it is man "full of the Holy Spirit." We should undertake nothing in this program except for God's glory and the evangelization of the world. Love for Christ and obedience to his last command should prompt our every effort. The Holy Spirit fills us for this very purpose.

Notice this sentence in the introduction to the program: "That this great opportunity may be effectually embraced, every member of the Church of the Brethren is called upon to deepen his spiritual life through systematic Bible study, the restoration of family worship, and the adoption of intercessory prayer in behalf of the world." This touches the mainspring of the Christian's life, and consequently of the Christian's service. It is to be hoped that throughout this entire year every member has been making this heart-preparation, without which there can be no forward movement pleasing to our Master. Notice the three points: Bible study, family worship, intercessory prayer. Grand! These three, done in the Spirit, will certainly accomplish the object, *i. e.*, deepen the spiritual life. In Bible study we feed the spirit as faith appropriates Christ's fulness, and in intercession this faith works out in love, in behalf of the lost. Should any one have neglected this heart preparation till now, then let him give himself to it with all diligence during the remaining days of the year, so that a complete and united church may be ready for the Forward Movement, even as a whole army moves forward at the order of their general.

And now, at the close, may I suggest that by written word and spoken word this Forward Movement be continually kept before the Brotherhood. Every pastor and bishop should present it to his church and urge it upon his flock. Every Sunday-school superintendent should lay it upon the heart of his school. Every teacher should emphasize it to his class. Every college should enlist its whole student body in this great enterprise. Every church paper should abound in enthusiastic messages in its behalf. Every District Mission Board, every Mission Study Class, every volunteer band, every prayer meeting should throw its full force into the movement. Who dare neglect?

Ahwa, Surat District, India.

*The reader will not forget that Bro. Blough's article was written many weeks ago. By the time his earnest and splendid appeal gets back to India, we trust he will have discovered, along with other readers of the "Messenger," at least some evidence of the paper's interest in the Forward Movement.—Ed.

Will a Man Rob God?

BY IRA J. LAPP

"Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is there will thy heart be also" (Matt. 6: 19-21).

A PLAIN, positive command and yet it is dead, void. It might as well have been left untranslated, in the original Greek, for all the heed we give it.

Money is concentrated energy. A dollar represents that much of our muscle, brain and brawn. A proper conception of our stewardship will prompt us to put ourselves under the burdens of this old world. Why should we rob God by passing down, to future generations, farms, stocks, bonds? If I interpret the Book correctly, each generation will be supplied with the necessary equipment to meet its own needs.

Recently an old gentleman died, and his heirs quickly, by mathematical calculation, apportioned the shares which would be theirs. A nephew, who was to receive $250, sighed as he remarked: "Just enough for one night's blow-out." How much better if the uncle would have turned the money over to the Mission Board, rescued some orphan, or educated some struggling young person! This world would mightily move onward if men would get a vision of their dollars converted into Kingdom energy.

It is a matter of statistics that wealth only remains in the family three generations. The progress of men is made by struggle, and when the necessity of struggle is removed, decadence sets in. If some of the men, who amassed great fortunes for their heirs, could return from their graves and take a look into their office, scan through their books, we imagine they would receive the severest shock of disappointments. The biggest dividends are not realized in investments of brick and mortar, but in human potentialities.

Miami, N. Mex.

Confession

BY R. H. MILLER

"I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6: 5).

A PARTICULAR interest attaches to the narrative of which these words form a part. It records the initial event of a great and useful career.

Isaiah's confession is a model. He speaks of uncleanness of lips. It is both in himself and his countrymen. But *where* it is found is of no concern to him. He displays the same aversion for it in himself as in others.

Now it is not easy to do this. Many a man has a very acute discernment of evil when it comes to the world outside of himself. But once his field of vision is drawn to this side of the boundary line of self, his discriminating aptness disappears. His vision is reliable only at long range.

How may this failure be overcome? There is only one way to open the inner field of self to this necessary scrutiny. Jesus announced it in John 12: 25, "Hate your life in this world." The broken Wolsey echoed this truth in his pathetic "*Love thyself last.*" Self-love will forever exclude from self this all-important and true evaluation of good and evil.

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Is it rightly called all-important? Yes. This internal separation of ourselves from evil, by its recognition and confession, is an indispensable prerequisite to God's cleansing. The latter is impossible without it. On the other hand, it is the guarantee of God's cleansing.

Let us suppose ourselves in God's stead (Heaven forgive the supposition). Two men, have splendid ability to discern and evaluate good and evil. They are alike unsparing in their condemnation of evil. One, however, when he finds it in bis own door yard, when it serves his own ends, when it would impugn his own character to expose it, is diligently silent. Now we, in God's stead, would rightly reason thus: "He is no *bona fide* enemy of evil. By his silence he condones it in himself. He is an enemy only of that evil, the exposure and destruction of which imperils none of his selfish interests. We shall never cleanse him." But the other has the same holy severity and aversion for evil, no matter where found. The location of the sin does in no way modify his regard for it. And consistently he does all he can to eliminate it. With regard to him we reason: "He is indeed a *bona fide* enemy of the evil. He is deeply averse to it, be it in himself or elsewhere. His willingness to confess is not behind his readiness to condemn. We will add our power to bis, and cleanse him of it."

God, in fairness to men, can cleanse only those who are averse to that which is averse to him. He who allows any sin to hide behind the fact that it is in himself, refuses God's cleansing. But a disinterested, unbiased aversion for sin, which spares not one's own self (to use the figure of Isa. 6), will invariably put the seraph on the wing towards us, by way of the altar.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John I: 9).

Los Angeles, Cal.

A Mighty Responsibility

BY J. S. SHERFY

RESPONSIBILITY for lives is man's universal obligation. Yet few of us comprehend the extent of this responsibility. It is only wben peculiar circumstances force upon our attention the fact how responsible we are, that we cry out beneath the burden which so nearly crushes us.

Such was the cry of Judah in the very captivating story of Joseph and his brethren. Josepb bad come into great popularity and power in Egypt. He was the wise food administrator who had conserved the food surplus of the full years, so there was sufficient for the famine, not only for themselves, but also for their neighbors.

Joseph's brethren had come for food, and Simeon had been held as a pawn, that he might prove his brethren. They must not come before Joseph again if they failed to bring Benjamin. Also, there was the mysterious return of their money.

However, venerable Jacob was not to be bereft easily of his youngest son. Reuben pleaded, even offering the lives of his two sons, if he should fail to bring the lad home safely. But Jacob's life was bound up in the lad's, and so he did not consent.

Then Judah made his beautiful plea,—eloquent, pathetic, irresistible. He says that, should he fail to bring the lad back safely, he will bear the blame forever. So Benjamin was sent. But, as a further proving of the integrity of his brethren, Joseph brought Benjamin under censure and into prison as a spy. He was to be retained as an Egyptian slave while the ten brethren returned to their father Jacob. This brought to Judah a keener consciousness of his responsibility than he had yet experienced. He realized that if this decree were unchanged, his father would die of sorrow, and throughout his own remaining sad years he must bear the constant consciousness of having brought upon his aged father the fatal shock.

Under such a stimulus he made that memorable, eloquent and touching appeal to the Egyptian ruler, concluding, triumphantly, with the words, "Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father."

But Jacob is not the only father of sons, both obedient and otherwise, whose "life is bound up in the lad's life." The Divine and Eternal Father has many dear children, whose lives have been intrusted for a time to the care of some brother or sister. And his life is literally bound up in the lives of these children. Nor was Judah the last brother who has become surety for another, and who must "bear the blame forever" if he fails in his stewardship of lives.

Human interrelationships are such that it has been well said that "none of us liveth to himself and none dieth to himself." Each person possesses a power of influence and is very responsible for its use. The brother or sister in a home is responsible,—at least in a measure,—for the lives of those who live under the same roof. And if, through any failure of theirs, those lives shall fail to return to the Father, then that brother or sister must "bear the blame to my father forever." Could we but feel how mighty is our responsibility, we, too, might cry out: "How shall I go up to my Father if the lad be not with me?"

The Sunday-school teacher is called to teach a class of young lives. When once he has accepted the sacred charge, he is responsible for the righteous and eternal lives of the "lads," or "lassies," as the case may be, and should he fail to use fully every ability and opportunity to influence for good each individual life, he must certainly "bear the blame forever."

When the attendants have announced to the parents the safe arrival of a healthy son or daughter, that same announcement should mean to each parent a responsibility to their God, even in excess of that which Judah sustained to Jacob. And heaven pity that parent who does not feel sufficiently keenly his or her responsibility for the righteousness and eternal salvation of their children, to cause them sometimes to cry from an agonizing heart: "How shall I go up to my Father, if the lad be not with me? lest I see the evil that shall come on my Father!"

Yes, we have varied relations with others. It may be but a classmate. Or it may be one who is under our instruction five days a week. It may be an intimate friend or associate. But whoever it is, we are responsible to the extent of our influence and ability to lead that one back with us to the Father. And, my brother, my sister, how can you go up to your Father if that one,—brother, sister, son, daughter, father, mother, classmate, pupil, friend or associate,—be not with you? How can you bear to see the evil that shall come upon your Father? How can you look upon his sorrow, disappointment and pain of heart because you have been untrue to your trust and have failed to bring back the beloved child?

Then there are thousands and millions of the created sons of God, far away in the homeland and across the sea. For these we are responsible, because, by the rightful use of our time, talents and means, very many of these shall be brought safely back to the Father's house. And let us not fail to see "that his life is bound up in the lad's life."

If we have experienced the saving grace of the Lord Jesus, we are expecting to return from the Egypt of this world to the heavenly Canaan. But how, O my brother, my sister, shall I, or shall you go up to our Father if the lad,—the one toward whom we sustain a possible saving relationship—be not with us? "Lest I see the evil that shall come upon my Father."

Bloom, Kansas.

Tapers

BY AGNES M. GEIB

TWILIGHT was falling. The cathedral was dark and gloomy. Beautiful frescoes, paintings and statues were all unseen. The chancel door opened and a priest appeared, hearing a taper. As he lit the lamps, all the glories of the cathedral were revealed. The taper was but a feeble flame, and in the glow of light that flooded the cathedral, its tiny light was lost.

Many tapers are needed to light the lamps that reveal the beautiful things in life,—tapers that shall kindle the flame in ministers, reformers, philanthropists, teachers, authors, poets, artists, musicians, statesmen, —in all who help to make the world better. It may be a mother who kindles the flame,—a wife, a husband, a friend, or a passing stranger.

One of the greatest lights in American history gives the credit to his mother. The Apostle of the Reformation had a pious mother who kindled in her son a flame that defied Catholicism. The influence of an industrious, patient wife caused the tiny spark of manhood, left in John Bunyan, to burst into flame. A friend served as the taper in William Wilberforce's life. Talented, but easily influenced by congenial companions, he was leading a gambler's life. He was saved, to become the emancipator of slaves in England. John B. Gough was traveling fast to a drunkard's grave, but a young man induced him to sign the temperance pledge. He, in turn, has helped to kindle a flame of determined resistance in others who were traveling the road he once followed. While in prison, Jerry McAuley heeded the pleading of a former associate in crime. What a powerful flame was kindled there,—one that has helped to light thousands of sin-darkened souls.

Just as the light of the taper was lost in the glow of the lamps, so the human taper may be surpassed by the flame it has helped to kindle.

> "One taper lights a thousand,
> Yet shines as it has shone,
> And the humblest light may kindle
> A brighter than its own."

It takes a big, unselfish life to be content with being only a taper. "Don't spurn to be a rushlight because you can not be a star." So many are striving to be a star, no matter how they accomplish it. Some one found it necessary to give this advice: "Don't be a shining light at the expense of some other person's oil."

Every act,—no matter how insignificant it may seem to you,—may serve some soul as the taper did the lamp. On the other hand, it may destroy the divine spark in some soul. Some of us shirk responsibility by assuming indifference, but "your indifference turns a damper upon the fires in other hearts,—fires that would warm and light the world."

To those who are content to be tapers, Daniel promises this reward: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Manheim, Pa.

A Justified Existence

BY W. O. BECKNER

WHEN my father used to farm the yellow, rocky hillsides in East Tennessee, it was my job, when the spring crops were being put into the ground, to "sprout" the fields, cutting out the sassafras and locust sprouts. They were needless, and for the ends to be sought, they had no justified existence. Their presence did not contribute to yielding desirable results, and therefore they were taken away.

When the tender stalks of corn popped their points through the ground, they were given different treatment. They were nurtured and cultivated that they might grow up to yield the desired fruits. Their existence was justified by what they yielded.

In the late issue of the *Missionary Review of the World* there is an article about the Christian College which gives some startling figures. These certainly justify that Institution's existence as a powerful agency for good in the church. I wish every member of the Church of the Brethren could read that short article again and again, and get the full meaning of its wonderful figures. In the past, too many of us have thought of our colleges as "sassafras" and other needless sprouts in our church field, and that because the first chapters of Genesis do not give any record of where God asked Adam to name them, therefore they were not justified in existing at all.

But for the figures. One small college in New England recently celebrated the centennial anniversary of its existence and has never had at one time to exceed one hundred students. Yet among its graduates

there are 542 ministers and 70 foreign missionaries, to say nothing of more than 100 college teachers and 32 college presidents.

De Pauw University, a Methodist institution, has sent out 448 ministers of the Gospel at home and abroad.

One Christian university, name not given, has sent out more men and women into the foreign mission field than all the State universities put together.

In a recent five-year period, eighty-two per cent of all missionaries to the foreign field came from Christian schools, while only thirteen per cent came from State and city universities.

In a three-year period ninety-two per cent of the ministers of the Methodist church who had college training, came from Methodist schools. State institutions contributed only four per cent.

In 1915 the Presbyterian colleges in America reported a total of 28,445 graduates, of whom more than twenty per cent were in the ministry of the Word at home, and an additional two and one-half per cent were in the foreign field. Such a record is little short of marvelous.

Figures are not given as to how many devoted and loyal lay church workers have come from these same schools, but the records of all show that the student who takes his training in Christian schools, comes away from them with a devotion and loyalty, for the particular church supporting the school, that stays with him throughout life. The Church of the Brethren has hundreds of heart-breaking examples of those who have been lost to us entirely, both in membership and in love for the church, through having taken their training in State schools.

I do not know that any one has compiled statistics to determine where the graduates from our Brethren colleges are working, but any one acquainted with them, in a general way, will get a good idea by looking over the Ministerial list in our Yearbook and the list of missionaries for the foreign field in the *Missionary Visitor*. In the few short years during which we have been aggressively fostering Christian colleges, we have seen them justify their existence by the fruits they have borne.

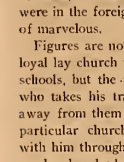
The unanswered call for scores and scores of prepared pastors in the church today, and a simple look into the next twenty years, are surely enough to stir us to attempt the "impossible" for our cause. Our program for our "Five Year Forward Movement" for our colleges is none too big. Big tasks challenge us to attempt big things, and under God we shall succeed.

McPherson, Kansas.

The Passing of Nora Arnold Lichty

BY J. W. LEAR

When the information that Brother and Sister D. J. Lichty, of India, were to spend a part of their furlough at Mt. Morris, was made known among both the faculty and student body, there were evidences of satisfaction and anticipation.



Nora Arnold Lichty

They were with us but a few weeks,—long enough to be greatly appreciated,—when Sister Lichty came down with influenza. When, later on, the news of her death gained publicity, a gloom, difficult to throw off, enshrouded the school.

Sister Lichty was born Jan. 17, 1880,—the oldest child of Eld. John Arnold, of La Place, Ill. She had the privilege of being ushered into a Christian home atmosphere, and as a consequence she became, early in life, a devout Christian. Soon she developed into an enthusiastic church worker. By nature she possessed a remarkable degree of determination.

Sister Lichty had a strong desire for an education, and after finishing the grades at the country school, she entered the Academic Department of Mt. Morris College, from which she graduated in 1902.

During these years she joined the Missionary Reading Circle and became so much interested in the unfortunate people of India that she resolved to spend her life in bringing the Gospel Message to them. Accordingly, in the autumn of 1903, she bade adieu to her friends and embarked for far-away India.

Not so long after her arrival in India, however, she was stricken with a virulent attack of enteric fever and for weeks her life hung in the balance. The physician advised that she return to the States, because he believed that she would not live a year. This was a crisis in the life of Sister Nora, but with her accustomed resolution she said: "If I am to die, I will die in India."

Bro. Lichty, to whom she was betrothed, and who had preceded her to India, proposed matrimony that he might the better assist in caring for her. She demurred for his sake, but finally consented, and the marriage was consummated.

While Sister Lichty never fully recovered her former strength, by the grace of God they were permitted to spend fourteen years among the people she had chosen to help. And while she could not do as much field work as some others, she so ordered the affairs of the home, that her husband could devote the major part of his time to the help of others.

Brother and Sister Lichty were spending their second furlough in the homeland. It was her only thought to return to India, and when it seemed evident that she would not be permitted to do so, she wished that her husband might return. Then she meekly resigned her own case to the care of the Heavenly Father, and said: "His will be done!"

On Saturday, Nov. 7, she contracted influenza, which developed into pneumonia, and at 9:20 P. M. on Thursday following, her spirit took its flight to the land of pure delight. She could say with Paul: "To me to live is Christ, but to die is gain."

She leaves, to mourn her departure, her husband, a father and stepmother, and two sisters, Etta and Stella. Their loss is but temporary, however, and to it they willingly resign themselves.

The remains were taken to La Place, Ill.,—her father's home,—Dr. L. S. Shively, of the College, accompanying the stricken husband.

On Sunday afternoon, in the presence of a large concourse of people, an appropriate service was conducted by Eld. Geo W. Miller and Dr. Shively. The body was laid to rest in the cemetery near by, where her mother was buried when Nora was but a child.

The finger of God touched her and she slept. It was God's will, and we are satisfied.

Resolutions of Respect

WHEREAS, It has pleased our Heavenly Father to call from service below to service above, our highly esteemed student, Sister Nora Arnold Lichty; and

WHEREAS, Mount Morris College has lost a kind, sympathetic, self-sacrificing helper; and

WHEREAS, the Church of the Brethren has sustained an irreparable loss on the India mission field, on which field she has labored for more than fourteen years; therefore

RESOLVED, That we, the faculty of Mount Morris College, extend to the sorrowing husband, parents and sisters, who for many years have been loyal supporters of this institution, the expression of our deepest sympathy in this hour of their sad bereavement; and

RESOLVED, That a copy of these resolutions be given to the husband, and to the parents and sisters, and that they be published in the "College Campus," "Mount Morris Index" and "Gospel Messenger."

Committee: M. W. Emmert, Mrs. Ira R. Hendrickson, Miss Charlotte Easton.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA

Fruitdale church met in quarterly council Jan. 4. Sunday-school officers were elected, with Bro. S. E. Miller as superintendent. Bro. W. Wine was chosen elder for the coming year. The writer was reëlected correspondent. It was agreed to send a petition to the General Mission Board, asking for help in filling the appointments for preaching in this part of the South. There is great need for mission work and until this country is worked like the foreign field, nothing much can be done. Brethren come sometimes and hold meetings, but what we need is ministers to locate here.—J. Z. Jordan, Fruitdale, Ala., Jan. 14.

CALIFORNIA

Fresno.—On account of influenza few services have been held lately. Dec. 10 we met in business session. The following officers were elected for the ensuing year: Bro. J. H. Stover, elder in charge; J. Ed. Bowser, Sunday-school superintendent; Miriam Rhoads, Christian Workers' president.—Mrs. O. N. Whitlow, Fresno, Cal., Dec. 29.

Lindsay.—Dec. 22 a Christmas program was given to an splendid audience. At the close of the program an offering of $141.02 was taken for the war-stricken countries. At our December council the church unanimously decided that Bro. M. S. Frantz, of Wichita, Kans., should be our pastor. He is not a stranger to our congregation, having held a series of meetings for us two years ago. We consider ourselves very fortunate to get such a leader, and are looking forward to his coming not later than Sept. 1. This is the fifth week of the revival meetings at Woodville, conducted by Bro. P. E. Robertson. In this little village there are no churches, but no religious service of any kind. About two years ago the church helped to organize and maintain a Sunday-school there. As a result of Bro. Robertson's effort six have confessed Christ.—Mrs. Emma V. Yoder, Lindsay, Cal., Jan. 9.

Long Beach.—Our last business meeting was held Dec. 27, at which time officers for the new year were elected, with Bro. E. K. Beckley, superintendent of the Sunday-school, and Bro. H. H. Vaniman, president of the Christian Workers' Society. Our love feast was postponed until after our next council. The usual Christmas program was not given this year, on account of influenza. However, the members of the primary department were remembered with a treat. Jan. 5 an impressive installation service was conducted by Bro. J. W. Cline, of Los Angeles, for the officers and teachers of the Sunday-school. An illustrated lecture of his trip abroad, given by our pastor, Bro. Boas, was much enjoyed recently by a large audience. Two letters of membership have lately been received.—Blanche L. Frantz, Long Beach, Cal., Jan. 10.

McFarland.—Our regular services have again been discontinued on account of the influenza. Although few of our families have escaped the epidemic, so far all have been spared except one. Our Sunday-school enjoyed its Christmas program Dec. 23. An offering of $184 was given for the Armenian Relief. At our December council Bro. Andrew Blickenstaff was elected elder; Bro. Elde Blickenstaff, Sunday-school superintendent.—J. Ross Hunawalt, McFarland, Cal., Jan. 7.

CANADA

Bow Valley.—We have our church and Sunday-school in good working order again, after the epidemic of influenza, and are very thankful to our Father for the Protecting Hand that has been over us all the while. We met in council Dec. 14, with Bro. J. S. Culp presiding. Officers for the coming year were elected. Our five resident elders were elected as overseers of the church, and Bro. C. M. Miller, who served us so well as Sunday-school superintendent, last year, was reëlected. With our basement now arranged for Sunday-school purposes, and with the Lord leading, we hope to do more efficient work the coming year.—Maude Pobst, Gleichen, Alta., Can., Jan. 7.

Lessard church met in council Dec. 21. This was our first public meeting since the outbreak of the influenza. All were glad to be permitted to meet again, and the business passed off pleasantly. Elders Culp and Shatto, from the Bow Valley church, were present. Bro. Culp officiated. We retained Bim as our elder for another year. Bro. Geo. Long is our Sunday-school superintendent for the coming six months. Two letters were received and one was granted. The committee in charge of the erection of the new church building reported favorably, and work has begun on the basement. The next day being Sunday, Bro. Shatto gave us two helpful sermons. Jan. 5 we took our annual Christmas offering for the relief of suffering. It amounted to over $50.—Pearl Cawley, Irricana, Alta., Can., Jan. 14.

COLORADO

Bethel.—We have closed our Sunday-school during the winter months, on account of the cold weather and long distances some have to go. We have had on average attendence of forty-five during the summer months and all seemed interested. Bro. Fitz, of Denver, came over several times a month Sunday and preached morning and evening for us. We greatly appreciate his efforts. We enjoy having members stop with us, especially ministers. We are still trusting that a minister will locate here. Others, as well as ministers, are invited.—Elnora B. Switzer, Arriba, Colo., Jan. 11.

Colorado Springs.—After an interruption of ten weeks we were permitted to meet again for public worship, but not till three weeks later were we permitted to reopen the Sunday-school. None of our members was taken from us by the epidemic. We trust that normal conditions will prevail again in the near future. A special effort will be required to bring into the services again those who have become accustomed to staying at home, especially children whose parents are non-members. Our contemplated series of meetings and love feast were postponed indefinitely. At our recent quarterly meeting all church, Sunday-school and Christian Workers' officers were elected for the year, with Katie Rueb, church clerk; John Truesdell, Sunday-school superintendent; Bro. Alfred Campbell, president of Christian Workers' Society. We have recently installed a set of maps and new blackboards, which will help greatly in the teaching of the Sunday-school lessons. We have cottage prayer meetings each Thursday evening. A singing class meets on Tuesday evening. One was recently received on confession of faith.—Nettie Root Crist, W. Colorado Springs, Colo., Jan. 13.

Grand Valley.—First Church met in council, with Bro. J. E. Bryan presiding. He was reëlected as elder for the coming year, with Bro. J. D. Coffman, assistant; Bro. Homer Vonpelt, Sunday-school superintendent and church clerk; Bro. Chas. Henry, president of Christian Workers' Society; the writer, "Mesenger" agent and correspondent. We had no church services from Oct. 6 to Jan. 5, and it was a great pleasure to meet again. Jan. 5 our birthday offerings amounted to $4.31.—Mrs. Minerva Hixson, Grand Junction, Colo., Jan. 14.

Hesston church met in council Jan. 11, with Eld. S. O. Nickey presiding. Bro. Nickey was elected elder for another year; Sister Mary Hinzie, church clerk. Bro. Wm. Hinzie will be our Sunday-school superintendent for the next six months, and Bro. Irvin Buckingham, president of Christian Workers' Society. We have decided to improve our church grounds by the planting of some trees. New members are locating among us, one being Bro. Moyo Heiny, whose services in song will be appreciated. Our Sunday-school and church attendance has been small, owing to the deep snow.—E. L. Lapp, Fleming, Colo., Jan. 12.

IDAHO

Notice to Churches of Idaho and Western Montana.—As our Writing Clerk, Bro. S. S. Nebo, has moved from the District, as Retiring Moderator of last District Meeting I have appointed Bro. Fred A. Flora, 234 N. Washington Avenue, Moscow, Idaho, to fill his unexpired term of office. Correspondence for District Meeting should be in his hands at least thirty days before District Meeting.—M. Alva Long, Weiser, Idaho, Jan. 13.

Weiser church met in council Dec. 21, with Eld. M. Alva Long presiding. Seven letters were granted. Bro. Harry Beckwith was elected superintendent; Sister Adia Beckwith president of Christian Workers' Society. Dec. 22 the Sunday-school and Christian Workers' Society rendered a Christmas program. The children enjoyed the blessing of sacrificing their treat. Their offering besides was $8.85. This, with the offering taken up the following Sunday, for Armenian and Syrian Relief, made a total of $86.27. In the absence of our pastor, Bro. Bolinger, of Parkland, very ably filled the pulpit Jan. 5.—Mrs. Cora B. Long, Weiser, Idaho, Jan. 7.

ILLINOIS

Batavia church met in business session Jan. 6, with Eld. G. H. Heagley presiding. The yearly reports of the various committees offered much in the way of encouragement. Our pastor's report, especially, showed that both he and his have been diligent. Among a multitude of other duties they made 316 pastoral calls during the year. The Sisters' Aid Society also deserves a word of praise. Although few in number, they raised over $100 during the year. Over $50 of this amount was sent to the Chicago missions. The home department has also offered to donate a part of its fund to mission work. The Orphanage Committee, which has been in existence only three months, has been instrumental in placing one child in a good Christian home. Owing to the influenza epidemic we decided not to hold our usual series of meetings at this time.—Nellie K. Ketzler, Batavia, Ill., Jan. 10.

Girard church met in council Jan. 14, with Eld. W. H. Shull presiding. On Thanksgiving Day an offering of $117 was taken for World-wide Missions. Recently the Sunday-school took an offering of $126 for Armenian Relief. Because of health conditions the Sunday-school did not give its usual Christmas program. We are thankful that none of our membership was taken by the epidemic, and that our Sunday-school and church are now busy at work again.—Ethel Harshbarger, Girard, Ill., Jan. 15.

Woddams Grove.—At our last quarterly business meeting in December the congregation made out its program for the coming year, looking to the following as its goal: It was realized that doing things counted for more than simply talking about them. It was unanimously decided to remodel and make modern the old churchhouse at Louisa, and make it a more

(Continued on Page 60)

THE ROUND TABLE

The Surgeon's Prayer

BY MRS. J. Z. GILBERT

RECENTLY one of our dear sisters was called upon to undergo an operation in a hospital of this city. After being anointed, she entrusted her all into God's keeping

Next morniog Bro. Gilbert and the writer left home early for the hospital, as promised, in order to greet the sister with a few cheery words before the time of the operation.

Some minutes after our arrival, the doctor and a brother from our college came, and in a short time the nurses, having completed the necessary preparations, started with the patient toward the operating room. We followed down the long corridor, at the end of which is a small, quiet room. Here the nurses left the patient and, at the invitation of the surgeon, we entered the room. He closed the door behind us, saying, as he did so: "This is a private room, and it is my custom to have prayer before undertaking an operation."

We shall not soon forget the circumstance. The sister lay upoo the stretcher and we, with bowed heads, stood near her, while the surgeon offered a prayer most earnest and appropriate. How good his words sounded to us, and how glad we were to join in such a service!

During the last few years we have gone to a number of our city hospitals upon similar occasions, but never before have we seen or heard anything just like this. In *our* experience, at least, it is no ordinary occurrence to hear one of the chief surgeons in a large hospital offer prayer.

It was with renewed assurance of God's care that the patient passed into the operating-room. Reader, would such conditions not make the thought of hospitals and operations less dreadful to you?

Los Angeles, Cal.

"The Man With the Hoe"

BY D. W. SHOCK

Hoe-Men

HOE-MEN are great benefactors of the race. We may oppose them, as the stone or baked earth opposes the progress of the hoe, but they will cut up weeds in spite of all opposition. Their mission is to cut weeds. In defiance of unpopularity, they continue to uproot error, and mellow the soil about truth. Men will often defend their vices much more than they will their virtues. I am not sure that any of us enjoy seeing other people slashing around in our gardens, even though they profess to be cutting down weeds. We prefer to do it ourselves, but the trouble is we often neglect it.

This process of hoeing only mellows the soil, to be sure, and weeds will spring up again with renewed vigor, but we are likely to get hoed again by some one, if we are not wise enough to do it ourselves. In the meantime the plants are getting a good start by being hoed.

Our best and most frequent hoeings come in youth. Almost any one is willing to give us attention at this period of life. The plants are small and tender, while the weeds are hardy and vigorous. We probably need hoeing most at this time. As the summer of life advances, the gardeners get weary, or, it may be, gain a great respect for us, and so do not quite dare to do their duty. This often happens. It is very unfortunate for a man to be habitually wrong and not know it, while he is hedged about by a kind of false dignity that no one dares to tell him of his faults. It is well, for the misbehaving boy or girl, if people do not hesitate to be quite free in correcting evident misdoings. Another reason why we neglect hoeing later in life, is because our gardeners see that corn, potatoes, and onions, have gotten a good start, and they think themselves sure of a good crop without further trouble. The difficulty of getting at the weeds at this time of the year has some consideration. The vegetables have become large and hide them. At first the hoers look for plants among the weeds, but now they look for weeds among the plants. In this way many weeds are allowed to grow, and as summer passes on to autumn, these weeds become tall and rank, and the vegetables are once more hidden from view. In fact, such a garden looks like one that has not been hoed at all. A casual observer might not be able to observe the difference at all. But there is a difference. If a garden has been thoroughly hoed during the early part of the summer it will more readily bear some neglect during the latter part. And if the boy has been faithfully trained, the man will not need so much attention.

In an unhoed garden there may be as many plants as in one that is thoroughly-hoed, but they are tall, pale, and fruitless, hardly distinguishable from weeds, and practically no better than weeds. On the other hand, the garden that has been hoed in early summer, although apparently full of weeds, is likewise full of fruits. Down among the weeds, if we will only look for it, there is a rich, ripe harvest. Don't you recall that man, digging potatoes by the roadside, though he first, with a scythe, was compelled to mow down a rank growth of weeds that was overtopping the potatoes?

It often happens that old men's minds are very weedy,—allowed to become so late in life,—after the plants have all matured. Offensive habits become fastened on them. Wrong views of life cut them off from all sympathy with the present. Forbidding tempers repel all who approach, and they are looked upon as gardens containing nothing but weeds. If, however, we will take the trouble to enter fully into their acquaintance and history, if we will work our way in among the weeds, though we may get pricked by thistles, and covered with burs, we shall find an abundant harvest of good works.

Grundy Center, Iowa.

Missionary Sacrifice

BY HERMAN J. GROVE

SURELY a missionary does not undervalue the commission which is put into his hands. But what is meant by the weeping and wailing among the friends,—of his immediate circle of friends? The tears which are shed might be excused if he were going to some heathen island. But sometimes the missionary note is pitched on the same key. The mountains and hills of the native land become dear to one who never loved them before. There is a wringing of hands and never-ending talk of missionary "sacrifice." Surely, the man is going to be executed,—we would suppose,—instead of going to serve in the name of our Lord and Master, Jesus Christ. But he who was rich and became poor for our sake, deserves better service than this.

There is so much in the giving. Some bestow their favors so graciously that the value is doubled, while the gifts of others are as a blow in the face. Are we not guilty of treating our fellow-men better than Jesus, though he deserves our loving service much more than any other being? How often we say: "So many charities,—we can not afford them." The word is applied to the Lord Jesus, as though he were a poor beggar and unworthy. The cattle on a thousand hills, and all the silver and gold are his. We treat the Master niggardly. The eastern magi fell down and worshiped the Babe in the manger. They opened their treasures and gave him gifts of gold, frankincense and myrrh. It is not right for us to magnify the little we do for him, and to call it sacrifice. All he asks is a willing mind and cheerful obedience. Can we not give that to him, who came down from his throne in heaven and made his Father's will his meat and drink?

Every year hundreds of young men leave our shores on various errands. Thousands of people rushed to California when gold was discovered. Husbands left their wives and families. Hundreds left everything, to suffer, toil, starve, and even perish from cold, on the overland trail. Many sank from exhaustion on the banks of the Sacramento River. The same was repeated when gold was discovered on the Yukon River. But there is no word of sacrifice there. And why should we regard as a sacrifice what little we do for our Blessed Lord, who died that we might live? Is not our talk of sacrifice ungenerous and heathenish?

"In peace let me resign my breath,
And thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

Pattstown, Pa.

Our Relatives

BY ELIZA POPE VAN DYNE

"Our relatives are the friends nature gives to us, our friends the relatives God gives to us."—George Sand.

THOSE priceless people who are kin to the mind and the heart! They *satisfy*,—a hunger and a thirst and a great longing. For as the child's imperative need is its parent, so the man's essential demand is his friend. He *needs* him.

And whether he comes in the form of an aged man or a little boy; whether she comes as a mother, a comrade, a sweetheart or a wife; whether it be chum, or inferior, or superior, that is just the manner of their coming. It's the fact that they have come that counts. God has given his gift to you.

So often they reach you suddenly, circuitously, from quite the opposite direction to the one in which you are looking; as the angels, "unawares." And the current of your life is redirected, and of your thought, and of your feeling. Things are *different*.

The rest of your world may be kind, but if it's not kindred, the hunger's still there, and the longing. But there is an element in your fellow that appeases that craving, as substantial and appetizing food stills the insistent cry for it. And that element is comprehension first, and reliability all the time. You feel secure in the thing that he will do, or say, or think. For the hearts in you beat from the same motive power; on the inside you work alike.

And the charm that holds these two so closely bound together is sincerity, every moment, everywhere. Artificial methods can wreck their tie as surely as a volcanic eruption, and as completely.

Emerson explained that "the only way to have a friend is to be one." One couldn't ask for anything more, nor anything easier. It's just a habit, really, being candid, and being fair. And little honest praises and little frequent helps, and all the other everlasting small things that we do, or could do, or would do if we only thought in time. It's just a kind of training; a keeping fit for the friend God gives to us. We will be a friend in turn,—that tremendous achievement! "For a friend may well be reckoned the masterpiece of nature."

Washington, D. C.

Without Christ

BY LEANDER SMITH

"For without me ye can do nothing" (John 15: 5)

WITHOUT Christ we would have been without hope. In him alone is immortality revealed. Men have groped for a door into the dark beyond, but have not found the light. The longings of the soul and the instinct of life have kept alive some hope, but there is nothing definite. There is little more than the recoil from death; all beyond the visible horizon is shadowy and unreal. Labor is in vain, for death cuts off from its benefits. The building of years is never completed. Sooner or later life, with all its joy and all its hope, comes to an end. The world has its tradition of a golden age, glorious but lost. Apart from the new life of Christ, it has none in the future. The tradition of the promise of a future life remains, but there is no elevating, cheering, stimulating hope except as it comes from the revelation of God in Christ.

The blessing of Christ to us is like the rain that falls upon all, like the sunshine that illumines the path of even those who do not recognize his presence in the world. There are phases of civilization which are part of the common good which Christ has wrought in the world. There are men of noble character who render good service to the world who do not bow before Jesus as their Lord, but this higher good is due to the diffused knowledge of Christ, who has so entered into the

thought and life of the civilized world that none are entirely beyond his influence. Separate him entirely from our life here, and who can depict the condition that would follow? The world would be full of sin and misery.

We see this in individual lives. We see it on a larger scale in communities and nations or races. Left to himself, without the intervention of Christ's redemption, age after age, the evil would have gone down to depths immeasurable.

So we listen again to the words of our Blessed Savior: "Without me ye can do nothing." Have you ever stopped to think what the world would be without Christ? How much are you doing to spread the knowledge of Christ to earth's remotest bounds?

Muscatine, Iowa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

EAST WICHITA CHURCH, KANSAS

We met in regular business meeting Jan. 8. All officers for the ensuing year were elected. Bro. Harlow Brown was chosen as superintendent of the Sunday-school. Bro. M. S. Frantz was reelected as elder. Arrangements are under way for a spring revival meeting, under the leadership of Bro. A. G. Crosswhite, of Rocky Ford, Colo. As the pastor contemplates moving to California, he handed in his resignation, to become effective July 1, 1919. The same was read and accepted. A committee was appointed to take the proper steps to secure some one to take up the pastorate, vacated by the resignation of the writer. Any pastor who is available, or is contemplating a change of location, and would like to accept the pastorate of a church of 140 members, located in the residential district of a city of 75,000, might do well by writing to Bro. H. J. Brown, 1554 N. Grove Street, Wichita, Kans., or to Bro. J. B. Royer, 811 N. Main Street, Wichita, Kansas. The church desires to secure some one to take pastoral charge not later than July 1, 1919.

Outside of influenza interference, all avenues of church work are in good working order, and the opportunity is great for some one to work for the Lord here. During the last two years the writer has taken into the church, by letter and baptism, some over fifty new members. Thirty-five of these were received by baptism. It is to be hoped that some available minister who reads these lines, and is qualified for city work, will correspond with the above-named members of the committee. M. S. Frantz.

1532 Pennsylvania Avenue, Wichita, Kansas.

ELD. DAVID LEATHERMAN

Eld. David Leatherman was born in Hampshire County, Va., Aug. 4, 1841. At the age of fourteen years he came to Clark County, Ohio, where he resided until his death.

In 1870 he was married to Mary Smith. To this union were born two daughters,—Mrs. George Croft and Mrs. Varner Stockstill, who reside near New Carlisle.

In 1878 he and his wife were baptized at McKee's Mill, an historic place of baptism, near New Carlisle. In 1882 he was called to the ministry in the Donnels Creek church. He was ordained to the full ministry in 1890. He served the Donnels Creek church as presiding elder for a period of eight years, resigning because of a defect in his hearing. When a separate congregation was organized, by the members living near New Carlisle, he was, by unanimous consent, chosen as presiding elder, serving one year.

As presiding elder he was possessed of good executive ability. He was able to grasp clearly the facts of any situation, and was a strong contender for the old ways.

His manner of preaching was largely extemporaneous. He believed in the "instant in season and out of season" method of preaching. He enjoyed seeing the "boys" in the ministry called on unexpectedly to preach.

On many occasions he called for a text from his audience, and quite often he then preached his best sermons.

He possessed a keen, ready wit, which was manifested in conversation, and often in his public utterances.

His labors were largely of the pioneer type. For six years, in his early ministry, he drove to Summerford, in Madison County, a distance of thirty-five miles, going on Saturday, preaching and returning on Sunday. He also drove to Greene County, a distance of twenty miles, and held services among the isolated members.

He believed in a free Gospel. During these years of service for the Master, he was engaged in farming, but the pressing duties of the farm did not keep him from answering the many calls that came for his ministry in the sick-room and on funeral occasions. During his ministry he preached nearly 300 funerals and officiated at about 100 weddings. He continued his farm and ministerial labors until a very brief time before his death. Leaving the farm, he moved to New Carlisle, where he died Nov. 29, 1918.

In his ministerial duties, Sister Leatherman, who still lives, has been a real helpmeet. Together they have cast a strong, helpful influence over the lives of many. The isolated, and those who felt the pinch of poverty, found warm, sympathetic friends in Brother and Sister Leatherman.

Bro. Leatherman's sphere of influence was largely with his own and neighboring congregations. Respected by church and community alike, he passed away at the advanced age of seventy-seven years, three months and twenty-five days. J. Howard Eidemiller.

New Carlisle, Ohio, Jan. 8.

DEATH OF BRO. N. A. CONOVER

Norman Alvin Conover, son of Gilbert and Ida Conover, born near Dayton, Ohio, died Dec. 15, 1918, aged 27 years, 2 months and 18 days. In 1909 he married Artie M. Sollenberger, of Salem, Ohio. To this union were born three children. He leaves a wife, son, father, mother, three sisters and one brother. The body was sent from Kansas City, Mo., to Dayton, Ohio, and laid to rest in the Lower Miami cemetery.

Bro. N. A. Conover

His early education began in the country school. From there he went to the high school in Trotwood, graduating at the age of sixteen. After this he spent one term, preparatory to teaching, which occupation he followed for the next five years. At an early age he showed extraordinary ability as a student. His love for books and knowledge was a marked characteristic and a never-failing source of joy to him.

At the age of seventeen, during a series of lectures given by Bro. D. L. Miller, at Trotwood, he became interested and accepted Christ. Soon after his marriage, when but twenty years of age, he was called to the ministry. Realizing that there was plenty of ministerial help in their home congregation, and seeing the need at many other places, he answered the call of the Mission Board of Southern Ohio, taking charge of the mission at Circleville, Ohio. Here Bro. Conover and wife successfully labored for two years, during which time fifty accessions were made to the church, with a marked growth in Sunday-school and other church activities.

Feeling the need of more preparation, he decided to go to Bethany Bible School, which he entered in June, 1916, remaining one year, when a call came from the Mission Board of the Middle District of Missouri, to take charge of the work in Kansas City. At the time of his death he had charge of the work at that place, and in spite of the many disadvantages, the work was prospering and growing. He had planned to return to Bethany Bible School next year, to complete his college work. During his entire pastorate, here in Kansas City, he had been taking school work at the Trolle School.

During the epidemic of influenza in this city, while going into homes of many stricken with the disease, he himself, was infected. A short time before the end, he called those about his bedside to kneel, and prayed for those with whom he had labored, that they might be steadfast and true to their calling. His loyalty to the church, and concern for the welfare of those round about him, were characteristic. He had an open, frank disposition, genial and considerate, which not only made him many friends, but also was the means of making him a very useful servant for his Master. He was anointed according to the Scriptures. He left us, as he was wont to greet us in life,—with a kindly greeting and a happy smile.

Kansas City, Mo. J. A. Wyatt.

SOUTH BEND, INDIANA

"South Bend, population sixty-eight thousand, the largest city in Northern Indiana and capital of St. Joseph County, is situated on the St. Joseph River, one of the most picturesque inland streams in the world, six miles south of the Indiana-Michigan line. It is regarded as one of the cleanest, best-paved and healthiest cities in America." So states the South Bend Chamber of Commerce.

In South Bend we have two churches. "The First" is located in the southeastern part of the city, on Indiana Avenue and Miami Street. The brethren and sisters there constitute a good-sized congregation. Their elder and pastor is Bro. T. Ezra George.

The "Second Church" is in the northwestern part of the city, on the corner of Cushing and Van Buren Streets. The "Studebakers,"—back of the large corporation here,—were much in sympathy with our people and assisted materially in the building of the combined churchhouse and parsonage in 1903. The church was organized and had its initial shepherding under the joint leadership of Elders S. F. Sanger and George D. Zollers.

Bro. Sanger remained here until 1910; then moved to California. Brother Zollers is well remembered over our Brotherhood because of his extensive preaching and his engaging book of large output, entitled: "Thrilling Incidents and Poetical Musings on Sea and Land." Strange it is that, after passing safely through the many dangers, incident to his three-year whaling tour and his service in the Union Army, he should meet his death as he did,—from a fall amidst the quiet of his home, in 1911. His companion, Sister Sarah Zollers, still resides in the bounds of this church and is one of the aged faithful ones. A daughter is the wife of Eld. J. W. Grater, who was given charge of the congregation in 1912. He moved to Nappanee, but very recently entered upon the pastorate of the Decatur church, Ill.

Bro. R. O. Roose was pastor here for several years, and as late as last summer. He now resides at Naperville, Ill., ministering to the church there, besides pursuing courses of study in Bethany Bible School, Chicago.

Sept. 15 the writer entered upon the work here. For over a week, in the period when the "flu" ban was put on our services, he was out of the city. He returned Nov. 7, accompanied by wife and baby-daughter, and this place has since been accounted as home.

The membership here is not large,—scarcely more than fifty. However, we are very glad for the number of others, —non-members and non-resident members,—who attend our public services. There are a few young members and

(Continued on Page 58)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The New Life in Christ

Romans 13: 14

For Week Beginning February 2, 1919

1. **Introductory.**—We enter upon the new life in Christ: (1) By sustaining such close and loving relations to him that unconsciously we reproduce his traits of character. (2) By meditating upon his life, as revealed in his Word. (3) By imitating his Example in going about doing good.

2. **What Does the New Life Mean for Us?**—There must be the cultivation of personal likeness to Christ and personal fellowship with Christ in this mighty enterprise. We must covenant with him that we will live fully consecrated to his service, being absolutely sure that he is "the Bright and Morning Star," "the Chiefest among ten thousand, and the One altogether lovely." We must fully enter into his purposes for the world, until we are like him in all holy fellowship and in all rich reward. Then we will pray for the world until its redemption rests on our hearts as it rests upon his. This we will continue to do "until all shall know him, from the least to the greatest."

3. **Imitating the Divine Pattern.**—All true believers are steadily endeavoring to enter into complete accord with the Divine Nature. They are growing up into their Living Head, "from whom all the body, fitly framed and knit together, through that which every joint supplieth, maketh increase in love." They speak the truth in love, and they love the truth. They find a message from God in each of the providential events, however small, of every day, and have so valid a sense of the actual personal presence of the Savior, as to be willing to give the keeping of their souls in his care, obtaining power for the days, and peace for the nights. Their spiritual life takes on ever larger and larger proportions, as their union with its Source grows closer.

4. **Paul's Fervent Conviction.**—The great apostle fully understood the secret of a blessed and effective life. He had the gracious consolation: "Christ loved me and he gave himself for me." He indulged in no exaggeration when he said: "For to me to live is Christ." It was this secret which he was always striving to communicate to others. When he asked Christians to give of their substance to the work of the Lord, he reminded them of the Gracious Friend who, although rich, had made himself poor, that they, through his poverty, might become rich. When he exhorted them to forgive one another, he turned their eyes to the Blessed Father who, for Christ's sake, had forgiven them. It was his unshakable conviction that it is worth while to endure hardship and to suffer tribulation, for "if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him."

5. **"Put Ye on the Lord Jesus Christ."**—Not simply the righteousness of our Savior, not simply the beauty of his holiness, nor the graces of his character, are we to put on as a garment. The Lord HIMSELF is our vesture. We are so to enter into him by communion, that men shall see him when they behold us, as they see our garments when they look upon our bodies.

6. **Suggestive References.**—Christ is willing to do more than we ask or think (Eph. 3: 14-21). Following Christ's example (Rom. 15: 2, 3). Manifesting the life of Jesus (2 Cor. 4: 10). "Put on Christ" (Gal. 3: 27). The Perfect Pattern (Eph. 4: 13, 15, 24). "Walk in love" (Eph. 5: 2). The Mind of Christ (Philpp. 2: 5-8). "The new man" (Col. 3: 10, 11, 13). "Looking unto Jesus" (Heb. 12: 1-4). "Be ye holy" (1 Peter 1: 15). "Sons of God" (1 John 3: 1, 2, 3, 16).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JANUARY 26

Sunday-school Lesson, Israel Crossing the Red Sea.—Ex. 14: 1 to 15: 21.

Christian Workers' Meeting, The Bible in the World Crisis.—1 Peter 1: 24, 25.

GAINS FOR THE KINGDOM

Seven confessed Christ in the Bartlesville Mission, Okla.

Two were recently baptized in the church at Outlook, Wash.

Four made the good choice at McPherson, Kans., recently.

One was baptized in the West Johnstown church, Pa., Jan. 5.

One recently confessed Christ in the church at Colorado Springs, Colo.

Two have been baptized in the Germantown church, Pa., since the last report.

One has been baptized in the First Church, York, Pa., since the last report.

Five have confessed Christ in the church at Independence, Kans., since the previous report.

Eight accepted Christ at Daleville, Va.,—Bro. Galen B. Royer, of Huntingdon, Pa., evangelist.

Six confessed Christ at Woodville, Cal.,—Bro. P. E. Robertson, of Lindsay, same State, evangelist.

Four were baptized and one reclaimed in the Everett church, Pa., not as yet reported in these columns.

Six stood for Christ in the Hade meetinghouse, Falling Spring congregation, Pa.,—Bro. Rufus P. Bucher, of Quarryville, same State, evangelist.

CONTEMPLATED MEETINGS

Bro. R. N. Leatherman, of Cincinnati, Ohio, to begin in April in the Anderson church, Ind.

Bro. C. B. Smith, of Morrill, Kans., to begin in May in the Larned country church, same State.

Bro. J. Edwin Jarboe, of Chicago, Ill., to begin early in February in the West Wichita church, Kans.

Bro. Nathan Martin, of Rheems, Pa., to begin Feb. 15 in the Richland house, Tulpehocken congregation, same State.

PERSONAL MENTION

Bro. Ira H. Frantz, late of Sidney, Ohio, should now be addressed at Summerfield, Kans.

The correspondents of Dr. J. S. Dorsey, of Baltimore, Md., are requested to note that he has located at 411 Fifth Street, Miami, Fla., for the winter months.

Bro. A. J. Culler, of McPherson, Kans., has been chosen by the Sunday School Board of his State as delegate to the World's Sunday School Convention at Tokyo, Japan.

A cablegram, just received at the Mission Rooms, announces that Bro. J. B. Emmert and family left Bombay, India, early in the morning of Jan. 20, making their homeward voyage by way of the Paeific Route.

Bro. Fred A. Flora, 234 N. Washington Avenue, Moscow, Idaho, has been chosen as Writing Clerk, pro tem., of Idaho and Western Montana, to fill the unexpired term of Bro. S. S. Neher, who has moved out of the State. All matter for District Meeting should be in the hands of Bro. Flora at least thirty days before the convening of the District Meeting.

Bro. R. W. Quakenbush informs us that he has moved from Fredonia, Kans., to R. D. 1, Olpe, same State, where he should be addressed hereafter. As this removal leaves the Fredonia church without ministerial help, any of our ministers, contemplating a change, will find an open and needy field at that point. Further information may be had by applying to Bro. W. H. Sell, Olpe, Kans.

Among recent visitors at the "Messenger" rooms was Bro. Geo. K. Miller, of Cando, N. Dak., who, accompanied by his wife, is spending a few weeks with friends in Northern Illinois. Bro. Miller does not seem to mind shining partly by reflected light in addition to his own, so we mention the fact that he is the youngest brother of the more widely-known D. L. Miller, our Senior Editor.

The Sunday-school Editor left Elgin last Sunday afternoon for Toronto, Canada, to attend a meeting of the Sunday-school Council of Evangelical Denominations, in which body he represents the Sunday-school interests of the Church of the Brethren. Bro. Miller's itinerary also includes New York and Washington. In New York he is to confer with the American Committee for Relief in the Near East, formerly called the American Committee for Armenian and Syrian Relief, concerning the matters of which he speaks elsewhere on this page, and in Washington he hopes to meet Bro. J. M. Henry, Secretary of the Central Service Committee, who is also assisting in the development of the Relief and Reconstruction plans. On his return journey he plans to spend the coming Sunday in a Union Sunday-school Meeting at South Bend, Ind.

Bro. J. H. B. Williams returned from the twenty-sixth annual session of the Foreign Missions Conference of North America, held last week at New Haven, Conn., full of renewed energy and enthusiasm for his work. Fifty-six different mission boards or organizations were represented. The general subject of the conference was the relation of the missionary enterprise to the new world conditions. We have good grounds for the hope that Bro. Winger, Vice-Chairman of our Mission Board, who also attended the Conference, will give the "Messenger" readers the benefit of some of his impressions.

We extend our congratulations to Bro. Andrew Hutchison, of La Verne, Cal., in view of his having passed, on Jan. 15, the eighty-third anniversary of his birth. Though it has become difficult for him to use the pen, Bro. Hutchison writes to extend a few words of greeting to the readers of the "Messenger." His ministerial career has indeed been a remarkable one since he began it, more than fifty-nine years ago, especially so since during all that time, and even from a date several years beyond its beginning, he has not had a day entirely free from physical pain. At one time during this period Bro. Hutchison preached for 440 days without missing a day.

Forward Movement Bulletin

The Periodical Goal set for the year 1919 is as follows:

5,000 new "Gospel Messenger" subscriptions.
5,000 new "Missionary Visitor" subscriptions.
7,500 new "Our Young People" subscriptions.

In order that each congregation may easily determine its share in this part of the Forward Movement program, the following general rule may be used:

Secure two new "Gospel Messenger" subscriptions, two new "Missionary Visitor" subscriptions and three new "Our Young People" subscriptions for each group of forty members or fraction thereof. Of course, these subscriptions must be over and above what is necessary to make up for losses due to the death of subscribers or other causes.

Will your congregation do its share toward reaching the Periodical Goal set for 1919?

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

ELSEWHERE IN THIS ISSUE

Churches of Northwestern Ohio will please note Bro. J. L. Guthrie's announcement among the Notes.

Bro. J. G. Stinebaugh, President of the Mission Board of Middle Indiana, makes an announcement among the Notes, to which the special attention of the churches of his District is directed.

MISCELLANEOUS

The Bethel church, Colo., is greatly in need of a pastor. Sister Elnora B. Switzer, Arriba, Colo., will furnish particulars regarding this opportunity for real usefulness.

The members at McPherson, Kans., have decided upon the location for a new house of worship, and the building committee has been instructed to purchase the site decided upon.

The dedication of the new house of worship, now being erected by the Franklin County church, is to take place June 15,—Bro. A. P. Blough delivering the address for the occasion.

Any minister, desiring a location for either city or country work which would require a part of his time only and for which he would receive partial support, is invited to correspond with Dr. S. B. Miller, Cedar Rapids, Iowa.

The Peters Creek church, Va., raised a total of $1,200 for Relief Work. This is a day of great needs, and we rejoice that many of our congregations are measuring their giving by the stupendous requirements of the situation.

The members of the Waddams Grove church, Ill., have caught the vision of greater possibilities. As the first step towards an aggressive movement, they propose to remodel and modernize the old church at Louisa, adapting it to the most approved Sunday-school requirements. A pastor is also to be secured for the more adequate evangelization of the home field.

McPherson College desires to secure several copies of the College Catalog for each of the following years: 1888-'89, '89-'90, '90-'91, '91-'92, '92-'93, '93-'94, '96-'97, '97-'98, '99-'00, 1902-'03, '10-'11, '11-'12, '12-'13, '13-'14. If any of our readers can mail catalogs for any of the years named above to the McPherson College Library, McPherson, Kans., the favor will be appreciated.

Sister Emma Miller, R. D. 2, Decatur, Ind., requests us to make the following correction: "In the 'List of Churches, with Pastors and Elders in Charge,' as given in the 1919 Yearbook, Pleasant Dale church, Middle Indiana, is listed with Bro. D. M. Byerly as pastor, and Bro. Frank Fisher as elder. It should read: 'J. L. Kline, foreman; Frank Fisher, elder.' We have no pastor."

Two city pastors are needed, right now, by the Mission Board of Middle Indiana, and two more will be required in the near future. Applicants for these vacancies are kindly requested to address Bro. J. G. Stinebaugh, President of Mission Board, Camden, Ind.

A BYSTANDER'S NOTES

A Good Answer.—The examining board of a leading denomination at Springfield, Mass., was called upon, recently, to pass upon the qualifications of a lady candidate for the ministry. After a number of the usual questions had been asked and answered satisfactorily, the interrogator propounded the ancient, much-debated question: "What is the relation of faith to works?" The candidate quickly replied: "Answering your question in a way that all can readily grasp, I would say: 'Fifty-fifty.'" Her answer impresses the Bystander as being concise and in perfect harmony with Holy Writ.

Of a minister, who recently was called to his reward, it is said that he believed in the "instant in season and out of season" method of preaching, and greatly enjoyed seeing the younger ministers unexpectedly called upon to preach. Doubtless he recognized that the development of initiative, and a readiness to preach acceptably on short notice, has decided advantages, and therefore he felt like encouraging any effort along that line. As for himself, he frequently called for a text from his audience, and quite often he is said to have preached his best sermons ou those occasions. Possibly his training along a wide range of subjects enabled him to respond to any request that might be proffered,—a procedure not always expedient for the average minister.

What the Mirror Reveals.—While, usually, the mirror is thought to cater to human vanity, it may, as a writer suggests, be made to serve a really useful purpose also. A lady, possessed of an uncontrollable temper, was told by a friend: "If you would only take a look at yourself in a mirror, when you have one of your fits of anger, the mortification experienced, because of your hideous appearance, would help you to control your temper." The suggestion was pondered, and when the next aggravation caused angry feelings to arise, a glance at the mirror brought her to a realization of her changed exterior. It greatly annoyed her that she gave way so frequently to paroxysms of anger, and right then and there she resolved to remain perfectly calm hereafter, no matter how great the aggravation might be. Possibly none of us can afford to disregard what the mirror tells us. It may tell us some unpleasant things sometimes, when we are in an angry mood. Our mean thoughts and ungoverned passions may have spoiled an otherwise fair visage. We read of a mother who makes use of the mirror method whenever her children give way to their tempers. Just one look at the reflection is usually sufficient to bring the erossest child into a more amiable frame of mind. Let it not be forgotten, however, that the real work of grace must, after all, be wrought in the heart, the fountainhead of our thoughts and emotions. The inner man needs to look often into the mirror of Holy Writ, seeing himself therein as God sees him. Unreservedly placing himself in charge of the Divine Keeper, and resting wholly upon the Father's promises, there will be little occasion for angry passions and unkind words.

RELIEF AND RECONSTRUCTION

Yes, our Sunday-schools and churches are responding most liberally to this great need. They feel the need and are doing their part towards the suffering.

Our people respond more generally in gifts for relief than they do in gifts for reconstruction. There is a reason for this. All papers and magazines are full of appeals for money for relief. Immediate needs call louder than needs only a little more remote. But get ready for the great call that is coming to you for money with which to relieve and rebuild. You will be interested in knowing what your Relief and Reconstruction Committee has under way.

Your committee has been hampered because the men composing it have been bound down with other work. But the way is now open to secure the help of some who will be able to give their time to this matter, and these are selecting a number of able assistants, so that all will come into immediate touch with the needs and the work.

All funds received are reported monthly in the "Missionary Visitor." But remember that the "Visitor" reports are published about three months after the date of your remittance.

So far it has cost you but little to handle these funds. Both the Mission Board and the Sunday School Board are represented on the committee, and these boards have kindly allowed their representatives to do your work on the time of the boards. Further, these representatives have volunteered much work, so that the expense has been low.

Support, as you should, your home church and home missions, contribute liberally to the appeals of the General Mission Board, but do not forget that you owe a debt to the starving and homeless. Prepare to meet your obligation in a way that will satisfy your own conscience and your God. When you have done that, funds will not be lacking, and thousands will be rescued. J. E. Miller.

Elgin, Ill.

AROUND THE WORLD

Red Cross Helping Russian School Children

Pennies, nickels and dimes, contributed by American school children, may not be regarded by some as a very large factor in relieving dire want, and yet these humble gifts have been providing midday nourishment for more than 2,200 school children of Archangel, Russia. A great majority of the Russian children are in an anæmic condition,—many of them refugees from the interior of the country, where food of all kinds has been practically unobtainable during the last year, because of scarcity or the prohibitive price. Many of the school-teachers are also refugees, and the Red Cross is making provisions for their relief. Truly, our gifts to this worthy society are "bread cast upon the waters."

"Conscientious Objectors" Released

Jan. 11, according to reliable reports, 1,500 "Conscientious Objectors" were dismissed from further service under the military arm of the Government. The above number comprises men whose claims for exemption from combatant service resulted in their being assigned to other duties. Whether the dismissal includes those who, for various reasons, were assigned to the Disciplinary Barracks at Fort Leavenworth, Kans., we are unable to say. The sentences of these vary from ten to thirty years, and at best will entail untold hardship. Recent regulations of the War Department will, however, greatly mitigate the rigor of the treatment meted out to these unfortunate ones, and it is to be hoped that in course of time many may be pardoned.

Eighty Millions for Changing Books

War's demands are multiform, and by and by it will levy a toll on every household that has children in school. As soon as the Peace Conference has ended its sessions, all geographies and histories used in the schools will have to be revised. This means two new books for each of twenty and one-half million school children, or forty-one million new books in all. Each of these books will cost parents at least a dollar each, if not more. In some of the cities and States school-books are provided at public expense, but even there each tax-payer must help to foot the bill. Then all the old books, which originally cost about as much as those mentioned above, must be junked. This makes the total bill about eighty million dollars, and all due to the war.

Distressing Conditions in Russia

While, unfortunately, little of the actual conditions in Russia is permitted to reach the outside world, enough is known to cause considerable uneasiness to other nations. Bolshevism is a real danger wherever its pernicious influences happen to strike. Its demoralizing tendency is clearly shown in a recent ruling of the town council of Petrograd, according to which "all unmarried women between the ages of eighteen and forty-five" shall be provided with husbands selected by the council. Children are not to remain with their parents, but are to be taken to some institution, to be reared and educated by the state. Just imagine what such a destruction of real family life will mean to a country whose moral conceptions are none too good, at best!

A Change for the Better

Recent reports indicate that the great Krupp factory at Essen, Germany, where the giant guns have been manufactured, is to be turned to industrial uses, and will henceforth produce farm implements, or something of that sort. Concerning such a plan, many highly commendatory things might be said. While it would, undoubtedly, be a good thing for Germany, it would be equally good for all other nations also. Laying aside all other theories for war elimination,—the one infallible way to prevent war is to stop making implements of war. As Dr. Frank Crane so pointedly observes: "It is a psychologic certainty that a nation which goes on, for a long time, manufacturing things wherewith to shoot, will, by and by, go crazy and make use of them."

Prohibition Wins the Day

Jan. 16 will long be remembered as the memorable date on which national prohibition was practically assured by the ratification of the Constitutional Amendment by thirty-eight States. Still other States are anxiously awaiting the opportunity to make a like declaration. While prohibition leaders are glorying in their great victory, they realize that the United States will not be bone-dry unless, in some way, the law is rigidly enforced. Past experience has shown that public sentiment must insist upon faithful adherence to any prohibitory enactment, if it is to be made a success. The United States honored itself by being the first great nation to enact a permanent prohibitory measure. With the outbreak of the war, Russia stopped the sale of intoxicants by imperial order, though the restrictions were not fully observed, and, after the Czar's abdication, they were soon wholly disregarded. France adopted a stringent regulatory policy, and other countries did likewise, but none of them took legislative action to stop the sale of liquors forever. Undoubtedly the war gave the prohibition movement in this country overwhelming impetus, and "dry" leaders found little difficulty in getting through Congress the resolution, submitting the Constitutional Amendment, as well as several temporary restrictions.

War Cripples Parade

Citizens of Berlin, Germany, were given an opportunity, recently, to view a most harrowing demonstration. Tens of thousands of war cripples,—men maimed for life,—marched in ranks of four at a pace adapted to cripples unable to walk without crutches. Many were without one leg, many had lost both. These men were followed by cripples without arms. Then came the blind, and men with faces injured so terribly that one woman fainted as she looked at them. Tears filled the eyes of the onlookers. The dismal procession took hours to pass the Ministry of War building. And as this was but a small part of the large aggregate of the crippled, the effect wrought upon the onlookers was most distressing. The tragedies of war are beyond human conception.

"Bone-Dry" Law Is Upheld

Statutes of some of the "dry" States seemingly permitted persons, bibulously inclined, to secure limited amounts of intoxicants for their own use, either by bringing them into the State personally, or importing them otherwise. The decision of a lower court in West Virginia, some weeks ago, exonerated a citizen of that State for carrying a quart of whisky for his personal use into his home town, because the local law permitted it. Then the Supreme Court was called upon to decide whether the "Reed Bone-Dry Amendment," as enacted by Congress, applied to the case in question. A decision was handed down which definitely settles this matter. The Reed Amendment holds, and must be lived up to, no matter what the statute of a State may allow.

Sacrifice of a Moravian Mother

While much has been said of the readiness of mothers to give up their sons for the service of their country, no finer story of sacrifice, joyfully made, can be told than that of a Moravian mother who had given a son to missions. When told, one day, of his death, she said: "Since my son Thomas has gone to heaven through the missionary life, I hope God will call my son John to the service." John was called, became a missionary and also died. When the mother heard the sad message, she exclaimed: "I wish the Lord would call my last son, William." Her prayer was answered. William went and also fell on the field. But the mother's holy courage and devotion to her Lord could not be daunted, for she exclaimed: "Would that I had a thousand sons to give to God."

Helpfulness in the Home Field

We notice that the Friends, despite their great activity in Reconstruction Work in France, are not neglectful of opportunities here at home. In Anderson, Ind., they have undertaken the establishment of a children's boarding home and day nursery,—the latter for mothers who must work. At the boarding home fathers may board their motherless children, so they need not be dependent upon the care of county officials. When county and city officials consulted with Friends on providing for this urgent emergency, the society at once regarded it as an opportunity not to be passed by unimproved. Steps were taken to put the work on a permanent footing,—the plan being to make it eventually self-supporting. Here is a phase of "welfare work" readily adaptable to almost any community, and one that our people may well consider. The more fully we enter into the life of the people whom we meet from day to day, the more readily can we be of real service to them. And that will give the right sort of ring to our Christian profession.

A Substitute Needed

Right now, while the final disappearance of the saloon has been practically assured by the recent victory of the prohibition forces, it is none too early to look at a problem that will have to be faced. When, in obedience to the decision of the majority, the saloon doors will close at the time designated, what provision will be made to furnish a social place of assembly for the former saloon patrons? It is a well understood fact that the strongest attraction of the saloon, for many of its patrons, has always been the social feature,—especially so in the larger cities. Well warmed and lighted, the better grade of saloons provided a convenient center of intercourse. Saloon defenders have urged that, in a very real sense, the saloon is "the poor man's club," and that the closing of these places will debar those men from any opportunity of social commingling. Christian workers along social lines, who have had experience with community centers, feel quite sure that they can furnish a very acceptable substitute for the saloon, affording every facility for agreeable and uplifting associations. Advocates of that movement see in the passing of the saloons a supreme opportunity for expansion of the Community Center Movement, and it can not be denied that their point is well taken. At a recent conference in New York City, leading workers, interested in community centers as a vital factor of national welfare, discussed the very subject above referred to. All agreed that if a substitute for the saloon is to be created, those in charge must first appreciate what social feature is really worth while in the saloon. A social gathering place for men must have an atmosphere of good-fellowship and exalted optimism, encouraging the development of the best,—a place truly worth while. Here is a task for the Christian forces of our land,—a supreme opportunity!

An Evangelistic Campaign for India

As a successful manager of interdenominational campaigns in Oriental lands, Sherwood Eddy probably ranks among the best. This year he proposes to enter upon evangelistic activities in India, taking up that work under wholly interdenominational auspices. His aim is not to hold large meetings, on the plan of the extensive union revival efforts of this country. His purpose is rather to get in touch with small groups of non-Christian men and women who have been under missionary influences, but not yet brought to a definite decision. Theo, too, Mr. Eddy expects to spend much time with the studeots at the various educational institutions, hoping to win many of them for the Kingdom, thus making them a leavening influence to gain others.

Selfishness Must Go

M. Clemenceau, the French Premier, in an address before the French Chambers, recently declared that whatever else came out of the Peace Conference, "France's interests would have to be made safe at all hazards." Though the utterance was made thoughtlessly, perhaps, it was wholly unworthy of the usually level-headed official, and we need not wonder that dissenting exclamations were made all over the chamber, some even saying: "The war has commenced again." We may rest assured, that whatever means, eventually adopted at the Peace Conference, may settle future wars, selfishness can never do it. The safety of France, Great Britain or any nation will never be insured by a purely selfish measure, but rather by a willingness to become factors in the program of general world welfare, by contributing to the success and permanency of the League of Nations.

Unealled for Display

Were a prophet of old suddenly to appear among the devotees of fashion's display and extravagance, he would doubtless find much occasion for severe criticism, and even vehement denunciation. Recent press reports tell us that leading Boston women are greatly incensed over the expenditure of $75,000 for a fur coat by Mrs. W. E. Corey, wife of the "steel king." Rightfully they denounce it as extravagant, and in particularly bad taste at this time, when the mothers of war-devastated Europe are crying for the wherewithal to feed and clothe their children. A leading advocate of greater simplicity in feminine apparel frankly insists: "No American woman should flaunt a $75,000 sable coat in the faces of French women who have sacrificed so much in the war." Another lady rightfully maintains: "American women are spending far more on dress than they ought to." Perhaps the light of a clearer vision is dawning. If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but Divine Ownership and human administration? "Of thine own we render thee." All that we have should be at the Lord's disposal.

Joyfully Enduring Affliction

Mrs. Helen Barrett Montgomery, who recently visited the mission fields of the Far East, describes some decidedly interesting incidents and scenes of church life in Korea. While, to most of us, actual persecution and suffering is merely a descriptive term, rather than an actual experience, the earnest Christians of Korea have not been without their testing times by fire and sword. Several years ago a huge conspiracy was alleged to have been started by native Christians, and ever since, the Japanese authorities have laid a heavy hand upon the supposed offenders. Missionaries, even, were accused. Koreans were hurried off to prison, and when they would not confess to charges of which they were wholly innocent, they were tortured to extort an admission of some sort. One man was tortured for seventy days, to make him confess, but in spite of agonizing pain he would not admit the charges, nor would he deny his Lord. In full enjoyment of the comfortable Christianity here at home, and our inclination to murmur and complain at every semblance of hardship, all of us might surely get a new note of actual rejoicing in affliction from the remarkable experience of a Korean student: Maliciously accused of plotting against the officials of the land, he was put in jail as a suspect. Placed in a cell by himself, his chief sorrow was that he was barred from contact with the other prisoners, to whom he might have talked about Christ. Banishment to a near by island followed, but finally he was released. With a shining face he said: "Just think, I longed for a chance to speak of Christ, and mourned because I could not do it in jail. Then God sent me to an unevangelized island, where there was plenty of work, and the Government paid my fare."

HOME AND FAMILY

Winter

BY JULIA GRAYDON

We know thy herald, Winter cold,
We hear his footsteps quick and bold,
He runneth over field and wold
To tell us of thy coming.

We see the dead leaves on the trees,
The little bird far south now flees,
The grass is fading on the leas;
For thy approach all's ready.

To Fall we bid a fond farewell,
And of her wondrous beauty tell,
Then hear through forest, wood and dell
Departing footsteps harrying.

Harrisburg, Pa.

The Minister's Wife

BY FERN M. WAGNER

Her Relation to the Congregation, Her Home and Her Husband's Work

(This paper was read by Sister Wagner at the Ministerial Meeting of the Middle District of Missouri, and is by special request given to our readers.—Ed.)

Among no other class of people bave the wives so much to do with the success or failure of their husbands, in their life-work, as among the ministers. Many of them, by their tempers, their tongues, their bad manners, and their want of tact as well as of piety, have destroyed the usefulness of their husbands. In some instances they have even caused them to give up the ministry.

We are glad, however, that a larger number have been real "help-meets," indeed, to their husbands in their work. They have made the rough places smooth, and inspired their husbands with faith, hope and courage. They have won the love of the members by their kindness, helpfulness and self-sacrifice. They have set a good example by their dress and conduct.

The church needs the minister's wife, for her activities are a vital factor of the church. True, it may not be noticed by the public, but it is of value, nevertheless. The bigbest influence is not always exerted by the one that can stand in public and give a talk. During this meeting, perhaps, many a minister's wife is at bome, charged with the cares of the family, and praying for the success of this meeting.

As a matter of course, the minister's wife should attend all the services and lead in prayer, but there are many other avenues of service. Her secret prayers and ber kind handshakes are of great value. Her hand laid upon the shoulder of one who is discouraged, often means much. By her tact the young people may be interested and kept at work. The minister's wife, therefore, besides carrying the larger burdens of the home and family, may be of untold use to God and the church.

Every minister's wife should try to be a blessing to the church. If she is not, there is something radically wrong. By her untiring faith and prayer she can have a large place in helping her husband. She may help him to do his part in bringing the world to the feet of Jesus.

Her prayers should ascend while her husband is preparing his sermon, and also while he is in the pulpit. This contributes much toward the success of his message.

It is wholly appropriate for the minister's wife to appear neat and clean, but this does not mean a display of unnecessary finery. Too many wives of today are spending their time making things that only add to needless display, while many things are remaining undone for the Master's cause. The wife can be a great help in the proper appearance of the minister, in the pulpit and otherwise.

No one but the minister's wife can see so well the things the minister should not do, when standing before his audience. No one is so greatly concerned about his creditable appearance.

A minister, on one occasion, was telling what a task his wife had in getting him to quit some of his unbecoming habits in the pulpit. She was always afraid that he might do something that is improper. Of course this thing can be carried too far and yet a gentle hint may not be out of place when some inappropriate things are unconsciously done in the pulpit.

The *home* is a divine institution. God's aim was to have it kept pure and clean. All ministers' homes should be dedicated to God and given over to the advancement of his Kingdom. Much of the responsibility of the home will naturally devolve upon the wife, for the husband is busy with his daily work, besides attending to the ministry of the Word. You should find in that home love, sympathy, welcome, good nature and freedom,—a place where God loves to dwell. A husband going out from a neat, quiet home, where these are found, certainly can do better work in the pulpit.

I am glad that it does not take money to make this kind of a home, and that God is ready, at all times, to help erect such homes. Today, owing to conditions in our country, women have become discontented with their God-given sphere. They are belittling the duties of home, wife and mother, and crying out for larger and more prominent places. They are impatient with their high calling,—the greatest in all the world.

I wonder if there is not a reason for this. Many of our girls think that when they finish high school, they must enter into the business circle of life,—work in some office or bank. Titus 2: 3, 4, 5 tells us that the older women should train the young women to be kind, sober-minded, chaste and workers at home.

In order that their daughter may meet with success, the mother often does all the work at home. The daughter has no time to cook, to bake and to sew. Then, when she enters a home of her own, there are so many things to learn all at once that the tasks seem a burden to her. Little ones come. The mother's health may not be good, and she becomes discouraged with her place in the world. How could a wife like this be a help to her husband and his work?

Good daughters make good wives and good mothers. It is a mother's influence, above all else, that shapes life and moulds character. Nothing can be compared with a mother's influence. The wife and mother contributes to the church's and world's need when she is sewing seams in tiny garments, besides giving the little ones the touch of love.

Woman has been given a fine and sensitive temperament, with sympathies easily touched, and this has fitted her beautifully for the home.

God honored motherhood in choosing a fine, pure, chaste virgin to be the mother of Jesus. This should be an honor to every mother.

One of the saddest blights that can darken a home is the deliberate exclusion of little children from its realms. Would this fact make any difference to the minister's home, his congregation and the world with which he comes in contact? It certainly would, for a minister's wife that does not love the little babe, can not love the children with whom she will come in contact, while helping her husband. If she does not love children, how can she have real love and sympathy for the members of her husband's congregation? The world is expecting much of the minister's wife, and has a right to.

If all churches over the land had more wives and mothers like Mary and Hannah of old, there would be more sons ready for the ministry, more daughters that would be real ministers' wives, more ministers going out with a greater earnestness, having prayers back of their message, and thus God's Kingdom would be enlarged.

Adrian, Mo.

SISTERS' AID SOCIETIES

AKRON, OHIO.—Sisters' Aid Society met during the year eighteen times, with an average attendance of twelve; total attendance, 189. Articles made: 100 prayer-coverings, 0 bonnets, 20 garments, 11 comforts and quilts; also curtains for Sunday-school rooms. We gave over 100 pieces of new and second-hand clothing to needy families; $50 to the Mary Quinter Memorial Hospital in India; $5 to the Armenian and Syrian Relief, as our Christmas offering. Our officers for the year 1919 are as follows: President, Edna Myers; Vice-President, Ella Schrock; Superintendent, Sister Lovina Hane; Assistant Superintendent, Iva Brubaker; Secretary-Treasurer, the writer; Assistant Secretary-Treasurer, Sister Ollie Degoo.—Mrs. Ethel Hostetler, Akron, Ohio, Jan. 4.

BREMEN, OHIO.—The following is a report of our Aid Society for the year 1918: We held eleven meetings with an average attendance of seven. Our work consisted of making bonnets and aprons and sewing rug-rags and quilt-patches. Home work was also done. We sold 165 bonnets, 4 comforts, 6 rugs and 22 aprons, receiving $76.11; dues and donations, $14.14; balance from last year, $48.72; total, $138.97. We gave to our home church, $39; to Mary Quinter Hospital, $15; Conference collection, $10; to Bethany Bible School, $5; for material, $30.34; balance on hand, $39.65. Officers elected are: President, Sister Mavis Stoner; Vice-President, Sister Lilly Adcock; the writer, Secretary-Treasurer.—Anna Stoner, Bremen, Ohio, Jan. 11.

CHICKIES, PA.—Following is the report of the Chickies Sisters' Aid Society, from Jan. 1, 1918, to Jan. 1, 1919: During 1918 we held 19 meetings.—10 regular and 9 special; average attendance, 10. Our work during the year consisted mostly of quilting, making sprous, bonnets, boys' blouses and suits, and dust-caps. Donations during the year: 1 comfort, valued at $5; 1 apron and a small gift, 75 cents. We filled a Christmas box, valued at $30, and sent it to Douglas Park Mission, Chicago. Contributed toward the support of an orphan in India, $20; India Boarding School, $25; Elizabethtown College room, $10; Red Cross, $10; Belgian Relief, $10. Made and sold 6 clothes-pin bags, 1 button bag, 2 dresses, 105 bonnets, 100 aprons, 3 handkerchiefs, 5 quilts, 3 comforts, 14 dust-caps, 4 boys' blouses, 3 boys' suits. Dues and collections received, $41.01; from 1917, $47.55; total, $208.31; total paid out, $160.15; balance, $40.10. New officers are President, Sister Emmie Zug; Vice-President, Sister Kate K. Zug; Secretary, the writer; Treasurer, Alice Hullinger.—Fannie Zug Shearer, Chickies, Pa., Jan. 4.

EEL RIVER, IND.—The following is a report of our Aid Society for 1918: We had twelve regular and three special meetings, with an average attendance of seventeen. Donations: 23 yards of material, 21 dozen of buttons, 30 spools of thread, 14 bolts of braid, 2 bolts of tape, 8 handkerchiefs, 3 rolls of comfort batts and 2 bonnets. We made 80 garments, 40 sun-bonnets, knotted 2 comforts, quilted 1 quilt, joined 1 quilt-top and 1 comfort-top. Cash on hand, Jan. 1, 1918, $27.68; offerings, $25.47; solicitation, $6.25; sold garments and sun-bonnets, $18.20; total, $77.60. Expenditures: Conference offering, $6; District Secretary, 25 cents; a minister's wife, $2.25; for material, $42.56; total, $54.06; balance, $23.54. We sent the following articles to the Mexico Home: 56 garments, 2 comforts, 6 handkerchiefs. The following officers were elected: Sister Mary Metzger, President; Sister Mary Utrey, Vice-President; Sister Sarah Tridie, Superintendent; Sister Susan Metzger, Assistant; Sister Alice Fultz, Secretary-Treasurer; Sister Grace Fultz, Assistant.—Laura Miller, North Manchester, Ind., Jan. 10.

FOSTORIA, OHIO.—Report of Fostoria Aid Society: Number of meetings held, 33; number of members enrolled, 11; average attendance, 8; number of garments made, 10; pillow-tops, 3; quilted 13 quilts; sold 3 quilts and four comforts; cut quilt-blocks for day, for which we received $1; sewed 25 pounds of carpet-rags; paid $10 to former pastor; amount in treasury, $29.31. The following officers were elected: Sister Nancy Whitmore, President; Sister Fannie Ingle, Secretary-Treasurer.—Mrs. Ella Sellers, Fostoria, Ohio, Jan. 8.

GOSHEN, IND.—The Aid Society of the West Goshen church met Dec. 18 to reorganize. Officers were elected as follows: President, Sister Sarah Cripe; Vice-President, Ida Troyer; Treasurer, Loretta Gehlespie; Superintendents, Sisters Lovina Bixler and Nannie Priser. Roll call, 31; visitors, 30. From Dec. 19, 1917, to Dec. 18, 1918, we held 33 meetings, total number present, 452; average attendance, 13; total collection, $23.56; average, 69 cents. Various articles were made and sold, but our work consisted mostly of quilting, making bonnets, coverings, comforters, etc., besides the work done by the days. Donations for the needy, for home and foreign missionary, labor and clothing, $72.09. To Hastings Street Mission we gave three packages, valued at $31.81 and money, $17.15; to Sister Winnie Cripe, of China, in money and labor, $4.69. Money donated to Aid, $22.68; material, $54.15; money on hand first of year, 71.67; money received for articles sold, $101.29; collections, $23.05; total, $196.01. Expenditures: Support of an orphan in China, $25; Mary Quinter Memorial Hospital, $10; Armenian and Syrian Relief, $10; material, $63.28; total, $135.28; balance, $60.73; material on hand, $53.63.—Mrs. Emma McManus, Goshen, Ind., Jan. 8.

GOSHEN, IND.—Sisters' Aid Society of the Goshen City church held 39 sessions, with an average attendance of 14. Work consisted of quilting, making and knotting comforters, making coverings and sewing for the Belgians and Red Cross. We quilted 20 quilts, made 71 pieces of children's clothing, 36 bolsters and 36 pillows, making, for the Red Cross, which sold for $25. Also made 62 handkerchiefs, 18 tray-cloths, 12 napkins. Money received for work done, $263.10. Money paid out in donations, $108.18; balance on hand, $93.06. Sick visits reported, 100.—Dora Stiver, Goshen, Ind., Jan. 10.

KOKOMO, IND.—Officers for the following year are: President, Sister Jeffers; Vice-President, Sister Weist; Superintendent, Sister Fleming; Assistant, Sister Shinkert; Secretary, Sister Rogers; Assistant, Sister Lucy Kissinger; Treasurer, Sister Blatt; Devotional Committee, Sister Sampsel and Sister Werking; Flower Committee, Sisters Rogers and Davis. Our work has been, chiefly, making for the needy. Expenditures from Jan. 4, 1918, to Jan. 2, 1919, $47.34; balance in treasury, $33.44. We sent to the Mexico Home: 2 comforts, 12 towels and wash-cloths; $5 to Red Cross; $5 to Southern District Missions. We now have enrolled twenty-two members, with an average attendance of eight.—Sister Rebecca N. Kissinger, Kokomo, Ind., Jan. 6.

NORTH MANCHESTER, IND.—Report of the Mission Sewing Circle for the year 1918: Members enrolled, 40; number of meetings held, 20; average attendance, 16; visitors, 14. A Christmas box was packed with 1 comfort, 99 new garments and 2 pair shoes, and sent to the Marion Mission. Donations were made to Sister Lillian Grisso, $5; Marion Mission, $5; Armenian Relief, $25; Mary Quinter Memorial, $25; College Mission Band, $25; Ministerial College Fund, $25; Manchester College Endowment.

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SOUTH BEND, INDIANA

(Continued from Page 55)

a number of aged ones. Some of the latter are physically unable to attend our meetings. Several are octogenarians.

Our deacons are four,—Brethren George A. Sensenman, Frank Bottorff, Wesley W. Zimmerman and John W. Austin. At a recent council, in selecting church officers for the present year, Bro. H. L. Chambers was chosen president of the Christian Workers' Society; Bro. Wesley W. Zimmerman, superintendent of Sunday-school. As presiding elder we have Bro. T. Ezra George. The pastor deems it both a pleasure and a blessing to be associated in the work of the city with Bro. George.

The Ministerial Association of the city meets each Monday. A score of pastors are present on an average, and the sessions are often quite helpful, as items of common interest are considered. We are grateful for the fact that in our daily newspapers we are offered space on Satur-

days for the publication of our church announcements. Thus our services are impressed upon the reading public.

Recently, after being in the reading room of the Y. M. C. A., and after examining various magazines and religious papers in the Public Library, the question came with special force: "Why is there not io evidence, at each place, our 'Gospel Messenger'?" The pastor of the Second Church could think of no ooe more responsible than himself for the "Messenger's" absence, so he got immediately busy upon arrival home. As a consequence, there is each week, now, a "Messenger" at each of the places referred to. These extra copies are read by,—who knows how many? The places referred to are frequented by a multitude of persons in a week's time. Beyond our comprehension is the great good that may be done by our faithful "Gospel Messenger."

An excellent Christmas program was rendered by our Sunday-school on the evening of Dec. 22. The little folks did extra well, and the adults also acquitted themselves creditably. An offering of $10 was lifted for our Relief and Reconstruction Committee.

The writer became acquainted recently with Rev. Frank B. Solin, M. A., formerly a Jew, who has been a Christian now for twenty-six years. He now superintends the Christian Mission to Israel, in Chicago. He delivered a message, unique and uplifting, at our evening service, Dec. 29.

Jan. 5, when, by reason of their broken furnace, the members of the First Church could not assemble in their own house, a number of them came over to our church and gave us an agreeable surprise. The Spirit of the Lord was surely present as we worshiped together.

In conjunction with the pastorate of the Second Church is the work of the Berrien church, Michigan. The latter is financed by the Mission Board of Northern Indiana. The pastor regrets that he has been able to give but little service to that field. A number of times he attempted to minister there, but was singularly hindered. It is a hard point to work from here, as every one acquainted with the situation will readily agree. It can only be reached by automobile, and at least forty-five miles must be traversed to complete the round trip.

An outline of the day's work, when the pastor last ministered to both churches on the same Sunday, may possibly be of interest. At South Bend, our Sunday-school convened at 9:30 A. M., where the writer taught a class of young people. Afterwards he delivered the morning message. Dinner was hastily eaten, and then, accompanied by his wife and babe, the auto trip was made through Niles and Buchanan to the Berrien church. There another service was conducted. Upon return to South Bend it was nearly time for the Christian Workers' Meeting. He was leader that night, and, in addition, led singing in the absence of all three choristers. Then came the evening sermon from the pulpit. You need not wonder that there was a sweet night's repose. Ralph G. Rarick.

South Bend, Ind., Jan. 6.

TRUSTEES' MEETING AT BLUE RIDGE COLLEGE

An all-day meeting of the Board of Trustees of Blue Ridge College and the Board of District Trustees of Eastern Maryland was held Jan. 4. Much business was transacted.

Great interest in the development of the college was shown and a fine enthusiasm for larger things was freely expressed. Plans for enlarging the scope of the Bible Department and the training of church workers, were formulated, and adopted. A program for the renovation and construction of buildings, which are much needed, was outlined and authorized. Steps were taken to increase the number of members on the Board of Trustees, and to extend their distribution.

A resolution was passed, endorsing the Forward Movement of the church as outlined by the various Boards, and pledging their cooperation. The Treasurer's report showed that splendid progress is being made with the Endowment Fund. F. F. Holsopple.

NORTHERN MINNESOTA

Beautiful northern Minnesota, with its lakes and streams and trees, with its ever-increasing number of homeseekers and homemakers, is, as yet, a comparatively new field of labor for the Church of the Brethren. There is fine opportunity here for missionary enterprise. Many communities, both here and elsewhere, have long been, and are now, without any religious influence whatever. In some places union Sunday-schools are held, but these often have no minister to conduct preaching services. The people are, as a rule, open-minded, and anxiously welcome any influence that will better conditions for themselves and their children.

Much of this country is quite new, but is rapidly being developed. Schools are being opened, roads built and other improvements added. This country possesses much of value to the homeseeker. Its wonderfully-invigorating climate and productive soil, coupled with its natural beauty make it an ideal place for a home. It is especially adapted to stock-raising and is rapidly coming to the front as a dairy State. Vegetables and small fruits grow abundantly, as well as small grains and grasses,—this State being the natural home of the red clover.

The town of Nymore is a part of Bemidji, a hustling little city of 8,000, located near a number of fine lakes. Thus excellent facilities are afforded for fishing as well as for securing game, which abounds in the timber close by.

A small group of members is already located near this place. We welcome more, as there is room for all. The land company at Bemidji has very kindly offered to hold all their land in that community for our members, if they wish to locate close together. They are anxious to secure settlers who are good, honest, industrious people. We hope to have a prosperous church in the near future, and will be only too glad to answer any inquiry that may be made. Address either Abner Stone, R. D. 3, Bemidji, Minn., or the writer. Wilbur Brower.

Nymore, Minn., Box 45.

TO THE SISTERS' AID SOCIETIES

The Sisters' Aid Society is one of the working branches of the church. The more we work in the Society, the larger the branch becomes. What are you doing to help make the branch grow? In the past year most Aid Societies were doing Red Cross work, which was well and good. When the call came for help to relieve the suffering, the women from the churches answered the call and did their part. Some sewed, while others knit. In every call for the good of mankind the church has been ready to lend her assistance. By united help, the world war came to an end. Can we not unite in the work of the church and cause a greater work in the saving of souls? Can we, as Aid Societies, make this year of 1919 the best yet in our work? Organize your District and cooperate as one, have one aim, and let that aim be "winning souls for him who died that we might live." In union there is strength.

It is sometimes said: "Their Aid Society." Can we not say: "Our Aid Society," and really feel we belong to it? May we be willing to follow where he leads!

There are many sad and destitute homes by reason of the war and influenza. Can you not go as an Aid Society worker, and take with you sunshine and comfort to these homes? The test of a Christian is serving. What greater joy can one have than helping others! Calls have come to our notice from the Far West, for help in needy families, and should there be those worthy homes in need, you can make it known in this way. Let our motto for the year 1919 be: "Willing Workers."

Mrs. M. C. Swigart, President.

6611 Germantown Avenue, Philadelphia, Pa.

GOSHEN, INDIANA

Goshen City church has been progressing well in her work and the outlook is very encouraging. Bro. David Metzler has been elected presiding elder for 1919. Dec. 29 Bro. Metzler conducted a very impressive service, in which the officers and teachers of the church and Sunday-school were charged, and set apart for their responsible work. At a recent service our pastor preached a splendid sermon, in response to which about forty pledged themselves to become tithers for at least one year. It seems to mark the beginning of new life in our church work, and we are hoping that this spirit of consecration will grow until it includes the whole church membership. Dec. 22 a Christmas program was enjoyed by a full house of appreciative listeners. At this service an offering of $167.01 was taken for Armenian and Syrian Relief.

Our church attendance is increasing, especially at the evening services. We rejoice that six new members have been received into the church by baptism, and one has been reclaimed within the past few weeks. We were not able to hold a series of meetings because of the influenza epidemic.

At our first quarterly council, Jan. 2, our pastor presented a "Forward Movement" program for our church. It is in line with the recommendations of the Conference Boards. The church accepted the program as offered, and begins a new year hopefully. We are planning some improvements on the church, in order to take better care of our primary work in the Sunday-school. The volunteer system of giving supports our work financially. After a budget for the year was made out, the Board of Finance conducted an every-member canvass. The amount of money pledged for the year will cover the budget. Our pastor, Bro. F. A. Myers, has been reelected for another year. Altogether the work of the Goshen City church is very encouraging, and we expect to "press on toward the goal unto the prize of the high calling of God in Christ Jesus." Beulah Manahan.

Goshen, Ind.

BIBLE AND MISSIONARY INSTITUTE OF BLUE RIDGE COLLEGE

The annual Bible and Missionary Institute will be held at Blue Ridge College Jan. 26 to Feb. 2. The instructors are Bro. D. J. Lichty, Prof. Wm. Kinsey, and Eld. J. M. Henry, of Washington, D. C. Rev. O. R. Palmer, of the Philadelphia Bible School, will deliver four lectures on "Fundamental Bible Doctrines."

Although this announcement was belated because of health conditions, we are glad to report the freedom from influenza in this locality.

All are invited to attend the sessions of this Institute. Over three hundred attended last year, and we hope for a still larger attendance this year. Programs will be sent to all applying for them. F. F. Holsopple.

RIDING THE MULE

It is not an uncommoo thing in the South to see a man riding a mule. Of course there are those who are too proud and would be ashamed to be seen riding a mule.

Dear reader, has God called you and asked you to do something for him? Have you thought you would be willing to work in your own country, in the South? If you have, the door is open. We have Americans, negroes, Mexicans and Italians who would listen to one who would not be too proud to get out of his car and ride a mule.

Remember how the Master rode into Jerusalem. Get the thought? Then decide to come and help to hold up the hands of some who have spent not a few years of their lives, trying to plant the truth in the South, who have seen the church here torn, wounded and bleeding, as it were, almost to death. I know there are those who have the ability and are financially able.

Will you come? C. C. Sheaffer.

Manvel, Tex.

AN APPEAL TO NORTHEASTERN OHIO

After a period of eleven weeks' vacation on account of influenza, we are again enjoying public worship. There is new interest and zeal on the part of many, since being deprived of this privilege for so long.

Jan. 10 we held our quarterly council. A full corps of officers was elected for church, Sunday-school and Christian Workers' Meeting. We decided to organize a Junior Christian Workers' Meeting to be held Sunday afternoons. We are greatly encouraged because of additional workers but somewhat discouraged because the prospects are not very bright for our new church building, which is so much needed.

Dear brethren and sisters of Northeastern Ohio, let us not grow weary in well doing. We have begun a good work. Let us not cease until it is completed. Our hope, in the New Philadelphia church, as well as in all other churches, is in having the Gospel taught to our boys and girls. And here is where our work is greatly hindered in not having a building adapted to this work.

We have some earnest brethren and sisters here who are making great sacrifices. We have some who have moved here to help build up the Lord's Kingdom. Are we going to let the work be crippled because we have failed to do our duty? Then, too, we should like to have a churchhouse somewhat like our homes, so that we and our children, our neighbors and their children, will find it comfortable and pleasant. Then we can truly say, "How amiable are thy tabernacles, O Lord of hosts!"

New Philadelphia, Ohio. Mrs. Jennie M. Shriver.

MOBILE, ALABAMA

We trust today will be one of the "mile-stones" in church work in the South. Today we met to organize for active work in the city. Sunday-school was organized with the writer as superintendent. Other departments of church work will be organized as soon as we can secure a proper room. At present we must meet at 209 N. Conception Street, about four squares north of the heart of the city.—Bienville Square. We meet for Sunday-school and cordially invite all members and friends to be with us. Any one knowing of members in or near the city, please notify them or the writer. The city is having trouble to house the people coming here, so a room for services is difficult to find, but we trust that the Holy Spirit will guide us to the best way.

One great hindrance is that we must work every day to meet the excessive expenses of city life, so can not give the church work proper care. Personally, we believe the salaried ministry to be the cause of the failure of our popular churches, yet when we see some church work needing to be done, while we are obliged to earn our family support, we feel there must be some middle ground for success. May we be led to see this way!

We now have nineteen members known to be in and near the city and are finding more. There may be others. Help us to find them. Members passing through the city will always find a welcome. Wm. E. White.

209 N. Conception Street, Mobile, Ala.

THE HEBRON SEMINARY BIBLE TERM

Plans for the Bible Term at Hebron Seminary have thus far not been interrupted by the influenza. The second siege of the epidemic did not strike this section so hard, and soon began to wane when it did come. For this we feel thankful. At present, therefore, conditions are such that we feel justified in going ahead according to arrangements previously made.

We therefore announce that our Bible Term will be held during the week of Jan. 27 to Feb. 2, unless health conditions should prevent it. Bro. A. C. Wieand, President of Bethany Bible School, will be the principal in-

structor. We also have the promise of Bro. Paul H. Bowman, President-elect of Bridgewater College, for at least several lectures. Among other speakers that will be with us for special addresses are Bro. W. H. Sanger, of Fairfax, Va., and Rev. W. B. Stoddard, of Washington, D. C. There will be regular Bible classes and special lectures, and sermons throughout the Institute.

We feel that we have been fortunate in procuring these men, and we give a cordial welcome to all who can avail themselves of the privilege, to attend the Institute and hear them.

Come, spend the week with us, and be prospered in the Lord. Franklin J. Byer.

Nokesville, Va.

THE WORK AT MUSCATINE, IOWA

Since our District Mission Board has refused to accept my resignation, and has unanimously requested that I remain at Muscatine, I desire to say a few words concerning the work here:

At the close of the old year, and at the beginning of the new, I feel it my duty to thank the Mission Board, the churches and the individuals who have contributed to the work here.

Considered from all points of view, the conditions are much better than at any time since I began work here. The spiritual condition of the members is splendid.

God has been gracious to us during the Spanish influenza epidemic. There has not been much serious sickness, and not a single death.

Conscious of the great responsibility, with three years and six months' experience, an intimate knowledge of the members and the details of the work, we enter upon another year's activities, hoping that the hand of the Lord will be with us as in the past, and that great good may be accomplished in his name.

We can not do it without God's blessings and guidance, and the sympathy and coöperation of our members. With these, victory is sure, and the work will be a delight. With each one who reads these lines say: "By the grace of God I will help you to make it so"? I want to say, for the benefit of members who may be in school at Davenport, Iowa: You can attend services with us at Muscatine very conveniently, by leaving Davenport at 8:30 A. M., over the Davenport & Muscatine Interurban. Arriving in Muscatine at 9:50, transfer at the Interurban station to a West Hill Street car; get off at Landis' store. The first door west is the church. Leander Smith, Pastor.

1147 Lucas Street, Phone 1888, Jan. 13.

IN MEMORY OF CALVIN J. ROSE

Oct. 1, 1890, the home of David J. and Catherine Young Rose was brightened by the arrival of the fifth born,—a boy whom they named Calvin. That the advent of this boy was a blessing to humanity is not to be doubted. Those who knew him unbesitatingly testify to the happiness he radiated.

At the age of sixteen he responded to the Master's call, and was baptized in his home church,—Rummel, Pa.,—by Bro. J. J. Shaffer. Having accepted Christ, Calvin purposed to be of the greatest possible use in the Lord's service. With this purpose in heart, he entered college, believing that the Lord needed workers who not only were consecrated but well equipped intellectually. He spent six years in Elizabethtown College and one at Juniata, where he received his Bachelor of Arts degree. While a student at Elizabethtown, he served three years as librarian. At Juniata College he was called to the ministry. He then was twenty-six years of age. After graduation he became pastor of the Klahr congregation of Middle Pennsylvania. He served at this place from July 1, 1917, to May 1, 1918. In addition to his pastoral labors here, he taught school for one year. Leaving the Klahr pastorate, he became pastor of the Middle Creek congregation, Western Pennsylvania. Here he served till his death, which occurred Dec. 4, 1918, the cause of which was influenza and pneumonia.

Calvin was the possessor of a sunny disposition. A smile on his face and a song on his lips were often in evidence. In him children found a friend, for he loved them. Had he lived longer, it is likely he would have gone to the foreign field, for this was his desire. Though his life was short, it, nevertheless, was one of service. He accomplished more good than many a man whose life has been longer. He was a dutiful son, a loving brother, a genuine friend and a faithful servant of Christ Jesus. His life was one that brought honor to his family, praise to the Christ he loved, and credit to the church of which he was a member. He has gone to a better world, but the memory of him abides still,—like the fragrance of a sweet-scented flower.

Because of the epidemic at the time of his death, a burial service was all that was given. Dec. 29 a memorial service was held in the Rummel church. Two addresses were given, one by Bro. B. F. Waltz and one by the writer. The text used by Bro. Waltz was John 14: 1, and that used by the writer was 2 Tim. 1: 10.

Windber, Pa H. B. Heisey.

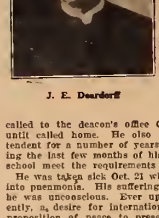
TWO DEACONS CALLED HOME

"For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus" (1 Tim. 3: 13, Am. Rev.).

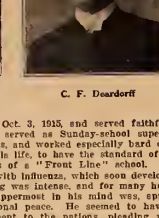
By reason of the influenza epidemic there has been much suffering everywhere. Many sad hearts are mourning the death of loved ones. There are mysteries which can not be understood in this world. We can not see why God should take away the heads and leaders in church and Sunday-school, and yet, by faith, we can realize that all is well with those that love the Lord.

Doubtless the experience of the Brumbaugh church, at Rock Lake, N. Dak., has been more severe than that of many other churches. Among those that were laid to rest were two brothers,—J. E. and Chas. F. Deardorff,—both being deacons who carried their share, and sometimes more, of the work of the church. Before their sickness, they were ever ready to lend their aid and assistance to the sorrowing and suffering, and spent much time in driving from place to place, to see where help was needed.

Chas. Franklin Deardorff was born in Wabash County, Ind., and died Oct. 31, 1918, aged thirty-one years, ten months and twenty-three days. In his youth he gave his heart to Jesus and was received into the church of his choice. He was married to Sister Elsie Jane Robertson in the fall of 1908. He was



J. E. Deardorff



C. F. Deardorff

called to the deacon's office Oct. 3, 1915, and served faithfully until called home. He also served as Sunday-school superintendent for a number of years, and worked especially hard during the last few months of his life, to have the standard of his school meet the requirements of a "Front Line" school.

He was taken sick Oct. 21 with influenza, which soon developed into pneumonia. His suffering was intense, and for many hours he was unconscious. Ever uppermost in his mind was, apparently, a desire for international peace. He seemed to have a proposition of peace to present to the nations, pleading with them to sign it, and to bring about peace. While thus concerned about peace, he received his call, and was home to the heavenly home where all is peace.

His was a happy home. Although there were but ten years of their married life, the home he established was a Christian home, where love and peace prevailed. The same Christian spirit which characterized his home life was carried over into everything he did for the church and Sunday-school. The influence of his work will live on and on.

Not many days after Bro. Charles was taken sick, Bro. Bert took his bed. John Ehert Deardorff died of influenza Nov. 2, 1918, aged 36 years, 3 months and 21 days. He was married Nov. 4, 1906, to Sister Olive Calvert, who is left with four small children,—one infant son having preceded the father nearly six years ago.

As a husband and father he was ever kind and affectionate, ruling his own home in a Christ-like spirit. His loving counsel will be greatly missed by the bereaved mother and children.

Be united with the church in the summer of 1902 and has ever been faithful, holding firm to the cherished doctrines of the church. He was called to the office of deacon Oct. 28, 1906, and creditably discharged the duties of that office. His last day's work was to drive nearly thirty-five miles with Eld. M. L. Huffman, to assist in anointing a sister living near St. John, Kans. He came back by the home of another sister, near death's door, and anointing her also. His work as a deacon was exemplary. Being one of the leaders in this work, he did much for the good of the church.

During the last sickness, a little over a week's duration, his suffering was intense, but it was all borne with patience, which was always a marked characteristic of his entire life. His mind seemed to be continually occupied with things of a better world. During his greatest suffering he sang most touchingly: "Safe in the Arms of Jesus." His countenance expressed the blessed assurance he had. Then he requested his favorite attendance at his bedside to sing for him. Both sang: "Nearer, My God, to Thee." Bro. Bert then became too weak to sing, and a little while later joined the angelic choir in the glory world.

Both of these brothers called for the anointing. While they desired to remain with their loved ones here below, they were fully resigned to the Lord's will. Their deaths occurred only forty-eight hours apart. The Brumbaugh church gave up two of her most faithful workers and the community lost two of its most able men.

As public gatherings were prohibited, the funerals were held on Sunday afternoon, Nov. 3, at the home of Bro. Bert, where four of his family were confined to their beds. Services were conducted by Brethren Geo. Stevens and E. H. Stauffer. Their bodies were laid to rest in the Brumbaugh cemetery.

Brainford, N. Dak. Maude Deardorff.

A FAITHFUL WORKER CALLED HOME

Llana E. Miller, only daughter of J. W. Spitzer and Sister Fannie Long, was born near Mt. Clinton, Rockingham County, Va., Feb. 16, 1880, and died Dec. 31, 1918, in the thirty-ninth year of her age. The first years of her life were spent very pleasantly on the farm. When she was old enough, she went to school at Mt. Clinton. At the age of ten her parents moved to Crimora, Va., where Llana continued her education in the public schools. She never had the advantage of college or high school training, but was permitted to attend a private school, near Waynesboro, Va., for two sessions.

Nov. 26, 1901, she was united in marriage to Bro. B. F. Miller, of Weyers Cave, Va. To this union were born four children, three of whom are living. She spent much time with her children, and her chief concern was to teach and train them, that they would develop strong and useful characters. As a result of this teaching, she lived to see her two older children accept Jesus and unite with the church.

In April, 1902, she heard the Divine Call, and was baptized by Eld. A. B. Early. Llana at once became deeply interested in religious work. She took an active interest in Aid Society work and in the Christian Workers' Meeting, but her chief interest was, perhaps, in the work of the Sunday-school. She believed that the first essential for a strong character is a thorough knowledge of God's Word. As a teacher in the Pleasant Valley Sunday-school, of which her husband is superintendent, she was very successful. For the past six years she was a teacher in the beginner's department and it was largely through her influence that this work was organized and developed.

Her success as a teacher was due largely to her careful and regular study of each lesson. It could be seen by her practice for years to teach the Sunday-school lesson to her own children each Sunday morning before the family worship. What a fine custom this was! No wonder that her pupils loved her, for her whole life was wrapped up in this great work of teaching the children.

On Thanksgiving Day she contracted influenza, which was followed by pneumonia. All that loving hands could do was attended to, but to no avail, as God called her home. All her suffering she bore patiently. A brief funeral service was conducted at the home by Elders C. E. Long and H. C. Early. She was then quietly laid to rest in the cemetery at the Pleasant Valley church.

Her little daughter, aged ten, requested that the hymn, "God Will Take Care of You," be sung at the grave. We will all miss her, but may her life be such an inspiration that others who knew her may strive more earnestly for those things which are first in life, and which are so essential to true Christian character. Minor C. Miller.

Bridgewater, Va.

Notes From Our Correspondents

(Continued from Page 53)

suitable place for every department of church activity. The members feel that, in order to have the annual increase in our Sunday-school, as outlined in the Yearbook, we need to heatir ourselves. Realizing that the work is greater and farther reaching than ever before, after thoughtful consideration and spiritual meditation, we decided to assist the home ministry by securing the service of a pastor to coöperate in evangelising this community. One of the features of this meeting was the harmony and Christian spirit which prevailed in all the discussion. A great future is before us. Our young people are religiously inclined, our membership is increasing, and we are planning for greater results in the year 1919 than in any year of the history of the church.—Ezra Lutz, Waddams Grove, Ill., Jan. 12.

INDIANA

Anderson.—Never, in the history of the Anderson church, has there been manifested such a spirit of giving. With a membership of about 115 only, our collections at Sunday-school and church, for Armenian and Syrian Relief, amounted to $122.50. If the war did cause us to grieve much, we cheerfully believe that our grief will count much for the great cause of our Blessed Savior. We are learning that giving to the great cause of Christ does not make us any poorer, but only increases our treasure both in heaven and on earth. We are anxiously looking forward to April, when Bro. R. N. Leatherman will be here in a series of meetings. We feel that the harvest is now ripe. Many new faces are seen at our services!—Levi Wise, 1027 Jefferson Street, Anderson, Ind., Jan. 12.

Bethel Center church, of the Hartford City congregation, has resumed services after a period of two weeks, while the interior of our church was being painted. Jan. 5 we lifted an offering of $24 for Armenian and Syrian Relief. We also pledged to pay $10 for the support of Bro. Adam Ebey, in the foreign mission field. Bro. Chas. R. Oberlin and wife will be with us again this year. They are working earnestly for the good of the Hartford City church, to bring in the unsaved. May we all rally to their support, that more good for the Master may be accomplished in the year just beginning.—Mrs. Lydia Waters, Hartford City, Ind., Jan. 13.

Pine River.—The work at this place has been much hindered during the past three months because of the influenza epidemic. However, we feel thankful that we lost no members. At the present time the work is being resumed with renewed interest. We held our council meeting Jan. 4, when officers were elected for the year, with Bro. Omar Zumbrun, superintendent of the Sunday-school; Bro. Evert Chapman, president of the Christian Workers' Meeting. Jan. 12 an offering of $96.37 was given for Armenian Relief.—Laura Frick, Logansport, Ind., Jan. 13.

Four Mile church met in council Jan. 4, with Eld. J. W. Rarick presiding. Eld. L. L. Teeter was also with us. Bro. Rarick asked to be relieved, after serving as faithfully for five years. Bro. L. L. Teeter was elected as elder for the coming year. Bro. I. S. Hart was reëlected Sunday-school superintendent. All other officers for both church and Sunday-school were chosen. Our work, during the last few months, has not been what we would like, on account of the influenza.—Edna Brower, Kitchel, Ind., Jan. 11.

Manchester.—Dec. 22 a Christmas program was rendered. An offering of $110 was lifted for Armenian and Syrian Relief. The church services of Sunday evening, Jan. 5, were in charge of the Volunteer Mission Band of Manchester College. Interesting and appealing talks were given on the needs, calls and opportunities of foreign mission work.—Ivah M. Grossnickle, North Manchester, Ind., Jan. 13.

Middlebury.—We expect to begin our revival meeting soon, —probably about Jan. 26. We expect Bro. D. R. McFadden to assist us. Bro. Leo H. Miller and wife have located here and taken charge of pastoral work. We recently took an offering of $168 for Armenian and Syrian Relief. Our Sunday-school superintendents for 1919 are Brethren Berl Applegate and Ira Shoemaker; Christian Workers' presidents, Brethren Mark Resch and J. Miller; Aid Society President, Sister Lee Miller.—Alice E. Miller, Gaston, Ind., Jan. 15.

Notice.—Not being able to hold the District Meeting of Middle Indiana, on account of the health conditions, the Mission Board has not had the privilege of presenting its needs or the conditions of the mission churches. The board met in conference Jan. 9 and decided to request the churches to increase their support to the mission work forty cents per member. We also decided to continue the work of our District Missionary Secretary, Eld. Irvin Fisher, in visiting the churches and giving missionary information and developing sentiment. Churches desiring his services are urged to write him, arranging dates. We are also in need of two city pastors now, and two more in the near future.—J. G. Stinebaugh, President Mission Board, Camden, Ind., Jan. 10.

Peru church met in council Jan. 8. Our pastor, Bro. S. T. Fisher, presided. Bro. J. G. Stinebaugh was present. Officers for the church and Sunday-school were elected, with Bro. Chas. Butler, Sunday-school superintendent; Sister Cassie Erb, church clerk. We expect to start a Mission Study Class in the near future.—Mabel Nefi, Peru, Ind., Jan. 14.

Salmonie.—Our services have been somewhat broken up since Oct. 1, on account of the influenza epidemic. They were resumed Dec. 29, with good attendance. Jan. 5 Bro. Moyo Gwamo, of North Manchester College, gave two interesting addresses. Eld. J. W. Norris has moved from the Salmonie church to North Manchester. The Sunday-school has been reorganized for the year, with Bro. Hampton Zook as superintendent. Since the church has been remodeled, we have ample room for all our Sunday-school classes. The rededication and homecoming services had to be canceled; also a series of meetings. An offering of more than $55, for Armenian and Syrian Relief, was taken Jan. 5 by the Sunday-school.—Hampton Zook, Huntington, Ind., Jan. 7.

Wawaka.—Services have again been resumed, after being discontinued for several weeks on account of influenza, for the

second time. We had services on Thanksgiving Day. Brother and Sister Wm. Hess, of Goshen, were with us. Bro. Hess preached a very good sermon and Sister Hess led the song service. While the attendance was not large, on account of stormy weather, yet we had a very fine meeting. A collection of $21 was taken for mission work. The members also prepared a Christmas box, which was sent to the Chicago mission, to be distributed among the poor. Jan. 1 the Sunday-school raised $61 for Armenian and Syrian Relief. We held our regular council Jan. 11. Bro. Hess presided. Officers for the ensuing year were chosen, with Bro. Lawrence Conrad, Sunday-school superintendent; Bro. Hess, elder.—Hellie Miller, Wawaka, Ind., Jan. 13.

IOWA

Des Moines city church met in business session Jan. 8. Bro. P. S. Brunk was chosen elder. The ministerial committee has not yet secured a pastor to succeed Bro. Robinson, who leaves in March. At our last council we elected the writer assistant Sunday-school superintendent. Bro. P. S. Brunk was ordained to full ministry, and Bro. Clyde Smithson was installed to the office of deacon.—Evn Lena Smith, Des Moines, Iowa, Jan. 19.

Franklin County church was permitted to open the church for regular services again Dec. 29, when Bro. Buckingham preached a Christmas sermon. Everybody seemed glad to get out again. Jan. 5, 1919, our pastor preached a stirring sermon on "New Year's Resolutions." Our offering for Armenian and Syrian Relief amounted to $15.45. Our regular quarterly council, held Jan. 11, Bro. Buckingham was chosen elder for another year. We decided to dedicate our remodeled churchhouse on June 15. Bro. A. P. Blough, of Waterloo, will conduct the dedication service. Following this Bro. Buntain, of Greene, will conduct a Bible Term continuing one week, and a two weeks' series of meetings. We expect to close these meetings with a love feast.—Horvey W. Allen, Dumont, Iowa, Jan. 20.

Prairie City.—The second quarantine has been lifted, and we are again worshiping in our church. Most of our members had a siege of the influenza, but we lost none by death. Jan. 4 we met in an all-day council. Eld. John Robinson, of Des Moines, and Eld. Joshua Schechter, of Tredyffrin, were with us. One letter of membership was granted. Sunday-school officers were elected, with Bro. J. B. Bowie, superintendent. Bro. Carl Elrod was elected deacon, and will be ordained. Bro. Joshua Schechter preached Sunday and gave us two splendid sermons. We took an offering in the Sunday-school, last Sunday, for Armenian and Syrian Relief, and expect to take another in our church services next Sunday.—Nellie L. Bowie, Prairie City, Iowa, Jan. 11.

KANSAS

Burr Oak church met in council Jan. 9, with Bro. G. O. Stutsman presiding. Officers for 1919 were elected. The vote to retain Bro. Stutsman, as pastor and elder, was unanimous. Bro. H. L. Detrick was elected Sunday-school superintendent; Bro. Milford Porter, president of the Christian Workers' Meeting; the writer, "Messenger" agent and correspondent. The spirit of the Lord was manifested throughout the meeting.—Carrie E. Wagoner, Burr Oak, Kans., Jan. 19.

Independence church is again enjoying regular services, which are greatly appreciated, Jan. 12 Bro. W. O. Beckner, of McPherson, delivered an able sermon. He is visiting the churches in the interest of the Educational Campaign. The afternoon council, with Eld. W. H. Miller presiding, Bro. Miller was reelected elder for this year. Not being permitted to hold our series of meetings last fall, we decided to have Bro. Miller hold a series of meetings as soon as the ban is rescinded. The church made a call for Bro. E. F. Caslow to hold our meetings this coming fall. The writer was reelected church clerk and correspondent; Sister Lizzie Corn was chosen "Messenger" agent; Bro. Wm. Dyer, Sunday-school superintendent; Sister Clara Cline, president of Christian Workers' Meeting; Bro. Chas. Cline, church trustee for three years. Since our last report, five have confessed Christ.—Pearl Wagoner, Independence, Kans., Jan. 19.

Larned country church met in council Jan. 11. Bro. M. Keller was reelected elder for the coming year; Elmer Martin, "Messenger" agent; Luther Hylton, Sunday-school superintendent; Newton Martin, president of Christian Workers' Meeting. At present the condition of the church is not what we could wish we are thankful. We hope to accomplish much during this year. We decided to have a series of meetings in May, conducted by Bro. C. B. Smith, of Morrill, Kans.—Anna Hylton, Larned, Kans., Jan. 13.

Maple Grove church met in council Jan. 4, with Eld. A. J. Wertenberger in charge. We elected officers for the coming year with Sister Estie Bishop, Sunday-school superintendent; Bro. Arthur Jackson, president of the Christian Workers' Society; the writer, correspondent. We have secured Brother and Sister Austin to hold a series of meetings for us, to commence about the middle of July.—Anna Wagoner, Abilene, Kans., Jan. 6.

McPherson (First Church of the Brethren).—Several dates have been set for our series of meetings, but in each case have been interfered with by health conditions of the community. Our pastor, during the last few months, has been conducting a series of evangelistic sermons, as well as doing much personal work. As a result of his efforts, three have been baptised into the Kingdom. At a men's meeting in the chapel, last Sunday afternoon, seven young men were received into the church. At our quarterly council on Monday afternoon, Jan. 13. Three letters were received and three granted. The date for our spring love feast was set for April 6. Dr. D. W. Kurtz was elected delegate to the Annual Conference at Winona Lake. A location for our new church was definitely decided upon and the building committee authorized to purchase the land. Prof. J. J. Yoder and Dr. D. W. Kurtz recently attended the State Sunday-school Board Meeting, at Topeka, at which time Dr. Kurtz delivered an address at the Shawnee County Sunday-school Convention on the the "Ideals of the Sunday-school." Immediately following the above address, he filled an appointment for Henry J. Allen, Governor-elect of Kansas, at the meeting of the Kansas State Board of Agriculture. The subject of his address was: "Education in Reconstruction." Our pastor, Dr. A. J. Culler, has recently been appointed by the Kansas State Sunday School Board to represent our State at the World Sunday School Convention at Tokyo, Japan, in 1920. Our church and Sunday-school attendance has been very good. Many are contributing to the appreciated since we are again permitted to meet following our second influenza quarantine.—Mrs. R. E. Mohler, McPherson, Kans., Jan. 12.

Mont Ida church met in council Jan. 11. Bro. L. Watkins was chosen elder for the coming year; Sister Stella Watkins, correspondent; the writer, clerk; Sister Nina Sherfy, Sunday-school superintendent. The revival meetings we had planned for had to be canceled on account of the second closing of public gatherings. Our work is suffering for want of young ministers. Will not some one come to help us? We would greatly appreciate other members, too, locating among us.—Anna Sherfy, Mont Ida, Kans., Jan. 13.

North Solomon church met in council Jan. 4, Eld. I. S. Leese presiding. Officers for the coming year were elected, with Bro. Geo. Merkey, Sunday-school superintendent; Sister Alice Bond, president of Christian Workers' Meeting; the writer, church correspondent. An offering of $32.72 was taken by the Sunday-school for Armenina and Syrian Relief. Four letters of membership were granted. For almost three months we were not permitted to have church services on account of influenza. The ban was lifted Dec. 28.—Mrs. Joan Moyer, Portis, Kans., Jan. 6.

Victor church met in council Jan. 4, with Bro. Daggett in charge. Officers were elected for the coming year as follows: Bro. Christian Ikenberry, superintendent of Sunday-school; Cora Elliott, Christian Workers' president; J. M. Brubaker, "Messenger" agent. On account of the influenza our Bible Normal and love feast had to be given up, and we now plan to have a series of meetings and love feast in the spring.—the date to be given later. After being shut in of meetings for weeks, we feel we can more fully appreciate the great blessing that comes from assembling together. Few of our members had influenza and no deaths resulted, for which we are thankful.—Mrs. A. E. Thompson, Wichita, Kans., Jan. 12.

MARYLAND

Baltimore.—Fulton Avenue church met in council Jan. 5, with Eld. W. E. Roop in charge. Prof. H. J. Beechley, of Hardsburg, Pa., preached in the morning, and Bro. W. E. Roop in the evening. On Thanksgiving Day our pastor, Bro. A. L. B. Martin, preached. An offering of $24.75 was lifted for the construction work. Dec. 27 the Sunday-school rendered a splendid Christmas program, using the "White Gifts for the King" service. It was one of the best ever given here. The gifts amounted to $81.42, which amount $50 was sent to the Armenian Relief Fund. Dec. 31 we met for "watch night" service. Brethren I. A. McKenney, B. D. Angle and our pastor were the speakers for the evening, and we had a very interesting meeting.—D. C. Angle, Baltimore, Md., Jan. 9.

Deaton church expressed its Christmas spirit Dec. 20 by lifting an offering of $66 to provide for the adoption of an orphan in the Brethren's Orphanage at Lords Creek, Va. Bro. W. Kesler had charge of the consecration service for the Sunday-school teachers and officers. Our pastor, Bro. Levi K. Ziegler, of Lancaster, Pa., will be with us March 1. We are anxiously looking forward to the time when he will join in the work at this place. —Mrs. C. A. Pentz, Denton, Md., Jan. 8.

West Foint.—Nov. 24 the Sunday-school rendered a special missionary program, at which meeting several members of the District Mission Board were present, giving short talks. At this meeting we lifted an offering of $13.10, which was handed over to the Mission Band,—this having been organized as a result of the special Missionary Meeting. The duty of the Missionary Band, at this place, is to, in any way possible, non-church members to attend our services. Dec. 29 the Sunday-school rendered a Christmas Program, consisting of recitations and songs. At this meeting we received an offering amounting to $15.25, a small treat by the Sunday-school. We met in council on Sunday, Jan. 12, with Eld. S. E. Engler in charge. Eld. Wm. E. Roop was also present. At this meeting Brethren Chas. Wahler and J. H. Lau were elected as delegates to the District Meeting, with Bro. Franklin Zentz and Sister Margaret E. Armacost as alternates. Bro. J. H. Lau was elected to the ministry, after which he was duly installed into office by Eld. Wm. E. Roop. The finish work at this place is now moving along nicely.—Esther N. Eaton, Owings Mills, Md., Jan. 14.

MINNESOTA

Morrill church met in council Jan. 4. Four letters were received. Sunday-school officers were elected for another year, with Bro. Wm. Solt, superintendent; the writer "Messenger" agent. An offering was given for Armenian Day in the sum of $11 was taken for World-wide Missions, and on Christmas Day an offering of $21 was taken for Armenian sufferers.—Mrs. Effie Johnson, Ramey, Minn., Jan. 15.

MISSOURI

Peace Valley church met in council Jan. 4. Eld. P. L. Fike presided. Bro. J. R. Argabright was elected Sunday-school superintendent, and the writer, president of Christian Workers' Society. We organized a Home Department, with Sister Zella Fike, superintendent. At our recent Christmas service an offering of $30.00 was given for Armenian and Syrian Relief. Bro. J. W. Deeter, of McPherson College, came here Jan. 1, and gave us four instructive lectures on Sunday-school work. He also preached two practical sermons. On Sunday, Jan. 5, was given our Sunday-school Rally Day. The Bible Institute of Southwestern Missouri and Northwestern Arkansas is being held here now. Bro. Deeter is the instructor.—Tillie Deeldker, Peace Valley, Mo., Jan. 8.

Sliosl Creek church met in council Jan. 11. Owing to the influenza epidemic, our council had been deferred from Dec. 14. Bro. J. H. Argabright was reelected elder for the year; and the writer, church correspondent and "Messenger" agent; Bro. W. R. Argobright, Sunday-school superintendent.—Virgie Argabright, Fairview, Mo., Jan. 12.

NEBRASKA

Bentrice church met in council Jan. 5. Bro. W. W. Blough was reelected elder. Our services since Oct. 1 have been greatly hindered by Spanish influenza. We were unable to have our fall love feast. Jan. 5 the Sunday-school and Christian Workers took an offering of $32.30 for Armenian and Syrian Relief. The ladies have thus far completed twenty-nine sweaters, forty-one pair of socks, one helmet, one trench-cap and one pair of wristlets. This was done through the efforts of the Aid Society and Kensington. We are planning for a series of meetings this spring or early summer.—Pearl Reiff, Beatrice, Nebr., Jan. 14.

Enders church met in council Jan. 11. Bro. F. E. Miller was chosen as elder and pastor for another year. Bro. Claud Shorps was reelected Sunday-school superintendent; Bro. Ira Ewing, Christian Workers' president; the writer, correspondent and "Messenger" ogent. Our series of meetings which was to have been held this month, has been postponed indefinitely, on account of the ban not yet being raised. Seven letters were granted.—Orilla C. Ogle, Enders, Nebr., Jan. 14.

NEW MEXICO

Mimol church met in council Jan. 4, with Eld. Wm. Mohler in charge. An Institute, in charge of Bro. Virgil Finnell, and a series of meetings, with Bro. Manly Deeter as evangelist, were to be held in this church, but had to postponed on account of the epidemic of influenza. It was decided that we ask Bro. Deeter to begin his meetings April 6 and that Bro. Finnell's services be spoken for early in September of this year. Bro. Mohler, who has efficiently served the church for the past seven years, stated that he would prefer not to serve as elder again. The choice fell upon Bro. Jacob Funk, of Wiley, Colo. Bro. R. W. Bolinger was again chosen clerk; Bro. C. C. Lapp, trustee, to serve three years; Sister Gibson, "Messenger" agent; the writer, church correspondent. The enforced vacation in church work has not seemed to cause loss of interest. The Sunday-school, Eld. Wm. Mohler, superintendent, is as active and as lively as ever. Bro. Olin Middlekauf was reelected president of Christian Workers' Meeting. Interest is unusually good. The Ladies' Aid will make up in the amount of garments for the Red Cross during January.—Mrs. M. N. Mikesell, Miami, N. Mex., Jan. 11.

NORTH DAKOTA

Egeland.—Many changes have taken place since our last report. On account of the epidemic, which took three of our number, during the months of October and November, our church was closed. The churches and school reopened, but the influenza broke out again, and among the number taken was our newly-elected Sunday-school superintendent, Bro. Arthur Kahl. During the time that the epidemic had abated, we held our quarterly meeting and elected Sunday-school and church officers, and also held our communion which was one of the best. Bro. J. C. Forney, of the Ellison church, officiated. Our church, during the past summer and fall, raised nearly $800 for church improvement and relief work.—Pearl Crombie, Egeland, N. Dak., Jan. 17.

OHIO

Ashland (Dickey) congregation is beginning the year with renewed Interest in all church work. The attendance is good, considering the the number of people ill from influenza and other causes. The series of sermons by our pastor, Eld. W. L. Deecheerg, on "Addition," was very helpful, as was also the one on the "New Era." One brother was restored to fellowship recently. Our collection for Armenian and Syrian Relief was $73. This, with the Thanksgiving offering of $47, previously reported, makes a total of $120.—Esther Zimmerman, Ashland, Ohio, Jan. 13.

Bellefontaine.—We recently organized a Sunday-school Class, with the writer as teacher. Jan. 5 our pastor preached on the needs of the Armenians and Syrians. At the close he held up the picture of an Armenian orphan boy, and asked for pledges for the support of such children. Seven in all were pledged. Jan. 12 an offering was lifted, which totaled $115. This will support twenty-three children for one month.—Lula R. Tinkle, Bellefontaine, Ohio, Jan. 13.

Castine.—For several weeks we had no services on account of influenza. Dec. 29 we again met and Bro. Jos. Longenecker gave us a good sermon, which was listened to with much interest. Jan. 5 Bro. C. C. Petry gave a splendid talk. We elected as our Sunday-school superintendents Brethren Vernon Bright and Willis Wandle. We took an offering of $150 for Armenian and Syrian Relief.—Mrs. D. H. Funderburg, New Madison, Ohio, Jan. 19.

Covington.—The "Heart-to-Heart" Class of this Sunday-school recently contributed $25 to our Sunday-school treasury. The primary department is also well worth notice. Sister Nettie Bortholomew, the primary teacher in our town school, is doing all she can to make the primary department of our school. She is assisted by an able corps of teachers, capable of sacrifice and who love children. Our Christmas exercises were held on Sunday evening. We have built up a reputation for these special programs, and the house was wonderfully impressed by this service. There were probably 1,400 people in attendance. At our annual council meeting officers were elected for the years. Bro. Geo. Hoover, president. The questions deliberated upon were unanimously decided. A meeting of this kind is very enjoyable.—Elizabeth D. Roseberger, Covington, Ohio, Jan. 11.

Lima church met in council Jan. 12, with Bro. C. S. Lehman presiding. Eld. G. A. Snider was present. Officers were elected for the year, with Bro. Swaim, church clerk; Bro. M. E. Roberts, trustee; Bro. Ed Snider, Sunday-school superintendent; Bro. Edw. Snider, president of Christian Workers' Society. Five letters were received. We expect Bro. Mahon, of Indiana, to assist in a series of meetings sometime during the coming spring.—Mary E. Roberts, Lima, Ohio, Jan. 15.

Marion church started the new year with a goodly attendance, considering the great amount of sickness among the people here. Great interest is being shown in trying to increase the attendance. We had no Christmas program, on account of the influenza. One of our members has taken her home to please. The church met in council Nov. 23 and elected officers for the first half of the present year, with Bro. George Deardorff superintendent. Jan. 12 an offering of $6 was taken for the war sufferers. We feel very encouraged in the future of our church and his family, for their untiring work in building up the church.—Rachel Bowman, Marion, Ohio, Jan. 15.

Notice to Churches of Northwestern Ohio.—If you have not yet complied with the request of the Mission Board (see Minutes of District Meeting, page 17, Article Two, with Answer), which notice was sent out soon after District Meeting, we kindly ask, if possible, that appropriations be sent in at once to the Treasurer, S. H. Yoder, Box 5, Berlin, Ohio.—J. L. Guthrie, Secretory, Upper Sandusky, Ohio, Jan. 10.

Painter Creek church met in council Jan. 11, with Eld. Wm. Roger presiding. We only had services five Sundays during October, November and December, on account of influenza. Officers for the coming year were elected as follows: Sunday-school superintendent, Roy Honeyman; Christian Workers' president, Levi Minnich; Aid Society president, Martha Minnich. Two letters were granted. Bro. Jacob Snider, elder. An offering was taken Jan. 12. Bro. J. W. Norris preached both morning and evening; also Monday and Tuesday evenings.—Martha Minnich, Greenville, Ohio, Jan. 14.

Poplar Grove church met in council Jan. 11, with Eld. B. F. Sharp presiding. Eleven letters were granted. The following officers were elected: Edwin Baker, Sunday-school superintendent; Maggie Halladay, Christian Workers' president; Meda Bowman, "Messenger" agent. Elder, Bro. B. F. Sharp, tendered his resignation. We have elected Bro. Noah Erbaugh as elder for the coming year.—Meda Erbaugh, Greenville, Ohio, Jan. 13.

Stonelick.—Dec. 21 Elders A. Coy and R. C. Davidson met with the members in quarterly council. Bro. Coy, who has been our elder for more than a score of years, tendered his resignation. These brethren assisted in the Sunday-school and gave helpful sermons at the morning service.—Anna Lesh, Goshen, Ohio, Jan. 15.

OKLAHOMA

Bartlesville Mission.—Our series of meetings closed Dec. 29. Seven confessed Christ. Jan. 5 we reorganized our Sunday-school. The first Sunday Bro. Hardy was here there were only five in Sunday-school, and now there are forty-six enrolled. Tuesday evening we have a Bible Study. Thursday evening we meet and study our Sunday-school lesson and Saturday evening we have singing. Sunday-school is at 10:30 o'clock. We have preaching morning and evening, and the interest is increasing. We had a short program on Christmas, consisting of songs and recitations. Owing to the epidemic, we did not have our love feast.—Sophin M. Hymer, Bartlesville, Okla., Jan. 16.

PENNSYLVANIA

Bethany.—During the Christmas season our pastor gave stereopticon views of what the Red Cross is doing in France, and also delivered fascinating talks on the subject. We had our Christmas Festival on Saturday evening after Christmas. A sacred cantata,—"While Shepherds Watched,"—was given by the choir. Later the children, with their parents, enjoyed a good time in the basement of the church. Refreshments were served, and candy and oranges were given the children. We had a Watch Meeting in our church this year. Our pastor, Bro. C. D. Hesse, has written a new song entitled "The Character of Ruth and her great love for Naomi.—Margaret E. Rogers, Philadelphia, Pa., Jan. 14.

Brethren Valley congregation met in council at the Pike church Jan. 11, with Bro. D. K. Clapper in charge. Reports of last year were heard and officers for the new year elected. Bro. Clapper serves as elder this year. Bro. M. S. Reiman and wife, deacon, and son, Ralph, minister, and sister, Ruth Ann, were granted letters as they are moving to Johnstown. Dec. 22 the Sunday-school reorganized with Brethren C. E. Reiman and J. L. Kuepper as superintendents. The congregation has decided to support a Sunday-school in India for seven years at least.—B. B. Dickey, Berlin, Pa., Jan. 9.

Everett church met in council Jan. 5. It being the first gathering since October, owing to the quarantine occasioned by the influenza. A goodly number were present. Our elder, Bro. J. S. Hershberger, presided. A report from the various committees indicates that those to whom special work had been entrusted, were interested in the work assigned. Although we had but three public meetings during the past three months, on ac-

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Sisters' Aid Societies

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$15; Logansport church, $10; Silver Ty. Flev, quilt and $25; Mexico Orphans' Home, 6 sheets; Wm. T. Ely, one bed kitchen, $5; Hadia worker, $60. Amount carried over from 1917, $77.27; donations, dues and work during 1918, $238.72; amount donated, $237.75; expenses, $7.74; balance, $70.50. Officers are as follows: President, Sister V. F. Schwalm; Vice-President, Sister U. R. Long; Superintendent, Sister L. D. Ikenberry; Assistant, Sister Emma Early; Secretary, Sister C. F. Kraning; Treasurer, Sister L. O. Gamarc.—Sister C. F. Kraning, North Manchester, Ind., Jan. 10.

NEW WINDSOR, MD.—Report of Aid Society from Jan. 1, 1918, to Jan. 1, 1919: We held 11 meetings, with an average attendance of 19. We quilted 3 quilts, knotted 1; comforts, and repaired, covers for Sister Ida Collee and one for Maryland Old Folks' Home; joined 1 quilt, made 23 children's dresses, 2 skirts, 4 petticoats, 2 undergarments and 108 quilt squares; for the Belgian Relief made 5 rompers, 25 blankets, 6 dresses and 2 undergarments. Donations to society, squares for 2 quilts, 1 cloth suit, 2 skirts, 3 dresses for children and 6 undergarments, 37 yards of goods and one-half dozen spools of cotton. Offering for the year, $125.32. Donations received from 1917, $6.75. Expended for material, $4.10; Annual Meeting offering, $5; Red Cross Work, $10; Mary Quinter Fund, $5; County Home, $2; Armenian Relief, $43.15; furnishing room in Old Folks' Home, $15. Former officers were retained: Sister Mollie J. Selby, President; the writer, Secretary-Treasurer.—Annie R. Stoner, New Windsor, Md., Jan. 10.

NORTHERN DISTRICT OF CALIFORNIA.—Report of the Aid Societies of this District is as follows: Oct. 16 we met in the Lanes church. Detailed reports were given by delegates from each society. There are twelve societies, and they reported an average attendance of 30, and they raised during 1917, twenty average attendance of 30, and they raised during 1917. Twenty all the societies reported doing Red Cross work and sewing.—Some devoting nearly all their time to the Red Cross. Other societies reported donating garments and articles to the Red Cross War Shop. Many quilts were tied and sold.—aprons of all kinds, dust caps, prayer coverings, quilts and comforters. Some societies sewed and donated garments to the poor. Other causes helped were Belgian and Armenian Relief, and Prophet Home and La Verne College. Our new officers for the District are: Sister Bessie Jenkinson, President, Laton; Sister George Dorman, Vice-President, Empire; Sister Mary Brewer, Secretary-Treasurer, Reedley.—Mary Brewer, Reedley, Cal., Jan. 3.

POPLAR GROVE, OHIO.—During 1918 we held twenty-one meetings, with an average attendance of seven. Total offerings, $18.54; average, 88 cents; birthday offerings, $4.03; articles sold, $14.96; work done, $14.03; cash donations, $6.50; lunch served at four public sales, $23.35; total, $81.41. At the beginning of the year we had $20.69 in the treasury. We also had on hand considerable material. We made 83 sun-bonnets, quilted 2 comforts, pieced several romfort-tops and sewed some for quilting. We made the following articles for the Red Cross: 21 hospital shirts, 68 abdominal bandages; 12 ambulance pillows and 24 undergarments. Paid out for material, $11.71; other expenses, 63 cents; $10 to the Christmas Offering fund; $45 to two needy families; $20 to help a sister in school, preparing for the mission field; $46.86 to the Red Cross; $12.50 to our evangelist's wife; 25 cents for a plant; 2 comforters and 12 garments sent to the Hastings Street Mission, Chicago. Total expenditures, $146.95; balance, $25.21. Officers for 1919 are: Sister Maggie Halsday, President; Sister Susie Blocher, Vice-President; Sister Nettie Huffman, Superintendent; the writer, Secretary-Treasurer.—Mrs. Forest L. Williams, Gormley, Ohio, Jan. 10.

SELMA, VA.—We had ten regular business meetings. We had four afternoon meetings, at which we worked, besides making garments at home to sell. With the help of friends we gave $62 to the Red Cross, besides a membership fee of $14. We have $62 to the Red Cross, besides a membership fee of $14. We have $12.50 left in the treasury, and about $10 worth of material on hand. Officers for the ensuing year are: President, Sister D. L. Carter; Vice-President, Sister E. Smith; Treasurer, Sister W. M. Jeter; Secretary, Sister A. C. Turner.—Under trying conditions, we have succeeded better than during any year past. It is due to united perseverance.—Mrs. A. C. Turner, Selma, Va., Jan. 3.

SOUTH WHITLEY, IND.—The Sisters' Aid Society of the South Whitley church held twenty meetings with an average attendance of eight. Amount in treasury, Jan. 1, 1918, $11.89; offerings during year, $13.27; birthday offerings, $2.74; articles sold, $24.75; one sale dinner, $7.25; total, $59.90. Paid out for material, $28.83; balance, $33.03. Officers elected for year 1919: President, Sister Carrie Neff; Vice-President, Sister Minerva Sitch; Secretary-Treasurer, Sister Hattie McConnell; Superintendent, Sister Reuben Boschrake.—Mrs. Hattie McConnell, South Whitley, Ind., Jan. 9.

SUGAR RIDGE, MICH.—During the year our Aid Society held eighteen all-day meetings, with an average attendance of twelve. We spent most of the time quilting. We received from work done and from collections, $24.05. A number of old garments were donated, which we made over and rout to poor families. We also sent out several boxes of provisions, altogether valued at $50. Donations in cash and articles of clothing, $27.02; total, $82.57. Cash on hand, $17.51, making a grand total for the year of $100.08. Officers for ensuing year are: President, Sister Mary E. Teeter; Vice-President, Sister Lorena Williams; Secretary-Treasurer, Sister Ella Williams.—Gertrude Lair, Custer, Mich., Jan. 6.

SYRACUSE, IND.—Following is the report of the Tippecanoe Aid Society: During the year 1918 we held sixteen half-day meetings, to work for the Aid. We donated three whole days' work for the needy, and worked four half-days for organization. We made 114 garments, besides 29 other useful articles, including bedding. We sold 65 garments and 42 other articles. We gave to the needy 141 garments and bedding, besides old sewers for the sick. We also gave $6 to the Douglas Park Mission, furnished a room at North Manchester College, which cost $30.50. And supported an orphan boy in France, which cost $30.50. There has been a large attendance of Sisters. We have $28.46 on hand, besides a few articles not sold. The following officers were elected for 1919: President, Anna Cripe; Vice-President, Ada Myers; Secretary-Treasurer, Zermah Wright; Superintendent, Alice Shock and Eva Hamman.—Zermah Wright, Syracuse, Ind., Jan. 10.

UNIONTOWN, PA.—The following is our Aid Society report from Jan. 1, 1918, to Jan. 1, 1919: We had 165 meetings; met four times a month; attendance per week, five. Money in treasury, Jan. 1, 1918, $26.60. Paid out $10 for Armenian and Syrian Relief; $7 to Poor Fund; $10 to Missions. Balance on hand, $40.15. Officers for 1919: Amanda Johnson, President; Elizabeth Thomas, Vice-President; Sister Ella Dull, Secretary; Lucinda Collier, Treasurer. We hope to do better work the coming year.—Elizabeth Thomas, Uniontown, Pa., Jan. 6.

VINCENNES, IND.—Following is the report of the Allison Prairie Aid Society for 1918: Number of meetings held, 24; half-day meetings, 13; largest attendance, 18; smallest, 6; average, 12. Balance from last year, $11.52; dues received, $27.77; birthday offerings, $5.20; Sunday egg money, $54.01; 2 quilts, $9.50; sun-bonnets, $3.25; 1 apron, 50 cents; bread sold, $1.20; total, $113.05. Paid on "Messenger" subscriptions for 1918, $5; for 1919, $4.50; material, $5.91; state rarper, $18; coalhouse, $15; pastor's salary, $40. Orphan Mexican Hospital, $7.06; District Aid Society Secretary, 28 cents; laundry, $1.50; total, $102.35; balance on hand, Jan. 1, 10.80. New officers were elected as follows: President, Sister Elva Miller; Vice-President, Sister Edna Garber.—Flossie E. Goff, Vincennes, Ind., Jan. 7.

WASHINGTON, D. C.—The following is a report of the Sisters' Aid Society of Tha Washington City church for the year ending Dec. 31, 1918: Receipts: Cash on hand, Jan. 1, 1918, $16.57; fees, $2.40; goods sold, $18.22; wreaths sold, $41.35; donations, $25; knotting and quilting quilts, $7.25; total, $110.63. Expenditures: Purchase of vanilla, $2.22; drayage, yearly report and phanage, $25; Reconstruction Work, $5; miscellaneous aid, $9; total, $101.00; balance on hand, $8.73. Two packages of clothing were received from the Sisters' Aid Society, Elizabethtown, Pa., and one following cash donations: Pipe Creek, Md., Sisters' Aid Society, $15; Young People's Class, $5; Sister Vertie Nef, $5. For three months we did Red Cross work: We knitted 4 sweaters and 3 pairs of socks; made 21 "fly" mosket pajama suits; 2 night-shirts; quilted and knotted 6 quilts; made 16 aprons and gave out 189 pieces of clothing. Officers for 1919 are: Sister Irene Riley, President; Sister Anna Miller, Vice-President; Director, Secretary-Treasurer.—Maude V. Bollinger, Washington, D. C., Jan. 8.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Conner-Hinegardner.—By the undersigned, at the bride's home, Dec. 28, 1918, Bro. J. J. Conner and Sister Lucy Hinegardner, both of Mossmas, Va.—J. A. Hinegardner, Midland, Va.

Danner-Gruber.—By the undersigned, at his residence, Astoria, Ill., Jan. 1, 1919, Mr. Melvin A. Danner and Sister Viola E. Gruber, both of Astoria, Ill.—S. S. Blough, Astoria, Ill.

Hole-Miller.—By the undersigned, at the home of the bride's grandparents, Brother and Sister Moses Miller, near Gettysburg, Ohio, Jan. 1, 1919, Mr. Merlin W. Hole and Sister Ruth M. Miller, both of Darke County, Ohio.—Hugh Miller, Gettysburg, Ohio.

Mckelvy-Whetstone.—By the undersigned, at his home, Dec. 22, 1918, Mr. George W. McKelvy, of Manette, Wash., and Sister Hazel L. Whetstone, of Fort Orchard, Wnsh.—Ernest J. Cline, Seattle, Wash.

Pennington-Gitt.—By Rev. G. B. Brown, at the home of the bride's parents, Dec. 25, 1918, W. D. Pennington and Ruth I. Gitt, both of Cahool, Mo.—Mrs. C. W. Gitt, Cahool, Mo.

Weeks-Dean.—By Bro. W. R. Guthrie, at his home, Nov. 9, 1918, Mr. George Bussel Weaks, of Beaverdam, Ohio, and Sister Mary Clyde Dean, of La Fayette, Ohio.—Bessie L. Guthrie, La Fayette, Ohio.

Zeller-Miller.—By the undersigned, at the home of the bride's parents, Brother and Sister Moses Miller, of near Gettysburg, Ohio, Jan. 1, 1919, Mr. John M. Zeller and Hannah Miller, both of Darke County, Ohio.—Hugh Miller, Gettysburg, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Akers, Ollie M., daughter of Brother and Sister Wm. Akers, died Sept. 5, 1918, aged 18 years, 9 months and 17 days. She united with the Church of the Brethren in 1913. She is survived by father, mother, six brothers and three sisters. Services by Elders E. F. Allen and S. F. Reed. Interment in the Alley cemetery.—Mettie Akers, Indian Valley, Va.

Beck, Serena, nee Stutsman, born in Fulton County, Ohio, died near Pettisville, same county, Dec. 21, 1918, aged 36 years, 4 months and 23 days. She married Anron Beck Feb. 15, 1906. To this union were born one son and five daughters. She united with the Church of the Brethren in February, 1917, and remained ever faithful to the end. She was possessed, evidently, of the seeds of influenza. At the time of her death she left all six of her children in bed,—two of them dangerously ill. She leaves a deeply-bereaved husband, six children, her aged parents, five sisters and five brothers. Two children have also fallen preceded her in death. Services Dec. 23 at the house by the writer. Text, Rev. 21: 9-27.—A. L. Sellers, Bryan, Ohio.

Bockman, Bruno Karl, son of Emil and Lena Bockmun, born in Dresden, Saxony, Germany, died in Denver, Colo., Dec. 29, 1918, of pneumonia following influenza, aged 25 years and 5 days. He leaves wife, one son, mother, four sisters and six brothers. Services in the Fairview cemetery.—H. F. Crist, Colorado Springs, Colo.

Bookwalter, Sister Mary, daughter of Joseph and Elizabeth Stadchnker, died Jan. 6, 1919, aged 59 years, 4 months and 22 days. In 1885 she married Sylvan Bookwalter. To this union born two sons and one daughter. She, with her husband, united with the Church of the Brethren in 1896 and was an active worker in the Prices Creek congregation. She leaves husband, three children, three grandchildren and three sisters. Services at Castine by Brethren Daniel Garver and Joseph Longanecker. Text, Psa. 96: 6. Burial in Castine cemetery.—May Grossnickle, New Madison, Ohio.

Brindle, Levi, died Dec. 30, 1918, aged 90 years, 4 months and 26 days. He was a son of Peter and Margaret Brindle. He married Sarah Firestine, to which union one child was born. He leaves his wife, one brother and one sister. Bro. Brindle was a member of the Church of the Brethren for many years and held his membership in the Lower Cumberland congregation. Services at the Baker house by Bro. Jacob A. Miller, assisted by Eld. Wm. Murphy. Interment in the Baker cemetery.—J. W. Galley, Mechanicsburg, Pa.

Brubaker, Bro. John R., son of Isaac and Sarah Brubaker, died Dec. 22, 1918, of influenza and pneumonia, aged 25 years, 10 months and 6 days. He leaves his wife, one son and two daughters. Services at the home near Myerstown by the writer, assisted by Interment in the Heidelberg cemetery.—H. F. King, Lebanon, Pa.

Cashman, Sister Araminte, born near Shady Grove, Pa., died Dec. 28, 1918, at her late home in Waynesboro, Pa., of pneumonia, following influenza, aged 31 years. She was a daughter of Bro. Jacob Fox, and the wife of Bro. Joseph Cashman. She was 9 faithful member of the church. She is survived by her husband, one child, mother, three brothers and two sisters. Services at the late home by Elders C. R. Oellig and H. M. Stover. Interment in Green Hill cemetery.—Jessie Demuth, Waynesboro, Pa.

Cripe, Elmira, daughter of John and Margaret Oanger, died Dec. 27, 1918, at Waterford, Ind., aged 59 years, 10 months and 19 days. She married Daniel Stouder. To this union were born four children. Her husband and two of the children preceded her. Later she married Elias Cripe, who died some time ago. She is survived by her father, two children, two brothers and three sisters. She was a member of the Church of the Brethren for thirty-five years. Services in the West Goshen church by Elders Wm. Heza and C. B. Swihart.—Myrtle E. Ulrich, Goshen, Ind.

Dean, James Wesley, son of Louis and Elizabeth Dean, born in Bocking County, Ohio, died Jan. 4, 1919, aged 65 years, 9 months and 20 days. He married Melissa Atkinson in 1874. To this union was born one son. His wife died in 1893 and he later married Thereso E. Weaver. To them were born six children. He leaves his wife, seven children, four grandchildren and four sisters. Services at the residence by Bro. David Byerly.—Ada Miller, Lima, Ohio.

Earnest, Mrs. Elizabeth, daughter of William and Nancy Miller, died Dec. 13, 1918, aged 34 years, 6 months and 28 days. She was a member of the Methodist church for about five years. She is survived by her husband and three daughters, Dunkers, also one brother, two stepbrothers and one stepsister. Services at the residence by Eld. Wm. Hess.—Myrtle E. Ulrich, Goshen, Ind.

Ebersole, Sister Anna Luella, nee Miller, born at Pittsburgh, Pa., died at Waterloo, Iowa, Dec. 4, 1918, aged 49 years, 7 months and 26 days. When a young child, she and her father came to Waterloo, Iowa. The mother had died at Pittsburgh, Pa. In 1901 she went to Sunnyside, Wash., where, June 18, 1902, she married Bro. David A. Ebersole, of Hancock County, Ohio. She is survived by her husband and one son. Services at the South Waterloo church by the writer, assisted by Eld. W. H. Lichty. Interment in the Grange cemetery.—A. P. Blough, Waterloo, Iowa.

Ferris, Bro. Ralph, died at his home Dec. 19, 1918, of influenza. He leaves his wife, son, father, mother, four brothers and one sister, Mrs. Pollock, who is a missionary in China. Services at the home by Eld. M. J. Mishler and the writer.—W. H. Yoder, Conway, Kans.

Fike, Adam, born in Germany, died Jan. 3, 1919, aged 87 years, 9 months and 10 days. After the death of his father, he and his mother, two brothers and one sister came to America and settled in Crawford County, Ohio. In 1869 he married Christina Gregger, who died some years ago. To this union were married Elizabeth Graves, who survives. He united with the Church of the Brethren several months ago. Services at the Lick Creek church by the writer, assisted by Bro. Clyde St. John. Burial at Bryan, Ohio.—Clyde St. John, Bryan, Ohio.

Fisher, Charles Vernon, died of Influenza Jan. 9, 1919, aged 30 years, 8 months and 3 days. He married Ada M. McFarland in 1909. One son was born to them. He leaves his wife, son, father, mother and one brother. He gave his heart to his Savior in his illness. Interment in Scrub Ridge. Services by the writer.—Van B. Wright, Peebles, Ohio.

Fredarick, Bro. Lester, son of Brother and Sister John K. Frederick, died in the Woodbury church, Bedford County, Pa., of Spanish Influenza, Jan. 14, aged 21 years, 11 months and 13 days. He leaves father, mother and two brothers. Services at the home by the undersigned. Text, Psa. 23. Interment in the Bolsinger cemetery.—J. C. Stayer, Woodbury, Pa.

Furry, Jesse Clair, son of Brother and Sister Lester Furry, died of Spanish influenza, Jan. 6, 1919, aged 6 months and 9 days. Services at the home by the undersigned. Interment in the Replogle cemetery.—J. C. Stayer, Woodbury, Pa.

Gohn, Lovica, daughter of John and Barbara Grndy, born in Somerset County, Pa., died at their home in Middlebury, Ind., Jan. 10, 1919. She married Gro. Gohn in 1874. To this union were born six sons who, with the husband, survive. When a girl, she united with the Lutheran church. Services at the home by the undersigned.—J. M. Pyke, Middlebury, Ind.

Good, Sister Elizabeth, born near Bluggold, Md., died Dec. 19, 1918, in Waynesboro, Pa., aged 48 years. She was the daughter of Brother and Sister Columbus Barkdoll. In 1896 she married Bro. Aaron W. Good. She was a loyal member of the church. Surviving are her husband, one son, one daughter, three brothers and four sisters. Services at the house by Elders C. B. Oellig and H. M. Stover. Interment in Greenhill cemetery.—Jessie Demuth, Waynesboro, Pa.

Heitz, Bro. S., son of John and Frances Heitz, born in Milheim, Baden, Germany, died at his home, near Milmine, Ill., Jan. 2, 1919, aged 73 years, 3 months and 9 days, after an illness of two years. In 1867 he was baptized and united with the sixteen, emigrated to America. In 1867 he married Amanda Bower. To them were born two sons who survive, together with his wife, thirteen grandchildren and one sister. In 1883 he united with the Church of the Brethren, remaining faithful to the ministry and to 1898 ordained as elder. He served the church faithfully in all these capacities.—Everett Heitz, Milmine, Ill.

Hollinger, Bro. Samuel, born near Upton, Pa., died in the bounds of the Falling Spring congregation, in Shady Grove, Pa., Nov. 29, 1918, aged 77 years, 1 month and 3 days. Bro. Hollinger united with the Church of the Brethren early in life. He is survived by three sons and three daughters. His wife preceded him about two years. Services conducted by the ministry and by church by Brethren Welty O. Smith and Wm. Hollinger. Interment in the Upton cemetery.—H. N. M. Genhart, Orrtonsatle, Pa.

Joy, Sister Amelia, nee Elgier, born at Beenshoro, Md., died at the home of her daughter, Mrs. Alice House, near Winterset, Iowa, Jan. 1, 1919, aged 88 years, 7 months and 16 days. She married James Joy in 1849. Her husband was a veteran of the Civil War and died 72 years ago last May. She united with one of the Church of the Brethren since 1852. She was the mother of nine children. Services at Winterset by the writer. Text, Psa. 116: 15. Burial in the Winterset cemetery.—Jas. Q. Gonghnour, Ankeny, Iowa.

King, Ruby Cereldine, born in South English, Iowa, died at her home near Kinross, Iowa, Dec. 25, 1918, aged 14 years, 11 months and 25 days. She was the eldest daughter of W. F. and Sally King. She leaves father, mother, one brother and three sisters. She united with the Church of the Brethren in 1917. Brief services at the Brethren's cemetery by Bro. D. P. Miller.—A. W. Miller, South English, Iowa.

Koch, Sister Salome, wife of Bro. David Koch, died at her home, near Greenspring, Pa., on Sunday, following Influenza, Oct. 18, 1918, aged 33 years, 4 months and 18 days. She was the only daughter of Sister Lovina King. She united with the Church of the Brethren at the age of fifteen, and lived a faithful life. She leaves husband, five children and her mother. Burial in the Brethren cemetery at Springfield, Pa.—Joseph Y. Heckler, Hatfield, Pa.

Moy, Sister Hattie, born March 31, 1883, died Dec. 30, 1918, of influenza and double pneumonia. She was united in marriage to Bro. Sanford May who, with two sons and one little daughter, survives her. She was a faithful sister. Because of an ear affliction and poor health she was never strong, hindered from doing as her heart really desired, and she often spoke of this handicap. The occasion of her death was more than usually sad, owing to the fact that her husband was somewhere in France. So far word has not reached him of her death.—Services by the writer. Text, Heb. 4: 0.—M. R. Weaver, Omoha, Nebr.

McCab, Mrs. Sarah Frances, daughter of Mr. and Mrs. Chas. Hart, born in Gaston, Ind., died at her home in Muncie, Ind., of influenza, Dec. 7, 1918, aged 38 years, 1 month and 8 days. She married Jacob McCab in 1910. To this union one son was born. She was a member of the High Street Methodist church and to its work was much devoted. She leaves husband, son, father, mother and brother. Services by the writer in the Beech Grove chapel. Interment in Beech Grove cemetery.—Geo. L. Studebaker, Muncie, Ind.

McClelland, Mrs. Jeanie, born in Muncie, Ind., died at her home in Muncie, Dec. 30, 1918, aged 50 years, 1 month and 19 days. She married Lawrence McClelland in 1893. To them were born five sons and six daughters, who, with their father, survive. She united with the Church of the Brethren in 1906.

Services by the writer at the home. Interment in Beech Grove cemetery. Geo. L. Studebaker, Muncie, Ind.

Metcalfe, Sister Cattoering, died at the Brethren's Home near Huntsdale, Pa., Dec. 27, 1918, aged 81 years. She was a faithful member of the church for many years. Services from the home of her son, in Waynesboro, Pa., by Rev. Frank Bair, of the Reformed Mennonite church. Interment in Price's cemetery.—Jessie Demuth, Waynesboro, Pa.

Miller, Sister Mary, daughter of Abraham and Lydia Miller, born in Rockingham County, Va., died at the Brethren's Home in Greenville, Ohio, Dec. 15, 1918, aged 71 years, 6 months and 20 days. She was a consistent member of the Church of the Brethren for nearly forty years. Several months ago she was stricken with paralysis from which she never recovered. One brother with whom she lived, died in August of 1918. One sister survives. Services in the home by Bro. Abrem Brumbaugh. Interment in the Harris Creek cemetery.—Lydia C. Wolf, Bradford, Ohio.

Miller, Wilbur A., youngest son of Elder Abednego and Sister Elizabeth (Snider) Miller, died of pneumonia, following influenza, Nov. 27, 1918, aged 23 years, 4 months and 27 days. He leaves wife, father, one brother and two sisters. Services at his father's home by Eld. S. Z. Smith, of Sidney, Ohio. Interment in the Huber cemetery.—Mrs. S. P. Berkebile, Bellefontaine, Ohio.

Morris, Mary, nee Elgard, of Land Brook, N. J., died Dec. 18, 1918, aged 43 years. She leaves her husband, little daughter and parents. Services by Bro. H. T. Horne. Interment in Cherryville cemetery.—Mrs. Hannah D. Hoffman, Dunellen, N. J.

Mueller, Everett Henry, son of Carl W. and Katie Mueller, born in Muscatine, Iowa, May 26, 1907, died Jan. 12, 1919, following a brief attack of bronchial pneumonia. His father and one sister preceded him. Besides his mother and stepfather, he is survived by one brother. Everett was an unusually bright boy, regular in his attendance at Sunday-school. Services by Rev. H. E. Blocher, of the Cedar Street Congregational Church, in German, and Eld. Leander Smith, of the Church of the Brethren, in English. Burial in Greenwood cemetery.—Mary Smith, 1147 Lucas Street, Muscatine, Iowa.

Neher, Sallie Ann, youngest child of F. K. and Alcinda Bowman, born at Versailles, Mo., Jan. 21, 1882, died at McFarland, Cal., Dec. 20, 1918, of pneumonia, aged 36 years, 11 months and 8 days. She was married to A. P. Neher Aug. 21, 1901. She leaves a husband, nine children, three brothers and three sisters. Sister Neher united with the Church of the Brethren at the age of sixteen, and lived ever faithful. Her devotion to her family and to her God will ever remain as a reminder of loving service to all who knew her. Services by the writer from the home. Interment in Union cemetery, Bakersfield, Cal.—Andrew Blickenstaff, McFarland, Cal.

Pheanis, William, son of Brother and Sister Joseph Pheanis, born in Union County, Ind., died of influenza, Dec. 20, 1918, aged 35 years and 4 days. He married Nellie Bennett in 1911. To this union a daughter and a son were born. He leaves his wife, daughter, father, mother, one sister and three brothers. Services by Rev. Stonebraker, pastor of the Christian church. Interment in Westpoint cemetery, Liberty, Ind.—Edna Brower, Kitchel, Ind.

Reading, Anderson, of Raven Rock, N. J., died Dec. 20, 1918, at Stockton, N. J., aged 69 years. Death was due to cancer of the stomach. He leaves one sister and four brothers. Services by Bro. H. T. Horne. Interment in Rosemont cemetery. —Mrs. Hannah D. Hoffman, Dunellen, N. J.

Reed, Phylena Ocie, daughter of Mr. and Mrs. Millard Reed, died of lung trouble Nov. 25, 1918, aged 20 years, 7 months and 13 days. She united with the Church of the Brethren four years ago. She is survived by her father, mother, two sisters, three brothers, five half-sisters and one half-brother. Services by Elders A. N. Hylton and S. F. Reed. Interment in Duncan cemetery.—Mettie Akers, Indian Valley, Va.

Ryman, Sister Emily Francie, wife of Jacob J. Ryman, died Jan. 3, 1919, aged 68 years, 11 months and 11 days. Her husband died nearly forty years ago, leaving her to care for three small daughters, all of whom survive her. She suffered greatly with rheumatism for many years, but bore it patiently. She was a consistent member of the congregation at Timberville for many years. Owing to bad weather and the prevalence of influenza, services were held at the home and grave only, by the writer. —W. C. Hoover, Timberville, Va.

Shireman, Lydia Montel, born near Silver Lake, Ind., died Dec. 24, 1918, at South Bend, Ind., aged 62 years, 4 months and 1 day. She married Jacob Shireman in 1876. Seven children were born to them. She united with the Church of the Brethren in 1910. Services at the West Eel River house by the writer. Burial in the Gospel Hill cemetery.—T. D. Butterbaugh, Silver Lake, Ind.

Skiles, Samuel Henry, son of David and Ellen Skiles (deceased), born near Cambria, Ind., died Dec. 14, 1918, aged 61 years, 5 months and 18 days. He married Evelyn Blickenstaff in 1883. He united with the Church of the Brethren in 1877. He is survived by his wife, two brothers and three sisters. Services at the home by Eld. J. W. Root, assisted by Bro. C. C. Hylton. Burial in Rossville cemetery.—Ella Hatcher, Rossville, Ind.

Stoyer, Edna M., wife of Wm. B. Stoyer, died at her home at Pittsburgh, Pa., Dec. 6, 1918, of influenza, aged 36 years. She is survived by her husband, five children, parents, one sister and one brother. She was a member of the Presbyterian church. Services at the home by Rev. Copeland. Burial in Mt. Lebanon cemetery.—Lena M. Hoover, Roaring Spring, Pa.

Streight, Bro. Jas. A., died Dec. 19, 1918, aged 68 years and 5 days. He wife preceded him some years ago. He is survived by three sisters. Services in the home by Brethren D. T. Detwiler and H. S. Kulp. Interment in the cemetery at Woodbury.—Margaret Replogle, New Enterprise, Pa.

Surber, Sister Dinah, daughter of James and Susan Summers, born in Columbiana County, Ohio, died at the home of her son in Muncie, Ind., Jan. 2, 1919, aged 77 years, 11 months and 8 days. She married John Surber in 1857. To them were born six sons and two daughters. She and her husband united with the Church of the Brethren in 1902. She leaves four sons, one daughter, ten grandchildren, one great-grandchild, two brothers and one sister. Services at the church by the writer. Interment in Beech Grove cemetery.—Geo. L. Studebaker, Muncie, Ind.

Swihart, Linda, born in Stark County, Ohio, died Jan. 5, 1919, aged 71 years, 7 months and 11 days. Father, mother, one sister and four brothers preceded her. She leaves two sisters and three brothers. Services at the Church of the Brethren by the writer. Text, Isa. 61: 6. Interment in near by cemetery.—L. Futorbaugh, Argos, Ind.

Walker, Bro. E. Washington, died at his home at Railroad, Pa., Dec. 13, 1918, aged 65 years, 2 months and 25 days. He had been a consistent member of the Church of the Brethren from boyhood. He is survived by his wife, three daughters, two sons, three sisters and four grandchildren. Services at the house by Brethren J. H. Keller, D. Y. Brilhart and S. B. Myers, assisted by Rev. G. F. Bowersox, of the Lutheran church. Interment in the Lutheran cemetery.—J. H. Keller, Shrowsbury, Pa.

Welmer, Bro. Ethan, son of Brother and Sister Joshua Welmer, born in Randolph County, Ind., died at Camp Sheeman, Ohio, Dec. 23, 1918, aged 22 years, 8 months and 28 days. He united with the Church of the Brethren several years ago. He entered service in June, 1918, being sent to Camp Sherman and given noncombatant service in the Base Hospital. He leaves father, mother, seven brothers and one sister. Services by the writer. —Geo. L. Studebaker, Muncie, Ind.

Banners and Mottoes for the Sunday-School

Our prices are so low that we cannot guarantee them for any longer than our present stock lasts

OUR AIM
EVERY MEMBER PRESENT EVERY SUNDAY ON TIME WITH HIS OWN BIBLE A STUDIED LESSON A LIBERAL OFFERING A MIND TO LEARN A WORKER FOR OTHERS.
No. 1

Inspiring Wall Mottoes

Heavy Felt Banners

These illustrations show the text, but not the coloring of these beautiful new hangers. They are hand painted on bright blue felt of fine quality, with illuminated initials and borders. They can be seen across a large room, and make a splendid ornament for the schoolroom. They are furnished with tape hangers and may be used as banners as well as wall mottoes. Size 18x27 inches. **Price, One Dollar each, postpaid.**

OUR MOTTO
I AM BUT ONE, BUT I AM ONE
I CANNOT DO EVERYTHING, BUT I CAN DO SOMETHING
WHAT I CAN DO I OUGHT TO DO
WHAT I OUGHT TO DO, GOD HELPING ME I WILL DO.
No. 2

Booster Banners for the Sunday-School

No. 282

A desirable, if not essential feature of the Sunday-school session is punctuality. We are presenting two banners for your consideration that emphasize this thought. They are printed on good quality felt with metal binding and cord at the top.

No. 282. **The On-Timers.** Size 11x27½ inches. Each, 75c.

No. 246. **Our Aim.** Size 11x13½ inches. Each, 35c.

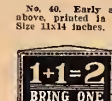
It is well to keep before the mind of every member of the school, teacher and scholar, the great aim of the Sunday-school.

No. 246

No. 240. **I am Early—I am Late.** Size 11x13½ inches. Printed on both sides of a felt banner. See illustrations below. Each, 50c.

No. 240

No. 40. **Early and Late Card.** Same lettering as above, printed in two colors on a pure white card. Size 11x14 inches. Each, 15c.



No. 289

No. 289. An attendance booster. Keeps before the minds of the pupils the personal side of Sunday-school attendance boosting. Each, 35c.

For the Home Department

No. 281

No. 280

These banners are made of good quality felt and finished with metal binding and cord at the top. The lettering is white and large enough to be read at twenty-five feet. Border in three colors. These mottoes place a purpose before the school and help to create a school spirit. Order by number. Size 11x13½ inches. Each, 35c.

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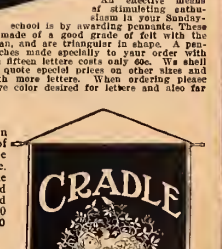
An effective means of stimulating enthusiasm in your Sunday-school is by awarding pennants. These pennants are made of a good grade of felt with the letters sewed on, and are triangular in shape. A pennant 12x30 inches made specially to your order with not more than fifteen letters costs only 60c. We shall be pleased to quote special prices on other sizes and shapes or with more letters. When ordering please be sure to give color desired for letters and also for background.

Banner Class Banner

Faithful attendance by classes can best be secured by the awarding of these banners to the class having the highest percentage of attendance. Your choice of either red or dark blue wool felt of first quality. Finished with woodcn rod with gilt ends and gilt cord for hanging. Size 13½x20 inches. Each **$1.00**



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YOU CAN BOOST the Sunday-school through the Cradle Roll. One of these banners hung up in your school will attract attention to the Cradle Roll Department. Painted on light blue wool felt of fine quality. Finished with rod and gilt cord for hanging. Each, **$1.00**

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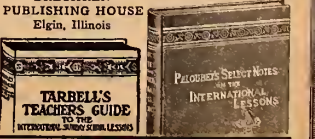

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Notes From Our Correspondents

(Continued from Page 63)

count of indisposa, the financial secretary was able to make a very satisfactory report. During most of the quarantine period, the pastor, Bro. Irs C. Holsopple, distributed the Sunday-school literature to the various homes, as he stopped to inquire after the welfare of the sick. A report of the Sunday-school and church officers, elected for the year 1919, was announced by the elder. Bro. William Steele is on Sunday-school superintendent. We are arranging for an evangelistic meeting to begin April 20. to be led by a home evangelist. Dec. 4. During the past year four were received into the church by baptism, five by letter, and one reclaimed. Four letters were granted. Three members died. The Ladies' Aid Society have a very gratifying report through their President, Sister Lashley. Indiestions are for a good year, both for missionary endeswor and evangelistic effort in 1919. We hope to make this a "Forward" year. Jan. 9. in the Everett church.—Ira C. Holsopple, Everett, Pa., Jan. 9.

Falling Spring.—We held our love feast at the Hade meetinghouse Nov. 28, and a very spiritual meeting was enjoyed by those present. Eld. Oeilig, of Waynesboro, Pa., officiated. Our auditor of moneys at the Hade meetinghouse, reported by Bro. Hufus P. Bucher, of Quarryville, Pa., began Dec. 14 and closed Dec. 31. Bro. Bucher preached twenty-one sermons in all. The attendance and interest were good throughout the meetings. Six stood for Christ. The Sunday-school at Shady Geave reorganized Dec. 29, with Bro. Ernest King as superintendent. The school has started the new year, determined to do more than in the past year.—Bro. Harry M. Fox, one of our elder boys, who had been teaching school at Zullinger, Pa., has resigned, and moved with his family to Easton, Md.—H. N. M. Gearhart, Greencastle, Pa., Jan. 7.

Gormaw.—The church held its Sunday-school Christmas service Dec. 24, when the children gave n spleudid program. An offering was lifted for Heconstruction work. Quite a lot of home made work was done at Christmas time by the Sunday-school. The Bible class made forty-two boxes to 'the soldier boys. Another class of girls gave a donation to the old folks of the County Home; also made up ten boxes for the soldiers. A class of children donated toys to the Germantown Hospital. Others gave baskets to poor families in the neighborhood. Thus the spirit of helping others wm carried out. We held services on Thanksgiving Day, when an offering was taken for Home on Thanksgiving Day, when an offering was taken for Home on Mission work. The Light and Endeavor class entertained twenty-three children, mostly orphans, on Thanksgiving Day. They were beaught to the church for services, and given dinner and supper. A program was rendered by the children in the afternoon, for the benefit of their little guests. Two have been baptized since our last report.—Mrs. M. C. Swigart, Philadelphia, Pa., Jan. 9.

Huntingdon church installed officers for 1919 at the morning service, Jan. 5. Evangelistic services began Jan. 6 with Bro. Harvey Eeplogle, evangelist, and Bes. Cassady assisting. Bes. Cassady has had a struggle to get us into this work, but a real blessing comes to those who enter into the work. The will move faster when we catch the vision of the early apostles. Begin at once to bring others to Christ! We need not wish to be foreign missionaries when we do not see work right around us here. We should not let these opportunities pass, for great blessings came into our own lives in this service.—Eleanor J. Brumbaugh, Huntingdon, Pa., Jan. 8.

Lititz church met in council Jan. 8, with Eld. I. W. Taylor presiding. Two letters were granted. Officers were elected for the coming year as follows: Elder, Bro. J. W. O. Hershey; Sunday-school superintendent, Bro. H. R. Gibbel; trustee, Bro. Noah Trimmer; Christian Workers' Meeting, Bro. H. R. Gibbel. We held services on Thanksgiving Day, at which time we also held our love feast. Brethren Hiram Gibbel, Nathan Fahnestock, Linneus Longenecker and Geo. N. Falkenstein were with us—the latter officiating. An excellent program was rendered on Christmas evening. Owing to the illness of Bro. Samuel Myers, our series of meetings had to be canceled. However, we hope to have a series of meetings or a Bible Institute later on. Many calls have come to the church in behalf of missions and war relief work, and our members have responded nobly.—Florence B. Gibbel, Lititz, Pa., Jan. 10.

Lost Creek congregation met in council Jan. 1 at the Good Will church, with Bro. John E. Rowland presiding. Sunday-school officers were reelected for 1919. Sister Minnie Bushur was reelected for three years as "Messenger" agent, and the writer, correspondent for the same length of time. Bro. Ges. Strawser was elected elder for another year. Bro. John E. Rowland was chosen pastor for another year. Owing to the epidemic we did not have a Christmas program. Several of our brethren have been stricken, but all of serving and are again with us, for which we are very thankful.—Issac Bashor, McAllisterville, Pa., Jan. 12.

Montgomery church met in council Jan. 3, with Eld. Oesu Fyock presiding. Three months ago we decided to adopt the envelope system of giving, and think it will be a great help in our financial work. Dec. 29 was the day appointed to reorganize our Sunday-school, but as the attendance has been small, an account of sickness and other reasons, we decided to retain our aid officers noill April 1. Jan. 5 our Sunday-school offering for Armenian and Syrian Relief amounted to $32.14.—Bessie Fyock, Wilgus Mills, Pa.

Shamokin church met in council Dec. 14, with Eld. Adam M. Hallinger presiding. Two letters were received. We decided to begin a revival meeting Feb. 9, to continue two weeks, with our pastor in charge. Our church was closed for one month during the epidemic, but is now open again, and our services have taken as new life. The attendance is good and we hope for a successful year.—Mrs. Ora Hallinger, Shamokin, Pa., Jan. 13.

Springfield congregation met in council Jan. 4, at the Quakertown house, with Eld. Hottel presiding. We rejoiced when a father came to renew his covenant with the church. The mother being of the Progressive faith, was received into full fellowship. One letter was granted. Dec. 24 and 29 Christmas programs were rendered at the Quekertown and Springfield houses, respectively. Officers for the Quakertown Sunday-school and Christian Workers' Meeting were elected: Superintendents, Brethren Alfred George and Clarence Holsopple; president of Christian Workers, Bro. F. O. Seese. Dec 29 we lifted an offering of $12.73 for Armenian and Syrian Relief. We keenly feel the loss of five of our workers who recently moved from our midst. Two have been removed by death.—Lodina Hershbarger, Quakertown, Pa., Jan 9

Tulpehocken congregation met in council Dec. 16, at the Heidelberg house. At this time the reports of the treasurer, together with those of the auditors, Missionary, Committee, Tempeesnre Committee, Sisters' Aid Society, and trioteeo of the different houses were given. During the year twelve were received by baptism, three were restored, three disowned and nine died. Fourteen letters were granted and twelve were received. We have now aresoged to hold n series of meetings in the Richland house, to commeece Feb. 15, with Bro. Nathan Martin, evangelist.—R. F. King, Lebanon, Pa., Jan. 9.

Viewmont Sunday-school reorganized for 1919 with Bro. Geo. L. Peterson, superintendent. The Sunday-school this year did not give a treat to the children, as heretofore, but, instead, on Christmas asked for donations to the Christian Home of Johnstown, and received jam, jelly, fruit, canned fruit and vegetables, besides some clothing and money. As loflnenza has had its effect on the vicinity of Johnstown, many orphan children are in this Home, and we hope that our gifts will bring cheer and comfort to them. Our school also gave $75 to Armenian and Syrian Relief. Bro. W. H. Rummel, our regular correspondent, is recovering slowly from a serious illness.—Mrs. Chas. H. Stutsman, Johnstown, Pa., Jan. 11.

West Johnstown congregation met in council, Jan. 1, Eld. N. W. Berkley presiding. This lo the council at which reports are given and the organization effected for the year. Much business was disposed of with splendid unanimity. Our finances are in excellent shape. We paid $800 on our parsonage, after all other obligations had been met. The pastor's salary received a substantial increase. Church officers were elected for the year. Two petitions were sent to District Meeting. Delegates to District Meeting are Elders N. W. Berkley, H. M. Detwiler, A. U. Berkley and J. H Blough. The first Sunday of the new year a young brother was baptized. The attendance at the services is gradually gaining again. There still is considerable influenza in our city.—Jerome E. Blough, 1309 Franklin Street, Johnstown, Pa., Jan. 9.

Windber church, after being without services for ten weeks, has been reopened. The Sunday-school has been organized for the coming year, with Bro. Irs Resm, superintendent. Jan. 5 an offering of $66.36 was token for Armenian and Syrian Relief. The Friendship Adult Bible Class also gave $50. During the past year about fifty members had a record of perfect attendance. During the absence of our pastor, Bro. H. S. Replogle, who is holding a revival at Huntingdon, Bro. Abel Berkley, of Johnstown, is preaching for us. A few of our members had influenza, but are recovering and all are glad to attend services again.—Mrs. Harvey Knavel, Windber, Pa., Jan. 13.

TENNESSEE

Beaver Creek.—Brother and Sister W. H. Swadley recently came here, and their visit was much appreciated. They organized a home Department with the writer as superintendent. Jan. 12 we reorganised our Sunday-school, with Bro. J. Henry Peterson as superintendent. Our Sunday-school for 1918 was the best on record and we wish to make it still better for 1919. We decided to have a Sunday-school lecture twice each month by our Sunday-school students.—Julia E. Peterson, Fountain City, Tenn., Jan. 13.

VIRGINIA

Ansioch.—Dec. 29 a program was rendered by our Sunday-school, which was enjoyed by all present. Bro. J. Allen Floes, of Roanoke, Va., and Bro. J. B. Peters, of Wirtz, Va., gave no some very interesting and helpful tolks. We were very glad to have these brethren present. An offering of $202 was taken for Armenian and Syrian Relief.—Benla Bowman Peters, Rocky Mount, Va., Jan. 8.

Red Oak Grove church met in council Jan. 11, with Eld. J. F. Keith presiding. Sister Lena Bowman wan reappointed "Messenger" agent; Sister Clara Vest and the writer, correspondents; Sister Ella Bowmon, clerk; Bro. Wm. Yearout, Sunday-school superintendent. Jnn. 12 Bro. J. F. Keith preached a good sermon on "Christinn Integrity." A collection of $72 wan token for the wnr ouffercrs. The number received by baptiom hns not been so large this year, but we rejoice that a few have been nnde willing. Now thnt the wnr is over, and our young brethren will soon return, we can take up the work agoin with senl. We hope it may be the bonner year for our church, and that many will be added to the fold.—Sorah Hlln Bowmnn, Floyd, Vn., Jno. 13.

Topeco church met in council Jan. 4, with Eld. A. N. Hylton presiding. It had been some time since we were permitted to meet in council, on account of the influenza. All the officers, except correspoondent, were reelected. The writer was chosen as "Messenger" correspondent. The church decided to pay Bro. D. B. Garber for his work at Camp Lee, Va., Dec. 1 we lifted an offering of $23.95 for General Mission Work. Our Sunday-school raised $17.45 for the support of Sister Rebecca Wampler, and $10.15 for War Relief last year. We have retained all Sunday-school officers for this year.—Almeda Alderman, Floyd, Va., Jan. 7.

WASHINGTON

Outlook.—Jan. 5 our heartn were made glad when two of our Sunday-school children confessed Christ. Not having a baptistry in our chocch, and no other place being convenient, immediately after Sunday-school four outo louds went to Sunnyside, arriving in time for the services, after which baptism was administered.—Mrs. C. A. Wagner, Outlook, Wosh., Jan. 5.

Seattle chuech met in council Dec. 30, with Bro. Robert Hiner presiding. Owing to the effort to procure a pastor and elder, to take full charge of the church, we elected Bro. Robert Hiner elder for only six months. Bro. V. C. Wilhelm was elected superintendent of Sunday-school and Bro. C. H. Mouot president of Christian Workers' Meeting. Two letters were granted. Owing to the epidemic, our church has been somewhat handicapped as the ban wos on for six weeks. Only one member, so far, has been taken by death.—Mrs. Cora Welmer, Seattle, Wash., Jan. 6.

Tacoma church met in council Dec. 22, at the Thrift schoolhouse, with Bro. Geegory presiding. We elected officers for the coming year as follows: Bro. B. S. Gregory, elder; Sister Jennie Garman, church and "Messenger" correspoodent; Bro. Elmer Carpenter, Sunday-school superintendent; Bro. Lewis Thomas, Christinn Workers' president. Our Sunday-school at this place has been hindered on account of the epidemic, and quite a number have been sick.—Mrs. E. S. Oregory, Graham, Wash., Jan. 12.

WEST VIRGINIA

Egion.—Jan. 12 a few brethren and sloters met at Bro. David A. King's, to hold services for him again another. Sister Mory King, who is said to be a member of the church and Sunday-school. This services were conducted by Bro. Jones Fike. Our oged sinter eojoyed the meeting very much and we decided to have a meeting with her the second Sunday of each month. We had a Sunday-school at the Maple Spring church in the afternoon, with a large attendance. In the evening we met for Christian Workers' Meeting. This was n busy and well-spent day for many.—Goldie Judy, Eglon, W. Va., Jan. 13.

Salem church met in council Jan. 1, with Eld. Jeremiah Thomas presiding. Officees for 1919 were elected: Bro. Jamee M. Thomns, clerk; Eld. Jeremiah Thomns, "Messenger" agent; the writer, correspondent. Bro. Noah Thomas was reelected Sunday-school superintendent. Letters of membership were granted to Brother and Sister W. H. Thomos and daughter, who have located at Roanoke, Va. We decided to hold our series of meetings in July or August. On account of influenza our Christmas have been closed since the second Sunday in October. Services are to begin nguin as unnnl.—Ida D. Wilson, Brandonville, W. Va., Jan. 8.

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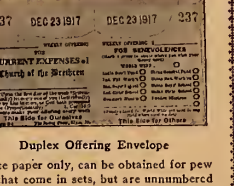

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Vol. 68 Elgin, Ill., February 1, 1919

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...EDITORIAL...

Let Not Your Heart Be Troubled

WHEN you are in the mood to appreciate something a little extra fine, look up the tenth verse of the fifteenth chapter of Deuteronomy. It tells of two obligations, one toward your needy brother and one toward yourself. The second one will probably interest you the most, but that's all right. The fine thing about it is that you can discharge this obligation without feeling the least bit selfish. Nor will it react unfavorably on the first.

Better go back to verse seven to begin. Then you will get the full force of it. Then you will see how very obvious that "surely" is in the first injunction: "Thou shalt surely give him." Of course you will give him, especially since it is only a loan anyway. Yes, you will do that even if "the seventh year, the year of release, is at hand," and the debt is likely to be outlawed. You could not refuse to help in so plain a case of need.

But look now at the second duty, the one that concerns yourself alone, the one your needy brother knows nothing of, the one that makes this passage "a little extra fine," the one that reads like this: "And thy heart shall not be grieved when thou givest unto him."

That *is* fine, isn't it? There's the drive for the starving children and mothers in war-stricken lands. And there's the drive which the Church Boards are putting on for the spiritually starving of the whole wide world. You are going to give freely for both of these. We knew that all along. But the best part of it is,—the best for you,—that your heart need not be grieved about it when you do it.

The Oppression of Israel Up to Date

PHARAOH'S oppression of Israel was an awful, cruel thing. And now that you have studied it again, what good has it done you? Did it make you think, and think seriously, of the many kinds of oppression in know that many men are obliged to toil on constantly without a regular day of rest, to say nothing of a day for worship?

You had heard about these things? Well, did it ever bother you any? Did you ever ask how such things can be? Did they ever give you an uncomfortable twinge in the region of your own conscience? Just a lurking suspicion that there might be something *you* ought to do about it?

The Dry Victory and the Forward Movement

THE sudden triumph of the campaign for the dry amendment was a surprise to most of us. Only those who had kept closely in touch with movements throughout the nation were prepared for the rapid succession of ratifications by the various State Legislatures. In its general unexpectedness it was something like the ending of the Great War. And it was something like it, too, in moral significance, not only because of what is immediately involved, but also for the encouragement it gives to all friends of social progress.

Great evils can be overthrown. The like has been accomplished in the past. The like will be accomplished in the future. It is a great victory for righteousness,—great in itself and greater still in the promise which it gives of other victories.

The liquor forces are making a great bluster about what they will do with that billion dollar fighting fund. They will storm around for a while and then resign themselves to the inevitable. This country has at last made up its mind on this question.

To any faint-hearted person who thinks the adoption of the prohibition amendment does not signify very much because it can never be made a working reality, we should like to commend an article by Prof. Irving Fisher of Yale University in the *Independent* for January 4 on the subject, "Can Prohibition Drive Out Drink?" Get it and read it. If you have an open mind you will be convinced. It leaves nothing more to be said on that point.

But all this is introductory. What to say is this: This world is sick with abounds on every hand. The only c Gospel of Jesus Christ. It surely look like the complete evangelization of th a long way off. But who knows what t may bring? The war ended more expected. The overthrow of alcoholis coming sooner than we had thought. mering at the enemy's ramparts does b spite of all that bombs and guns have few years, faith working by love is sti erful thing in the world. Let's keep it it with new vigor and new purpose. tories are ahead. And some of them "Have faith in God." Trust him! him!

If We Only Could Rem

THAT is, the things we ought to rem get the rest. Then we would know b others less favored than ourselves. know how to practice our religion. thou shalt remember that thou wast land of Egypt and Jehovah thy God r

What son of Israel could rememb neglect to furnish his released bond out of his flock and out of his thresh of his wine-press, as the law comman was what the passover was for, to hel ber his own former bondage and d thus to help him live accordingly, i fellows, as any one would feel compe could keep fresh in his own mind th himself received.

Jesus once asked his disciples to d "in remembrance" of him. In fact religious ceremonies are designed to pr

Oh, if we only *could* remember! go far wrong. Nor get discourage of the body-and-soul-hunger of the w

The Use of Scripture in Overcoming Temptat

IN our temptations we are often advised to take refuge in the Word, as did our Master, by saying: "It is written." The implication seems to be that there is something of magic or miraculous power in the quoting of Scripture, and that, at the sound of it, Satan will take to his heels, and run away.

Our Lord, of course, did use Scripture in answering each of the special temptations, but with what purpose and intent? Did he, indeed, quote the Scriptures to Satan, or did he thus quote them, to reassure himself in the perplexing problems with which he had to deal, as to what the will of the Lord was? Certainly, the latter is the real meaning of his quoting of Scripture. In meeting the temptation, to cast himself down from the pinnacle of the temple, and by some stupendous miracle, proclaiming himself to be the Son of God and the coming Messiah, he answered his own thoughts, suggested by Satan, by saying: "It is not right to

Living God, and that God would lead and triumph in this matter. So, al tempted to turn the stones into bread so hungry. He threw himself again, the Word, back upon the providen Heavenly Father, waiting for his gui rection, and well he might, for as we "angels came and ministered to him that Jesus quoted the Scripture to re to just exactly where the will of th matter, in the decision of the proble fore him, and his solving of the perp

Once seeing where the will of th was no question at all as to where hi take its stand. There was but one do, and that was resolutely to do exac to be his Father's will.

This is the message for us, in the

kind of problem and every condition of life. If we meditate thereon day and night, we shall know how to meet the issues which confront us from day to day. If our minds were as fully saturated with the Word of God, as was that of our Lord, we should be better able to meet the difficulties of life and its perplexities.

Once knowing what the will of the Lord is, we must boldly there take our stand, and move from it not one jot or tittle. Our will must be irrevocably made up to take our stand on the will of God, when once it is known and clear. I once knew a good man, who told me that he had a vision,—a veritable miracle,—happen to him, and he believed God was leading him to commit adultery. If he had been willing to listen to the counsel of the Word of God, and had meditated upon its truths, he would have clearly perceived the statement there: "Thou shalt not commit adultery." Having reassured himself, in the hour of need, of the unalterable will of God concerning the matter, he would have escaped the delusion under which he was laboring, and would have been saved from a heinous sin and the bitterest of sorrow.

A. C. W.

Education and Reconstruction

THERE is much said about reconstruction. The word is used, for the most part, in a very vague and general sense. Sometimes it refers entirely to the rebuilding of the houses of France and Belgium, and the restoration of factories and railroads and industries. The soil has been churned over and over by shot and shell and trench, and it will be an almost superhuman task to restore it to its *prebellum* iertility and arability.

Then, again, reconstruction is spoken of in a political sense. The world must be made over, in some real sense, so as to insure the blessings of peace, tranquillity and prosperity to all nations, both great and small. The Peace Conference should make a peace that is not a provocation for another war. And there should be such a League of Nations as will make all the safeguards against future wars that are politically possible. Law has its place, and a very important place, therefore we must make good and just laws, nationally and internationally. We have found out that the liquor problem, for example, needs the strong arm of the law, as well as sentiment,—economic, moral and religious,—for its solution. So there is a reconstruction politically. Governments, laws and treaties must be on the basis of democracy, else no guarantee for future peace can even be hoped for.

Then, again, reconstruction often refers to the social, moral and religious condition of Europe. When we remember that England, France and Germany each lost at least 50,000 (and, perhaps, more nearly 100,000) teachers, professors and preachers, we see a great need for leadership in the spiritual and cultural life of these peoples. The need for spiritual comfort, idealism, a sustaining faith, after the sodden experiences of war, can not be measured. Can these nations recuperate spiritually without our aid? Will they welcome our aid? What shall we do when we get there? To look upon these nations as mission fields, in the same sense as India and China, would certainly be resented by them, and would, perhaps, be presumptuous on our part. All seem to agree as to the great need for teachers, and especially for a spiritual and religious revival. But how approach this problem? As far as I can see now, the only way in which our kindly offers could be accepted without embarrassment, in a religious reconstruction, is through the Y. M. C. A. and Y. W. C. A., which have already won the love and respect of Europe. Of course, theoretically, each denomination can say: "All who do not belong to us are not of Christ, and are therefore a mission field." But we are not facing a theory, but a condition. For each denomination to rush to Europe to propagate its creed, is out of the question. But can we not, therefore, do something for the reconstruction of religious faith in Europe? And our teachers,—would thousands of them be acceptable to these nations, even if we sent them to Europe? No doubt it would make for world-democracy and internationalism if we sent 100,000 teachers of America into the schools of Europe. There is much said about the need, but what is the specific program so we can help intelligently and effectively?

Again, reconstruction is necessary in the United States, unless we are blinded with egotism, so that we think there is no room for improvement. America also has aristocrats and Bolsheviki,—those who exploit the masses for their own selfish ends, and anarchists, who denounce all authority in government or religion. We, too, need reconstruction, in political, social, economic, religious and educational fields.

What is the place of education in World Reconstruction? Tell me what kind of a world you want, and I can tell you the problem of education. Education, in its broadest sense, is the influence of all the social institutions, the family, church, school, business, society and the State, upon the individual. Biologically, man is what he has been for thousands of years, except, perhaps, degenerated through luxury and vice. But man inherits from the race the same instincts he always did. The late Prof. James, the noted psychologist, pointed out at a peace banquet, some years ago, that the present generation, and future generations, will inherit the same instincts for war that have dominated former generations. The only hope, in this world, for peace, is the right kind of education that will enthrone reason in place of the instincts. Do we want a world of peace and harmony? Then we must educate the world accordingly. If reason is to guide our way in truth, then we must so educate. Men must be taught to know the truth, to love the truth and to do the right, else they will follow instinct,—the instinct of the animal. Our children inherit none of our piety; they must be taught piety. The present generation is biologically not a whit better than our remote ancestors,—all the ideals of civilization and religion depend upon education. There can be no reconstruction without educating the world into the ideals of life that make for social harmony. This business of education rests upon the home, the school and the church. Business and society must be reconstructed along the lines of Christian ethics, else wars will continue. "Man is the only animal that constantly preys upon its own kind." Man will forever continue to do this unless each generation is educated to the ideals of human brotherhood, as taught by Jesus Christ. Things will not go of themselves,—except down hill. "Eternal vigilance is the price of good government." Eternal efforts in uplifting humanity are the price of a better world. To reconstruct the world, so as to create a fit democracy, demands no less than an educational propaganda,—in all the educational forces of civilization,—that converts men to the things we want,—true democracy, the Kingdom of God, righteousness, justice, love and brotherhood. These ideals must be taught if they are to become real in the life of humanity. The one thing about reconstruction that is clear is this: we must make clear to ourselves what kind of a world we ought to have; what are the elements necessary to get such a world; then train sufficient leaders who will devote their lives to this cause and educate our world so that humanity will live by reason and love instead of by instinct. Without this, laws are helpless or useless. With this, laws and governments will be created to execute these ideals. It ought to be clear to all men that nothing less than the program of Jesus,—the Kingdom of God,—will meet the needs of the world, and that reconstruction will be no more than a temporary makeshift, or momentary relief, unless human institutions are based upon the eternal principles of Christ. The church must take religion seriously, and spare no sacrifice to ground everything upon the Rock, Christ Jesus.

D. W. K.

Excursions in Bookland

"The Call of a World Task," Murray, 60 cents
"The New Archeological Discoveries," Cobern, $3.00

In certain obvious ways the two books listed above are as unlike as some married couples. Take, for example, the matters of size and general appearance. "The Call of a World Task" is a little red book with a purpose that is clear from its first sentence. "The New Archeological Discoveries" is a sedate volume of some 698 pages,—at least this is what it appears to be to the casual observer. Yet a glance into this large book will begin to disclose something quite different from that which the superficial observer would have expected to find. The large book is, in reality, a jolly big volume that has time to venture here and there, and at times even regales the reader with pages of interesting pictures. These are a few of the reasons why it might at first appear that, in placing these two volumes side by side, the Bookman has tried to outdo Cupid in the arrangement of incongruous couples.

But with all of their outward dissimilarity the little red book and the big blue book have something in common. They have a real affinity. They are alike in their emphasis on the relation between religion and life, even though their methods differ. "The Call of a World Task" is concerned with the immediate and pressing problems of today; the large book is concerned with picturing life as it was lived in New Testament times. The full title of the second book will make its aim somewhat more clear. It is as follows: "The New Archeological Discoveries and Their Bearing Upon the New Testament and upon the Life and Times of the Primitive Church." From this it will appear that both books are concerned with the relation of religion and life, but that the first aims to visualize present needs for us, while the second aims at a concrete reconstruction of the past,—particularly as it touches New Testament life and times.

The interest in the relation of religion and life is nothing new, even though for us the Great War has made it well nigh universal. While we are all wondering just how the church should relate herself to the needs of the day, we have only to remember that thoughtful people have ever been more or less disturbed over this question. Long before the Great War, novelists had invaded this field of interest and returned with such books as "The Calling of Dan Matthews." But world conditions in our days have emphasized, as never before, the deep-seated relation between religion and life. It is not simply that Christianity should fit us for the life that is to come,—it must fit us for the life that now is. The world must be Christianized if it is to become a decent place in which to live.

The church is face to face with a world task. The fact is not new, but as information it is new to many people. For this reason "The Call of a World Task" is a book that should be read by every earnest believer who wishes to take the measure of the church's responsibility in these crisal times. "The Call of a World Task" was written to interpret the present world situation in terms of missionary responsibility. It is only fair to say that it was written especially for the students in American colleges who are interested in the practical side of Matt. 28: 19, 20. And yet, is there a minister or a layman anywhere who is not interested in this great missionary task and how it should be accomplished? "The Call of a World Task" concerns not alone the college students, who are looking forward to laying their lives upon the altar of service,—it concerns every one who loves the Christ, who came to seek and to save the lost.

The story of how this little red book was written, is not without interest, since it illustrates the way in which, in these days, men are able to catch and visualize the needs of the whole world. At the Northfield student conference, held early in 1918, it was felt that the students should have a study book, interpreting the present world need in terms of world opportunity. The Educational Secretary of the Student Volunteer Movement was delegated to produce the desired book in one month. The Secretary threw himself into the task with such energy that the task set was finished within the time limit. Last summer, at student conferences, the book was studied with great success. Last fall the book was made the first on the list for the Mission Study Courses in Brethren colleges. But now, with the sudden coming of the problems of peace, "The Call of a World Task" is a book that should be in the hands of all our thoughtful people. It is a book that fits right in with the Forward Movement idea for the Church of the Brethren. "The Call of a World Task" is not only a book for study groups and classes, but any one who cares to read will find that the book is interesting as well.

The Bookman's excitement over the dramatic way in which "The Call of a World Task" fits in with the Forward Movement idea must not blind us to the merit of the large book with the pictures that we started out by contrasting with the little red book. The whole story of the significance of new archeological discoveries can not be told here. It is enough for students to say that "The New Archeological Discoveries" deals in an interesting and popular way with such subjects as the new light which the discovery of Egyptian papyri has thrown upon the languages in which the New Testament was originally written. Thus it happens that, to the discomfiture of many critics, these papyri show that the New Testament was written in the Koine, or language of the people, and not in classic Greek. This clears up many troublesome questions of grammar and text. But this is only one of the ways in which the book helps to clear up, for the average reader, the bearing of the new archeological discoveries upon the New Testament and upon the life and times of the primitive church. "The New Archeological Discoveries" demonstrates anew the truth of the New Testament and its eternal value to the men and women who hear the call of a world task.

H. A. B.

CONTRIBUTORS' FORUM

Victory Through Faith

BY MRS. J. L. THOMAS

"He that overcometh shall inherit all things" (Rev. 21: 7).

Do temptations overtake you, is your burden hard to bear?
Is the road you travel rough and steep to climb?
Just fix your eyes on Jesus,—he is love without compare,
Beneficent, compassionate, sublime!

Chorus

Glory, glory, hallelujah!
Glory, glory, praise his name forevermore.
We shall see him, we shall know him,
When redeemed we stand on Canaan's happy shore.

In times of tribulation, in sorrow and distress,
When trials seem to overwhelm the soul,
Hold fast your faith in Jesus, he will your crosses bless
And bring you safely to your heavenly goal.

When the storms of life are rising and the awful billows roar,
When the soul is tempest-tossed and fiercely tried,
Then lift your eyes to heaven, to that happy golden shore,
And in Jesus' love be fully satisfied.

Phoenixville, Pa.

Marks of the King's Subjects

BY EZRA FLORY

When Paul said: "Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus," he did not refer to the keeping of the ordinances of the New Testament, although we have heard this scripture so used. Nor did he refer to circumcision, for he had almost in the same breath said: "For neither is circumcision anything, nor uncircumcision, but a new creature" (Gal. 6: 15). What did he mean? The theme of the epistle to the Galatians is that of "the Gospel and the Law." It is vindicatory, doctrinal and hortatory. With Paul, salvation through faith in Jesus Christ alone is sufficient, without the Judaizing imposition of legal ceremonialism. But Paul declares that he bears on his body the marks of Jesus. "Branding in the flesh the marks of one's devotedness to a divinity, is to this day a widely-observed custom in the East," says Trumbull. Abraham was circumcised and his followers, as a seal in the flesh of a blood covenant with God.

Burton tells us that it was the habit in Mecca to cut three parallel gashes down the fleshy cheek of every male child; and of the claim that these gashes were signs that the scarred one was the servant of Allah's house. There are various modes of receiving marks in the flesh to show devotedness. So, too, circumcision had its significance among the Jews.

The mark of our King's subjects is, therefore, not primarily a dogma but one of an inner life which is the practical emphasis of the Christian life. This is what is emphasized by Jesus and made clear on every page of the Gospels. No greater calamity ever came to Christianity than when the Council of Nicæa established the church strength largely upon the basis of form and dogma. The effect was so far-reaching that its full significance was not comprehended until more recent times. The test of doctrine is important, but the test of *righteousness* has been too often ignored.

Church membership should depend upon the beauty of holiness of life and practical service to humanity. The lack of this emphasis called out the resentment of such men as Voltaire, of the Thirty Years' War, and of the Reformation. Who will dare to say that the present world conflict does not find its foundation in the same tendency?

The test of Christianity is that of "peace on earth and good will to men." Tertullian says: "Early Christianity answered its opposers by an appeal to the lives of believers. A temptation that abstained from others' goods; a chastity that they polluted not even with a look; a compassion to help the needy; a truth that gave confidence; a liberty for which they died."

When Peter besought believers to adorn themselves modestly, he admonished them to abstain from the cheap worldly adornment, but to "let it be the hidden man of the heart, in the incorruptible clothing of a meek and quiet spirit which is in the sight of God of great price."

Paul admonished Christian servants so to live as to "adorn the doctrine of God our Savior in all things." Again, like Peter, he admonished women to dress not in costly clothing, but "in good works."

The writer to the Hebrews says: "Follow after peace with all men, and the sanctification, without which no man shall see the Lord."

Jesus declared that "unless our righteousness shall exceed the righteousness of the scribes and Pharisees, we shall in no wise enter into the kingdom of heaven." Again he said: "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven." He told Nicodemus that "except one be born anew, he can not see the kingdom of God." It is the "pure in heart that see God."

Paul declared that "if any one have not the Spirit of Christ he is none of his."

John wrote: "By this shall all men know that ye are my disciples, if ye have love one to another." Again he wrote: "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." In his first epistle he sets in contrast the child of God and the child of Satan.

The marks of the King's subjects distinguish one in this life, for,

"Our deeds travel with us from afar
And what we have been makes us what we are."

"As we have borne the image of the earthy, we shall also bear the image of the heavenly," for "As is the earthy, such are also they that are earthy: and as is the heavenly such are also they that are heavenly."

Chicago, Ill.

The Lost Sheep

BY JACOB FUNK

A wonderful and responsible work is that of the shepherd. Not only is he to feed the lambs, lead the flock to pastures green, guard against the enemies, but he is to gather in the lost sheep, and this last part is one that, I think, has been very much neglected in times past. We have been working on the theory that once lost meant lost forever, and so but little effort was put forth to save the one gone astray.

In the parable of the lost sheep, the stress seems to be placed on the fact that the shepherd seemed to be very much concerned about the sheep that was lost,—in fact, so great was his concern that he was willing to leave the remainder of the flock, to go and seek that one. Not only so, but he was willing to risk his very life for that one. There is no criticism either, when it is found, but great rejoicing.

What a contrast to the work of the shepherd, not having a proper sense of his duty! I think, sometimes, that if more anxiety were manifested over the one who has gone astray, not nearly so much care would need to be exercised for the ones who are safe in the fold. It is the erring one, above all others, that needs your help, your prayers, your tender care. This is squarely against human nature, but good shepherds do a lot of things that are not according to the rule of human nature.

Man's inhumanity to man and his pride before God, are the age-long manifestations of wickedness. We are still very apt to manifest some of the brute nature, when a man goes down, by helping to overwhelm him with sharp and undeserved criticism. Some folks have been driven out of the fold by this manner of conduct.

Oh, that there might be a more tender regard for the welfare of the lost! They are the Father's children, even though they are on the wrong track. Given a good pasture, in the right kind of environment, and treated with some extra manifestation of kindness, they will make good.

When I was a boy, my father had a lot of hogs. One of them was a runt, and seemed hardly worth the feeding.—so thought my father, when he gave it to me. It was the first property I ever owned, and that pig looked like a fortune to me. I made a pen as near to the house as my mother would permit, and fed it as if it were the most valuable animal in the country. It paid, too, for when the hogs went to market, lo, mine led all the rest in weight.

I am not implying, by this little incident, that people should be treated as hogs, but I *do* mean that the weak and the erring should be treated with extra kindness, and given special care by pastors and shepherds. It pays.

David Gregg tells the beautiful story of a Scotch Highlander, who planted a tree beside a little brook, where there was no kindly soil. Of course it wilted and drooped. But suddenly, to the surprise of every one, it took a new start in life and bore much fruit. An examination revealed the secret. With a marvelous vegetable instinct, it sent out a shoot which ran out along and over a narrow sheep ridge, and rooted itself in the rich loam on the other side of the brook. From this rich loam it drew its life. Even so it is the business of the shepherd to see that all the sheep draw their life from Jesus Christ, who is not willing that any should perish.

Wiley, Colo.

Under Southern Skies

BY J. H. B. WILLIAMS
Secretary-Treasurer of General Mission Board

Part II.—Some Problems and Suggestions

In our last article we spoke something of the trip which we so much enjoyed among the hospitable Southern brethren and sisters. There is another phase of the subject, about which we desire to speak, out of justice to these dear folks, living off so far from the main body of the church. We would help them all we could, and encourage them, as the pioneers of a large body of the Church of the Brethren in the Southland,—the church to be.

The Southern field is not without its problems and hindrances. We merely desire to mention a few of them. We do it not from a desire to show the dark side of the work, but, in some manner, to assist. We feel sure that in doing this we do no one an injustice, and it is but fair that we make known something of the real conditions there:

Other denominations quite largely occupy the field, though there are large unchurched masses that need the Gospel.

Our people who have settled in the South have not always gone with an idea of permanency. Many went South to seek their fortune and, of course, these always had a price on their property, upon the receipt of which, they often passed on. As is often the case, some overreached themselves,—a matter that can not be charged against the country.

There are great distances between the bodies of members. This is a deterrent in many respects, but the fellowship enjoyed by such members, when once they get together, is sweet indeed.

Secret orders very generally prevail throughout the South,—if anything to a greater degree than in the North. Many told us that these all but sap the life from religious profession. We understand something of this by our own observations in almost every quarter of the country.

The isolated position of our churches in the South has not given them an opportunity to become acquainted with our general church life. The likelihood is that the North has not been as diligent in going to the South, or in sending workers to assist the members in that section as it should. Our good people down there feel that they have not been remembered by visits, by reinforcements, that their appeals have not been heeded in many ways, as have those of the churches in other parts of the country. We believe that they are right in this statement. Our members have traveled along lines of latitude, rather than of longitude.

Then there is that ever present question of color. Our cause has been hurt, in some cases, by Northern folks going South with altruistic motives and Northern ideas on ways of helping the colored man. Their efforts, so far, have not succeeded, and have not helped the cause. It occurs to us that the thing to do, on moving South, is to go without having one's preconceived opinions too firmly fixed on this question, and to study the question well before acting or speaking on the sub-

ject. We do not, in any way, cast any reflections on anybody when we say this. We simply speak of the condition of things as it is. The people of the North are not qualified to judge in such matters, until they have been in actual touch with the Southern problem.

Such an array of hindrances would seem almost insurmountable, were it not for the fact that we have about as many in the North, and that, nevertheless, our work seems to progress here. Along with these, we should not overlook many most beautiful characteristics of Southern folks,—hospitality, honesty, simplicity, sociability, open-heartedness,—characteristics that would seem to make the hearts of the people fertile soil for our principles. We should learn the lesson of adapting our methods to the Southern mind,—just as it is being learned in India, China, and anywhere else where missionaries go.

We venture to add just a few suggestions, which we commend to the thought of our people who are interested in the Southern field. From interviews, held with brethren individually and in District Meetings, where open discussions were held, we gather that the needs of our brethren in the South center around four distinct heads:

1. A Strengthened Leadership.
2. Larger Financial Contributions.
3. Development of Their Potential Resources.
4. A Closer Cohesion of Their Membership.

1. A Strengthened Leadership.—All with whom we talked felt that the General Mission Board could assist by sending representatives to them oftener, and by endeavoring to help them locate active ministers in their territory. It would likewise be a great boon to these people if a good evangelist or two could be found, who would be willing to spend his winters among these churches. These evangelists should be active, successful in their past work, with a keen sense of the spirit and value of adaptation,—brethren with a vision, who would go South to help, not merely to spend the winter. But some strong ministers are needed as residents, and the evangelists would teach and inspire.

Pleasant Grove Church, Near Hufsmith, Texas, Where the Late District Meeting of Texas and Louisiana Was Held

2. Larger Financial Contributions.—(a) The South is a great mission field in itself. Surely, because of this fact it deserves that its calls be heard by sympathetic ears. *(b)* Some of our wealthier churches in the North, ambitious to do church extension work, might appoint some one of their best ministers to labor in the South for a season, the congregation bearing his expenses while there. The writer will be glad to know of any who may desire to do this very thing. *(c)* Some special fund, or some special percentage of money, contributed for World-wide Work, should be designated for work in the homeland. The budget system of church finance could, with profit, be employed both in the North and in the South.

3. Development of Potential Resources.—We hope that this can be done somewhat through the medium of our Forward Movement, during the next few years, and through visits of our returned missionaries to these churches. The people in the South are not pessimistic about their work; they are optimists. They see the harvest, but they need laborers to help reap it.

4. A Closer Cohesion of Their Membership.—In some manner there should be a program of education set on foot that would encourage our people, when they go to a new country, to go where there are members. Frontier Districts could, with profit, have "Locating Committees," made up of brethren who are not in the real estate business. Such Committees would refuse commissions from the sales of land. Their purpose would not be to make people restless, neither would it be their aim to keep up a program of agitation to encourage people to move, but simply to direct inquiring brethren towards localities where there are organized churches. In the Southland almost any kind of soil can be found, and there are churches in most of the communities. But our people should have education along the line of their responsibility to the church, and they should have many opportunities of learning, through our church papers and elsewhere, that the great Brotherhood greatly desires them to take care in moving, lest they isolate themselves from the church, thereby infinitely damaging their own spiritual lives, and rendering themselves of negligible value to the church.

In these remarks I have said nothing startling or unusual. I found nothing to warrant such. I found a splendid people, needing help and anxious for assistance. There is no sentiment or reason for the General Mission Board to work independently of the District Boards, in the territory I visited, but every reason why it should work heart and soul *with* them. The potential forces of large additions to our church forces are there. Supply leaders to supplement the efforts of those resident there, awaken the forces in the Southland, train them, afford them a vision, and they will do good work. I think money, wisely and judiciously invested in that territory, will yield splendid returns.

Addenda

It is but natural that we should say something about the opportunities of the great Southland as a place of residence for our people, as the trend of emigration will inevitably be southward. We need not waste our space to tell you that the Southern brethren will heartily welcome any one in their midst who comes with a rightful purpose. The South is one vast extension dining-room table, with open doors, open hearts and a blazing fireplace, if an expression, somewhat befitting their hospitality, is desired.

The writer is not in the land business. He does not own a foot of soil in the South, nor is he the relative of any land agent. He is not a very enthusiastic advocate of "church extension by immigration." Too often this has proved to be "church devastation by emigration," to which fact scores of weakened, depleted or abandoned churches in older territories will testify. We believe more in the doctrine of adaptation and evangelization. On the other hand, our Church of the Brethren would have remained in Germany, if nobody had ever moved. Therefore, since folks *will* move, and rightly so, sometimes, we venture to make a few suggestions to those who feel that their local churches can spare their services and who, therefore, are justified in leaving their present homes. The only word of caution we would offer is, that those who propose to leave places where they are sadly needed, would better stay there, if it is at all possible. Candidly, you know, brethren, that we may tramp, tramp, tramp about this old world, thinking that the fields across the hills are greenest, until we develop a sort of religio-vagabond spirit. Such, at least, is a possibility.

What we started out to say is, that the South needs workers. The South presents opportunities second to none in the country. The South presents splendid possibilities for the Church of the Brethren. There is not a church down there that will not welcome good workers. Every church pressed and stressed this point. And they have a right to feel that six or eight preachers,—oftentimes rusting out and in each other's way, in a church with only one preaching point,—are too many. They have a right to question such a dubious obedience to Christ's commands, especially when the Southland is a part of the "Judea" of Acts 1: 8.

In my other article I mentioned a number of churches that are especially lacking in workers. They will welcome additional members. Should you think of going South, plan to go where the members live. Do not listen to all land agents, but if you *must* listen to one, give heed to him whom our members recommend, and who lives close to them. Do not neglect your soul, nor the souls of your precious children, by allowing some "land wizard" to isolate you from the church.

Would you grow melons, raise cattle, thresh the inevitable "goober" (peanut), or raise cotton, inquire of almost any church in Texas. However, we believe that dairying is a principal industry at Manvel. The cotton at Taft or Portland seems to be very luxuriant. Here a place might easily be found for the right preacher. Would you grow rice, or raise stock, think of Roanoke in Louisiana. The sugar cane at Fruitdale, and the "truck" raised there, make the people who engage in them a good living. The turpentine from Alabama's pines produces a neat sum for those who tap the trees. The citrus fruit industry of Florida is in its infancy, largely, in the places where our brethren dwell, though thousands of cars of the fruit are annually shipped from the State. The fruit grown is juicy and fine and no irrigation is required. These short statements are made simply that you may know something of the crops and industries.

We simply wish to recapitulate what we have already stated:

1. Go, look, before you settle there.
2. Make thorough inquiry of reliable brethren.
3. Do not isolate yourself from the church,—the sun shines brightly everywhere.
4. Go South to live, and give and lend a hand.

Southern souls are precious, and many are dying for a vision of their own needs and for the sense of sins forgiven.

Elgin, Ill.

Our Departed Friends and Ourselves

BY OLIN F. SHAW

THE conviction of an existence after death is much older than the Christian era. And yet, in the light of the New Testament Scriptures, and of the intelligence of the present generation, the number of those is legion who are finding it difficult to approach physical death with that triumphant faith that can say: "O death, where is thy sting? O grave, where is thy victory?" I refer not to non-church members alone, but to a large per cent of professing Christians.

It is not my purpose to discuss in these lines the fact of the immortality of the soul, but rather to visualize, or to make more real, our after-death experience,—that our discarnate beings shall continue as personal entities, with a conscious individuality, though not with a carnal body, yet possessing a bodily form, and loving, thinking, recollecting and continuing to grow in the spirit-life.

In other words, our departed ones do, and we shall, from the time of the dissolution of bodies and spirits, continue as unimpaired, living realities, and as much so as did our adorable Savior.

Scriptural grounds for such a view may be found in such texts as the following: "God is not the God of the dead, but of the living" (Matt. 22: 32),—speaking of the long since departed spirits of Abraham, Moses, etc. "It behooved him in all things to be made like unto his brethren" (Heb. 2: 17). Let us note also the significant language of our Master, in connection with the former, as recorded in Mark 12: 26: "But as touching the dead, that *they are raised.*" It is to be seen here that they are not *awaiting,*—as we have been in the habit of saying,—some future general resurrection day, but *are raised.*

Are we to suppose that, in response to the prayer of the thief on the cross, for a future blessing: "Remember me when thou comest in thy kingdom," Jesus granted unto him a special blessing that shall not be ours to enjoy, when he said: "*Today* shalt thou be with me in Paradise"? By no means. Precisely the same shall be the blessing of all the saved. And likewise, in the parable of Dives and Lazarus, the thought is conveyed of two personal realities after death, having entered at once upon their reward.

Jacob, in mourning over the loss of his son Joseph,

lamented that he should go down unto "sheol," mourning for his lost boy. Apparently the idea prevailed, in those pre-Messianic times, that the future habitation of the soul was downward,—perhaps somewhere in the heart of the earth. In the light of the New Testament, who would want to accept such a theory now? And if it should be found that the thought advanced in these texts did not coincide with such Old Testament texts as Eccl. 9: 10, and other kindred passages, what have we in these but the conception of these godly men of old, of the after-death experience of the soul,—men who lived and labored without the glorious light of the Gospel?

If the acceptance of such views necessitates the readjusting of our theology, that is matter of small moment. It is, however, a matter of profound importance in ministering at the bedside of the sick and dying, or at the grave-side, in laying away the mortal remains of loved ones, what kind of light we set before them.

From different parts of the earth, and from different persons, has repeatedly come the testimony of persons who were with the dying, of having witnessed a mystical body, having the exact human form, rise from the body as life went out. Who could say that their testimony is not true? How well this testimony fits Paul's words: "There is a natural body, and *there is a spiritual body*"! Also, "We know that if the *earthly* house of our tabernacle be dissolved, we have *a building from God*." To my mind the thought is clearly feasible, that there are bodily forms other than physical bodies, and that we are possessors of both physical and spiritual bodies. *We* bear the image of the earthly now; our departed friends now bear the image of the heavenly.

Statements emanating from the most trustworthy sources confidently assert that they have both seen and communed with departed spirits. The writer is neither prepared to affirm nor deny such statements. We are prepared, however, to believe that these dear ones may, much of the time, be very near to us, and may have power to influence our life for good.

Milledgeville, Ill.

Open-Window Christians

BY GALEN B. ROYER

WHAT fills one with greater delight than, after a long siege of winter, to get out and breathe plenty of pure, fresh air! It brings color to the cheeks, sparkle to the eye, and new vigor to our whole being. What a contrast there is between the days of August, with their stifling heat, when windows must be closed to keep out the dust and the torrid wave, with the "rare days of June," when windows are open all day long, and the fragrant, balmy atmosphere fills our homes! How eagerly, too, we snatch every opportunity, in those torrid days, to get the benefit of every cooling breeze, to gather a little relief from the depressing heat wave that has been upon us!

The winds and pure air are some of God's best, freest gifts. Just as soon as we cut them off either intentionally, through fear, as some people do, in case of sickness, or because our environment does not permit to enjoy them, as is the case in some tenement houses in the large cities, the air becomes impure and we grow pale, puny, sickly and, possibly, may die.

Open windows are spoken of in the Bible, and are very suggestive. Daniel opened his window towards Jerusalem, to pray, and the breath of heaven cooled his brow, made feverish by the plotting heathen about him. The prophet Malachi begs Israel not to neglect the Lord in his portion, and the windows of heaven will be opened with blessings far beyond our ability to contain them.

Is your window opened towards Jerusalem? It is so easy to shut it and live in the stifling atmosphere, breathed over and over by self, so foul and unfit for our well-being. It is so easy to shut one's self into the destroying atmosphere of the world, and in time stamp out the last vestige of spiritual life. What a sad death!

God's Word tells us how to keep open windows and enjoy the blessings of a pure, spiritual atmosphere. Does not this truth appear where we are told to "abide in him" (John 15: 4), "walk in the Spirit" (Gal. 5: 16), "walk in the light" (1 John 1: 17), "keep yourselves in the love of God" (Jude 21), and similar exhortations? They surely suggest the OPEN attitude to the Father and the necessity of holding this close relationship, even by those who are "justified by faith and have peace with God" (Rom. 5: 1).

"The righteous shall *live* by faith" (Rom. 1: 17), not simply be "justified by faith" (Rom. 3: 28). Just as every one must breathe every moment, to live physically, so must he who would live truly and well in the presence of God, breathe constantly his pure love through faith.

Perhaps we realize very little how easy it is to shut our spiritual windows. It does not take much to close them. Just neglect prayer and communion with God, or become filled with hurry and anxiety about the things that interest us deeply,—even those that belong to the Kingdom,—and the windows at once close towards God. To doubt God in the least, or to grumble in the smallest measure about our lot in life, proves most fatal before we know it.

But I am glad that our windows open more readily than they close, that the "weights" of God's grace abound in larger measure than our sins, which close them. Just as soon as we look longingly towards him, the windows open again.

Open windows mean open hearts and surrendered wills. They mean no secret reserve of sin of any kind, or a heart to disobey in one thing. They mean absolute confidence and loyalty to God. They bring into our lives a condition of having a "heart perfect towards God" (1 Chron. 16: 9), which enables God to show his strength in us (Gen. 17: 1). But they mean more than that. They give that joyous, buoyant feeling which comes to one when skies are clear and one walks cheerily in the presence of God. With Enoch it meant walking right into the glory world (Gen. 5: 22).

Now and then we come across Christians who impress one that there is something wrong with their lives. They appear zealous, they have never fallen under the judgment of the church, they are regular attendants at services, they take part in prayer, and often make long prayers, they seem to be hard-working and pains-taking, even to the smallest fringe on their garments, and yet there is something lacking. If they speak to any one about Christ, they repel instead of drawing the person nearer. They lack the "beauty of the Lord" (Psa. 90: 17) which other people expect in a Christian, and which a true child of God has. Perhaps, if we could see these people as God sees them, we would find they have shut their windows by their own notions of the Christian life, and barred out Christ's way and life.

No one has yet discovered the laws that control the wind. The Master himself called attention to this fact: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth" (John 3: 8). Then he explains that the Holy Spirit, the breath of God, is blowing all the time, that it knows no regular channels or specified avenues, but "where it listeth." Its ways are secret and mysterious,—past finding out,—and yet evident because "thou hearest the sound thereof."

Who has eyes keen enough to see the wind, and yet how distinctly one hears the leaves overhead rustle under its moving! So the breath of God should touch our daily lives. Even the tiniest leaf of the great tree of our being should flutter under its benign power. Indeed, when the winds of God blow and our windows are open, not only is the sound of his Presence heard, but the odor of spices from our lives is carried to others,—a holy living and unselfish loving which will be enjoyed by all thus influenced.

But this is not all. What is more purifying and refreshing than to open the windows of a long closed room and let the wind of God's great outdoors blow in and through! It carries away all disease germs and foul gases. It makes all things pure and clean. Were it not for pure air, disease would stalk everywhere. Think what pure air means to a city! Without it life would be almost impossible.

Just so is the work of the Holy Spirit. Where his fresh currents of grace move, there is purity of heart and healthfulness of Christian life. Not to have the window open is to live in the stifling atmosphere of a closed room, or it is like walking in the dense forest where "there is not a breath of air." People of the city, during the heated season, go to the seashore, where there are cooling breezes. How blessed it is to move out of the deadening, contaminating, unhealthful quarters of discord, unrest and dissatisfaction into the fullness of spiritual life and to enjoy his power, his presence, his peace! When once one moves, and knows the blessing, he wonders why he did not move sooner.

What is your environment, reader? Are your windows closed? Are you gasping for this pure, heavenly breath? What is keeping you where you now are? Is it paltry riches, unsteady position, worldly pleasure? In some instances men have offered all of earth that they had to give, for just one hour longer to live, and make it all right with God. Let us learn the lesson now,—TODAY, to give up anything and everything that prevents the gentle zephyrs of God's Holy Spirit from moving upon the smallest parts of our lives.

Fresh air is conducive to personal beauty. If we want to keep our Christian personality bright, beautiful, attractive, a help for the Kingdom, strong and useful for God, we must keep our windows open and live in the pure air of fellowship with God. And by his grace we can do it.

Huntingdon, Pa.

Nearsighted and Farsighted Christians

BY D. W. SHOCK

SOME people are nearsighted. They can see only things near at hand. The glories of the heavens above are shut from their view. The beauties of a distant mountain landscape are not for them.

Other persons are farsighted. Things near at hand are unobserved, or obscure, while things far away have a peculiar charm. Ancient and not modern history are their favorite. Æsop, in one of his fables, tells of an astronomer who, while walking along one night, gazing at the heavens, fell into a well. A neighbor assisted him out, but after so doing advised him, when studying the stars, to keep one eye on the earth.

Both nearsightedness and farsightedness are diseases of the eyes, and are a great misfortune. The perfect eye sees objects both near and far with distinctness.

Some Christians are nearsighted in spiritual things. They can see the wants of those immediately about them, but are blind to the needs of those across the great waters. They have warm hearts for those living in their own country, but are cold towards all enterprises in foreign lands. They are ardent advocates of home missions, but bluntly say that they have no interest in foreign missions.

Other Christians are farsighted. They let people starve on the same street with them, while their eyes are cast across all oceans. While they pray and plan for the salvation of the heathen, they have deaf ears to the struggling enterprises in their own homeland, or even their home church. Their hearts seem to melt at every cry for help from across the water.

How unfortunate! Both these conditions are defects of spiritual vision. The perfect vision of the Christian sees the needs of men at home, the needs of the home congregation to provide wisely for the future, and the needs abroad, and subscribes to Christ's declaration: "The field is the world." Every intelligent Christian ought to aim to be broad enough and large enough, every way, to take Christ's view of salvation.

Christ's view is the only correct view. It is common for the daring spirit, nowadays, to project a flying machine high up the sky, so as to survey the earth on a large and minute scale, in the interests of the weather bureau. We must mount up to heaven in order to get a correct view of earth,—Christ's view. And when we have secured his view, we need look no farther,—nowhere else,—but proceed to carry out his comprehensive plan for the salvation of the WORLD. We can then see both near at hand and far into the distance. We can then work and plan for the greatest interests at home and across the great sea.

Grundy Center, Iowa.

THE ROUND TABLE

Peace

BY JULIA GRAYDON

"PEACE I leave with you." Thus spoke the Master, as he was about to leave his disciples in the midst of a troubled world.

We hear on all sides today: "Peace has come." Yes, it has come to the world at large, but if there is not peace in the hearts of men and women, there can not be the "peace which passeth all understanding."

"My peace I give unto you, *not* as the *world* giveth, give I unto you." The *world* peace, we want it, we are *thankful* for it,—but it can not make up for the peace which Christ left with us centuries ago.

"My peace I leave with you.
Hearts that are sore.
My peace I leave with you.
Yours evermore."

Harrisburg, Pa.

An Open Shame

BY ROY P. HYLTON

IN these days of conservation, the individual who wantonly permits the waste or careless use of resources, is anathematized by society. And it is well that he should be. Even a company of individuals, operating as one man, is branded as unpatriotic or disloyal for a single transgression of the laws governing the economic use and expenditure of material at hand.

I am impressed with the contrast in the Christian world. There is no great lack of material equipment in the church. There are over two hundred thousand churches in the United States, with seating capacity for sixty million people, costing, perhaps, one and a half billion dollars. There is an organization for every four hundred and eighty people. The need is not for more church buildings and organizations so much as it is for *men*. Even God can not carry out his plans without men.

I have in mind now a community of large possibilities, but the *man* to hold the wheel is not to be found. A large building, with seating capacity for several hundred people, is almost ghostly on Sunday, because of the empty pews. A faithful few meet each Sunday for Bible study, but have no minister. Their plaintive cry is for a minister, a leader, to work with them. This is no isolated case. There are communities of this kind all over this great land of ours, with no man to steer the ship. It is most surely putting the Man of Galilee again to an open shame!

Here is the crux of it all: Many congregations have two, three or perhaps half a dozen "preachers,"—I use that word advisedly,—who are unmindful of the need of the hour. Have Christ's standard-bearers become so gregarious by nature that they must congregate together and feed upon husks, like swine, when the great open fields are dripping with the sweetness of service to mankind? Can we no longer hear even the distant echo of that animating "Go ye" of Christ? Are we unfaithful to the church and to God who has called us? Soldiers of Christ, let us rally to the standard *now*. Today is the great day of opportunity. Let us not allow this open shame!

McPherson, Kans.

Do You Know Your Bible?

BY ZUMA HEESTAND

I AM speaking to each individual member of the church when I ask: "Do you know your Bible?"

The words of 1 Peter 3: 15 were not only spoken for ministers but include lay-members as well. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

What is your answer? Why do we hesitate or enter into personal work reluctantly? Why should we refuse to teach a Sunday-school class? Perhaps it is due to a lack of knowledge.

Have parents failed to teach the Bible or has the church failed because she does not require a definite course of study? Perhaps a course of catechism would help. After spending one year in a Presbyterian home, I am convinced that a good course of catechism would have been a help to me.

It is with joy that I recall those Sabbath evenings, spent with Dr. J. Campbell White and family. It is only by associating with a family, known by their Christlike lives and magnetic power as mission leaders, that I have been inspired to write these few words.

Morning prayers were not neglected, and on each Sabbath evening the family met in the living-room for Bible study and prayer. The following program was given on the last Sabbath evening that I was in the home: We were supplied with Bibles and then Mrs. White suggested that we begin to read at the tenth chapter of Romans. We read, verse about, until we reached the sixteenth chapter. Then all began repeating favorite chapters: The entire fifth chapter of Matthew; twenty-third Psalm; the thirteenth chapter of First Corinthians, etc. Then Dr. White announced scripture references, and in turn the family repeated the verses. Then one of the girls was asked to give the ten commandments. She got them slightly mixed, so her father said: "You may repeat them for us each morning at breakfast until you are sure of them."

After this drill they began to repeat hymns: "Nearer, My God, to Thee," "Jesus, Lover of My Soul," "Lead, Kindly Light," "My Faith Looks Up to Thee," and "O Love That Wilt Not Let Me Go." Then Dr. White asked a great many questions, and the family took turns in answering, after which each one of us took part in the prayer service. It was only an extemporaneous program, which lasted one hour and a half, but every one present took part and received a blessing. After prayers we talked about catechism. They admitted that it took tact, time and perseverance to give a family of five the full course, but they were well paid for their efforts. I had to admit that our church had no catechism, and my knowledge was limited.

How I regret that I have not had such training! To fret about the past would be a waste of time. Here we are at the beginning of a new year. Shall we overcome the habit of neglect and launch ourselves with a strong and decided initiative to form the habit of systematic Bible study?

North Manchester, Ind.

The Fruits of Rationalism

BY OLIVE A. SMITH

DURING the past four years of war, William Hohenzollern made many references to God as the Leader of the German armies and the Champion of the nation. Many of the German people expressed themselves in a similar way, apparently sincere in their belief that they were a chosen people, selected by Providence for world dominion. And during these years careful students of the situation watched every press report and every report from individuals who returned from the front. Never once did the late emperor mention the name of Jesus Christ as the leader of their cause. If any of his followers did so, it was not reported.

The reason is obvious. For forty years before the outbreak of the war, Germany was the center of the so-called rationalistic doctrines of religion. Their scholars taught that Jesus was the best Man who ever lived. He was a Superman. They,—the Germans,—had become supermen. Their achievements in science and philosophy, their far-famed efficiency, had earned for them the place to which they aspired as world leaders, and the crown of their achievements would be to push the doctrine of "the survival of the fittest" to its ultimate end, eliminating the races which were barriers in the way of their world dominion. In a way, it was excellent reasoning,—the inevitable end of rationalism, untouched by Christianity. It was the result of an actual application of the slogan: "*Gott mit uns.*" For, after all, is there not a measure of truth in the paraphrase: "Man makes God in his own image"?

Perhaps we should not look backward, even to consider the reasons for the horror which has desolated Europe and drenched the world in blood. Truly, our attention needs to be centered on rebuilding from the wreckage as best we can. With a world debt of two-hundred billion dollars, with countless thousands of maimed lives and wrecked homes,—our own war toll being estimated at one hundred thousand,—there is more than enough to do and to think about. Yet we can not banish from our minds the questions which persist in knocking at the door of our intelligence.

"Why did it need to be so?" "Why could it not have been foreseen and avoided?" "How can we be insured against such horrors in the future?"

To consider these questions in the right spirit is not crying over spilled milk, or wasting time bemoaning the past. It is gleaning from the past the lessons we need for the future.

At this time the writer well remembers a certain minister who, later, became a university teacher. He was employed by the Government to deliver addresses during the period of the war. Prior to giving up the work of a pastor, he became deeply interested in the "higher criticism" and in the study of philosophy. In a most able address on the subject: "Why we are at war," delivered in 1917, he quoted extensively from the German textbooks, and commented on the insidious nature of the doctrines taught in them. At that time, the query arose in my mind: "Why has the nature of these teachings become so suddenly apparent?" For many, many years, scholars have been studying German texts and taking work in German universities. A few years ago it was considered the greatest honor to have been a student at the University of Berlin. And those same books, which are now regarded as the horrible foundation for all the teachings which resulted in the war, must have been used for a long period of time prior to that.

William himself, when talking to his American dentist, took occasion to sneer at the American folly of placing a "school-master" in the executive chair. We know how erroneous that sneer has proven to be.

But has the scholarship of our country, as represented by the spirit of our great institutions, failed of its mission, in leading us aright? Was Emerson mistaken when he said: "The scholar is the world's eye; he is the world's heart"?

The truth seems to be that rationalism and the kind of philosophy which formed the German basis of thought, made a most alluring kind of study for many scholars, ministers, and students. Given an attractive setting and an imposing background, and it is amazing how we may lose sight of the real nature of the object we are pursuing. How quickly we swung back to the great realities of religion when we saw how we had been deceived and mocked! When the time of trial and suffering came, there was no room for rationalistic study, or speculation, or philosophy.

Of course, no nation is absolutely free from these errors. But there is such a thing as a national spirit, and, however much we may differ in our views as to what should be done in a crisis like the one just past, it is certain that the majority of our soldiers realized that they were fighting for the principles of the Nazarene.

The Good Book tells us that the nation which forgets to honor and follow God has chosen the way which leads to death. Germany claimed Divine leadership, but Jesus said: "I and my Father are one." A voice from above said: "This is my beloved Son.- Hear ye him." Thus the slogan, "*Gott mit uns*," is not enough.

Emporia, Kans.

"Better Be on the Safe Side"

BY ELIZABETH H. BRUBAKER

"HAD we not better be on the safe side?" said a minister of the Gospel when teaching a certain Bible subject. Many questions have two sides,—one that is known as the safe side, the other as the doubtful. It is often difficult to know just which is the positively right course to pursue, and that is the time to guard, lest we are not on the right side. Some people are constitutionally abnormal, and it is then difficult to do the normal thing. Even ministers of the Gospel may appear in the pulpit in an abnormal condition. Fre-

quently listeners are, or may be, in the same state of mind or health. When one is in a nervous condition, certainly it is difficult to concentrate on the minister's sermon, and under such circumstances the mind is easily drawn away from the message given. Even babies,—innocent little beings,—are sometimes taken to church in an abnormal condition,—probably sick and not able to be at their best. Certainly, the child that is sick should not be taken to church. But when a child is well, and other conditions favorable, should mothers be compelled to remain at home simply because some persons think babies should not be taken to church?

I recall well the view taken by a minister,—the pastor of a large church in a large city. In fact, it was said that this particular church had the largest seating capacity of all the churches in that city. On the occasion to which I refer, the house was well filled. During the sermon, a mother with a baby in her arms, rose to leave the room. Said the minister: "Mother, sit down. Do not go out. People, give me your attention. I am glad that God has given me a voice that I can be heard above the babies. When I came to this city from Boston, where it is not customary to take babies to church, it seemed strange to see them brought to church here. But when I learned that mothers can not come without bringing their babies, I said: 'Let the babies come.' I hope, however, that the time will soon come when this church will have a nursery where babies can be cared for by young women taking turns, and thus permitting mothers to hear the sermon."

It was my privilege to be in the audience when this incident occurred. I shall never forget the impression the foregoing words, coming from that scholarly minister, made upon my mind. At that time I was doing city mission work. In our visits from house to house, it was a common experience to hear mothers say: "I have never attended church much since I am married. I have children and can not leave them at home." I often felt sorry for these mothers, and the thought has come to me: "Why should mothers, who so much need the spiritual uplift of a good sermon, be deprived of church attendance?" Certainly the normal child will smile in church. It will also let objects fall. Should not those persons who allow themselves to be distracted by these things be themselves corrected, in some other way than at the expense of the mother? If children are not taken to the house of worship when small, at what age shall they begin to attend church?

I recall another incident, related by a well-known national Sunday-school worker: "When but a child, and sitting by my mother in church," said she, "I sometimes became restless. Then my mother would whisper to me: 'Sit still and listen to the Word of God.' I shall never forget those words of my mother," said she. "They have influenced me all through my life. Let us take our children to church, and thus help them to form the habit early in life, of church attendance."

Certainly, there are exceptions when the mother, for good reasons, will not take her baby to church. There are times, too, when it is decidedly better for a mother to take her crying baby out during church services. In general, is it not better to correct the adults who allow their attention to be drawn away by the innocent child? Is it not a real inspiration to see the whole family attend the church services? Let us remember the admonition of Heb. 10: 25: "Not forsaking the assembling of ourselves together, as the manner of some is."

Virden, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MT. MORRIS COLLEGE MISSIONARY SOCIETY

Jan. 12 occurred the regular monthly meeting of the Mt. Morris College Missionary Society. This society was organized in 1901 and has been supporting a worker on the field in the person of Bro. D. J. Lichty, who, as also his late companion, was a charter member of the organization. At this meeting two addresses were given,—one by Sister J. W. Lear on "Traits in the Life of Sister Nora Lichty," and the other on "History and Aims of the Society," by Eld. M. W. Emmert.

The membership of this body consists of students and local church members who have signed the membership card, and former students who joined while here. The latter have been sending their yearly amounts by letter, since having moved away.

However, we regret to say there are delinquents and the treasury is in arrears. A committee is to consider the present situation. Why not give this committee a surprise by each member acting as a "committee of one" to do his part in bringing the funds up to where they should be?

By March 1, 1919, we ought to have all dues paid and the money on hand to make up the $360 support for the fiscal year. About $550 is required to do this. However, with each one doing his part, the burden will not be heavy on any one individual. Already progress has been made and the society is on a better standing than a year ago, by nearly $200. One member, who was interested in supporting a native worker, is now applying the amount of $75 a year to the Lichty fund.

It would be greatly appreciated if all members of the organization, who read this, would send their 1919-1920 offering at once to the undersigned, and thus minify the expense of sending notices. We say "offering" because it is hoped that at this time of need and opportunity we may be able to get beyond the initial one dollar a year,—just as in our church we have superseded the penny-a-week collection of years ago. We shall be glad to report still greater progress in the future. Nelson E. Shirk.

Mt. Morris, Ill., Jan. 18.

AN APPEAL FROM THE HISTORICAL COMMITTEE OF MIDDLE PENNSYLVANIA

The committee which has in hand the compiling of the history of the churches of Middle Pennsylvania desires to call the attention of persons abroad, who once resided or have family connections here, who may be able to give important and interesting data that are not otherwise available.

This District has been an epoch-making one in our great Brotherhood in some very important respects. It gave to the church its first advanced schools and college, its first weekly paper, report of Conference, ministerial list, hymnal with music, young people's paper, ministerial meetings and Sunday-school conventions. It was among the first,—if not the first,—to hold Sunday-schools. Her Sunday-schools were the first to support a missionary on the foreign field.

Some of the churches in the West, notably Eel River and Monticello, in Indiana, Plattsburg, Mo., and Dry Creek, Iowa, owe their origin to emigrants from this District. Among the descendants of these pioneers there may be preserved some records or traditions that will be of interest, obtainable only through them.

It is the desire of the committee to have the work as full and complete as possible before it goes into print. The early history of some of the churches was never written, but lies behind the cloud of vague tradition.

Any help or suggestions that any one can give will be highly appreciated by the committee. Correspondence solicited. Jas. A. Sell.

Hollidaysburg, Pa.

YORK, PENNSYLVANIA

The fourth quarterly Sunday-school Teachers' Institute was held in First Church, Dec. 19. Bro. Noah Sellers, of Black Rock, gave a very interesting talk on "Vision Before Work." Bro. H. K. Ober, of Elizabethtown, was also present and addressed the Teacher-training Class on the subject of "The Personal Touch." He then presented international diplomas to seven of the class who had finished the course. Four others received seals.

Dec. 31 we met in council to reorganize our Sunday-school. Bro. L. Elmer Leas was reappointed superintendent for the First Church, and Bro. John K. Pfaltzgraff for the Second Church. Our first quarterly council was held Jan. 9, with Eld. J. A. Long presiding. One letter was received and one was granted. Eld. Long gave a talk on "Simplicity of Attire." Our love feast will be held May 11. The fixed time for our love feasts is every second Sunday in May, and every second Sunday in October. The writer was appointed correspondent for another year.

Dec. 13 Bro. Lewis M. Clover, of Gatewood, W. Va., preached for us. Jan. 12 Eld. Walter S. Long, of Altoona, preached two very interesting sermons. His theme in the morning was: "The God of Jacob," and in the evening: "The Personality of the Devil." Jan. 12 our superintendent presented to members of the Sunday-school seventy seals and seventeen diplomas for regularity of attendance. Seven of these have not missed any Sunday. A large number who received seals have been regular attendants for four years. One was received by baptism since our last report. Alice K. Trimmer.

MEETING OF THE INDIA FIELD COMMITTEE

The regular meeting of the Field Committee of the India Mission was held at Bulsar, Nov. 12-15, 1918. Because of the epidemic of influenza, which has been raging throughout the mission for a number of weeks, the attendance at this meeting was not as large as it would otherwise have been, but those who had the privilege of attendance, enjoyed very much these few days spent together.

These occasions are important, not only because of the plans and decisions made for the carrying on of the work most effectively, but they are valuable because of the opportunity thus afforded for fellowship. Those at the more isolated stations often see none of their fellow-workers for several months and they especially enjoy such times as these, when they can mingle for a few days with the other missionaries.

There was an unusually large amount of work to be done at this meeting, and a number of decisions were made that have a far-reaching influence. With as many important questions as were considered, the harmony and unanimity of thought manifested, at every session, was almost surprising. Most of the decisions were passed almost without a dissenting voice.

One of the needs, most keenly and constantly felt here, is for trained, efficient native workers. That this may be met, plans are being considered to provide better facilities for training some of these people for service. One Main Girls' School is to be provided for each language area, where Normal Training can be given. The school for the Gujerati District is to be at Anklesvar and the work of building is to begin soon.

(Continued on Page 76)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

Never-Failing Strength

Isaiah 40: 31

For Week Beginning February 9, 1919

1. Introductory.—(1) The drain of life is exhausting: (a) Tasks. (b) Temptations. (c) Trials. (2) Replenishment is needed in the spiritual as well as in the physical realm. (3) God provides for this fully. He is ready to renew. (4) The condition, "Wait on the Lord."

2. Prayer Brings Refreshing.—Live a veritable life of prayer. Make it the chief part, not alone of your life, but of your service. Look for the Father's answers to your prayers as a constant experience. Your feet may be busy all day, hands ceaselessly active, head full of matters of business, but the heart need never be out of communication with him. Take time to be holy! Those blessed moments of intercession, which bring us with kindly hands out of life's disquiet into the sweet rest of communion, are the skylights through which heaven shines into our souls. Those are the times when our Lord still speaks to us as of old: "Come ye apart and rest awhile." It is then that we look upward and learn the Source of our strength and power. The petty and feverish things of life are lost, and we gaze through faith and prayer into the calm and undisturbed heart of God, and pray for new vigor and refreshing.

3. How Christ Obtained Strength.—Jesus prayed at the grave of Lazarus that the people might believe that the Father had sent him. But so far as a renewal of his own strength was concerned, he knew where to have it replenished. When, after a busy day, he had sent the multitude away, he "went up into a mountain apart to pray." Upon another occasion he withdrew into the recesses of a vast wilderness to commune with the Father. He arose in the morning, a great while before day, and went into a solitary place and there prayed. Jesus prayed to his Father to glorify him, to preserve his apostles in unity and truth, to glorify them and all believers with him in heaven. He prayed in the Garden of Gethsemane. He felt that same need of communion with the Father that we, his humble followers, so often feel. He who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," left the crowd and even his beloved disciples, and alone with God sought rest and comfort through prayer. Were we, as his followers, to learn the great lesson that we are safe in his holy keeping, should we not receive a thousandfold more happiness, even in this life, and in the world to come life everlasting?

4. How May We "Wait on the Lord"?—One plain way is by habitual direction of our thoughts to him, continually realizing a vivid sense of his presence. Perhaps this is hard, amid the whirl and stress of life, but it is possible. If we hope to keep ourselves in close, personal relation to the Christ "whom having not seen we love," there must be a great deal more actual occupation of our minds and thoughts with him than is usual among professing Christians.

5. Suggestive References.—The powerful Friend (Isa. 40: 26-31). God enables us to stand (Rom. 14: 4). Abounding in every good work (2 Cor. 9: 8). Mighty weapons (2 Cor. 10: 4). The power within (Eph. 3: 20). God's Keeping Power (Philpp. 4: 7). Strengthened (Col. 1: 11, 12). Kept through faith (1 Peter 1: 5). The spirit of power (2 Tim. 1: 7). The Lord is our strength (Ex. 15: 2; Psa. 18: 1, 2, 32). The Lord restores (Psa. 23: 3). Strength by communion with God (Psa. 27: 14). Have courage (Psa. 31: 24). A blessed promise (Psa. 55: 22). Strength to the upright (Prov. 10: 29).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, FEBRUARY 2

Sunday-school Lesson, The Giving of the Manna.—Ex. 16. 1-36.

Christian Workers' Meeting. "That True Bread from Heaven."—John 6: 32b-35.

GAINS FOR THE KINGDOM

Two were baptized recently in the First church, Minneapolis, Minn.

One has been baptized in the Bluefield church, Virginia, since the last report.

One has been received by baptism in the Morrill church, Kans., since the last report.

Thirty-six came forward in the Ottumwa church, Iowa,—Bro. J. Edwin Jarboe, of Chicago, evangelist.

Eleven accepted Christ in the Greentree church, Pa.,—Bro. Michael Kurtz, of Richland, same State, evangelist.

MEETINGS IN PROGRESS

Bro. S. J. Burger, of Howe, Ind., in the Yellow River church, same State.

Bro. Rufus Bucher, of Quarryville, Pa., at the Union house, Little Swatara congregation, same State.

CONTEMPLATED MEETINGS

Bro. L. H. Root, of Mt. Morris, Ill., to begin Feb. 9 in the Batavia church, same State.

Bro. B. F. Petry, of Eaton, Ohio, to begin Feb. 16 in the Greenville church, same State.

Bro. J. K. Eikenberry, of Maxwell, Iowa, to begin about May 18 in the Beaver church, same State.

Bro. Rufus P. Bucher, of Quarryville, Pa., to begin Feb. 15 at the Hatfield house, Hatfield congregation, same State.

Bro. E. B. Hoff, of Bethany Bible School, to conduct a Bible Institute some time in February in the Flora church, Ind.

Bro. H. C. Early, of Penn Laird, Va., to begin sometime in October in the Woodbury house, Woodbury congregation, Pa.

PERSONAL MENTION

A steward and matron are wanted at the Brethren Home, Carlisle, Pa., beginning with April 1. Applicants may communicate with H. K. Miller, Huntsdale, Pa.

That presentiment of ours that Bro. Winger would tell the "Messenger" readers about the New Haven Missionary Conference, turned out to be well founded. Watch for his interesting story next week.

Just before going to press we received word of the death of Eld. J. M. Mohler, of Mechanicsburg, Pa., on Saturday morning, Jan. 25. We have no details, but a sketch of Bro. Mohler's life and work will be given in a later issue.

Bro. Nelson E. Shirk, who is the duly appointed "publicist" for the church at Mt. Morris, Ill., writes us concerning some corrections that should be made in the 1919 Yearbook: "Bro. Leonard H. Root has resigned from the pastorate of this church. Bro. M. M. Sherrick is now the elder of our church. For Columbia, Bro. W. H. Hood is listed as pastor in the Yearbook' but is no longer acting in that capacity. Bro. Wayne Gerdes, a student, is now in pastoral charge of that outpost." We suggest that all who are interested, turn to their copy of the Yearbook, and enter the corrections, above alluded to, for their future benefit.

ELSEWHERE IN THIS ISSUE

Bro. J. C. Swigart makes an announcement to the elders and churches of Middle Pennsylvania concerning the District Conference, to be held in the Snake Spring church April 15 and 16. It will be found among the Notes.

Mission points in the Central States will please note the call made by Sister Nettie C. Weybright in behalf of the Aid Societies of Northern Indiana. The sisters are willing to be of real service to the various mission points, and should be given the needed information WHAT to make, and WHERE to send it. Be sure to turn to Sister Weybright's announcement in another column.

MISCELLANEOUS

A total of over $2,000 was contributed by the Manchester congregation, Ind., to missions, relief and reconstruction work, etc., during last year. Surely, this is a day of bountiful giving!

A little sixteen-page leaflet lying on our desk has just managed to secure a minute or two of editorial attention. We believe you would like to see it. The color of it, is restful to the eye. Besides this, the reading is interesting. Yes, it is something about the Forward Movement Program. To be more specific, it is "An Explanation of the Goal of the General Mission Board." It tells what the various points in the goal are,—just the thing you want to keep clearly in your mind. On pages 12 and 13 it tells how every congregation may be organized for the greatest missionary efficiency, and there are ten points under that. Wouldn't you like to know what they are? Just give the word to the Secretary of the Board. His address is Elgin, Ill.

Here is a good motto, originally adopted by the Dorcas Class Aid Society, Goshen, Ind.: "Do what you see to do, and do it at once." What a change there would be wrought, in all our church activities, if each member would make that motto his daily maxim! And how the "Forward Movement" would prosper!

Famine in India

How these words chill us to the very marrow! We shall never forget the harrowing scenes and descriptions of the famine in the early days of our missions! Must they be seen again? We have feared it, but had hoped that the Father might, in some manner, intervene to save these distressed people from a repetition of those dreaded experiences.

At the request of our missionaries, $10,000 is this morning (Jan. 25) being cabled to them for immediate famine needs. We, therefore, call upon our dear brethren and sisters to consider this most urgent Famine Call, which now arises in our own field, in this hour of the world's supreme need. We shall appreciate it if you will present this call to your church as soon as possible, and also that you will remember it individually, and lift an offering to assist in this most pressing work. Kindly send your offerings to the Mission Rooms, where they will be receipted and one hundred cents of every dollar, thus donated, will be forwarded for relief. May God help India and strengthen our workers in their present heartbreaking tasks, is our prayer!

Most fraternally yours,
General Mission Board.

One of the active Aid Societies has adopted the commendable practice of looking after the needs of the sick and distressed in a very practical way. To all such the Society sends what is known as "Sunshine Boxes," filled with things adapted to the special requirements of the needy one. What better evidence of genuine sympathy could be given than the presentation of such an embodiment of sunshine? By all means, let us have more "Sunshine Boxes"!

One of our correspondents recently sent us thirteen obituary notices at one time,—some of them dating back to September of last year. Now, while we do not wish to discourage a reasonable exercise of economy in the expenditure for postage, it occurs to us that notices of that sort should not be held until their publication can no longer be regarded as a matter of news. Our correspondents will greatly oblige us by the prompt forwarding of their communications, thus assuring their publication at the earliest possible date.

A correspondent, in urging a liberal response to the offering by which one of the missionaries is supported on the foreign field, takes occasion to remind his constituency of the new and better era in which we are now living. Please notice, and let its spirit apply to any fund to which you are asked to contribute: "It is hoped that at this time of need and opportunity we may be able to get beyond the initial 'one dollar a year,' just as in our church we have superseded the 'penny-a-week' collection of years ago." Such energy is simply another way of "pressing onward"!

Bro. I. H. Crist, of McLouth, Kans., informs us that, by request of Eld. W. J. Swigart, he has made eleven trips to the two prisons at Leavenworth, Kans.,—the Military and the Federal,—in the interest of our own members and other "conscientious objectors." In the Military Prison there are 294 of the "objectors." As noted elsewhere, steps have been taken to release 113 of these, but Bro. Crist is unable to give any facts concerning the disposal of the others. Fourteen of our brethren will still be behind the bars after the release of the 113. Five of our members are in the Federal Prison,—one of them Eld. David Gerdes, of Morrison, Ill. We regret to learn that, since his confinement, his health has been very bad. Bro. Crist was received kindly by all prison officials.

From various quarters we hear most encouraging reports of the way in which our churches are taking hold of the Forward Movement program. We are particularly impressed with the businesslike manner in which Southern Illinois is approaching the task. The Mission and Ministerial Boards of this District have jointly issued a "Special Announcement" for circulation among the churches of the District, endorsing the movement and urging each individual to help in every way possible. To give definiteness to the work, they have set forth in detail the goals which their District should strive to reach during the year 1919. They have figured out the number of baptisms which should be expected, the number of young men to be called to the ministry, the number of new subscriptions to our church papers to be secured, the amount to be raised for missions, and so on. This is the way to bring home the sense of local responsibility. Let every District and every congregation do the same, and then decide, by the grace of God, to reach the goal and even to "go over the top."

"Will you remember the work in your secret devotions and around the family altar daily?" This quotation is from a leaflet which deals with the Forward Movement. What about this? What do you think will happen when the whole church gets to praying earnestly for the success of this program? Don't you know what will happen?

In a recent issue we published an interesting write-up of the Sunday-school Institute of the First and Southern Districts of Virginia, crediting the communication to Sister J. H. Shickel, whose name was given by the sender in connection therewith. We are now informed by Sister Shickel that the report should have been credited to Prof. I. N. H. Beahm, the Secretary of the meeting. We trust that with this explanation credit will be given to whom it is justly due.

Many of our churches find it somewhat difficult to decide on a system of giving by which their congregational needs may be amply met, without imposing undue burdens upon any one. One of the congregations, in which nearly all of the members are wage-earners, has hit on a plan that is fair to all and in harmony with the Scriptural proviso "as the Lord hath prospered." Then, too, it is so simple that all can readily understand it: "Each member gives three per cent of his salary." In that particular church that ratio gives plenty of means for their expenses. Other churches might have to increase the ratio to meet their needs, or to make other slight modifications.

Making the Most of Our Conventions.—Sunday-school Conventions and other gatherings of that sort may be greatly inspiring to those in attendance, but the community in general,—the people who were not present,—will not be benefited unless at least some of the enthusiasm, aroused at the Convention, is given concrete form by a good write-up of the meeting for the local paper. It is a waste of a far-reaching religious opportunity not to supply the local journal with information of this sort. Many of the readers of these periodicals see no other newspapers, and should be placed in touch with the inspiring messages given at the various sessions of a Convention. Care should be taken, of course, in the preparation of these articles. Let them be concise and illuminating, challenging the most thorough interest of every reader.

IMPORTANT NOTICE ABOUT MEN AT LEAVENWORTH

The Secretary of War gave out for publication yesterday, Jan. 22, his order for the release of 113 "conscientious objectors," held at Fort Leavenworth, the remission of the unexecuted portions of their sentences, their "honorable restorations to duty" and immediate discharge from the army.

The men released comprise two classes. In one group are 30 men who heretofore have been recommended by the board of inquiry, headed by Judge Julian Mack, for furloughs. Group two includes those men whom the board of inquiry, on reexamination, found to be sincere and who, in its judgment, would have been recommended for furloughs if they had had opportunity of being examined by it before the court-martial proceedings.

Secretary Baker instructed that the discharges granted these "conscientious objectors" should be written on a special form, which includes the following remark:

"This is a 'conscientious objector' who has done no military duty whatever and who refused to wear the uniform."

The policy of granting farm or other furloughs to such men as were adjudged sincere, Secretary Baker said in his order, was adopted so that the country might have the benefit of such labor as they could perform conscientiously, instead of having to pay for their care and subsistence with no corresponding benefit.

"Objectors" found insincere must serve their sentences.

This order will be of interest to many of our people who have written us anxious letters, asking for information. I have tried to keep in close touch with the situation, and Jan. 15 I called the War Department by phone, to inquire as to the latest developments. Dr. Keppel, Third Assistant Secretary of War, said that the Board of Inquiry had made their report, and he suggested that I come to the Department and look over the list of names, to get the list of our members. The invitation was gladly accepted and through the courtesy of the Secretary, I was permitted to make a copy of the entire list, containing 113 names. A further kindness was shown, when permission was given to read the order of clemency by Secretary Baker. The latter privilege was given on condition that I do not make it known until officially announced through the press. This ruling has been observed, and now there are three things that greatly concern the Central Service Committee: First, How many of the 113 are members of the Church of the Brethren? Second, How many are members whose names do not appear in the list of "sincere"? Third, How may the Committee render assistance to those whose names do not appear, and yet are conscientious objectors?

We appeal to pastors, parents and interested friends to furnish us the names of all brethren sent to Fort Leavenworth. We can notify you at once whether your son, brother or friend is in the list of discharge. We recognize some by acquaintance and others from letters received from their parents or relatives. Send names to the Secretary at 337 N. C. Avenue, S. E., Washington, D. C.

Central Service Committee,
J. M. Henry, Sec.

AROUND THE WORLD

Reading Matter for Soldiers

Through the efforts of the Red Cross, magazines and newspapers are now distributed at more than 400 points in France and in the various parts of the area of occupation. During a recent month 2,500,000 daily papers, 270,000 weekly newspapers, and 450,000 magazines were distributed to the various army camps and hospitals. In many cases the literature, thus distributed by the Red Cross, proved to be the only reading matter available for the soldiers in isolated places. What this meant to those so situated, can best be learned from the many letters of appreciation. In addition to the above, thousands of Bibles and Testaments have been distributed and gratefully received.

The Fate of Turkey

Considerable discussion has been aroused as to the ultimate disposition of the Ottoman Empire. If the Turkish Government is driven out of Constantinople, what will be done with the city and the all-important Straits of the Dardanelles? Students of history are greatly interested in the eventual disposition of affairs. Greece, possibly, might want this ancient capital of the Byzantine empire, under which the Hellenes, centuries ago, reached the summit of their power and glory. To hand the city over to the Greeks may perhaps be one way of avoiding other complications. To assign Constantinople to any one of the great nations, would arouse jealousy which might readily lead to serious complications.

Better Conditions in Germany

According to recent reports of the general elections in Germany, the great majority of the people are alive to the need of a strong, stable, representative form of government. There seems to be little tendency to adopt the extreme views of the Socialists, as some had feared. The Allies, as well as the United States, rejoice in the evident determination of the German people to establish and maintain a free and representative administration of their governmental affairs. As prospects are now, the men at the helm of affairs are likely to remain in control, and if so, there is no likelihood of serious disturbances. This also will insure prompt payment of indemnities, levied upon the German nation by the Allies.

Missionaries as Life Savers

Hunan Province in China has been the battle-field where Northern and Southern leaders endeavored to settle their differences by the force of arms. The advance of the victorious army, or the retreat of the vanquished one, has been equally terrorizing to the people, and during those times of special need the mission compounds were filled with women and children, seeking protection from the brutal conduct of the soldiers. At one time fully 500 people were housed with the missionaries. Special praise is due the Presbyterian mission at Changsha, whose workers saved 2,000 Northern soldiers from being shot down in cold blood after having surrendered. They also fed and cared for 5,000 Northern prisoners of war.

A Helpful Hand to Russia

In the hope of ending the alarming terrorism in Russia, the Allies are hastening to the aid of that sorely-stricken country. They have made a proffer of peace to all the warring factions, including the bolsheviki. All are invited to send delegates to a conference with allied leaders, to be held next month on an island in the Sea of Marmora. At that meeting means will be discussed and plans made for a permanent government in Russia. Possibly some way may be devised by which that country may work out its own destiny. This is a step in the right direction, and the result of the conference will be awaited with intense interest. The lives as well as the happiness of millions of people are at stake and nothing should be left undone which might help them out of the mire that threatens to engulf them.

Death of a Noted Health Expert

Dr. Horace Fletcher, widely known as an expert on dieteties, died while on a visit at Copenhagen, Denmark, Jan. 13, from bronchitis, after a long illness. He was born at Lawrence, Mass., Aug. 10, 1849, and devoted practically his entire life to a study of health promotion. Extended experiments at the universities of Cambridge and Yale, finally resulted in the elaboration of the theory of "Fletcherism," a system for the thorough mastication of food. He was a member of numerous health, sociological and geographical societies, and considered an authority in his special field of study. His own words, perhaps, best illustrate the value of his deductions: "I was a confirmed high liver up to the time I was fifty-four years old. I had tried every diet that specialists could prescribe. It came to me suddenly that all these prescriptions were to take effect after the food had passed beyond control. I resolved to try what could be done with the food before it left my mouth. Extensive experiments with myself and others proved the absolute correctness of my theory that thorough mastication will insure perfect digestion. Then, too, a smaller amount of food is needed for the effective sustenance of the body." Briefly stated, Dr. Fletcher's common sense rules are these: "Chew all foods, even liquids; eat only when hungry; never eat when angry or depressed in spirits."

Influenza's Ravages

A conservative estimate now places the total extent of the losses, due to the prevalence of Spanish influenza, at at least six millions, in different parts of the world. It is conceded to be the most deadly epidemic that has swept the world since the dreaded "Black Death," which devastated the larger part of Europe after the close of the "Thirty Years' War." Recent reports from the Island of Tahiti, a French possession in the Society Islands group in the Pacific, indicate that more than one-seventh of Tahiti's 12,000 inhabitants has fallen victim to the dread disease. Urgent appeals for help are being responded to by the Red Cross, but, owing to the great distance, relief measures will hardly reach them in time.

Fighting Siberian Typhus

Practically without adequate provisions to resist the onslaught of the typhus epidemic, many parts of Siberia have sustained heavy losses of life in recent months. Now, however, the American Red Cross has taken hold of matters by equipping a relief train with medical experts and ample supplies, to stamp out the disease as quickly as possible. This train is composed of fourteen cars, equipped with every device that latest advances in medical science can suggest. Proceeding from town to town, the people will be instructed how to manage the cases of those now stricken, as well as to employ proper sanitary expedients for the prevention of further outbreaks. It is a fine demonstration of latter-day "Good Samaritanism."

A Real Menace

Dr. G. Frank Lydston, of Chicago, has been visiting various countries of Asia, and especially Armenia, Syria and Persia. He says that serious disease conditions will follow the war, and scourge the world, unless precautionary measures are promptly taken. There are probably 400,000 unburied dead in the countries above named, and those surviving have been greatly debilitated by underfeeding. Typhus and cholera are sure to develop unless effective measures are taken to establish better sanitary conditions. In that respect, therefore, relief work in the Orient will mean adequate protection for the United States. "The American Committee for Relief in the Near East" is well worthy of any help we may give them, in their work of real beneficence.

Two Billions Saved by Waste Prevention

Not all the vast revenue, required by our Government at the present time, is raised by taxation or the sale of bonds. It is now proposed to raise at least two billions by the very practical plan of conserving waste products. The National Waste Reclamation Section of the War Industries Board was instrumental in saving a billion and a half last year by the proper utilization of refuse material hitherto uncared for. This favorable showing suggests a possibility of real conservation in every household, town and city of our land. We heard recently of an Iowa congregation which, by the collection of old iron, brass, copper, rags, newspapers and the like, raised over $500 for Red Cross work. "Gather up the fragments, that nothing be lost," said the Great Teacher, and his suggestive words are just as pertinent today as when first uttered. As a people, the Americans have frequently been regarded as rather prodigal. The pressing needs of the war situation have, however, taught us lessons that will not soon be forgotten. A noted church worker recently remarked that by greater economy there would be means in plenty and to spare for the increased demands of the Lord's work.

"A World Power"

It is no slight admission, on the part of the leaders of the Allied Nations, when they designate President Wilson as "a world power," for never, perhaps, has any man wielded so large an influence. That, despite all assertions to the contrary, his attitude at the Peace Conference will be a factor of tremendous significance, is generally admitted. Several concessions of magnitude have already been made in response to the President's appeal for right and justice. So far the list of American achievements at the preliminary meetings and the Peace Conference itself, may be summarized as follows: (1) The harmonizing of conflicting opinions regarding Russia, and a possible solution of vexing problems. (2) Serving notice on Italy that America would not tolerate the gratifying of imperialistic ambitions, if thereby the new-born Jugo-Slav state would be imperiled as to its future permanency. Thus one of the most dangerous problems before the Peace Conference was reduced to comparative harmlessness. (3) President Wilson's plans assisted materially in bringing order from confusion in Poland by adjusting the differences between conflicting parties, and having them work together for the best interests of the newly-created nation. Such a wholly altruistic endeavor has been most favorably received. (4) Allied diplomats have been convinced of the fact that, if Germany is to pay the vast sums required for the rebuilding of France and Belgium, she must be given a chance to rehabilitate herself. Otherwise she will fall a ready prey to the lures of bolshevism. (5) Best of all, America has succeeded so well in demonstrating the need of a League of Nations, that now the Conference's conception of such a League promises to exceed the most sanguine expectations of the American Congress.

What Is Bolshevism?

We have been asked to define the nature of the much-discussed "bolshevism" and its dangers. Briefly stated, bolshevism, as now rampant in Russia and parts of Germany, signifies "rebellion," not merely against oppression, but against all orderly constitutional government. Bolshevism is antidemocratic, and openly preaches tyranny in the name of the workers in general. It has no use for the ballot or for the machinery of popular government. It would force extreme forms of socialism on the people by means of "blood and iron." The real danger of the movement lies in the fact that its delusive and pernicious teachings may spread to other lands. Comprehensive measures have already been taken to prevent the propaganda of "bolshevism" in the United States.

New Wonders of the Wireless

Recent improvements in wireless telegraph and telephone appliances have greatly simplified that wonderful means of communication,—so we are told by Godfrey Isaacs, managing director of the Marconi Wireless Telegraph Company. "Talking across the Atlantic by wireless," he assures us, "will be an accomplished fact by the time the Peace Treaty is signed." That would be truly wonderful, but even more remarkable is his other statement: "In the not far distant future I think we shall walk about with wireless telephones attached to our bodies. Standing in one of the busy streets of London, we shall be able to talk with a friend who may be in an aeroplane far above us." Only a few years ago such achievements would have been deemed impossible. The next decade will likely reveal still greater marvels.

Our National Disgrace

That, despite our so-called civilization, the annual number of lynchings is still disgracefully large, is no credit to us as a nation. Under date of Jan. 20 the Southern papers report that Bragg Williams, a negro, under death sentence for murder, was taken from the jail at Hillsboro, Texas, by a mob, and burned at the stake. Press reports deferentially state that "the crowd was orderly," and that there was little excitement. County officers attempted to restrain the crowd but were overpowered. The negro was seized and taken to the public square, where he was tied to a post. Boxes, barrels and other fuel, covered with oil, furnished the quickly-ignited pyre. That a scene of that sort should be possible in a land of supposed law and order, is strange indeed, especially in this case, when there was no doubt of the law's speedy action. In this connection, it is a matter of special interest to learn that many communities in the South have no trouble whatever with mob violence. Their exemption is due to the fact that the religious element of the community is a unit on the matter of law observance. These upholders of duly-constituted authority insist that "the powers that be" are "ordained of God" and as such deserve the respect and support of every citizen. As a natural result of such a loyal and determined attitude, there is no tendency towards lawlessness whatever. The preponderance of community sentiment is wholly in favor of letting the authorities attend to their work according to the statutes duly provided by the lawmakers.

Reconstruction Work in France

As early as 1871, a body of English Quakers entered upon the task of restoring the devastated region of France, where the war of that year and the one preceding, had been fought. Early in the present war, the old organization was revived, to be later joined by American Friends, Mennonites, and others. The American Friends' Service Committee, with headquarters in Philadelphia, represents Friends of all branches in the United States, and has charge of about 500 workers in France,—300 American and 200 English. They are now busily engaged in rebuilding activities in the war zone. The French Government aids the work in every way possible. It supplies lumber to two factories near the Swiss border, which enables the men of the Friends' Unit to make houses in sections. These are shipped to the devastated area and quickly erected as needed. Another group of the Quaker Reconstruction workers aids in farm work,—plowing, threshing, repairing the broken farm machinery and getting the shell-torn fields in shape for cultivation. Another Friends' unit, managed by doctors, has established eight hospitals, where they can attend to cases of illness and injuries among the civilian population, whose doctors and nurses are still with the army. The Friends' Medical Unit has been working under the civilian branch of the American Red Cross, which aids the work in many ways, chiefly by money and supplies. As the workers receive only board, clothing and transportation, and the leaders donate their services, the whole movement is conducted on wonderfully economical lines.

HOME AND FAMILY

Old Age

BY JAMES A. SELL

I first met Bro. D. L. Miller on the streets of Polo, Ill., about forty years ago. We recognized each other as brethren, and became acquainted without the formality of an introduction. Through our occasional meetings and correspondence we became fast friends and time has only served to strengthen the ties.

While alone in my humble home, on the evening of the last day of the year 1918, my meditation turned to him. I recounted the years of our pilgrimage, now nearing their close, and in this reverie wrote the following, which I dedicate to him:

"We are sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding" (1 Chron. 29: 15).

"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age" (Psa. 92: 12-14).

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season" (Job 5: 26).

"Precious in the sight of the Lord is the death of his saints" (Psa. 116: 15).

"Let me die the death of the righteous, and let my last end be like his (Num. 23: 10).

Our sojourn in this changeful world,
Is nearing now the end,
And we are coming to the goal,
To meet our Blessed Friend,
And as we fold our tents away,
And watch the setting sun,
We're happy in the joyful thought,
Our race on earth is run.

We trusted in our Father's love,
In all our sojourn here,
And though the clouds were sometimes dark,
We yielded not to fear.
Now, as we view the years gone by,
Through which our feet have trod,
We see in all the Guiding Hand
That led with staff and rod.

We loved the truth he gave to us,
Through his Beloved Son,
It was to us the Polar Star,—
Our Guide till life is done.
He made us heralds of this truth,
To tell it all abroad,
That all mankind can now be saved
If reconciled to God.

We bore a part,—an humble part
In the good work of grace,
That gave the doctrine to the world,
That saves our fallen race.
We soon shall lay our armor down
And close our record here,
And though our work is not complete,
We've nothing now to fear.

We trust there'll be no sad farewells
When we shall pass away,
For we are going to a land
Of bright and perfect day.
Life's twilight hour is now at hand,
And soon will darkness come,
And we will take our last long sleep
And waken up at home.

Hollidaysburg, Pa.

The New Buffet

BY ELIZABETH D. ROSENBERGER

SARAH WARNER took up the cream pitcher and sugar bowl, then she thoughtfully took Warren's plate, fork and spoon in the other hand, and passed through the swinging door into the kitchen. There was a frown in her white forehead when she came back to her small dining table and with practical deftness proceeded to gather up the other dishes. She was thinking of how Lavina and Amos appreciated her cooking. "Them tea biscuits now, you can't be beat on *them!*" Amos had honestly assured her, while Lavina said: "If any salad could be better than this, I've never heard of it."

Of course Sarah and Warren bestowed the same kind of compliments when they were at Lavina's table, the week before. Lavina's sandwiches had a tang and flavor very seldom discovered in a sandwich of any species whatsoever, while her cocoa, with two plump marshmallows floating on top, was hot, sweet, just rich enough, brown enough, simply,—well, it was Lavina's cocoa. Generally, they spent one evening a week together. Then the two women racked their brains to think of dainty things to serve. But it was not of salted almonds or chicken *a la king* that Sarah was thinking. Her mind was busily intent on another phase of this evening's pleasure.

"If I only had a buffet," she sighed. When Sarah sighed and wished for something, there was always some one ready to meet her challenge. This time it was Warren Junior, who was sitting by the window, with a tablet and fountain pen, trying to write a poem about the white moonlight. He had sent a poem to the town paper. It was rejected "with thanks." Now he was looking for more scenery, moonlight, or something, to set him going again. But he was not so inspired that he failed to hear anything his mother said, or see anything she did. He looked at her now in astonishment as he asked: "What's a buffet?"

Susan, his younger sister, answered: "It's something we should have in that dining-room to put dishes on. It's like the one they have over at Sim Grove's house. They put the salad on the buffet; then they serve it whenever the guests are ready for the salad course. If mother'd be like many women, she would have had a buffet in this dining-room. She'd a said long ago that she wouldn't do without it."

Mother weakened perceptibly as she listened to Susan. "That cupboard in the wall does all right to hold our dishes. But I would like to have a buffet or sideboard, or something of that kind."

Father overheard this. He made his usual explanation: "Why, I'll get you a buffet if you want one. I didn't know you wanted anything like that. I suppose you could get it right away, if you really want it."

"Want it? I've always wanted a buffet. I can't remember when I haven't wanted it. I get so tired serving things without it when Lavina and Amos are here. A dining-room like ours should have more in it than just a table and chairs."

"Where could we put it?" asked Susan.

"I've never thought about that. We just never will have one, so what's the use?" Mother swept up the few crumbs under the dining table. Then with one accord they all went to bed.

For once in his life father thought about what Sarah had said. She seldom expressed a wish for anything. His modest income precluded the purchase of many luxuries. She surely wanted this buffet. Was it possible to get this piece of furniture for her?

A week later father counted out the imposing sum of $50 and laid the bills by mother's plate at the breakfast table.

"I saw that the furniture is all marked down. Now's your chance to buy your buffet."

"Oh, father! I don't suppose I should spend it for that." Sarah looked at Junior, then at Susan,—their wants were so many.

Father shook his head sternly. "Not this time. I want you to have just what you have been so earnestly wishing for."

That settled it. They began discussing the kind of buffet,—should it be light oak, or dark? Have more drawers or more shelves? Junior thought there was discussion enough to design plans for a palace. But at last Sarah and Susan announced the result of their consideration. They were going to buy a dark buffet of colonial design, if possible.

There came days of wandering through furniture stores; then Sarah decided to take a buffet that was something like her dreams.

"Send it out today," she ordered as she paid the bill.

"Very well, I think we can have it ready for the ten o'clock delivery," answered the clerk.

That evening Junior enthusiastically voted the new buffet "great." Susan looked at it critically then asked: "Why don't we have it on this side of the room, next to the window?"

"Because it will not fit in there," answered mother in a world-weary voice.

Father was a bit near-sighted. He walked right into it on his way to his own chair at the table. Every dish and glass in it rattled. "Well! that's a fine one. But why not set it on this side of the room?"

"There isn't room enough there," explained mother patiently.

Junior went from the buffet to the table and back again, ostentatiously showing his mother what could be left on the buffet and how easy it was to serve a good meal, when one has a place handy for the water pitcher, the bread plate and the milk pitcher. But Sarah said little. She looked worried.

When Amos and Lavina came again, they praised the beauty of the new buffet and said much of its usefulness. Before they went home, Sarah unburdened herself to them all.

"I've always been wanting it, as I told them. I worried Warren into buying it for me, but you may as well know the worst. The dining-room looked better without it. You see, small as it is, the buffet crowds it and makes everything bad. It's exactly what I wanted, but I was better off without it."

Susan listened thoughtfully. She so wanted a new dress to wear to the high school parties. She had seen a wonderful cerise velvet on Jean Rench. If she could only have a cerise dress! It had been her lament, though her mother had not yet yielded. "It's a bad color; you'll get tired of it. You'll find that it's too flashy and you will be sorry you ever saw Jean in that dress," said mother.

"I guess after all, I'll think of some other color for my dress," decided Susan.

Covington, Ohio.

Home Reminiscences

BY MARY V. HARSHBARGER

IN the early days of my childhood, when I stood just a little above my mother's knees, she was my first teacher. She gave me my first lessons, and I found her to be a very kind and earnest instructor.

I call to mind a scene on a Sunday morning of days long ago. Our home, surrounded by picturesque hills and valleys, was in the old Keystone State,—Pennsylvania. I can still see my beloved mother as she then appeared. She had been reading her choice book,—the Bible. Patiently she explained to us little ones some of the pictures, and these, to me, are sacred yet. My first lesson was to spell the words, "Holy Bible," on the outside of the cover. It was my first introduction to the Sacred Volume and I often think of it.

The family altar was a part of our daily home life. Never shall I forget one morning when we little tots,—six or eight in a row,—sat on our long wood-box. Father said: "Children, all sing," and we did sing most heartily. We felt that we, too, had a part in the morning worship.

Father was often called away to preach. At such times mother would gather her little flock about her, and we had our morning song service and prayer. How very anxious mother was that her children would grow up to be useful men and women,—true to God and man! Her constant prayer was that if God would spare her, she would bring up her little ones for him.

The Spring Run church also is a spot which I delight to recall to memory. There, when my sister Ella and I were still young children, we gave our hearts to God.

"Through floods and flames, if Jesus leads,
I'll follow where he goes,"

was sung on the banks of the crystal stream on that ever memorable May day when we promised to live faithful until death.

Then, too, I love to think of the fathers in Israel who came to our home. Our associations with them will ever be cherished as a sweet memory of bygone days.

As time passed, we grew in strength, and by and by the boys began to go out from that home. Then we often found our dear mother in tears for the absent ones. Many were the prayers she offered that God would shield them from sin.

Time, in its rapid flight, brought many changes by and by, yet death did not enter our circle for many years. The children began going out into their own homes,—one here and another there.

Home gatherings,—family reunions,—were next in order. These were very pleasant and enjoyable. At Sabetha, Kans., we were favored with a truly blessed gathering of that sort. I still see mother's face, as the children, so dear to her heart, began to come home with their little ones. What a truly blessed meeting that was! There was nothing too much to do, to prepare

for that memorable occasion. At a long table, our meals were served. There, too, we sat in communion services,—our dear father ministering unto us.

When wooers came to our home, seeking a life partner in one of the daughters, father and mother did not concern themselves so much whether they had money at their command, but rather did they make it their business to ascertain whether they were men of high ideals and sterling characters.

However busy, and however many men were hired in the busiest season on the home place, there was always time for morning worship with the hired men present.

I well remember the time when, in father's absence, a terrific storm swept around the house, as though it would move it. Mother, however, was not alarmed. She simply gathered her little flock around her, while she, in her clear, sweet voice led in the song: "He Is Ever Near, Never Fear."

Does it pay to be a faithful parent in the things that lead children to walk in the footsteps of father and mother? Parents should spare no effort to make the most of the opportunities for soul-growth that God has placed in the home. Keep the teaching and training fresh and interesting! Children will ever cherish the prayers they have heard offered in the home.

Another thing that I remember with thankfulness, is the fact that we, as children, were always taught to obey our father and mother. Parents who do not regard this as being essential, may rest assured that they will send out into the world men and women of a selfish type. Such parents will not make the best citizens nor will they have the happiest homes.

"Now they wait across the river,
Bidding us a welcome there,
To that home without a shadow,
In that land so bright and fair."

La Verne, Cal.

God's Mirror

BY DAISY M. MOORE

TAKE a good honest look into God's mirror. It is vastly good for the soul!

Some people are fond enough of looking into the mirror to admire their physical appearance. Too many are just as eager to look about them, to see how their neighbors are conducting themselves. In this latter scrutiny, alas, it must truthfully be said that the prying eyes are too often more intent upon finding some weakness,—something which they may criticise,—than to perceive the good traits of their fellows.

How deplorable this is,—not alone because of the wrong spirit it manifests in the fault-finder, but because of the gross injustice to the observed. Many times an action, prompted by the best motive in the world, is given a totally different interpretation by the onlooker.

More than that, I am sure that the Lord did not intend we should set ourselves up to pass upon and judge our fellow-creatures.

No one is qualified to do that except one who is able to look deep within the heart and life of man, and who can sympathetically understand conditions as they exist in that life, motives and actions.

That power was not conferred upon any mortal, and it is well, for God's judgments are so neutralized by love and sympathy as to be surpassingly more lenient than mere man's would be.

What each man should do is to keep his eyes turned self-ward. If he concerns himself about the integrity and cleanness of his own life, he will have quite enough to do.

God holds a mirror into which he is anxious for each of us to look.

If we are careful and conscientious, we may see our spiritual selves in this reflector. One thorough, searching examination and a man will be kept so busy sweeping "before his own hearth-door" that he will have neither time nor inclination to note his neighbor's faults. His own problem will be sufficient to engage all his thoughts and efforts.

Fairfield, Pa.

SISTERS' AID SOCIETIES

ARGOS, IND.—Report of Walnut Aid Society from Feb. 4, 1918, to Jan. 3, 1919: During the year we held thirty meetings, with an average attendance of eleven. Our work consisted mainly of making aprons, bonnets, prayer-veils, pillow-slips, piecing quilts and sewing for the Red Cross. We are supporting two orphans,—one in China and one in India. We also donated to several mission points. Amount in the treasury from 1917, $31.38. We received during the year for work done, from collections and birthday offerings, $107.70; paid out, $99.74; balance on hand, $41.50. Officers elected for the year are: Sister Susie Puterbaugh, President; Sister Priscilla Neher, Vice-President; Sister Lydia Brubaker, Superintendent; Sister Ida Soverland, Assistant; Sister Emma Swihart, Treasurer; the writer, Secretary.—Helen Mowiser, Tippecanoe, Ind., Jan. 16.

CHURCHVILLE, VA.—Elk Run Aid Society reports as follows: During the year 1918 we held 12 regular meetings, with an average attendance of 16. The free-will offerings for the year amounted to $19.20. We made and sold 40 prayer-coverings for $16.60; collected birthday offerings, $7.05; comforts sold, $12; received for Larkin goods, $57.14; amount carried over from last year, $17.22; total, $216.75. Expenditures: Benevolent purposes, $61.77; material, grocery, etc., $96.68; to a poor family, $20; balance, $57.28. Officers are as follows: Gertie Zigler, President; Anna Ralston, Vice-President; Lizzie Varner, Secretary; the writer, Assistant; Minnie Smith, Treasurer; Eliza Zimmerman, Chorister.—Ada Huffman, Churchville, Va., Jan. 13.

CLOVER CREEK, PA.—During 1918 we held twelve afternoon and two all-day meetings, with an average attendance of six. During the year we quilted three quilts, made sixteen bonnets, two aprons and two clothes-pin aprons. Money on hand, at beginning of year, $1.35; received from all sources, $56.90; total, $58.25. Expended: For material, etc., $14.01; balance, $24.22. The free-will offerings for the year were $4.77. Following are the officers for 1919: President, Mrs. Sarah Baker; Vice-President, Mrs. Mary Bingaman; Secretary, Miss Minnie Brumbaugh; Assistant, Miss Susie Burget; Treasurer, Miss Ida Dilling; Assistant, Mrs. Elsie Frye; Superintendent, Mrs. Annie Detwiler; Assistant, Mr. A. B. Burget; Devotional Committee, Miss Linnie Obert and Mrs. J. B. Brumbaugh.—Mrs. Mary E. Fornwalt, Martinsburg, Pa., Jan. 16.

COVINA, CAL.—The Sisters' Aid Society of this place makes the following report: During the year 33 whole-day meetings were held, with an average attendance of 13. We gave a great deal of our time to French Relief and Red Cross work. We made 284 garments and 4 comforters. We also did quite a bit of mending. We remembered the boys, who were called to Camp, with comfort-kits, some of which were filled. We aided La Verne College by helping to get dishes and a clock. We gave to India Widows' Home and Mary Quinter Memorial Hospital. We sent 56 pieces to the Santa Fe Mission and donated 54 pieces to the French Relief. We are supporting a Chinese girl in one of the Homes where Sister Cripe is working. Amount in treasury, Jan. 1, 1918, $15.16, amount received, $123.92; amount paid out, $139.76; balance, $1.32. Of the amount paid out $50 was for foreign work and $124.54 for home work.—Sister Tempie Funk, President; Eulalia Overholtzer, Secretary, Covina, Cal., Jan. 11.

EVERETT, PA.—Report of the Aid Society for the year 1918: Twelve meetings were held, with an average attendance of seven. We made and sold the following articles: 6 aprons, 48; quilts, 2; prayer-coverings, 49; dust-bonnets, 34; calendars, 100. We gave $2 to the Bible Department of Juniata College and $30 to the support of an orphan in the India Roaring Stream Mission. Besides sewing the year $101.05; amount from last year, $9.83; total, $110.93. We paid out during the year, $89.19; balance, $21.74. Officers elected are as follows: President, Mrs. David Brallier; Secretary, the writer; Treasurer, Mrs. Isaac Burket.—M. Helen Baker, Everett, Pa., Jan. 13.

FRANKLIN GROVE, ILL.—Following is our Aid Society Report: Number enrolled, 25; largest attendance, 22; average, 15; number of meetings, 26; collections and donations, $61.19; amount received in various ways, $144.70; amount paid out, $104.89; cash on hand, Jan. 1, 1919, $39.81. Expenditures: Toward support of native worker in India, $52; Red Cross, $10; Armenian Relief, $10; hospital furnishings, $10; Belgium and Roumania, $10; Testament Fund, $5; Hastings Street Mission at Thanksgiving, $14.25; total, $91.25. We also gave a quilt to the Red Cross sale; sent 160 pieces of children's clothing to war sufferers; 2 sacks of clothing and provisions to Chicago. We made 16 hospital shirts, and 6 pairs of socks; knit 16 pair socks for the Allied Relief Work. We also made 7 aprons, quilted 8 quilts, tied 2 comforters and made 7 machine-bags, besides piecing quilt-tops. Officers for the year are as follows: President, Mollie Zarger; Superintendent, Mary Lahman; Assistant, Florence Wengirt; Secretary-Treasurer, the writer.—Grace Woll, Franklin Grove, Ill., Jan. 14.

FREDERICK COUNTY, MD.—Following is the report of the Sisters' Aid Society of this place for 1918: We held twelve business meetings during the year, these meetings being held on the first Thursday in each month. We also aim to meet every Wednesday afternoon to sew. We have a splendid membership with an average attendance of seven. Number of articles made and sold: 23 white aprons, 85 dust-caps, 17 sun-bonnets, 23 waist-aprons, 22 princess aprons, 19 percale aprons, 62 prayer-coverings. We also quilted 17 quilts. We sold as a side line Dr. Peery's Healing Compound. We sent 10 church bonnets. We collected $7.15 membership fees. Christmas donation to the circle, consisting of hand-made, embroidered and crocheted gifts for our Christmas Sale, amounted to $19.00. We took in $495.05 and paid out $128.85. We gave $5.00 to the Old Folks' Home, $5 on our church debt; dressed a poor little boy, so he could attend Sunday-school. We gave shoes and stockings to another little boy, $2.00 to a poor family. We also give $2 a month toward our pastor's salary. Dec. 5 we met to organize for the year 1919. Sister Susan Harrison was chosen President; Sister Margaret Gittinger, Vice-President; Sister Bertie Harrison, Treasurer; Sister Anna M. Bond, Secretary.—Annie M. Borst, 800 N. Market Street, Frederick, Md., Jan. 14

GOSHEN CITY, IND.—The Dorcas Class reorganized Jan. 2, with an enrollment of twenty-five members. Officers are as follows: Teacher, Sister Anna Heyerly; Assistant Teacher, Vida Cripe; President, Sister Margaret Greenawalt; Treasurer, Sister Sadie Flickinger; Secretary, the writer. Our work consisted of sewing for Red Cross, making and donating comforter to Mexico Old Folks' Home. We filled baskets at Christmas time; gave $5 to Armenian and Syrian Relief; sent plants and flowers and money to sick; sent the "Messenger" to non-members. Donations and general expenses for the year, $56.62. At the quarterly council our class was made responsible for the Home Department work for the ensuing year. Our motto is: "Do what you see to do, and do it at once."—Mrs. Ola Cripe, Secretary, Goshen, Ind., Jan. 13.

MABEL, OREGON.—Our Sister' Aid Society held 24 meetings during 1918, with an average attendance of 4. The work consisted mainly of quilting and knotting comforters. Money received during year, $21.45, of which $6.75 was used for home church expenses, $5 to assist in paying Aid in relief work, $3.15 was set aside for a special charity fund. Sister Ritter was elected President; Sister Marie Robert, Vice-President; Sister Laura Adams, Secretary-Treasurer. We hope to be able to do more this year.—Mrs. H. H. Ritter, Mabel, Oregon, Jan. 13.

NORTH LIBERTY, IND.—During 1918 the Aid Society met fourteen half days and three whole days, with an average attendance of nine. Received in donations during the year, $8.58; for work done and garments sold, $19.72; from Christian Workers' Society for poor family, $3.43; total, $27.74. We gave $1 to poor family; 1 comfort to Sister Winnie Cripe and 1 day's sewing to a poor family. Total paid out, $13.15; balance in treasury, $20.35. The following officers were elected: President, Sister Freed; Vice-President, Sister Bowser; Secretary-Treasurer, Sister Rett.—Anna Peterson, North Liberty, Ind., Jan. 13.

PITSBURG, OHIO.—Report of Pitsburg Aid Society: During the year we held twenty-two meetings, with an average attendance of four. Our work consisted of quilting, piecing comfort-tops and knotting comforts. We gathered ninety-seven pieces of clothing for the Belgians. Money received during the year, $30.60. Donations to home missions, $6; Quinter Memorial Hospital, $15; Armenian Relief, $5; balance in treasury, $4.60. Officers for the coming year: President, Sister Jennie Miller; Vice-President, Sister Dora Niswonger; Superintendents, Sisters Sarah Sollenbarger and Isabelle Leeman; Secretary-Treasurer, Sister Mary Miller.—Dora V. Lutz, Pitsburg, Ohio, Dec 30.

RUMMEL, PA.—Our report of Aid Society for 1918 is as follows: We held twenty-two meetings, with an average attendance of eleven. We made the following articles: Aprons, 19; pan-rests, 128; comforts, 4; sun-bonnets, 84; dress-bonnets, 1; rugs, 2; children's dresses, 3; clothes-pin aprons, 2; waist, 1. Donations: 1 comfort ($4); dress material ($2.10); $50 to Mary Quinter Hospital; $15 to Hastings Street Mission; $10 toward remodeling of church basement; total, including investment in sewing machine, $233.68. Offerings, $12.54. Balance from last year, $44.08; total, $291.30, with material worth $23.09 from last year; balance on hand, $57.62. Officers for the coming year are as follows: President, Mrs. Elmer Knavel; Vice-President, Mrs. Ephraim Statler; Superintendent, Mrs. Lewis Statler; Assistant, Mrs. H. B. Heisey; Secretary-Treasurer, the writer. A committee was appointed to look after home work. Four quilts are ready for quilting and $17.85 in material go to next year's work.—Mrs. J. E. Murphy, Rummel, Pa., Jan. 16.

SAXTON, PA.—Report of the Sisters' Aid Society for 1918: We held twenty-two all-day meetings and fifteen afternoon meetings, with an average attendance of five. We made 11 quilts, 22 dresses, 4 boys' waists, 2 pair rompers, 2 under-garments, 18 bonnets, 1 dressing-sacque and 24 prayer-coverings. Receipts, $123.45. Expenditures: For material, $38; toward new church, $50; balance, $20.44. We redirected the same officers for this year: Sister Eva Putt, President; the writer, Secretary-Treasurer.—Sister Nancy Dilling, Saxton, Pa., Jan. 6.

TIMBERVILLE, VA.—Report of Unity Aid Society is as follows: During the year we met twenty-two times, with an average attendance of ten. We have twenty-one members enrolled. Total collections during year, $15.21. Total amount received, $137.72. Total expenditures, $104.95. Donations: To assist two needy brothers, $4.50; to Testament League, $5; Relief and Reconstruction Work, $10; to nurse for caring for sick sister, $10; to the Orphanage at Timberville, $10; to Bonnet to a sister, $1.50; total, $41.10. We remembered three sisters, that were ill, with sunshine boxes, consisting of clothing and provisions. We also remembered some homes at Christmas with gifts. Officers elected for the year: Sister Mollie Myers, President; Anna Roller, Vice-President; Sister Matilda Miller, Treasurer; Sister Nora Spitzer, Secretary.—Anna R. Roller, Timberville, Va., Jan. 13.

TOPEKA, IND.—The Sisters' Aid Society held twelve meetings, with an average attendance of seven. Collections, $17.55. Amount paid out for material, $28.26. We gave $5 to the Winter Hospital and $5 to the Belgian sufferers. We sent a bag of clothing and seven comforters to the Orphans' Home at Mexico, Ind. Amount received for articles sold, $19.03. Amount on hand Jan. 1, 1918, $3.76. Officers for next six months: President, Sister Sarah Yonts; Superintendents, Sisters Lizzie Carpenter and Rebeeca Keim; Secretary-Treasurer, the writer.—Susan Burns, Topeka, Ind., Jan. 13.

WILLIAMSBURG, PA.—Report of Aid Society from Jan. 1, 1918, to Jan. 1, 1919: We held thirty-one all-day meetings, with an average attendance of five. We quilted 3 quilts and made 277 articles, consisting of dresses, aprons, bonnets, etc. Amount received, $26.94; amount given for benevolences, $6.50; amount expended for material, $114 14; amount in treasury, $43.40. The following officers were elected: President, Sister W. H. Holsinger; Vice-President, Sister Lizzie Park; Secretary, Sister Ruth Hoover; Assistant, Sister Maude Walls; Treasurer, Sister Julia Shelly; Assistant, Sister Delia Scott; Superintendent, Sister Maggie Brumbaugh.—Mrs. W. H. Holsinger, Secretary, Williamsburg, Pa., Jan. 10.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a "three months" "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gardner-Sponseller.—By the undersigned, at his home in North Liberty, Ind., Jan. 13, 1919, Mr. Bennie Gardner and Sister Blanche Sponseller.—H. B. Dickey, North Liberty, Ind.

Ginn-Throckmorton.—By the undersigned, at his home in Muncie, Ind., Jan. 13, 1919, Mr. Joseph Ora Ginn and Mrs. Wilma Throckmorton, both of Muncie.—Geo. L. Studebaker, Muncie, Ind.

Harper-Rilea.—By the undersigned, at the home of the bride's father, E. E. Rilea, Reading, Minn., Jan. 6, 1919, Bro. Peter Harper and Sister Clara May Rilea, both of Reading, Minn.—J. A. Eddy, Worthington, Minn.

Hartsough-Culler.—By the undersigned, at his home, Dec. 22, 1918, Brother Harvey Hartsough, of Nappanee, Ind., and Sister Clara Culler, of Goshen, Ind.—Melvin D. Stutsman, Goshen, Ind.

Key-Dodd.—By the undersigned, at Staunton, Va., Dec. 22, 1918, Carson M. Key and Connie L. Dodd, both of Fisherville, Va.—N. W. Coffman, Fisherville, Va.

Long-Indley.—By the undersigned, at his home in Glendale, Ariz., Jan. 1, 1919, Brother Lowell Cobern Long and Sister Eva Lindsey, both of Phoenix, Ariz.—Chas. W. Ronk, Glendale, Ariz.

Pfander-Angelo.—By the undersigned, at his home, Jan. 11, 1919, Bro. Walter B. Pfander, of White Knob, Idaho, and Miss Susan Angelo, of Leslie, Idaho.—C. Cripe, Nampa, Idaho.

Weaver-Kauffman.—By the undersigned, at the residence of the bride's parents, Dec. 18, 1918, Brother Alvin Weaver and Sister Eva Kauffman, both of Bremen, Ind.—Chas. C. Cripe, North Liberty, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barnhart, Bro. Joel, died near Dilbona Mill, Va., Dec. 10, 1918, aged 85 years and 6 months. He married Mary Mason. To this union were born six children, of whom three sons and one daughter survive. After her death he married Sister Sallie Webster. To them were born six children, of these, three sons and two daughters survive. Since the death of his wife, in 1915, he has made his home with his son, Henry. He was a consistent member of the Church of the Brethren for a number of years. Services at the Bethlehem church by Eld. D. A. Naff, assisted by Eld. L. A. Bowman. Text, Rev. 14: 13.—Blanche Bowman, Boone Mill, Va.

Barnhart, Sister Flossie, wife of Bro. T. J. Barnhart and daughter of Brother and Sister Geo. Newcomer, of Zion, N. Dak., born at Nappanee, Ind., died at her home near Egeland, N. Dak., Oct. 14, 1918, of influenza, aged 25 years, 9 months and 15 days. She united with the Church of the Brethren early in life. In 1910 she married

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MEETING OF THE INDIA FIELD COMMITTEE

(Continued from Page 71)

The Bible School at Bulsar will open again in June, and it is hoped that a number of our workers will enter for this work. The educational standard required for entrance was raised, and thus we hope to have helpers in the future who are better prepared for their work.

A new station for the Marathi field is to be opened at Palghar. This will be made the centre for the medical work in Marathi. In this way all the stations in the Marathi territory can be more easily reached by the medical workers than under the present plan. Palghar is more ceotrally located than the present place for medical work.

The Survey Committee have been studying our field here in India, and are looking forward to the future development of the work. They brought a partial report to this meeting. The plans for the work demand that our present missionary force be increased to sixty, in the next few years. We are looking forward to a large growth in the work along educatiooal, evangelistic, and industrial lines. The comparison, showing the status of the work seven years ago and of today, prepared by the committee, shows that a healthy growth has been made. May we prepare for an even larger success in the future!

The high prices, together with the lack of rain, the past monsoon, have brought prospects of almost certain famioe. Some are even now suffering from lack of food, and this will rapidly increase as the year goes oo. The mission took actioo at the meeting, looking toward relief for some of the suffering ones. Adults will, as much as possible, be sent to the Government relief works, or given employmeot, so that they may support themselves. Relief funds are to be largely used in caring for children and the physically onfit. We know that you at home, who have been so abundantly blessed with material things, will do your part in makiog it possible for us to help relieve the suffering ones in India.

A call is being sent home for the following new workers for 1919: One doctor, ooe nurse, one agricultural graduate, one accountant with business ability, two evangelists, and two single sisters. Who will come aod help us?

Bulsar, India. Lillian Grisso.

MARKLEYSBURG, PENNSYLVANIA

Markleysburg church met in council Dec. 28, with Eld. D. K. Clapper presiding. The reports of the officers were given and everythiog was found to be satisfactory. It was decided that we accept the service flag, dooated to the Church of the Bretbreo and Sunday-school by Bro. O. P. Thomas and wife. Our flag has ten stars io it —ooe of gold.

The following officers were elected: Clerk, Bro. I. M. Thomas; "Messenger" ageot, Sister Lucinda Chrise; correspoodent, the writer. Bretbren I. M. Thomas, A. M. Thomas and D. K. Clapper are to secure a minister to hold the revival. Our Sooday-school is progressiog oicely, with Bro. O. P. Thomas, superintendent.

Dec. 31 closed another year of the service of Bro. Clapper as elder in this congregation. To appreciation of his services a surprise social was arranged, which worked out well. Shortly before Christmas a number of friends gathered at the home of Bro. Silvaous Thomas, bringiog with them provisions aod maoy other good things. Wheo all was ready, Bro. Clapper was led ioto the room. A chorus of good wishes came from the crowd, which oumbered about fifty. Bro. Clapper made a few remarks, expressing his thanks for the gifts aod especially for the kindly spirit manifested. The remainder of the evening was spent in soog aod prayer. The next day, when Bro. Clapper was packiog the things to ship home, he found that a sugar barrel was oot large enough to accommodate them.

As we eoter the oew year of labor, may prayer, consecratioo and true devotioo to our God lead us to a richer blessiog of spiritual lifel

Mary J. Frazee.

LOST CREEK CONGREGATION, PENNSYLVANIA

We have completed another year of pastoral work in the Lost Creek congregation. It has brought some pleasant and some sad experiences to maoy of us. As has been the case in general, the influenza epidemic has done its work among us and hindered our public services to a great extent. Death has claimed a number of our young members, who were promising material for the building up of our congregation in the future. Our oastoral work has been of a pleasant nature, and brought to us many beneficial experiences.

The new year begins with encouragiog conditions, and we are hopeful that health conditions will soon be such that our sanctuaries will be filled even to overflowing with earnest, devoted seekers after God's truth.

On New Year's Day we met with the brethren and sisters in the Good Will house In part, the report given of our work doring the year 1918 is as follows: 5 weddings, 17 funerals; 135 sermons; 34 members received by baptism; 505 pastoral visits; 3,225 miles covered by auto in our work for the church. The large territory here to be covered requires a large amount of work. During the year our members were privileged with two series of meetings. Two were deferred because of health conditions. We trust that this year may bring us many new opportunities and blessings.

We bless our Heavenly Father for his kindly providence and blessings hestowed upon us all, and pray that his care, presence and direction in the cause of salvation and righteousness may be given us.

John E. Rowland.

Bunkertown, Pa.

THE ROLL CALL OF 1918

During 1918 forty-two of our dear ministers were called to eternity. Their names and age are given below. Those whose names are preceded by a star (*) served on Standing Committee:

John Eikenberry, Warren, Ind., 92; Joseph Glick, Amea, Okla., 88; *Conrad G. Lint, Meversdale, Pa., 84; *Jacob D. Haughtelin, Panora, Iowa, 82; David M. Hart, Garrett, Ind., 81; Leonard Hyer, Columbia City, Ind., 81; Hezekiah Cook, Dillsburg, Pa., 80; Michael Claar, Klahr, Pa., 80; Andrew Neher, McCune, Kans., 79; Noah Fisher, Mexico, Ind., 78; Henry Landis, Flora, Ind., 78; *Samuel Spanogle, Massillon, Ohio, 78; David Leatherman, New Carlisle, Ohio, 77; Jacob C. Funderburgh, Eustis, Fla., 77; *Henry Sheets, Scottville, N. C., 76; Chas. F. Kinsley, Hartville, Ohio, 75; John Clonahan, Edith, Va., 75; *Wm. B. Naff, Floyd, Va., 73; Wm. R. Phillipi, Navarre, Kans., 73; Noah H. Calvert, Brumbaugh, N. Dak., 71; Henry E. Light, Millersville, Pa., 70; Isaac Cassel, Fairview Village, Pa., 70; John M. Ryman, Woodstock, Va., 70; David C. Zigler, Churchville, Va., 69; Abram Conner, Manassas, Va., 67; Wm. B. Phillips, Moatsville, W. Va., 66; Wyatt Reed, Floyd, Va., 65; John Hovatter, Hovatter, W. Va., 64; Henry Baker, Greenville, Ohio, 63; *Jesse C. Ziegler, Limerick, Pa., 62; Martin Hardman, Middlebury, Ind., 59; Israel B. Miller, Gettysburg, Ohio, 57; John Schlosser, Stevens, Pa., 56; Cloyd A. McDowell, Somerset, Pa., 56; *Samuel K. Fike, Cordova, Md., 54; Willis Rarabaugh, Fredericktown, Ohio, 48; Abraham Z. Brubaker, Lititz, Pa., 47; *Walter E. Whitcher, Glendale, Ariz., 41; *Lafayette Steele, Walkerton, Ind., 40; Calvin J. Rose, Rockwood, Pa., 28; Roy A. Frantz, Chicago, Ill., 23; Wm. U. Cross, Crellin, Md., 23.

Nine of these ministers served on the Standing Committee of Annual Conference. Eld. Wm. H. Naff served ten times. Eld. Conrad G. Lint, nine times,—he being the last hishop left of the 1868 Standing Committee, and in the ministry sixty-three years. Eld. Lafayette Steele and Eld. Wm. H. Naff both served on the 1917 Standing Committee. Eld. S. K. Fike was the first minister that died, of those who attended the 1918 Conference. We will miss our dear ministers that died in 1918, but we will meet again on the golden shore. Edgar M. Hoffer.

Elizabethtown, Pa.

DR. RAY E. PEEBLER

Dr. Ray E. Peebler, youngest son of Albert J. and Pauline C. Peebler, was born at Ozawkie, Kans., May 9, 1887. In his early youth he moved with his parents to Idaho.

At the early age of fifteen he united with the Church of the Brethren at Nampa, Idaho, having been converted during a meeting held by Bro. Andrew Hutchison.

An outstanding feature of his life was his ability to set up high standards, and then work up to them. While he was yet in the graded school he resolved to get an education by his own efforts. In 1903 he entered high school, finishing the four-year course in three years, entering the College of Idaho, and there he graduated in four years. Then followed a four-year medical course, two years at Boulder, Colo., and two years at Denver, Colo. One year was spent in interne in the Salida, Colo., Hospital. He then entered into practice at Romley, Colo., where he remained until October, 1917. In September, 1912, he married Charlotte Royce, of Boulder, Colo. To this union one child was born.

When the United States declared war upon Germany he offered his services. He was stationed at Base Hospital 29, Camp Cody, N. Mex., and after a few weeks was on his way to France. Next he reported from Base Hospital 29, Tottenham, London. Before he labored until one day the message came: "Ray was buried Oct. 24, 1918, in Tottenham, London. He died of influenza."

Billings, Okla. Clemma L. Peebler.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Egan.—The ban has again been lifted and we are rejoicing that our workers have thus far been spared. Dec. 29 our Sunday-school rendered an excellent program consisting of music, reading, a pageant—"White Gifts for the King," and an address on "Consecration." Nearly all expressed a willingness to consecrate their lives to the Master and his work, and are beginning the year with renewed strength and courage. The "White Gift" offering amounted to $78.09,—a part having been given by the Ladies' Aid and the Christian Workers' Society. Of this amount $27.69 was sent to the California Children's Home and $70.40 to the Armenian and Syrian Relief. Food and garments contributed were turned over to the Ladies' Aid for distribution. We like the "White Gift" plan of service. Even the children find giving to the Master in this manner more appropriate than expecting to receive gifts for themselves. Jan. 12 another offering of $41.50 was sent to the Armenian Relief.—Mrs. Margaret A. Brubaker, Hemet, Cal., Jan. 15.

Glendora church has been closed for twelve weeks, owing to the epidemic. During this time a number of our members have been afflicted, but we thank the Heavenly Father that but one was taken,—Mother Netzley. Dec. 28 our doors were again opened for worship. We had expected to have a special New Year's, but it had to be postponed. All regular services are now being held. Jan. 4 our regular quarterly council was held, at which officers were elected for the coming year. No changes were made except "Messenger" which position the writer was chosen. A Sunday-school Advisory Board, consisting of our elder and the two superintendents, was formed to carry on the work more efficiently. Several new workers were added to our number by letter.—Sylvia L. Cripe Netzley, Glendora, Cal., Jan. 10.

Glendora.—As we were unable to hold our Thanksgiving services in November, we held them Jan. 19. Eld. G. H. Bashor delivered an inspiring address. An offering of $104.00 was taken. In the evening the consecration service for the teachers and superintendents of the Sunday-school was held. We were impressed with our responsibility as "foundation layers." The solemnity of our duties, as mediators between God and the members of our classes, made very clear the fact that we are dealing with the highest creation of God,—the immortal soul.—Mrs. Sylvia L. Netzley, Glendora, Cal., Jan. 20.

La Verna church is glad to report that Eld. R. H. Miller has accepted the pastorate. He has already moved to our city and taken up his work. A Forward Movement committee has been organized, with our pastor, president, and Eld. J. B. Dickey, secretary. We met in council Jan. 13, with Eld. Dickey presiding. The report of our treasurer showed a total of $4,173.39 received during the year. About $2,800 of this was for missionary purposes.—Grace H. Miller, La Verne, Cal., Jan. 15.

Live Oak.—Dec. 22 the Sunday-school lifted an offering of $55.44 for Armenian and Syrian Relief. Jan. 2 Bro. D. L. Miller came to us and remained for ten days. Our regular attendance was the largest we have ever had. Some that were never known to attend church before, became regular attendants. Bro. Miller labored earnestly, and aside from the good done to the church, made many friends outside of the members.—A. Crites, Live Oak, Cal., Jan. 13.

COLORADO

Fruita church met in council Jan. 10, with Eld. J. R. Frantz presiding. The election of church officers for the coming year resulted as follows: Elder, Bro. J. A. Bryan; Christian Workers' president, Sister Effie Gnagey; clerk, Fred Brown; trustee, Davis Stowder. On account of the influenza, services have not been held for three months. A few of our number have been sick but no death has resulted, for which we are very thankful. Our love feast was also postponed. Jan. 12 we took a collection of $16 for Armenian Relief. The Sunday-school also gave an offering, which amounted to $6.16. —Anna Keedy, Fruita, Colo., Jan. 15.

IDAHO

Winchester.—The quarantine has been lifted, though there are still a few cases of influenza. We were quarantined Oct. 10. We had services Dec. 1, after which the quarantine was again put on, and lifted Dec. 26. Dec. 29 we elected Sunday-school officers for the coming year, with Bro. Cecil Flory, superintendent. Jan. 2 we met for quarterly council meeting with our elder presiding. Bro. Niswander was reelected elder; Sister Lottie Wilsey, clerk; the writer, church correspondent and "Messenger" agent. Jan. 5 the Sunday-school offering of $5.72 was sent to the Armenian and Syrian Relief Committee. At the morning service an offering of $22 was taken for the same fund. Jan. 12 Bro. Niswander preached a missionary sermon. An offering of $20.55 was taken for missions. Our members so far have escaped well, as none have been taken by influenza.—Amanda E. Flory, Winchester, Idaho, Jan. 12.

ILLINOIS

Big Creek church met in council Dec. 28. Our Sunday-school was reorganized with Brethren Howard Ridgely and A. J. Markman superintendents. Brethren Wm. Mathis and Gideon Beewe were chosen precidents of the Christian Workers' Society. Jan. 4 Eld. N. H. Miller, of the Allison Prairie congregation, was called here to officiate in the anointing of Sister J. M. Forney, who was stricken with paralysis. Our services are closed at present on account of influenza. Very few families have escaped, but there have been no deaths.—Dow A. Ridgely, Parkersburg, Ill., Jan. 20.

Camp Creek church met in council Jan. 11. We are glad that services can be resumed again. The series of meetings and love feast that had to be deferred on account of the epidemic. We may have our communion services in the spring. Jan. 12 a number of members and friends met in the home of a sister who is sick. We rejoiced when she renewed her covenant and was restored to the church. She was anointed at her request, and we trust she may be fully restored to health. We had preaching on Sunday morning and evening by Bro. Walters.—Carrie Hummer, Colchester, Ill., Jan. 18.

Elgin.—Illinois, too, has gone "over the top" on the water wagon, and we just had to celebrate in our Sunday-school Jan. 19. As many boys as there were ratifying States stood up one after the other, and as a fact or two about each State was read, a young man stuck a star on the corresponding State on a large map on the wall. When "Illinois" was called, all the boys sprang to their feet simultaneously, standing very straight. The effect was electrical. The State song, "Illinois," with which all the school children are familiar, then rang out. Two additional verses, apropos of the Amendment, were sung from a large sheet on the wall.

As the machinery of our school is putting on high gear, there is a boost in attendance already. Some are being healed some by the recovery from the "flu" of a number of our people.

This week we begin again to have prayer meeting in the homes. "Forward Movement" plans for missions are being distributed. We are giving loss more than we used to, and are enjoying it!—Adaline H. Beery, Elgin, Ill., Jan. 21.

Martin Creek church met in quarterly council Jan. 18, with our elder, Bro. J. W. Harshbarger, presiding. He gave the best his service as elder this year. We reorganized our Sunday-school with Bro. Anson Leinard, superintendent.—Amelia Leinard, Geff, Ill., Jan. 20.

Sterling church held its regular reorganization Jan. 13, with Eld. C. M. Suter officiating. Bro. Suter was reelected elder for another year. It was demonstrated at this meeting that those present were anxious to labor unitedly for the good of the church and the increase of the Kingdom. We feel much encouraged and hope to accomplish more for the Master in the future than ever before. At a recess meeting an offering of $34.50 was given for Armenian and Syrian Relief. Our Ladies' Aid gave $7 to the Mt. Morris Orphanage, and our Helping Hand Society has assisted with bedding, money and clothing for the children. Jan. 15 about thirty members gathered at the home of Bro. Buckley, and gave him a surprise, it being his seventy-first birthday. Songs and a splendid talk of good-will and encouragement by Bro. Buckley were enjoyed by all, after which refreshments were served. Presents were served and a delightful time was spent.—Mrs. Olive Dearmie, Sterling, Ill., Jan. 22.

Woodland.—On account of the influenza epidemic we were not permitted to hold our council meeting at the regular time in October, so we met Dec. 18. Bro. S. G. Bucher presided. Five letters were granted. Bro. D. J. Johnson was elected superintendent of the Mt. Pleasant Sunday-school, and Bro. C. G. Bucher for Woodland. Other officers elected were: Bro. J. E. Bulib, trustee; Bro. D. J. Johnson, clerk; Sister Lydia Bucher, "Messenger" correspondent; Sister Lydia Walter, President of the Aid Society. The writer was elected elder. Owing to the fact that we were not well enough represented to elect an elder. This was postponed until the April meeting. Up to this time nearly every family in the congregation has suffered more or less from the influenza, but so far we have had no deaths. Services have had to close at both places.—Bessie Block, Ipava, Ill., Jan. 20.

INDIANA

Flora.—Our average Sunday-school attendance for 1918 was 234, one more than the previous year. Twenty-one received seals and diplomas for regular attendance. Sister Sarah Bowers, who is nearly seventy-four years old, received a seal for seven years of regular attendance. We have seventy enrolled in the Primary Department, and, under the supervision of Sister I. R. Beery, it has so increased that two new classes were formed. The Christmas offering of our school for Armenian and Syrian Relief, to which each contributed, amounted to $154.83. At the Wednesday evening prayer meeting we are studying the Book of Hebrews. Both of the teacher-training classes have good attendance. We are expecting Bro. E. B. Hoff, of Bethany Bible School, to conduct our Institute some time in February.—Mattie Welty, Flora, Ind., Jan. 17.

Manchester.—Jan. 19 the morning service was given over to the raising of funds for the suffering ones in Bible Lands. Bro. D. O. Cottrell read the opening scripture and a short sermon was preached by Prof. V. F. Schwalm. Bro. Cottrell then conducted the closing part of the service, appealing for generous pledges and donations. As a result over $1,200 was pledged in a very short time. A contribution also was lifted, amounting to over $200. The Sunday-school answered the call with about $600 in pledges and payments, which raised the total from the Manchester congregation to over $2,000 for Armenian and Syrian Relief.—Ivah M. Grossnickle, North Manchester, Ind., Jan. 20.

Markle.—Since our last report in September, we have had only seven services. While the town and community at large were very much affected, there were no deaths in our congregation. Our fall love feast was postponed until spring. Our revival, to have been held during the holidays, was also postponed until later. Neither could our annual visits be paid. The ban has been lifted now for some time, and we trust people will again be glad to attend Sunday-school and church services. Our church council was held Jan. 18, with Eld. D. B. Garber presiding. Bro. D. W. Paul, of the Loon Creek church, was with us. Six letters were granted. Sunday-school officers were elected, with Brethren Daniel Braston and Chas. Poorman, superintendents. Bro. D. W. Paul gave a financial report of the Old Folks' Home at Mexico, with a petition for help. A committee was appointed to solicit for same. Church officers were elected, with Sister Lina Bowman, clerk; the writer, "Messenger" correspondent.—Lillian Earhart, Huntington, Ind., Jan. 22.

Mexico church met in council Jan. 16, with Eld. Frank Fisher presiding. Sunday-school officers were reelected and Sister Mattie Douglass chose Christian Workers' chairman. Our series of meetings has been canceled for this season. We decided to hold our love feast some time in the spring. Our offering to the Armenian Relief was $72.85.—Bertha Fisher, Mexico, Ind., Jan. 20.

Middletown.—We are now in the midst of a revival meeting, which began Jan. 8. Attendance and interest are good. Bro. Jos. Spitzer is the evangelist. Bro. Roop, our elder, filled the appointment yesterday evening. Are looking for good results.—Florida J. E. Green, Middletown, Ind., Jan. 18.

North Liberty church met in council Jan. 4, with Eld. Heestand presiding. Six letters were received. We decided to have a series of meetings this year, with either Bro. Parrett, of South Bend, or Bro. J. Appleman, to assist. We also decided to have Bro. McFaddin hold a series of meetings some time during 1920. Church officers were also elected, with Sister Anna Peterson, clerk; Mrs. Bennie Gardner, "Messenger" correspondent; Bro. J. Hildebrand, elder. We also decided to secure a singer for the evangelistic meetings.—Mrs. Bennie Gardner, North Liberty, Ind., Jan. 20.

Notice.—Second call to mission points of Central States: The call of the Northern Indiana Aid Societies received quite a general response a few months ago for the needy saints in Russia. We have been answered with bags and boxes of clothing and bedding. Now the new year has begun. What are your present needs? What kinds of clothing, bedding, etc., do you most need? Please write to the undersigned now, if you need anything and tell definitely what you need. These busy, helpful sisters want to know what to make and where to send it.—Nettie C. Weybright, Corresponding Secretary, Syracuse, Ind., Jan. 20.

Shipshewana.—Lt. Bro. J. H. Schrock favored us with an excellent missionary sermon, after which we took a collection for foreign missions, amounting to $22.51.—Velma Bollinger, Shipshewana, Ind., Jan. 17.

Spring Creek.—Jan. 12 our Sunday-school took a collection of $130.26 for Armenian Relief. The last number of our Sunday-school was given Jan. 17 by Bro. V. F. Schwalm, of North Manchester College. The next numbers in the lecture course will be Feb. 14, 15 and 18, to be given by Bro. Chas. D. Bonsack, of Elgin, Illinois. Church and Sunday-school are progressing nicely and we feel that God is blessing the work at this place.—M. Amanda Rusher, Percerton, Ind., Jan. 21.

Summitville church met in council Dec. 28. Eld. J. A. Miller was present; also our minister, Bro. H. B. Martin. Reports of the secretary and treasurer were read and accepted. Sunday-school officers were elected, with Bro. E. C. Surber, superintendent. The writer was elected secretary of the Christian Workers' Meeting. Bro. J. A. Miller was reelected elder. Two letters were granted. Trustees are to be chosen at our next council. The meeting was a very inspiring one. Our church and Sunday-school attendance is increasing. We are glad to get back to public worship. We certainly are thankful that none of our members were taken by the epidemic.—Mrs. Pearl Tomlinson, Summitville, Ind., Jan. 20.

IOWA

Beaver church met in council Jan. 4, but on account of the epidemic and stormy weather Eld. Chas. Rowe could not be with us. Sunday-school officers were elected, with Zona Diehl, superintendent. Sister Mary Shidle was elected president of Christian Workers' Meeting. Our church council board consists of five members instead of three,—two new officers having been elected, Bro. Flory is expected to commence a Bible Institute in February or March. Our series of meetings will begin about May 18, with Bro. Blickenstaff, of Missouri, as evangelist. Our attendance has not been so large as at other times, on account of sickness. So far none of our members has been taken by the epidemic.—Belle Ruth, Grand Junction, Iowa, Jan. 16.

Coon River church met very much in our services during November and December on account of the epidemic, but were permitted to open schools and churches again Dec. 30. Our closing work for 1918 and organizing for 1919 is behind schedule time. We had our quarterly council meeting Jan. 11, with Eld. Rowe present. Much business was transacted, and our work was arranged for 1919. One was received by letter. Brethren M. W. Eikenberry and J. B. Spurgeon were with us. Bro. Charles Reynolds and wife were advanced to the office of deacon. Brethren C. E. and D. D. Fiscel was chosen elder. We reorganized our Sunday-school with Bro. Chas. Royer, superintendent. Bro. John Bitz is president of Christian Workers' Society.—Mrs. Ella Eikenberry, Dana, Iowa, Jan. 19.

Dallas Center church met in council Jan. 4, with Eld. C. B. Rowe presiding. Officers were elected for the year, with Bro. Walter Royer, Sunday-school superintendent. Our churches and schools have been closed three different times, on account of scarlet fever and influenza. We were not permitted to hold our series of meetings or love feast on account of sickness, but we feel we have much to be thankful for, as we have lost none of our members.—Anna Goughnour, Dallas Center, Iowa, Jan. 14.

Panther Creek.—Jan. 5 we had Sunday-school and church services. There had been no services, excepting one Sunday, since Oct. 13. A great many have had the disease but there has been no death in this immediate vicinity. Jan. 16 our business meeting was held, with Eld. M. Stine in charge. The following officers were chosen for one year, with Bro. E. F. Emmert, superintendent. Bro. H. L. Messamer was elected president of Christian Workers' Meeting. Jan. 19 an offering will be taken to help alleviate suffering in the war-stricken countries.—Beulah Row Messamer, Adel, Iowa, Jan. 17.

KANSAS

Appanoose church met in council Jan. 18, with Eld. C. W. Shoemaker presiding. Officers were elected for the year, with Bro. Milton Eikenberry, Sunday-school superintendent; the writer, correspondent. Bro. Oscar Wiggins, president of Christian Workers' Society. Like many other churches we have had no services for some time, on account of the influenza. Services were resumed Jan. 5.—Ethel Morgan, Pomona, Kans., Jan. 20.

Monitor church met closed doors for five weeks on account of Spanish influenza, opened again Dec. 29. We met in council Jan. 15, with Eld. W. H. Yoder presiding. Church and Sunday-school officers were elected for the year, with Bro. W. H. Yoder, elder; Bro. C. H. Dresher, Sunday-school superintendent; Bro. Earl Brubaker, president of Christian Workers' Band; Mrs. Mae Brubaker, president of the Junior Band. One church letter was granted. It was decided to hold a love feast on the evening of May 17. We have planned to have a Rally Day this spring. A special program will be prepared and we hope much good will be accomplished. We will observe community day again this summer. This is a day in which young and old look forward with great pleasure. An offering was taken for the Armenian sufferers, which amounted to $60. The Thanksgiving offering for World-wide Missions amounted to $92.—Mrs. Laura Murrey, Conway, Kans., Jan. 20.

Morrill church met in council Jan. 15, with Bro. C. B. Smith presiding. Three letters were granted and one was received. Since our last correspondence one has been received by baptism. All church officers were reelected. Brother Clayman Saylor was elected Sunday-school superintendent. A committee was chosen for Child Resene Work. Over a year ago our pastor, Eld. C. B. Smith, asked to be relieved. The church very reluctantly granted his request and a pastoral committee was authorized to secure some one in his place. Bro. Smith has faithfully served the church at this place for a number of years, and has endeared himself to both old and young. We feel very fortunate in securing Bro. W. H. Yoder, of the Monitor church, same state, who will take charge about May 1. Bro. Yoder comes to us highly recommended, and we pray that the work may prosper under his direction.—Mrs. Delilah A. Maxey, Morrill, Kans., Jan. 18.

Scott Valley church met in council Jan. 12, with Eld. S. E. Lantz presiding. Three letters were received. The following officers were elected: Bro. Ralph Quakenbush, elder; Bro. H. L. Philippi, trustee; the writer, "Messenger" correspondent and correspondent; Bro. Albert Corn, Sunday-school superintendent; Hattie Philippi, president of Christian Workers' Band. The work here is moving along nicely. We expect some new members this spring. If anyone is thinking of changing location we would be glad to have him visit us or write. There are some good farms for sale, one of which is improved and close to our church.—Mrs. E. D. Leavell, Westphalia, Kans., Jan. 15.

Verdigris church met in council Jan. 16, with Eld. S. E. Lantz presiding. The following officers were chosen for the year: S. E. Lantz, elder; Bro. G. E. Shirky, Sunday-school superintendent; the writer, church correspondent and "Messenger" agent. We are greatly in need of ministerial help here, so many of our members having moved away. We will always be pleased to welcome any visiting brother, sister or friends. We are glad to welcome back Bro. Ralph Quakenbush to our church. We have greatly appreciated the sermons of our pastor, Bro. D. H. Hoover, also the smiling and devoted services of Eld. Lantz.—Alice Birkin, Madison, Kans., Jan. 16.

MARYLAND

Meadow Branch church misses the presence and assistance of the elder in charge, who is not so well at present, and also Bro. E. A. Snader, who has gone to Florida again for the winter. Eld. Bixler, however, has amply provided ministerial help and scheduled the work well for the first month of the year. We have a union Sunday-school at Meadow Branch and the one in Westminster have fully reorganized, with a splendid corps of officers and teachers. The organized class work bids fair to equal that of the past.—W. E. Roop, Westminster, Md., Jan. 18.

Old Furnace church met in council Jan. 11, with Eld. B. W. Smith presiding. One letter was received. Our Sunday-school was reorganized, with Bro. Dennis Culp, superintendent. Jan. 12 Bro. A. J. Wheeler, brethren Harry Wingard and Noah Myers, Sisters Lucy Brechbill and Ida Myers left for Virginia and were joined here by Sister Young, who has been duly elected Sunday-school superintendents for the Westminster Sunday-school for 1919. The Christian Workers' presidents are Sister Trostle and Bro. E. A. Snader.—W. E. Roop, Westminster, Md., Jan. 18.

MICHIGAN

Battle Creek.—At our Christmas program a collection of $7.25 was taken for the Grand Rapids Mission. Jan. 4 we held a members' meeting, with Eld. Chas. Smith presiding. Our Sunday-school and Christian Workers' Society was reorganized as follows: Bro. Sanford Mullinex, superintendent, and Bro. Harley Arnett, president. Eld. C. L. Wilkins, of Grand Rapids, gave two inspiring sermons on Sunday.—Wayne Weiker, Battle Creek, Mich., Jan. 16.

Beaverton church met for services Jan. 5,—the first since October, on account of influenza. Jan. 18 we met in council with Eld. Perry Arnold presiding. Our Sunday-school was reorganized for six months, with Bro. Ira Academy, superintendent. Bro. Samuel Bowser was chosen elder. Jan. 19 our quarterly meeting was held and to $22.91, which is to be sent to the Armenian Relief.—Martha M. Whitmer, Beaverton, Mich., Jan. 20.

Elmdale church met in members' meeting Jan. 18, with Eld. C. E. Deardorff presiding. Two letters by membership were received and two were granted. The following officers were chosen for the year: Bro. C. H. Deardorff, elder; Bro. Stephen Weaver, Jr., clerk; Bro. G. F. Deardorff, treasurer; the writer, correspondent; Bro. Stephen Weaver, Jr., president of Christian Workers' Meeting. On account of the influenza epidemic our services were suspended for thirteen weeks, but we are now holding services and feel that we have been greatly blessed of the Lord, as none have been taken from our number.—Emma Weaver, Sr., Alto, Mich., Jan. 22.

Shepherd church met in council Jan. 11, with Eld. Harvey Stauffer presiding. Officers were elected, with Bro. Roy Boyle, Sunday-school superintendent, and Sister Gertie Kirkling, Christian Workers' president. Owing to the influenza, our school was closed for five weeks for the second time, but started again Jan. 12, with good attendance and interest. We are expecting some new members to move among us in the spring, for which we are very glad.—Mrs. Opal Rench Class, Shepherd, Mich., Jan. 16.

MINNESOTA

Bethel.—Jan. 5 Eld. M. L. Hahn began a series of meetings in the Union Sunday-school building and continued for one week. Although the weather was severe, we had very good attendance. Jan. 11 Sister Alberta Crouse, accompanied by her brother, came from Spur, Minn., and stayed over Sunday. Bro. Flora assisted in the meetings on Saturday evening and Sunday. The people took a standing vote, requesting Bro. Hahn to preach every Sunday this year.—Florence Miller, Hines, Minn., Jan. 17.

Minneapolis (First Church).—Jan. 19 our elder, Bro. D. F. Landis, of Lewiston, Minn., officiated at our love feast. There were only a few present, but all proved a spiritual blessing to all. This previous to our beginning the work here, Sept. 1, 1918, several members moved from the city, but since our coming one mother and her daughter have been baptized. Bro. J. M. Reiff has been chosen Sunday-school superintendent; Bro. Lewis Dreyer, Senior Christian Workers' president; Sister Grace Dull, Junior Christian Workers' president. We hope to do some effective work in these lines. We have a junior enrollment of fourteen. Since Jan. 1 two teacher-training classes have been organized. Pray for the church here, that we may win others from this great city into his kingdom.—Mrs. Sophia B. Leatherman, Minneapolis, Minn., Jan. 20.

MISSOURI

Carthage church met in council Jan. 19. Both elders were present. The Aurora congregation having been merged with the Carthage church, meetings have been discontinued there. This adds to our number. Church trustees were chosen: Bro. Amos Shank, two years; Bro. Elzie Moore, one year. With this exception the reelection of all church officers was deferred to the regular July meeting. Bro. John Keeling is superintendent of Sunday-school and Sister Holmes, leader of Christian Workers' Society. A generous appropriation was made for local church work and other purposes. The week previous, a liberal offering was given for Armenian Relief. We greatly rejoice in the blessings of peace, and in the lifting of the ban on meetings.—J. L. Switzer, Carterville, Mo., Jan. 20.

North Bethel.—Two letters were issued to Bro. G. W. Ellenberger and wife, who have gone to South St. Joseph, Mo., to take charge of the work under the direction of the Mission Board of the Northern District of Missouri. An offering of $23.70 was taken Jan. 5 for the Armenian and Syrian Relief. Our Sunday-school, having been discontinued for a time on account of the epidemic, has taken on new life, and is moving along nicely, with a good attendance, considering the weather and the still lingering effects of the influenza. Our Mission Study Class is receiving enthusiastic support from all, and is progressing under its new teacher,—Bro. Elvie Feather. Since the departure of Bro. Geo. Ellenberger and wife, we are without a pastor.—Arthur Prather, Skidmore, Mo., Jan. 20.

NEBRASKA

South Red Cloud church met in council Dec. 18, with Eld. John Ernst presiding. Church officers were elected, with Sister N. P. Campbell clerk; Sister Lydia Wagoner "Messenger" agent; the writer, correspondent; Bro. Ira Wagoner, Sunday-school superintendent. While our attendance has not been as large as we should like, we have been enjoying some good spiritual sermons by our pastor, Bro. John Ernst.—Emma Blickenstaff, Red Cloud, Nebr., Jan. 17.

NEW MEXICO

Clovis.—Our fourth quarter's work was hindered much by bad weather, and also on account of closing, because of the epidemic, for six weeks. It does not happen in a decade that we see so much snowfall. Have not been able, entirely, to complete our church yet. The Sunday-school attendance has reached seventy again, and new pupils enroll every Sunday. We have a home department of about sixty members. The Christian Workers' Society gave a Christmas offering of $25.65 for Armenian Relief, and the Sunday-school, $14.90.—Minnie B. Rodes, Clovis, N. Mex., Jan. 15.

OHIO

Brookville church met in special council Jan. 13. The Finance Board consulted with the church in regard to support for our elder, Bro. Fidler, who has been laboring so faithfully for us. The church decided to support him. Our elder then gave us a brief report of some of the work done during the year: Visits made, 268; funerals, 36; anointed, 9; weddings, 14; sermons, 96; evangelistic sermons, 42.—Mrs. Arthur Hay, Brookville, Ohio, Jan. 20.

Deshler church met in council Jan. 9. Bro. David Lytle presided. One letter was granted. We have been having a series of meetings some time in the spring; also a communion. Sunday-school officers were chosen for the year, with Bro. S. O. Wilcox, superintendent. Our church was rededicated Dec. 29, Bro. Wagner, of North Manchester, Ind., preached the sermon. Bro. Joel Vanell preached for us in the evening. We were glad to have so many visiting brethren and sisters with us for the day. We are thankful for our neat little house of worship, which will enable us better to handle our Sunday-school classes and love feasts. May God's richest blessings rest on Brother and Sister David Lytle, who worked long and earnestly for the upbuilding of the cause at this place.—Esther Dishong, Deshler, Ohio, Jan. 20.

Fairview church met in council Dec. 11, with Eld. J. B. Hylton presiding. We retained our former officers. Many of our members were not present on account of sickness. Our church and Sunday-school were closed for about six weeks.—Belle Hylton, Mansfield, Ohio, Jan. 18.

Greenspring church met in council Jan. 4, with Bro. Moss, of Portage, Ohio, officiating. The following officers were elected: Christian Workers' president, Lucille Snavely; Sunday-school superintendent, Claude Snavely.—Mrs. Elias Eberly, Old Fort, Ohio, Jan. 17.

Greenville church met in council Jan. 8, with Eld. G. W. Minnich presiding. Officers were elected as follows: Elder, G. W. Minnich; church clerk, John Miller; trustee, S. S. Halladay; Sunday-school superintendent, John Weimer. Our Sunday-school raised an offering of $133.85 for Armenian and Syrian Relief. Of this amount $30 was given by the Sisters' Aid Society. Jan. 19 S. A. Propst, of Dayton, representing the Anti-saloon League, gave a talk. An offering was taken for the Armenian sufferers. Eld. B. F. Petry, of Eaton, Ohio, will have charge of our revival meetings, beginning Feb. 16. The attendance and interest have been good, considering the epidemic that has swept over the city.—Ella Miller, Greenville, Ohio, Jan. 20.

Marble Furnace church met in council Jan. 16. Bro. Wright presided. Our Sunday-school was reorganized Jan. 5, with Bro. E. A. Weaver, superintendent. Bro. Hite is working for the starving in the East. Hearing that Bro. Friend Crouse, who was called home by this church, had been installed as minister, we decided to send him a small token of remembrance. We met in special council, to which all the churches in the district were called. Bro. J. W. Fidler, of Brookville, Ohio, and Bro. J. O. Garst, of Dayton, Ohio, were present. The latter presided. Our pastor, Bro. Van B. Wright, who has been here for almost eight years, was ordained. It was a most impressive service. The epidemic is now claiming its second course in our neighborhood, and there have been some deaths recently. We hope soon to be able to proceed with our regular services.—B. Emma Ramsey, Peebles, Ohio, Jan. 22.

New Carlisle.—Jan. 5 our series of meetings opened, with Eld. D. R. McFadden, of Smithville, Ohio, in charge. The meetings were closed, to our regret, Jan. 10, on account of Spanish influenza. Jan. 5 an offering of $4.80 was taken for Armenian Relief.—Ruth B. Speyer, New Carlisle, Ohio, Jan. 16.

Springfield.—First Church met in council Jan. 18, with Bro. J. C. Inman presiding. Church and Sunday-school officers were elected, with Bro. Ira Hoke, superintendent; Bro. Thomas Wise, church clerk; the writer, "Messenger" agent and correspondent. Reports show the year to have been a very successful one. Besides contributing to outside causes, the amount given to the church was more than double that of any previous year. The amount given to missions was likewise more than doubled. On account of the influenza epidemic, we were obliged to discontinue our series of meetings in October, but we hope to resume it again the last of March or first of April. It will be conducted by our pastor. Considering conditions, our attendance has been unusually good at all services. Our church is inadequate for the present Sunday-school needs. We enjoyed a good service Jan. 5. Bro. Inman preached an unusual sermon on "Ships," impressing on the members and officers their duty. This was followed by an impressive installation service. The Sisters' Aid Society was recently organized and is doing good work.—Orma Bowman Hamilton, Ohio, Jan. 21.

Strait Creek church met in council Jan. 13. Bro. Van B. Wright presided. A goodly number was present and the spirit of the meeting was excellent. It was the first meeting that had been held for several weeks, on account of the influenza. We paid our District assessments and other local bills, and took an offering for our portion of helping the schools. We also took a collection of $30 for the war sufferers. We hope to hold a series of meetings in the late spring. We trust there will be an early opening of the churches.—S. R. Setty, Sinking Spring, Ohio, Jan. 15.

OKLAHOMA

Washita church met in council Jan. 15 with Eld. J. R. Pitzer presiding. Officers for the year were elected, with Bro. Pitzer, elder; Bro. Gilbert Brubaker, Sunday-school superintendent; Bro. Clark Garst, Christian Workers' president. Because of the influenza, snow and bad roads, our work has been greatly hindered. We are hoping for better things now, since conditions are more favorable.—Rae Boyd Brubaker, Cordell, Okla., Jan. 18.

OREGON

Portland.—Our Sunday-school is progressing nicely, with Bro. Amos Reed as superintendent. We have organized a cradle roll and

(Continued on Page 80)

Fallen Asleep

(Continued from Page 75)

Bro. T. J. Barnhart. To them were born two sons and two daughters. She leaves her husband, four children, father, mother, three sisters and three brothers. Burial in the Zion cemetery. Services by the writer.—J. D. Kesler, Zion, N. Dak.

Bemiller, Bro. Jacob C., son of Brother and Sister John Bemiller, died at his home, Mayberry, Md., of influenza, Nov. 24, 1918, aged 34 years, 1 month and 12 days. He joined the Church of the Brethren when quite young, and always enjoyed his church. He leaves his wife, one daughter, his father, mother and sisters. Services in the Meadow Branch church by the writer, assisted by Eld. J. C. Brown. Interment in adjoining cemetery.—W. E. Roop, Westminster, Md.

Bucher, Bro. Titus, died of pneumonia, following influenza, Jan. 4, 1919, aged 39 years, 11 months and 19 days. He is survived by his mother, wife, one child, two brothers and two sisters.—C. H. Thrush, Girard, Kans.

Calvert, Bro. Thomas Mills, son of Ira and Rachel Calvert, born in Huntington County, Ind., died of a complication of diseases at the home of his daughter in St. Louis, Mo., Jan. 7, 1919, aged 70 years and 1 day. In 1873 he married Sarah C. Hammons. A few months later both united with the Church of the Brethren. He leaves his wife, one son, three daughters, two brothers and three sisters. Services in the Allison Prairie church by the writer, assisted by Eld. J. C. Stoner. Text, Heb. 11: 16.—N. E. Miller, Vincennes, Ind.

Campbell, John, son of John and Elizabeth Campbell, died Jan. 11, 1919, aged 51 years and 10 months. In 1915 he married Anna M. Harshbarger, who survives him, together with one child and one sister. Three brothers and one sister preceded him. He united with the Church of the Brethren Dec. 28, 1918. Bro. Campbell came to Liberty sixteen years ago.—Marguerite Laodon, Liberty, Ill.

Clark, Lemuel Benj., died in Harrisburg, Pa., Dec. 19, 1918, aged 69 years and 16 days. Services at the home of his son-in-law, Bro. Daniel Young, York, Pa., by Eld. J. A. Long. Text, Psa. 39: 4. Interment in Prospect Hill cemetery.—Alice K. Trimmer, York, Pa.

Cree, Samuel Walker, born in Franklin County, Pa., died in Flora, Ind., Jan. 14, 1919, aged 77 years. He had been married three times. His present wife, two sons, three daughters, four brothers and one sister survive. Services at the church by Bro. I. B. Berry. Text, Psa. 116: 12-15. Interment in Hoover cemetery.—Mattie Welty, Flora, Ind.

Crumley, Elizabeth, died at the home of her daughter, near Plattsburg, Ohio, Dec. 17, 1918, aged 62 years and 4 days. She is survived by her husband, two sons and one daughter. Services and a meetinghouse of the Church of the Brethren in Springfield by Bro. Cyrus Funderburg. Text, Gen. 35: 19, 20. Interment in the Medway cemetery.—Elsie Winget, Springfield, Ohio.

Culler, Sister Mary L., daughter of Jacob and Sarah Berkey, died Jan. 20, 1919, aged 62 years, 8 months and 28 days. She married Samuel B. Culler in 1878. To this union were born five children. She is survived by her husband, two sons, two daughters, thirteen grandchildren, two brothers and one sister. She united with the Church of the Brethren in 1869 and has been a loyal and faithful member. Services in the West Goshen church by Eldera Wm. Hess and C. B Swihart. Text, Psa. 116: 15.—Myrtle E. Ulrich, Goshen, Ind.

Dorsey, Sister Harriet Helen, daughter of William and Annie V. Dorsey, died of appendicitis, Jan. 8, 1919, aged 17 years, 4 months and 27 days. She is survived by father, mother, five brothers and two sisters. Interment in Pipe Creek cemetery. Services in the home by the writer.—M. J. Miller, Rehoboth, Md.

Dupler, Bro. Noah, son of Mary and John Dupler, boro in Perry County, Ohio, died in the bounds of the Jooathan Creek church, Ohio, Jan. 4, 1919, aged 78 years and 10 days. In 1859 he married Margaret Helzer. To this union were born seven children and one son. He leaves his wife, three children and two sisters. He was a member of the Church of the Brethren for more than fifty years. Services at the house by Eld. Jacob Trimmer, Carlisle, Pa. Interment in the cemetery near by.—Mary H. Soider, Thornville, Ohio.

Ebie, infant daughter of Bro. Irvio and Sister Ada Ebie, died Jan. 8, 1919, aged 10 days. She leaves father, mother, brother and sister. Also her brother-in-law. Burial in Springfield cemetery.—Alice C. Mumaw, Mogadore, Ohio.

Emory, Vivian Alberta, daughter of Robert and Barbara Emory, died at her home in Dixon, Ill., Jan. 13, 1919, aged 2 years, 3 months and 21 days. Deceased was born in Polo, where the family lived until quite recently, when they moved to Dixon. She died due to bronchitis. Interment at Savannah, where the funeral services were conducted by Bro. W. H. Eisenhise.—Mrs. J. J. Johnsoo, Dixon, Ill.

Faulkner, Robert, youngest son of Brother and Sister Edward Faulkner, died Dec. 29, 1918. Death was the result of an accident which occurred a few days previous. Services by Bro. J. E. Trimmer. Burial at Denton. Text, Jacob Trimmer, Carlisle, Pa.

Felch, Alma, granddaughter of O. S. Rose, died Aug. 22, 1918, aged 1 month and 10 days. Burial and services at the Black Rock church by Eld. E. S. Miller.—N. S. Sellers, Lineboro, Md.

Fike, Sister Martha Jane, wife of A. J. Fike, died Jan. 2, 1919, of pneumonia, aged 66 years, 6 months and 11 days. Surviving are husband, one son and one daughter. Sister Fike was a member of the Church of the Brethren for a number of years. Services at the Salem church by Eld. Jeremiah Thomas. Interment in Thomas cemetery.—Ida D. Wilson, Brandonville, W. Va.

Fuhrman, Bro. Edw. S., died Dec. 19, 1918, aged 76 years, 4 months and 10 days. He is survived by his wife and one son. Services at the Black Rock house by Eld. E. S. Miller.—N. S. Sellers, Lineboro, Md.

Fuhrman, Bro. Wm. S., died Nov. 29, 1918, aged 81 years, 5 months and 29 days. Services by Eld. E. S. Miller at the Black Rock church.—N. S. Sellers, Lineboro, Md.

Fuhrman, Sister Anoie Mary, widow of Albert S. Fuhrman, died Aug. 28, 1918, aged 76 years, 10 months and 25 days. She is survived by two sons and one daughter. Services at the Black Rock church by Eld. E. S. Miller.—N. S. Sellers, Lineboro, Md.

Fuhrman, Sister Susan, widow of Jesse B. Fuhrman, died Oct. 4, 1918, aged 83 years, 6 months and 4 days. Services at the Black Rock house by Eld. E. S. Miller.—N. S. Sellers, Lineboro, Md.

Gaffney, Wm., died of pneumonia Oct. 8, 1918, aged 46 years, 1 month and days. He is survived by his wife and four children. Services at the Black Rock house by Eld. E. S. Miller.—N. S. Sellers, Lineboro, Md.

Ganger, Marguerite, daughter of Wm. and Ethel Ganger, died of cerebral meningitis, following influenza, Jan. 7, 1919, aged 12 years, 3 months and 3 days. She leaves father, mother, one brother and three sisters. Services at the church in Potsdam by Eld. Newton Bankley, assisted by Rev. Wm. Moore, of the Mennonite church. Burial in the cemetery near by.—Mary Weisenhagor, Laura, Ohio.

Geiman, Sister Maria, wife of Peter J. Geiman, died Sept. 29, 1918, aged 79 years, 7 months and 21 days. Services at the Black Rock church by Eld F. S. Miller. Interment in adjoining cemetery.—N. S. Sellers, Lineboro, Md.

Godfrey, Bro. Samuel P., born in York County, Pa., died at his home in York County, Jan. 1, 1919, aged 43 years, 9 months and 16 days. His death was caused by an abscess of the brain. He leaves his wife, three daughters, seven sons, parents, eight brothers and one sister. Two children preceded him. Services at the Codorus church by Bro. J. L. Myers, assisted by Eld. S. B. Myers. Interment in adjoining cemetery. Text, 1 Thess. 4: 16-18.—S. C. Godfrey, Red Lion, Pa.

Haines, Anoie, only daughter of Brother and Sister John Haines, died at her home Jan. 10, 1919, aged 13 years, 1 month and 29 days. Besides her parents she leaves two brothers. Services at the home by Eld. Jacob Trimmer, assisted by Bro. Geo. Bowers. Text, 1 Sam. 20: 3. Interment in Piney Creek cemetery.—M. Ella Ecker, Taneytown, Md.

Haldeman, Sister Harriet, daughter of Henry and Hannah Horning, born in Pennsylvania, died of the infirmities of old age at the home of her daughter, Sister D. F. Wagoner, in Reedley, Cal., Jan. 7, 1919, aged 97 years, 8 months and 13 days. She married Samuel Haldeman in 1842. To this union were born four sons and six daughters, five of whom, and four daughters-in-law preceded her. Sister Haldeman united with the Church of the Brethren in 1840 and lived an exemplary Christian life. She leaves three sons, two daughters, a number of grandchildren, several great-grandchildren and one great-great-grandchildren. Services at the church by Eld. J. J. Brower, assisted by Eld. M. H. Miller.—Mary Brower, Reedley, Cal.

Haldeman, Sister Lydia Irene, daughter of Brother and Sister W. H. Haldeman, died of leakage of the heart, Jan. 17, 1919, aged 15 years, 7 months and 3 days. She united with the church in her tenth year. She loved her church and stood firmly for its principles. The Morrill church and Sunday-school has lost one of its best and most willing workers. Besides her parents she leaves two brothers and one sister. Services from the church by the writer and Bro. A. A. Sawyer. Text, Matt. 9: 18. Burial in the Morrill cemetery.—C. B. Smith, Morrill, Kans.

Hamme, Geo. Wm., died at his home, York, Pa., Dec. 22, 1918, aged 67 years, 2 months and 22 days. Death was caused by a complication of diseases, with which he had suffered for more than a year. He is survived by one daughter. His wife preceded him six weeks ago. Services at the house by Eld. J. A. Long. Text, Matt. 24: 27. Interment in Greenmount cemetery.—Alice K. Trimmer, York, Pa.

Hartman, Sister Anoie, nee Krout, born in Springfield Township, Pa., died at her home in Springfield Township, of pneumonia, Jan. 7, 1919, aged 69 years, 10 months and 24 days. She was married to Brother husband, four children, father, stepmother, three brothers and three sisters. Services at the Codorus church by Bro. D. S. Myer, assisted by Eld. S. B. Myers. Interment in adjoining cemetery. Text, Eccles. 7: 2.—S. C. Godfrey, Red Lion, Pa.

Hawkins, Miley Erving, son of Leonard T. and Cora M. Hawkins, died of influenza Dec. 29, 1918, aged 1 year nd 9 months. Services at the home by the writer. Burial in the Antioch cemetery.—E. W. Mason, Ilco.

Heastoo, Glen Allen, soo of Brother and Sister Alonzo Heaston, died of influenza at the Tructon Red Cross Hospital at Yoder, Nov. 24, 1918, aged 19 years, 10 months and 29 days. Although he had made a public confession, he had expressed to his closest friend his decision to become a Christian. He leaves his father, step-mother, four brothers and five sisters. Services at the home by Eld. S. F. Hylton. Interment in the Antioch cemetery.—Mrs. Minnie Correll, Yoder, Kans.

Helman, Bro. Noah, son of Brother and Sister Job Helman, met bis death by accident Jan. 6, 1919, aged 30 years, 3 months and 17 days. He had been sawing some wood with a gasoline tractor and was attempting to pull the tractor into the barn with a team of horses, when his foot was caught between the top of the barn door and the exhaust of the engine, killing him almost instantly. He was united in marriage to Etta Stevenson, who survives him. He united with the Church of the Brethren at the age of ten and remained a faithful member and a hearty supporter of the church until the time of his death. The circumstances surrounding his death were a shock to the entire community, and especially to his wife. Services held by Eld. J. W. Shirter. Interment in the Loramie cemetery.—Ira H. Frantz, Sidney, Ohio.

Hively, Bro. John Calvin, died at his country bome, Bennersville, on the Uniontown Road, Jan. 13, 1919, aged 57 years, 7 months and 2 days. He was a member of the quarrs deacons of the Pipe Creek church, and loved his work. He leaves his wife, two sons, two daughters, three grandchildren, several brothers and sisters. Services in the Meadow Branch church by Elders J. J. Joho, W. P. Englar and Wm. Bixler. Text, 2 Tim. 4: 7. Interment in Meadow Branch cemetery.—W. E. Roop, Westminster, Md.

Horton, Sister Eliza, died Jan. 6, 1919, near Westminster, Md., aged 83 years. She leaves several sons, daughters and grandchildren. Services at the house by Eld. W. E. Roop, and in the Sams Creek church by Eld. — Burial in the Sams Creek cemetery.—W. E. Roop, Westminster, Md.

Humbert, Sister Anna, daughter of Jos. L. and F. Mae Humbert, died Jan. 12, 1919, at her home, near Broadway, Va., from influenza, aged 11 years, 10 months and 18 days. She was born in August. She is survived by her parents, two brothers and one sister. Services at the bome. Interment in Lacy Springs cemetery.—Catherine R. Kline, Broadway, Va.

Kahl, Sister Lindsey, eldest son of Brother and Sister Henry L. Kahl, born at Waterloo, Iowa, died at his home, near Egeland, N. Dak., of pneumoola, following influenza, aged 24 years, 7 months and 9 days. He became a member of the Church of the Brethren at the age of twenty. Services at the home by the writer.—J. D. Kesler, Zion, N. Dak.

Karikofa, S. Newton, eldest son of Bro. B. A. Karikofe, died at his bome near Churchville, Va., Jan. 10, 1919, aged 60 years. He is survived by his wife, one daughter, three sons, three brothers, one sister and his mother. He was a member of the Mill Creek church. Services by his pastor, Rev. W. C. White, assisted by Bro. W. H. Zigler, of the Brethren, and Rev. A. J. Secrest, of the United Brethren. Burial in the Zion Hill church. Burial in the adjoioing cemetery.—C. H. Smith, Mt. Solon, Va.

Keeny, Bro. Milton P., died Nov. 1, 1918, aged 46 years and 1 month. He is survived by his wife and three children. Services at the Black Rock house by Eld. E. S. Miller.—N. S. Sellers, Lineboro, Md.

Keeny, Henry Earl, died of pneumonia Jan. 5, 1919, aged 18 years, 8 months and 5 days. He is survived by his mother, one brother and two sisters, his father having died in the fall. Services by Eld. E. S. Miller at the Black Rock church.—N. S. Sellers, Lineboro, Md.

Kindle, Rennie Ano, daughter of William Johnsoo, born in Illinois, died Dec. 26, 1918, aged 52 years, 9 months and 28 days. About twenty-five years ago she married Andrew A. Kindle. Both were born six children. Early in life she and her husband united with the Church of the Brethren. She is survived by five sons, one brother and two sisters.—Maude A. Peffley, Troy, Ohio.

King, David, born near Wauseon, Ohio, died Jan. 4, 1919, aged 58 years, 3 months and 27 days. He was struck by an interurban car and death was due to a fracturing of the skull. He leaves one son, three brothers and three sisters. Services in the Eckley church by the writer, assisted by Rev. J. Miller and Rev. R. Ruff, of the Mennonite church.—D. P. Koch, Montpelier, Ohio.

Laudeman, Sarah Elziea, born in Elkhart County, Ind., died of dropsy Jan. 13, 1919, at her home in Bremen, Ind., aged 49 years, 2 months and 11 days. She was a daughter of Brother Simon P. Eversole. In 1887 she married Samuel S. Laudeman, who survives, with one son, one brother and four sisters. She united with the Church of the Brethren in 1894 and was an active worker. Services by the writer, assisted by Rev. Knepper of the Evangelical church. Burial in the Bremen cemetery.—Chas. C. Cripe, North Liberty, Ind.

Layman, Sister Lucy, wife of A. R. Layman, of Arkton, Unity congregation, died Dec. 31, 1918, of pneumonia, following influenza. She leaves her husband and five children. Services at the Fairview house by Bro. J. S. Roller, assisted by Bro. J. D. Huffman.—Anna R. Roller, Timberville, Va.

Lehman, Anna M., daughter of Brother and Sister Milton G. Brumbaugh, born in Huntingdon County, Pa., died Dec. 15, 1918, of complications following an operation for appendicitis, aged 35 years, 1 month and 16 days. At an early age she united with the Church of the Brethren but later, with her husband, was identified with the United Brethren Church at Salem, Pa. She is survived by her husband, three children, three brothers. Services at Salem by the Rev. W. A. Dickson, assisted by Bro. P. S. Lehman. Text, Psa. 116: 15. Interment in cemetery adjoining.—Emma R. Carr, Chambersburg, Pa.

Leohart, Bro. Harvey J., died at the home of his parents in York, Pa., Dec. 22, 1918, aged 35 years, 10 months and 1 day. Bro. Lenhart united with the church eighteen years ago. He had suffered with rheumatism for twenty years, having been confined to the house for two years. He is survived by his parents, one sister and six brothers. Services at the house by Eld. J. A. Long. Text, John 11: 11. Interment in Greenmount cemetery.—Alice K. Trimmer, York, Pa.

Long, Sister Mary, nee Schuler, died at her home near Quakertown, Pa., Nov. 30, 1918, aged 60 years, 4 months and 17 days. Sister Long was a faithful member of the church for seven years. Her husband, Henry S. Long, died of heart disease Dec. 4, 1918, aged 65 years, 5 months and 4 days. She is survived by two daughters and five sons. Services by Eld. Benj. Hottel. Interment in the Quakertown Union cemetery.—Lucina Hershberger, Quakertown, Pa.

Lowry, Mildred, daughter of Brother and Sister Harry Lowry, died at her home Dec. 13, 1918, of Spanish influenza, aged 12 years, 7 months and 16 days. She was sick only a few days. Short and brief service at the grave. She leaves father, mother, three sisters and her grandmother.—Anna Sherfy, Mont Ida, Kans.

McGlennen, Wm. Floyd, born at Hebron, Ind., died at South Whitley, Ind., Jan. 6, 1919, aged 38 years, 9 months and 5 days. He leaves father, stepmother, seven brothers, one sister, three half-brothers and one stepsister. At the age of seventeen he united with the Methodist Church. Services by the writer.—J. C. Murray, North Manchester, Ind.

Markley, Mrs. Lucinda, daughter of Benjamin and Martha Cronioger, died at her home near Ashland, Ohio, Dec. 28, 1918, aged 82 years, 6 months and 19 days. Death was due to the infirmities of old age. In 1855 she married Reuben Markley. To this union were born three sons and six daughters, two of whom, with husband, preceded her. She is survived by seven children, twenty-six grandchildren and four great-grandchildren. She, with her husband, united with the Church of the Brethren and lived a consistent Christian life. Interment at the Chestnut Grove cemetery.—Services by Bro. Wm. Desenberg.—Lucy Markley, Ashland, Ohio.

Markle, Paul, died Dec. 14, 1918, aged 29 years, 8 months and 28 days. Services at the Black Rock house by Eld. E. S. Miller.—N. S. Sellers, Lineboro, Md.

Merritt, Sister Jennie, wife of Bro. John Merritt, born in Martinsburg, Pa., died in the bounds of the Canton City church, Ohio, Jan. 13, 1919, aged 46 years. She was the mother of four boys, one of whom is in service in France. All survive with the father. Services at the home by the writer. Interment in West Lawn cemetery.—J. F. Kahler, Canton, Ohio.

Miller, Sherman M., son of H. K. Miller, died of pneumonia Oct. 9, 1918, aged 20 years, 11 months and 14 days. Services at the home by Eld. E. S. Miller. Interment in the Methodist cemetery at Millers, Md.—N. S. Sellers, Lineboro, Md.

Miller, Sister Anna Myrtle, nee Eiler, daughter of Eld. Calvin F. and Emma Eiler, born in Delaware County, Ind., died of Spanish influenza and pneumonia, Jan. 19, 1919, aged 23 years, 3 months and 2 days. She, with her parents, moved into the bounds of the West Manchester church, March 1, 1906, where she resided the remainder of her life. She united with the Church of the Brethren in 1904 and lived a beautiful and consistent life. On Dec. 25, 1918, she married Guy O. Miller, who survives, together with father, mother, one brother, three sisters, five half-brothers and three half-sisters. Services held at home in West Manchester, Ind., by Eld. Otho Winger, and in the country churchyard by Eld. I. J. Rook. Text, John 14: 1-3; Rev. 14: 13. Burial in the Pleasant Hill cemetery.—Arthur Mote, North Manchester, Ind.

Minnick, Sister Louisa, daughter of Harrison and Mary A. Burk, born in Franklin County, Ind., died at Bear Lake, Mich., Dec. 4, 1918, aged 65 years, 11 months and 4 days She married H. R. Minnick in 1878. To this union three sons were born. She leaves her husband, one son, two grandchildren and one brother. Burial in the Mt. Vernon cemetery, Wabash County, Ind. She was a faithful member of the Church of the Brethren for about forty-eight years. Services by Bro. Obed Rife, of Marion, Ind.—H. R. Minnick, Bear Lake, Mich.

Price, Sister Sarah, widow of the late Eld. Jos. Price, died of infirmities of age at her home in Hanover, Pa., aged 78 years, 11 months and 23 days. She was a faithful and consistent member of the Church of the Brethren at Black Rock. She is survived by three daughters, three sons and twenty-one grandchildren. Services at the Black Rock house by Brethren Daniel Bowser, B. C. Whitmore, and E. S. Miller. Text, Rev. 14: 13, 14; 21: 4. Interment in the adjoining cemetery.—Ella Bowser, Hanover, Pa.

Rehar, Katie, nee Roth, wife of Bro. Elias Reher, died Dec. 5, 1918, at her home at Schuberta, Pa., of pneumonia, following influenza, aged 34 years, 11 months and 28 days. She is survived by her husband, four children, father, stepmother and one brother. Services at the home by Rev. L. R. Miller of the Latin Church, of which the deceased was a member. Burial in the cemetery adjoining the meetinghouse of the Church of the Brethren.—J. P. Merkey, Schuberburg, Pa.

Reece, Ova Ola, youngest daughter of Eld. Enos J. and Sister Bettie Reece, born at Fairview, Mo., died of pneumonia, following influenza, Jan. 12, 1919, aged 10 years, 10 months and 19 days. She leaves four brothers, mother, step-mother and one brother. Services at the church by Eld. J. H. Argabright, assisted by Eld. M. Montgomery, of the Old Order Brethren. Text, John 14: 2. Burial at the Dice cemetery.—Ruth Argabright, Fairview, Mo.

Reese, Catharine May, daughter of Brother and Sister Clayton Reese, died Dec. 16, 1918, of typhoid pneumonia, following influenza, aged 8 years, 9 months and 29 days. She is survived by her parents and two sisters. Services at the house by Eld. John Lehner. Interment at the Upton cemetery.—Mrs. J. B. Oellig, Greenaestle, Pa.

Riley, Jeremiah, died Dec. 13, 1918, aged 75 years and 23 days. He was born in Cork Harbor, Ireland, Nov. 20, 1843. His father was a fisherman. His mother died in Queenstown, Ireland, with him in her arms. He supported himself from the age of ten. While serving as a seaman, he saw parts of Ireland, England, Scotland, Wales, Denmark, Sweden, etc. He came to the United States in 1866. He settled in Laporte County, in 1871, where he continued to reside except one year, when he lived in Bessemer, Ala. He was an honest, respectable citizen. He married Allora Brown, daughter of Lewis and Mary Brown, April 11, 1877. To this union were born four daughters. His wife died Dec. 1, 1893. Two daughters are living. Bro. Riley was married in 1896 to Flora Replogle, daughter of Don and Hattie McCormack. Besides his wife and stepdaughter, there survive eleven grandchildren and a host of friends. Bro. Riley united with the Church of the Brethren in 1872 and was

strong in the faith. He was a sufferer from heart trouble for five years, but bore his affliction patiently. Knowing his critical condition, he made all his funeral arrangements as follows: Services at the Rossburg church by Bro. Wm. Hess; text, John 15: 10-12; interment at the Patton cemetery, Laporte.—Mrs. Flora Riley, Laporte, Ind.

Shadle, Lois, daughter of Bro. Alfred and Sister Mayme Shadle, died at her home near Beaver, Iowa, Jan. 12, 1919, of pneumonia preceded by influenza, aged 3 years. Services by Rev. Place of the Methodist church, Grand Junctioo, and Bro. Oscar Diehl, of Beaver, at the Methodist church. Text, 2 Cor. 12: 9. Interment in Beaver cemetery.—Belle Ruth, Grand Junction, Iowa.

Simmons, Sister Barbara, wife of W. P. Simmons, born near Sugar Grove, W. Va., died of dropsy, Dec. 17, 1918, aged 61 years, 7 months and 12 days. She was a member of the Church of the Brethren for a number of years. She leaves her husband, two daughters, five brothers and two sisters. The burial was private. Services will be held later.—Clara R. Bodkin, Sugar Grove, W. Va.

Smith, Bro. Silas, died Dec. 25, 1918, aged 29 years, 11 months and 8 days. He is survived by his mother, wife and four children. Services at the Black Rock house by Eld. David Hoff, assisted by Rev. C. Geiman.—N. S. Sellers, Lineboro, Md.

Sowers, Walter C., son of Brother and Sister Louis Sowers, died at his home in the Mount Herman congregation, near Norwood, Mo., of influenza and pneumonia, Jan. 13, 1919, aged 25 years, 3 months and 24 days. He leaves his wife, three children, mother, brother and five sisters. Services by Eld. J. B. Hylton. Interment in the Macomb cemetery.—Belle Hylton, Mansfield, Mo.

Spangler, Paul Morris, son of Brother and Sister F. B. Spangler, of Dixon, Ill., died Jan. 12, 1919, aged 6 years, 10 months and 20 days. He was struck by a street car, receiving injuries which resulted in death. He leaves his father, mother and one sister. Services at the Emmert churchhouse by the writer, assisted by Eld. C. W. Lahman. Interment in the Emmert cemetery.—O. D. Buck, Franklin Grove, Ill.

Stutzman, Bernice, youngest daughter of Brother and Sister John Stutzman, died of influenza, Dec. 29, 1918, aged 1 year, 1 month and 3 days. Services at the home near Oak Shade, Ohio, by the writer.—D. F. Koch, Montpelier, Ohio.

Trostle, Bro. John Peter, son of the late John Trostle, died at his home in Adams County, Pa., of influenza and pneumonia, Jan. 8, 1919, aged 30 years, 7 months and 9 days. He leaves his wife, two children, mother, six sisters and four brothers. Burial near the Mummert meetinghouse. Services by Eld. C. L. Baker and Bro. W. G. Group.—Nellie I. Kreider, East Berlin, Pa.

Swickrath, Dorothy, daughter of Joseph and Laura Swickrath, died of pneumonia at the home of her grandparents, aged 2 years and 15 days. Services by the writer. Interment in the city cemetery.—C. S. Lehman, Lima, Ohio.

Walker, Sister Mary, nee Weighley, born in Somerset County, Pa., died Dec. 9, 1918, at the home of her son-in-law, near Hooversville, Pa., aged 80 years, 7 months and 18 days. At the age of twenty-three she confessed Christ and was baptized. In 1865 she married Nelson H. Walker, who preceded her thirty-nine years ago. To this union was born one daughter, who died sixteen years ago. She is survived by her son-in-law, one granddaughter and two great-grandchildren. Services at the home by the writer. Interment in the Sipesville cemetery.—Chas. W. Blough, Johnstown, Pa.

Wampler, Sister Lydia, nee Sniteman, widow of Bro. S. L. Wampler, died in the bounds of the Barren Ridge church, Jan. 10, 1919, aged 67 years, 8 months and 3 days. She leaves one son, with whom she was living at the time of her death. In August, 1917, she sustained a severe fall and a year later became paralyzed. Services by Eld. B. B. Garber. Interment in Barren Ridge cemetery.—N. W. Coffman, Fisherville, Va.

Weaver, Cletus, son of Solomon Weaver, died in a Camp in California, Dec. 29, 1918, of spinal meningitis, aged 23 years, 3 months and 9 days. The body was brought east for burial in the Mummert cemetery. Services in the church by Eld. C. L. Baker.—Nellie I. Kreider, East Berlin, Pa.

White, Bro. James Russel, born in Hawkins County, Tenn., died in Washington, Kans., Jan. 11, 1919, aged 86 years, 8 months and 10 days. In 1850 he married Mary Jane Rose. To this union were born five sons and five daughters. His wife and four children preceded him. He was a member of the church for about twenty years. Services by the writer.—John M. Saubry, Washington, Kans.

Wiley, Bro. Reuben, died at his home in East Berlin, Pa., Dec. 6, 1918, of influenza and pneumonia, aged 49 years, 8 months and 4 days. He united with the church a number of years ago. He was a son of the late Michael and Anna Wiley. He leaves his wife and eight sisters. Services at the home by Elders C. L. Baker and S. S. Miller. Burial at the Mummert cemetery.—Nellie I. Kreider, East Berlin, Pa.

Workman, Sister Dora, daughter of Manuel and Rosanna Renaberger, died Jan. 10, 1919, aged 34 years, 10 months and 2 days. She is survived by her husband, six children, mother, brother and sister. She united with the Church of the Brethren at the age of twelve. Services in the West Goshen church by Elders C. B. Swihart and L. P. Kurtz. Text, 1 Cor. 15: 55-57.—Myrtle E. Ulrich, Goshen, Ind.

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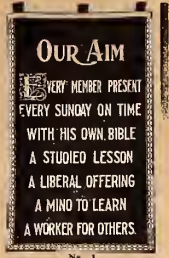
Please look over these mottoes and see how they fit right in with the FORWARD MOVEMENT idea. You will find them splendid incentives to better attendance and work in your Sunday-school.



No. 1

Inspiring Wall Mottoes

Heavy Felt Banners

These illustrations show the text, but not the coloring of these beautiful new hangers. They are hand painted on bright blue felt of fine quality, with illuminated initials and borders. They can be seen across a large room, and make a splendid ornament for the schoolroom. They are furnished with tape hangers and may be used as banners as well as wall mottoes. Size 18x27 inches. Price, One Dollar each, postpaid.

OUR MOTTO
I AM BUT ONE, BUT I AM ONE
I CANNOT DO EVERYTHING, BUT
I CAN DO SOMETHING
WHAT I CAN DO, I OUGHT TO DO
WHAT I OUGHT TO DO, GOD
HELPING ME, I WILL DO.
No. 2

Booster Banners for the Sunday-School

No. 282

A desirable, if not essential feature of the Sunday-school session is punctuality. We are presenting two banners for your consideration that emphasize this thought. They are printed on good quality felt with metal binding and cord at the top.

No. 282. The On-Timers. Size 11x27½ inches. Each, 75c.

No. 246. Our Aim. Size 11x13⅜ inches. Each, 35c.

It is well to keep before the mind of every member of the school, teacher and scholar, the great aim of the Sunday-school.

No. 246

For the Home Department

No. 281

No. 280

These banners are made of good quality felt and finished with metal binding and cord at the top. The lettering is white and large enough to be read at twenty-five feet. Border in three colors. These mottoes place a purpose before the school and help to create a school spirit. Order by number. Size 11x13⅜ inches. Each, 35c.

No. 240. I am Early—I am Late. Size 11x13⅜ inches. Printed on both sides of a felt banner. See illustrations below. Each, 50c.

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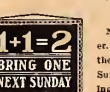
No. 40. Early and Late Card. Same lettering as above, printed in two colors on a pure white card. Size 11x14 inches. Each, 15c.



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No. 289. An attendance booster. Keeps before the minds of the pupils the personal side of Sunday-school attendance boosting. Each, 35c.

Pennants Made to Order

An effective means of stimulating enthusiasm in your Sunday-school is by awarding pennants. These pennants are made of a good grade of felt with the letters sewed on, and are triangular in shape. A pennant 12x30 inches made specially to your order with not more than fifteen letters costs only 60c. We shall be pleased to quote special prices on other sizes and shapes or with more letters. When ordering please be sure to give color desired for letters and also for background.

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Faithful attendance by classes can best be secured by the awarding of these banners to the class having the highest percentage of attendance. Your choice of either red or dark blue wool felt of first quality. Finished with wooden rod with gilt ends and gilt cord for hanging. Size 13½x20 inches. Each, $1.00

Cradle Roll Banner

YOU CAN BOOST the Sunday-school through the Cradle Roll. One of these banners hung up in your school will attract attention to the Cradle Roll Department. Painted on light blue wool felt of fine quality. Finished with rod and gilt cord for hanging. Each, $1.00

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 77)

home department, and the interest shown is encouraging. We have also begun the use of the Graded Lessons for the Primary and Intermediate Classes, and we hope this will be a means of promoting new interest. Steps are being taken to encourage our young people in the work, and a class has been organized with an enrollment of ten students. We hope to have others join soon. Sister Laura Cheney has been chosen as teacher.—Grace W. Hewitt, Portland, Oregon, Jan. 17.

PENNSYLVANIA

Connellsville Mission met Dec. 16, with Eld. D. K. Clapper presiding. Bro. Paul Lepley was reelected trustee and also Sunday-school superintendent; Bro. W. H. Friend, church clerk; Bro. Ewing Nabors, trustee; Sister Elizabeth Carroll, "Messenger" agent; the writer, correspondent.—Anna L. Cogan, Dawson, Pa., Jan. 20.

Hatfield congregation met in council Dec. 28, with Eld. Wm. B. Fretz presiding. Three letters were received. We had a pleasant meeting. Our Sunday-schools were organized, with the writer as superintendent for Hatfield, and Bro. Wm. G. Nice for Lansdale. We took an offering in behalf of an aged minister. The church decided that the superintendents of both Sunday-schools set a date for a special offering, to be taken for Armenian and Syrian Relief. A few weeks later the offering was taken, which amounted to $224.50. We expect Bro. Rufus F. Bucher, of Quarryville, this State, to conduct a two weeks' series of meetings, starting Feb. 15, at the Hatfield house.—J. Herman Rosenberger, Souderton, Pa., Jan. 22.

Important Notice.—Elders and churches will note that the next District and Elders' Meeting for Middle Pennsylvania will meet in the Snake Spring congregation April 15 and 16. All reports, duly audited, together with all queries and papers of whatever kind, intended for consideration at said meeting, should be in the hands of the program committee not later than March 1, in order that programs may be furnished the several congregations previous to the convening of the meeting.—J. C. Swigart, Secretary, Martavana, Pa., Jan. 20.

Lancaster church met in council Jan. 15. Eld. H. B. Yoder presided. Three certificates of membership were received and two were granted. Bro. H. W. Wolgemuth was reelected trustee. Our pastor, Bro. Yoder, gave an interesting report of his work for the year. He made 947 calls, preached 97 sermons, baptized 8 people, preached 21 funerals, solemnized 20 marriages and helped to anoint 31 persons. Eighteen were received by letter, 1 was reclaimed and 16 letters were granted. Five were called by death. Our membership at this time is 259.—Leah N. Phillipy, Lancaster, Pa., Jan. 21.

Little Swatara church met in council Jan. 11 at the Meyer house, with Bro. Wenger presiding. Church and Sunday-school officers were elected. The church decided to support one of our young brethren in his preparation for the mission field. Jan. 12 a series of meetings was started at the Union house, with Eld. Rufus Bucher, of Quarryville, Pa., as evangelist.—Annis B. Wenger, Fredericksburg, Pa., Jan. 21.

Morrellville church met in council Jan. 7, with Eld. Jerome E. Blough presiding. A splendid spirit of unity was manifest. Plans were laid and officers were elected to carry on the work of another year. The finance committee presented a budget for 1919, which was accepted. It was decided to hold a local Sunday-school Convention some time within the next few months. Bro. J. F. Ream was chosen elder for the coming year. Our pastor, Bro. C. C. Sollenberger, was asked to remain with the church for another year, beginning April 1. The various activities of the church were intrusted to capable brethren and sisters. With our work well organized, we hope to lay the foundations for a successful year's work. Jan. 5 the morning service was devoted to acquainting our people with the Forward Movement, and showing definitely the part which our local church should have in the carrying out of this program. The following Sunday, an impressive installation service was held for all newly-elected church and Sunday-school officers. A teachers' class has recently been organized, the number enrolled thus far being fifteen.—Mrs. C. C. Sollenberger, Johnstown, Pa., Jan. 20.

Notice.—A steward and matron are wanted at the Brethren's Home at No. 5, Carlisle, Pa., from April 1, 1919. Applicants may communicate with the undersigned.—H. K. Miller, Huntsdale, Pa., Jan. 20.

Philadelphia (First Church).—Dec. 22 our Sunday-school held its Christmas exercises. An appropriate program was well rendered by the children. Bro. C. C. Ellis gave us a short and interesting talk. Each department liberally responded to the "White Gift" offering as follows: To our General Sunday-school Fund, $12; Preston Retreat, $8; French Relief, $12.50; Armenian and Syrian Relief, $72.40; Neffsville Orphanage, $17.50; Home Mission, $2.50; total, $144.50. Each scholar was given a box of candy.—Mrs. Wm. H. B. Schoch, Philadelphia, Pa., Jan. 13.

Plum Creek church met in council Dec. 28, when the church officers for the year were elected and various phases of the church work considered. The present pastor was reelected for the coming year. Bro. Edgar Kimmel was elected superintendent of the Sunday-school. It was decided to elect one new trustee each year, the term of office being three years, rather than the former indefinite period. Church and Sunday-school attendances are good, considering the influenza epidemic. Bro. C. O. Beery, of Pleasant Hill, Ohio, is formerly pastor, and came to us Jan. 5, and gave a very interesting talk. An offering was taken Jan. 12 for the Relief Work in the Near East, which amounted to $53.07.—Mrs. A. B. Replogle, Shelocta, Pa., Jan. 20.

Robinson.—We met Jan. 12 to reorganize our Christian Workers' Society. Bro. C. D. Brendlinger presided. Sister Grace Bantz was elected president.—Goldie Brendlinger, Robinson, Pa., Jan. 20.

Stonerstown church met in council Jan. 3, and elected officers for the new year. Bro. J. F. Harris presided. We decided to have a series of meetings in the near future. Solicitors met Jan. 1 and found that during the year 1918 $2,330 99 had been received from all organizations. There is still some indebtedness on the new church. Jan. 19 the Riddlesburg church will be dedicated. The interior has been remodeled. Our church and Sunday-school services were closed for nine weeks, on account of influenza, but everything is in fair working order again.—Roy X. Wilson, Saxton, Pa., Jan. 16.

West Greentree. We opened a series of meetings at Greentree Jan. 4 and closed Jan 19. Bro. Michael Kurtz, of Richland, Pa., assisted. The attendance was good throughout. Eleven accepted Christ. Two members were received by letter recently.—S. R. McDaniel, Elizabethtown, Pa., Jan. 21.

Woodbury church met in council Jan. 18, at which time the report of the treasurer was read and accepted. Arrangements were also made to meet the current expenses of 1919. We have arranged to have Eld. H. C. Early hold a series of meetings for us at the Woodbury house next October. Elders J. R. Stayer, Nelson Geyer and the writer were elected delegates to District Meeting, Jan. 19 an offering of $118.20 was received from the church and $27.31 from the Sunday-school for Armenian and Syrian Relief.—J. C. Stayer, Woodbury, Pa., Jan. 21.

TEXAS

Ft. Worth.—Jan. 5 we reorganized our Sunday-school. The writer was elected superintendent. We averaged about twenty last year. Because of the influenza our school was closed for some time. There has been no sickness to-day, which has lessened our attendance. Our school is normal again and we are starting out with renewed interest. A number of new scholars are being added each Sunday and some of our soldier brethren have also returned from Camp. Bro. Luther Hammet is president of our Christian Workers' Meeting. Bro. Bruce Tharrington, a young minister, preaches for us when he has the opportunity. Duty at the Camp deprives our isolated brethren from attending regularly. We have no brethren there. Some of the Mennonite brethren also attend our services, and we appreciate their help and presence. We are much in need of workers, and would be glad to have brethren desiring to change location, write us. We will give all the information possible.—Mrs. Cora Leicbt, Ft. Worth, Texas, Jan. 19.

VIRGINIA

Bethel church met in council Jan. 5. As Eld. I. N. H. Beahm could not be present, Bro. Elwood Cunningham presided. Our Sunday-school is closed for the quarter on account of the epidemic. We had to close the church from the first Sunday in October to the third Sunday in November. Now the epidemic is worse than before, but we have not lost any of our members, for which we are thankful. We took a collection of $4.75 for Armenian and Syrian Relief Jan. 5. On Thanksgiving Day we took a collection of $4.71, which was sent to the General Mission Board.—Mrs. Maggie Cunningham, Shipman, Va., Jan. 18.

Linville Creek church met in council Dec. 27, with Eld. A. J. Fitzwater presiding. We enjoyed the presence of Bro. J. H. Kline and wife, of the third Sunday in November, and Bro. C. A. Nair and wife of the Unity congregation. Two letters were received and seven granted. The church building committee made their final report, showing a balance of $1.01 in the treasury. Due to the rise in repairing the Cedar Run house. Bro. J. S. Wampler was reappointed superintendent of the Linville Creek Sunday-school, and Bro. N. F. Kline for Cedar Run. Bro. Jos. Keggy was appointed president of the Christian Workers' Meeting. We decided to hold a series of meetings at Cedar Run some time during the year.—Catherine R. Kline, Broadway, Va., Jan. 18.

Unity congregation met in council Jan. 11, with Eld. W. A. Myers presiding. Five letters were granted and one received. The reports of the different committees were encouraging. The committees on missionary, Sunday-school and educational work presented and urged the Forward Movement, as adopted by the General Brotherhood. A committee on dress reform was appointed, consisting of five sisters. A committee of five brethren was appointed to arrange for the District Meeting, which will convene at the Fairview house in the Unity congregation April 17 and 18. The delegates to District Meeting are J. J. Flory, Russel Mason and Anna Roller. The delegates to Annual Meeting are Brethren C. E. Nair and I. N. Zeigler. The services of Bro. Minor Myers have been secured to hold a series of meetings at the Bethel house, and Bro. B. S. Landes at the Fairview house some time during the year.—Anna R. Roller, Timberville, Va., Jan. 15.

Valley Bethel church met in council Dec. 14, with Eld. C. B. Gibby presiding. The attendance was good and all business was disposed of pleasantly. Brethren A. H. Miller and Raymond E. Bussard were elected superintendents of the Valley Bethel Sunday-school. Bro. Bussard and wife were also appointed to canvass the committee to visit the homes of this community, to encourage the people to attend Sunday-school more regularly. We hope these visits may bring forth good results. We have organized a teachers'-training class and also a teachers' meeting, which, we believe, will be of much help toward the betterment of our school. We had services on Christmas Day, with a good attendance.—Raymond E. Bussard, Broadway, Va., Jan. 18.

White Hill congregation met in council Jan. 15, with Eld. S. J. Flory in charge. Church and Sunday-school officers were elected for the coming year. Jan. 5 we took a collection of $27 for Armenian and Syrian Relief. Sister Minnie Miller, of Bridgewater, was with us Jan. 18 and 19, and gave us helpful instruction in our Sunday-school work. We hope to have him with us again. The work at this place has been hindered by the epidemic.—Mary E. Hall, Stuarts Draft, Va., Jan. 21.

WASHINGTON

Forest Center church met in council Jan. 11, with Eld. W. H. Tigner presiding. We elected officers as follows: Bro. Tigner, elder; the writer, "Messenger" correspondent and agent. Two letters have been granted since the last report. The committee for Armenian and Syrian Relief made plans to carry on a special drive for this work. The Sunday-school adopted an Armenian orphan for one year. Every alternate Sunday, for over a year, the school collections have been given for this work. The present Sunday-school officers were reelected for the next six months. We are quite comfortably located in our new church basement now. The first services were held on Thanksgiving Day, at which time an offering was taken for missions. We plan to continue work on the building as soon as the weather permits. We are very thankful that we have no indebtedness so far and hope to finish without any. The community presented Bro. Tigner with a purse of $45 for Christmas. Our services were closed for seven weeks on account of influenza. Several members have been ill, but there have been no deaths. We have started a teacher-training class with sixteen members. We meet on Friday night of each week.—Nora A. Willey, Valley, Wash., Jan. 13.

Wenatchee City.—We have met only twice for Sunday-school since the first part of October. The majority in our city have been sick, but so far most of the Sunday-school members have escaped the epidemic. We are few in number. While we have not been able to carry our Sunday-school work to the homes in a systematic way, we are trying to encourage home study by distributing quarterlies and papers. No weekly offering is taken, but when the call for funds came, for Armenian and Syrian Relief, our superintendent was equal to the occasion. Most of the members have telephones, and every family was told of the opportunity to serve by giving. The response totaled $39.10 cash, and a $100 Liberty Bond. The Sunday-school feels especially grateful to the donors of the Liberty Bond and a personal check for $25. We are hoping that the time will soon come when we can again worship in our accustomed way.—Fred Bastin, Wenatchee, Wash., Jan. 18.

WEST VIRGINIA

Bluefield.—On account of influenza, our quarterly council, that was to have convened in December, did not meet until Jan. 12, 1919. Our elder, Bro. C. D. Troup, of Roanoke, Va., preached for us both morning and evening, besides presiding over our council at 4 P. M. Several important matters were disposed of. The pastoral committee was continued and also instructed to secure an evangelist to hold a series of meetings for us in 1919. Bro. G. S. Whitehead was elected Sunday-school superintendent; Bro. J. C. Dixon, "Messenger" agent; the writer, clerk and correspondent. The treasurer's report showed a balance of $24.26 on hand Jan. 1. One has been baptized since our last report.—C. E. Boone, Box 368, Bluefield, W. Va., Jan. 18.

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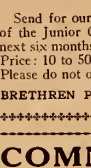

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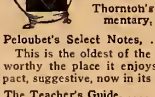
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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24:14. "STRETCHING FORWARD."—Philpp. 3:13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4:14.

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...EDITORIAL...

The Conquest of Dreams

EVERYWHERE churches are putting a more comprehensive interpretation upon their responsibility to the world. In this spirit our own church has begun a Forward Movement which, we hope, will give such momentum, as the years go by, that it will never stop.

Have you tried to analyze the dream of "a greater Church of the Brethren in the world"? The movement calls for a new type of consecration, for a new standard of church efficiency. To use a concrete measure, the program calls for the following sums each year, for a period of five years:

Christian Workers' Societies for Missions and Benevolences,	$ 5,000
Sunday-schools for Missions,	40,000
The Church for District Missions,	200,000
The Church for Foreign Missions,	250,000
The Church for College Endowments,	300,000
Grand Total,	$795,000

These are large sums, and yet, if the facts were known, it is clear that these figures can not be so far beyond what many churches and Districts are doing even now. It is mainly a matter of getting all congregations up to standards already attained in a large per cent of the churches.

But even if we admit that these sums are large, has not the time come for the church to see that the Lord has put her in a large place? Both Joel and Peter say:

"And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams."

Who will say that these verses have nothing in them for us, especially when we recall the solemn words of the Master: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father."

H. A. B.

The Battle That Counts Most

GERMANY won a great many battles in the war, but that fact is not very comforting to her now, because she lost the most important one, the last! The Allies suffered many severe defeats, but the bitterness of them is easily forgotten in the final victory.

No soldier of the cross of Christ ever realized more keenly than Paul the vital nature of the last battle. That was the one he wanted to be sure to win. It was when he was entering the last lap of the race that he looked upon the real test as still ahead of him. That was when he kept "stretching forward" most vigorously. "I press on toward the goal," he said.

If you have lost out in a battle with the tempter, never mind. It is to be regretted, but it is not decisive. It is the last one that counts. Be thankful that you have that one still ahead of you.

If you have gained a victory lately, be glad but not too glad. There's at least one more to win. Watch out for that!

"Partakers of the Divine Nature"

THOSE wonderful promises that Peter writes about in the fourth verse of the first chapter of his second letter,—had you ever noticed just what God's purpose in them was? To supply us a great warehouse, by means of which our every whim might be promptly gratified? Look it up and see. You may be surprised. "That through these ye may become partakers of the divine nature."

Do you realize how wonderful that is? Then we would escape "the corruption that is in the world by lust." And then we would add to our faith virtue, and knowledge, and self-control, and patience, and godliness, and brotherly kindness, and love. And then we would "never stumble."

"Partakers of the divine nature"! Who can comprehend it? To put the same estimate upon the worth of things that God puts on them; to see in affliction and adversity the opportunities for the sanctifying of the human spirit that God can see in them; to see in prosperity and health and wealth the obligations and responsibilities toward the needs of the world which God sees in these things; to love righteousness and truth as God loves them and to hate sin and error as he hates them; to get the divine view-point, in short,—can you conceive of anything finer than this?

Not in the same infinite measure, of course not. But just to have a little of it, a glimpse of it, as much as our poor, straitened spirits can hold—wouldn't even that be riches and "joy unspeakable"?

If You Lack Experience, Get Some

THE deliverance of Israel from Egypt was the one great event which became the nation's inspiration and basis of steadfastness ever afterward. The memory of it often faded out of sight temporarily, with unhappy consequences, but it remained through all the subsequent history the ground of appeal for prophets and reformers. Their constant effort was to keep alive, in the nation's consciousness, that wonderful testimony to Jehovah's love and care.

Experience is always the firmest ground of confidence. What has been accomplished or endured, can be accomplished or endured again. Why, then, this dallying with doubt, this stopping to calculate whether it is better to continue faithful to Christian ideals, whether it is profitable to serve God or not? Can it be that you have nothing to look back to? Were you never rescued from the grip of a powerful temptation? Do you know nothing of the joy of a great deliverance? Surely you have sometime tasted of the sweet rewards of righteousness and trust.

Then build upon this for the future! Let it make you strong for present tasks and trials! And even eager for them. And for still greater ones. So that you may know the greater blessedness of greater deliverances. And thus be emboldened to attack more difficult situations. And in that way find the open road to still greater deliverances. And then to greater conquests. And,— And,—

Experience is the thing we need, to give us faith and courage for the work which God expects of us. Let's pitch right in,—and get some.

The Psychology of Worldliness

EVERYTHING human can be studied from the psychological point of view. Psychology is the science of the mind, or of consciousness, or, as modern psychologists put it: "Psychology is the science of behavior." The mental or conscious attitude of man toward anything whatever, is a psychological fact.

All our behavior, or conduct, is due to two or three springs of action: The inherited instincts, which are at the basis of all action; the environment, which modifies action; and the personal will. Worldliness, therefore, is due to a reversion to the lower instincts, or imitation of our environment; or personal choice in following the lower instead of the higher ideals of life.

Worldliness must be defined before we can speak clearly of its psychology. I shall use the term to indicate the opposite of "spirituality." The Christian life is the life of the Spirit. It means to "walk by the Spirit," to be guided by the Holy Spirit, to have the fruit of the Spirit, which is "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control" (Gal. 5: 22). The life that is not spiritual is worldly. It is evident that there is a good deal of worldliness in the world; and many people, who class themselves among the saints, can well say that they "have not yet attained" to the perfect goal of spirituality.

The spiritual life is an attainment, a task, a new birth from above, a life of the highest ideals of goodness and truth. This life is a life that goes upward, by effort, by ceaseless prayer and watching, by absolute faith and loyalty to God and Jesus Christ. Any letting up or vacation in this strenuous life of faith will mean deterioration. Worldliness is missing the mark of the high calling of God in Christ Jesus; it is a failure to live the spiritual life. What, then, are the psychological causes of worldliness?

(1) *Inertia.* Man is naturally lazy, and he moves most easily in the old grooves and ruts and habits. It requires effort to advance, hence he is conservative and remains in the state where he finds himself. In psychological language, worldliness is reversion to the lower instincts. All men have the lower instincts. They are born in us. Each normal child has the instinct of pugnacity (fighting), greed, egoism, sexual passions, etc. These native forces are always present, and unless they are ennobled or overcome by the expulsive power of a holy affection; by loyalty to a good cause, man will be controlled by his lower instincts.

The greedy, selfish, penurious man is worldly. He follows the lower, animal instincts. He is not spiritual and can not understand the joys of the spiritual life. One of our greatest educators has said that the reason why our amusements are so debasing is because the managers of our theaters and places of amusement are in the business for money. If they appealed only to the higher instincts they would have very small audiences, because only a few people have developed the higher side of life. But since they want large audi-

ences, they appeal to the lower instincts, which are common to everybody. All educators and reformers recognize that the majority of our amusements are on this lower plane of life,—so as to appeal to all people. The worldly man either is on this plane or reverts to this plane.

A study of adornment reveals its close relation to sexual passions. Authors on social psychology agree that fashions and jewelry are either consciously or unconsciously intended to arouse the sexual passions. Here, again, worldliness is a reversion to the animal instincts.

(2) *Egoism.* Prof. Ross, in "Social Psychology," refers to fashions as caused by two motives,—to be different, and to be alike. That is, the rich want to be different from the masses, and therefore they invent ways of dressing, and modes of speech and life so as to set themselves off,—above,—the masses. It is the instinctive egoism, selfishness, pride and effort to domineer and rule. It is a matter of common knowledge that the rich women of our large cities discard their styles as soon as the servant girls appear with the same. They must then procure "new styles," to be *different*, so as to individualize themselves. The costly jewelry, the many servants, the grand palaces, the fine limousines, the extensive journeys, etc., are largely to "show off,"—to do things that the masses can not do. The shop girls will not associate with "servant girls." We say we believe in democracy, yet very few people *really* believe in it at all. They do not want to be "equal," or "brethren" to their fellowmen, but be better,—in a class by themselves. In all this egoism, the worldly life is again following a primitive instinct which has not yet been ennobled by the spiritual principle of humility.

(3) *Imitation.* Another cause of worldliness is imitation. As already stated, the poor imitate the rich, and follow their styles, to be like them. The great burden of styles, whether in dress, or automobiles, or houses, or in sight-seeing, is due to the instinct of imitation. While there is an instinct of egoism that tends to differentiate and individualize the few, the masses imitate their environment, and especially their leaders, and those just ahead of them. Millions of people are in constant agony and tension to "keep up with the styles." I do not limit this to clothing, but apply it to all phases of life. When we study the process of character development, and begin to realize the power of suggestion, which the environment makes upon the mind, it is little wonder that it is difficult to create a spiritual personality in an age of wealth and luxury and general worldliness. The power of suggestion rules nine-tenths of life. There are thousands of suggestions along the line of worldliness to one along the line of true spirituality. The masses are not spiritually minded. What are the interests of the public? A prominent educator quotes the following: "The great 'interests' which make up American life are: (1) The ticker; (2) female apparel; (3) baseball bulletin; (4) the 'movies'; (5) bridge whist; (6) turkey trotting; (7) yellow journal headlines and 'funny' pages; (8) the prize fight. And the estimate is that 100,000 Americans are genuinely interested in the foregoing matters to every 5,000 who are interested in politics, and to every 1,000 who are interested in education." If there are 100 who are interested in the above, to every one who is interested in education, we can see the power of suggestion that comes to our children, and the appeal to their God-given instinct of imitation. It is our business to get interested in the "social gospel," and to create a fit community for our children to enjoy.

The three items, "inertia," "egoism," and "imitation" are only used as examples. The field of worldliness is as broad as human life and all phases of life may be worldly, unless properly related to the Highest Good. Who is the worldly person? He who reverts to the lower life, to the primitive life, like the savage, and places the body, the passions, the egoism, etc., above the claims of the highest good. He who remains in a rut of ease,—the inertia of custom and habit,—is also worldly. The worldly is always the non-spiritual, the animal, natural, unregenerated person. The haughty spirit, the domineering attitude, the greedy and selfish, are as much following the lower instincts as those who imitate the masses in showy display. They are all alike unspiritual and worldly.

The cure for disease is abundant health; and the cure for worldliness is the victorious life of the Spirit. To grow spiritual demands "prayer without ceasing," Bible study without ceasing, and service without ceasing. It means absolute loyalty to the Kingdom of God. Then the life of the Spirit, and the fruit of the Spirit will be realized. D. W. K.

An Evening Talk

THE evening talk, mentioned in the third chapter of John, is looked upon as one of the most interesting incidents recorded in the life of Christ. The New Testament would not be complete without the story.

Here we have Nicodemus coming to the Master by night. Among the Jews he was a man of high standing, being one of their rulers and a member of the Jewish Senate. The conversation he had with Jesus would indicate that he was not only an honest man, but was religious, and interested in his teaching. We may say, even with emphasis, that he was a seeker after the truth. He had much light, such as it was,—Old Testament light,—but he keenly felt the need of more.

What he saw of Jesus and his work led him to realize that the Master was more than an ordinary man, superior to any of the instructors of his day. His miracles appealed to Nicodemus with force, and convinced him that he had God on his side, that God was with him in all he said and did. Whatever others might say concerning him, he believed that he was a teacher come from God,—one whom God had sent. To a discerning mind the miracles were the best of credentials, showing that he was a teacher divinely appointed and was, therefore, able to speak with authority. It was a case where the teaching was backed up by the required evidence. So it was settled in the mind of the ruler that the new Teacher could be depended upon for information that the Jewish teachers, —of whom he was one,—could not supply.

It is said that he came to Jesus by night. That is, he came in the evening for a quiet interview. There was nothing out of the way, or unusual, in the evening call. It may have been the very best time to call on an exceedingly busy man, as Jesus was. There are no grounds whatever for impugning the motives of Nicodemus for seeking the quieter hours of the declining day for his talk with one whom he regarded as the most distinguished Teacher of the generation. His motives were pure and his methods fully within the limits of propriety.

As a man among men, accustomed to meeting men of rank and distinction, he opened the conversation with the courtesy and dignity becoming his own rank. He found the Master ready, and in one of his best moods for the interview. Jesus did not wait for his learned visitor to introduce the subject for the evening. He introduced it himself, and that, too, without any preliminaries. He may have been meditating on the new birth when approached, or there may have been something in the life of Nicodemus that suggested the thought.

At any rate, Jesus led out on the importance of the new birth and its process, giving his evening guest to understand that the new birth was one of the fundamentals of his system of teaching. To the earnest visitor it was not only a new question, but one that was past his comprehension. He simply could not understand it. In a general, and possibly in a particular, way he knew a good deal about the natural birth, but to be born again was out of the reach of his conception. To become a Jew, or to become a member of the Jewish nation, by being born of Jewish parents, was plain enough. This was clear enough, but being born again, or born from above, was where the mystery came in.

Jesus made the doctrine very emphatic, saying that without this new birth no man could even *see* the kingdom of God, let alone enter it. In all probability Nicodemus could not see the true kingdom. He had eyes but he could not see, could not perceive, could not comprehend. His eyes had not been opened, his mind had not been enlightened, and however much he may have known about the Jewish theology, he did not know enough about the true kingdom to be able to recognize it. Such things are discernible solely by the spiritually-enlightened even today.

In explaining the subject, Jesus expanded by saying that the new birth, of which he spoke, must be "of water and of the Spirit." This only deepened the mystery. What could water mean? Could he be referring to the baptism that was required of those who became his followers? To the teacher of Jewish theology it looked that way, but how could one be born of the Spirit? He simply sat in wonder and amazement. Here, he said to himself, is a Man come from God, talking about being born of the Spirit. How natural it was for him to ask: "How can these things be?" One might enter the water, and come forth, the act resembling a birth, but how about being born of the Spirit?

It never occurred to him that one might be so thoroughly influenced by the Spirit as to be, in a large measure, recreated, made over, made a new creature, in thought and life. And having undergone this regenerating process, he would be recognized as a newborn babe,—born into the Kingdom. One enters this world by a birth and, according to the understanding of the Jew, he becomes a member of God's chosen people by a birth also. As in nature the natural birth stands at the entrance into this world, so in the spiritual kingdom the new birth, in like manner, stands at the entrance of that kingdom. In fact, Jesus told Nicodemus that "except a man be born of water and of the Spirit, he can not enter into the kingdom of God." That is,—no new birth, no entrance into the kingdom.

The process is also well defined: "Of water and of the Spirit." Not water only, nor Spirit only, but of both, first of water then of the Spirit. Whatever may be the value of piety it cuts no figure without the new birth. No Christian ethics can take the place of the spiritual birth,—not even the church ordinances. Without the new birth all known Christian graces avail nothing. The man who has never been born again,—has never been born from above,—can not be regarded as the child of God. For him church membership is for no purpose. One might as well talk of the natural life without the fleshly birth, as to talk of the new creature in Christ Jesus without the spiritual birth.

Well may each reader ask of himself: "Have I been born again?" If the divinely-appointed process has been purposely omitted, there can be no grounds for answering the question in the affirmative, for Jesus says of this birth that it must be "of" water and the Spirit." Even with the process in evidence, the life and the fruits must tell the story. The man who does not have the Spirit of Christ, who does not live the life that the Master intended he should live, has never been born again. In the absence of the fruits of the Spirit, the water birth cuts no figure. Men who have experienced the new birth, talk and live like new-born creatures. To be born of the Spirit means more than the external form. It means the life that is lived in private as well as in public. Truly may one ask: "Do I talk like one who has been born again? Do I transact business like one who has experienced the new birth? Do I have the fruits of the Spirit? Or do I act and live just like the common run of men?" Yes, let a man examine himself even to learn whether he has been born again, or whether he acts like one who has been born from above. J. H. M.

Egotism

MORBID self-absorption.

A chronic disease of the "I."

Making self the center and circumference of every thought.

A goldfish thinking its globe is the ocean.

Magnifying the microbes of personal interest into mammoths of public importance.

Barometric sensitiveness to criticism.

A delighted audience of one, listening to soliloquies.

False mental perspective due to a narrow horizon.

Living under the limelight of self-appreciation.—*Sel.*

CONTRIBUTORS' FORUM

In Gethsemane

BY RHETTA C. O'ROURKE

(May be sung to the tune, "Nearer, My God, to Thee")

Oft when my heart is sad,
By faith I see
My Savior kneel alone,
In Gethsemane.

Low bowed upon the ground,
With darkness wrapped around,
His voice the only sound,
In Gethsemane.

Knowing the hour had come,
When he must be
Our Living Sacrifice,
On altar tree.
When he must bleed and die,
No man to heed his cry,
Swiftly the hour drew nigh,
In Gethsemane.

And was it, Lord, for me,
Thy pain and woe,
Thy grief and agony,
Suffered below?
Broken the tempter's dart,
Humbled my erring heart,
Thinking of thee, apart,
In Gethsemane.

So, when the shadows creep,
All round my day,
Still may my trusting heart,
Look to thee and say,
The cross thou gavest me,
A trifle seems to be,
When I remember thee,
In Gethsemane.

Mattawan, Mich.

On Post-War Religion

BY H. H. NININGER

It is, indeed, to be regretted that in the day of the world's greatest need the question was sincerely asked by men and women of all faiths: "Is Christianity a failure?" When Christianity's Founder was among men in person, demonstrating the virtue of his doctrine, there never was any question among them as to whether he succeeded. The only question was: "By what authority?" Strange, isn't it, that now, since millions of us have, for so long a time, professed to live by that same creed, there should yet arise, at so critical a time, a question as to the sufficiency of his religion?

No, the world does not, and will not, demand a new religion. But it will demand a new expression of the religion, so long known in name and in history, but which has been so little known in action. In fact, it has been demanding this change for a long time, as is evidenced by the deluge of blood which has so recently swept over Europe. But we err when we expect to hear this demand put into words. It must be read in the conditions existing. The world is like a fretful child. It can call for only the things with which it is acquainted, and when these things fail to satisfy, it spurns everything and goes on crying. Mankind had peevishly tossed about after every kind of doctrine until all doctrines became nauseating, and then it arose in rebellion against all. This nausea can be removed only by proper nourishment, and let us not forget that packages may be incorrectly labeled:

The principal differences between Christ's religious life and that of the "Christian world" of today are:

Whereas his was a creed of living, ours is a creed of theology.

Whereas he loved, we teach about loving.

Whereas he showed mercy indiscriminately, we discuss the worthiness of this or that case, to be the recipient of our kindness.

Whereas he served, we preach sermons on "service."

He constrained folks to flock to him by lifting the burdens from their sorrowing hearts and by preaching good news (Gospel). We beg folks to come and listen to our theology or scold them for not coming.

Instead of measuring his success by a membership-roll he measured it by the service rendered.

In all of these activities he was proving to his fellows that God is love, and that men are brothers, while we preach, lecture, teach, write, and array the writings of all the sages of all generations to prove "the fatherhood of God and the brotherhood of man."

When Christendom organizes for the purpose of serving as Jesus served, and every Christian is busily employed satisfying the needs of human society, we shall no more ask: "Is Christianity a failure?" And when non-Christian people behold the evils of society cured by men and women, not suspected of selfish motives, they will wonder! And we shall no longer need to beg and persuade them to hear our doctrines, for they will be asking for an exposition of that theology which makes men unselfish servants of humanity.

Brookings, S. Dak.

Foreign Missionary Conference of North America

BY OTHO WINGER

The twenty-sixth annual session of the Foreign Missionary Conference of North America was held in the Assembly Hall of Taft Hotel, New Haven, Conn., Jan. 14-17, 1919. One hundred fifty-seven delegates were present, representing fifty-four mission boards of the United States and Canada. In addition to the delegates there were about one hundred corresponding members, including returned missionaries and others, interested in the great mission cause. The General Mission Board of the Church of the Brethren was represented by J. H. B. Williams, D. J. Lichty and the writer.

Those who have attended these conferences for twenty-five years say that this one was the greatest. And judged by the bigness of the issues considered, by the bigness of the plans proposed, to meet the needs of the hour, by the richness of thought and spiritual zeal with which the addresses were given, the conference surely was one of greatest importance. What the result will be remains for the future to tell.

The convictions and feeling of the conference may be expressed by the following terse sentences, taken from different speakers: The church has come to the greatest hour in her history. The war has not saved the world, but has only revealed her need of salvation. This is an hour of world peril. If the church can't save the world, then the world is insolvent. Will the church swing into line in one of God's great creative hours? Peace and democracy will never be assured to the earth until Jesus Christ shall reign and rule. The teachings of Jesus must be universal. The best peace league is that of Christian service. The greatest organization is the Christian church. The only fortress that can't be taken is the city of God.

The supreme need of the hour in all non-Christian lands, and in many so-called Christian lands is the Christian religion,—not merely that it may be preached, but much more that it shall be manifested in the lives of Christian men and women, and made real to them in earnest Christian service. As we listened to the earnest appeals by those direct from these needy lands, and as we realized both the bigness and the urgency of the needs, the question came: Who is sufficient for all this? The only answer is: God, working through his church and people, as they are willing to be used of him.

Dr. Mott,—that man of great international fame for Christian statesmanship,—after reviewing the needs of Russia today, said he could hardly sleep when he thought of those needy people. "In fact," said he, "I sometimes think I ought not to sleep when so much needs to be done."

The hour has come for the church of God to move forward. The conference adopted a forward movement program that proposes to be the greatest crusade the church has ever made, to win the world for Jesus Christ. While the movement, as such, is an interchurch program, there is no thought of any church boards lessening their programs in any way whatever. Union of churches was not talked of, but a united effort by the Christian churches was urged as the only force that can meet the world's needs today. There is so much to be done that every Christian church and organization can find ample scope for the largest amount of work and service it can perform.

In the midst of an interesting session came an experience never to be forgotten. A messenger interrupted the meeting by announcing that the thirty-sixth State had ratified the prohibition amendment. All joined in joyful thanksgiving and in singing: "Praise God from whom all blessings flow." It was considered most significant that, at the very hour when the great conference was planning the biggest work for the church of all the centuries, the greatest hindrance to the progress of righteousness should have received its death-blow in this great country.

The work of the conference was too large for anything but the briefest description to be given here. But there were a few features of the conference that were of special interest to the writer.

The leaders of this great meeting were men of extraordinary ability. To mention the names of John R. Mott and Robert E. Speer among the leaders, is ample proof of this statement. To see men of their ability consecrating all of their resources and influence to this work, ought to encourage men and women everywhere to give all the assistance possible.

One could not but note and feel the Spirit's power manifested in these meetings. The greatest confidence was expressed in the power of prayer. Frequent and earnest were the seasons of devotion. Jesus Christ was exalted by every speaker. He was constantly recognized as the only hope and salvation for the world. For his sake the coming crusade is to be made. It is refreshing to know that in an age of higher criticism one could attend a three days' meeting of Christian leaders, representing many different denominations, and never hear a word but that recognized one Lord as Divine, the only begotten Son of God. An address by Dr. Speer on this subject was pronounced by many as the greatest sermon they ever heard.

Congregational singing formed a good part of the meeting. A standard hymn book of one of the large denominations was used. Standard and familiar songs were favorites. It was, indeed, spiritually refreshing to engage in such a service. It was a most favorable contrast to the singing in many places, even in our own services, where one can scarcely hear anything but some of the latest and often rag-time-like songs of the passing hour. Isn't it about time, Brethren, for our Hymnal, or some other good book, to be brought back into use in our churches?

The Lord's Prayer was in common use, in which not only the one leading in prayer, but the entire assembly joined. The frequent use of this great prayer reminded us of a custom that was once common practice,—though not so much so now,—in some places among the Brethren. I was made to feel that we may need some leaders of other bodies to come back to us and teach us the beauty of some things we are slighting.

"And what board do you represent?" This was a common question. When addressed to us, we, perhaps, at first said: "The Church of the Brethren." "The United Brethren?" "No." "The Plymouth Brethren?" Other questions finally brought our reply: "No, the Dunker Brethren." "Oh, yes, we know those people." And then, perhaps, they would tell us of some good people they had known as members of that church. And then I wondered why we don't call ourselves by the name by which people know us and will continue to know us. What is the use of trying to hide it? I'm too young to understand all of the reasons why our older Brethren didn't want to accept our common name. But I have wished for years we had a name folks would understand. You say the name was derisive. So were the names "Methodist," "Baptist," "Christian." I'm not ashamed of the word "Dunker." Rather I would like to see the church so to live and work that the name would be known and loved the world around.

As we sat in this great inter-church assembly, and thought over its great proposed program, the love for our own church was deepened. We wished that every member of the church might have been there. We wished that the church we love would accept the great challenge of the hour, that with all the men and money at our command we would march forward in this great

crusade for Jesus Christ. To fail him in this hour of his great call, would be to deny him before the world, and to prove ourselves unworthy to be counted among his chosen.

But we will not fail him. Our church already has a great program for the next five years. We can carry out that, and more too. The critical hour of the Christian church has come. "Can the Lord depend on you?" "Can the Lord depend on me?" Can he depend on the Church of the Brethren? "Even so, Lord Jesus. Amen."

North Manchester, Ind.

Can We Become Perfect?

BY WM. J. TINKLE

MANY people say: "No, it is impossible to become so good in this life that we never commit sin." Yet Jesus says: "Be ye therefore perfect, even as your Father, which is in heaven, is perfect." Surely, our Master would not tell us to do something which it is impossible to do.

Much of the discussion on this point has been the result of misunderstanding as to what spiritual perfection is. Perhaps I can not do as much as some one else, but that does not denote that I can not become perfect. The winesap is not as big as the pippin, but if it has no defects, it is a perfect apple, nevertheless. If the man with one talent does his best, he becomes a perfect one-talent man; but if the man with five talents does no more than this man, he is not doing all that he could, and is not a perfect five-talent man.

I have heard people say that they never met any one who was without faults. Such individuals may be scarce, but it is not our business to judge our neighbors. We can not see their motives nor all the circumstances, What we call faults, may not be sins in the sight of God.

David says: "I was shapen in iniquity and in sin did my mother conceive me." "How can such a one become perfect?" you ask. But notice that he is speaking only of himself. If we feel that the same is true of ourselves, it only shows the necessity of being born again.

A scripture, often quoted to show that we can not live without sin, is 1 John 1: 8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Now, a man might write a book and afterwards change his views. He still would be the author of the book. He could not say that he had no book. But he would not have to be guided by the principles of that book or write another like it. In like manner, if John Doe should steal a horse and afterward be converted, people still might speak of John Doe's theft, and he could not say that it was not his theft. Nevertheless, he would not be a horse thief after he was converted. Some people do deceive themselves by saying that they have no sin, when all their neghbors can see that they do. Thus they harm the cause. It does no good to tell people how good we are. But, dear brother, don't let Satan whisper to you that this passage makes it impossible to live without sin. The apostle John can not mean this, for in the preceding verse he says: "The blood of Jesus Christ cleanseth us from all sin." And in the following verse he speaks of being "cleansed from all iniquity."

There are more passages of Scripture about being saved from sin in this life, than about salvation in the life to come. Let me quote a few of them:

"If thou wilt enter into life, keep the commandments." "If thou wilt be perfect, sell that thou hast," etc. (Matt. 19: 17, 21).

"In all these things we are more than conquerors through him that loved us" (Rom. 8: 37).

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3: 8). Can we think of our Master doing his work half way, and being unable to destroy all the works of the devil?

When the angel appeared to Joseph, announcing the birth of a Child, he said: "Thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1: 21). Knowing this to be the reason why Jesus came to the earth, can we not trust him to save us entirely from our sins, even though we may not understand all the passages on the subject? Could we be saved from our sins and still be in bondage to a part of them?

We should not be discouraged, thinking that we can not attain to Jesus' standard of perfection. "With God all things are possible." Since there is none good but God, we should crucify our own selves, and let God live in us and make us what he wishes us to be. When we think of the commandment to be perfect, it should make us realize the necessity of trusting and keeping close to God.

I once heard a man say: "If I thought that I was perfect I should want to die at once, for there would be nothing more to do." As if the perfecting of self were all a Christian has to do! When you get rid of your sin, you are then just ready to begin to do good work. You can't put in your best efforts for the cause until you do. Let in the Spirit, follow his promptings! Let God make you a clean vessel, and then see if he does not use you to his glory.

Bellefontaine, Ohio.

Urgency in Evangelism

BY S. S. BLOUGH

ONE day, in the closing months of Jesus' ministry, he was invited to eat bread in the house of a chief Pharisee. Luke relates the story very beautifully in chapter fourteen. While here, as was customary, he was being watched by those who would ensnare him. Even these uncommon surroundings did not deter Jesus from seeing an opportunity. He was ever the Master Teacher and Healer, and was ready to embrace the occasion even in this home. He, therefore, healed a man even though it was on the Sabbath. Past experience had shown his critics unable to cope with him on this question, so they left him alone, though he had asked their opinion concerning the righteousness of the act.

Jesus saw in their behavior at the feast the need of a lesson on humility and the lack of true hospitality. He taught two great lessons on these points,—one to the guests and the other to the giver of the feast. One, seemingly anxious to change the course of the conversation, said: "Blessed is he that shall eat bread in the kingdom of God." This was evidently what brought forth the great teaching of the parable as recorded in verses sixteen to twenty-four.

In the application of this beautiful parable, there are many lessons to be learned. The one who made the supper typifies God, in his preparation of, and invitation to, the Gospel Feast.

Those first called were the representative Jews, who were mostly of the educated, priestly class. These should have been most capable of being used, but were not willing to make the sacrifice. Those sent to them were John the Baptist, Jesus and his disciples. Their refusal shows their rejection of the Savior and his methods.

The second class called represents those of the Jews who were despised and disrespected by the Pharisees. While it is true that a few priests and Pharisees received him, a much larger number of these were made willing to become his disciples. It would seem also that the Samaritans must be taken in under this class, for salvation was also for them. But the Lord was not yet satisfied, for he had that which was for the benefit of all.

There was a third class which they were to bring in. These were the most despised and diseased of the entire country. These represent the Gentile world. Because of infection and fear of contagion, they are driven out, and no one would think of inviting them near his home, much less to his table. Here, then, is taught the graciousness of the Gospel preparation for the entire race. It is made to embrace the crime-stained and misery-stricken of the whole human family, who have a place in the merits of Jesus, and an interest in his atonement.

This parable is intended to present the whole Gospel Scheme. Here we have its Author, the instruments used, its subjects, its method, its spirit and its benefits. It is hard to see how, in any other figure, Jesus could have taught so much in so small a compass. This characteristic is evident in all of his teaching.

This parable teaches that the Gospel is for all the unsaved everywhere. It not infrequently happens that among those who confess to be Christ's followers there are some who can not grasp the truth that salvation is possible for the vilest sinner.. Perhaps self has not been sufficiently sacrificed. Then, too, it is so difficult to get people to see that the Gospel must be sent to the heathen. They have not yet learned the lesson of a whole wide world for Jesus. Can we not see the danger of becoming self-righteous and disobedient like the Pharisees? Every true follower of Christ rejoices that there is an invitation to all, everywhere, for the benefits of this Gospel Feast.

Since the preparation has been made complete for all, the servants must go out and give the invitation. In the application of the lesson, who shall go out and give the gracious invitation? Jesus said: "Go ye, therefore," and "So send I them." This indicates very clearly that those who have themselves come to the feast must go out and tell others. It is presumed that they appreciate the privilege of the feast sufficiently to be willing and ready to go. Yes, it is the mission of the church to find the unsaved.

The unsaved at home and abroad are not primarily commissioned to find the church, but the church is to find them. We are willing, perhaps, to bring the Gospel to some, where it is not too inconvenient or too expensive, but we have not become so very willing to go or send workers into the byways and hedges. We somehow might lose our respectability, or the church might become contaminated with those who come from there. Have you ever heard of a church that was so respectable that it refused admission to some when they asked to come in? Instead of that we are to go and compel them to come in. Does it not seem as if we had gotten beyond our business, or that we presume to know better than the Lord did? Jesus says: "I came not to call the righteous but sinners to repentance." And again: "Go out quickly into the streets and lanes of the city."

Here is taught the lesson that to find the unsaved we must go where they are. Yes, go find them, they will not come to you. It is quite necessary, at times, to pull out into the deep and let down the nets. Compel them to come in. This will often be difficult.

Paul had some experience along this line when he became all things to all men that he might, by all means, save some. This does not mean that he became a worldly-minded sinner with them, in order to be one of their number, but that he brought the truth in such a way as to meet them on their level. Compel them to come in by interest, by reason,—these are strong factors but will not do for all. It may have to be done by supplying temporal needs, through music, or, most of all, through sympathy. Who has strayed so far away that sympathy, properly expressed, will not have a favorable influence? We must put ourselves in the inquirer's place, and try to appreciate what his needs and desires are.

Let us not forget the urgency of the matter. When this world conflict is over, there will be more open doors for a world Gospel than ever before. Will the church of Jesus Christ see her responsibility and opportunity? When the Government called for men, men responded. When funds were required, funds were given in unheard of large sums. Shall we do less for the Ruler of all the earth? There will be great need for the proper application of the Gospel to the world's needs. The church must be to the world more than she has ever been.

Many young men, who are in the ranks today, will come back to us sooner or later. What shall we do with them? They are splendid men, who have shown a willingness to sacrifice, and they will find places where they can make good. Why not use every effort to show them the need and nobility of accepting the mission of carrying the Gospel to the unsaved? Men who have learned to obey implicitly their country's call, ought not to hesitate to turn into the greater sacri-

fice of their Lord's religious service. Men who have been influential in bringing peace to the world, should be encouraged to bring peace to the souls of men, and thus hold that which has been gained for the world. Women who had the disposition of heart and of mind to nurse back to health the sick and wounded soldier, ought to be very serviceable in looking after the bleeding hearts of the sin-sick. O what a splendid army of workers might come from the ranks of these who have already suffered so much for the welfare of the world! Then, too, there are many who were not obliged, for various reasons, to engage in this warfare. Ought we not to feel that now comes our time? If we were to throw our strength and power into this, as they have done in the trenches and on the open field, even until success has come, the multitudes of the world's lost and sinning might be brought to the table of our Lord.

Then there are those who have learned to give by giving. Shall not their help be expected and willingly given that these others may carry the Gospel wherever the Spirit directs? May it be even so! Then the Lord's will shall be accomplished.

The Lord's business demands haste. Soon the opportunity will be lost and the world will have settled down again to her set methods of life. The opportunities gone may be gone forever. Estimates of the work, if computed, will show much more to be done than many have realized, and the results will be great accordingly. Shall we arise in our manhood and heed the urgent call that the Lord's table shall be filled?

Astoria, Ill.

Willingness to Go Wherever He Calls

BY IDA M. HELM

"But after I am risen again, I will go before you into Galilee," was Jesus' promise to his disciples. After the resurrection the disciples went to the place that Christ had appointed them, and, true to his promise, he met with them, and they were permitted to see and talk with the Risen Lord.

Today Jesus goes before us and from everywhere we hear him call: "Go work today in my vineyard." He is present with us in the Holy Spirit, in the home. He is in Ashland, in Washington, in Cuba, in the Philippines, in Africa, in China, in India, in Greenland, in Europe. From everywhere we hear the call: "Go and I will be with you." "To the Gentiles also hath God granted repentance unto life."

But where is my call? How am I to know where, in the midst of the great field, he would have me work? In the parable, the man with the one talent did not use it at all. The one with the two talents, also the one with the five, worked wherever they could find an opportunity, for they doubled all the talents they had.

Are we willing to go where he calls? "Lo, I am with you, always," is Jesus' promise. My neighbor across the way has misused me, he cheated me, he is my enemy. He slandered me. Do I love him and pray for him? Or don't I feel like praying for him? Do I care what becomes of him? Jesus says: "Love your enemies, pray for them that despitefully use you." That is a talent we can all use. We can pray. Now my enemy is pushed to the wall. He has lost every cent he had. Am I glad of it? Doubtless sorrow and gloom and dread have settled like a pall on his home. What shall I do? Does Jesus know about his adversity? What would he have me do? Do I believe in the providence of God? Do I recognize the opportunity to win my enemy for a friend, and point him to Christ? Am I forgiving and living so that he can see Christ in my life? Jesus says to me: "Lo, I go before you." Am I willing to follow him and be a neighbor to this man?

Over in the city, in the Italian quarter, there is a family stricken with the fever. Can I lightly say: "There is a family afflicted with a dread disease. Too bad!" And then can I carelessly pass by? They are God's children. Will we improve the opportunity of caring for them, so Jesus can say to us: "I was sick and ye ministered to me"?

A cold-blooded murder is committed, and the culprit confined in the county jail, without bond. Dare I, as a follower of the Christ, say: "Hang the culprit, give him his just dues"? Listen to Jesus, when cruel men were murdering him: "Father, forgive them, they know not what they do." Christ died to save the cold-blooded murderer. Shall I go and give him the message of pardon and life? The penitentiaries and reformatories are full of men and women and boys and girls, and from behind those iron bars comes the call for help. In the breast of every one behind those walls there smoulders a spark of divinity that God's mercy can reach. The smouldering gleam needs to be fanned into a flame. Shall we help to fan it?

Over the seas a terrible, awful war has been raging. Millions of souls went down to hopeless graves. The piercing cry for help still comes ringing across the mighty deep. I am thankful that we are not looking on calmly and unconcerned. We are doing all in our power to supply the necessaries and comforts of life. But the great need of the world today is Christ, and above the cry for the temporal things of life, comes the cry for spiritual food, the Bread of Life,—eternal life. The way we can help the world best today is by living close to Christ, and by redoubling our efforts to share the benefits of the Gospel with all people.

The church has a stupendous responsibility today, to give to the world the message of peace, to make it feel the weight of the message. Men, money, time, intellect, courage, love, strength,—all are needed in the great work of carrying the message of peace and life into the war-wasted, death-stricken regions of this world. If each one of us is willing to work wherever he calls, wherever we find an opportunity, trusting in his strength, the work will be accomplished, and where the war cry has sounded, the Gospel call to worship God is ringing out. May our united prayer be: "Lord, in blessing us, make us a blessing to others." "Lo, I am with you always."

Ashland, Ohio.

As Others See It

BY FLOYD M. IRVIN

Those who take it upon themselves to stand for a principle of right, not yet accepted by the majority, always suffer severe criticism, scorn, and frequently persecution. While living and performing their heroic work, they must suffer the penalty of the under dog. But after their work has been performed, and they have passed beyond, the world sings praises to their names and lauds them to the skies. Yet this does not sustain the conscientious reformers in their time of testing and trial, when they need help and encouragement.

During the war the Church of the Brethren conscientiously stood for a principle, in spite of widely-differing sentiment. We suffered for it. We shall continue to suffer, if we do our part in endeavoring to inject the spirit of Christian pacifism into the new world order, during the period of reconstruction. We need words of sympathy and encouragement. This we find in the words and Spirit of Christ.

Yet in dark hours of trial the little demon of doubt will challenge our interpretation and understanding of those words and that Spirit. At such a time the following quotations, which give us the view-point of several prominent men who have not themselves stood for nonresistance, may help us to see the reasonableness of our stand.

First, let us listen to Dr. Henry Neumann, the leader of the Ethical Culture Society of Brooklyn, N. Y.: "If I were a Christian I should want my church to stand firm as a rock for the principle that evil is to be overcome, not with another evil, however unselfishly motivated, but with good. One would suppose that when Germany, by pushing to its logical extreme the moral evil inherent in war, has so effectively dramatized for mankind the enormity of that essential evil, clergymen would be all the more eager to demonstrate that the wholly opposite way of their Master was, after all, the true and better way."

Now listen to Bernard Adams, a university man of England, who was wounded after serving eight months in the war, and during convalescence wrote a book, entitled, "Nothing of Importance," from which the following quotation is taken. He later returned to the war and was killed in action: "The seeds of cruelty, selfishness, ambition, avarice, and indifference, are always liable to swell, grow and bud, and blossom suddenly into the red flower of war. These are the seeds of war. And it is because they know that we, too, are not free from them, that *certain men have stood* out from the arena as a protest *against war. These men are real heroes,* who, for their conscience' sake are enduring taunts, ignominy, misunderstanding and worse. Most men and women in the arena are cursing them, and as they struggle in agony and anguish, they beat their hands at them and cry: 'You do not care.' I, too, have cursed them when I was mad with pain. But I know them, and I know that they are true men. I would not have one less. They are witnesses against war. And I, too, am fighting war. Men do not understand them now, but one day they will."

Now let us face a shaming criticism of the Christian church in the following poem, quoted by Dr. John R. Mott at the great Northfield Student Missionary Conference, and also in magazine articles, written by an unbeliever and published in the *Labor Leader,* in England:

"An unbeliever, oft I went
Into church to find content,
And waited that my soul might see
Man's most divine humanity,
And from the church's inmost shrine
Christ's very eyes looked into mine.

"Within the church again I stood,
When half the world was red with blood,
And said: 'Here shall I find release
From strife; here reigns the Prince of Peace.'
But in God's house I found dark hate
And Fury set in Love's estate,
The songs of peace are put away,
Christ's priests cry out: 'Go forth and slay.'

"O, sadder than the blood which rains
Its fruitless showers on Europe's plains!
O, sadder than the widow's moan
Or Belgium's suffocated groan!
Man's heaveniest Gospel is denied,
His blackest crime is sanctified
And through great Europe's war-drenched lands
Christ's church for bloody violence stands.

"For when the State unsheathed the sword,
The servile church forgot her Lord.
Among the nations, had she stood
For Europe's wider brotherhood,
Had she recked less of earthly things
And served alone the King of kings,
Her word had curbed in that wild hour
The people's rage, the kinglet's power."

Now let us, for a moment, sit at the feet of the great psychologist, Dr. William James, and study the true import of the following extracts from his authoritative treatise on the "Psychology of Religion," namely, "Varieties of Religious Experience": "'Love your enemies.' Mark you, not simply those who happen to be your friends, but your *enemies,*—your positive and active enemies. Either this is an Oriental hyperbole,—a bit of verbal extravagance, meaning only that we should, as far as we can, abate our animosities,—or else it is sincere and literal. Outside of certain cases of intimate individual relation, it seldom has been taken literally. Yet it makes one ask the question: Can there, in general, be a level of emotion so unifying, so obliterative of differences between man and man, that even enmity may come to be an irrelevant circumstance and fail to inhibit the friendlier interests aroused? There is no saying what the effects might be; they might conceivably transform the world.

"Psychologically and in principle, the precept, 'Love your enemies,' is not self-contradictory. If radically followed, it would involve such a breech without instinctive springs of action, and, with the present world arrangements, that a critical point would practically be passed, and we should be born into another kingdom of being. Religious emotion makes us feel that other kingdom to be close at hand, within our reach."

If ever that "other kingdom" was close at hand, surely it is in these days, when men have been brought close to God by suffering and are now earnestly and unitedly seeking for a foundation for a permanent peace. Shall we not haste to bring it?

Chicago, Ill.

THE ROUND TABLE

"Boogered"

BY EZRA FLORY

Two men sat talking about some virgin soil in a new territory. "What should I get for the farm?" asked one of the other, who was more experienced. "Well, yours is an excellent tract, and I'd rather have it than most other tracts of land that have been farmed, for yours is not 'boogered,' you see."

Not long after hearing this conversation, I was sitting in a dentist's chair. Before me was this motto on the window: "A thing done well today means less trouble tomorrow."

A horse came limping behind a wagon in the street, and some one said: "What a 'boogered' horse!"

These events set me thinking. I have heard it said: "It is easier to build up a church in a new community than to 'overhaul' one that has been 'boogered.'" Efficiency demands that tools be kept in good condition and a mechanic will not work with "boogered" ones.

The same truth holds good in the educational sphere. Children who have been scarred by evil impressions or warped and twisted by bad discipline and incorrect teaching, are "boogered" as certainly as material implements. In many instances the child is ruined for life and for eternity by parents and teachers who fail to realize the effects of their example.

It is the same story over and over again, whether in the classroom, in the pulpit, in the office, or on the farm. "Don't let your new tract be 'boogered.'" Farm well what you farm! Do not skim over a large tract and deceive yourself and others, too.

Chicago, Ill.

Our Aged Ministers

BY LEANDER SMITH

"Even so did the Lord ordain that they that proclaim the gospel should live of the gospel" (1 Cor. 9: 17).

WATCH the life of the minister! How cheerfully he goes about his work! What a willing, self-giving spirit is he! How readily he faces the issue and accepts the terms of his work! The hope of gain has had nothing to do with his decision. Ministers, as a class, receive very small compensation. It is difficult even for those who receive the largest compensation to save anything from their earnings. Where is there a body of men so purged of worldliness, so free from corruption and impurity?

Because of the nature of the minister's calling, and the character of his labors, he comes in contact, more than any other man, with suffering and unfortunate humanity.

The more closely he follows in the footsteps of the Master, the less likely is he to have anything at the end of the year. He is not supposed to make money outside of his calling. To do that would be considered as greatly lessening his usefulness. Disaster usually sweeps away the minister of the Gospel who seeks personal fortune. The pastor is expected to give his whole time to the church. Is it not, therefore, incumbent on the church to provide incomes for their servants who have worn themselves out in their service?

These dear old ministers of the glorious Gospel of Christ and their faithful companions, are now sacredly and tenderly entrusted to our care. These battle-scarred soldiers have faithfully and sacrificingly carried the banner of our King into sections where we enjoy the fruits of their service. Now, since they are old, and unable to care for themselves, we are bound, by the holy ties of gratitude and common honesty, to care for them, and to do it well.

Simple justice to the minister, who has given the best that is in him to his work, and who finds himself, in his old age, without means of support, should make any other course impossible.

Large duties and grave responsibilities rest upon the churches today. We are challenged, all around, by ideals that go to make up the best type of Christian civilization.

We have relatives and friends, who have been soldiers on the battle-field away from home, and we have these dear soldiers of the cross at home. The soldier's wounds bring recognition of Government responsibility. Even so should the dimmed eye and slackened step of the wornout minister bring the grateful recognition of a service that can never be adequately compensated, but that may be partially rewarded by providing for his needs with an income to be regarded only in the light of deferred wages.

Muscatine, Iowa.

Our Boys Were Taken

BY W. O. BECKNER

How hard it was to give them up! And yet they had to go. We thought we just could not do it, but the strong hand of the Government was laid upon their shoulders and they went.

How different it all was and is from what *we* had planned! That is what made it all the more grievous to bear,—the disappointment we suffered in seeing their promising careers all broken up.

But they went and we are living through it. They are too. Most of the boys have made much less noise about it than their immediate relatives have made for them.

There have been cases where some boys have been greatly blest by getting out from under the enforced conditions in which they had lived. A lad is himself. He is not somebody else. He is an individual, and as such he had a right to the full development of his individual powers. Why should father neglect the proper schooling of his son under the guise of necessity to pay debts? Why the debts at all? Why have possession of that which must be paid for in the life-blood of others? Where is the regulation, in morals or anywhere else, that permits parents to hold their children away from their proper education?

A well-to-do man once remarked, concerning his son, that the lad could not go to school that winter because he was still under twenty-one years of age, and was to work for his father yet a while. But when the draft law went into effect, that father was not asked for his son. The Government took him. And the father is getting along without him, although the lad is still where his father might claim his service, so far as age goes.

The facts are that we have given up our boys when we had to. That only establishes the related fact that we could have given them up for their own highest development if we had wanted to. And if we have learned that, is it not also true that we could have had higher ambitions for them in the first place and could have encouraged them to prepare themselves for a lifetime of work in the greatest work humanity ever undertook, that of establishing completely the reign of the Prince of Peace on earth? In too many cases fathers and mothers have said that they could never give up their children for the ministry or for the mission field. Some people are coming to see that now they have given them up for something else.

Peace can never come and stay until the ideals of love and brotherhood, taught by the Master, are known and loved by individuals. Democracy and peace are not *things*. They are simply attitudes of the human heart. It is the big work of the church to preach and teach, and by every means to propagate these ideals and doctrines. Our boys and girls must be given to the work. The church must have them. The church is the only institution whose only business it is to propagate such ideals. She must have workers to accomplish what is demanded of her. Our boys must be given to the work. Just as Samuel was given by his mother for a specific work, so must the boys and girls of this day be brought up in the atmosphere that leads them to a conscious dedication of all their powers of body and of mind for the Master's work on earth.

Out of this awful strife we must learn that if we do not give our boys to the ministry of the Word in one way, wars and disturbances will continue on earth, and they will be taken from us in another way. Who knows but that, if the Lord's people had been as active in carrying the Message to the nations as they should have been, in the years past, even this war would have been averted? Who knows?

McPherson, Kansas.

Pastoral Work

BY D. W. SHOCK

IN the city, pastoral work has its amusing side, as well as its serious side. In some cases the minister must first prove that he is not a tramp, and the most difficult part of the whole transaction is to gain admittance to the houses. He often knocks and rings, again and again, but there is no response. The people are not at home, or they are in the back part of the house and can not hear, or the only one at home is hard of hearing, or is not presentable. Perhaps the people have moved away, or have been fooled so many times that they will frankly confess they do not respond to the door bell. Occasionally the pastor discovers that the people are at home by some slight noise within, or by a gentle movement of the window curtain, but for some reason they do not wish to open the door. The minister, standing on the doorstep in the hot sun of summer, or in the biting wind of winter, has discovered all this, and it does not tend to elevate pastoral work in his estimation. Finally he learns the meaning of his Master's words: "Behold I stand at the door and knock."

Sometimes the inmates, in response to his ring, call through the door: "Who is there?" and he is obliged to explain himself, not only to those within, but to all passers-by as well. Sometimes, when he rings the bell, a head is thrust out of an upper window, and he must reveal his identity before he is admitted. And during the whole transaction, sometimes the house dog, inside the door, is demanding to know who it is, or the house dog outside of the door is snapping at his heels, and all the neighbors' dogs, from adjoining doorsteps, are challenging his entrance.

Finally, after spending as much time as he had to spare, in getting into the house, he often is obliged to sit for fifteen minutes in the parlor, waiting for the lady to make an elaborate toilet. If there is ever a time when a pastor does not appreciate fine clothes, it is under such circumstances. It is not wonderful that some pastors of peculiar temperament and precarious health hesitate to do work in the homes. Let no one think that this is a fancy sketch; it is from life.

Nevertheless, it is a profitable work for both pastor and people. Many have been led to Christ in this way, and the minister has learned to preach to the common people as he could learn in no other way. To get under everybody's burden will sometimes almost crush him to the earth, but it is the kind of work the Master did while on the earth, and what was good enough for him, is good enough for his ministers today. "The disciple is not above his Master."

Grundy Center, Iowa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

BARTOW, FLORIDA

We arrived here about the middle of November and are located three miles east of Bartow. There are now eleven brethren and sisters spending the winter here, all from Adams, York and Juniata Counties. Through the generosity of the Methodist people, we have been granted the privilege of using their church, and we now have preaching every two weeks. They have Sunday-school every Sunday and preaching every two weeks. That gives them services in their church every Sunday. Two of our brethren are teaching Sunday-school classes.

Several of the members, who attend our services, are located at Winter Haven, fourteen miles from here. There are also some members at Bartow. If there are any members within reach, who take the "Messenger," we would be very glad to have them attend our services. Our closest church is Sebring,—about fifty miles distant. So, while we are isolated, we still have the privilege of church services. We have two ministers, Eld. C. G. Winey, of Thompsontown, Pa., and Eld. B. F. Lightner, of Gettysburg, Pa. We are here as one family. Very often we all go to one home to spend the evening, and worship together before separating. Last Sunday evening there were twenty-six of us,—all Pennsylvania people,—gathered in the home of Bro. Banks Bashor. We had a

song and prayer service, and felt it was an evening long to be remembered.

Our next preaching service will be January 26. We state this, so that any one, getting the "Messenger," and wishing to attend these services, will have the date of the meetings. Come and worship with us! We call our little village Pennsylvania Avenue, because all living on the avenue are Pennsylvania people. Brother and Sister H. J. Shellenberger are located here. Bro. Abraham Hershey and wife, and Bro. C. G. Winey and wife are spending the winter with them. Ida M. Lightner.

DEATH OF BRO. A. D. DOLL

A very sad accident occurred near Antioch, W. Va., Jan. 16. Bro. Abraham Dalby Doll, with his brother and another man, was cutting locust timber, when one tree lodged against another. Bro. Doll went in under the lodged tree to chop the other tree. After he struck once with his axe, the weight of the lodged tree caused it to split, striking him on the side of the head and inflicting a serious wound. With the assistance of his brother he walked to his home, about three-fourths of a mile. The doctor was called and, after an examination, advised that he be taken to the hospital. He died about half an hour after arriving there. The deceased was forty-three years old, and is the first to die in a family of eight children. He leaves his wife, two sons, an aged father and mother, four brothers and three sisters.

Bro. Doll was a member of the Church of the Brethren for a number of years and served as deacon. He was always found at his post of duty. He will be missed in the church, especially his home congregation, Knobley. Services by the writer. Text, Mark 13: 34-37.

Burlington, W. Va. B. W. Smith.

THE LONGING OF A PASTOR

Many times the natural longing of the pastor and his wife, or that of the elder and his wife, is to know how the congregation appreciates their efforts, but many times the congregation, thoughtlessly, allows that longing to go unanswered. And when it is answered not all congregations answer in the same way,—some in word, some in deeds of kindness, both of which are very much appreciated, especially when we realize that they come from hearts full of love and appreciation.

Thus the members of the Beaver congregation desired to show their appreciation of their pastor and his wife by an outward manifestation. On Thursday evening before Christmas they met at our home for prayer meeting. After the meeting was over, two sisters came in with a clothes-basket filled with many useful articles, also a nice sum of money, all of which was very much appreciated. Next day a brother came with a bushel of apples, another with a ham, one with some sausage, and another with a nice roll of butter. The children were remembered with sweets and toys. So it went until we were made to realize, from the depths of our hearts, that every member of the congregation was with us heart and soul, though to us our efforts seemed weak and faltering. Neither was this the first time we were remembered. Twice before, during the year, we received tokens of love and gratitude.

What was the result, do you ask? Certainly we were impressed to renew our energies and redouble our diligence—if possible to be of greater service to our flock in the year to come than in the one just passed. And the congregation feels that it has had a part in the renewed efforts, and in having the kingdom enlarged at this place.

We are sure that any pastor or elder will have the same feeling of encouragement, and the same desire to go forth with renewed efforts, if the members of his congregation will cause him to feel their heart-throbs as ours has done. If you have any doubts on this just try it, and be convinced. O. W. Diehl.

Beaver, Iowa.

IN WASHINGTON

In our eighteen years of married life, wife and I have made a good many moves, for one reason or another, but we have reached the point where we think we should settle down and stay, at least until our family is grown. In choosing the place for our home, we took several things into consideration, and the result of it is our settlement in Washington.

In the first place, we wished to be in a new country. Having been among the homesteaders of North Dakota (we have our homestead yet), we know something of the fascination there is in developing a home from the raw land, not building on another's foundation. We are preparing to go through that experience again out here, to a farm, where the climate is mild enough for the tender fruits, —apricots, peaches, prunes, etc.,—yet cold enough in winter to give our children plenty of vigor. We find that here.

Of course we wish to be located within easy reach of a church. I think the greatest mistake one can make, in moving, is to locate away from the church. I'd rather struggle against a bad climate, poor soil, and real poverty, than to be away from the church. We find good churches out here.

No, we shall not stay at Wenatchee after winter is gone. We are going into the Okanogan Valley, near Oroville. Wenatchee is a splendid place for those that do not wish to do any pioneering. It has strong churches, good homes, wonderful orchards, etc. The Brethren here are prospering and it is a good place for all kinds of business, but the members in the Okanogan Valley have much cheaper land, of equal fertility, and a climate practically the same. They engage in general farming, as a rule.

The Brethren are getting nicely established there. When we move in, there will be about sixty members. A church is to be built as soon as spring comes. They have a good reputation with the people of the valley, and all are eager for more of the Brethren to come. Eld. G. A. Shamberger, of Oroville, is in charge of the church, assisted by Elders J. L. Weddle, C. E. Holmes, M. F. Woods, and H. M. Rothrock, of Tonasket. With this force, a large territory can be covered. Any one looking in this direction for a good home, can secure information from any of the above or from the writer. Paul Mohler.

Wenatchee, Wash.

OLD FOLKS' HOME, TIMBERVILLE, VIRGINIA

We wish to extend our thanks to the brethren and sisters of Virginia, and most of all to the members of the Board of Trustees for their kindness; also to the Sisters' Aid for the help they have given to the Home.

We are ending five and one-half years in the work of the Home and never have had occasion to invoke the aid of the committee a single time, in preserving orderly conditions. We are especially thankful for the Christmas gifts, with which the Home was remembered. Let us try to make next Christmas the best that the Homes have ever seen. May every congregation remember their members here! One cent from each member in your congregation will make a fine gift to your member in the Home.

Mark 10: 12 says that we should "give to the poor." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9: 7). "The poor shall never cease out of the land: therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land" (Deut. 15: 11).

Let us all try to make the year 1919 the best the Homes have ever seen, and make them a blessing to our churches. May you all receive a blessing by your giving!

Mr. and Mrs. Frank Martin.

DEATH OF MARY ELLEN TROSTLE

Sister Mary Ellen Trostle, who died at her home on College Hill, McPherson, Kans., Jan. 8, 1919, was the daughter of Samuel and Sarah Price. She was born near Mt. Morris, Ill., Sept. 12, 1851, being therefore sixty-seven years, three months and twenty-six days of age. She grew to womanhood on the farm home of her parents and united with the Church of the Brethren at fourteen years of age. Jan. 1, 1878, she was married to P. J. Trostle and in the spring of the following year they moved to Reno County, Kans., near the present town of Nickerson, to make their home and fortune. Their home was blessed with the presence of three children, B. S. and C. C. Trostle, of Nickerson, and Miss Evelyn Trostle, of College Hill.

Brother and Sister Trostle not only tried to establish themselves in material goods but they were pioneer builders of the new community. The Salem church was founded largely by them, and Bro. Trostle was one of its first ministers. Their home was radiant with service, in those early days, and they served with willing hand and heart the sick and suffering of the community. Bro. Trostle was at one time a trustee of the then young and struggling McPherson College, and all of the family have been staunch friends of the institution.

The father and husband died in November, 1890, leaving the widow with the three children to pay for the home, and to bear the burdens incident to the pioneer days. Although she was in feeble health and not expected to live, Sister Trostle managed the business of the farm with a truly remarkable ability, raised all her children, gave them a higher education and kept up her home to the end.

In 1905 Mrs. Trostle moved from the farm, in Reno County, to the present home on College Hill. This she did.

In the autumn of 1913 Sister Trostle susta the injurious effects from which resulted in neu that time she has been a continual sufferer. H and fortitude were the essence of Christian Thanksgiving Day in 1914 she was anointed enjoyed the blessings of her faith. Several she had a stroke of paralysis, from which she on tially recovered and which finally brought on As she passed from this life into the larger wo there was left no trace of the pain, and her with the glory of her beautiful spirit. She leave her loss three children, two of them married families, a brother, a sister, one half-sister an brothers, other relatives, and a host of friend she had so much endeared herself.

Her life was blessed with all that goes to mal joy and sorrow, youth and age, a happy hom children, work and achievement. These sh tossed aside for the better things of a new passed through the blossoming period of life fruitage. Her graces seemed to create the atr which virtue and beauty can flourish. Her like the seamless robe of her Christ, witho stitch. One never thought of her graces and vi melted into a charming and sweet Christian She was the essence of friendship, of nobility

(Continued on Page 92)

THE QUIET HOU

Suggestions for the Weekly Devotional Meetin Prayerful, Private Meditation.

The Golden Moment,—Opport

Galatians 6: 10

For Week Beginning February 16, 19

1. **Introductory.**—(1) Opportunities for servi sent. 42) The welfare of others, as well as o be determined by our use of opportunities. (3 us responsible for the wise use of opportunitie lives should be devoted to the doing of good

2. **Today Is Ours.**—The certainty that life long, and the probability that it will be m than nature allows, should awaken every man t prosecution of whatever he is desirous to per true that no diligence can absolutely guaran Death may intercept the swiftest career, but he off in the midst of an honest undertaking has honor of falling at his post of duty. He has battle, even though he may have missed the

3. **Opportunities Must Be Seized.**—Alas for let the golden moment pass, who let the gat tunity be shut in their faces, while they wai Why not muster courage and enter in? Ar opportunities for crossing all rivers? And ar opportunities of very brief duration? It is rea ful how the door of opportunity swings open is even more wonderful to notice how it swings impressing upon us all the solemn lesson tha not to be trifled with, and that the loving God is not an indiscriminate beneficence.

4. **Paul's Recognition of the Supreme Mom** present life was, in a measure, influenced by h He realized that his present life would have a bearing upon his future. With these facts bef put his whole soul into the present moment. of us fail right there! Instead of living in the instead of filling the present with active service much of the present time with lamenting over in hoping that the future will have for us some than the duty of the hour. Paul did not do th pied the present with all its opportunities. E time full of noble, earnest service, and then a strong words: "I live by the faith of the Son o loved me, and gave himself for me." Notice his all upon the "faith of the Son of God." made unto us "wisdom, and righteousness, fication, and redemption" (1 Cor. 1: 30). The ing true, we can readily see how Paul could Christ's faith and, by divine grace, make tha own.

5. **Christians as Light Bearers.**—Faithful C real children of God,—are reminded by Paul, i to the Philippians, that they "shine as lights in holding forth the word of life." By our fidelity, our love, our joy, our courage under trying cir we can constantly hold forth the Word of Li where the light of life may shed its rays.

6. **Suggestive References.**—Opportunities, m

AROUND THE WORLD

Unsound Teaching

Several leading denominations are struggling with the formidable problem of unsound doctrine, not only in their literature but also in their educational institutions. The loyal part of their membership insists upon a lining up with Bible principles, but seemingly the erroneous teachings have gained quite a foothold, and the uprooting of the questionable theories is not an easy matter. A firm advocate of Bible principles recently urged this safe rule of action, so far as ecclesiastical literature is concerned: "All books on theology may be tested by their attitude toward the Bible. If they are unsound in their treatment of leading Scripture principles, consign them to the junk pile."

The Old Book Still Holds First Place

Never before has the American Bible Society faced as great a demand for Bibles and Testaments as just now. Plans have been made for the immediate publication of 100,000 French Testaments, 50,000 Italian, 10,000 Portuguese, 20,000 Roumanian, 25,000 Bohemian, 50,000 modern Greek, 10,000 Yiddish, 25,000 Russian. All these are to be used among the soldiers. Large numbers of the entire Bible are to be printed in Roumanian, Polish, Finnish, Hungarian, Lithuanian, Bulgarian, Bohemian and Greek, for army and navy use, as well as for home mission work. To defray the expense of the urgent needs at this time, $50,000 will have to be raised at once. The Bible Society must have help.

A Criticism That Honors

Several weeks ago we mentioned the fact that a number of charges had been made against the Y. M. C. A. by several would-be critics. We also gave the answers of Mr. John R. Mott to some of the statements, clearly showing that there was really very little foundation to most of the charges made against the Association. One of the recent criticisms is by one Edwin L. James, who alleges, in all seriousness, that "the Y. M. C. A. workers were 'oversolicitous' as to the morals of the enlisted boys." If that is regarded as the only serious charge against the organization, the American people may well "thank God and take courage." Of some criticisms it has been well said: "Every knock is a boost," and that is quite true of Mr. James' astounding arraignment.

A Task Truly Worth While

If the promoters of the League of Nations succeed in realizing their fondest anticipations, the provisions of that movement will end war for all time. Much, of course, will depend upon the men in control of affairs. If there is, however, no decrease in armament, navies, and, large armies, militarism will still rule supreme and give occasion for wars in the future. Some contend, indeed, that "man is a combative animal. He is high-strung and likes to fight, if given reasonable provocation." That may be true of man, wholly swayed by his own earth-born inclinations. Not so, however, if the League of Nations is allowed to put into practice its more exalted teachings. It surely deserves the whole-hearted support of every believer in the Prince of Peace and his altruistic teachings.

Evangelistic Campaigns

A select committee of Presbyterian ministers have made a careful survey of the evangelistical campaign, held in Chicago by W. A. Sunday, some months ago. They found that while the Sunday campaign workers reported 5,233 cards, indicating Presbyterian preference, only 335 people could be induced actually to become members of that denomination. The largest number reported by any individual congregation is twenty-five,—a result that would have been considered pitifully small, had that congregation held its own revival meeting. The complete report has not yet been made public, but there are understood to be some criticisms of "the profane and vulgar language which shocked the moral sense of devout people," and also of "the indiscriminate way in which the decision call was made."

Perplexing Questions

One of the leading tasks, confronting the Peace Conference, will be the intricate one of erecting self-governing nations on the ruins of ancient governments, long ago destroyed, but still cherished in the history and traditions of submerged peoples. Still more complex will be the problem of establishing boundaries for those nations. Intermingled as they are, it is not easy to draw lines that would separate Czech from Teuton, Croat from Italian, Roumanian from Pole, Bulgar from Serb, Greek from Albanian, Turk from Greek. In all these and other cases the establishing of new boundaries, under existing conditions, means a more or less arbitrary creating of frontiers that shall not too seriously interfere with the aspirations of the population on either side of the line. In various sections of Europe there has been formed, through the vicissitudes of past centuries, a sort of interwoven system of settlements, of hostile races and conflicting cultures. In Macedonia, for example, Bulgars, Greeks, Serbs and Turks have their long-established respective villages and rural communities in neighboring valleys or on adjoining mountain sides. How shall an adequate border assignment be made, under the circumstances, and when made, how shall such regions be governed that the fierce antagonisms will die out and the fires of hatred will be smothered? Truly, the task is a stupendous one!

Urgent Need in the Bible Lands

While the Red Cross has assumed responsibility for a large part of Syria and Palestine, there are no fewer than 2,900,000 souls that have to be looked after by the "American Committee for Relief in the Near East." A large number of these will necessarily have to be dependent upon outside relief for at least six months. There are 1,770,000 refugees who anxiously await the time when they can be restored to their homes,—from 400 to 1,000 miles distant. Possibly about 50,000 houses, costing at least $50 each, will be required to house these refugees returning to their former homes. Farming implements, seeds, cattle and sheep will be needed to enable these people to become self-supporting. Household supplies also will be required. All these, however, can be procured if kind donors will supply the means. Will you help?

Catholic Priests Condemn Celibacy

For some time there has been a pronounced agitation among Catholic priests in various parts of Europe, demanding that they be given the privilege of marrying, since nothing in the Word of God controverts such a privilege. According to recent press reports, the Catholic clergy of Southern Hungary have addressed a petition to the church council of that district, in which they condemn the rule of celibacy as an anti-democratic and unscriptural institution, and demand its abolition. Just what attitude will be taken by the higher dignitaries of the Catholic church, is not known. One thing is sure,—the spirit of individual investigation is in evidence throughout the world, and whatever is mere tradition, religiously speaking, will be put to the test. The Church of Rome is likely to face some searching criticisms.

One Feature of Reconstruction

Much must be done for the rehabilitation of devastated France, but a special phase, recently being urged, is certain to be met with sympathy and ample financial aid in this country,—the plan to replant the stricken district with fruit trees. American subscriptions have already provided more than 10,000 trees, to replace the many that were destroyed in the war-swept area. Experts, in touch with the situation, maintain that the devastated section will make an ideal fruit-growing country. Though the soil has been greatly disturbed,—too much so, in places, for agricultural purposes proper,—it is in an ideal condition for fruit trees. Growers claim that trees will thrive excellently in the loose soil that has been left by war's ravages,—another illustration of the fact that even man's savagery can not wholly destroy nature's productivity.

How Canada Deals with the Indians

According to a recent statement of William Graham, commissioner of Indian affairs of Western Canada, the Northern Dominion has practically disposed of its "Indian problem,"—the Red Man has been civilized. The Canadian Indian today is an educated farmer. He professes to be a Christian and goes to church regularly every Sunday. Quite frequently he may be seen going to church with his family in an automobile. His children go to school. He is as good a farmer as his white neighbors,—sometimes a better one. Government agricultural experts teach him the latest scientific methods of cultivating land. Better living conditions are certainly doing wonderful things for the Indians of Canada. Had a similar course of intelligent treatment been followed in all Indian reservations of the United States, better results would be in evidence today.

Appalling Figures

In a general way most of us abundantly realize that the recent war has levied a heavy toll upon the people of the United States. This fact is brought home the more effectually by a comparative exhibit. All the gold produced in the various deposits throughout the world, during the 426 years since Columbus landed on the shores of America, comes to $16,500,000,000. During the eighteen months of Uncle Sam's participation in the war, he paid out the entire sum above mentioned and forty per cent more. The war cost the United States nearly twenty-three billion dollars. This aggregate is so stupendous as to be almost inconceivable. It may be of interest, therefore, to compare it with other figures, equally staggering. "The Statistical Abstract of the United States" gives the total quantity of gold and silver money in the world at $10,500,000,000. In our eighteen months of war we spent more than twice that sum. The value of the total foreign commerce of the globe is estimated at $23,000,000,000. To pay the cost of the late war, therefore, equals the whole of the world's commerce. It took seventy-three years to construct the railroads of the United States,—their aggregate value being placed at $20,000,000,000. We consumed more wealth, during the eighteen months of war, than the total value of all the railroads. In 1914 the total capital of all manufacturing plants in the United States,—the growth of a century or more,—amounted to a trifle over $23,000,000,000, or just about what the war cost us. In 1916 the aggregate amount of bank deposits in the United States banks was $22,000,000,000,—not quite what we spent for the war. In this connection it is interesting to note that to maintain a standing army of a half million men,—as is now proposed,—will cost at least $1,185,000,000 annually. These are figures of the general staff. If the world should continue to rely on big armies, big navies and a general armament to maintain peace, instead of a League of Nations, more than half the labor and resources of the world would have to support the next military program.

How Does It Impress You?

Suggestive, indeed, is a recent statement in the Baltimore "Catholic Review," as to how the "Knights of Columbus" spent the larger part of their original funds, $2,322,559.88, in the various war areas during July, August and September of last year: For 400,000,000 cigarets, $1,312,500; chewing tobacco, $58,080; 825,000 cigars, $42,300; 2,000,000 pipes, $34,027.60; 64,368 decks of playing cards, $5,011.56; for smoking tobacco, $17,128.57. Later in the year the "Knights of Columbus" received about $30,000,000 from the joint drive of the seven war charities,—Red Cross, Y. M. C. A., etc., to which everybody contributed. While the various expenditures have not as yet been made known, the same ratio would imply that the Knights of Columbus spent $18,000,000 for the commodities referred to above.

Food Relief for Europe

As recommended by President Wilson, an appropriation of $100,000,000 for food supplies, to be distributed in countries outside of Germany, was recently passed by House and Senate. The President,—aside from the pure humanitarianism involved in the relief measure,—declares that the prompt furnishing of food is now the key to the whole European situation and the solution of peace. He maintains that the pernicious clamorings of bolshevism can be stopped by food, and that all in conference with him are convinced that concerted action in the matter is of immediate and vital importance. The food question is plainly paramount,—so stupendous that only the Governments can adequately deal with it, coördinating the efforts of various voluntary agencies in the great work of sustaining Europe's starving millions.

Deplorable Conditions

Recent issues of "The World Tomorrow," "The Survey," and other publications of influence, have given considerable attention to the treatment accorded "conscientious objectors" at the various penal institutions of the Government. These periodicals, it should be remembered, do not presume to pass upon the merits of the claims, urged by these war opponents. They simply point out the facts as they found them, insisting that uncalled for severity and cruelty were visited upon these unfortunate men. From the evidence submitted, it appears that the refusal to perform the tasks assigned them, subjected these objectors to the undue rigors imposed upon them. In justice to Government officials of highest control, it is but fair to state, however, that the most objectionable phases of punishment have recently been largely done away with, by special orders from Washington.

A Prayer That Stirred Indianapolis

A recent issue of the "Christian Standard" (Disciple Church) describes how one of their leading ministers, W. H. Book, pastor of the Tabernacle church, Columbus, Ind., happened to stir up things in Indianapolis recently. When the State Senate, then in session, heard that he was in the city, they forthwith sent for him to come to the Capitol to conduct the devotional services. Evidently Mr. Book concluded that prayer would be good for the Hoosier Senators, for he accepted the invitation. It is a peculiarity of the minister referred to that when he prays he talks in plain English, just as he does when he preaches. Not being given to the "roundabout" way, he is never misunderstood. An honest, red-blooded servant of God is always a power,—and power has a habit of stirring things up. Mr. Book, as might be inferred, offered a prayer to which even the busy senators listened. All his life he had prayed and worked for prohibition, and, like every other man who has wept over the devastation caused by rum, and endured the sneers of rum sympathizers, he is now happy. Hence, in his prayer he thanked the Lord for the recent prohibition victory. In doing so, however, he stirred up a veritable hornets' nest. At the close of the prayer, Senator Hagerty objected to the thanksgiving for prohibition. He threatened to refrain from bowing his head and even talked of resigning his seat in the Senate, should another such prayer be offered. The report goes on to say that for an hour the Senate discussed the prayer, and that finally it was settled by a vote,—forty-four indorsing the prayer by voting to thank the minister for having offered it, and two, Senators Hagerty and Kolsem, opposing it. Incidentally, these senators showed "what manner of men they were."

AROUND THE WORLD

Unsound Teaching

Several leading denominations are struggling with the formidable problem of unsound doctrine, not only in their literature but also in their educational institutions. The loyal part of their membership insists upon a lining up with Bible principles, but seemingly the erroneous teachings have gained quite a foothold, and the uprooting of the questionable theories is not an easy matter. A firm advocate of Bible principles recently urged this safe rule of action, so far as ecclesiastical literature is concerned: "All books on theology may be tested by their attitude toward the Bible. If they are unsound in their treatment of leading Scripture principles, consign them to the junk pile."

The Old Book Still Holds First Place

Never before has the American Bible Society faced as great a demand for Bibles and Testaments as just now. Plans have been made for the immediate publication of 100,000 French Testaments, 50,000 Italian, 10,000 Portuguese, 20,000 Roumanian, 25,000 Bohemian, 50,000 modern Greek, 10,000 Yiddish, 25,000 Russian. All these are to be used among the soldiers. Large numbers of the entire Bible are to be printed in Roumanian, Polish, Finnish, Hungarian, Lithuanian, Bulgarian, Bohemian and Greek, for army and navy use, as well as for home mission work. To defray the expense of the urgent needs at this time, $50,000 will have to be raised at once. The Bible Society must have help.

A Criticism That Honors

Several weeks ago we mentioned the fact that a number of charges had been made against the Y. M. C. A. by several would-be critics. We also gave the answers of Mr. John R. Mott to some of the statements, clearly showing that there was really very little foundation to most of the charges made against the Association. One of the recent criticisms is by one Edwin L. James, who alleges, in all seriousness, that "the Y. M. C. A. workers were 'oversolicitous' as to the morals of the enlisted boys." If that is regarded as the only serious charge against the organization, the American people may well "thank God and take courage." Of some criticisms it has been well said: "Every knock is a boost," and that is quite true of Mr. James' astounding arraignment.

A Task Truly Worth While

If the promoters of the League of Nations succeed in realizing their fondest anticipations, the provisions of that movement will end war for all time. Much, of course, will depend upon the men in control of affairs. If there is, however, no decrease in armament, navies, and, large armies, militarism will still rule supreme and give occasion for wars in the future. Some contend, indeed, that "man is a combative animal. He is high-strung and likes to fight, if given reasonable provocation." That may be true of man, wholly swayed by his own earth-born inclinations. Not so, however, if the League of Nations is allowed to put into practice its more exalted teachings. It surely deserves the whole-hearted support of every believer in the Prince of Peace and his altruistic teachings.

Evangelistic Campaigns

A select committee of Presbyterian ministers have made a careful survey of the evangelistical campaign, held in Chicago by W. A. Sunday, some months ago. They found that while the Sunday campaign workers reported 5,233 cards, indicating Presbyterian preference, only 335 people could be induced actually to become members of that denomination. The largest number reported by any individual congregation is twenty-five,—a result that would have been considered pitifully small, had that congregation held its own revival meeting. The complete report has not yet been made public, but there are understood to be some criticisms of "the profane and vulgar language which shocked the moral sense of devout people," and also of "the indiscriminate way in which the decision call was made."

Perplexing Questions

One of the leading tasks, confronting the Peace Conference, will be the intricate one of erecting self-governing nations on the ruins of ancient governments, long ago destroyed, but still cherished in the history and traditions of submerged peoples. Still more complex will be the problem of establishing boundaries for those nations. Intermingled as they are, it is not easy to draw lines that would separate Czech from Teuton, Croat from Italian, Roumanian from Pole, Bulgar from Serb, Greek from Albanian, Turk from Greek. In all these and other cases the establishing of new boundaries, under existing conditions, means a more or less arbitrary creating of frontiers that shall not too seriously interfere with the aspirations of the population on either side of the line. In various sections of Europe there has been formed, through the vicissitudes of past centuries, a sort of interwoven system of settlements, of hostile races and conflicting cultures. In Macedonia, for example, Bulgars, Grecks, Serbs and Turks have their long-established respective villages and rural communities in neighboring valleys or on adjoining mountain sides. How shall an adequate border assignment be made, under the circumstances, and when made, how shall such regions be governed that the fierce antagonisms will die out and the fires of hatred will be smothered? Truly, the task is a stupendous one!

Urgent Need in the Bible Lands

While the Red Cross has assumed responsibility for a large part of Syria and Palestine, there are no fewer than 2,900,000 souls that have to be looked after by the "American Committee for Relief in the Near East." A large number of these will necessarily have to be dependent upon outside relief for at least six months. There are 1,770,000 refugees who anxiously await the time when they can be restored to their homes,—from 400 to 1,000 miles distant. Possibly about 50,000 houses, costing at least $50 each, will be required to house these refugees returning to their former homes. Farming implements, seeds, cattle and sheep will be needed to enable these people to become self-supporting. Household supplies also will be required. All these, however, can be procured if kind donors will supply the means. Will you help?

Catholic Priests Condemn Celibacy

For some time there has been a pronounced agitation among Catholic priests in various parts of Europe, demanding that they be given the privilege of marrying, since nothing in the Word of God controverts such a privilege. According to recent press reports, the Catholic clergy of Southern Hungary have addressed a petition to the church council of that district, in which they condemn the rule of celibacy as an anti-democratic and unscriptural institution, and demand its abolition. Just what attitude will be taken by the higher dignitaries of the Catholic church, is not known. One thing is sure,—the spirit of individual investigation is in evidence throughout the world, and whatever is mere tradition, religiously speaking, will be put to the test. The Church of Rome is likely to face some searching criticisms.

One Feature of Reconstruction

Much must be done for the rehabilitation of devastated France, but a special phase, recently being urged, is certain to be met with sympathy and ample financial aid in this country,—the plan to replant the stricken district with fruit trees. American subscriptions have already provided more than 10,000 trees, to replace the many that were destroyed in the war-swept area. Experts, in touch with the situation, maintain that the devastated section will make an ideal fruit-growing country. Though the soil has been greatly disturbed,—too much so, in places, for agricultural purposes proper,—it is in an ideal condition for fruit trees. Growers claim that trees will thrive excellently in the loose soil that has been left by war's ravages,—another illustration of the fact that even man's savagery can not wholly destroy nature's productivity.

How Canada Deals with the Indians

According to a recent statement of William Graham, commissioner of Indian affairs of Western Canada, the Northern Dominion has practically disposed of its "Indian problem,"—the Red Man has been civilized. The Canadian Indian today is an educated farmer. He professes to be a Christian and goes to church regularly every Sunday. Quite frequently he may be seen going to church with his family in an automobile. His children go to school. He is as good a farmer as his white neighbors,—sometimes a better one. Government agricultural experts teach him the latest scientific methods of cultivating land. Better living conditions are certainly doing wonderful things for the Indians of Canada. Had a similar course of intelligent treatment been followed in all Indian reservations of the United States, better results would be in evidence today.

Appalling Figures

In a general way most of us abundantly realize that the recent war has levied a heavy toll upon the people of the United States. This fact is brought home the more effectually by a comparative exhibit. All the gold produced in the various deposits throughout the world, during the 426 years since Columbus landed on the shores of America, comes to $16,500,000,000. During the eighteen months of Uncle Sam's participation in the war, he paid out the entire sum above mentioned and forty per cent more. The war cost the United States nearly twenty-three billion dollars. This aggregate is so stupendous as to be almost inconceivable. It may be of interest, therefore, to compare it with other figures, equally staggering. "The Statistical Abstract of the United States" gives the total quantity of gold and silver money in the world at $10,500,000,000. In our eighteen months of war we spent more than twice that sum. The value of the total foreign commerce of the globe is estimated at $23,000,000,000. To pay the cost of the late war, therefore, equals the whole of the world's commerce. It took seventy-three years to construct the railroads of the United States,—their aggregate value being placed at $20,000,000,000. We consumed more wealth, during the eighteen months of war, than the total value of all the railroads. In 1914 the total capital of all manufacturing plants in the United States,—the growth of a century or more,—amounted to a trifle over $23,000,000,000, or just about what the war cost us. In 1916 the aggregate amount of bank deposits in the United States banks was $22,000,000,000,—not quite what we spent for the war. In this connection it is interesting to note that to maintain a standing army of a half million men,—as is now proposed,—will cost at least $1,185,000,000 annually. These are figures of the general staff. If the world should continue to rely on big armies, big navies and a general armament to maintain peace, instead of a League of Nations, more than half the labor and resources of the world would have to support the next military program.

How Does It Impress You?

Suggestive, indeed, is a recent statement in the Baltimore "Catholic Review," as to how the "Knights of Columbus" spent the larger part of their original funds, $2,322,559.88, in the various war areas during July, August and September of last year: For 400,000,000 cigarets, $1,312,500; chewing tobacco, $58,080; 825,000 cigars, $42,300; 2,000,000 pipes, $34,027.60; 64,368 decks of playing cards, $5,011.56; for smoking tobacco, $17,128.57. Later in the year the "Knights of Columbus" received about $30,000,000 from the joint drive of the seven war charities,—Red Cross, Y. M. C. A., etc., to which everybody contributed. While the various expenditures have not as yet been made known, the same ratio would imply that the Knights of Columbus spent $18,000,000 for the commodities referred to above.

Food Relief for Europe

As recommended by President Wilson, an appropriation of $100,000,000 for food supplies, to be distributed in countries outside of Germany, was recently passed by House and Senate. The President,—aside from the pure humanitarianism involved in the relief measure,—declares that the prompt furnishing of food is now the key to the whole European situation and the solution of peace. He maintains that the pernicious clamorings of bolshevism can be stopped by food, and that all in conference with him are convinced that concerted action in the matter is of immediate and vital importance. The food question is plainly paramount,—so stupendous that only the Governments can adequately deal with it, coördinating the efforts of various voluntary agencies in the great work of sustaining Europe's starving millions.

Deplorable Conditions

Recent issues of "The World Tomorrow," "The Survey," and other publications of influence, have given considerable attention to the treatment accorded "conscientious objectors" at the various penal institutions of the Government. These periodicals, it should be remembered, do not presume to pass upon the merits of the claims urged by these war opponents. They simply point out the facts as they found them, insisting that uncalled for severity and cruelty were visited upon these unfortunate men. From the evidence submitted, it appears that the refusal to perform the tasks assigned them, subjected these objectors to the undue rigors imposed upon them. In justice to Government officials of highest control, it is but fair to state, however, that the most objectionable phases of punishment have recently been largely done away with, by special orders from Washington.

A Prayer That Stirred Indianapolis

A recent issue of the "Christian Standard" (Disciple Church) describes how one of their leading ministers, W. H. Book, pastor of the Tabernacle church, Columbus, Ind., happened to stir up things in Indianapolis recently. When the State Senate, then in session, heard that he was in the city, they forthwith sent for him to come to the Capitol to conduct the devotional services. Evidently Mr. Book concluded that prayer would be good for the Hoosier Senators, for he accepted the invitation. It is a peculiarity of the minister referred to that when he prays he talks in plain English, just as he does when he preaches. Not being given to the "roundabout" way, he is never misunderstood. An honest, red-blooded servant of God is always a power,—and power has a habit of stirring things up. Mr. Book, as might be inferred, offered a prayer to which even the busy senators listened. All his life he had prayed and worked for prohibition, and, like every other man who has wept over the devastation caused by rum, and endured the sneers of rum sympathizers, he is now happy. Hence, in his prayer he thanked the Lord for the recent prohibition victory. In doing so, however, he stirred up a veritable hornets' nest. At the close of the prayer, Senator Hagerty objected to the thanksgiving for prohibition. He threatened to refrain from bowing his head and even talked of resigning his seat in the Senate, should another such prayer be offered. The report goes on to say that for an hour the Senate discussed the prayer, and that finally it was settled by a vote,—forty-four indorsing the prayer by voting to thank the minister for having offered it, and two, Senators Hagerty and Kolsem, opposing it. Incidentally, these senators showed "what manner of men they were."

HOME AND FAMILY

Baby's Theology

A little four-year-old with curly head,
Spoke, as she nestled in her tiny bed,
"God, there is room for you!" she softly said.

I wonder—when the years are multiplied—
Will there be room for God still at her side?
If so, our Father will be satisfied!
—F. M. N. in Sunday School Times.

Calot's Sunday-School Class Fellowship

BY ELIZABETH D. ROSENBERGER

"Guy Calot's in jail!"

Twenty-seven pair of eyes looked at John as he made this announcement. Most of these expressed surprise, a few expressed indignation and horror. Then the twenty-seven men began to talk.

"What's happened?" "What for?" "What are you talking about?" "Guy Calot, of all fellows!" Hurried explanations were made. Then Mr. Griffith, the teacher, asked John to tell the class all he knew. This was the Winners' Class in the Brethren church at Springfield.

"Guy was out with some other boys last night. They drove to Sidney in his car. About nine in the evening a deaf woman was trying to cross the street. Guy gave warning, and at the same instant she saw him. She happened to be of the flighty sort that dodges, then turns. She fell, striking her head on the curbing. They took her to a hospital where she died this morning. They arrested Guy and took him to jail. Now what's the thing to do?"

"We'll stand by him to a man," said one of the boys.

It was not necessary to take a vote; they were agreed to help each other at all times. So they let the matter rest. John was to see Guy in prison, assuring him that they would do anything they could to help the boy, for Guy was one of the younger members of that class. Just eighteen, a little inclined to be wild, but a boy of unusual promise. How they wished that the boy had been spared this! Guy was not usually reckless, only mischievous, loving fun, and eager for a good time. The accident was unfortunate, of course, but they all felt that Guy was not to blame.

Strange are the workings of the legal mind. Judge Swartz had been greatly annoyed by the motor accidents in Greenville. He wanted to do something to warn people of the serious consequences of their carelessness. Several deaths had been caused by half-drunken chauffeurs, yet no verdict had been pronounced against them. Now, with Guy as an offender from another town, the prosecutor made a strong case against the culprit. The town people, too, were terribly prejudiced. When it was found that there had been some drinking, when Guy admitted that he had taken two drinks, there was no escape for the boy. Judge Swartz sentenced him to six years' imprisonment.

His Sunday-school class kept close to him through the entire trial. They did not know how to change the minds of judge and jury. So Guy Calot began serving his sentence. It was extremely hard; he chafed against it. It was cruel and unjust, his fellow-townsmen declared. They went to see him sometimes, now and then, during the first year. Then one and another was surprised to find that he had not called on Guy for six months. Guy looked through his prison bars in vain.

The Winners' Bible Class held a meeting when Guy was condemned to six years' imprisonment. The president stated the object of the meeting: "Men, when that trial was going on we prayed that the Lord would set Guy Calot free, if it was his will. We prayed in faith, but our prayer was not answered. He was condemned to a cell. Now what can we do for our fellow-member?"

John was on his feet instantly. "We have much to do. If Guy Calot is to keep his reason and come out of this, able to do a day's work, it's up to us. We've got to make good on this job. If we fall down on it, we've no business to plan for any other Christian work. We've got to go over the top in this!"

"That's right! Let's show him that we're on the square," said another.

"We stand by the under dog every time," said a mill-hand, using the phraseology he was used to.

"One visit a week from some member of this class is the least we can do, as I see it," suggested the president.

Then and there the plan was laid, by which one member of that class saw Guy each week.

Almost three years had gone by and the class was faithful. John was especially instant in season and out of season. He was troubled about Guy's condition and frankly said so to any one who would listen. After a long conference with the pastor of their church and some men of influence in the town, another meeting of the Winners was called. John explained the situation: "It's like this: Guy must come out of that cell. He's lost hope and courage. It'll take all we can do to save him now. He's given up. We've got to hurry. Now I believe it's a long pull and a strong pull all together and we win once again. I have here a paper which every member of this class must sign first. Then the members of this church. After that I find I can get the names of most of the men of the town. Then I am hoping to get some political influence to back up the efforts of his Sunday-school class and church. It's now or never."

The men were all anxious to do more, if they only could. They did rouse such an interest in the case that those in authority found it the better part of wisdom to take up the subject of a pardon for Guy Calot. In a surprisingly short time many who had never thought much about the case, were convinced that Guy should be set free.

The pastor of the church that Guy had attended preached a sermon on the text, "In prison and ye visited me not." He spoke of those who are held captives: "There are all sorts of prisons. You look with envy upon a man who has all the money at his command to fashion his surroundings to his will. He calls men and they come, he signs his name to a contract, a palace rises out of the sand; fame and power are his. You say he is wonderfully fortunate. Perhaps he is. I hear the clanking chains which shackle him hand and foot. He can not escape, he is bound by chains of gold, chains of silver, but they are chains nevertheless.

"The man who lives for himself is a prisoner in a narrow, lonely cell. There are no windows through which he can look upon the outer world. The door swings only inward. There are few chances of escape for the prisoner. Jesus Christ comes to this man and says: 'If a man would save his life let him lose it for my sake.' That means freedom. Jesus alone can set him free from the fetters forged by selfishness.

"I thank God that the young men of my church have given their time and service toward freeing a prisoner, —one of our own members. We believe that we should serve by bearing the burden of our weaker brother. We ask your prayers for his freedom, as well as every effort you can make in his behalf."

John, the ever faithful friend, carried the pardon to Guy. It was pitiful to see how weak and unlike the Guy who left them three years before, he had become. His hands trembled when he took the paper. The tears dropped on the floor of his cell as he stood there, looking at John, without saying a word of thanks. He could not speak at first.

Today Guy is president of the Winners' Class. There is none more faithful in the church service than he, for he claims that he has experienced the real fellowship of the church in his suffering. "My life is too short to express to you men my gratitude for the deliverance you effected. You set me free from a prison cell," is the way he begins many a speech.

Covington, Ohio.

Youth and Young Manhood

BY JAS. A. SELL

A GREAT responsibility is placed upon youth, but very few appreciate it. The way of life to success is perilous and is begun without experience. If we had about fifty years' experience, with which to begin our career, we might stand a better chance for success, but life is often near its close, before we get the experience by which to direct our steps wisely.

Environment and heredity exert a mighty influence, and often create barriers beyond which many young people never rise. They go along with the crowd like dumb-driven cattle,—led to the stall and knocked in the head without ever thinking of rising above life's environments. The fault for this rests partly upon the parents and partly upon the customs of society, but young people, in a normal state of mind and health, have largely themselves to blame.

Their dearest interests in time and eternity are at stake, and they are, or should be, fully conscious of this fact. But too frequently, in spite of admonitions, warnings and entreaties from friends, they will spurn the right, and take the wrong course.

As they leave the innocence of childhood, they enter the open doors to all kinds of vice. Their religious instructions and restraints are set aside, and habits of appetite and lustful passions are freely indulged in.

The ancients had a legend that one of the smaller gods created the material universe and that a common angel peopled the earth with living creatures, but that all the numberless deities united to produce that most wonderful and most dangerous gift,—the youth of man. The idea was that any one of the gods could have created matured man, but that the beauty and possibility and the fateful charm of youth required their combined wisdom.

When, however, they had completed their labors, and saw what a hazardous thing they had made, they debated a thousand years whether they should confer this marvelous gift upon the human race. At last they decided to make the venture, and a deputation of angels was sent to earth, to endow humanity with the precious boon. When their errand was accomplished, and a company of young men and young women stood before them, the angels said: "Now you have youth. What are you going to do with it?"

The angels having accomplished their mission, ascended to the skies, leaving the young men and women to work out their own salvation, and to solve their own problems. The responsibility placed upon them taxes the strength of sages and angels. This message of the angels is echoing and reechoing through the corridors of time, and it will continue to ring as long as maidens love and young men aspire: "Now you have youth. What are you going to do with it?" Some are making good, others are not.

From the little we know of other ages, or other countries in our own age, the young people of our own country,—the United States of America,—enjoy superior advantages for successful endeavors in the fields of religion, literature and business, and, in short, in all things that tend to the elevation of our sinful race. To fail under the circumstances is nothing short of a disgrace.

The young people who now attend Sunday-school and pay attention to the lessons in the International Course, have a character to think about that ought to give them instruction and inspiration, to answer in their life the question, "What are you going to do with your youth?" Those who do not attend Sunday-school, are suffering a great loss. They miss help that they greatly need. For this they themselves are to blame.

The biography that has just been studied is that of Joseph. Under peculiar circumstances he became the wise counselor to the king and an associate on the throne in a by-gone age of Egypt.

A certain writer says of the story of his life, as narrated in the Old Book, that "it is told with a simplicity, truthfulness, and minuteness of detail that leaves scarcely anything to be added, while one is afraid to touch it, least he mar its beauty."

Joseph was the favorite son of a fond, doting father. This fact, added to the two dreams that he told, aroused in his brothers a murderous hatred. He dreamt of a future greatness. He was a dutiful boy in his home life. His father loved and trusted him, and confided important business to his care. While visiting his brothers in distant fields, in obedience to his father's orders, they said: "Let us kill him and see what will become of his dreams."

Not being fully united in this purpose, they cast him into a slimy pit and finally compromised by selling him to a band of traveling merchants. These took him away from his home and all that was dear to him, and exposed him to sale in a slave-market in a foreign country.

Here, for a time, though a slave, he found favor, but when urged to commit a nameless crime by a licentious woman, he refused. Thereupon he was cast into a dungeon, where he remained for two years. At length a ray of light dawned upon him.

Through a course of providential leadings he gained his freedom, and was soon promoted to a position where he became the counselor of the king, and admitted to power next to the royal throne. He held in his own hands the keys of well-filled granaries in time of famine. He now realized the fulfillment of his dreams.

But let us not forget what lay between his dreams and their fulfillment: The hatred of his brothers, the frowning pit where he kept company with lizards and toads, the cruel sale to foreigners, the journey from his home and father, his sale again into slavery, and his imprisonment in a dungeon for two years, with the terrible suspense of not knowing what the end might be.

All young people, in answering the question of the angels, in the ancient legend: "What are you going to do with your youth?" should, like Joseph, take to dreaming. Dream of future greatness. It would be better, however, not to go to sleep, to do the dreaming. Keep wide-awake,—the wider the better. Aim to be somebody and do something worth while! Set the standard high and press towards it! Have lofty ideals and never lose sight of them. Be thoughtful, kind, truthful, dutiful, honest and courteous!

Every life has its turning points, and they are especially numerous and important in young manhood and womanhood. A wise or a foolish choice at some of those points determines the destiny for all time. Those who seek the counsel of their father and mother, and other people who have had experience, and made a success of life, are taking a wise course.

At a time like the present, when employment is easily secured and wages exceptionally high, all extravagance in expenditure should be avoided and a bank account started and added to, monthly. To make the best of youth, to prepare for greatness in some of the activities of the world, the best education within reach should be secured.

A calling, trade or profession should be selected and followed with a zeal that knows no abatement. This is peculiarly an age of specialists. A few people can be, what may be called, many-sided, but the greatest number must specialize and stick to their job.

Dream of greatness, but don't forget the pluck and plodding that are required to carry you through the pits into which you may be cast by treacherous friends or open enemies.

Shun all bad habits and bad company. Experience and science teach us abundantly that the use of tobacco and intoxicating beverages has a bad effect upon the human system. Avoid them! Youth will therefore by be the gainer in cleanliness, health and brightness of intellect. It will save money enough, in course of time, to furnish one with a large library.

Build air castles! People who never build castles in the air, will never build city blocks on the ground. But we must not forget the hardships and trials that lie between the dreams and their fulfillment.

If you feel that you have wasted time and left opportunities pass, do not be discouraged. Others have had the same experience and began to dream, and reached a higher goal. So,

"Deem not the irrevocable past
As wholly lost or wholly vain,
If, rising on its wrecks, at last
To something nobler we attain."

Hollidaysburg, Pa.

SISTERS' AID SOCIETIES

BRIDGEWATER, VA.—Report of the Sistars' Aid Society for 1918:" Number of members on roll, 50; average attendance, 16; number of regular meetings, 12; called, 6. Work done: 16 garments made, 8 comforts, 90 prayer-coverings. We sewed one day for Bridgewater College, repairing bed-clothes. Balance from last year, $17.62; free-will offerings, $23.64; birthday offerings, $12.72; special collections, $26.23; articles sold, $89.83; meals at Bible class and lunches at sales, $148.79; donations, $1.50; total, $314.33. Paid out $60 for native worker in India; $5 for hospital bill for Sunday-school scholar; $5 for work done; $50 for Mary Quinter Hospital; $3 for flowers for sick and for funerals; 25 cents society fee; $8 for District Mission Board; $20 for ministers at mission points; $10 to the Orphanage; $10 to the War Work Campaign; $96.71 for material. Officers for 1919: President, Sister Ella Flory; Vice-President, Sister Nora Strickler; Secretary, Sister Lizzie Thomas; Treasurer, Sister Annie Foley; Chorister, Sister Kate Good; Superintendents, Sisters Allee Wright and Mary Click.—Mrs. W. S. Flory, Bridgewater, Va., Jan. 25.

BRIDGEWATER, VA.—Report of the Junior Aid Society for 1918: Number of members on roll, 33; average attendance, 14; number of regular meetings held, 12; called meeting, 1. Work done: 2 infant outfits sent to Chicago Mission; box of articles given Sister Ida Shumaker for use in India work; papers sent monthly to Bro. D. B. Gnagey for work among Mexican Mission. Receipts for the year: Balance from last year, $17.41; collected during year, $34.69; total, $42.77. Expenditures: Red Cross, $8; War Work Campaign, $5; infant outfits, $5.55; Sister Trostle, $5; Bro. Lambert, $5; miscellaneous, $7.85; balance, 1918, $5.37. Officers, 1919: President, Sister Cora Click; Vice-President, Sister Maude Evers; Secretary-Treasurer, Sister Carrie Click; Assistant, Sister Ina Miller; Chorister, Sister Ruby Koogler; Assistant, Sister Edna S. Miller.—Sister Carrie F. Click, Bridgewater, Va., Jan. 24.

CONNELLSVILLE MISSION, PA.—Report of the Sisters' Aid: Officers: President, Sister I. M. Friend; Vice-President, Sister Elizabeth Carroll; Secretary, Sister Virginia Mack; Treasurer, Sister Mabel Stelcher; Assistant, Sister Elizabeth Bagby; Assistant, Sister Ellen Pyle. Amount received during year from work and dues, $131.04. Our work consisted of quilting, making aprons and prayer-coverings. We paid $25 to Mission Building Fund and $17.50 for carpet and matting. We have $59 in the bank on interest.—Mrs. Anna L. Cogan, Dawson, Pa., Jan. 20.

EAST BERLIN, PA.—Report of Aid Society from Jan. 3, 1918, to Jan. 1, 1919: We held twenty-eight meetings, with an average attendance of eight. We made 7 night-gowns, 4 quilts, 2 dust-caps, 8 bonnets. We gave to a poor widow, $3; to a poor sister, $2; to cooks at love feast, $7; toward carpet for Mummert church, $20; total, $38.80. Received for work done, $37.72; donation, $5.80; cash on hand, $26.80. Officers: Sister Minnie J. Beery, President; Sister Sarah Sunday, Vice-President; the writer, Secretary-Treasurer.—Sister Elmiro Group, East Berlin, Pa., Jan. 21.

ELIZABETHTOWN, PA.—Sisters' Aid Society Report: Number of meetings held, 21; average attendance, 10. Work done: quilts, 5; sun-bonnets made and sold, 140. Receipts for the year, $56.20. Expenditures: Supporting an orphan in India, $20; calendars, mottoes, dry goods, etc., $87.21; clothing to Washington, D. C., Aid Society, from 1917, $3.96. We donated $10 to Elizabethtown Sunday-school, $6; India Boarding School, $10; Sister Bessie Rider, missionary, $5; Hershey Annual Meeting, $5; Armenian and Syrian Relief, $10; Swedish Relief, $10; Hospital in China, $10; Hospital in India, $10; Boys' School in China, $5; Girls' School in China, $5. Balance in treasury, $17.78. Officers: President, Sister Sallie Kiefer; Vice-President, Sister Emma Kenaga, Vice-President; Sister Lydia Tavenia, Treasurer; the writer, Secretary.—Emmo Kulp, Elkhart, Ind., Jan. 21.

ELKHART, IND.—Report of Sisters' Aid Society of Elkhart Valley congregation: We held sixteen meetings, with an average attendance of ten. Forty visitors were present. We made aprons, coverings, sun-bonnets, comforters, and sewed for missionary meetings. We also gave a carpet to a sister. We made a quilt for the Red Cross which sold for $5.50. We did Red Cross and Relief Work and gave a day's work to each of our ministers' wives. We have bought three sewing-machines. Officers for the year: President, Sister Lydia Kulp; President; Sister Alice Kenaga, Vice-President; Sister Lydia Tavenia, Treasurer; the writer, Secretary.—Emmo Kulp, Elkhart, Ind., Jan. 21.

FAIRVIEW, IOWA.—Report of the Sisters' Aid Society: We served lunch at two sales, for which we received $38.87. We sent $50 to the Armenian-Syrian Relief; paid $12.50 for song books; sent $10 to the Elkhart Hospital; amount on hand Jan. 1, 1919, $4.32. Officers were elected as follows: Sister Ida Hilton, vice-president; Sister Ola Tarrence, Vice-President; Sister Sadie Whisler, Secretary-Treasurer.—Jennie Keller, Udell, Iowa, Jan. 25.

FLORA, IND.—Report of Aid Society for 1918: Number of members on roll, 48; average attendance, 12; number quilted, 13; comforts knotted, 12; garments made, 71; prayer-veils, 33; money taken in for work and offerings, $127.85; paid out during year, $112.97; balance on hand, $36.24.—Bertha Barr, Secretary, Flora, Ind., Jan. 17.

GREENVILLE, OHIO.—Report of the Ladies' Aid Society for 1918: Amount in treasury Jan. 1, $9.26; received for work done, $59.50; from collections, $5.65; donations, $8.35. Expenses, $17.78; paid out for flowers, $1.00; balance on hand, $25.98. Total, $67.76. We held thirty-seven meetings. Number on roll, twelve; average attendance, seven. We made two sweaters and twenty pair of socks for the Red Cross. Officers are: President, Angeline Hollinger; Vice-President, Mary Hollinger; Secretary, Anna Witwer; Treasurer, Anna Witwer. Our work consisted of making comforters, piecing quilts, sewing for the poor and serving one dinner for a sale.—Nettie Miller, Arcanum, Ohio, Jan. 20.

HAMLER, OHIO.—The Sand Ridge Aid Society held sixteen meetings during 1918, nine of them being all-day meetings, with an average attendance of four. Total free-will offerings, $5.08; received for work done, $10.85; carried over from last year, $2.55; total, $18.48. Expenditures: Paid for cloth, chenille and comforts; donations to the amount of $46.24. We sent one box of clothing and one comfort to the Cincinnati Mission. Money in treasury, Jan. 1, 1919, $3.38. Officers for the coming year: President, the writer; Secretary-Treasurer, Sister Ola Burns.—Mary E. Prowant, Hamler, Ohio, Jan. 24.

HARDIN, MO.—Report of Wakenda Ladies' Aid Society for 1918: We held twenty meetings, with an average attendance of nine. The average contributions were 10 cents. We had on hand Jan. 1, $21.60. Our work for the year consisted of making quilts, comforters, sun-bonnets, cook-aprons and prayer-coverings. We sold 12 prayer-coverings, 2 comforters, 2 quilts, 3 bonnets, 1 dress and a number of cook-aprons. We served lunch for one sale. Expenditures: $25 to Red Cross; $10 to church treasury; $20 to Chicago Mission. Total amount collected, articles sold and offerings received, $138.74; total paid out, including donations, $100.73; balance, $31.41. Officers for 1919 are as follows: Sister Emma Van Trump, President; Sister Jennie Bowman, Vice-President; Sister Laura Bowman, Secretary-Treasurer.—Mary Bowman, Hardin, Mo., Jan. 22.

HARRISONBURG, VA.—Report of Sisters' Aid Society of Garbers church for 1918: We held eleven meetings, with an average attendance of twelve. Amount on hand, Jan. 1, 1918, $9.98; received during the year, $62.48; total, $72.46. We donated one barrel of clothing and bedding to Baltimore Mission; $5 to the Orphans' Home at Timberville; six chickens to a needy family; $2 to a worthy brother; $25 to the Armenian-Syrian Relief; general expenses, $39.09; total, $71.09; balance, $1.37. Our work consisted of quilting, making comforters, prayer-coverings, sofa-pillows, shoe-pockets, etc. Officers for 1919: President, Sister Sadie Wampler; Vice-President, Sister Mary Bowman; Secretary-Treasurer, the writer; Assistant, Sister Iva Bowman.—Linnie Driver Flory, Harrisonburg, Va., Jan. 24.

JOHNSTOWN, PA.—Report of Ladies' Aid of Pleasant Hill for 1918: Number of meetings, 54; number of members, 15; average attendance, 6. We made 24 bonnets, 17 aprons, 4 dresses, 25 quilts, and sold 28 bottles of vanilla. Amount received from social, $25.40. We sold a sewing machine for $5.80. Expenditures: Mary Quinter Fund, $25.50; miscellaneous, 60 cents; missionary quota, $25.50; book racks, $22.25; vanilla, $8.26; merchandise, $28.15; amount in treasury, Jan. 1, 1919, $52.25.—Mrs. D. I. Rhodes, Secretary, Johnstown, Pa., Jan. 21.

LANARK, ILL.—Our Sisters' Aid Society held thirty-eight meetings, with an average attendance of nine. Our work consisted of quilting, making comforts, aprons, sun-bonnets, etc. Also sewed for a needy family and for the Red Cross. We donated $5 to the Kansas City Mission; $5 to a needy family in Chicago; shoes and clothing for the needy at home, $12.55; one comfort, two sheets, two pair of pillow-cases and several dresses to the Orphanage at Mt. Morris; two barrels of fruit and vegetables, and two barrels of clothing to Chicago, $100; one barrel of clothing to Kansas City, $14.75. The total receipts for the year were $89.90; money paid out, including cash donations, $52.16; leaving a balance of $38.82. The officers for the coming year are as follows: Sister Emma Newcomer, President; Ethel Moore, Vice-President; the writer, Secretary-Treasurer; Ruth Stattler, Assistant; Frances Rohrer, Superintendent; Lizzie Brenneman, Assistant; Kate Wingerd and Kate Strickler, Membership Committee.—Lillie Puterbaugh, Lanark, Ill., Jan. 22.

MECHANICSBURG, PA.—Our officers for 1919 are: Sister Hettie Gibble, President; Sister Anno Kruger, Vice-President; Sister Estella Eminger, Secretary-Treasurer. We held thirty-five all-day meetings and ten half-day meetings; attendance 294; average, 6; visitors, 23. We quilted 13 quilts, made 22 bonnets, 3 aprons and 3 clothes-pin aprons. We received from weekly collections, $13.62; donations, $2.25; for work done, $54.55; total, $66.16. Money on hand at the beginning of 1918, $83.69. Expenditures: $25 to Armenian Relief, Chicago Mission, Child Rescue and Brother Helm; $5 to Belgian Relief; $11 to charity purposes; $23 for home church; total, $59.89; balance, $97.09.—Estella Lininger, Mechanicsburg, Pa., Jan. 24.

OTTAWA, KANS.—Report of the Sisters' Aid Society for 1918: We held thirty half-day meetings and five all-day meetings; over-age attendance, nine. Received during the year, $48.23; expended, $42.22. We did Red Cross work most of the year. Later we spent the time making quilts and comforts. Not only our sisters helped in this work, but also our neighbors, who are members of other churches. While we did not do much financially, yet socially, we feel, our meetings have been a great success. Officers for the year 1919 are: President, Sister Lou Eshelman; Vice-President, Phebe Wolfe; Secretary-Treasurer, the writer.—Emma Devilbiss, Ottawa, Kans., Jan. 24.

PIPE CREEK, MD.—Report of Aid Society from Jan. 1, 1918, to Jan. 1, 1919: We held twelve meetings, with an average attendance of twelve, and have thirty members enrolled. Our work consisted mainly of quilting and making children's clothing, some of which was for Belgian refugees. During the year our collections amounted to $53.94; donations received, $21.50; sales made, $45.40; balance from 1917, $3.96. We donated $20; paid out for material and work, $29.56; leaving a balance of $14.34. Articles made were: 2 suits, 9 dresses, 1 blouse and 2 skirts to the Baltimore Mission. Our donations in cash included $50 for furnishing a room at the Old Folks' Home, Sea Mar, Md.; $10 to Washington, D. C.; $10 to Baltimore; $10 to Mary Quinter Hospital; $5 to China Mission and $5 to O. F. Helm. Officers for the year are: Sister Ida Englar, President; Sister Clara Englar, Vice-President; the writer, Secretary-Treasurer.—Margaret E. Englar, Uniontown, Md., Jan. 8.

ROARING SPRING, PA.—During 1918 we held twenty-seven meetings, with an average attendance of twelve. Our work consisted of making quilts and comforts, bonnets, aprons, prayer-veils and sewing for charity. Money received during the year: Dues, $32; 9 quilts, $38.06; 16 bonnets, $6.95; 41 aprons, $14.00; 165 prayer-veils, $47.53; 47 calendars, $11.45; vanilla, $35.05; cook books, $1.50; birthday offerings, $2.62; miscellaneous, $1.45; special offering for carpet, $39.18; church treasury, $30; material, $8.61; clothing for poor, $6.61; balance in treasury, $83.80. A purse of $15.30 was presented to Brother and Sister A. G. Crosswhite. Officers for 1919: President, Sister Mary Bowers; Superintendent, Sister Maggie Umhower; Assistant, Sister Ira Kagarise; Secretary, Sister Elizabeth Barnett; Assistant, Sister Golda Miller; Treasurer, Sister N. T. Stuckey; Financial Superintendent, Sister M. J. Weaver. Our Aid Society has been a great help to the church, both socially and spiritually.—Mrs. M. W. Sell, Roaring Spring, Pa., Jan. 20.

ROSSVILLE, IND.—Report of the Sisters' Aid Society for 1918: We held eighteen afternoon meetings, with an average attendance of eight. Our work consisted of piecing quilts and knotting comforts. Donations received, $4.90; offerings, $9.91; for work done, $3.70; balance from 1917, $48.29; total, $66.80. Paid out for material, $31.77; to the poor fund, $5; to Southern District of Indiana, $10; to a sister in Christian Aid, $10; to Mary Quinter Home, $20.40. We donated one comfort to Mexico Home, one comfort to a needy sister in China, one prayer-covering, one boy's waist, two sheets, two pillow-cases and a box to a mission in Mississippi, valued at $50. Last spring the members of the Church of the Brethren with three other denominations, organized a sewing circle to sew for the French Relief and we made 157 garments. We reorganized with Sister Elizabeth Hatcher, President; Sister Ella Hufford, Superintendent; the writer, Secretary; Sister Vernnie Metzger, Treasurer; Sisters Blanche Gochenour, Susan Hufford and Rosa Harper, Devotional Committee.—Lizzie Spurgeon, Rossville, Ind., Jan. 21.

UNION CITY, IND.—Report of the Country Ladies' Aid Society for 1918: We held twenty-five all-day meetings, with an average attendance of nine. We made prayer-coverings, sun-bonnets, aprons, comforts, quilts and various kinds of garments. Amount on hand, Jan. 1, 1918, $69.27; amount received during the year, $114.13; expended during the year, $25 for Armenian Relief; $10 for Mary Quinter; $10 Thanksgiving offering; $10 for the Armenian and Syrian Relief; for material, $46.44; balance, $90.96. We reorganized with the following officers: Amanda Noffsinger, President; Sarah Arnold and Rebecca Hay, Superintendents; the writer, Secretary-Treasurer.—Mrs. Pearl McFarland, Union City, Ind., Jan. 20.

UPPER DUBLIN, PA.—Report of the Aid Society for 1918: We held twelve half-day meetings, with an average attendance of fourteen. We made 31 quilts, 40 aprons, 15 dust-caps, 2 sunpos, 2 dresses and 3 skirts, 2 bonnets and 2 pair bloomers. We sold eight quilts and donated one. Dues for the year amounted to $23.50; donations to Sister Brubaker, $5; to Sister Ella Hufford, $10; thanksgiving offering; $10 for the Armenian and Syrian Relief; for flowers; material, $26.96; missions, $30; flowers, $5; receipts for the year, $104.10; balance, $42.14. The old officers were all reelected: Sister E. S. Brooks, President; Sister Ella Shoemaker, Secretary; the writer, Treasurer.—Anna M. Brunner, North Wales, Pa., Jan. 20.

WATERLOO, IOWA.—Report of the Sisters' Aid Society of the City church for 1918: Number of members held, 51; average attendance, 13. Cash received, $107.99; expenditures, $111.66. Eight quilts were made, for which we received $73.22; tied 3 comforts, $3; also tied 12 for Social Welfare League. Paid $50 to Quinter Memorial Fund; $30 for support of native worker; clothing sent to Minneapolis, $8.94; paid grocery bill, $16; donated "Gospel Messenger," $7; Red Cross, $11.85; Belgian Fund, $3.85; flowers, $1. In June we united with the Red Cross auxiliary of the church and worked every Thursday. Number of garments made, 183; waterproof bags, 100; property bags donated, 25; kits, 20; sheets, 5; pillow-cases, 22 pair; 22 pair bed-socks; 318 dust-cloths, napkins, tray-cloths and handkerchiefs. Knitting done at home: 2 pair wristlets, 1 helmet, 11 sweaters, 116 pair socks. Officers elected for 1919: President, Sister Hershberger; Vice-President, the writer; Secretary, Sister Shanks; Assistant, Sister French; Treasurer, Sister Rashwonk. We also adopted an Armenian orphan for one year.—Mrs. W. M. Lentz, Waterloo, Iowa, Jan. 20.

WESTMINSTER, MD.—Report of Sisters' Aid Society: We held thirty regular meetings, with an average attendance of eight.

(Continued on Page 94)

River and 970 west of this river. East of the Ohio River there are 1,254 ministers; 955 between the Ohio River and the Mississippi River; 699 between the Mississippi River and the Rocky Mountains; 271 west of the Rocky Mountains. Pennsylvania has 528 ministers; Indiana, 343; Virginia, 329; Ohio, 281; Illinois, 244; Kansas, 215; California, 146; West Virginia, 132; Maryland, 120; Iowa, 117; Missouri, 92; Michigan, 77; Oklahoma, 63; Washington, 54; Tennessee, 46; Nebraska, 45; Colorado, 44; North Dakota, 43; North Carolina, 42; Idaho, 40.

The following is a list of the counties that have over twenty-four ministers: Cook, Ill., 83; Rockingham, Va., 77; Lancaster, Pa., 72; Los Angeles, Cal., 68; Elkhart, Ind., 58; Somerset, Pa., 46; Bedford, Pa., 45; Montgomery, Ohio, 44; Ogle, Ill., 42; Blair, Pa., 41; McPherson, Kans., 40; Carroll, Md., 36; Floyd, Va., 34; Wabash, Ind., 33; Augusta, Va., 32; York, Pa., 30; Darke, Ohio, 29; Washington, Md., 28; Cambria, Pa., 27; Lebanon, Pa., 26; Franklin, Pa., 25; Miami, Ohio, 25; Huntingdon, Pa., 25; Franklin, Va., 25; Roanoke, Va., 25.

Elizabethtown, Pa. Edgar M. Hoffer.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Fresno.—Owing to the severity of the influenza, few services have been held this winter. Jan. 19 the ban was lifted, so as to allow morning services. This was the first service of the year and an offering of $62 was taken for Armenian-Syrian Relief. Afterward the Sunday-school Board met and appointed teachers for the Junior Sunday-school. It is planned to have the adult classes elect their teachers Jan. 26, and to have the new officers take their places Feb. 2.—Mrs. O. N. Whitlow, Fresno, Jan. 22.

CANADA

Bow Valley.—Jan. 19 Eld. Melvin Rensberger preached to a well-filled house. We certainly were made to rejoice when a brother and his wife accepted Christ. In the afternoon baptism was administered to them. In the evening Bro. N. N. Garst gave us a good sermon on the subject of "Faith."—Maude E. Pohst, Bow Valley, Alta., Can., Jan. 25.

Redcliff.—The committee, appointed to secure a place in which to hold our series of meetings, has secured the Baptist church. The Baptist people do not have services at the present time, having no resident minister. We began our meetings Jan. 19 with a good attendance. The church was well filled last night with attentive listeners. The Sunday-school has nearly reached the one hundred mark, for which we thank God and take courage.—Catherine Hollinger, Redcliff, Alta., Can., Jan. 20.

COLORADO

McClave church met in quarterly council Jan. 17. Owing to the sickness of our elder, the writer presided. Officers for the year were elected. Very little change was made, with the exception that Bro. L. H. Cline, who has served as church clerk for sixteen years in succession, asked to be relieved. Bro. Paul Cline was chosen to serve in that capacity. Considerable regard is being paid to a pastor gave their report. Their findings were considered, and another committee chosen to investigate farther. The influenza epidemic has broken out again and claimed one of our faithful sisters as a victim. We have a very interesting class with good interest.—W. T. Luckett, McClave, Colo., Jan. 29.

Wiley church was closed for twelve weeks on account of influenza. While the epidemic has been severe, we have lost none of our members. The attendance at Sunday-school and church has been good, considering conditions. Wiley church has been greatly blessed. In the four years that Bro. Funk has been pastor, the church has increased 150 per cent. One came out on the Lord's side last night. Jan. 19 an offering of $28 was taken for Armenian Relief. In appreciation of his help during the epidemic, our pastor was presented with a fur overcoat and cap. The work was heavy on him, as he was the only minister in the town.—Anna B. Goltman, Wiley, Colo., Jan. 28.

FLORIDA

Schring.—We are getting ready for our Bible Institute, which is to begin Feb. 10, conducted by Bro. A. C. Wieand. Sister Wieand and the children are already here. Last Sunday we appointed a committee, with Bro. J. B. Kendall, foreman, to arrange for the Institute. At this time we have more members here than during any previous winter. The chapel is nearly filled, and we hear of still more coming. Bro. P. S. Miller preached for us last week, and will take an active part in our services. We can not name them all, but among the officials, at this time, there are six deacons and five preachers. The weather for the winter has remained fine, with only one or two very light frosts, so far. The citrus fruit is in splendid condition.—J. H. Moore, Schring, Fla., Jan. 21.

Seneca.—We have great reason to be thankful to our Heavenly Father for his care over us during the epidemic. We have not had a single case of influenza in our community to date. We had no meetings for three weeks, but now have regular appointments. Bro. Felthouse was with us Jan. 19, preaching both morning and evening. Sister Clair, of Pennsylvania, and Brother and Sister Katherman, of Kansas, are with us again. We are glad for their help, if it is only for the winter.—Ira W. Miller, Eustis, Fla., Jan. 20.

IDAHO

Bowmont church met in council Jan. 17, with Bro. J. H. Graybill presiding. Two letters were granted and eleven received. Church officers were elected for the year: Bro. A. L. Boyd, elder; Bro. S. L. Gross, clerk; Bro. A. E. Riddlesharger, Sunday-school superintendent; Sister Stella Brockus, president of the Christian Workers' Meeting. We were under quarantine for some time, but the Bowmont church has always remained open for rejoice. None of our number have been taken so far. Two elders have come to help us carry on the work here,—Bro. A. L. Boyd, of Oklahoma, and Bro. N. J. Wampler, of Fruitland, Idaho. Bro. J. H. Graybill, of Nampa, gave us a farewell talk. He expressed himself as feeling like a father toward this church, since he has known it since the time of its organization. In twelve years he has seen this country change from an almost barren waste to a land of plenty. A beautiful valley of prosperous farm homes, many of which belong to Brethren families. However, we are glad that Bro. Graybill is still in an adjoining congregation, so that he can visit us occasionally.—Nora E. Zimmerman, Bowmont, Idaho, Jan. 24.

Clearwater.—After sixteen weeks' vacation on account of influenza, we met in council Jan. 25, to reorganize for the year. Brethren J. E. Lehman and Earl Harp are Sunday-school superintendents. It was thought best not to have any night services during this quarter, but we are glad to have Sunday-school and preaching services each Sunday. Clearwater church has been blessed so far, as none has been taken.—Mrs. Mollie Harbacher, Lenore, Idaho, Jan. 27.

INDIANA

Camp Creek.—We were glad to have with us, Jan. 26, Bro. Moy Gwong, of Manchester College. He gave two stirring addresses which were enjoyed by all. His theme was, "Consecration to Jesus Christ." He presented China's need from the view-point of his people. Our series of meetings will begin Feb. 16, with Bro. Wm. Overholtzer, of Warsaw, Ind., as evangelist.—A Mission Study Class was recently organized, with Owen Harley as teacher.—Laura Harley, Etna Green, Ind., Jan. 27.

Laporte church met in special council at Lakeview Mission, Jan. 25. Eld. C. Metzler and Bro. D. R. Yoder, of the Mission Board, were present. Bro. Metzler acted as moderator. We decided to engage Eld. J. H. Fike, of Middlebury, Ind., to hold a series of meetings at the Mission in Laporte next June. Three have been received recently by letter. Jan. 26 Sister Alice Lahman, of Chicago, gave a talk in the interest of Bethany Bible School. Afterward we listened to a sermon by our pastor, Bro. J. C. Shull. We have seven large mission stations this week in the country, and also in Laporte.—Rachel C. Merchant, Laporte, Ind., Jan. 27.

Pina Creek.—Jan. 18 we were pleased to have with us Sister Eva Trostle, of Chicago. A Mothers' Meeting was held with about seventy in attendance. On Sunday morning Sister Trostle gave a splendid talk on "Christian Attire." In the afternoon she gave a talk to the girls. Instead of having Christian Workers' Meeting, the entire time was given to Sister Trostle. She told of the mission work in Chicago. Her subject for the evening service was: "How to Be Truly Happy." Plain facts were given, which were much appreciated.—M. S. Morris, North Liberty, Ind., Jan. 27.

Roann.—The work at this place has been much hindered during the last three months. We have been permitted to meet only twice in Sunday-school session from Sept. 29 till Jan. 12, because of the epidemic. However, we feel very thankful that we have as yet lost no members. We are now resuming our work with new zeal and interest. Since our last report nine have been received and granted. We met in council Jan. 18, with Eld. J. D. Rife acting as moderator. Officers for the coming six months were elected, with Bro. Ray Figert, Sunday-school superintendent and Bro. C. C. Miller, treasurer and Christian Workers' secretary. Jan. 19 services were resumed and assisted. Our collection for Armenian and Syrian Relief was nearly $50.—Mrs. Pearl McFarland, Union City, Ind., Jan. 20.

West Manchester.—Within the last two weeks our church has been made to rejoice to see two of our faithful Sunday-school attendants,—a young man and a young woman,—received into the church through confession and baptism. Both made application at our regular council meeting, Bro. Ira Brumbaugh, Liberty, Ohio, who is expecting to take up pastoral work at Summerfield, Kans., preached for us both forenoon and evening. Bro. Samuel Boyer, one of our faithful deacons, is now in Chicago, having treatment, expecting, soon, to undergo an operation for different ailments. May we remember him in prayer!—Calvin F. Eller, North Manchester, Ind., Jan. 26.

IOWA

Mt. Etna church met in council Dec. 29, Eld. S. L. Cover presiding. We elected officers for 1919. Bro. Cover was chosen elder; Bro. Simon Arnold, "Messenger" agent; the writer, corresponding secretary; Sister Lizzie Angus, church clerk; Bro. Anda Johnston was elected Sunday-school superintendent for the year; Bro. Harry Rogers, Christian Workers' president. Since our last report one has been reclaimed. Although the influenza has been raging, we have been able to continue our regular services most of the time, and while the crowds are much smaller than usual, all feel very thankful to meet in the Lord's house.—Mrs. S. L. Cover, Mt. Etna, Iowa, Jan. 26.

Osceola church met in council Dec. 28. Eld. Leslie Cover not being present, Bro. Ira Brown took charge. Bro. Chas. Stedman and Sister Clara Mason are our Sunday-school superintendents. We have not met for worship much this winter, on account of the influenza. We were glad to have Bro. Lee Fisher with us over Sunday. He preached for us and had charge of the communion service. It seemed good to see him in the pulpit in his old accustomed place.—Jennie Alexander, Osceola, Iowa, Jan. 25.

KANSAS

Baldwin.—After a vacation of five weeks, due to the influenza quarantine, we were permitted to begin our series of meetings Dec. 1, with Bro. W. A. Kinzie, of Nickerson, Kans., as evangelist. Sister Mattie Hoffman had charge of the song service, which every one enjoyed. The sermons were very instructive and inspiring. We had large and appreciative audiences each night. Owing to bad weather and sickness, our meetings closed sooner than we expected. Three accepted Christ and were baptized. We were to hold our love feast at the close of the meetings but it has been postponed.—Etta Markley, Baldwin, Kans., Jan. 20.

Burr Oak church enjoyed a spiritual feast on Sunday, Jan. 11. Our pastor, Bro. G. O. Stutsman, conducted installation services for the newly-elected officers and preached an inspiring sermon. In the afternoon, owing to baptismal services, church services during the day were as usual.—Carrie E. Wagoner, Burr Oak, Kans., Jan. 25.

Newton city church met in council Jan. 5, with Bro. M. J. Mishler presiding. The following officers were reelected: Bro. M. J. Mishler, elder; Bro. Chas. Sherfy, treasurer; Sister Mary Mishler, church correspondent; Sister Mary Mishler, president Christian Workers' Society; Sister Lena Ronine, Sunday-school superintendent. A Home Department and Cradle Roll were added to our Sunday-school, with Sister Naomi Hoyt, superintendent for the former, and the writer, superintendent for the latter. Our series of meetings will be held when suitable arrangements can be made. Attendance and interest at our various services are increasing, and we are very grateful for the privilege of regular services. We are hopeful that much good may be accomplished this year.—Mrs. Lizzie A. Lehman, Newton, Kans., Jan. 24.

LOUISIANA

Roanoke church met in council Jan. 4, with Bro. J. A. Miller presiding. Election of officers resulted as follows: Miller, elder; E. Flenning, Sunday-school superintendent; Bro. J. B. Firestone, Christian Workers' president; Bro. Jacob Longanecker, "Messenger" agent. Bro. J. H. B. Williams spent a short time here, giving us much encouragement and consideration. How we do appreciate the visits of our brethren! Our Thanksgiving service was an expression of our thanks for what God has done for us. Our offering for World-wide Missions at Christmas we used the "White Gift" service, and were very much pleased with the results, as it gave our children a broader vision of service. The gifts amounted to $84.20, which was sent to the Armenian-Syrian Relief. Our series of meetings to be held by Bro. S. H. Durst, had to be postponed. Brethren passing through the South are very cordially invited to stop with us at any time.—Mrs. Sue M. Bowers, Roanoke, La., Jan. 24.

MICHIGAN

Grand Rapids.—We are in the midst of a revival meeting, conducted by our elder, Bro. C. L. Wilkins. He is earnestly expounding the Word of God, ably assisted by Sister Eva Burke, of North Liberty, Ind., who is directing the song service. At our members' meeting, held in December, the officers for the year were elected. Sister Blanche Robinson was reelected church clerk; the writer, church correspondent; Ruth Miller, president of the Christian Workers' Society. The Sisters' Aid Society is doing good work, much interest being manifested. The attendance at our Sunday-school has materially decreased, during the last few months, on account of sickness and other causes.—Mrs. M. M. Chambers, Grand Rapids, Mich., Jan. 23.

Woodland Village.—We are enjoying church services again after our second vacation because of influenza. We are indeed happy and thankful for God's care and protection through this period. Jan. 18 we had a pleasant business meeting. Church officers were elected as follows: Elder, G. F. Culler; clerk, Esther Morrison; trustee, Wm. Florry; "Messenger" agent, J. W. Smith. Our revival meetings, which were to have been held by Bro. G. L. Wine in November, have again been postponed. Our Sunday-school reorganized recently, with Bro. Elden Farrell superintendent. We have begun an interesting Mission Study Class under the direction of our pastor. Two offerings for missions and relief work have been taken since Thanksgiving.—Orpha Lehman, Woodland, Mich., Jan. 24.

MISSOURI

Shelby County.—We held our council Jan. 18. All officers were elected for the ensuing year. Our Sunday-school was organized with a full corps of teachers, with Bro. Ira Hall as superintendent. Sister Frank Folger is president of our Christian Workers' Society; Sister Nettie Keller, church clerk; the writer, "Messenger" correspondent. We decided to have a series of meetings in the spring, if suitable arrangements can be made, but no date was set. Our Sunday-school took up a collection of $10.82 for Armenian-Syrian Relief. Our pastor gave us a talk, urging us to put our shoulders to the wheel and make plans for some practical work this year. We pray that something may be done that will count for God in this community. We were very fortunate in not losing any of our number during the epidemic, and thank the Lord for his blessings.—Merle Stouder, Leonard, Mo., Jan. 24.

NEBRASKA

Afton church met in council Jan. 4. Officers for the church and Sunday-school were chosen as follows: J. H. Snell, elder; Sister Edna Snell, Sunday-school superintendent; the writer, correspondent. Services have been irregular during part of the winter, on account of sickness. During the month the weather has been ideal, but in spite of bad roads the attendance and interest are increasing. Christian Workers' Meetings are again in progress, with good interest. We are making an effort to organize a primary department with the graded lessons. We are anxious to see the Lord's work prosper here.—Constance Snell, Cambridge, Nebr., Jan. 30.

Sugar Lake church met in council Jan. 1, with Eld. P. T. Grabill presiding. Officers for the year were elected: Bro. Ira Kindig, Christian Workers' president. A call was extended to the District Board, to hold the postponed District Meeting in this church during the latter part of April. Bro. C. B. Smith, evangelist, and W. H. Halderman, singer, both of Mexrill, Kans., have been secured to hold a series of meetings to begin April 13, and to continue through the District Meeting, in case the call is accepted.—Mrs. Ira M. Kindig, Holmesville, Nebr., Jan. 27.

NORTH CAROLINA

Relief.—Bro. Virgil C. Flinchell, of Elgin, Ill., came to the Brumметts Creek church Jan. 20, remaining three days. He gave seven very interesting leasons and lectures on Sunday-school work. We have added to our Sunday-school the cradle roll, teacher-training class, home department, missionary department and temperance department, which we know will be of great help. Our collection for the Sunday-school work was $13.86.—M. E. Bradshaw, Relief, N. C., Jan. 23.

NORTH DAKOTA

Ellison church met in council Dec. 26. Five letters were received and five granted. Bro. J. C. Forney was chosen elder for the coming year; Bro. Alfred Berry, clerk and Sunday-school superintendent. We are expecting Bro. Jacob Jarboe to hold a series of meetings for us during the coming summer. In response to the call from the Sunday-school Board our school contributed $80.30 for Armenian-Syrian Relief. We are glad to have with us, Jan. 19, Eld. A. M. Sharp and wife, of Egeland, who are on the previous Sunday, Eld. J. D. Kesler, of Zion, N. Dak. Our work is moving along nicely since the epidemic.—Alice E. Stevens, Rock Lake, N. Dak., Jan. 26.

OHIO

Bear Creek.—Our Sunday-school closed the year 1918 with a splendid report. We were especially interested in helping to make Ohio dry. Bear school headed the list in Montgomery County, contributing over $400 to the Dry Federation and voting for them. Today we rendered a short program in behalf of the Armenian-Syrian Relief, and an offering was taken. In the last month we gave $100 for that fund. We have also given $100 for Africa. The offerings taken on the second Sunday of each month for the next five months will be given for the same purpose. We are using the envelope system in raising funds and it is working nicely.—Mrs. Maudie W. Filbrun, Dayton, Ohio, Jan. 26.

Danville.—We have been having our experience with the influenza. We lost two of our members on account of it. Our series of meetings only lasted a week when we were compelled to discontinued for several Sundays. However, we made a house-to-house canvass for our Thanksgiving and holiday offerings, which amounted to $432 for Home Mission work and $98.50 for World-wide Missions. Our Sunday-school is now reorganized, with Jay Workman and Howard Nyhart, superintendents. Church services are moving along as usual.—C. J. Workman, Buckeye City, Ohio, Jan. 23.

Lynchburg.—We would be glad to correspond with any members of the church who would care to change locations and at the same time help to build up the White Oak church, situated about eleven miles southwest of the county-seat of Highland County, and three miles south of the C. H. and D. Railroad. Land can be bought for $50 to $100 per acre. Address the writer.—Eld. R. C. Davidson, Lynchburg, Ohio, Jan. 27.

Notice.—To Elders and Pastors of Southern Ohio: At the District Meeting, held at Eld. H. McKimie's last year, privilege was granted the Bradford church to solicit funds in the District for a churchhouse in Bradford, which is so much needed. Bro. John R. Snyder, of Bellefontaine, Ohio, has been secured to assist in this work and will begin about Feb. 1 to call on the various churches. Any assistance given to increase the Lord's work at this place will be greatly appreciated.—J. E. Overholser, Secretary Finance Committee, Bradford, Ohio, Jan. 24.

Oakland.—For several Sundays we were not permitted to have services on account of influenza, but the work is again moving along nicely. We met in council Jan. 11, with Eld. Chas. Flory presiding. Bro. Flory was ordained as elder for another year. The church secured Bro. Hugh Miller as pastor until May 1, 1920. Sixteen letters were granted. Officers for the year were elected, with Brethren A. E. Alley and Walter Martin, Sunday-school superintendents; the writer, correspondent. We are expecting to have a "sing" in the near future, under the leadership of our chorister, Bro. Cassel. We contemplate holding a series of meetings in the spring.—Mrs. R. T. Waggoner, Bradford, Ohio, Jan. 26.

PENNSYLVANIA

Carlisle.—In the early part of December our congregation met in a special session, to elect Sunday-school officers for the coming year, the writer being elected as superintendent. The officers took up their duties at the beginning of the new year. Jan. 20 the church met in council, which had been postponed from a date earlier in the month. The regular church election was held, and reports were made by the officers. Our elder, Bro. J. A. Long, of

(Continued on Page 96)

River and 970 west of this river. East of the Ohio River there are 1,254 ministers; 955 between the Ohio River and the Mississippi River; 699 between the Mississippi River and the Rocky Mountains; 271 west of the Rocky Mountains. Pennsylvania has 528 ministers; Indiana, 343; Virginia, 329; Ohio, 281; Illinois, 244; Kansas, 215; California, 146; West Virginia, 132; Maryland, 120; Iowa, 117; Missouri, 92; Michigan, 77; Oklahoma, 63; Washington, 54; Tennessee, 46; Nebraska, 45; Colorado, 44; North Dakota, 43; North Carolina, 42; Idaho, 40.

The following is a list of the counties that have over twenty-four ministers: Cook, Ill., 83; Rockingham, Va., 77; Lancaster, Pa., 72; Los Angeles, Cal., 68; Elkhart, Ind., 58; Somerset, Pa., 46; Bedford, Pa., 45; Montgomery, Ohio, 44; Ogle, Ill., 42; Blair, Pa., 41; McPherson, Kans., 40; Carroll, Md., 36; Floyd, Va., 34; Wabash, Ind., 33; Augusta, Va., 32; York, Pa., 30; Darke, Ohio, 29; Washington, Md., 28; Cambria, Pa., 27; Lebanon, Pa., 26; Franklin, Pa., 25; Miami, Ohio, 25; Huntingdon, Pa., 25; Franklin, Va., 25; Roanoke, Va., 25.

Elizabethtown, Pa. Edgar M. Hoffer.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Fresno.—Owing to the severity of the influensa, few services have been held this winter. Jan. 19 the ban was lifted, so as to allow morning services. This was the first service of the year and an offering of $42 was taken for Armenian-Syrian Relief. Afterward the Sunday-school Board met and appointed teachers for the Junior Sunday-school. It is planned to have the adult classes elect their teachers Jan. 26, and to have the new officers take their places Feb. 2.—Mrs. O. N. Whitlow, Fresno, Cal., Jan. 22.

CANADA

Bow Valley.—Jan. 19 Eld. Melvin Rensberger preached to a well-filled house. We certainly were made to rejoice when a brother and his wife accepted Christ. In the afternoon baptism was administered to them. In the evening Bro. N. N. Crouch gave us a good sermon on the subject of "Faith."—Maude E. Pobst, Bow Valley, Alta., Can., Jan. 25.

Redcliff.—The committee, appointed to secure a place in which to hold our series of meetings, has secured the Baptist church. The Baptist people do not have services at the present time, having no resident minister. We began our meetings Jan. 19 with a good attendance. The church was well filled last night with attentive listeners. The Sunday-school has nearly reached the one hundred mark, for which we thank God and take courage.—Catherine Hollinger, Redcliff, Alta., Can., Jan. 20.

COLORADO

McClavo church met in quarterly council Jan. 17. Owing to the sickness of our elder, the writer presided. Officers for the year were elected. Very little change was made, with the exception that Bro. L. H. Cline, who has served as church clerk for sixteen years in succession, asked to be relieved. Bro. Paul Cline was chosen to serve in that capacity. The committee in regard to hiring a pastor gave their report. Their findings were considered, and another committee chosen to investigate farther. The influenza epidemic has broken out again and claimed two of our faithful sisters as a victim. We have started a teacher-training class with good interest.—W. T. Luckett, McClave, Colo., Jan. 29.

Wiley church was closed for twelve weeks on account of influenza. While the epidemic has been severe, we have lost none of our members. The attendance at Sunday-school and church has been good, considering conditions. Wiley church has been greatly blessed. In the four years that Bro. Funk has been pastor, the church has increased 150 per cent. We came out on the Lord's side last night, Jan. 19 an offering of $302 was taken for Armenian Relief. In appreciation of his help during the epidemic, our pastor was presented with a fur overcoat and cap. The work was heavy on him, as he was the only minister in the town.—Aona B. Goltman, Wiley, Colo., Jan. 28.

FLORIDA

Schring.—We are getting ready for our Bible Institute, which is to begin Feb. 10, conducted by Bro. A. C. Wieand. Sister Wieand and the children are already here. Brethren were appointed a committee, with Bro. J. B. Kendall, foreman, to arrange for the Institute. At this time we have more members here than during any previous winter. The chapel is nearly filled, and we hear of still more coming. Bro. and Mrs. P. S. Miller and wife are here and will take an active part in our services. We can not name them all, but among the officials, at this time, there are six deacons and five preachers. The weather for the winter has remained fine, with only one or two very light frosts, so far. The citrus fruit is in splendid condition.—J. H. Moore, Schring, Fla., Jan. 21.

Seneca.—We have great reason to be thankful to our Heavenly Father for his care over us during the epidemic. We have not had a single case of influenza in our community to date. We had no meetings for three weeks, but now have regular appointments. Bro. Pethtour was with us Jan. 19, preaching both morning and evening. Sister Clair, of Pennsylvania, and Brother and Sister Eatherman, of Kansas, are with us again. We are glad for their help, if it is only for the winter.—Ira W. Miller, Eustis, Fla., Jan. 20.

IDAHO

Bowmont church met in council Jan. 17, with Bro. J. H. Graybill presiding. Two letters were granted and eleven received. Church officers were elected for one year: Bro. A. L. Boyd, elder; Bro. S. B. Gross, clerk; Bro. A. E. Riddlesbarger, Sunday-school superintendent; Sister Stella Brockus, president of the Christian Workers' Meeting. We were under quarantine for some time, but the Bowmont church has abundant reason to rejoice. None of our number have been taken so far. Two elders have come to help us carry on the work here,—Bro. L. Boyd, of Oklahoma, and Bro. D. J. Wampler, of Fruitland, Idaho. Bro. J. H. Graybill, of Nampa, gave us a farewell talk. He expressed himself as feeling like a father toward this church, since he has known it since the time of its organization, and has seen it grow from a small one to change from an almost solid stretch of sagebrush into a beautiful valley of prosperous farm homes, many of which belong to Brethren (saints). However, we are glad that Bro. Graybill is still in an adjoining congregation, so that he can visit us occasionally.—Nora E. Zimmerman, Bowmont, Idaho, Jan. 24.

Clearwater.—After sixteen weeks' vacation on account of influenza, we met in council Jan. 25, to reorganize for the year. Brethren J. S. Lehman and Earl Harp are Sunday-school superintendents. It was thought best not to have any night services during this quarter, but we are glad to have Sunday-school and preaching services each Sunday. Clearwater church has been blessed so far, as none has been taken.—Mrs. Mollie Harlacher, Lenore, Idaho, Jan. 27.

INDIANA

Camp Creek.—We were glad to have with us, Jan. 26, Bro. Moy Gwong, of Manchester College. He gave two stirring addresses which were enjoyed by all. His theme was, "Consecration to Jesus Christ." He presented China's need from the view-point of his people. Our series of meetings will begin Feb. 16, with Bro. Wm. Overholtzer, of Warsaw, Ind., as evangelist. A Mission Study Class was recently organized, with Owen Harley as teacher.—Laura Harley, Rina Green, Ind., Jan. 27.

Laporte church met in special council at Lakeview Mission, Jan. 25. Eld. C. Metzler and Bro. D. R. Yoder, of the Mission Board, were present. Bro. Metzler acted as moderator. We decided to engage Eld. J. H. Fike, of Middlebury, Ind., to hold a series of meetings at the Mission in Laporte next June. Reports have been received recently by letter. Jan. 26 Sister Alice Lahmao, of Chicago, gave a talk to the interest of Bethany Bible School. Afterward we listened to a testimony our pastor, Bro. Jesse Bright. We have cottage prayer meetings each week in the country, and also in Laporte.—Rachel C. Merchant, Laporte, Ind., Jan. 27.

Pine Creek.—Jan. 18 we were pleased to have with us Sister Eva Trostle, of Chicago. A Mothers' Meeting was held with about seventy in attendance. Sister Trostle gave us a splendid talk on "Christian Attire." In the afternoon she gave a talk to the girls. Instead of having Christian Workers' Meeting, the entire time was given to Sister Trostle. She told of the mission work in Chicago. Her subject for the evening service was: "How to Be Truly Happy." Plain hints were given, which were much appreciated.—M. S. Morris, North Liberty, Ind., Jan. 27.

Roann.—The work at this place has been much hindered during the last few months. We have had services only twice in Sunday-school session from Sept. 29 till Jan. 12, because of the epidemic. However, we feel very thankful that we have as yet lost no members. We are now resuming our work with new zeal and interest, since our last request to the health board has been granted. We met in council Jan. 18, with Eld. J. D. Rife acting as moderator. Officers for the coming six months were elected, with Bro. Roy Pigert, Sunday-school superintendent and Bro. C. C. Miller, president of Christian Workers' Meeting. Jan. 26 we took an offering of $66 for Armenian-Syrian Relief.—Sarah C. Seltner, Roann, Ind., Jan. 30.

Union City.—We met in council Jan. 18. Four letters were granted. Officers for church and Sunday-school were elected as follows: Bro. B. F. Sharp, elder for three years; Bro. E. M. School, trustee; Bro. Earl McFarland, clerk; Bro. Geo. Netzley, "Messenger" agent; the writer, correspondent; Bro. Chas. Stockdale, Sunday-school superintendent. Brethren David Minnich and Jacob Olwin were present and assisted. Our collection for Armenian and Syrian Relief was nearly $50.—Mrs. Pearl McFarland, Union City, Ind., Jan. 20.

West Manchester.—Within the last two weeks our church has been made to rejoice to see two of our faithful Sunday-school attendants,—a young man and a young woman,—received into the church through confession and baptism. Both made application at our regular services. Last Sunday Bro. Ira Frantz, of Sidney, Ohio, who is expecting to take up pastoral work at Summerfield, Kans., preached for us both forenoon and evening. Bro. Samuel Boyer, one of our members, left now to Chicago for taking treatment, expecting, soon, to undergo an operation for different ailments. May we remember him in prayer!—Calvin F. Eller, North Manchester, Ind., Jan. 26.

IOWA

Mt. Etna church met in council Dec. 29, Eld. S. L. Cover presiding. We elected officers for 1919. Bro. Cover was chosen elder; Bro. Simon Arnold, "Messenger" agent; the writer, correspondent; Sister Lizzie Johnston, church clerk; Bro. Ande Johnston was reelected Sunday-school superintendent for six months; Bro. Harry Rogers, Christian Workers' president. Since our last report one has been reclaimed. Although the influenza has been raging, we have been able to continue our regular services most of the time, and while the crowds are much smaller than usual, all feel very thankful to meet in the Lord's house.—Mrs. S. L. Cover, Mt. Etna, Iowa, Jan. 25.

Osceola church met in council Dec. 28. Eld. Leslie Cover not being present, Bro. Chas. Colyn took charge. Bro. Chas. Steeman and Sister Clara Mason are our Sunday-school superintendents. We have not met for worship much this winter, on account of the influenza. We were glad to have Eld. Leslie Cover with us over Sunday. He preached for us and had charge of the morning service. It seemed good to see him in the pulpit in his old accustomed place.—Jennie Alexander, Osceola, Iowa, Jan. 25.

KANSAS

Baldwin.—After a vacation of five weeks, due to the influenza quarantine, we were permitted to begin our series of meetings Dec. 1, with Bro. W. A. Hutchison, of Nickerson, Kans., as evangelist. Sister Nora Shively, of Plymouth, Ind., took charge of the song service, which every one enjoyed. The sermons were very instructive and inspiring. We had large and appreciative audiences each night. On account of bad weather and sickness, our meetings closed sooner than we expected. Three accepted Christ and were baptized. We were to hold our love feast at the close of the meetings but it has been postponed.—Etta Markley, Baldwin, Kans., Jan. 29.

Burr Oak church enjoyed a spiritual feast on Sunday, Jan. 11. Our pastor, Bro. G. O. Stutsman, conducted installation services for the newly-elected officers and preached an inspiring sermon. In the afternoon we received by baptism, three candidates during the day were as usual,—Carrie E. Wagoner, Burr Oak, Kans., Jan. 25.

Newton city church met in council Jan. 5, with Bro. M. J. Mishler presiding. The following officers were reelected: Bro. M. J. Mishler, elder; Bro. John Hoffer, "Messenger" agent; the writer, correspondent; Sister Mary Mishler, president Christian Workers' Society; Sister Lena Romine, Sunday-school superintendent. A Home Department and Cradle Roll were added to our Sunday-school, with Sister Naomi Hupp, superintendent for the former, and the writer, superintendent for the latter. Our series of meetings will be held when suitable arrangements can be made. Attendance and interest at our services are increasing, and we are especially grateful for the privilege of regular services. We are hopeful that much good may be accomplished this year.—Mrs. Lizzie A. Lehman, Newton, Kans., Jan. 24.

LOUISIANA

Roanoke church met in council Jan. 4, with Bro. J. A. Miller presiding. Election of officers resulted: Bro. Miller, elder; Bro. E. E. Henning, Sunday-school superintendent; Bro. J. B. Firestone, Christian Workers' president; Bro. Jacob Longnecker, "Messenger" agent. Eld. J. H. Moore, Schring, Fla., came here, and gave us much encouragement and inspiration. How we do appreciate the visits of our brethren! Our Thanksgiving service was an expression of our thanks for what the Lord has done for us. Our offering for World-wide Missions was $89.15. Christmas we used the "White Gift" service, and were very much pleased with the results, as it gave our children a broader vision of service. The gifts amounted to $84.26, which went to the Armenian-Syrian Relief. Our series of meetings, to be held by Bro. S. H. Garst, had to be postponed. Brethren passing through the South are very cordially invited to stop with us at any time.—Mrs. Sue M. Bowers, Roanoke, La., Jan. 24.

MICHIGAN

Grand Rapids.—We are in the midst of a revival meeting, conducted by our elder, Bro. C. L. Wilkins. He is earnestly expounding the Word of God, ably assisted by Sister Iva Burke, of North Liberty, Ind., who is directing the song service. At our members' meeting, held in December, the officers for the year were elected. Sister Blanche Robinson was reelected church clerk; the writer, church correspondent; Ruth Miller, president of the Christian Workers' Society. The Sisters' Aid Society is doing good work, much interest being manifested. The attendance at our Sunday-school has materially decreased, during the last few months, on account of sickness and other causes.—Mrs. M. M. Chambers, Grand Rapids, Mich., Jan. 23.

Woodland Village.—We are enjoying church services again after our second vacation because of influenza. We are indeed happy and thankful for God's care and protection through this period. Jan. 18 we had a pleasant business meeting. Church officers were elected as follows: Elder, G. F. Culler; clerk, Esther Morrison; trustee, Wm. Flory; "Messenger" agent, J. W. Smith. Our revival meetings, which were to have been held by Bro. G. L. Wise in November, have again been postponed. Our Sunday-school reorganized recently, with Bro. Eldon Farrell superintendent. We have begun an interesting Mission Study Class under the direction of our pastor. Two offerings for missions and relief work have been taken since Thanksgiving.—Orpha Lehman, Woodland, Mich., Jan. 24.

MISSOURI

Shelby County.—We held our council Jan. 18. All officers were elected for the ensuing year. Our Sunday-school was organized with a full corps of teachers, with the writer as superintendent. Sister Frank Folger is president of our Christian Workers' Society; Sister Nettie Keller, church clerk; the writer, "Messenger" correspondent. We decided to have a series of meetings in the spring, if suitable arrangements can be made, but no date was set. Our Sunday-school took up a collection of $10.82 for Armenian-Syrian Relief. Our pastor gave us a talk, urging us to put our shoulders to the wheel and make plans to do some practical work this year. We pray that something may be done that will count for God in this community. We were very fortunate in not losing any of our number during the epidemic, and thank the Lord for his blessings.—Merle Stouder, Leonard, Mo., Jan. 24.

NEBRASKA

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Silver Lake church met in council Jan. 4, with Eld. P. W. Grahill presiding. Officers for the year were elected, with Bro. Michael Wine, elder; Bro. Christian Hargelroad, Sunday-school superintendent and "Messenger" agent. Five letters were received. We decided to have revival meetings the last of April or the first of May.—Lee R. Grahill, Roseland, Nebr., Jan. 25.

South Beatrice.—On account of the influenza epidemic and weather conditions, we did not hold our yearly council until Jan. 11. Bro. James Gish was elected elder; Bro. Ira Kindig, assistant; Bro. Arthur Miller, Sunday-school superintendent; Bro. Ira Kindig, Christian Workers' president. A call was extended to the District Board, to hold the postponed District Meeting in this church during the latter part of April. Eld. C. B. Smith, evangelist, and W. H. Halderman, singer, both of Morrill, Kans., have been secured to hold a series of meetings to begin April 13, and to continue through the District Meeting, in case the call is accepted.—Mrs. Ira M. Kiodig, Holmesville, Nebr., Jan. 27.

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Ellison church met in council Dec. 26. Five letters were received and five granted. Bro. J. C. Forney was chosen elder for the coming year; Bro. Alfred Flory, clerk and Sunday-school superintendent. We are expecting Bro. Jarboe to hold a series of meetings for us during the coming summer. In response to the call from the Sunday-school Board our school contributed $80.30 for Armenian-Syrian Relief. We feel that we have with us, Jan. 19, Eld. A. M. Sharp and wife, of Egeland, and on the previous Sunday, Eld. J. D. Kesler, of Zion, N. Dak. Our work is moving along nicely since the epidemic.—Alice E. Stevens, Rock Lake, N. Dak., Jan. 26.

OHIO

Bear Creek.—Our Sunday-school closed the year 1918 with a splendid report. We were especially interested in helping to make Ohio dry. Our school headed the list in Montgomery County, contributing over $400 to the Dry Federation and winning the banner. Today we rendered a short program in behalf of the Armenian-Syrian Relief, and an offering was taken. The last report we gave $100 for that fund. The Aid Society decided to give $25. The offerings taken on the second Sunday of each month for the next five months will be given for the same purpose. We are using the envelope system in raising funds and it is working nicely.—Mrs. Maudie W. Filbruo, Dayton, Ohio, Jan. 26.

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Lynchburg.—We would be glad to correspond with any members of the church who would care to change locations and at the same time help to build up the White Oak church, situated about eleven miles southwest of the county-seat of Highland County, and three miles west of the N. and W. Railroad. Lots can be bought for $50 to $100 per acre. Address the writer.—Eld. R. C. Davidson, Lynchburg, Ohio, Jan. 27.

Notice.—To Elders and Pastors of Southern Ohio: At the District Meeting held at Ft. McKinley last year, privilege was granted the Bradford church to solicit funds in the District for a churchhouse in Bradford, which is so much needed. Bro. John R. Snyder, of Bellefontaine, Ohio, has been secured to assist in this work and will begin about Feb. 1 to call on the various churches. Any assistance given to increase the Lord's work at this place will be greatly appreciated.—Eld. C. E. Overholser, Secretary Finance Committee, Bradford, Ohio, Jan. 24.

Oakland.—For several Sundays we were not permitted to have services on account of influenza, but the work is again moving along nicely. We met in council Jan. 4, for the first year. Chas. Flory presiding. Bro. Flory was retained as elder for another year. The church secured Bro. Hugh Miller as pastor until May 1, 1920. Sixteen letters were granted. Officers for the year were elected, with Brethren A. D. Alder and Walter Martin, Sunday-school superintendents; the writer, correspondent. We are expecting to have a "sing" in the near future, under the leadership of our chorister, Bro. Cassel. We contemplate holding a series of meetings in the spring.—Mrs. R. T. Waggoner, Bradford, Ohio, Jan. 20.

PENNSYLVANIA

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(Continued on Page 96)

and 4 days. She united with the church many years ago. Besides her husband she leaves six sons and three daughters. Services at Sangerville by Bro. A. S. Thomas. Text, Isa. 35: 10.—Meda G. Argenbright, Bridgewater, Va.

Reed, Lena Frances, nee Mundy, wife of Benj. F. Reed, died Jan. 16, 1919, at her home near Burktown, Va., of pneumonia and Spanish influenza, aged 28 years and 8 days. Besides her husband she leaves six sons, one daughter, four brothers and three sisters. Services at the home by Eld. Peter Garber. Text, Matt. 24: 42. Interment in the Pleasant Valley cemetery.—Ruth E. Williams, Mt. Sidney, Va.

Ross, Amanda, wife of Joseph Ross, born in Montgomery County, Ohio, died at the home of her daughter at Dayton, Ohio, Dec. 12, 1918, aged 78 years, 5 months and 24 days. In 1861 she married Jos. Ross, who died eight years ago. To this union were born two daughters and one son, who survive, with three grandchildren. Her only grandson, Russel A. Ross, is over seas in service. She was a faithful member of the Church of the Brethren. Services by the writer at the home. Interment in the Abbotsville cemetery.—D. M. Garver, Trotwood, Ohio.

Rupert, Bro. J. Lee, born March 27, 1858, died at his home in Huntingdon, Pa., after an illness of fifteen months from Bright's disease, followed by a stroke of paralysis. He was the son of Mr. and Mrs. George Rupert. He married Laura C. Garver in 1880. His first wife was Elizabeth Campbell. He leaves his wife, one son and one daughter. He is greatly missed, for he was active in church and Sunday-school work. Funeral by Brethren W. J. Swigart and J. H. Cassady.—Eleanor J. Brumbaugh, Huntingdon, Pa.

Sager, Theodore R., died of pneumonia and influenza, Jan. 11, 1919, aged 15 years, 3 months and 13 days. Services at the house by the writer.—S. W. See, Mathias, W. Va.

Schmidt, Bro. John, born in Clayton County, Iowa, died Dec. 18, 1918, at Cedar Rapids, Iowa, aged 46 years and 7 months. He united with the Church of the Brethren at the age of twenty-two, and three years later was called to the ministry. He married Nancy Whetstone in 1899. To this union were born seven children. Bro. Schmidt is survived by his wife, three daughters, three sons, three sisters and two brothers. Services at the Wymer Home, Cedar Rapids, by Bro. D. W. Miller. Interment at Mederville, Iowa.—Mrs. Jennie B. Miller, Robins, Iowa.

Shank, Bro. Harvey, of the Manor congregation, Indiana Co., Pa., died of pneumonia and influenza, Jan. 5, 1919, aged 46 years, 7 months and 15 days. He married Sister Ada Wise in 1897. To them were born three daughters, who survive, together with his wife, one brother and two sisters. Services by the writer. Interment in the Taylorville cemetery.—D. R. Berkey, Marion Center, Pa.

Shank, Sister Jennie, died in the Sangerville congregation, Va., of tuberculosis, Nov. 19, 1918, aged 62 years and 10 months. She was a member of the Church of the Brethren for many years. Her husband and one daughter preceded her. Two sons and one daughter survive. Services at the Branch house by Bro. A. S. Thomas. Interment in the cemetery near by.—Meda G. Argenbright, Bridgewater, Va.

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Sweitzer, Daniel Lee, youngest child of Brother and Sister Daniel Sweitzer, born in Carroll County, Ill., died in the hospital at Decorah, Iowa, of influenza and pneumonia, Dec. 14, 1918, aged 28 years, 5 months and 7 days. He leaves father, mother, four brothers and one sister. Two sisters died some years ago and an older brother died twelve hours before him, of the same disease. He united with the Church of the Brethren in 1911. Services at Cherry Grove by the writer.—I. R. Young, Lanark, Ill.

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Varner, Bro. Howard Pinkney, born at Sugar Grove, W. Va., died at his home, near Manassas, Va., Jan. 18, 1919, aged 30 years, 6 months and 10 days. Death was due to pneumonia following Spanish influenza. He leaves his wife, two sons, two daughters, father, mother, two sisters and three brothers. Bro. Varner and his wife united with the church about two years ago. Services at the house by Bro. E. E. Blough, assisted by Bro. J. M. Kline. Text, Psa. 91; Matt. 11: 28-30. Burial in the Cannon Branch cemetery.—Nora Harley, Manassas, Va.

Wisecup, Bro. Oma O., son of Brother and Sister J. L. Wisecup, died at his home at Marble Furnace, of pneumonia, Jan. 21, 1919, aged 27 years, 11 months and 20 days. He leaves father, mother, four sisters and one brother. In 1917 he united with the Church of the Brethren. Services at the home by the writer, assisted by Brethren J. A. R. Couser and E. Friend Couser. Interment in the Marble Furnace cemetery.—Van B. Wright, Peebles, Ohio.

Wright, Dr. G. R. C., born in College Corner, Ohio, died at his home in Cottage Grove, Ind., Jan. 10, 1919. He married Rachel Pelton in 1867. To this union were born two children. The wife, daughter and an adopted daughter survive. Bro. Wright was a member of the Church of the Brethren for forty years. Services at the Cottage Grove church by Bro. S. W. Payton. Interment in College Corner cemetery.—Ethel Fitsimons, College Corner, Ohio.

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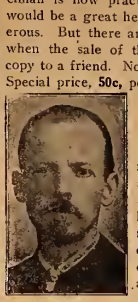

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and 4 days. She united with the church many years ago. Besides her husband she leaves six sons and three daughters. Services at Sangerville by Bro. A. S. Thomas. Text, Isa. 35: 10.—Meda G. Argenbright, Bridgewater, Va.

Reed, Lena Frances, nee Mundy, wife of Benj. F. Reed, died Jan. 16, 1919, at her home near Burktown, Va., of pneumonia and Spanish influenza, aged 28 years and 8 days. Besides her husband she leaves six sons, one daughter, four brothers and three sisters. Services at the home by Eld. Peter Garber. Text, Matt. 24: 42. Interment in the Pleasant Valley cemetery.—Ruth E. Williams, Mt. Sidney, Va.

Ross, Amanda, wife of Joseph Ross, born in Montgomery County, Ohio, died at the home of her daughter at Dayton, Ohio, Dec. 12, 1918, aged 78 years, 5 months and 24 days. In 1861 she married Jos. Ross, who died eight years ago. To this union were born two daughters and one son, who survive, with three grandchildren. Her only grandson, Russel A. Ross, is over seas in service. She was a faithful member of the Church of the Brethren. Services by the writer at the home. Interment in the Abbotsville cemetery.—D. M. Garver, Trotwood, Ohio.

Rupert, Bro. J. Lee, born March 27, 1858, died at his home in Huntingdon, Pa., after an illness of fifteen months from Bright's disease, followed by a stroke of paralysis. He was the son of Mr. and Mrs. George Rupert. He married Laura C. Garver in 1880. His first wife was Elizabeth Campbell. He leaves his wife, one son and one daughter. He is greatly missed, for he was active in church and Sunday-school work. Funeral by Brethren W. J. Swigart and J. H. Cassady.—Elenor J. Brumbaugh, Huntingdon, Pa.

Sager, Theodore R., died of pneumonia and influenza, Jan. 11, 1919, aged 15 years, 3 months and 13 days. Services at the house by the writer.—S. W. See, Mathias, W. Va.

Schmidt, Bro. John, born in Clayton County, Iowa, died Dec. 13, 1918, at Cedar Rapids, Iowa, aged 46 years and 7 months. He united with the Church of the Brethren at the age of twenty-two, and three years later was called to the ministry. He married Nancy Whetstone in 1899. To this union were born seven children. Bro. Schmidt is survived by his wife, three daughters, three sons, three sisters and two brothers. Services at the Wymer Home, Cedar Rapids, by Bro. D. W. Miller. Interment at Mederville, Iowa.—Mrs. Jennie B. Miller, Robins, Iowa.

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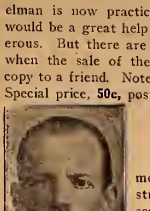

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...EDITORIAL...

Will Your Share Be Ready?

THE announcement of the Chairman of the Relief and Reconstruction Committee, on page 104 of this issue, will assure our readers that definite measures are now under way for the accomplishment of a work which will be worthy of our profession.

This call will make a very strong appeal to our people. It will do so, in the first place, because it is made in behalf of suffering humanity. In these years of unprecedented horrors, nothing has touched our hearts more deeply than the pitiable plight of those unfortunate peoples of the Near East who, entirely innocent of all responsibility for the war, were driven from their homes by the hundreds of thousands, to wander and to perish. While multitudes have already perished, other multitudes remain, especially of women and children, pleading and hoping that the hand of Christian mercy may reach them before it is too late.

In the second place, this call is certain to meet a ready response because of the opportunity it offers us to defend ourselves against any charge of selfish indifference to the struggles and sufferings of our fellowmen.

Our neighbors and fellow-citizens, many of them, answered their country's call in a way that some of us, for conscience' sake, could not answer. Shall we permit them to suspect that our attitude was insincere? Shall we allow the world to say that we are less ready than others to sacrifice for the common good?

We must not and we will not. Here is an opportunity we can not let pass by. But it would be a miserable makeshift, indeed, were we to try to show forth sentiments we do not feel. The best way to *seem* unselfish is to *be* so. Then it will be easy to give answer to this call.

We believe the Brotherhood will answer with a ringing emphasis. The figures look large only in the aggregate. Think how small the sacrifice is for each one.

Will the Church of the Brethren render this noble service to the suffering mothers and children of the East? If *you* say so, she will.

Making the Most of Your Mistakes

IT is one of the sayings of the efficiency experts of today that nothing is more valuable than the mistakes we make, if we will but utilize them. Charles F. Schwab, of the Rethlehem Steel Company, one of the greatest experts in the management of industrial affairs, a man who succeeds in accomplishing things where other people fail, bas said: "Nobody makes more mistakes than I do, but the man who keeps on making the same mistakes repeatedly is a fool."

It is a rather startling thing that our mistakes are some of the most valuable possessions that we have, if we capitalize them and use them rightly. A mistake is always an indication that something has gone wrong. and there must be a cause or reason. It is a challenge for one to see wherein the mistake was made, what lies at the root of it, and to search until the secret cause is found,—then to eliminate it, whatever the cost may be.

Mistakes should not discourage us,—they should challenge us. We should not become blue,—we should become determined. Mistakes are simply an index of some disobeyed law, some essential condition which was not fulfilled. They should be used as other indexes are, to find the thing you are hunting,—the missing link without which you can not succeed.

When a minister fails in preaching a sermon, fails to interest his audience, he should ask himself: "Why have I failed?" And he should not give up the search until he has located the secret of the failure. When a Sunday-school teacher fails to accomplish the things she set out to do, she should ask herself searchingly: "Why this failure? Where did I miss it?" And keep up the search until the secret cause is discovered.

The parent in the home, who has failed in accomplishing what he set out to do, in the way of discipline, should search until he finds wherein the failure lies, and then institute another search for the secret of success.

Probably there is no detail of our lives which will not bear improvement. Some of the efficiency people are reminding us that we do not know how to wash our faces to the best advantage, or to dress ourselves efficiently. Some people take thirty to forty-five minutes to make their toilet when they ought to be able to make a reasonably good appearance within ten or fifteen minutes. Perhaps in so simple a matter, seemingly, as dressing yourself you could eliminate half the number of motions needed to complete the process and so cut off and save fifteen to thirty minutes.

So it is in teaching, or in preaching. Some ministers make three times the number of movements to drive home a certain point that others do. If you will but keep up the search, you can double your efficiency in everything that you undertake.

But it is not a question of simply learning where the trouble lies and what the secret of success is, but a question of following up this knowledge with appropriate action, and then repeating these actions until fixed habits are established.

A. C. W.

Among the Churches of Northern California

THE District of Northern California is one among the active, growing Districts in our Brotherhood. Organized twelve years ago, with but few organized churches and a small membership, it now numbers twenty-one organized churches, with a membership not far short of fifteen hundred. It has grown wonderfully in a dozen years.

A very enjoyable season was had in visiting some of the churches of the District recently. It would have been a pleasure to visit all of them, but the time was lacking. Our meetings were more or less interfered with by influenza. But this has been common in all parts of our Brotherhood. It will be noticed that the MESSENGER does not give the usual number of accessions for this season.

The Empire church was the first visited. It has, perhaps, the largest membership in the State,—250. Bro. A. M. White is elder in charge. It is also the home of Elders David Bowman, S. F. Sanger, J. N. Gwin and Samuel Keller. Recently the Waterford church was organized, and the division of territory took some thirty members of the Empire church. Brethren Levi Winklebleck and Jacob Deardorff are the elders at Waterford, and they are earnest workers. They have a fine prospect of building up a large congregation.

The meetings at Empire opened with a large attend-

(Continued on Page 98)

The Church and the Eighteenth Amendment

EVERYBODY understands that the adoption of the Eighteenth Amendment to the Constitution of the United States is a great event in our national history. And some can see in it also the promise of important happenings in other nations of the world. But did it occur to you that it has any special significance for the Church of the Brethren? We think it has. And for this reason: It is the first great social reform,—if we have our facts straight,—in the accomplishment of which our people have had an active share.

From the very beginning of her history, our church has cherished as fine a set of moral ideals as any people ever got together. Recall a few of them: Individuals should settle their differenees through mutual forbearance and the counsel of their brethren, rather than through litigation. Nations should settle their differences in like manner rather than by resort to arms. Truthfulness should be recognized as a sacred obligation without any necessity for oaths. Since equality of opportunity is the right of all, no one should hold his fellow in bond-service. Strong drink is such a foe to human welfare that both the indulgence and the traffic in it are unchristian. Simplicity in dress and the general manner of life are demanded by considerations of modesty, healthfulness and economy.

The soundness of such principles as these is manifest. This has long been recognized by nearly everybody, even if there has not been universal willingness to practice them, nor universal agreement as to the best methods of promoting them. To have perceived the righteousness of these ideals and to have put them into a church platform more than two hundred years ago, to have preached them and to have made an earnest effort to live in harmony with them during these two centuries, to have seen some of them incorporated into the organic law of our country and to note the increasing favor with which others are regarded,—all this is good ground for satisfaction. To stand for right ideals is worth something, especially when it is hard to stand for them. Perhaps we are entitled to a few thrills of pride, if we are careful to keep that term within the worthy bounds of self-respect.

But let us turn now from the pleasant pastime of patting ourselves on the back to ask whether we have always made the most of our profession. Consider, first, our relation to the prohibition movement.

We have always been a temperance people. Our interest in the subject, however, until a very recent period, was confined to the practice of temperance principles ourselves. We invited and urged others to come

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...EDITORIAL...

Will Your Share Be Ready?

THE announcement of the Chairman of the Relief and Reconstruction Committee, on page 104 of this issue, will assure our readers that definite measures are now under way for the accomplishment of a work which will be worthy of our profession.

This call will make a very strong appeal to our people. It will do so, in the first place, because it is made in behalf of suffering humanity. In these years of unprecedented horrors, nothing has touched our hearts more deeply than the pitiable plight of those unfortunate peoples of the Near East who, entirely innocent of all responsibility for the war, were driven from their homes by the hundreds of thousands, to wander and to perish. While multitudes have already perished, other multitudes remain, especially of women and children, pleading and hoping that the hand of Christian mercy may reach them before it is too late.

In the second place, this call is certain to meet a ready response because of the opportunity it offers us to defend ourselves against any charge of selfish indifference to the struggles and sufferings of our fellowmen.

Our neighbors and fellow-citizens, many of them, answered their country's call in a way that some of us, for conscience' sake, could not answer. Shall we permit them to suspect that our attitude was insincere? Shall we allow the world to say that we are less ready than others to sacrifice for the common good?

We must not and we will not. Here is an opportunity we can not let pass by. But it would be a miserable makeshift, indeed, were we to try to show forth sentiments we do not feel. The best way to *seem* unselfish is to *be* so. Then it will be easy to give answer to this call.

We believe the Brotherhood will answer with a ringing emphasis. The figures look large only in the aggregate. Think how small the sacrifice is for each one.

Will the Church of the Brethren render this noble service to the suffering mothers and children of the East? If *you* say so, she will.

Making the Most of Your Mistakes

IT is one of the sayings of the efficiency experts of today that nothing is more valuable than the mistakes we make, if we will but utilize them. Charles F. Schwab, of the Bethlehem Steel Company, one of the greatest experts in the management of industrial affairs, a man who succeeds in accomplishing things where other people fail, has said: "Nobody makes more mistakes than I do, but the man who keeps on making the same mistakes repeatedly is a fool."

It is a rather startling thing that our mistakes are some of the most valuable possessions that we have, if we capitalize them and use them rightly. A mistake is always an indication that something has gone wrong, and there must be a cause or reason. It is a challenge for one to see wherein the mistake was made, what lies at the root of it, and to search until the secret cause is found,—then to eliminate it, whatever the cost may be.

Mistakes should not discourage us,—they should challenge us. We should not become blue,—we should become determined. Mistakes are simply an index of some disobeyed law, some essential condition which was not fulfilled. They should be used as other indexes are, to find the thing you are hunting,—the missing link without which you can not succeed.

When a minister fails in preaching a sermon, fails to interest his audience, he should ask himself: "Why have I failed?" And he should not give up the search until he has located the secret of the failure. When a Sunday-school teacher fails to accomplish the things she set out to do, she should ask herself searchingly: "Why this failure? Where did I miss it?" And keep up the search until the secret cause is discovered.

The parent in the home, who has failed in accomplishing what he set out to do, in the way of discipline, should search until he finds wherein the failure lies, and then institute another search for the secret of success.

Probably there is no detail of our lives which will not bear improvement. Some of the efficiency people are reminding us that we do not know how to wash our faces to the best advantage, or to dress ourselves efficiently. Some people take thirty to forty-five minutes to make their toilet when they ought to be able to make a reasonably good appearance within ten or fifteen minutes. Perhaps in so simple a matter, seemingly, as dressing yourself you could eliminate half the number of motions needed to complete the process and so cut off and save fifteen to thirty minutes.

So it is in teaching, or in preaching. Some ministers make three times the number of movements to drive home a certain point that others do. If you will but keep up the search, you can double your efficiency in everything that you undertake.

But it is not a question of simply learning where the trouble lies and what the secret of success is, but a question of following up this knowledge with appropriate action, and then repeating these actions until fixed habits are established. A. C. W.

Among the Churches of Northern California

THE District of Northern California is one among the active, growing Districts in our Brotherhood. Organized twelve years ago, with but few organized churches and a small membership, it now numbers twenty-one organized churches, with a membership not far short of fifteen hundred. It has grown wonderfully in a dozen years.

A very enjoyable season was had in visiting some of the churches of the District recently. It would have been a pleasure to visit all of them, but the time was lacking. Our meetings were more or less interfered with by influenza. But this has been common in all parts of our Brotherhood. It will be noticed that the MESSENGER does not give the usual number of accessions for this season.

The Empire church was the first visited. It has, perhaps, the largest membership in the State,—250. Bro. A. M. White is elder in charge. It is also the home of Elders David Bowman, S. F. Sanger, J. N. Gwin and Samuel Keller. Recently the Waterford church was organized, and the division of territory took some thirty members of the Empire church. Brethren Levi Winklebleck and Jacob Deardorff are the elders at Waterford, and they are earnest workers. They have a fine prospect of building up a large congregation.

The meetings at Empire opened with a large attend-

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The Church and the Eighteenth Amendment

EVERYBODY understands that the adoption of the Eighteenth Amendment to the Constitution of the United States is a great event in our national history. And some can see in it also the promise of important happenings in other nations of the world. But did it occur to you that it has any special significance for the Church of the Brethren? We think it has. And for this reason: It is the first great social reform,—if we have our facts straight,—in the accomplishment of which our people have had an active share.

From the very beginning of her history, our church has cherished as fine a set of moral ideals as any people ever got together. Recall a few of them: Individuals should settle their differences through mutual forbearance and the counsel of their brethren, rather than through litigation. Nations should settle their differences in like manner rather than by resort to arms. Truthfulness should be recognized as a sacred obligation without any necessity for oaths. Since equality of opportunity is the right of all, no one should hold his fellow in bond-service. Strong drink is such a foe to human welfare that both the indulgence and the traffic in it are unchristian. Simplicity in dress and the general manner of life are demanded by considerations of modesty, healthfulness and economy.

The soundness of such principles as these is manifest. This has long been recognized by nearly everybody, even if there has not been universal willingness to practice them, nor universal agreement as to the best methods of promoting them. To have perceived the righteousness of these ideals and to have put them into a church platform more than two hundred years ago, to have preached them and to have made an earnest effort to live in harmony with them during these two centuries, to have seen some of them incorporated into the organic law of our country and to note the increasing favor with which others are regarded,—all this is good ground for satisfaction. To stand for right ideals is worth something, especially when it is hard to stand for them. Perhaps we are entitled to a few thrills of pride, if we are careful to keep that term within the worthy bounds of self-respect.

But let us turn now from the pleasant pastime of patting ourselves on the back to ask whether we have always made the most of our profession. Consider, first, our relation to the prohibition movement.

We have always been a temperance people. Our interest in the subject, however, until a very recent period, was confined to the practice of temperance principles ourselves. We invited and urged others to come

into fellowship with us and accept this and other Gospel principles, but we did not regard it as our duty to attack the liquor curse itself. The writer well remembers a certain Sunday after-meeting visit in his boyhood, at the home of a good brother, when the conversation turned to the temperance agitation. Not only did this brother think we should have nothing to do with it, but he regarded the whole anti-liquor crusade as useless and a case of misdirected zeal. The Bible presupposes that there will always be drunkards, he said, for it says that no drunkard shall enter the Kingdom of Heaven. Our children would not know what that verse means if prohibition prevailed, he argued—a calamity not to be contemplated for an instant!

But there came a day when we could no longer satisfy our consciences with a negative policy. Our neighbors and friends were struggling to curb the power of the mighty monster, if not to destroy it. We decided to help, and help we did, with a vigor and enthusiasm which it is decidedly pleasant to contemplate in these days of national triumph. With our General Committee and auxiliary committees the church is now well organized on this issue, and eternal opposition to the liquor traffic, not merely in our personal habits, but with our voice and pen, our votes and pocketbooks, is now thoroughly established as a part of our church policy.

With a similar purpose our Conference, a few years ago, appointed a committee on dress reform. The idea is that the influence of the church should be exerted as strongly as possible against the evils of modern fashion, and in favor of simpler and more rational styles of dress. To practice this principle ourselves is our first duty, but it was rightly felt that our obligation is wider than this, in this matter, just as truly as in the case of the drink evil.

It is idle to say that nothing worth-while can be done. More has been done already than many people know, and our own committee has achieved some tangible results. Public sentiment can be educated, the public conscience can be aroused until the extravagances and indecencies of fashion become so disreputable that respectable people will not tolerate them. The cause is a most righteous one and deserves the hearty support of the church. And the committee should be encouraged by receiving the united coöperation of the membership in its efforts to promote the cause of dress reform.

On the peace question, too, we have been slowly but surely working toward a more aggressive attitude, and the net result of our late experiences will be to accelerate that process. We have always been a peace people. We asked only to be let alone. We had no wish to do violence to anybody. We stood out against any direct participation in war, at the same time trying to be loyal to our country. Our record on this subject has much in it that is worthy of the highest admiration, yet, in some respects, we have been very slow to see the logic of our position.

As recently as 1902 we officially declined the suggestion that the church contribute her influence to the peace movement by appointing a committee to represent us in that capacity. We were already a peace organization, we argued. And so we were, according to our own interpretation of the subject. But at last the feeling grew too strong to be resisted, the feeling that we ought at least to try to count for more in the promotion of anti-war sentiment, and a committee for that purpose was appointed.

To some it seems that special efforts along this line are hardly worth while, because there are no such tangible ways of making our influence felt as in a matter like the drink curse. But the objection is not valid. The problem is one of educating and organizing public sentiment. Our statesmen and diplomats will do what the people demand. And we can contribute our full share, if we will, to the development of a sound public opinion.

Now let us make a confession that may offend our vanity a little but which may be good for us, nevertheless. We have been a little too much disposed to mistake our ideals for achievements and to overlook what others have done along these lines. We have sometimes talked and acted as if we and a few other nonresistant bodies were the only people who loved peace. In view of the efforts put forth for many years by numerous organizations and conspicuously by such public men as William H. Taft and William J. Bryan and now most determinedly by Woodrow Wilson, and in view of the complete history of our own attitude to these efforts, any tendency to talk overmuch about ourselves in this connection is apt to strike some people as a rather bad case of very bad manners. Indeed, a willingness to let the nations work out the problem of world peace the best they can without our help, coupled with our readiness to be on hand with a proud "We knew you'd come to our position," as soon as they have solved the problem, would make one think of the story of the man whose wife killed the bear. From a safe place in the rafters he bravely watched her fight off the intruder and then, when the wild beast had been vanquished, came down to join her in proudly relating to the neighbors how *they* had slain the bear. If the reader will pardon us for putting the case so bluntly, we should like to suggest that the common slogan "More work and less brag" might not be altogether inappropriate in this instance.

We got into the liquor conflict just in time to have a real and honorable part in the victory just achieved. It is a good time to gather fresh courage for the battles still ahead. It is good to believe that the Church of the Brethren is awake to her peculiar responsibility as a champion of moral principles which the world so sadly needs, because they are principles proclaimed by the Founder of Christianity; that she stands ready to put the same enthusiasm into the support of every righteous cause that she has put into the fight with drink; and that, while continuing to preach with unremitting zeal the necessity of individual regeneration by the Spirit of God, she will exert her full strength against everything that makes for human misery and drags souls down to ruin.

Among the Churches of Northern California

(Continued from Preceding Page)

ance. Bro. Samuel Fike, an earnest worker, led the song service, and assisted materially in the work. A new outbreak of the epidemic, however, cut down the audience fully one-half. Six professed Christ, but in the midst of the ingathering the meetings had to be closed because of the prevalence of the disease. On the evening we closed one accepted Christ. A general expression of opinion was that, if the services could have continued, there would have been a large ingathering.

From Empire our tour took us to Oakland, a city of some 200,000 souls. The Golden State Mission, in this city, is one among our most prosperous missions. In August last, two years ago, Bro. James U. G. Stiverson and family took charge of the work. Then there was but one member of our church in the great city. The first religious service was held in the home of Bro. Stiverson Aug. 20. A Sunday-school and Sisters' Aid Society were organized in October, 1916. The first applicant was baptized Dec. 16 of the same year. The first money received for building a house of worship,—$10,—came from a good sister in Canada. The church was organized March 28, 1917, by Elders S. F. Sanger and D. R. Holsinger.

Bro. Stiverson canvassed the State District to secure money to build a house of worship. He secured $4,300, a lot was purchased and a suitable house erected, where meetings are now held. It cost $1,300. For the lot $2,340 was paid. It is located on the corner of San Juan and Fortieth Avenues. The building was constructed so that it will make a bungalow parsonage for the pastor, when the church building is erected on the corner. They now have fifty members, and the room is not large enough for the rapidly-growing congregation. The Sunday-school is large and active. On the Lord's Day, spent with them, they had eighty-seven in attendance and the offering was nearly $13. They now have a membership of some fifty. By direction of the Mission Board of the District, Bro. Stiverson is again to canvass the District for money to build a suitable house of worship. An effort will be made to raise enough, and if not, the General Mission Board will be asked to assist.

At Rio Linda is a small body of members,—eighteen in number,—with Bro. Michael Blocher in charge. They hold their meetings in the public school building. The epidemic was prevailing there and we only held four services. Rio Linda is nine miles from Sacramento, a city of about fifty thousand. There should be a mission started in this large city. The brethren at Rio Linda feel that this would be a help to them. They sincerely hope that some of our members, who are changing localities, may come to their place. They claim they have good land and a fine and prosperous locality.

Some fifty miles north of Rio Linda is the prosperous church of Live Oak. Bro. W. R. Brubaker is elder of this live, wide-awake church of some seventy members. We had fine, appreciative audiences at this place. At the urgent request of the members we gave them a series of Bible Land Talks. We had a very enjoyable season with the members of the Live Oak church. They have, in part, a "live" name and are good workers in their calling.

Our next stopping-place was the Lindsay church, located in the Northern Orange District of California. Here, along the foothills, at the base of snow-covered mountains, they raise fine oranges. They ripen earlier than in Southern California. They are usually picked and marketed before Christmas.

The church here has 130 members, and is in charge of Eld. Isaac Brubaker. It was organized March 17, 1912, with twenty-eight charter members. It is one among the growing churches in the District. Bro. Price Robertson is one of the active helpers in the ministry. Eld. M. S. Frantz has been chosen as pastor of the Lindsay church. Six weeks before our coming Bro. Price Robertson started a series of meetings at Woodvale. Here the Methodists had built a house of worship, but had given up the work. Bro. Robertson persistently kept at the work for six weeks, and the Lord wonderfully blessed his earnest efforts,—sixteen accepting Christ. It was a good meeting and our brother showed his ability as an evangelist. He also held a very successful series of meetings in Missouri. He has fully decided to give his life to evangelistic work in the church. Those desiring his help should address him at Lindsay, Cal. After we were called away from Lindsay, Bro. Robertson, at the call of the church, continued the meetings for a short time.

At Lindsay we closed our meetings in Northern California. We had calls from other churches, but the prevalence of influenza made it seem best to postpone other meetings. The epidemic greatly hindered people from attending the meetings, but the Lord blessed the work and some good was accomplished in his name.

D. L. M.

A Salvation That Works

THE New Testament has much to say about works, even "good works." We are told "to work out our salvation" (Philpp. 2: 12). This does not mean that we should work merely to be saved. It might be well for us to be sure of a salvation that works. The man, who is saved should be a worker. He may have done the things that led up to the saving power of God. He may fully realize what salvation means to his soul, but if he is a really converted man he should know that his life, as a worker, has just begun. In the beginning of his struggle salvation was ahead,—it was yet to be attained. But having experienced the pardoning grace, salvation, or the rescue from sin, is in the past.

Having been born again, having become a new creature, he sets his hands and heart to that which is in the future. It is no more working out his salvation; it is now a salvation that works,—a salvation that sees things to do and does them. It is a salvation that counts for something,—not a salvation that is merely for self, but one that goes out after others. And if the process of working out one's salvation does not result in this condition, we may well question its value for the individual or a collection of individuals.

We once knew a prosperous farmer, a member, who

lived some distance,—say fifteen miles,—from the church where services were held practically every Sunday. Generally speaking, his life was exemplary. His neighbors looked upon him as a God-fearing man. He was not ashamed of his religion and yet the man did nothing but make money, and in temporal things provided well for his family. He was seldom seen at the regular services, but he was on hand for every love feast. For love feast expenses he probably paid one dollar a year. And this was the extent of the help he rendered the cause he represented. To live a pious life, and to perform the duties called for by the church ordinances at the love feast, was his way of working out his salvation.

Aside from the little help rendered at the feast, he was of no value to the church, local or general. It probably never occurred to him that the man who pretends to work out his salvation should have a salvation that works. He would have censured the farmer who works hard for a farm and then refuses to work his farm; or the man who comes into possession of a good team and then neglects to work his horses.

Possibly we have this farmer duplicated from one end of the land to the other. Men and women apply for membership in the church. They comply with the conditions of pardon, feel happy, go on their way rejoicing, and reap, as they think, the full benefits of their relation to the body of Christ. They may attend services regularly, take an active part in the worship, be on hand at every love feast, render a bit of assistance on the occasion, but that is the limit of their activity. They may give moderately for church expenses, but have little or nothing for missions or other works of charity. They may be out early and late in pursuit of business, but never have time to administer to the sick, the hungry and others that are unfortunate. Like the priest and Levite, on the road to Jericho, they see the disabled man in the road but urgent business prompts them to pass around to one side or the other. Their religion may be of the orthodox type, but it is of no value, for the reason that it will not work. They have plenty of time for work along temporal lines, but none for the duties found everywhere along church lines.

They may be comforted by a sermon in support of salvation by faith alone, and decide to let faith have its course, independent of the good works which God has before ordained for his people, that they might walk in them (Eph. 2: 10). In fact, there are two ways of viewing faith and works. One is to rely wholly on faith, just as though faith of itself could save. The other is to comply with just enough of the New Testament requirements to secure admittance into the fold, and be numbered with the saints on earth. That is, be enrolled as a soldier of the cross, but never to apply for training or for service,—to be counted, but never to be counted on. That is, to enter the flock as a babe, but never grow to full stature in Christ Jesus. It is just to remain a babe in the family of God,—that much and no more. Such a person may be counted a man in business circles, but only a babe in religion.

Is this picture too severe? Here is another. A man does just enough to secure a homestead,—one hundred and sixty acres of land. He builds an excuse of a house and moves his family on the claim. For seven years he hunts and fishes a bit, managing to live. The land becomes his. The Government has given him a good title. But he keeps from starving by a little fishing and a little hunting. His one hundred and sixty acres remain unimproved, uncultivated. Can any one tell what value a man of this sort is to the State in which he lives? He is simply an ungrateful homesteader, and with the State full of such men, the country might as well belong to wild men of the forest.

Well, how about becoming mere homesteaders in the Church of the Brethren? We have heard people talking about finding a church home where they could enjoy themselves. We like the idea of a church home, and then we like the thought of a workshop,—a place where converted men and women can enjoy themselves and be of some practical use to the church and the community. In other words, a salvation that works.

J. H. M.

CONTRIBUTORS' FORUM

Daybreak

BY B. F. M. SOURS

When the sunbeams burst in splendor and the hills are lit with joy,
When the golden tide of glory comes apace,
We can hear the distant angels with the songs that never cloy,
We can hear the birds a-singing of the Grace
That spread forth the daisied meadows, and the dogwood hills afar,
And the sunny slopes of springtime's poplar-bells;
We can hear it,—if we listen,—past the gates of distant star,
The sweet story that the far-off harper tells.

Then the sun comes on in glory, like a warrior in his might,
And the foes of light in caverns creep for fear,
Till are silent all the sullen and despairing wails of night,
And the sword of gloom is sheathed, and broke the spear.
And we wonder, as the marshalled hosts of gladness march along,
At the splendor that is gilding all the way,
And we join the sunlit birds in the ocean-tides of song,
For the Father's love bestows another day.

And the grass-blades are a-sparkle with the mirrors of the dew,
And the sun advancing quaffs the nectar bright,
And the eastern skies forget the glory, in their after blue,
And the fields and meadows glare with golden light.
For the daybreak came and vanished, and the day has trod apace:
'Tis by daybreak might and manhood are unfurled,
Telling of the joy awaiting, 'neath the Father's wondrous grace,
Of the gathering of the harvests for the world.

Mechanicsburg, Pa.

The World Must Be Made Safe for Christ

BY CHESTER F. SCHROYER

We are passing through a marvelous period,—a period characterized by the greatest material progress the world has ever seen. Railroads and telegraphs have penetrated the remote parts of the globe, carrying trade into lands where hitherto only explorers and probably a few missionaries had penetrated. The flags of the respective nations followed the trade and brought conflicts of national ambitions.

Few, indeed, several decades ago, would have been so bold as to assert there would be a remote possibility of America's being involved in a war beyond the Atlantic. But material progress, brought on by inventions, resulted in the Europeanizing of the globe and made ideas the ruling power in the world.

Today one man, with the proper equipment of "wireless," could, if permitted, instantaneously communicate with every other individual on the surface of the earth. Only a short time ago the Soviets of Russia made a wireless appeal to all workmen of the world.

Each year must, of necessity, add greater influence to the spreading of propaganda. It is evident that we must become citizens of the world in an ever-increasing degree. No social disturbance, in any part of the earth, will leave the rest of the earth immune.

In the face of this progress and these conditions, what can be the future influence upon Christianity? Out of the conditions of life men build their philosophies of life. The philosophy of any one nation immediately reflects on other peoples, and determines their actions. It is evident that there must be no breeding places for false philosophy anywhere, if the rest of the world is to remain immune and uninfected.

The press has been enthusiastic about the slogan: "Make the world safe for democracy." For the same reason is it not a matter of even greater importance that the world be made safe for Christ?

For instance: We are told that in a recent census of the higher institutions of learning in South America, less than one per cent of the students professed belief in any deity whatsoever. We are also told that in Africa at the present time three proselytes are won to the religion of Mahomet for every Christian convert, and, as the Crescent is being driven out of Europe, it has the prospect of winning the second largest continent from the Cross. China and the East have still hardly been touched by the transforming power of Christ.

The old adage, "Epidemics come out of the East," will, in the future, by the very nature of things, be infinitely more true than in the past. Will China emerge into Western customs and civilization, minus Christian ideals, like Japan? Material prosperity is opening our very doors to the pagan East and South.

A time there was when the foreign missionary movement was a matter of loyalty to the Master, of humanitarianism and sentiment. Today it is all that and more. It is self-preservation. Woe to the world when the ambitious rule without the restraining influence of the gentle Christ!

Christian education is the remedy for many ills that beset the state. Our trouble with Mexico cost this country enough to place a church, a hospital and a school of higher education in every town of over four thousand inhabitants in Mexico, and keep them going for ten years.

Millions who are waking into this new age of cosmopolitanism, this age of free interchange of ideas, have never heard of Christ. For the safety of the future, since these people will contribute their share to the philosophy of the world, they must learn the brotherhood of man through the Fatherhood of God, or they will, as disease spots, spread infection to Christian lands.

Lynbrook, Long Island.

The Standard of Loyalty That We Have Set for Ourselves

BY J. H. B. WILLIAMS

Now that the fires of the great war have been extinguished and the flow of blood has been stanched, the world settles down to make the necessary adjustments by which it may accommodate itself to the new conditions.

Although some lands have not been engaged in the struggle, none has escaped the influence of the conflict. Autocracies have crumbled, their peoples are declaring themselves free. The crowns worn yesterday are base metal today; their wearers are discredited; the people rule.

Our land, already free, feels the war's effects none the less. The fusing power of national sacrifice has forged our gigantic population into a common sympathy, while its cosmopolitan peoples have led it to awaken to a new internationalism, hitherto undreamed of. Henceforth our freedom is not alone for ourselves. The greatest tribute ever given to our form of government is now being paid by making it a pattern for the forms of government, talked of by many European peoples.

Nor would it be expected that these bonds of mutual sympathy, uniting great peoples, and the new ideals of self-government, could be created without very marked influence upon the great body of Christian believers. The tug at its heart-strings has been titanic. High partitions have been torn down, false religious conceptions have been "scrapped," and the spirit of Jesus Christ has been revealed as the only sufficient consolation for a war-torn world.

We are, therefore, justified in inquiring now as to what obligations, what duties, what responsibilities our attitude in the great world war has brought upon us. We can answer at once that our immediate duty is to succor the wounded, restore broken homes, seek for the orphan, feed and clothe unfortunate innocence, and assist war-stricken peoples in attaining a self-supporting position again. There is no question about the need, nor is there question about Christ's attitude in such a crisis. But in stating these facts we only mention a platitude common to all peoples, and generally accepted by them as their human duty. In so planning, what do we *more* than they?

But we have gone farther in this conflict, in the course of literal obedience to the Bible, as we understand it, than have other Christian organizations who, doubtless, are just as conscientious in their convictions on war as we have been ourselves. As a church we have refused to bear arms because we have believed,

and do believe that Christ forbade it. And we have repeatedly set ourselves on record as meaning to obey literally his whole Gospel.

For this cause, many of our young men have suffered hardships. They have endured scoffings, derision, cursing, and sometimes persecution, but they have quite generally stood firm, usually willing to do what they conscientiously could. Our church has stood with them, and we thank God that Christ's grace is sufficient.

The attitude of our young men in Camps is largely indicative of what it would have been if others of our membership had been called. But the conflict is over. No people is more glad than ours, and no people will render keener loyalty to the Government in any service that it can possibly give.

But we are writing all this primarily to preface our main inquiry. Since we have stood so firm in our peace principles, because of respect for Jesus Christ, what stand must we now take, respecting others of his principles, that are always of paramount importance in the spiritual conflicts between this world and Jesus Christ? If we claimed special privileges, surely ours are the special duties. If our privilege was exemption from bearing arms, then, surely, our share in the spiritual struggle must be service in the front-line trenches. If we desired life when others, equally lacking in responsibility for the war, must go to their deaths, then, certainly, the desire could be founded neither on selfishness nor on special privilege. Such an idea must topple of its own weight, and is better unexpressed. We must be more sensible in our view-point.

If the spirit of our Brotherhood has exemplified itself in sympathy and act, by accepting only noncombatant service in things military, then, most assuredly, we have, in so doing, committed ourselves before God and before the world to a "one hundred per cent loyalty to Jesus Christ." We have allowed other parents' sons to die in our places and have allowed other parents to endure the pangs of death, in place of our own, or of ourselves, because conscientious convictions have seemed to warrant us in parrying the thrust of actual warfare.

We hear of a young man who claimed he could not bear arms because of his conviction and that of his church, but he was found smoking a cigarette, which was contrary to the rules of his church, and, of course, when it was told his superior officer, he forfeited the officer's respect, and compromised his own position at once, rendering himself subject to actual service. To his captain, faithlessness in one tenet of church principles, proved his insincerity in the other.

The deportment of this lad is but the type of that Christian who attempts to glorify Christ by objecting to military service, but who, at the same time, attempts to evade the Lord's claims in another direction. "The devil a monk would be." The Lord's cause can not be advanced by duplicity.

If we declared ourselves as being unwilling to fight for world freedom in the way the majority of people see it, and justify our position by Christ's commands, if our Lord's cause seemed so glorious to us that we sought to escape death while others died, then, surely, to be consistent, we must have been seeking to live that, through us, others might live. Then, truly, we are willing to go in the inspiration of his only begotten Son, that none may perish, but that all may have life. And if others have died that we might continue to live, then our duty, our God-given duty, our God-commanded duty, is to interpret him to the world in such a way that we make this life for them and for us worth all that our brothers in the flesh paid for it in the sacrifice of their lives.

Truly, this is not an easy program, but it is consistent. We tremble for our future if we do not attempt to live up to a program of the same spirit of obedience to Christ's full commands that we have claimed for ourselves on the principle of peace. Ours should be a stronger force for God and his cause, through the experiences that we have undergone and the profession that we have made in the last two years. May the Father help us to enquire diligently into the character of our allegiance to Christ!

Elgin, Ill.

Church Membership

BY J. S. SHERFY

In the early history of the church "the Lord added to them day by day those that were saved." Yet, in spite of the fact that the Lord has taken the initiative in enrolling men and women in the church, there are those who object to church-membership and insist that they can live as good Christians *outside* of the church as *inside*. In fact, some go to the extreme of arguing that their lives outside of the church are less hampered and restricted, and are relatively richer and more luxuriant in growth than the lives of the great majoity who are inside.

An illustration which appeals to us with some force, in respect of such a contention, follows:

A certain man boasted of his own fine Christian character. He stood outside of church fellowship and, with much pride and Pharisaic self-righteousness, looked contemptuously upon the weak and imperfect specimens of Christianity whom he saw in the church. He was sure that he was, in every way, far superior to them.

This man went daily to his work along a certain highway. It was in the late spring and beside the road was a field of corn which had suffered because of too much rain and too little sunshine and, consequently, was a bit yellow.

The man of our story noticed this. He also noticed in the road, beside the field, a volunteer stalk of corn. This stalk was on an elevation and in new soil, and was otherwise favored, so that it was dark green in color and quite luxuriant in growth. The anti-church man saw in this a picture. He said to himself: "That field of yellow, backward corn represents the puny Christians in the church. This fine, rank stalk represents my superior Christian character, as I stand outside of the chuch."

He admired the picture greatly. As he passed the place daily, he looked with great satisfaction on the stalk, which grew so beautifully and, as he fancied, characterized himself.

But one morning, as he passed by, the stalk was gone. He approached the place to see what had happened, and saw in the mud the tracks of a cow. The stump of the stalk gave evidence that the cow had eaten the fine stalk of corn. The man went on and fell to thinking quite soberly: "Possibly," said he, "that stalk still represents me as I stand outside of the fence of the church's protecting care. Perhaps, if I stand where I am Satan will get me as the cow got the stalk of corn."

As he worked that day, he mused further: "If the stalk had remained, it is doubtful if it would have produced a full ear, as it stood apart from the nurturing influence of the field. And though the field has been backward, because of adverse conditions at first, it will, without doubt, respond to the favorable influence of the warm summer sun, and produce a large crop. I guess I had better get over the fence."

Few persons realize how helpless and fruitless and how succeptible to Satan's destroying power they would be, were it not for the nourishing influence of the saints and the protection which God has provided in the strong fence of church membership.

Bloom, Kans.

When Israel Was Compelled to Fight

BY JAMES M. MOORE

In the days of Samuel, Jehoshaphat, Elisha and Hezekiah, as described in former articles, there are instances where God overcame the enemy of his people without human violence. These all were marvelous manifestations of divine power, possible where faithful obedience and unwavering faith opened the way.

There were, however, a number of times when Israel was compelled by circumstances, and even commanded by God, to fight. A few of these will be considered, the same principle applying to all, as far as the facts are given.

It will be seen that in the absence of a strong stand for righteousness, God's people were called on to employ the weapons of warfare. Even when they seemed to take a stand, but were inclined to waver, necessity demanded their meeting the enemy by force.

Commanded to Slay the Midianites

Numbers 25 and 31

The Children of Israel were making their way northward, on the east side of the Dead Sea, toward Canaan. Balak, King of the Moabites, feared defeat, unless he could, in some way, obtain the help of superhuman power. He sent for Balaam to come and curse Israel. Balaam, after much persuasion, finally secured permission from Jehovah to go, but under special restrictions. The Divine Spirit took control, and the result was that a great blessing was pronounced upon Israel.

Balaam, however, advised Balak that if he could succeed in persuading Israel to sin against God, the curse would come. This is evidently what is referred to by the Revelator when he refers to Balaam as the one "who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols and to commit fornication" (Rev. 2: 14).

With the help of the Midianites, a wicked people living to the south and east of the Moabites, Balak succeeded in his evil purpose. The story of the sin that followed makes one of the blackest pages in Jewish history. Idolatry, accompanied by the basest immoral practices, spread like wildfire through the camp until arrested by the drastic action of Phinehas, the priest.

A strong and unwavering stand for righteousness and against all forms of evil is God's ideal for his people. With grievous sin among their own number, some extraordinary measures will be necessary to arouse the people to a realization of their terrible condition.

As for the Midianites, they were already steeped in wickedness. So far had they gone into the depths that there was absolutely no hope of repentance in them. If left as Israel's neighbors, they would lead the people into a like degradation and absolute ruin. Summary judgment upon them was the only remedy.

Israel, by being employed in the executing of the death sentence, learned a great lesson in the awfulness of sin. As they went about their death-dealing tasks, they had ground into their minds something of the reality of God's hatred for that which is evil. Thus their stand, in favor of the Divine Law, was renewed, and strengthened as possible in no other way.

As in this case, so it was always true that a call for Israel to fight with carnal weapons was evidence of a wavering in its stand for righteousness and truth. Even in more modern times, were it not for the fact that the sins of the enemy had succeeded in getting altogether too strong a hold on those who were nearest right, the question might well be raised as to whether something better than physical force might not have been found.

Gideon's Victory.—Judges 6 and 8

For seven long and wearisome years the Children of Israel had been sorely oppressed under the cruel tyranny of the Midianites. It was all because God's people allowed themselves to fall into evil, and as a result the Divine Protection was withdrawn for a time.

So heavy was the hand of oppression that Israel sought refuge in dens and caves in the mountains, forced to live much like the wild beasts. The privations were severe, for when there was any hope of a harvest, the Midianites, assisted by the Amalekites, came up over the land as locusts for multitude, devastating and plundering as they went. A more pitiable plight could not well be imagined.

The people cried out to Jehovah in their distress, and Gideon was selected to lead in the great deliverance. This newly-appointed leader was courageous and aggressive when settled in his convictions, yet it took absolute proof to convince him. Three miraculous signs were necessary to assure him of the genuineness of the Divine Call, but with all doubts removed there was no turning back.

The army that was to break the power of the oppressors was selected by elimination. First of all those who were fearful and trembling were sent back, taking away over two-thirds of the original number. The putting of the enemy to flight was to be accomplished without human violence, and hence only those could be used whose trust in Jehovah would enable them to walk

right into the midst of the Midianitish hosts without a tremor.

The next step was to call out all except the most cautious. This was to be a surprise attack, and great care would be necessary, lest the surprise work the wrong way. This left but three hundred men to lead out against the innumerable hosts of the enemy. They were, however, the very pick of the Israelites.

With a thorough understanding as to the plan of attack, the little band moved out in the dead of night. The blast of the trumpets, the breaking of the pitchers, the lights, and, above all, their battle cry: "The sword of Jehovah and of Gideon," together contributed to the confusion among the enemy. The Midianites fled in disorder, slaying one another as they went.

The victory well on the way, others of Israel, out of the tribes of Naphtali, Asher and Manasseh, were ready to join. With the entering of those who formerly were fearful and trembling, there came the first necessity for human violence. As long as the trusting and cautious three hundred were conducting the battle by maintaining a strong stand for Jehovah and righteousness, no weapons were necessary. Had all Israel possessed a like unwavering faith, the victory would doubtless have been even more glorious.

Here, then, we have one of the necessary requisites for claiming the exercise of Divine Power in our behalf. No case can be found where a nation, strong in its faith in God, was oppressed by an enemy. Sin is the great destroyer of the necessary faith, and therein is one solution of the need of resorting to arms for the protection of a nation.

David and the Ammonites.—2 Samuel 11: 1 and 12: 26-31

To the east of the Jordan River were the Ammonites, —a strong nation that, time after time, had been exceedingly troublesome to Israel. They were suspicious and treacherous, and seemed to take delight in their wickedness.

David was king of Israel. Upon learning of the death of the former king of the Ammonites he, in all sincerity, had sent a message of comfort to Hanum, their new king. The bearers of the message were insulted, shamefully treated and sent back. The result was a battle, in which the Ammonites were driven from the land.

Later David sent his army under the efficient leadership of Joab against this same people, to attack them in their own country. Joab's army was successful, and dealt a crushing defeat to the enemy. A siege was set against Rabbah, the capital city, and David remained at Jerusalem awaiting results.

As Rabbah weakened under the attack, Joab saw that it would be but a short time until the defense would completely give way. He sent in haste for David to lead the army while the city was formally captured, and thus receive to himself the honor.

King David came, and the taking of the city was completed. Upon the captives were inflicted such cruelties as can not be harmonized with the actions of a man after God's own heart. This presents one of the great difficulties of Old Testament history.

In getting at the real situation it is necessary to notice what happened in Jerusalem between the leaving of Joab's army and the sending for David, as recorded in 2 Samuel 11: 2 to 12: 25. It is said that David tarried at Jerusalem; and it was during that time that there were enacted the darkest scenes in the history of that great man. The sin with Bathsheba, the setting of Uriah in the battle-front, to be killed, that the crime might be covered, weighed heavily upon the king's heart.

With a deep feeling of guilt gnawing at his conscience, it is not so much to be marveled at that David was so harsh in his revenge upon the Ammonites. In the days after David had his heart cleansed from sin, we would expect an entirely different attitude.

It is a significant fact that Jesus Christ, the one man absolutely free from sin, was most merciful to his enemies. Of all men he had a right to judge harshly, yet of all men he was most ready to forgive. In the light of this it is not surprising that we conclude that many of these bursts of harsh revenge are but the results of the raving of a guilty conscience.

As for nations, when they can clear their own skirts of sin, then expressions of kindness and courtesy will seem more natural. It is difficult, to say the least, for us to express anything other than revenge as long as our lives are so contaminated with evil.

Lanark, Ill.

People

BY ELIZA POPE VAN DYNE

In the last year, in the last two years, even, girls and women have been taken rather roughly and thrown at one another. And somehow it did not hurt them. It seemed, instead, to awaken them, either abruptly or gradually, from the stupor they had been in, regarding one another.

And the stupor was stupid, for there was nothing at all at the root of it but a nice, sleepy indifference. It so happened that there had been nothing particularly interesting about the women in their assemblies. Women hadn't time for women, and most certainly not girls for girls. They enjoyed people who had done things; people who had seen things. They preferred men.

But that is changing, or has changed, or will change. Friendships,—like those that some men know,—are developing among those women who are working instead of playing together. Friendships that grow slowly and last, and give an infinite amount of real pleasure.

And then there is this delightful addition to their natures (isn't it an addition?),—they value one another, admire one another, help one another. A new respect is growing among girls and women for girls and women. And so with people for people.

Capabilities and attributes receive their recognition, fully, freely, and ungrudgingly. You want your friends to be fine and big,—as fine and big as you try to be. You need to find them so. And so petty rivalry ceases, and the sheer delight of finding truth and sincerity and strength in another human being takes precedence over it. This new joy of finding a companion superior to others, is beyond comparison with the antiquated satisfaction of finding something wrong. It is no longer desirable to find yourself better, but your companion just as good,—or better.

And you pick up, along the way, the fact that culture is lovely and cultivation loveliet, but that good nature and a great heart are loveliest of all. You discover for the first time really how invaluable good cheer is,—how dearer still an open, generous mind.

And most of all you learn to ignore the qualities that are not in people because of those that are. And you find that when you are disillusioned in another it is perhaps the way you feel, or think, or look on life that moment and not a drastic change in them at all.

Very slowly you are shown essential factor after essential factor that control all pleasant human relations. And first among the imperative needs is keeping calm,—and being "a good fellow." That superb quality is perhaps the most important in the whole composition,—that ability to stand things, whatever they are, and stand them cheerfully.

It is good to get out among people. They are *fine*.

Washington, D. C.

The Old or the New Christianity,—Which?

BY QUINCY LECKRONE

God is King of humanity, with first claim to be worshiped. The mission of the church is to establish in the hearts of men such a God,—to establish him not only as a Benevolent, Loving Helper to man in his carnal needs but as a King, a Ruler, with authority to command respect, devotion and service. Why is it difficult now to get service for God?

My first answer to this question is: Because we think first of self, with God to wait on us, and having found and applied his grace, we are satisfied. Christ saved men by first glorifying God. His first thought was of God.

We must not do less than we have done, to establish the church, the means of grace, but more to glorify God, who saves the church.

We need not talk less about the ministry of God, but more about the ruling God. We must not say less about the healing, helping God, but more about the authoritative God. We must not say less about the Gospel that blesses, but more about the Gospel that commands, judges, humbles and awes.

When Calvin emphasized the austerity of God, and caused men to tremble and greatly fear at the reading of the Word, he did not minimize thereby his loving kindness or his tender mercy, but only made men see and feel their first duty with terrible effectiveness.

This is the old religion, the good old religion, whereby God was given first place according to the unrevoked first commandment. Why is it so difficult to get service for God now?

My second answer to this question is: Because we serve self first and then forget to serve God. We have made civilization and its blessings our first aim. We try to reach the fruits of Christianity through civilization, and having obtained them we are satisfied. God may now go; we have no further need for him. We psychologize upon the things we should spiritualize. If the thing pleases us, we accept it. If it does not so please us, we will have nothing to do with it. The old religion of primitive Calvinistic interpretation, wherein duty and service were made paramount to pleasure, is not of popular present-day acceptance.

This leads to another consideration, aside from the main theme of this article. Shall we preach the old-time religion at the peril of popularity, or shall we cater to a new religion, more in harmony with present-day psychology? I leave this question with you.

Do you think, when Jesus preached, that the people stood around and said: "That is fine. I always knew that was real religion. That just suits me"?

Not a bit of it. It made them angry. They cursed him. But then they went home and thought about it.

Let me ask another question: What is the real ruling interest we have in religion? Is it God or is it man? Is it the holiness of God and its due, or is it the moral interest of man, and its due? Is it God's sanctity or is it man's moral dignity and its welfare? Upon this consideration let me ask still another question: "Is our religion Christian, and if so, does it lead us on to God? Does Christ serve us, or do we serve him? Is he the object of our faith or only the subject of it? Is he the recipient of our faith or only the exponent of it? He is doubtless our Hero and we imitate him. May it be that in the new religion he stands too much between us and God, and that, while we are looking too much for self-benefits, we never get beyond him to God.

The new religion has a tendency to magnify the love of God at the expense of everything else divine. They who do so often realize that something is wrong. The Gospel Message lacks something to them. It is short of the fullness, the fire, the urgency and the compulsion the Gospel once had. Who is it that can not remember how the message once moved them to penitent tears and action? Why not now?

It lacks practical effect on character. A Gospel of nothing but love can not develop character. It elevates our needs above our duty to God. It makes much of the Gospel meaningless. By it the matter of guilt is put aside; we are taught to forget rather than repent. It makes God our Servant, rather than we his. It makes Christ the Author of a religion of moral culture only,—a religion that terminates in civilization. We only learn, receive, and then enjoy.

Since the tragedy of the cross and the victory of the resurrection we are more than disciples,—we are members of Christ, we are confessors, we are regenerated, new beings. We are now not only disciples of Christ, but we are more,—we are his purchased property, bought with a price. When Paul said: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," he said it after he had magnified that love by consecrated action.

The religion of Jesus is not all love of God,—one-half of it is love of *man* to God. It is not all gifts of God to man,—one-half of it is service of man to God.

To magnify him is to worship him as a servant seeking to do his will.

Ashland, Ohio.

THE ROUND TABLE

Her Faith

BY JULIA GRAYDON

It was on the porch of a summer hotel that I heard a man and his wife talking about their little daughter who had gone out with some friends and had been caught in the rain, which was more than an ordinary shower.

The father said: "I must go down to the summer house. She is probably waiting there for me."

"I think," said the mother, "you had better wait. It is raining so hard, and she will find shelter."

"I know," said the father, "but I do not want to destroy her faith in me. She knows I always go for her and bring her back, and she will look for me."

Those words lingered long in my mind, and I thought of that wonderful faith, and the father so anxious not to have it destroyed. What a beautiful relationship it makes! And how I wish more fathers had it, for it will keep both father and daughter in the right path, each helping the other.

Harrisburg, Pa.

Sowing and Reaping.—Gal. 6: 7, 8

BY LEANDER SMITH

We have here a great and important law. We might call it the law of human life. Let us spend a little time looking at the law, so that, if possible, we may see clearly what we have to do with it, and what it has to do with us.

First, there is the fact that underlies the law. It is this: Human life is a sowing and reaping. It is not a succession of isolated experiences. It is a closely-compacted whole. The sowing and reaping are not separated from each other in time, as in the natural harvest. Every day of our life we are sowing something for the future, and reaping something from the past. The sowing and reaping thus go on contemporaneously and continually.

Now for the law: "Whatsoever a man soweth, that shall he also reap." A most simple and natural law,—necessary, one would think, in the nature of things; yet men live on, and sow on, and hope to find it otherwise in their case. We reap what we sow in kind; but the quantity is largely increased. Sow one sin, and you may have a horrible harvest of a dozen or more sins. On the other hand, each act of obedience, self-denial, or kindness, prepares the way for many more.

We come now to the application of the law. Evidently there might be endlessly-varied applications of it. But while there may be endless varieties, there are two great groups, so that we can, looking at the subject broadly, have a twofold application of the law:

1. "He that soweth to his flesh,"—what does that mean? Immediately we think, perhaps, of those whose hearts are set on pampering their baser lusts and passions. But does "the flesh" mean *only* the baser lusts and passions? Certainly not. Selfishness belongs to the flesh, just as, undoubtedly, lust does. And the same kind of harvest is in store in the end. Not at first. There was a difference in the sowing, and there will be a difference in the reaping.

2. If you expect to reap the harvest of a rich and blessed eternity, you must sow to the Spirit. This does not mean the giving up of all the things of the flesh (for God has promised us the blessing of this life, and of the life to come), but it does mean that all our lower desires are to be regulated, subordinated, and controlled by the higher life of the Son of God.

Muscatine, Iowa.

The Greatest of All

BY LULA R. TINKLE

Every day, yes, every hour, wherever we may be, the rich blessings of our Heavenly Father are on every hand. We sometimes pause, in our busy life, to count our blessings. We name them over and count them one by one, then lift our voices in praise to him who gives them all. We are thankful for the sunshine, for health, for home comforts, for faithful friends, for Heavenly Guidance and for the answers to our prayers. But there is one blessing too incomprehensible for us to appreciate fully. Our appreciation of a thing grows as our estimated value of that thing increases. It helps us to increase the valuation of a blessing when we picture ourselves and surrounding conditions as they might be in the absence of that blessing.

As we assembled in the various churches for worship at Christmas time, to sing our Christmas praises, and hear again the beautiful story of the Christ Child, our hearts were at peace and our minds at ease because we felt so confident that the story we loved was true. But suppose that at that quiet hour, a messenger had rushed into each church of the land and proclaimed to those assembled there, that the story of the Christ Child was a false report, and that the Christ we worship is not the Savior of the world, and that henceforth we must cease our worship,—thus say the high magistrates! Suppose you knew these messengers had come with a true message from authentic powers, what, oh, what would be your feelings? Where, oh, where would be your joy, your aims, your ambitions?

The whole wide land would be in darkness, and our joy and song would be turned to sorrow. No more gifts, no more songs at the glad Christmas tide! Can you picture the grief and despair in every face, young and old? Dwell upon this sad picture until you feel some of the gloom in your own heart. Then turn to the *real* picture about you, flooded with light from on high! Rejoice! rejoice! the blessing is yours! Christ was truly born and liveth today. Try, in your weakness, to enjoy and appreciate this,—the greatest of all blessings.

Bellefontaine, Ohio.

How He Knew

BY DAISY M. MOORE

There is a very beautiful story told about the faith of an old fisherman.

One, knowing his simple, childlike trust and wondering at the source of such unwavering confidence in what might not be proven by the usual methods of the senses, said to him one day, "Sir, how do you know that Christ lives and moves and reigns in the hearts of men?"

Turning toward the white cottages set high against the cliffs, the old man asked: "You see those cottages against the cliffs? Sometimes, when I am far out at sea, I know that the sun has risen by the reflections thrown from those windows. Because I see his light reflected from the faces of men and women, as I meet them day by day, and because I feel his love within my own life, I know that Christ lives."

Fairfield, Pa.

"Ambitions"

BY OLIVER H. AUSTIN

We hear a great deal, these days, about personal ambitions. Why do we have these ambitions? Are they for self-aggrandizement, or are they for the purpose of surpassing our neighbors? Or do we have these ambitions because we have a vision of service?

If your ambition is to be a farmer, farm! If your ambition is to be a hanker, attend to your hanking, hut take God with you. If a merchant, be a merchant on the square. If a teacher, teach as though you were teaching for eternity. If your ambition is to he a preacher, preach the message that will inspire men to better thinking and better living. Preach the message of a Living Christ, who lived to make men free, holy, true, noble, upright, and clean in thought and action.

I know, reader, that you are aware that Jesus Christ in our hearts makes us hetter men and women, so, why should not our ambition, at this time, he to make Jesus Christ REAL to every man, woman, and child, for in this way will the world he made a safe democracy.

We must not only *talk* religion,—we must *live* it. If the Christian people of this generation fail to do their whole duty now, in every place and at all times, this old world will indeed, he in a pitiful condition and the coming generations will he driven away from Christ because we failed to do our duty. We must not fail, hut, through the power of God, we must make this world a safe place in which men, women and children of future generations may live harmoniously together in Christian fellowship and hrotherly love.

The soldiers of our own United States of America, and the soldiers of the allied nations have done nohly. Many have given their life-blood in the fight against autocracy. Will the soldiers of Jesus Christ do any less than give of their life-blood for this noble cause of building a world-wide Christian democracy which is the only real solution of the problem now confronting us?

McPherson, Kans.

The Need of Conversion

BY JACOB FUNK

Monumental waste is the term that might be readily and truthfully applied to some of the methods of the church in past generations and even at the present time. Partly has this been true because of insufficient workers, hut fundamental in the reason is the fact that there has not been sufficient stress placed upon the matter of conversion. Of course, this is a very homely and possibly an out-of-date term, but, nevertheless, it was a very necessary thing in apostolic times and we are learning that some of the apostolic methods are even today very applicahle and successful.

Christ placed the real value upon it when, with a boldness that almost seems rude, he declared to educated, cultured and enlightened Nicodemus: "Ye must he born again." It was, indeed, a rude awakening for Nicodemus. To the Jewish way of thinking, a leader need simply to come and take charge of the affairs of state and government, and all the people would rally to his standard. Then the Roman Government would be overthrown and the throne of David would be reëstahlished.

But that was not the only thing needed. Indeed, if such a thing would have happened, it would have been no guarantee that the Jews would or could have kept the government intact. There was something radically wrong with the heart of the nation, and though the saying, "Righteousness exalteth a nation," had rung in their ears long years before, yet they did not realize that they needed to be born anew, or made over again. That, however, was the fact in an individual as well as a national way.

But are we not today as blind and as slow of comprehension as was Nicodemus? We are striving to hring a world to Christ and it may he possible that we ourselves do not know him. We are striving to point sinners to the Lamh of God, and we may be chief in the procession. Would it not he a good thing to have a private talk with the Master, and, possibly, instead of hearing him say that we needed hetter-equipped church huildings, more oratory in the sermons, more polish in our manners, more culture in our deportment, come out hluntly, and declare that we must he born again? If this is the case, we may strive, hut our striving will he in vain unless we take heed. The Spirit of God will not dwell in that person or people who have not been cleansed from sin and passed through a complete transformation in their lives.

Paul is a very good example of what a transformed life really is. Without hesitation he went ahout his Father's husiness in a way that caused folks to know that something had happened to him. For this cause we say that there has heen a lot of lost effort in our work. We must he horn again.

I am not pleading for a change of feeling, or of will, or of sentiment, but of *heart*. When this has been an accomplished fact in our lives there will be hetter-equipped church huildings, more missionaries on the field and more at home in the churches, more effective sermons, hetter culture in society, more upright, cleaned-up, enthusiastic lives than we have ever known before. We have heen putting the cart hefore the horse, and it has been a very awkward and unsatisfactory experience. Loud noise will never take the place of holy living. Machine-made efforts at enrolling church members will never fill up a church with Holy-Spirit-filled individuals, but men and women of God, speaking as they are moved hy the Spirit, will eventu-

ally bring about a change in the community, and results,—surprising results,—are sure to follow. It is worth a trial.

Wiley, Colo.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FROM OMAJA, CUBA

Ten years ago we were building our church here at Omaja. This was made possible largely through gifts from brethren and sisters in various parts of the United States. The General Mission Board had given me permission to solicit funds for this purpose, and the response was all that could have been expected. During these ten years we have enjoyed regular services in the house, and some of them were by those whom we have been close friends with for the greater part of our lives. We are indeed grateful for what we have enjoyed, and to those who helped us to secure a building.

But now a change has become necessary. Many of our members have left Cuba, and practically all who are left here are counting on leaving before many months. Without members, there is no need of a church building; and so, at a recent meeting of the members, it was decided to sell. The decision of those who are here is to use the money received for the property in some mission field. We are now investigating to see where we shall use it. What we should like is for those who gave anything toward the church to say whether they are willing that the money shall be so used; and we should like to have them say very soon. We shall take it that those who do not say anything against this plan are in favor of it.

We had hoped and worked for better things. But we are in no way responsible for conditions as they now are in Cuba. It is with deep regret that we have made up our minds to leave this land upon which the Creator has showered so many and great blessings. So far as climate and productiveness are concerned, we know of no place equal to Cuba; and we had expected to spend our remaining years here. But since that is not to be, we are looking forward to a new home in which we hope to be located within a few months.

It would be difficult to find a body of members so regular in attendance and so liberal in giving as those who have been here during the years. These things have added much to the pleasure and profit of all and to the good of the cause. When we go north, we shall be widely scattered, but none of us will ever forget the trials and the blessings of our sojourn in Cuba. And our hope is that the Father may guide and keep all to the coming of his kingdom.

Grant Mahan.

Jan. 25.

FAMINE RELIEF IN INDIA

The usual rains did not come in abundance this year, hence the food-producing crops in this part of India are almost a total failure. There will be some cotton here about Anklesvar, and those who have land with cotton will be able to get along. But farther east of us there is failure in cotton also. Hence in Raj Pipla State, where our Vali station is located, conditions are more acute than at any of our other stations. The poor, who live by the daily wages they earn, are the first to suffer, for when there is no work for them to do they have nothing in store to tide them over until next season. Word from Ahwa states that the main crops are about half. About Jalalpor they are from thirty to forty per cent.

One way by which the people try to help themselves is by stealing. Unfortunately, for months, in the villages and along the railroad, there has been a great amount of thieving. Organized bands from villages near the railroad are out at night, stealing all the grain they can from running freight trains. A number from their party board a long freight train and throw off sacks of grain, which are then carried off by the other members of the gang. This has become a serious problem to railroad officials and men in authority, who have armed the guards on these trains.

The Government states that there is sufficient food in India to feed the people, but the big problem is that of distribution. Many selfish dealers, in place of assisting the Government to get grain into the hands of the needy as quickly and cheaply as possible, will hold their grain at a high price in order to enrich themselves. Our mission, in answer to a request from the Government, has offered to assist officials in the relief measures that will be undertaken by the Government. In many places grain is being stored so as to be available when the need arises. In Raj Pipla State large tanks, that have become dry, are now being dug deeper, thus providing work for many people. Other constructive works will be opened by the Government as the need arises in all famine-stricken regions to provide work for the people. This is the best kind of famine relief work, because it helps the people to help themselves and does not make beggars of them. At many places the Government is also opening orphanages for children needing such help.

Because of the evil results that followed gratuitous relief work in the famine of 1900, our Field Committee has decided that such relief work should be confined, as much as possible, to children and to those who can not work. A Famine Relief Committee was appointed by the recent Committee Meeting at Bulsar, consisting of Brethren Stover, Ross and Long. The General Mission Board was asked to sanction, by cable, the using of $10,000 in famine relief work. This committee met at Anklesvar Nov. 27, to act upon matters needing attention. The Vali missionaries were asked to be present, since the relief measures under immediate consideration are so vitally related to the needs of their field.

The committee began its work under the supposition that famine relief money will be forthcoming. Four lines of relief measures were acted upon: A loan, to the extent of four hundred rupees, if needed, was granted to a brother named Dana, to enable him to save his land without borrowing from unscrupulous money lenders, who would exact such a high rate of interest as to cause him to lose his land in the end. Many a poor man loses his land in that way. Thus, in famine time, the poor virtually become slaves to the rich for years to come.

Those who come to us for help, and are able to work, are given employment. Our farmer boys at Vali, having raised no crops, will be given pay, in exchange for the work they may do. A stone road needs to be built from the mission compound at Vali to the boarding-school,—a distance of about forty rods. This is badly needed in the rainy season. To gather stones from the fields and the near-by creek for this road, will provide work for some little time, until the contemplated building operations, to enlarge the boarding-school at Vali and to provide buildings for the medical needs at Umalla station, get under way. Vali is three miles from the station,—Umalla,—which accounts for the decision to locate our medical work of Raj Pipla State there, near the R. R. station, as it will be much more convenient and accessible for both our medical workers and their patients.

The third line of relief work considered has reference to the children attending our village schools. In order to give them the help which many of them so much need, it was decided that each missionary be given the privilege to try out the following plan for fifteen days, in any two of his village schools, and afterwards report results to the Relief Committee: For six days in the week, excluding Saturday, each child who is in school for five hours is to be given one meal a day. It is expected that this will result in a larger attendance of both day-school and Sunday-school. The plan will be extended to other schools as the need justifies, should the results be satisfactory.

Finally, steps were taken to establish a Foundlings' Home, as sanctioned at the recent meeting of the Field Committee. The need for this arises from the results of the recent influenza epidemic, more so than from present famine conditions; however, the latter tends to make the need of such a home much more imperative than it otherwise would be. This Home will be at Vali, under the care of Sister Himmelsbaugh, until it can be transferred with her medical work to Umalla. Only children four years old and under will be admitted. An Indian nurse and other women helpers will be secured to assist in the work. When necessary arrangements are completed, children will be admitted. May the Lord bless and direct all these efforts to relieve suffering, to his glory and to his praise!

Anklesvar, India, Dec. 3. A. T. Hoffert.

LIGHT AND DELIGHT

With a "Homes" writing tablet I am able to send letters to my friends again. Of course my dear wife must doctor my words some yet, but I intend to grow.

The "Homes" machine for the blind and the near blind is a very simple device, made in Los Angeles by an aged blind man at the cost of $2.50. The State Library Association teaches the blind of California free of cost. The teacher in this county, Miss Morrison, has sixty-five pupils, some as old as seventy and on up to eighty-seven years, most of whom are learning to read, using the Moon raised letter system. The association is reaching out into other States, helping the blind. I began the study of raised letters Jan. 21, so as to be able to continue to read at least portions of the Bible. I can succeed. This teacher goes to many homes to give lessons.

If any one desires a "Homes" tablet, write me at 1247 Maryland Avenue, Glendale, Cal. M. M. Eshelman.

ROCKTON, PENNSYLVANIA

In the spring of 1914, thirty members, representing a dozen families belonging to the local church at Rockton, began a work of faith that has been blessed of God, and doubtless will continue as a blessing to others.

It was in July of 1914 that, with only about $800 in hand, the church began the building of a new house of worship,—the old one no longer being suitable for worship without extensive repairs. It was an old wooden building on a poor foundation. Some thought it was not yet time to build, and some could not see their way clear to do so, but with encouragement from Eld. A. Fyock, the work was begun, in faith believing that the Lord was directing the work. The wisdom of building then can be fully realized now, for at no time since then could labor and material have been procured at the prices then paid. The building would have cost double, to build it today. In the meantime the new building has afforded better facilities for the Sunday-school and all other church services.

The work began in July, and the building was finally dedicated in December. The money necessary for the building was raised, it might be said, "without the noise of a hammer." Silently and persistently the work went on, and always, when needed, the money came, although the membership is small and all depend on daily labor for a living. There is not a well-to-do family in the membership, yet today the church building stands free of debt, with a balance of $45.88 on the credit side. The building is a neat, commodious, brick structure, arranged conveniently for Sunday-school work, and cost a trifle over $6,000, which includes a thousand dollars' worth of donated labor.

Considering the small membership, limited circumstances, and other difficulties in the way, it has taken a large measure of faith to accomplish these results. How true that, where men place their money, with faith and works acting together, a great spiritual gain will follow! The year 1918 closed with every department of the church hav-

(Continued on Page 107)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

Winning the World for Christ

Mark 16: 15, 16

For Week Beginning February 23, 1919

1. Introductory.—(1) A personal command: "Go ye." (2) An extensive charge: "All the world," "Every creature." (3) A glorious mission: "Preach the Gospel." Tell the glad tidings of (a) pardon, (b) power, (c) hope. (4) Go, send, pray, pay!

2. The Divine Message Must Be Proclaimed.—To each one of us comes the Great Commission, "Go!" And as we go, we are to "witness." We are to be the Lord's witnesses. If the world ever hears of Jesus, it will be because we tell of him. Do not lose sight of Christ's wonderful word, "Lo!" Many, perhaps, are ready to claim the Master's promised presence, but the "Lo" is joined to the "Go"; it is "Go, and lo, I am with you alway." If we would possess the "Lo," we must "Go," in sacrifice, if not in person. These are the words of Jesus to us, and when we heed them, the whole world will soon be put in touch with Jesus' message to the lost. Where, then, is the trouble that so little progress is made in heathen lands? Here is the answer: "So long as the church spends almost ninety-five per cent of the money, contributed by her members, on the work in America, and only about five per cent in the heathen world, the work of missions can not be successfully prosecuted."

3. Some Things to Ponder.—Only one out of every four women, and only one out of every eight men, of the average church, have given contributions to foreign missions. Only one cent a year is spent for each one of the 1,000,000,000 non-Christians in heathen lands. We spend $15 at home for every one of the 20,000,000 Christians of America, each year. There is one minister of the Gospel at home for every 546 people, and only one minister in heathen lands for every 275,000 persons.

4. The Blessing That Comes to the Giver.—When our Master said it is more blessed to give than to receive, he meant, if he meant anything, that the giver received greater blessings than the recipient of the gift. He meant that the reflex influence of giving was more blessed than even the direct influence. He meant that he who gives to missions receives greater benefits than those to whom the gifts are sent. The greatest work of foreign missions is accomplished at home and not abroad. It is wrought in the hearts of Christian men and women who give their money and their lives,—even more so than in the hearts of the heathen to whom the Gospel comes. He meant that the herald of the good tidings had a happier lot than the mere hearer of the tidings.

5. Giving Yourself to the Work.—If you want to do people good, you can readily find an opportunity, but you will have to pay the price for it. The price is personal sacrifice and effort. The example of Christ is the all-instructive one in the case. People talk about him being their Pattern, but they often forget that,—whatever more there was, in Christ's vicarious sacrifice,—there was this in it,—the exemplification for all time of the one law, that by personal influence alone can men be won for the Kingdom.

6. Suggestive References.—The ultimate glory of the church (Isa. 60). "Declare his glory among the heathen" (1 Chron. 16: 23, 24). Jonah's mission to the Ninevites (Jonah 3: 1-9). The Gospel to be preached as a witness to all nations (Matt. 24: 14). "Teach all nations" (Matt. 28: 19, 20). The call of Saul (Acts 26: 14-18). Great opportunities do not exclude adversaries (1 Cor. 16: 9). Pray for more laborers (Luke 10: 2). Be not weary in well doing (Gal. 6: 9).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, FEBRUARY 16

Sunday-school Lesson, The Ten Commandments.—Ex. 20: 1-17.

Christian Workers' Meeting, Mountain-Top Experiences. —Luke 6: 12.

MEETINGS IN PROGRESS

Bro. J. Edw. Jarboe, of Chicago, at West Wichita church, Kans.

Bro. J. B. Shaffer, of Nestorville, W. Va., at Littleton, same State.

Bro. J. E. Shepler, of Benton Ferry, W. Va., at Moatsville, same State.

Bro. Ralph G. Rarick and wife, of South Bend, Ind., in the Buchanan church, Mich.

GAINS FOR THE KINGDOM

Five accepted Christ in the Bethany church, Ind.

One has been added to the Wakarusa church, Ind.

Three were baptized in the Homestead church, Mich.

Three have recently accepted Christ in the Manchester church, Ind.

Two have been baptized in the Maple Glen church, Pa., since last heard from.

One has been baptized and another awaits the rite in the Roanoke City church, Va.

Seven have been baptized in the Shippensburg church, Pa., since the last report.

Seven confessed Christ in the Empire church, Cal.,—Bro. D. L. Miller, of Pasadena, same State, evangelist.

Two were baptized in the Indian Creek church, Pa.,—Bro. Nathan Martin, of Rheems, same State, evangelist.

One accepted Christ in the Middletown church, Ind.,—Bro. Jos. Spitzer, of Summitville, same State, evangelist.

Fourteen confessed Christ in the Nappanee church, Ind., —Bro. Chas. Bonsack, of New Windsor, Md., evangelist.

Twenty-five,—thirteen of whom are from the Boys' Boarding School,—were baptized in the Anklesvar church, India.

Ten,—making sixteen in all,—accepted Christ at Woodvale, Cal.,—Bro. Price Robertson, of Lindsay, same State, evangelist.

Four were received by baptism in the Yellow River church, Ind.,—Bro. S. J. Burger, of Howe, same State, evangelist.

Eighteen confessed Christ and one was reclaimed in the Twin Falls church, Idaho,—Bro. M. Alva Long, of Weiser, same State, evangelist.

Twenty-two were baptized and two reinstated in the Huntingdon church, Pa.,—Bro. H. S. Replogle, of Windber, same State, evangelist.

Nine confessed Christ, seven of whom have been baptized, in the Hollidaysburg church, Pa.,—Bro. J. J. Shaffer, of Berlin, same State, evangelist.

Fifty-five confessed Christ, thirty-six of whom have been baptized, in the Waynesboro church, Pa.,—Bro. Galen B. Royer, of Huntingdon, same State, evangelist.

Nineteen more,—making fifty-five in all,—have accepted Christ in the Ottumwa church, Iowa,—Bro. J. Edw. Jarboe, of Chicago, Ill., evangelist. Thirty-eight have already been baptized.

CONTEMPLATED MEETINGS

Bro. E. E. Eshelman, of Fostoria, Ohio, to begin April 20 in his home church.

Bro. J. Edwin Jarboe, of Chicago, to begin March 2 in the Denver church, Colo.

Bro. F. E. McCune, of Lawrence, Kans., to begin Feb. 16 in the Mt. Morris church, Ill.

Bro. S. I. Bowman, of Harrisonburg, Va., to begin Feb. 16 in the Harrisburg church, Pa.

Bro. S. E. Thompson, of Garden City, Kans., to begin Nov. 2 in the Abilene church, same State.

Bro. C. B. Smith, of Morrill, Kans., to begin the latter part of April in the Omaha church, Nebr.

Bro. H. H. Helman, of Maple Grove church, Ashland, Ohio, to begin in his home church early in May.

Bro. J. H. Fike, of Middlebury, Ind., to begin next August in the Lower Deer Creek church, same State.

Bro. W. A. Deardorff, of Brantford, N. Dak., to begin some time in June in the Poplar Valley church, Mont.

Bro. Wm. Thompson, of Conway Springs, Kans., to begin April 6 in the Pleasant View church, same State.

Bro. A. B. Miller, of Hagerstown, Md., to begin March 11, in the Walnut Grove church, Johnstown congregation, Pa.

Bro. H. C. Early, of Penn Laird, Va., to begin the latter part of August in the Beech Grove house, Chippewa church, Ohio.

Bro. Otho Winger, of North Manchester, Ind., to begin some time during the summer at Hartville, East Nimishillen church, Ohio.

PERSONAL MENTION

Bro. D. F. Lepley, of Connellsville, Pa., took occasion last week, in connection with a business trip to Chicago, to run out to Elgin and extend his greetings to the "Messenger."

Bro. J. A. Stouder, whose address in the 1919 Yearbook is given as Leonard, Mo., should now be addressed at R. D. 1, Cherry Box, same State. His correspondents are kindly requested to enter the necessary correction in their copy of the Yearbook.

At the meeting at the Publishing House, last week, in the interests of the Relief and Reconstruction Work, besides the members of the executive committee, the following-named brethren were present: A. J. Culler, of McPherson, Kans.; Geo. W. Flory, of Covington, Ohio, and John Heckman, of Polo, Ill.

Relief and Reconstruction

One thing that stands out prominently in this work is the great interest our people take in feeding the hungry, clothing the naked and relieving the suffering. The Relief and Reconstruction Committee was appointed by the Goshen Conference. Even before that time money had been received for relief work.

On the part of many there has been a feeling that the Governments will largely handle the reconstruction work in France and Belgium. The same is true with reference to feeding and clothing the people. Naturally, not much money has been given to our committee for this part of the work. But there has been a deep sympathy for the suffering Armenians and Syrians. Last year our people, through the Relief and Reconstructin Committee, gave thousands for these poor people who have suffered innocently. This year the quota asked frnm our schools was set at $20,000. The response has been very liberal. Ynu will find an itemized statement of all receipts in the "Missionary Visitor." Naturally that statement must be about two months late.

For some time many have been pointing to Armenia and Syria as the place where our people should cnncentrate their efforts. Their heart has been with these people. There is no Government tn help them. There is no stehle Government through which the United States can wnrk. As a result, the American Committee for Armenian and Syrian Relief has been handling the work. Tbey have been making a drive for $30,000,000. Tbey hope to reach that amount. They are now sending cargoes nf supplies to the East. They have a strong nrganizatinn. They are seeking the help of others who are willing to co-operate.

Interviews witb their secretary revealed the fact that they would appreciate nur help. This has opened the way for us, as a people, to work under their direction, have the benefit of their efficient organization, secure our field of oporations and supplies through them, and thus accomplish the most in the shortest time and at the least expense.

But to do this will require men and means. Our people are willing and anxious to assist. For this reason your committee comes with its plans which have been worked out after not a little time and effort.

Your committee is making c all for $250,000 for Armenia and Syria from the Church nf the Brethren in 1919. That sounds like a big sum. Well, it is a big sum. But the sum is not as big as tbo need nor is it as big as we could make it, or would make it, if it were our nwn families that have lost all in this dreadful period thrnugh which these people have passed. Put yourself in their place, and judge frnm that what you would do. This means an average of two dnllars and fifty cents per member. Is that impossible? Give your own answer.

A numbor of rogional secretaries have been secured who will organize their territory and secure assistants for smaller territory. These assistants will come in touch with each local church, and in this way every member will be reached. Tho machinory is not complicated. The work will not be heavy because so many are taking hold of it. You can make it easy by doing your part.

In looking for a brother whn should take charge of the work in Armenia, your committeo finally settled upon Bro. A. J. Culler. He has agreed to take tho work and has arranged to leave his congregation and collego and give one year to this worthy cause. Arrangements are now being made for him to leave the States in the near future. Others will follow. It is the hope of the committoo that wo may have brethren whose hearts the Lord will lay this task, so that they will give of their means and even themselves for suffering humanity.

One thing furthor: Neither the committee nor any of the workors wish this work to detract from our general missionary offerings. All are eager to help put across the Conforonce Offering of $150,000 which is so much needed. The month of April has been solected to push Armenia. May and June are rosorved for Missions and Education. Wo even hope that gifts to Armonia and interest in that work may stimulate the gifts tn, and interest in, missinnary and educatinnal activities.

J. E. Miller, Chairman.

Bro. C. C. Cripe, of Auburn, Ind., is to assume the pastorate of the Waddams Grove church, Ill.,—according to a recent report from that congregation.

Bro. J. W. Grater, now in pastoral charge of the work at Decatur, Ill., has moved from his temporary address, 417 East Stewart Avenue, to 1233 North Water Street, his permanent address.

Bro. Mays Heiney, who has given a portion of his time, for the past few years, to the teaching of music in a number of the Middle Western States, has changed his address from Huntington, Ind., to Haxtun, Colo.

Bro. R. A. Saylor, of Bradford, Ohio, has arranged to give some of his time to evangelistic work, and churches desiring his services are requested to communicate with him at as early a date as praeticable, that he may arrange his schedule to the best advantage of all concerned.

Bro. W. P. Noffsinger should have been listed as pastor of the Union City church, Ind., in the 1919 Yearbook, instead of the name that is given in the "List of Churches and Missions, with Pastors and Elders in Charge." Those interested will please turn to the place in question, and make the correction as indicated.

ELSEWHERE IN THIS ISSUE

The Deer Park church, Minn., desires to secure the services of a pastor, and invites correspondence from possible applicants. Please turn to the notice of Sister Pearl M. Ramer, among the Notes, for further information regarding this ministerial opportunity.

Bro. Edgar Rothrock, Moderator of the last District Conference of Nebraska and Northeastern Colorado, makes an announcement to the churches of his District on page 108. It will be noted that the next District Conference, postponed from last October, is to be held in the South Beatrice church, near Holmesville, Nebr., April 22 to 27.

MISCELLANEOUS

The District Meeting and other gatherings of Northwestern Kansas and Northeastern Colorado will convene in the Belleville church, Kans., April 11 to 14, inelusive.

The Relief and Reconstruction Work for April, the Conference Missionary Offering and our Educational interests for May and June, and the Forward Movement right now and all the time,—yes, that's the program. You have the right idea.

There's the India Famine Fund, too. You are not forgetting about that, are you? Had you not better send in a check for that right now, while you think of it? You can send the balance later, when you get your mind made up as to how much you want to give.

"Peter's Puny Love" is the striking phrase we saw in a recent list of evangelistic sermon-subjects. "What a Sinner Must Not Do to Be Saved" is another. And here are two more of them: "The Character of Heaven" and "What the Holy Spirit Will Do Today for the Christian."

The members of the South Keokuk congregation, Iowa, always glad to welcome loyal members into their community, are just now hoping that a small available property near the churchhouse will be occupied by some one who could also serve the church as janitor. For particulars address Bro. H. N. Butler, Richland, Iowa.

The Pleasant View congregation, Md., is entitled to honorable mention by reason of having succeeded in getting the "Messenger" into the home of every member. Doubtless there are many other congregations that have been equally successful, and we shall be glad to make mention of all such, thereby inspiring others to a like degree of efficiency.

To answer all inquiries concerning the postponed Sunday-School Institute of Northeastern Ohio, we are requested to publish the following from Sister Emma Rohrer, Secretary of the Board: "As influenza is still prevalent in many localities, the Board of Control has decided entirely to withdraw the Institute this winter, looking forward to the one that will be held next winter."

The Waddams Grove church, Ill., decided not to remodel the house at Louisa, after hearing the report of the committee, and will, instead, build a new house, for which $10,000 has already been pledged. One brother offered $5,000 for the new structure. The location of the proposed church is more central and also more desirable in other respects. We are looking forward to reports of great achievements in the Waddams Grove church.

We are in receipt of a clipping from the Muncie, Ind., "Star," which gives a very creditable write-up of the meetings, now being conducted by Bro. Hugh Miller, of Gettysburg, Ohio. The little band of members at Muncie, with Bro. Geo. L. Studebaker as pastor in charge, is evidently enjoying a season of refreshing. After reading the very fair description of the meetings,—together with the leading topics discussed,—we were impressed with the desirability of thus presenting our claims to the community at large. Editors of most local papers are perfectly willing to give publicity to special meetings, revivals, etc., and our people should not be slow to make use of the opportunities thus presented.

AROUND THE WORLD

Increasing Use of Tobacco

According to a recent statement of the War Department, "tobacco seems to be established as a necessity in the soldier's life,—ninety-five per cent of the members of the American Expeditionary Forces using it in some form." It is a part of the regular daily ration, but "the quantity allowed is not sufficient for the average tobacco user." However, every soldier may buy "cigars, cigarettes and tobacco at the canteens in unlimited quantities." So far as tobacco is concerned, the war situation has apparently largely increased the use of the weed in every way. Since the signing of the Armistice, the monthly purchases of the Subsistence Division of the army call for 425,000,000 cigarettes and 20,000,000 cigars.

Starving Childhood

Recent investigations by sociologists in various cities of our land have revealed some astounding conditions among the children. It was found that thousands of children in school were prevented from doing thorough and effective school work because of a serious lack of nourishing food,—they were actually dying of slow starvation. While there is no real lack of food in this country, if properly distributed, these little ones failed to receive the food to which they were justly entitled. The parents, in many cases, were not to blame, as they did the best they could, with the resources available. In other cases, however, the drink demon was responsible for insufficient food and the consequent lack of bodily vigor.

The National Church Census

For the first time the official census of the churches is to contain a tabulation of church membership by sexes, and if we may believe advance figures, furnished by the "Federal Council of Christ in America," the enrollment of women still exceeds that of men, but the margin of preponderance is narrower than popular opinion has usually assigned to the gentler sex. It is shown that 197,404 congregations out of 228,007 in the United States report a membership of 19,990,204 women, and 15,653,958 men, or a trifle over 56 per cent women. Catholics show a larger than normal ratio of men, there being only 300,000 more women than men in that religious body. Southern Methodists, Colored Baptists, and Colored Methodists show a two-thirds ratio in favor of the women.

The Future of Palestine

Recently four hundred delegates from all sections of the United States, and representing more than three million American Jews, assembled at Philadelphia for the second session of the American Jewish Congress. With the present bright prospects for the early reëstablishment of a Jewish nation in Palestine, and the realization of the aspirations of the Jewish people throughout the world, it is not strange that the delegates were unusually enthusiastic. While, perhaps, it can hardly be expected that all or even a majority of the Jews will settle in Palestine, there will, nevertheless, be a fair representation. The project has already been approved by France, Italy and Serbia, and also by President Wilson. It is said that the attitude of the Peace Conference is also favorable to the plan.

"Converted" Breweries Getting Busy

Brewers have wailed loud and long, because,—as they claimed,—the prohibition enactment would eventually leave them with costly plants on their hands, and no possible way of utilizing them profitably. At latest reports the Anheuser-Busch Brewing Association Plant, at St. Louis,—known as the most extensive establishment of that sort in the world,—is to engage in the packing of pork before March 1. The owners have been assured by experts that the vast plant is ideally adapted to that line of work, so, after all, they will sustain no financial loss. We lack space to enumerate the many other breweries that have made a satisfactory change to other lines of activity, but one of the most pleasing transformations is that of the brewery at Flint, Mich., which has been "converted" into a church.

"Wall Street Journal" Against Prohibition

Temperance workers who thought that the battle was wholly won when more than thirty-six States ratified the Prohibition Amendment, will ere long come to the conclusion that some unexpected tactics by the wily foe are still to be reckoned with. Note this extract from the "Wall Street Journal": "Our grandfathers, and probably future ages, might wonder what stage of hysteria this country had reached when the Legislatures of more than the necessary thirty-six States, had, under the most flagrant system of lobbying and terrorism, by a small minority, passed a prohibition amendment to the Constitution. Clumsily drawn, it is capable of all sorts of interpretation, and absolutely incapable of enforcement as a Federal Police measure, unless the minority of our people are to keep the majority in jail, and provide for their support." Poor old Wall Street! If the extract quoted reflects, to some extent, the sentiment of the men who support the publication above referred to, they certainly need enlightenment. Perhaps Wall Street has looked so long and intently at the dollars, that it can see nothing else that is beautiful and really worth striving for. It is surely a case of perverted vision.

Another Testimony

Abram L. Elkus, former United States ambassador to Turkey, paints this graphic word picture of conditions as he found them in Armenia: "I thought I knew what hunger and poverty were, but I had no real conception of their meaning until I saw them in the Near East. It was no unusual thing in the cities to find, in the morning, bodies of women and children who had died of starvation and suffering during the night. Thousands would stand in line all day and all night to get a little soup and a small piece of bread. The 400,000 orphans of Armenia are crowding every available building. These little ones cry aloud to America for help. The roads of Asia Minor are white with skeletons of Armenians. While the dying and the dead are beyond our help, those who are still alive certainly should be saved."

Why the Korean Church Grows

In the days of the early church, the believers, when driven away from Jerusalem, "went everywhere preaching the Word." The same thing is true of the Koreans, many of whom, owing to the unprecedented rise in foodstuffs, found it impossible to live in their native land,—Chosen,—and so moved into the near-by Manchuria. True to the apostolic precedent, the Koreans not only took their religion with them but also made it known to others. As a result, a number of new churches have sprung up in Manchuria, and many old churches have been largely increased,—in some cases doubled. A number of congregational missionary societies have been started, and are flourishing. By means of these it is hoped to come in touch with many of the heathen communities, and bring them under Gospel influences.

"Neighborhood Bible Study Classes"

Those who have achieved a marked success in their plans for community uplift, have found the interdenominational "Neighborhood Bible Study Class" a factor of great value. Not only does it promote an increase of Bible knowledge, but also does it bring about greater sociability in the community. Any neighborhood can have such a class if a few are willing to start it. The one who is placed in direct charge need not, necessarily, be a trained instructor. Provided his attitude is right, and he has the coöperation of the others, the class is sure to be a practical help and a wonderful bond of fellowship. Bible study of this sort undoubtedly gives breadth of vision and a proper conception of its important truths. Then, too, it will do much to eliminate the exclusive narrowness, too often characteristic of isolated groups of believers.

Who Are the Armenians?

Briefly answering an inquiry concerning the Armenians, we give the following: The Armenians trace their history to Noah. The country which they have always occupied, in whole or in part, embraces the upper waters of the Euphrates, the Tigris, the Halys, and the Araxes Rivers, which originally are said to have emanated from the Garden of Eden. Armenians have ever been noted for their commercial ability, agricultural resourcefulness, habits of industry, and their devotion to domestic pursuits. The race has produced many eminent men. In 301 A. D. the Armenian race adopted Christianity as its national religion. Since that country was the first nation to take that step, Christianity must have been taught and practiced among them prior to that date. Armenians have not only fostered modern education themselves, and in their own country, but thousands of their young men and women have studied in the educational centers of the world.

Vigilance Is Needed

Again and again our people have been warned against sending their children to schools where their religious principles are not thoroughly safeguarded. That there are just grounds for care in this respect, is amply verified by statements made at the "Conference on World Religions and Vital Christianity," recently in session at the Moody Bible Institute, Chicago, and largely attended by Bible students. Dr. J. M. Gray, of that school, in an address, referred to the deplorable departures from true evangelical Christianity at many higher institutions of learning. Concerning a leading university in Chicago he made this sweeping statement: "It stands today for all that is opposed to the things we understand to constitute the Gospel of Christ." In vindication of his stern arraignment, he read the following extract from a book by a leading professor of the university: "In the light of the new historical criticisms, the Bible is a natural and not a supernatural book. A religion for the twentieth century must be made by twentieth-century people. It was the Bible writers who adopted the 'myth' of the God-Man. Our belief in the Godhead of Christ is a myth. There is now more appreciation of Christ as a man, and less emphasis on his virgin birth and his supernatural nature. The statement in the Scriptures that 'without the shedding of blood there is no remission of sin,' is both foolish and futile." Dr. A. H. Strong, of the Baptist Theological Seminary, Rochester, N. Y., made the following noteworthy statement: "Unbelief in theological teaching, like a blinding mist, is slowly settling down upon the churches. We are ceasing to be evangelical, and we will in due time cease to exist." That such is the case in many of the leading churches, is all too true, and the reason for it is found in wrong teaching. Dr. Gray significantly said: "The apostasy, predicted in the Scriptures, is settling down upon us at an awful rate." There is great need, these days, of heeding Paul's admonition in 2 Tim. 4: 1-5.

A Salutary Change

Anticipating the day when national prohibition will close the doors of every saloon in the United States, many of the liquor men are already disposing of their stock on hand and their fixtures, preparatory to the surrender of their leases. Community clubs are taking many of these vacated properties and are using them for "neighborhood centers." Two of these have been established in one of the worst districts of New York, where they will serve as veritable lighthouses in an environment of deplorable darkness. One of the "centers" is for boys in their teens, offering every opportunity for mental and moral uplift. The other one, for men in general, aims to provide every facility for social intercourse, or discussion of topics for community betterment. Surely, this is a change truly worth while!

"Bone-Dry" Campaign for China

Already the noted "Woman's Christian Temperance Union" is planning to raise $25,000 for prohibition extension in other lands, with special reference to the emergency in China, to which country brewing equipment is now being shipped by United States brewers. China, just recovering from its long years of opium smoking, is viewing this move of the liquor people with fear, and has called upon the United States to prohibit the exportation of machinery. Such prohibition, however, is manifestly impracticable. Anti-liquor associations can, however, coöperate with missionaries, already at work in China, in starting a campaign for bone-dry provincial prohibition in that land. Dr. Wilbur F. Crafts, of Washington, is taking steps to this end, and hopes to enlist the coöperation of every believer in temperance principles.

Another World Problem

A leading writer calls attention to the fact that there can be no hope of permanent peace, as long as the ratio of increase, in the world's population, is as large as it has been in past years. He tells us that Russia, since the days of Peter the Great, has increased from thirteen millions to at least one hundred and fifty millions. Great Britain has about four times as many people as she had a century ago. The United States has doubled its population since 1880. Should these countries increase at the same ratio for the next hundred years, their populations would be as follows: Russia, 600 millions; Great Britain, 180 millions; the United States, 500 millions. From these figures he argues that the intense struggle for existence is bound to bring about hostilities. How strange that this writer can see nothing in the abounding promises of the Father as to the all-sufficiency of nature's fruitage for the needs of man, especially in view of the fact that improved methods of agriculture are constantly adding to the total output!

The Sufferers in Armenia

In view of the call for assistance by our Committee for Reconstruction Work in Armenia and other parts of the Near East, some facts by Dr. Pratt Judson, the noted educator,—who has just returned from an extensive official tour to that region,—will be of special interest. He traversed all of Persia and European Turkey. He came in personal touch with some 25,000 refugees,—Syrians and Armenians,—along the banks of the river Tigris in Mesopotamia. The able-bodied men among them are aiding the British in building roads, but the women and children are wholly dependent upon the charity of kind donors in other lands. When they reached the Tigris they had made a toilsome journey of seven hundred miles through storms, wind and rain, amid hardships which we can not even imagine. The clothing on their backs was tattered and torn. They were totally worn out, hungry and exhausted, when they reached camp. The smaller children had been carried on their mothers' backs. Many of the little ones, however, had fallen by the wayside and perished, while some could still be seen toddling along the road. Dr. Judson found all social conditions greatly demoralized. People in many sections were wandering through the mountains, vainly searching for shelter. Many were sleeping beneath wintry skies. Everywhere they were dying by scores and hundreds. All this is the result of centuries of tyranny. Society will have to be reconstructed from the foundation up. Order must be established where none exists now. The people are looking to America for guidance and help, but first they need life,—they must eat and be clothed. This is the task confronting the people of our land. Are we ready to assume it?

HOME AND FAMILY

Procrastination

BY RHETTA O'ROURKE

A neighbor who lives just across from me,
Is needing a helping hand;
His fields, with waves of the amber grain,
Gold ripe for the harvest stand.
Tomorrow I'll help him to store it away,
But I can't spare the time today.

A sister of mine is standing in fear,
Where the highways of life divide,
Her hand fast clasped in the horny palm
Of a tempter who waits by her side.
Tomorrow I'll help her to choose her way,
But I haven't the time today.

An outcast sits by the beaten path,
Where the Jericho road leads down,
Longing for pardon and peace and hope,
But dreading the world's cold frown.
Tomorrow I'll teach her to sing and pray,
But I'm really too busy today.

How often we borrow an hour from tomorrow,
And fill it with promises bright,
So quickly forgetting 'mid toiling and fretting,
Probation may end tonight!

Mattawan, Mich.

Grandmother Warren

BY BESS BATES

1. John and Mary

GRANDMOTHER WARREN had been writing for some time. Little smiles disturbed the tiny wrinkles on her face and gave her an almost mischievous look at times. At last, she looked up from her work and spoke to Sally, who, as usual, was busily crocheting by the window.

"Sally," she asked, "what are you going to give John and Mary for a wedding present?"

"Why, I thought I had told you," answered Sally. "I am going to put this lace around a doily."

"So you did, so you did, Sally. I remember now. I have just been preparing my present. I am going to give them advice. Mary has so many pretty things, she wouldn't care for anything my shaky fingers could produce, and as long as prices are so high, I guess we had better not spend any more money than we have to, so I am going to give them some advice. I suppose they won't take it. That is one peculiarity about advice,—everyone has plenty to give and no one cares to accept very much. But I have fixed this up so that I know each of them will read it with attention.

"I have written them each the same thing, and placed the letters in separate envelopes which I addressed this way: 'To be opened after your first quarrel.'"

"But suppose they don't quarrel?" asked Sally, who was maidenly ignorant of the tribulations of married life.

Grandmother smiled. "My dear Sally, John is developing. I hear that he has made a success down there in the office as bookkeeper. He has a mind of his own. Mary, likewise, is no milk and water girl. Norton's will lose a good clerk when she marries. Mr. Norton told me himself that if she were only a man, he would make her a head clerk. Mary has had money to spend and has made her own way for three years, and she is independent. She loves John, and John loves her, but the time will come when they will read these letters. They look on each other as being perfect now. Mary always dresses up when John comes to see her. She is pleasant and happy, and if she happens to be tired, John is properly sympathetic and attentive. John, too, shows off his best side. They love each other, but each of them thinks that the other is about perfect. Now, after they live together every day, for a while, they will suddenly discover faults. There will be hurt feelings and, maybe, actual quarrels. I don't know when that time will come, but I want to help them over it if possible, so I have written these letters. If they follow them out, twenty years from now they will thank me, if I am here, for giving them the best present they ever received."

"What's in the letter?" asked Sally, more curious than usual.

Grandmother smiled and opened one of the letters, which she read.

"Dear John:—

"Go to Mary and tell her exactly how you feel about this trouble. Before you accuse her of anything, say sincerely: 'I love you.' Then talk it over. Make up every quarrel before night, and then, I guarantee, no quarrel of yours will ever end disastrously."

"I wrote Mary the same."

Grandmother smiled reminiscently. "That was the only rule of our married life and we stuck to it. It used to be hard for me to go to Grandfather and tell him how I felt when we had trouble. I was proud and always knew that I was right. Somehow, though, after we talked it over, we both felt that we had been wrong and then we would almost quarrel again, for we each wanted to give in the most. We never quarreled so very much, and after a while we got so that we did not quarrel at all. We seemed to have more faith in each other. If Grandfather was cross, or did something I didn't like, I didn't get angry, for I knew that he loved me and that he was only tired or had misunderstood. He felt the same way toward me. It was during the first years of adjustment that we needed that rule and it always worked.

"So I thought that if I could get John and Mary to try out this rule, it might preserve their happiness. They are such fine young people that they ought to have the best of life. They are going to grow and develop, and so there are bound to be adjustments all along the way. I hope this will help them over the bad places and get them started happily into their lives."

Grandmother sealed the envelopes, as she finished speaking, and as she did so, she smilingly wondered whether age could pass back its lessons to youth.

Prophetstown, Ill.

How They Do in Uncle Joe's Church

BY NORA E. BERKEBILE

"WELL, Joseph, did you ever see a sweeter child than that little one of Molly Dean's? Really, she is the most knowing-looking child I ever saw. Today, when her mother had her in the class, she looked up into the face of Bro. Wilson, as he taught the class, just as if she knew all he was talking about. Then there was that little baby of Milly Brown's. It has not been so strong, and today is the first Milly brought her to church. Never a whimper did she make, and those two mothers enjoyed the entire sermon and the minister said the babies were an inspiration to him.

"If they had cried, there is the nice little room where they could have taken them, and, as soon as they were quieted, they could have heard all the sermon. I notice, too, the children and young folks do not pay much attention to the babies in church. I guess it is because they see them, and a lot of them, so often, that a baby in church is no novelty.

"Alice James says it was such a comfort to her, when she moved here, to learn that babies are always welcome. Where she came from, a mother scarcely dared to come to church months before the baby came, and months afterwards, lest some of the people would object. She thinks we have the quietest services here, for the babies learn from the first that they must be good in church.

"Where she came from the children dared not go until they were three or four years old. She said there was one woman in that church who just stormed if any one brought a baby. She always said: 'Well, I will keep my children at home until they know how to behave,—when I have children of my own.'

"Well, she had a child of her own and she stayed at home until he learned to behave,—as she thought. The first Sunday she brought him, he yelled for a drink; he cried when they sang, and he got frightened at the minister. She took him out and he yelled all the way down the aisle: 'Don't whip me! Don't whip me, mother! Give me a drink and me'll be good.' Of course the young folks tittered and the preacher had all he could do to keep from smiling. He was brought the next Sunday, and made more noise than all our babies put together. He is older now and is the terror of his Sunday-school class. His mother never gives advice to mothers any more."

Uncle Joe laughed and said: "She was like the Irishman who bought a pair of boots just a little too small for his feet. They pinched his toes so that he exclaimed: 'Indade, an' I'll be lavin of thim off until I git used to thim,' but a month after he was no more used to them than at first, so he put them on and got them 'broken in' which he should have done in the start or else taken them back. I guess we have the best way here, Maggie. Our mothers get the babies used to coming as soon as baby is old enough to be taken anywhere, and where would you find a nicer lot of children? Our little room back there helps a good deal, I am sure, and the mother feels she is welcome.

"You know the disciples of old wanted to keep the children away from Jesus lest they disturb him, and his beautiful saying of 'Suffer little children and forbid them not' has been brought down through the ages in picture and song,—the comfort of motherhood. God bless the dear babies and may he forbid that I, his humble servant, should call the babies a bother when Christ loved them so and blessed them, and chided the disciples for trying to keep them away.

"How he loved children! 'Except ye become as a little child,' 'A little child shall lead them,' and so many of these beautiful passages of Scripture about children illumine God's precious Word. I would grieve deeply were our sweet young mothers and beautiful babies to stay away from our services."

"Yes, Joseph, I would, too," softly answered Aunt Margaret.

Bellefontaine, Ohio.

Babies in Church

BY SADIE PRICE WHISLER

AN ARTICLE, appearing in the MESSENGER under the above caption, caused some comments and we wish to submit a few lines in defense of the babies.

While we admit that babies are not always models of good church manners, nor easily controlled by their mothers, yet we have seen many babies who made less disturbance during service than the grownups who, by the way, are often the cause of babies playing and laughing in church. Let each one who has reached the years of understanding listen to the message that is being delivered, and let the babies to their mothers, and not much disturbance will result. If baby cries too much, the mother will withdraw quietly,—usually with less disturbance than is caused by the young folks who come in after services have already begun.

While the small children are a problem, let us remember we all were babies at one time, and let us not discourage the timid, sensitive mother by asking her to remain at home until such a time as her children will not disturb any one at church. And when would that time be? We have seen as much disturbance caused by those who are older as by babies.

Another thought: What would be the result if each mother, with her young children, remained away from church? Could the mother be expected to keep up her religious life through years of spiritual fasting? The strongest grow weak without food, and naturally die.

In many places the most energetic workers are mothers who have little ones to rear for the church. Because they love their children, they want them to have the best religious training, and so are working in the church to bring it to a greater degree of efficiency. While some churches could go on without the mothers, we know of places where, if they were to remain at home, the church doors would actually be closed, for the simple reason that there would be few others to attend.

Let us encourage the mothers in their religious efforts that they may implant the work of the Kingdom within the hearts of their children to such an extent that the church will grow stronger. If the little ones are trained from babyhood to be quiet and reverent, they will be an inspiration to others who see the interest they take in Sunday-school, while, if they were compelled to stay at home several years, they would not care for it. In all probability it would be hard to win

them to the church if, indeed, they could even be interested, as the youthful impressions are the most valuable and enduring. The children must be taught to love the work of the church, for very little is ever accomplished without love at the root of any place. And Jesus said: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of heaven."

Udell, Iowa.

SISTERS' AID SOCIETIES

BLISSVILLE, IND.—Report of Aid Society from Jan. 3, 1918, to Jan. 3, 1919: We held 26 meetings, with an average attendance of 4. We made 3 prayer-coverings, 9 comforters, 6 bonnets, 5 hoods, 7 cushions, besides doing other sewing. We donated 2 prayer-coverings; gave a day's work to a sister; gave our minister $10; donated 2 comforts and 2 sheets to the Orphans' Home at Mexico; $80 to the church. We received at sales $119.50; from free-will offerings, $3.27; carried over from last year, $93.21; made during the year, $239.06; total, $302.27; paid out, $165.75. Officers for the year: President, Lydia Pippenger; Treasurer, Alice Campbell; Secretary, the writer.—Charity Miller, Plymouth, Ind., Feb. 1.

BURKITTSVILLE, MD.—Report of Pleasant View Aid Society from Jan. 1, 1918, to Jan. 1, 1919: Number of members enrolled, 13. We had 25 half-day meetings, with an average attendance of 9. We made 144 pieces, including 5 comforts, 2 quilts, 3 prayer-coverings, etc., 184 pieces for Red Cross. We gave 75 pounds of clothing and 3 pair of shoes to the Red Cross. We received, during the year, for work done, collections, etc., $122.48. Paid out: $10 to Mary Quinter Hospital; $10 to Armenian sufferers; $5 to China; $5 to Denmark; $5 for clothing for an invalid sister; $33.14 for material and charitable purposes; balance, $29.34. We had donated to our Society 80 yards of material and many other useful articles. We have decided to send $40 to the Armenian-Syrian Relief. Officers for the year: President, Ruth Antherman; Vice-President, Bertha Bowlus; Superintendent, Macie Bowlus; Assistant, Emma Arnold; Treasurer, Elsie Lewis; Secretary, the writer.—Mary G. Bowlus, Burkittsville, Md., Jan. 31.

CERRO GORDO, ILL.—Report of Sisters' Aid Society for 1918: We held thirty-eight meetings, with an average attendance of 6; total collection, $19.82. We received by donation, $34.84; serving lunches at sales, $134.27; from sale of bread and meat, left over at communion, $9.45; sale of one comforter, $5; clothes-pin apron, 35 cents; total, $192.22. Expenditures: For support of India orphan, $30; Red Cross, $10; Sister Minna Heckman for kindergarten work, $10; interest on endowment note, Mt. Morris College, $5; Chicago Mission for Thanksgiving, $15; material, etc., $94.99; total, $154.99. The society received 78 pieces of clothing, 2 pair of shoes, one ball of quilt-pieces, blocks for quilt,—the society to join and quilt the same and the proceeds thereof, when sold, to be donated to the Red Cross. A home worker pieced blocks for two comfort-tops; the society furnishing the material. We gave a piece of second-hand carpet, one comforter and four dresses to two poor families; 2 comforters to Chicago Mission, value, $10; 110 garments to Chicago Mission, value, $142.55; 3 barrels and one sack of provisions to Chicago for Thanksgiving dinner for the poor. The society joined one comfort-top and one quilt. We donated 2 comforters, quilted 2 quilts, made 51 pieces of clothing, made 41 pieces for the Red Cross and served lunch at three sales. Amount in treasury at beginning of year, $1.30; amount at close of year, $37.82. Officers for 1919: Sister Cora Shively, President; Sister Alice Wallick, Vice-President; Sister Emma Wheeler, Secretary-Treasurer.—Mrs. A. L. Jurney, Cerro Gordo, Ill., Jan. 27.

CONSUL, SASK.—The following is a report of the Battle Creek Aid Society for 1918: We held twelve regular meetings, with an average attendance of eight and an average contribution of $2.61. We paid $11.25 for Child Rescue Work; $10 to the Belgian Relief Fund; $1.90 to the Red Cross; $5 to Armenian sufferers; $17.20 towards the painting of our new church; $6.20 for window shades; $12.10 for material; balance, $17.35.—Mrs. Flossie M. Cox, Secretary-Treasurer, Consul, Sask., Jan. 29.

CONWAY, KANS.—Report of Ladies' Aid Society of Monitor church for 1918: Number of meetings held, 53; average attendance, 6. Amount in treasury, first of year, $10.68, amount on hand at present, $28.60. We gave cash to Quinter Memorial Hospital; $25 and a number of articles to Red Cross; lot of clothing to Hutchinson relief station, value, $42.25; total, $92.25. Our work consisted of Aid serving, Red Cross work and serving lunch at one sale.—Mrs. S. G. Mayfield, Secretary; Mrs. Ella Forney, Treasurer, Conway, Kans., Jan. 31.

CORDELL, OKLA.—Report of Ladies' Aid Society for 1918: Meetings held, 18; attendance, 306; average, 17. Money donated, $27.82; for work done, $9.50; total, $37.32. Expended during the year: Carpet for church, $11.32; for material, $10.10; to a missionary, $2.75; to our former President, $8.50 (as a gift); balance, $4.75. Our work consisted of quilting, making comforts, etc. We donated 42 garments and one comfort to a needy family; 30 garments and a comfort to another family. We also joined the Red Cross and did Red Cross work at five meetings. Only one meeting has been held since Oct. 6, on account of the epidemic. Officers for 1919: President, Sister Dora Lowbert; Vice-President, Sister Emma Willfong; Secretary-Treasurer, the writer; Assistant, Ray Brubaker.—Mrs. Frankie Pitzer, Cordell, Okla., Jan. 23.

HAGERSTOWN, MD.—Our Society has met weekly during the year for work, and held eleven business meetings. Enrolment, twenty; average attendance, nine. Balance on hand at the beginning of year, $88.90; collections, $14.98; received for quilting and knotting comforts, $9.62; for coverings, made and sold, $10.85; for contracts, $9.75; donations, $1.18; paid out for materials, $28.75; for magazine for Junior workers, $1.50; love feast materials and laundry, $10.21; for children's clothing, $1.14; for Christmas basket, $2.90; Relief Fund, $4; Red Cross, $5; Quinter Memorial Fund, $20; Blue Ridge College endowment fund, $25; balance, $68.32. Officers are: President, Sister W. S. Reichard; Vice-President, Sister Katie Fahrney; Secretary-Treasurer, Ida Wine; Treasurer, Sister Sara Miller. Sisters Clara Shaffer, Melvin Kepler and Jane Hanes were elected as board of managers.—Sister Mamie Crone, Hagerstown, Md., Jan. 27.

HAGERSTOWN, IND.—Nettie Creek church, Brick church Aid Society held 23 half-day meetings, average attendance, 7. Our work consisted of making comforters and quilts. Our cash donations were $6.75. Aside from this we sewed and knit for the Red Cross, served lunch at five sales and had a Christmas tree entertainment. Receipts, $258.18. Expenses, $118.42. We paid out $21 for missions; donated towels, sheets and pillow-cases to Mexico Home; sheet and pillow-cases to North Manchester; a pair of blankets to Old People's Home, Honey Creek; at Christmas a bag of clothing to the Brethren Mission, Chicago. Officers for 1919: Sister Nancy Miller, President; Sister Amanda Dulling, Vice-President; the writer, Secretary-Treasurer.—Mrs. Catharine Stout, Hagerstown, Ind., Jan. 28.

JOHNSTOWN, PA.—Report of Aid Society of the Sell Street church: We held thirty-seven meetings, with an average attendance of seven. We made 360 bonnets, 20 quilts and 35 aprons. Money on hand at beginning of year, $103.64; received from sewing and furnishing meals for Sunday-school Convention, $374.26; total, $377.90. Expenditures: Church carpet, $100; linoleum, $55.25; World-wide Missions, $25; Mary Quinter Fund, $5; War Fund, $10; material for sewing, $92.16; parsonage debt, $50; total, $337.41; balance, $40.49. We also gave the Christian Home a quilt. Officers for 1919: President, Sister Emma Blough; Vice-President, Sister E. M. Detwiler; Secretary, the writer; Treasurer, Sister W. Lape.—Sister Geo. Livingston, Johnstown, Pa., Jan. 28.

LA PLACE, ILL.—Report of the Aid Society for 1918: Number of meetings held, nine; average attendance, ten. Our work consisted of quilting, making comforts, sewing for the Red Cross and making clothing for the children at the Home; also serving lunch at sales. Amount on hand at the beginning of the year, $119.45; amount received, $281.01; paid out for local expenses, $66.54; sent to the Home at Girard, $75; to Bethany Bible School, $50; for support of a missionary's child in India, $75; to Mary Quinter Hospital, $15; for kindergarten work at Champaign, $50; to the Decatur church, $10; to Bro. O. F. Helm, $10; total, $335.54; balance, $65.92. Officers for the year: President, Sister Dora Shively; Vice-President, Sister Lou Culp.—Clara M. Crain, La Place, Ill., Jan. 29.

LEAMERSVILLE, PA.—Report of Aid Society for 1918: Meetings held, 32; average attendance, 9. Work done: 13 quilts; 6 linings; 3 dresses, 28 aprons, 4 clothes-pin aprons, 4 dust-caps, 27 bonnets, 1 dress-skirt, 12 quilt-patches. Money received, $77.55; paid out, $24.11; balance on hand, $53.44. Officers for the year were retained: Sarah Sell, President; Vice-President, Mary Greenleaf; Superintendent, Barbara Benton; Assistant, Mary Patten; Secretary-Treasurer, the writer.—Zora Benton, Mohnsburg, Pa., Jan. 27.

LIVE OAK, CAL.—Officers for 1919: Sister Zella Carroll, President; Sister Ott, Vice-President; Sister Irene Crites, Secretary-Treasurer. Number of meetings, 27; average attendance, 9; amount of goods sold, $42.90; contributions, $15.55; on hand, Feb. 27, 1918, $5.90; amount paid out, consisting of donations, sewing-machine and goods, $39.70; amount on hand, $4.65. We knitted 52 pair of socks, 10 sweaters, made 70 wash-cloths, 35 bags and 8 handkerchiefs for the Red Cross.—Irene Crites, Live Oak, Cal., Jan. 22.

MIDDLEBURY, IND.—Report of Aid Society for 1918: We met 19 times; total attendance, 202; average, 10. Money on hand, at beginning of the year, $7.42; received for prayer-coverings, $4.75; for sewing, $42.50; lunch sales, $9.10; collections, $18.75; comforts, $6.94; for other work done, $3.90; total, $62.58. Money paid out: Mary Quinter Hospital, $25; material and other expenses, $30.01; total, $55.01; balance, $7.57. During the year we tied 17 comforts, made 38 prayer-coverings, sewed for the Red Cross and served lunch at sales. Our work gave a quilt to our evangelist's wife; sent 35 pieces of clothing to the Belgians; 35 garments to the Red Cross for the Belgians; sent 110 pieces of clothing to the Hastings Street Mission; made 2 comforters and 2 sheets for the Mexico Orphans' Home. The following are the officers for 1919: President, Sister Emma Weaver; Vice-President, Sister Anna Hochstetler; Secretary-Treasurer, the writer.—Alva Steele, Middlebury, Ind., Jan. 31.

MT. PLEASANT, PA.—During 1918 we held forty-three meetings, with an average attendance of five; we had thirteen visitors. We quilted 4 quilts and 2 comforts; set 2 quilt-tops together; made 110 articles, including covers, sun-bonnets, aprons and dresses. We sold 110 bottles of vanilla and lemon extract; free-will offerings, $10.35; dues, $13.40; carried over from 1917, $25.98; total, $145.29. Our expenditures were $108.25, leaving a balance of $37.14. We have material on hand, valued at $10, and about 78 bottles of vanilla. We spent for supplies, $75.75; room rent, $32.50; donated $25 to the Quinter Hospital; also sent 2 boxes clothing to Hastings Street Mission; donated to three aged sisters of our church; for furnishings to the mission Sunday-school in Mt. Pleasant, Pa.; 4 table-cloths to the church for communion service. Officers for 1919 are as follows: Sister Millie Fiery, President; Sister Anna Bell, Vice-President; Sister Anoi Barnhart, Secretary-Treasurer.—Ruth Stahl, Mt. Pleasant, Pa., Jan. 27.

MORRILL, KANS.—Report of the Sisters' Aid Society for the year 1918: We held fifty-two regular and fifteen special meetings with an attendance of 624, average attendance, 9. Our work consisted of quilting 24 quilts, tacking 2 comforts, making prayer-coverings and serving lunches at sales. We made and sold one comforter. Total amount of money collected, $148.18; quilts and comforts, $17.63; donations, $47.13; sale money, $49.42; birthday money, $5.85; caps, $22.81.' We donated $25 for support of orphan in India; $30 to the Mary Quinter fund; $50 to the Armenian church; $25 to the Red Cross; total, $137.63; balance, $10.55. The following officers were chosen: President, Elmira Hostetler; Vice-President, Mrs. C. W. Fleckinger; Secretary-Treasurer, the writer.—Ella J. Polster, Morrill, Kans., Jan. 28.

MUSCATINE, IOWA.—Report of Sisters' Aid Society for the year 1918: We held 33 meetings, with an average attendance of 5 members; average attendance, visitors included, 10. Kind of work done during the year: We carded 2,523 grams of buttons, for which we received $50.48. We knotted two comforters for $1.50. Amount of dues received, $7.50; donations received, $72.31. Balance carried over from last year, $71.79. This makes a total of $203.56. The following disbursements were made: We bought a furnace for the church, for $157.27. To District Secretary we gave 25 cents. Armenian Relief Fund, $5. We paid on series of meetings, $11. We paid for the church, on paving, $10. We paid for help in sickness, $4. We paid for cleaning the church, $1.50; for stamps, 5 cents. Total paid out, $178.77; balance on hand, $24.79. The following are our officers for 1919: President, Sister Mary Smith; Vice-President, Sister Emma Pasdach; Secretary, Sister Emily Wies; Treasurer, Sister Etta Miller.—Sister Anna Davis, 402 Lowe Street, Muscatine, Iowa, Jan. 28.

NAPPANEE, IND.—Following is the report of our Aid Society for 1918: Number of meetings, 27,—all half-day sessions except one. Enrollment, 28. Total attendance, 359. Average, 12 plus. Total membership dues, $6.00. Average, $2.46. Donations, $2.46. Donations for sewing for individuals, $59.21. We made at least 10 comforts, and pieced several quilt and comfort-tops. We made and sold 89 aprons, 2 dust-caps, 1 broom-bags, 2 small dresses, 4 gowns, 1 pair pajamas, 1 clothes-pin apron, 6 comforts, 82 prayer-coverings and other articles. We made and donated to Sister Winnie Cripe in China, 1 comfort, 1 sheet, and 1 pair pillow-cases, valued at $8. To the Mexico Home we gave 2 comforts, valued at $8. To the Mission at Bartlesville, Okla., 2 comforts, valued at $10. To the members in our city we gave 5 pieces of clothing, 1 quilt, 1 comfort, and 2 prayer-coverings. Total value, $7.18. We purchased two new sewing-machines for the Society for $52. We donated $10 to the Mary Quinter Hospital in India; $10 to Bro. Helm in the South; $10 to Bethany Bible School; $5 to our President for Christmas. We also did sewing free of charge for sisters who are mothers with large families, and helped in the Red Cross work by making 6 hospital robes and 6 gowns for girls. Our receipts for the year were $156.63. Our expenditures were $181.75. Balance carried over from last year, $39.90, leaving amount in the treasury to date, $62.70. The officers for the ensuing year are as follows: President, Sister A. Lauer; Vice-President, Sister Bertha George; Superintendent, Sister Ann Pfeiffer; Assistant Superintendent, Sister Etta Brown; Secretary-Treasurer, Sister Nettie Lehman. Our Aid Society has meant much more to us this year than the finances

(Continued on Page 110)

ROCKTON, PENNSYLVANIA

(Continued from Page 103)

ing a balance on the credit side. No wonder, when you know that many are tithers and that the duplex envelopes are used. It is each one giving as the Lord prospers, regularly, that has brought the finances of the church from a deficit to a surplus, and that, too, in the face of increased expenses and more liberal offerings to missions and benevolences. It is a pleasure to be able to respond to the cry of the orphans and the heathen. If regular systematic giving (with the tithe as a start) were put into practice by each Christian, millions would come where only thousands come now. We can even now see the signs of a wondrous awakening along this line in the Brotherhood. At first, perhaps, very few gave even a tithe to church work, but now many do. In a recent note in the "Messenger" forty in one church resolved to try it one year. They will never want to do less, and great spiritual results will follow.

J. B. Hollopeter.

AT BUCHANAN, MICHIGAN

The brethren and sisters of the above-named place are known as the "Berrien" church. The work is under the supervision of the Mission Board of the Northern District of Indiana. The members are few,—most of them residing in the town of Buchanan. The churchhouse owned by our people is in the country, several miles northwest of Buchanan. However, they have access to a church in town, where last fall it was arranged that a series of meetings would be held. The meetings were recalled because of the wide-spread influenza, but an evangelistic effort may be launched soon.

The undersigned is in pastoral charge, working the point as best he can, along with the pastorate of the Second Church at South Bend, Ind. Jan. 20 he was called there to officiate at an anointing service for Sister Decker, assisting Eld. Richard J. Shreve. Bro. Shreve resides in the congregation, but is seventy-nine years of age and, consequently, unable to exercise in the ministry. The writer remained three days. For the most part he found the members are very hungry,—quite anxious to be fed regularly with the life-giving Word.

During the school vacation season of last summer, the little flock were recipients of the much-appreciated help given by Bro. Earl W. Roop, of Bethany Bible School. They need a minister with them now and always. A brother who can locate there and minister to their needs is being sought for now by the District Mission Board.

South Bend, Ind., Jan. 31. Ralph G. Rarick.

JUNIATA BIBLE INSTITUTE NOTES

One of the best Bible Institutes ever held at Juniata has just passed into history. Athough the Institute could not be held at the date first announced, on account of the influenza epidemic at the College, and was postponed to the week before Christmas, yet, with all this handicap, it was the best attended Institute ever held here.

The opening address on Monday evening, which was to have been delivered by Gov. Brumbaugh, was delivered by Prof. I. H. Brumbaugh, of the College. Official business detaining the Governor, he was unable to be present. Although the large audience, which had gathered to hear the Governor, was somewhat disappointed, when it was announced that he could not be present, we are sure that no one went away disappointed after hearing the practical and scholarly address of Pres. Brumbaugh.

Herman Heisey, pastor at Rummel, Pa., missionary under appointment to India, gave two stirring addresses on "The Christ" and "A Mighty Weapon." His very straightforward, earnest presentation of truth, made lasting impressions upon his audience.

Ross D. Murphy, pastor at Shippensburg, Pa., gave three lectures. His addresses were of a most practical nature and enthused every one with a desire to do better and more efficient service in his field of labor.

Henry Gibbel, of Lititz, Pa., one of the College Trustees, gave a most helpful address on "The Development and Growth of Education in the Church of the Brethren." The audience was so impressed with the message that it voted unanimously to have Bro. Gibbel publish the address in full.

P. J. Blough, of Hooversville, Pa., gave one of the best addresses on "The Bible and Divine Healing" that we have ever heard. Every Christian should have heard this splendid exposition.

Galen B. Royer, who occupies the Chair of Missions in the College, was scheduled for five addresses, but was only permitted to give two. He was stricken with influenza the second day of the Institute, and was unable to attend. His lecture on Russia was a strong appeal for aid, both in a material and a spiritual way, for stricken Europe, especially Russia herself. The Institute missed very much because of his sickness.

W. J. Swigart, one of the College Trustees, gave, in a most interesting and helpful manner, two lectures on "Jesus, and the Woman at the Well." The great truths of this beautiful incident of the Bible were brought out in a most forceful way.

T. T. Myers, head of the Divinity School, gave a series of four lectures on "The Divine Incarnation," "The Death of Christ," "His Resurrection and Ascension," "The Second Coming of Christ." This series of Lectures gave no uncertain sound as to the fundamentals of our faith. Christ's incarnation, his death, his resurrection, and his ascension were all climaxed in a wonderful way in the final address on his return, or "The Christians' Blessed Hope."

Norman F. Johnson, of Williamsport, Pa., one of the field workers of the Pennsylvania State Sabbath School Association, gave four addresses. His pleasing personality and earnest presentation of truth so captivated his audience, that a unanimous invitation was extended to him to return at some future date.

Homer Bright, returned missionary to China, filled brimful of first-hand knowledge, gave us four lectures. As we

listened to his messages, every one was made to feel a world brotherhood that he had never felt before.

Chas. G. Trumbull, of Philadelphia, editor of the "Sunday School Times," brought the Institute to a climax in his four messages on the "Victorious Life." These messages went to the very heart and soul. The audience listened with a most intense interest as he searched even the hidden things of God's Word and revealed them unto us.

J. H. Cassady gave four lectures on "Prayer" and "Soul-Winning."

One of the most significant features of this Bible Institute was the strong emphasis that every speaker placed upon the fundamentals. Higher criticism of the destructive or douhtful kind received some severe blows.

J. H. Cassady.

HAPPENINGS IN INDIA

The month of Novemher was one of unusual importance to the people of India. Owing to little rainfall, the heat during September and October was quite oppressive, so the cooler days of November are indeed refresbing. The influenza epidemic, during these past few months, has laid the band of death upon millions of people in this land. This disease has now practically spent itself,—much to the relief of all. But the close of the war is the one event, above all others, that has brought great rejoicing throughout India.

Wednesday, Nov. 27, was the last of three days, set aside in this land, to celebrate the close of the war. Upon this occasion speeches and other appropriate exercises were held in the larger towns and cities of India. Here in Anklesvar, the high school students gave a varied program to a crowd of over a thousand people. All our Boarding School children, teachers and missionaries were invited to attend. On the way to the place of meeting, six children went ahead, carrying a large United States flag. Many of the children that followed carried British flags. One hoy carried a banner, on one side of which was the picture of Lloyd George and on the other that of Pres. Wilson. In the evening there was a liberal display of fireworks. Not the least thing of importance was the distribution of fifty dollars' worth of food to the poor.

Bro. V. V. Solanki, son of our head-carpenter at Bulsar, expects to finish his B. A. course at Wilson College, Bombay, in the spring. While borne on vacation, he was bitten by a snake. Even with prompt and careful medical attention his condition was critical for several days. The past two summers he went to the Hills during the bot season, to teach our new missionaries the Gujerati language. We rejoice that he has been saved for the work that is before him.

While the Field Committee was in session at Bulsar, tne Christian community at Anklesvar met with a very sad experience. The morning paper told of Germany accepting the Armistice terms. Every one was rejoicing over this news, and an open-air praise service was planned for in the evening. But this joy was turned to sorrow, when, soon after five, the news was spread over the compound that Gomla, one of our older Boarding School boys, had fallen into the well. It took about twenty minutes before the body could he removed from the well. He was a promising Christian hoy, having been in school here from the time the Boarding School was opened,—three and one-half years ago. No one knows how the accident occurred.

Bro. J. B. Emmert and family had arranged their work, completed their packing, said farewell to many of the missionaries, and were expecting to sail by the middle of this past week, when the news came that the Government had commandeered their ship and that all sailings were cancelled. This was very disappointing indeed! They went to Dahanu on Saturday, Nov. 23, for several days of much needed rest, returning to Jalalpor the following Tuesday. They can not sail now before the first week in January. This will give them an opportunity to visit a number of the other stations before they sail.

Brother and Sister Emmert are leaving a promising field and we trust that their successors will be able to continue the work without any set-back by their leaving. A few weeks ago four were baptized, two of whom, to the great joy of their parents, were Lloyd and Anna Emmert.

The assistant station-master of Anklesvar bought a Bible from Bro. Stover several months ago, and began reading it. It was not long until he concluded that idol worship is wrong, and has given that up. When the missionary goes to the station, the station-master frequently has questions to ask concerning the things he has been reading from the Book. Upon several occasions he has attended our morning services. Several Sundays ago the offering was double the usual amount. The explanation was given that the man at the station, who is reading the Bible, sent three rupees, which doubled our offering for that Sunday. Pray for him that his reading of the Scriptures may lead him to the full and open acceptance of Christ!

The Famine Relief Committee, appointed at the last Committee Meeting, met at Anklesvar Nov. 23. Beside the committee,—Brethren Stover, Long and Ross,—Bro. Arnold and Sister Himmelsbaugh were also present. Bro. Ross visited at Vali before the time of meeting, and Bro. Long, with his two older children, also visited the Vali station before going back to his work, at Vyara. While Bro. Long was thus occupied, his wife and two younger children were visiting at Bulsar. Little Magdalene is recovering slowly from a severe attack of influenza. About three weeks ago, when her condition was critical, Dr. Nickey and Sister Grisso went to Vyara, to assist in caring for her. A full report of the work of the above-mentioned committee will be given in a separate article.

The Anklesvar church met in council on Saturday, Nov. 30. Our love feast is set for Dec. 31. After the meeting, five men were baptized. Among them was an elderly man who has three sons working for a Brahman. When he heard of this man's intention of being baptized, he spoke to him as follows: "Why are you being baptized? Why do you leave your religion? I will give you one hundred rupees ($34) if you will give it all up." The "doso" replied: "No, I will not give it up. The money would be spent after a few weeks, and then I would be where I am now. I want salvation, which will always be mine." Praise the Lord for such faith! May he always remain faithful! That bribe meant about as much to him, as a day laborer, as $1,000 would mean to an American laborer. Before baptism, when asked if he realized that he was a sinner, he said that he did not think he was. So, after all, he still has a very crude faith, without much knowledge. The next day sixteen more were baptized, making twenty-one in all, thirteen of whom are from the Boys' Boarding School.

Anklesvar, India, Dec. 1. A. T. Hoffert.

NOTICE TO THE CHURCHES OF MICHIGAN

The Child Rescue Committee for the District of Michigan, after many postponements, met Feb. 4, and laid plans for definite work in the future. The committee is organized, with Eld. G. F. Culler, Woodland, Mich., foreman; Bro. S. S. Weaver, Clarksville, Mich., treasurer; the writer, secretary.

At present we are working under a State License, which is sufficient for our present needs, but steps were taken that the committee would be incorporated for future enlargement.

This is a great work, in which we, as a District, are just beginning. Homes will be blessed, children made happy, and souls saved. It is you and your home, brother and sister, that must assist in doing this work. The committee would like to have any home that could take a child, or any one who knows of a home wanting a child, so to inform the secretary, stating sex and age of child preferred.

The committee is authorized to receive funds for this work. Any church, Sunday-school, Aid Society, organized class, Christian Workers' Society, or individual, sending funds for this work, will be helping the little ones in the Master's name.

Send all donations and correspondence to the secretary. 65 Cutler Street, Grand Rapids, Mich. Roy E. Miller.

NOTICE TO THE CHURCHES OF NEBRASKA AND NORTHEASTERN COLORADO

The 1918 District Meeting, which was to have convened in the Omaha church last October, and was indefinitely postponed on account of the influenza, will be held in the South Beatrice church, near Holmesville, Nebr., April 22-27. Since the Omaha church is changing pastors March 1, they requested the official board to locate the meeting elsewhere, and after careful consideration the Board has decided on the time and place above named.

The various program committees will revise their programs, if necessary, and forward them as early as possible to Eld. S. G. Nickey, Haxtun, Colo. Any individuals or congregations having reports or business for the meeting, will do likewise.

A three-days' Bible and Sunday-school Institute is being planned for the last days of the Conference. Dr. D. W. Kurtz and others will be the instructors.

A series of meetings will be in progress at the time of the meeting, conducted by Eld. C. B. Smith and Bro. Haldeman, of Morrill, Kans. Everything possible will be done to make this five days' conference a time of real spiritual help and uplift. We trust that every congregation in the District will send a strong delegation for the entire meeting. Lodging will be furnished free, and meals will be served in the basement of the church at a reasonable price.

Edgar Rothrock,
Moderator of Official Board.

Holmesville, Nebr., Feb. 3.

WASHINGTON CITY CHURCH, D. C.

A review of the activities of the Washington City church for the past year shows growth and improvement in many lines. The spiritual atmosphere is excellent, indicative of a healthy, growing church. The internal conditions were never, perhaps, in the history of the church, in better shape for a forward movement. The church building has become inadequate, both for church and Sunday-school extension on a large scale, and plans are being laid to meet future growth. A building fund has been established, and a committee appointed to make a survey of the field and obtain an expression of sentiment from the membership. The Washington church is situated in the nation's capital, and this fact will be taken into consideration in future plans.

The church services are pervaded with an evangelistic spirit, while the Sunday-school is a dynamic of sacrifice and service, as may be gathered from the various class-activities. The "service idea" was expressed in spending $554.56 for the following worthy causes: Missionary worker in India, Red Cross, flowers for sick, parsonage, Sunday-school Association, Polish "Girls' Home," Church Improvement Fund, support of French orphan, 1,500 to 2,000 postage stamps to Belgian Fund, Children's Home in Labrador, Pocket Testament League for Belgian soldiers, Books for children in Union Mission, and the Leper Mission. The total Sunday-school offerings amounted to $895.46. It is hoped that these humble services may be an inspiration to greater deeds of love for the coming year.

Charles E. Resser.

CHIPPEWA CHURCH, OHIO

Considering the year 1918 as a whole, there has been a "stretching forward" movement. The church has awakened to the "brotherhood of man" idea. Our Local Missionary Committee has been busily planning for the "Forward Movement," but as two of the members have been afflicted with influenza, we have not yet fully launched out.

At our love feast in November the church called Bro. Lloyd M. Hoff to the ministry. Being in school at North Manchester, at the time, the installation did not take place until the holiday vacation, Dec. 29.

We praise God for our young men and women who are surrendering their lives at the call of the Master, and we pray that this congregation may be ready to give her share and more, of the number asked for in the "Forward Movement" program,—not in this one phase only but contributing to every part of it.

The Beech Grove Sunday-school has closed another successful year. In the beginning our superintendent set the goal for average attendance at 120,—six above the previous year. We were getting on splendidly until the influenza epidemic came our way. Although our attendance was cut down, the giving was not. The Sunday-school loan of $6 netted this year $45.26,—a gain of $14.48 over last year. Of this $10 was given to the Sunday-school Extension, Chicago, and the remainder to the Armenian sufferers. The offerings were $262.37, compared with $234.38 during 1917. Last year we gave for missions $159.-54,—the year previous $112.55.

A Christmas program was not given on account of prevailing sickness. But that did not hinder the school from presenting to the superintendent and his wife a substantial gift,—a fine comforter, composed of eighty-one blocks, each bearing the name of some member of the school. The school took this way of showing a small measure of their appreciation of the services rendered by them.

Brethren Yoder and Hoff are at the helm for another year, so we have reason to expect another successful year.

During 1918 sixteen were received into the church by baptism. A number of these were Sunday-school scholars. At our last quarterly council the church decided to use the "Sower Envelope System." We trust we may thus be enabled to keep a better financial record of work done in the church, as well as to increase our benevolences.

We expect to have Bro. H. C. Early with us at the Beech Grove house, in a series of evangelistic services, the latter part of August.

Flora Irvin Hoff.

Wooster, Ohio, Feb. 3.

RIDDLESBURG, PENNSYLVANIA

On account of Spanish influenza we were obliged to suspend public worship for several months, during which time the Sisters' Aid Society had some much needed repairs done to the building, amounting, all told, to about $500. About half of this amount was provided for before the work was begun, and in order to make up the remainder, arrangements were made to hold a rededication service Jan. 19. Accordingly, Eld. T. T. Myers, of Juniata College, was secured and preached two soul-inspiring sermons,—one in the morning and one in the evening. As a result of these services, sufficient funds were raised to cancel the debt, and so the building was fittingly rededicated to the worship of Almighty God. Blessed be his name for ever!

On the afternoon of Jan. 26 we met in quarterly council, with the writer presiding. After hearing reports from the several officers and committees, and closing up the accounts for the last year, officers were elected for the ensuing year, among the number being the following: Elder, Bro. John P. Harris, who also is our pastor; church secretary, Bro. Shannon Weyant; soliciting committee, Sisters Louie and Annie Oaks; Sunday-school superintendent, H. H. Brumbaugh.

One member was received into the church by letter. It was decided to hold a series of evangelistic meetings a little later in the season.

The Christian Workers' Society has not yet organized, but we hope to be able to report on this in the near future.

We have much reason to be thankful, even though we had been deprived of the privilege of public worship for twenty weeks. While many of our fellow-men were stricken down during the epidemic of influenza, not one of our number was taken. Then, too, we feel encouraged by our offering of $16, lifted at the first session of the Sunday-

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school after the reopening exercises. That is a creditable showing for a school of only about sixty members enrolled. We are also much encouraged by our church attendance and offerings. Soon we hope to meet all our obligations, in which we fell behind during the suspension of services.

H. H. Brumbaugh.

DARLOW, KANSAS, BRETHREN HOME

No doubt many of our brethren know of this Home which has been in existence since 1893, but a few words will not come amiss to those who are interested in the welfare of the aged. We do not wish to look on those at the Home as inmates merely, but as members of one common family. It becomes necessary for the management to live on the same plane as the members, and to share with them pleasures and joys, as well as sorrows.

The Lord has, indeed, blessed the members here, for we have had very little sickness. In the short time of our stay here,—eighteen months,—there have been only two deaths,—the last occurring Jan. 13. Bro. Samuel Fisher was eighty-four years old, and paralysis was the cause of his death. He came to the Home Jan. 18, 1917, from the Morrill church. Services were conducted by Eld. O. H. Feiler. Interment was made in the Pleasant View cemetery. He has a daughter married, but we know nothing of her whereabouts. We would be glad for any information regarding her. Bro. Fisher was always cheerful and kind-hearted, and is missed by all.

Christmas of 1917 was one to be long remembered, as we had a tree and many gifts for each member. Many of our churches and Aid Societies remembered us, for which we were very thankful. Christmas of 1918 was rather quiet, on account of the epidemic. Then, too, the awful war had diverted our minds, and everyone was expected to respond to the nation's calls. However, we were not forgotten altogether.

At present we are very busy making improvements and doing some repairing. At the recent board meeting the trustees decided to make a special effort to raise funds to build an addition to the house in the form of ground floor rooms. Nearly all of our rooms are on the second floor and it is very meonvenient to accommodate any who are unable to climb stairs. An electric-light plant has been installed, which does away with the danger of fire from oil lamps or matches.

We are now compiling a record of all members who have been in this Home, whether they have died here or elsewere; also including those who, for any reason whatever, have left the institution. If the readers know of one who has been here and can give us data, we would be grateful indeed. It is our desire to make this Home as comfortable and pleasant as the ordinary private home. Will you help us?

G. W. Keedy and wife.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Lindsay.—Eld. D. L. Miller came to visit our church Jan. 13, remaining until Jan. 20, during which time he gave talks on the Bible Lands. The attendance and interest were good. Bro. Miller talks with the vim and energy of a man of twenty-five.—I. S. Brubaker, Lindsay, Cal., Jan. 30.

IDAHO

Twin Falls church held her love feast Dec. 29. Bro. C. Fahrney preached the examination sermon. Bro. J. E. Steinour, of Murtaugh, Idaho, was present. Quite a few of our members have been sick with influenza, but we are thankful that there have been no deaths. Jan. 5 Bro. M. Alva Long, of Weiser, Idaho, began a three weeks' series of meetings. Eighteen confessed Christ and one was reclaimed. We held half-hour prayer services every evening before church, praying for particular ones, and we were made happy when they came out on the Lord's side. We feel that the meetings have done us much good. We had good crowds most of the time. Jan. 27 seventeen were baptized and one awaits baptism. Our attendance at Sunday-school, all this year, has been from ninety to one hundred, which is very good, considering the amount of sickness. —Alice Swab, Twin Falls, Idaho, Jan. 29.

ILLINOIS

Big Creek church met in quarterly council Feb. 1. Bro. A. J. Markman and Sisters Bertha Ridgely and Eva Lynch were chosen to arrange for a short children's service every two weeks, following Sunday-school. It was decided not to make any change in elder and pastor for the coming year. Elder N. H. Miller, of the Allison Prairie congregation, was with us and had charge of this part of the work. Bro. Miller preached for us on Friday evening but returned home on Saturday evening on account of his Sunday appointments. Steps were also taken towards securing an evangelist for the summer or fall of 1919.—Elsie A. Ridgely, Burbank, Ill., Feb. 5.

Mt. Morris.—Jan. 19 the Christian Workers' hour was given in a service pertaining to the recent temperance victory. Songs and speeches not only gladdened our hearts but also, we trust, inspired us with a resolve to continue the war on alcohol until the victory is won in all countries. Mrs. E. S. Nicholas, wife of the Methodist pastor here, was formerly a missionary in China. Since their return she has been giving addresses in the different local churches. Jan. 19 she addressed the Student Volunteers, and the following Sunday favored our congregation with an earnest and impressive talk on China's changes. Feb. 2 Bro. Chalmer Shull, traveling secretary of the Student Volunteers, addressed the local band and brought to our evening audience a vivid picture of the great need in all countries. We expect to begin a series of revival services Feb. 16, with Bro. F. E. McCune as evangelist. As this is one of the centers of influence in our Brotherhood, we hope that a large number will feel a keen interest in the work and join with us.—Nelson E. Shirk, Mt. Morris, Ill., Feb. 3.

Shannon church met in council Feb. 1, with Bro. Baum in charge, a pastor reported that the services of Bro. C. C. Cripe, of Auburn, Ind., could be secured for the coming year, and the church accepted that proposition. The committee's report on remodeling the Louisa house was not so favorably received. The sentiment has grown so strong for a church at the home of Waddams Grove, that it was decided not to remodel the Louisa house. Almost $10,000 has been pledged for the building of a new church. Mr. C. W. Stauffer and family, of Hampton, Iowa, who are moving back here on their old home farm, have offered $5,000 for the same. Other conferences did great things for us; the old church has served its purpose well. As it can be reached, however, only by going over the hills, and people would rather go over good roads, the property of building a church at Waddams Grove is all the more obvious. The location, also, is more central. The church at Waddams Grove has had a vision according to Acts 2: 17, and we are looking forward to greater things in the years to come.—Albert Myers, Waddams Grove, Ill., Jan. 30.

INDIANA

Arcadia church met in council Jan. 4, with Eld. G. F. Wagoner and Bro. Moses Smeltzer presiding. Officers for the year were chosen, with Eld. Wagoner reelected for the ensuing year. Our series of meetings, conducted by Bro. Mahon, were closed on account of the influenza and our love feast was postponed until spring. Dec. 22 an offering of $26 was taken for Belgian Relief. An offering of $56.05 was taken for Armenian-Syrian Relief. A special meeting was called Feb. 1, to consider remodeling our church. A committee of five was appointed to secure plans and estimates; also a committee of six, to solicit funds.—Katie Smeltzer, Noblesville, Ind., Feb. 1.

Bethany church is situated in Boone County, Ind., about twenty-five miles from Indianapolis. The writer has had charge for almost two years, and was recently chosen elder. As they have no resident pastor, I have also had services there the fourth Sunday of each month, until the epidemic interfered. Jan. 25 and 26 were the first services held since September. At the close of the Saturday evening service, five accepted Christ and were baptized the Sunday following. As we look over the fields, ready for harvest, we are made to realize more fully Christ's words: " The harvest truly is great but the laborers are few."—Geo. W. Hahn, Indianapolis, Ind., Feb. 5.

Lower Deer Creek church met in council Feb. 1, with Eld. J. G. Stinehaugh presiding. Eld. Ira Kreider was also with us. Three letters of membership were received. Bro. Stinehaugh was reelected elder for three years. Bro. Owen Cripe was elected trustee. Bro. J. H. Fike, of Middlebury, Ind., is to assist us in a series of meetings next August. Our Sunday-school is increasing its activities since the epidemic is subsiding. A new school has been organized in Delphi for the accommodation of the members living there. They also have preaching every two weeks, and the outlook is good to develop a church here.—Vera Dilling, Delphi, Ind., Feb. 5.

Manchester.—I was our privilege to have Bro. T. E. George, of South Bend, Ind., with us Feb. 1, both morning and evening services. The morning sermon was based on Heb. 12: 1, 2. The theme of the evening discourse was " Sin Laid on Jesus." At the close of this service two accepted Christ. One was baptized after our prayer meeting on Thursday night. Each Sunday evening of this month will be given to evangelistic efforts, and it is our prayer that great gains will be made for the Kingdom.—Ivab M. Grossnickle, North Manchester, Ind., Feb. 3.

Middletown.—Our series of meetings, which began Jan. 8, closed Feb. 2. Bro. Jos. Spitzer was the evangelist. The attendance and interest were good. One accepted Christ. Eld. Roof, of Anderson, was with us one evening, when a collection of $15.28 was taken for the Armenian sufferers.—Florida J. E. Green, Middletown, Ind., Feb. 5.

Nappanee church closed a very successful series of meetings Jan. 26. Eld. Chas. Bonsack, of New Windsor, Md., brought his messages with great power to large and appreciative audiences. Not only was our membership strengthened spiritually, but also increased in numbers,—fourteen catering his service. Sister Lela Burns, of Plymouth, Ind., was with us, and by her untiring efforts the song service was a pleasant feature. Feb. 9 our Mission Study Class will give a missionary program. The class of fifteen completed " The Lure of Africa " a few weeks ago and will review this work at the close. The class worked diligently and is anticipating the study of some other mission work. The congregation is beginning the year with renewed interest in all the church work.—Fern Grosh, Nappanee, Ind., Jan. 30.

Upper Deer Creek.—For Armenian-Syrian Relief an offering of $30 was lifted at Sunday-school. During 1918 the Sunday-school offerings amounted to $133 and the average attendance was fifty-three.—Mrs. Geo. R. Murphy, Lincoln, Ind., Feb. 2.

Wakarusa.—Since our last report one more has been added to the church. Our Thanksgiving offering of $22.46 was sent to the General Mission Board. A collection of $65 was taken for Armenian-Syrian Relief.—Bertha Moyer, Wakarusa, Ind., Jan. 12.

Yellow River.—Our two weeks' series of meetings, conducted by Eld. S. J. Burger, of Howe, Ind., closed Feb. 2. We are glad to say that the attendance and interest were good. Four were received by baptism, and two changed their church relationship from the Progressive Brethren to our church.—Alma E. Hanawalt, Plymouth, Ind., Feb. 3.

IOWA

Dry Creek church met in council Nov. 13 and elected officers for the ensuing year: Elder, Bro. S. R. Miller; clerk, Sister Lizzie Leidigh; " Messenger " agents, Sister Nancy Buer; superintendents, Bro. H. N. Martin and Sister Eliza Burgess; Christian Workers' president, Bro. Harold Emmons. The Christian Workers and Sunday-school rendered a Christmas program Dec. 22. An offering of $16 was taken for Armenian-Syrian Relief. A poor family was also remembered with a Christmas offering by our Bible Class. While there have been sickness and many deaths, God has protected our little band of workers.—Mrs. Jennie B. Miller, Robins, Iowa, Feb. 3.

Greenn church met in council Feb. 1, with Eld. W. H. Lichty presiding. Our closing work for 1918 and organizing for 1919 is behind schedule time, owing to the epidemic. We had a good attendance and much business was transacted. Church and Sunday-school officers were elected for the year: Bro. Buntain, " Messenger " agent; Sister Katie Ringery, clerk; Bro. Paul Shook, Sunday-school superintendent. We decided to have a love feast May 17, to be followed by a series of meetings. Bro. Lichty remained with us over Sunday and gave two splendid lectures on the war-stricken countries. Bro. Buntain is also giving a series of sermons concerning the reconstruction work. Later we will lift an offering for Armenian-Syrian Relief.—Elsie A. Pyle, Greene, Iowa, Feb. 3.

Indian Creek.—On account of the epidemic, our services were greatly hindered in November and December. But God has blessed us, as there were no deaths. Jan. 29 we held our quarterly business meeting with Eld. E. D. Fiscel presiding. Bro. Fiscel was elected elder for the coming year; Bro. J. K. Eikenberry, " Messenger " agent; the writer, secretary. Jan. 1 we reorganized our Sunday-school, with Bro. P. H. Enfield, superintendent.—Mrs. P. H. Enfield, Maxwell, Iowa, Jan. 29.

KANSAS

Abilene.—Feb. 2 we met at the Navarre house in special council, with Eld. C. A. Shank presiding. The following officers were elected: Bro. Roy Rock, superintendent of Sunday-school; Bro. Leonard Rock, president of the Christian Workers' Society; the writer, correspondent. We decided to have Bro. S. E. Thompson, of Garden City, Kans., hold our series of meetings, beginning Nov. 1, 1919. Our services have been hindered by the epidemic. One death occurred since the reopening.—Mrs. Ida Rock, Abilene, Kans., Feb. 3.

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Bro. T. A. Robinson
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Nickerson, Kans., Jan.

Scott Valley church
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Broadferding.—We re
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Relief.—Jan. 17, Bro. Cl
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School Board. We are pl
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or Jos. H. Griffith.—Emm

NO

the cause of her death. Her husband and five children survive. She was a faithful member of the Walnut Grove church, and was a teacher in the Sunday-school. Brief services by her pastor, with interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Myers, Bro. Hiram B., son of M. A. and Anna Myers, born in Somerset County, Pa., died at Macon, Ga., Nov. 29, 1918, of Bright's disease and other complications. He married Miss Jennie Dean. One child was born to them. There is no Brethren church at Macon, so he attended the Baptist church and by his request was anointed by the elders of that church. His wife and daughter, mother, four brothers and three sisters survive. Short services at the grave by Rev. Calloway. Burial in the Macon cemetery.—F. W. Sherland, Cando, N. Dak.

Myers, Mrs. Elizabeth, nee Leinard, born near Ashland, Ohio, died Jan. 25, 1919, at the home of her daughter, aged 93 years, 3 months and 21 days. In 1843 she married David Myers. To this union were born four sons and one daughter. She is survived by three sons, one daughter, thirteen grandchildren and five great-grandchildren. Early in life she united with the Lutheran church. At the time of her marriage she and her husband united with the Church of the Brethren and remained faithful for seventy-five years. Services at the home of her daughter by Bro. David Worst, and at the Dickey church by Bro. Wm. Desenberg. Burial in the Dickey cemetery.—B. E. Arnold, West Salem, Ohio.

Norris, Bro. George, son of Mrs. Elizabeth Norris, died of influenza at the family home in Conemaugh Township, Cambria Co., Pa., Jan. 19, 1919, aged 31 years. Services by the writer, with interment in the Gossard cemetery.—M. Clyde Horst, Johnstown, Pa.

Norris, Bro. James, son of Mrs. Elizabeth Norris, died of influenza, at the family home Jan. 19, 1919, aged 21 years. Brief services by the writer, with interment in the same grave with his brother George, in the Gossard cemetery.—M. Clyde Horst, Johnstown, Pa.

Norris, Bro. Lester, son of Mrs. Elizabeth Norris, died of influenza, at the family home, Jan. 21, 1919, aged 19 years. Brief services for the three Norris brothers were held Jan. 22, by the writer, with interment in Gossard cemetery.—M. Clyde Horst, Johnstown, Pa.

Norris, Miss Gladys, daughter of Mrs. Elizabeth Norris, died of influenza, at the family home, Jan. 24, 1919, aged 11 years. Brief services for the Norris sisters Jan. 25, by the writer, with interment in Gossard cemetery. The father was killed in a coal mine three years ago. The mother and five children survive.—M. Clyde Horst, Johnstown, Pa.

Norris, Sister Eleanor, daughter of Mrs. Elizabeth Norris, died of influenza, at the family home, Jan. 23, 1919, aged thirty years. Brief services by the writer, with interment in the Gossard cemetery.—M. Clyde Horst, Johnstown, Pa.

Oxley, Deletha Beryl, born in Brown County, Kansas, died at her home Jan. 27, 1919, aged 20 years, 3 months and 3 days. She moved with her parents to Quinter, Kans., and from there to McClave, Colo. In June of last year she was taken with influenza. About eight days before her death the influenza was followed by pneumonia. She was anointed about two days before her death. She was a strong Christian character and will be very much missed in the church and community. Services at her home by the writer.—W. T. Luckett, McClave, Colo.

Oxley, Wiley W., son of John and Dorothy Oxley, born in Franklin County, Va., died Dec. 5, 1918, at Nevada, Mo., of a complication of diseases from which he had suffered for about twenty-seven years. His father, mother, two sisters, wife and daughter preceded him. He leaves three brothers, two sisters, three sons and three grandchildren. He united with the Church of the Brethren when twenty-five years old.—Mrs. J. W. Oxley, Mt. Grove, Mo.

Pearce, Sister Velma, daughter of Elder and Mrs. S. W. Pearce, died at the home of her parents in Johnstown, Pa., Jan. 25, 1919, in her twentieth year. The cause of death was influenza-pneumonia. She is survived by her parents, one sister, and a brother in France. She united with the Walnut Grove church in early youth, and had become a faithful and gifted worker. Brief services by her pastor, with interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Poland, Harold W. L., son of Tom and Elsie Poland, born near Sidney, Ind., died at the place of his birth, Jan. 25, 1919, aged 1 years, 6 months and 9 days. Death was due to a complication of diseases. He is survived by his parents, one sister, one brother and grandparents. Services at the Spring Creek church by the writer and Eld. Geo. Mishler. Burial in the cemetery near by.—Mayne Landis, North Manchester, Ind.

Reneh, Bro. Samuel, son of John and Margaret Reneh, born in Miami County, Ohio, died near Bluffton, Dewure County, Ind., Dec. 18, 1918, aged 69 years and 9 months. He united with the Church of the Brethren when about eighteen years old. He married Martha A. Williams in 1867. To this union were born nine children. He leaves his wife, two brothers, seven children, thirty-one grandchildren and one great-grandchild. He had also given several orphan children a home. Services at the Union Grove church by Eld. J. A. Miller. Text, John 11: 25, 26.—Mrs. Lucy Miller, Gaston, Ind.

Sellers, Frederick August, born in Seneca County, Ohio, died Jan. 10, 1919, aged 70 years and 1 month. He married Catherine Stotz in 1873. To this union were born three sons and one daughter, who survive, together with his wife, five brothers, one sister and eight grandchildren. He has been a member of the Church of the Brethren for about fifty years, serving as deacon for twenty-eight years. Services by the writer.—S. U. Snavely, Bellevue, Ohio.

Senger, Bro. A. J., born in Rockingham County, Va., died at Santa Ana, Cal., Jan. 15, 1919. He united with the church in 1903, and was a faithful member. He was married to Sister Sarah Taylor, who died in 1917. He leaves one son. Services by the writer at Santa Ana.—S. G. Lehmer, Los Angeles, Cal.

Slagle, Mrs. Frank, died Jan. 27, 1919, of influenza, at her home in Dale Borough, aged 29 years, 5 months and two days. She is survived by her husband and three children. She united with the Walnut Grove church in her fifteenth year, and kept the faith until death. Services by her pastor, with interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Strole, Vada Gladys Fern, only child of David and Maggie Strole, born at Navarre, Kans., died of influenza and pneumonia, Dec. 8, 1918, aged 10 years, 7 months and 25 days. She united with the Church of the Brethren in 1917. She was a member of the Junior Christian Workers' Band, in which she took an active part. Services at the home by Bro. C. A. Shank. Interment in the Navarre cemetery.—Bettie Strole, Hope, Kans.

Taylor, Etta May, nee Rowland, born at Lanark, Ill., died Jan. 6, 1919, at Los Angeles, Cal. She married H. R. Taylor, Jr., in 1907. Two children were born to them. She and husband united with the Church of the Brethren in 1915 and were faithful workers. Death came as the result of an accident. As she stepped from a street car, an auto, rapidly passing, struck her. Services by Eld. J. Z. Gilbert at the East Los Angeles church.—D. Rowland, Los Angeles, Cal.

Walker, Josephine Ann, born in Minnesota, died at Lamar, Colo., Jan. 25, 1919, aged 39 years, 6 months and 8 days. In her youth she united with the Methodist church, transferring her membership to the Church of the Brethren a few months ago. She leaves her husband and one child.—Jacob Bank, Wiley, Colo.

Wise, Owen Rolston, son of A. U. and Elizabeth Wise, born Sept. 14, 1893, died near Harrisonburg, Va., Dec. 26, 1919, aged 26 years, 3 months and 12 days. He was taken with Spanish influenza, followed by pneumonia, and died one week later. He was reared in the German Reformed Church and became a member at an early age. Feb. 19, 1913, he married Sister Mae Early, daughter of H. C. and Mary A. Early. One child was born unto them. He leaves a young widow of twenty-four and a little daughter aged four years. Brief funeral services at his home by Bro. Garrison, of the Reformed Church, and Bro. C. E. Long, of the Church of the Brethren. His remains were laid away in the Woodbine cemetery, at Harrisonburg, Va., to await the resurrection at the last day.—H. C. Early, Penn Laird, Va.

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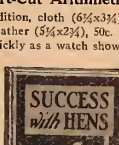

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son of Gilbert and Ida Belle Conover, died of pneumonia, Jan. 15, 1919, aged was a brother of Norman Conover, who ried Bertha M. Miller in 1904. To them one daughter. In 1913 he and his wife he Brethren. He is survived by his wife, her and three sisters. Services at the D. M. Garver, assisted by Brethren Wm. ext, Psa. 17: 15. Burial in Lower Miami nan, Trotwood, Ohio.

n of Jacob and Elizabeth Cripe, born near hold, N. Dak., Oct. 30, 1918, of Spanish in- months and 3 days. In 1912 he married union were born two sons. He leaves er, mother, one sister and two brothers. e cemetery at Berthold.—Mrs. J. C. Cripe,

of Ensworth and Jane Cruea, born in Jan. 24, 1919, aged 76 years, 7 months and Louise Clements in 1863. He united with n in 1867. In August, 1918, he suffered a eh he never fully recovered. He leaves brothers, one sister, five children, three t-grandchild. Services at the Union Grove Miller, Leo H. Miller and V. B. Brown- Alice E. Miller, Canton, Ind.

Rebecca, died Jan. 9, 1919, aged 67 years, 9 united with the Church of the Breth- devoted Christian life. She leaves two She spent the last fifteen weeks at her ter. Services by Eld. Frank Fisher. Text, Hoff cemetery.—Sarah C. Seitner, Roann,

: Shook, born in Clarion County, Pa., died n, Kans., Jan. 19, 1919, aged 84 years, 10 274 she married Joel Easton, who preceded this union were born eight children. One ited States Army in France a year. Christ, at the Brethren church in Quinter. etery.—Mary E. Crist, Quinter, Kans.

wife of Lester M. Garber, died of pneu- , Jan. 21, 1919, aged 24 years, 7 months ceived by her husband and three children. Miller, assisted by Rev. N. H. Fravel, ol ext, Luke 11: 13.—Virginia S. Driver, Tim-

yd, son of Mr. and Mrs. W. G. Gibson, died Jan. 16, 1919, at his home at Ottawa, 12 days. His death was due to tuber- ing gassed twice in the trenches, in the e enlisted in the Marine Corps April 13, ome Jan. 14, received into the Church of d. He is survived by his father, mother, er. Funeral was at the Ottawa church by the Highland cemetery near Ottawa.—G. M.

ham and Elizabeth Gibson, born at Frank- aged 83 years, 10 months and 11 days. He ary Cunningar, who died a number of years born three sons and six daughters. Five he married Elizabeth Lear, who preceded with the Church of the Brethren in early . Later he labored as a minister for over earnest Christian worker. Services in the en Mickael Flory and W. F. Haynes. In metery.—Stella Brubaker, Virden, Ill.

ne, died at her home, near Rio, W. Va., ars, 10 months and 4 days. She was the fabo, who preceded her some years ago. ven, grandchildren and great-grandchildren. Bro. W. L. Riggleman. Burial in the home Riggleman, Rockoak, W. Va.

s., nee Kiefer, died of influenza, Jan. 17, n Deposit, Pa., aged 61 years, 3 months and d by her husband, Bro. Wm. Hawk, her rs and two sisters. She was a consistent of the Brethren. Services by Brethren Wit- at the house. Interment at Hunsvedale, Hummelstown, Pa.

n J., widow of Wm. W. Hiekman, born in at the home of her son at Savannah, Jan. sister of six children. Two sons survive. h, in 1901, she has made her home with her mber of the Church of the Brethren for six- an invalid for twenty years, but bore her Services at the home by Eld. J. H. Hlant. , Kans.—T. J. Hiekman, Savannah, Mo.

died Dec. 24, 1918. She leaves her husband, brothers and one sister. Services were de- evalence of influenza. The deceased was a e Church of the Brethren.—L. H. Bowyer,

urn in Floyd County, Va., died Jan. 15, 1919, s and 16 days. He united with the Church He was married to Francea Barnhart in re born six children. One son died several the home by Elders A. N. and S. E. Hylton. ly burying ground.—Fernie L. Dickerson,

e Ellen, nee Whisler, born near Muncie, Ind., dell, Iowa, Jan. 10, 1919, aged 69 years, 3 he married Bro. Henry Kinzer in 1869. To ne son and one daughter who, with sixteen great-grandchildren, survive. She also leaves ers and brothers. She united with the ptist in life and lived a consistent life for Services at the church by the writer, assisted of the Baptist Church. Interment in Fair- Ogden, Dallas County, Iowa.

born near Niekerson, Kana., died of influenza, Jan. 26, 1919, aged 33 years, 3 months and 2 d Miss Delilah Curless. To this union were ree marriage he united with the Church of the n, and remained faithful. Besides his wife s mother, three brothers and two sisters. church by Rev. J. W. Beer.—Mrs. Nettie L.

lied at the home of her daughter in Cisne, 30 years, 3 months and 6 days. She mar- 864. To this union were born two sons and husband, three daughters, thirteen grandchil- grandchildren survive. She united with the in 1898 and remained a faithful member. by Eld. J. W. Haralbarger. Text, John 11: Geff, Ill.

daughter of Brother and Sister Will Dellen- County, Nebr., died at her home in St. Jo- Jan. 1919, aged 27 years, 7 months and 7 o. Miller in 1913. To this union was born

the cause of her death. Her husband and five children survive. She was a faithful member of the Walnut Grove church, and was a teacher in the Sunday-school. Brief services by her pastor, with interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Myers, Bro. Hiram B., son of M. A. and Anna Meyers, born in Somerset County, Pa., died at Macon, Ga., Nov. 29, 1918, of Bright's disease and other complications. He married Miss Jennie Dean. One child was born to them. There is no Brethren church at Macon, so he attended the Baptist church and by his request was anointed by the elders of that church. His wife and daughter, mother, four brothers and three sisters survive. Short services at the grave by Rev. Calloway. Burial in the Macon cemetery.—F. W. Shryland, Candler, N. Dak.

Myers, Mrs. Elizabeth, nee Leinard, born near Ashland, Ohio, died Jan. 22, 1919, at the home of her daughter, aged 95 years, 3 months and 21 days. In 1843 she married David Myers. To this union were born four sons and one daughter. She is survived by three sons, one daughter, thirteen grandchildren and five great-grandchildren. Early in life she united with the Lutheran church. At the time of her marriage she and her husband united with the Church of the Brethren, remaining faithful for seventy-five years. Services at the home of her daughter by Bro. David Worst, and at the Dickey church by Bro. Wm. Desenberg. Burial in the Dickey cemetery.—B. E. Arnold, West Salem, Ohio.

Norris, Bro. George, son of Mrs. Elizabeth Norris, died of influenza at the family home in Conemaugh Township, Cambria Co., Pa., Jan. 19, 1919, aged 31 years. Services by the writer, with interment in the Gossard cemetery.—M. Clyde Horst, Johnstown, Pa.

Norris, Bro. James, son of Mrs. Elizabeth Norris, died of influenza, at the family home Jan. 19, 1919, aged 21 years. Brief services by the writer, with interment in the same grave with his brother George, in the Gossard cemetery.—M. Clyde Horst, Johnstown, Pa.

Norris, Bro. Lester, son of Mrs. Elizabeth Norris, died of influenza, at the family home, Jan. 21, 1919, aged 19 years. Brief services for the three Norris brothers were held Jan. 22, by the writer, with interment in Gossard cemetery.—M. Clyde Horst, Johnstown, Pa.

Norris, Miss Gladys, daughter of Mrs. Elizabeth Norris, died of influenza, at the family home, Jan. 24, 1919, aged 11 years. Brief services for the Norris sisters Jan. 25, by the writer, with interment in Gossard cemetery. The father was killed in a coal mine three years ago. The mother and five children survive.—M. Clyde Horst, Johnstown, Pa.

Norris, Sister Eleanor, daughter of Mrs. Elizabeth Norris, died of influenza, at the family home, Jan. 23, 1919, aged thirty years. Brief services by the writer, with interment in the Gossard cemetery.—M. Clyde Horst, Johnstown, Pa.

Oxley, Deletha Beryl, born in Brown County, Kansas, died at her home Jan. 27, 1919, aged 20 years, 3 months and 3 days. She moved with her parents to Quinter, Kans., and from there to McCloy, Colo. In June of last year she was taken with influenza. About eight days before her death the influenza was followed by pneumonia. She was anointed about two days before her death. She was a strong Christian character and will be very much missed in the church and community. Services at her home by the writer.—W. T. Luckett, McCloy, Colo.

Oxley, Wiley W., son of John and Dorothy Oxley, born in Franklin County, Va., died Dec. 5, 1918, at Nevada, Mo., of a complication of diseases from which he had suffered for about twenty-seven years. His father, mother, two sisters, wife and daughter preceded him. He leaves three brothers, two sisters, three sons and three grandchildren. He united with the Church of the Brethren when twenty-five years old.—Mrs. J. W. Oxley, Mt. Grove, Mo.

Pearce, Sister Velma, daughter of Elder and Mrs. S. W. Pearce, died at the home of her parents in Johnstown, Pa., Jan. 28, 1919, in her twentieth year. The cause of death was influenza-pneumonia. She is survived by her parents, one sister, and a brother in France. She united with the Walnut Grove church in early youth, and had become a faithful and gifted worker. Brief services by her pastor, with interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Poland, Harold W. L., son of Tom and Elsie Poland, born near Sidney, Ind., died at the place of his birth, Jan. 25, 1919, aged 2 years, 6 months and 9 days. Death was due to a complication of diseases. He is survived by his parents, one sister, one brother and grandparents. Services at the Pipe Creek church by the writer, assisted by Eld. Geo. Mishler. Burial in the cemetery near by.—Mayne Landis, North Manchester, Ind.

Reneer, Bro. Samuel, son of John and Margaret Reneer, born in Miami County, Ohio, died in Delaware County, Ind., Dec. 10, 1918, aged 69 years and 9 months. He united with the Church of the Brethren when about eighteen years old. He married Martha A. Williams in 1867. To this union were born eight children. He leaves his wife, two brothers, one sister, eight children, nineteen grandchildren and one great-grandchild. He had also given several orphan children a home. Services at the Union Grove church by Eld. J. A. Miller. Text, John 11: 25, 26.—Mrs. Ella Reneer, Selma, Ind.

Sellers, Frederick August, born in Seneca County, Ohio, died Jan. 19, 1919, aged 70 years and 1 month. He married Catherine Stotz in 1873. To this union were born three sons and one daughter, who survive, together with his wife, five brothers, one sister and eight grandchildren. He has been a member of the Church of the Brethren for about fifty years, serving as deacon for twenty-eight years. Services by the writer.—S. U. Swavely, Bellevue, Ohio.

Senger, Bro. A. J., born in Rockingham County, Va., died at Santa Ana, Cal., Jan. 15, 1919. He united with the church in 1903, and was a faithful member. He was married to Sister Sarah Taylor, who died in 1917. He leaves one son. Services by the writer at Santa Ana.—S. G. Lehmer, Los Angeles, Cal.

Slagle, Mrs. Frank, died Jan. 27, 1919, of influenza, at her home in Dale Borough, aged 29 years, 5 months and two days. She is survived by her husband and three children. She united with the Walnut Grove church in her fifteenth year, and kept the faith until death. Services by her pastor, with interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Strole, Vada Gladys, born, only child of David and Maggie Strole, born at Navarre, Kans., died of influenza and pneumonia, Dec. 8, 1918, aged 10 years, 7 months and 25 days. She united with the Church of the Brethren in 1917. She was a member of the Junior Christian Workers Band, in which she took an active part. Services at the home by Bro. C. A. Shank. Interment in the Navarre cemetery.—Bettie Strole, Hope, Kans.

Taylor, Etta May, nee Rowland, born at Lanark, Ill., died Jan. 6, 1919, at Los Angeles, Cal. She married C. E. Taylor, Jr., in 1907. Two children were born to them. She and her husband united with the Church of the Brethren in 1915 and were faithful workers. Death came as the result of an accident. As she stepped from a street car, an auto, rapidly driven, struck her. Services by Eld. J. Z. Gilbert at the East Los Angeles church.—D. Rowland, Los Angeles, Cal.

Walker, Josephine Ann, born in Minnesota, died at Lamar, Colo., Jan. 25, 1919, aged 39 years, 6 months and 8 days. In 1898 she united with the Methodist church, transferring her membership to the Church of the Brethren a few months ago. She leaves her husband and one child.—Jacob Funk, Wiley, Colo.

Wise, Owen Rolston, son of A. U. and Elizabeth Wise, born Sept. 14, 1893, died near Harrisonburg, Va., Dec. 26, 1919, aged 26 years, 3 months and 12 days. He was taken with Spanish influenza, followed by pneumonia, and died one week later. He was reared in the German Reformed Church and became a member at an early

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NEITHER a league of nations nor the dry amendment nor both together will make the world a paradise. The latter does not end all our troubles with King Alcohol, nor will the former guarantee us absolutely against all future trouble with the sword. But both of them are long steps, very long steps, in the direction of these most desirable ends.

For people of normal mentality such trite observations as these would seem needless. They are volunteered for the special benefit of those persons, here and there, who talk and write as if these two great reforms, one of them an accomplished fact and the other in fair prospect, will bring society to a perfect state of heavenly bliss. As if there would be no need of further efforts in behalf of individual righteousness.

Let us not lose our heads. With national prohibition only a few months off, we ought to begin to practice keeping sober. Bringing men and women everywhere, personally and individually, under the dominion of the Spirit of God, will continue to be our chief task and the chief need of the world. And there will be enough of this to do to keep us very busy for a long time yet.

It is our right to rejoice in the wonderful social progress of these days, and our duty to do all we can to help it on. If any reader's heart echoes a hearty amen to the note sounded in the foregoing paragraphs, well and good. Thank you. But if you feel like emphasizing your "Amen" by throwing a bucket of cold water on social uplift programs, please don't. Let them move right on too!

But let us not lose sight of the big job before us, the enthronement of Jesus Christ in human hearts. There's so much to be done. Have you found your place? Everybody's shoulder to the wheel!

Why They Seem So Burdensome

MAY we have a few frank and friendly words with you about that matter you've been thinking about lately? It seems to you that a good many people and a good many causes are wanting help just now. With the Forward Movement on and so many other things calling for money, it was rather unkind of those poor people in India and Armenia to go to starving, wasn't it? You can not give to *everything*, now, can you?

But wait a little. Consider how many things, how very many things you are putting money into right along for your own personal comfort. There's the grocery store, for instance, and the meat market. The dry goods man and the shoemaker must be reckoned with, not to speak of drugs and hardware. Perhaps we should keep still about the confectioner and photographer. But you will not get off that easy with your taxes. What is more regular or insistent than taxes? Then there may be rent, or interest, or insurance, or repairs, or all of these. Suppose you finish out the list yourself, on a separate piece of paper. It takes up too much room here.

You see, brother, the big trouble with you and me is that we were brought up on the idea that the church and charity should be taken care of out of whatever loose dimes and dollars happened to be lying around. If there were none such, why, of course, we had nothing for these things. How could we give when we had no money?

Well, how could we, sure enough? But what do you think would have become of us, if we had tried to do business with our grocer and landlord and tax collector on that basis?

And that was in the "good old days," remember. This is "after the war" now, and we are living in a new age. We are going to do business for the Lord in a business way. We are going to take his work into our calculations, into our expense budget, and plan for it as regularly and definitely as for our personal interests.

To begin with, many of us will set apart a definite percentage of our earnings,—one tenth, say,—for benevolent uses. If you had been doing even that, brother, would these calls for money have seemed too numerous? And some of us, before long, will make the Lord an equal Partner in our business. Can you imagine what that would mean for the Kingdom? And bye and bye,—wonder how far off that is,—some of us will do as Jesus said, make the interests of the Kingdom *first*. Can you imagine what *that* will mean?

Really, are these calls too burdensome? Would you think so if you were among the starving ones? Would you think so if you had learned to feel as keen an obligation to serve and sacrifice as to help yourself? Is the Lord's work worthy of being handled in a business way?

Viewing Justice From Two Sides

WHAT a thing looks like depends very much upon the point of observation, as well as upon which side of it you see. And this is true not only of material objects, but of such physically invisible things as Christian principles.

There's justice, for example,—a thing much talked about in these times of national and international settlements. Everybody wants it. The farmers want it, the railroads want it, the laborer wants it, the consumer wants it, and the same is true of the Italians and the Jugo-Slavs, the Belgians, French, Poles; bolsheviki and Germans.

What *is* justice? If you think you know, try putting a just valuation on some property of yours, having in mind, first, the tax assessor and then a prospective purchaser.

Would it not tend to clarity of understanding on this point to remember that "it is more blessed to give than to receive"? Will we not have a truer notion of that elusive thing we call justice when once we are as anxious to give it as to get it?

The Conservation of Youth

THE waste of young life,—of life that never comes to the age of productivity,—is appalling. Disease, ignorance, indifference and war are some of the agencies that strike down beginners in the race of life. If all of the destroying forces were listed and their effects summed up, a very dismal paper could be written. But it is our purpose to see white, and not black, for in spite of persistent wastes there are substantial reasons for hope.

There is a growing appreciation of the value of young life. Christ's attitude and appraisal of children has done much to leaven the thought of the world. Thus it has finally come about that people very generally see that even on the dollar and cents basis it is the part of wisdom not only to save young life, but also to give it a chance for its fullest development. When children grow up stunted and untrained, they may constitute as heavy a charge on society as though they died before reaching the age of productivity. In either case, where food, clothing and time have been consumed with no return, society suffers economic loss.

It may seem rather heartless to consider the losses of child life in terms of dollars and cents. But we do not propose to stop here. Society's economic loss is inseparably bound up with social, moral and spiritual losses. The nation or community that is prodigal with young life or indifferent to the fullest development of its youth, sustains such economic losses, either directly or indirectly, that it can not rise to the level of well-being that conditions high social, moral and spiritual attainment.

In the overcrowded Orient, as in India, all life, and especially young life, is very cheap. An overwhelming population permits no liberating accumulations of capital. On the mere subsistence level, population goes up and down with the food supply. In the long run better crops do not mean materially better conditions, but just more mouths to feed. To all appearances, India will stay at the subsistence level with frightful loss of life in every short crop year until industrial missions, agricultural schools and improved methods of manufacturing give the country an accumulation of capital which will make possible higher standards of living. With such standards should come the automatic checks to population, which render further progress in social, moral, and spiritual well-being possible.

In America our situation is not nearly so acute, for the average of well-being is far above that of India. Yet we still have tremendous wastes in young life, due to preventable diseases, to ignorance, industrial conditions and arrested development. These all result in economic losses that tend to keep down the general standard of well-being and so delay progress as regards social, moral and spiritual conditions. It must now be clear that our losses, due to the unnecessary wastes of young life, can not all be measured in dollars and cents. We can not measure the suffering and discouragement that go with frustrated and shortened lives. There is no way to measure the value of the inventions, the ideas, the gifts and the inspiration that might have come from those who have been broken or slain before their time.

But to save life is not to conserve it, unless, at the same time, there is offered the fullest possible opportu-

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But let us not lose sight of the big job before us, the enthronement of Jesus Christ in human hearts. There's so much to be done. Have you found your place? Everybody's shoulder to the wheel!

Why They Seem So Burdensome

MAY we have a few frank and friendly words with you about that matter you've been thinking about lately? It seems to you that a good many people and a good many causes are wanting help just now. With the Forward Movement on and so many other things

But wait a little. Consider how many things, how very many things you are putting money into right along for your own personal comfort. There's the grocery store, for instance, and the meat market. The dry goods man and the shoemaker must be reckoned with, not to speak of drugs and hardware. Perhaps we should keep still about the confectioner and photographer. But you will not get off that easy with your taxes. What is more regular or insistent than taxes? Then there may be rent, or interest, or insurance, or repairs, or all of these. Suppose you finish out the list yourself, on a separate piece of paper. It takes up too much room here.

You see, brother, the big trouble with you and me is that we were brought up on the idea that the church and charity should be taken care of out of whatever loose dimes and dollars happened to be lying around. If there were none such, why, of course, we had nothing for these things. How could we give when we had no money?

Well, how could we, sure enough? But what do you think would have become of us, if we had tried to do business with our grocer and landlord and tax collector on that basis?

And that was in the "good old days," remember. This is "after the war" now, and we are living in a new age. We are going to do business for the Lord in a business way. We are going to take his work into our calculations, into our expense budget, and plan for it as regularly and definitely as for our personal interests.

To begin with, many of us will set apart a definite percentage of our earnings,—one tenth, say,—for benevolent uses. If you had been doing even that, brother, would these calls for money have seemed too numerous? And some o
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The Conservation of

THE waste of young life,—of life that never comes to the age of productivity,—is appalling. Disease, ignorance, indifference and war are some of the agencies that strike down beginners in the race of life. If all of the destroying forces were listed and their effects summed up, a very dismal paper could be written. But it is our purpose to see white, and not black, for in spite of persistent wastes there are substantial reasons for hope.

There is a growing appreciation of the value of young life. Christ's attitude and appraisal of children has done much to leaven the thought of the world. Thus it has finally come about that people very generally see that even on the dollar and cents basis it is the part of wisdom not only to save young life, but also to give it a chance for its fullest development. When children grow up stunted and untrained, they may constitute as heavy a charge on society as though they died before reaching the age of productivity. In either case, where food, clothing and time have been consumed with no return, society suffers economic loss.

It may seem rather heartless to consider the losses of child life in terms of dollars and cents. But we do not propose to stop here. Society's economic loss is inseparably bound up with social, moral and spiritual losses. The nation or community that is prodigal with young life or indifferent to the fullest development of its youth, sustains such economic losses, either directly or indirectly, that it can not rise to the level of well-

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CONTRIBUTORS' FORUM

Peace

BY B. F. M. SOURS

At last? Thank God! O peace! The boys we love
Are covered by the wings of Heaven above;
The lands afar, with which we were at war,
Are happier now, and we so happy are.

Our prayers are heard,—our weeping, pleading prayers,
The prayers we offered, almost unawares,
That God would spare and keep the true, the brave,—
Our boys, our precious boys,—that he would save.

Our prayers are heard, our flag is still unfurled,
And Freedom sweeps the vision of the world,
The great death-spasm that earth's tyrants rent,
Is over, and their mighty rage is spent.

From henceforth peace,—the praise of victory
Belongs to God, the Lord of armies he.
Before his feet we fall, and him adore,
Beseeching him that war shall be no more.

O God, our Father, all the happy days,
May every freeman breathe a psalm of praise;
Thy love, thy love,—may never our hearts cease
Thee to adore, and give thee thanks for peace.

Mechanicsburg, Pa.

Our Boys When They Come Home,—What Shall They Hear?

BY W. O. BECKNER

In times of great tension,—like those we have gone through for the past three or four years,—the great subject of thought for all mankind is inevitably associated with the tension and what gave rise to it. The reconstruction and rebuilding of devastated Europe will certainly occupy a large place in the thought of the world for a number of years to come. The big, general subject of government is before the world to stay for a long time.

In the face of such conditions, what are preachers to preach about? How much attention should a minister give to such present-day matters in his messages from the pulpit? It is certainly true that a minister must keep up with the times in his thought, or he can not lead his people aright. And yet, after all, what is it that people want to hear at church on Sunday? Is it a digest of some book or an elaboration of some standard magazine article? Or is it the simple, plain story of how God loves mankind and wants them to cherish love and good will in their lives?

A well-informed man remarked to me, not long ago, that he wants something different from his minister on Sundays than what he can get from his magazines. He said that he can sit at home, in comfortable clothes, and read all of that kind of matter he wants to, but when he goes into the house of the Lord he wants something that immerses his soul in a fountain of love. Then he goes home fed and strengthened, ready to meet the work of the week-days in the spirit of love and good will for all his fellow-men.

I doubt whether the Kaiser has been more atrocious than Nero and whether the times in which we live have been very much different from those when Paul lived. Yet how much do we read in Paul's writings of the mistakes of Nero? How much do we read of the great sins of the Roman nation and government? Where do we read Paul's program of reconstruction, for the Roman officials to follow? Paul had a program for them, indeed, and he gave his life that they might learn of it. He stated it in 1 Corinthians 13.

Again; the Apostle John lived through some very trying times. Undoubtedly his heart ached when he learned of the sufferings of his people in the destruction of Jerusalem. He was made a victim of persecution from the unjust and brutal authorities. He, no doubt, shared the common view of his people that the kingdom was to be restored to the Jews (Acts 1: 6). Yet, where in any of his writings have we a hint of his program for civil government? How much did he interest himself in those things? Had there been magazines in his days, can we suppose that he would have rushed into print with his program for the rulers to follow?

And yet, that is exactly what he did in a way. His cure for the evils of the times was the story of the Good Shepherd,—God's unbounded love for man, awakening in man a disposition of love and good will for his fellow-men. He told the story of the Master Teacher of men, the wonderful revelation of God's character, in a way that men could understand him. It was the Bread of Life and the Cross and the resurrection that John preached and wrote about. Those were the things, which, when known, felt and acted upon by men, made them honest rulers and upright citizens, without regard to which side of a given national boundary line they happened to live on. God's love in men's hearts makes them brothers. When they recognize themselves as brothers, and begin to feel toward each other as brothers, and act toward each other as brothers,—then there is not much left for the Government specialists to figure out.

The Christian church has gone through an awful crucible in these trying war years. Are we to come out of it with all our dross of narrow sectarianism still clinging to us? Or are we to come out of it with a lot of that spirit burned out of us, and with the bright, shining gold of character before God, as our highest heritage? God pity us, and have mercy upon us for the envy we have cherished and for the jealousy we have nurtured against those of other church affiliations! May he help us see things more clearly as the Divine Eye sees them.

And our boys,—when they come home,—are they to hear us preaching about government and sociology and war, or are they to hear what their hungry souls will so much long for,—the story of God's great love, the story of the prodigal son and of the crucified but risen Christ?

God have mercy upon us and make us wise!

McPherson, Kansas.

That Biennial Convention

Largest Organization of Women in the World

BY LYDIA E. TAYLOR

In Two Parts.—Part One

It was a belated train, nearing the end of a long journey. Thus tired passengers had taken on fresh courage, and yet this was only *one* of the many "specials" with the same destination.

This train, passing through the picturesque Ozarks, had curved about over hill and dale for almost four hours since sunrise, amid pleasingly new sights and sounds of rippling rill or torrent stream, bustling towns or browsing herds; now the milkmaid's call, and now the clear notes of the lark or cardinal, with everywhere a profusion of the most beautiful wild flowers.

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In the spacious Eastman Hotel (of 1,000 rooms) we found the perfection of organization apparent on every hand. Here were hundreds of women grouped about the various desks, or clustered here and there in friendly greeting. All were busy, but nobody seemed hurried.

There were in attendance a few hotel-men, baggagemen and pages,—intent on divers errands,—but otherwise this was but a passing glance of a large gathering of thousands of quiet, cultured women, now literally filling the numerous large hotels of the city.

All were strangers to us, yet, true to the assurance in our "Biennial Instructions," we, with the others, were being made welcome. According to the same "Instructions," we were soon before the "Hospitality Committee." A beautiful, white-haired old lady, leisurely sitting in a large rocker, greeted us most cordially and as graciously turned us over to one of the many women of her force in waiting, who promptly led the way to her own automobile among the many parked on the shady lawn.

From here we were whisked away to our location, the less pretentious but more quiet hotel of our own choosing,—according to both purpose and purse,—funds for our lodging having been provided by a generous sister, who has our cause at heart. Next we were motored to the "Business Men's League" for registration, and back again to our room, our skillful guide acting as her own chauffeur, while delightfully entertaining us every block of the way.

In a little over two hours after arrival we were seated (as previously arranged) at the Home Economics Thrift Luncheon, where "Hooverism" was demonstrated by various items of the menu, including "Arkansas corn-bread," as substitute on a "wheatless day," as well as by the excellent speeches following the simple meal, of which several hundred partook.

"WHAT IS THE GENERAL FEDERATION?"—This question was asked recently by an army officer, as he stood gazing at the sign on the door of the *Federation Magazine* office. For answer, we quote first a certain United States Senator, according to a Washington paper:

"The women's clubs, federated, amalgamated, consolidated, nationalized, organized with general committees and advisory boards of consulting agencies and investigating branches, are more active in efforts to shape public policies than any other agency in the nation today. Why, if the women of the country should suddenly decide that they wanted the tariff revised, or a rate bill passed, or the coal mines nationalized, we should HAVE it before our men would wake up to know what had happened. Here is an illustration: Some time ago a compulsory bill for education, for the District of Columbia, was introduced into this Senate. There was objection to putting such a law into immediate operation, but this struck the Washington Women's Federation as all wrong. Just what they did, nobody knows. Presumably they appealed to the National Federation. Every member of the Senate Committee was flooded with petitions. The bill passed the Senate March 6. It will pass the House this session if the women's clubs keep up their work. And they have never been known to quit."

Federation Editor's Comment.—"It is unity of thought which makes any national movement possible. It is unity of action that brings success. In spite of German propaganda, carried on for years in this country, in spite of political, religious and educational differences, of lack of understanding and belief, one short year has served to reorganize the thought of the United States, and unite it in a common purpose. . . . Unification of thought,—therefore of action,—comes from mutual knowledge and understanding."

Now let us go back to the first meeting of the General Federation, New York City, 1890, as described by Mrs. Mary I. Wood, their historian:

"To this first convention of clubs had come women from every quarter of the land, drawn, not by curiosity, nor by the love of personal pleasure, nor the greed for personal gain, but by an inner consciousness, although but dimly expressed, that there was great work for them to do. These women, feeling the changes wrought in the economic world about them—changes which were heaping high the burdens upon man's shoulders, while giving to woman more leisure,—in answer to the cry which was growing louder and louder each year, had banded themselves together for service, the extent of which was but faintly realized, even by the most active and earnest leaders."

Now we take a look twenty years ahead, to the Tenth Biennial, Cincinnati, 1910, and hear Mrs. Sarah Platt Decker, Chairman, in the prophetic close of her address on "Tomorrow," given on that occasion:

"The tomorrow of the Federation must be more and more the sloughing off of the enemy tradition, more and more the loosening of the shackles of habit, more and more the keeping of eternal youth, more and more prophets, more and more saints, and the beginning of a mighty campaign for the conversion of our brothers away from greed, away from graft, away from selfish ease, into the undertaking,—the gigantic, but exalted undertaking,—of forming, so to speak, a civic government within our political government,—a civic government which would centralize all the forces now working for the building of humanity, direct and express their efforts, and in a scientific way construct, along the lines of practical altruism, the social life of a nation, which is already established in the eyes of the world as an example of political freedom. Ellis Meredith

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says: 'The nation is you. Every day you help or hinder it. If we weary when we "run with the footman," the nation will not be able to "contend with horses." If we fait in a land of peace how shall we abide the swelling of the Jordan?'"

Again the Editor's Comment.—"The Fourteenth Biennial of the General Federation is to report how we abide the 'swelling of Jordan.'"

And so, the General Federation is the story of a mere handful (61 delegates) of the thinking women of the nation coming up through all sorts of prejudice, criticism and ridicule, until they number 2,500,000 women, publicly acknowledged by a Washington Senator as being "the most active force in shaping public policies in the nation today,"—until to them, the task deemed necessary, is never too great for them to undertake.

The occasion is the Fourteenth Biennial and the time April 30 to May 8, 1918. *Take a glance at the program:* The official program contained fifty-four pages, with all kinds of subjects for discussion, from bird value in food production to Biblical literature and legislative acts of State and Nation. The front cover-page of their own magazine for January runs like this:

> "The time has come," the walrus said,
> "To talk of many things:
> Of shoes—and ships—and sealing wax—
> Of cabbages—and kings."

Of course, everywhere the theme was conservation, and the dominant note of the convention was war-work. In the main, it was a great earnest, determined army of women, bent upon the peaceful pursuits of conquest,—not only in the great world war, but in the greater moral battles, being waged throughout the nation, and throughout the world.

The general forenoon and evening sessions were held in the immense "Oaklawn Auditorium,"—in a small park two miles from the city, while the "conferences" (usually three) were held simultaneously in the auditoriums of the large hotels, thus giving ample opportunity for all present to hear free many of the most prominent speakers of the country.

There seemed to be delegates from everywhere, committees for everything and speakers for every subject. And, they were *all there*, a vacancy being a rare thing.

Of the many subjects, we mention only a few: "Child Welfare," "Nutrition Side of Food Conservation," "The Girl Problem in Wartime," "Safeguarding the Men in Service," "Social Hygiene," "Women, Labor and Law," "Uniform Divorce Laws," "Needs of Our Rural Schools," "Women as Laborers,—Farm and Garden," "The Bible and Modern Education," "The Making of a Singing Army," "Moving Pictures—Federal Censorship," "Adult Illiteracy in America."

Such subjects were discussed by such speakers as: Chas. H. Brough, Arkansas Governor; Dean J. R. Jewell, Arkansas University; Mrs. Herbert Hoover, wife of the United States Food Commissioner; Ellen B. Smith, M. D.; Jessica B. Piexotto, M. D.; Prof. E. V. McCollum, Johns Hopkins University; C. C. Price, M. D.; Sanitation Officer, Camp Pike, Ark.; Kenneth S. Clark, Division Song Leader, Camp Meade; Jane Addams, Hull House, Chicago; Hon. Jeanette Rankin, Member of Congress from Montana; Dr. Anna Howard Shaw, Chairman Woman's Committee, Council of National Defense.

THE MUSIC.—Occasionally there was "special music" of various kinds and excellent character, but the kind most frequently used was "Assembly Singing." The songs predominating were "America," "Keep the Home Fires Burning," and the hymn, "Holy, Holy, Holy!" At first one noticed the absence of male voices in song, but soon grew accustomed here, too, to the "substitute" of the many alto voices, some of the women also singing excellent bass. However, it must be said to the credit of the Camp Meade Song Leader, Kenneth Clark, that he was the only leader who, at all times, was able to compel his vast assembly, from everywhere, to keep together,—due, of course, to his unusually strong personality, and the practical skill, in his particular line of work.

Some Lessons Gleaned

First, there was the lesson taken home to ourselves of the welcome for the "stranger within our gates." At our own Conference, do we think much about the *real* stranger, or is it mainly the selfish concern of meeting old friends and having a good social time?

Then, there was the lesson of supreme personal interest in the work of the Convention. Hot Springs has many places of beauty and interest for the sight-seer, but few were lured by these away from the *business* of the *meeting*. Coming at the beginning and remaining to the close of the nine days, was seemingly accepted by the delegates as their duty to the cause of civic and moral world betterment, which they have espoused. Do you think we could improve in our interest in the programs and business of our *own* Conference?

How could a city of 20,000 population care for the wants of so large a gathering? Simply because they have specialized in entertainment. As many as 150,000 to 200,000 people visit Hot Springs every year, including various conventions. Of course, this was the "biggest thing" yet, but they mastered the situation by getting *ready*.

One could suit her expense to her purse very easily here, for while there are solid blocks of substantial bath-houses and likewise large hotels, there are also the smaller hotels which give excellent service, besides the numerous restaurants,—some on the cafeteria plan,—where the problem of "feeding people" en masse has seemingly reached solution. We managed nicely on two moderate meals per day,—a decided advantage in many ways. As we gathered from the Convention those things of value to our work we awoke to the fulfillment of a cherished dream, while we experienced a keen sense of gratitude toward those who had helped to make this trip possible. We hopefully look forward to the time when, through an improved system, none of our plans shall go undeveloped for want of funds. We have in sufficient numbers those who are especially interested in the cause for which our Committee labors, but it is that "mutual knowledge and understanding,"—the kind designated in the *Federated Magazine* editorial,—which is the crying need among us today.

The delegates were seated in sections, by lot, according to States. Note a few of the "Rules" most rigidly enforced:

1. A speaker shall announce her name and State when addressing the chairman.
2. Speakers shall be limited to two minutes in all business meetings.
3. No member shall speak more than twice on the same subject.
4. Members may enter the Convention Hall while a meeting is in progress, provided strict silence is observed, but shall not be seated, except in seats near the door, during the rendering of any part of the program. Members shall be silent during the presentation and discussion of all questions.

A study of the manner of enforcement of all "Rules" was a matter of special interest. On receiving persons, at the one rear entrance, not closed during the progress of the meeting, we saw the head usher deftly touch her fingers to her lips, when such persons attempted even to whisper. Between program numbers, a very few moments were used in seating persons properly, by uniformed ushers placarded, "Silence." Necessary communication usually was done in writing, or, just outside the door.

Only once,—following a thrilling speech,—did we observe anything like a wave of disorder pass over the audience. Then the "General Chairman," promptly came forward and, with a few strokes of her gavel and a few words of command, restored absolute silence in less time than it takes to speak of it.

Frequently were we led to compare the effect of the use of the gavel, as used here, with that of our august bodies assembled in U. S. Congress, to say nothing of the tardiness, the disorder and apparent indifference often reigning there. Yes, we could come closer home and make a guess at the effect upon our Annual Conference, if a like strict ruling were enforced there. Some "scenes" might result among certain classes, but it would be good for us. We are in need of just such discipline "in more ways than one."

At this Convention we had clear proof that hundreds of women, if cultured, can in public places avoid all loud laughing, exclamations of emotion, or evidence of affectation. This old world is seriously in need of that type of women on whom you can "bank" as being ladies *anywhere*.

THE NUISANCE ELIMINATED.—There was a keen sense of satisfaction in being able to make trip after trip on the street-car, attend session after session of the Convention and not get a whiff of tobacco smoke. An occasional laborer, aboard the car, was seen to carry his pipe in his pocket. The few men who came as speakers or visitors to the Convention were evidently abstainers,—at least no evidence of the "weed" was upon their persons. If thousands of women can thus spend ten days in a convention with unpolluted breath, why can not thousands of men? They can, and they *will* when the turn comes for *tobacco*, in the train of evils yet to be "cleaned up" in this old world.

Mt. Morris, Ill.

The Second Birth

BY D. F. LEPLEY

Have You Been "Born Again"?

THE reader of these lines may feel that this is a very personal question to ask a church member. You may even feel that it is no business of mine, nor that of any one else, and that you prefer to look after your own personal affairs. It is *true*, too, that ultimately you will *have* to do this yourself.

But how about the *question?* Let us stick to the text a bit and *press* this question. It is important. No *other* question in the world concerns you and me as *this* one does. *All* of our eternal *welfare* hinges upon our *answer* to this question.

I hear an answer: "Why, of *course* I have been 'born again.' Haven't I been *baptized*, and even by trine immersion?" Yes, but have you been "*born again*"? Can you *prove* it? If *not*, you are in a lost condition.

Have you been *changed* into a "*new* creature"? Does your *body* bear the "birth-marks" of the "*second* birth"? If not, you are *deceived* yourself and are deceiving others. You are yet in your sins, and as a sinner you are lost.

Do you "bear in your body the *marks* of the Lord Jesus," as Paul did? Have you changed to that subdued, surrendered and crucified *life*, and so *transformed* your body that the world will recognize you as a child of *God* instead of the child of the *world*, that you formerly were? If not, you are none of *his*.

Have you given God your *body* as a "holy, acceptable and living *sacrifice*," wholly transformed from *worldly* things, to be a daily *living* "*witness* of the perfect will of God"? If *not*, how will he *know* you as one of his?

Have you given *God* your heart, your mouth, your will, your strength, your pocketbook and your bank account, with the distinct *understanding* with him that *he* is to *rule* all your affections, and that you are to let him *do* with you and yours just as he *pleases*, without asking any questions? If *not*, he surely will not *own* you as one of his children. You lack his *birth*-mark (obedient service). You have not been "born of *God*" (the Spirit).

Have you *given up* your bad habits and your worldly, sinful and doubtful pleasures,—your pride, vanity and your self-indulgences?

Are you *allowing* God to purge all of your selfishness, peevishness, spitefulness, your cold-heartedness and unforgiving spirit towards your brethren and sinners, out of your heart? If *not*, you are *still* the same carnal, sinful creature that you were *before*.

Have you allowed God to *engrave* his birth-mark of *love* in your heart, into your life, upon your tongue and lips, into your hands and your feet, into your eyes and upon your countenance,—the *love* that *constrains* you to love God and all that is good? Does it prompt you to love your brethren, to love sinners, yes, to love even your *enemies*, just because you can not *help* it? Do you love, in recognition of the fact that it is *God's nature* to *love*? If you have been born of God, it will and must be *your* nature also.

Dear reader, does your body *show* the *marks* of the "royal" birth into the family of the "King of Heaven and Earth"? Are you a *child* of the King?

"Verily, verily, I say unto thee, Except a man be *born again* he can not see the *Kingdom* of God."

Connellsville, Pa.

The Power of Concerted Effort

BY H. H. NININGER

In April, 1917, the United States Government declared war against Germany. At that time millions of people in the United States were not in sympathy with this movement. Thousands said that if the matter were left to a vote of the people, we should never have entered the war. This theory was doubtless radical, but it indicates that at least a considerable percentage of our 100,000,000 people were against the movement.

Six months later our nation stood practically a unit on the proposition that the Central Powers must be subdued. Millions of men and women changed their minds in so short a time,—and why? Because we saw the question in a different light. New facts had been presented to us, some of which we had never yet discovered, but many of which we simply viewed from a different angle.

And how did it all happen? This way: The Government at once began a program of education, reaching all classes of people and revealing reasons why this great step seemed to be absolutely essential. Lecturers toured the country. The press was called upon to give voice to the message. Educational leaders were everywhere used to spread the message of "war for democracy."

But of all the forces which coöperated in the great task of creating sentiment, there was, perhaps, none quite so potent as the churches. The Government plead for the support of the American ministry, and the ministry responded almost as a unit, and plead for a successful prosecution of the war. From hundreds and thousands of pulpits there came sermon after sermon, Sunday after Sunday, holding up the Allied cause as the supreme duty of the hour. Millions of people, Sunday after Sunday, listened to this great message. Then they left the door of the church and became active agents in this nation-wide wave of sentiment.

This great and rapid swinging of 100,000,000 people into line for an altruistic enterprise stands without peer in human history. It demonstrates, beyond all doubt, that the American people are not proof against conviction. They will listen to a clarion call to sacrifice in an altruistic cause.

Now, just suppose that twenty-five or even ten years earlier the American ministry had, in response to an impelling force from within, voluntarily unified its efforts in a concerted campaign for the acceptance of Jesus' doctrine of peace, and for making the world proof against wars! Of course, the psychological state produced by witnessing so great a struggle as the European war, renders man unusually receptive, but it is safe to say that if the peace program had been pushed for ten or twenty years with the same concerted effort and intensity as we witnessed in 1917, the nation and even the world, Germany included, would have been won to the cause of peace, for it is well known that, at the outbreak of hostilities, at least three of the great nations were in favor of abolishing war and even Germany was almost evenly divided on the question.

But it is useless now to point out what *might* have been, for the record is made, and whoever believes in a final judgment may look forward to remorse enough at the opening of that record, so, why waste time and energy now in regretting the past? Let us look ahead, —now that we have learned what a power Christendom has at her command. What shall we do with it? Where lies the next great achievement to be wrought in this great foundry of sentiment? The liquor traffic has been weighed and found wanting, but there is still time for some effective strokes, by way of moulding the metal of this fallen idol into an instrument of uplift. As we view the end of the abominable traffic, let us look ahead to determine what institution shall satiate the human craving which the saloon has so treacherously met heretofore.

From what I know of the life of Jesus, he was a great man to plead for the rights of the weak,—for those helpless ones on whom the burdens of church and state were being shifted, not because they were able to bear them, but because they were unable to refuse. Is there, somewhere in our own day, a case where the rights of the weak have been disregarded by the strong, in which we may become the champions of the trampled as did Jesus, in the case of the woman who had fallen and was caught? It occurs to me that the world is still a bit more inclined to throw stones at a woman who has fallen than at the man who helped her to fall. Perhaps Jesus' standard of morality would suggest a move upon which Christendom might concentrate her efforts.

Then there are those inequalities of the rich and the poor before the law. Here, again, it is the cause of the poor which lacks vindication. It would be a noble, Christlike act to raise public sentiment to the white heat of reformation on this point.

Then there is that great social question which must be stabilized during this generation,—the relation of capital and labor,—the problem of dealing with the system by which it is predestined at birth that certain poor must always remain paupers, and that certain other individuals shall be favored by abounding wealth, —" that some must ever earn more than they get, while others shall ever get more than they earn." Who shall be the champion of the trampled millions and create the sentiment which shall guide the course of affairs during this reforming period just ahead of us? Shall it be the radical, anarchistic type of socialism, which has, in its delirium of suffering, cursed "Christianity" and pronounced it the enemy of the weak, or shall it be the organization which professes the name of him who pronounced it a part of his program to "set at liberty them that are bruised"?

If the question of labor and capital is not sufficiently large to keep us from the mischief of traditionalizing and mote-seeking, which wrought such a havoc with the church officials in Jesus' day, perhaps we could produce a change of sentiment on the matter of dress. What a reduction of suffering might be accomplished if there were a world-wide, concerted and vigorous campaign against the blind following of brainless fashion inventors, instead of using common sense, and clothing ourselves for protection, comfort and true beauty!

At the trumpet call of the nation the church arose as one man, and echoed its message with no uncertain sound. The people came to hear, and having heard, they arose to action, and once more the God-given right of man to think, speak and order his affairs according to the leading of his conscience, was rescued from the hand of despotism. Now come other calls,— not from our Government, but from various classes and conditions of humanity. We have seen that in union there is strength. Again let us arise, as one man, in those matters upon which we already agree, and, with the same enthusiasm, coöperation, and decision, go forward in this program of setting the captive free, of preaching the "good news" that the Kingdom is at hand, wherein the meek, the discouraged, the mourners, the merciful, the pure in heart, the yearner for righteousness, and the persecuted, shall all be blessed.

Brookings, S. Dak.

Our Response

BY I. V. FUNDERBURGH

The year 1918 will ever be a memorable one in history. During this year God has spoken to the world in no uncertain terms. He has said: "Suffer," and the earth groaned under the almost unendurable agony. He has said: "Sacrifice," and men and women unnumbered, and money unmeasured, answered: "Here am I." He has said: "Serve," and an innumerable host, bearing the insignia of the Cross, the Red Triangle, the Shield, the Red Cross, the Blue Triangle, and others, came forward "marching as to war."

Now what has been the response of the Church of the Brethren to these three messages from God? To the first one we have made noble answer. Our hearts, so long bathed in the atmosphere of peace, and taught to know no war, have bled unceasingly because of the awful struggle upon the earth. Our homes have been touched by disease, and loved ones are gone. Earthly ties have been severed on the battle-field. Deep-seated convictions have been torn from us. We have been hungry. We have been cold. Suffering? We have answered well the call.

The response the people of our loved church have made to the second summons has been no less. There are little blue stars in *our* windows that mean all the world to *us*. We pledge to the Red Cross; we subscribe for Liberty Bonds; we buy thrift-stamps; we conserve food, clothing and fuel. Sacrifice! Yes, we do.

But what of the summons, "Serve"? Oh, yes, we have served in responding to our country's demand for money. We have prayed earnestly for the boys in the Camps and at the front. But is this the only opportunity for service that God has given the Church of the Brethren?

The splendid spirit that prevailed at the Special Conference called early in 1918 at Goshen, marked a long step forward for the Church of the Brethren. It was a step in advance, such as we had never taken before, to decide to engage in reconstruction work in the war-torn areas of Europe. Following this Conference there was a call for money and workers to set the work going, and there was a generous response in both. One young brother said to me: "I'm glad that at last our church is providing a place for me to devote my life in practical Christian service." That young man waited and waited, and was finally drafted into the service of his country, bitterly disappointed that no opportunity had been provided for him to work under the auspices of the church of his choice, where service of a practical Christian nature was so badly needed. I know of a half dozen other young brethren who have been ready and waiting long for this opportunity.

May I say, with kindness and sincerity, that within six months after the splendid movement was started at Goshen, we should have had a score of young men at work in France, and fifty or more in special training for the field. Just why we have no one in that land of distress and suffering, representing directly the Church of the Brethren, I do not know. I believe we ought to find out why, and awake from our sleep, to make real our Christian faith.

Never before has there been such a tremendous need for practical Christian service as during the past few months on the battle-fields of France and Belgium. And since the Armistice is in force, the need and opportunity is no less. Millions and multiplied millions of suffering humanity are crying for the Gospel of love, peace, and service. And we, who have professed to live so close to the Master and obeyed his will so minutely, have let slip the glorious opportunity of demonstrating the principles of love and service which we have always held dear.

The theology and creed of our church (if it may be said we have a creed) are built on principles which are sound and true and abiding, and for which the human race has striven for centuries. Brethren, there comes to us now, in the name of Jesus Christ and humanity, a tremendous appeal for a clear and definite consciousness of the magnanimous opportunity God has given to the Church of the Brethren for a practical, constructive, and compelling demonstration of her religious faith. What shall our answer be?

La Verne, Cal.

God's Calls to Service

BY REBECCA C. FOUTZ

All through the Scriptures it is interesting to note some things about God's calls to service, and also the men called. As a rule, people are on the lookout for the easiest job with the largest pay. But we notice that the jobs God had for men to do, were not "soft snaps," by any means, and naturally it takes big men to fill the big jobs, whether they are for God or for men. The one who answered the call, often had to run the whole gauntlet of human suffering and troubles, in performing the task assigned. But he evidently considered it well worth while.

(Continued on Page 124)

earth, but whose dizzy summit reaches into the radiant heaven!

Jacob,—sinful, despised of father and brother, a fugitive from justice,—is prone at its base, but, look, who stands at the top? "Behold, Jehovah stood above it." The angels were the messengers carrying Jacob's petitions up, and God's answers and blessings down.

The long, weary chasm between sinner and God was miraculously bridged. That solid, dependable, imperishable bridge has existed through the centuries, and shall continue to time's end. It is Jesus. He links earth with heaven.

No matter to what depths of despair, into what intricacies of sin, we have fallen, Jesus will always lift us up if we wish, and span the distance to heaven by his pitying intercession to a God who forgives and saves.

Fairfield, Pa.

Influenza in India

BY A. T. HOFFERT

According to late reports from America and other civilized lands, Spanish influenza has been claiming its victims by the thousands. This is a disease that can be overcome best by proper nursing and suitable nourishment, hence in India, among the poorer classes, that do not know how to care for themselves, and who are too poor to provide suitable nourishment, the death rate has been terrible, the number of victims running into the millions. The following statements, taken from reports sent in from a number of our stations, will show in a general way how this part of India was affected:

Government figures for Bulsar Taluka (or county) show that during August 165 deaths occurred. In September there were 377, and for the first twenty-four days of October there were 2,517 deaths, making a total of 3,059, which is three and one-third per cent of the population. The balance of the figures for October and those for November are not in hand. They would doubtless bring it up to four per cent. Some villages suffered more than others. In one village of fifteen huts there were thirty-five deaths. In another village of 1,100 population there were 125 deaths from Oct. 1 to Nov. 15.

The death rate in Anklesvar Taluka, according to figures in hand, is much like that of Bulsar. The number of deaths for October is 1,800, which is three per cent of the population. The figures for November will probably increase this total to four per cent.

The epidemic was not so bad in the town of Jalalpor, but in the surrounding villages there was a high mortality. In Navsari, a Parsee town of 20,000, less than two miles to the east of Jalalpor, conditions were very bad. For a time the daily death rate was thirty to thirty-five. One day fifty deaths were reported. Bombay was filled with consternation when eight hundred died in a day, but at the Navsari rate, Bombay would have had 2,500 a day. However, that high rate continued for only a day or so. From the surrounding villages people came to the mission house, saying that everybody was sick. Exact statistics are not at hand, but it was much the same in both the Jalalpor and Chikhli Talukas. The hardest attack came at grass cutting time, and much grass was left uncut until later, because it was impossible to get laborers. At least seven schools were closed for some time, because ten of the teachers were laid up with the disease for several weeks. On the compound at Jalalpor nine cases occurred, but fortunately there were no deaths.

At all the stations the missionaries were alert to give all the medical assistance they could, to those who were suffering. Concerning what was done at Jalalpor, along this line, Bro. Emmert writes: "We did medical work through our village-teachers. I got several supplies of Dr. C. V.'s medicine and sent it out to all the teachers. The results were very gratifying. I know of several very bad cases which were cured and they think it was nothing but the medicine, under the blessing of the Lord. One master, who is much interested in the teaching of Christ, was ill, together with his whole family. We sent them medicine, and Trikam went to see them, arriving about the same time the medicine came. He told them how to use it, and then explained that the chief benefit would be in trusting the Lord. Then he prayed with them and I am glad to say that they all recovered. In another case a man had been removed from the bed and placed on the floor to die. Through a dream Limbaji came home hurriedly from a village, twelve miles away, and arrived just about that time. He was called and responded, taking some of the medicine with him. The sick man is influential and intelligent. Limbaji told him that it was of no benefit to use our medicine while trusting in the idol gods of his fathers. He also insisted that unless the idol gods were given up, in this particular work at least, he would not give medicine. The man consented and the medicine was given. The Lord acknowledged it at once, and the next morning the man was much better. He is now well. It would be very interesting to know if the mortality is higher among drinking people. No doubt the drinking people suffered greatly, but whether it was wholly due to drink or not, is a question."

From Dahanu, Sister Swartz writes: "What I have seen and heard of the epidemic, it was much the same here as elsewhere. With the poorer people their famished condition lessened their resistive power, and made them more susceptible to it, and also harder to help. All who came for help were given treatment and a number were cared for here at the dispensary. Some medicine was also sent out into the villages, where some one got it."

Bro. Long reports considerable medicine given out at Vyara, amounting to thirty-two large bottles,—there being from one and a half to two pints in each. There were fourteen villages and two hundred and nineteen people served,—many of the people being served often. Bro. Stover has prepared an article for the "Missionary Visitor," giving a vivid description of the epidemic in Anklesvar Taluka,—an account of the different missionaries who were attacked by the sickness and other phases of the subject, that will be read with interest. My purpose has been to avoid repeating what may be learned from his article.

At Vali, among the Christians, members of sixteen different families were attacked, and three deaths reported. While sick herself, Sister Himmelsbaugh directed the giving out of medicine. The medicine given to the Boarding School boys kept them free from the sickness. For a time after her recovery, the sick in fourteen different families were given milk and porridge until they recovered. Several visits were made to the villages. The master, who has charge of the church at Amletha, was sick, and so was his wife. He recovered but his wife died. In an adjoining village the sister of Dhanjabhi, who for years has been an earnest brother in the Amletha church, died of this disease. When asked to attend the funeral, Dhanjabhi said: "No, she was of this world; I am not of this world, therefore I can not attend her funeral." Later the husband of this woman took the influenza. Dhanjabhi and another brother went to see him. They asked if they might not pray for his recovery. He consented and after they prayed he was willing to go with Dhanjabhi to his house, where he would be cared for. About that time Nurse Himmelsbaugh and Sister Arnold arrived. Examining the man, he was found to be in a very critical condition, and no hopes were entertained of his recovery, yet medicine was given. After three days the nurse returned and found, to her great surprise, that the man was getting well. Going into the house Dhanjabhi said to the sick man: "Sit up now and say salaam to the Miss Sahib." But the Miss Sahib said: "No, stay where you are. Time enough to say 'salaam' after you get well." The man has since expressed his desire to become a Christian.

The epidemic in the Dangs still continues, and the death rate has been enormous. Concerning it Bro. Blough writes: "The influenza epidemic is sweeping over the Dangs like a forest fire. It is now practically two months since it broke out here, yet in many villages it is raging still, and some new villages, that have escaped so far, may get it yet. The death-rate varies in the villages from five to twenty-five per cent. A few small villages report even a still higher loss, but I have not yet been able to verify the reports. At present we estimate the number of deaths in the whole Dangs at fifteen per cent of the population, but it will be a long time before we know definitely. In our own town of Ahwa the loss is about twenty-five per cent. From our own Christian community we lost five adults and seven children. Two of the adults were teachers and one the wife of a teacher. A few ran away in the beginning and we don't know if they are living or not. We lost none of our Boarding School children. It was a sad and distressing time,—heart-rending indeed! Whole families were sick at once and without food and with but insufficient clothing. We supplied food, medicine and clothing, so far as our limited supply lasted, and attended as many as our strength would allow. There are still a few weak and sickly, and coughing severely."

But there are other parts of India where the epidemic is still raging, as the following will show. From "Times of India," Dec. 14, we read: "The influenza epidemic is still doing havoc in some districts of West Bengal. It has carried off whole villages in Ghatsilla, Midnapur and Baukura districts, and there is one village where there is no one to bury the dead. Information has been received also that in Naraingunj the people are dying like flies. In Manbhoom and the neighboring places Mohammedans suffer more than the Hindus. Some of the district and local boards have appointed special medical officers to visit villages, and to render medical aid. Still, the epidemic is so wide-spread that most people in the interior are dying without treatment." From the issue of Dec. 16 we note: "News has reached Kolimpong from Lhasa State, that influenza is raging in Lhasa and the surrounding country, and the mortality is very high. Many prominent traders and officials have also died."

In India, where the masses, through ignorance, are unable to care for themselves, and who, through poverty, are unable to feed themselves sufficiently, and whose normal resistance to disease has been greatly weakened through drink, we have a condition which made it possible for influenza to reap a mighty harvest.

Government statistics from Switzerland show that alcohol is a prominent cause of death in thirty per cent of the cases of pneumonia. We are told that influenza leads to pneumonia, which has caused the death of most cases. If thirty per cent of the pneumonia cases, that followed influenza, may be attributed to alcohol as a prominent cause, it is plainly evident that drink is one of the prominent causes why influenza in this country wrought so much havoc.

In this connection the following taken from "National Enquirer" of Sept. 26, 1918, will be of interest: "The prevalence of the so-called 'Spanish grip,' in many parts of Europe, has given the liquor interests an opportunity to laud the virtues of alcoholic drinks as a protection against the malady. The Government of the Canton of Vaud, Switzerland, has warned the people against accepting this idea. Dr. Forel and Dr. Hercod have recapitulated the evidence, showing that alcoholic habits weaken the normal resistance to infectious diseases. Spanish grip broke out in a school for artillery recruits at Thoune, and all the abstainers escaped. There were twenty officers in the school and nearly all of these were attacked, except three who were abstainers."

Anklesvar, India, Dec. 17.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Christian Stewardship and Its Part in the "Forward Movement"

Proverbs 3: 9, 10

For Week Beginning March 2, 1919

1. **Introductory.**—(1) A command, "Honor the Lord," etc. (2) A privilege, "Honor the Lord with thy substance," etc. (3) A promise conditional upon compliance, "So shall thy barns be filled with plenty," etc. Fidelity brings not only spiritual but also temporal rewards.

2. **Laying up Treasure in Heaven.**—Riches gained and used for God bring blessings to a suffering world. So used, they are laid up in heaven,—the only safe place for our treasures. It is not, necessarily, a sin to be rich in this world's goods, if wealth has been honestly gained and is wisely appropriated. The cause of truth and righteousness is moving forward today because some of God's servants know the noble use of money. They have heard God's message to men: "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant that he swore unto thy fathers."

3. **The Dangers of Unfaithful Stewardship.**—Many serious evils have been rooted in "the love of money" in all countries and in all centuries. By covetousness, more than by perverted conscience, the persecutions of the Jews have been caused in all ages. Greed in American whalemen, aided by lust, has almost depopulated the Sandwich Islands. Christianity came too late to do more than delay the result. Greed in the Portuguese traders, aided by Romanism, caused the banishment of Christianity for two centuries from Japan. Greed in English merchants carried the opium curse into China. Greed's injustice and trickery have provoked most of our Indian wars. The papers, a few weeks ago, in speaking of a wealthy man who had recently passed away, made much of the fact that he left property to the value of twenty millions. When he faces the Judge on the great day of accounts, he will have two hard questions to answer: (1) "How did you get that money?" (2) "What did you do with it?"

4. **Our Gifts Denote Our Love.**—Without any question, our gifts to God indicate our esteem and love for him. And when we give for the support of the church at home, and for its extension into the heathen lands, and for any of its departments of work, with such feelings of love, we shall enjoy giving and be blessed in it. As soon as we determine to enter into the real spirit of the "Forward Movement," the choicest blessings of the Father will be showered upon us,—his promises can not fail. We shall not then look upon giving as a hardship, as many do now, nor shall we speak of the church as "begging," or of the ministers as preaching "begging sermons," when funds are solicited for the grand enterprises of the Gospel. It is a shame to have such a thought. The Gospel was founded in self-sacrifice. Its originators did not hold their lives dear unto themselves, but laid them down for the world's salvation. Were the whole realm of nature ours, that were a present far too small, with which to compensate Divine Love for the gift of Jesus Christ.

Suggestive References.—Liberality commended (Prov. 11: 24, 25). How great riches may be had (Prov. 13: 7). The reward of the liberal (Isa. 32: 8). Do not forget the Lord's share (Mal. 3: 10-12). Treasure in the heavens (Luke 12: 33, 34). The Lord's plan (2 Cor. 9: 6-12). God's message to the rich (1 Tim. 6: 17-19). Sacrifices approved of God (Heb. 13: 16). Christ's blessed example (2 Cor. 8: 9, 11, 12). Power to gain wealth comes from God (Deut. 8: 18).

earth, but whose dizzy summit reaches into the radiant heaven!

Jacob,—sinful, despised of father and brother, a fugitive from justice,—is prone at its base, but, look, who stands at the top? "Behold, Jehovah stood above it." The angels were the messengers carrying Jacob's petitions up, and God's answers and blessings down.

The long, weary chasm between sinner and God was miraculously bridged. That solid, dependable, imperishable bridge has existed through the centuries, and shall continue to time's end. It is Jesus. He links earth with heaven.

No matter to what depths of despair, into what intricacies of sin, we have fallen, Jesus will always lift us up if we wish, and span the distance to heaven by his pitying intercession to a God who forgives and saves.

Fairfield, Pa.

Influenza in India

BY A. T. HOFFERT

According to late reports from America and other civilized lands, Spanish influenza has been claiming its victims by the thousands. This is a disease that can be overcome best by proper nursing and suitable nourishment, hence in India, among the poorer classes, that do not know how to care for themselves, and who are too poor to provide suitable nourishment, the death rate has been terrible, the number of victims running into the millions. The following statements, taken from reports sent in from a number of our stations, will show in a general way how this part of India was affected:

Government figures for Bulsar Taluka (or county) show that during August 165 deaths occurred. In September there were 377, and for the first twenty-four days of October there were 2,517 deaths, making a total of 3,059, which is three and one-third per cent of the population. The balance of the figures for October and those for November are not in hand. They would doubtless bring it up to four per cent. Some villages suffered more than others. In one village of fifteen huts there were thirty-five deaths. In another village of 1,100 population there were 125 deaths from Oct. 1 to Nov. 15.

The death rate in Anklesvar Taluka, according to figures in hand, is much like that of Bulsar. The number of deaths for October is 1,800, which is three per cent of the population. The figures for November will probably increase this total to four per cent.

The epidemic was not so bad in the town of Jalalpor, but in the surrounding villages there was a high mortality. In Navsari, a Parsee town of 20,000, less than two miles to the east of Jalalpor, conditions were very bad. For a time the daily death rate was thirty to thirty-five. One day fifty deaths were reported. Bombay was filled with consternation when eight hundred died in a day, but at the Navsari rate, Bombay would have had 2,500 a day. However, that high rate continued for only a day or so. From the surrounding villages people came to the mission house, saying that everybody was sick. Exact statistics are not at hand, but it was much the same in both the Jalalpor and Chikhli Talukas. The hardest attack came at grass cutting time, and much grass was left uncut until later, because it was impossible to get laborers. At least seven schools were closed for some time, because ten of the teachers were laid up with the disease for several weeks. On the compound at Jalalpor nine cases occurred, but fortunately there were no deaths.

At all the stations the missionaries were alert to give all the medical assistance they could, to those who were suffering. Concerning what was done at Jalalpor, along this line, Bro. Emmert writes: "We did medical work through our village-teachers. I got several supplies of Dr. C. V.'s medicine and sent it out to all the teachers. The results were very gratifying. I know of several very bad cases which were cured and they think it was nothing but the medicine, under the blessing of the Lord. One master, who is much interested in the teaching of Christ, was ill, together with his whole family. We sent them medicine, and Trikam went to see them, arriving about the same time the medicine came. He told them how to use it, and then explained that the chief benefit would be in trusting the Lord. Then he prayed with them and I am glad to say that they all recovered. In another case a man had been removed from the bed and placed on the floor to die. Through a dream Limbaji came home hurriedly from a village, twelve miles away, and arrived just about that time. He was called and responded, taking some of the medicine with him. The sick man is influential and intelligent. Limbaji told him that it was of no benefit to use our medicine while trusting in the idol gods of his fathers. He also insisted that unless the idol gods were given up, in this particular work at least, he would not give medicine. The man consented and the medicine was given. The Lord acknowledged it at once, and the next morning the man was much better. He is now well. It would be very interesting to know if the mortality is higher among drinking people. No doubt the drinking people suffered greatly, but whether it was wholly due to drink or not, is a question."

From Dahanu, Sister Swartz writes: "What I have seen and heard of the epidemic, it was much the same here as elsewhere. With the poorer people their famished condition lessened their resistive power, and made them more susceptible to it, and also harder to help. All who came for help were given treatment and a number were cared for here at the dispensary. Some medicine was also sent out into the villages, where some one got it."

Bro. Long reports considerable medicine given out at Vyara, amounting to thirty-two large bottles,—there being from one and a half to two pints in each. There were fourteen villages and two hundred and nineteen people served,—many of the people being served often. Bro. Stover has prepared an article for the "Missionary Visitor," giving a vivid description of the epidemic in Anklesvar Taluka,—an account of the different missionaries who were attacked by the sickness and other phases of the subject, that will be read with interest. My purpose has been to avoid repeating what may be learned from his article.

At Vali, among the Christians, members of sixteen different families were attacked, and three deaths reported. While sick herself, Sister Himmelsbaugh directed the giving out of medicine. The medicine given to the Boarding School boys kept them free from the sickness. For a time after her recovery, the sick in fourteen different families were given milk and porridge until they recovered. Several visits were made to the villages. The master, who has charge of the church at Amletha, was sick, and so was his wife. He recovered but his wife died. In an adjoining village the sister of Dhanjabhi, who for years has been an earnest brother in the Amletha church, died of this disease. When asked to attend the funeral, Dhanjabhi said: "No, she was of this world; I am not of this world, therefore I can not attend her funeral." Later the husband of this woman took the influenza. Dhanjabhi and another brother went to see him. They asked if they might not pray for his recovery. He consented and after they prayed he was willing to go with Dhanjabhi to his house, where he would be cared for. About that time Nurse Himmelsbaugh and Sister Arnold arrived. Examining the man, he was found to be in a very critical condition, and no hopes were entertained of his recovery, yet medicine was given. After three days the nurse returned and found, to her great surprise, that the man was getting well. Going into the house Dhanjabhi said to the sick man: "Sit up now and say salaam to the Miss Sahib." But the Miss Sahib said: "No, stay where you are. Time enough to say 'salaam' after you get well." The man has since expressed his desire to become a Christian.

The epidemic in the Dangs still continues, and the death rate has been enormous. Concerning it Bro. Blough writes: "The influenza epidemic is sweeping over the Dangs like a forest fire. It is now practically two months since it broke out here, yet in many villages it is raging still, and some new villages, that have escaped so far, may get it yet. The death-rate varies in the villages from five to twenty-five per cent. A few small villages report even a still higher loss, but I have not yet been able to verify the reports. At present we estimate the number of deaths in the whole Dangs at fifteen per cent of the population, but it will be a long time before we know definitely. In our own town of Ahwa the loss is about twenty-five per cent. From our own Christian community we lost five adults and seven children. Two of the adults were teachers and one the wife of a teacher. A few ran away in the beginning and we don't know if they are living or not. We lost none of our Boarding School children. It was a sad and distressing time,—heart-rending indeed! Whole families were sick at once and without food and with but insufficient clothing. We supplied food, medicine and clothing, so far as our limited supply lasted, and attended as many as our strength would allow. There are still a few weak and sickly, and coughing severely."

But there are other parts of India where the epidemic is still raging, as the following will show. From "Times of India," Dec. 14, we read: "The influenza epidemic is still doing havoc in some districts of West Bengal. It has carried off whole villages in Ghatsilla, Midnapur and Bankura districts, and there is one village where there is no one to bury the dead. Information has been received also that in Naraingunj the people are dying like flies. In Manbhoom and the neighboring places Mohammedans suffer more than the Hindus. Some of the district and local boards have appointed special medical officers to visit villages, and to render medical aid. Still, the epidemic is so wide-spread that most people in the interior are dying without treatment." From the issue of Dec. 16 we note: "News has reached Kolimpong from Lhasa State, that influenza is raging in Lhasa and the surrounding country, and the mortality is very high. Many prominent traders and officials have also died."

In India, where the masses, through ignorance, are unable to care for themselves, and who, through poverty, are unable to feed themselves sufficiently, and whose normal resistance to disease has been greatly weakened through drink, we have a condition which made it possible for influenza to reap a mighty harvest.

Government statistics from Switzerland show that alcohol is a prominent cause of death in thirty per cent of the cases of pneumonia. We are told that influenza leads to pneumonia, which has caused the death of most cases. If thirty per cent of the pneumonia cases that followed influenza, may be attributed to alcohol as a prominent cause, it is plainly evident that drink is one of the prominent causes why influenza in this country wrought so much havoc.

In this connection the following taken from "National Enquirer" of Sept. 26, 1918, will be of interest: "The prevalence of the so-called 'Spanish grip,' in many parts of Europe, has given the liquor interests an opportunity to laud the virtues of alcoholic drinks as a protection against the malady. The Government of the Canton of Vaud, Switzerland, has warned the people against accepting this idea. Dr. Forel and Dr. Hercod have recapitulated the evidence, showing that alcoholic habits weaken the normal resistance to infectious diseases. Spanish grip broke out in a school for artillery recruits at Thoune, and all the abstainers escaped. There were twenty officers in the school and nearly all of these were attacked, except three who were abstainers."

Anklesvar, India, Dec. 17.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Christian Stewardship and Its Part in the "Forward Movement"

Proverbs 3: 9, 10

For Week Beginning March 2, 1919

1. Introductory.—(1) A command, "Honor the Lord," etc. (2) A privilege, "Honor the Lord with thy substance," etc. (3) A promise conditional upon compliance, "So shall thy barns be filled with plenty," etc. Fidelity brings not only spiritual but also temporal rewards.

2. Laying up Treasure in Heaven.—Riches gained and used for God bring blessings to a suffering world. So used, they are laid up in heaven,—the only safe place for our treasures. It is not, necessarily, a sin to be rich in this world's goods, if wealth has been honestly gained and is wisely appropriated. The cause of truth and righteousness is moving forward today because some of God's servants know the noble use of money. They have heard God's message to men: "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant that he swore unto thy fathers."

3. The Dangers of Unfaithful Stewardship.—Many serious evils have been rooted in "the love of money" in all countries and in all centuries. By covetousness, more than by perverted conscience, the persecutions of the Jews have been caused in all ages. Greed in American whalemen, aided by lust, has almost depopulated the Sandwich Islands. Christianity came too late to do more than delay the result. Greed in the Portuguese traders, aided by Romanism, caused the banishment of Christianity for two centuries from Japan. Greed in English merchants carried the opium curse into China. Greed's injustice and trickery have provoked most of our Indian wars. The papers, a few weeks ago, in speaking of a wealthy man who had recently passed away, made much of the fact that he left property to the value of twenty millions. When he faces the Judge on the great day of accounts, he will have two hard questions to answer: (1) "How did you get that money?" (2) "What did you do with it?"

4. Our Gifts Denote Our Love.—Without any question, our gifts to God indicate our esteem and love for him. And when we give for the support of the church at home, and for its extension into the heathen lands, and for any of its departments of work, with such feelings of love, we shall enjoy giving and be blessed in it. As soon as we determine to enter into the real spirit of the "Forward Movement," the choicest blessings of the Father will be showered upon us,—his promises can not fail. We shall not then look upon giving as a hardship, as many do now, nor shall we speak of the church as "begging," or of the ministers as preaching "begging sermons," when funds are solicited for the grand enterprises of the Gospel. It is a shame to have such a thought. The Gospel was founded in self-sacrifice. Its originators did not hold their lives dear unto themselves, but laid them down for the world's salvation. Were the whole realm of nature ours, that were a present far too small, with which to compensate Divine Love for the gift of Jesus Christ.

Suggestive References.—Liberality commended (Prov. 11: 24, 25). How great riches may be had (Prov. 13: 7). The reward of the liberal (Isa. 32: 8). Do not forget the Lord's share (Mal. 3: 10-12). Treasure in the heavens (Luke 12: 33, 34). The Lord's plan (2 Cor. 9: 6-12). God's message to the rich (1 Tim. 6: 17-19). Sacrifices approved of God (Heb. 13: 16). Christ's blessed example (2 Cor. 8: 9, 11, 12). Power to gain wealth comes from God (Deut. 8: 18).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, FEBRUARY 23

Sunday-school Lesson, Moses Praying for Israel.—Ex. 32: 1 to 34: 9.

Christian Workers' Meeting, "I Haven't Time."

MEETINGS IN PROGRESS

Bro. J. Edwin Jarhoe, of Chicago, Ill., in the West Wichita church, Kans. One accession so far, and good prospects for others.

CONTEMPLATED MEETINGS

Bro. R. N. Leatherman, of Cincinnati, Ohio, to begin March 2 at Sidney, Ohio.

Bro. W. D. Keller, of Canton, Ohio, to begin May 18 in the Reading church, same State.

Bro. Ralpb G. Rarick and wife, of South Bend, Ind., to begin Feb. 24 in their home church.

Bro. M. C. Swigart, of Philadelphia, Pa., to begin in March or April in the Bridgewater church, Va.

Bro. Ezra Flory, of Chicago, to conduct a Bible Institute some time in June in the Pleasant Hill church, Ind.

GAINS FOR THE KINGDOM

One stood for Christ in the Pleasant Hill church, Ind.—Bro. H. Forney, of Chenoa, Ill., evangelist.

One confessed Christ in the Hartford City church, Ind.—Brethren Chas. R. Oberlin and B. D. Hirt, evangelists.

Twenty-nine made the good choice in the East Fairview church, Pa.—Bro. Wm. N. Zobler, of Lancaster, same State, evangelist.

Fifty-two have so far been baptized at Waynesboro, Pa., total confessions, seventy-eight,—Bro. Galen B. Royer, of Huntingdon, Pa., evangelist.

PERSONAL MENTION

Bro. H. B. Martin changes his address from Summitville, Ind., to Timberville, Va.

At a meeting of the trustees of Mount Morris College, held last week, Dr. Levi S. Shively, who has been Acting President since the beginning of the current scholastic year, was elected President of the College.

In stating that the preaching of Eld. David Leatherman, whose biographical sketch appeared in our issue of Jan. 25, was largely extemporaneous, our correspondent did not mean to imply that this was entirely without preparation. Bro. Leatherman did not prepare written outlines of his sermons but he was nevertheless a very diligent student of the Scripture. And he loved to meditate upon the text of a sermon while at his work in the field. He was distinctly a text preacher.

ELSEWHERE IN THIS ISSUE

Bro. C. D. Hylton makes an important announcement to the churches of the First District of Virginia, and we take it for granted that it will be given the consideration to which it is justly entitled.

Special information is wanted by Sister Ethel G. Whitmer, Beaverton, Mich., District Sunday-school and Missionary Secretary, and we trust that her announcement among the Notes will receive prompt attention.

On page 124 we publish an appeal to the Aid Societies of the Brotherhood, which, we trust, will receive the considerate attention of all our sisters. As an additional item of interest, Sister Minnich sends us the following: "For the benefit of those who are interested in the Quinter Memorial Hospital Fund, we wish to say that the Aid Societies pledged $13,372.13 for this building and its equipment. At the close of 1918, $12,208.75 had been paid to the General Mission Board. We desire very much that all unpaid pledges be paid by the time of our Annual Conference in June. The payment of this fund being completed, we will then be ready to consider some other line of work at that time. A small part of the building has been erected, and is being used to the great satisfaction of our workers in Bulsar."

MISCELLANEOUS

The Mission Board of Southwestern Kansas and Southeastern Colorado desires to secure a pastor to take charge of the Larned City church by March 1, or as soon thereafter as arrangements can be made. Any one interested will please write the secretary, Bro. M. J. Mishler, 314 East Ninth Street, Newton, Kans.

Do you need a little help in deciding how to meet these calls for the relief of suffering? Possibly this extract from a letter received by the American Committee for Relief in the Near East may suggest a way out. The letter is from a minister and his wife: "Though financially limited ourselves, receiving a salary of but $60 per month as pastor of churches, we have decided to give one-half of this amount monthly for six months to relieve Armenian suffering and destitution, desiring the consolation only of Him who centuries ago in those lands said: 'I was hungry and ye gave me to eat; I was thirsty and ye gave me drink: I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.'"

The Second South Bend church, Ind., will be without a minister after April 1, and is desirous that some minister should locate in the city who would be willing to render the church pastoral service, for which a partial support would be given. Full information may be secured by addressing Bro. George A. Senseman, 745 N. Cushing Street, South Bend, Ind.

The Secretary of the Dress Reform Committee, Sister Lydia E. Taylor, regrets the necessity for the long delay in her articles about "The Biennial Convention," the first of which appears in this issue. There are good reasons, though it is not necessary to explain them here. But the subject is of such perennial interest that the articles have lost little in timeliness and practical value.

"Students of the United States for the Students of the World." What do you suppose that means? It is an appeal to the students of our church colleges, prepared by the General Mission Board in coöperation with the Student Volunteers. It tells about "your opportunity to share in a national student enterprise with a world-wide influence." It has pictures in it, too, and a map.

A BYSTANDER'S NOTES

A Significant Epitaph.—"John M. Wolf died Dec. 6, 1918, at Fort Riley, Kans., where he was a prisoner for his faith in Gospel principles, and because of his religious integrity." Such are the words, carved upon the marble monument that marks the final resting-place of a young brother of the Old Order church,—touchingly referred to in the February number of "The Vindicator." As generations yet to come read the pathetic words, they will wonder why, under the gracious provisions of our Chief Executive, such a penalty should have been meted out to the young soldier of the Cross.

When There Is a Will.—Many of us absent ourselves from church upon even the slightest pretext, considering the most trivial physical ailment an ample excuse for staying at home. Wholly different was the attitude of Bishop R. J. Cooke, of the Christian Church, when he slipped, recently, on an icy side-walk in Athens, Tenn., severely spraining an ankle and tearing ligaments. Did he cancel his pending appointment to preach, as many would have done, under like circumstances? No, he hobbled to the church, preached a wonderful sermon, and then had to be carried from the church. That is the sort of "grit" of which the Lord's work stands in dire need today.

The Undeveloped Talent.—As the Bystander contemplates the urgent need for more devoted workers in the Lord's vineyard, he is impressed with the fact that doubtless there are at least some in every local church, to whom might well be addressed the inquiry as of old: "Why stand ye all the day idle?" That many of the unemployed might well plead the lack of assignment to a definite line of work, is all too true. Have you ever noticed how much undeveloped talent you have in your church, your Sunday-school, your Sunday-school class? Why should there not be an organizing of available helpers, so far-reaching and complete that every member of the church, Sunday-school, and Sunday-school class has a definite task allotted him, in connection with these various phases of activity? Real success is not achieved by crowding the work of ten men upon any one individual, but by putting ten men to work, and having them do their very best.

Christian Stewardship.—On one occasion the Bystander heard an excellent missionary address, the topic being: "The Imperative Need of a Better Standard of Giving." In substance the speaker said that the true origin of the general unwillingness to give for God and his work is a great root of self-love, with many branch-roots, of which one is the love of money. Naturally, therefore, this whole root of selfishness, with its branch-roots, must bear the fruit of sinful self-indulgence of all kinds, in the lives of men. Now, while this root can not be removed by violent appeals to a natural sense of humanity or of piety, it may eventually be eliminated by faithful teaching, prayerfully given and received. There are various ways of looking at the possessions which men enjoy. Have they money? It must,—as they think,—do their bidding and provide them with every luxury that the heart may want. Such people act as if responsibility ended with themselves. They attribute what they have to natural ability or to good luck, and consider it wholly at their disposal. The real Christian takes a different view of the whole situation. He recognizes God as the Giver of all blessings, whether physical or spiritual. With this realization there comes the conviction of human stewardship. The Christian realizes that his property is not absolutely his own, but that he is merely God's steward or agent in the wise administration of all his gifts. The consecrated Christian quietly, yet cheerfully, takes up his stewardship, and with God's help does his best to discharge all its functions, remembering the end of life's little day,—the inevitable hour when the Master shall say to him: "Give an account of thy stewardship, for thou mayest no longer be steward."

A Reassuring Statement.—Confronted by the many aspersions now being urged against consistent advocates of "peace and good will to all men," it is encouraging to note a statement by Secretary of War, N. D. Baker: "I personally have no sympathy with the publication of lists of persons classified with reference to their supposed opinions, and grouped under general designations, such as 'pacifists,' which may mean any one of a dozen things,—some of them quite consistent with the finest loyalty to the country, and some of them inconsistent with such loyalty. As a matter of fact, the War Department does not undertake to censor the opinions of the people of the United States. It has no authority to classify such opinions." Mr. Baker, in the above remarks, alludes to several over-zealous war enthusiasts, who, by the publication of the names of so-called "pacifists," endeavored to throw discredit upon any one who dared to oppose an intensely militaristic program for the future. His comments on these anti-war men are as follows: "In the particular list, accredited to Mr. Stevenson, there are names of people of great distinction, exalted purity of purpose, and lifelong devotion to the highest interests of America and of mankind. Miss Jane Addams, for instance, lends dignity and greatness to any list in which her name appears."

THE SUNDAY SCHOOL SECRETARY GOING ABROAD

Under the auspices of the American Committee for Relief in the Near East, and in company with a number of the Sunday-school leaders of other denominations, Bro. J. E. Miller, our General Sunday School Secretary, is contemplating a trip to the lands about the eastern end of the Mediterranean Sea. The party is to sail from New York March 15, direct for Alexandria. From there they will travel by automobiles up through Palestine, Syria, Armenia, and on around, through the Asia Minor peninsula, to Constantinople. They are hoping to spend Easter at Jerusalem.

The purpose of this trip is to study conditions in these countries, learn what the people need, how to meet this need, study the methods of relief employed by the American Committee, suggest methods of improvement, if such are discovered, and report to the people of America. Further, the Committee hopes that those who constitute the personnel of this party will be of service in the future, in bringing real conditions before their constituents. The Sunday-schools have shown such a commendable spirit in this relief work that they are to be taken into the confidence of the American Committee and share in all that it does.

In accepting the invitation from the American Committee, to be a member of this party, Bro. Miller has been asked a number of interesting questions. Some of these pertain to his knowledge of languages and of books on Western Asia. Others to such practical matters as experience in operating a motor car, in cooking with special reference to camping, and "walking ability per day." Whether congratulations or sympathy is most in order, in view of all the conditions and possibilities, is hard to say. But our readers will certainly unite in extending him their best wishes for a prosperous trip,—as pleasant a one as the conditions permit,—and a safe return. If all goes according to plan, the party will be back by July 1.

As Chairman of the Relief and Reconstruction Committee, Bro. Miller will certainly find this trip of great value, especially as it comes just at the time when the Committee is taking up active work in the field which the trip covers. It is expected that Bro. Culler, whose part in this work was described last week, will be ready to leave for the field, together with some of his helpers, about the same time.

It is to be understood that the trip involves no expense to our Relief and Reconstruction Fund, nor even to the Relief Fund of the American Committee, but is to be paid for out of a special expense fund which the American Committee has raised for this purpose.

THE LATEST CALL FROM ARMENIA

Just as we go to press, we have the following from Bro. A. J. Culler, Director of our Armenian Relief Work:

I have just returned from New York, where I was making arrangements for Relief Work for the Armenians. While there the following cablegram came from those who are working in the interior:

"The conditions of the friendly people in the Near East are increasingly acute. The plight of Armenia and Syria is especially distressing because nearly everything that is done for them must be sheer charity, there being no established Government to give obligation for repayment. A systematic destruction of their agriculture and industry has been carried on for four years. The most heroic efforts and sacrifices will have to be made by the friends of these people, if they are to be restored to their homes and enabled to win their way back to an independent existence."

The program of relief includes the furnishing of farming implements and seed, so that they can begin to help themselves. The women must be given something to do, lest they go crazy, and so dress goods, and clothing for them to make, are furnished. Orphanages must be built, for the four hundred thousand homeless. Physicians and nurses must be provided to stop the epidemics and ravages.

We expect to sail from New York March 15. As soon as located, we will put forth our best efforts.

AROUND THE WORLD

Removing Racial Discriminations

One of the questions which seem likely to be given prominence by Japan, and possibly by China, at the Peace Conference, is that of the freedom of Orientals, so far as race discrimination against them is concerned. It is being urged that existing restrictions in this country single out the natives of the two countries named above, and debar them from privileges, readily accorded to other foreigners. That such a discrimination is neither Christian nor justifiable from the view-point of international equity, is generally admitted. According to the broad, general plans of the League of Nations, unfair discriminations against any nation are inadmissible and clearly against the preservation of world peace.

The League of Nations Must Prevail

Secretary of War Baker made the statement in a recent address at Boston, Mass., that unless the League of Nations idea prevails and is generally accepted, scientists would invent, for another war, weapons of destruction beyond the comprehension of those who fought in the recent world conflict. Mr. Baker spoke of a late invention, now being perfected, which will enable men to drop electrically-controlled bombs, containing five hundred pounds of explosives, upon unprotected cities 150 miles distant. These implements, in the opinion of Mr. Baker, would kill thousands. In addition to the above, several other devices have recently been perfected that will instantaneously bring about the annihilation of entire towns and cities.

Illiteracy a Real Loss

Usually a man's inability to read or write is regarded as a misfortune, though mainly his own. That it reaches much farther is shown in significant statistics of the Government, according to which our country is losing, at the lowest estimate, $825,000,000 a year through illiteracy. Half of our illiterates are between twenty and forty-five years of age. Over fifty-eight per cent are white persons, and of these, 1,500,000 are native-born whites. Ten per cent of our country folk can not read or write a word. They can not read a bulletin on agriculture, a farm paper, a newspaper, or their Bibles. Illiteracy, to the oation at large, is always a danger, for it really means ignorance of all that is best. It is the night of the mind, but a night without moon or star.

Long Pastorates

In a recent issue of "The World's Crisis" the editor calls attention to the fact that "many long and honored pastorates are measured not merely in years but in decades." He refers to Dr. John Clifford, of London, who served a single church for nearly sixty years. He is even now one of the most influential ministers in Great Britain. We are also cited to another example of a long and honored pastorate,—that of Dr. Joseph N. Twitchell, of Hartford, Conn., recently deceased. After being pastor of the Asylum Hill Congregational Church for forty-six years, he retired from active service six years ago. "Such men may be the marvel and wonder of short-stay pastors, but they are the admiration of those who test a man's work by decades rather than months."

How Leprosy Is Being Overcome

In 1913, the American Presbyterian Mission at Chingmai, Siam, opened a leper asylum on an island of 160 acres, presented for this purpose by the King of Siam. Since then, its work of beneficence has been richly blessed. It now shelters 200 lepers. Arrangements are now being made to undertake the systematic segregation of lepers throughout the domains of Siam, transferring all infected ones to the little island. Such a plan, persistently followed, will, it is confidently expected, eventually eliminate leprosy entirely. In this connection it is of interest to note that a similar policy is attaining satisfactory results in the Philippines where, during the past eleven years, 11,000 lepers have been closely segregated. By that means the former ratio of 1,200 new cases, annually, has been reduced to but a few.

Bolshevik Misrule in Moscow

If there should be lingering doubts in the mind of any one, whether the recent deportation of fifty-four Bolsheviki from Seattle, Wash., to the land of their nativity was fully justified, a scrutiny of their pernicious activities in Moscow, Russia, should be amply sufficient. Recent reports from that city paint a picture that is truly pathetic, so far as the victims are concerned, while they reveal the Bolsheviki in all their hideousness. Practically in control of affairs, they loot and slaughter right and left. The persons and property of the well-to-do class especially excite their fury. Many have been slain outright, and their property destroyed or confiscated. Anarchy and starvation stalk hand in hand through the streets of this most magnificent city, —really the heart of all Russia. Such is the terrible side of the picture. The pathetic phase to be seen is the distress and want of the common people. Led on by the most vicious of the revolutionary ring-leaders, they have been induced to destroy the very things that might bring them relief in their hour of need. They are groping about for something. They scarcely know just what they want, and so the vilest of men have seized the opportuoity to organize them for a carnival of crime. These misled people need food and fuel most of all. Were these supplied, they would probably listen to reason aod good sense, and turn against their vicious leaders.

Sunday-School Increase

Latest Sunday-school statistics show a total of 19,951,675 pupils enrolled, and almost two million teachers and officers. The increase over the figures of a decade ago, shows a total gain of 5,250,000. The Baptist schools of the Northern Convention claim 1,024,125 pupils and 112,250 teachers; Baptists of the Southern Convention, 1,656,324 pupils and 159,733 teachers; Colored Baptists, 1,204,328 pupils and 125,474 teachers; Presbyterians, 1,387,938 pupils and 145,196 teachers; Congregational Sunday-schools, 654,102 pupils and 81,690 teachers; Disciples of Christ claim the largest percentage of gain,—fifty per cent,—registering now 953,618 pupils and 85,036 teachers.

Evangelization of the Jews

Strange as it may seem, no really adequate effort for reaching the 3,500,000 Jews in the United States with the Gospel, has ever been made. Of this number, 1,500,000 are in New York City alone, and readily accessible at a minimun expenditure of time and money. Efforts made hitherto have been sporadic rather than comprehensive and thorough. As a consequence, the results have been disappointing. Undoubtedly the statement of Paul, "I am debtor, . . . to the Jew first, and also to the Greek," should be given more serious attention than it has hitherto received. The "go ye" undoubtedly applies as much to the "seed of Abraham," as to any one else, though a strange reluctance has, up to this time, prevented a systematic campaign of evangelism among them.

The Proposed Constitution for a League of Nations

President Wilson presented the draft of the League of Nations covenant to the Peace Conference on the afternoon of Feb. 14, and the occasion may well be regarded as an historical event of some significance. Signed by the representatives of all the powers on the committee, it demonstrates,—as the President puts it,—"a union of will in a common purpose. It is a union which can not be resisted, and I dare say, one which no nation will attempt to resist. . . . It is definite as a guarantee of peace. It is definite as a guarantee against aggression. It is definite against a renewal of such a cataclysm as has just shaken civilization. . . . We are done with annexations of helpless peoples, at times accomplished, in the past, for the purpose of the exploiting of these peoples. These helpless communities are to be helped and developed."

Sunday Observance Problems

In the wake of the war, many perplexing questions have arisen, and will have to be disposed of in some way. One of the leading problems is that of Sabbath observance,—how to restore it to the place it occupied before the war, however unsatisfactory, in some respects, it may have been. The very ruthlessness of war ignored the observance of a Rest Day at the front, but many influences at home have also combined to destroy it. Double pay on Sunday has tempted thousands of laboring people to work on that day, and under the guise of patriotism many, who never before thought of doing any such thing, have worked in their gardens, truck-patches and other lines of activity. Many fear that there will sweep over our land a pressure for what is known as the "Continental Sunday," —a day that ministers to the carnal and pleasure-loving inclinations of man, rather than to the spiritual phase. Such a tendency is to be expected, but must be resisted.

"A Wonderful Country Church"

Under the title above given, Mr. M. C. Cutting gives an interesting description of the South Waterloo church, Iowa, in the February issue of "The Farmer's Wife." A lack of space prevents the publication of the entire article, but even a brief allusion to some of his deductions may prove inspirational to other country churches, to help them develop into community centers. Mr. Cutting was determined to find the best example of successful and contented community life, and when directed to Orange Township, Blackhawk County, Iowa, he was naturally anxious to pry into the secret of the procedure which has made this particular community life so exemplary and of nation-wide prominence. He found the moving cause in the uplifting spirit emanating from a country church. He found it to be a church in which the people believe, and which, because of that belief, exerts a salutary influence on every act and impulse of their daily lives. Mr. Cutting, in emphasizing this point, deplores the fact that a majority of country churches do not exert themselves to reach out into the daily lives of the people. Then, too, the majority of the people may not always put themselves in a properly receptive attitude to the church. In Orange Township that problem has been solved. Both church and people have entered into an intimate relationship and a mutual understanding, which mean fullness of life to both of them. And so it has come about that Orange Township is a shining example of community life at its best. When the substantial and creditable church was erected at a cost of $35,000, the entire structure was paid for before the work began. Situated in the open country, six miles from town, it presents a striking example of what a country church may achieve. But the work did not stop there. In 1916 the people consolidated ten school districts and erected near the church, at a cost of $56,000, one of the finest consolidated schools in Iowa. Near by many handsome residences of retired farmers have been built, with others to follow,—an ideal rural community!

Another Witness for Bible Accuracy

For some time a research expedition to Ethiopia, under the auspices of Harvard University and the Museum of Fine Arts, of Boston, has been making investigations in that land of antiquity. Passing up the Nile, the explorers commenced their archeological researches near the site of Napate, the ancient capital of Ethiopia. At that point are the pyramids of Nuri and here the expectation, that important discoveries would be made, was verified. Among the mounds excavated was one which proved to be the burial place of one of the Ethiopian kings mentioned in the Bible. In 2 Kings 19: 9, the name of "Tirhakah, king of Ethiopia," is mentioned. Hitherto this name was not found in Egyptian and Ethiopian history. The late expedition has found the burial place of the Ethiopian king, and thus confirms the accuracy of the Bible record.

Opposition to National Prohibition

As intimated in our discussion of the matter some weeks ago, national prohibition will not be allowed by its foes to move onward over untroubled seas. Already the machinery of organized labor, representing all unions in New York, affiliated with the American Federation of Labor, is arrayed against the bone-dry measure. The principal points of opposition may be itemized as follows: (1) The Central Federated Union has voted to submit the question of a strike against prohibition to all affiliated organizations. (2) At least 100,000 toilers in New-York, will be wearing the "No Beer, No Work" button. (3) Resolutions, placing individual unions on record against prohibition, have been prepared by officers of the Unions. (4) Protests have been sent to all the New York members of Congress, insisting that the Prohibition Amendment to the Constitution is objectionable to organized labor.

Love That Abounds

In Gal. 4: 15 Paul refers to the great love of his brethren by saying: "If it had been possible, ye would have plucked out your own eyes and have given them to me." As generally interpreted, he alluded to their sympathetic concern for his defective vision. Recent press reports speak of a like anxiety by the mother of a soldier. She was greatly concerned when she learned that her son had been stricken with blindness while on one of the battle-fields of France. When Mrs. Waugh,—the lady in question,—heard of the successful transferriog of various physical organs from animal to animal, and from one human being to another, she applied to medical experts, offering her own eyes in order that the son might have his eyesight restored. While the doctors admitted the feasibility of the operation under favorable conditions, they did not feel justified to undertake it. Her offer stands, nevertheless, as a monumental expression of maternal love.

A Decade of Growth

Judging by figures, submitted by the Religious Publicity Service, the thirty bodies, constituting the Federal Council of Churches in Christ in America, now show a total membership of 18,620,136. The total value of their church property is $1,040,236,194. A further study of the growth of the eight leading bodies of the Federal Council shows that, while the general rate of increase for all American religious bodies for the decade was good, these denominations made the following increases: The Methodist Episcopal Church, with a membership of 3,718,396, reports an increase of twenty-five per cent. The Methodist Episcopal Church, South, with an added twenty-eight per cent, now numbers its communicants at 2,108,061. The Presbyterian Church enrolls 1,613,056 members,—a growth of almost thirty-seven per cent. The Congregational Church, with 90,000 new members, or thirteen per cent increase, has 790,163 communicants. The Protestant Episcopal Church, having added twenty-four per cent to its membership, has now 1,098,173. The Baptist Church organizations, reporting to the Northern Convention of that body, show 1,227,448 members,—an increase, during the ten years, of sixteen per cent. The Colored Baptist membership, of 3,018,341, shows an increase of almost thirty-three per cent. The Disciples of Christ, whose church enrollment has now reached a total of 1,231,404, reports twenty-four per cent of growth. While the total membership of the Church of the Brethren is not given in the list above referred to, we are informed that an accurate count will show it to be well up to the 100,000 mark, with a creditable increase for the decade.

HOME AND FAMILY

Don't Wait Till After I Am Gone

BY MRS. DELILAH A. MAXCY

Were I a bnd of fairest bue,
With fragrance sweet as angel's breath,
My perfume I would lavish free;
The living should enjoy my wealth.

Yes, while the living plod their way
Through thorns and briers here on earth,
I would that I might fill their cup
With joy and peace of endless worth.

Don't scatter roses on my dust,
When from this weary life I'm free,
But let me scent their sweetness now,
While I may yet their beauty see.

And let me bear the kindly word
While 'midst the cares of life I'm pressed;
Don't wait till after I am gone,
To place sweet flowers on my breast.

Then scatter roses while you may,
While hearts can feel, and eyes behold;
'Tis better now the simplest gift,
Than after death a wealth of gold.

Morrill, Kans.

"Dead Work"

BY ELIZABETH D. ROSENBERGER

In the second chapter of Second Kings we have an account of two prophets,—Elijah and Elisha. As they walked together, Elisha, intent on plans for serving his people, as Elijah had served them, there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

Elisha cried: "My father, my father." Then he went back to the men who had known Elijah,—the sons of the prophets. They were anxious about Elijah. Since he had not returned, they felt that some of them should go and seek for him. They thought the body of Elijah might be upon some mountain or in some valley. So they sent fifty men to seek for Elijah. They wandered over mountains, through valleys and along the rivers. For three long days they looked and searched for Elijah, who had gone away in a fiery chariot. Then they came back to Elisha and all he said was: "Did I not say unto you, Go not?"

These men were seeking eagerly for a prophet who could not be found. Had they devoted their lives to the search, the result would have been the same. With this new year comes a desire to direct our energies into channels of service which will open out into larger activities. We talk about practical plans for practical work. Sometimes they are carried out. Once in a while an enthusiastic meeting or a unanimous vote leads to the hope that the contemplated work will be taken up and carried on to successful completion, and yet there is disappointment at times.

The famous cathedral of Cologne was designed by an artist. He drew a plan. In imagination he saw the solid stone courses, the pinnacle and the spire. It was to be one of the most beautiful cathedrals ever built. He dreamed of its splendor when it should rise perfected before him. The master builder toiled on it. He hoped to see it completed, but he hoped for the reward of his labors all in vain. Today we do not know the name of either artist or builder. For four hundred years the building stood incomplete, unfinished. Then other dreamers and builders began where the former left off. Workmen were busy. Day after day they placed the solid stone, they built buttress and walls and facade until the spires of the Cologne cathedral were in place. Forgotten is the "dead work" of the architect.

Emerson said well that the youth dreams of castles and palaces, but the middle-aged man ends by putting up a woodshed. But this is the point: It is better to build an honest woodshed, that will keep dry the fuel for the fires of life, than to go on dreaming forever of castles, turrets and towers. When we build our woodshed, we have really done something.

The fifty men who wandered three days, looking for the body of Elijah, came back weary, with no report of any kind,—they were unsuccessful. But the image of Elijah became more vivid. They were more willing to serve as Elijah had served the people. The value of that search lay only in the measure of manhood put into it. The young prophet who had admired Elijah's power, his fearlessness and his uprightness, thought of these qualities as he searched for Elijah and came back fearless,—more determined to oppose Baal and his followers.

There is some dead work for all of us. It is found in the kitchen,—washing dishes after the meal is ended. Knowing that it must be done in a few hours again, it is not inspiring. The danger lies in our doing so much "dead work" that we have no energy or inspiration left. Then we miss the best returns in life.

Lottie, a young girl, wiped floors and steps in an observatory where her father was janitor. She was small and stolid, without any expression of joy in her face. Then one of the students said: "Lottie, come and look through this telescope." Quietly wiping her soapy hands on her apron, Lottie came and put her eye to the telescope. She was struck with the wonder of it all.

"It looks like an orange with a knitting needle through it."

Then they told her it was the planet Saturn, with broad bands called rings. From that day Lottie's face was illuminated with the joy of knowing something about the stars and the planets. One look into the wonders of the heavens changed everything for her.

The mourner for the "Lost Chord" never found it. She sat down again by the keys, trying all possible combinations. Rich harmonies were found by wandering fingers, but never the "sound of the grand Amen."

Well, what of all this? you ask. We answer: Only that through Christ Jesus the dead work we do is not lost. Somehow all things work together for good. One who did much for himself alone, said: "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and behold there was no profit under the sun."

When we have dedicated our life to Jesus, we have this promise, "For God giveth to a man that is good in his sight,—wisdom, knowledge and joy." Day dreams are beautiful and alluring, but sometime we will regret them when we realize that in idly dreaming about some impossible thing, time has slipped up on us, and we have passed the hour for really doing the good we hoped to do.

Living is serious business. Through hard work we gain what we most want. The sons of the prophets pursued their search for the body of Elijah most faithfully, but they found him not. Some of life's deepest tragedies are only a mistake made in the darkness. Under the guidance of what seemed a true and noble motive, there is a failure to see the right path at the right moment, and then there is a long wandering beyond it. Sometimes it is a word left unspoken until the ears that should have heard it are sealed, and the tongue that should have spoken it is dumb. God help us to grow in the power to see and the power to do!

Covington, Ohio.

SISTERS' AID SOCIETIES

ANKENYTOWN, OHIO.—Report of the Sisters' Aid Society of the Owl Creek church from Jan. 1, 1918, to Jan. 1, 1919: We held fifteen all-day meetings, with an average attendance of ten. We raised $121.87. Our Christmas sale amounted to $58. We purchased a machine for our society; gave $25 to Manchester College endowment and $10 to the Mission Relief Work in Sweden. The following officers were reelected: Mrs. Clara Barton, President; Sister Dorothy Swihart, Vice-President; Sister Martha Bechtol, Treasurer; the writer, Secretary.—Mrs. C. B. Leonard, Fredericktown, Ohio, Feb. 8.

ASHLAND (First Church) reports sixteen Aid Society meetings held during the year 1918. Six of these meetings were special all-day sewings. Number of garments made, 300. Average attendance at both regular and special sessions, 14. Average collection, $1.97. Donations and offerings during the year were as follows: One day's sewing for the local hospital; $75 toward recarpeting the church; $5 to the local hospital; one day's sewing for the Belgian Relief Work; one day's sewing for a needy family; one day's sewing for the Red Cross; eleven children's garments and one comforter donated to local relief work during the influenza epidemic; $10 to Reconstruction Work; $5 toward the debt on the parsonage; $3.70 contributed toward varnishing the chairs and the woodwork of the church building. Expenditure for the year, $125.87; receipts for the year, with the regular collections, $129.18. Amount in the treasury, at the beginning of the year, $82.51. Amount in the treasury at the end of the year, $3.82. Mrs. E. Rosborough, President; Oma Karn, Secretary, 908 Orange Street, Ashland, Ohio, Jan. 31.

AUBURN, IND.—Report of Aid Society for 1918: We held eighteen afternoon meetings, with an average attendance of five. Our work consisted of making comforts, aprons, coverings, etc. Offerings during the year amounted to $7.86. We donated clothing to the poor, gave a comfort to our pastor's family as a Christmas gift; $10 toward church debt; balance in treasury, $11.14. Officers for 1919: Sister M. A. Hanson, President; the writer, Secretary; Sister Jos. Hoover, Treasurer.—Mrs. Effie C. Mahoney, Auburn, Ind., Feb. 5.

BEAVER CREEK, VA.—During 1918 we held ten meetings, with an average attendance of twelve. Money on hand at beginning of year, $8.41; free-will offerings, $22.14; birthday offerings, $4.27; prayer-coverings, $14.95; vandlia, $29.00; District Mission, $14; comfort-tops, $3.25; bureau-scarfs, $6.30; center-piece, 35 cents; offering for Bro. Hoffer, $1.80; to the poor, $2.60; total, $128.31. Expenditures: For material, etc., $89.31; balance in treasury, $38.98. Officers for 1919: Nannie Miller, President; Cora Ringgold, Vice-President; Delphia Click, Secretary-Treasurer; the writer, assistant.—Sue R. Miller, Bridgewater, Va., Feb. 3.

CHAMPAIGN, ILL.—Report of Sisters' Aid Society from May 1, 1918, to Jan. 1, 1919: We held twenty-three meetings, with an average attendance of five. We made forty-five dusteaps and thirty-four aprons. Total amount received, $40.42. We gave $20 to the kindergarten work here; $3 and clothing as a Christmas gift to the poor; $3 to the District Mission Board; $10 to the church janitor. Our officers are as follows: Sister Hettie Barnhart, President; Sister Mary Christner, Vice-President; Sister Kitson, Secretary-Treasurer; Sister Roney, Assistant.—Mrs. Hazel Marshall, Champaign, Ill., Feb. 4.

COVENTRY, PA.—During 1918 we held twelve meetings, with an average attendance of nine. Total membership, twenty. Work done: 109 dust-caps, 42 aprons, 33 prayer-coverings and 17 quilts. Expenditures: Toward Amwell church, N. J., pastor's support, $25; Mary Quinter Memorial Hospital, $25; to Bro. Stover Kulp, for typewriter, $50; toward remodeling of church, $60.59. We also did some Red Cross work. Officers: President, Sister L. R. Holsinger; Vice-President, Sister Ada Miller; Secretary-Treasurer, Sister

(Continued on Page 128)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

ELDER JOHN M. MOHLER

Eld. John M. Mohler, son of Eld. Jacob and Sarah (Rothrock) Mohler, was born Dec. 26, 1837, near Mechanicsburg, Pa. When quite young, his parents moved to Dry Valley, Pa., where he grew to manhood. Having received a very liberal education, he followed school-teaching for nearly twenty years, and was very successful. Dec. 24, 1858, he married Amanda Ellen Hoover. To this union five children were born, three of whom died in infancy. Two daughters survive. A few years after his marriage he and his wife united with the Church of the Brethren and at once they became workers for Christ and the church.

In 1874 Bro. Mohler was called to the ministry, and gave up teaching, to devote all his time and talent to the work of the church. He held evangelistic meetings in nearly every State, from the Atlantic to the Pacific. He was well established in the doctrines of the Bible, and was uncompromising in their defense. He was a strong advocate of Sunday-schools and of all missionary movements of the church. In 1898 he was ordained to the full ministry.

A great bereavement came to him in 1894, when his wife died. He rallied, however, and continued his work for the church. In 1902 he married Sister Sarah Mauk, of Mechanicsburg, who survives. In 1910 Bro. Mohler moved to Mechanicsburg, where he lived until his death. On Sunday, Jan. 19, he preached a strong sermon in the Baker church and was preparing a sermon for the following Sunday. He died Jan. 25, aged 81 years and 1 month.

Thus a busy, active life ended. He was in the Master's service until the last moment. Services were conducted at Mechanicsburg. The body was then brought to Lewistown and from there conveyed to the Dry Valley church, where services were conducted by the writer, assisted by Elders J. H. Richard, Albert Steinberger and W. J. Swigart. Text, Philpp. 1: 20, 21. S. J. Swigart.

Lewistown, Pa.

A VISIT TO AHWA, INDIA

Recently, the writer, in company with Bro. J. B. Emmert and his son, Lloyd, visited at Ahwa, where Brother and Sister J. M. Blough are doing efficient work among a backward hill tribe of over 25,000 people, who live in the three hundred villages of the Dangs Forest,—a section of country covering about three hundred square miles. From Jalalpor, two-thirds of our journey was covered by rail, the balance,—twenty-three miles,—by slow-moving ox-carts. At the end of the first day we reached Pimpri, where we put up at the Government bungalow, which is only one of the bungalows that the Government has built at seven or eight different places in this forest, for the accommodation of higher officials and sahib-folks.

Among the travelers who have stopped here over night we noted,—among others familiar to "Messenger" readers,—the name of Bro. D. L. Miller. He and Bro. Stover made the trip together from Bilimora in a tonga,—a distance of sixty miles. That was before the branch railroad was built from Bilimora to Kala Amba, also before the time when Brother and Sister Pittenger were located at Ahwa. During their first term of heroic service in the Dangs, they made the same long journey many times.

With a nine-mile journey, mostly up-hill, for the second day, we reached Ahwa at noon, on Saturday, Dec. 7. A pleasant surprise was in store for us. Twenty school-children, with their master, met us some distance from the bungalow. Each child, holding up a small branch, bade us a hearty welcome, and began to sing. After a little while they turned about and, as they sang, they walked toward the bungalow, where we were warmly greeted by our dear Brother and Sister Blough. Certainly we felt

that we were welcome, yes, twice welcome, to Ahwa.

From the beginning of the week, meetings had been in progress at the newly-built church. Bro. Blough, assisted by Bro. Hivale, did the preaching. The Saturday evening service and the two services on Sunday were conducted by Bro. Emmert. The church has a seating capacity of one hundred and fifty. About eighty were present at each service. It will meet the needs of Ahwa for a number of years. The purpose of the meetings was to teach the Word and to prepare the membership for the communion services to be held the following Monday evening. Though the evangelistic note was not emphasized, yet a number applied for baptism. Sunday afternoon, after a service at the bungalow, the applicants, with the members, gathered on the side of a stream, nearly a mile to the East, where our hearts were rejoiced to witness the receiving of twelve into the fold of Christ through baptism. On Monday evening the communion services were conducted by Bro. Emmert. Nearly seventy communed. The members who lived in the villages were present. Most of these are mere babes in Christ. Their grasp of spiritual things is not all it should be. Many fall in the hour of temptation, but their faces are set toward the Light. Many are growing in grace,—slowly, to be sure,—but they are growing. O that Christ might be formed in them, and that they might be transformed to his image! This is the hope of the missionary. This is the thing for which he works and prays, and for which you, dear reader, may also pray.

The outlook for our work in the Dangs is full of promise. Thirty-five, thus far, have been received into the church since Jan. 1. This shows that the foundation work of Bro. Pittenger,—who sacrificed his health that the work might go forward,—was well done. Others are entering into their labors. There is need of a man to give all his time to the educational and evangelistic work in the villages, as the medical, building, industrial, boarding school and other work at the mission compound in Ahwa are sufficient for one man and his wife. Bro. Emmert says that the progress of the work, since his last visit, five years ago, is very commendable. The twelve mission schools in the villages have been closed since the outbreak of influenza, early in October,—the school in Ahwa being the only one that is open. Bro. Blough expects to remain in the work here until his furlough comes due. With his family he is now looking forward to the coming of Bro. Adam Ebey and family, who are expected the forepart of next month. There is a great work for them in the Dangs. Knowing the Marathi, they will not be handicapped, in talking to the people. Bro. Blough has been able to learn the Marathi sufficiently to converse with the people with some freedom.

Thus the time passed quickly. The hours we spent together were indeed pleasant, helpful and uplifting. Thursday morning the two drivers, with tonga and cart, were ready to take us to the station. Bidding farewell to all, we started on our return journey. We met many liquor-carts on the way, carrying intoxicants that will destroy the bodies and souls of the people. May God hasten the day when the English Government will remove this great evil from these poor people!

Reaching home, we were told of the safe arrival of the Ebey party at Hong Kong Dec. 12. A daughter was born Dec. 6 to Brother and Sister Pittenger, at Dahanu, and a son was born to Brother and Sister Alley, at Bulsar, Dec. 11. We are glad to welcome these little ones into our mission family. May they grow up, like their parents, to lives of usefulness in his service!

A. T. Hoffert.

Ankleswar, India, Dec. 21.

MISSION BOARD MEETING OF SOUTHERN ILLINOIS

On account of influenza conditions in our District, the regular meeting of the Board was not held until Jan. 28, convening at Astoria, Ill.

It seems to be a universal verdict that the work of the church in general is somewhat below normal,—possibly because of two prevalent conditions, namely, the great war and the epidemic of influenza. However, much business was considered, and some of the decisions made will doubtless have a far-reaching influence.

The work at each mission point was duly considered. Eld. J. W. Grater, of Indiana, took charge of the pastorate in Decatur, Jan. 1. Eld. J. W. Kitson and wife have spent one year in Champaign, where they will continue for at least another year. After five years of faithful service as a mission helper,—two years in Decatur and three in Champaign,—Sister Hettie Barnhart will take a much needed rest, beginning April 1. The Board needs another devoted, consecrated sister to take her place. Who will heed the call? Who will volunteer to fill the ranks in the Master's service? The two above-named places are very promising city mission churches. However, they have their problems, but victory will be ours. May we prepare for even larger success in the future!

One of the needs, most keenly and constantly felt, is that of efficient pastors. We have places for two pastors now.

The Board unanimously decided to endorse the great Forward Movement of the General Mission Board, and they earnestly desire that every church of Southern Illinois will respond to the call. They request that every elder and pastor, Sunday-school superintendent, and Local Missionary Committee, put forth a special effort in their several churches, to help bring about the desired aim.

This is the time of supreme need. We must meet it with a determined effort. The church must arise from her state of lethargy. The war is past, the awful epidemic of influenza is gradually subsiding, the hindrances to aggressive work are passing, so, to be equal to the occasion, we must move forward. The opportunity for evangelization is ours! God needs the help of every brother and sister in our District. May we unitedly go forward in the power of the Holy Spirit, to do our part in the evangelization of the world!

E. E. Brubaker.

MOBILE, ALABAMA

The influenza, as well as other sickness, has tried to hold us back, but our Sunday-school is surely succeeding, if we could only find room for further services! Our membership is, to a large extent, transient, but we think we will always have a few reliable, consecrated workers whom we can trust to carry on the work.

We have anxiously looked for Bro. Williams' report of his visit to the Southland. Now we have it. And while he has given a true outline, perhaps we can enlighten the readers further on the subject of possible success here. His heading, "A Strengthened Leadership," is the true key to success, but the "how" is not so easy to define.

To begin with, the northern minister will always be hindered in his work. Why? The natural traits are different. I hesitate to say it, but the prevalent conception, here in the South, is that the Northern ideal is "money" and "parade of fashion." Here it is "blood" and courtesy. Many gentlefolk will patiently endure a pittance of corn bread and bacon rather than labor. Why? Are they too lazy? No, a thousand times, no. Their "blood" will not permit. Neither will they admit to friendship some one whom they do not consider their equal, even though he has money. Not so with the Northern element. With them money opens almost all doors, even though the possessor be without manhood. Like blooded stock, nature always shows in man. Boasting of money values, while neglecting the deeper qualities of "blood," never passes unnoticed in the South.

I fear that a ministry from the North,—like Western workers in the foreign field,—can only be successful for a time, and that real success can only come from training the Southern boy or girl,—whose superior does not exist,—for leadership by full consecration. How can we do this with no Brethren school in the South? We can not afford to send our own children one thousand miles to school. How, then, can we ask others to go? A child trained by other schools is, to say the least, placed in great danger.

Another cause is seen in a circumstance which occurred in one of our Northern congregations, a few years ago. This congregation called for ministerial help from the District Mission Board when, to our certain knowledge, they had thirty-two brethren well qualified, as to age and education, for the ministry. Some were graduates of high school and all were consecrated brethren. Now, as we see it, Bro. Williams has the note of success: "Prepare leaders, call them; then turn the work over to them."

Another very real hindrance is the common one that the undesirable minister, the unfaithful member,—the failure,—runs off to a new field and expects to be a leader, often making trouble if not chosen. Would it not be a help, if at all possible, to pin a note to the church letters of such, saying: "We have failed to make anything out of this brother, but pray for your better success"? Then do the praying, naming the one to the All-father, who knows him.

Yes, by all means listen to the "Go ye" from out that "crowded" field, but go prepared to be a helper,—not necessarily a leader. We are planting for future generations, so let us plant where success will be best assured. We feel Mobile is the "where," but the "how" is not so. We feel through education of the home boy and girl.

Being an Alabamian by blood, northern by education, seventeen years a teacher, we feel we may have a viewpoint not seen by all. Let us plan for success and pray for the Southland!

Wm. E. White.

OUR FIRST GUEST

I met him at Taiyüanfu last winter, while engaged in anti-plague work. He is a tall, pleasant, wholesome Chinaman,—a man full of vigor, intensely interested in modern events and improvements. He is a jovial companion, liked and loved by all. The children, especially, enjoy his company. He is a warm-hearted Christian, and never misses an opportunity to witness for Christ. If there is no opportunity, he seems to make one.

When it was decided, some months ago, to have an opening day for our hospital, we decided to invite this noble Christian man to be the guest of honor. He was also asked to make the main address. Being adviser to the Provincial Governor of Shansi, we had some misgivings as to whether he could come or not. In fact, we did not know he was coming until the evening of his arrival, which was the evening preceding the opening. He had written us a letter, saying he was coming, but the letter went astray and did not reach us till afterwards. About 5:30 his card came by special messenger, saying he would be here by 7 P. M. We soon got the news around, and a number of men and boys went out to meet him. The three foreign men were among those who went, and how our hearts rejoiced when we heard his pleasant greeting of "Peace, peace!" which is the Christian greeting in China. We were not long in reaching our home, in the east suburb, and Mrs. Brubaker and the children soon became acquainted with him. All of us felt as much at home with our Chinese guest as if he had been a stranger from the States.

The next few days were busy ones! On Thanksgiving Day our guest made a strong public address to a large open-air meeting. There were some 1,500 or 1,700 present. They had come to celebrate the opening of the Administration Building of the Hiel Hamilton Memorial Hospital. The local magistrate, Dr. Yün, and some of the teachers of the Boys' School, made appropriate addresses. The speech-making lasted for nearly three hours.

After this the local magistrate took the key to the main door, and opened the hospital to our friends,—the Chinese people. The crowd was allowed to enter the building and take a look at the various rooms and equipment. It was a great day,—one that will be long remembered! That night and the following three nights our friend preached to a packed audience in our city chapel. During the day time he gave addresses in the Boys' and Girls' Schools, the hospital and in the Government school in the city. He and I happened to be at our out-station,—Ho Shen,—on the following Sunday. Here he addressed a large crowd, the officials and Government school-teachers and pupils being in attendance.

While in our home, he spent much time in Bible study. We asked him to lead our morning devotions. Passages from John's Gospel, chapters 14, 15 and 16, and from James, seem to be favorites of his. It was a great treat to us to have this noble, brave, wholesome Chinese Christian gentleman, Col. Chao Shuo Yü, as the first guest in our new home on "Mountain Vista,"—the name given to our residence compound in the east suburb. We wish that we might have him often!

O. G. Brubaker.

Liao Chou, Dec. 20.

A REMARKABLE INCIDENT

It is stated in Eld. Jerome E. Blough's book, "History of the Church of the Brethren of the Western District of Pennsylvania," that this incident occurred in the Mt. Joy house, Jacob's Creek congregation, some years ago.

While Bro. F. B. Weimer was reading his text from Matt. 3: 16, a dove flew in at the open window, and alighted on the Bible from which he was reading. Bro. Weimer pushed the dove gently aside and finished reading his text. The dove then flew out of the window through which it had entered.

The occasion was the usual Sunday service. Bro. Weimer seemed to be more than usually endowed with the Spirit that day. At the close of his sermon he gave an invitation, when fifteen persons came forward and asked for baptism. It is good to be filled with the Spirit.

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Savior's love,
And that shall kindle ours."

Elizabethtown, Pa.

Edgar M. Hoffer.

DEATH OF O. L. HARTLE

Bro. O. L. Hartle died Jan. 10, 1919, aged forty-six years, eleven months and twenty-nine days. Sick scarcely a week, his illness and death cast a gloom over the entire community. When his funeral services were held, at our church, every business house in town was closed.

Bro. Hartle graduated in 1895 from Juniata College. He used every talent usefully for his God and his church. Others will carry on his work, but so long as the church stands, his work will be remembered, for he wrought faithfully.

Bro. Hartle was one of the building committee of our new church, where he rendered valuable service during a trying year. Next to his own home Bro. Hartle loved his church. In 1910 he organized a Men's Bible Class, which still holds a unique place. It was a success from the start. Bro. Hartle, with a number of men, decided that the class should reach the men who never went inside of a church,—even men who were down and out. These men were reached in various ways. The class members paid for the coal, for doctor bills, for clothing. They were big brothers, indeed, to the men. On the Sunday morning, when the teacher of this class lay silent in his home, the class mourned his loss. They sat silent,—without a teacher.

Bro. Hartle was our church treasurer, and one of the superintendents of our Sunday-school. He was married in 1900 to Sister Margaret Mikesell, who with one son, James, survives him. Bro. George W. Flory, in his funeral discourse, took for his text: "A good name is rather to be chosen than great riches." Elder D. D. Wine read the fifteenth chapter of First Corinthians.

Covington, Ohio.

Elizabeth D. Rosenberger.

SADLY MISSED BUT NOT FORGOTTEN

The entire community was made very sad by the death of Bro. William Ebersole. His influence for good was felt for many miles around. He had served for a number of years in the office of deacon, and always took an active part in all the activities of the church.

He knew his Bible, and stood firm for its teachings. He was just, generous, upright and fair. Tender and sympathetic of heart, he had a message of good will to all, and encouragement to his fellow-men. His life will always be a grateful memory to his family and friends. We shall miss him, but never forget him. His genial character, splendid personality and generous impulses caused him to be loved by all.

Bro. Ebersole was born March 11, 1852, in Sandusky County, Ohio. In the spring of 1860 he moved to Elkhart County, Ind. Here he was married to Sarah Ulery March 10, 1878.

In 1886 they moved to Harper County, Kans. In 1892 he, with his companion, united with the church at Conway Springs, Kans. Wishing to live nearer the church of their choice, they moved to Conway Springs, Kans., in 1901. Here he was very successful in a financial way, but ever ready to help the needy, and to assist the church financially. In 1908 they moved into the city of Conway Springs, where he lived until the time of his death, Feb. 1, 1919. His age was sixty-six years, ten months and twenty days.

He leaves his companion and four children, two sons and two daughters, besides one brother, grandchildren, and many other near and dear friends and relatives. His children are all members of the Brethren church, and living in this church. One of the sons is a deacon. The departed one shall ever live in the memory of all as one who loved and cared for them. May we emulate his virtues and cherish his memories!

Funeral services from the First Church of the Brethren, of Conway Springs, Kans., Feb. 3, by his pastor, Wm. E. Thompson, assisted by Rev. Poore, of the M. E. church, and Rev. Hendrickson, of the Christian church. The house was packed with people of all creeds and beliefs, to pay their last respects to one whom they admired and loved.

The passing of our brother is a great loss to the Conway Springs church. He will be greatly missed in our services.

Wm. E. Thompson.

CHRISTMAS WEEK AT PING TING HSIEN

The Christmas spirit at Ping Ting ran bigh and was made an occasion of joy both in a physical and spiritual sense. The Sunday before Christmas we had the pleasure of baving with us Mr. Chao Shib Ling (military advisor of the governor of Shansi), who delivered two most excellent discourses in the church,—the one in the morning dealing with the evils that are so common bere in China, and the discourse in the afternoon being one on prayer. He appears to be a most sincere Christian, and so full of the Spirit's power in his life that to hear him is an inspiration indeed. If China's leaders were all men like Mr. Ling, how it would basten the evangelization of this great nation! He is a man of very rare type indeed, here in China, and with his spiritual qualifications, combined with the station he bolds among the Chinese, he can not but have a large influence for Christianity among the people of his race. The inspiring messages, received througb him, helped to bring our hearts more fully in tune to appreciate the spiritual feasts following.

The next day, Monday, it was a great joy to see thirty-one souls horn into the Kingdom through baptism. How we wish that our friends in the homeland could have seen the earnestness with which many of the applicants for baptism spoke before the church! One little boy, especially, seemed to put much feeling into what he said, as he stood on the platform, and made gestures just like a preacher who is in real earnest.

In the evening of the same day was the love feast service, which, because of the sacred scene of the morning and the soul-stirring messages, so recently received, seemed especially sacred on this occasion, and proved to be an occasion of joy in the truest and fullest sense. The day following (Tuesday) the boys' and girls' schools held their Christmas exercises, both of which were well rendered and attended by large and appreciative audiences.

At 2:30 on Christmas morning we were awakened by the sound of fire crackers on the compound, and just a few moments later the voices of the school-boys rang out melodiously in Christmas carols. At about 5 A. M. we were again aroused, as the school-girls poured out their voices in song, in honor of our Savior's birth. It was all so beautiful.

In the morning, after breakfast, prayers were conducted for the patients in the hospital. The story of our Savior's birth was told them in a simple manner, after which gifts were distributed, consisting of Sunday-school cards, sent out by thoughtful friends in America, nicely arranged together in groups, for hanging on the wall; also some candy, English walnuts, Chinese dates and a pear for each one.

At 10 A. M. a service was held in the church. At this time money and various kinds of food were contributed to distribute among those who are destitute and who do not have the peace and joy that our Savior came to bring.

In the afternoon a service was held for the children of the city, where the Christmas story was told them by Bro. Vaniman. And how those three hundred children's voices rang out as they sang: "Jesus loves me"! At the close of the service, cards and a few things to appeal to their appetites were distributed to gladden their little hearts.

Later in the afternoon a foreign service was held among the missionaries of our station, after which we had the pleasure of being seated around one common table, where we together partook of a Christmas supper.

We have many reasons for praise and thankfulness to our Heavenly Father for his abundant blessings, and to kind friends in the homeland who have made it possible to bring joy and sunshine into so many poverty-stricken, saddened lives.

Bessie M. Rider.

OUR APPEAL TO THE AID SOCIETIES OF THE BROTHERHOOD FOR 1919

The year 1919 has been ushered in. Great and important events bave clustered around its opening days. We hear the echoes and feel the pulsations of "Great Drives," "Over the Top," and "Forward Movements" all about us. Larger doors of opportunity have opened to us than ever before, to minister to the needy of earth and to further the advancement of his Kingdom in all lands.

Forward Movements have been planned by the several departments of church work. We believe our Aid Societies should arise to the opportunity of the day and move forward, along with other church activities. As women of America, if we will compare our condition with that of the women of other lands,—France, Belgium, India,—we can but feel that God has been good to us and we may well ask: "What shall I render to Jehovah for all his benefits to me?" If we desire to show our appreciation we will find the opportunity near at hand. Let us consider some ways in which we might move forward to larger and better service in 1919:

We have been happy in the effort to raise the funds for the Quinter Memorial Hospital in India. We pledged $13,372.13. At the close of 1918 $12,208.75 had been paid in to the General Mission Board for the hospital. Part of the building has been erected and is being used with great profit to the work there.

First of all, then, let us see to the paying of these pledges, so that we may be able to report that effort completed. One of our missionaries says this of the Hospital: "I wish the sisters could have a day's visit to the Hospital, and could see the many patients that receive treatment at our doctor's hands. I am sure they would be glad,—twice glad,—of having contributed toward it."

At the coming Conference we shall want to consider some other need, somewhere, for our support, as a united band of societies of the entire Brotherhood. What shall it be? Lift up your eyes and look on the field, and then be ready to help consider this question. May we suggest several things for you to think about?

We are told by the General Mission Board that the greatest need is MEN. Are there young men being detained for the lack of funds whom we might help in their preparation and whose going we might hasten by our support?

A fund for the educating and training of native preachers and Bible women. In both the December and January numbers of the "Visitor" you will find presentations of the great need of Christian education. A missionary from the field says: "One trained Bible woman can do more real effective work than a dozen untrained ones."

Buildings for Bible and Normal Schools.

Boarding Schools for boys and girls.

During the year 1918 our societies have given liberally for the Red Cross and other relief work. There will be great need for our help in reconstruction and further relief work this year, and we want to do our part in this. Notice the report of the Relief Committee in the "Gospel Messenger," from time to time, of their need and work.

As we think of the effort put forth for material help during the past year, we wonder if that effort could be duplicated this year in ministering to the spiritual needs of men and women, so far as we can reach them through personal effort and financial aid, by the help of those on the field.

Again, what can we do to enlist the help of more of the women of the Brotherhood? Let the District Secretary put forth her efforts for an Aid Society in every congregation by the close of 1919. Two or three interested women can have an Aid Society. Begin now and you will grow. If not in numbers, in Christian service. In every congregation there are those who, for various reasons, can not attend the Aid meetings. Let us ask each one of these to contribute at least $1 this year, to the Aid Society of the congregation. This would add very largely to the efficiency of the society, in her efforts to do missionary and benevolent work. In one congregation each sister was asked to contribute $5 this year. The response was commendable and the blessing realized is in harmony with Mal. 3: 10: "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Some of our workers favor a fee of $1 from each society, instead of twenty-five cents. Then, after expenses are paid, the surplus might be used for some benevolent work. Let us begin at once, in some way, the Forward Movement of our Aid work, and thus make it of greater service for our own community, then to the regions just beyond our community, and then to the uttermost parts of the earth.

Mrs. M. C. Swigart, Mrs. Naomi Shaw, Mrs. Levi Minnich, Committee.

"THE GOSPEL MESSENGER" A WELCOME VISITOR

Yes, it is, and no mistake. We are far from our church, but not far from our Lord and Savior. The "Messenger" seems like a letter from home. The writer was especially impressed with the article, "God's Mirror." In fact, everything in the "Messenger" has a strengthening effect.

It is hoped that the time will come when we can worship again in the church of our choice. Until then, we can do no better than attend churches of other denominations, though different from the Church of the Brethren. May the "Messenger" staff continue to brighten the homes of readers who are situated as is the writer.

Elkridge, Md. Cora G. Stallings.

God's Call to Service

(Continued from Page 117)

Now God always had rich rewards to give, but he never promised a smooth, easy road to them. Here is where he and Satan greatly differ. The latter holds out most alluring pictures of fine traveling,—just as when one motors over the best roads of the country, on which there is not a rut and never a jolt to disturb the pleasure of the ride. His ability to fulfill is another matter, but he succeeds in deluding many. Neither does he have any reward to offer at the journey's end.

To go back to God's calls to service, let us first consider Noah. Now his task of building the ark surely did seem to be a fool's job, and made him the subject of open and constant ridicule. But Noah survived the flood, and the fun-makers didn't. Wasn't the reward worth the effort and the enduring?

Now, how about ourselves, who are in Christ's service today? Aren't we too often ready to back down and out, if we even imagine that some one is ridiculing us for our belief and its exemplification in practice? Aren't we made of better stuff? Aren't we big enough to fill the positions that are always open and calling for those equal to them?

Then there was Abraham, who was put to the greatest test possible for a father, but God had called him for great service, and had promised him most wonderful things, so he had to stand the test that showed him worthy of the trust the Lord had placed in him. Now, would we back down on such a task if given, and prefer the way of least resistance to standing such a test?

And Joseph, a pure, innocent boy, who was destined for illustrious service, but who found the road thereto a very stony one, even suffering imprisonment unjustly,—a very hard thing, indeed, to endure and to keep hope and trust alive. Wouldn't we think that when we are in God's service and doing his bidding, he should make the way easier, and spare us such suffering? Would we be willing to bear imprisonment for doing the right, and to keep our conscience clear towards God?

Then there was Moses, who was called to a task of such magnitude as might make any man hesitate because of its greatness and responsibility. It was, indeed, a trying service,—trying even beyond Moses' endurance at times. But think of the wonderful work he accomplished,—and the privilege of being one of the heavenly visitors on the Mount of Transfiguration.

We can not enumerate the many prophets who, for being in God's service and doing his bidding, were hunted and hounded,—some even to the losing of their life. But they did not count it loss.

No, God's path of service isn't a rutless road or a bed of thornless roses. After the call comes the testing. How could one, otherwise, be made fit for the task assigned, or equal for the work to be done? But his way is more than worth the treading. The greatest men of the world have thought so. Only the weak shrink from it.

Then we come to Christ, who endured all things. God did not make the way any easier for his own Son than for others in his service. In fact, he had to suffer more, but think what it meant to mankind!

Then there were Christ's calls to service. Helping to save mankind was the one great inducement held out. The apostles and many other sainted martyrs answered it. They had to endure all kinds of hardship and persecution, in order to accomplish the task given them. But they all considered the way of sacrifice well worth the traveling. How about us? Do we prove ourselves equal to the requirements?

Let us make a present-day comparison! Our country during the war had a big job on hand. It needed much help to get it accomplished, so it issued a constant call to service. It does not try to conceal what those who go into its service will have to endure, but pictures the great good to their fellow-man, in the ends to be attained as the reward for their sacrifice. And men do not hesitate. Willingly, yes, even eagerly, they respond to their country's call to service; although they well know that it means hardship, perhaps death, or the horrors of imprisonment. But they gladly

suffer all, for the preservation of their ideals, and consider it well worth while.

Now, can we do less for our Master? Can we hesitate because the way of service is not an easy road, because there ridicule, trials and persecution must be endured while traveling it, when we know the great end to be attained?

God still calls to service. The big jobs are not all done, but, as of old, it takes big men to do them. Can we, or will we, measure up to them? Or do we take the smoother-looking path, that is so alluringly pointed out to us, but on which no high purpose travels as a guiding-star overhead? Remember, the great things, in either the temporal or spiritual world, have not been done by those who sought the easy way.

Waynesboro, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Lindsay.—Bro. D. L. Miller came to us Jan. 13 and remained until Jan. 29. We felt it a great privilege to have Bro. Miller with us. Both old and young appreciated his sermons. His visit was an inspiration to all. Feeling that some were almost persuaded, we decided that Bro. F. E. Robertson continue the meetings throughout the week. Bro. Robertson closed the Woodville meeting after six weeks of preaching and personal work. Sixteen confessions and renewals were the immediate result. A Sunday-school is to be organized in the town. Bro. Robertson expects to devote most of his time to evangelistic work.—Mrs. Emma V. Yoder, Lindsay, Cal., Feb. 5.

South Loe Angeles.—A special business meeting was held on Friday evening, Jan. 3, and it was decided to retain Bro. Miller as elder in charge of this congregation. Sunday morning, Jan. 5, he preached his last sermon here as such. Since Jan. 1 Bro. Isaac V. Funderburgh has occupied our pulpit each Sunday morning. He is giving us some splendid sermons. The evening appointments are filled by our resident ministers, Bro. J. W. Cline and Bro. N. J. Brubaker. Our offering for the Syrian and Armenian relief work was $144.14.—Lena Irene Swank, 1156 E. Forty-fifth Street, Los Angeles, Cal., Feb. 5.

COLORADO

Haxtun.—Though our church and Sunday-school work has been hindered very much by influenza and snow-bound roads, yet the work is picking up with good interest. At our last quarterly meeting the church unanimously agreed to give our pastor three months' leave of absence, and to allow him to secure a supply pastor to care for the work during his absence. The finance committee was instructed to provide for the support of the supply in the annual budget. We expect to have three families of members locate here this spring. We are planning to have a series of meetings during the latter part of May by the supply pastor. This will put him next to the work in a fine way and ready to proceed with the work when Bro. Nickey takes his leave of absence for Europe. We are hopeful that we may secure one of the Bethany faculty for the supply. We expect to have a class in vocal music soon by Prof. M. M. Heiney.—E. L. Lapp, Fleming, Colo., Feb. 10.

IDAHO

Nampa.—Feb. 2, instead of our Sunday-school lesson, we had a short program. A talk was given by a young man, a native of Armenia. He told us of the destitution of his people and of the suffering. Since they were driven from their homes and Christians massacred because of their refusal to deny Jesus. Bro. Graybill spoke briefly of the opportunity to deny ourselves, that we might give something to relieve their wants. The offering amounted to $156. We did not hold our council for election of officers till the January. Nearly all offices were filled by reelection: Bro. J. H. Graybill will have charge of the church; Bro. A. D. Keller of the Sunday-school and Bro. B. Miller of the Christian Workers. With their assistants they are planning on better work for the coming year.—Amanda Garber, Nampa, Idaho, Feb. 6.

ILLINOIS

Cerro Gordo church met in council Feb. 1, with Bro. J. E. Keller, of Chicago, presiding, in the absence of Eld. R. H. Nicodemus. Six letters were granted. Brethren Elmer Hoffman and Calen Wallick were chosen deacons and installed on Sunday morning. Bro. Keller conducted the installation services for our new Sunday-school officers. An offering of $78.30 was lifted for Armenian-Syrian Relief. We are thankful to our Heavenly Father for his care over us during the epidemic.—Nettie Leedy, Cerro Gordo, Ill., Feb. 7.

Hurricane Creek.—On account of the epidemic we were not permitted to hold any services for several months. Our quarterly council, that was to have convened in November, met Jan. 28, with Eld. M. Flory presiding. Sunday-school officers were elected, with Sister Pearl Parker superintendent. Bro. Flory preached for us Saturday and at both Sunday services.—Barbara Baldwin, Mulberry Grove, Ill., Feb. 5.

Romine church met in council Jan. 25, with Bro. Urias Blough presiding. The following officers were reelected for the coming year: Bro. Blough, elder; Sister Gladys Blough, clerk; Sister Delia Blough, "Messenger" agent; the writer, correspondent. We have been without regular services since Nov. 3, on account of influenza, but now have Sunday-school and preaching again each Sunday. We are, indeed, thankful for God's care and protection through this period. None of our number was taken, but quite a few were ill. Our Sunday-school is growing and we hope for a prosperous year in the Lord's work, since we have Bro. Blough and wife as leaders.—Mrs. Katy Baker, Salem, Ill., Feb. 9.

INDIANA

A Request.—Bro. William D. Rostetter has been seriously ill for three weeks with typhoid pneumonia, suffering and enduring a siege. He earnestly desires the prayers of God's children in his behalf. The effectual, fervent prayer of a righteous man availeth much.—D. W. Hostetler, Plymouth, Ind., Feb. 2.

Flora church is in the midst of a Bible Institute, conducted by Bro. E. B. Hoff, of Bethany Bible School. We have fine weather and good roads but the influenza has not entirely disappeared. Consequently the attendance is not large. The Flora church made Nov. 30 a day of giving for her pastor and family. The crowd gathered at the church with their offerings and then Bro. Beery was called over. He could not realize that the gifts were for one family, and had he never had experienced the like since being pastor. There were about two hundred members present. It was a blessed evening for all. It is one way of assuring the pastor of the appreciation in which he is held.—Mattie Welty, Flora, Ind., Feb. 9.

Hartford City church began a series of meetings Jan. 27, with Bro. Chas. R. Oberlin, our pastor, and Bro. B. D. Hirt, of the Leon Creek church, in charge. Sisters Gertrude Oberlin and Lottie Hirt led the singing. The interest was good throughout the meeting and the attendance greater than last year. There was one accession. The meetings closed Feb. 9. We expect to begin a series of meetings at the Bethel Center church soon.—Mrs. Lydia Waters, Hartford City, Ind., Feb. 11.

Kewanna.—Spring is near at hand, the epidemic is subsiding and we are well pleased with the regular attendance again. We began the new year with Bro. Bert Gorsline, Sunday-school superintendent; Bro. Jud Crabill, church clerk; the writer, "Messenger" correspondent and agent. We are now in the midst of a revival meeting, conducted by Eld. Geo. E. Swihart, of Roann. The interest is good.—Myrtie Mishler, Kewanna, Ind., Feb. 10.

Logansport church met in special council Feb. 6. Trustees were reelected as follows: Brethren Jos. Martin, Sr., Roy Shepler and Wm. Zimmerman. A Ten-cent-a-week Ladies' Aid met and reorganized. We have had two meetings, which were well attended. We are looking forward to a prosperous year in the Lord's work.—Dora Hirt, Logansport, Ind., Feb. 8.

Osceola church met in council on Saturday, Feb. 8. Our elder, Hiram Strycker, was with us also Bro. H. M. Schwalm. Three letters were given. Bro. George, of South Bend, is to be our pastor for three months.—John Cocanower, Elkhart, Ind., Feb. 12.

Pleasant Hill (Northern District) congregation met in council Feb. 8, with Bro. Jesse Gump presiding. Bro. H. Forney was also present. We took a collection of $42 for the Armenian-Syrian Relief. The time of our love feast was appointed for May 24, at 2 P. M. Bro. H. Forney has been secured for that service. Bro. Ezra Flory will be with us some time in June, to conduct a Bible Institute. Our series of meetings, conducted by Bro. H. Forney, commenced Jan. 19 and closed Feb. 9. One stood for Christ. Weather conditions were good and the attendance fine.—Irma Gump, Churubusco, Ind., Feb. 10.

Rossville.—The influenza epidemic has somewhat subsided in this community and the church is thankful that none of the members was lost. The work was hindered considerably, however, and to as much sickness, and we have not had regular services since September. Sunday-school and church services, however, are again being held regularly, and the work is growing. Feb. 2 three of our Sunday-school scholars were received into baptism. Brother and Sister Elsworth Weimer were with us Feb. 2. Our brother preached an excellent sermon.—Lillian A. Hufford, Rossville, Ind., Feb. 15.

IOWA

Ivester church has been conducting all services regularly since the first Sunday in January this year, after almost three months' suspension on account of the influenza epidemic struck us and interest are commendable. On Sunday evening, Feb. 2, a young man and his wife were baptized. The Junior League, Senior Christian Workers' Society and Ladies' Aid are doing good work. Sister are married on by the faithful who attend Sunday night services. Since regular services were held, last year, there have been three deaths, sixteen letters given, three letters received, and two baptized. Our Sunday-school has made a liberal contribution for the Relief of the Christian nations in the Near East, and over $700 has been raised, thus far, with still more coming in. Our offering will likely be around $200, when all is collected.—D. W. Shock, Grundy Center, Iowa, Feb. 5.

Ottumwa.—Our three weeks' series of meetings, conducted by Bro. J. Edwin Jarboe, closed Feb. 2. The meetings were well attended and the interest was good. Thirty-one were received by baptism and seven were restored. Sixty-seven commuued Jan. 27. The church has been revived and we are hoping to do more aggressive work through its different departments. Our Sunday-school is progressing nicely, with Eld. C. Stevens, superintendent. Our Sisters' Aid Society meets every two weeks. Our prayer meetings are well attended.—E. M. Baughman, Ottumwa, Iowa, Feb. 8.

KANSAS

Olathe church met in council Feb. 1, Eld. H. F. Brubaker presiding. Officers for the year were elected as follows: H. T. Brubaker, elder; A. Riffey, Sunday-school superintendent; the writer, correspondent; Lilly Riffey, clerk. One letter of membership was received. It was decided to hold our love feast on Saturday, April 19.—Edith M. Mahaffey, R. 1, Olathe, Kans., Feb. 12.

Pleasant View church met in council Jan. 11, our regular council having been deferred on account of influenza. We chose Bro. O. H. Feiler as elder for another year. Our Sunday-school took an offering for the Armenian-Syrian relief amounting to $43.45—$25 of which was the allowance for the Christmas treat. The children gave it gladly. In addition to this, the church gave $28.88. We have planned for our series of meetings to begin April 6, with Bro. Wm. Thompson, of Bethany Bible School, evangelist. Our love feast will be held April 20. There has been very little activity in either the church or Sunday-school this winter, on account of sickness, but we hope to accomplish a great deal this spring and summer.—Mrs. W. W. Rexroad, Darlow, Kans., Feb. 4.

Quinter church met in council Feb. 4, instead of the first Saturday in December, when we usually elect officers for the coming year. We had no services of any kind for about three months, on account of influenza. The following officers were elected: Bro. O. A. Lahman, church clerk; Bro. J. H. Long, trustee; Bro. B. F. Jamison, Sunday-school superintendent; Bro. Roy H. Crist, president of Christian Workers' Meeting. We decided to have a love feast May 31, beginning at 10 A. M. We also decided to have a two weeks' series of meetings, preceding our love feast. Since our meetings have started again, we are having good attendance and interest.—Mrs. Ella Quinter, Quinter, Kans., Jan. 28.

Sabetha church met in council Feb. 4, with Eld. R. A. Yoder presiding, assisted by Bro. Roy Kistner. Our offering for World-wide Missions was $60. Our series of meetings, to be held by Bro. Frank McCune, had to be postponed on account of influenza. We hope to have it in the near future. Since the last report we have received four members by letter. An offering of $45 was taken for Armenian-Syrian Relief. Our Sunday-school is progressing nicely. The attendance has been good, considering the weather and the amount of sickness. We hope for a bright and successful future and that this may be the banner year of our church.—Mrs. John Heikes, Sabetha, Kans., Feb. 8.

MARYLAND

Ridgely.—We met in council Feb. 5, with Eld. A. C. Reber presiding. The attendance was not so large, because of sickness still prevailing in this section. One letter was received and three were granted. The monthly Sunday-school missionary collection of $22.65 is to be divided equally between Home and World-wide Missions. A collection of $125.61 was taken for Armenian-Syrian Relief; $40.11 was contributed by the Christian Workers' Society. Bro. A. C. Reber is to represent us at Annual Meeting, with Brethren L. R. Brumbaugh and M. F. King, alternates. Delegates to District Meeting are Brethren M. F. King and A. C. Reber; alternates, Bro. L. R. Brumbaugh and Ella Brumbaugh.—Debora K. Reber, Ridgely, Md., Feb. 6.

MICHIGAN

Crystal church met in council Jan. 19. Bro. Geo. E. Stone was chosen elder; Sister Ella Stone, Sunday-school superintendent. Brother and Sister Stone presented the church with two lots in Crystal, to be used for the good of the church. This property will be used in such a way as will best remind us of their love for the church. —W. H. Beaver, Crystal, Mich., Feb. 10.

Harlan church met in council Feb. 7, with Eld. J. Edson Ulery presiding. Eight letters were granted. Bro. Ulery was chosen elder for another year. Officers for Christian Workers' Meeting were reelected, with Bro. Ernest Leffell, president. The writer was chosen "Messenger" agent and church correspondent. Our love feast will be held May 17, at 6 P. M. Bro. J. Edson Ulery will hold a series of meetings for us some time during the year.—Maud Wilburn, Copemish, Mich., Feb. 10.

New Haven.—Eld. C. H. Deardorff came Feb. 3 and spent nine days in a pastoral visit and also gave us an inspiring sermon each evening. Feb. 10 we met in council, with Bro. Deardorff presiding. We decided to have services each Sunday evening. The Missionary Committee was given authority to organize a Mission Study Class, and to ask the Volunteer Mission Band of Bethany Bible School to be with us in the near future. An Aid Society was organized, with the writer as president. One service was held at Carson City, with our aged brother, David Baker, the oldest minister in the District. All greatly appreciate our brother's labors among us.—Alla L. Emrick, Middleton, Mich., Feb. 12.

Notice.—As District Sunday-school and Missionary Secretary the writer is very desirous of having the name and address of each Sunday-school superintendent, also the address of the chairman of each Missionary Committee in the State, at an early date.—Ethel G. Whitmer, Beavertoo, Mich., Feb. 7.

Riverside church met Feb. 9, after our church doors had been closed for several months, on account of influenza. Several of our members were ill, but we lost none by death. We reorganized our Sunday-school, with Bro. C. Tyson, superintendent. Everybody seemed happy to meet again for worship.—Ida Puterbaugh, McBain, Mich., Feb. 10.

Zion.—An offering of $64.08 was recently taken for Armenian-Syrian Relief. Since our last report two letters have been received. On account of influenza our series of meetings and Bible Normal have been postponed indefinitely.—Neva Moats, Prescott, Mich., Feb. 6.

MISSOURI

Bethany church met in council Feb. 1. Eld. E. W. Mason presided. The Sunday-school was reorganized, with Bro. E. J. Yoncy superintendent. The writer was elected president of Christian Workers' Meeting. We hope, with this corps of workers, to go ahead, and try to make up, in a measure at least, some of the time lost this winter.—Mattie Lam, Norborne, Mo., Feb. 4.

Walnuta church met in regular council Feb. 8, with our elder, Bro. Van Pelt, in charge. Two letters of membership were granted. Sisters Ida Hollar and Mary Minnick were appointed District Mission solicitors. We elected new officers for the Christian Workers' Society, with Sister Grace Bowman as president. On account of the influenza epidemic we did not have services on Thanksgiving Day, so, on Sunday, Jan. 26, we took up an offering of $171.50, which was sent to the General Mission Board for World-wide Missions.—Miss Mary Bowman, Hardin, Mo., Feb. 12.

NEW MEXICO

Clovis church met in council Jan. 31, with Eld. C. D. Fager in charge. Bro. J. R. Fitzer was selected elder for the coming year; Sister Rodes, Sunday-school superintendent and "Messenger" correspondent; Sister Amy Anderson, president of Christian Workers' Society. We have a live Christian Workers' Society with a continual increase in attendance and enrollment. We can barely take care of the work with our limited supply of teachers, but we are doing the best we can, and hoping for better days.—Velma Fager, Clovis, N. Mex., Feb. 9.

NORTH CAROLINA

Pleasant Grove.—Bro. Virgil C. Finnell, the Sunday-school worker, came Jan. 17, and stayed with us three days, giving five very interesting lectures, and showing us a great need as a Sunday-school. His efficient work has helped us all to resolve to raise the standard. We have now organized a teacher-training class, cradle roll and home department.—Jos. H. Griffith, Brummet, N. C., Feb. 10.

Relief.—The writer and W. M. Honeycutt began a meeting at the Bliss schoolhouse, near Poplar church. We preached for five days to a crowded house. The people seemed to be impressed with the Word, and many of them invited us to come again. We hope that there has been some good done. Jan. 29 Bro. Virgil C. Finnell came to us. He gave us three lectures on Sunday-school work, which we all appreciated. We pray that he may have success in his work. —E. Peterson, Relief, R. F. D. No. 1, Feb. 3.

NORTH DAKOTA

Pleasant Valley church met in council Feb. 1, with Bro. Miller in charge. Bro. A. H. Blocher was elected elder; Bro. Eli Stauffer, Sunday-school superintendent. The church was again opened, after being closed for some time, on account of sickness and cold weather. —Ethel Barnes, York, N. Dak., Feb. 6.

Surrey.—We are having fine weather and health conditions have improved. Our regular appointments are well attended. Sergeant Ray Hardy, one of our returned soldier boys from France, occupied the time of the Christian Workers' Meeting Feb. 2. He gave a lecture on the "Religious Effect of the Present War on the Soldier." We all appreciated it very much.—Nora E. Petry, Surrey, N. Dak., Feb. 6.

OHIO

Bellefountaine.—Sister Mary Cook, District Sunday-school and Mission Secretary, was with us Feb. 9. She addressed the Sunday-school and gave her talk regarding the Mission work of the church. In the evening she gave an inspiring missionary address. Feb. 23 our pastor, Bro. Tinkle, will preach on "Health and Social Morals." During the week following he will address the men, and Sister Tinkle the women, on the subject of "Purity." An additional $5 was given by a sister for Armenian-Syrian Relief, making a total of $120 from this church.—Lula R. Tinkle, Bellefontaine, Ohio, Feb. 10.

Black River church met in council Feb. 1. Eld. D. R. McFadden presided. On account of quarantine for influenza we did not hold our November council. The 1918 Sunday-school officers continued to serve until our next February council, which was elected, with Bro. L. F. Findley, superintendent. Bro. Wm. F. Wertz is president of Christian Workers' Society. Five letters were granted. —Mrs. Anna Nolt, Lodi, Ohio, Feb. 5.

Castine.—Jan. 26 we met for worship, and Bro. B. F. Sharp, of Poplar Grove, preached for us. It was a good lesson for all. It is certainly true that numbers do not make a strong church. We were glad to have Bro. Sharp come to us.—Mrs. D. H. Funderburg, New Madison, Ohio, Feb. 11.

Marion.—Eld. Guthrie, of Upper Sandusky, began a series of meetings at this place Feb. 2, with Sister Marie Deardorff in charge of the song service. The interest is good, although the attendance, owing to the cold, is not as great as we would like. Sunday-school is doing well. There is a noticeable increase in the attendance and greater interest in the lessons; also a splendid offering. We have adopted the "Our Aim" system in connection with its teachings. The Christian Workers' Meetings are also well attended, and very inspiring. We have teachers' meeting every two weeks, which is attended with a marked degree of interest. We also have eutage prayer meetings every Thursday evening, using the subjects of the "Quiet Hour." —Rachel Bowman, Marion, Ohio, Feb. 7.

Reading.—After our church had been closed for a period of four weeks, on account of the prevalence of influenza, we were permitted to have our council Feb. 8, with Bro. Miller in charge, presiding. We have decided, if nothing interferes, to have Bro. W. D. Keller, of Canton, Ohio, begin a series of meetings May 18, and to close with a love feast on the evening of June 1. Bro. Heestand preached for us on Sunday morning and evening. The date of our next council is May 10.—Rena Heestand, R. D. 2, Mpnitrie, Ohio, Feb. 12.

OREGON

Weston congregation met for preaching services Jan. 26, which was the first service since Oct. 13. The ban has been lifted and we expect to begin our Sunday-school and Christian Workers' Meetings Feb. 9. We met in council Feb. 1, with the writer in charge. Bro. J. H. Gordon was chosen elder; Bro. E. E. Tucker, superintendent of Sunday-school; Sister Huldah Metz, President of Christian Workers. The Christian Workers sent $4.00 to the Armenian-Syrian Relief Fund and the church contributed $29.25 for the same cause. Union revival meetings begin this month.—Isaac H. Miller, Weston, Oregon, Feb. 5.

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Sisters' Aid Societies

(Continued from Page 122)

Josephine Huey, Assistant. the writer.—Emma Rinehart, Pottstown, Pa., Feb. 7.

DAWSON, OHIO.—The year ending Dec. 31, 1918, was a very successful one for the Sisters' Aid Society of the Loramie church. We served lunch at three public sales, for which we received over $20, part of which was sent to the General Mission Board. We are preparing to help put a new lighting plant into our church. We have fifteen members at present, and $66.01 in the treasury. Officers for the year are, Etta Helman, President, and Lizzie Moyer, superintendent.—Nannie McCorkle, Secretary-Treasurer, Dawson, Ohio, Feb. 2.

EAGLE CREEK.—Our Aid Society for 1918 reports as follows: Number of members enrolled, 26; average attendance, 10; number of all-day meetings, 8. Our work consisted mainly of making garments. We made 92 garments, two comforts, and a number of prayer-veils. We served lunch at one public sale. We donated 69 garments to Marion Mission. To Chicago Mission we gave 52 garments, 7 pairs of stockings, 2 boys' caps, 2 pairs of shoes, 2 pairs of slippers, 1 comfort. We gave $5 to Bro. Helm, $40.60 to Red Cross. Amount carried over from 1917, $20.78. Amount collected during 1918, $85.52. Total receipts for 1918, $106.69. Expenses for 1918, $85.30. Balance on hand, Jan. 1, 1919, $20.70. Officers for 1919: President, Hattie Bame; Vice-President, Amanda Bame; Secretary and Treasurer, the writer.—Mrs. B. T. Bosserman, Williamstown, Ohio, Feb. 3.

LA FAYETTE, OHIO.—The County Line Aid Society was organized April 3, 1918, with ten members. Six have joined since. We held ten meetings during the year, with an average attendance of ten. We quilted five quilts, knotted three comforts, sewed carpet-rags, made prayer-covers, comforts, aprons, and pieced comforter-top. Amount in treasury, $24.55. Officers: President, Bessie Guthrie; Vice-President, Florence Staley; Secretary-Treasurer, Etta Guthrie; Committee, Florence Staley and Maggie Rayl.—Bessie L. Guthrie, La Fayette, Ohio, Feb. 3.

MARION, OHIO.—The Sisters' Aid Society report for 1918: Twelve meetings were held, with an average attendance of seven. The following articles were made: Clothing for comforts and quilts. During the year we received $21.40, of which $9.37 was expended for furniture for our new church; $10 to General Mission Board for reconstruction work; balance, $3.03.—Marie Desardorff, Marion, Ohio, Feb. 4.

MEXICO, IND.—Report of Sisters' Aid Society from Jan. 1, 1918, to Jan. 1, 1919: We held twenty-seven meetings, with an average attendance of fourteen. We quilted twelve quilts, knotted seven comforters, served one all-day dinner, made ninety-three garments. Money received during the year, $27.10; donations, $17.56; work, $70.83; balance from 1917, $48.53, total, $164.22. Money paid out, $70.83; balance from 1918, $48.53, total, $164.22. Money paid out, $8.50; material, $1.70; ing the year to missions, $5; sale dinner, $1.33; Sister Winger, 25 cents; total, $87.07; balance, $76.90. Officers for 1919 are: Sister Hattie Bond, President; Sister Alice Miller, Vice-President; Sister Mattie Douglas, Secretary-Treasurer.—Nettie Fisher, Mexico, Ind., Jan. 31.

NEW MADISON, OHIO.—Report of the Beech Grove Aid Society for 1918: We held twelve all-day and two half-day meetings, with an average attendance of ten. We served lunch at three sales, made twenty-two sun-bonnets, quilted seven quilts, knotted one comfort and pieced one quilt. We donated $5 to the town council for cleaning the church. We have $68.66 in the treasury.—Edna Hollinger, Secretary, New Madison, Ohio, Feb. 4.

PERU, IND.—Report of the Ladies' Aid Society for 1918: We met in seventeen all-day and thirteen half-day meetings, with an average attendance of six. We made fifty-six comforters, garments of various kinds and did quilting. Money on hand, $20.61; donations, $53; window blocks for home church, $10; paid out for material, $30.24; balance, $33.37. While we did not do much financially, we trust the time was improved socially.—Mrs. Daisy Peters, Peru, Ind., Feb. 8.

PORTIS, KANS.—Report of North Solomon Ladies' Aid for 1918: The following are the officers for 1919: Sister Jessie Garber, President; Sister Rose Naftzger, Vice-President; Sister Geo. Friend, Superintendent; the writer, Secretary-Treasurer. Number of meetings during year, 18; average attendance, 8. We sent 51 pieces of clothing to Hutchinson; sent a quilt to Salina; Mission Board did nothing; gave $10 to the Armenian Fund. Amount on hand, Jan. 1, 1918, $2.67; received from sale, $32.76; offerings, $21.83; paid out during year, $57.26; amount on hand, Jan. 1, 1919, $41.45.—Nellie McCarty, Portis, Kans., Feb. 3.

SOUTH BEND, IND.—Report of Aid Society of Second Church for 1918: We held eleven meetings, with an attendance of sixty-five. We made 6 prayer-coverings, 3 aprons, 3 comforts, and 1 rug. We also donated 2 comforts and 1 sheet to the Mexico Orphans' Home. We donated our birthday money to the Aid; paid $5 toward our pastor's salary; $5 toward pastor's Christmas gift; $10 for sewing-machine; $10 for work; $3.65 offerings; $14.40, donations; $25 sale money, $60.26; total, $223.05. Our general expenses were $42.38; to Orphans' Home, $10; General Mission Board, $15; Armenian Relief, $10; Mission Chapel, $25; total, $102.38. We have a number of garments to needy homes, and sent two dozen garments and nineteen handkerchiefs to the Orphans' Home at Mexico, Ind. Our officers are: Sister Ross Cripe, President; Sister Sara Boyer, Superintendent; the writer, Secretary-Treasurer.—Edith Miller, North Manchester, Ind., Feb. 6.

WILLIAMSBURG, PA.—The Sisters' Aid Society of the Fairview church held twenty-six all-day meetings, with an average attendance of nine. There were also a number of sewing-meetings, prayer-coverings, quilts and a comfort. Amount received for sales, $109.70; offerings, $12.43; total, $122.13. Amount expended for materials, $88.34; for benevolence, $23.50; balance, $10.29. The following officers were elected for 1919: President, Sister Jennie Shelly; Vice-President, Sister Sarah Shelly; Secretary, the writer; Treasurer, Sister Fannie Detwiler; Superintendent, Sister Emma Loose.—Nevada Brumbaugh, Williamsburg, Pa., Feb. 7.

ZION, N. DAK.—Report of the Sisters' Aid Society for 1918: Twelve meetings were held, with an average attendance of twelve. Amount carried forward from previous year, $10.93; offerings during the year, including special offering for sewing-machine, $58.09; one comfort sold, $5; one child's dress, 50 cents. Paid out $5 to Bro. O. F. Heim; $5 to a poor brother; $18.95 for a sewing-machine; $3.98 for material; balance, $9.57. Two comforts and an overcoat were given to a family in need; 130 pieces of clothing were sent to the Douglas Park Mission, Chicago. Officers for 1919: President, Sister Anna Burkhart; Secretary-Treasurer, Sister Ella Smeltzer.—Mrs. Marvin Kensinger, Zion, N. Dak., Feb. 1.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Harris-Troxel.—By the undersigned, at the home of Johnny Frantz, Conway Springs, Kans., Jan. 29, 1919, Eld. W. D. Harris, of McClave, Colo., and Sister Susa Troxel, of Conway Springs, Kans.—A. S. Downing, Conway Springs, Kans.

Patent-Hoff.—By the undersigned, at the home of the bride's brother, Bro. E. B. Hoff, at Maywood, Ill., Jan. 26, 1919, Brother Edwin Patten, of Clayton, Ohio, and Sister Myrtle M. Hoff, of Chicago.—Ernest G. Hoff, Chicago, Ill.

Whitmer-Gilbert.—By Bro. Homer Zigler, at his home, Dec. 26, 1918, Brother M. Galen Whitmer, of Mt. Sidney, Va., and Sister Rosie F. Cline, of Staunton, Va.—Ruth E. Williams, Mt. Sidney, Va.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Althouse, Bro. John, boro in Lancaster County, Pa., died Jan. 26, 1919, at his home in the bounds of the Springville church, aged 60 years, 11 months and 4 days. He was twice married and is survived by his wife and twelve children. He united with the church in 1913. Service by Brethren Cyrus Gibbel, Abram Royer and J. Bitner Johns at the Mohler house. Text, Job 14: 14. Interment in adjoining cemetery.—Aaron R. Gibbel, Ephrata, Pa.

Arnold, Bro. Michael, born at Burlington, W. Va., died at Girard, Ill., Feb. 10, aged nearly 69 years, 7 months and 10 days. In 1872 he married Laura B. E. Winters, who died a few years later. To this union was born one child, who died in infancy. In 1880 he married Eliza P. Sayers, who survives him. He was a faithful and consistent Christian. He leaves two brothers and one sister. Services at the church in Cerro Gordo by Eld. Jacob Wyne, assisted by Eld. A. L. Biogaman. Burial in Cerro Gordo cemetery.—Nettie Leedy, Cerro Gordo, Ill.

Beckner, Sister Curnie Florence, daughter of Jonas and Lucy Bowman, died at her home near Dilloos Mill, Va., Jan. 30, 1919, of pneumonia, following influenza. Dec. 29, 1918, she married Thos. Beckner, who survives with her father, mother, five brothers and one sister. No services were held.—Blanche Bowman, Boone Mill, Va.

Bert, Harry Franklin, son of Mr. and Mrs. Harry Bert, born Aug. 19, 1912, died Jan. 19, 1919. Services by the writer.—C. S. Leban, Lima, Ohio.

Bowman, Bro. Samuel, born in Rockingham County, Va., died in the hospital at Charlottesville, Va., Jan. 24, 1919, aged 65 years, 1 month and 24 days. He was a victim of pneumonia and of diabetes. He was a member of the Church of the Brethren and served faithfully in the office of deacon for many years. The only surviving near relative is a nephew, Bro. Samuel Bowman, a deacon of the Church of the Brethren and John S. Flory. Text, 1 Peter 1: 24, 25. Burial in the Greenmount cemetery.—Annie Miller, Harrisonburg, Va.

Bowman, Sister Caroline M., died of influenza and pneumonia in the Hagerstown congregation, Washington County, Md., Feb. 1, 1919, aged 73 years. She is survived by three daughters, five sons and two sisters. Services by Bro. A. B. Miller. Interment at Fahrney's church, Mapleville, Md.—Kathryn Lindsay, Hagerstown, Md.

Bowser, Bro. David A., died at his parents' home in West Kittanning, Pa., of typhoid fever, Jan. 29, 1919, aged 21 years, 3 months and 11 days. Dec. 24, 1918, he married Erma Miller, who survives with his parents and one sister. Services in the Church of the Brethren by Bro. A. B. Replogle, assisted by Rev. Laugham, of the Lutheran church. Burial in the church cemetery.—Ida B. Bowser, Kittanning, Pa.

Bowser, Sister Rhoda E., daughter of Brother and Sister Amos A. Bowser, died of typhoid pneumonia in the hospital at Huntingdon, Pa., Jan. 5, 1919, aged 18 years, 4 months and 18 days. She leaves her parents, four brothers and one sister. She united with the church in 1917. Services in the Glade Run church by Bro. A. B. Replogle, assisted by Bro. W. J. Swigart. Interment in the church cemetery.—Ida B. Bowser, Kittanning, Pa.

Bridge, Hazel, daughter of George and Carrie Griswell, born in White County, Ind., died at Monticello, Ind., Jan. 15, 1919, of pneumonia, following influenza, aged 22 years, 7 months and 25 days. She united with the Baptist church at an early age and lived a consistent life. She was married to Harry Bridge. To them one son was born. She leaves her husband, son, father, mother, two sisters and three brothers. Services by Eld. G. B. Hoover in the Monticello church. Burial in Pike Creek cemetery.—Orpha Bridge, Monticello, Ind.

Brumbaugh, Sister Luty, daughter of Levi and Amelia Dulabahn, died Jan. 21, 1919, of influenza and pneumonia, aged 31 years, 10 months and 19 days. She is survived by her husband, two daughters, father, mother, three sisters and three brothers. She was a member of the Church of the Brethren for two and one-half years. Services by Brethren M. Young and Chas. Kurtz. Burial in Springfield cemetery.—Mrs. Clayton Mishler, Akron, Ohio.

Burton, Bro. Green B., born near Waco, Ky., died at his home, near Ankeny, Iowa, of influenza, Feb. 4, 1919, aged 73 years, 11 months and 14 days. Bro. Burton was twice married,—in 1864 to Naomie Bybee, who died in 1876. To this union five children were born, all deceased. His daughter Sister Ida Zigler, and Cornelia Goins. To them eleven children were born. He is survived by his wife, four sons, one of whom is Eld. John F. Burton, in the Big Indian Valley church. He was married to Nellie Burton, eight great-grandchildren and one brother. In 1903 he united with the Church of the Brethren and lived a consistent Christian life. Services by the writer, assisted by Bro. W. W. Folger. Text, Philpp. 1: 21.—Jefferson Mathis, Ankeny, Iowa.

Buss, Levi, born in Pennsylvania, died near Bremen, Ind., Feb. 3, 1919, aged 87 years, 2 months and 24 days. He married Ann Eliza Snyder and to them were born five sons and three daughters. One son and one daughter preceded him. He is survived by forty grandchildren and nineteen great-grandchildren. His wife died forty-one years ago and he later married Rhoda Tharp, who also died. Kathryn Longfield, the third wife, survives. Funeral held at the house. He was a member of the Church of the Brethren for about forty-five years. Burial at South Union. Services by Eldera H. M. Schwaim and C. Metzler.—Gleta Schwalm, Wakarusa, Ind.

Cripe, Clinton Edgar, son of Jacob and Sarah Cripe, died Jan. 11, 1919, aged 20 years, 2 months. He was married to Nellie Turnpaw Jan. 27, 1909. To this union were born four children. Jan. 8 he requested to become a member of the Church of the Brethren. He was also anointed. After the ordinance he was completely resigned to God's will. After two days of bravely fighting against the dreaded disease of pneumonia, he quietly passed to his reward. Services by the writer.—O. D. Werking, Kokomo, Ind.

Dove, Roy E., son of Brother and Sister Geo. A. Dove, of Hotchkiss, Colo., died at his home Jan. 26, 1919, aged 19 years, 8 months and 16 days. Death was due to heart trouble and influenza. He leaves parents, one sister and one brother. He lived an exemplary Christian life. Services by Bro. Taylor, died eleven months ago. Burial in the Crawford cemetery.—Delta R. Dove, Crawford, Colo.

Eubank, Bro. Isaac G., died Jan. 15, 1919, aged 69 years, at the King's Daughters' Hospital, Staunton, Va. Bro. Eubank has been a member of the Church of the Brethren for many years. He also had the privilege of seeing his wife, one son and two daughters unite with the church. Services by the writer at the grave, in the Lebanon church cemetery. Text, 2 Tim. 4: 6-9.—J. D. Zigler, Staunton, Va.

Harshbarger, Sister Ann, died in the Lewistown congregation, Pa., a short illness, Jan. 21, 1919, aged 86 years, 11 months and 7 days. She was a member of the Church of the Brethren for many years and a faithful worker. She leaves two sons and two daughters. Her husband preceded her twenty-five years ago. Service by the writer. Burial in Spring Run cemetery.—S. J. Swigart, Lewistown, Pa.

Helsel, Bro. Harvey, died at his home near Henrietta, Pa., of influenza, followed by pneumonia, Jan. 10, 1919, aged 32 years and 6 months. Three days later his wife died of the same disease. Mrs. Helsel was a member of the Church of God. They leave two sons. Services for Bro. Helsel by Eld. J. W. Snyder, and for Mrs. Helsel by the pastor, Rev. W. H. Snider. Interment in the cemetery near the Cross Roads church.—J. H. Crofford, Martinsburg, Pa.

Henkel, Bro. Elmer, son of Brother and Sister Benj. Henkel, died near Edom, Va., Jan. 21, 1919, aged 24 years, 11 months and 16 days. Death was due to pneumonia, following influenza. He had been for some years a member of the Church of the Brethren. In 1916 he married Ruth Landes, who survives, together with father, mother and two brothers. Services at the grave by Eld. B. B. Miller. Interment in the Greenmount cemetery.—Annie Miller, Harrisonburg, Va.

Hockman, Sister Josephine, nee Mollott, wife of Bro. A. J. Hockman, died in the bounds of the Monitor congregation, Va., of pneumonia and influenza, Jan. 22, 1919, aged 53 years, 10 months and 26 days. She was a faithful member of the Church of the Brethren for a number of years. She leaves her husband, two brothers and three sisters. Services by the writer. Interment near Bradley.—E. E. Blough, Manassas, Va.

Hoffert, Levi, born near Brenen, Fairfield County, Ohio, died Feb. 1, 1919, at his home near Carleton, Nebr., aged 69 years, 4 months and 25 days. He lived in Ohio for a period of twenty-two years, when he moved to Illinois. One year later he moved to Colorado, where he lived two and one-half years, after which he moved to Thayer County, where he has lived for the past twenty-two years. In November, 1876, he was united in marriage to Anna Senger, to which union there were born six sons and three daughters. One son and one daughter preceded him. During his sojourn in Illinois he united with the Church of the Brethren, remaining ever faithful. He leaves his wife and seven children. Services at the Bethel Church of the Brethren by the writer.—Geo. W. Hilton, Bruning, Nebr.

Hotvedt, Bro. Chas. P., born at East Grand Forks, Minn., died at the Rochester hospital in Rochester, Minn., of Spanish-influenza, Dec. 16, 1918, aged 39 years, 1 month and 7 days. He married Nellie Marie Bydal in 1913. To this union three children were born who, with the wife, survive. They were members of the Church of the Brethren, and the writer. Interment at Grand Forks, N. Dak.—A. G. Crosswhite, Rocky Ford, Colo.

Hubbell, Bro. Wm., born in Columbus, Ohio, died at the home of his daughter, Feb. 1, 1919, aged 81 years, 11 months and 25 days. his daughter, Feb. 1, 1919, aged 81 years, 11 months and 25 days. In 1869 he married Miss Elsa Hubbell. To them were born seven daughters and two sons. He leaves his wife, four daughters, one son and several grandchildren. He was a veteran of the civil war, having enlisted in 1861. He joined the Church of the Brethren in 1905. Services by Eld. D. A. Crist. Interment in Quinter cemetery.—Mary E. Crist, Quinter, Kans.

Jargens, Sister Bessie, aged 21 years, died Dec. 8, 1918. She worked and in this vicinity several years, making her own way. She entered the home of her sister, where three had died of influenza. There she also contracted the disease, and died in a few days. Bessie was a quiet and unassuming girl, and during her days of sickness and at the end gave eloquent testimony and expression of the full assurance within her. She will be much missed by all. Her burial was private, in the Ivester cemetery. Influenza restrictions being on, few could go.—D. Warren Shock, Grundy Center, Iowa.

Klnlo, Viola M., daughter of Wm. and Hannah Kinfe, died Jan. 15, 1919, aged 44 years, 7 months and 13 days. In 1897 she united with the Church of the Brethren. She was married to Bro. Jesse Klnlo by Bro. S. A. Blessing, assisted by Rev. O. P. Furnace and Bro. Coppock.—J. Henry Showalter, West Milton, Ohio.

Koontz, Mrs. P. E., of Roanoke, Va., died of paralysis, aged 56 years, 2 months and 5 days. She was the youngest daughter of John and Elizabeth A. Leedy. Besides her husband, she is survived by three daughters, one son, two brothers and one sister. Services by her pastor, Rev. C. Talmage King, of the Belmont church. Text, Rev. 6-8. Burial in Evergreen cemetery.—M. H. Copp, Marertown, Va.

Minnich, Hugh, born in Darke County, Ohio, died Jan. 20, 1919, aged 28 years. He was the son of Samuel and Nancy Minnich. He leaves his wife, three children, parents and three sisters. Services at Bluffton, Ind., by Rev. Remsnyder, assisted by the writer. —D. R. Hardman, Warren, Ind.

Norford, Sister Julia F., nee Dolio, died Jan. 7, 1919, at the home of her granddaughter, Mrs. Ida F. Kirby, near Stony Point, Albemarle Co., Va., with whom she had her home for several years, aged 87 years, 5 months and 3 days. Mother was the daughter of John and Frances Dolin, and the youngest of eight children. She preceded her. The family all died in rotation as they were born.—mother being the last of the family. The deceased was twice married; first on Jan. 7, 1851, to Belfield Brockman. During the trying day of our Civil War he left home and family and never returned. To this union were born two children. Oct. 3, 1869, she was married to James M. Norford. Two children came to the home. Father preceded her almost twenty-five years. Four children, seven grandchildren and seventeen great-grandchildren survive. Mother united with the Church of the Brethren in June, 1874. She was afflicted during the greater part of her life, having suffered several paralytic strokes. Dec. 19, 1918, she received the final stroke, after which she never spoke. She lived, however, until early on the morning of Jan. 19. Her summons had come, and we willingly submitted to the will of Him who doeth all things well. Services by Bro. S. A. Sanger. Text, Num. 23: 10.—J. S. Norford, Fort Defiance, Va.

Nusbaum, Clsra, daughter of Joseph and Elisabeth Nusbaum, spent all her life on the farm near Wakarusa, Ind., where she was born. She was a faithful member of the home and community life. In the spring of 1909 she united with the Mennonite Church at Yellow Creek, of which body she was a faithful member until death. She was a victim of pneumonia, following an illness of years. About the middle of January she contracted influenza, which ended her life Feb. 4, 1919, aged 27 years, 4 months and 8 days. She leaves father, mother, one sister, one grandchild and one step-brother, the writer. Services by Eld. D. A. Yoder, of the Mennonite Church, and Harvey Schwalm, of the Church of the Brethren. Burial in the adjoining cemetery.—D. A. Yoder, Elkhart, Ind.

Petty, Sister Harriet, nee Coleman, died at her son's home, in Lancaster, Ohio, Jan. 19, 1919, aged 80 years, 10 months and 19 days. She married Josiah Petty in 1860. To this union six children were born. Her husband and one daughter preceded her. She joined the Church of the Brethren in 1874, and lived a consistent Christian life. She leaves five children, fourteen grandchildren and four great-grandchildren. Services in the Bremen church by the writer, assisted by Bro. Levi Stoner.—E. B. Bagwell, Bremen, Ohio.

Rodeffer, Bro. Daniel, died Dec. 14, 1918, aged 71 years. Services by Eld. H. C. Early, assisted by Bro. C. E. Long. Interment in the Mill Creek cemetery.—Stella S. Long, Penn Laird, Va.

Ropp, Sister Ida, nee Boggs, died at her home in Clinton, Mo., Feb. 4, 1919, aged 53 years, 4 months and 24 days. Death was due to asthma. She married Robert V. Ropp in 1885. To this union five children were born, two of whom died in infancy. One son and

two daughters, with the husband, survive. Sister Ida gave her heart to God at the age of seventeen years. Services by Bro. T. J. Simmons. Burial in Leays cemetery.—Lizzie Weigle Fahnestock, Montrose, Mo.

Senger, A. J., died Jan. 15, 1919, aged 56 years and 4 months. He was a son of Jacob and Elizabeth Ann Senger, of near Broadway, Va. He married Sallie D. Taylor, of Linville Depot, Va., who was called home two years ago this May. Bro. Senger leaves four brothers, three sisters and an only son. Previous to his death, Bro. Senger's grief, from the loss of his dear wife, Sallie, had been giving him nervous prostration, and disbetes followed. The writer being his only sister, asked him to stay with her. We did all that could be done for him. Bro. Senger was a leader in music for many years. He composed music in his younger days. For years he was a successful farmer in North Dakota. He united with the Church of the Brethren at Surrey, N. Dak., and was a very faithful worker in the office of deacon. He was a liberal giver for the Lord's work at all times. He was laid to rest by the side of his wife, in the Santa Ana Mausoleum. Services by Eld. S. G. Lehmer, of Los Angeles, Cal.—Lizzie R. Pugh, 720 E. First Street, Santa Ana, Cal.

Smith, Bro. Ervin, came to this vicinity from Indiana five years ago, with his wife and little family. He was ill but a few days with influenza, till double pneumonia set in, quickly ending his life. Three years he and his wife have been children of God. In accordance with his request, he was anointed. The wife and four small children are with us. Services in the cemetery near Ivester, by the pastor. Bro. Smith was thirty-four years of age. Death came Dec. 9, 1918.—D. Warren Shock, Grundy Center, Iowa.

Smith, Nancy Ellen, daughter of David and Martha Eiler, born in Wells County, Ind., died Jan. 16, 1919, aged 72 years, 11 months and 21 days. She married Martin V. Davis in 1863. Two children were born to them, one dying in infancy. Her husband was killed in the Civil War. She later married Chas. B. Smith. To them seven children were born. She united with the Church of the Brethren about forty years ago. She leaves her husband, six children, twenty-six grandchildren, twenty-two great-grandchildren and one brother, Eld. Calvin F. Eiler, of North Manchester, Ind. Services at Sugar Grove by Eld. Lewis Huffman, assisted by the writer.—D. R. Hardman, Warren, Ind.

Snavely, Mary Magdalene, died at the age of 62 years. She was the youngest daughter of Eld. Thos. D. and Mary Lyon, deceased. She leaves her husband, W. E. Snavely, and five children. Services from the Church of the Brethren at Hudson, Ill.—Mrs. Hannah L. Snavely, Alva, Nebr.

Spitnale, Grace Vesta, died Jan. 24, 1919, aged 48 years. In 1894 she married James Spitnale. To them were born four children, three of whom, with the father, survive. Sister Spitnale has been a member of the Church of the Brethren for the past seventeen years. She died within the bounds of the Sand Ridge congregation. Services from the Blanchard church by Bro. J. L. Guthrie, assisted by Bro. L. H. Prowant. Burial in the cemetery near by.—Mary E. Prowant, Hamler, Ohio.

Spitnale, Sister Zoe Anna, daughter of Brother James and Sister Grace Spitnale, died Jan. 25, 1919, at her home in West Leipsic, about twenty-four hours after her mother had passed away, aged 18 years, 7 months and 13 days. She united with the Church of the Brethren in July, 1918, during a series of meetings held by Bro. C. S. Garber. She was sick for more than a year. She was laid to rest in the same grave with her mother.—Mary E. Prowant, Hamler, Ohio.

Ulrich, Bro. John, born near Hagerstown, Ind., died at the home of his son, near Ordway, Colo., Jan. 31, 1919, aged 82 years, 2 months and 5 days. In 1859 he married Lydia Brewer, who died in 1913. Bro. Ulrich served the church very faithfully as deacon for over fifty years. Four sons, two daughters, twenty grandchildren and thirteen great-grandchildren survive. Services at the Rocky Ford church by the writer. Text, Geo. 25: 8. The body was taken to Lawrence, Kans., for interment in Oak Hill cemetery.—David Hamm, Rocky Ford, Colo.

Wampler, Bro. Jonathan, born near Broadway, Va., died at his home near Singer Glen, Jan. 25, 1919, aged 86 years, 4 months and 21 days. Bro. Wampler had been greatly afflicted with rheumatism for the past two years. He had been, for many years, a member of the Church of the Brethren. He is survived by one son, two daughters and six grandchildren. His wife preceded him a year ago. Brief services at the grave by Eld. B. D. Miller, interment in the Greenmount cemetery.—Annie Miller, Harrisonburg, Va.

Way, Bro. Sherman Francis, died Feb. 4, 1919, of dilatation of the heart, following an operation for appendicitis, aged 24 years, 9 months and 9 days. He was the only son of Mr. and Mrs. Henry Way. He was born at the old family home, near Davenport, Nebr., where he grew to manhood. At the age of fifteen he gave his heart to the Lord, and united with the Church of the Brethren. Since that time he has lived an earnest Christian life. He was the youngest of the family, and the home circle was first broken when he left us. He leaves a father, mother, five sisters and an aged grandfather. Services at the Bethel Church of the Brethren by Bro. Edgar Rothrock and the writer.—Geo. W. Hilton, Bruning, Nebr.

Williams, Marvel Claire, adopted daughter of Sister Ella Williams and the late Leonard M. Williams, died of influenza and diphtheritic sore throat, aged 5 years, 3 months and 15 days. The father's death occurred just nine days before. Services at the home. Interment in the Grandview cemetery.—J. S. Geiser, Froid, Mont.

Windmiller, Andrew, son of Geo. and Sarah Windmiller, born in Pennsylvania, died Aug. 28, 1918, at the home of his daughter, Mrs. Amos Shaeffer, aged 84 years, 5 months and 12 days. He married Mary Brown in 1857. To them were born four sons and five daughters. Three daughters, one son and the wife preceded him. Later he married Nancy Allen, who died in 1900. Services in the West Branch church by Brethren Sylvan Bockwalter and Andrew Miller. —Francis Hollinger, New Madison, Ohio.

Vicnguet, Henry Aaron, youngest son of Brother and Sister Geo. Vicnguet, born in Kingman County, Kans., died in the St. Joseph Hospital at Clayton, N. Mex., Dec. 4, 1918, of pneumonia following influenza, aged 9 years and 2 months. Besides his parents he leaves two brothers, one half-brother and three half-sisters. The family were in New Mexico, visiting, when they were all taken with influenza. The body was brought back to the home of his parents, near Murdock, Kans. Services by Bro. S. E. Delp. Interment in the Greenwood cemetery.—Sarah Frantz, Murdock, Kans.

Zapf, Bro. Edward, was born in Germany in 1845. He came to this country fifty years ago. First he located near Freeport, Ill., but three years later removed to Grundy County, Iowa, where he lived till the time of his death, Jan. 5, 1919. He was a member of the Ivester congregation for thirty-seven years, and was very earnest and conscientious in his belief. Services near his home, in the Lincoln Center church, and burial near by. The services were in charge of the Ivester pastor, Jan. 10.—D. Warren Shock, Grundy Center, Iowa.

Zook, Sister Sarah, nee Teeter, born at Hagerstown, Ind., died at her home in Milan, Kans., Jan. 19, 1919, aged 85 years, 3 months and 5 days. She had been in poor health for over four years, and had been confined to her bed for nearly one year. With her husband she came from Indiana to Kansas in 1884. Her companion preceded her in 1910. She was the mother of eight children, seven of whom are living. She was a kind mother. She united with the Church of the Brethren when quite young, and lived ever faithful. Although she lived somewhat isolated from the church, she was always deeply interested in its welfare, and attended services whenever she could. She had a loving disposition, and no sacrifice was too great for her to make, if it would only help some one. Those who knew her best, loved her most. The writer visited her a number of times during her sickness, but never saw greater patience than she possessed. Services from the Christian Church of Milan, Kans., by her pastor, Wm. E. Thompson, of Conway Springs. She will be greatly missed, and never forgotten.—Wm. E. Thompson, Conway Springs, Kans.

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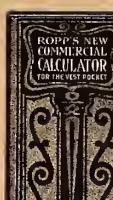

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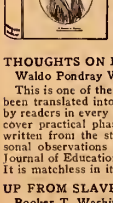

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Notes From Our Correspondents

(Continued from Page 125)

PENNSYLVANIA

East Fairview.—We have just closed one of the most spiritual revivals ever conducted by our church. Bro. Wm. N. Zoble, of Lancaster, Pa., came to us, and by the united efforts of the church we were given an old-fashioned revival. As the result of our efforts twenty-nine have made the good choice and decided to walk in the Master's footsteps. Bro. Zoble preached the Word with power to appreciative audiences, and his influence has made many lasting impressions both upon Christians and non-Christians. The members were greatly encouraged and strengthened, and are better fitted to go on in this great work than ever before. Many, who were almost persuaded to become Christians, have not made the good choice. Thirteen of the converts are boys and girls from our Sunday-school, and we are planning to have all the converts become members. Our Sunday-school is now evergreen, and is constantly increasing, both in number and interest. Our church has sent a liberal offering for the Armenian and Syrian Relief Fund.—H. A. Merkey, Manheim, Pa., Feb. 7.

Elizabethtown.—Our Missionary Committee rendered a very interesting program on Sunday evening, Feb. 9. Afterward Eld. Geo. Weaver, of Manheim, Pa., preached for us. The offering for India amounted to $45.57. Jan. 26 the Sunday-school (Mary) contributed $330 to the Armenian-Syrian Relief.—S. P. Engle, Elizabethtown Pa., Feb. 10.

Elk Lick church met in council Jan. 18, with Bro. B. F. Waltz presiding. Officers for the year elected as follows: Bro. W. S. Mann, church clerk; Sister Bertha Yoder, "Messenger" agent, the writer, correspondent; Bro. Lloyd Vonght, Sunday-school superintendent. The Board of Trustees, who formerly held office for life, were elected as follows: Bro. Wilson Yoder for three years; Bro. Frank Mann, four years; Bro. M. S. Mann, three years; Bro. Wilson Vnught, two years; Bro. Harvey C. Miller, one year. Our delegates, elected to District Meeting are Brethren Emanuel Yoder and James Mann. Brethren Lloyd Vonght and Joe Winegood were elected deacons and, with their wives, installed by Eld. B. F. Waltz. The graded lessons, published by our Sunday School Board, have proved satisfactory in our school, we shall continue to use them in the three lower grades. The duplex envelope will also be used again.—Mrs. B. F. Waltz, Elk Lick, Pa., Feb. 4.

Ephrata.—Feb. 2 the members and friends of the "Andrew and Philip Bible Class," of the Lancaster congregation, and the "Willing Workers" of the local church,—both being men's organized classes,—met in joint session, and rendered an interesting and helpful program. This was followed by an excellent address by Eld. H. K. Ober, of Elizabethtown College, on the "Forward Movement." An offering of $26.58 was lifted for the benefit of Elizabethtown College. This was the third joint class meeting, held by the two classes, but the first to which the public was invited. The church was well filled on this occasion. Feb. 9, Bro. Abram Royer, of Denver, delivered a splendid sermon in the forenoon. In the evening a class of eleven graduates, who had completed the first Standard Teacher-training Course, rendered a very interesting program. An address was given by the teacher. Each one of the class took part in the program. Bro. A. P. Wenger, of Brownstown, then followed with a final address. The class is organized for the second study of the Advanced Teacher-training Course, as prescribed in Book 2. Another class of ten members has been organized to pursue the lesson studies of Book No. 3. Just recently a class of seven completed the course in Book No. 2. It is eagerly waiting for the completion of Book No. 3.—Gertrude R. Shirk, Ephrata, Pa., Feb. 11.

Greensburg.—During the recent epidmie the Greensburg church and Sunday-school suffered a heavy loss in membership and funds. While the pastor and his family were sick, Brn. B. B. Ludwick, of Mt. Pleasant, Pa., gave very valuable service in visiting, anointing the sick and conducting funerals. Following is a list of those who have died: Mary Elizabeth Reed, 9, and Ivan Reed, John Smalley, Oct. 22, 14 years; Philip Curry, Nov. 1, 2 years; Albert Donahoe, Nov. 3, 30 years; Edw. Shaffer, Nov. 6, 7 months; Sara Leonard, Nov. 7, 11 years; Elizabeth Bashioum, Nov. 8, 28 years; Lydia Tait Swartz, Nov. 14, 22 years; Ray Leonard, Nov. 19, 19 years; Dora May Hayden, Nov. 21, 37 years; Helen Bakewell, Nov. 22, 24 years; Clarence Raylor, Dec. 12, 12 years; Louise Kaylor, Jan. 2, 1919, 40 years; Olive Cheek, Jan. 12, 20 years; Mrs. Hechler, Feb. 2, 77 years.—M. J. Brougher, Greensburg, Pa., Feb. 10.

Lancaster.—Our Sunday-school Board held two meetings to discuss the Forward Movement. Plans were made which, we trust, will be the means of bringing many into the Sunday-school. The offerings of two Sundays in January amounting to $38, were given for Armenian-Syrian Relief. Feb. 4 we had a very impressive missionary meeting. The program was rendered by the Student Volunteer Band of Elizabethtown College. An oration, "The Great World Need," was given by Bro. John Graham. Sister Martha Martin spoke on "Our Relation to the World's Evangelization." Sister Sara Shissler told us of "The Higher Spiritual Life." These speakers had their subjects well prepared and vividly portrayed to us the need of more workers in the foreign field. Bro. Ezra Wenger followed with the heart-searching question, "What Shall I Do?" Bro. A. C. Baugher, who presided, made a strong plea for a volunteer to take the place of the one we had hoped to support. The Band quartet favored us with several selections.—Leah N. Phillipy, Lancaster, Pa., Feb. 10.

Mountville.—Feb. 9 the Missionary Committee rendered a program at the Mountville house. Bro. John Myers, of Lancaster, gave a splendid address, speaking very forcibly about the Forward Movement of the church. The interest was good and he made us feel like doing better work for the Master. An offering of $23.35 was lifted.—Annie L. Neff, Lancaster, Pa., Feb. 10.

Walnut Grove church, Johnstown congregation, met in council at the beginning of the year and elected officers, with Bro. M. Clyde Horst, elder; Bro. W. E. Brougher was elected Sunday-school superintendent at a previous meeting. The Annual Teacher-training Alumni reception was held at the home of Anderson Wertz Jan. 15. There were about seventy-five members present. The late graduating class, consisting of ten, was received into the association. We hope to have a revival meeting, beginning March 11, with Bro. A. B. Miller and wife, of Hagerstown, Md., in charge. Sister Marguerite Bixler Garrett will conduct the song service. Influenza still prevails among our people and a number were claimed by death.—Elsabeth W. Howe, Johnstown, Pa., Feb. 6.

TENNESSEE

Knob Creek church met in council Feb. 1, with Eld. D. P. Bowman presiding. We are planning to have a missionary meeting in the near future. Brethren C. S. Heuberry, of Daleville, Va., J. M. Kagey, of Dayton, Va., and A. S. Thomas, of Bridgewater, Va., gave us some good instructions on Saturday. Brethren Kagey and Thomas gave us two good discourses on Sunday morning and evening.—Mary Bowman, Johnson City, Tenn., Feb. 10.

VIRGINIA

A Pastor Wanted.—The Ministerial Board for the First District of Virginia has an inquiry for a young man, either married or single, to engage in pastoral work. Correspondence solicited. We would like to hear from any ministers or elders who wish to take up work in our State District. We are ready to assist any church in the District in find ministers.—C. D. Hylton, Troniville, Va., Feb. 10.

Bethlehem church met in council Jan. 25, with Eld. Geo. Bowman presiding. One letter was granted. On account of the epidemic the crowd was very small, so it was decided that Bro. D. A. Naff remain as our elder until our September council, when the election will be held. Bro. C. D. Hylton, who is working in behalf of the Daleville College endowment fund, gave a talk. He also gave us an excellent discourse the day following, on the subject of "Reconstruction." Bro. H. G. Bowman is our Sunday-school superintendent for this year.—Blanche Bowman, Boone Mill, Va., Feb. 2.

Bridgewater church met in council Feb. 5, with Eld. H. G. Miller presiding. Bro. A. S. Thomas, of the Beaver Creek congregation, was also present. Six letters were received and five were granted. We decided to have our evangelistic services in March or April, to be conducted by Bro. Swigart, of Philadelphia. The church instructed the Pastoral Board to secure a pastor. Bro. H. G. Miller was re-elected elder for one year. Our District Sunday-school Training School opened on Feb. 9, with a sermon in the morning by Dr. Dreisbach and one at night by Dr. Bowman, both of which were inspiring. The District Superintendents effected an organization in the afternoon, with Bro. Virgil L. Miller president. The Training School began its class work on Monday morning at 9 o'clock.—M. A. Cassell, Bridgewater, Va., Feb. 11.

Cook's Creek.—We met in council Feb. 1, with a fair representation of the membership present. The finance committee gave a very encouraging report. The missionary part of the church was not overlooked. Contributions were made for various times for the sufferers in the Near East, and for General Missions. Eld. S. D. Zigler and the writer were chosen delegates in Annual Meeting; Brethren J. F. Sharpes, J. F. Miller, S. D. Zigler and E. Kelly to District Meeting. Some of our services have been irregular of late, because of the epidemic, but now the four Sunday-schools, as well as our church services, are regular again, and we trust that much good will be accomplished this year for the Lord.—S. I. Bowman, Harrisonburg, Va., Feb. 8.

Mill Creek congregation held no services for some weeks, on account of the influenza epidemic. There were a number of cases in the congregation, but only 2 deaths so far. At the beginning of the new year we organized our Sunday-school with Dr. C. P. Harshbarger, T. I. Bowman and Sister Ida Willberger, superintendents. The offering taken for Armenian-Syrian Relief, amounted to $150.—Stella S. Long, Penn Laird, Va., Feb. 6.

Pleasant Valley church (Second District) met in council Feb. 1. Elders Peter Garber and S. D. Miller were both present. This council should have been held Jan. 1, but because of Spanish influenza could not be carried out for several months. Bro. S. D. Miller was elected Sunday-school superintendent. Nine letters were granted. We decided to support Sister Margie Morgan at Grottoes again this year. She did very effective work in this district last year. Our regular services began Feb. 2, for which we are glad.—Ruth E. Williams, Mt. Sidney, Va., Feb. 6.

Schoolfield church met in council Feb. 1, with Eld. H. J. Woodie presiding. The writer was chosen "Messenger" agent and correspondent. We decided to hold our love feast May 4. Our elder preached on Sunday night in a large audience.—A. T. Prather, Schoolfield, Va., Feb. 10.

Summit church met in council Jan. 18, with Eld. J. T. Glick presiding. Owing to Spanish influenza, the meeting could not be held at the beginning of the year, as usual. The treasurer's report showed a balance of $40 in the treasury. Money given for charity, during the year, was as follows: United Brethren, $290.85; Red Cross, $110; Armenian-Syrian Relief, $323; total, $732.85. The regular $100 scholarship is to be used by two young ministers attending Bridgewater College. Bro. D. L. Forney was reelected superintendent for Summit Sunday-school, and Bro. Frank Cline for Glade. The former "Messenger" correspondent, Christina Huffer, having resigned, the writer was appointed.—Mattie F. Wise, Bridgewater, Va., Feb. 5.

To the First District of Virginia.—The District Ministerial Board requests each church to keep a constant lookout for spiritually-minded young brethren, with ministerial aspirations. We need them, and we must train out quota of the 300 called for in the Forward Movement. We trust that our ministers of the District will get busy and go in search of the unconverted and bring in their part of the 15,000, to be converted annually. Through Christ we are able. Our workers must get busy on the financial part of the program. The Daleville College is now engaged in the endowment campaign, and we have implicit confidence in our brethren, that they will respond liberally. Don't fail us!—C. D. Hylton, Troutville, Va., Feb. 10.

WASHINGTON

Spokane church met in council Feb. 9, with Eld. Stephen Johnson presiding. Five letters were received. Bro. C. F. Rupel, of Plain, Wash., was elected elder. The following officers were elected: Bro. R. Force, church clerk; the writer correspondent; Bro. R. Force, Sunday-school superintendent.—Truman Aschenbrenner, S. 109 G Street, Spokane, Wash., Feb. 11.

WEST VIRGINIA

Mount Union congregation held its fifth Bible institute in the Wiles Hill House, commencing Sunday evening, Feb. 9. We had a splendid meeting,—the best we ever held. Brethren Emra T. Pike, Obed Hamsteed and C. M. Driver conducted our meetings, assisted by Bro. S. H. Arnson and Sister Arnson. Their talks were interesting. Our services and Sunday-school are well attended, and good interest is being manifested.—S. Bucklew, 903 Highland Avenue, Morgantown, W. Va., Feb. 11.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 11-14, District of Northwestern Kansas and Northeastern Colorado, in the Belleville church, Kans.

April 15, 16, District of Middle Pennsylvania, at Snake Spring church.

April 22-27, District of Nebraska and Northeastern Colorado, at South Beatrice church, near Holmesville.

April 26-28, Southwestern Kansas and Southeastern Colorado, at Hutchinson, Kans.

LOVE FEASTS

Iowa

May 17, Greene.

Indiana

May 10, Buck Creek.
May 10, Upper Fall Creek.
May 17, 7 pm, Middletown.
May 24, 2 pm, Pleasant Hill.
May 31, Middlebury.

Kansas

April 6, McPherson.
April 19, 7 pm, Olathe.
April 20, Darlow.
May 17, Monitor.
May 31, Quinter.

Maryland

May 5, Pleasant View.
May 17, Meadow Branch.

Michigan

May 17, 6 pm, Harlan.

Ohio

June 1, Reading.

Pennsylvania

April 17, Shippensburg.
May 4, Everett.
May 11, Hanover.
May 10, 4 pm, Pleasant Hill, Pleasant Hill house.
May 11, Codorus, Fairview house.
May 11, York, First church.
May 17, 18, 1:30 pm, Upper Conewago, Mummert house.
May 25, Codorus, at Codorus house.

Virginia

May 4, Schoolfield.

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NOTICE: From information received it appears that some States require the use of individual communion cups at communion services. We can arrange to furnish the cups where needed. Write us if interested.

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Have you ever read the story of the "Mission Wagon"? At the close of the first year of travel Eld. James M. Neff wrote: "During the year we traveled by wagon 2,141 miles, camped outdoors under all sorts of circumstances, made 430 house-to-house visits, conducted 110 public services at twenty-one widely-scattered points in Kansas, Oklahoma, Texas and New Mexico, attended two love feasts and distributed 47,860 pages of tracts and the "Messenger" is going regularly into many homes, and we are hopeful that the Lord will magnify himself through it all." The complete story of the "Mission Wagon" is contained in the Biography of James M. Neff, formerly $1.00, now on special sale at 50c, postpaid.

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By Jno. S. Flory

The author has treated the first century of the literary activity of the Brethren in a scholarly and interesting way. This volume will be a credit to your library. Formerly sold at $1.25; special sale price, 79c, postpaid.

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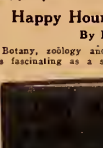
By S. B. Heckman

The religious poetry of Alexander Mack, Jr., possessed such merit that it has been collected and carefully edited. This book is of special interest at a time when in connection with the Becker Bicentennial our minds go back to the beginnings of the church. Former price, $1.00; special sale price, 50c, postpaid.

Happy Hours in the Big Outdoors

By N. J. Miller, B. S.

Botany, zoology and a lot of other "ologies" become as fascinating as a story in this new nature book. The author was a gifted naturalist who spent much of his life in the big outdoors. Consequently he has many strange and alarming things to say about the birds, flowers and wild animals that he knew.



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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24:14. "STRETCHING FORWARD."—Philpp. 3:13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4:14.

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...EDITORIAL...

Our Chance to Answer

ISRAEL was scarcely out of Egypt until the hard life which the people had lived in that country began to grow softer in their eyes. The first hardships in the wilderness both blotted out the memory of their former wretchedness and blinded their vision of all future good.

That is the way human nature always glorifies the past. It overlooks the good things in the present situation and magnifies the bad ones, while it applies exactly the reverse process to the days gone by. Of these the pleasant things grow pleasanter and the disagreeable ones less so.

The pity of this is that it cuts the nerve of effort. When people get to thinking that their best days are past and keep thinking so, why, of course their best days *are* past. And when an institution or organization of any kind gets to living mostly on the contemplation of the good old days, its good days will be mostly old ones. Such a temper can do little toward making the new days good.

But such an attitude is not only hurtful to progress, it is groundless. There is no occasion for it. The past is a fixed quantity. Whether good or bad we can not change it. But the present is in our hands. We can make this what we will. Is the best part of the history of the Church of the Brethren in the past or in the future? Isn't it as plain as day that the answer to that depends entirely on what *we* do? And those to come after us?

The FORWARD MOVEMENT is our opportunity to give the answer.

Marcus Dods on Religious Ordinances

"ONE great secret in the growth of character is the art of prolonging the quickening power of right ideas, of perpetuating just and inspiring impressions. And he who despises the aid of all external helps for the accomplishment of this object is not likely to succeed. Religion, some men say, is an inward thing; it does not consist of public worship, ordinances, and so forth, but it is a state of heart. Very true; but he knows little of human nature who fancies a state of spirit can be maintained without the aid of external reminders,—presentations to eye and ear of central religious truths and facts. We have all of us had such visions of truth, and such corresponding desires and purposes, as would transform us, were they only permanent."

Well said. Dr. Dods had a clear discernment of the function of religious rites. We need them to perpetuate and deepen "just and inspiring impressions." We need them to foster and prolong "the quickening power of right ideas."

"And He Called It Nehushtan"

BECAUSE that was all it was. Once it had been more. Once it had been the symbol of Jehovah's love and power, a means of pointing the people to the Source of help, so that when the bitten wanderer in the wilderness looked upon it, he remembered that Jehovah pitied him. And his faith was kindled. And mounting upward, that faith laid hold upon the beneficent power of Jehovah, and he was healed.

But now the people had forgotten that. Instead of looking through the image to the truth it symbolized, they stopped with looking at the image. Instead of worshiping him in whose honor Moses had set it up, they worshiped the symbol itself. So far from being an instrument of faith in God, it had become a hindrance to such faith. And so King Hezekiah, seeing that it was the occasion of more harm than help, irreverently (?) laid hands upon it, smashed the sacred (?) thing in pieces, saying contemptuously that it was nothing but a "piece of brass."

For symbols *are* nothing but the material of which they are composed, when they do not lead the mind to a perception and appreciation of the truth they stand for.

What is the proper designation of that comfortable shelter in which we gather each Lord's Day to sing and preach and pray? What if some prophet of God, seeing the hollowness of much of our pious pretense, were to blast the building into a thousand pieces and then say, in answer to our shocked surprise, "Well, what of it? It is nothing but a pile of brick."

Did you ever eat the bit of bread your brother gave you at the communion table, when it was nothing, really nothing, but a spoonful or two of flour?

There's a highly prized Book on your center table. You would not think of being without it in your home, nor permit it to be handled roughly. But what is the purpose of it? Is it the Book you worship? Are you trusting in its mere presence for security? Or does it lead you, through the study of its pages, into deeper soul communion with its Author? What would you think if some modern Hezekiah, discerning your idolizing of the Book itself, along with your utter failure to translate its truth into your life, were to seize it and tear it to pieces before your eyes, explaining simply, "Here's three pounds of paper, ink and leather"?

Such measures would seem radical, surely. May they ever be too radical for any need of ours. We can keep them so by using all the symbols and instruments of spiritual knowledge which God has given us, as means of acquaintanceship with *him*. Let us not worship the symbol and the instrument. Let them teach us how to worship God.

A Commentary on the Decalog

THERE are commentaries and commentaries, most of them explaining very clearly what needs no explanation, and passing by the very things you want some light on. Or else, befogging them with learned phrases more mysterious than the text itself. But there is one we can commend without reserve. It is practical, right to the point, exactly the kind you need. It is a commentary on the Old Testament Law with special reference to the Ten Commandments. It is popularly known as the Sermon on the Mount.

It is very brief, but very luminous. It discusses only a few injunctions, but it does this in such a way that you can easily explain the rest yourself. Could anybody question, after reading it, how to keep the sixth and seventh commandments? And don't you see, from these examples, how to interpret and practice the others also? And don't you see that you have here, fresh from the hands of the Master Interpreter, the key to the whole New Testament, as well?

It is all very simple. If you really want to do and be, it is not hard to understand what to do and how to be.

Back to the Garden of Eden

THE war has done much towards familiarizing the careful newspaper reader with the different sections of the Bible Lands. In some of these sections the public has become more than ordinarily interested, and there are other portions that are yet to come into prominent view. From time to time we have said something about the conditions in Palestine, but in this article we shall draw special attention to what may be regarded as the cradle of the human race.

We will understand the situation more fully by noting the fact that, in the early history of the world, both Egypt and the country lying along the Euphrates and Tigris Rivers possessed the most advanced orders of civilization known to the ancients. In everything relating to wealth, education, culture, skill and power, they were rivals. The two countries are about 700 miles apart and between them extensive commercial interests were carried on, several well-kept public highways being maintained. They were not only rivals in commerce but they were frequently at war with each other. Between them was Palestine, and across this country led nearly all the roads between Egypt and the Mesopotamian Valley. This was advantageous for Palestine in times of peace, but distressing in times of war.

Let us now spend a little while studying the eastern part of the ancient world here referred to. It was somewhere just north of the Persian Gulf that the Garden of Eden was located. At some point in this extensive valley Noah built his ark, and up near the headwaters of the river that traverses the plain, the ark landed, and the foundation for new nations was laid. Here great cities sprang up and vast empires took their rise, and when at the height of its glory, this section was the most wealthy and densely-populated of the globe.

Now turn to your map of Asia and notice how the two rivers,—Euphrates and Tigris,—take their rise in the mountains of Armenia, flowing almost parallel in a southeasterly direction until they join and then enter the Persian Gulf as one stream. At this time the silt carried down by the rivers is filling up the northern end of the Gulf at the rate of 72 feet a year. This means that 6,000 years ago the Gulf extended nearly 80 miles farther north than at the present time, and that the two rivers emptied into it by separate mouths. With your

CONTRIBUTORS' FORUM

The Bridge Builder

An old man going a lone highway
Came at the evening cold and grey,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow-pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide;
Why build you this bridge at evening tide?"

The builder lifted his old grey head.
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm that has been as naught to me,
To that fair-haired youth may a pitfall be,
He, too, must cross in the twilight dim.—
Good friend, I am building this bridge for him."

—The Australian Christian.

The Abrahamic Covenant

BY E. B. HOFF

In Four Parts.—Part One

Abraham, the Father of Monotheism.—Abraham is the leading character of the kingdom of God in the patriarchal age of the world. There were great men before him and after him, during that age, but his figure stands out in large prominence, before them all. When the world had wandered away into the confusion of polytheism, he heard the call of God, and came forth to become the father of the doctrine of monotheism, for all the nations of the world. While he was yet at Ur of the Chaldees, where his ancestors worshiped the heavenly bodies, and various other gods, God appeared to him and called him forth. "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye now dwell" (Acts 7: 2-4; cf. Neh. 9: 7, 8).

The Call and Promise.—The main record of the call and the promise is found in the twelfth chapter of Genesis, and reads as follows: "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed" (Gen. 12: 1-3). He is called to leave his native land and people, and to take up his home in a new and foreign land. The call is immediately accompanied by a great promise. This promise is twofold in its nature: (1) He is given the assurance that he will be the head of a great nation. (2) He will be a blessing to all the families of the earth. The promise is, therefore, both national and international. He will be so blessed and so protected that he will become a universal blessing. One of the commendable traits of this noble character was his obedience. What he knew to be right, that he did with unwavering loyalty.

Abraham, the Man of Obedience.—Abraham faithfully accepted this call, and followed the guiding hand of Jehovah, to the far Northwest, a thousand miles, to the land of promise. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath the foundations, whose builder and maker is God" (Heb. 11: 8-10; cf. Gen. 12: 4, 5).

Abraham, the Man of Devotion.—"And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land" (Gen. 12: 6). As he entered the land, Jehovah again appeared to him and assured him that he was now standing on the ground which, by and by, his people would inherit. This moved the godly man to build an altar, to express the gratitude of his heart. The altar was not built to the moon god of Ur, which his people worshiped in Chaldea, but it bore an offering to Jehovah. "And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him" (Gen. 12: 7).

Magnanimity of Soul.—Abraham had an unselfish and a magnanimous soul. When his servants and the servants of Lot, his nephew, were quarreling concerning their pasture lands, he answered: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou wilt take the right hand, then I will go to the left" (Gen. 13: 8, 9). In response to this act of genuine moral integrity, Jehovah said unto him: "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto Jehovah" (Gen. 13: 14-18). The renewal of the promise must have given him much strength. From this time on, the countless particles of dust, before his eyes, became, day by day, the ground of his assurance of the magnitude of the blessing of God.

The Progenitor of the Kingdom of God.—This promise assumed the form of a covenant of mutual assurance, and became thus the nucleus of the two great covenants which God later made with his people, —the Mosaic covenant and the Gospel covenant. As we look back over the pages of history, we can plainly see that Abraham was standing in the very apex of two diverging lines, which keep broadening out into the grace of God which is to be manifested to all the world.

Maywood, Ill.

Church History and Polity

BY CARMAN COVER JOHNSON

1. The Deacon

More than a quarter of a century ago, after having been invited, as a boy, to go along with a good brother on a "deacon's visit," I was so impressed with the possible inner spiritual value of the deacon, as an official in the church, that I wrote a letter to the then editor of the Messenger, urging that he organize a symposium on "The Deacon," calling upon a widely-scattered group of our leaders to express themselves as to the constructive possibilities of this office. The editor replied by urging me to write out my own thoughts more fully, for publication; but I never found the time to do so.

Now, in spite of the fact that the quarter century just passed has brought the "pastor" as a really new factor into the Church of the Brethren, my belief in the deacon, as the most wholesomely-constructive potentiality in the local congregation, is not diminished but increased, rather. The Scriptural setting of the deacon is clear; and church history, universally, accords him a permanent place next to, or even inside, the clergy,—this in practically every denomination. He is known as the "arm of the clergy," thus indicating support, assistance, performance, achievement. These are positive qualities, and it is well for clergy and laity alike not only to expect but really to create and sustain a healthy demand for spiritual activity and leadership on the part of the deacons. The odium of censoriousness and disciplinary severity, wherever it still exists, should be dispelled from the deaconate, either by the deacons themselves, or by the ministers, or by the congregation, or by all acting harmoniously toward a higher ideal.

The pastor need not, and should not, despite his pastoral visits, set aside the deacons' visit,—one of the most ancient and most wholesome institutions in the church, notwithstanding its crude abuses at times; but let it be a real and well-conducted visit, not a mere formality in the basement of the church or in some otherwise hastily-conducted or wholesale meeting. Furthermore, in lifting the offering, in arranging for and managing the features of the love feast, in providing for the sick and worthy poor, in looking after the details of comfort and convenience of the worshipers, and certainly in assisting in exhortation or reading or song or prayer, the deacon may beautifully, graciously, and acceptably "magnify" his office to the great and increasing good of all.

In the expanding program of the church, whether in town or country or city, let us all realize that the very manner of choosing our deacons guarantees to them a real place in the polity of the church, as real and as worth while as that of the ministers; and let the deacons, modestly realizing their authority, just as modestly, but none the less faithfully, set about to make their office a real asset in the Kingdom of God.

Pittsburgh, Pa.

The Purity Forward Movement

BY WM. J. TINKLE

The World's Purity Federation is now launching a notable forward movement. This federation, in my estimation, is the ablest of all purity organizations, having among its officers noted men and women, such as P. T. Galloway, Clifford G. Roe, B. B. Lindsey, Madaline Southard, Richmond P. Hobson and B. S. Steadwell. Its official organ,—"The Light,"—has been published since 1897, during which time twenty-eight other purity journals have suspended publication.

The subscription of a $15,000 budget fund was completed Dec. 1. This budget fund is for the purpose of financing the campaign for a half million dollars, so that all of the latter fund can be used for the purpose for which it is donated. It is proposed to equip the Federation with a home of four buildings. The administration building is to house an efficient information bureau and a lecture bureau, equipped to supply every neighborhood with well-trained and sane speakers. The printing building will supply the great demand for better literature on purity subjects. One of the buildings is to be used as a college for the training of social workers. The president of the federation says that not one-hundredth part of the demand for social workers can be filled and that two-thirds of such workers, now employed, have had no adequate training. The fourth building is to be a hospital for the correction of physical defects, leading to impurity.

Just now is a specially favorable time to launch this forward movement because of three conditions: (1) The war is over. (2) Liquor practically has been expelled. (3) The work is well started. Let us take a brief look at each of the three.

While the Kaiser,—the arch-enemy of our ideals,—was presenting such a bold front to our nation, we hardly could expect the public to give much attention to that sinister but no less deadly foe,—impurity. For we must admit that this monster is an adept at keeping himself hid, even when pursued relentlessly. The cry has been: "Win the war! Win the war!" So insistently was this slogan heralded that it absorbed the entire attention of a great many. Now, since the goal is reached, their minds are empty, swept and garnished. What now is to occupy their attention? Selfish amusement or the hoarding of wealth? God forbid! Now is the opportune time to herald the new war,—a war not against flesh and blood, but against the rulers of the darkness of this world. The most powerful ruler of darkness of our time is impurity.

But it is not the mere fact that our minds are disengaged from the war that makes this an important time. The mobilization of armies always results in an

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The Bridge Builder

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Came at the evening cold and grey,
To a chasm vast and deep and wide.
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You never again will pass this way;
You've crossed the chasm deep and wide;
Why build you this bridge at evening tide?"

The builder lifted his old grey head.
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm that has been as naught to me,
To that fair-haired youth may a pitfall be,
He, too, must cross in the twilight dim,—
Good friend, I am building this bridge for him."

—The Australian Christian.

The Abrahamic Covenant

BY E. B. HOFF

In Four Parts.—Part One

Abraham, the Father of Monotheism.—Abraham is the leading character of the kingdom of God in the patriarchal age of the world. There were great men before him and after him, during that age, but his figure stands out in large prominence, before them all. When the world had wandered away into the confusion of polytheism, he heard the call of God, and came forth to become the father of the doctrine of monotheism, for all the nations of the world. While he was yet at Ur of the Chaldees, where his ancestors worshiped the heavenly bodies, and various other gods, God appeared to him and called him forth. "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye now dwell" (Acts 7: 2-4; cf. Neh. 9: 7, 8).

The Call and Promise.—The main record of the call and the promise is found in the twelfth chapter of Genesis, and reads as follows: "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed" (Gen. 12: 1-3). He is called to leave his native land and people, and to take up his home in a new and foreign land. The call is immediately accompanied by a great promise. This promise is twofold in its nature: (1) He is given the assurance that he will be the head of a great nation. (2) He will be a blessing to all the families of the earth. The promise is, therefore, both national and international. He will be so blessed and so protected that he will become a universal blessing. One of the commendable traits of this noble character was his obedience. What he knew to be right, that he did with unwavering loyalty.

Abraham, the Man of Obedience.—Abraham faithfully accepted this call, and followed the guiding hand of Jehovah, to the far Northwest, a thousand miles, to the land of promise. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath the foundations, whose builder and maker is God" (Heb. 11: 8-10; cf. Gen. 12: 4, 5).

Abraham, the Man of Devotion.—"And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land" (Gen. 12: 6). As he entered the land, Jehovah again appeared to him and assured him that he was now standing on the ground which, by and by, his people would inherit. This moved the godly man to build an altar, to express the gratitude of his heart. The altar was not built to the moon god of Ur, which his people worshiped in Chaldea, but it bore an offering to Jehovah. "And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him" (Gen. 12: 7).

Magnanimity of Soul.—Abraham had an unselfish and a magnanimous soul. When his servants and the servants of Lot, his nephew, were quarreling concerning their pasture lands, he answered: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou wilt take the right hand, then I will go to the left" (Gen. 13: 8, 9). In response to this act of genuine moral integrity, Jehovah said unto him: "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto Jehovah" (Gen. 13: 14-18). The renewal of the promise must have given him much strength. From this time on, the countless particles of dust, before his eyes, became, day by day, the ground of his assurance of the magnitude of the blessing of God.

The Progenitor of the Kingdom of God.—This promise assumed the form of a covenant of mutual assurance, and became thus the nucleus of the two great covenants which God later made with his people,—the Mosaic covenant and the Gospel covenant. As we look back over the pages of history, we can plainly see that Abraham was standing in the very apex of two diverging lines, which keep broadening out into the grace of God which is to be manifested to all the world.

Maywood, Ill.

Church History and Polity

BY CARMAN COVER JOHNSON

1. The Deacon

More than a quarter of a century ago, after having been invited, as a boy, to go along with a good brother on a "deacon's visit," I was so impressed with the possible inner spiritual value of the deacon, as an official in the church, that I wrote a letter to the then editor of the Messenger, urging that he organize a symposium on "The Deacon," calling upon a widely-scattered group of our leaders to express themselves as to the constructive possibilities of this office. The editor replied by urging me to write out my own thoughts more fully, for publication; but I never found the time to do so.

Now, in spite of the fact that the quarter century just passed has brought the "pastor" as a really new factor into the Church of the Brethren, my belief in the deacon, as the most wholesomely-constructive potentiality in the local congregation, is not diminished but increased, rather. The Scriptural setting of the deacon is clear; and church history, universally, accords him a permanent place next to, or even inside, the clergy,—this in practically every denomination. He is known as the "arm of the clergy," thus indicating support, assistance, performance, achievement. These are positive qualities, and it is well for clergy and laity alike not only to expect but really to create and sustain a healthy demand for spiritual activity and leadership on the part of the deacons. The odium of censoriousness and disciplinary severity, wherever it still exists, should be dispelled from the deaconate, either by the deacons themselves, or by the ministers, or by the congregation, or by all acting harmoniously toward a higher ideal.

The pastor need not, and should not, despite his pastoral visits, set aside the deacons' visit,— one of the most ancient and most wholesome institutions in the church, notwithstanding its crude abuses at times; but let it be a real and well-conducted visit, not a mere formality in the basement of the church or in some otherwise hastily-conducted or wholesale meeting. Furthermore, in lifting the offering, in arranging for and managing the features of the love feast, in providing for the sick and worthy poor, in looking after the details of comfort and convenience of the worshipers, and certainly in assisting in exhortation or reading or song or prayer, the deacon may beautifully, graciously, and acceptably "magnify" his office to the great and increasing good of all.

In the expanding program of the church, whether in town or country or city, let us all realize that the very manner of choosing our deacons guarantees to them a real place in the polity of the church, as real and as worth while as that of the ministers; and let the deacons, modestly realizing their authority, just as modestly, but none the less faithfully, set about to make their office a real asset in the Kingdom of God.

Pittsburgh, Pa.

The Purity Forward Movement

BY WM. J. TINKLE

The World's Purity Federation is now launching a notable forward movement. This federation, in my estimation, is the ablest of all purity organizations, having among its officers noted men and women, such as P. T. Galloway, Clifford G. Roe, B. B. Lindsey, Madaline Southard, Richmond P. Hobson and B. S. Steadwell. Its official organ,—"The Light,"—has been published since 1897, during which time twenty-eight other purity journals have suspended publication.

The subscription of a $15,000 budget fund was completed Dec. 1. This budget fund is for the purpose of financing the campaign for a half million dollars, so that all of the latter fund can be used for the purpose for which it is donated. It is proposed to equip the Federation with a home of four buildings. The administration building is to house an efficient information bureau and a lecture bureau, equipped to supply every neighborhood with well-trained and sane speakers. The printing building will supply the great demand for better literature on purity subjects. One of the buildings is to be used as a college for the training of social workers. The president of the federation says that not one-hundredth part of the demand for social workers can be filled and that two-thirds of such workers, now employed, have had no adequate training. The fourth building is to be a hospital for the correction of physical defects, leading to impurity.

Just now is a specially favorable time to launch this forward movement because of three conditions: (1) The war is over. (2) Liquor practically has been expelled. (3) The work is well started. Let us take a brief look at each of the three.

While the Kaiser,—the arch-enemy of our ideals,— was presenting such a bold front to our nation, we hardly could expect the public to give much attention to that sinister but no less deadly foe,—impurity. For we must admit that this monster is an adept at keeping himself hid, even when pursued relentlessly. The cry has been: "Win the war! Win the war!" So insistently was this slogan heralded that it absorbed the entire attention of a great many. Now, since the goal is reached, their minds are empty, swept and garnished. What now is to occupy their attention? Selfish amusement or the hoarding of wealth? God forbid! Now is the opportune time to herald the new war,—a war not against flesh and blood, but against the rulers of the darkness of this world. The most powerful ruler of darkness of our time is impurity.

But it is not the mere fact that our minds are disengaged from the war that makes this an important time. The mobilization of armies always results in an

hath before ordained that we should walk in them" (Eph. 2: 10).

Christians are admonished not to neglect the assembling of themselves together, and we need houses where we can assemble and unitedly worship God, the Creator of heaven and earth, our Redeemer and Friend. Nowhere else can the church be so well blended as in the association of worship. Here our lives should be lifted from their individual struggles and mingled in a larger, a common atmosphere. Here we get in touch with God and get courage and strength for the common, world-wide task.

Though there are church members today, who profit by the labor of others, and who shirk their part of the work, *they* do not constitute the church, the bride with whom the Bridegroom,—Christ Jesus,—is well pleased. But the true church is teaching and manifesting the idealism that organizes life in righteousness and justice.

The churchhouse, though its doors are closed six days in the week, is a powerful object lesson in the community. Even people who do not go to church prefer to live in a community that is influenced by the church, and real estate agents, having much land to sell in a community where there was no church, have been known to build one, in order to make the land more salable. Christians are salt and light to the community.

The church building, with its sacred precincts, its hallowed associations, its graveyard and grave-stones, with their epitaphs, combine to stir the soul and open it to God. There is no more powerful force for community improvement and for general social advance than to see to it that the churchhouse is well kept, and that the teachings of righteousness, of social duties, of the Golden Rule, of obedience to God in all things, are continually taught and practiced in the congregation. The regeneration of the world can not be accomplished by proclamation and statute, nor by the preachers alone. It must be accomplished by the united efforts of every follower of Christ, working in the strength of the Holy Spirit.

Ashland, Ohio.

That Biennial Convention

Largest Organization of Women in the World

BY LYDIA E. TAYLOR

In Two Parts—Part Two

CLOTHING CONSERVATION CONFERENCE

While we received much inspiration from this great gathering of representative women of the country, and while we found the discussion of all the various subjects profitable, yet the subject of particular interest to us was the Clothing Conference, with its attendant demonstrations and exhibits.

Because of the relation of the work of our Dress Reform Committee to this feature of the program, and the far-reaching value of first-hand information, it was recommended at our St. Joseph, Mo., Committee Meeting, the previous February, that, if possible, two sisters of our Committee attend this Convention. That sounds easy, but the difficulties were many. Finally the way opened for Sister Eva Trostle and myself to go.

Clothing conservation entered into almost every Home Economics number of the program, yet the practical application of the various subjects was brought out most clearly through the discussion in the "special conferences."

The Clothing Conservation Conference was held on Saturday afternoon, May 4. Long before the time for opening, the large "Eastman" auditorium was packed, while the wide corridors were filled with those standing,—a number being unable to gain admittance, although two other interesting conferences were held at the same time.

Miss Pearl MacDonald, Vice-Chairman of the Home Economics Department, presided. The first address, on "The Art of Dress," was given by Mr. M. D. C. Crawford, of New York City, editor of "Women's Wear," and formerly Curator of Textiles. Mr. Crawford spoke from the standpoint of the manufacturer, and discussed the textile industry and the need for women so to adjust their wearing apparel that looms might be freed for war purposes. He spoke emphatically against women copying any feature of the soldier's uniform in their dress.

Madam Alla Ripley, of Chicago, presented "The Ethics of Dress," handling the subject from the dressmaker's view-point, and deploring the fact that there is so much poor dress-making. She urged women, in adopting a standardized dress, to be individual and to let hand-work be a prominent part in that individuality. She called attention to the fact that NOW is the time to bring out "American" clothing. She spoke of the limiting of material by the Government for dresses, coats and suits and urged women, as an economie feature, to buy only the most durable material possible.

Mrs. Belle Armstrong Whitney, of New York, author of an extensive book on women's wear, was unable to attend the Convention because of a Government assignment, but as substitute for her part on the program she sent a long telegram which was read. As proof of its weight with the delegates, a large part of it was embodied in one of the resolutions given below.

Miss Helen Louise Johnson, editor of the "General Federation Magazine," and former chairman of the Clothing Department, spoke on "The Economics of Dress," reviewing the progress toward standardization since the passage of the first dress "Resolution" at the Chicago Biennial, 1914. She insisted that "standardization is a principle and not a uniform," and recounted the advantages to be enjoyed by such standardization. She said: "Women's clothes should be confined to four or five styles, as are men's clothes, instead of several hundred styles as women now have. . . . The woman who will select and wear a sensible standard will be doing the country real service and will help to establish a precedent of what ought even now to be a rule." She explained how the "Biennial Dress" came into being, how it could be made of any material and so adjusted as to suit different figures. She gave three reasons for standardization of clothing:

1. Excessive cost of women's clothes.
2. Seasonal employment produced by changing styles,—a handicap to the industrial world.
3. Ethical,—Dress should bring out the personality,—in short, "should be the frame of the picture, not the picture itself." She here discussed points made by the preceding speakers, emphasizing the fact that they were all working to accomplish the same end, though approaching it from different angles.

At this juncture Miss Johnson, with several other ladies wearing standardized suits, and a number wearing remodeled dresses, demonstrated to the audience from the platform, the economy, common-sense and practicability of such clothing.

The National Wartime Dress Committee, through Mrs. Frank A. Vanderlip, introduced a war-time dress, designed by this Committee, to be made of any material (the model, dark blue serge) and placed on sale in one shop of every large city, the price being moderate and the patterns available for home and dressmakers' use. The purpose of this garment is to conserve materials, the dress to be used by all classes of women as a general expression of democracy.

Following each speaker, opportunity was given for general discussion, and here the tense interest was manifest in the fact that usually a dozen to a score of women were on tiptoe at once, eager for a two-minute speech,—the limit in general discussion. Thus was opportunity given to hear some of the most prominent speakers, most of whom exemplified their claims by their dress. Especially was this true of Mrs. Robert Burdette, whose pointed remarks showed rare personal poise and were a ringing indictment of Madam Fashion.

One speaker had the tact and courage to rap the manifest irony in the term "Clothing Conservation," as contrasted with the display in the "evening sessions," where a number of "society leaders" insisted on "full dress" display, in the face of "Wartime Conservation." At this psychological moment, Mrs. Josiah Evans Cowles, General Chairman of the Convention, a woman of unique executive ability and keenest perception, rose to ask how many women there had denied themselves the "new gown" to attend the Convention. All were gratified by the great number of hands which went up,—significant of the fact that few of those women on "dress parade" were to be found at a "Clothing Conservation Conference."

On the following Monday afternoon a session was given over to an exhibit of the various forms of standardized clothing. One dress was so made as to be capable of four or five changes for as many purposes. Miss Helen Louise Johnson brought over a half-dozen dresses, no two alike, yet all standardized,—in fact, her own complete wardrobe, as worn on all occasions, at the "Biennial" and elsewhere. Though the Conference lasted till late afternoon there was rapt attention throughout, and long after adjournment groups of interested women clustered about in prolonged interviews on the subjects discussed. It was here we had the privilege of meeting Mrs. Robert Burdette, who assured us that the clothing she wore on that occasion had been made two years,—all perfectly plain, including hat and shoes,—no semblance of recent styles, no indecent chest exposure, high heels or ornamentation of any kind.

One woman spoke in the same suit she had worn to the "Biennial" in New York, two years before,—beautifully plain and becoming. Another was wearing the same shoes in which she toured the Central States on a lecture trip the year before.

We noted the individuality and simplicity in the dress of Miss Pearl MacDonald, who presided, as also in Mrs. Jos. C. Gawler, author of "Problems in Dress," one of the booklets in our recommended "book-list." The same appearance characterized these and others, wherever we saw them, throughout the Convention.

Some Lessons Gleaned

We had to think how our "problems in dress" would be affected if those of our people who insist on obliterating every mark of distinction as members of the Church of the Brethren, should ignore changing fashions, eschew jewelry, feathers and flowers, thus reproving all immodest dress by following such a course as these "champions of simple dress," whom we admired as they moved in that vast throng.

For 'tis true they, too, have their problems, as have we; they have opposition to face (in their own ranks) as have we, and it requires the same type of courage to meet the difficulties, for they have those,—many,—who are faithfully serving this form of mammon, bound to their idols, as the heathen to his gods.

But each "Biennial" their number is being reduced. One woman voluntarily pointed out to us the marked improvement through the falling off of dress display since passage of their first "Resolutions" on the subject, four years before. Shall they put US to shame?

Many resolutions are passed each year by this large organization, and the best part about it is, that they set to work at once to CARRY OUT these resolutions. For instance, from the seventeen pages of Resolutions in their "full report," we gleaned a few significant ones:

To both U. S. Senate and House, through Vice-President Marshall and Speaker Clark, the following resolution was promptly sent:

1. The fourteenth biennial convention of the General Federation of Women's Clubs, assembled at Hot Springs, Arkansas, representing two and one-half million women of the United States, earnestly requests your honorable body to pass immediately a National Bone-Dry Law as a war measure.

When both food and man power are at such a premium, we believe it folly to indulge in the waste of one and the dissipation of the other. We, the women of the land, pledge our sons, our money, our labor and our all, and we beseech the United States Congress to strike from our land the greatest despoiler of food and the greatest wrecker of man power. (Signed)

And be it further

Resolved: That we urge every woman's club in the United States to cooperate in this drive against alcohol, and to call one meeting between now and July fourth for the purpose of securing the signatures of its members to a telegram to the United States Senate in care of both United States Senators, and to the House of Representatives in care of the local Representative, requesting the immediate passage of a National Bone-Dry Prohibition Law as a war measure.

In the light of the evidence in our first article from the U. S. Senator, concerning results of the "active efforts of this Federation to shape public policies," can you guess the secret of the final action for Bone-Dry War Prohibition, as having anything to do with the "miles of petitions," in accordance with the above resolutions?

Think of the enthusiasm aroused in this great gathering, on the passage of a resolution containing this sweeping section:

Resolved: That we, the delegates to the biennial convention of the General Federation of Women's Clubs, assembled to consider in what ways we can best serve our country and our allies, do voluntarily pledge ourselves to consume no wheat nor wheat products until the next harvest, or about September first.

In the light of the great "Forward Movement," what could we, as a people pledge, in order that "we can best serve our church, our country and our God"?

Clothing Resolutions

6. **Whereas,** clothing has become an economic question in the United States today and is an important factor in every woman's personal and financial problems; be it

Resolved: That the General Federation of Women's Clubs, in the Fourteenth Biennial Convention assembled, go on record as standing behind every effort to make clothing artistically better in line and color, more simple and practical, economical, sober, and sane, by giving up foolish, fleeting fashions; by purchasing only that which is suitable for wear at the time and place and according to the work to be performed; by buying as far as possible only the best fabrics the government can allow for civilian use; and furthermore, be it

Resolved: That we endorse the compulsory use of the label, "Made in the United States of America," for all American fabrics and clothing.

We also recommend that a requirement be established whereby manufactured products from every foreign country shall be properly labeled as such, in order to protect the creative genius in foreign countries as well as to do justice to American manufacturers.

Resolution 10 endorsed the wearing of a "black sleeve-band with gray star," for those who are bereaved of relatives in national service, "to conserve materials," and "instead of the conventional mourning costume," which is useless and "tends to depress the spirit," etc.

What about THESE resolutions? Please allow me to call your attention to one of the many State Federatiou reports in the last (February) issue of the "Federation Magazine," as to "carrying out":

At the State Federation Convention of Florida in November it was suggested by Mrs. Edgar Lewis, the President, that all club women attend the meeting "simply gowned." A letter from a correspondent reads: "And they did—and the simple dressing helped a great deal, for all were alike and no time was wasted dressing up, and, best thing of all, there WAS NO TALK ABOUT IT. The last Federation meeting in Florida was one of the best managed, most dignified and up-to-date gatherings ever held, over two hundred women doing their bit splendidly and in order. I am very proud of our women and our president."

And the "Magazine" knows that the correspondent is one Florida has reason to be proud of. But we want to add, the "simple dressing" helped,—it surely did!—Editor "General Federation Magazine."

Did we feel at home? Perfectly. On every hand we were treated with the utmost courtesy and respect. In fact, the "conservation" theme of the whole convention was right in line with the "simple life" principles for which our church has always stood.

(Continued on Page 140)

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One speaker had the tact and courage to rap the manifest irony in the term "Clothing Conservation," as contrasted with the display in the "evening sessions," where a number of "society leaders" insisted on "full dress" display, in the face of "Wartime Conservation." At this psychological moment, Mrs. Josiah Evans Cowles, General Chairman of the Convention, a woman of unique executive ability and keenest perception, rose to ask how many women there had denied themselves the "new gown" to attend the Convention. All were gratified by the great number of hands which went up,—significant of the fact that few of those women on "dress parade" were to be found at a "Clothing Conservation Conference."

On the following Monday afternoon a session was given over to an exhibit of the various forms of standardized clothing. One dress was so made as to be capable of four or five changes for as many purposes. Miss Helen Louise Johnson brought over a half-dozen dresses, no two alike, yet all standardized,—in fact, her own complete wardrobe, as worn on all occasions, at the "Biennial" and elsewhere. Though the Conference lasted till late afternoon there was rapt attention throughout, and long after adjournment groups of interested women clustered about in prolonged interviews on the subjects discussed. It was here we had the privilege of meeting Mrs. Robert Burdette, who assured us that the clothing she wore on that occasion had been made two years,—all perfectly plain, including hat and shoes,—no semblance of recent styles, no indecent chest exposure, high heels or ornamentation of any kind.

One woman spoke in the same suit she had worn to the "Biennial" in New York, two years before,—beautifully plain and becoming. Another was wearing the same shoes in which she toured the Central States on a lecture trip the year before.

We noted the individuality and simplicity in the dress of Miss Pearl MacDonald, who presided, as also in Mrs. Jos. C. Gawler, author of "Problems in Dress," one of the booklets in our recommended "book-list." The same appearance characterized these and others, wherever we saw them, throughout the Convention.

Some Lessons Gleaned

We had to think how our "problems in dress" would be affected if those of our people who insist on obliterating every mark of distinction as members of the Church of the Brethren, should ignore changing fashions, eschew jewelry, feathers and flowers, thus reproving all immodest dress by following such a course as these "champions of simple dress," whom we admired as they moved in that vast throng.

For 'tis true they, too, have their problems, as have we; they have opposition to face (in their own ranks) as have we, and it requires the same type of courage to meet the difficulties, for they have those,—many,—who are faithfully serving this form of mammon, bowed to their idols, as the heathen to his gods.

But each "Biennial" their number is being reduced. One woman voluntarily pointed out to us the marked improvement through the falling off of dress display since passage of their first "Resolutions" on the subject, four years before. Shall they put US to shame?

Many resolutions are passed each year by this large organization, and the best part about it is, that they set to work at once to CARRY OUT these resolutions. For instance, from the seventeen pages of Resolutions in their "full report," we glean a few significant ones:

To both U. S. Senate and House, through Vice-President Marshall and Speaker Clark, the following resolution was promptly sent:

1. The fourteenth biennial convention of the General Federation of Women's Clubs, assembled at Hot Springs, Arkansas, representing two and one-half million women of the United States, earnestly requests your honorable body to pass immediately a National Bone-Dry Law as a war measure.

When both food and man power are at such a premium, we believe it folly to indulge in the waste of one and the dissipation of the other. We, the women of the land, pledge our sons, our money, our labor and our all, and we beseech the United States Congress to strike from our land the greatest despoiler of food and the greatest wrecker of man power.

(Signed)

And be it further

Resolved: That we urge every woman's club in the United States to co-operate in this drive against alcohol, and to call one meeting between now and July fourth for the purpose of securing the signatures of its members to a telegram to the United States Senate in care of both United States Senators, and to the House of Representatives in care of the local Representative, requesting the immediate passage of a National Bone-Dry Prohibition Law as a war measure.

In the light of the evidence in our first article from the U. S. Senator, concerning results of the "active efforts of this Federation to shape public policies," can you guess the secret of the final action for Bone-Dry War Prohibition, as having anything to do with the "miles of petitions," in accordance with the above resolutions?

Think of the enthusiasm aroused in this great gathering, on the passage of a resolution containing this sweeping section:

2. **Resolved:** That we, the delegates to the biennial convention of the General Federation of Women's Clubs, assembled to consider in what ways we can best serve our country and our allies, do voluntarily pledge ourselves to consume no wheat nor wheat products until the next harvest, or about September first.

In the light of the great "Forward Movement," what could we, as a people pledge, in order that "we can best serve our church, our country and our God"?

Clothing Resolutions

9. **Whereas,** clothing has become an economic question in the United States today and is an important factor in every woman's personal and financial problems; be it

Resolved: That the General Federation of Women's Clubs, in the Fourteenth Biennial, Convention assembled, go on record as standing behind every effort to make clothing artistically better in line and color, more simple and practical, economical, sober, and sane, by giving up foolish, fleeting fashions; by purchasing only that which is suitable for wear at the time and place and according to the work to be performed; by buying as far as possible only the best fabrics the government can allow for civilian use; and furthermore, be it

Resolved: That we endorse the compulsory use of the label, "Made in the United States of America," for all American fabrics and clothing.

We also recommend that a requirement be established whereby manufactured products from every foreign country shall be properly labeled as such, in order to protect the creative genius in foreign countries as well as to do justice to American manufacturers.

Resolution 10 endorsed the wearing of a "black sleeve-band with gray star," for those who are bereaved of relatives in national service, "to conserve materials," and "instead of the conventional mourning costume," which is useless and "tends to depress the spirit," etc.

What about THESE resolutions? Please allow me to call your attention to one of the many State Federation reports in the last (February) issue of the "Federation Magazine," as to "carrying out":

At the State Federation Convention of Florida in November it was suggested by Mrs. Edgar Lewis, the President, that all club women attend the meeting "simply gowned." A letter from a correspondent reads: "And they did—and the simple dressing helped a great deal, for all were alike and no time was wasted dressing up, and, best thing of all, there WAS NO TALK ABOUT IT. The last Federation meeting in Florida was one of the best managed, most dignified and up-to-date gatherings ever held, over two hundred women doing their bit splendidly and in order. I am very proud of our women and our president."

And the "Magazine" knows that the correspondent is one Florida has reason to be proud of. But we want to add, the "simple dressing" helped,—it surely did!—Editor "General Federation Magazine."

Did we feel at home? Perfectly. On every hand we were treated with the utmost courtesy and respect. In fact, the "conservation" theme of the whole convention was right in line with the "simple life" principles for which our church has always stood.

(Continued on Page 140)

proached many times and have been urged to support certain activities and ideals which you could not quite see your way clear to support. Your excuse may have been just a little hazy to yourself, at times, and extremely unsatisfactory to those who approached you, but you quieted your own heart by assuring yourself that your time would come later on in the program, when you could and would respond liberally and willingly. Honest, now, isn't that the way you eased your conscience as to this matter? Well, the war is practically over, peace is at our door and you may be settling down to the regular routine of life again, but if you are, you need to do some thinking and some praying.

You must confess that our sister denominations and the world at large have played their part nobly, as they saw the situation in the recent struggle. Every possible sacrifice has been made, and nothing was left undone which would contribute to the success of the cause which meant so much to them and to us as well, but just now the eyes of many thinking people are turned upon the Church of the Brethren, and they are asking, with deep seriousness, where we, as a church, *fit in*. Most of us believe that the teachings of our church involve the highest possible standards of Christian living, and we further believe that our church is facing the greatest opportunity today that she has ever faced, but do we further realize that our future influence, as well as our future progress, depends on how we answer the question which is today facing us: "Where does the Church of the Brethren *fit in* when it comes to the tragic struggle of the present century?"

Last night, as I listened to the whispering wind, I saw a picture which has been before my eyes often, recently. I can not dismiss it and I pray that it may become a burden upon the heart of every member of the Church of the Brethren. I saw the Belgians, the French, the Armenians, and many other nations on their knees, in the dust of humility and suffering. I looked into the pitiful, pleading eyes of thousands of orphan children. I saw the sad tear-stained faces of thousands of grief-stricken mothers, and still other thousands of old men and homeless cripples. I saw them without food, without clothing, without shelter,—sick, distressed and starving,—and yet with hope in their eyes as they looked into mine, for they were eagerly stretching their trembling hands toward America, and I heard them say: "America will surely help us, for the Americans are a Christian people."

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Our Mission Board, in the "Forward Movement," has made an urgent appeal that $250,000 be given to missions. We can readily give the amount asked for, by sacrifice and prayer. I know of at least one church which has given over five dollars to each one of its members, though many of them are in limited circumstances. Some of these brethren decided on a certain amount, but after prayerful thought they have changed the amount two, three, and even four times that figure. That is suggestive of what most of our members would do if the gift were preceded by prayer. You may have given what change was handy, or you may have given all that you thought you could give, but if you didn't give until it actually hurt, won't you please listen to the whispering wind again, tonight, and then, after a season of earnest prayer, won't you just go down into your pocket and give again? Our gifts, just now, will not only relieve the suffering, but they will materially assist in the advancement of the Kingdom of God.

Troutville, Va.

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BY D. E. CRIPE

THE child of God is not really at home in this land of sin and sorrow and death. He is a stranger and a pilgrim, seeking a better home, a city which has foundations, which endures, whose Builder and Maker is God. For this reason Abraham was content to dwell in tents all the years of his sojourn in the land which had been promised to him and his children, and never owned any of it except a field and a cave which he had purchased, in which to bury his dead. For this reason the early Christians sold all their possessions and gave the proceeds for the general good.

In this our day we are so apt to overlook the fact that we are strangers and pilgrims,—that we need but little of the things of earth in our journey heavenward, and that the abundance of the things of this world may only hinder us in that onward and upward march. We want to enjoy all the conveniences and luxuries,—if not the pleasures,—of this life, and feel abused if circumstances compel us to deny ourselves of any of the good things which our neighbors enjoy. We fail to grasp the fulness of the command: "If ye have food and raiment, be therewith content."

If we are citizens of that Heavenly Kingdom, whose law is the Gospel, whose King is Christ, we needs must be strangers and pilgrims in earthly kingdoms or nations, and can only enjoy such privileges and blessings as do not infringe upon our duty in that higher spiritual Kingdom. But as our bodies are in an earthly nation, we must be subject to every rule and regulation of the "higher powers" who, under God, govern the temporal kingdom in such matters as doing them reverence, obeying the laws, and paying tribute to whom tribute is due. It is our duty, as spiritual citizens of that spiritual Kingdom, to be subject to everything which these "higher powers" demand, so long as they do not command anything which is absolutely forbidden by our King.

Though we be strangers and pilgrims, while we are in the flesh, we can not avoid living in an earthly kingdom or nation, and therefore we have duties which can not be evaded. One of these is paying tribute or taxes. Even Jesus, through Peter, paid tribute, "lest we should offend them," and he never asked what use would be made of the money. Paul says we should pay tribute, not only for wrath but for conscience's sake. Very likely this tribute was turned into the treasury to support the Roman army, but Paul did not question this. After the Christian has paid his tribute, he has done his duty, and he is not responsible for the use that the Government makes of it.

Our Government permits Christian strangers and pilgrims to cast their vote in electing the men who are to rule over them, and also allows them to fill such earthly offices if they can be elected to them. But one whose citizenship is in heaven makes a sad spectacle when he labors to obtain an earthly office. He is not likely to advance in his pilgrimage while electioneering or ruling over men who are not fellow-pilgrims with him.

The example of Paul gives us clear light as to how far we may go in seeking the protection of the laws of our land in time of trouble and danger. He was a Roman citizen, which, in the time of the apostles, gave great power and protection. When he, with Silas, was brought before the magistrates at Philippi, and condemned to be beaten, he suffered without claiming immunity as a Roman citizen, perhaps because Silas was not a Roman citizen. The next day, when the magistrates sent word to let them go, he returned the reply: "They have beaten us uncondemned, being Romans; now let them come themselves and fetch us out." When Paul had been rescued from the Jerusalem mob, and when the Roman officer was going to examine him by scourging, Paul asked the question: "Is it lawful to scourge a Roman citizen, and uncondemned?" This protected him from the punishment. At Cesarea Festus asked Paul if he were willing to go to Jerusalem and there be tried. Paul knew there was a mob at Jerusalem ready to kill him, so he said he would appeal to Cæsar. He knew that the Roman law gave him this privilege, and Festus was compelled to grant his wish. In this way he saved his life and was enabled to preach the Gospel at Rome.

If it was right for Paul to place himself under the protection of the law of heathen Rome, it is right that we should be protected by the provisions of the law of our land, which are intended to safeguard the rights of all its citizens.

Putnam, Okla.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

Stepping Heavenward in Prayer

John 16: 24

For Week Beginning March 9, 1919

1. **Introductory.**—(1) God provides an inexhaustible reservoir of life's best blessings. (2) He is waiting eagerly to bestow them upon us. (3) God's choicest gifts are given freely, in response to the prayer of faith. (4) The ever blessed promise: "Ask and ye shall receive."

2. **"Take Time to Be Holy."**—It will be generally admitted that holiness implies close communion with the Father, and such a blessed state can not be thought of without prayer. To say that a man is "religious," is to take it for granted that he prays. For what is prayer? It is to connect every thought of ours with the thoughts that God has. We must look on everything as God's work, and upon every happening as God's appointment. We must submit every thought, wish and resolve to him. We must so feel his presence that it shall direct us in all the affairs of life. That is prayer! Whatever we have been enabled, by God's grace, to attain to in this life, we have accomplished through prayer. If we have resisted temptations, if we have succeeded in gaining the mastery over ourselves, or if we have aspirations and desires far beyond the common, we should not hesitate to ascribe all these to prayer.

3. **Prayer as a Character Builder.**—Prayer counts, even when it is only the occasional impulse of the heart, but when prayer becomes the habitual attitude of the soul, then the real glory comes in, and the possibilities of life begin to open as they have never opened before. It is not a question of what a man is called upon to do, or what he is called upon to say,—in the secret moments of his life he is forging and fixing that strength of character that is to stand him in such good stead when the time of trial and testing comes,—as it will come to each and every one of us.

4. **Prayer as a Refreshing.**—Very significantly our Blessed Master declared: "Men ought always to pray and not to faint." That is a very profound statement. It is evident, according to his conception of life, that if men pray, they will not faint, and conversely, if men do not pray, then they will faint. We can readily see that Jesus had a profound consciousness of the pressure and strain of life.

5. **Patience in Prayer.**—Even the best of us have need of profound patience in prayer, for God does not always give a speedy answer to the petitions of his children. That ardent believer in persistent prayer, George Müller, of the English orphanages, tells of continuing in prayer ten, twelve and even twenty years for specific blessings that eventually came. Well might the Psalmist say: "I waited patiently for the Lord, and he inclined unto me and heard my cry."

6. **Daniel's Blessed Example.**—Daniel was a very busy official of the Babylonian realm, but he found leisure to pray three times daily. Some one has suggested that he must have been a very efficient business man, to find so much time for prayer, but it is nearer right to say that his abundant time for prayer made him diligent and successful in business.

7. **Suggestive References.**—Absolute assurance (John 16: 23-28). Abundant blessings to the upright (Psa. 84: 11). "Whatsoever ye shall ask" (John 14: 13, 14). "Ask," "knock," "seek" (Matt. 7: 7). Promise to the two or three (Matt. 18: 19, 20). "All things, whatsoever" (Matt. 21: 22). The help of the Spirit (Rom. 8: 26). Come boldly (Heb. 4: 16). "In full assurance of faith" (Heb. 10: 22, 23). "If you lack wisdom, ask of God" (James 1: 5-7).

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Putnam, Okla.

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Whispering Wind

WALTER M. KAHLE

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AMONG THE CHURCHES

CALENDAR FOR SUNDAY, MARCH 2

Sunday-school Lesson, The Report of the Spies.—Num. 13: 1 to 14: 38.

Christian Workers' Meeting, "The Gospel According to You"—Matt. 4: 23; Rom. 1: 16.

MEETINGS IN PROGRESS

Bro. P. E. Robertson, of Lindsay, Cal., in the Reedley church, same State.

Bro. M. J. Brougher, of Greensburg, Pa., in the Bethany church, Philadelphia.

GAINS FOR THE KINGDOM

One was recently baptized in the Meyersdale church, Pa.

Two were recently baptized in the Pasadena church, Cal.

One was recently reinstated in the Nettle Creek church, Ind.

One has been baptized at Akron, Ohio, since the last report.

Two have been baptized since the last report in the Conway Springs church, Kans.

Six were baptized at New Windsor, Md., during the Blue Ridge College Bible Institute.

Seven were added to the Independence church, Kans.,—Bro. W. H. Miller, home minister, evangelist.

Four confessed Christ at Windber, Pa.,—Bro. H. S. Replogle, home minister, conducting the meetings.

Five confessed Christ in the church at Cincinnati, Ohio,—Bro. R. N. Leatherman, home minister, evangelist.

Two were baptized in the Grand Rapids church, Mich.,—Bro. C. L. Wilkins, elder of the congregation, evangelist.

Two more, making eight in all, have recently been baptized in the Hade house, Falling Springs congregation, Pa.

One has been restored in the Circleville church, Ohio, since the last report; one was received by baptism during a series of meetings, conducted by the pastor, Bro. Oliver Royer.

Twenty-eight stood for Christ, nine were received by baptism, two were reclaimed, thirteen asked the privilege of going to other denominations, four await baptism, in the Wade Chapel church, W. Va.,—Brethren J. B. Shaffer and J. E. Shepler, evangelists.

CONTEMPLATED MEETINGS

Bro. Wm. Lampin, of Polo, Ill., to begin March 2, in the Waterloo City church, Iowa.

Bro. O. H. Feiler, of Hutchinson, Kans., to begin March 2 at Conway Springs, same State.

Bro. D. L. Miller, of Pasadena, Cal., to commence March 2 in the Covina church, same State.

Bro. H. B. Heisey, of Rummel, Pa., to begin March 24 in the Greensburg church, same State.

Bro. H. C. Early, of Penn Laird, Va., to begin May 4 in the Peter's Creek house, same State.

Bro. Reuben Shroyer, of North Canton, Ohio, to begin some time in May in the Plevna church, Ind.

Bro. S. E. Thompson, of Garden City, Kans., to begin April 6 in the Larned City church, same State.

Bro. Wm. L. Hatcher, of the Rossville church, Ind., to begin March 2, at the Kokomo church, same State.

PERSONAL MENTION

Word has just reached us from Bro. S. H. Garst, of Blountville, Tenn., announcing the death of Eld. Noah B. Sherfy, of that place, which occurred Feb. 10, as a result of a complication of diseases. An account of Bro. Sherfy's life and labors is to be given later.

Bro. Reuben Shroyer, of North Canton, Ohio, informs us that December of 1919, and January and February of the year following, are still available to churches that may desire his services in a series of meetings. The early fall months of this year have all been taken up.

Brother and Sister Ralph G. Rarick expect to close their pastoral labors with the Second Church of South Bend, Ind., April 1, that they may give their time exclusively to the evangelistic field. Following the Winona Lake Conference, they will spend some time in Virginia and the East. Their correspondents will continue to address them, omitting street number, at South Bend, Ind.

Only three words were in the cablegram received by the Secretary of the General Mission Board last Sunday, Feb. 23, "Ronald dead pneumonia," but they tell the sad story of the sorrow which has come to Brother and Sister Samuel Bowman, our China missionaries, now engaged in language studies at Peking. Ronald was a little more than a year and a half old. His twin brother had passed on before him, after only a few months of life, in the homeland. Let all our hearts go out in prayerful sympathy to the stricken parents.

Bro. J. C. Garber, of Mt. Sidney, Va., having accepted the pastorate of the Staunton church, same State, should be addressed accordingly.

From a recent communication we learn that Bro. D. L. Miller and wife are contemplating an early return, this season, to their summer quarters. Bro. Miller is scheduled for a series of meetings at Covina, Cal., to begin March 2, and after that they expect to turn their faces eastward.

ELSEWHERE IN THIS ISSUE

Members of Northwestern Ohio will please note Bro. J. L. Guthrie's announcement concerning the District Conference and Missionary Meeting, to be held in the Pleasant View church March 19 and 20.

The District Meeting and other gatherings of Northeastern Kansas, postponed from last October, are now announced to be held in the Ozawkie church April 6-8. See further particulars among the Notes.

On page 140 Bro. P. S. Miller, General Railway Transportation Agent, makes a statement concerning the rates of fare to our next Annual Conference. According to his report, reduced fares for the membership in general are out of the question, though our ministers may secure the benefit of a half-fare rate upon presentation of a clergyman's certificate.

The District Conference and associated gatherings of the Southern District of Virginia, originally announced for last November, and later on postponed indefinitely, are now scheduled to be held April 16-18 in the Smith's River church, Patrick County. See Bro. D. A. Naff's announcement among the Notes. Programs of the various gatherings will be given in our next issue.

Bro. W. R. Miller, of Onekama, Mich., well known to our people through his lectures on Bible Lands, has just completed a three weeks' series with several of the churches in Northeastern Ohio, in which an unusual degree of interest was aroused. Bro. Miller has had recently a number of inquiries about a possible trip to Palestine the coming fall, and has, in fact, tentatively arranged for such a trip, to begin about Sept. 1. Others of our readers, who may be considering this subject, will be especially interested in his announcement, which appears on page 140 of this issue.

MISCELLANEOUS

A number of Aid Society reports, omitted from this issue on account of a lack of space, will appear next week.

The Marilla church, formerly a part of the Harlan congregation, Mich., is the latest addition to the churches of the Wolverine State.

"In one school half the children died. In one village 46% of the people died," says Bro. J. M. Blough, of Ahwa, India, under date of Dec. 30, 1918, referring to the influenza epidemic. And then he adds: "How helpless the people are!"

"The Religion of Unspottedness," "The Church Force of Tomorrow," "The Simple Life in Dress," "The Believer's Right to Be Well Born," "The High Cost of Low Living," and "Where Do We Go from Here?" are a few suggestive sermon subjects, used recently by one of our evangelists.

We understand that a number of our rural congregations are looking for pastors. If there is one such, in which the facilities offered the pastor would include the use of a few acres of ground, that congregation might learn of a minister open to such an arrangement by communicating with the office of the Secretary of the General Mission Board.

"There is much unused talent that needs to be aroused by the touch of the Spirit." Isn't that true almost everywhere? The words are taken from the pastor's message in the directory of the Norristown church, Pa., for 1918. But there seems to be already some evidence of the "touch of the Spirit" in a congregation of eighty-four members, which contributes over $2,500 in a year to the various activities of the church.

A BYSTANDER'S NOTES

The Way to Victory and Rest.—Allegorically speaking, the Christian has practically to deal with three lands: In the flesh life, with Egypt; in the spiritual life, ideally, with Canaan; but experimentally, and all too habitually, with the Wilderness. Cross over at once and occupy the land of promise; you will be sure to find victory and rest.

Making the Most out of Our Rest Periods.—Some kinds of rest are really selfish and wholly indolent. Have you ever tried to improve your rest period by reading something really worth while? That is neither selfish nor indolent, and the very best of all rest. What pleasure can equal it? And out of it, what profit comes for the reader and, eventually, from him!

Good Advice.—A minister, who does a great deal of solid thinking, offers the following suggestion to those who are entering upon ministerial duties in an untried locality: "My son, when thou goest to a new field, let thine ears be open and thy mouth shut. Beware of him that knocketh the last prophet, for, behold, he that spareth not thy brother, shall he spare thee?"

The Most Aggressive Religion.—Of India's 315,000,000 people, 66,000,000 are Mohammedans. It may truly be said that Mohammedanism is the really aggressive religion of India, and that it has increased its membership nine per cent in a decade, while the general population has increased only two per cent. Many more native Indians are becoming Mohammedans every year than are turning to Christianity, but this factor is not really as discouraging as it would seem at first sight, for proportionately Christianity is leading in growth, having increased twenty-five per cent in ten years.

ACCESSIONS FOR 1918

Bro. Jacob Missimer, of Lancaster, Pa., sends us the following statement of additions to our church membership during the year 1918, as obtained from a careful study of the weekly reports given in the "Gospel Messenger." Special pains were taken to avoid all duplicates, so that the figures given are certainly somewhat below the number actually received, owing to the fact that here and there additions fail of mention by our correspondents. The falling off from the figures for the preceding year is to be deeply regretted. Yet it was not unexpected, in view of the conditions which so greatly interfered with our usual church activities. But isn't it possible to extract some real encouragement from the situation, after all? The result shows how much depends upon the active agencies of church evangelism. It gives us splendid grounds for confidence that if we do our part, God will be able to bless our efforts to the extent of 15,000 annual additions to the church,—the goal proposed in our Forward Movement program.

Month	Baptized	Reclaimed
January	479	40
February	337	28
March	509	26
April	422	30
May	512	17
June	496	31
July	496	14
August	570	11
September	537	37
October	821	44
November	353	13
December	461	19
Total	5,993	310
Year 1917	8,550	480
Year 1916	7,317	295

Total for 1918, baptized and reclaimed, 6,303.

THE NATURE OF THE TASK

The following, from Bro. A. J. Culler, just received, gives further information concerning our Armenian Relief and Reconstruction work:

In making the call for $250,000 for Relief Work among the Armenians and Syrians, the Church of the Brethren is making the greatest appeal for suffering humanity in her history. Now the opportunity is ours to show, in the lands made luminous by the footprints of Christ and the apostles, what Christianity means today. There are many and mingled races in the Near East, with a Babel of languages, but, as on the day of Pentecost, they will all understand the meaning of the Gospel which comes with healing and rescue from famine and suffering.

The task is many-sided. It is not merely the doling out of charity. It is the farthest from that. It means, in a word, the rebuilding and reëstablishing of a people, or many peoples, who, driven from their homes, and all that goes to make up life, must be taken back and set to living again.

First, there is the elemental need of food. Nearly three million people must be fed for some months, and some for a longer time. At present food is sent from America by the shipload, and distributed, thus going many times farther than food bought at the exorbitant prices obtaining in Turkey and eastern countries. This is done at a minimum of expense.

The refugees must be taken back to their homes. Over a million of them are away from their homes, some of them a thousand miles and even more. Food must be taken to them before they can go home, for much of the distance they will have to walk.

Clothing must be furnished for nearly three millions. This includes over four hundred thousand orphans. In many cases bedding must also be furnished. The women are anxious to do something in order to get their minds off their sad plight and so the plan is to send the goods and have them made into garments over there. The workers who are sent from America are to oversee and direct the native workers.

The land must be cultivated and put into crops. Nothing can be wiser than putting the land back into cultivation as soon as possible. The people want us to help them to help themselves. The Committee is already sending over farm tractors, implements, cattle, sheep, motor trucks, etc., to stock up the country and get it into crops as early as possible. Over a thousand farm tractors and thousands of implements have already been sent for the spring sowing.

The orphans must be provided for. It is planned to build at least twenty orphanages this summer. These will be made permanent, and will always be used for hospital or missionary work of some kind.

The plan is not to keep on simply feeding these people but to place them back in their homes, make their land to smile again, and to furnish the fruits of the earth, reëstablish the institutions which make life worth living, educate their people and plant Christianity in the lands in which first it was preached. It is an opportunity to build deep and well and to make the present count for the future.

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AROUND THE WORLD

Compulsory Military Training to Wait

It is decidedly encouraging to note that a number of the leading journals of our country have not been swept away by the clamor for compulsory military training, but are doing their share in arousing sober reflection along right lines. Recent reports from Washington indicate that the question is to be deferred until the convening of the new Congress, at which time it will be taken up in connection with the consideration of a permanent military policy. More and more is the conviction gaining ground that such a policy can not well be determined upon, until the full scope of the League of Nations and the reduction of military armaments have been definitely settled.

He Refused a $20,000 Raise

It has been one of the reform measures, advocated by "Capper's Weekly," Topeka, Kans., that no public official should receive a salary exceeding $10,000,—that sum being considered ample to meet the requirements of any real patriot. The recommendation has received endorsement, recently, from an unexpected quarter. The first official act of William D. Van Dyke, newly-elected president of the Northwestern Life Insurance Company, was to reject a $20,000 increase in pay. As president he is entitled to draw $50,000 a year, but he chose to retain the smaller salary he had been receiving as vice-president. Such a decision is so uncommon as to be well worthy of mention.

The Sacrifice of $14,000,000

It is a matter well worthy of praise that the Chinese President, Hsü Shih-ch'ang, has decided to burn the entire stock of opium, acquired by influential Chinese for the purpose of reopening the traffic in China. The loss of the $14,000,000 stock is no trifle, but when you add to it the loss of vast sums by way of revenue, at a time when the country is in sore financial straits, it is a matter of some significance. This action, on the part of China, demonstrates a quality of strength in her people that we can hardly appreciate at its full value. The eradication of a century-old vice was not brought about through the issuing of edicts by the Government alone, but even more so by the immense pressure of public opinion,—a force imbued with the simple and definite instinct of right.

"Holding the Ropes"

In a recent editorial item the "Herald of Gospel Liberty" explains the origin of the well-known phrase, alluded to in our heading, and its particular reference to the work of missions. Apparently it dates back to the days of Andrew Fuller, in 1793. After listening to the stirring words of John Thomas, who had been pleading for India, he passionately exclaimed: "I see there is a gold mine in India, but it seems almost as deep as the center of the earth. Who will venture to go and explore it?" "I will go down," responded William Carey, "but remember that you must hold the ropes." How very significant that all we, here at home, are the rope-holders! Our missionaries have gone down into the depths. We must not forget that their safety and efficiency depend upon our care.

Back Pay Given to Reconstruction Work

When the 113 "conscientious objectors" in the Military Prison at Fort Leavenworth, Kans., were to be discharged, they were given their choice between remaining in prison or accepting the back pay that had accumulated during their protracted confinement in prison. Seemingly there was no alternative in the matter, and so, out of a total of 115, all but two signed the pay-roll receipt that gave them their freedom. None of these men, however, appropriated the funds, thus received, for his own use. In every case the funds were turned over to Reconstruction Work. The Friends' Service Committee received over $4,000 by contributions of this sort, and we understand that Mennonites and others have been equally solicitous about devoting the funds at their command to the humanitarian work of redeeming the battle area of France.

A Church That Did Not Fail

It is generally supposed that a sudden influx of unexpected wealth may easily prove disastrous to the average individual, and that a congregation is just as apt to lose sight of its highest interests, under like circumstances. Illustrative of the possibility of a larger vision, the remarkable experience of the Baptist Church at Ranger, Texas, is of peculiar interest. Until recently the town of Ranger was an insignificant hamlet, and the little Baptist church had only twenty-nine members enrolled. Then the oil boom struck the neighborhood, and prospectors persuaded the congregation to let them sink a well on a part of the church grounds. The drill went down and down, and ere long struck what is technically known as a "gusher." enjoy the proceeds thereof at their leisure. But not so the believers at Ranger, who obviously are people of principle. They have decided that all this money must be dedicated to the Lord's work. Baptist schools and orphanages of Texas have already received $100,000, and the rest will be devoted to an equally good purpose. Be it remembered, however, that these members are far from mercenary, for when the oil men proposed to buy the graveyard for $1,000,000, the offer was sternly refused.

To Make Gossip a Prison Offense

In recognition of the fact that malicious gossip is productive of untold harm, a bill has been introduced in the Oklahoma Legislature, according to which the circulation of detrimental and unfounded rumors is to be made a felony. Persons convicted of a pernicious tendency along that line, are to be subjected to heavy penalties. One of the Oklahoma journals fittingly observes: "We have laws to protect us from thieves and bodily assassins, but the tongue of gossip is permitted to assassinate human character, and why should it go unpunished?" Well may we heed the Bible precept: "Set a watch over thy mouth, and keep the door of thy lips, for a talebearer is worse than a thief."

Resettling of Palestine

Concerning the possibility of the taking over of Palestine by the Jewish people in the near future, under the trusteeship of Great Britain, various suggestions have been offered by those especially concerned. To begin with, there must be plans by which the expected immigration may be received, cared for, and properly distributed over the land. Bernard A. Rosenblatt, of New York, honorary secretary of the Zionist organization, calls attention to the fact that "Palestine today contains but 100,000 Jewish inhabitants. Before the Jewish commonwealth can take its place among the nations of the world, it is necessary that a much larger Jewish population should concentrate in the old land of Israel. It will require careful and judicious management to safeguard the welfare of the new nation."

Wasted Sunday-school Literature

There is a general complaint, of late, among Sunday-school workers in general, that in practically all Sunday-schools much of the literature is absolutely wasted. Leaflets, quarterlies and papers are found on the floors, in a shapeless mass, or mutilated beyond any possible use. Such an unfortunate state of affairs is characteristic of many schools, to the sincere regret of the workers. Then, too, many of the Sunday-school papers, when taken home, are often scarcely looked at. Unless some method can be devised, by which disinterested pupils can be induced to read the literature provided for them, the distribution of such supplies is simply useless. Sometimes a hint, by teacher or superintendent, as to some things to be found in the papers or lesson helps, might arouse general interest.

The Cigarette Again

Perhaps it is not a very popular venture, these days, to condemn the cigarette, considering the fact that so many who are high in authority have given it their unqualified endorsement. A few outstanding facts, however, are worthy of serious thought. We are assured upon very good authority that a number of Y. M. C. A. workers, as well as several army chaplains, have become addicted to the cigarette habit, their plea being that it "got them closer into the affections of the boys in camp." They argue that indulgence in cigarette smoking, in company with the soldier boys, will produce a spirit of fellowship that is sure to win their good will. No idea could be more fallacious. The condoning of a practice, so generally condemned by all right-thinking people, can not possibly be productive of good results in the end.

Need of International Confidence and Coöperation

Industrial conditions in Europe are not improving as rapidly as was hoped for, and competent judges of the situation assure us that it is due to a general uncertainty. The victorious nations, instead of framing the actual terms of peace, are still endeavoring to adjust the terms of the armistice, making these, progressively, more severe. Under the circumstances, they can not deal with the problems of productive industry in the spirit that is absolutely necessary to advance the work of reconstruction. Industrial centers in the war regions of France and Belgium were virtually destroyed by the invaders, and the same thing is true of Poland. The industries of the Central Powers might operate, if supplied with raw materials by the allied nations. Right there, however, enters the disquieting factor, on the part of France, that Germany might thus monopolize the world markets, to the detriment of western Europe. And yet Germany,—it is conceded,—must not be deprived of all opportunity of producing revenue, otherwise it can not pay the heavy indemnities to be exacted, nor can it escape bolshevism. The dire prospect of suspicion, hunger and hopeless poverty, with the inevitable spirit of unrest, following the war, and

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love casteth out fear, then will they be the better qualified to assist their children in attaining like graces.

In addition to this spiritual qualification, which every parent and teacher should possess, in dealing with fear, the mental and physical need careful direction.

The physical condition of the child, in its various functions of health and disease, needs to be thoroughly understood. This is especially true of one who is cowardly because of nervousness. A nervous and emaciated child is more susceptible to the depressing emotion of fear than one which is strong and robust. When one is tired physically, or depleted in mental energy, there is less bravery and courage. When we realize this fact, we may help the child in laying a strong hold on life, and thereby tend to dispel fear, which militates against its highest interest. The general shaping of the life, physically and mentally, in the direction of strength, helps to get rid of fear, which is rooted in pain.

There are, however, some useful phases of fear that need to be stimulated, such as fear of fire, dread of water to prevent drowning, fear of contracting contagious diseases, etc., which had better be termed caution than fear.

Physicians say that faith and its attributes represent the normal, healthy life, while fear stands for the opposite, abnormal and unhealthy state. When fear thoughts control the mind, the brain is abnormal, and the nervous system seems to be more or less demoralized. Every bodily function is capable of being perverted and distorted by fear. This tends toward physical disease and mental despair. We see, therefore, how aptly fear may be called a mental blight, a moral mildew and an intellectual poison.

The fear-life of the child in the home should be carefully and wisely guarded. Avoid causes of depression, worry or fright. Especially avoid threats of the "boogy man," the "bad man" and all the "boo dark" stuff that frightens the young mind. These impressions of fear sometimes continue throughout a lifetime. No doubt you can recall instances in your own childhood when you were overcome by instinctive fears. At no time did you need the destructive agency of a fear threat, but rather the constructive uplifting of faith, trust, confidence and love.

Another morbid fear to be noted is the child's fear of nagging, of threats, of scolding and of punishment and how it leads to deception and falsehood. Fear of the parent is not the true motive of obedience. There is needed a keen sense of respect for what is right. Some one has said: "There can be no healthful growth of the will under the restraints of fear. A child which lives in fear of punishment has half his faculties absorbed by that fear, and becomes incapable of governing himself."

This fear of the parent may lead to fear of God. Is your child afraid of God? A child refused to say her prayers unless some one was with her, saying she was afraid to be alone with God. Some of us may have grown up with this same fear and it may be difficult, always, to show the love side of God to our children. Help them to realize that the love of the parent is a foreshadowing of the love of God. Teach them the truth of 1 John 4: 18: "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love." God's loving care, in removing fear, was felt by the child when he said: "I am not afraid because God is here and he is taking care of me all the time."

Children are more apt to see the Divine than we, and our part,—that of divine coworkers,—is to help them to keep this vision. They come into this world innocent and pure, and when they continue to grow in faith, love and trust, their fears will be largely overcome. How may we help children to love God without fear? How may we keep them in touch with his goodness? How may we hold their confidence and sympathy? One who believes in a normal Christian development has said: "Children need a quiet hour when, apart from any adult suggestion, they may open wide the windows of their souls to the Divine Light."

In the New Testament there are three hundred and thirty-two references on faith and trust and but sixty-eight on fear. Of these "fear" texts nearly half of them tell us: "Fear not," and a goodly share of the remainder refer to "fear" from a reverential standpoint, rather than from being afraid, thus giving a very large preponderance on the side of faith. As Christian parents and teachers, may we feel it a privilege rather than a duty to help others, especially our own children, to be delivered from the thraldom of fear into a victorious life of faith, trust and love!

Maywood, Ill.

Cruel Sympathy

BY NORA E. BERKEBILE

Old Ned was taking his time going home from church, as he always did. Going, he trots right along, for he knows Uncle Joe never likes to get there late. If the opening song has been started when he reaches the corner, Uncle Joe has all he can do to keep Old Ned from making the final stretch on the gallop. Whoever trained him to that, no one will say. Uncle Joe just laughs and says: "Oh, it's Old Ned's horse sense. He just does not like to get there late." Uncle Joe says he does not believe it is right to stay in bed so long on Sunday morning that you have to take it out of horse flesh to get there on time.

Sometime or other Uncle Joe must have been a little late, and urged Ned to go faster when he heard the audience singing, or else the hired man, he used to have, whose best girl was the chorister, did not want to miss being at church while she was singing, and hurried old Ned more than usual,—but anyway it was fun for the boys, on the few occasions it happened, to see old Ned prick up his ears as the first strain of the opening song reached them, and come tearing at full speed to the church door.

But going home it was different. Ned took his own time and plodded slowly along. This evening it was so pleasant and the moonlight made it almost as light as day. Uncle Joe was talkative, but Aunt Margaret was more than ordinarily quiet.

"What is the matter, Maggie?" asked Uncle Joe, patting her shoulder.

"Well, Joseph, I was just thinking how cruel some sympathy is."

"For instance, Maggie?"

"Well, this evening, when we were all getting so greatly interested in the text and the preacher's opening remarks, and while every one was on the tiptoe of expectancy,—for we have been having some splendid sermons, and this promised to be above the usual of the series,—he stopped and waited while poor little crippled Bobby Burns walked down the aisle, and over to his place on the second seat, with the other boys. I saw the poor little fellow's face flush, and before he got seated, the preacher pointed his finger at him and said: 'See that cripple?' All eyes looked, of course, even though they had seen Bobby every Sunday since he was a baby. 'Well, there will be no cripples in heaven,' he added.

"You know Bobby has always been so sensitive about his deformity. He has a mind that is not deformed by any means, and the other boys all know that when it comes to books, Bobby is away ahead of them and they love him. Knowing how sensitive he is about his twisted legs, they pretend not to notice them. I know the preacher meant it all right but we, who know Bobby, could have cried for him, if it would have done any good. Two big tears started down over his cheeks, and with a half angry motion he dashed them away. He might be a cripple but he wasn't going to let folks call him a baby. His mother wept until her shoulders shook. I was sitting where I could see it all.

"Of course, the preacher felt badly for the boy, but he took a cruel way to show his sympathy. It just spoiled the sermon for a while for me."

"Yes, Maggie, you are right. It was cruel to a child like Bobby. A more refined, sensitive child I have never seen. When there is a game he can play with the boys, he is so delighted. He is a splendid catcher in their ball games, and that is a great pleasure to him. One should be careful how they sympathize with these sensitive natures. If all could take it like the 'Tommy' I read of, the other day, it would not make so much difference."

"How was that, Joseph?" asked his wife.

"Well, a 'Tommy' was hobbling down the street, one leg off, one arm missing, both ears shot off, and a bandage over one eye. A lady stopped him and asked: 'Do tell me how did you get hurt? I am so sorry, so sorry for you, my man. Is there anything I can do for you? I can not tell how I sympathize with you. Did you receive those wounds in real action?'

"The man had stood patiently, with a look of weariness, and then slowly answered: 'No, ma'am. I was cleaning out the canary cage and the bird bit me.'

"She was honest in her sympathy, but had a cruel, silly way of showing it," said Uncle Joe, slapping the lines over old Ned's back, which made him go just as he wanted to according to his own sweet will.

"I think, though, that woman will think twice next time," he chuckled.

"As after the Civil War, so now will we see the maimed, the halt and the blind,—victims of this cruel war. Our sympathies will go out to them as we see them thus, but may we be careful how we show our sympathy, Joseph, for neither of us would want to give a thrust in the name of sympathy, that will go deeper and hurt more than the wound itself."

Bellefontaine, Ohio.

Grandmother Warren

BY BESS BATES

2. Mary Gets An Allowance

John came walking home one evening frowning. That morning Mary had given him the grocery bill and meat bill to pay, and to John's unpracticed eyes they seemed exceedingly large for just two people.

"All of that!" he had exclaimed surprisedly when he had viewed the totals.

"You know we have had company," Mary explained, looking worried. They seemed large to her also.

"That's an awful lot," John went on.

"Do you think we have had more to eat than we should?" asked Mary.

"No, we have fine meals. You're a good cook all right, but I didn't know it took so much. Mother used to get along on less."

"Your mother has her own eggs and milk and butter and meat. She doesn't know how much she spends in a month," Mary replied with spirit.

"Well, we will have to try to cut down next month. I will bring home a soup-bone for tomorrow instead of the steak."

And John kissed Mary good-bye absently, and went away, hardly noticing that he left her looking hurt and worried. But now, as he walked home in the evening, he remembered that look. He also felt the weight of the soup-bone under his arm, and what be considered to be a bargain in dried fruit. He had passed by the fresh fruit which, he knew, Mary particularly relished. But the weight of the eatables was nothing compared to the weight on his mind, for he was trying to devise a way of cutting down expenses. Any one who has been through that knows how he felt. John had had to work hard for what little money he had, and had been compelled to save, so he can not be blamed for being startled at the size of the grocery and meat bills. Neither could one expect anything else, but that a young man of his ability would immediately tackle the problem of reducing those bills for the next month. Do not forget that soup-bone and dried fruit weighing down his arm.

As he passed Grandmother Warren's house, he saw her sitting on the porch. She smiled and called to him. He walked across the narrow lawn, shifted the soup-bone and dried fruit to the other arm and leaned against the porch post.

"How do you do, John? How is Mary?"

"Fine, Grandmother, fine," declared John stoutly.

"I thought you were looking a little worried," said Grandmother gently.

"First of the month, Grandmother. Bills these days are enough to worry anybody."

"Shouldn't think any bills that Mary would pile up should worry you."

he minister and his wife would
there. So I have about decided
urch altogether."
hink they don't want you?" per-
, Searching Voice.
to the darkness. A slow flush
or she was thinking how childish
n.
n you give any real reason for
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e almost angrily: "Why, they
now very much about how things
times do not even say one word
es they are going to make."
ou give?" came in severe tones,
ner head. "Do you mean that
ted before any new steps are
you would plan with them for
ey would take your views every
n so busy putting self forward
the better part of you to be
not know that where selfishness
for unselfishness? Do you not
of will is, can be no room for
the way your Savior did?"
framed the one big question:

on had been unheard, the Voice
not read how the Lord chose
e say to this one: 'What think-
or to another: 'Do you think
o to yonder village and teach?'
o you find the right to do as you
eartache to others because of
to block the path of some who
n the Voice assumed a pleading
die in vain for you? Can you
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on her knees, and now she said:
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nd herself kneeling beside her
ie was startled. Then she real-
ome the vision of a glorified
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ren to Overcome Fear

DA W. HOFF

others are apt to have timid and
On the other hand, courageous
children, for the conduct and
exert an educational influence
e begets like. In teaching a
both training and example are
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onger teacher. When a moth-
or afraid of lightning, she will
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refore, in which to begin this
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se must be shown the necessity
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ldren to be calm and trustful.
ality of the protection of the
ssed in Psalms 34, 91 and 103?
love casteth out fear, then will they be the better qualified to assist their children in attaining like graces.

In addition to this spiritual qualification, which every parent and teacher should possess, in dealing with fear, the mental and physical need careful direction.

The physical condition of the child, in its various functions of health and disease, needs to be thoroughly understood. This is especially true of one who is cowardly because of nervousness. A nervous and emaciated child is more susceptible to the depressing emotion of fear than one which is strong and robust. When one is tired physically, or depleted in mental energy, there is less bravery and courage. When we realize this fact, we may help the child in laying a strong hold on life, and thereby tend to dispel fear, which militates against its highest interest. The general shaping of the life, physically and mentally, in the direction of strength, helps to get rid of fear, which is rooted in pain.

There are, however, some useful phases of fear that need to be stimulated, such as fear of fire, dread of water to prevent drowning, fear of contracting contagious diseases, etc., which had better be termed caution than fear.

Physicians say that faith and its attributes represent the normal, healthy life, while fear stands for the opposite, abnormal and unhealthy state. When fear thoughts control the mind, the brain is abnormal, and the nervous system seems to be more or less demoralized. Every bodily function is capable of being perverted and distorted by fear. This tends toward physical disease and mental despair. We see, therefore, how aptly fear may be called a mental blight, a moral mildew and an intellectual poison.

The fear-life of the child in the home should be carefully and wisely guarded. Avoid causes of depression, worry or fright. Especially avoid threats of the "boogy man," the "bad man" and all the "boo dark" stuff that frightens the young mind. These impressions of fear sometimes continue throughout a lifetime. No doubt you can recall instances in your own childhood when you were overcome by instinctive fears. At no time did you need the destructive agency of a fear threat, but rather the constructive uplifting of faith, trust, confidence and love.

Another morbid fear to be noted is the child's fear of nagging, of threats, of scolding and of punishment and how it leads to deception and falsehood. Fear of the parent is not the true motive of obedience. There is needed a keen sense of respect for what is right. Some one has said: "There can be no healthful growth of the will under the restraints of fear. A child which lives in fear of punishment has half his faculties absorbed by that fear, and becomes incapable of governing himself."

This fear of the parent may lead to fear of God. Is your child afraid of God? A child refused to say her prayers unless some one was with her, saying she was afraid to be alone with God. Some of us may have grown up with this same fear and it may be difficult, always, to show the love side of God to our children. Help them to realize that the love of the parent is a foreshadowing of the love of God. Teach them the truth of 1 John 4: 18: "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love." God's loving care, in removing fear, was felt by the child when he said: "I am not afraid because God is here and he is taking care of me all the time."

Children are more apt to see the Divine than we, and our part,—that of divine coworkers,—is to help them to keep this vision. They come into this world innocent and pure, and when they continue to grow in faith, love and trust, their fears will be largely overcome. How may we help children to love God without fear? How may we keep them in touch with his goodness? How may we hold their confidence and sympathy? One who believes in a normal Christian development has said: "Children need a quiet hour thirty-two references on faith and trust and but sixty-eight on fear. Of these "fear" texts nearly half of them tell us: "Fear not," and a goodly share of the remainder refer to "fear" from a reverential standpoint, rather than from being afraid, thus giving a very large preponderance on the side of faith. As Christian parents and teachers, may we feel it a privilege rather than a duty to help others, especially our own children, to be delivered from the thraldom of fear into a victorious life of faith, trust and love!

Maywood, Ill.

Cruel Sympathy

BY NORA E. BERKEBILE

Old Ned was taking his time going home from church, as he always did. Going, he trots right along, for he knows Uncle Joe never likes to get there late. If the opening song has been started when he reaches the corner, Uncle Joe has all he can do to keep Old Ned from making the final stretch on the gallop. Whoever trained him to that, no one will say. Uncle Joe just laughs and says: "Oh, it's Old Ned's horse sense. He just does not like to get there late." Uncle Joe says he does not believe it is right to stay in bed so long on Sunday morning that you have to take it out of horse flesh to get there on time.

Sometime or other Uncle Joe must have been a little late, and urged Ned to go faster when he heard the audience singing, or else the hired man, he used to have, whose best girl was the chorister, did not want to miss being at church while she was singing, and hurried old Ned more than usual,—but anyway it was fun for the boys, on the few occasions it happened, to see old Ned prick up his ears as the first strain of the opening song reached them, and come tearing at full speed to the church door.

But going home it was different. Ned took his own time and plodded slowly along. This evening it was so pleasant and the moonlight made it almost as light as day. Uncle Joe was talkative, but Aunt Margaret was more than ordinarily quiet.

"What is the matter, Maggie?" asked Uncle Joe, patting her shoulder.

"Well, Joseph, I was just thinking how cruel some sympathy is."

"For instance, Maggie?"

"Well, this evening, when we were all getting so greatly interested in the text and the preacher's opening remarks, and while every one was on the tiptoe of expectancy,—for we have been having some splendid sermons, and this promised to be above the usual of the series,—he stopped and waited while poor little crippled Bobby Burns walked down the aisle, and over to his place on the second seat, with the other boys. I saw the poor little fellow's face flush, and before he got seated, the preacher pointed his finger at him and said: 'See that cripple?' All eyes looked, of course, even though they had seen Bobby every Sunday since he was a baby. 'Well, there will be no cripples in heaven,' he added.

"You know Bobby has always been so sensitive about his deformity. He has a mind that is not deformed by any means, and the other boys all know that when it comes to books, Bobby is away ahead of them and they love him. Knowing how sensitive he is about his twisted legs, they pretend not to notice them. I know the preacher meant it all right but we, who know Bobby, could have cried for him, if it would have done any good. Two big tears started down over his cheeks, and with a half angry motion he dashed them away. He might be a cripple but he wasn't going to let folks call him a baby. His mother wept until her shoulders shook. I was sitting where I could see it all.

"Of course, the preacher felt badly for the boy, but he took a cruel way to show his sympathy. It just spoiled the sermon for a while for me."

"Yes, Maggie, you are right. It was cruel to a child like Bobby. A more refined, sensitive child I have never seen. When there is a game he can play with the boys, he is so delighted. He is a splendid catcher I read of, the other difference."

"How was that, J

"Well, a 'Tommy
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tor (no one having been definitely secured as yet) the same good will, support and friendship bestowed upon us. May God abundantly bless the Des Moines congregation and the Middle District of Iowa for their support, prayers and helpfulness to us, while among them. We shall not forget them.

John A. Robinson.

1657 Walker Street, Des Moines, Iowa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Covina.—Our Sunday-school and church were closed the fourth Sunday in December and opened again Jan. 26, on which day the Sunday-school collection, amounting to $40.76, was donated to Armenian Relief Work, and forwarded to the General Mission Board. Our regular business meeting, for the election of church officers, was delayed on account of the closing of the churches, until Friday evening, Feb. 7. Three members were received by letter, Eld. D. L. Miller will begin our series of meetings March 2, and continue two or three weeks. It was decided to hold our spring love feast at the close of the meetings. Eld. Geo. F. Chemberlen was reelected to have charge for another year; Isaac Overholtzer, clerk; Eulalia Overholtzer, "Messenger" and church-paper church correspondent.—Mrs. Tempie S. Funk, Charter Oak, Cal., Feb. 11.

Pasadena.—Feb. 2 Bro. S. J. Miller, of La Verne, filled the pulpit both morning and evening. Five members have been received by letter since Jan. 1. Feb. 16 two were baptized. Sunday evening Bro. I. V. Funderburgh, of La Verne, gave a splendid sermon on the text, "My Life Creed." Our church services have all been well attended since the influenza ban has been lifted. Our mid-week prayer meetings are also well attended.—Mrs. Alice Vanliman, Pasadena, Cal., Feb. 16.

Reedley.—Feb. 8 we met in council, which had been postponed on account of the influenza, Feb. 2. Bro. Miller was reelected elder. We organized an intermediate Christian Workers' Society, and elected Bro. J. B. Fisher as superintendent. We now have a Junior, Intermediate and Senior Christian Workers' Society, and hope they will prove a great help to the old and young, that they may be of more service in the Master's cause. An offering was taken for World-wide Missions, to increase the Thanksgiving offering, which brings the total to $45.30. Also an offering was taken for Armenian-Syrian Relief. In the evening, Sister S. P. Noll's Sunday-school class of girls rendered an inspiring missionary program for the Christian Workers' Meeting. Afterward Bro. P. E. Robertson, from the Lindsay church, Tulare, will begin a revival services at this place Feb. 16.—Mabel Armantrout, Reedley, Cal., Feb. 13.

CANADA

Bow Valley.—Feb. 9 was the day set apart for Armenian Relief. No contribution was taken at the time of the Sunday-school, but envelopes were distributed and after a splendid sermon by Bro. Geo. Stearn, the envelopes were opened and found to contain $17.60. We are looking forward to the time when we can help to carry to these people the "Bread of Life" by a voluntary offering of some of our young people, as well as by the giving of our means. Feb. 16 we organized a Teacher-training Class, with Bro. J. H. Brubaker, teacher.—Maude F. Pohst, Gleichen, Alta., Can., Feb. 18.

COLORADO

Information Wanted.—Please help me to find my two sisters. My father died on Island No. 10, Tenn., during the Civil War. My mother went to St. Louis with three children, and after being there a short time, she died. The head man of the "Mission Free School" having lost his daughter, and thinking that my sister looked very much like his departed daughter, adopted her, leaving the writer and the younger daughter in the school. I was bound out to a farmer till I was twenty-one years old. The younger sister got a home in St. Louis, Mo. The farmer never took me in to see her, so I lost track of her entirely. I thought that perhaps the "Messenger" could help me to find them. I have been a reader of the "Messenger" for thirty-nine years.—Manuel Cohun, 403 S. Nevada, Colorado Springs, Colo., Feb. 3.

ILLINOIS

Notice.—The District Mission Board of Northern Illinois and Wisconsin met at Dixon, Ill., Feb. 7 and heartily endorsed the five-year "Forward Movement" and is planning to do its part in carrying out the various activities of this movement. The Board will make an effort to open a new mission point in the District and will recommend some improvement in several points of mission work.—O. D. Buck, Secretary-Treasurer, Franklin Grove, Ill., Feb. 13.

Virden.—Recently our Christian Workers' Society rendered an excellent program in the interest of the Armenian-Syrian Relief. After a touching appeal, an offering of $105 was lifted. Sister Haynes, our primary superintendent, is doing some splendid work in that department along the line of temperance instruction. Feb. 16 the entire school gave a splendid program. At the close the little folks gave their pennies and nickels to help our Sisters' Aid in the support of little Leah Ruth Ebey, one of our missionary children in the India field. Our pastor is giving us good spiritual sermons. Last Sunday was a speech good—the subject being "Christian Consistency," emphasizing the thought that people at large read the Christian, rather than the Christian's Bible.—Stella Brubaker, Virden, Ill., Feb. 12.

INDIANA

Bango congregation met in council Feb. 15, with Eld. H. S. Bowers as moderator. Elders H. W. Schwalm and H. Roose were present. One letter was granted. It was decided to hold the communion service May 29. A missionary committee was elected. Bro. Shriner and wife were installed to the deacon's office.—Gleta Schwalm, Wakarusa, Ind., Feb. 16.

Buck Creek.—Jan. 5 Bro. V. F. Schwalm, of Manchester College, delivered two excellent sermons. Jan. 11 Bro. L. T. Holsinger, of Brethren, Mich., began a two weeks' series of meetings. Sister Bertha Dilling, of Hagerstown, ably conducted the song service. Feb. 3 Bro. Chas. Replogle, a minister of the Friends' church, gave a very interesting lecture on Alaska. Our Sunday-school gave $16.36 for Armenian-Syrian Relief, and $10.28 toward the Manchester Mission Chapel debt.—Clara Sheets, Mooreland, Ind., Feb. 14.

Burlington City church met in council Jan. 2, with Brethren Ira E. Long and D. W. Fisher presiding. Sunday-school officers were elected for the year, with Bro. W. H. Weybright and Sister Cora Emley superintendents. Bro. C. C. Kindy was elected pastor and elder, and Orville Long, deacon. The church had no regular pastor this winter, but the pulpit has been filled by such brethren as J. H. Wright, J. C. Murray and A. S. Workman, all of North Manchester, and Bro. Howard, one of the oldest ministers in the State of Indiana, who is spending the winter here. All gave us many good thoughts. Our Sunday-school sent an offering of $21 to the Armenian-Syrian Relief. We also decided to support an orphan. Our Christmas program was postponed on account of the epidemic. Health conditions are much improved, and attendance at services is increasing, which is encouraging.—Mrs. J. B. Bailey, Huntington, Ind., Feb. 18.

Middletown.—Bro. Rood, of Anderson, preached two Sundays in succession. In the evening, Bro. Carpenter preached. He is a young minister and we do all we can to help him build up the Kingdom. We will begin cottage prayer meetings on Thursday evening.—Florida J. E. Green, Middletown, Ind., Feb. 17.

Nettle Creek church met in council Feb. 8. Our trustees and various other committees made their reports. One was reinstated. Our communion services will be held April 26, beginning at 6:30, and Oct. 11, beginning at 10:30.—Chas. W. Miller, Hagerstown, Ind.

IOWA

Beaver church met in council Feb. 15, with Bro. Chas. Rowe, of Dallas Center, presiding. Our crowds are becoming larger, and the work is going on with more vigor and determination. Bro. Rowe stayed over Sunday and gave us two good sermons. Bro. Ezra Flory, of Chicago, recently closed a very interesting Bible Institute.—Belle Ruth, Grand Junction, Iowa, Feb. 17.

Fernald.—We were hindered very much in our services during December and January, on account of the epidemic, but were permitted to open church and Sunday-school again Feb. 2. Bro. Robinson and wife have left for the South and will be greatly missed in our work here. Feb. 2, Bro. Fegthy, of Des Moines, gave us an interesting talk on missions. A collection of $25 was taken for the Orphans' Home.—Ona Stevens, Fernald, Iowa, Feb. 8.

KANSAS

Bloom congregation has been blessed in that, during the influenza epidemic, only a few members were ill, and none of these cases proved serious. The increase in attendance and interest in Sunday-school and church services is very gratifying. The Sunday-school gave a very entertaining and instructive program Feb. 2, celebrating the ratification of the Prohibition Amendment. Our pastor, Bro. J. S. Sherfy, has been giving us some very inspiring sermons on the "Forward Movement." The Christian Workers' Band has recently adopted a constitution and arranged for some committees, which will enable the members to do more effective Christian service. The Band has secured Dr. Kurtz, of McPherson, Kans., to lecture here on Sunday evening and Sunday, March 1 and 2.—Carrie Smith, Bloom, Kans., Feb. 18.

Conway Springs.—Once again we are having Sunday-school. Although we had preaching services several times, we had no Sunday-school from Dec. 6 until Feb. 2. Since our last report two have been received into the church by baptism. At a recent business meeting, officers for the year were elected, with Bro. W. E. Thompson, elder; John Stauffer, president of Christian Workers' Band; Mrs. Bertha Hutchison, president of Aid Society; Ruth Frantz, "Messenger" correspondent. If health conditions permit, we are expecting Bro. O. H. Feller, of Hutchinson, to help us in a series of meetings, beginning March 2.—Naomi Fasnacht, Conway Springs, Kans., Feb. 17.

Independence.—Bro. W. H. Miller, our home elder and minister, began a series of meetings Jan. 29 and continued till Feb. 16. Much good was done, and seven were added to the church. Among the number were Bro. Edward Van Pelt and family, of the Progressive church. He will be able to help our faithful elder and minister, who has labored so faithfully and earnestly here for the past few years. We have recently organized a Teacher-training Class.—Pella Carson, Independence, Kans., Feb. 18.

Larned City church met in council Jan. 10, 1919, with Eld. E. S. Fox presiding. Church, Sunday-school and Christian Workers' Band officers were elected. Our services have been greatly interfered with by the influenza epidemic, but now the ban has been taken up with renewed interest. It became necessary to postpone both our love feast and revival meetings. The date for the former has not yet been definitely fixed. However, we expect Bro. S. E. Thompson, of Garden City, Kans., to be with us to open revival meetings April 6.—Mary Geiman, Larned, Kans., Feb. 11.

McPherson First Church met in council Feb. 17. Eleven church letters were received and three were granted. Brethren Henry Stoner, Edward Van Pelt and Wilbur Hoover were elected to the ministry. Bro. J. A. Flory was appointed prayer meeting leader for the year. Bro. J. Edson Ulery, of Michigan, has been engaged to conduct the revival meeting this coming fall. Dr. D. W. Kurtz will fill the pulpit the month of this month during the absence of our pastor.—Mrs. R. E. Mohler, McPherson, Kans., Feb. 18.

To the Churches of Northeastern Kansas.—The 1918 District Meeting, which was to have convened in the Ozawkie church last October, and was indefinitely postponed on account of influenza, will be held in the above-named church April 6-8. The Bible and Sunday-school Institute, arranged for in connection with the meeting, has been called off. We urge that every congregation in the District send a strong delegation, and that those members and officials having reports or business for the meeting, will forward them to Bro. E. F. Sherfy, McPherson, Kans.—C. E. Smith, Moderator of Official Board, Morrill, Kans., Feb. 19.

MARYLAND

Meadow Branch.—Our contributions to the Armenian Relief Fund amounted to $85.5. Feb. 7 the Sunday-school of the men's organized Bible Class, of the Westminster Sunday-school, met at the home of the teacher, Prof. W. B. Yount, and heard an inspiring address by Elder D. Bonsack, of Blue Ridge College. The women's organized Bible Class, of the same school, with Sister Lydia Trostle, teacher, is planning for more aggressive work for the ensuing year. Our elder, Bro. Uriah Bixler, has returned from the Johns Hopkins Hospital, where he underwent an operation. He is much improved in health.—W. E. Roop, Westminster, Md., Feb. 12.

Pipe Creek church met in council Feb. 8, at Blue Ridge College, with Bro. J. J. John presiding. One letter was received and one granted. The yearly report of the deacons was read and accepted. The church decided to hold a series of meetings at our next council, to be held May 3 at the Pipe Creek house. Brethren E. C. Bixler, J. W. Euglar and Wm. Kinsey were elected delegates to District Meeting.—Ida M. Englar, Uniontown, Md., Feb. 12.

MICHIGAN

Grand Rapids congregation closed a revival Feb. 4, conducted by Eld. C. E. Wilkins. Our song service, both congregational and special, was very spiritual and inspiring, and was conducted by Sister Iva Burke, of North Liberty, Ind. We had a number of very helpful cottage and special prayer meetings, which were well attended by earnest workers. Much home visiting and personal work was done by our evangelist, pastor and others. Two were received into the church by baptism. Good interest was aroused and the attendance was quite good.—Mrs. M. M. Chambers, Grand Rapids, Mich., Feb. 13.

Marilla.—Members of the Marilla branch of the Harlan congregation met at the Marilla church Feb. 7, for the purpose of organizing a separate congregation, which we decided to call Marilla. The following officers were elected: Eld. Jos. Robison, moderator; Ebey, clerk; Beatrice Shideler, "Messenger" agent and correspondent; H. Grossnickle, Clark Williams and Irvin Grossnickle, trustees.—Mrs. Beatrice Shideler, Marilla, Mich., Feb. 15.

Vestaburg.—Jan. 7 Eld. J. Edson Ulery commenced a series of meetings, and continued until Jan. 19. On account of influenza, the attendance was not large, but Bro. Ulery did a good work while here and the church has been encouraged. Feb. 15 we held our council meeting, with Eld. Jos. Robison presiding.—Samuel Bollinger, Vestaburg, Mich., Feb. 18.

MINNESOTA

Monticello church was again opened Feb. 2, having been closed since Jan. 5. The attendance is good and we have much to be thankful for. Only a few members of the congregation were stricken with the epidemic and there were no fatal cases. An offering of $36.63 has been taken by the Sunday-school for Armenian-Syrian Relief. Our quarterly council was held Feb. 13. Two letters were received. Arrangements were made to begin our Mission Study Class in the near future. Mrs. W. S. Sink, Monticello, Minn., Feb. 17.

MISSOURI

Mineral Creek church met in council Jan. 26, with Eld. Jas. M. Mohler presiding. Bro. E. M. Mohler and wife, and Bro. Mark E. Neher were installed into the deacon's office. Our officers for the year are, Bro. D. M. Wenrich, Sunday-school superintendent; Bro. Howard Garvey, president of the Christian Workers' Society; the writer, "Messenger" correspondent. For a number of years, Bro. Moses Neher, our retiring Sunday-school superintendent, has labored untiringly for the upbuilding of the Sunday-school, and his efforts are much appreciated by all. Interest and attendance in Sunday-school have increased since the influenza epidemic has subsided. Efforts are being made to increase the efficiency of our school.—Ruth Pentecost, Lenton, Mo., Feb. 16.

NORTH CAROLINA

Pleasant Grove.—Bro. Clayton B. Miller is still conducting a Bible Class here. He has one lesson in the morning from the Book of Mark for the children. The evening lesson is from the Book of Acts. Bro. Miller explains so clearly that anyone can understand. He will be here for some time yet. Our Sunday-school is progressing nicely. We have added a cradle roll and a home department, with Sister Hattie Masters as superintendent of the former, and the writer as superintendent of the latter.—Emma Bryant, Brummett, N. C., Feb. 14.

NORTH DAKOTA

Brantford.—Jan. 26 we met for services,—the first since last September. Bro. David Miller preached a splendid sermon. During the epidemic not a member of the congregation was called home, but others around us were. Bro. W. A. Deardorff suffered from the disease, but was able to return and give us one of his splendid spiritual services Feb. 2. Feb. 5, Sunday-school officers were elected, with Bro. Otto Richter, superintendent.—Vada Row, Brantford, N. Dak., Feb. 16.

OHIO

Akron.—Beginning Jan. 11, Bro. A. I. Heestand was with us for two weeks. His sermons were simple and full of interest the children, and yet they were full of deep, spiritual truths for the older ones. Since our last report one has been baptized. The Christian Workers gave their quarterly missionary offering for the India Famine Fund. Bro. W. R. Miller is with us this week, giving his Bible Land pictures and lectures.—Alice Tippy Klinger, Cuyahoga Falls, Ohio, Feb. 18.

Canton Center congregation met in council Feb. 8, with Eld. Taylor presiding. One letter was read and one was granted. The committees, in charge of various departments of church work, gave their annual reports. We gave $485 to missions, and $252.78 to Armenian-Syrian Relief. Offering will be continued indefinitely. Several classes of the Bible School have obligated themselves to support an orphan. An offering is also taken at each meeting of the Mission Study Class. The book "Christian Heroism in Heathen Lands" has been completed under the leadership of Bro. Ira Moomaw. This work will also be continued.—Rachel A. Mohn, Lonisville, Ohio, Feb. 15.

Cincinnati.—After seven long years of anxious waiting and earnest praying, the Lord has wonderfully blessed us, for we now have a beautiful little churchhouse. Jan. 19 we dedicated it. Bro. S. S. Ober, of Elizabethtown College, delivered the address. Feb. 16, our pastor, Bro. R. N. Leatherman, closed a four weeks' series of meetings. Sister Nora Stover, of Plymouth, Ind., led the song service, assisted by Sister Martha Landis, of Dayton, Ohio. The services were well attended and greatly appreciated by the people of this community. Nine have confessed Christ. Perhaps some of you, who read this message, would like to locate here and help in the great work.—Mabel Knoepfle, Cincinnati, Ohio, Feb. 17.

Circleville.—Our series of meetings, conducted by the pastor, began Jan. 12 and closed Jan. 22. As a result of the meetings the membership seems to be revived and one was received by baptism. We expect to hold another two weeks' series of meetings as soon as health conditions permit. One has been restored since our last report. To show their appreciation, the members here have decided to take a special offering each month for the pastor. We have been favored recently with visits from many of our soldier brethren at Camp Sherman. Our pastor fills the appointment there each Saturday evening.—Mrs. Oliver Royer, Circleville, Ohio, Feb. 17.

Mohican church met in council Feb. 15, with Eld. A. I. Heestand presiding. Seven letters were granted. Bro. Geo. Gortner was reelected trustee. We decided to have our elder, Bro. John Wise, hold our revival meetings some time this fall. He preached for us on Sunday.—Minnie Wagner, West Salem, Ohio, Feb. 18.

Nimishillen.—Feb. 3 Eld. W. R. Miller, of Onekama, Mich., began a series of illustrated Bible lectures. The attendance and interest were excellent. We feel that these lectures did the community much good and that we are well paid for what we did along that line. Feb. 12 the writer began a series of meetings at the Carson Valley church. Attendance, so far, is splendid, as well as attention and interest, and we trust that much good can be accomplished. May next, I expect to conduct meetings in the Pleyna congregation, Ind. December, January and February are good months for this work. Early fall' months are taken up. Surely there is need of much effort to save souls and extend the borders of Christ's Kingdom.—Reuben Hoover, North Canton, Ohio, Feb. 13.

Notice to Members of the Northwestern Ohio.—The Missionary and District Meeting of Northwestern Ohio will be held in the Pleasant View church March 19 and 20. Churches are requested by the minutes of District Meeting to take up a liberal offering for District Mission work and to send it with the delegates. Elders of the District will meet March 18, at 1 o'clock, at the church. Those coming will take the Western Ohio Traction Line from Lima or Findlay, get off at Lewis,—stop right at the church. Local cars about every two hours each way.—J. L. Guthrie, Secretary, Upper Sandusky, Ohio.

Silvar Creek church met in council Feb. 8, with Eld. J. W. Keiser presiding. Two letters were received and one was granted. Breth-

(Continued on Page 144)

SISTERS' AID SOCIETIES

BUCK CREEK, IND.—Report of Sisters' Aid Society for 1918: We held 14 all-day meetings, of which 4 were business meetings, with an average attendance of 17; enrollment, 33. Jan. 1, 1918, we had $53.40 in the treasury. During the year we sent 4 boxes of garments, mended 49 garments, knotted 16 comforts, sewed 50 pounds of carpet-rags. We received for work, $10.40; donations, $1; served lunch 2 sales, $44.71; total, $56.11. We gave to the needy, $30.75; to ministers, $25; toward support of a missionary, $30; to Southern Missions, $15; to one of our sisters, preparing for missionary work, $50; miscellaneous, $31.18; leaving for Manchester College, $7.30; blankets for Orphans' Home, $3.75; total, $183.98. Cash in treasury, $22.60. We also sent a box of provisions to Chicago for the needy, valued at $25. In June we organized a Junior Aid, which has done good work. Orders for the year: Sister Phoebe Grady, president; Sister Mittie Paul, Vice-President; the writer, Secretary; Sister Serena Current, Treasurer.—Mrs. Lizzie T. Replogle, Mooreland, Ind., Feb. 11.

CARLISLE, PA.—During 1918 we held eight all-day and five half-day meetings, with an average attendance of six; enrollment, fourteen. We made over 94 large and small aprons, 78 sun-shades, also wall-dusters, sun-bonnets, cushions, comforters, etc. We also did other sewing and knit 45 pair of socks, 14 helmets, 7 sweaters and 2 pair of wristlets for the Red Cross. We received $90.84 for vanilla, sewing and articles sold; $15.10 for dues; $7.97 by donation; cash on hand, $22.03; total, $135.94. Expenditures: $52.81 for vanilla and materials; $20 for home church; $5 for Aid Society Superintendent; $5 toward pastor's salary; $32 for support of India orphan; $5 to Armenian-Syrian Relief; total, $119.81; balance, $16.13. Officers for 1919: Sister Catherine Gelbaugh, President; Sister Lizzie Hammer, Vice-President; Sister Belle Sheaffer, Superintendent; Sister Elizabeth Fulton, Treasurer; the writer, Secretary.—Elsie Nell, Carlisle, Pa., Feb. 10.

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O ANNUAL CONFERENCE

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Yours truly,
C. M. Burt, Chairman.

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tor (no one having been definitely secured as yet) the same good will, support and friendship bestowed upon us. May God abundantly bless the Des Moines congregation and the Middle District of Iowa for their support, prayers and helpfulness to us, while among them. We shall not forget them.

John A. Robinson.

1657 Walker Street, Des Moines, Iowa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Covina.—Our Sunday-school and church were closed the fourth Sunday in December and opened again Jan. 26, on which day the Sunday-school collection, amounting to $40.76, was donated to Armenian Relief Work, and forwarded to the General Mission Board. Our regular business meeting, for the election of church officers, was delayed on account of the closing of the churches, until Friday evening, Feb. 7. Three members were received by letter. Eld. D. L. Miller will begin our series of meetings March 2, and continue two or three weeks. It was decided to hold our spring love feast at the close of the meetings. Eld. Geo. P. Chemberlen was reelected to have charge for another year; Isaac Overholtzer, clerk; Eulalia Overholtzer, "Messenger" agent; the writer church correspondent.—Mrs. Temple S. Funk, Charter Oak, Cal., Feb. 11.

Pasadena.—Feb. 2 Bro. S. J. Miller, La Verne, filled the pulpit both morning and evening. Five members have been received by letter since Jan. 1. Feb. 16 two were baptized. Sunday evening Bro. I. V. Funderburgh, of La Verne, gave a splendid sermon on the text, "My Life Creed." Our church services have all been well attended since the influenza ban has been lifted. Our mid-week prayer meetings are also well attended.—Mrs. Alice Vaniman, Pasadena, Cal., Feb. 16.

Reedley.—Feb. 8 we met in council, which had been postponed on account of the influenza. Bro. M. H. Miller was reelected elder. We organized an intermediate Christian Workers' Society, and elected Bro. J. B. Fisher as superintendent. We now have a Junior, Intermediate and Senior Christian Workers' Society, and hope they will prove a great help to both old and young, that they may be of more service in the Master's cause. An offering was taken for World-wide Missions, to increase the Thanksgiving offering, which brings the total to $45.34. An offering of $41.25 was taken for Armenian-Syrian Relief. In the evening, Sister S. P. Noll's Sunday-school class of girls rendered an inspiring missionary program for the Christian Workers' Meeting. Afterward Bro. F. E. Robertson, from the Lindsay church, preached. He will begin revival services at this place Feb. 16.—Mabel Armantrout, Reedley, Cal., Feb. 13.

CANADA

Bow Valley.—Feb. 9 was the day set apart for Armenian Relief. No contribution was taken at the time of the Sunday-school, but envelopes were distributed and after a splendid sermon by Bro. Geo. Stearn, the envelopes were opened and found to contain $117.60. We are looking forward to the time when we can help to carry to these people the "bread of life" by a voluntary offering of some of our young people, as well as by the giving of our means. Feb. 16 we organized a Teacher-training Class, with Bro. J. H. Brubaker, teacher.—Maude E. Pohst, Gleichen, Alta., Can., Feb. 18.

COLORADO

Information Wanted.—Please help me to find my two sisters. My father died on Island No. 10, Tenn., during the Civil War. My mother went to St. Louis with three of her children. After being there a short time, she died. The head man of the "Mission Free School," having lost his daughter, and thinking that my sister looked very much like his departed daughter, adopted her, leaving the writer and the younger daughter in the school. I was bound out to a farmer till I was twenty-one years old. The younger sister was born in St. Louis, Mo. My mother never took me in to see her, so I lost track of both sisters. I thought that perhaps the "Messenger" could help me to find them. I have been a reader of the "Messenger" for thirty-one years.—Manuel Cobun, 403 S. Nevada, Colorado Springs, Colo., Feb. 13.

ILLINOIS

Notice.—The District Mission Board of Northern Illinois and Wisconsin met at Disco, Ill., Feb. 19. The Board heartily endorsed the five-year "Forward Movement" and is planning to do its part in carrying out the various activities of this movement. The Board will make an effort to open a new mission point in the District and will recommend some improvement in raising finances for mission work.—O. D. Buck, Secretary-Treasurer, Franklin Grove, Ill., Feb. 17.

Virden.—Recently our Christian Workers' Society rendered an excellent program in the interest of the Armenian-Syrian Relief. After a touching appeal, an offering of $105 was lifted. Sister Haynes, our primary superintendent, is doing some splendid work in that department along missionary lines. Sunday morning they had a program. At the close the little folks gave their pennies and nickels to help our Sisters' Aid in the support of little Leah Ruth Ebey, one of our missionary children on the India field. Our pastor is giving us good spiritual sermons. Last Sunday was especially good,—the subject being "Christian Consistency," emphasizing the thought that people at large read the Christian, rather than the Christian's Bible.—Stella Brubaker, Virden, Ill., Feb. 12.

INDIANA

Bango congregation met in council Feb. 15, with Eld. H. S. Bowers as moderator. Elders H. W. Schwalm and H. Roose were present. One letter was granted. It was decided to hold the communion service May 29. A missionary committee was elected. Bro. Shriner and wife were installed to the deacon's office.—Gleta Schwalm, Wakarusa, Ind., Feb. 16.

Buck Creek.—Jan. 5 Bro. Wm. Schwalm, of Manchester College, delivered two excellent sermons. Jan. 11 Bro. L. T. Holsinger, of Bethlehem, Mich., began a three weeks' series of meetings. Sister Bertha Dilling, of Hagerstown, ably conducted the song service. Feb. 3 Bro. Chas. Replogle, a member of the Friendly church, gave a very interesting lecture on Alaska. Our Sunday-school gave $136.56 for Armenian-Syrian Relief, and $10.28 toward the Manchester Mission Chapel debt.—Ida Shivers, Mooreland, Ind., Feb. 18.

Huntington City church met in council Jan. 2, with Brethren Ira E. Long and D. W. Paul presiding. Sunday-school officers were elected for the year, with Bro. W. H. Weybright and Sister Cora Emley superintendents. Bro. C. C. Brady was chosen pastor and elder, and will come to us in March. We have had no regular pastor this winter, but the pulpit has been filled by such brethren as J. H. Crumpacker, J. C. Murray and A. S. Workman, all of North Manchester, and Bro. Howard, one of the oldest ministers in the State of Indiana, who is spending the winter here. All gave us many good thoughts. Our Sunday-school sent an offering of $21 to the Armenian-Syrian Relief. We also decided to support an orphan. Our Christmas program was postponed on account of the epidemic. Health conditions are much improved, and attendance at services is increasing, which is encouraging.—Mrs. J. B. Bailey, Huntington, Ind., Feb. 18.

Middletown.—Bro. Rool, of Anderson, preached two Sundays in

KANSAS

Bloom congregation has been blessed in that, during the influenza epidemic, only a few members were ill, and none of those cases proved serious. The increase in attendance and interest in Sunday-school and church services is very gratifying. The Sunday-school gave a very entertaining and instructive program Feb. 2, celebrating the ratification of the Prohibition Amendment. Our pastor, Bro. J. S. Sherfy, has been giving us some very inspiring sermons on the "Forward Movement." The Christian Workers' Band has recently adopted a constitution and arranged for some committees, which will enable the members to do more effective Christian service. The Band has secured Bro. Ed. McPherson, Kans., to lecture here on Saturday evening and Sunday, March 1 and 2.—Carrie Smith, Bloom, Kans., Feb. 18.

Conway Springs.—Once again we are having Sunday-school. Although we had preaching services several times, we had no Sunday-school from Oct. 6 until Feb. 9. Since our last report two have been received into the church by baptism. At a recent business meeting, officers for the year were elected, with Bro. W. E. Thompson, elder; John Stauffer, president of Christian Workers' Band; Mrs. Bertha Plaugher, president of Aid Society; Ruth Frantz, "Messenger" correspondent. If health conditions permit, we are expecting Bro. O. H. Keller, of Huntington, to help us in a series of meetings, beginning March 2.—Naomi Fasnacht, Conway Springs, Kans., Feb. 17.

Independence.—Bro. W. H. Miller, our home elder and minister, began a series of meetings Jan. 29 and continued till Feb. 16. Much good was done, and seven were added to the church. Among the number was one brother, formerly a minister of the Progressive church. He will be able to help our faithful elder and minister, who has labored so faithfully and earnestly here for the past few years. We have recently organized a Teacher-training Class.—Pella Carson, Independence, Kans., Feb. 18.

Larned church met in council Jan. 10, 1919, with Eld. E. S. Fox presiding. Church, Sunday-school and Christian Workers' Band officers were elected. Our services have been greatly interfered with by the influenza epidemic, but the work has now been taken up with renewed interest. It became necessary to postpone both our love feast and revival meetings. The date for the former has not yet been definitely fixed. However, we expect Bro. S. E. Thompson, of Garden City, Kans., to be with us to open revival meetings April 6.—Mary Geiman, Larned, Kans., Feb. 11.

McPherson First Church met in council Feb. 17. Eleven church letters were received and three were granted. Brethren Henry Stoner, Edward Van Pelt and Warnie Brubaker were elected to the ministry. Bro. J. A. Flory was appointed prayer meeting leader for the year. Bro. J. Edson Ulery, of Michigan, has been engaged to conduct the revival meeting this coming fall. Dr. D. W. Kurtz will fill the pulpit the remainder of this year, during the absence of our pastor.—Mrs. R. E. Mohler, McPherson, Kans., Feb. 18.

To the Churches of Northeastern Kansas.—The 1918 District Meeting, which was to have been held at the Ozawkie church last October, and was indefinitely postponed, on account of influenza, will be held in the above-named church April 6-8. The Bible and Sunday-school Institute, arranged for in connection with the meeting, has been called off. We urge that every congregation in the District send a strong delegation. Any congregation or individuals having reports or business for the meeting, will forward them to Bro. E. F. Sherfy, McPherson, Kans.—C. B. Smith, Moderator of Official Board, Morrill, Kans., Feb. 19.

MARYLAND

Meadow Branch.—Our contributions to the Armenian Relief Fund amounted to $855. Feb. 7 the members of the men's organized Bible Class, of the Westminster Sunday-school, met at the home of the teacher, Prof. W. B. Furbee, and had an inspiring address by Eld. C. D. Bonsack, of Blue Ridge College. The women's organized Bible Class, of the same school, with Sister Lydia Trostle, teacher, is planning for more aggressive work for the ensuing year. Our elder, Bro. Frank Bikle, has returned from the Johns Hopkins Hospital, where he underwent an operation. He is much improved in health.—W. E. Roop, Westminster, Md., Feb. 12.

Pipe Creek church met in council Feb. 8, at Blue Ridge College, with Bro. J. J. John presiding. One letter was received and one granted. The yearly report of the deacons was read and accepted. The church decided to elect two deacons at our next council, to be held May 3 at the Pipe Creek house. Brethren E. C. Bixler, J. W. Englar and Wm. Kinsey were elected delegated to District Meeting.—Ida M. Englar, Uniontown, Md., Feb. 12.

MICHIGAN

Grand Rapids congregation closed a revival Feb. 4, conducted by Eld. C. L. Wilkins. Our song service, both congregational and special, was very spiritual and inspiring, and was conducted by Sister Iva Burke, of North Liberty, Ind. We had a number of very helpful cottage and special prayer meetings, which were well attended by earnest workers. Much home visiting and personal work was done by our evangelist, pastor and others. Two were received into the church by baptism. Interest was aroused and the attendance was quite good.—Mrs. M. M. Chambers, Grand Rapids, Mich., Feb. 15.

Marilla.—Members of the Marilla branch of the Harlan congregation met at the Marilla meeting-house for the purpose of organizing a separate congregation, which we decided to call Marilla. The following officers were elected: J. E. Ulery, elder; Lemon Ebey, clerk; Beatrice Shidler, "Messenger" agent and correspondent; H. Grossnickle, Clark Williams and Irvin Grossnickle, trustees.—Mrs. Beatrice Shidler, Marilla, Mich., Feb. 15.

Vestaburg.—Jan. 7 Eld. J. Edson Ulery commenced a series of meetings, and continued until Jan. 19. On account of influenza, the attendance was not large, but Bro. Ulery did a good work while here and the church has been encouraged. Feb. 15 we held our council meeting, with Eld. Jos. Robison presiding.—Samuel Bollinger, Vestaburg, Mich., Feb. 18.

MINNESOTA

Monticello church was again opened Feb. 2, having been closed since Jan. 5. The sickness is past and we have much to be thankful for. Only a few members of the congregation were stricken with the epidemic and there were no fatal cases. An offering of $86.83 has been taken by the Sunday-school for Armenian-Syrian Relief. Our quarterly council was held Feb. 13. Two letters were received. Arrangements were made to begin our Mission Study Class

and Oct. 31, beginning at 10:30.—Chas. W. Miller, Hagerstown, Ind.

IOWA

Beaver church met in council Feb. 15, with Bro. Chas. Rowe, of Dallas Center, presiding. Our crowds are becoming larger, and the work is going on with more vigor and determination. Bro. Rowe stayed over Sunday and gave us two good sermons. Bro. Esra Flory, of Chicago, recently closed a very interesting Bible institute.—Belle Ruth, Grand Junction, Iowa, Feb. 17.

Fernald.—We were hindered very much in our services during December and January, on account of the epidemic, but were permitted to open church and Sunday-school again Feb. 2. Eld. Robinson and wife have left for the South and will be greatly missed in our work here. Feb. 2, Bro. Pegtby, of Des Moines, gave us an interesting talk on missions. A collection of $25 was taken for the Orphans' Home.—Ona Stevens Sell, Nevada, Iowa, Feb. 8.

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Serena Current, Treasurer
Ind., Feb. 11.

CARLISLE, PA.—During
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hand, $22.03; total, $135.94.

years. She was the second wife of Bro. Samuel Shiflet, who survives with two sons, two daughters and four stepchildren. She had been a consistent member of the Church of the Brethren for a number of years and her Christian influence was felt throughout the entire community. Services at the Summit church by Elders Peter Garber and J. T. Glick. Interment in cemetery near by.—Mattie F. Wise, Bridgewater, Va.

Shira, Rob Roy, son of Rudolph and Catharine Shira, born in Knox County, Ohio, died Feb. 5, 1919, aged 71 years. In 1869 he married Mary E. Schacklett, who died in 1874. To this union were born three sons and one daughter. He later married Jane Armentrout. To them was born one son. He leaves his wife, five children, three brothers, three sisters, eight grandchildren and three great-grandchildren. Services by the undersigned at the home. Interment in the Owl Creek cemetery.—C. S. Strausbaugh, Fredericktown, Ohio.

Smith, Mrs. Edgar, died at her home on David Street, Dale Terrace, Johnstown, Pa., Jan. 29, 1919, in her thirty-third year. Death was due to influenza-pneumonia. She united with the Church of the Brethren about two years ago. She is survived by her husband and four children. Brief services by the writer. Interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Stauffer, Bro. Galen, youngest son of Emanuel and Mary E. Stauffer, born in Dunlap, Ind., died at his home, in Elkhart County, Ind., of influenza followed by pneumonia, Jan. 17, 1919, aged 23 years. He united with the Church of the Brethren at the age of eight. In 1918 he married Miss Mabel Pletcher, who survives with his mother, four brothers and three sisters. His father died seven years ago. Services by Rev. David Yoder, of the Mennonite church, and the writer. Interment near the Olive Mennonite church.—Harvey W. Schwalm, Wakarusa, Ind.

Waterman, Jacob, born in Ohio, died Nov. 23, 1918, aged 84 years, 10 months and 23 days. In 1857 he married Elizabeth Bair, who died in 1871. To this union were born seven children. He later married Susan Greenawalt. To them were born two children. He leaves his wife, one daughter, three sons, eleven grandchildren, three great-grandchildren, one brother and one sister. Services by Bro. Harvey Schwalm and the writer.—Hiram Roose, Wakarusa, Ind.

Wagoner, Effen, nee Rakestraw, born in Tippecanoe County, Ind., died in Pyrmont, Feb. 10, 1919. She married Edward Wagoner, who preceded her in 1893. In 1900 she married Christian C. Wagoner. Two years later she united with the Church of the Brethren. She is survived by her husband, two sisters, one son, two stepsons, one grandson. Services at the Pyrmont church by the writer. Text, Rev. 6: 7, 8.—Jeremiah Barnhart, Pyrmont, Ind.

Weimer, Sister Catharine, died Jan. 22, 1919, aged 68 years, 9 months and 25 days. She was the daughter of Eld. M. B. E. Kline, of Broadway. In 1871 she married Bro. Dennis Weimer, who preceded her six years ago. To them were born twelve children. She united with the Church of the Brethren early in life and lived a consistent Christian life. She is survived by seven sons, three daughters, twenty-five grandchildren, one great-grandchild, three brothers and one sister. Services by Bro. G. W. Beahm. Text, 1 Cor. 15: 55.—Lillie Weimer, Bealeton, Va.

Wertz, Mrs. Anderson, born in Shade Township, Somerset County, Pa., died at her home in Johnstown, Pa., Feb. 2, 1919, aged 55 years and 8 days. Death was caused by heart disease, aggravated by influenza. She was the youngest daughter of Eld. Joseph Berkey, of sacred memory. She united with the Church of the Brethren in her fifteenth year. She is survived by her husband, six children, three brothers and two sisters. Services at her home by her pastor. Interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Wine, Laura Elizabeth, daughter of J. Paul and Anna Wine, died in the hospital at Baltimore, Sept. 28, 1918, aged 10 years. Services by Bro. M. J. Cline, at the home of her grandparents, Brother and Sister J. H. Wine.—M. A. Good, Bridgewater, Va.

Wine, Sister Mary M., died Dec. 31, 1918, aged 58 years. She joined the Church of the Brethren at the age of fifteen and remained a loyal, faithful member. Services in the church at Bridgewater by Dr. Flory and Eld. H. G. Miller.—M. A. Good, Bridgewater, Va.

Wiley, Raymond, son of Mr. and Mrs. Wm. Wiley, born near Auburn, Ill., died Feb. 9, 1919, aged 27 years. In 1915 he married Tora Weathers, who survives with one child. He united with the Church of the Brethren in 1910 and was an earnest Christian. He was attending a tractor school in Kansas City, where he was stricken with pneumonia, and died after four days' illness. Services by Brethren M. Flory and W. F. Haynes. Interment in the Pleasant Hill cemetery.—Stella Brubaker, Virden, Ill.

Wine, Jacob M., born in Elkhart County, Ind., died at the hospital in Nappanee, Ind., Feb. 4, 1919, aged 58 years. In 1880 he married Sarah Hopine, who died in 1887. He later married Martha Fox. To them was born one daughter. He leaves his wife, daughter, father, mother, five brothers and four sisters. Services at Yellow Creek church by Eld. Frank Kreider and the writer.—Harvey W. Schwalm, Wakarusa, Ind.

Wood, Sister Lillie, daughter of Brother and Sister Noah Wimmer, died of pneumonia, Dec. 6, 1918, aged 20 years, 9 months and 28 days. She united with the Church of the Brethren in 1917. She married Bro. Willard Wood, who survives with father, mother, four brothers and four sisters. Interment in the Wood cemetery.—Clytie E. Holt, Copper Hill, Va.

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ry County, Mo. (deceased), and great- g, of Clinton, Mo., died Nov. 11, 1918, a and pneumonia, aged 20 years. Serv- the Greenwood cemetery.—R. E. Gillett,

ee Myers, wife of Bro. Joseph E. Hurd, t Mason City, Iowa, Jan. 12, 1919, of ort of the church, she was very loyal. ster Luther Myers, of this place, who, r and two brothers survives. Services nterment at Rose Hill cemetery.—W. E.

, wife of Bro. Ross R. King, died Dec. ster King was a life-long member of In her work, as the wife of a faith- ort of the church, she was very loyal. e Middle Creek church.—Interment in -M. J. Brougher, Greensburg, Pa.

in the bounds of the Manor congrega- ving an operation for Bright's disease, 22 days. He was twice married. His e Ober, who died sixteen years ago. who was lying at the point of death at arture. Three sons and three daughters ome of his sister, on account of the by Eld. W. N. Myers. Intermeet in ge Ober, R. D. 5, Upper, Pa.

ghter of John and Lizzie Lehman, born 8, 1918, aged 17 years. Death was due She united with the Church of the an, active part in Sunday-school and ro. Ray Wagoner, assisted by Bro. A. na, City, Okla.

he home of his son, Ed McIntyre, near Pa., Jan. 15, 1919. The deceased was llesex County, Ont., Can., Sept. 7, 1864. Caughlin. He emigrated to Manitoba ll of 1888. In February, 1908, he moved r. and Mrs. McIntyre returned to Ro- home with their son, Ed, at Ina, N. th their son and family to Fonda, N. , while here, E. B. Smith conducted a and wife, two of the children as well urch of the Brethren. Father is sur- ughter, all being present at his bedside held Jan. 20. Services were conducted stor of the Baptist Church of Rolla. olla cemetery by the side of his wife, —Ed McIntyre, Thoene, N. Dak.

wife of Frank Metzger, died Jan. 29, roke of paralysis, aged 55 years. She the Church of the Brethren. She is o sons and three brothers. Services en, Manheim, by Elders H. B. Yoder ext, Matt. 11: 28-30. Burial in the Phillipy, Lancaster, Pa.

s, daughter of Areh and Anna Roberts, rs. She was a consistent member of or about twenty-four years. Her hus- rvived by five children, mother, three hert L. Sites, Antioch, W. Va.

the home of her mother at Parsons, years. She leaves her mother, three united with the Church of the Breth- ry was Christian idealy. Services at ion cemetery, near Altamont, Kans.—

of John W. and Anna Denlinger, born died Jan. 27, 1919, aged 59 years, 11 she married Wm. H. Bowser, and in urch of the Brethren. Two sons and hem. She and her husband were in- 90 and served the church faithfully. later. In 1914 she married Wm. H. ber husband, two sons, three daugh- r brothers and five sisters. Services ev. D. M. Garver. Burial at Ft. Mc- artha A. Coffman, Trotwood, Ohio.

Reedsville, Pa., died Jan. 26, 1919, at In 1853 she married Orville Myers, 1. She united with the church at faithful member. Services at Tropico Los Angeles, Cal.

at her home near New Carlisle, Ohio, 9 months and 4 days. In 1898 she ves with six children, father, mother, s. She united with the Church of Services by Bro. D. D. Funderburg, —Interment in New Carlisle ceme- New Carlisle, Ohio.

born near Flora, Ind., died at the 30, 1919, aged 51 years. In 1898 she union five children were born. She thers, one son, mother, two sisters the house by Rev. W. T. Lytle, as- Burial at Maple Lawn cemetery.—

Carroll County, Ohio, died Jan. 1t, she married Joseph Reneeker. She the Church of the Brethren in the members. She was the mother of ne sister, three sons, five daughters, great-grandchildren survive. Serv- at the East Chippewa house. Burial Irvin Hoff, Wooster, Ohio.

of Brother and Sister A. C. Rotruck, s and 9 months. Father and mother ving preceded him just ten months W. Va.

n, Ohio, died at the age of 7t years, s married to Adaline Sturgeon, now Sarah M. Smith. Services by the Dredge. Interment in the New Car- rg, New Carlisle, Ohio.

ster of Mr. and Mrs. Jacob Miller, Pa., died in St. Joseph County, Ind., months. In 1853 she married Peter ren children. She leaves her husband, dchildren, twenty-nine great-grand- reatgrandchildren. She was a member of life. Burial in the Olivet cemetery. lm.—Gleta Schwalm, Wakarusa, Ind.

r of Albert and Mary Shafer, born in 7, 1919, aged 22 years. In 1910 she Brethren. Services at the Trotwood kwalter and Chas Flory. Text, John twood, Ohio.

Michael and Susanna Kiteh, born in in the bounds of the Long Creek d 70 years, 11 months and 18 days. years. She was the second wife of Bro. Samuel Shiflet, who survives with two sons, two daughters and four stepchildren. She had been a consistent member of the Church of the Brethren for a number of years and her Christian influence was felt throughout the entire community. Services at the Summit church by Elders Peter Garber and J. T. Glick. Interment in cemetery near by.—Mattie F. Wise, Bridgewater, Va.

Shira, Rob Roy, son of Rudolph and Catharine Shira, born in Knox County, Ohio, died Feb. 5, 1919, aged 71 years. In 1869 he married Mary E. Schacklett, who died in 1874. To this union were born three sons and one daughter. He later married Jane Armstrout. To them was born one son. He leaves his wife, five children, three brothers, three sisters, eight grandchildren and three great-grandchildren. Services by the undersigned at the home. Interment in the Owl Creek cemetery.—G. S. Strausbaugh, Fredericktown, Ohio.

Smith, Mrs. Edgar, died at her home on David Street, Dale Terrace, Johnstown, Pa., Jan. 29, 1919, in her thirty-third year. Death was due to influenza-pneumonia. She united with the Church of the Brethren about two years ago. She is survived by her husband and four children. Brief services by her pastor. Interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Stauffer, Bro. Galen, youngest son of Emanuel and Mary E. Stauffer, born in Dunlap, Ind., died at his home, in Elkhart County, Ind., of influenza followed by pneumonia, Jan. 17, 1919, aged 23 years. He united with the Church of the Brethren at the age of eight. In 1918 he married Miss Mabel Pletcher, who survives with his mother, four brothers and three sisters. His father died seven years ago. Services by Rev. David Yoder, of the Mennonite church, and the writer. Interment near the Olive Mennonite church.—Harvey W. Schwalm, Wakarusa, Ind.

Waterman, Jacob, born in Ohio, died Nov. 23, 1918, aged 84 years, 10 months and 23 days. In 1857 he married Elizabeth Bair, who died in 1871. To this union were born seven children. He later married Susan Bowman. To them were born two children. He leaves his wife, one daughter, three sons, eleven grandchildren, three great-grandchildren, one brother and one sister. Services by Bro. Harvey Schwalm and the writer.—Hiram Rouse, Wakarusa, Ind.

Wagoner, Ellen, nee Rakestraw, born in Tippecanoe County, Ind., died in Pyrmont, Feb. 10, 1919. She married Edward Waymire, who preceded her in 1893. In 1900 she married Christian C. Wagoner. Two years ago they united with the Church of the Brethren. She is survived by her husband, two sisters, one son, two stepsons, one grandson. Services at the Pyrmont church by the writer. Text, Rev. 6: 7, 8.—Jeremiah Barnhart, Pyrmont, Ind.

Weimer, Sister Catharine, died Jan. 22, 1919, aged 68 years, 9 months and 25 days. Sister Weimer was the daughter of Eld. M. B. E. Kline, of Broadway, Va. In 1871 she married Bro. Dennis Weimer, who preceded her six years ago. To them were born twelve children. She united with the Church of the Brethren early in life and lived a consistent Christian life. She is survived by six sons, five daughters, twenty-five grandchildren, one great-grandchild, three brothers and one sister. Services by Bro. G. W. Beahm. Text, 1 Cor. 15: 55.—Lillie Weimer, Bealeton, Va.

Wertz, Mrs. Anderson, born in Shade Township, Somerset County, Pa., died at her home in Johnstown, Pa., Feb. 2, 1919, aged 55 years and 8 days. Death was caused by heart disease, aggravated by influenza. She was the youngest daughter of Eld. Joseph Berkey, of sacred memory. She united with the Church of the Brethren in her fifteenth year. She is survived by her husband, six children, three brothers and two sisters. Services at her home by her pastor. Interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Wine, Laura Elizabeth, daughter of J. Paul and Zenna Wine, died in the hospital at Baltimore, Sept. 28, 1918, aged 10 years. Services by Bro. M. J. Cline, at the home of her grandparents, Brother and Sister J. H. Cline.—M. A. Good, Bridgewater, Va.

Wine, Sister Mary M., died Dec. 31, 1918, aged 58 years. She joined the Church of the Brethren at the age of thirteen and remained a loyal, faithful member. Services in the church at Bridgewater by Dr. Flory and Eld. H. G. Miller.—M. A. Good, Bridgewater, Va.

Wiley, Raymond, son of Mr. and Mrs. Wm. Wiley, born near Auburn, Ill., died Feb. 9, 1919, aged 27 years. In 1915 he married Tora Weathers, who survives with one child. He united with the Church of the Brethren in 1910 and was an earnest Christian. He was attending a tractor school in Kansas City, where he was stricken with pneumonia, and died after four days' illness. Services by Brethren M. Floyd and W. J. Hayes. Interment in the Pleasant Hill cemetery.—Stella Brubaker, Virden, Ill.

Wise, Jacob M., born in Elkhart County, Ind., died at the hospital in Nappanee, Ind., Feb. 4, 1919, aged 58 years. In 1880 he married Sarah Hospine, who died in 1887. He later married Martha Fox. To them were born one daughter. He leaves his wife, daughter, father, mother, five brothers and four sisters. Services at Yellow Creek church by Eld. Frank Kreider and the writer.—Harvey W. Schwalm, Wakarusa, Ind.

Wood, Sister Lillie, daughter of Brother and Sister Noah Wimmer, died of pneumonia, Nov. 6, 1918, aged 23 years, 9 months and 28 days. She united with the Church of the Brethren in 1917. She married Bro. Willard Wood, who survives with father, mother, four brothers and four sisters. Interment in the Wood cemetery.—Clytie E. Holt, Copper Hill, Va.

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Notes From Our Correspondents

(Continued from Page 141)

ren Geo. Throne and John Throne were chosen as delegates to District Meeting. We decided to hold a communion service June 21, at 10:30 A. M.—Mrs. Ottie Fisher, Pioneer, Ohio, Feb. 12.

Springfield church met in council Feb. 8, with Eld. A. H. Miller in charge. One letter of membership was granted. Steps were taken to secure an evangelist, to begin with us some time this summer. Our communion will be held on Easter Sunday, April 20, in the evening. Bro. Miller remained for the Sunday morning service and preached an excellent sermon. From Feb. 10 to 16 we had the pleasure of having with us Bro. W. R. Muller, who gave his Bible Land Talks, which were much appreciated by all. For most of us this was the first opportunity to hear Bro. Miller, and we feel that we were greatly benefited. Sunday morning he preached on "The Overcoming Life," and in the evening gave his experience with the Arabs.—Alice C. Mumaw, Mogadore, Ohio, Feb. 17.

OKLAHOMA

Oklahoma City.—We have had a week of special things. Feb. 2 we had the privilege of listening to Brethren Nill and Loehbach. Feb. 9 we were favored with a discourse by Bro. Ray Wagoner. Tuesday evening and Wednesday we had the members of the Mission Board with us. At their meeting much business was transacted. The members at Enid asked that some work be done there and we are looking forward to securing some one for that place. The work at Paradise Prairie was planned for. The members at Tulsa are asking for help and Brethren Hoff and Meek are planning to take care of that work. Other things were discussed and arrangements made for the needy places. Wednesday evening we met in members' meeting. Six letters were received. Sunday-school officers were elected for six months, with Brother Barr and Clark, superintendents. Sister L. M. Dodd gave us a brief call during the week.—J. H. Morris, Oklahoma City, Okla., Feb. 14.

OREGON

Portland.—Bro. 3 our Christian Workers' Society rendered a missionary program. The life and works of Bible missionaries, such as Paul, Peter, Philip and others, were discussed. The life of David Livingstone was also briefly spoken of. There were also special music and a recitation. After this service Bro. G. C. Carl continued the same line of thought in his sermon. Much information was given concerning the sufferers in Armenia. The Sunday-school took an offering of $56 for the cause. We also donated $10 to the India Hospital Fund.—Grace W. Hewitt, Portland, Oregon, Feb. 18.

PENNSYLVANIA

Beachdale church met in council Jan. 11, with our pastor, Bro. B. F. Waltz, presiding. All the officers for the coming year were elected. Temperance and Child Rescue Committees were also appointed. Dec. 23 I. B. Trout, pastor of the Berlin church, filled the pulpit in the absence of our pastor. The sermon was much enjoyed by all that heard it. Jan. 26, Brother Krehel Hoyle, representative of the American Union Sunday-school, talked to us on the experience of his conversion and the work he has since been doing in converting others.—Mrs. Fred Brant, Garrett, Pa., Feb. 15.

Bethany church met in council Jan. 20, with our pastor, Bro. C. G. Hease, presiding. Eld. M. C. Swigart was also with us. The various reports of the church and its departments were read. We are all looking forward to our District Meeting to be held at the Bethany Brethren church in April. We had Promotion Day in our Sunday-school Feb. 2. Special services were rendered by various departments and the scholars who graduated were given a certificate, bearing the signatures of the pastor and officers of the school. We began revival services in our church last evening, conducted by Bro. M. J. Brougher, of Greensburg, Pa. We expect to do great things for God in helping others to find Christ as their personal Savior.—Margaret E. Rogers, Philadelphia, Pa., Feb. 18.

Falling Springs.—Feb. 14 Bro. Ralph W. Schlosser, of Elizabethtown, Pa., was with us at the Shady Grove church. He is working in the interest of Elizabethtown College and his talk was very instructive and much appreciated. Since the last report the six, who stood for Christ at our series of meetings at the Hade house, have been baptized with two others, making eight in all.—H. N. M. Gearhart, Greencastle, Pa., Feb. 15.

Greensburg church suffered a heavy loss through the epidemic, but is picking up nicely again. Feb. 16 we observed the seventh anniversary of our church dedication. In the evening our missionary committee gave a splendid program in behalf of the famine sufferers in India. The offering lifted amounted to $73.31. Bro. Herman B. Heisey, of Rummel, Pa., will conduct our evangelistic meetings. They will begin March 24, and will close with a love feast April 13.—M. J. Brougher, Greensburg, Pa., Feb. 19.

Meyersdale church met in council Jan. 1. At a monthly Sunday-school meeting we elected officers for the school and Christian Workers' Meeting. Our pastor, Bro. Coffman, presided at these meetings. Our Sunday-school superintendent is a live wire and our school is doing excellent work. Feb. 9, after services, a young man was baptized. At the same time the church held a short council session and reelected our pastor for a period of three years, with a splendid increase in support. A few weeks ago our pastor preached a sermon on "Progress." He had received the "Five-year Forward Movement" program, which stirred him to preach as he did. For next Sunday evening our Missionary Committee has a splendid program prepared, the purpose of which is to arouse the missionary spirit. One such program will be given each quarter. Thursday evening, after our Teachers' Meeting, the sisters planned to be the pastor's wife a valentine in the form of a box, which contained $46.20 in money. It was a token of love, and greatly appreciated.—Mrs. D. J. Fike, Meyersdale, Pa., Feb. 15.

Middle Creek.—Feb. 2 Eld. Silas Hoover gave us a fine sermon, which was the first one we had had for nearly two months. We expect to have a council at the Pleasant Hill church March 22, beginning at 1 o'clock.—Carrie Walker, Rockwood, Pa., Feb. 13.

Pleasant Ridge.—We held our first preaching services Feb. 9. Our church and Sunday-school were closed before Christmas. We elected Bro. Virgil B. Bard, superintendent of our Sunday-school. We expect to take up a collection in the near future for Armenian-Syrian Relief. Our Sunday-school gave $4.30 to missions last year.—Irvin W. Garland, Needmore, Pa., Feb. 13.

Windber.—We enjoyed a two weeks' series of meetings, conducted by our pastor, Bro. H. S. Replogle, which closed Feb. 16. There were four confessions, two having been baptized. The sermons were very helpful and appreciated by a good audience every night. The singing was in charge of Bro. J. H. Lehman, of Scalp Level.—Mrs. Harvey Knavel, Windber, Pa., Feb. 18.

York (First Church).—Jan. 30 Bro. Ralph W. Schlosser, of Elizabethtown College, who has charge of raising an endowment fund for the college, delivered an interesting address. He gave a brief history of the college and also brought out the need of a conservative, standardized school. In a very convincing manner he impressed parents with the importance of sending their children to Brethren schools. Jan. 30 our elder, Bro. J. A. Long, gave a very interesting illustrated sermon on the difference between the Jewish passover and the Lord's supper.—Alice K. Trimmer, York, Pa., Feb. 14.

VIRGINIA

Antioch church met in council Feb. 1, with Bro. Isaac Bowman presiding. Three letters of membership were granted. The women of our congregation have recently organized a Sisters' Aid Society, and we think much good may be accomplished through this organization. Feb. 2, Bro. L. A. Bowman preached a very interesting sermon for us.—Bella Bowman Peters, Rocky Mount, Va., Feb. 15.

Cedar Grove church met in council Feb. 8. Eld. D. P. Wine presided. Brethren D. P. Wine and B. W. Neff were appointed delegates for Annual Meeting. Three brethren were appointed delegates to District Meeting. A building committee was appointed to secure information as to the cost of remodeling the Cedar Grove churchhouse, so that it may be better suited to the Sunday-school needs. All meetings have been suspended for the past several months on account of influenza. The Sunday-school has not been reorganized for this year. The council chose Bro. B. F. Good, as superintendent.—Lelia S. Neff, New Market, Va., Feb. 15.

Mt. Vernon church met in council Feb. 15, with Eld. J. R. Kindig presiding. Eld. Geo. Phillips, from an adjoining church, was with us Sunday morning and evening. Bro. Phillips preached for us. Bro. J. R. Kindig was reelected elder; Brethren Chas. Kindig and D. F. Peters, Sunday-school superintendents; Bro. Chas. Cline, church clerk; Sister Nora Kindig, "Messenger" agent; the writer, correspondent. Bros. W. S. Campbell and Eld. J. R. Kindig were elected delegates to District Meeting. Eld. Kindig was also elected delegate to Annual Meeting. In January, an offering of $145.05 was taken for Armenian-Syrian Relief. Our church also raised $53 for the Basic City church. The influenza epidemic prevented us from holding services for quite a while before Christmas. There are still a few cases in our community.—Fay Cline, Stuarts Draft, Va., Feb. 17.

Nokesville church met in council Jan. 25, with Eld. I. A. Miller presiding. Nine letters were received and six were granted. A Local Temperance Committee, composed of Brethren W. R. Honker, J. F. Flora, Jesse and F. J. Byer, was chosen. Bro. W. R. Hooker was elected superintendent of Sunday-school; Bro. Yagel, president of Christian Workers' Society; the writer, correspondent. A very important part of the meeting was the ordination of Brethren A. K. Graybill and B. F. Summer as elders. Our church, through its various activities, has contributed $132.50 to Armenian Relief: $50 by the Sunday-school; $15 by the Christian Workers' Society; $35 by the Sisters' Aid Society; $42.50 by a special offering.—Mrs. J. A. Seese, Nokesville, Va., Feb. 18.

Notice to the Churches of the Southern District of Virginia: The 1918 District Meeting, which was to have been held last November, was entirely postponed on account of influenza, and will be held at the Smiths River church, Patrick County, Va., April 16, 17 and 18. Elders' Meeting, Wednesday, April 16, at 3 P. M. The same program will be used that was prepared last fall.—D. A. Naff, Naffs, Va., Feb. 18.

Oak Grove church met in council Feb. 15. Bro. P. F. Wenger presided. Bro. C. C. Wine was elected Sunday-school superintendent. The vote for delegates to Annual and District Meeting was taken, which will be completed at the next session. Permission was granted the Sisters' Aid Society, to hold its regular business meeting in the church basement. On account of the influenza epidemic, our services have been greatly hindered.—Ollie Mae Cline, Mt. Sidney, Va., Feb. 17.

Peter's Creek church met in council in the Oak Grove house Feb. 15, with Eld. J. S. Showalter presiding. Reports from the different preaching points showed that $1,500 has been given in the congregation for Relief and Reconstruction work. On motion it was decided to give $300 to the India sufferers. Four of our young members are in Daleville College, preparing to do ministerial and missionary work. Sister Ella Wright, a member of our church, is to be with our congregation during the summer months. In the fall of 1917 we had arranged with Bro. H. C. Early to preach a series of sermons in Peter's Creek house. On account of a heavy program of work he asked to be relieved, but promised to be with us last October. These meetings had to be postponed on account of influenza. We now have his promise to begin May 4. Bro. Virgil C. Finnell and some of the District Sunday-school workers are to be with us March 20 and 21.—Mildred Naff, Roanoke, Va., Feb. 17.

Pleasant Valley.—On account of the influenza epidemic we were not permitted to engage in any church services for two months. Feb. 15 we assembled for council, with Eld. S. P. Reed presiding. Officers for the year were elected: Sister Stella Reed, clerk; Eld. Michael Reed, "Messenger" agent; the writer, correspondent; Bro. Will Bowman, Sunday-school superintendent. On Sunday following, we met for preaching services.—Mrs. Livie A. Dulaney, Floyd, Va., Feb. 17.

WEST VIRGINIA

Littleton.—Jan. 25 Bro. J. B. Shaffer began a series of meetings at the Wade chapel church. He preached to a small crowd for a few nights, but as the interest grew, so did the attendance. Feb. 3 Bro. J. E. Shepler came to assist. Twenty-eight stood for Christ, nine were received by baptism, two were reclaimed and thirteen asked the privilege of going to other denominations. Four still await baptism. The meetings closed Feb. 13.—Ruth Wade, Littleton, W. Va., Feb. 18.

ANNOUNCEMENTS

DISTRICT MEETINGS

March 19, 20, District of Northwestern Ohio, in the Pleasant View church.

April 6-8, District of Northeastern Kansas, in the Orawkie church.

April 13-14, District of Northwestern Kansas and Northeastern Colorado, in the Belleville church, Kans.

April 16-18, District of Southern Virginia, in the Smith River church.

April 15, 16, District of Middle Pennsylvania, at Snake Spring church.

April 22-27, District of Nebraska and Northeastern Colorado, at South Beatrice church, near Holmesville.

April 26-28, Southwestern Kansas and Southeastern Colorado, at Hutchinson, Kans.

LOVE FEASTS

Iowa

May 17, Greene.

Indiana

April 26, Nettle Creek
May 10, Buck Creek.
May 10, Upper Fall Creek.
May 17, 7 pm, Middletown.
May 24, 2 pm, Pleasant Hill.
May 29, Bauge.
May 31, Middlebury.

Kansas

April 6, McPherson.
April 19, 7 pm, Olathe.
April 20, Darlow.
May 17, Monitor.
May 31, Quinter.

Maryland

May 5, Pleasant View.
May 17, Meadow Branch.

Michigan

May 17, 6 pm, Harlan.

Ohio

June 1, Reading.
April 20, Springfield.

Pennsylvania

April 13, Greensburg.
April 17, Shippensburg.
May 4, Everett.
May 4, Hanover.
May 10, 4 pm, Pleasant Hill, Pleasant Hill house.
May 11, Codorus, Fairview house.
May 11, York, First church.
May 17, 18, 1:30 pm, Upper Conewago, Monument house.
May 25, Codorus, at Codorus house.

Virginia

May 4, Schoolfield.

EASTER TIDINGS

CONTENTS

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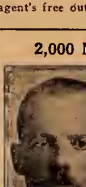

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...EDITORIAL...

The Challenge of Those Who Suffered

THE volume of innocent suffering which the past few years have brought upon the world is beyond the power of any finite mind to measure. It is so vast and terrible that for many persons it has staggered faith in a moral order in the universe. Faith in such an order can survive, however, on one condition: That out of all this suffering there shall come to mankind a corresponding measure of blessing and well-being.

A mother cheerfully endures any hardship for her children's sake. She does not feel that Providence is unkind to her if her own bitter experience can be made to contribute to the happiness of those whom she loves more than her own life. Paradoxically, she finds her own highest happiness that way. But what a responsibility this fact entails upon the children to make good and not to disappoint their mother's hopes!

Here we can see both a comfort and a challenge for our times. Those who have suffered so unjustly and so much can be content if they can have love enough for those who are to be blessed because they suffered. None but God knows how much love that takes and naught but his Spirit can supply it.

But the challenge of this situation to those of us who did not suffer,—that is the overwhelming thought! Do you feel it? Do you hear those millions upon millions of heart groans, calling to you to make good,—to see to it that their sacrifice was not in vain? They're counting on you and me to give them solace in their grief, to give them rest in their too early graves, to justify their awful weight of sorrow before the moral sense of mankind. This we can do only by using all that they endured as motive power for commensurate progress in the coming of the Kingdom.

A Question for Discussion

BROTHER X is not a preacher but they call on him sometimes to lead in prayer. He is rather fluent in prayer. Last Sunday he prayed long and fervently. He asked God to "bless all conditions of the human family, the world over." He also prayed that God would "touch and tender our hearts with a finger of thy love."

They took up a collection for the famine sufferers last Sunday. Bro. X was about tn put in ten cents when something told him he ought to make it a quarter and he resolved to make the sacrifice. He felt like giving more than that, but the Sunday before he had given a dollar to the missionary offering. Besides that, he remembered that his income tax would have to be paid soon, and Bro. X has a heavy income tax, for he made a good bit of money last year.

Question for discussion: "Brother X's Idea of Prayer."

The Costliness of Intercession

IT is such an easy thing to pray for people,—to mention their names and ask God to bless them. Or even to ask God to feed them, if they are hungry. Or even to ask God to save them, if their lives are lost in sin.

But is that prayer? Is that intercession? Is it because we think so, that we feel so perfectly safe in asking God so often to do so many things for so many people?

True intercession is not quite so cheap as that. For prayer,—prayer that is anything but mockery,—is the bursting out of strong desire. Intercession,—the real thing,—is the agonizing of the heart in behalf of the object of its love. It involves an interest so deep that it stops at nothing short of the exhaustion of its resources. It can not be quieted until it has done its best to secure for its object the blessing for which it intercedes.

Not that you must be able to do much. But you must be willing to, and willing, therefore, to do your utmost, whether that be much or little. To pray and not be willing that God should lay his hand upon you in answering your prayer, is to prove your intercession false.

We do not know all the ways of God in hearkening to his children's cries. There are mysteries in his providence too deep for us. And we can well be content that it is so. But we do know that one of his most common ways is found in commandeering those who pray, their money, time and everything.

Does praying for the Kingdom pay? Not much, the way we do it, mostly. We do not mean it. But prayer that *is* prayer pays. At the very least, it puts efficient agents in God's hands. And, oh, how much he needs them!

If you're looking for some cheap and easy way to help the Kingdom on, for heaven's sake, don't pray. Oh, you can play at it safely. But don't really pray. That's expensive. Intercession is the costliest investment you can make. And the most fruitful.

When Prayer Takes Hold of You

HORACE BUSHNELL said that no prayer takes hold of God until it takes hold of the man. And Horace Bushnell, who said a great many wise things in his lifetime, never said a truer thing than that.

What can be done to lift our prayers out of the lowlands of the formal and perfunctory, up into the heights of real concern and soul hunger? There's no mystery about the low effectiveness of our praying. It does not "take hold" of us.

Test yourself out on this. What did you pray for this morning, yesterday, last Sunday? Have you been much concerned about it? Have you been listening, expecting that God would want to use you, in some way, in the answer?

Or did you promptly forget all about it? Did you, in fact, experience a feeling of satisfied relief, not to say self-righteous pride, because you had discharged your obligations in that matter by mentioning it in your prayers?

Why this hypocrisy of pretending to pray for things in which our actions show we have no interest?

The Glory of the Christ Life

"And the glory which thou hast given me, I have given to them."

STRICTLY speaking, the glory of anything is its divine quality; its God-like attributes and character.

The Glory of Jesus

When Jesus performed his first miracle, the Apostle John tells us that through it "he manifested his glory," that is to say: He, by this miracle of creative power, exhibited something of the Divine Power within him. It was this manifestation of Divine Power that was "his glory." In the first chapter of John, the author says that while the Son of God, who was in every way equal with the Father, tabernacled with us, "we beheld his glory, the glory as of an only-begotten." It was a unique glory. Nobody else on earth ever manifested such divine qualities or attributes,—such a glorious character.

And just what, in concrete terms, was this glorious character? How did it manifest itself? The Apostle John sums it up in two things: (1) "grace," (2) "truth," or, rather, fullness of grace and fullness of truth. The Law gave us some glimpses of grace, and fragments of truth, but the fullness of both grace and truth were manifested and revealed through the life of the Son of God on earth.

Fullness of Grace and Truth

Grace is *God's gracious gift*. Jesus manifested the graciousness of God in all its fullness, insomuch that he could say: "He that would see God, let him look at me," and "He that hath seen me hath seen the Father." All that we call "the grace of God" seems to mean God's gracious gifts to us, undeserving sinners, whether saved or unsaved. The root of the word "grace" is graciousness. So grace is, in substance, God's graciousness. And this was one of the chief characteristics of the life of Jesus. He manifested to the world, the graciousness, the mercy, the forgiveness of God, in all its fullness, his lovingkindness in dealing with the children of men, even though they are sinners,—if their attitude be true toward God.

Just so, fullness of truth was also another characteristic in the life of Jesus. In dealing with men, even though they were sinners, in a loving way, God did not become unrighteous. The salvation of Jesus does not only provide for the saving of men, though they be sinners, but also for the preserving of the righteousness and truth of God. And so we are told, in the Epistle to the Romans, that the cross of Christ as well as his life, on the one hand, *manifested*, in fullest possible measure, *the love of God*. In the fifth chapter the Apostle says: "God commendeth his own love toward us, in that while we were yet sinners, Christ died for us." Here is a perfect exhibition of the graciousness of the love of God,—fullness of grace in the death of Christ.

Then, in the third chapter of Romans, we are told that God set forth his Son "to be a propitiation, through faith, in his blood, *to show his righteousness* because of the passing over of the sins done afore-

CONTRIBUTORS' FORUM

The Peter Becker Memorial, 1919

BY JAMES A. SELL

Peter Becker, the founder of the church at Germantown, Pa., was the first minister of the Church of the Brethren in America. On account of persecution he left his home and country in 1719, and endured the privations, starvation and homesickness of a six-months' voyage across the Atlantic Ocean, in search of freedom to worship God.

He loved his God and for his truth,
He firmly took a stand,
He wished to see the Lord adored,
Throughout his native land.
But tribulation was his lot,
He found no peace at home,
His friends and loved ones he must leave
In distant lands to roam.

He truly was a man of God
And loved the ways of peace,
He sought and found a home that gave
To him a sweet release.
And here he built upon the rock
Of God's Eternal Truth,
To help establish in the world
What he had loved from youth.

Give us, O Lord, the faith and zeal
And vision bright, to see
That we may follow in the steps
Of him who wrought for thee.
And may the mantle of his love,
Fall on us, ever new,
And bind us to the church he left,
In all our journey through.

And when our struggles all are o'er.
And Christ shall claim his own,
Grant us, at least, a humble place,
Before the great white throne.
There, with the loved of other days,
We'll sing in nobler songs,
In praise to our Redeemer Lord,
To whom all praise belongs.

Hollidaysburg, Pa.

The Abrahamic Covenant

BY E. B. HOFF

In Four Parts.—Part Two

A Growing Faith.—Abraham walked by faith. He was given the promise of a world-wide heritage, though as yet he was an aged man without an heir. In hope he "believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform" (Rom. 4: 18-21). This faith did not come to him all at once, but was a matter of growth. At one time he said: "Let my servant be the heir," but Jehovah said: "No, a son shall be your heir" (Gen. 17: 15-19). The faith of Abraham grew in its daily testings until it was one of the most remarkable examples of faith the world has ever seen.

Unswerving Faith.—When the "son of promise" was finally born, and when he had grown to be a lad, and hopes began to bear fruitage, then came a final test. The people about him, in their devotion to their idols and false gods, were offering their sons as the highest mark of sacrifice. Would Abraham be as loyal to the true God, as they were to their false gods? Would he offer not his animals, merely, not himself, not his wife, but his own long-looked-for son, in whom lay his only hope of blessing? Jehovah said: "Do it." "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back" (Heb. 11: 17-19). That such a climax of faith should have been reached in that ancient world is almost astounding. It is from this ground that Abraham is truly called "the father of the faithful" of all the ages of the world.

The Covenant Renewed.—The unswerving loyalty of this good man in this final test brought an encouraging response from Jehovah. The promise was again renewed and made unmistakably plain: "By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22: 16-18).

Renewed to Isaac and Jacob.—The covenant made with Abraham was renewed to his son Isaac when he was tempted to leave the land of promise and migrate into Egypt: "And Jehovah appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I sware unto Abraham thy father: and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26: 2-5). And later, when Jacob, the son of Isaac, needed encouragement and guidance, the promise was renewed to him in the same glowing terms in which they had been given to his ancestors (cf. Gen. 35: 9-15).

The Covenant, the Watchword of Israel.—The promise and covenant made with Abraham became the point of appeal, yes, the very watchword of almost every leader and prophet mentioned in the later histories of Israel. The leaders,—such men as Moses, Joshua, and others,—stand upon this ground for their authority; the poets sing it in the hymns of Israel; the prophets preach it as the ground of their defense. Not only is it used as a leverage for winning the people to God, but it is even woven into the prayers as a reminder of the promise that had been made (cf. Ex. 2: 24; 3: 6; 6: 8; 33: 1; Lev. 26: 42; Num. 32: 11; Deut. 1: 8; 6: 10; 9: 5; 2 Kings 13: 23; Neh. 9: 7, 8; etc.).

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Maywood, Ill.

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CONTRIBUTORS' FORUM

The Peter Becker Memorial, 1919

BY JAMES A. SELL

Peter Becker, the founder of the church at Germantown, Pa., was the first minister of the Church of the Brethren in America. On account of persecution he left his home and country in 1719, and endured the privations, starvation and homesickness of a six months' voyage across the Atlantic Ocean, in search of freedom to worship God.

He loved his God and for his truth,
He firmly took a stand,
He wished to see the Lord adored,
Throughout his native land.
But tribulation was his lot,
He found no peace at home,
His friends and loved ones he must leave
In distant lands to roam.

He truly was a man of God
And loved the ways of peace,
He sought and found a home that gave
To him a sweet release.
And here he built upon the rock
Of God's Eternal Truth,
To help establish in the world
What he had loved from youth.

Give us, O Lord, the faith and zeal
And vision bright, to see
That we may follow in the steps
Of him who wrought for thee.
And may the mantle of his love,
Fall on us, ever new,
And bind us to the church he left,
In all our journey through.

And when our struggles all are o'er.
And Christ shall claim his own,
Grant us, at least, a humble place,
Before the great white throne.
There, with the loved of other days,
We'll sing in nobler songs,
In praise to our Redeemer Lord,
To whom all praise belongs.

Hollidaysburg, Pa.

The Abrahamic Covenant

BY E. B. HOFF

In Four Parts.—Part Two

A Growing Faith.—Abraham walked by faith. He was given the promise of a world-wide heritage, though as yet he was an aged man without an heir. In hope he "believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform" (Rom. 4: 18-21). This faith did not come to him all at once, but was a matter of growth. At one time he said: "Let my servant be the heir," but Jehovah said: "No, a son shall be your heir" (Gen. 17: 15-19). The faith of Abraham grew in its daily testings until it was one of the most remarkable examples of faith the world has ever seen.

Unswerving Faith.—When the "son of promise" was finally born, and when he had grown to be a lad, and hopes began to bear fruitage, then came a final test. The people about him, in their devotion to their idols and false gods, were offering their sons as the highest mark of sacrifice. Would Abraham be as loyal to the true God, as they were to their false gods? Would he offer not his animals, merely, not himself, not his wife, but his own long-looked-for son, in whom lay his only hope of blessing? Jehovah said: "Do it." "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back" (Heb. 11: 17-19). That such a climax of faith should have been reached in that ancient world is almost astounding. It is from this ground that Abraham is truly called "the father of the faithful" of all the ages of the world.

The Covenant Renewed.—The unswerving loyalty of this good man in this final test brought an encouraging response from Jehovah. The promise was again renewed and made unmistakably plain: "By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22: 16-18).

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justly, he would not answer it. But if I pray the Father to give us this day our daily bread, I really pray as much for all others as I do for myself. Then I am under obligations to use all proper means to provide my own supplies, and by economy and good conservation I may be able to help the Lord give " daily bread " to all others, for whom the Lord commanded me to pray.

" *And forgive us our debts, as we forgive our debtors.*" Just following the Lord's Prayer, Jesus names two very important conditions, that determine the answer to our prayer, every time we use it. If we have been forgiving others' trespasses, the Father will forgive us ours. If we have not forgiven others, and pray this prayer, we really pray the Father not to forgive us, because we pray him to do to us as we have been doing to others. Here, again, the frequent use of the Lord's Prayer will be a constant reminder of keeping within us, at all times, the spirit of forgiveness toward all others, that we may be sure that our Father in heaven will always forgive us.

" *And lead us not into temptation, but deliver us from evil.*" We know, and our Father knows, that we are constantly exposed to some form of temptation, or are overtaken by some kind of evil, and that we constantly need his protecting presence.

Finally, let us review the practice of the Church of the Brethren in the use of the Lord's Prayer. Not many years ago it was quite unusual for any one to omit the use of the Lord's Prayer in the opening or closing devotions of any regular public service, or at any special service, as at baptism, self-examination, election of officers, ordination of ministers, etc. In this practice, the church in general was united. May I not say, It is still united in the same practice? General Conference, only, could change the practice, if a change were best, but she has not done so. Some brethren have taken upon themselves the responsibility of omitting the Lord's Prayer, contrary to the general practice of the church. To say the least of such a practice,—it disappoints all those in the assembly who have been accustomed to the use of the Lord's Prayer.

Years ago it was the general order, in the opening and closing prayer service for one to lead in prayer, and another to offer the Lord's Prayer. In those years, the Lord's Prayer was never omitted in the opening or closing prayer service. Now, since, for some years, it has been more customary for only one to pray, closing with the Lord's Prayer, he should remember that the only difference between himself and the rest of the assembly is the fact that he is the *mouthpiece* of the assembly, to express its present desires and needs, as best he can, including his own, to the Lord. Hence, under those conditions, it is important that the one who conducts the prayer service for an assembly, should close with the Lord's Prayer, as every one in the assembly has a right to expect. This will give the one praying the greater assurance of pleasing both the Lord and the assembly, and also avoid the unpleasant feeling of not having done his duty. Such a feeling detracts from the unanimity of an assembly prayer service. For my part, I should feel very uncomfortable, to conduct any assembly prayer service and purposely omit praying the Lord's Prayer. I would fear that I had not pleased the Lord, and disappointed many, —if not all,—in the assembly, who had expected to join with me, either audibly or silently, in the Lord's Prayer. In fact, to be plain about it, I consider the Lord's Prayer by far the best part of a prayer service. All should bear in mind, as said above, that the Lord's Prayer is intensely " plural " from beginning to end. It is, therefore, perfectly adapted to the use of an assembly prayer and should be so employed in both the opening and closing services of all assemblies, and in all other special prayer services.

And since we are commanded to " pray for all men," it is altogether proper to pray the Lord's Prayer in our private or closet devotions, especially because Jesus said: " Thy Father which seeth in secret shall reward thee openly." The Lord's Prayer should also be used in family devotions, having the children exercising in the same, for, besides all else, it has a very good influence over them.

Once I heard of a man who made no profession of religion, but he always repeated the Lord's Prayer as his grace at the table. A friend of his, knowing that he made no religious profession, asked him why he so used the Lord's Prayer. He replied that he did it for the sake of the good influence it had over his children.

I remember my first experience with the Lord's Prayer at about the age of eight years. It was in a summer school,,while using McGuffey's Second Reader. This had in it the Lord's Prayer, in the form of poetry. The teacher asked each of us to get a declamation. My selection was the Lord's Prayer in my reader. This I memorized, and in due time I recited it. While it was not, word for word, as it is in Matt. 6, yet it had in it the same general meaning. I must say here, that this, my juvenile experience with the Lord's Prayer, made a lasting impression on me.. It filled me with solemnity, and brought to mind that it was from God in heaven, and that I must never, never trifle with it, or use it vainly. It also impressed me with the fact that I ought to pray this prayer daily, which I did, many times, before joining the church. One thing more. The use of the Lord's Prayer is always inspiring, if it is prayed slowly, thoughtfully, deliberately.

Hagerstown, Ind.

Millionaire Christians

BY GALEN B. ROYER

PLENTY of Christians think that if they possessed a million dollars, they would know just what to do with all of it,—what good they would do in the world! They do not appear to realize that Christians are the only people in the world who can not possibly live up their income. Strange,—is it not?—that with access to such an untold income some of them live like paupers at the king's gate.

Have you ever tried to survey and estimate the unworked mines of God's grace, tied up by just that one little word " all " in the Bible? " God is able to make ALL grace abound unto you; that ye, having always ALL sufficiency in everything [ALL things] may abound unto every good work " (2 Cor. 9: 8). " My God shall supply every [ALL] need of yours according to [not *out of*] his riches in glory in Christ Jesus" (Philpp. 4: 19).

What undeveloped wealth is assured, and yet many satisfy themselves with scratching the surface, here and there a little, and picking up just a bit of God's bounty. What treasures would open if, as Paul suggests (Col. 1: 10) they would go deeper into the knowledge of God, or strive to live up to the spirit of his words: " I count all things but loss for the excellency of the knowledge of Christ Jesus," " that I may *know* him" (Philpp. 3: 3, 10). To " know him " is digging deep, not into cold philosophy and bewildering mysticism, as some do, but to lose our all, as we live in him.

Or think of the Christian's wealth as an uncounted deposit, made by the Father himself, in the Bank of Heaven, for the use of all his children. Jesus, his Son, has signed every check beforehand, with his own blood, and every child of his is invited most cordially to fill it in for his " every need." One may write in thousands of dollars as well as ten cents,—the price of a " sandwich." Why do we write in such small amounts when we long for riches? Why do we satisfy ourselves with living like paupers when we can live just like kings? Simply because every check, cashed at the Bank of Heaven, must have our individual endorsement on the back and so few of us have faith enough in the name of Christ to endorse for much.

The " OBTAINING promises ",(Heb. 11: 33) come by faith, are had only through deeds of valor like " subduing kingdoms " and stopping lions' mouths, as the whole of the eleventh chapter of Hebrews points out. Perhaps, too, many have not yet learned the lesson of believing which makes the promises come true in their lives. " Blessed is she that believed; for there shall be a fulfillment of the things which have been spoken to her from the Lord " (Luke 1: 45).

Faith grows only in the soil of obedience. Doing God's will opens to us the knowing of the doctrines (John 7: 17) and enjoying their riches. The green pastures of God's Word (Psa. 23: 2) look good, but some do not like to *lie down* and *rest*. They choose to be " anxious " about food and clothing (Matt. 6: 31), to plan for tomorrow or next year (James 4: 13), without resting all in the Lord. No wonder they doubt their salvation. They take pleasure in their planning, their " glorying is evil " (James 4: 16), and they can not and do not rest because they are never satisfied. The sheep of his pasture that lie down and rest, are satisfied. They have fed on the Word till they are full.

How strange that, instead of delightful peace and rest, some of us tramp around in sloughs of despondency, looking at the grime of our own mistakes and sins instead of looking at the precious promises which will guide us out on solid ground again. We shut ourselves up in the Castle of Doubt, and leave unused, even to becoming rusty, the keys to the promises of deliverance. We faint because we refuse to " believe to see the goodness of the Lord in the land of the living " (Psa. 27: 13).

So different from the possession of much of this world's goods, which usually leads to a complex life, complete trust in Christ will supply all our need and answer every longing of the heart and yet make our lives simple, powerful and free from every care. To know Abraham's God, " I am the Almighty God " (Gen. 17: 1), in the sense that man of faith understood the " All-sufficient One," meaning fullness of resources as well as unlimited power,—makes it joy fully possible to " walk before me, and be thou perfect." Then, instead of the world and time, God and eternity dominates our lives. The world's praise is lost sight of in the thought of the " Well done " of heaven. The fear of offending men is swallowed up by loving God and the unfailing guidance of the Holy Spirit. All we need we find in God, and so we can shut up or hide our lives in him.

Such riches bring rest, sweet rest,—not, necessarily, rest in the things about us, but " *rest in the Lord.*" We may be in the midst of most annoying and perplexing circumstances. Every day may be cloudy, and every person a foe, but the Lord is with us, to keep us in all his ways. He is greater than any enemy, is stronger than any temptation and nearer than any trouble.

What incentives to walk by faith instead of sight,— to " lift up our eyes and behold the Captain of the Lord's host " (Josh. 5: 14) nearing in the hours of our need. Short-sighted people see only the troubles and sorrows about them, but " opened eyes " see guardian hosts (2 Kings 6: 17) and blessed deliverance (Gen. 21: 19). Jesus is always near us, sometimes " over against the treasury," looking on, but our eyes are so often holden (Luke 24: 16) and we see him not.

Millionaire Christians become paupers and are not permitted to " eat the good of the land," just as soon as they cease to obey (Isa. 1: 19). To receive the supply from heaven for all our needs, to be filled with power, accompanied with guidance, and shielded from harm, one must keep as close to the line of God's will, as the street car must not only keep on the track beneath, but in contact with the power line overhead. THERE IS NO OTHER WAY TO GO FORWARD WITH GOD.

Is it " almost impossible " to yield ourselves fully to the Father's will? Some liken the life of faith to pulling up stream against a strong current. True, the world, the flesh and the devil are a strong current downward, but the gentle wind of the Holy Spirit, so full of the " power of God," is a stronger current, an overcoming power, even the overcoming of the world through faith (1 John 5: 4). As we trust the winds of God and not our own ways, his strength supplements our weakness and we live, love and enjoy our progress in holiness and towards heaven (2 Cor. 13: 4).

Beloved, when you feel you are bankrupt in spirituality, still keep in touch with the will of God, rest in his power and soon it will be revealed that you are still a " multi-millionaire Christian."

Huntingdon, Pa.

Members Moving to the City

BY A. L. H. MARTIN

THE city has its fascinations, not only from an industrial and social point of view, but from a religious standpoint as well.

Some one has said that the church is composed of three different kinds of members,—workers, jerkers and shirkers. These three classes are, perhaps, more noticeable in our cities than in our rural communities.

A worker moves to the city and wants his life to tell for "Christ and the church." Accordingly he starts out on the search for the Brethren church, only knowing that there is one or more congregations in the city. He does not know the location of the church, and so he continues to search and search until he gets the desired information. Soon he will enjoy the association and fellowship with those of like precious faith.

The other two classes may be in the city for months, and sometimes for years, before the pastor or some of his faithful workers incidentally happen to meet them. In the course of the conversation these tardy ones reluctantly reveal their identity as members of the Church of the Brethren. These poor, lean souls are really to be pitied. Next comes the supreme effort to get them started toward the place of public worship. Sometimes we are successful to accomplish a speedy return to the services. At other times it is a difficult task, but God's grace is sufficient to renew the attack. As a general rule, victory for the right will eventually be the result.

We hear some say: "Well, I am ashamed of myself that I did not get to public worship before this." You can not blame such for being ashamed of their negligence. Who would not be?

Perhaps it would be a good plan if members, before leaving their home congregations, to take up their abode in the city, would go to their elder or pastor in charge, and state their intentions, asking the official to direct them to the congregation of the Church of the Brethren in the city. Let the official notify the pastor of the city church as follows:

Brother ———— and family have moved to your city, and they are located at No. ——, ———— Street. Will you kindly, at your earliest convenience, call on them, and welcome them in your midst? Their church letters will be forwarded to you at an early date. We thank you in advance for exercising your pastoral care over them for their spiritual, moral and physical development.

Signed, ...

Now, when such an interest is manifested in behalf of members moving to the city, you may rest assured that such members will be called upon within thirty days, yes, within one week, after the city workers are notified of the new members' arrival.

Let us try out this little suggestion for 1919, at the beginning of the great "Forward Movement" by the Church of the Brethren! By the grace of God, let each one of us redouble his efforts, year after year, so that, at the close of the fifth year, the church may have reached the goal, and may have gone even beyond it.

Let every member of the church first find his Pentecost! Then, and then only, can all go forth in the field to work with Pentecostal power. Let all be directed by our great Commander-in-chief,—the Lord Jesus Christ! Then his Spirit will help us to go "over the top" of the hard places. A religious awakening in the city of Baltimore is manifesting itself in at least a small degree.

A good way to acquaint yourself with the location of our city churches, is to take the first ten cent piece you earn, enclose it securely within an envelope, and send it to the Brethren Publishing House, Elgin, Ill., so that you may receive, by return mail, a copy of the 1919 Year Book. Then acquaint yourself with its contents. You will soon find the place of worship in any city where the Brethren are having services. The location of our churches in Baltimore, Md., is as follows: Woodberry, West Thirty-sixth and Poole Streets, F. D. Anthony, pastor; Fulton Avenue, 1506 North Fulton Avenue, the writer, pastor.

Baltimore, Md.

Fellowship

BY JOHN M. STOVER

"If any man have not the Spirit of Christ, he is none of his" (Rom. 8: 9).

FELLOWSHIP means loving, enjoying, hoping for, and enduring the same things. It is really the proper socialistic idea, as found in the fourth and fifth chapters of the Acts, and as exemplified by the Roycrofters of the present age. The finest example of socialism the world ever saw was that of the early church, as recorded by Luke in the chapters mentioned above. These ideal conditions were undoubtedly best for the individuals, but they would not reach out and help *the other fellow*. So God had to break up the first real organization of socialists, that the Gospel might be spread.

Jesus had told the disciples to tarry in Jerusalem only until they were endued with power from on high, and so, enjoying what was, perhaps, the most nearly ideal condition the church has ever experienced, they forgot the "Go ye therefore," of their Lord, and gave up themselves to the enjoyment of these blessed privileges.

By the cruel hand of persecution they were scattered, but it was like scattering coals of fire in dry grass. Wherever one of these enthusiasts was tossed, by the rigor of the persecution which searched them out, soon a small circle of believers was found. Thus the new religion was soon scattered far and wide.

When the communistic spirit or circle had been broken up, there was grave danger of going to the other extreme, and it is this danger that the church has had to fight through all the twenty centuries of modern times. The loving disciple John spent his life combating this peril. The burden of his message,—whether he wrote or preached,—was: "Little children, love one another." He well understood that love is the basic principle of Christianity,—the first and the only true socialism,—and he also knew that the church is its visible expression.

With our diversified interests in life it is absolutely necessary that we have something to bring us in loving touch with each other and with God the Father, the Author of our divine nature.

The world, today, is boasting about its wonderful discovery of the "Brotherhood of Man." Indeed, it is a wonderful problem. Even those who do not believe in Divinity as a first and great underlying cause, are interested. True, we have much in common, and we should have more. This is the key to the problem,—the great brotherhood of man.

Let us reason a little. The term *brotherhood* is significant and implies common origin; interests, desires, hopes, etc. The best illustration I can think of is an earthly family. As long as we were boys and girls, in father's house, we had common interests and desires. How we loved each other and the dear father and mother! Now we are scattered to the four winds of the earth, but sweet memories are still ours.

"Oft in the stilly night
Ere slumber's chain has bound me,
Fond memory brings the light
Of other days around me:
The smiles, the tears
Of boyhood's years,
The words of love then spoken;
The eyes that shone
Now dimmed and gone,
The cheerful hearts now broken."

"Home, dear home, I never can forget,
Friends, dear friends, that linger round me yet.
Worn by care and torn by grief,
Home has afforded us a sweet relief.
Tender memories around me twine,
Like the ivy, green, around the pine.
Over land and sea we may roam,
Still will we cherish thee,—our dear old home."

So I wonder that the thinkers and philosophers, and preachers even, of this enlightened age, would spend so much time teaching about the brotherhood of man and almost lose sight of the infinitely greater Fatherhood of God. How can we be brethren without a common father,—speaking either naturally or spiritually?

What a splendid plan has been worked out for us! God, the Father; the church, the family; and we, the brethren, with the dear Lord as Elder Brother. The plan was ample,—simple enough to be understood by a child, and splendid,—but, the church dismally failed in some phases of her duties. Cold selfishness reigned instead of love. Too often the spirit is this: "Oh, Lord, bless me and my wife, my son John and his wife, —us four and no more."

So men instituted other bonds of fellowship whose fruit is found in the modern lodge. I do not wish to discuss the lodge, only as it affects this question of fellowship or Christian socialism.

Once a man asked me the question, "What do you think of the Masonic Lodge?"

I answered: "My friend, I have no use for it, because it rejects Christ."

The gentleman's answer was: "Christ is accepted by the Lodge as a Prophet, but not as the Redeemer."

Let us concede that he told the truth. Now apply our text: "If any man have not the Spirit of Christ, he is none of his."

If the church had lived up to her duties and privileges and the teachings of her Master, we would not have these substitutes to contend with. At least we would not be pained by the brazen effrontery with which they point the finger of scorn at the church, and then complacently call our attention to their so-called "charities."

The ideal church has all the requirements of Christian socialism,—a common Father, home, interests and hopes, not only for this life but also for eternity.

How shall we judge men? By our text. Have they the Spirit of Christ? What is the Spirit of Christ? "Having loved his own he loved them until the end." "While we were yet sinners, Christ died for us."

Love for my brother. Yes, I must love my brother. I may not always agree with him, but *I must love him!* "By this shall all men know that ye are my disciples, if ye have love one for another."

Bradford, Ohio.

Good Friday

One Way of Observing It

BY G. W. KIEFFABER

SOME years ago, while doing post-graduate study at Stanford University, I was surprised, a few days before Easter, to see window-cards in stores in Palo Alto, which read as follows: "This store will be closed on Friday from 2 to 4 P. M."

When Friday came, schools were closed, and in the afternoon, at the hours named, business was suspended. At two o'clock the church bells began tolling. Union services were held in the Presybterian church. After the singing of hymns,—each portraying the death of Jesus on the cross,—prayer followed. Seven short addresses were then given by as many ministers, each taking as his basis one of the seven statements of Jesus from the cross. Following fervent prayer, the service closed. I left the church and walked up the street to the business section of the city. The stores were still closed and the streets were quiet.

This experience was vividly brought back to my mind a few days ago, when the news was flashed around the world that Theodore Roosevelt was dead. Flags were dropped to half-mast,—that was military honor,—but note the respect when, at the time of the funeral, twenty-three million boys and girls in the public schools and universities of America stopped their work, and from two to ten minutes sat in silence with bowed head. A nation paused to pay tribute to a fellow-citizen.

Might it not be well to pause at least two minutes, at three o'clock on Good Friday,—not to honor a fellow-citizen but a World Redeemer? Well may we reflect on a lost world,—a breathless darkness hovering over the earth, a Calvary, a bleeding Savior, a dying Lord. Would not such a pause bring us nearer the feet of our Jesus?

A few might be willing to assemble at God's house and bow in deep reverence, commemorative of the One who bowed on Calvary.

Easter Sunday is a day of rejoicing,—exultation, joy, triumph. Good Friday is primarily a day of awe, reverence, devotion. Thus far it has received small recognition in our church calendar.

"Nearer the cross, nearer the cross,
Nearer the cross of Jesus,
Nearer the flowing fountain
That cleanseth me."

Canton, Ohio.

THE ROUND TABLE

Scourging for Sin

BY LEANDER SMITH

"For the wages of sin is death" (Rom. 6: 23)

Surely God is scourging the world for its sins. With the close of the world's bloodiest war comes the dreadful epidemic. The influenza plague has cost America more lives than the terrible war. We fear that America has not yet had enough to bring her to penitence.

Should our citizens avail themselves of the opportunity of winning the world by righteous living, the future of our nation will be great and glorious. Should we fail in this, we will become a laughing-stock for the whole world, and perhaps incur greater punishment for our sins.

We believe it the manifest destiny of America to lead in the preaching and the exemplification of the Gospel of Christ. God help us to know the day of our visitation, and to avail ourselves of an opportunity that will never come again! It is a day of democracy, and should be a day of righteousness.

Muscatine, Iowa.

The Social Gospel

A RECENT SERMON BY M. CLYDE HORST

This is not "Another Gospel." Such expressions as "Social Gospel," and "Whole Gospel," merely signify a fuller obedience to the teachings of the Gospel. Few persons, if any, are yet sufficiently apostolic to give full expression to the faith "once for all" delivered.

There are two great commandments: "Love the Lord with all thine heart," and "Love thy neighbor as thyself." The first of these must not be neglected, for without individual salvation there can be no real social betterment. But obedience to the first inevitably causes faithfulness to the second. If one is not right with man, how can be be right with God?

There is a "Gospel of the Kingdom." It is not necessary to reject sane teaching concerning Christ's future Kingdom, in contending for the social expression of his present kingdom. Neither is it necessary to ignore present social obligations in the reception of the plain teachings concerning the future Kingdom.

The Christian has a social obligation. What else can it mean to follow such an one as Jesus, who "went about doing good." Conversion means taking up the cross, and acquiring the mind of Christ. Our church ordinances,—especially feet-washing, the Lord's supper, and the communion,—express our social obligation symbolically. If these ideals were made concrete in modern social life, what a change would take place! We would have not only charity, but justice!

A plea for the "Whole Gospel," surely ought to include emphasis upon "the other half." We have a grand opportunity, and a big responsibility in the present crisis, for the only real salvation from "the red flag" is to increase the number who express the conviction in all they do, that they are "saved to serve."

Johnstown, Pa.

The Real Message of Mercy

BY WILBUR K. McKEE

"Comfort ye, comfort ye my people," were the words of Jehovah to his prophet many years ago, and very thankful we are that it is the wonderful mission of God's servants to bring the message of love and mercy to the people of his kingdom. But many ministers of the present day are seemingly losing sight of that little pronoun *my*, and so are interpreting their orders as universally applicable. They are seeking earnestly to bring comfort to those who have never claimed a membership in the Kingdom. Sinners are gently and kindly patted on the back, and entreated soothingly to come into the church of God, "just to help along and to enjoy the blessings of Christian fellowship." "God is merciful and loving," they are told, "and of course he is too kind a Father to demand escape from a dreadful punishment, but what a favor will be conferred on him and on the church by those who consent to join his ranks and profess his name!"

Elijah, in his discouragement, was taken up into Mount Sinai and there God came unto him, not in the windstorm, not in the earthquake, nor yet in the fire, but in a quiet, gentle voice. We are told that he was thus rebuked for his desire to use forcible means of cleansing the land from idolatry; but what is the message that the still small voice brings? Anoint Hazael and Jehu and Elisha to slay the worshipers of Baal, and then shall the mercy of God be shown to those who have not bowed the knee to Baal. Punish the ones who have rejected Jehovah and then and only then will mercy be given its proper place. All through the Old Testament appear incidents like this, where the awfulness of punishment for sin is the necessary background for the inexpressible mercy of the Father. The New Testament continues the message, showing how great the mercy of God has been in his offer of free salvation.

All of this recent preaching to the contrary, and all the recent teaching as to the absence of necessity for salvation from a terrible punishment notwithstanding, we dare not lose sight of the one great fact that Christ came *to save from sin and its consequences*. He came to reach down into a dark, foul, death-dealing pool, and to lift men out from that pool into the glory of the saved life. He did *not* come to give men swimming lessons, that the stay in the pool might be the more enjoyed. God grant that we, as ministers of his Word, may not forget to emphasize, in our preaching, the magnitude of the real mercy that has been shown in the Gift of Salvation through Jesus Christ from the punishment that is our due.

Chester, Pa.

The Parable of the Vine.—John 15: 1-8

BY R. H. MILLER

There are two ideas in the "Parable of the Vine,"—one is "fruit-bearing," the other is "purging." Jesus defines them both.

Fruit-bearing is the form in which the branch expresses the life of the vine. Christian fruit-bearing is the form in which the Christian expresses the indwelling Christ-life. Now the Christ-life, when it was enfolded in the flesh, some nineteen hundred years ago, expressed itself in self-sacrificing service. And this same life, enfolded in the Christian, will express itself in the very same way. Fruit-bearing is service.

And what is purging? Purging is what God does to us, in order that we may be more responsive and effective as mediums for the expression of the Christ-life. It is God's act, by which he frees us of those things which obstruct this expression. It is God tuning his harp. His harp is the Christian.

And what is the means whereby he purges? It is his truth. Note the result of this impartation of truth. The one who receives this truth becomes more effective as a medium for the expression of the life of Christ in service. The acquisition of truth is in the highest degree practical. Observe the order here: Reception of the truth, expressing the Christ-life in service. The end of truth is service.

Now purging consists of the impartation of truth. Purging is also conditioned on fruit-bearing, or service. So we can say that our acquisition of truth is conditioned on service. This is the point: We shall acquire the truth only if we serve. The acquisition of truth is our highest good. And it is conditioned on this,—that we seek, in self-sacrificing service, the good of others. Selfishness forever bars us from learning. It is the forerunner of failure. Fear it as you would a plague. But serve and you shall *know*. The end of service is truth.

Now in the text we have these two interacting phases: Fruit-bearing, which invites God's *purging*. The end of this is more *fruit-bearing*, which again invites further purging, etc., etc. Now allow a substitution of terms, which may serve to make the meaning a little more clear. Thus we have *service*,—in which we express the life of Christ,—inviting the *impartation of truth to us*, the end of which is better *service*, in which the life of Christ is more accurately and completely expressed. This again invites the *impartation of greater truth*, etc., etc. Or, in other words, there are two parallel developments,—an ever-enlarging store of truth by virtue of our service; and, on the other hand, an ever-growing service, in which the life of Christ is more and more accurately expressed, by reason of our increasing store of truth.

What is the end of that process? If it has an end, it is this: A being so purged by the truth of God that the indwelling life of God is perfectly expressed in what he does. *He shall be like him* then. There is nothing external or liable to destruction in the bliss of such a state. It is heaven. It is eternal life. And here and now it may become more and more our own.

La Verne, Cal.

The Survival of the Fittest in Hymns and Music

BY WM. BEERY

Only that which is fit to live will endure. The unfit, the unworthy, even the bad, may prevail for a season, but must, sooner or later, take its place among the forgotten.

It is common knowledge that many of the selections found in books used in places of worship, are short-lived. The answer to the reason why is couched in the homely but meaningful expression: "There's nothing to it." They come to the surface as a bubble, perhaps graceful in form and brilliant in color, and for a while give a certain kind of pleasurable feeling to the minds (not souls) of men, but owing to a lack of substance for soul-food they are soon abandoned. They are not fit,—they do not satisfy soul-hunger.

Other hymns there are which come from the soul and therefore touch the soul, nourish it and cause it to grow in strength and "mount up with wings as eagles." Such may be side-tracked for a while, to make room for the lighter and seemingly better suited to the times; but in all collections of any pretensions to fitness for the Lord's house, they have a place, though often in a "small corner." They are used, too, when something really worshipful is desired. They have not, like the unfit, vanished, because they are full of the Truth,—they are "alive forevermore." They will live as long as time lasts, and in heaven they will be the only kind that shall float on the heavenly breezes. Which ought we to learn to enjoy in this world?

Elgin, Ill.

"Just Little Things"

BY PERNIE HYLTON FAW

A little three-year-old child, in one of our southern cities, where the "War Angelus" was observed, was taught to pray each evening at seven o'clock. It happened that one evening she was on the street as the bells rang for prayer. She stopped, bowed her little head and offered the prayer she had been taught. A man who was not in the habit of praying saw her, and it so impressed him that he said: "Hereafter I will pray." A little child had led him.

A handful of rushes, a lump of pitch, a bit of mud, a little girl, a maiden's bath and a baby's tears saved a leader for the Jews. How important the little things of life become, the moment God takes them in hand!

Henry Ward Beecher came within one vote of being elected superintendent of a railway. If he had had that vote, America would probably have lost one of its greatest preachers. What a little thing fixes destiny!

The absence of a comma in a bill, which passed through Congress years ago, cost our Government a million dollars. A single misspelled word prevented a deserving young man from obtaining a situation as instructor in a New England College.

Among the lofty Alps, it is said, the guides sometimes demand absolute silence, lest the vibration of the voice bring down an avalanche.

A poor boy applied for a position in a bank in Paris, but was refused. As he left the door, he picked up a pin. The bank president saw this, called him back, and gave him the position, from which he rose until he became the richest banker in Paris.

A Massachusetts soldier in the Civil War observed a bird hulling rice, and shot it. Taking its bill as a model, he invented a hulling machine which has revolu-

tionized the rice business. There are moments in history which balance years of ordinary life.

Small things become great when a great soul sees them. We may not do what will seem to us a great work, and yet, in the plan of God, it may turn out to be just as important as anything the greatest man has done.

Many an honorable career has resulted from a kind word spoken at the proper time, or the warm grasp of a friendly hand.

Only a thought in passing,—
A smile, or encouraging word,
Has lifted many a burden
No other gift could have stirred.

813 Northumberland Avenue, Roanoke, Va.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MOUNT MORRIS COLLEGE FORWARD MOVEMENT

The immense proportions of the war, and all the industries that have grown up in connection with the war, are a challenge to religious and educational leaders to see larger visions and set for themselves larger tasks. The call for quick and extended activity in all constructive religious, social and educational work, is imperative.

The General Boards of the church are awake to the needs of the hour. In response to the call of the General Educational Board, Mount Morris College has outlined for itself a Forward Movement. The Board of Trustees met Feb. 13 and adopted a program which will mark the beginning of a new era in the history of the institution.

In the first place, Dr. L. S. Shively, who has been the acting president during the past year, was duly elected president of the college. Dr. Shively is no novice. He has had a number of years of successful experience as a teacher in the college. Every one who knows him,—patrons of the school, students and associate teachers,—knows him only to love him because of his genial disposition and scholarly attainments. When the trustees elected Dr. Shively as president, they took a long step in the Forward Movement.

In the second place, the Board of Trustees have heard the loud call that is coming from all quarters of the Brotherhood for pastors,—men trained as organizers and leaders,—to take charge of country and village churches. The demand for men in this sphere of church work never before was so great. Plans have been made for enlarging and equipping the Bible Department of the college, whereby the demands of the church for trained pastors and Sunday-school teachers may be more adequately met.

Agriculture is the predominant occupation of the members of the Church of the Brethren, and is closely linked with the work of the pastor in the country Districts. The plans are to develop the Agricultural Department to meet the growing demands, not only for scientific farming and dairying, but for pastors who are skilled in community building.

Normal Training, Music, Domestic Science and Manual Training received their share of consideration by the trustees. As rapidly as possible, these departments will be enlarged and equipped with teachers and apparatus.

Last, but not least, the General Educational Board's proposal,—that the school increase its endowment at the rate of $30,000 per year, was enthusiastically adopted by the trustee body. They are planning to begin at once, to reach even beyond that goal.

We solicit the coöperation of all the patrons and friends of Mount Morris College in this Forward Movement.

Mt. Morris, Ill. M. W. Emmert.

MUSCATINE, IOWA

Our work here is moving forward right well. We received two splendid members last Sunday by letter,—a young man and his wife. We expect them to add materially to our working force. Our Sunday-school and church attendance has increased.

There can be no question that there is advantage and power in concerted action. This is true in almost every line of effort, and especially true in spiritual things. In this regard we have been impressed with the fact that it might be the part of wisdom to have simultaneous meetings with many of our churches. If only a fractional number of our churches would set a date upon which they would begin a series of meetings, it would, we believe, be a great spiritual momentum.

Owing to the ban placed upon public meetings, we have suffered great spiritual loss. Indeed, the financial losses have not been comparable to our spiritual losses. Some of our ministers have told us that it would take months to regain what their churches have lost by the suspension of services. This is but natural, and just what was to be expected.

In addition to our losses by the influenza ban, our backsliding has been aggravated by unparalleled financial prosperity. Our spiritual vision has been contracted by cash. The very thing that should have served to make us humble and zealous, has made many ungrateful and indifferent.

The return of our soldiers presents a field and an opportunity that we cannot afford to ignore. It is worse than foolish to prate about the war making men religious. The history of all wars disproves such a theory. War does not contribute to the growth of grace, but usually hardens the heart. Victory in war,—so far as we have been informed,—has never led to a great revival. We must look to another source for our spiritual victories.

In our judgment, there has never been a greater need for a real revival of the old-time religion. It is the one essential of the work in which we are engaged. As we see it, a great evangelistic campaign is needed to recuperate our spiritual losses and give us power to press forward in the work of the Kingdom.

Let us, one and all, pray that God may heal all our backslidings, and bring to our people the greatest awakening we have ever known. Where the Spirit of the Lord is, there is liberty and power and victory. Let us all labor for a "Greater Church of the Brethren."

Leander Smith.

1147 Lucas Street, Muscatine, Iowa, Feb. 24.

GOODNESS AND GRATITUDE

Goodness issues from God, since God alone is good. God's goodness is reflected through his manifold acts of kindness, and he often works through the instrumentality of his children. Surely, man can not be otherwise than thankful for all favors thus bestowed.

Just a few weeks ago Bro. D. L. Miller, through the kindness of his great heart, urged our members to purchase the remaining copies of our "Open Way into the Book of Revelation." This was a greatly appreciated act of courtesy on his part and also an opportunity for many. The Publishing House then opened the door of opportunity on this matter, which also was greatly appreciated. Ere long the readers of the "Messenger" had eagerly bought 389 copies,—the remainder of the edition.

All this has aroused our deepest thankfulness. We pray that all may be abundantly blessed by finding some helpful spiritual truth in the book. Thus goodness and gratitude are fitly joined. We also thank Bro. Arnold for his prompt remittance. All this was done within thirty days. We honestly believe that God's hand was in it.

After reading the book, will each purchaser kindly write us a card? M. M. and Salome A. Eshelman.

1247 Maryland Avenue, Glendale, Cal.

THE SPECIAL BIBLE INSTITUTE OF HEBRON SEMINARY

Our arrangements for the Special Bible Institute were not interrupted by health conditions, and according to arrangement, the Institute opened on Monday, Jan. 27, and continued until Feb. 2.

The weather was ideal, and the roads were in good condition. The attendance was good, and grew better as the Institute progressed. To see so many autos and buggies on the Seminary grounds, gave one the impression that the school was the place of central interest for this community, and also for surrounding churches.

Eld. A. C. Wieand, president of Bethany Bible School, Chicago, taught two periods daily on "The Sermon on the Mount." In the afternoon he taught "The First Epistle of John" and also gave some work in "Selected Chapter Studies" and in the "Psalms." His work was greatly blessed and has been helpful to all.

Besides his teaching, Bro. Wieand gave us seven sermons and lectures. The first was in our Chapel service on Monday, when he spoke on "The Rich Young Ruler." In this talk he gripped the students and inspired them with a desire for efficiency, and showed that it may be had by paying the price. On Monday night he preached on Wisdom, and on Wednesday night he spoke on "Agreement in Prayer." This was a strong message and came in the power of the Spirit. It has already borne fruit in the prayer-life of a number.

Saturday afternoon his theme was "Education." We were shown what real education is and also its value. We were convinced that we have a responsibility toward the schools of the church. A number pledged goodly sums for the endowment of the Seminary.

Saturday night Bro. Wieand related thrilling experiences as a captive of the Bedouin Arabs. While this lecture proved intensely interesting, we were strongly impressed with the great truth that "the Lord is a very present help in time of trouble" to them that fear him.

On Sunday morning his theme was "Missions." He showed us what the great world-task of the church is, and we were made to realize that the church has not really taken its task seriously, nor has it made an estimate as to its proportions. In the afternoon the volunteer band of the school rendered a program, which proved interesting and helpful. On Sunday night Bro. Wieand spoke on "Christian Friendship and the Friendship of Jesus." This was an inspiring and helpful address. We were pointed to Jesus as the ideal Friend, and were led to feel that to make friends with him, and to follow his example, results in the joy of true friendship.

Other speakers came in just for a lecture or two. This added variety and also brought us more helpful messages. Bro. D. M. Glick, of Trevilian, Virginia, gave a lecture on "Congregational Singing," and on Wednesday, Sister Mabel Pence, our teacher of music, spoke on "Church Music." These lectures were both interesting and valuable, as these teachers know the power of music, and they also know how to wield it for the cause of the Kingdom.

Another helpful feature of Monday was a lecture by Bro. B. F. Summer on "The World Task of the Church." Bro. Summer, with all his heart and soul, is in the mission

(Continued on Page 155)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Reflecting Christ in All We Do and Say

2 Corinthians 4 : 10

For Week Beginning March 16, 1919

1. **Introductory.**—(1) The Origin of our light, "God hath shined in" (verse 6). (2) "The light of the knowledge of the glory of God in the face of Jesus Christ." This light must do its allotted work in us. (3) The purpose: "That it might be made manifest." (a) Conscious influence. (b) Unconscious influence.

2. **Christlikeness the Believer's Highest Ideal.**—A patterning after Christ, in all his exalted characteristics, is the goal toward which the believer must press from day to day. It is the one standard which the true Christ-lover will ever set before him, nor will he be content unless he is continually realizing greater degrees of approximation to it. It is the one thing in earth and heaven most worthy of effort. To have an insatiable thirst for it, to be ever on the stretch after it, is our only permissible attitude. This is the most important study. This is the finest of the fine arts. This is the main work of life. This is our chief task,—to take the natural elements of our character, and, by bringing them into close, permanent contact with Jesus, get them so purified and mellowed, so ennobled and glorified, that the grossness and dross shall depart, while the excellence remains.

3. **Our Christianity Must Glorify the Everyday Tasks.**—Possibly the surest test of the reality of our consecration will be found in its relation to our common, everyday life, to which a greater portion of our time must be given in secular affairs and duties. We are too apt to make our Christianity merely a highly spiritual and ethereal thing, confined to church meetings and so-called sacred services. It will be conceded by every keen observer that the Christ-life in the home, or in the business place, or any other scene of activity, is more thoroughly tried than in a prayer meeting or in a revival. It is in the busy marts of trade, where kindness, patience and unselfishness will have the best chance to show their efficacy. If our consecration cannot measure up to these tests, there are no other opportunities by which we can prove our adequacy for the task.

4. **Serve One Another.**—The Son of Man came not to be served, but to serve, and to give his life. So he that would reflect Christ in all he does and says, must be the servant of all. Paul gloried in this, that he "made himself servant unto all, that he might gain the more." The service of each member, when volunteered for "Christ's sake," is given for the good of the whole body,—not otherwise.

5. **Pray and Labor for One Another.**—As Christians, we may differ in some things, but surely we may all agree in this, that for Christ's sake we will pray for one another. For his sake we must labor patiently, and bear with one another. The secret of perseverance and victory lies in doing all as unto him. The work given us to do is his work, and must be done in his name, and for his sake. We must labor patiently, therefore, for the salvation of the lost, and the sanctification of the saved. "Consider him . . . lest ye be weary and faint in your minds."

6. **Suggestive References.**—Christians as light-bearers (2 Cor. 4 : 6-11). Work while it is day (John 9 : 4). Seek to excel in edifying (1 Cor. 14 : 12). Steadfast, immovable, abounding (1 Cor. 15 : 58). Godly sorrow results in betterment (2 Cor. 7 : 11). Commendable zeal (Gal. 4 : 18). The reaping time will come (Gal. 6 : 9). Walk circumspectly (Eph. 5 : 15). Put on the armor (Eph. 6 : 14-20). Blameless and harmless (Philpp. 2 : 15). Press forward (Philpp. 3 : 13, 14).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, MARCH 9

Sunday-school Lesson, Joshua, Patriot and Leader.—Joshua 1: 1-9.

Christian Workers' Meeting. Our Personal Influence.—Matt. 5: 16.

MEETINGS IN PROGRESS

Bro. G. L. Wine, of Polo, Ill., in the Mt. Morris church, same State.

Bro. Roy S. Mishler, of Kewanna, Ind., in the Walton church, same State.

Bro. Van B. Wright, of Peebles, Ohio, in the Brookville church, same State.

CONTEMPLATED MEETINGS

Bro. H. B. Yoder, of Lancaster, Pa., to begin May 3, in the Akron church, same State.

Bro. J. C. Inman, pastor of First Church, Springfield, Ohio, to begin in his home congregation March 16.

GAINS FOR THE KINGDOM

Four were recently baptized at Rocky Ford, Colo.

Twelve were recently baptized in the Pittsburgh church, Pa.

Three were recently baptized in the Pleasant Hill church, Ohio.

One was recently restored in the Armourdale Mission, Kansas City, Kans.

Four,—making eleven since Jan. 1,—have been baptized in the Hollidaysburg church, Pa.

One was baptized at Mariou, Ohio,—Bro. J. L. Guthrie, of Upper Sandusky, same State, evangelist.

Two were baptized at West Milton, Ohio,—Bro. J. W. Norris, of North Manchester, Ind., evangelist.

One accepted Christ in the Kewanna church, Ind.,—Bro. Geo. E. Swihart, of Roann, same State, evangelist.

Twenty-one accepted Christ in the Mississinewa congregation, Ind.,—Bro. D. R. McFadden, of Smithville, Ohio, evangelist.

Six stood for Christ at the Mt. Hope house, in the Chickies church, Pa.,—Bro. Thos. Patrick, of Penbrook, same State, evangelist.

Eight were baptized and one reclaimed in the Pleasant Valley church, Ind.,—Bro. Walter Gibson, of Goshen, same State, evangelist.

Twenty-two were baptized, one awaits baptism and two were reclaimed in the Little Swatara church, Pa.,—Eld. Rufus Bucher, of Quarryville, same State, evangelist.

PERSONAL MENTION

Bro. Jeremiah Barnhart, late of Delphi, Ind., changes his address to Pyrmont, same State.

Bro. Chas. C. Cripe, whose former address was North Liberty, Ind., should now be addressed at Bremen, same State.

Eld. P. J. Blough has changed his residence from Hooversville to 735 Grove Avenue, Johnstown, Pa., and his correspondents will please note his new address.

Meetings of the General Sunday School Board and of the Becker Bicentennial Committee are scheduled for this week at the Publishing House. As this is written, the members of the last named,—Brethren H. C. Early, H. K. Ober and J. H. Morris,—have arrived and are now in session. The completed Bicentennial program will likely be ready for publication at an early date.

Bro. Hiram Forney, of 555 West Lincoln Avenue, Goshen, Ind., writes us that his address is erroneously given, in the 1919 Yearbook, as being Thomas, Okla. Just why some one instructed us to make the change, we do not know. We trust, however, that all of Bro. Forney's correspondents will turn to their copy of the Yearbook and enter the correction named, for their guidance in the future.

Bro. A. J. Culler spent a day at Elgin last week in further conference with the committee on relief and reconstruction plans. He was accompanied by his wife and children, who are planning to spend some months with Sister Culler's mother, near Tyrone, Pa. Bro. Culler has arranged to sail for the East March 15, in company with Bro. J. E. Miller and the other Sunday-school leaders, whose proposed trip was explained in our issue of two weeks ago.

Bro. Quincy A. Holsopple changes his address from Elgin, Ill., to Penn Run, Pa. Since the return of Brother and Sister Holsopple from the India field, the former has been one of our Publishing House workers. Regretting to lose them here, we wish them success in their new field of labor. They are accompanied on their removal journey by Sister Holsopple's mother, Sister Galen B. Royer, of Huntingdon, Pa., who has been spending some days at Elgin, making final disposition of household goods.

Our sympathies go out to Eld. Jacob Funk, pastor of the Wiley church, Colo., whose wife died Feb. 27, after an illness of but one week. Sister Funk was a victim of pneumonia, following influenza.

In our last issue we stated that the meeting at Covina, Cal., by Bro. D. L. Miller, which began March 2, was to be the last before the return of Brother and Sister Miller to the East. We are now informed that a meeting in Los Angeles is also on the program.

Bro. J. Homer Bright, our China missionary, now in the homeland, is spending some time in Chicago in architectural studies in preparation for his special work on the China field. He is also taking several courses in Bethany Bible School. Last Sunday he and Sister Bright ministered most acceptably to the Elgin congregation, the former in the morning and the latter at the evening service.

ELSEWHERE IN THIS ISSUE

Churches in the District of Southern Virginia will please note Bro. J. F. Robertson's announcement among the Notes, and help him along the line indicated.

Members of Middle Pennsylvania are invited to give special attention to Sister Ella J. Brumbaugh's communication among the Notes. She presents an opportunity for real helpfulness that should not be missed.

The District Meeting of Northwestern Ohio is to convene in the Pleasant View church, Allen County, March 18 to 20. Full particulars as to transportation arrangements, etc., are given by Sister Ada Miller among the Notes.

The La Verne church, Cal., has worked out a systematic plan of bringing about greater congregational efficiency. Turn to the note from that place and study the method proposed. Perhaps it may be adaptable to the needs of your congregation, and prove of decided value. At any rate, it is worthy of careful consideration.

MISCELLANEOUS

The District Meeting of Southeastern Kansas, which was postponed from the date originally assigned, is to be held May 6 to 8 in the Osage church, McCune, Kans.

The Franklin County church, Iowa, recently raised $351.42 for the famine sufferers of India,—truly a creditable offering. We trust that all of our churches will fall in line with equally ample contributions, attending to this most urgent matter at their earliest convenience.

The pastor's personal message in the new directory of the West Johnstown congregation, Pa., contains many pertinent observations from which we glean the following: "The number of subscriptions to the 'Gospel Messenger' has been considerably increased over the previous year. This excellent religious paper should be a welcome visitor each week in every home in our congregation. You need it to keep informed on the forward movements of the church. It will give you inspiration and vision for your own work." Thank you, Bro. Detwiler.

"The Reminder" is the suggestive name of a folder which Bro. H. M. Brubaker, the pastor of the Smith Fork church, Plattsburg, Mo., has distributed among the members of his congregation, and it must have reminded them forcibly of the important matters mentioned and briefly discussed. Naturally special attention is given to the "Forward Movement." We are especially struck with this pertinent question: "Isn't this a great time of the world in which to live?" It surely is. And it is especially great for you and me because it happens to be the time in which we are living.

One of our correspondents makes this significant remark: "In addition to our losses by reason of the influenza ban, our backsliding has been aggravated by the unparalleled financial prosperity." The latter part of that statement might serve as the theme of a most profitable discourse, in at least some parts of our Brotherhood. However, the situation referred to is by no means peculiar to modern times. Here is the criticism that was launched against a congregation, similarly situated, in the early days of Christianity: "Because thou sayest, I am rich and increased with goods, and have need of nothing; . . . I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." Might it not be well, in these days of great prosperity,—especially as experienced in the rural regions,—to remember the solemn warning of the revelator, and particularly the part that refers to the securing of "gold tried in the fire," by which we may become truly rich?

A BYSTANDER'S NOTES

Sound the Triumphant Note in the Prayer Meeting.—Nothing else so touches the prayer meeting for the highest and best, as getting the hopeful, the optimistic, the jubilant strain into it. Too many of the meetings are dyspeptic. They need more of the things that appeal to active men. The leader should have more of the straightforward, manly incisiveness of the business world,—more of the smiling-faced courage and optimism of the man of achievement. The real trouble with the prayer meeting is not that it IS decadent, but that we THINK it is decadent. It is our attitude that is fatal. The hopeful, confident, joyous tone should be infused into the prayer meeting in every way possible. It is the very tonic the world needs,—the most attractive element in our religion. If we have any influence for good over others, it will never come from being austere and strait-laced, but by the cheerful, triumphant key-note of our lives.

Blessings Multiplied Through Sharing.—We often pray God to do something for others when he has already confided to our hands the means to administer to their needs,—helping them as well as ourselves. Might it not be well to remember that one of the requisites of real prayer is our willingness to enter into fellowship with the Lord, in bringing about the results we desire? There is no real genuineness to any prayer for the help of a needy neighbor, when the one who prays it has abundant means to relieve his neighbor's distress, and yet will not do it. So, too, there is no real genuineness in your prayer for the conversion of your friend, or for the saving of some lost sinner, when you yourself are unwilling to speak to him or bring to him, by your own testimony, the knowledge of Christ's great love.

Church Difficulties.—It may not be generally known to our people that the settling of grievances, according to Matt. 18, is practiced by other religious bodies to general satisfaction,—just as the Church of the Brethren has found it an excellent means of adjusting differences of opinion. A writer in a recent issue of the "Christian Standard" has this to say about it: "Each case is a problem in itself. There is a regular procedure for the disreputable church-member (see Matt. 18: 15-17). He should be earnestly entreated by the one he has offended,—by one from the church, if his offense is general. If incorrigible, he should be waited on again by more than one. If still unwilling to submit to Christian principles, the whole church should hear of it publicly. If then, after a third entreaty, he be rebellious, the whole church membership should treat him as a 'stranger.' This course, soberly and prayerfully followed, will save the unruly one, if he can be saved. If not, it will save the church from reproach."

A "Sunday House" for Rural Districts.—In Southwestern Texas, where people live on large ranches and where ordinary methods of church attendance are impossible, the "Sunday House" has solved the problem. These people, scattered as they live, are spiritually-minded, and are determined to have at least a moderate amount of church life. The "Sunday House," accordingly, has been brought into existence. The head of each household maintains a meagerly-furnished but comfortable house near the church, and every Saturday afternoon there is a steady procession of conveyances, carrying the families, from children to grandparents, with food for man and beast. On the Lord's Day all are in readiness for the day's services. There are the Sunday-school, the morning preaching service, young people's meeting, a missionary service, and finally the evening service. All are in prompt attendance, because they are right there, on the meetinghouse grounds. Early on Monday morning the entire procession of vehicles starts on the journey towards their week-day home, refreshed and invigorated for the coming week.

THE HOPE OF ARMENIA

The following was handed us by Bro. A. J. Culler, before leaving the "Messenger" office, the other day, for the information of our readers concerning the field of our relief and reconstruction activities:

"All eyes in the Old World are turned to America. This is especially true of the smaller and persecuted peoples. In none is the longing for a just Government more sincere than in Armenia. Their persecution is the greatest single horror in world history. The reports are now coming that perhaps the United States will assume control of Armenia.

"Even the people of Turkey see the failure of their own Government and the cruelty of its domination of Christian peoples. I have a friend who has been in Constantinople during the four years of the war and who, some months ago, came to Switzerland to inform his friends in America of the true situation. He says that a League has been organized in Turkey, composed of the best business and professional men, and supported by nearly all the Turkish newspapers of Constantinople. This League is asking the United States to assume the control of Turkey for a long period of years. They no longer want empire but democracy. This is to me one of the most startling facts of these remarkable times. It predicts the downfall of Turkey, foreshadows the destruction of Mohammedan unity, and may be the last chapter in that history of misrule, associated with the 'sick man of Europe.'

"Whatever be the disposition of these countries, we can rest assured that the Peace Conference will not allow the old order of injustice and massacre to continue. If we save these people now, they will be able to help themselves. They are a thrifty, industrious and peace-loving people and will, if not massacred, take care of themselves. Their very energy and prosperity has been the goad to the jealousy of their shiftless and cruel masters. Now, when they are refugees, thousands of miles from their homes, without food, clothing, or shelter, they need the strong arm of a friend to help. But they will soon rise from their ashes of ruin to help themselves.

"The situation is bright with hope. Relief, in its best sense, means to rebuild a whole people and not, permanently, to doie out charity. The best charity is that which sets a people back on their feet. This we are helping to do. Once the fear of continually recurring massacre is lifted from them, they will progress, in the arts of life. The seed sown now will bring a harvest of friendship, and prepare the whole of Turkey for the reception of the Spirit of Christ."

AROUND THE WORLD

Home Missionary Efforts Pay

In an eastern city a gang of boys, organized as a club, were turned out of their building because they were so turbulent,—so we/are told in the "Missionary News." Then they were brought under Christianizing influences by the efforts of several men connected with a church. Here is the subsequent history of a few of the gang: Frank Severone went through high school and college. He is now a judge of the Juvenile Court in the same city. Albert Tofana is an attorney of high standing. Giardo Balboni is a physician of good repute. Joe Canter is a high school principal. Louis Albert is a successful artist and,—like most of the others,—an earnest Christian.

Russia Wants Sunday-schools

Leading educators of Russia have learned about the manifold advantages of American Sunday-schools, and now they are anxious to introduce them as a permanent part of the Greek Church of their country. Only a few years ago such an innovation would have been regarded as a most preposterous thing, but not so now. The better elements of the population have great respect for all things espoused by America, and rightfully do they attribute a goodly share of America's excellency of character to the influence of the Sunday-school. Arrangements are now being made to send a commission of workers to Russia, to introduce Sunday-school work in all its varied branches.

When Knowledge Means Safety

While there is a tendency, upon the part of some, to ridicule measures of precaution against the transmission of disease germs, the fact remains that results always tell a story that can not be doubted. During the prevalence of Spanish influenza at Nome, Alaska, the white population paid due attention to the warnings of the health officers, and as a result only thirty-four were stricken. The natives were wholly indifferent to all precautionary measures, and in consequence more than one thousand lost their lives. Did you ever realize that "knowledge means safety" in the spiritual realm also? A prophet of old exclaimed: "My people are destroyed for lack of knowledge," and who shall say that his words do not apply to the Israel of today?

Ignorance of Bible Truths

At various times the assertion has been made that students of leading colleges and universities exhibit a lamentable lack of knowledge, so far as Bible truths are concerned. According to a statement in the "Christian-Evangelist," Dr. Thwing, president of Ohio Wesleyan University, determined to test the matter to his own satisfaction. He took twenty-six quotations from Tennyson, in which familiar Bible incidents are used as metaphors, such as "Joseph's coat," "Manna in the wilderness," "Pillar of fire by day," "The shadow of Hezekiah's dial," "The crown of thorns," etc. After the students had been questioned concerning these citations, the president discovered dense ignorance concerning these matters,—wholly discreditable to the students and the Christian homes whence they came. But what is the remedy?

Is the Sermon to Be Supplanted?

D. Webster Wylie, a religious worker of some note, and in direct charge of Bible instruction work at Ocean Grove, N. J., last summer, has made a close study of church attendance and kindred topics, and has arrived at some truly startling conclusions. He finds that in many cases the usual Sunday discourse fails to attract the people. The attendance has fallen off, notwithstanding the most heroic endeavors to maintain at least a moderate interest. Many of the ministers have resorted to a program of talks on current topics, the rendering of select readings and musical numbers, etc., with varying degrees of success. Dr. Wylie deprecates all such efforts, and insists that instead of the regular sermonizing there be more actual teaching of the Bible,—the very method pursued by the old-time teachers of the primitive church. Will it solve the problem?

The Japanese in America

Illuminative of the fact that we have a foreign mission field right in our midst, we are now informed that 100,000 Japanese are now living in the United States,—all but five thousand in the Rocky Mountain and Pacific Coast districts, and nearly a hundred thousand more on the Hawaiian Islands. It will be remembered that immigration of Japanese is now rigidly limited to wives and children of previous immigrants, and to students, teachers and merchants. One-sixth of the Japanese here are native-born Americans. Many of those who come from Japan are anxious to be naturalized. They admire our institutions and are eager to learn the language and to conform to the ideals of their adopted country. Hard-working, ambitious, progressive, they are rapidly adapting themselves to the social and moral standards of America. There are seventy-eight Japanese Christian churches in the United States, with fifty-two hundred members; also a strong interdenominational missionary organization, largely maintained by Japanese themselves, for the purpose of supporting and extending the work of their churches on the Pacific Coast. In times past there may have been objections to those who came to us from the Nipponese empire, but who is there that does not see a door of opportunity today, in reaching these people?

Total War Dead 17,500,000

According to a complete summary of the world's casualties during the great struggle, the total number of deaths reaches the appalling aggregate given in our heading. This number includes a mortality of 4,000,000 from pneumonia and influenza, due to war conditions. The total allied losses were 5,500,000, excluding a large number of French civilian dead. Total deaths suffered by the central powers were about 3,000,000. At least 4,000,000 Armenians, Syrians, Greeks and Jews were massacred by the Turks. One million Serbians died through massacre, hunger and disease. Surely, a ghastly record, never before equaled in the world's history.

Our Big Bill for Luxuries

It was Benjamin Franklin who said that humanity's heaviest tax is the one which people voluntarily place upon themselves by their indulgence in downright luxuries. Renewed emphasis is given to this thought by the fact that nearly five billion dollars have of late been spent annually for these things, by the people of our country. For liquor we have spent $2,200,000,000; for tobacco, $1,200,000,000; for jewelry and plated ware, $800,000,000; for candy, $200,000,000; for soft drinks, $1,200,000,000; for chewing gum, $13,000,000. These items almost equal the entire cost of the nation's food bill. What we have been spending on liquor is nearly double what we spend on schools. With the elimination of the liquor traffic in the near future, a big item of the above list will disappear, furnishing means,—let us hope,—for something truly worth while.

Christian Stewardship

Not always are the various phases of Christian stewardship as sacredly regarded as they should be by those who lay claim to discipleship. This was demonstrated by a recent incident in a California city. A Buddhist temple was being built by adherents of that cult, who, profiting by the example of Christians in church construction, solicited means from their friends and acquaintances. Among these, as might be expected, were a number of professing Christians. Business considerations prompted some of these men to contribute to the building of the heathen temple, but when others of their fellow church members heard about it, there was considerable indignation. And that leads to this question: Is it not a fact that Christian stewardship demands a bestowal of our funds for such purposes only, by which God's name is honored and his cause exalted?

Do Away with Military Toys

Time after time have the women of America voiced their protest against the making and selling of toys, calculated to rouse the military spirit among their children. Unexpected as it may be, a writer in a prominent French journal now testifies to the same sentiment. He asserts that in spite of the shortage of metal in Germany, the Nuremberg toy factories made lead soldiers as usual during the war, and sold their product at home and also in adjoining neutral lands. Admitting that the League of Nations will undoubtedly be able to preserve peace during this generation, the editor of the French journal, above referred to, fears for the future if children are to be encouraged in the idea of war and militarism during their most impressionable years. He proposes that if "guns are to be beaten into plowshares," and shells into implements of husbandry, why should not the tin soldiers become toy sailors, explorers, railroad men and followers of other occupations less destructive and no less pleasurable and exciting? Sure enough, why not turn the youthful mind to thoughts of gentleness and peace?

The Problems of Today

With bated breath humanity awaits the disposition of pending world problems. Is there to be an equitable and lasting adjustment of affairs, or merely a coalition of the leading powers, bent on their own aggrandizement, and provocative of sanguine embroilments later on? As one writer says: "Human nature is the most powerful explosive known. Harnessed and ordered by intelligence and justice, it is the dynamic of civilization. Ignorantly and brutally suppressed, it becomes a wild, ungovernable force that wrecks governments and plunges peoples into savagery and wholesale robbery and butchery. It is never inactive." It is gratifying, indeed, that today, more than ever before, in the world's history, there is an insistent pressure for world betterment. Invention and progress have drawn together, from all nations, men of kindred minds. The unity of the race is being recognized, and steps are being taken to safeguard the welfare of all. Humanity is recognizing that internationalism is not a condition to be brought about, but a fact to be recognized and lived up to. Human initiative can no longer be wholly suppressed. Its force must be recognized and wisely directed. Two plans are presented for the utilization of this force. One is the League of Nations with a program of constructive measures, to be wisely safeguarded. The other is bolshevism, the blind and unreasoning fury of hatred and destruction. If the majority of the world's people fail to realize their unity and safety through the sanity and order of the one, they must, inevitably, relapse into the hopeless anarchy of the other. At this time the better elements of humanity are in no mood to be trifled with. United and organized action is demanded. Sane and orderly direction must be given to world affairs, in order that bolshevism may be effectually disposed of.

Improved Conditions in Jerusalem

Latest reports from Stephen Trowbridge, secretary of the World's Sunday School Association for Moslem Lands, indicate that the Sunday-schools in the ancient city are still flourishing, having continued their activities despite the obstructions and discouragements visited upon the unfortunate people by the cruel Turks. Robbed of practically all their possessions, they were left in sore distress. When relief workers of the "American Committee for Relief in the Near East" came to the city, they found a very needy field. At this time, by means of their wisely-administered beneficence, a great change is in evidence. A new and better day has dawned upon the people.

"Appreciation Week"

A recent number of "The Weekly Bulletin," the State Sunday-school paper of the Disciple Church of Kentucky, urges the importance of observing "Appreciation Week." As we understand it, something of an appreciative nature is to be spoken and done by every one connected with that body of believers. The keynote of the plan is found in the following incident: "A pastor recently received a letter from a friend, who had taken time to write him a message of real helpfulness. He told him of the fine things he was doing, and assured him that they were greatly appreciated. When the pastor received the letter, he was so greatly encouraged that he felt moved to urge a more general application of the appreciation idea." We, too, like the plan, but why stop with just the one week? Why not be more appreciative all the year through, and let that feeling be known?

When a Prayer Was Made

According to a newspaper report, some important investigations had to be made, recently, by a Dallas County, Texas, grand jury. A neatly-dressed young woman,—a worker from a rescue mission,—entered the jury room as a witness. Invited to a seat, she stood for a moment, then lifting her hand, she quietly said: "Gentlemen, anything that is worth doing is worth praying over. Let us pray." Without noticing what the men did, she humbly knelt and poured out her heart to God, imploring him for wisdom and strength to do her duty, thanking him for saving her soul, and asking his blessing upon the members of the grand jury. When she arose from her knees, her cheeks were wet with tears, and the men were all weeping. The testimony she gave that day was accepted by the jury. Questioned concerning the incident, the foreman frankly admitted: "I have served on the grand jury many times, and have had ministers, Sunday-school workers, and other Christians come before me as witnesses, but that was the first time I was ever called to prayer by a witness in the grand jury room."

When the Critic Saw the Light

A writer in the "World Outlook" describes how a newspaper man from the United States, not greatly impressed with the value of missions, was put in touch with a new world,—one in which the nobler impulses of man hold sway. As he walked into the office of a well-known exporter of Japan, he asked: "What is the greatest thing which the American business man must do to win the favors and dollars of the Far East?" The Nipponese merchant replied: "He must live in his trade practices the precepts of Christianity." "Christianity?" queried the newspaper man. "What do you know about Christianity? You are a business man." "Very true," was the reply. "But I am a business man,—and a successful business man,—because one of your missionaries took me out of a hovel in a little village far north, and sent me to a mission school where I got the education my own Government never could have given, because it did not have it to give. That school taught me of your God, and how to do business on the square, because no other kind of business principles permanently succeed, gave me the ambition to go to America and complete my education, then helped me into a position with this house, whose head I later on became. What do I know of Christianity? Very much. It has been the cornerstone of my success." When asked about the missionaries and their activities, the Japanese merchant replied: "They came to us not to secure our dollars by sharp tricks, but to help us without hope of any reward but our gratitude and the consciousness of altruistic work well done. They have given their life to us. It has been a sacrifice we could understand. We loved them because they helped us. The Christian missionary out here is a big man,—the salvation of our race in the great race-struggle ahead." It was then that the light of better knowledge dawned for the newspaper man.

HOME AND FAMILY

Strive, Wait, and Pray

Selected by Agnes M. Geib, Manheim, Pa.

Strive; yet I do not promise,
The prize you dream of today
Will not fade when you think to grasp it
And melt in your hand away.
But another and holier treasure
You would now perchance disdain,
Will come when your toil is over,
And pay you for all your pain.

Wait! Yet I do not tell you
The hour you long for now
Will not come with its radiance vanished
And a shadow upon its brow.
Yet far through the misty future,
With a crown of starry light,
An honr of joy you know not
Is winging her silent flight.

Pray, though the gift you ask for
May never comfort your fears,
May never repay your pleadings,
Yet pray, and with hopeful tears
An answer, not that you long for,
But diviner, will come one day.
Your eyes are too dim to see it,
Yet strive and wait and pray.

—Adelaide A. Proctor.

Toys for Children

BY ELIZABETH D. ROSENBERGER

"I AM sorry, Bernard, but you forget the bills, the high prices for meat and eggs. Oh, I hate to say it, but many things are so shabby in the house, so—" Mrs. Wenrick looked helplessly at the doll in her hands. Then her eyes met those of her husband accusingly.

"Well, Mary, I know that we need some new furniture," began Bernard. Then he turned around, to see who was standing at the door.

It was Jim, with a message, asking him to come to the office at once. "Very well," he said, "I'll go with you."

Before he went he leaned toward Mary and kissed her. "Sorry, and I hope to be back in time for dinner."

Mary followed him to the veranda steps, carrying the doll. All she could say was a mechanical, "You'll be back soon," as he went away with Jim, one of the office-boys.

She watched them go down the street. Then she went slowly into the house. There was his suitcase lying open. He had just taken the doll from its box, and given it to her with a jubilant "Watch Sweetest's eyes when I give her that!" When she had not answered him, he had misunderstood her silence and asked her whether she did not like it. Then she had made him unhappy by reminding him of their need of other things,—all in the first half hour of his homecoming when he had been away for a month. Bitterly she regretted the words,—greatly she deplored the necessity for them.

"We need the money for other things. What would I have done with a sixth of the toys my children have?" she asked herself argumentatively. For deep down in her heart she knew that Bernard was as careful about spending money foolishly as she could ever hope to be. It was only this whim of his to give the children more than they needed, that she worried over.

"I am not going to say another word about it when he comes back to dinner," she concluded. Then she went to the kitchen and prepared the best dinner possible. Had she not been thinking and planning this dinner for several days? It was so wonderful to have Bernard at home again, she heaped high the yellow meringue for the lemon pie, which old-fashioned dessert was Bernard's favorite. She had made some raspberry jelly for him. It quivered as she put it into a small cut-glass dish. It was such a pleasure to look forward to this dinner,—the time when Joice and Roy should sit near him,—too happy, almost, to eat, for Daddy was home again. She had,—oh, yes, she had put away the doll, and closed the suitcase. The children were still asleep. Daddy himself always gave them their toys.

That evening, the children, one on each side of him, hegged for stories. Bernard told them about the little red hen, and the gingerbread man. Joice sat on one knee by this time, and Roy on the other, though their mother was afraid he was too tired to entertain them. She wondered a little why he took the babies upstairs, and sat by while she put them to bed, without saying a word about toys. Joice brought him her Pansy and showed him the arm that was "borked" as she termed it. One eye was also "borked" and Daddy said: "Poor dolly, what shall we do with her?"

"She ought to be baccinated; she can't go to school this way," said Joice.

Roy, aged three, brought his engine and showed Daddy that the wheels wouldn't go round.

But mother hurried them into their beds; she was anxious for the time when she could sit down and talk things over with Bernard. It had been a whole month since he had sat in the dingy Morris chair, talking about the future, hoping that they could make the last payment on their home in the spring. But they stayed with the children until Joice's long black lashes lay on her round cheeks and Roy's gentle snores proved that they would not miss Daddy if he went into the library.

Then, after a few commonplaces, Daddy went straight to the subject uppermost in his mind, as he usually did.

"Toys," he murmured thoughtfully, as he shaded his eyes with his hand. "Perhaps it is selfishness,—my bringing them so many. The look of their faces when I open the door."

"It doesn't require the toys to make them look at you like that," she answered defensively.

Bernard's eyes rested sadly on the unopened suitcase, where reposed the wonderful doll and a new train of cars for Roy. "Did I ever tell you about the toys in our home?" Mary shook her head and Bernard marked idly on the blotter with his pen.

"I had very good parents; I am not blaming them, you know?"

Mary looked at him with understanding and sympathy. "Why go into that?"

"Parents then had great notions of not spoiling their children. Many things that children liked they couldn't have. Sometimes it almost seemed as if they always found a principle to justify their inclination. They used the rod when they were angry, and then quoted what Solomon says about spoiling the child. My little sister, Florrie, was fond of toys. She begged for a tea-set, to have it in her playhouse. She was always put off with some excuse or other. She earned pennies by helping mother to do some work. But it took her several years until she had money enough. Indeed, she was too old to really care for it when at last she bought the dishes herself."

Mary looked straight into his eyes sympathetically. She knew that Bernard's home had been a cold, cheerless one.

"Then there were my skates," went on Bernard reminiscently, "how I wanted them! I shoveled snow and ran errands until spring. Then I bought my skates, but there was no more ice that winter. The next winter they never liked me to skate,—the ice was too thin. The following winter the skates were too small. I traded them off." He looked into the fire, sparkling in the grate: "I wonder whether that kind of disappointment is good for a child? I feel that I would lose all I have, rather than see Roy have an experience like mine with the skates."

"I know," said Mary, softly, "but your suit is shiny and your shoes need soles right now."

"It's like this: I want our children to have a happy childhood. I give them toys to remember how bright it was. I want them to say, in after-years: 'How they loved us.'" He was silent again and Mary had nothing to say. "Then, dear, when they are older and they walk the road of the lonely heart, . . . as they must, . . . we shall not be there. You know all lives have their times of sorrow, their failures, their physical pain, . . . we can't keep these things away from Joice and Roy."

"If we could do for them without spending so much money," hazarded Mary.

"I would give much if my brother Jack, who died in Cuba, had enjoyed a happier childhood. Jack went away from home before he was sixteen."

Then they left off talking of the toys and began to talk of other things.

The next morning, Joice and Roy were in raptures when the suitcase was opened. The doll, the train of cars, and many colored balls were received with exclamations of delight. Then they came to father and mother, signifying by turning their backs and raising their arms that they were to be taken up. Daddy took Joice and the doll. The new doll had a pretty face,—not the ugly, staring thing which is so often found in many homes. He held them both in his arms, well content.

Mary held Roy and admired the ball with a rubber string attached. She, too, was content. She felt that they were rich in their power of getting joy out of the little things that most people miss. Bernard placed a small packet in her hands. Roy looked on with wondering eyes, as his mother took out some pieces of paper.

"Why, Daddy, you haven't gone and paid for our house?" she questioned tremulously.

"Even so. Those notes are all paid; there are better times in store for us, I hope. You and the children can have things. I want them to know how much we wanted good things for them."

Covington, Ohio.

Grandmother Warren

BY BESS BATES

3. Reforming John

MARY had come over to spend the afternoon with Grandmother Warren. It had been rather a silent afternoon, considering that Mary had never been at a loss for something to say. They had talked a little about the weather, and then the half dozen chickens which Mary and John had purchased. Then they had discussed the relative value of aluminum and granite ware for the kitchen. But through it all there had been many pauses which plainly showed that Mary's mind was not entirely with chickens and kitchen ware. Finally, Grandmother thought she had better help Mary get to the obvious point of her visit. "What's on your mind, my dear?" she asked.

Mary brought it out frankly enough. "It's John. He does little things that get on my nerves."

"What things?" asked Grandmother.

"Oh, just little things. I oughtn't to let them bother me, but they do. I try not to think about them but they are there all of the time, and I just think sometimes that I will have to tell him about them. But they are such little things and I know that my criticism will hurt his feelings, so I just keep still, and they keep right on getting on my nerves."

"What things?" repeated Grandmother.

"Why, he sleeps in his chair in the evenings and it's the only time we have to talk. If he would really say he was tired, and go to bed, it would be all right, but just to doze, and to have to sit and look at him! Sometimes I think I can't stand it. And it's such a little thing that it just makes me provoked with myself when I think about it. There are some other little things, too, but that is enough, I guess."

"Did you ever think about charity beginning at home?" asked Grandmother.

"No," admitted Mary,—disappointed that Grandmother seemed to be changing the subject. Mary had hoped that Grandmother would help her out of her trouble.

"Well," went on Grandmother, meditatively, "I used to wonder about that when I was a little girl. They would tell me: 'Charity begins at home,' and I thought it meant that one should give things to the poor people nearest them and then, if they had anything left, give it to those that lived farther away. It probably means that, but it seems to me that it also means this: Take the case of you and John. John does things that you don't like. You want me to suggest some way for you to improve John. No doubt, you want to do it in a way that it will not hurt his feelings. But the main thing is that you want to help

and improve John. You want to give him something.

"Mary, did you ever notice how stubborn human beings are? They hardly ever like to take doses of reform medicine, handed out by some one else. Almost always, when some one sets up a standard and says: 'Here, this thing and that thing you are doing is wrong. You ought to do this,' the person accused will always ask: 'What are you doing to improve yourself?' And you can't blame them for it, either.

"I might tell you to go home and tell John just how you feel, and he probably would try as hard as he could to do as you want him to, but even if he didn't say it, he would probably think: 'Well, Mary does this and that, and they seem just as bad to me.'"

"Why, do you think that I do things to get on John's nerves?" asked the astonished Mary.

"My dear child," smiled Grandmother. "There is no doubt but that you do. John is sensitive, the same as you are. Now my idea is this: You are trying to give John a few hints on how to improve. Don't do that! Just forget about John and begin on yourself. Make your charity really begin at home. Find out what it is that you do that John doesn't like, and try so hard to improve yourself that John will say to himself: 'That Mary is the finest little wife that ever was. Look how she tries to please me. Wonder what I can do for her?'

"I have an idea," went on Grandmother, "that you will soon forget about those little things that John does, but if you don't, the time will come when you can talk them all over with him. But for the present, keep your charity at home."

"Thank you, Grandmother," sighed Mary happily, "I'm going to do as you say. I guess I will fix a place for John to sleep on the couch tonight, so he can get a better rest. We don't use it so very much, because the cushions are so pretty and new. John has been working awful hard lately."

Prophetstown, Ill.

THE SPECIAL BIBLE INSTITUTE OF HEBRON SEMINARY

(Continued from Page 151)

cause, and his message came as live coals from off the altar.

On Tuesday, Rev. W. B. Stoddard, of Washington, D. C., presented his two lectures on "The Glory of the Cross versus Lodge Glory," and "The Evils of the Lodge And How May They Be Overcome?" Rev. Stoddard is thoroughly familiar with his topics, and his messages ring with Gospel truth. We shall be glad to have Rev. Stoddard with us again.

Besides Bro. Wieand's regular work on Wednesday, Bro. Byer gave an hour of Bible Reading.

On Thursday Bro. P. H. Bowman, president-elect of Bridgewater College, gave us three discourses. The first was on the Book of Philemon. This was given in a most impressive and beautiful way. His use of the historical method of Bible study gave us some rare glimpses into the life of the great Apostle Paul. Following this he took the Book of Genesis. This discourse was introductory to his theme for the evening, "The First Murder." These lectures were appreciated, and we thank Bro. Bowman for his coming to us.

Bro. W. K. Conner, of Harrisburg, Pa., was here to enjoy the blessings of the Institute with us, and he was prevailed upon to give us some of his demonstration work on the blackboard. Bro. Conner knows how to handle crayon to the glory of God. To see him is certainly an incentive to Sunday-school teachers to use the board more in their teaching.

Bro. W. H. Sanger, of Fairfax, came to us on Friday with a live-wire message on "The Work of the Ministry." Bro. Sanger is thoroughly alive to the needs of better preaching, and his message was stirring and up-to-date. It would have been well, could more of our ministers have heard it, and we trust that those who did hear it will catch its spirit.

The Institute has been a great success. It has been a mountain-top experience in the lives of many, and some consider it the greatest and richest week of their lives. It is our fond hope that it will bear a rich and bountiful fruition in the lives of all who attended, to the glory of God.

F. J. Byer.

ROCKY FORD, COLORADO

During 1918 death claimed thirteen out of our church family, and in the first month of the new year one of our aged deacons passed to his reward. We do not consider these as lost to us, for the influence of godly lives has no end. A number have been received by baptism and several by letter. Four were baptized last Sunday.

At a recent council, the organization for the year's work was effected, most of the officers of the past year being retained. Appropriate and impressive installation services were conducted by the pastor. Great interest is being taken in the church and its auxiliaries. We now have four departmental superintendents and three organized classes. The Home Department was added to the Sunday-school.

A new house of worship is to be erected at Ordway, which is a mission point of the Rocky Ford church. More attention is also to be given the Holbrook mission point. The Rocky Ford church hopes soon to be able to have a new house of worship, which will measure up to the possibilities of our growing church and city.

The church pledges unstinted support to the Forward Movement, feeling that every goal set by the General Mission Board can be reached. The total offering for missionary and benevolent work, as well as for relief and reconstruction, will reach $800 in eight months.

The church calls for the District Meeting of 1919.

La Junta, Colo. Mrs. Cora Boone Henard..

AN AGED MOTHER IN ISRAEL AT REST

Sister Mary S. Klein, nee Seaman, was born Nov. 17, 1823, in Upper Bern Township, Berks County, Pa., died Feb. 6, 1919, at the advanced age of ninety-five years. She leaves five sons and two daughters,—the youngest of whom is over fifty years of age. Henry S. Klein, of Reading, a minister in the Church of the Brethren, is one of her sons. There are sixteen grandchildren and eighteen great-grandchildren. Six great-grandsons acted as pallbearers at her funeral.

Sister Mary S. Klein

She was married to Samuel S. Klein Oct. 28, 1843, who preceded her fifty-four years ago. After father died, mother was left with ten of the children. One had preceded father in death. She managed the farm by the help of the children and some hired help. Later on the children grew up, to assist mother in her work.

Mother was ever loyal to her church. She instructed her children in honesty, and also taught them to be industrious. All the children stood by her and were kind. In her family worship she often prayed that the Lord might spare her until the youngest child would be twenty-one years of age. Her prayers were more than "doubly" answered.

Bro. Samuel S. Klein was a second cousin of Eld. John Klein, who was killed at Broadway, Va. He was elected as deacon April 8, 1864, in the Maiden Creek congregation, before its organization,—at the time when it was still a part of the Little Swatara church.

They made long trips to their meeting places, before the Mohrsville meetinghouse was built, and looked forward in fond anticipation to the time when they could worship at a fixed place. Unfortunately, however, the father was called away in death before the meetinghouse was completed. Prior to that time meetings were held regularly at their home, and were often largely attended by the neighbors.

Mother Klein was a faithful and consistent member of the Church of the Brethren for over sixty years, having a strong desire for God's house, and was present whenever possible. Even in her old age, her children always tried to take her to meeting and love feast occasions, whenever she was able to go.

Mother Klein lived in a place where there were only a few members. While wearing her simple garb, she was, nevertheless, admired for her Christian walk in life, and commanded the respect of all her neighbors.

Sister Klein was the most aged woman in Tilden Township, Berks County, at the time of her death. With the exception of the last three years, during which she resided with her daughter, she spent her entire life in the township named.

Funeral services from the residence of her daughter, Mrs. J. M. Yerger, of Reading, by Eld. W. H. Oberholtzer and the writer. Text, Matt. 5: 6. She was buried in what is known as Becker's burial-ground, near Hamburg. This historic graveyard was originally donated by John Jacob Hertzler, the first Amish minister in America. He also rests in this place of burial.

Mother Klein, in her youth, attended school about two squares from the cemetery. About four squares north, she was born and raised by her noble parents, John George Seaman and his wife, Magdalena, nee Kauffman.

Myerstown, Pa. John Herr.

ARMOURDALE MISSION, KANSAS CITY, KANS.

Owing to the great amount of sickness and other retarding causes our work here has suffered much during the winter. Then, also, Sister Miller has been unable to assist as usual, because of ill health. The future, however, seems to hold out to us brighter prospects. Attendance and interest in both Sunday-school and church services are increasing now. The missionary spirit seems to be growing nicely. The class offerings, on two Sundays of each month, are given to District missions. It is a noticeable fact that the offerings on these Sundays are much larger than at other times. Although these people are very poor, they like to help in the cause of the Lord a little.

Last evening a brother who had not worked with the church for a number of years, was received back into full fellowship again. We are trying to raise some funds with which to do some repairing on our little church-house. Our little band would feel very grateful to any who might be disposed to assist us some.

In these times of high prices there are many pitiful scenes which come under our observation, a few of which I will mention.

One day in the early winter, when the ground was covered with snow, there came to our door a little fellow, nine years of age, whose feet were protruding through his ragged shoes upon the snow. Although we had nothing but an old pair of shoes, at least three sizes too large, we gave them to him and his gratitude was very manifest. We were able to get this little fellow a pair of new shoes later on, after those old ones were worn out completely. When we presented the new ones to him, his joy seemed to be complete. He pressed the empty box to his breast and would not let it go.

Another, a little boy about the same age, came to our home one cold, stormy day in early winter, with no covering for the upper part of his body but a little gingham waist, and some ragged underwear. Through the kindness of some friends of the Mission we were able to take him to a store and get him a little sweater which he has been wearing to Sunday-school every Sunday since. Of course, he has no coat, but he doesn't complain.

During these times of high prices, when many poor people are being thrown out of employment because of the factories cutting down their forces, many will need help until warm weather comes. Used clothing, especially children's clothing that still has some wearing value, would do much to relieve suffering. Either money or clothing sent to this mission will be duly acknowledged and a correct account rendered to the Mission Board of Northeastern Kansas. Chas. A. Miller.

724 Pyle Street, Kansas City, Kans., Feb. 20, 1919.

McPHERSON COLLEGE NOTES

Already we are thinking of the coming summer and its vacation duties. Summer school will be held as usual. The regular school-year will close May 30, and the summer school will open the following week.

Among those who are taking some special line of work this year, we have a number who expect to teach next year and would prefer, if possible, to secure positions where they may have the chance of working in our own church activities. So many times our young people must take positions where we do not have any congregations, and their Sunday-school and church work must be done where it will not count so much for our own church.

Some of those expecting to teach are specially qualified in Domestic Science, Music, Manual Training, Agriculture, Normal Psychology, Athletics, History, Social Science and such like. If those in need of teachers in High Schools, in any of these lines, will write us, we can recommend according to the needs of the place concerned.

Also, since it is so vital, in the life of our young people, to connect them actively with our work, if any one who knows of vacancies in any of these lines, for teaching, whether such vacancies are in your immediate community or not, will write us of them, we shall try to get teacher and vacancy together.

Bro. Ernest Ikenberry did considerable Music Institute work among the churches last year and will devote more time to it again this summer. There is such a great need for music work in most of our congregations, that we feel we are able to supply a long-felt want. Bro. Ikenberry has had such splendid success in this work that we have no hesitancy whatever in giving him our unqualified recommendation. We shall be glad to correspond with churches that need such services, and to help them all we can.

Quite a number of the boys who have been in Camp are now getting home and are entering school. We are indeed glad to have them back with us.

Our trustee body held their annual meeting Feb. 10. A great deal of business came up for consideration. We are accepting the challenge to move forward and do our share in the great Forward Movement in the church. What an opportunity lies before us!

Our class-rooms are becoming so crowded with students that we must have other and larger quarters. Accordingly, we must build our long-needed Science Hall within the next year or two. Plans are being prepared for it now. This will fill a long-felt want in our equipment.

A very substantial gift came to the College, recently, in

a deed to an eighty-acre farm,—the gift of Bro. John Kline, of Cherokee County, Kansas. For all these things we are deeply grateful. W. O. Beckner.

McPherson, Kans., Feb. 17.

SPECIAL ANNOUNCEMENT

As I promised to return to the Northwest, I am now getting my appointments arranged in time to prevent conflicts,—so many wanting me to serve them in a series of singings.

My promise is to be at the District Meeting of the District of North Dakota, Eastern Montana and Western Canada, to convene in Irricana, Can., and I wish to meet with as many churches as I can immediately after our Annual Conference at Winona Lake, Ind.

I expect to return with Eld. Luther Shatto, who will represent this vast territory on Standing Committee at our next Conference, as far as North Dakota, and work in as many churches as I can before the District Meeting, a little later. I have already arranged with a few of the churches and would be pleased to hear from others, desiring my services, while in this greatest of our church Districts.

My greatest trouble last year was the lack of books,—more being ordered at every place after the work was started. As we do not buy instruments, it is surely desirable to have plenty of books.

I was not able to meet as many of the churches as I was called on last year, on account of not being acquainted and so many wanting me at the same time. I desire very much to arrange with as many as I can on my way to and from the meeting to be held in the Northwest.

There is a short time between seed time and harvest for my work, and it is necessary that I make arrangements beforehand, so that I can serve as many different churches as possible during this short period.

I would be glad to hear from the churches wanting a series of singings while I am in the Northwest.

Joseph Studebaker, Music Teacher.

Flora, Ind., Feb. 22.

A WORD TO THE CHURCHES OF MICHIGAN

As a member of the District Ministerial Board, authorized by the Conference of 1917, I would like to urge you to refer at once, upon reading this, to the Minutes of Annual Meeting of 1917, pages four, five and six, and read carefully the report relating to the ministry.

When you have carefully noted your duty in all the foregoing articles, please take a look also at the end of article five (management), section seven, and see the relation between your Board and the churches. You will see that the Board should be in possession of some information, which, of conrse, could be obtained much more satisfactorily if the churches could be visited. At the same time some inspiration might be imparted, but we were not sure that you would want us to incur the expense to adopt that method.

Therefore, if there could be some coöperation by correspondence, in relation especially to the distribution of elders and ministers,—keeping us as a sort of bureau of information.—we might, in some degree, serve the purpose designed. We are anxious to be helpful if we can, in this great work of creating, perpetuating and distributing the ministry. If we will all enter into this work, with the enthusiasm of which it is worthy, it will be no little help to the "Forward Movement," and so to the advancement of the Kingdom of the Blessed Christ.

The members of this Board, besides the writer, are Elders Geo. F. Culler and John M. Smith, both of Woodland, Mich. Bro. Culler is our secretary. These brethren will give you all the help they can, if called upon.

Prescott, Mich. Samuel Bowser.

WEST JOHNSTOWN CONGREGATION, PENNSYLVANIA

From our annual "Church Directory," recently from the press, we glean a few of the many interesting facts: There were thirty-five additions to our membership by baptism, and four by letter. We lost four by death and five by letter. Our present membership is 520. From the pastor's report we note that he preached eighty-nine sermons, officiated at nine funerals, nine anointings and five marriages, and made 486 visits.

The various treasuries show splendid balances. The money raised by the church and her auxiliaries amounts to $4,712.37. Of this amount $772.78 was given to missions and benevolences. This is encouraging, especially when compared with the $572 of a year ago, and the $176 of two years ago. But this is not as good as we hope to do. The patient teaching of the past years, the reading and study of missionary books and papers, and the earnest pleas of returned missionaries are beginning to bear fruit. Our people are awakening to the world's needs. As an evidence of this growing missionary spirit, we are glad to announce that our school has pledged itself to support a missionary in the foreign field, and we believe it will not be long until we will support two. Nothing that our school has done for a long time has caused as much favorable comment as this one act, and we gladly give the credit to the Berean (young sisters') Class, for taking the initiative in the matter, and throwing out the challenge to the rest of the school. Our Missionary and Temperance Committees are planning for more and better things this year.

Our newly-elected chorister, Sister Ella Lannon, is taking up her work in a way that promises good results. She has organized a singing class, which meets for practice every Thursday night. We are now practicing a cantata for Easter.

On Sunday evening, Feb. 16, we had the pleasure of listening to a missionary program, given by four members of the Juniata Volunteers, viz., Brethren Foster Statler and Maynard Cassady, and Sisters Grace Stayer and Nettie Gregory. It was good, and much enjoyed. This was Bro. Maynard's first visit to our church since the family moved to Huntingdon,—more than four years ago,—and his many friends were glad to see him back and to hear him speak for missions.

The Seal Course Class has finished "The Child for Christ," and begun work on Old Testament History. A new teacher-training class has been formed with about eight in the class. Jerome E. Blough.

1309 Franklin Street, Feb. 25.

GENERAL TEMPERANCE COMMITTEE

Treasurer's Report

Receipts

1918	
April 4, Balance reported at Hershey, Pa.,	$219.39
April 4, Walnut Grove church, Pa., per F. C. Strayer,...	5.72
April 11, Macoupin Creek congregation, Southern Illinois, per C. C. Brubaker,	3.50
April 17, Locust Grove Sunday-school, Pa., per D. C. Ribblett, ..	4.00
April 17, District Temperance Committee, Idaho and Western Montana, per Fred A. Flora,	5.00
April 22, Southern Ohio Temperance Committee, per Levi Minnich,	15.00
May 24, Mineral Creek congregation, Mo., per M. E. Neher, ...	3.45
June 8, Annual Meeting offering, Hershey, Pa.,	155.50
June 8, Bertha E. Ridgeley, Parkersburg, Ill.,	.50
June 28, Middle Pennsylvania, per T. F. Myers,	5.00
July 16, New Philadelphia church, Ohio, per A. F. Shriver, ...	5.00
Aug. 7, Western Pennsylvania, per B. F. Waltz,	25.00
Sept. 7, Bear Creek church, Dayton, Ohio, per F. A. Filbrun, .	6.81
Sept. 14, Cedar church, Iowa, per Mrs. Frank Fisher,	2.60
Oct. 11, Prairie City church, Iowa, per Mrs. John Fouts,	8.00
Oct. 15, District Temperance Committee, Northern California, per C. Ernest Davis,	40.00
Oct. 17, Northeastern Ohio, per Ora DeLauter,	10.00
Nov. 12, Johnstown congregation, Pa., Walnut Grove house, per F. C. Strayer,	7.25
Nov. 12, District Temperance Committee, Southern Ohio, per Levi Minnich,	15.00
1919	
Jan. 8, Locust Grove Sunday-school, Johnstown, Pa., per D. C. Ribblett,	4.00
Jan. 28, Lewistown, Pa., per C. F. Hopkins	12.00
Feb. 8, Greenmount Sunday-school, Va., per W. F. Ritchie, ..	8.00
Total,	$560.72

Expenditures

1918	
April 23, A. J. Culler, expense editing "Bulletin,"	$ 38.44
June 8, Brethren Publishing House, on account,	155.50
Aug. 29, Brethren Publishing House, on account,	50.00
Oct. 28, Brethren Publishing House, on account,	50.00
Dec. 11, Brethren Publishing House, on account,	50.00
1919	
Feb. 17, Brethren Publishing House, on account,	100.00
Total,	$544.39
Balance in Treasury,	$ 16.33

The above report shows a balance of $16.33 in treasury. There is, however, a bill of $95 now due,—$78.67 more than the amount we have on hand. Expenses for printing have been high during the past year. There has, however, been such a demand for our "1918 Bulletin" that we have had to have a second edition of 5,000 printed. We believe this literature is being used to good advantage. Let us rejoice together in the prospect of a dry nation, and continue to work together in the dissemination of truth, so that it may be dry not only in name, but also in fact. We hope to receive some liberal donations during the next few weeks, so that we may clear up the above-named deficit before making our full report for the year at Conference.

J. Carson Miller,
Treasurer General Temperance Committee.

MRS. HENRY BAKER

Katie Baker, nee Diermyer, was born Feb. 2, 1853, in Bucyrus, Crawford County, Ohio. In 1862 she, with her parents and four children, younger than herself, moved to St. Joseph County, Ind., the journey being made overland with team and covered wagon.

June 23, 1872, she married Henry C. Baker. To them were born five daughters and four sons, who survive. All were present at the funeral but one. Sister Baker also leaves twenty-three grandchildren, two brothers and one sister. Two sisters preceded her. She also leaves four nieces and one nephew. The latter lost his mother when but three years old. Sister Baker took the little boy into her home, caring for him and bestowing on him the wealth of a mother's love, while also caring for her own family.

Bro. Baker and family moved from Indiana to Peru, Wis., in 1878, and in March, 1891, to their farm in Albany, where they have since resided.

The sudden death of her husband, Eld. H. C. Baker, which occurred over two years ago, was a great shock to her, and one from which she never recovered. She gradually declined till Feb. 3, 1919, when, following an attack of heart failure, her spirit took its upward flight to be forever with her Lord. She was a charter member of the Albany church. She was a spiritual mother to all and always had their welfare at heart. Together with her husband, she labored faithfully for the good of the cause. The church will greatly miss an efficient worker and leader. The loss comes doubly hard, following so closely the death of her husband. The children have lost a kind and loving mother,—one who was always thoughtful of them and did all in her power to promote their welfare. The loss of their father is still keenly felt, for his thoughts were always for those nearest and dearest to him. May their spirits continue to guide those who mourn! The good seed sown by them fell not on barren soil. Forty-four years ago she was baptized and her faith in the Divine Father has never wavered, but grown stronger and brighter as she neared life's sunset.

The funeral was held on Monday in the Chippewa Valley church, where she had worshiped for the past twenty-five years. Services were conducted by Bro. J. M. Myers, of Stanley, assisted by Brethren Root and Salsbury. Mrs. D. T. Cripe.

SOUTHERN DISTRICT OF VIRGINIA

The various meetings of the above-named District will be held at the Smith River church, Patrick County, Va., April 16, 17 and 18.

TEMPERANCE PROGRAM

Wednesday, April 16, 7:30 P. M.

To What Extent Should We Aid the Government in Securing the Conviction of Those Who Violate the Prohibition Laws?—G. A. Barnhart. If We Fail to Use Our Influence to Make Our State Effectually Dry, How Can Wet States Be Won for Prohibition?—W. E. Lackey.

MINISTERIAL PROGRAM

Thursday, April 17, 10 A. M.

Responsibility and Duties of the Elder in Charge Where There Are Associate Elders.—A. J. Weddle. How Can We Best Keep Our Members Loyal to the Church?—Riley Flora. Importance of the Church Calling More Young Men to the Ministry.—R. L. Peters. How Can a Congregation Know When It Has Material for the Ministry?—Joseph Bowman.

MISSIONARY PROGRAM

1:30 P. M.

Have We Caught Our Lord's Vision of the Mission Field in the Southern District of Virginia?—W. F. Vest. How Can We Best Advance the Missionary Spirit in Our District, so That the Members of the Churches May Be Led to Greater Consecration and Fuller Service in the Cause of Missions?—J. F. Roberts. Are We Measuring Up to Our Duties and Possibilities in Home Missions?—J. B. Peters.

SUNDAY-SCHOOL PROGRAM

7:30 P. M.

The Possibilities of the Sunday-school: (1) In Training Our Young People for Christian Service.—N. C. Peters. (2) In the Social Life.—Jesse Robertson. (3) In Christian Education.—Michael Reed. (4) In Mission Work.—G. W. Hylton.

DISTRICT MEETING

Friday, 9 A. M.

Elders meet to organize Wednesday, April 16, at 3 P. M. Speakers are allowed 15 minutes.

D. A. Naff, J. Bowman and E. E. Bowman, Committee.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Covina.—Sunday, at 11 A. M., Bro. Leroy Smith occupied the preaching hour in the interest of the "Pocket Testament League." He laid the importance of this work before us impressively. At the close there were 125 Testaments subscribed for. These books are of the best leather binding, costing $1.50. The daily carrying and reading of the Bible can not help but create greater spirituality and usefulness among our membership. Why should not every member of the Church of the Brethren daily carry and read the Bible? Yesterday Brother and Sister Wm. Aschenbrenner celebrated their fiftieth wedding anniversary. Floral decorations rendered was very appropriate. About seventy-five were present.—Mrs. Tempie S. Funk, Charter Oak, Cal., Feb. 19.

Fresno.—Since the last report all services have been resumed. The influenza seems to be on the wane. Feb. 2 consecration services were held for Sunday-school and Christian Workers' officers. Feb. 9 Bro. Brubaker, of Raisin City, preached the Baccalaureate sermon to thirteen graduates in Books 1 and 2 of teacher-training.—Mrs. O. M. Whitlow, 2061 Harvard Avenue, Fresno, Cal., Feb. 11.

LaVerne.—Our pastor, Eld. R. H. Miller, called a meeting of the elders of the church, in connection with the officers of Sunday-school and Christian Workers, to consider certain phases of the Forward Movement. This meeting was held about ten days ago. Our pastor and our elder (Bro. J. P. Dickey) have divided the territory, covered by our membership, into sections and are placing each section under the supervision of two workers. These workers, in turn, are to appoint other workers (or "assistants" if one for each block) who, from a religious standpoint, are to acquaint themselves with the condition of all people living on their particular block. In this work we aim to have three goals,—the encouragement of Bible study and the erection of "family altars,"—deeper consecration on the part of the Christian and the conversion of the sinner. Yesterday our pastor and elder called this band of section workers together and gave them specific instructions about this work. He urged that they begin at once. We were delighted to have Eld. D. L. Miller with us once more. He preached for us both morning and evening yesterday, Feb. 23.—Grace Hileman Miller, LaVerne, Cal., Feb. 25.

COLORADO

Antioch church met in council Feb. 15. Five letters were received and two were granted. Bro. H. F. Crist, of Colorado Springs, was elected elder; Bro. R. C. Lake, Sunday-school superintendent; Sister Nellie Nice, correspondent and "Messenger" agent. We extend a hearty invitation to all members, wishing to change location, to come here.—W. H. Bryant, Yoder, Colo., Feb. 22.

ILLINOIS

Bethany congregation met in council Jan. 29. Bro. Ezra Flory was present and Bro. Richards, our pastor, had charge of the meeting. New officers were elected and by a unanimous vote we reelected our pastor for another year. His report of the work during the past year was interesting. Church attendance is increasing and arrangements have been completed for special services for children on Sundays. Last Sunday was a real Pentecost in our Chinese Mission. In the morning Bro. J. H. B. Williams brought us a message which stirred our hearts. At the opening of the Chinese Sunday-school, Bro. Moy Wing, of Detroit, baptized three men. There were fifty Chinese men in Sunday-school. In the evening we met Mr. Moy for a Chinese love feast. Moy Gwong, of North Manchester, officiated, assisted by Bro. Moy Wing. It is beautiful to see the spirit of reverence and joy which the Chinese manifest in these services. Two have been baptized since the last report.—Mrs. Allie Eisenbise, Chicago, Ill., Feb. 20.

Champaign.—At our last members' meeting we considered the question of a pastor for the year, with the result that Brother and Sister J. W. Kinsel will continue their work at this place. Conditions seem more favorable now, and we are expecting a prosperous year. We have recently organized a Home Department, with Bro. Wm. Roney as superintendent. The church has decided to build a parsonage. Solicitors have been named and a site selected. Actual work on the building is to begin March 15. Sister Hettie Barnhart has tendered her resignation as mission worker at this place. Her work among us for the past three and one-half years, has been greatly appreciated. Sisters Ritzon and Heckman were the committee on arrangements for a homecoming, held Friday evening last, in the interests of the Sunday-school. A short, program was rendered and light refreshments were served. Our missionary committee gave a splendid program Feb. 9, after which Mey Stoner, of Chicago, gave a fine talk. The offering of $26 was given

for the work in South China. We expect to hold a love feast and communion March 16.—F. H. Christner, Champaign, Ill., Feb. 23.

Elgin.—One of the finest things in church life is the comradeship between the men and boys. This was illustrated Friday evening, Feb. 21, when the "fathers and sons" of the "little church an Highland" met for social fellowship. The men were boys again, and the real boys were in a happy mood to listen to several of their elders, who did not altogether "preach" at them. The decorations of the room were Chinese, as the occasion was decided as a reminder of the opening of our mission work in China a decade ago—in 1908. The way to save the boys to the church is to tie them fast with ropes of friendship. . . . At the Sunday-school session on Sunday morning of Feb. 23, the enlarging of our China Hospital was emphasized by several stereoption views, and by unanimous vote our birthday offerings hereafter will go for that needy philanthropy. Bro. Merlin Miller, of the Bethany faculty, conducted the devotional. . . . At 11 o'clock Dr. Michael W. Emmert, Dean of the Bible Department of Mount Morris College, filled the pulpit. Many old friends here greeted him publicly. . . . In the evening the Men's Brotherhood put on a particular program in which several brethren made addresses, during which our church attendance for the last ten months was checked up, discussed, and suggestions offered for amending our slackness.—Adaline H. Berry, Elgin, Ill., Feb. 24.

INDIANA

Anderson.—Our church met in her regular quarterly council, Feb. 23. Quite a number of business items were disposed of. Two love feasts will be held this year—May 3, and Oct. 4. We also decided to do quite a lot of repairing and cleaning this spring. Recently an elderly lady came out for baptism after our II A. M. services. The influence is deeply felt in our city. Our Sunday-school, as well as other services, are all doing good work. We are now anxiously looking forward to our revival, which will be held in April by Bro. B. F. Heckman, of Dayton, Ohio. Steve Shively will assist us in our song services during the revival.—Levi Wise, 1927 Jefferson Street, Anderson, Ind., Feb. 20.

Bethel church met in council Feb. 21, with Eld. Manly Decter presiding. Two letters were granted. The following officers were elected: Bro. Manly Decter, deacon; Bro. D. A. Schol, trustee; clerk; the writer, "Messenger" correspondent. We decided to hold a love feast May 31, at 7 P. M. We are making an effort to start a Mission Study Class.—Ethel Schol, Bethel, Ind., Feb. 22.

Kewanna.—Feb. 7 Eld. Geo. E. Swihart, of Roann, Ind., began a series of meetings. He preached nineteen doctrinal sermons. The interest was fine, and the attendance good in spite of the bad weather and roads. One accepted Christ. Feb. 21 we met in council, with Bro. J. G. Stinebaugh in charge. Bro. Swihart was also present. We decided to hold our spring love feast May 3. Brn. Roy Mishler was chosen delegate to Annual Meeting.—Myrtle Mishler, Kewanna, Ind., Feb. 25.

New Bethel.—Feb. 23 Bro. E. O. Norris gave us two splendid sermons, which were appreciated very much. Our quarterly council, which was to have convened in December, met just before the evening services. Through the illness of a brother, who has an electric plant, our trustees were able to put electric lights in the church, which we appreciated very much. Bro. John Miller was chosen elder; the writer, Sunday-school superintendent, "Messenger" agent and correspondent. Our love feast will be held May 24, at 8 P. M.—Mrs. Stella White, Connersville, Ind., Feb. 24.

New Salem church met in council Feb. 15. Nine letters were granted. Church officers were elected as follows: Elder, Bro. E. Jones; clerk, Bro. C. Weybright; "Messenger" agent and correspondent, the writer; trustees, Bro. John Hoover, Bro. J. C. Stout was chosen delegate to Annual Meeting, with Sister Maud Jones, alternate. We decided to have preaching services each Sunday evening.—Dora A. Scott, New Salem, Ind., Feb. 22.

Pleasant Valley church has enjoyed three weeks of revival services, conducted by Bro. Walter Gibson. Eight were received into the church by baptism and one reclaimed. Eld. J. L. Mishler and wife have returned from Florida. Bro. Mishler's health is not much improved.—Carrie Kindy, Middlebury, Ind., Feb. 24.

IOWA

Franklin County.—Feb. 16 Bro. J. R. Allen gave a stirring address on the subject: "Giving to One's Self." The offering at the close of the service was lifted for the benefit of famine-stricken India, amounted to $351.42.—Harvey W. Allen, Dumont, Iowa, Feb. 21.

Salem.—Since our last report the influenza epidemic has subsided and our Sunday-school has taken on new life, with a much better attendance. In January an offering of $306.97 was taken for Armenian-Syrian Relief. The school has an earnest corps of teachers, and a workers' conference is held on the first Sunday of every month. Our pastor, Bro. Wm. Wagner, has been giving splendid sermons, filled with truth. Our brethren, who are in the Army Corps in Asia, are turned home, for which we all rejoice.—Mrs. Chas. Wray, Prescott, Iowa, Feb. 21.

KANSAS

Fredonia.—Our work here has been greatly hindered ever since October. The regular business meeting was not held until Feb. 23. Bro. Ralph Quakenbush was with us and several church officers for the year were elected. Bro. W. C. Watkins, of Grenola, was unanimously chosen as elder. Other matters were attended to. Bro. Smith, officers were chosen for the next four months, with Bro. W. H. Sell superintendent. The District having secured the services of Bro. Heckman, we are anticipating some revival services in April. We have Sunday-school regularly and our ministerial services. We are trying to secure a minister to locate here.—Mrs. W. H. Sell, Fredonia, Kans., Feb. 25.

Morrill.—Feb. 9 our church conducted missionary services throughout the day in the different departments. Our pastor, Bro. Smith, preached excellent missionary sermons, both morning and evening. An offering of $42 was lifted. The Christian Workers' offering was over $6, all of which will be used for general missionary purposes. At a recent meeting of our Sunday-school Board we decided to recognize our missionary and temperance committees one Sunday during each quarter, hoping thereby to infuse into the different departments a deeper activity and to make more efficient work along those particular lines. It was also decided that the Primary and Junior superintendents review the Sunday-school lesson one Sunday of each month. Our teacher-training class is progressing nicely, under the efficient leadership of the teacher, Sister Argo. We are trying to work up to the interest we had prior to the epidemic.—Mrs. Delilah A. Maxey, Morrill, Kans., Feb. 23.

MARYLAND

Glade View Sunday-school met Jan. 26, to install new officers for the year. The charge was given by Bro. W. L. Teets. The school took a collection for the Armenian-Syrian Relief. Bro. Teets preached on the subject of "Rock Christians."—Mabel V. Fike, Oakland, Md., Feb. 24.

Long Green Valley church met in council Feb. 16, with Eld. W. E. Roop presiding. Two letters were granted. Our love feast will be held May 10, at 4 P. M. Bro. R. W. Schlosser is expected to hold a series of meetings here some time this summer. Eld. W. E. Roop will represent us at Annual Meeting. Delegates to District Meeting are Brethren J. M. Frigel and C. P. Breidenbaugh; alternates, Sisters W. E. Frigel and Rena Breidenbaugh.—Bertha L. Neuhauser, Gittings, Md., Feb. 24.

NORTH CAROLINA

Fraternity.—Feb 7 Bro. Virgil C. Finnell began a series of lectures on Sunday-school work. He closed on Monday evening, having given ten lectures in all. We realized how far behind we are in Sunday-school work. Many lasting impressions were made and we resolved to do better work in the Sunday-school.—J. P. Robertson, Winston-Salem, N.C., Feb. 24.

MISSOURI

Kansas City.—During the epidemic of influenza two of our number were taken: Sister Mary Duncan and Bro. Norman A. Conover. We have the pleasant memory of Bro. Conover as our brother and shepherd, and now that we remember the good he accomplished and his love for the work, we must put forth our strength to carry forward the work of the Master. We could not have public services during the months of November and December, but, beginning Jan. 1, we have had regular appointments of Sunday-school and preaching services each Sunday. Jan. 26 Bro. C. B. Rowe, of Dallas Center, Iowa, gave us two inspiring sermons. We met in council Feb. 19, with Eld. Elmore presiding. Two letters were received and two were granted. The reorganization of the different departments was effected with Bro. M. F. Hale, superintendent of the Sunday-school; Sister Ethel Sollenberger, president of Christian Workers; T. C. Ninninger, elected president of Temperance and Missionary Committees were appointed. We are making plans to do our part in the "Forward Movement" program. With our people well organized we hope for a successful year. The opportunities for doing good are many, but means and workers have not been available.—J. A. Wyatt, Kansas City, Mo., Feb. 25.

Mound church met in council Feb. 17. Eld. Ira Witmore had charge of the meeting, and was chosen again as elder for another year. Bro. Ira Witmore was elected president of Christian Workers' Meeting, and Merle Witmore, Sunday-school superintendent. We sent $65 to the Armenian sufferers. The children in the Primary and Intermediate departments are working money to give to the needy in India. Our Sisters' Aid Society is meeting regularly again.—Fern M. Wagner, Adrian, Mo., Feb. 17.

OHIO

Bakar church recently took a collection for Armenian-Syrian Relief. The total from the church and Aid Society was $237.25. We held our first Christian Workers' meeting, Feb. 2. Bro. John Telser is the president. Our young people are taking an interest in the meetings.—Minnie M. Snider, Lima, Ohio, Feb. 24.

Beech Grove church met in council Feb. 22, with Eld. Sylvan Bookwalter presiding. Visiting brethren present were B. F. Sharp, Jos. Longenecker, E. S. Hollinger and Frank Brown. Bro. Orville McKee was elected Sunday-school superintendent; Sister Edna Hollinger, president of Christian Workers' Meeting; the writer, "Messenger" agent and correspondent. Sister Ida Dist District Meeting are Brethren Orville McKee and Irvin Reger; delegate to Annual Meeting, Bro. Andrew Petry. Bro. Jonas Royer was elected to the ministry. He is in France, but we are hoping he will soon return. Our love feast will be held May 24, at 10 A. M.—Hettie Rife, Hollansburg, Ohio, Feb. 25.

Bellefontaine church met in council Feb. 22. One was received by letter. The pastor, Bro. Wm. J. Tinkle, was elected delegate to Annual Meeting. Bro. J. E. Yeary and Sister Ida Tinkle were elected delegates to District Meeting. Feb. 25 Bro. Tinkle spoke to men and boys on the subject of "Purity and Strength." The same evening, Sister Tinkle spoke to women and girls on the subject of "Womanhood." We feel the Brotherhood to work much more systematically and actively for the Purity Cause.—Lula B. Tinkle, Bellefontaine, Ohio, Feb. 26.

Brookville church met in council Feb. 19, with Eld. Fidler presiding. Several letters of membership were read. The church decided to install a baptistry, which will be done at once. We elected our delegates as follows: For Annual Meeting, Brother and Sister Fidler, and Bro. Reuben Boomershine; for District Meeting, Brethren Fidler, Hinton and Boomershine. Brethren decided to hold a home communion on Easter Sunday, April 20. A collection of $8.64 was taken for the Aid Society. Our sisters are doing a splendid work. We are having a ten days' song service, conducted by J. C. Couser, preparatory to a series of meetings to be held in the spring.—Mrs. Ruth Boomershine, Feb. 23, with Bro. Van B. Wright, evangelist.—Mrs. Arthur Hay, Brookville, Ohio, Feb. 21.

Lower Stillwater church met in council Feb. 19, with Eld. L. A. Bookwalter presiding. Bro. Jacob Garver is to hold a home communion. Bro. Bookwalter was reelected presiding elder for two years. Bro. O. C. Denlinger was reelected clerk. We expect Bro. Norris to be with us March 1, to conduct a two weeks' series of meetings.—Maude E. Crook, Pleasant Hill, Ohio, Feb. 25.

Ludlow church met in council Feb. 15, at the Pitsburg house, with Eld. N. W. Binkley presiding. We were pleased to have with us a number of visiting ministers, who proved helpful in the work. Two letters of membership were granted. Bro. Jacob Garver, Bro. N. W. Binkley was chosen elder for the coming year. Elders N. W. Binkley and J. C. Bright were elected delegates to Annual Meeting, and Elders N. W. Binkley and J. C. Bright and Bro. Edw. Miller to District Meeting. A collection for the Pittsburg Sunday-school, amounting to $125, was given for Armenian-Syrian Relief.—Mrs. J. W. Eikenberry, Arcanum, Ohio, Feb. 18.

Marion.—Eld. J. L. Guthrie, of Upper Sandusky, began a series of meetings in this place Feb. 16, continuing Feb. 23. The attendance and interest were good, considering the amount of sickness. Bro. Guthrie's sermons greatly encouraged us and built up the church work. One was baptized Feb. 23. Feb. 22 our council meeting was held, with Bro. Jacob Garver in charge. Bro. Bowsher and his wife were duly installed in the office of deacon. Bro. Geo. Deardorff was chosen as delegate to District Meeting, with Sister Ida Deardorff, alternate. Our Sunday-school is progressing nicely, with Bro. Geo. Deardorff as superintendent. The attendance is splendid and the interest good.—Rachel Bowman, Marion, Ohio, Feb. 23.

New Carlisle.—Feb. 22 we met in council. Our elder, Bro. D. S. Bridge, presided. Two letters were received. We decided to support a child in missionary work in India. Bro. Bridge was re-elected elder for the coming three years. Brethren D. S. Dredge and J. Howard Eidemiller are delegates to Annual Conference; Brethren Drue Poundstone, Roy Leach are delegates to District Meeting. Sister Eva Trostle is to be with us April 27.—Ruth B. Shroyer, New Carlisle, Ohio, Feb. 27.

Notice to the Churches of Northwestern Ohio.—The District Meeting of Northwestern Ohio will convene at the Pleasant View church, in Allen County, March 18 to 20. The church is located between Lima and Beaver Dam, near the Western Ohio Traction Line, a few rods from the Lewis stop. The Elders' Meeting is to be held on Tuesday evening, March 18, beginning at 7:30. Services as follows: 9 A. M., 7: 30, 11: 45, 1: 45 P. M., and every two hours, until 7: 45 P. M. Leave Findlay at 8: 45 A. M., 7: 30, 9: 30, 11: 30, 1: 45 P. M. and nearly every two hours in the afternoon. A cordial invitation is extended to all. Bring your "Kingdom Songs No. 2."—Ada Miller, Lima, Ohio, Feb. 26.

Pleasant Hill.—Feb. 21 our pastor, Bro. Chas. L. Flory, closed his six years of work. Bro. Flory is a man of God and has been constantly faithful to the Lord's work. In the evening a large crowd met in the basement of the church for a farewell meeting. Refreshments were served, after which short talks were given by a number of brethren and sisters, expressing their appreciation for the faithful services of Bro. Flory and his wife. Several weeks ago an offering of $190 was given for the Armenian-Syrian Relief; $23 was donated by the Sunday-school. There were baptisms recently. We are glad for the return of several of our young men who were in service.—Mary West, Pleasant Hill, Ohio, Feb. 25.

Pleasant View.—Sister Eva Trostle was with us Feb. 15 and 16, and gave four inspiring talks. Her messages were all very instructive and highly appreciated. Members of the congregation met in council Feb. 22. Our elder, Bro. David Byerly, presided. We decided to adopt the envelope plan of giving. Bro. W. D. Landis was elected delegate to the Annual Meeting. Three delegates were elected to District Meeting. Our love feast will be held May 31. Our Sunday-school sent an offering of $89.39 to the Armenian-Syrian Relief.—Ada Miller, Lima, Ohio, Feb. 24.

Portage.—On account of the influenza last fall we had to close our series of meetings. Beginning Feb. 9, we continued them for one week, with a fair attendance and very good interest. Our pastor had charge. Our services have been hindered very much this fall and winter on account of sickness. Bro. Moss is our delegate to District Meeting.—Ota E. Moss, Prairie Depot, Ohio, Feb. 22.

Sugar Creek church met in council Feb. 15, with Eld. Samuel Driver presiding. We elected Bro. S. J. Driver as delegate to the Annual Conference, and Bro. Samuel Hoover as delegate to District Meeting. A committee was appointed to secure a minister to hold a series of meetings. We decided to have a love feast some time in October. We have been collecting for the Armenian-Syrian Relief since our last report. The total amount is $78.50.—Carrie B. Early, Lima, Ohio, Feb. 26.

West Milton.—Feb. 9 Bro. J. W. Norris, of North Manchester, Ind., began a series of meetings, which continued for two weeks. Two were baptized Feb. 23. We had fine weather, large audiences and excellent preaching. In the midst of such times as this, it was indeed a relief and a blessing thus to meet, sing and pray together and listen to the messages as delivered by our brother. May God bless the work to the unifying and strengthening of his church and people, and to the salvation of souls.—J. Henry Showalter, West Milton, Ohio, Feb. 25.

OREGON

Newberg church failed to hold the December council on account of the influenza. All the officers will serve until our next council, at which time a new organization will be effected. We recently had two missionary meetings, and took an offering of $42.50, to be divided between Armenia and the sufferers in India. The Sunday-school also took a special offering for India, amounting to $25.83.—Sarah A. Van Dyke, Newberg, Oregon, Feb. 20.

PENNSYLVANIA

Akron church will open a series of meetings on Saturday evening, May 3, in charge of Eld. H. B. Yoder, of Lancaster. May 11 a missionary program will be rendered in the Akron church in the afternoon. May 24 our love feast will be held. An offering of $136.05 was lifted in our church for the Armenian-Syrian Relief. Our regular spring council will be held on Saturday, March 8, at 1 P. M.—David H. Sauder, Akron, Pa., Feb. 23.

Altoona.—Feb. 23 the Altoona Sunday-school sustained a real loss when its superintendent and co-worker, Bro. A. E. Wilt, was forced, by failing health, to ask to be released from all duties and responsibilities in that capacity. Bro. Wilt has always been a faithful worker both in the church and Sunday-school, and his kindly advice and help will be greatly missed. He has also been our District Superintendent for quite a number of years. Those of the District, with whom he has come in close contact, will surely feel

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SISTERS' AID SOCIETY

ALTOONA, PA.—Report of the Ladies' Aid Society for 1918: We held 49 meetings, with an average attendance of 10. We quilted 18 quilts and 13 comforters; also made 1 apron. Money on hand Jan. 1, 1918, $3.05; received for dues, $11.30; for work done, $77.70; for sale of calendars, $37.50; total, $130.15. Paid out: For pastor's support, $12; India Orphanage, $20; church erection fund, $35; calendars, $20; material, $18.89, total, $105.89; balance, $24.26.—Mrs. Sadie L. Morse, Secretary, Altoona, Pa., Feb. 19.

BLACK RIVER, OHIO.—Report of Aid Society for 1918: We held fourteen regular and two special meetings, with an average attendance of fifteen. We furnished a dinner for one sale and realized $35.75; sent two boxes of clothing to Hastings Street Mission, Chicago; $5 to Josephine Powell, India; $50 to India Famine Fund; $25 to Manchester Mission; gave two comforts to the poor. We have a good supply of material on hand and $5 in treasury. Officers for the year: Lizzie Kilmer, President; Mary Orr, Superintendent; the writer, Secretary.—Effie Orr, Spencer, Ohio, Feb. 17.

BOURBON, IND.—Report of Yellow River Sisters' Aid Society: We held 46 meetings, with an average attendance of ten. We have thirty-two members enrolled. Received for work, $4.50; collections, $15.32; total, $19.82. We sent three boxes to the Ill Folks and Orphans' Home at Mexico. Amount on hand Jan. 1, 1918, $18.36; received during the year, $31.57; paid out, $37.82; on hand, $22.31. Officers for 1919: Sister Allie Sellers, President; Sister Rosa Shively, Vice-President; Sister Gladie Wiedman, Treasurer; the writer, Secretary.—Iva Beckwith, Bourbon, Ind., Feb. 26.

BREMEN, IND.—Report of Aid Society for 1918: Number on roll, 24; meetings held, 16; average attendance, 10. During the year we knotted nine comforters, made 26 aprons, 15 prayer-veils and various other articles. Considerable material was donated to the Aid. We also have a good amount of cloth for rags. We sent boxes to Mexico Orphans' Home; one comfort to poor family; seven prayer-veils to various members. Amount in treasury, Dec. 31, 1917, $7.07; total collections and receipts for year, $16.50; total expenditures, $16.30; amount in treasury, $18.79. Officers: President, Lizzie Carbiner; Vice-President, Sarah Perry; Superintendent, Cora Drake; Assistant, Emma Bollman; Secretary-Treasurer, the writer.—Mrs. Mabel Eikenberry, Bremen, Ind., Feb. 14.

DAYTON, VA.—Report of Aid Society for 1918: During the year twelve meetings were held, with an average attendance of eleven; total enrollment, twenty-six. Our work consisted of making prayer coverings, dusters, aprons, towels, etc. Balance from 1917, $4.33; free-will offerings, $34.60; birthday offerings, $6.13; sale dinners, $61.69; total, $154.55. Expenditures, $133.03; balance, $21.52. Donations: $30 to Quinter Memorial Hospital; $20 to Orphans' Home, at Timberville, Va.; $10 to support an India Orphan; $5 to Red Cross; $10 to Annual Meeting; $38 to war sufferers. Officers elected for the year: President, Sister Alice Miller; Vice-Presidents, Sisters Bessie Thomas and Annie Good; Secretary, the writer; Treasurer, Sister Bertha Click; Chorister, Sister Ida Flory.—Emma Landis Flory, Dayton, Va., Feb. 11.

DES MONES, IOWA.—Report of the Aid Society: We held twenty-two meetings, with an average attendance of ten. We received for sewing, $53.75. Materials sold, $4.95. Sent to Annual Meeting for missions, $10; other expenses, $4.96; amount on hand, including balance from 1918, $91.01.—Mrs. F. B. Shaw, Secretary-Treasurer, Des Moines, Iowa, Feb. 14.

DONNELS CREEK, OHIO.—Report of Sisters' Aid Society for 1918: We held twenty all-day meetings, with an average attendance of nine. We donated 8 quilts and 8 comforters. We also made children's clothing for the East Dayton Mission. We sent 196 garments to the Red Cross for the Belgians. We made bandages and sewed for the Red Cross, besides knitting socks, sweaters and crocheted French caps. One comfort and one quilt were donated to the Society. Received by collections, $26.55; birthday money from the Sunday-school, $13.30; quilting and articles sold, $45.95; donations, $31.50; balance from 1917, $15.37; total, $132.67. Amount spent for material, $66.30; Mary Quinter Hospital, $10; Armenian sufferers, $15; Kindergarten work at Champaign, $5; total, $96.30; balance, $19.12. Following are the officers: President, Sister Mary Roof; Vice-President, Sister Etta Barnhart; Secretary, the writer; Assistant, Sister Beulah Roof; Treasurer, Sister Elsie Winget.—Ruth Dresher, Springfield, Ohio, Feb. 16.

ELGIN, ILL.—Report of Sisters' Missionary and Aid Society for 1918: Meetings were held every week during the school-year and home work done during the summer. We have done work for the Red Cross, French Relief, poor families, and Orphanage at Mt. Morris. Work done for Red Cross as follows: 125 hospital and convalescent garments, 9 pair of socks, 5 sweaters, 2 pair wristlets and 2 helmets. We gave 200 garments and 24 comforts to French Relief; one large bag of clothing to Salvation Army in our city; groceries and clothing to two poor families; complete outfit of bed-

clothing for one bed to Mt. Morris Orphanage; 29 comfort-bits made, filled and donated to Bue Hospital, Camp Upton, L. I.; made and sold 7 comforts, also quite a large number of prayer-coverings. Some sewing was done for which we received pay. Receipts for the year, $86.99; expenditures, $83.49, including two sewing-machines; balance, Jan. 1, 1919, $3.50. Officers for the year: Sister Edward Frantz, President; Sister Chas. Bates, Vice-President; the writer, Secretary-Treasurer.—Cora Greenawalt, Elgin, Ill., Feb. 22.

FAIRPLAY, MD.—Report of Sisters' Aid Society of the Manor congregation for 1918: We have 26 members and held thirty-three meetings, with an average attendance of seven. We made 130 articles, consisting of aprons, sun-bonnets, coverings, dresses, skirts, etc., from the sale of which we received $70.50; by the 5c collection, 91 cents. We received donations of material and $78.39 in money. We spent $39.19 for material; gave $6 to the poor; 25 cents to District Secretary; $10 to World-Wide Missions; $12.50 to Mary Quinter Memorial; $5 to Armenian-Syrian Relief; sent a box of clothing and $11 to the Douglas Park Mission; gave $44 to help defray hospital expenses of a sister; total, $127.45. Officers are as follows: President, Mrs. Howard Rexroad; Vice-President, Mrs. John Smith; Secretary, the writer; Treasurer, Mrs. Harvey Moats; Directors, Mrs. O. Frank Miller and Miss Portia Rowland.—Naomi H. Coffman, Fairplay, Md., Feb. 13.

GOSHEN, IND.—Report of Rock Run Aid Society for 1918: We held fourteen all-day meetings, with an average attendance of eighteen; total collections, $86.39; average, $4.02. The work done consisted of making comforts, sheets, pillow-cases, sunbonnets, coverings, children's clothing, and a number of carpet-rags. Amount on hand, Jan. 1, 1918, $44.50; received during year, $100.84; money expended: $25 for Manchester Mission church; $6.65 for Red Cross; $6.85 for goods; 26 cents dues; $5.60 for material; $1.60 for flowers; total, $100.27. We sent garments and provisions to Dayton, Ohio, value, $12.80; bedding to a sister, $9.85; clothing to Mexico Home, $16.30; clothing to Grand Rapids, $21.40; clothing to flood-sufferers, $69.50; provisions for needy family, $28.22; clothing and comforts to Chicago Mission, $21.25; total, $178.92; balance, $43.07. We also made 25 bath-robes for the Red Cross. The following officers were elected: President, Silas Kaufman; Vice-President, Mary Gump; Secretary-Treasurer, Carrie Ulery.—Lulu Swartz, Goshen, Ind., Feb. 13.

HUNTINGTON, INO.—Report of Leon Creek Aid Society for 1918: We held thirteen meetings, with an average attendance of nine. We made 20 garments, knitted 2 comforts and pieced comfort blocks. We also made 148 garments for the Red Cross; served dinner at five public sales, for which we received $111.12; gave sheets, pillow-cases, towels, clothing and two comforts to Old Folks' Home at Mexico; 25 pounds of flour to a poor family. Receipts, $282.51; carried over from 1917, $101.69; expenses, $284.87; balance, $99.33. Officers for the year: Elizabeth Goslee, President; Lottie Hirt, Vice-President; Ella Bowman, Superintendent; Sarah Heaston, Assistant; the writer, Secretary-Treasurer; Mae Hoover, Assistant.—Lucinda E. Zook, Huntington, Ind., Feb. 14.

HUNTINGDON, PA.—Report of our Aid Society as as follows: Amount in treasury from last year, $20.97; amount received during year for work done and from regular collections, $118.62. Paid subscription of Mrs. Quinter Missionary Endowment Fund, of Juniata College, $300; to Bro. O. F. Heim, $5; to the Missionary Offering at the Hershey Conference, $3. We have another fund, separate from our general fund, which is to be used for the Home at Mexico if the Society decides it is a real need. It is named the Benefit Fund. Amount in treasury and received during the year, $28.95; $7.96 of this was spent. Officers for the year are as follows: Sister Cora Silberhorn, Vice-President; Sister Anna Royer; Secretary, Sister Rachel Brumbaugh; Treasurer, Sister Mabel Myers.—Mrs. J. H. Cassady, Huntingdon, Pa., Feb. 10.

JOHNSTOWN, PA.—Report of Walnut Grove church Sisters' Aid Society for 1918: We had twenty-nine meetings, with a total attendance of 229. We quilted 20 quilts and one comfort; made bonnets and dust-caps; did Red Cross work and sewing for the Christian Home; helped the Bird Hill church and sent a box to Mexico week. We carried over from 1917, $25.88; received during 1918, $153.85; donations, $11; dues, $12.01; paid $9.68 for material; gave $3 to the Annual Meeting; Belgian Relief Fund, $5; to Missionary Bible School, $10; toward church debt, $100; for coverings, $41; a quilt valued at $2.50 to janitor's wife; total, $129.88. Officers are: President, Sister Daisy Harshberger; Vice-President, Sister Lizzie Hershberger; Secretary-Treasurer, Sister Anna Swank, Jennie Harshberger.—Susie M. Brallier, Johnstown, Pa., Feb. 15.

LARNED, KANS.—Report of the Larned country church Aid Society: During 1918 we held fifteen meetings,—most of them all-day,—with an average attendance of ten. Donations made for different kinds of mission work, $71.65. Our work consisted largely of making prayer-veils, of which we made about 150. We also made kitchen aprons, children's dresses, comforts, etc. We also did some Red Cross work. A few sacks of clothing were sent to needy saints. Lunch was served at two public sales, from which we cleared $46.68. Total receipts during the year, $141.37; balance, $59.78. Officers for the year: President, Mary Hilton; Secretary-Superintendent, Sister Mollie Bock; Secretary-Treasurer, Sister Della Weaver.—Clara Stoops, Larned, Kans., Feb. 10.

LEWISTOWN, PA.—Report of Sisters' Aid Society for 1918: Twenty all-day meetings and three half-day meetings were held, with a total attendance of 238. Our work consisted of 24 comforts, 2 quilts, 23 sun-bonnets, quilting 11 quilts and 3 comforters. We also did Red Cross work: We stitched 12 dozen bandages, knit 125 pair of socks and made 25 uniforms. Balance in treasury from previous year, $26.40; donated, $93; articles sold, $245.12; total, $396.19; paid for material, $141.86; outfit for hospital, $4; Armenian Relief, $7; native worker in India, $60; to church treasury, $30; toward church debt, $100; "Mentmore" for two hours' use, $2.50; total, $345.36; balance, $50.98. Officers for the year: Sister Eva Filson, President; Sister Anna Spangle, Vice-President; Sister Sarah Brieninger, Treasurer; the writer, Secretary; Sister Flo Spangle, Assistant.—Ruth Ahrund, Lewistown, Pa., Feb. 13.

LIBERTY, ILL.—During 1918 we held eleven meetings; enrollment, eighteen; average attendance, seven. Our work consisted of sewing, piecing and quilting, and serving lunch for two sales. Amount on hand, Jan. 1, 1918, $6.45; paid $12.45 for sewing-machine; $5.28 for sonage; $5.28 for foreign missions; $5 to the pastor; $1 to Red Cross; $3.13 for other expenses. There was a donation made by the church of $25 for material to make clothing for the foreign children; balance on hand, $14.54. From the church decorating fund we paid $10 for papering and varoishing the church; $15 for a book case; balance, $18.96. Officers for the year: President, Mary Akers; Vice-President, Tenia Akers; Secretary-Treasurer, the writer.—Adah Burkirk, Liberty, Ill., Feb. 10.

LOUISVILLE, OHIO.—Report of Sisters' Aid Society: Enrollment, 26; number of meetings held, 15; average attendance, 12. We quilted 7 quilts and made 2 comforters, 2 aprons and 200 other articles of clothing. Goods sold, $138; donations and fees, $22.60; received from all sources, $283.59; rapeoditures, $418.26; disburcements, to church fund for New Philadelphia, $55; to Bethany Bible School, $50; to North Manchester College Chapel, $50; to a brother, $2.50; balance, $37.83. Officers for the year: President, Sister Savilla Taylor; Vice-President, Sister Emma Clapper; the writer, Secretary-Treasurer.—Rachel M. Mohler, Louisville, Ohio, Feb. 15.

NEWBERG, OREGON.—We held thirty-five meetings during 1918. Our enrollment was 7. Average attendance, 4. Money received, $39.75. Donations to Home Mission work, $33.25. Our work consisted principally of quilting, making comforts, and prayer-coverings. We did some gratuitous work for the poor, as well as the greater part of the janitor work at the churchhouse. Sister Mattie L. Dunlap is our President; Sister Effa J. Moore, Superintendent of the work; the writer, Secretary and Treasurer. The influenza has greatly interfered with our work during the latter part of the year. We are hoping to do better this coming year.—Sarah A. Van Dyke, Newberg, Oregon, Feb. 19.

NOKESVILLE, VA.—Our officers for 1919 are: President, Sister Emma Huffman; Vice-President, Sister M. G. Early; Secretary-Treasurer, Letitia M. Seese. During 1918 we held twelve half-day meetings, with a total attendance of 13. Received during the year: Donations, $21.38; garments sold, $17.01; special sale, $22.58; church served at a sale, $14.70; total, $75.69. Expenses: $33.28 for material; Armenian Relief work, $25; to Hebron Seminary, $15; amount in treasury Jan. 1, 1918, $15.73; balance, $17.73.—Mrs. J. A. Seese, Nokesville, Va., Feb. 18.

SERGEANTSVILLE, N. J.—Report of Ladies' Aid Society for 1918: We made 78 aprons, 4 dust-caps, 24 bonnets and various other articles. We received for same quilt, $30.30; lawn social, $72; goods sold, $48.80; donations, $11.85; dues, $3.00; 25 cents; dues, $21.35; total, $190.69. We paid out for carpet, $72; toward pastor's salary, $10; sewing-machine for Aid Society, $15; Red Cross, $36; material, $24.10; for work at church, $8; other expenses, $4.76; total, $190.86; balance, $0.83. We deposited $75 in the bank. Officers for 1919: President, Sister Jennie F. Green; Vice-President, Sister Alice Horn; Secretary and Superintendent, the writer; Treasurer, Sister Dora H. Hoppock.—Jennie V. Stull, Sergeantsville, N. J., Feb. 17.

STERLING, ILL.—Report of Sisters' Aid Society for 1918: We held fifty all-day meetings, with an average attendance of four. We have eleven members enrolled. Our work consisted of quilting. Total receipts for year, $68.68; balance from 1917, $1.36. Expenditures: For Hymnals, $12; Annual Meeting collection, $3; Thanksgiving offering, $3; for foreign relief work, $6; balance, $2.42. We also have a Helping Hand Society, superintended by our younger members, with twelve enrolled. Officers: Sister Lydia Dutchey, superintendent; Sister Myra Whisler, Assistant; the writer, Secretary-Treasurer.—Sarah Slater, Sterling, Ill., Feb. 12.

TWIN FALLS, IOAHO.—We held fourteen meetings, with an average attendance of seven. We sewed for the Red Cross nine times; sent $10 to the Mission Board for the Armenians; bought material for refugee garments for the Red Cross, amounting to $9.41; on hand Jan. 1, 1918, $30.06; paid out, $20.26; received during year, $22.95; balance, $32.15.—Mrs. Ella Fahrney, President; Mrs. Rose Fix, Secretary, Twin Falls, Idaho, Feb. 18.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bowman-Current.—By the undersigned, at the home of the bride's parents, Jan. 21, 1919, Bro. Orford Ray Bowman and Neva Garnet Current.—C. S. Bowman, Mooreland, Ind.

Garner-Main.—By the undersigned, at his residence, Feb. 15, 1919, Brother Scott Y. Garner, of Union Bridge, Md., and Miss Emogene G. Main, of Monrovia, Md.—J. Welty Fahrney, Frederick, Md.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Borringer, Noah, born in Elkhart County, Ind., died Jan. 22, 1919, aged 61 years, 2 months and 28 days. In 1878 he married Malinda Kulp. To this union were born six children. He is survived by his wife, three sons, one daughter, seven grandchildren, one adopted grandchild and one brother. He united with the Church of the Brethren at the age of forty, and lived an exemplary life. Services in the West Goshen church by Elders M. D. Stutzman and C. A. Huber.—Myrtle E. Ulrich, Goshen, Ind.

Beecher, Bro. Dwight E., son of Wm. and Mary Beecher, born in Cass County, Ind., died at the hospital in Peru, Ind., Jan. 30, 1919, aged 26 years, 5 months and 19 days. He died from injuries sustained by falling 120 feet while working on a chimney. He married sister Grace Hoover in 1916. He united with the Church of the Brethren in 1914. He leaves his wife, one son, one daughter, father and one brother. Services in the Mexico church by Bro. John Appleman. Text, Joh 14 : 10. Interment at Mexico.—Bertha I. Fisher, Mexico, Ind.

Beckner, Bro. Jacob Harrison, born in Roann, Ind., died at Flint, Mich., Feb. 13, 1919, aged 39 years, 9 months and 29 days. He was struck by a street car, receiving injuries which caused his death. The body was brought to his father's home at Roann for burial in the cemetery near the church. Services by the writer.—A. B. Hollinger, Benzonia, Mich.

Blough, Sister Jane, born in Somerset County, Pa., died at Waterloo, Iowa, Feb. 11, 1919, aged 87 years, 10 months and 4 days. In 1851 she married John Blough, and they preceded her in death in 1901. Two years later she came to Waterloo, Iowa, to make her home. She is survived by three children, nineteen grandchildren and twenty-nine great-grandchildren. Fifty years ago she united with the Church of the Brethren, and among this number are four ministers and one missionary to China. At the age of twenty-one she united with the church and throughout the years she took a deep and abiding interest in the welfare. She selected the twenty-third psalm as the basis for her funeral discourse. Services by the writer, assisted by Eld. W. H. Lichty. Interment in the Orange cemetery. —A. P. Blough, Waterloo, Iowa.

Bodkin, Bro. Howard, son of Eli and Ida Bodkin, born in Pendleton County, W. Va., died of pneumonia following influenza, Jan. 18, 1919, aged 21 years, 4 months and 27 days. He was a member of the Church of the Brethren for over nine years. He is survived by father, mother, three brothers and four sisters. Interment in the family burying-ground near his home.—Clara R. Bodkin, Sugar Grove, W. Va.

Bollinger, Olga, daughter of Brother and Sister Milton Bollinger, died at Vestaburg, Mich., Feb. 3, 1919, aged 8 years. Death was caused by pneumonia. She leaves her mother, three brothers and one sister. Services at the home by Eld. Joseph Robison.—Samuel Bollinger, Vestaburg, Mich.

Bollinger, Susan, died at her home near Hampton, Pa., of the influenza, on Jan. 29, 1919, aged 71 years and 9 days. She was a member of the Lutheran church. He is survived by his wife, one daughter and three sons. Burial at the Chestnut Grove Lutheran church. Services in the Lutheran church and Eld. C. L. Bikers, assisted by Bro. W. G. Group.—Nellie I. Kreider, East Berlin, Pa.

Brower, Bro. Samuel E., son of Joseph W. and Catherine Brower, born at Roann, Ind., died at St. Anthony's Hospital at Bemidji, Minn., Feb. 12, 1919, aged 31 years, 6 months and 29 days. Death was due to pneumonia, following influenza. He united with the church early in life and remained true to his convictions. He leaves five sisters and one brother; his father, mother, one brother and one sister having preceded him. Services by Rev. Soper. Interment in the Greenwood cemetery at Bemidji.—Rose Brower, Nymore, Minn.

Butler, Mary June, daughter of Brother and Sister Allen Butler, died at Altoona, Pa., of pneumonia, Feb. 7, 1919, aged 2 years, 7 months and 7 days. Besides her parents she is survived by two sisters. Services in the Roaring Spring church by Bro. M. R. Brumbaugh. Interment in Greenlawn cemetery.—Lena M. Hoover, Roaring Spring, Pa.

Oetwiler, Bro. Henry, died at the Morrison's Cove Home, Martinsburg, Pa., Jan. 28, 1919, aged 58 years. He was a member of the Church of the Brethren for many years. He is survived by his wife and three children. Services in the Holsinger church by Bro. M. J. Weaver. Interment in the Holsinger cemetery.—Lena M. Hoover, Roaring Spring, Pa.

Earlett, Dora, daughter of Samuel and Amanda Crawford, died Jan. 17, 1919, aged 55 years, 10 months and 29 days. She married John Earlett in 1887. To this union were born four children. She leaves her husband, one daughter and two sons (both of whom have been in service), and two sisters. Three years ago she and her husband united with the Church of the Brethren. Services by Bro. D. A. Hummer. Interment at Green Park cemetery.—Maxie Stump, Portland, Ind.

Filburn, Hazel Ruth, youngest daughter of Franklin and Bessie Filburn, died of bronchial pneumonia Feb. 17, 1919, aged 1 year, 11 months and 29 days. She leaves her father, mother, one sister and one brother. Services at the Bear Creek church by Bro. J. W. Beeghly, assisted by Bro. C. M. Bantz.—Maudie Filburn, Dayton, Ohio.

Fisher, Bro. Terry, son of Brother and Sister John Fisher, born in Franklin County, Va., died at the home of his daughter in Miami County, Ind., Feb. 8, 1919, aged 81 years, 7 months and 29 days. He married Fanny Clingenpeel in 1861. To them were born nine children. His wife and one daughter preceded him in death. He united with the Church of the Brethren nearly sixty years ago, and lived a devoted Christian life. He leaves four sons and three daughters. Services at the Mexico church by Eld. Frank Fisher, assisted by Eld. Irvin Fisher. Text, I John 3 : 24. Interment in Mexico cemetery.—Bertha I. Fisher, Mexico, Ind.

Fisher, Emma Esther, died of Spanish influenza, Dec. 27, 1918, aged 23 years, 7 months and 2 days. She is survived by her father and mother, Mr. and Mrs. Jesse Fisher, two brothers, one sister, and two brothers, one of whom is in France. She was a member of the Maple Grove church at Ashland, and was an earnest Christian worker. Services at the home by Bro. W. L. Deesenberg. Burial in the cemetery at Savannah.—Mrs. C. L. Bowersie, Ashland, Ohio.

Fragals, Ruth Adell, died Feb. 8, 1919, aged 20 years and 21 days. Ruth was the youngest of seven children, and the first to be called by death. She is survived by father, mother and three daughter, aged two years; also by her mother, five sisters and one brother. Her father preceded her in death fourteen years ago. Services at 5106 Harrison street by Brother Walter Wagner. Text, Matt. 9 : 24. Burial in the Allegheny cemetery, Pittsburgh.—Mrs. A. O. Horner, Pittsburgh, Pa.

Frantz, John E., son of Brother and Sister A. B. Frantz, born in Lebanon County, Pa., died "somewhere in France," Sept. 7, 1918, aged 18 years, 11 months and 14 days. Memorial services will be held when the body is received.—A. H. Brubacher, Lebanon, Pa.

Hart, Bro. John C., born in York County, Pa., died at his home in Mechanicsburg, Pa., of Bright's disease, Feb. 8, 1919, aged 68 years. He was a son of Michael and Magdalena Hart. In 1875 he married Mary J. Widder. He was a consistent member of the Church of the Brethren for over forty years, serving as deacon for many years. He leaves his wife, one son, three brothers and one sister. Services at the Mechanicsburg house by Brethren Wm. Murphy and Jacob A. Miller. Text, 2 Tim. 4 : 6. Interment in the Mechanicsburg cemetery.—J. W. Galley, Mechanicsburg, Pa.

Hicks, Willie, son of Brother and Sister Joseph Hicks, died of pneumonia, following influenza, Jan. 12, 1919, aged 2 years. He leaves father, mother, two sisters, two half-brothers and two half-sisters. Interment in the family burying-ground near the home.—Mrs. C. T. Wray, Dillons Mill, Va.

Hollen, Sister Mary, wife of Archibald Hollen, and daughter of Henry Hoover and wife, born in Rockingham County, Va., died Jan. 18, 1919, aged 89 years, 6 months and 12 days. She united with the Church of the Brethren in her girlhood days. She married Archibald Hollen June 17, 1847. To them were born seven children, eight of whom are living. Services in the Upper Fall Creek church by Eld. Geo. L. Studebaker.—Rachel E. Dellinger, R. D. 2, Box 94, Middletown, Ind.

Kaufman, Sister Sarah, died at her home in Adams County, Pa., Oct. 22, 1918, of influenza and pneumonia, aged 55 years, 1 month and 27 days. She was a member of the Church of the Brethren for a number of years. She is survived by her husband, five sons, and her aged mother and seven brothers. On account of the quarantine, services were not held at the time of her death, memorial services were held later by Eld. C. L. Baker and Bro. Bucher Harlacher.—Nellie I. Kreider, East Berlin, Pa.

Kirkendall, Fred, born in Illinois, died at his home in Ogden, Iowa, Feb. 3, 1919, aged 49 years, 7 months and 25 days. He married Sister Sadie Eby. To this union were born one son and four daughters. He leaves his wife, five children and nine grandchildren. Services at the Methodist church in Ogden by Bro. J. J. Lichty, assisted by Rev. Marrow. Text, Rom. 14 : 7, 12. Interment in Ogden cemetery. —Belle Ruth, Grand Junction, Iowa.

Lagore, Sister Nettie, daughter of Stephen and Mary Howard, born in Fayette County, Ohio, died at her home in Circleville, Ohio, Feb. 12, 1919, aged 43 years and 16 days. In 1899 she married Geo. W. Lagore, who survives with three sons, one brother and two sisters. She united with the Church of the Brethren in 1917 and was a faithful member. Services by the writer, assisted by pastor of the Brethren. Interment in Forest cemetery.—Oliver Royer, Circleville, Ohio.

Lewis, Lydia Ellen, died Jan. 5, 1919, aged 71 years and 15 days. She was the mother of nine children. She has been a faithful member of the Church of the Brethren for thirty years. Services at the home by the writer.—Jonas Pike, Eglon, W. Va.

Liehty, Theodore W., born in Blackhawk County, Iowa, died at Bakersfield, Cal., Feb. 6, 1919, aged 47 years, 2 months and 6 days. He is survived by his mother, one brother, D. J. Liehty, missionary on furlough from India, and three sisters. Services at the South Waterloo church by the writer. Burial in the Orange cemetery.—A. P. Blough, Waterloo, Iowa.

Long, Lavina Belle, nee Sonwalter, born in Forreston, Ill., died of influenza, at her home near Custer City, Okla., Dec. 21, 1918, aged 40 years. In 1896 she married J. D. Long. Early in life she united with the Church of the Brethren. Later, on moving to Custer City, she became a member of the First Methodist church of that place. She leaves her husband, five children, mother, four brothers and four sisters. Services by Rev. Allen. Interment in Custer City cemetery.—Albert L. Whitcomb, Custer City, Okla.

Miller, Anna May, daughter of Mr. and Mrs. Hiram Ebie, died Dec. 10, 1918, of double pneumonia, aged 31 years, 11 months and 15 days. She leaves her husband, four children, father, two brothers and four sisters. Services by Bro. D. Shroyer. Burial in West Nimishillen cemetery.—L. W. Holl, North Canton, Ohio.

Miller, Bro. Abraham, son of Michael and Phebe (Jones) Miller, was born in Rockingham County, Va. He was married to Mary Elizabeth Bittle in 1865. They moved to Indiana in 1868, and united with the Church of the Brethren in 1878. To this union were born twelve children, all of whom grew to mature age. He died Feb. 15, 1919, at the age of 73 years, 9 months and 9 days, leaving his wife and eleven children. Services in the Upper Fall Creek church by Eld. L. W. Teeter.—Rachel E. Dellinger, R. D. 2, Box 94, Middletown, Ind.

Miller, Bro. Andrew Van Phillip, born at Rushville, Ohio, died in Miami, Ind., Feb. 7, 1919, aged 81 years, 8 months and 18 days. In 1865 he married Amanda Jane Wilson, who died in 1874. To them one son was born. He later married Elizabeth J. Nash, who, with the son, survives. He was a veteran of the Civil War. He united with

the Church of the Brethren a number of years ago. Services by Eld. Frank Fisher. Text, 1 Peter 3 : 4, 5.—Bertha I. Fisher, Mexico, Ind.

Miller, James Noble, born in Park County, Ind., died at his home, near St. John, Kans., Feb. 8, 1919, aged 70 years. He was stricken with paralysis several years ago. In 1871 he married Mary F. Nichon. To this union were born seven children. He leaves his wife, three sons and one daughter. Bro. Miller joined the church when twenty-eight years old and has been a loyal member. Services by Eld. Geo. Weddle.—A. D. Sollenberger, St. John, Kans.

Mills, Ammon, only son of James H. and Rettie F. Mills, died Jan. 26, 1919, of Spanish influenza, aged 25 years and 16 days. In 1915 he married Essie Hix, who survives with father and mother, two sisters and grandparents. He united with the Missionary Baptist church in 1917. Services at the grave by Bro. D. A. Naff. Interment near Nalls, Va.—Mrs. C. T. Wray, Dillons Mill, Va.

Myers, Sister Vinnie Belle, daughter of James and Caroline Reetor, born in Marshall County, Ind., died at her home in Niles, Mich., of pneumonia, Dec. 14, 1918, aged 28 years, 1 month and 5 days. In 1908 she married Chas. F. Myers. To them were born four children. Besides her husband and children she leaves father, mother, four sisters and two brothers. She united with the church in 1901 and remained faithful. Services at the home by Bro. D. S. Cripe. Burial in Silver Brook cemetery.—Emma Kauffman, Bremen, Ind.

Roop, Mr. J. Thomas, of Baltimore City, Md., died at the Union Protestant Infirmary, Jan. 23, 1919, aged 59 years, 11 months and 14 days. His father still lives and is the oldest deacon of the Pipe Creek congregation. His wife is a member of the Fulton Avenue church, Baltimore. He also leaves a family of sons and daughters, several brothers and sisters. Services by Elders A. P. Snader and W. P. Englar, in the Meadow Branch church. Interment in the cemetery adjoining.—W. E. Roop, Westminster, Md.

Sell, Sarah Elizabeth, daughter of Brother and Sister Stephen Sell, died of heart failure following diphtheria, Feb. 5, 1919, aged 10 years. She greatly loved to attend Sunday-school and will be greatly missed. She is survived by her parents, four sisters and five brothers. Services at the home by Bro. M. J. Weaver. Interment in the Albright cemetery.—Lena M. Hoover, Roaring Spring, Pa.

Slabaugh, Henry A., born in Hocking County, Ohio, died at his home in Nappanee, Feb. 7, 1919, aged 77 years, 7 months and 27 days. He was the youngest member of a family of fourteen, all of whom have preceded him. He enlisted in the 30th Indiana Volunteer Infantry in 1861 and four years of active service. He was a member of the Church of the Brethren in 1865 he married Mary A. Mellinger. To them were born four daughters and one son, who survive with his wife, fourteen grandchildren and six great-grandchildren. Services at the church by Bro. J. H. Thomas, assisted by Elders D. Wysong and J. R. Miller. Interment in the Union Center cemetery.—A. Laura Appleman, Nappanee, Ind.

Smith, Bro. Harry, son of Brother and Sister Henry L. Smith, died in the bounds of the Good Will church, Juniata County, Pa., of pneumonia, following influenza, Jan. 7, 1919, aged 26 years, 5 months and 4 days. He joined the church when fourteen years of age. Surviving are his wife, three children, his father, mother, and one brother. Services at the house by Bro. John B. Shellenberger. Interment in the Good Will cemetery.—I. P. Bashor, McAlisterville, Pa.

Stienberger, Bro. Andrew K., born near Topeka, Ind., died near Leesburg, Ind., of a complication of diseases, Feb. 12, 1919, aged 64 years, 3 months and 24 days. He united with the Church of the Brethren about five years ago. He married Lottie Conrad in 1870. To this union were born seven children. He leaves his wife, four sons, one daughter, one brother and one sister. Services at the Union Center church by the writer. Text, Heb. 9 : 27, 28. Interment in the cemetery near the church.—I. S. Burns, Topeka, Ind.

Switzer, Chas. W., son of Jas. G. and Mary F. Switzer, born near Roanoke, Ill., died at Brighton, Ill., Jan. 29, 1919, aged 39 years. In 1905 he married Mary M. Aeschliman. Besides his wife and daughter, he leaves his father and one brother. Services at the Presbyterian church in Brighton by Rev. Leonard, and at the Panther Creek church by Bro. L. B. Heckman. Burial in adjoining cemetery.—R. H. Switzer, Secor, Ill.

Thomas, Carrie B., daughter of Kesin and Malinda Heck, died Feb. 8, 1919, aged 51 years, 6 months and 8 days. In 1888 she married John B. Thomas, who survives, with two children, mother and two sisters. Services by Eld. David Dredge, of New Carlisle.—Ruth B. Shroyer, New Carlisle, Ohio.

Teeter, Sister Rose, nee Shrader, died of tuberculosis following typhoid fever, Feb. 7, 1919, aged 43 years, 5 months and 2 days. She is survived by her husband, Bro. Lewis Teeter, and four children. Services at the Browns Mill church by Bro. Samuel Gearhart, assisted by Bro. Wm. Hollinger. Text, 1 Cor. 2 : 9. Interment in cemetery adjoining the church.—H. N. M. Gearhart, Greenseattle, Pa.

Troyer, Bro. Isaiah, died at the home of his stepson-in-law, Bro. Adam Cripe, Feb. 10, 1919, aged 88 years, 2 months and 2 days. He had lived in Gage County, Nebr., forty-two years and had been a faithful member of the Church of the Brethren for forty-five years. Services by the writer at the church. Interment in the South Beatrice cemetery.—Edgar Rothrock, Holmesville, Nebr.

Wasson, Wm. J., died Feb. 13, 1919, aged 53 years, 7 months and 9 days. In 1888 he married Matilda Strand. Seven children were born to them, three of whom died in infancy. His wife died several years ago. Two years ago he joined the Church of the Brethren. Services in the Christian church at Havelock. Text, Job 14 : 14. Interment at Lincoln, Nebr.—M. E. Stair, Alvo, Nebr.

Weaver, Bro. George, died at his home near Hunterstown, Pa., of stomach trouble, Jan. 20, 1919, aged 80 years, 6 months and 27 days. He was a faithful member and was very active in church work. His wife died some years ago. One daughter and two sons survive. Burial and services at the Hampton church. Services by Elders C. L. Baker and C. C. Brown.—Nellie I. Kreider, East Berlin, Pa.

Weddle, Blufford W., son of Brother and Sister Elcana Weddle, born near Floyd, Va., died at his home near Girard, Ill., Feb. 14, 1919, aged 31 years, 1 month and 22 days. Death was due to meningitis. He united with the Church of the Brethren at the age of twenty-two. In 1917 he married Bernice Talkington, who survives with one son, parents, five brothers and five sisters. Services at the Church of the Brethren, Girard, by Eld. I. J. Harshbarger, assisted by Eld. M. Flory. Interment in the Pleasant Hill cemetery.—Ethel Harshbarger, Girard, Ill.

Wiedman, Senora, nee Beery, born in Ohio, died Feb. 15, 1919, aged 79 years. Her husband died in 1912. She has been associated with the Church of the Brethren since 1864. She is survived by three children and a stepdaughter. Services by the writer. Text, Rev. 14 : 13. —C. Fix, Denver, Colo.

Wise, James Wilber, son of Mr. and Mrs. James Wise, born in Marion, Ohio, died Feb. 11, 1919, aged 1 year, 5 months and 9 days. He leaves father, mother and one brother. Services in the home by the writer, assisted by Eld. Isaac Deardorff. Burial in the Marion cemetery.—J. L. Guthrie, Upper Sandusky, Ohio.

Yazel, Sarah Jane, infant daughter of Brother and Sister Orville Yazel, born Sept. 10, 1918, died of pneumonia, Feb. 18, 1919. She leaves her father, mother and grandmother. Services at the Yellow River church by Bro. Floyd Leeper.—Alma E. Hanawalt, Plymouth, Ind.

Zimmerman, Sister Senisa, born in Hanover, Pa., died Feb. 7, 1919, aged 82 years, 8 months and 17 days. In 1857 she married Daniel Kiblinger, who preceded her. To this union two children were born. She later married Geo. Zimmerman, who died four years ago. At the time of her death she was at the home of her sister, Mrs. Mary Deiver, near North Hampton, Ohio. She leaves one daughter and one sister. Services by Eld. David Dredge.—Ruth B. Shroyer, New Carlisle, Ohio.

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 157)

sorry to learn of his illness. We ask an interest in their prayers in his behalf.—Mrs. Elma G. Rogers, Juniata, Pa., Feb. 25.

Chickies church began a series of meetings at the Mt. Hope house Feb. 1 and closed Feb. 18, with Bro. Thos. Patrick, evangelist. He gave us twenty-one inspiring sermons. Six stood for Christ. Feb. 9 we had our local Sunday-school Meeting at the same place. The talks were interesting and well prepared. We met in our first quarterly council for 1919, following the annual church visit. The various departments of the church gave very favorable reports, especially the Christian Workers and the Aid Society. Eld. S. S. Eshelman presided over the meeting. Our former elder, Bro. Henry Zug, was also present. Delegates to Annual Meeting are Brethren S. S. Eshelman and P. C. Geib; to District Meeting, Brethren B. G. Stauffer, M. B. Ginder, and E. F. Stauffer. Our love feast is to be held May 14 and 15, at the Chickies house.—P. C. Geib, Manheim, Pa., Feb. 24.

Covcotry.—The Men's Organized Bible-Class gave a very interesting program at the opening of the Sunday-school. A fine tribute was given to Lincoln by one of the class, while another gave a reading on the "Life of Roosevelt." The class contributed $25 to the Armenian Relief fund. Our pastor, Bro. L. R. Holsinger, followed with a very inspiring sermon. Feb. 23 the Live Wire Class gave a program consisting of an address on "Washington" and several musical selections. Bro. J. H. Cassady gave us a very helpful sermon.—Mrs. R. E. Harley, Pottstown, Pa., Feb. 24.

Harrisburg.—Feb. 9 the missionary committee rendered a very inspiring program during the Christian Workers' Meeting hour. Feb. 12 about fifty people gathered at the church for prayer service, preparatory to the meetings which are now in progress, with Bro. S. I. Bowman, of Harrisonburg, Va., as evangelist. The interest is good. Feb. 16 the Christian Workers' Meeting hour was inspiring. The topic was "Mountain-Top Experiences" and many took part. Feb. 13 an educational program was rendered by several classes at the home of Brother and Sister Graybill. Various topics were discussed and the attendance was good. At one of our Sunday-school meetings, the superintendent appointed a committee to visit the sick and shut-ins. March 2, at 2:30 o'clock, our people will again hold services in the prison, with Bro. S. I. Bowman in charge.—Sallie E. Schaffner, Harrisburg, Pa., Feb. 24.

Hollidaysburg.—The church here has received four more by baptism since our last report, making eleven in all since the New Year. Ten of these are heads of families. Bro. J. J. Shaffer has been doing some effectual pastoral work and preaching. Feb. 23 we lifted an offering of $61 for Armenian-Syrian Relief.—Mrs. H. M. Sell, Hollidaysburg, Pa., Feb. 24.

Manor congregation met in council Feb. 22, at the Diamondville house, with Eld. W. N. Myers presiding. The reports of the financial and auditing committees were received and approved. Total offerings for 1918, for all the different activities, including the Sunday-schools of the congregation, amounted to $2,439.47. Bro. W. N. Myers was elected elder for one year. Delegate to Annual Meeting is Bro. W. N. Myers; alternate, Bro. D. R. Berkey; delegates to District Meeting, Brethren E. E. Holsopple and S. L. Fyock. Committees were appointed to arrange for a series of meetings at each preaching appointment. Eld. W. N. Myers preached at the Purchase Line house Feb. 23. An offering of $90 was taken for the famine sufferers in India. A Mission Study Class was organized at Purchase Line, with twenty members. The book to be used is "Christian Heroism in Heathen Lands." We are glad to know that Bro. O. A. Holsopple and family will move into our congregation in the near future. Our spring love feast will be held at the Penn Run house May 25.—Catherine E. Fyock, Clymer, Pa., Feb. 25.

Maple Grove church met in a business session recently with Eld. D. P. Hoover presiding. The pastoral committee appointed at the last business session, canvassed the membership and gave a very favorable report. We trust that in the near future the church may be under pastoral care. Officers for the year were elected: Bro. A. B. Varner, church clerk; Sister Anna Link, "Messenger" agent; the writer, correspondent. At a previous meeting, Bro. S. M. Varner was reelected superintendent of our Sunday-school. During this quarter two special offerings have been lifted—one of $25.05 for Armenian-Syrian Relief; the other of $26 for the India Famine Fund. —Mrs. D. P. Hoover, Salix, Pa., Feb. 25.

Pittsburgh church, under the leadership of Eld. C. Walter Warstler, for the past six months has been progressing along many lines. Twelve have been received by baptism and six by letter. Notwithstanding the fact that the church was closed for five weeks, during the epidemic, our Sunday-school and church services have rallied and we are again having a large attendance. Several new classes have been formed. Bro. Warstler has paid particular attention to our Christian Workers' Meetings, which have proved a wonderful success. Every Sunday evening we have had excellent programs, well attended. This also adds to our evening church attendance. Feb. 16, under the direction of Prof. L. E. Holsinger, we had a musical program, consisting of several numbers by our own church talent, congregational singing and a reading by Miss Sadie Johnson. The spiritual atmosphere of our Christian Workers' Meetings means a great deal to the growth of the church. Each Sunday, during the month of March, Bro. Warstler will conduct evangelistic services, both morning and evening. We hope that much may be done for the advancement of Christ's cause.—Mrs. A. O. Horner, Pittsburgh, Pa., Feb. 20.

To the Members of Middle Pennsylvania.—Was there ever a time when so many calls for help came to us? I think not. It sometimes seems that a call to help far away, is more interesting than one near. One of the very important things, quite near, is the Child Rescue Work. Shall we not heed the call that comes to this Middle District of Pennsylvania? There is great need for the Children's Home at Martinsburg, and those who have the work in hand are ready for our contributions. We have answered many calls, but here is one that certainly concerns us. It is a great mittake to neglect the children, and that is what we have been doing. Let us begin now to plan something definite for this cause. Help the needy both far and near.—Eleanor J. Brumbaugh, Huntingdon, Pa., Feb. 23.

TENNESSEE

Meadow Branch church met in council Feb. 22. Not many members were present, and we decided to postpone electing an elder. Bro. Garst could not be with us, and Bro. W. C. Gammon gave us a talk on Saturday night and Sunday. We had Sunday-school for the second time this year. We elected Bro. J. W. Isenberg superintendent of the Sunday-school.—Cora A. Gammon, Tate, Tenn., Feb. 26.

VIRGINIA

Barren Ridge church met in council Feb. 8, with Eld. Geo. Phillips presiding. Four letters were granted. We reorganized our Sunday-school with Brethren V. A. Phillips and C. M. Key, superintendents. Bro. Geo. Phillips was chosen as our delegate to Annual Meeting, and Brethren J. W. Harshberger, N. W. Coffman and J. H. Gochenour, delegates to District Meeting.—Walter Crickenberger, Waynesboro, Va., Feb. 24.

Brick.—Bro. Virgil C. Finnell came Feb. 15 and gave us seven very interesting lectures on Sunday-school work. During his series of lectures an offering of $50 was taken in behalf of the Sunday-school work. We feel that our church has been much strengthened by having Bro. Finnell with us. Bro. C. D. Hylton has been with us recently, working in behalf of the Daleville College endowment fund. He preached an interesting sermon Feb. 9. Jan 12 an offering of $126.70 was lifted by our Sunday-school for the Armenian-Syrian Relief.—Lizzie Peters, Wirtz, Va., Feb. 24.

Bridgewater congregation met in council in the College Street church Feb. 19. Eld. H. G. Miller presided. The council was called especially to hear the report of the Pastoral Board. The Board's recommendation of Bro. A. B. Miller, of Hagerstown, as our pastor, was accepted. Bro. Miller will begin his work here about Sept. 1.—M. A. Good, Bridgewater, Va.

Fairfax church met in council Feb. 8, with Eld. I. M. Neff presiding. Superintendents for the different Sunday-schools were elected as follows: Bull Run, Bro. Howard Myers and Sister Eva Miller; Dranisville, Brethren D. S. Roller and Harry Stover; Oakton, Brethren J. S. Wine and I. B. Miller.—Maggie Miller, Vienna, Va., Feb. 27.

Salem church met in council Feb. 15, with Eld. L. R. Dettra presiding. One certificate of membership was received. Our council collection amounted to $71.16, $55.90 of which is to be sent to the Orphans' Home at Timberville, and the remainder to World-wide Missions. Delegates to the District Meeting are Brethren Cephas Fahnestock and Simon Hamsbarger, with Bro. Walter Yates and Sister Ethel Funkhouser, alternates.—Mitylene B. Dettra, Stephens City, Va., Feb. 22.

Smith River.—We have just had with us Bro. Virgil C. Finnell, of Elgin, Ill. We feel that we have been greatly benefited by the new ideas given us for Sunday-school work. We organized our Sunday-school while Bro. Finnell was here, and expect to begin April 1. We hope that we can have Bro. Finnell with us again.—Lily Agee, Buffalo Ridge, Va., Feb. 17.

To the Sub-secretaries of the Ministerial Board of the Southern District of Virginia:—The Ministerial Board desires to keep in touch with the different churches of the District, in regard to any suitable young brethren for the ministry, and where the churches desire to hold an election. Give, also, the names of any who are thinking of taking up mission work, either in the home or foreign field. (See Minutes of Annual Meeting of 1917, page 6, section 5, under management.) The Board is anxious to do its bit in carrying forward the great Five-year Forward Movement, urged by the General Mission Board of the Church of the Brethren. The sub-secretaries, where they have been appointed, will please write to the undersigned, giving any information regarding the Board's work. This will also help in making out our report, to be rendered at our District Meeting.—J. F. Robertson, Secretary, R. D. 1, Winston-Salem, N. C., Feb. 25.

WASHINGTON

Richland Valley church began a series of meeting Feb. 15, with Bro. J. O. Streeter, of Chewelah, Wash., evangelist. We have much hopes of their success. The meetings will close with a love feast.—Ida McNamee, Centralia, Wash., Feb. 18.

WEST VIRGINIA

Berkeley church will hold its annual council meeting March 8, beginning at 1:30 P. M., in the Vancleveaville house.—Lucy D. Miller, Martinsburg, W. Va.

ANNOUNCEMENTS

DISTRICT MEETINGS

March 19, 20, District of Northwestern Ohio, in the Pleasant View church.

April 6-8, District of Northeastern Kansas, in the Osawkie church.

April 11-14, District of Northwestern Kansas and Northeastern Colorado, in the Belleville church, Kans.

April 15, 16, District of Middle Pennsylvania, at Snake Spring church.

April 16-18, District of Southern Virginia, in the Smith River church.

April 17, 18, Northern Virginia, Unity at Fairview house.

April 22-27, District of Nebraska and Northeastern Colorado, at South Beatrice church, near Holmesville.

April 26-28, Southwestern Kansas and Southeastern Colorado, at Hutchinson, Kans.

May 6, 7, 8, Southeastern Kansas, in the Osage church, McCune.

LOVE FEASTS

Illinois

March 16, Champaign.

Iowa

May 17, Greene.

Indiana

April 26, Nettle Creek.
May 3, Kewanna.
May 10, Buck Creek.
May 24, Upper Fall Creek.
May 17, 7 pm, Middletown.
May 24, 8 pm, New Bethel.
May 24, 2 pm, Pleasant Hill.
May 29, Baugo.
May 31, Middlebury.
May 31, 7 pm, Bethel.

Kansas

April 6, McPherson.
April 19, 7 pm, Olathe.
April 20, Darlow.
May 17, Monitor.
May 31, Quinter.

Maryland

May 5, Pleasant View.
May 10, 4 pm, Long Green Valley.
May 17, Meadow Branch.

Michigan

May 17, 6 pm, Harlan.

Ohio

June 1, Reading.
April 20, Brookville.
April 20, Springfield.
May 24, 10 am, Beech Grove
May 31, Pleasant View.

Pennsylvania

April 13, Greensburg.
April 17, Shippensburg.
May 4, Everett.
May 4, Hanover.
May 10, 4 pm, Pleasant Hill, Pleasant Hill house.
May 11, Codorus, Fairview house.
May 11, York, First church.
May 14, 15, Chickies, at Chickies house.
May 17, 18, 1:30 pm, Upper Conewago, Mummert house.
May 24, Akron.
May 25, Codorus, at Codorus house.
May 25, Manor, at Penn Run house.

Virginia

May 4, Schoolfield.

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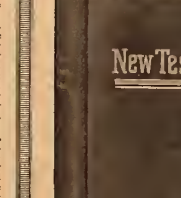

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"STRETCHING FORWARD."—Philpp. 3: 13

Vol. 68

Elgin, Ill., March 15, 1919

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...EDITORIAL...

The Church at Kadesh-Barnea

ONE year was ample time for the journey from Egypt to Canaan. In fact, that is about all that was used in going forward. The other thirty-nine were spent in going nowhere—just camping and wandering around.

And this was all because they threw away their chance at Kadesh-barnea. They might have gone right on and have taken possession of the land at once. But they listened to the prophets of disaster, and disaster was their portion, sure enough.

The church is at Kadesh-barnea now. The Boards are urging us to push right on up into the land of conquest, the land of greater service to the world we live in, the land of greater glory to our God. And some of the spies are saying we can do it. And some of our churches are already doing it.

There are others,—but not in the ratio of ten to to two, we hope,—who say it is too hard. The difficulties are too great. We can not overcome them.

Shall we listen to these croakers? Shall we let slip this golden opportunity, and wander about in the wilderness for another generation? Shall we repeat the fatal error of faithless Israel?

The Lord help us to hearken to the voice of Joshua and Caleb.

Youth, Years and the Gospel

YOUTH is vigorous, hopeful, self-confident. It plans and purposes, decides, resolves, begins. It is sure that when it gets to going properly, things will be different. The world will not be the world it is much longer. It will be a better world, a much better world.

As the years increase, the tone becomes more moderate and modest. It begins to look as if much of what you have planned to do yourself will have to be left for some one else. You are not quite so masterful a person as you had supposed. You have a growing respect for those who have fought on life's battlefield before you, and a growing sense of the limitations of human wisdom and strength. And you find increasing comfort in the thought that God's appraisal of you takes account, not only of what you do, but also of what you would do if you could.

Thank God for the patient humility and steadied trust which years and experience engender! Life would be unbearable without them.

How wonderfully wisely the message of the Gospel is fitted to these facts in human nature!

First to enlist our chief interest is its ideal way of life, its perfect standard of human relationships as exemplified in Jesus, the Object of our faith. What a strong appeal this makes to the self-confidence of imaginative youth. Of course it will make this ideal way its own. It will make the principle of unselfish service,—the law of love,—the ruling passion of its life. It will build for itself a Christlike character, and, by the very power of its magnetism, will compel the world to see the beauty of the Christian ideal and adopt it.

And then, by and by, there comes the rude awakening, the realization that ambition and accomplishment are not the same. You see how far you are falling short of the Christ standard, and it begins to dawn upon you that to reach it you would need to live much longer than Methuselah. And then it is that you appreciate, as never before, that other side of the Gospel Message, which is not another side of it but the very heart of it.

For now you are less fascinated by the prospect of your own attainments. You have looked into the Gospel more deeply and your confidence has found a better basis. You rest your hopes on "Jesus' blood and righteousness." Which means, that you have found out that God loves you, that he is pleased with what you meant t
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AMONG the thirty-two decisions made at the General Conference of 1882 there was one to the effect that all questions for which no direct "Thus saith the Lord" could be found, should be decided "according to the spirit and meaning of the Scripture." It was further provided that these decisions, no less than those based on direct Scripture statements, should be "mandatory to all the churches," or, as modified the following year, "the rule of all the churches."

Although the sentiment of the Conference was overwhelmingly in favor of the decision, the discussion of it was not without a sharp conflict of opinion. There were those who felt that this was carrying things too far, that it involved an undue exercise of ecclesiastical authority.

We do not care to argue this point here, nor to dwell upon the steady growth of this sentiment during the years that followed. What we wish to point out is that this decision, born though it was in an atmosphere of controversy, did contain a principle that is unquestionably sound. Whatever fault there was with it was certainly not in the purpose to decide things "according to the spirit and meaning of the Scripture." On this point our old brethren might have gone farther than they did. For even when they based their decisions on specific Bible language, they might well have asked whether the application made of it was "according to the spirit and meaning of the Scripture." This is the final arbiter always. This is the check against any improper uses of the Scripture.

There is danger, of course, in trying to answer questions, about which the Bible does not speak directly, according to the general tenor of the Scripture, that we may answer them instead according to the tenor of

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...h, Wash., evangelist. We have much hopes ...etings will close with a love feast.—Ida Mc... Feb. 18.

WEST VIRGINIA
...hold its annual council meeting March 8, ...in the Vanclevesville house.—Lucy D. Miller,

ANNOUNCEMENTS

...NGS	May 29, Baugo.
...f North-	May 31, Middlebury.
...Pleasant	May 31, 7 pm, Bethel.
	Kansas
...rtheast-	April 6, McPherson.
...Ozawkie	April 19, 7 pm, Olathe.
	April 20, Darlow.
North-	May 17, Monitor.
North-	May 31, Quinter.
...e Belle-	Maryland
	May 5, Pleasant View.
...Middle	May 10, 4 pm, Long Green Val-
...Spring	ley.
	May 17, Meadow Branch.
...Southern	Michigan
...h River	May 17, 6 pm, Harlan.
	Ohio
...Virginia,	June 1, Reading.
...use.	April 20, Brookville.
...Nebraska	April 20, Springfield.
...rado, at	May 24, 10 am, Beech Grove
...h, near	May 31, Pleasant View.
	Pennsylvania
...n Kans-	April 13, Greensburg.
...Colorado,	April 17, Shippensburg.
...n Kans-	May 4, Everett.
...rch, Mc-	May 4, Hanover.
	May 10, 4 pm, Pleasant Hill, Pleasant Hill house.
	May 11, Codorus, Fairview house.
	May 11, York, First church.
	May 14, 15, Chickies, at Chickies house.
	May 17, 18, 1:30 pm, Upper Conewago, Mummert house.
	May 24, Akron.
	May 25, Codorus, at Codorus house.
...ck.	May 25, Manor, at Penn Run
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...Hill.	May 4, Schoolfield.

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...J. H. Moore, gives a ...Testament Doctrines. ...nto the hands of all

...THE NEW TESTA- ...CTRINES---It is not ...top with baptism--- ...uld be taught "to ob- ...gs whatsoever I have ...you."

...Testament Doctrines ...100 subjects in such ...viting ways that the ...to be read.

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...have used less helpful ...splendid success. Why ...Testament Doctrines? ...ok, 75 cents, postpaid.

...n the midst of one, or ...member that a copy of ...ds of every convert.

That Jesus Christ, as the Son of God, is a complete Revelation of God is another great doctrine of the New Testament. There are plenty of texts. One thinks of "The express image of his person," "The fulness of the Godhead," "He that hath seen me hath seen the Father," and many more. But the strength of the doctrine is that it lies at the very heart of the Gospel Message. The Gospel of John, in fact, is built upon this proposition.

It is manifest that no interpretation of Christian doctrine can be accepted which conflicts with this fundamental truth. And yet, unconsciously no doubt, such interpretations are sometimes put forth. The atoning work of Christ has often been explained in a manner which implies that the character and attributes of Jesus are not exactly those of God himself,—that God's attitude to sin and sinful men is different from that of the more sympathetic Jesus.

And so we might go on at great length with illustrations of the principle for which we are contending, which is that the general tenor of the Gospel, "the Spirit and meaning of the Scripture," as the brethren of 1882 called it, is a much safer basis of Christian doctrine than detached passages, taken here and there, without regard to their historical connection. We feel very sure that mistakes were made in the application of this principle, but this fact must not blind us to its validity. There is urgent need right now of more attention to it.

Faithful Teachers

Some months ago there appeared in the Messenger a call for a minister, sound in the faith, and in full sympathy with the principles held by the Church of the Brethren. On reading the notice we wondered about the necessity of wording a call after that manner. Then, we wondered why we should have any other kind of ministers. In fact, what use has the church for preachers who are not sound in the faith, and who are not in full accord with the principles held by the church? There might be some reason for having, in our congregations, members who are weak in the faith, or members with whose mistakes we must bear from year to year, but why have an active official who can not be depended upon to teach the Word as set forth in the New Testament?

The New Testament has a good deal to say about sound doctrine, and being sound in the faith. Titus was told to rebuke sharply the Cretians, that they might be sound in the faith (Titus 1: 13). This may not refer to ministers, for more was expected of them. Their being sound in the faith of the Lord Jesus Christ was taken for granted. Paul instructed Timothy to commit the word to "faithful men," able to teach others (2 Tim. 2: 2). That is, to men sound in the faith,—men who will teach sound doctrine. He was further told that in his teaching and life he should "hold fast the form of sound words" (2 Tim. 1: 13). This means nothing short of sound teaching, sound doctrine, and sound in the faith. Notice what Paul, in Titus 1: 9, would require of the bishop, or elder: "Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Now, notice the clincher to Titus, and an elder, on this point: "But speak thou the things that become sound doctrine" (Titus 2: 1). One more scripture along this line will be in place,—one which applies to ministers in every age and clime, no less than it was meant to apply to Timothy, a young elder in the church: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15).

Here we have it,—"commit the word only to faithful men," men who would speak the things that become sound doctrine,—men sound in the faith, and who will study the Word, hold fast the form of sound words, that they may know how rightly to divide the word of truth in teaching the people. They were further told to "preach the word" in the very face of the coming time when people "will not endure sound doctrine" (2 Tim. 4: 2, 3). Not only so, but the faithful teachers were warned of the approaching period when those who could no longer endure sound doctrine would select teachers to suit their fancy. Committing the Gospel to faithful teachers,—these preachers teaching only the things in keeping with sound doctrine, and continuing in a careful study of the Word,—was looked upon as the real solution of the problem. And, yet, in spite of all this, men not sound in the faith got into the ministry, and played havoc with the faith of not a few. But read the story of the "Seven Churches of Asia" and notice what steps the Lord took to weed out the influences that were leading his people astray.

We go back to our first consideration: Why do we have men who do not thoroughly believe in the doctrine of the church that entrusted them with the ministry? If they are not in sympathy with the way the church understands and applies the New Testament teachings, how can they, in faith, serve in the ministry? Is a man real honest with his God, honest with himself and honest with his people, when he knows in his heart that he can not accept some of the cardinal principles of the religious body that has invested him with the ministry? And, to make matters still worse, he will, now and then, teach just enough of the contrary doctrine to poison the faith of a few, but not enough to get himself into trouble. Is this honesty? Is it treating the church fair?

This reminds us of a circumstance in a conference, presided over by a bishop of intelligence and strict loyalty to his church. The pastor of a local congregation had been cited to the conference for teaching some things not in keeping with the doctrine held by the Methodist Church. He was allowed to present his case, to give reasons for his teaching, and, like most of such ministers, he emphasized the leadership of the Spirit in the light that had come to him. The way the bishop set the man straight for posing as a duly-authorized minister of the Methodist Church, and, at the same time, teaching the doctrine of another religious body, was enough to make every ear in the house tingle. He was told that a Methodist pastor, in his teaching and life, was expected to live right up to the teachings and regulations of the Methodist Episcopal Church, and, furthermore, that the doctrines and rules, governing the pastors of the Methodist body, had been settled in conference much higher than State conference, or local congregations, and that it was his business, as bishop, to see that the rules of these upper conferences were duly respected in his State conferences.

The manner in which the minister was rebuked for his erroneous teaching, not only did the man good, but helped the other ministers and their wives who were present. Had the pastor in question called for a letter of dismissal, in order that he might unite with the church holding the new doctrine that he was teaching, his request would have been granted. That would have been considered honorable. But for him to pose as a Methodist pastor and teach some other doctrine, was looked upon as disloyalty and hypocrisy.

In view of that which will be for the best in the long run, we are wondering if we, as a people, are sufficiently careful in impressing on our ministers the importance of strict loyalty to the principles of the Church of the Brethren. There was a time when the importance of ministerial attire, and the nonuse of tobacco were a little more than ordinarily emphasized,—and should continue to be emphasized,—but little attention has been given to the doctrines and rules of the church in general. The acceptance of these has been taken for granted,—a custom that works well enough when no one is disposed to take advantage of the faith imposed in the ministry.

To illustrate: The church holds the doctrine of close communion. A minister becomes so liberal that he not only engages with other churches in the communion services, but he teaches the doctrine of open communion. Has he not departed from the faith of his church? Another instance: The church has always held to the fundamental doctrine of baptism, preceded by faith and repentance, for the remission of sins. A minister teaches that sinners are saved by faith alone, that his sins are remitted the moment he, in faith, accepts Christ, and that baptism cuts no figure in salvation. Is this minister sound in the faith? Does he teach sound doctrine?

During the war, so far, there has been a lot of sound teaching regarding our nonresistant doctrine. Then, on the other hand, there has been considerable loose teaching, and no small amount of very loose practice. But one more illustration: The church in her Conference, and out of it, has invariably opposed membership in secret, oathbound orders. In spite of this, ministers may quietly become members of such orders, and even justify themselves and others in the act. Can this be considered loyalty to the church and her claims? Do men of this type, by their life and preaching, teach sound doctrine? Are they sound in the faith?

One might easily multiply illustrations, but what about the remedy? There is just one, and one only is needed: Commit the Word to "faithful men, who shall be able to teach others also" (2 Tim. 2: 2). This is the rule in supplying officers for the army. Only loyal and efficient officers are entrusted with a body of men. Faithful and efficient officers insure the highest order of efficiency in the army. The principle holds good for the church. Commit the teaching of the Word and church leadership to none but faithful and competent men and you will hear very little complaint about disloyalty in the rank and file of the membership. How to do this is our problem. By loyalty to sound principles we do not mean different views regarding open and unsettled questions. We mean the teachings of the New Testament, as accepted and applied by the Brethren. We mean the things that have been settled by us in open Conference and in other ways. To these we have a right to claim strict adherence by all of those who are set apart as teachers of the Word. But just how fully to maintain this condition is one of the problems of the hour.

J. H. M.

The Prophet and the Legalist

The legalist always kills the prophet. Who is the legalist and who is the prophet? In the days of Jesus, the legalist was the scribe, the Pharisee, the lawyer, and those who were very scrupulous in keeping the *letter* of the law, but, in so doing, had no time to keep the spirit of the law, which was love, and justice, and mercy (Matt. 23: 23).

The legalist, at present, is like the legalist of old,—a stickler for the letter, for the traditions of the fathers, and for the things of the past, rather than for the future.

The prophets were always "preachers of righteousness" who had little or no interest in formal sacrifice and worship, but they always appealed to the moral and spiritual duties of man. The program of the prophet was (1) God is holy and righteous, and he demands righteousness and justice and mercy in his people. (2) The prophet denounced the sins of the people and assured them that the holy God would punish them for their sins. Their racial connection with Abraham would not save them,—only righteousness. (3) The prophet always appealed for repentance,—true repentance from all sin,—then God would be merciful and save Israel.

Why should the legalist find fault with the prophet who stands on such a platform? For at least two reasons: (1) The legalist usually has a number of sins which the prophet condemns. The prophet demands justice and mercy, which are of small account to the legalist. The legalist expects salvation by his strict observance of laws and traditions, and has little interest in ethics. (2) The prophet has just as little interest in cults and sacrifice, and the legalistic forms of worship, keeping the Sabbath and feasts, etc., as the legalist has in love and justice and purity. It is because he stresses lightly what is so dear to the legalist, that the stern legalist kills him,—either with stones, or with the cross, or with his tongue, or his vote, or, usually, by slander and calumny. The prophet and the legalist live in different worlds. Jesus was a Prophet, and he refused to conform to the legalist's notion of worship, so the legalist killed him.

There are many conscientious people today who are legalistic in temper and training, who are in great danger lest they, too, help to kill the influence of the prophets in their zeal for the "letter that killeth."

D. W. K.

The La Verne Church and College

In what was said in these columns, several weeks ago, about the churches of Northern California, it was stated that the Empire church was the largest in the State. This was a mistake. It should have been said that it is the largest in the Northern District of California. The largest church, as to membership in the State, is at La Verne. It has increased in membership and in influence for good very rapidly during the last few years, and now numbers five hundred and two members, according to a statement given by the efficient clerk of the church, Eld. L. J. Lehman.

A few weeks ago we had the privilege of spending a short time at La Verne, and enjoying a season of divine services with the membership in their commodious house of worship. We enjoyed the visit and the services very much indeed. Recently they removed the chairs, used as seats for a number of years, and replaced them with comfortable, permanent seats. It is a very good improvement. The new seats are comfortable and the seating capacity has been largely increased. The services in the church were very enjoyable. The large audience room was crowded to its capacity, and it is apparent to an onlooker that a new and larger church building is required to accommodate those desiring to attend our services. Our brethren have very much the largest audiences in the town.

Our brother, J. P. Dickey, is the elder in charge, having recently succeeded Bro. England, who had been in charge for a number of years, and resigned. The church has secured Eld. R. H. Miller, the son of one of the pillars of the church in past years, as pastor, and he is doing good work. The workers of the church have been fully organized under his direction, and all who are willing to work for the advancement of the cause of the Master, can have an opportunity, and great good will be accomplished.

La Verne is the home of several of our aged brethren, whose names are household words in our Brotherhood. Eld. Andrew Hutchinson is known everywhere in our Brotherhood. He is now in his eighty-second year. He suffers from the disease known as "shingles," —a painful malady. He has, to some extent, given up preaching. He gives an occasional sermon to the great edification of his hearers. Eld. Edmund Forney is in his eighty-first year, looks well, and enjoys very good health. He requested that his name should not be placed among those who preach regularly. Then there is our brother David Norcross. He has been afflicted with paralysis, and for some time was unable to walk. Now he is able to take walks with a little assistance. He attends the services at church. Bro. Quinter Calvert also has his home in La Verne. He enjoys good health and looks well. He preaches as opportunity offers. We very much enjoyed visits and interviews with these brethren, whom we have known personally for many years, and whom we learned to love as fellow-laborers. Being with them for a short season, made the writer conscious of the fact that he, too, is being numbered among the aged.

La Verne College is also in a very prosperous condition. Eld. S. J. Miller is president, and the faculty is made up of wide-awake, scholarly teachers. They have made a remarkable success during the last few years. Meeting the students in the chapel, held in store a great surprise for the writer. The chapel was well-filled with a fine-looking body of students. Years ago I met the students in one of the recitation rooms, and then there were only fifteen or twenty. This year they have enrolled one hundred and fifty, and next year,—the president told me,—they hope to double the number.

Last year they erected a fine dormitory building,—one among the very best of its kind among all our schools. It has every possible modern convenience, and is very finely furnished. Those who managed the construction of the building, are to be congratulated on what they have accomplished. The church has need of a good college on the Coast. La Verne is firmly established, and will grow and meet all the requirements of these days. Our "Coast" Brethren can not do better than to give liberally to its endowment fund, and patronize their home college. D. L. M.

CONTRIBUTORS' FORUM

Only Thee!

BY B. F. M. SOURS

Only thee, my Lord and Savior,
Through the din of earth I see;
Noise of battle is around me,
Yet I worship none but thee.

Only thee, for me who suffered;
Thou art all; my heart must crave
Only thee, for years forever;
Thou my deathless soul must save.

Only thee! Oh, Christ immortal,
Nought is there to seek beside;
Thou art Friend and conquering Savior;
Thou for me wast crucified.

Only thee? Oh, Lord and Master,
May I seek thy grace alone,
Till, beyond the jasper portal,
I adore thee on thy throne.

Mechanicsburg, Pa.

$150,000 for 150-Decillion-Dollar Souls

BY J. A. VANCIL

One hundred thousand people to do it,—to give one dollar and fifty cents per capita. Can it be done? That isn't the question. *Will we do it?* That stares the church in the face just now. How can it be done? Well, that is the easiest thing in the world. All it requires is a little special consecration. If the Church of the Brethren enters into a *real*, thorough consecration, there will not only be a Becker Bicentennial offering of $150,000, but many times that much.

You ask: "How can it be done?" Perhaps you think I am the victim of an inflated imagination. Do not judge hastily, dear brother and sister, but let us look at a few things for a moment:

Perhaps you purchased Liberty Bonds. If so, you did it out of the surplus of your resources. Why not put those Liberty Bonds to work for the cause of Jesus Christ? It was really the Lord's money that purchased them, anyway.

Now here is a chance to bring good out of evil. Did you ever think or consider this thought, dear reader, that if the Christian church had really spent as much money and effort in the Lord's work, evangelizing the world during the past hundred years, as was spent in making the world safe for democracy during the last two years, the power of the Lord would have been so great, in the hearts and lives of men of all nations, that the devil could not have stirred up a fuss, and much less a fight? It has been said that seventy-five per cent of the expense of this war was paid by the Christian people.

The Christian church has sown a great harvest of neglect, and she has permitted opportunities for service to go by unheeded. She has withheld from the Lord unpardonably. Now she has had to reap the harvest. Repeated calls have come for each person to purchase Liberty Bonds, in order to raise funds with which to do, by armed force, what we have failed to do with the Sword of the Spirit. It is not too late to donate the money, invested in these Bonds and War Savings Stamps, to the service of the Lord. Why not consecrate these securities to the evangelizing of the world? Put them into the great Conference Offering. These were our surplus resources.

Is it not a fact that when the quotas were made out, by the war work solicitors, they placed their figures on a basis of five per cent of each man's valuation? We have had four Liberty Loan campaigns. If each person participated in them to the limit of his five per cent, each time, or if he averaged that amount for the four drives, he gave only what belonged to the Lord for two years.

We have approximately 100,000 members in the Church of the Brethren. This will mean about 33,333 families. How much money,—the Lord's money,—was raised by them for war work during the last two years? No doubt it was a vast amount.

In our County of Putnam, in Ohio, we have about six thousand families,—an estimated population of about 30,000. This county raised over $555,000 through the sale of War Savings Stamps alone. Besides, it went over the top in every other drive that was made for funds. Now, numerically, that only represents about one-fifth of the membership of the Church of the Brethren. In my judgment, the wealth of this county will not reach more than one-fifth of the wealth of the Church of the Brethren, at a very conservative estimate. If those Liberty Bonds were turned over to the church, there would be sufficient funds, from the accruing interest, to carry on all departments of the work of the church for the next five years. Then, at the maturity of these Bonds, there would be a vast available amount. What a wonderful opportunity the General Mission Board would have, to develop the work of the church at home and abroad as never before!

Now I wish that this message could be proclaimed from every pulpit in the Brotherhood until the hearts of our Brethren were stirred to respond with a turning over of these funds.

With the Liberty Bonds in the possession of our Brethren, our colleges could easily be endowed until equipped second to none. Our Educational Board would have the means to assist an army of worthy young men and women through school,—loyal workers who are willing to devote their lives exclusively to the work of the church. The District Mission Boards and the General Mission Board would have funds with which to support hundreds of workers. Think of the great amount of good they would have an opportunity of accomplishing, because of the consecration of the people backing them!

When such gifts are consecrated really and truly, the donors are going to have a personal interest to the extent that the gift will be followed by fervent prayers for the success of the Lord's work everywhere. May we have many of them!

Yes, we can easily raise the $150,000 offering,—if we will.

Continental, Ohio.

Church History and Polity

BY CARMAN COVER JOHNSON

II. The Lay Minister

We have a very long list of ministers, in proportion to the size of our denomination; but the vast majority of them are really "lay ministers," as classified by the Government and by most other denominations, because they have other occupations. Altogether there are nearly four thousand on our ministerial list. Not five hundred of them, however, are on "livings," or "salaries" or "support." Many of our elders, even, are really lay ministers.

Now, landing right in the middle of my theme, what is the best and most acceptable policy to be pursued by the Brotherhood with respect to her non-pastor ministers? Well, surely the best thing of all is for them to fit themselves, if they are not already fitted, and for the church to assist them to fit themselves, if they are capable of being fitted to become pastors in churches now waiting for them. That's true, and no one will dispute it. But some are "too old to preach." Careful now! Let us not get too much in a hurry about this matter. Age should ripen a preacher, and the church should not "Oslerize" its ministry at sixty, or younger, or older. Spite of our great desire for an "educated ministry," let us not hastily set aside some real preachers for mere school-boys,—this, mind you, in no defense of some minister,—even if he be an elder,—who is and has been blocking the progress of some congregation by preventing the selection of a much-needed pastor.

Some of our ministers are really willing to become pastors, and are well fitted for the work, both by training and church experience; but they just can not afford the livings offered by our churches. Now it must be confessed that our salary basis, as a denomination, is above the average, as found in some other denominations; for, from all accounts, it would appear that we are averaging above a thousand dollars a year. But a few hundred dollars ought not to stand in the way of tying up some really capable ministers to really suffer-

False religion, composed of Brahmanism, Buddhism, Taoism and Mohammedanism, we believe to be the false prophet personified and mentioned in Rev. 16: 13 and 19: 20. The conflict between these false religions and the Gospel of the Prince of Peace, is now going on. Brahmanism in India is trembling before the Gospel of peace. Buddhism and Taoism in China and Japan are giving way to the Christian missionaries. The sixth epoch will be marked when the victory for the Prince of Peace over the false prophet will be won.

In the great future, the student of the philosophy of history will see that this "increase of government and peace" will have come about in the form of an evolution by successive stages, each one marked by a conflict and an epoch; that it developed like the stone cut out without hands, mentioned in Dan. 2: 34-45. That it began with two disciples on the banks of Jordan, in the days of John the Baptist and increased until the number reached one hundred twenty on the day of Pentecost, which number was suddenly augmented by three thousand, then five thousand more, after which it spread over all Europe and around the world, in spite of the fierce persecutions of Roman emperors and the Catholic hierarchy, so that Napoleon could say: "Alexander and Cæsar and Charlemagne and myself have tried to establish universal empires by means of the sword, and we all have failed, and today not a single soldier would die for any of us, while that lowly Nazarene, without the sword, has established a kingdom that surrounds the earth and today millions would lay down their lives for him." "Not by might nor by power, but by the Spirit of God" (Zech. 4: 6).

Fruita, Colo.

The Schooling of Joseph

BY D. D. THOMAS

THE curriculum of study, in the school to which Joseph went, differed much from the schools of today in spirit and method. Each attainment was not attributed to self-effort, but to the favor of God. Every noble act was not a subject for boasting and self-elevation, but for praise and thanksgiving. The candor and sincerity that are found in this young man, are not always in evidence in the typical modern student. In Joseph's case there was no fear of his brethren. He simply tried to do the will of God.

There seems to be here a noble determination to follow a Divine Leader by faith. He did not go to Dothan to be put in a pit. That was not a part of his program. He did not rejoice as one about to ascend a throne or to obtain a kingdom, when he saw them counting out the twenty pieces of silver. He was not preparing himself to deal in buying and selling corn when he worked in the house of Potiphar. His diplomacy was not that of a worldling. Surrounded by Egyptian darkness, he forgot not the light of heaven. Even in the hours of imprisonment,—cruel as they were,—he had a higher goal than any kingdom of this world. That was not what moved him to interpret the dreams of the butler and the baker. He longed for liberty. That, and that alone, made him plead to be remembered. The forgetfulness of the butler did not discourage him, and send him down the path of sin. Though his sphere was small, he was willing to work in that sphere to the glory of God.

Joseph's spirit was one of submission, and yet, in his submission, he labored. He submitted to his father, and as long as he could, ministered unto his brethren. His slavery in Potiphar's house was not beneath him, and he maintained his integrity there. He always seemed to think that God had something to do with his affairs, and was willing to trust and wait to see the outcome. His character was above reproach, and he showed himself a discreet and honorable man.

He had wisdom because he asked of God. He received it liberally because he went to the True Source to get it. If he had sought it in some story written by the hand of man, there is no likelihood that his history would be in evidence today. And, then, such a history as it is,—true, noble and good,—a type of the Christ to come!

Some of the history of Joseph, not recorded, would, it seems, be a pleasure to know. The nine years,—seven of which he spent in gathering grain, and two in distributing,—what startling events transpired in that space of time?

When, in Joseph's youth, Jacob sent him away to visit his brothers, he said: "Bring me word again." Did Joseph, in his later years, still remember his father's instruction? Did he keep in mind not only the safety of his brethren, but the salvation of his whole house?

Where strong faith is, worry is not apt to come. God had so wonderfully cared for him that he was persuaded he would also take care of his father. He had a good grade in his record, as to faith. Enough of his history has been written that we might believe.

Joseph also had another good grade. Away back there, seventeen hundred years before Christ, he had learned the essence of the "Golden Rule." It is against one's nature to submit to being bought and sold, but he overcame that. While testing the sincerity of his brethren, Joseph had the satisfaction of hearing his actions regarded as a due punishment for their sin, and hearing them express repentance, yet not one thought seems to have entered his mind other than that he might do them good. His rough treatment of them was more a matter of inquiry than anything else. By it he drew them out and with it he learned their true condition. That was his plan. He kept Simeon prisoner that they might bring Benjamin down, and eventually their father. It is very clear that he wanted to do enough for them before they knew who he was, to be sure that they would realize that he loved them.

It was no small task for Joseph to get enough, in seven years of plenty, to feed the world for another seven years. It was not so much that they could not be fed, but that, in those early days of civilization, they might submit to his plans, while he dealt out food sparingly to them, in order that it would last.

God prospered Joseph not only in Potiphar's house, and in the prison, but also endeared him to the Egyptians. His simple faith and trust in God made him a power among the people. His success depended upon genuine merit. The preservation of life was his theme, and the service and glory of God was his goal. He did not make his exalted standing prominent when he wrote his name, but it is certain that he had it, nevertheless, and one is made to admire him for that trait.

Latty, Ohio.

Coöperation in Church Work

BY I. J. ROSENBERGER

COÖPERATION along religious lines is under notice of some very fertile minds. I have resolved to join the investigators, in seeking a solution of this question:

I. Coöperation Is Exceedingly Helpful as Well as Needful Along All Lines of Human Effort.—The Church of the Brethren and a number of other churches have been exponents of temperance and have done some work along that line. Then we have the Prohibition party, the Women's Christian Temperance Union, and a number of other temperance organizations. These have all done some work along temperance lines. But the date when these bodies united their efforts and became coöperative in temperance work, marks a new era in the growth of the temperance cause,—all due to coöperation.

The Church of the Brethren and about sixteen other anti-secret churches, coöperating with the National Christian Association in opposing secret societies, have met with the same marked success in demonstrating the evils of secrecy.

The recent victory on the battle-fields of Europe has been due to systematic coöperation.

II. The Scriptures Hold Up and Vindicate Coöperation of the Purest Texture.—When Christ came into the world, he found the elements of society at variance with each other. To the Jews were given the Oracles of God, yet from the Gentiles they were widely separated, and with the Samaritans they had no dealings. Christ broke down the middle wall of partition to make for himself one "new man," so making peace, that he might present to himself a glorious church. Here is the legal basis for coöperation. The union in this "new man," this "one body," this "one glorious church," is such that its parts are "framed," "builded" and even "knit together." Here, we are told, "all speak the same thing,—Christ is not divided." Christ chose his twelve, whom he taught, and then left them in the final care of this "new man,"—this "glorious church." These faithful servants closely coöperated with their Lord, for "by one Spirit we are all baptized into one body." Paul says: "Be ye followers of me even as I am also of Christ." Christ said: "My sheep hear my voice and they follow me." In these there are no elements of division.

The above outlines coöperation of the highest order, associated with the Holy Trinity,—Father, Son and Holy Spirit. God assured Isaiah of the foregoing thus: "I will lift up mine hand to the Gentiles, and set up my standard to the people, . . . of every kindred, tongue and people." This is the Gospel standard of mutual coöperation for the salvation of souls.

III. Individuals, Societies and Churches May Cooperate and Do Much in Relieving the Physical and Moral Needs of Society and Yet Not Contribute to the Uplift of the Soul.—Paul said: "Though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing." Our giving may be for a worthy cause along coöperative lines, but if it lacks the grace of charity, it is not up to the Gospel standard, and hence will not help the soul. Christ alludes to some distinguished clergymen, who will vainly appeal to the Master in the last day. These clergymen had doubtless done much, and had even wrought along the line of coöperation, but not on divine lines. Not having coöperated with the Trinity, it "profited them nothing."

Paul says: "I can do all things through Christ which strengtheneth me." Paul coöperated on Gospel lines and hence his efforts availed. But the coöperation sought today is a union,—an amalgamation or confederacy of churches,—with no effort for a Gospel basis upon which to operate.

Dec. 4, last, delegates from nineteen churches met in Philadelphia, seeking a union, that they might cooperate in their church work. The goal sought was worthy, but their methods were at fault. In that assembly was every mode of baptism,—even those who discarded every form of water baptism and every order of communion service. But Christ gave us only one order or method, while at the foregoing convention there was no effort to unify these on the Gospel basis. The goal sought seemed to be on a basis no higher than a mere union, a confederation in which each one would be allowed his own personal choice in faith and practice. These people sought a union in which they agreed to disagree. Such unions may do good on some very needy lines, but they will not reach the soul.

True, church federation is growing. Both the press and the pulpit give it encouragement, and the war has given it impetus. But, as seen, the coöperation is sought along lines which avail for a time only, but will be futile in eternity.

Considerable effort is given to secure more coöperation among mission workers in heathen lands. Unless such efforts are along Gospel lines, they may do something for the physical and moral needs of humanity, but will not contribute to the needs of the soul. A gigantic effort is being made to effect a union between the church and the world, and it bids fair to reach its goal.

I am at a loss to know how brethren can sit in such federated assemblies, in open violation of plain Gospel restraints, held and taught by the church. Our early fathers guarded this matter with care, for they knew that they could not retain their primitive faith while affiliating with those who teach and practice a fragmentary Gospel. Good wheat, mixed with a low grade, will all be marked low grade. John declares with emphasis: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is a partaker of his evil deeds." And Paul urges the same restraint in Gal. I: 8, 9. We need to remember the dire woe that God pronounced upon Israel through Isaiah: "Woe to them that go down to Egypt for help."

Sebring, Fla.

False religion, composed of Brahmanism, Buddhism, Taoism and Mohammedanism, we believe to be the false prophet personified and mentioned in Rev. 16: 13 and 19: 20. The conflict between these false religions and the Gospel of the Prince of Peace, is now going on. Brahmanism in India is trembling before the Gospel of peace. Buddhism and Taoism in China and Japan are giving way to the Christian missionaries. The sixth epoch will be marked when the victory for the Prince of Peace over the false prophet will be won.

In the great future, the student of the philosophy of history will see that this "increase of government and peace" will have come about in the form of an evolution by successive stages, each one marked by a conflict and an epoch; that it developed like the stone cut out without hands, mentioned in Dan. 2: 34-45. That it began with two disciples on the banks of Jordan, in the days of John the Baptist and increased until the number reached one hundred twenty on the day of Pentecost, which number was suddenly augmented by three thousand, then five thousand more, after which it spread over all Europe and around the world, in spite of the fierce persecutions of Roman emperors and the Catholic hierarchy, so that Napoleon could say: "Alexander and Cæsar and Charlemagne and myself have tried to establish universal empires by means of the sword, and we all have failed, and today not a single soldier would die for any of us, while that lowly Nazarene, without the sword, has established a kingdom that surrounds the earth and today millions would lay down their lives for him." "Not by might nor by power, but by the Spirit of God" (Zech. 4: 6).

Fruita, Colo.

The Schooling of Joseph

BY D. B. THOMAS

THE curriculum of study, in the school to which Joseph went, differed much from the schools of today in spirit and method. Each attainment was not attributed to self-effort, but to the favor of God. Every noble act was not a subject for boasting and self-elevation, but for praise and thanksgiving. The candor and sincerity that are found in this young man, are not always in evidence in the typical modern student. In Joseph's case there was no fear of his brethren. He simply tried to do the will of God.

There seems to be here a noble determination to follow a Divine Leader by faith. He did not go to Dothan to be put in a pit. That was not a part of his program. He did not rejoice as one about to ascend a throne or to obtain a kingdom, when he saw them counting out the twenty pieces of silver. He was not preparing himself to deal in buying and selling corn when he worked in the house of Potiphar. His diplomacy was not that of a worldling. Surrounded by Egyptian darkness, he forgot not the light of heaven. Even in the hours of imprisonment,—cruel as they were,—he had a higher goal than any kingdom of this world. That was not what moved him to interpret the dreams of the butler and the baker. He longed for liberty. That, and that alone, made him plead to be remembered. The forgetfulness of the butler did not discourage him, and send him down the path of sin. Though his sphere was small, he was willing to work in that sphere to the glory of God.

Joseph's spirit was one of submission, and yet, in his submission, he labored. He submitted to his father, and as long as he could, ministered unto his brethren. His slavery in Potiphar's house was not beneath him, and he maintained his integrity there. He always seemed to think that God had something to do with his affairs, and was willing to trust and wait to see the outcome. His character was above reproach, and he showed himself a discreet and honorable man.

He had wisdom because he asked of God. He received it liberally because he went to the True Source to get it. If he had sought it in some story written by the hand of man, there is no likelihood that his history would be in evidence today. And, then, such a history as it is,—true, noble and good,—a type of the Christ distributing,—what startling events transpired in that space of time?

When, in Joseph's youth, Jacob sent him away to visit his brothers, he said: "Bring me word again." Did Joseph, in his later years, still remember his father's instruction? Did he keep in mind not only the safety of his brethren, but the salvation of his whole house?

Where strong faith is, worry is not apt to come. God had so wonderfully cared for him that he was persuaded he would also take care of his father. He had a good grade in his record, as to faith. Enough of his history has been written that we might believe.

Joseph also had another good grade. Away back there, seventeen hundred years before Christ, he had learned the essence of the "Golden Rule." It is against one's nature to submit to being bought and sold, but he overcame that. While testing the sincerity of his brethren, Joseph had the satisfaction of hearing his actions regarded as a due punishment for their sin, and hearing them express repentance, yet not one thought seems to have entered his mind other than that he might do them good. His rough treatment of them was more a matter of inquiry than anything else. By it he drew them out and with it he learned their true condition. That was his plan. He kept Simeon prisoner that they might bring Benjamin down, and eventually their father. It is very clear that he wanted to do enough for them before they knew who he was, to be sure that they would realize that he loved them.

It was no small task for Joseph to get enough, in seven years of plenty, to feed the world for another seven years. It was not so much that they could not be fed, but that, in those early days of civilization, they might submit to his plans, while he dealt out food sparingly to them, in order that it would last.

God prospered Joseph not only in Potiphar's house, and in the prison, but also endeared him to the Egyptians. His simple faith and trust in God made him a power among the people. His success depended upon genuine merit. The preservation of life was his theme, and the service and glory of God was his goal. He did not make his exalted standing prominent when he wrote his name, but it is certain that he had it, nevertheless, and one is made to admire him for that trait.

Latty, Ohio.

Coöperation in Church Work

BY I. J. ROSENBERGER

COÖPERATION along religious lines is under notice of some very fertile minds. I have resolved to join the investigators, in seeking a solution of this question:

I. Coöperation Is Exceedingly Helpful as Well as Needful Along All Lines of Human Effort.—The Church of the Brethren and a number of other churches have been exponents of temperance and have done some work along that line. Then we have the Prohibition party, the Women's Christian Temperance Union, and a number of other temperance organizations. These have all done some work along temperance lines. But the date when these bodies united their efforts and became coöperative in temperance work, marks a new era in the growth of the temperance cause,—all due to coöperation.

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THE ROUND TABLE

A "Win-One-Week"

BY J. J. TAWZER

THROUGH the prevalence of the influenza epidemic many contemplated evangelistic efforts have been postponed or canceled, and, because of a lack of evangelists, many must give up their contemplated series of meetings. Such being the case, why not try a "Win-One-Week"? This means just what it says,—that each member of the congregation tries to "win one for Christ." Such an effort, to my mind, is literally the carrying out of Matt. 28: 19: "Go ye,"—not alone the minister,—but each Christian.

This method is not as difficult as it may appear. Let me suggest how it may be done: Let the congregation and its pastor or elder get together and arrange for a suitable time. Then arrange for a sermon each evening by the home ministers. Let each member give the name of one person whom he will try to *win*. Let these names be arranged on a prayer-list, each adopting his own time for personal work with his respective candidate.

Have a prayer meeting some afternoon, or in the evening, before preaching, to pray for those on the prayer-list. At that meeting let each one report the result of his personal work, or ask advice or assistance.

Do not place the stress on the preacher or preaching, but on *personol work* and *prayer*, and leave results with God. Many laymen will be surprised at the ability they have as personal workers, and the spiritual strength gained.

When one week is ended, they will be ready to go on with the work for a second week.

In my own experience and observation I am convinced that a "Win-One-Week" will, in most places, do as much good, for both saint and sinner, as the ordinary evangelistic effort. At this time of great things being accomplished in every other line of activity, let us not be slack in our work for "Christ and the church."

Kearney, Nebr.

Could We Say This?

BY REBECCA C. FOUTZ

"And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered, and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them" (Num. 11: 27-29)!

THE ability to prophesy was a special favor bestowed by God on one who acted as his messenger or mouthpiece, and when the young man found others in the camp, besides the specially-appointed ones, exercising this gift, he ran in alarm to Moses. Such an infringement of Moses' divine rights and prerogatives should certainly be suppressed at once. If allowed to go on, it would greatly weaken his position as a leader, or possibly he would lose it altogether.

But he is met with the astonishing reply of verse 29. Moses would have as gladly renounced any honor or prominence this gift gave him, as he did the pleasures of the court of Egypt, the better to serve his people, if all the Children of Israel could have been so filled with God's Spirit as to prophesy. Then there would have been no murmurings, no doubtings of God's protection and leading, and, greater yet, no forty years' wandering in the wilderness, for, like all unselfish acts, it would have come back a hundredfold in blessing to Moses. It would have been a joy indeed, instead of the great trial, which it now was, had he been able to lead a people so Spirit-filled.

Let us consider, for a moment, this trait of Moses' character, which is so unusual in people generally, for the wonderful spirit here shown is indeed worthy of special attention and constant emulation, because jealousy is such a common weakness and is the cause of more trouble than we may think. For the larger good, —for the benefit it would be to the whole people,— Moses would have unhesitatingly obscured his own individuality by sharing his gift with all.

Now, how about us today? Would we be as willing to share any God-given talent which, if multiplied, would more rapidly advance Christ's kingdom? Instead, if we have some special ability or talent that, we feel, places us a little above our fellow-man, don't we rather like to keep a corner on it, so as to be a little prominent? Could we keep from getting jealously angry if we knew that many others were given it too, though it was for the larger good?

Would to God that we could say with Moses: "We wish that all the Lord's people were gifted like the best among us, if it would be the means of saving more souls!"

Waynesboro, Pa.

The Consecrated Christian Life

BY LEANDER SMITH

"And be not conformed to this world, but be ye transformed by the renewing of your minds" (Rom. 12: 2).

A CONSISTENT resistance to worldly rules and methods of life is the logical issue of a believer's consecration. It is binding upon all who present themselves as living sacrifices to God upon the altar of service, to show that they are superior to the shaping pressures and movements of an unbelieving age. The idea of separation from the world is indissolubly paired with that of self-dedication to the Lord's use.

Of course, these old similitudes of the altar and the sacrifice have to be translated into the terms of a spiritual dispensation. Separation does not mean a change of place for the body, but a new attitude of mind,— the turning towards new objects. The life presented as a tribute of worship in the temple loses its place in field or stall, and can no longer be bought and sold in the market. Its dedication in the one sphere implies its final removal from the other. The frequenter of idol shrines assumes that the victim has a double,—in virtue of which the finer essence of its life can be presented to the spirits, while the flesh remains at the service of its earthly owner.

Some Christians may be under the influence of the same idea. They act as if they had a duplicate life, one side of which can be surrendered to God, while the other is reserved to do the bidding of the world. It is true, the veil has been rent, and the secular has been made sacred by the great redemptive crisis; but the altar for the whole burnt-offering still has its mission in the unseen sanctuary, and still demands the undivided devotion of a life.

If you are servile to the will of the world, and it still drags you captive in its train, the sanctifying altar of the spiritual temple can not touch you with its efficacy. Fashion your habits and activities to meet the whims and caprices of the passing hour, and the altar will surely reject the poor figment of your dedication, as the riven altar at Bethel spewed forth the sacrifice placed upon it.

Musealine, Iowa.

"Permanent Peace on Earth"

BY D. F. LEPLEY

How and *when* shall we have this peace?

Not by force, nor by legal enactments.

Not merely by a "League of Nations" and by universal policing.

Not *while* selfishness and greed dwell in the hearts of men.

Not while commercialism and nationalism are the *mainsprings* that *actuate* human endeavor.

Not while nations, countries and communities know selfish rulers and unwillingly ruled, higher, middle and lower classes, or "castes."

Not while the higher classes exploit the lower classes and profit by their ignorance, and while the middle classes remain the buffer between them to bear the burdens.

Not *until* the entire human race,—all nations, countries, communities and individuals, shall willingly and mutually determine that their every activity and endeavor shall be devoted to and for the comfort, health, welfare and happiness of each other, the whole world over without thought of race, class, color or condition, or without thought of power, rulership, position, wealth, money or remuneration of any kind, on the part of any one.

Not *until* there will be neither the desire nor the use for weapons, armies, navies or instruments of destruction, but all human thought, ingenuity, skill and energy shall be devoted to one great combined constructive effort for the betterment, uplift, comfort and happiness of the race.

Not until the *heart* of the race is *regenerated*, and righteousness and "the knowledge of God cover the earth as the waters cover the sea," and Christ reigns supreme in the hearts of all men.

Then, how *long* must we *wait* for peace and *how* shall it ever come to pass?

For an answer, I would have you ask God to tell you what the *church* is going to do about it,—the church which Christ established in the world for *just this purpose*.

If he will *tell* you how long it shall be until all the *people* who belong to church shall be *"born again"* and become truly *converted* (changed over into new creatures) and wake up to a vision of their mission and responsibilities in the world, then you will no doubt find a satisfactory *answer*.

Now, dear reader, what are *you* going to do about it, to hasten this happy and glorious *event?*

Connellsville, Pa.

"Rich Without Money"

BY PERNIE HYLTON FAW

MANY a man is rich without money. Heart-life, soul-life, hope, joy and love are true riches. He is richest who is content with the least, for content is the wealth of nature.

Franklin said: "Money never made a man happy; the more he has, the more he wants. Instead of filling a vacuum, it makes one. A great bank account can never make a man rich." It is the mind that makes the body rich. He is rich or poor according to what he *is*, not what he *has*.

Some people are rich in health, in constant cheerfulness, in a disposition which floats them over troubles and trials enough to sink a shipload of ordinary people. Others are rich in family or friends. There are some people so amiable that everybody loves them. The human body is packed full of wonderful devices for the happiness and enrichment of the individual.

A rich mind and noble spirit will cast over the humblest home a radiance of beauty which the decorator can never approach. Who would not prefer to be a millionaire of character, rather than possess nothing but the vulgar coins of a Croesus? Whoever uplifts civilization, though he die penniless, is rich.

The man who has no money is poor, but one who has nothing but money is poorer.

Many of us, who think we are poor, are rich in opportunities, if we could only see them; in possibilities all about us, in faculties worth more than gold.

We can so educate the will-power that it will focus the thoughts upon the bright side of things, and upon objects that will elevate the soul, thus forming a habit of happiness and goodness that will make us rich. The habit of making the best of everything is a fortune in itself.

Paul was never so great as when he occupied a prison cell under the streets of Rome, and Jesus Christ reached the height of his success when, smitten, spat upon, tormented and crucified, he cried in agony, yet with triumphant satisfaction: "It is finished."

The object for which we strive tells the story of our lives. Men and women should be judged by the happiness they create in those around them. Noble deeds always enrich, but millions of mere dollars may impoverish.

Character is perpetual wealth, and by the side of him who possesses it, the millionaire, who has it not, seems a pauper.

Invest in yourself and you will never be poor. If a man empties his purse into his head, no one can take

it from him. An investment in knowledge and goodness always pays the best interest.

There is untold wealth locked up in the long winter evenings and odd moments ahead of us. A great opportunity confronts us. What will we do with it?

Roanoke, Va.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SEBRING, FLORIDA

Our Bible Institute and evangelistic services, with Bro. A. C. Wieand in charge, closed on Sunday evening, Feb. 23. The attendance throughout was good, and the interest splendid. At the two meetings, last Sunday, the chapel was packed,—many of the wealthy tourists from the hotels being present. The simple services and sound Biblical preaching produced a most favorable impression on the minds and hearts of not a few. Several members from outlying sections were in attendance.

More members are spending the winter in Sebring than last season. Seven families will remain. Bro. D. H. Zigler and wife, of Broadway, Va., have purchased a nice residence near the chapel, and will spend their winters in the South. Since coming here, Bro. Zigler's health has greatly improved, and he now feels much encouraged.

The outlook for the Brethren interests, in this part of the Southland, is quite promising. The winter has been a very mild one, and inside of ten days the citrus trees will be covered with bloom. J. H. Moore.

SOUTH ST. JOSEPH, MISSOURI

Since our last report, health conditions have improved, though we suffered an irreparable loss in the death of Sister Elma (Dellenbaugh) Miller, wife of Bro. Geo. A. Miller, and her little daughter, Naomi. She was a consecrated Christian, and an intelligent and faithful worker. Both were victims of influenza.

The work at this place is progressing in a satisfactory manner. Regular services are well attended. Last Sunday evening we had the largest gathering we have had since our work began. Sunday-school averages about fifty-three in attendance. New song books have added interest to the song service. The envelope system has been introduced to secure current expenses. All incidental indebtedness has been cheerfully and promptly settled. The audience room has been thoroughly cleaned and tastefully redecorated. No outside soliciting was done,—the money being contributed by the local membership with the exception of $10.

We now have a Young People's Class and a Bible Study Class which meets each Wednesday evening. We are studying the Book of Daniel. There are not many members,—speaking in the terms of active membership,—but those we have are faithful.

The church building is badly located, smothered as it is in the midst of a settlement of Polish Catholics, adjacent to their large church and school buildings. To make the work here effective we must either move the church onto "higher ground" and into a different atmosphere, or procure a Polish-speaking anti-Catholic missionary. Which shall it be? Some of us are casting sinister looks at a certain saloon that decorates (?) a lot upon which our church should stand. I never pass it without thinking long thoughts and breathing deep prayers. Why not? If our little church could only be up there, reaching out helping hands, songs of praise and heartfelt prayers for the salvation of the many, many young people, yes, and old ones too, who are being ruined by the present occupant of the desired location, what a blessing,—what a wonderful victory that would be!

Are we interested enough in our home missions? How many, in our own beloved District, think of us when praying with faces toward Jerusalem? Through your earnest prayers God will help you to assist us, that the desired results may be brought about.

St. Joseph, Mo. Mary Polk Ellenberger.

A TRIP TO THE DANGS

On the evening of Jan. 6 Miss Swartz and I left Dahanu for Ahwa, to visit Bro. Blough's. We went as far as Bulsar that night, and next morning went on to Kala Amba, from which place we went the rest of the way by tonga.

We arrived at Kala Amba about twelve o'clock. The cart for our baggage and the tonga were there, waiting for us, and in about a half hour we started on our twenty-mile trip overland. Our tonga was drawn by two bullocks,—very nice ones, too,—and noted for their swiftness, so much so that they carried us over the ground at the rapid rate of two miles an hour. About 3:30 we reached a small village where an Indian Christian and his family live. Having been told by Bro. Blough's when we would pass through, they were watching for us, and invited us into their house. We accepted the invitation. To our surprise, there stood, in the center of the room, a table, covered with a nice white cloth, and on it two cups and saucers, a pot of tea, a pitcher of milk, and a bowl of sugar. On either side were placed two cushioned boxes, to serve as chairs. Each of us drank a cup of tea, and, after thanking the people very kindly, we hurried forward on our way again, for we had to reach a certain place before night fall.

About sundown we reached this place, and put up for the night in the Government bungalow. We slept in one room of the house, and our tonga drivers slept just outside, and kept up a fire to keep the tigers away. We started out early the next morning, and for some distance our road lay between the river and a thickly-wooded jungle. In the soft ground of the road, for a distance of more than a mile, we saw the tracks of several tigers. Upon seeing them, Miss Swartz said: "How I would like to see one of the tigers that made these tracks, wouldn't you?" I am not quite as brave as she is, so I said: "Not I; the tracks are enough for me."

We reached Ahwa just at noon, very dusty and dirty,—just as one gets when out in a Kansas dust-storm. The Bloughs gave us a hearty welcome and a delicious dinner, both of which were greatly appreciated.

After a few days' visit,—a privilege very much enjoyed,—we started home. This time we started in the morning and made all but five miles of the trip in one day. We stayed all night in the village where we took tea on our way out. Our Indian brother had swept and cleaned up a little hut, in which no one was living, and as soon as we arrived had a vessel of water and fire wood brought, and started our fire for us. After cooking and eating our supper, we went to the house and visited with him and his wife as best we could, with our limited knowledge of Marathi. Before leaving we sang several songs, read a scripture and had prayer.

We left early the next morning and reached Kala Amba in time to meet the train on which Bro. Adam Ebey's came. After loading up their baggage and household goods on the carts which had been sent, they started out on the trip we had just finished. Sister Swartz and I reached Dahanu that night about 2:30. Ella Ebbert.

SIDNEY, OHIO

Last Sunday morning, Feb. 23, was a sacred day in the history of the church at this place. For the past fourteen years Bro. S. Z. Smith and wife have labored faithfully and earnestly with the people of Sidney, under the direction of the Missionary Board. The enrolled membership, at the time of their taking charge, was twenty-eight, and the Sunday-school attendance, for the previous year, had an average of eighteen. During the period since that time, over two hundred have been received into the church. At present our enrollment is over two hundred and sixty-five. The average attendance last year excelled any in the history of the Sidney Mission. While there has been a marked increase in membership, we are realizing a growth of Christian strength in our members, as well as financial strength.

The purpose of this called meeting was to consider the proposition of the Sidney church becoming self-supporting, and assuming all future responsibilities. After our pastor and elder, Bro. Smith, had made clear the purpose of the meeting, and revealed the method or plan, suggested by the official board, Eld. J. W. Fidler, of Brookville, foreman of the Missionary Board, followed with an earnest appeal to the members of the church, stating that the Board was ready to say that this church, in their mind, was in a very good condition to become an organization, fully equipped and legally authorized to perform the work of a local church, governed by Annual Conference. This is preparatory to the ratification by the District Meeting of 1919. An individual vote was taken that the Sidney church be made a self-supporting church, and that Bro. S. Z. Smith serve as pastor and elder for one year. The entire house, without a dissenting voice, answered in the affirmative. Bro. Smith and wife accepted the call with the response of appreciation, and solemnly said they were here for service in the uplift of men and women. We are looking forward to a larger church, a more active Sunday-school and a better people. Our motto is: "Helping to bring, in a larger measure, the Kingdom of God to this city, County and State, and without limit the whole world for Christ."

Bro. R. N. Leatherman, of Cincinnati, and Sister Nora Shively, of Plymouth, Ind., expect to be with us again next Sunday morning in a revival effort. Bro. Leatherman and Sister Shively spent a few days with us last fall but, on account of the epidemic of Spanish influenza, we were compelled to close the meetings. Bessie P. Schmidt.

R. D. 4. Feb. 28.

FAMINE RELIEF

The second meeting of the Famine Relief Committee was held at Auklesvar Jan. 8. Besides the members of committee,—Brethren Stover, Ross and Long,—there were also present Brother and Sister Adam Ebey, Bro. Arnold and Sisters Miller and Himmelsbaugh.

At several of our stations the one meal a day village Boarding Schools were tried and reports of the first fifteen days of such schools were given. Bro. Stover reported two schools were giving one meal a day to children who came. In one village the teacher said that at present there was no need for it, as it was not appreciated. In another village about fifteen were fed daily, but only those children came who were too small to work. The reason is that at present and for the coming month, owing to the gathering of the juwar and cotton crops, there will be plenty of work, and wages are good. It was found that the people are not saving their money against the day of want, for in the evening crowds of them come to the village liquor-shops and their money is being spent as fast as they earn it. Hence, after the crops are gathered for three or four months, there will be no work for the poor people except what the Government may provide in the way of tank building and other constructive works. Then village boarding schools will be opened for the children, but the others in need of help may get it through Government relief work.

In place of one meal a day, sufficient will be given for each child's needs. Local agencies of Anklesvar, that are

(Continued on Page 170)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

Witnessing for Christ to Gain Others

John 1: 41, 42

For Week Beginning March 23, 1919

1. Introductory.—(1) We are saved for SERVICE. God expects it, and gratitude and love should prompt it. (2) We may save others by being HERALDS AND WITNESSES. (3) As witnesses we testify to others of Christ, speaking out of the gladness of OUR OWN EXPERIENCES. (4) The testimony of the redeemed is GOD'S METHOD for the spread of his Kingdom.

2. Reasons for Your Faith.—Be able to state clearly a few reasons, at least, why you believe the Bible to be the Word of God. Present a clear view of the central doctrines,—of sin, the atonement, repentance, faith, instant and complete acceptance with God, the care of God for those who trust him. Note Paul's method,—"opening and alleging" (Acts 17: 3). Set the truth forth clearly, and testify earnestly to its importance. Note Christ's method,—clothe the truth in garments of illustration from common things so fittingly that the garments will seem to be made in the form of the reason for the hope that is in you (1 Peter 3: 15). The persons who are ready to accept clear and decisive Scriptural teaching, are likely to prove the most stable and useful when won.

3. Fishers and Hunters of Men.—Success in soul-winning is only given to skill, earnestness, sympathy, perseverance. Men are saved not in masses, but by careful study and well-directed effort. The personal touch counts. It is all-important.

4. Soul-Winning the Christian's Chief Business.—(1) Our Lord teaches us so in his last discourse,—"Herein is my Father glorified, that ye bear much fruit" (John 15: 8). The nature of this fruit is made clear by verse 16: "I have ordained you that ye should go and bring forth fruit." (2) The commission under which we all labor, declares this matter most unmistakably,—"Go make disciples." That is the order. Christ died "that repentance and remission of sins should be preached in his name among all nations." (3) The endowment of power, given on the Day of Pentecost, was to the end that the disciples' testimony might be with great power, for the conversion of men. (4) The special preparation, which the first preachers made for their ministry, shows that they regarded this as their chief work. (5) The results of the early ministry show that the workers of that day considered soul-winning their chief concern. They went everywhere preaching, and everywhere they seem to have been blessed and successful in their work. (6) The example and record of the apostolic work shows it. Who are the men most famous in the early Gospel history? The great soul-winners,—Peter and Paul and Philip and Timothy and Titus and Apollos. (7) The apostolic exhortations show that it was the will of God that this should continue to be the great work of the ministry. "Take heed to thyself and to thy doctrine [an exhortation greatly needed now], for in doing this thou shalt save thyself AND THEM THAT HEAR THEE."

5. Improve Your Opportunity.—The Christian witness-bearer needs simply to hold himself in readiness, and the Holy Spirit will certainly make use of him as opportunity offers. He is the convicting Power. He gives life to the Word which will "pierce even to the dividing of soul and spirit."

6. Suggestive References.—Making use of our gifts (Rom. 12: 6-8). "Ye shall be witnesses" (Acts 1: 8). John's testimony (Rev. 1: 9). "We believe and therefore speak" (2 Cor. 4: 13). Examples (1 Peter 5: 3). Our light should "so shine" (Matt. 5: 16). Liberality stirred up others (2 Cor. 9: 2). "Shine as lights" (Philpp. 2: 15). Help the weak (Rom. 15: 1, 2). Restore the faltering (Gal. 6: 1). Edify one another (Rom. 14: 19).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, MARCH 16

Sunday-school Lesson, The Cities of Refuge.—Joshua 20

Christian Workers' Meeting, Soul-Winning Experiences. —Prov. 11: 30b.

MEETINGS IN PROGRESS

Bro. Ira H. Fox, late of Minot, N. Dak., at Cando, same State.

Bro. O. H. Feiler, of Hutchinson, Kans., at Conway Springs, same State.

Bro. A. L. B. Martin, of the Fulton Avenue church, Baltimore, Md., in his home congregation.

Bro. J. W. Norris, of Huntington, Ind., at the Happy Corner house, Lower Stillwater church, Ohio.

Bro. John C. Zug, of Palmyra, Pa., at the Rouzerville house, Waynesboro congregation, same State.

GAINS FOR THE KINGDOM

Two were recently baptized in the Goshen church, Ind.

Two were baptized recently in the Summitville church, Ind.

One confessed Christ in the Rock Run church, Ind., Feb. 23.

One was baptized in the Schoolfield congregation, Va., March 1.

One was baptized in the Coal Creek church, Ill., since the previous report.

Two have been received in the Germantown church, Pa., since the last report.

One has been added to the Sugar Hill church, W. Va., since the last report.

Two confessed Christ at Crewe, Va.,—Bro. C. D. Hylton, of Troutville, same State, evangelist.

Two were baptized at Decatur, Ill.,—Bro. J. W. Grater, pastor of the congregation, conducting the services.

Nine made the good choice in the Plymouth church, Ind., —Bro. Manly Deeter, of Milford, same State, evangelist.

Five accepted Christ in the Smithfield church, Pa.,—Bro. H. Stover Kulp, of New Enterprise, same State, evangelist.

Seventy-five confessed Christ in the Red Bank church, Pa.,—Bro. George W. Flory, of Covington, Ohio, evangelist.

Fourteen confessed Christ in the Winchester church, Idaho,—Bro. M. Alva Long, of Weiser, same State, evangelist.

Seven accepted Christ in the Moxham church, Johnstown, Pa.,—Bro. C. D. Bonsack, New Windsor, Md., evangelist.

Five were added to the Pleasant Valley congregation, Darke County, Ohio,—Bro. C. G. Erbaugh, of New Lebanon, Ohio, evangelist.

Two have been baptized in the Bethany congregation, Chicago, since the last report; three were baptized in the Chinese Sunday-school.

One confessed Christ in the Back Creek church, Pa.,—Brethren D. A. Foust and Albert Niswander, home ministers, in charge of the meetings.

Five were baptized, one reclaimed, and one awaits baptism at the Elkhart City church, Ind.,—Bro. S. J. Burger, of Howe, same State, evangelist.

Seventy-eight confessed Christ, besides several restored to membership (including the number previously referred to), at Waynesboro, Pa.,—Bro. Galen B. Royer, of Huntingdon, Pa., evangelist.

Twenty-one were baptized in the Mississinewa congregation, Ind.,—Bro. D. R. McFadden, of Smithville, Ohio, and Bro. Leo H. Miller, pastor of the congregation, in charge of the services.

CONTEMPLATED MEETINGS

Bro. J. A. Miller is to hold meetings during April in the Summitville church, Ind.

Bro. Michael Kurtz, of Richland, Pa., to begin June 7 in the Mingo church, same State.

Bro. Ralph G. Rarick, of South Bend, Ind., to begin April 6 in the Shepherd church, Mich.

Bro. Homer Blough, of Wichita, Kans., is to begin May 4 in the Paradise Prairie church, Okla.

Bro. B. D. Hirt, pastor of the Loon Creek church, Ind., to begin April 6 in his home congregation.

Bro. B. W. Smith, of Burlington, W. Va., to begin Sept. 13 in the Mountain Dale church, same State.

Bro. Herschel Weaver, of West Manchester, Ohio, to begin April 13 at the Sugar Hill house, same State.

Bro. J. F. Britton, of Bristow, Va., to begin April 5 at Blountsville, Tenn.; to begin April 26 at Lineboro, Md.

Bro. H. A. Clabaugh, of Bethany Bible School, is to deliver a series of illustrated talks in the Lower Stillwater church, Ohio, on "Conditions in Chicago and Bethany Work."

PERSONAL MENTION

Bro. Saylor G. Greyer, of Toledo, Ohio, is to locate at Indianapolis, Ind., the latter part of May.

Bro. Ira H. Fox, who was in pastoral charge at Minot, N. Dak., is to labor in a like capacity at Brooklyn, Iowa.

Bro. Albert C. Schue, of New Windsor, Md., is to assume pastoral charge of the Red Bank church, Pa., his postoffice being New Bethlehem.

Bro. J. L. Bowman, late of New Bethlehem, Pa., where he was pastor of the Red Bank church, goes to the Indian Creek church, same State.

The Bethel church, Nebr., has completed its new parsonage, and one result of this is the change in address of the pastor, Bro. Geo. W. Hilton, from Bruning to Carleton, Nebr.

Bro. Isaac Frantz, of St. Petersburg, Fla., expects to return North for the summer's work about April 1. In the month of May he is to conduct revival services in the Oakland church, Ohio.

Bro. A. J. Beeghly, Route 2, Friedens, Pa., has arranged to give his time, after April 1, to evangelistic or pastoral work. Those desiring his services should communicate with him promptly.

Bro. S. M. Stauffer, of Carlisle, Pa., changes his address after March 24 to Newville, same State. We understand that he is, at this time, available for several series of meetings, if early application is made for the same.

Brother and Sister J. F. Graybill expect to sail from Christiania, Norway, March 15, on the Steamship "Bergensfjord," and expect to arrive at New York about March 26 or 27. They may be reached with mail at Palmyra, Pa.

Under the auspices of the Dress Reform Committee, Bro. J. W. Lear is delivering some excellent sermons on the subject of Christian Adornment to the churches of Northern Illinois, as he has opportunity to do so, in the midst of his school duties at Mount Morris College. The Elgin congregation appreciated his helpful ministrations on Sunday, March 9.

Both the Chairman of the General Sunday School Board, Bro. H. K. Ober, and the Vice-Chairman, Bro. S. S. Blough, favored us with interesting interviews on the occasion of the Board meeting last week. Incidentally we learned from Bro. Ober, who is also President of Elizabethtown College, that the institution is just launching a vigorous endowment campaign.

Brother and Sister Fred J. Wampler and Sister Anna V. Blough, from China, and Brother and Sister Jesse B. Emmert and children, from India, arrived by the Steamship "China," at San Francisco, March 4. Brother and Sister Wampler will lecture for a few days among some of the California churches. Sister Anna Blough will visit her sister at Delano, Calif., for a time, before coming eastward. Brother and Sister Emmert expect to spend several months at La Verne before coming farther.

The date of sailing for the Sunday School Commission, that is being sent out by the American Committee for Relief in the Near East, has been postponed three days. Accordingly Bro. J. E. Miller now plans to leave Elgin on Saturday, March 15, and New York, in company with the other members of the party, on Tuesday, the 18th. Bro. A. J. Culler, who is to direct the work in Armenia, has been spending "a few precious days" as he calls them, with his family and parents at Louisville, Ohio. The change above noted will probably affect Bro. Culler's sailing date to the same extent. God speed these brethren on their mission of mercy to the suffering people of the East, and make their way prosperous. And may he also keep safe and well the loved ones they leave behind.

ELSEWHERE IN THIS ISSUE

The result of the labors of the Bicentennial Committee, referred to last week, will be seen in the Program which is printed on page 172 of this issue, for the satisfaction of all concerned. And that means you, for we think you will be interested. The young people will plan to come early to the Conference this year, since the first part of the program has been arranged especially for them.

MISCELLANEOUS

Any family in Nebraska that may desire to give a good home to a young sister, twelve years of age, will please address Bro. J. R. Smith, Juniata, Nebr.

The Conway Springs church, Kansas, is looking for a pastor to take charge of the work at that place, beginning Aug. 1, 1919. Correspondence should be addressed to J. M. Obenchain, Conway Springs, Kans.

The Sebring "White Way" speaks at some length of the recent Bible Institute, conducted by Bro. A. C. Wieand, at Sebring, Fla. The remarks are very commendatory, both as to the quality of the instruction and the interest shown by the people.

Special Notice.—The District Meeting of Middle Indiana will be held in the Manchester church April 3. The Elders' Meeting will be held April 2, at 7 P. M. Because of conditions over which those in charge have no control, it will be regarded as a delegate meeting. Meals will be furnished at the church, beginning Wednesday evening, under the auspices of the Aid Societies of the church.

The Antioch church, Colo., strongly urges that such of our members, as may be in search of a new location, investigate the merits of their section of the State. By addressing Bro. W. H. Bryant, Yoder, Colo., full information will be furnished.

Because of conflicts in time of District Meetings, with the regular time for the next General Mission Board Meeting, the meeting has been set for Wednesday, April 9,—one week earlier than the regular time. Those having business for the consideration of the Board, should have the same at the office by April 1.

We have an interesting letter from Bro. J. F. Graybill, our missionary at Malmö, Sweden, under date of Dec. 26, 1918. Our readers will enjoy this paragraph: "This is the most glorious Christmas we have enjoyed in Sweden. On the evening of Dec. 21 seven of our young people were buried with Christ in baptism. This makes fourteen for the year. Those baptized lately were the result of a revival effort in November, during which fourteen confessed Christ and one applied for reinstatement. There would have been more for baptism had not the parents interfered. The Spirit is still working, and others are laboring under conviction. We are praying for these and even others, who, as yet, have not manifested that the Spirit is striving."

RELIEF AND RECONSTRUCTION

A number of questions continue to pour into the office. I take this means of answering some of them.

It is not possible to secure the names of orphans to be supported in Armenia at present. Conditions are chaotic and the movements so rapid that the American Committee can not furnish you the name of the orphan. However, you can have the name of a French orphan if you desire. It costs $60 for an Armenian orphan for one year, and $36.50 for a French orphan.

The American Committee will be able to use a few of our workers in the near future. The number is not so large as some might think. Workers are required to sign up for one year. Our committee does not contemplate sending any one under twenty-five. Only in rare cases are husband and wife both sent. Children can not be sent under any condition.

The suffering is great, and the main need is means. Any who are considering going into reconstruction work should dismiss all idea of sight-seeing, opportunity to learn, and other personal, selfish ambitions. The work will demand men and women of strong character, physically and mentally trained, and able to stand tremendous strains. To travel in the Near East at present, for anything except for purposes of relief, would seem to be little short of criminal. Food and clothing are sorely needed. The Christian man, who has money to spend for a pleasure trip to the East now, might better give that for an offering to feed the hungry and to clothe the naked.

During my absence from the office, Bro. J. H. B. Williams will take charge of that part of the relief work which had fallen to my lot.

J. E. Miller,
Chairman of Relief and Reconstruction Committee.

THE "CONSCIENTIOUS OBJECTORS"

The Government's Treatment of Pacifists Reviewed by the War-Time Commission

In response to numerous requests, committees from the "General War-Time Commission of the Churches" have made a careful study of the attitude of the Government towards the "conscientious objectors." Their report is as follows:

I. It is our firm conviction that no Government has made a more serious effort to deal fairly with conscientious objectors and to allow freedom in the exercise of the individual conscience than has the United States in the present war.

II. It seems clear, however, that a considerable number of men have been treated with undue severity, in a few cases even with brutality, by certain of the military authorities. We are glad to know that the War Department has now taken steps that have relieved the situation. The cases of brutal treatment have been due, in the main, to the policy of certain army officers, who believed the conscientious objectors to be insincere and who held unreasonable and extreme views as to what is required by military discipline.

III. The great majority of conscientious objectors were declared by the Government, after investigation, to be honest and sincere in their convictions. The majority also accepted non-combatant service in the army or other work of a non-military character.

IV. There are, at the present time, approximately 400 conscientious objectors in the military prisons in the United States, serving sentences of from five to thirty years, including both men who believe all war to be wrong and those who believe this war to have been unjustified. There are also in local jails or Federal prisons several hundred others who have been convicted under the Espionage Act for making statements contrary to the war policy of the Government.

V. Now that hostilities have ceased, we believe that these imprisoned conscientious objectors, who are beyond question sincere, should be granted amnesty at the time of the signing of the Treaty of Peace. After the war is over and the danger of a division is past, the best interests of democracy will not be served by carrying on further punishment against those whose honest convictions differed from the majority during the days of the war. To punish them further, in times of peace, would set an unwholesome precedent in a nation that has always emphasized the principle of the freedom of individual conscience.

VI. We believe further that the whole question of the treatment of political offenders in time of war should be reconsidered by Congress under conditions which make an unprejudiced judgment possible, and that a distinction should be made between those whose offense is loyalty to their own conscience, however mistaken the majority may believe that conscience to be, and those who have been guilty of criminal offences.

AROUND THE WORLD

Closer Bonds of Union

Man's genius and technical skill can do much to bring about more intimate relations between the different countries. A tunnel has just been completed beneath the lofty Pyrenees Mountains, hitherto a formidable barrier separating France and Spain. Plans are also again being developed for the long-discussed tunnel between France and Great Britain. Burrowing far below the waters of the English channel, a capacious tunnel is to provide ample room for double-track railway travel,—of immeasurable importance and convenience to both of the countries. As we read about the facilities thus being provided, we are led to hope that in a very real sense there may be still greater international harmony and coöperation.

Industrial Aid for Persia

Interesting news from Persia is furnished by the "American Committee for Relief in the Near East." Employment is being given to many of the women, which answers a double purpose,—helping the people to support themselves, and furnishing greatly-needed material for clothing. In one of the industrial centers, eighty women are spinning, fifty-four "combing," and about thirty looms are ready to begin operations. A number of quilts are being made,—nearly 1,200 having already been completed. This method of enlisting the services of those in need of help is most commendable. It avoids "pauperizing" the people, and also enables the Committee to help many more than could otherwise be reached by the available means.

Avoiding Duplication of Effort

In the great work of Bible distribution, the American Bible Society and the British and Foreign Bible Society have labored long and earnestly. In the interest of greater efficiency the two societies have recently agreed on a division of territory, by which only one of the organizations operates in a given field. In Korea, for instance, the American Bible Society leaves the entire territory to the British and Foreign Bible Society. On the Philippine Islands the American Bible Society is given sole control. In like manner adjustments are made in other countries where heretofore both societies have been operating. The same plan has been followed by missionaries in the allotment of territory, thus avoiding all duplication of efforts.

Educators Demand Cabinet Representation

At the recent convention of the National Education Association, in Chicago, a resolution was passed, calling for the establishment of a federal secretaryship of education, carrying with it a place in the President's Cabinet. The educators rightfully declared that recognition of education is just as essential as the recognition of agriculture, and that the "educating of children should be placed at least on a par with raising hogs." Other resolutions called for the eradicating of illiteracy, immediate Americanization of aliens, higher pay for teachers, with a minimum of two years' professional training required. Approval was given to the League of Nations on the condition that our national rights and privileges are safeguarded.

Growing Interest in Christianity

Old-time missionaries in India tell us that in the days of long ago it was almost impossible to talk to an audience in India for even five minutes without interruption on the part of some Hindu, Sikh, or Mohammedan. Conceited as to their own knowledge (?) these men were always positively certain that they knew a better way of salvation than that of the speaker. Another factor of discouragement was the deplorable inattention of the hearers. Nowadays, however, the closest attention is being manifested. Apparently the audience has abandoned its old-time beliefs and got rid of most of its prejudices. Over a thousand people were in attendance at revival services in Jalesar, a town of 14,000 inhabitants. This was the more remarkable because it was the first attempt of the kind at that place, and that, too, in a most illiterate community.

Religious Books for Libraries

In a previous issue reference was made to the fact that many libraries in cities and even the smaller towns are but scantily supplied with the better class of religious literature, though some of the "near-religions," as some one calls them,—such as Mormonism, Spiritualism, etc.,—are amply represented. One of our readers, alluding to this very matter, sees a real danger in this condition of affairs, and doubtless his words of warning deserve serious consideration. When there are scores of the really valuable religious books and periodicals that might be placed in the libraries, a failure to be alive to our opportunity is hardly excusable. "To him that knoweth to do good, and doeth it not, to him it is sin." If the churches in the community do not make use of every possible means of advancing the cause of righteousness, there is sure to be a loss. Why not see to it that every one,—both young and old,—has constant access, at the community library, to the great, constructive, forward-looking religious literature of the day? People are sure to be influenced by the books and magazines they read. Why should not the Christian people of every community consider it their sacred duty to supply the literature that will make for better citizenship in every way?

We Surprise the People of London

In many ways are the initiative and achievements of the United States a constant astonishment to the dwellers of staid old London. They can not comprehend how more than a hundred million people in America should do away with liquor so decisively and finally. It impresses them far more than the great Peace Conference. The Londoners consider the self-imposition of prohibition on a well-to-do and powerful nation as great a feat as was ever accomplished in history. But they need not be surprised if, ere long, the people of Great Britain should also rise to the exigencies of the present-day situation, and follow suit. Prohibition is in the air, and is bound to spread. Even Scotland reports gradually decreasing sales of the popular "Old Scotch rye."

Koreans Ask for Self-Determination

A committee of Koreans, living in China, has presented a petition to the American minister in Pekin, for transmission to President Wilson, asking him to intercede in behalf of Korea at the Peace Conference. The petitioners describe themselves as exiles, and say that, following the "violent seizure" of Korea by Japan, the Korean people were nearly exterminated. The petition continues: "From the depths of their bitterness, the Korean people beg that the Peace Conference take up the problem of bettering the condition of our voiceless nation, containing 2,000,000 oppressed people. It is further pointed out that since the beginning of the Japanese occupation, the people have been allowed no liberty of action, and have been denied any share in the administration of civic affairs."

President Wilson Returns to France

Leaving the sessions of the Peace Conference in Paris for a hurried visit to the United States, our Chief Executive attended to a considerable amount of business in connection with the closing sessions of Congress. He finds himself "in a strait betwixt two,"—his presence is undoubtedly needed here, and yet he is even more needed at Paris. He left the shores of America March 4, to resume his responsible place at the Peace Conference in Paris. The President regrets that the unreserved endorsement of the Senate was not given to the proposed plan of the League of Nations. It is contended, however,—even by staunch friends of the proposed measure,—that certain important amendments and reservations will have to be incorporated into the covenant, before it will meet the unreserved approval of our nation.

War's Penalty

Lt. Col. Searl Harris, of the United States Medical Reserve Corps, who has investigated conditions east of the Rhine, says that the German nation is bankrupt and the people actually starving. There are no eggs and no milk, and only one-half pound of beet sugar for each person per month. Working-girls have lost from ten to forty-five pounds in weight. Every one shows lack of vitality. Children wear paper sandals or wooden shoes to school. Black, gritty bread is being issued in limited quantities by ticket. Tuberculosis is increasing, and skin diseases, due to lack of nourishment and deprivation of soap, are prevalent. How true that those who are responsible for war, have unspeakable sins to answer for, and that those who presume to defend it, can not escape the consequences! Needlessly to imperil civilization by war or the threat of war, is prejudicial to the highest interests of humanity.

The Safeguarding of Armenia

Just now, when millions of dollars are cheerfully given to relieve dire distress in ancient Armenia, and to aid in the work of rehabilitation, many are asking: "What will be done by the allied nations to prevent a recurrence of the tragedies that have brought sorrow to every sympathetic heart?" That question has already been given considerable attention at the Peace Conference. Great Britain, with her varied interests in the Orient, is hardly ready to add to her burdens. France is to be in charge of Syria, which will probably be all she can manage with her depleted resources. The consensus of opinion, therefore, seems to be that the United States act the part of a "Big Brother," in shielding Armenia from all further harm, and furnishing needed capital for its development. As might be expected, such a program of helpfulness is not congenial to some of the narrow-minded and selfish of our land, who are bitterly opposed to altruistic efforts of any sort. That some country must take the responsibility of protecting Armenia's interests, and helping her to become self-sustaining, is evident, and doubtless America can more readily supply the needed aid than any of the war-drained countries of Europe. The very fact that the United States is sponsoring Armenia's future,—as is being suggested,—will have a salutary effect upon the attitude of adjoining countries. As we are giving to Armenia's sustenance at the present time, so let us safeguard her best interests in the days to come.

Sixty Per Cent of Prison Convicts Insane

Dr. Kirchwey, counsel for the Pennsylvania commission of penal legislation, has made an exhaustive study of conditions that lead to crime. His investigations convince him that sixty per cent of all convicts in prisons are mentally unbalanced. Of these unfortunates, some were born with "twisted brains," could not find their way, and never were guided. "Others," according to this specialist, "were brought up in institutions where there was nothing to form character, but everything to weaken it." Others, not insane, but with weak minds, unable to resist crime, are made insane by the shameful brutality that is called prison discipline. Surely, there is need of reform!

No Serious Danger of "Beer Strikes"

As indications are now, there is no immediate danger that a "no-beer, no-work" strike needs to be feared. There is some peril, undoubtedly, that some of the "baser element,"—anarchistic and bolshevistic in tendencies,—might cause industrial troubles, but it is not likely, with present restrictive measures, that their propaganda will be of much avail. The individual workingmen of the higher-class trades are largely in favor of prohibition. The measure could never have been adopted, had there not been overwhelming sentiment in its favor. Some of the outspoken liquor journals freely admit that "a strike against prohibition would be far more dangerous to liberty than the enforcement of the amendment," because "resistance to law is lawlessness, and a lawless country is doomed."

Missions Prove Their Worth

It is no idle conjecture to say that the missions to Mohammedans in Egypt were actually worth more to the success of the allied cause than a half million soldiers. Among the Mohammedans of the entire Nile Valley the missionaries of the United Presbyterian Church have wrought a wonderful work of transformation. Schools and hospitals have been established for some years now, and have so lifted up Christ before the followers of the false prophet that when orders were sent from Constantinople to wage a "holy war" against the "infidels," Egyptian Mohammedans flatly refused to obey. Had the call to arms been carried into effect, at least half a million of British soldiers would have been needed to defend Egypt against the revolutionists. As always, the value of missions was readily seen.

Making the Most Out of Our Resources

"There is enough waste land," says Secretary Lane, "that ought to be producing, to make seven States the size of Virginia. Such an effort would provide work for all the unemployed and would mean farm homes for thousands upon thousands of soldiers and others. There are hydro-electric propositions going to waste which would supply all New England with power,—without drawing upon the nation's supply of coal. There never ought to be a coal shortage again." With the development of these resources, the Secretary predicts the greatest era of prosperity this or any other country has ever seen. Quite logically, a similar development of available resources in the spiritual realm would produce wonderful results. Vast areas in the United States are either wholly or partially devoid of Gospel influences. In many parts of the South there are closed church buildings, simply because no one is ready to preach to perishing souls. Who is ready to build up the waste places in Zion?

An Early Peace Treaty Urged

Perhaps no man is more fully in touch with the general situation of affairs in Europe, then Gen. Foch, and when he, in all sincerity, urges that the Peace Treaty be signed by April 1, he speaks as one in full knowledge of conditions as they exist at the present time. Recent reports from Germany are exceedingly disquieting and,—in Gen. Foch's opinion,—the work of the Peace Conference should be speeded up, lest the situation become more perilous. He insists that the preliminary terms of peace should be communicated to Germany before April 1, so that the German delegates may be able to come to Versailles March 20. Then the actual signatures might readily be attached to the covenant of peace by April 1. It must be remembered, in this connection, that at each successive presentation of Armistice terms,—rigid as they are,—the revolutionary factions of the German population have broken out in more or less spontaneous semi-bolshevist agitations. How far the recent disturbances in Germany have been prompted by the stern stipulations of the tentative peace terms, as outlined by the Allies, can not, of course, be judged accurately. One thing, however, is certain,—according to the view of Gen. Foch,—unless Germany is given an opportunity to buy food on a larger scale than has been the case hitherto, there will be the undesirable risk that allied negotiators may find there is no one left in Germany, of sufficient authority, with whom to sign a binding peace. It is generally conceded that the German people,—though staggering under the immense burden of their own national debt,—can be induced to assume the payment of the vast indemnities, provided ways and means are devised to raise the funds by industrial and commercial enterprises. In the opinion of Gen. Foch, facilities to this end should be afforded them.

HOME AND FAMILY

The Burning Bush in Its Literal and Emblematic Sense

BY JAS. A. SELL

The angel of the Lord appeared unto Moses on Mount Horeb in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire and the bush was not consumed. And Moses said, I will turn aside and see this great sight, why the bush is not burnt (Ex. 3: 2, 3).

On Horeb's mount the Lord appeared
In a vehement flame.
He sought a leader for his work
And called the man by name.
The burning bush was not consumed,
A thing most wondrous strange,
And Moses turned aside, to see
What seemed beyond his range.

"Put off thy shoes from off thy feet
For this is holy ground."
And Moses felt that God was there,
His glory shone around.
He hid his face in reverent fear
To hear his Master's call,
Momentous issues are at stake
And he must rise or fall.

A chosen race is sore oppressed,
Their cries are heard on high,
The dawning of a better day
Is beaming in the sky.
The burning bush an emblem is
Of opposition strong,
That sure will follow in the wake
To make the battle long.

The Lord of hosts was in the bush,
It could not be consumed,
And thus it typified to all
The enemy is doomed.
The Lord had risen in his might
To make his people free,
And all the fires of earth and hell
Must yield to his decree.

From Horeb's mount the Lord still calls
In tongues of living flame,
He still needs workers in his cause
To go forth in his name.
The world is still in bondage held,
In ignorance and sin,
And many ills must be endured,
The victory to win.

Like Moses, we must turn aside
To learn God's holy will,
And show a willingness to go,
His pleasure to fulfill.
Our "nothingness" we all should feel,
But strike for truth and right,
And though the torch may be applied,
Keep victory in sight.

Hollidaysburg, Pa.

Grandmother Warren

BY BESS BATES

4. Mary's A B C's

GRANDMOTHER WARREN came up the walk slowly. She paused to look at Mary's flowers, to glance at the prim white curtains at the windows approvingly, before she started up the steps. Grandmother hated to admit that steps were getting to be too much for her, but before she had reached the first step, Mary had popped out of the screen-door and was giving her an arm.

"Why, Grandmother Warren, I'm glad to see you," she cried.

"It's such a nice day, Mary,"—Grandmother was almost puffing,—"I thought I must see how you and John are getting along."

Mary settled Grandmother in the most comfortable chair, and established herself on the couch among the serviceable cushions. It was Saturday afternoon and John did not have to work then.

"Where is John?" asked Grandmother, presently, after they had duly discussed the weather and Mary's chickens.

"He has gone back to town to buy a new suit," said Mary. "He needs something to wear to work."

"Yes," said Grandmother.

"I thought he ought to have gone to Morrison to get it but he said that he had always bought his suits here."

"Yes," said Grandmother, obviously waiting for more.

"His mother could come in today and she went with him to help him get it."

"Why didn't you go, too?" asked Grandmother.

"He didn't ask me," said Mary, and Grandmother knew that she had discovered the reason that Mary's eyes had not smiled a greeting when they had met on the porch.

"You are his wife. It is your place to help him," said Grandmother, watching Mary's averted face.

"That's exactly what I think," said Mary, turning to face Grandmother. "I thought we were married and I thought we would be so happy, but John tells me how his mother used to cook and save, and things like that, and now he never even asked me to help him buy his suit. I know something about buying clothes and I don't mind saying that I don't care for his mother's taste, either."

"Did you say anything to John about it?" asked Grandmother.

"No, I didn't," went on Mary, glad for a sympathizer. "I just let him go and didn't say a word."

"Um," said Grandmother. "Mary, did you ever notice how much you sit, resting your elbow on your knee and your chin in the palm of your hand?"

"Do I?" asked Mary, surprised at the change of subject.

"I can remember of you doing it ever since you were a little girl."

"I never thought about it," said Mary absently.

"It's just a habit. You are so used to it, you don't know it. That's the way it is with John. He has always asked his mother's advice about buying his clothes, and, I suppose, it never occurred to him that he should not do it now. He has the habit. The wedding ceremony doesn't change habits like that. It takes time. You should have invited yourself along. John would have been glad to have you. He just did not think of it. I am sure that he would not want you to stay at home with hurt feelings. Of course, you could not do that at first. You have not gotten the habit of assuming your own rights. You are used to John asking for your opinion and your company as a favor and you have loved to do as he asked on those grounds. So, when the time came that you should have assumed you had the right to go along, and he did not ask you, instead of taking that right, you stay at home and sulk. You are just in the A B C's of married life, Mary."

"Another thing, Mary. This is just between you and me. I guess most men sort of hold their mothers up to their wives as an ideal. It's a good thing they do that, too, for that loyalty will be transferred to you in time. But it does get on your nerves at first. It does not pay to get hurt feelings and sulk or quarrel about it, either. That would never do any good. There is a very simple remedy that is almost sure to help, though. If it keeps up and you can't stand it, why, just go away for a few days sometime, when his mother can come to take care of him. By that time John will be so used to your way of doing things, that he will not like another's style of doing things, no matter how good it might be. I know he will be glad to see you back."

Grandmother got up. "Well, I must go back and see after Sally," she said.

Mary ran to kiss her good-by. "I'm so glad you came," she said. "You always help so much. I'm going to like John's suit even if I don't."

"That's right," smiled Grandmother when she had safely gotten down the steps.

Prophetstown, Ill.

The Little Things of Life

BY NINA KATOR

IT was a hot July afternoon. Mrs. Tucker, Mrs. Brown and I were going to a funeral service. That night I was to lead the midweek service at our church. Mrs. Brown and I were leading lights in the church. Mrs. Tucker, a woman of many talents and splendid character, was not interested in churches. She seldom attended a service. I longed to see her in the church and I secretly hoped that my shining Christian example would blaze her way to the mercy-seat. So I invited her to attend my meeting that evening. I never lost an opportunity to invite people to our church services. I had chosen for the subject of the meeting "The Little Things of Life." I took for the Scripture lesson the story of Jesus washing the disciples' feet.

As we walked along, we saw a child about four years old sitting on the curb-stone. He was poorly clad. His face was very dirty; and he had the dirtiest nose I ever saw. He was crying as though his little heart would break. "You poor little fellow; I am so sorry for you," said Mrs. Brown, and passed on. "Is your heart breaking? Have you no friends?" said I, and walked on. Mrs. Tucker said nothing. Taking her clean linen handkerchief, she wiped the child's face and then his nose. "Actions speak louder than words," and that was the best sermon that ever came to my knowledge on "The Little Things of Life." Was it not exactly what Jesus would have done? I think so.

Mrs. Tucker did not attend the meeting, so I felt free to tell the incident in the course of my remarks. It brought forth a vigorous discussion, especially from the deacons. They were of the opinion that such acts of helpfulness were not for laymen; they were all right for social service workers. The world is different now from what it was in the days of Christ.

That lesson, however, had left its imprint on me and I have been passing it on ever since. I was surprised that so few seemed to grasp the lesson in its splendid spirit. I felt so much like a spiritual slacker and mouth artist that day, that I hardly considered myself worthy to lead the meeting. Mrs. Tucker seemed so much more a possessor of the Christ-spirit than I, who claimed to be such a professor. And so I think that we church folks, who are really sincere in doing the Master's bidding, often get our most valuable lessons,—the kind which make us take account of our spiritual stock, —from those whom we are trying to convert.

Thank you, Mrs. Tucker, for the lesson you so generously and unconsciously taught me. May I never forget it! Perhaps I may be a "star in your crown" when the awards are made "on that great day."

Wilton, Minn.

FAMINE RELIEF

(Continued from Page 167)

auxious to assist in famine relief, have agreed to pay all expenses that will be incurred by our village schools of this "taluka" in feeding the children.

With the exception of Vali and Ahwa, at our other stations similar conditions are prevailing as at Anklesvar, hence, at those places, there is no pressing need for relief work. Bro. Arnold submitted a very satisfactory report of two village schools, where one meal a day was given. The attendance at each school was increased,—the average being sixteen. In one school the cost per day, for each pupil, was one and a half cents; at the other nearly two cents. In the latter, the teacher and family of five ate with the children, as was their privilege, on account of the extra work to which they were put to feed the school; but in the former, a little grain was taken, in exchange for their trouble. There was some complaint that the amount of food for each child was not sufficient. It was decided to increase the amount, giving one full meal to each pupil daily, excepting Saturday, which will enable them to get along, even though they get little or nothing at home. Where the need is becoming urgent, other schools will begin feeding the children who come.

Bro. Blough reports that in the Dangs times are getting harder and harder. He can scarcely get laborers unless he feeds them. He could not get the schools started, since the influenza epidemic, until this month, to try the experiment of feeding the children who come, and he is satisfied it will be impossible to get the children in school this year unless we feed them. Hence the time is ripe there for the opening of twelve village Boarding Schools.

Sister Miller read a letter, recently received from the Bombay "'Christian Herald' and Mission Famine Relief Committee," whose work on this side is to allot money sent through the "Christian Herald" for famine relief. The money that has recently been cabled, was assigned to sixteen missions in Western India. Our allotment is rupees five hundred. Among other recommendations the committee stated: "For the present and until larger sums are received, the Christian community shall have first claim upon this fund." Complying with this request, our committee decided that the above sum should be divided equally between the Ahwa and the Vali stations, where our Christian people have the greatest need of help. Sister Miller was instructed to send our thanks for the gift to the secretary of the above committee.

The Foundlings' Home at Vali was opened Dec. 26. In

her report Sister Himmelsbaugh stated there are seventeen children, which includes a few that are expected to be brought any day to the Home. Several children who were needing such a home, six weeks ago, died before arrangements could be made to care for them. One little baby, whose mother had died of influenza, was cared for by Sister Widdowson for several weeks, until it could be turned over to the care of the Babies' Home. When it was brought here by its father, it was so sick that it could not cry, but by careful nursing it became well, and was soon looking like a different child. The father was highly pleased when he came the second time and saw his baby girl looking so well and happy. "Inasmuch as ye did it unto one of these least, ye did it unto me." The children received thus far have lost one or both parents because of the influenza. It is expected that many more will be brought during the next six months. All who come will be cared for.

A. T. Hoffert.

Ankleswar, India.

NOTES FROM AHWA, INDIA

On the evening of Jan. 15 Bro. Adam Ebey and family arrived in their new home here at Ahwa, and the Ahwa church gave them a right royal welcome. We had been waiting for them quite a while already and so every one rejoices that they have been kept safe and well on their long journey, and are ready to take up the work of the Master at this station. The work at this station is new to them, but having had eighteen years of missionary experience, we are certain that they will find no difficulty in taking up this work. They know the Marathi language and so will find it easy in that respect. And now, since they are here, we will turn the work over to them and prepare to leave for America, as our furlough is due this year. Will you please remember, in your daily prayers, Brother and Sister Ebey, as they are left alone here in the jungle, to carry on the soul-saving work for which you sent them? Are there not some who will appoint themselves as their special intercessors,—an excellent thing to do?

At the beginning of the year we held a council, in which the new officers for the year were elected, and in which the report of the church for the past year was read. During 1918 we had thirty-five baptisms and five deaths, leaving the membership at the end of the year seventy-five. These deaths were all from influenza during the month of October.

The influenza epidemic swept over the Dangs like a forest fire, sparing but few, and continuing for over three months. It struck us the last of September and continued into January. Let me tell you how the influenza affected a country where there is no quarantine, no segregation, practically no medical help whatever, and where the people are extremely poor,—without sufficient food and clothing. And now, as I recall the heart-rending scenes which were before our eyes for many days, my heart again aches for the few whom we tried to help, and the many whom we could not help,—and who died without help.

The epidemic broke out first here among the police, and in a few days all the police were sick, and deaths began to be a daily occurrence. Then some people became frightened and ran away to other villages, or to the jungle by the rivers. This helped to spread the disease. Unfortunately for us, at the time, two of our teachers were in jail, and the police being sick, could not wait on them. Soon both were sick with influenza. I waited on them for several days, then I took sick and was kept from work for twelve days. During this time the disease spread over the whole town, and gained a foothold among our Christians. As long as I was sick, Sister Blough could not wait on very many, but as soon as I was well enough, we both gave ourselves daily to the care of the sick and dying. We gave medicine as we could, but it seemed that the greatest need was for food. Whole families took sick at once, and there was no one left to prepare food. Worse yet, many houses had no food at all, because, as soon as they quit work, their food was exhausted, as they have no reserve. So, three times a day, we supplied milk and tea and porridge, so long as our supply lasted.

I remember my first visit to one section of our town where five of our Christian families live. Inside of the houses and outside some twenty were lying around with influenza. It was a most pitiable sight. Medicine we had to give to them ourselves, else they would not take it. Here, among six houses, there were four deaths in one night. Are you surprised that the rest moved out of their houses as soon as they could? Thus it kept up for weeks, right here. Part of October and November Ahwa seemed like a deserted village,—everything at a stand-still. No work and no play. The children refused to play. Everybody was stricken with fear and wonder. Many times there were not enough well ones to bury the dead, hence many bodies were thrown here and there, in hollow places in the woods, and a little ground and leaves thrown over them. We lost five adults and seven children out of our Christian community. Two of my teachers died. Nearly all our Boarding School children were sick, but none died.

Now, what are the results throughout the Dangs? I have had a careful count made, here as well as in twelve other villages. The death-rate, right here in Ahwa, where people had access to medicine, is twenty-five per cent. In other villages it was eleven, fourteen, sixteen, twenty-one, thirty, thirty-four, thirty-seven, forty-three and forty-six per cent. I made the count myself in the last village and know it to be correct that forty-six per cent of the people died. Just think of it! In some families there is not a soul left to tell the tale. The houses are empty. Sometimes a child is left, or a parent. I saw one place where three brothers lived side by side, and in their families there were twelve people. All died save one. I know of a few villages, however, where there were no deaths at all. Really, our Christian village, a few miles from here, has not yet had the disease at all. We hope they may not get it. I think we are safe in saying that the Dangs lost one-sixth of its population, or 5,000 people, and perhaps more. Imagine our town of 400 people, reduced to 300 by death, in about a month and a half, and you can imagine what we experienced. Poor people and without Christ and hope! O God, that this may soften their hearts to accept the Christ of life and peace and rest!

And now we have famine. The rainfall was scarcely half the usual amount. Then, when the epidemic was on, there was, in many cases, no one at all to watch either the fields, or to herd the cattle, and so the cattle destroyed some of the fields, and the wild hogs invaded some others. Day by day it is getting harder for the people to live, especially those who must buy, for those who have a little, will not sell more than they just have to. The Government has brought in rice, but it is almost too expensive for the poor to buy. There is, however, plenty of work, and so we hope the people can manage in some way. Children and the feeble will need help.

We had twelve schools running nicely when the epidemic came upon us. Of course, all closed. The Ahwa school was closed only a month, but the others were closed two or three months, and a few are still closed, as I am short on teachers. In one school nine out of sixteen pupils died. It will be very hard to reopen the schools and carry on the work. We hope to give the children some grain every day and so, perhaps, they can come to school. Pray for the work in the Dangs!

J. M. Blough.

Ahwa, Surat, India.

DISTRICT NURSING IN BALTIMORE, MARYLAND

Our work, here in Baltimore, as members of "The Instructive Nurses' Association," is mostly among the poorer people who can not have a nurse, or, perhaps, even a caretaker for their sick. And so we go once a day, every two days or so, as the case may demand, and give nursing care. We also instruct the other members of the family in the care of the patient. Then, too, we give instructions, as well as demonstrations, on ventilation, cleanliness and general sanitation. For example, the mother may be ill, and there is no one to care for the children. We give the mother nursing care. Perhaps we bathe the baby, and then we show the older children how to keep themselves and the younger children clean.

The city is divided into districts, and a nurse answers calls in the district assigned her. The central office is in the Nurses' Home. There, also, is the supply room, where we get all the dressings and other necessary supplies for the bags which we carry on our rounds.

Now for a brief outline of a day's work. We meet for conference in the central office at 8 A. M., when the superintendent reviews our work of the day previous, and assigns new calls. Immediately after that conference, which lasts from 8 to 8:45 A. M., we take our bags, fully equipped for the day. The work of the writer of this part of the communication (Miss Lantz), is largely among colored people, although there are some white patients too. They may be German, Italian, Jewish, Slavonic, etc. Some of the homes are very poor indeed, and quite dirty.

Calling at a home in Wilmer Alley, I find it on a very narrow, dirty street, paved with cobble-stones. Here live a widow and five small children (colored). The home is untidy and dark. I need my flash-light to find my way to a room upstairs, where two little black faces peep at me from beneath very dirty bed-clothes. I take their temperature, examine throats and tongues, and find that they have very bad colds, and some pain in their chests. I instruct the mother as to applying mustard poultices to their chest, rub chest and back with camphorated oil, give them castor oil, and have them gargle with hot salt-water. Advice is given about diet and ventilation. Orders are given that children must stay in bed until I call the following day.

I next call at a place in Shields Alley. Here I go to a room in the basement, stooping to get in. The room is hot, and there is no ventilation whatever, but the place is reasonably clean. The patient is a nice old colored woman, who has bad gangrenous ulcers of the leg. Both she and her husband are glad that I came. I proceed to change the dressings. The wound is really bad, but I bathe it gently with an antiseptic solution and apply fresh dressings and bandages,—much to the comfort of the patient. She suffers intensely, and the doctor says there is only one ray of hope for her life,—an amputation above the knee. But the patient will not have it, and the doctor does not urge it, because of the probable result. So I can only make her last days comfortable, which won't be many, at the best.

Next I go to see Ella D., on the same street, who also has big ulcers. She has been taught to change the dressings herself, and does it very nicely. The ulcers are healing,—to her great joy. Her bumble home is neat and clean.

Next I go to a patient on Mosher Street, but find crepe on the door. I speak a word of comfort to the family and pass on.

Next is Margaret L., away out on North Fremont, a very nice white lady who has tubercular ulcers of the leg. She and her mother live alone in an humble home, but neat and clean. Both like to have me come. I change the dressings and cheer the two women a bit. The mother becomes discouraged, but the daughter is more hopeful, although she can never be well again.

At 10:30 A. M., I go to prepare Ida Y. (colored) for her trip to her home in C——. She is very ill with cancer, and the ambulance will be there at 11 A. M. I bathe her, dress her in a warm robe and wrap her in warm blankets. The men carry her downstairs, from the third floor, and place her on the stretcher in the ambulance. I get in and sit by her, and we are hurried through the crowded streets to the wharf. The patient is hurriedly carried to her state room. I make her comfortable on the cot, and leave her with her sister.

I go back to my district and stop at 903 Church Court, a narrow street with queer little low cottages all along. I ask about my patient and am told to come in. She is dying, and four Catholic sisters are kneeling by her cot, engaged in the mass for death. I stand with bowed head until they have finished. I find my patient pulseless and there being nothing that I can do, I pass on.

Next I am called to see a very sick colored man at 1414 Penn Avenue, in a tiny, dark room on the third floor, amid much filth. I find my patient pulseless and can plainly see that he is almost gone. Oh, the awful death scene! He gasps and struggles for breath until one can hardly bear to look on. He has not a relative or friend near him. We know nothing except his name. As I watch his death struggle I am made to wonder what his life has been. I stay until the struggle is over and I can do no more.

Next I go out to Carson Court, to send a very sick colored man to the hospital. He can not pay for an ambulance, so I call the police patrol, which comes in a few minutes. The police carry him to the ambulance, and the stretcher is firmly placed. Then I get in and sit by the patient, and the police get in last. I see that the patient is taken to the ward, and then I leave.

At one o'clock I have lunch and then I go to my dispensary until 4 P. M. Here we treat and prescribe for such of the patients as are able to come to the dispensary. Then we need not visit in their homes. Most of our patients are colored people.

After the dispensary hours are over, I make several more calls and then I come home, very tired, but feeling that the day has been well spent. And so it goes on from day to day. New and interesting cases come up, and the recovered patients are discharged.

These people, though poor, ignorant and dirty, love me, and I am often called "the doctor lady" among the colored people. The little folks follow me around, and are happy if I but talk to them and pat them on their heads. The little black babies coo and laugh just as much as our white babies do. They sometimes look at me so wistfully as I take them and play with them a few minutes,—much to the joy of the fond mother. I have learned to love them and am glad to be of help to them.

Now, if you will come with the other writer (Miss Sanger), she will take you to the Middle Western district of Baltimore, where there are all nationalities,—Germans, German-Hebrews, Hungarians, French, Irish, Italians. All religions are represented.

First we will go down on Pulaski Street to a Hungarian home, where the mother has been suffering intensely for a year with a skin trouble, caused by excessive use of radium. She is very grateful for the nursing care given,—an oil-bath, followed by a salve. She has been much troubled because her thirteen-year-old daughter had got away from home influences during the mother's sojourn at hospitals, etc. By the writer's visits, two or three times a week, the daughter has reentered school, and so is under better influences than by roaming the streets. Both conditions are improving wonderfully.

Next we visit an eighty-five-year-old Irish woman. I enter a room about as cheerless and unsanitary as you can well imagine. There I dress, with boric ointment, an eczema on the leg and bandage it. The son, an only support, squanders his wages for that which satisfieth not; hence the cause of this extreme poverty.

Baltimore, the stronghold of John Barleycorn, is going dry soon, and we shall notice a difference in our work, for drunkenness, and its consequences on the home life, cause many of the conditions we strive to remedy.

Next we go to a home in the center of a large cemetery, where we find a mother and her little wee one, to whom we give nursing care. And as it is next to impossible to get any help to stay in such an isolated place, our aid is much appreciated.

Down on Williams Avenue is a little old lady who for several years has been lifted from her bed to a chair, and

(Continued on Page 174)

MISSIONARY MEETING OF NORTHWESTERN OHIO

This meeting is to be held in the Pleasant View Church, near Lima, Ohio, on Wednesday, March 19.

MORNING SESSION

10:00, Missionary Sermon. Eld. Otho Winger.

AFTERNOON SESSION

1:30, Devotional Exercises.
1:45, Report of Mission Board.
2:00, Five Year Forward Movement. E. E. Eshelman.
2:30, Ministers, Sunday-school and Christian Workers' Officers' Work. J. J. Anglemyer.
3:00, Relief and Reconstruction. Wm. J. Tinkle. (Discussion.)

EVENING SESSION

6:30, Sisters' Aid.—In charge of Blanche Byerly.
7:00, Educational Round Table. Mary L. Cook.
7:30, Educational Address. G. A. Snider.
Bring your "Kingdom Songs No. 2." Standard time will be observed. Come!
Committee: W. C. DETRICK, Chairman; G. D. ARMENTROUT.
Secretary; S. G. GREYER.

DEATH OF ELDER EDWARD LOOMIS

On Friday evening, Feb. 14, our dear brother, Edward Loomis, of the Mt. Zion congregation, near New Philadelphia, Ohio, passed over the river of death.

He was born in Knox County, Ohio, Jan. 24, 1839. He celebrated his eightieth birthday twenty days before his departure from this life. With his parents he moved to Tuscarawas County, Ohio, when seven years of age. With the exception of about nine months, spent in Indiana, Tuscarawas County has been his home. He received most of his education in the district schools. He attended the New Philadelphia high school several terms. For about twenty years he taught school,—mostly during the winter months.

Because of the opportunity to attend services, held by the United Brethren people, he became identified with that organization at the age of twenty-two.

In 1865 he was married to Martha Jane Sechrist. She was a member of the Church of the Brethren and has been a loving and devoted companion and helpmeet through all these years.

Through his marriage, the reading of the Brethren literature, and sermons which he heard, he was led to a more careful, prayerful, and understanding study of the Bible. As a result of this he became a member of the church. In 1874 he was elected to the ministry. Two years later he was elected to the second degree and two or three years later was elected to the eldership. He held meetings, or assisted in the holding of them, in nearly all of the congregations of Northeastern Ohio. He conducted meetings also outside of the State.

Many were the calls to solemnize marriages, and to preach funeral sermons. A large number of these calls came from people who were not members of the Church of the Brethren.

Bro. Loomis' ability to memorize and quote Scripture was a marvel to all who knew him. When preaching, his Bible frequently lay before him unopened, but his discourses were replete with passages from the Word of God that had been stored away, to be used when needed. In commenting upon Bro. Loomis' life, the editor of the "Advocate-Tribune," New Philadelphia, states that "up to the time of his death he was a close student of the Bible, and there has probably never lived in Tuscarawas County any person more thoroughly conversant with every chapter in the Great Book than Rev. Loomis."

Besides a loving companion, two sons, three daughters, one brother, and two sisters there is a large number of friends who will cherish many acts of kindness and many helpful and comforting messages that our dear brother has rendered.

Services Feb. 17, at 2 o'clock, at he Mt. Zion church. Elders A. F. Shriver and A. H. Miller conducted the services. The burial was made at Somerdale, Ohio.

Mrs. Jennie M. Shriver.

New Philadelphia, Ohio, Feb. 25.

WAYNESBORO, PENNSYLVANIA

Jan. 12 Bro. A. C. Wieand, of Bethany Bible School, came to serve as instructor in one week of Bible Institute work. He opened up the rich treasures of the Word of God, giving us a better vision of our relationship and duties to our Heavenly Father. Bro. Wieand laid a good foundation for a very successful revival meeting, which commenced at the close of the Institute and lasted three weeks, conducted by Bro. Galen B. Royer, of Huntingdon, Pa. Bro. Daniel J. Licbty, who is in the homeland from the India mission field, was with us a few days during the revival, giving increased interest to the services. He used a period before the regular preaching hour to tell of the condition and needs of the field. Sixty-four were received into the church by baptism, with others awaiting the rite. In all, there were seventy-eight decisions and several reclaimed. Sixty of them were under twenty years of age.

Onr quarterly business meeting was held Jan. 18. March 9, Eld. John C. Zug, of Palmyra, Pa., is expected to hold a series of meetings in Rouzerville, Pa., about three miles east of Waynesboro. Jessie Demuth.

Feb. 27.

BICENTENNIAL PROGRAM FOR ANNUAL CONFERENCE

Section I.—A Life-Work Conference for the Young People

Wednesday Evening, June 4
H. C. Early, Modsrator

7:00, "My Church: What She Means to Me."—D. L. Miller.
8:00, Stereopticon Lecture, "The China Field."—F. J. Wampler.

Thursday Morning, June 5
J. J. Yoder, Moderator

8:30, The Place of Prayer in the Christian's Life.—Jas. M. Moore.
9:00, My Life: How Shall I Invest It?—D. J. Lichty.
10:00, The Education I Must Secure.—Paul Bowman.
11:00, Our Debt to America. What We Owe and How to Pay It.—J. M. Henry.

Thursday Afternoon, June 5
"Volunteer Band"

Elsewhere than Auditorium. (See Supplementary Program below.)

Thursday Evening, June 5
J. A. Dove, Modsrator

7:00, "The Claims of the Christian Ministry."—Levi S. Shively.
8:00, Stereopticon Lecture, "The India Field."—Jesse B. Emmert.

Friday, June 6
C. D. Bonsack, Moderator

8:30 A. M., The Spirit-filled Life.—M. W. Emmert.
9:00 A. M., The Possibilities of the Home Field,—V. F. Schwalm.
9:45 A. M., The Consecrated Layman—A. B. Miller.
10:30 A. M., Conference: What Can We Do to Further the Interests of the Church?
(1) In the Southland.—H. S. Randolph.
(2) In Pioneer Districts.—V. C. Finnell.
(3) In Weak Churches.—Nelie Wampler.
(4) In Strong Churches.—Grover L. Wine.
(5) Among the Immigrants.—J. Kurtz Miller.
(6) In the Cities.—W. J. Horner.
(7) In Rural Districts.—W. H. Yoder.

Afternoon Session
Volunteer Meeting (Elsewhere than Auditorium)

Evening Session

7:00, The Call of the World to the Christian Young Man.—Chas. C. Ellis.
8:00, Consecration to the World's Needs.—J. M. Blough.

Section II.—The Church, Past, Present and Future

Saturday Morning and Afternoon, June 7
John Heckman, Modorator

General Theme: The Church of the Brethren

8:30 to 9:15, (1) Its Beginning in Germany and Emigration to America.—Martin G. Brumbaugh.
9:15, (2) Its Establishment and Growth in America.—T. T. Myers.
10:15, (3) Its Early Missionary Spirit.—M. C. Swigart.
11:00, (4) Its Present and Future Missionary Spirit.—Otho Winger.
1:30, (5) Its Early Interest in Its Young People.—Albert C. Wieand.
2:15, (6) Its Present and Future Sunday-Schools.—Henry K. Ober.
3:15, (7) Its Early Educational Endeavors.—John S. Flory.
4:00, (8) Its Present and Future Educational Work.—D. W. Kurtz.

Saturday Evening, June 7
D. M. Garver, Moderator

7:00, (9) The Doctrine of Peace and Its Application:
(a) Doctrine of Peace.—W. J. Swigart.
(b) Application of the Doctrine.—Edw. Frantz.

Sunday Morning, June 8
L. W. Teeter, Modorator

8:30 to 10:00, Sunday School Session.
10:15 to 11:45, The Doctrines of the Church.—J. W. Lear.

Sunday Afternoon, June 8
Galen B. Royer, Moderator

1:30 to 4:00, General Evangelism.
(1) J. H. Cassady; (2) G. W. Flory; (3) J. H. B. Williams.

Sunday Evening, June 8
P. J. Blough, Modorator

7:00 to 9:00, Home Missions.
(1) Edgar Rothrock; (2) C. D. Bonsack.

Monday Morning, June 9
Henry C. Early, Modorator

An Interpretation and Appliestion of the Forward Movement of the Church of the Brethren

8:30 to 9:30, (1) Along Missionary Lines.—J. H. B. Williams.
9:30 to 10:15, (2) Along Sunday-School Lines.—Ezra Flory.
10:15 to 11:00, (3) Along Educational Lines. (Appointment made subject to the approval of the Educational Board.)
Questions and Suggestions by the Audience.

Monday Afternoon, June 9
Missionary Meeting

Monday Night, June 9
D. L. Miller, Modorator

The Publishing Interests of the Church of the Brethren.—F. F. Holsopple, R. E. Arnold.

Supplementary Program

Provided by Committee of Arrangements
(Details to be supplied by the Committees Concerned)

Thursday, June 5, 1:30 to J P. M., Child Rescue Program.
Thursday, June 5, 3:15 to 4:45, Reconstruction Program.
Friday, June 6, 1:30 to 3 P. M., Temperance Program.
Friday, June 6, J:15 to 4:45, Dress Reform Program.
Friday, June 6, 2 P. M., Conference of College Faculties and Trustees. (In College Hall.)
Saturday, June 7, 8 A. M., Address of Welcome by Dr. Dickey. Response. (Speaker to be supplied.)
Monday, June 9, 5 to 6 P. M., Conference District Mission Boards. (In College Hall.)
Tuesday, June 10, 7 P. M., What Our Boys Have Taught Us. Speakers: Otho Winger. (To be supplied.)
Wednesday, June 11, 7 P. M., Conference Echocs. Led by J. Edson Ulery.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIPORNIA

Santoe.—Feb. 23 we had our election of officers for church and Sunday-school. Bro. E. W. Pratt presided. The writer was elected church clerk, "Messenger" agent and correspondents Sister Pratt, Sunday-school superintendent. We decided to have a love feast some time this spring.—Anna R. Hyatt, Santee, Cal., Feb. 24.

FLORIDA

Sebring.—My father and mother, Elder and Mrs. Wm. Bixler, my husband and myself are spending the season in Florida. We have located at Sebring, bought a home on the lake front, and are enjoying the place, as well as the association of brethren and friends from various parts of the United States. Last Sunday afternoon we gave a public presentation of my new cantata "The Prince of Peace" to a greatly interested audience of more than 300 people. The chorus represented ten different States of the Union, Canada and England. I was glad that I could sing and do some class-teaching for the Chapel Sunday-school. I also had the opportunity of assisting Evangelist Charles Weigle in a two weeks' revival. I believe we should be about our Father's business everywhere we go. The world is the field. Florida is a part of it. It pays to keep busy. We can (Philpp. 4: 13).—Marguerite Bixler, Sebring, Florida, March 4.

IDAHO

Winchester church has just closed a three weeks' series of meetings, conducted by Bro. M. Alva Long, of Weiser, Idaho, who commenced Feb. 2, and closed Feb. 23. The interest and attendance were good. Fourteen confessed Christ, twelve of whom were baptized.—Amanda E. Flory, Winchester, Idaho, Feb. 22.

ILLINOIS

Astoria congregation met in council March 1, with Eld. A. H. Lind presiding. Three letters were granted. We decided to have a series of meetings at South Fulton house, commencing April 27, closing with a love feast May 10 and 11. The Aid Society gave a report of the year's work, which was accepted. Eld. S. S. Blough was elected delegate to the Annual Conference, and Eld. C. A. Gruber, alternate. Our next council will be held May 3.—Goldie Eichenberg, Astoria, Ill., March 3.

Bethel church has met with a great loss in the death of her beloved pastor, Bro. S. R. O. Roose. Although he had resided among us but five months, we had grown to love him, and feel he would have accomplished much good in leading us to a higher spiritual plane. Services were held here Feb. 23, after which the body was taken to Indiana for burial. We are pleased that our former pastor, Bro. C. C. Kindy, has not left us as yet, and probably will be with us until June 1.—Estella B. M. Erb, Naperville, Ill., March 2.

Coal Creek congregation met in council Jan. 18. Church, Sunday-school and Christian Workers' officers were elected. Three letters were received. Our offering for the Armenian-Syrian relief amounted to $65.30. Since our last report one has been added to the church by baptism.—Susie Vaneyekle, Canton, Ill., March 1.

Decatur.—Immediately upon the arrival and location of Eld. J. W. Grater and family, of Nappanee, Ind., to assume the pastorate at this place, there was an insistent demand for special evangelistic services, which were held for two weeks, closing Feb. 23. Brother Grater delivered n strong series of sermons on the general theme: "The Clothing of the Soul," Sister Mary Hoots had charge of the singing, and the attendance was large in spite of inclement weather and much sickness. As an immediate result of the meetings, two made open confession and were baptized at our last regular prayer meeting. There is a marked increase in attendance and interest in all departmental activities of the Decatur congregation, which gives us just reasons to rejoice. Since our last report several families of members have purchased property, and intend to locate here soon.—O. G. Davis, 251 E. Olive Street, Decatur, Ill., March 4.

Hickory Grove church met in quarterly council March 1, with Bro. G. G. Canfield presiding, in the absence of our elder, Bro. M. W. Emmert. Settlement was made for our parsonage. We found that $980 had been subscribed, most of which has been paid in by our small membership and by a number of the neighbors. We also got a few voluntary subscriptions from business men. The rest of the $2,000 purchase money had to be borrowed. We decided to hold our spring love feast on Sunday evening, May 11, at 6:30. Our dear sister, Mary Doty, has been to a hospital in Chicago lately, for treatment, and has returned to us. Her condition just now is not very good, but we ask an interest in the prayers of others in her behalf, that she may be restored to health again. We have had a few social gatherings in various homes this winter. This, we think, has proved a help in getting the church people in closer touch with the community.—Mrs. G. G. Canfield, Mt. Carroll, Ill., March 4.

INDIANA

Bethany.—We had our Christmas program Dec. 22, which was well rendered. The children sent a box to Chicago. At the beginning of the year we organized Sunday-school with Bro. Noble Neff, superintendent. The school has been growing steadily. We met in council March 1, with Eld. A. E. Clem presiding. There were seven letters granted. We expect to hold our love feast in the fall.—Mrs. Bertha B. Weybright, Syracuse, Ind., March 3.

Elkhart City.—Our series of meetings, conducted by Bro. S. J. Burger, of Howe, Ind., closed on Sunday night with good interest. Five were baptized, three reclaimed, and one awaits baptism. One of the five baptized is a young man from Poland. He was making his home with one of our brethren, after his return from Camp, became converted and was baptized. Being an earnest seeker, he found what God promises to all who seek for divine truth and salvation. On the evening after his baptism he was granted a letter of membership to be presented to the church at Detroit, Mich., which is the hope he expects to make his home. Our song service was in charge of Sister Gladys Strickler, of Union Center, Ind.—Mrs. Cella A. Swihart, 720 Garfield Avenue, Elkhart, Ind., March 4.

Goshen City.—Great interest is shown in the Men's and Women's Bible Classes. Our pastor teaches the Men's Class and a special speaker is obtained for at least one class period in each month. Sister Morris, of Mishawaka, teaches the Women's Class and gives at their monthly class meetings, a series of lectures on "The Seven Churches of Asia." She also gave a lecture under the auspices of the Christian Workers' Society. It was entitled, "Changing the

Jewish Sabbath to the Lord's Day." The Junior Christian Workers gave a patriotic program Feb. 23. Our pastor has just finished a series of sermons on "The Christian Life." These sermons increased the interest and attendance at our Sunday evening service. Our "Workers' Meetings," held each month, are devoted to the discussion of Sunday-school problems. A primary department has been organized, with Sister F. A. Myers as superintendent. As the head of this department of the Sunday-school, she is also in charge of the cradle roll. The Young People's class, formed by a recent combining of the Young Men's and Women's Classes, is now organized and at work. They have increased their enrollment and attendance in a short time and have voted to continue the support of an Indian Boarding School boy, begun last year by the Young Women's Class. Two more have been baptized since our last report.—Beulah Manahan, 234 W. River Avenue, Ashland, Ohio, March 5.

Huntington.—Thursday evening, Feb. 27, the Salamonie church met in regular council. Eld. J. W. Norris presided at the meeting. Twelve membership certificates were granted and seven members were received by letter. Bro. E. L. Heestand and family moved to our congregation Feb. 26, from Plymouth, Ind. Eld. Heestand began his work as pastor March 1. Health conditions are much improved, and attendance at all services is increasing. Eld. Heestand was elected delegate to Annual Meeting.—Hampton Zook, R. D. 6, Huntington, Ind., March 3.

Indianapolis.—After working for some time to secure a pastor, we have been able to segure the services of Eld. Saylor G. Greyer, of Toledo, Ohio, who expects to locate here about the first of May.—J. J. Kintner, 59 N. Holmes Avenue, Indianapolis, Ind., March 5.

Loon Creek church met in council March 1, with Eld. D. W. Paul in charge. One letter of membership was received. Bro. Anderson Potts was elected church treasurer. Bro. Hoover, elder in charge, began his work as pastor March 1. Health conditions are much improved, and attendance at all services is increasing. Eld. Heestand was elected delegate to Annual Meeting.—Hampton Zook, R. D. 6, Huntington, Ind., March 3.

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Loon Creek church met in council March 1, with Eld. D. W. Paul in charge. One letter of membership was received. Bro. Anderson Potts was elected church treasurer. Bro. Hoover, elder in charge, began his work as pastor March 1. Health conditions are much improved, and attendance at all services is increasing. Eld. Heestand was elected delegate to Annual Meeting, Bro. B. D. Hirt, with Bro. D. W. Paul, alternate. Since the epidemic has subsided, our attendance at Sunday-school and other services has increased. Feb. 22 Sister Mildred Bowman, of Bethany Bible School, made home for a few days' vacation, and gave us two very interesting talks on mission work at the Hastings Street mission.—one during Sunday-school and one during Christian Workers' meeting. Feb. 26 the Juniors much appreciated by all. Our Aid Society sent $10; also other donations and a box of clothing, amounting in all to about $35.50. An offering was taken a few weeks ago for Armenian-Syrian Relief, amounting to $23.50. We also took an offering of $46 for the India Famine Relief. The Christian Workers' Society has already done some definite work, with much more that is planned to do. Our series of meetings will be held the last two weeks of March.—D. B. Hirt, our pastor. Our love feast was appointed for April 19.—Mae Hoover, Huntington, Ind., March 5.

Middletown church met in council March 1, with Eld. Roof presiding. We decided to have preaching every Sunday, providing we can secure a minister for each Sunday. Our present pastor has been filling a series of meetings two weeks before the communion, which will be held May 17. We hope ministers having occasion to pass this way will try to preach for us. Our Sunday-school is progressing very much. Bro. Carpenter preached for us on Sunday morning and Bro. Lewis in the evening. Our Sunday-school is quite interesting. We are taking the Book of Acts for our study in the cottage prayer meetings.—Florida J. E. Green, Middletown, Ind., March 3.

Mississinawa church met in council March 1, with Elder J. A. Miller presiding. Bro. Ira Shoemaker was reelected as clerk. Bro. Samuel Deweese was chosen trustee. The writer was reelected Publishing House agent. Sister Ray Pigott, church correspondent. Bro. Opal Browning were reelected as our Missionary Committee. Elder J. A. Miller was chosen as delegate to Annual Conference, with Bro. Leo H. Miller as alternate. On Sunday, March 2, our pastor preached a good sermon, directing it primarily to our new converts. Text: "Watch ye, stand fast in the faith, quit ye like men, be strong." Our church was greatly strengthened by our late revival.—Alice E. Miller, Gaston, Ind., March 3.

Mississinawa congregation was expecting Bro. D. R. McFadden to come Feb. 2 and assist us in a series of meetings, but on account of sickness at home he was unable to be here. The home ministers began the meeting on the evening of the 2nd, however, doing the preaching. Bro. McFadden came Feb. 9 and preached every night until Feb. 26. We had a good attendance, and excellent interest was manifested. Twenty-one were baptized.—Alice E. Miller, Gaston, Ind., Feb. 27.

Pleasant Dale church met in council Feb. 22, with Eld. Frank Fisher presiding. Brethren I. F. Yaney and Jos. Baumgartner were elected delegates to Annual Meeting, with Brethren D. M. Byerly and O. V. Diller alternates. Our congregation took an offering of $91 for Armenian-Syrian Relief. An offering of $85 was sent to the Old Folks' and Orphans' Home at Mexico, Ind. We decided to build an addition to the church, to provide additional Sunday-school rooms, and a committee was appointed to solicit funds for the same. Our church services and Sunday-school have been irregular this winter, but are normal again, with good interest. None of our members have been taken so far, but the influenza is prevalent and the epidemic still prevails. Bro. Fisher remained and preached for us on Sunday, which we very much enjoyed.—Emma Miller, Decatur, Ind., Feb. 26.

Plymouth.—Eld. Manly Deeter, of Millord, Ind., came to this church Jan. 26 and remained until Feb. 9. The attendance and interest were good. Sister Deeter's visit was a spiritual awakening, strengthening to the church and appealing to the unsaved. During the meeting three confessed Christ. Feb. 16, before the preparatory service for baptism, Bro. Heestand gave a short sermon, asked for others to go with these, when six more came out, thus making a total of nine, as a result of the meetings. On Monday evening, Feb. 17, we had our communion. It was a very spiritual and helpful meeting. As Bro. Heestand is with his family, he has taken the work of the Salamonie church, of Middle Indiana, we will have a report of his work here. When Bro. Heestand came to us there were fifty-six members. Thirteen were received by letter, twenty-two were baptized, four reclaimed and one died. Fifteen were dismissed by letter. This leaves a present membership of seventy-nine. In appreciation of Brother and Sister Heestand's work here at this place, the members of the church and Sunday-school met in the spacious Heestand's home on the evening of Feb. 20. Each of the two young people's classes presented them with beautiful rocking-chairs. We regret very much to have been losen with our pastor, but the Lord so seems, and we must submit. We trust the Lord to send us a worker to fill Bro. Heestand's place in the near future, as we are left without a shepherd.—Edith Troyer, Plymouth, Ind., March 4.

Roann church met in council March 1, with our presiding elder, Bro. J. D. Rife, in charge. No letters were received or given. The report of the home department for the last six months of 1918 and also the total report for the year were given. The three brethren appointed to solicit subscriptions for the Sunday-school reported contributions of $50 in cash and $30 pledged, to be paid by Sept. 1. Eld. J. D. Rife was chosen as our delegate to Annual Conference. We decided to hold our joint meeting of the West Manchester, Ogans Creek and Roann Sunday-schools in the Roann church, on Sunday, May 18. We decided to send $50 of the Christian Workers' money to help support a native missionary. A committee was chosen, consisting of Brother and Sister Ray Pigott, Bro. C. C. Miller and Bro. Wilford Rife to push the missionary part of the "Forward Movement." Eld. J. D. Rife was reelected as our presiding elder for one year. Eld. Otho Wilson, of Mexico, Ind., and Eld. John F. Frantz, of Wabash, Ind., assisted in the work. Feb. 26 the Sunday-school took a special offering of $60 for Armenian-Syrian Relief. Included in this amount is $15.35 from Sister Mary A. Heeter's class of seven primary scholars. She gave twenty-five cents to each pupil last spring to invest in any way desired, and to return the proceeds for relief work. Bro. Moy Gwong, a Chinese minister, of Manchester College, is expected to preach for us March 9, both morning and evening.—Sarah C. Seitner, Roann, Ind., March 4.

Rock Run.—Feb. 23 we lifted an offering of $45 for Armenian-Syrian Relief. A short time ago we raised $105 for the same cause. March 2 was missionary day. Bro. John E. Weaver preached, after which an offering of $32.58 was taken. Our total offerings for missions in full were $77.58. Feb. 26 one Sunday-school pupil requested baptism.—Mrs. Clarence R. Cripe, Goshen, Ind., March 2.

Shipshewana.—We held our quarterly council last Saturday forenoon, Bro. J. H. Schrock presiding. We decided to hold our love feast May 17. We have planned to have a revival and Bible meeting combined, some time near August. There were ten letters granted.—Velma Bollinger, Shipshewana, Ind., March 3.

Somerset church met in council March 1 with our elder, Bro. Elsworth Weimer, presiding. Bro. Elsworth Weimer was reelected elder. Our love feast will be held some time after harvest.—Ruby Tinkle, Somerset, Ind., March 4.

Sumerville church met in council March 1, with Eld. J. A. Miller presiding. The treasurer's report was very eneouraging. Three church trustees were elected: E. S. Surfer, O. Dawson and M. Shively. The writer was chosen church clerk and "Messenger" agent. It was decided to have Bro. J. A. Miller hold a series of meetings in April, if health conditions permit. A spring communion will be held in the near future. Brother and Sister Stanly were chosen delegates to Annual Meeting. Bro. Dawson baptized recently. Bro. H. B. Martin has closed his year's work at this place. We thank him for his interest and influence, and feel that through the help of the Father he has sown good seed.—Pearl Tomlinson, Sumitville, Ind., March 3.

Turkey Creek congregation met in council March 1, with Eld. Henry Wysong presiding. Bro. D. H. Anglemyer, of Union Center, was also with us. We decided to hold our love feast April 19.—Sarah Miller, Nappanee, Ind., March 3.

Washington.—In reorganizing our work for the year we retained Bro. Wm. Overholser as pastor and Bro. A. B. Whitehead as superintendent of the Sunday-school. The church is in a prosperous condition and the Sunday-school has good attendance and interest. Considering the fact that this church, only a short time ago, undertook to support itself it is doing remarkably well. We have secured the privilege of holding services in the Grange Hall. We expect a conference, and Brethren Wm. Overholser, L. M. Neher and A. B. Whitehead have been selected as the committee in charge of that work. Our spring communion has been set for May 10.—Bertha M. Neher, Warsaw, Ind., Feb. 28.

White church met in council March 5, our elder presiding. One letter was received. We reelected Bro. D. C. Campbell as our elder for the coming year; also as delegate to Annual Meeting. We will hold our spring love feast April 26. We expect a Bible class. An offering of $200 was taken up for Armenian-Syrian Relief Jan. 5. The Township Sunday-school Convention will be held at our church on Sunday, March 9. Our pastor will be in charge of the movement. On Saturday evening, March 15, also on Sunday morning and evening, we are expecting Bro. J. Homer Bright and wife, and Bro. O. E. Messmer, of Chicago, to render a missionary program for us.—Roy Coyner, Clarks Hill, Ind., March 5.

Yellow Creek church met in council Feb. 22, our elder, Bro. H. W. Schwalm, presiding. Elders H. M. Schwalm and Harvey Bowers were with us. Our regular business was attended to. Our officers for last year were reelected.—Irvin Miller, R. D. 5, Goshen, Ind., March 3.

Yellow River church met in council March 1. Our elder not being present, Bro. E. E. Shively took charge of the meeting. He was assisted by Bro. Floyd Leeper. One letter was granted. Reports of officers and committees were read and accepted. Bro. Floyd Leeper will represent us at Annual Conference, with Bro. E. E. Shively, alternate. We decided to hold our love feast May 31, beginning at 7 P. M.—Alma E. Hanawalt, Bourbon, Ind., March 3.

IOWA

Dallas Center church met for council March 1, with our elder, Bro. C. B. Rowe, presiding. Officers for the year were elected. Seven letters of membership were granted. We regret very much to have them move away, but while some go, others are moving in. Bro. C. B. Rowe was chosen as delegate to Annual Meeting, with Bro. M. W. Eikenberry, alternate. The time of our love feast was set for June 14 and 15, beginning at 7 P. M. An offering of over $100 was taken for the India sufferers.—Anna Goughnour, Dallas Center, Iowa, March 4.

English River church met in council Feb. 22. Our spring love feast will be held April 26. We are planning for a special program July 4. We expect Eld. D. L. Miller to be with us in a series of meetings this fall. Eld. J. F. Deaton was chosen delegate to Annual Meeting. One letter was received and two were granted.—J. D. Bowser, South English, Iowa, Feb. 28.

KANSAS

Altamont church met in council Feb. 23, with Eld. W. H. Miller presiding. Officers were elected as follows: D. P. Neher, elder; Sister Miller, church clerk; Bro. Ira Gardner, Sunday-school superintendent; Bro. B. S. Miller, Sunday-school superintendent. One letter was granted and one received.—Mae Gish, Altamont, Kaos., March 1.

MARYLAND

Fulton Avenue (Baltimore).—Since our last report three letters of membership have been received. Feb. 5 Bro. T. S. Fike, of Thurmont, Md., Chairman of the District Ministerial Board, preached for us. We are glad to report that we have secured a pastor, Bro. A. L. B. Martin. The attendance, both at church services and at Sunday-school, is growing. The attendance, March 2, at Sunday-school was 105. Our love feast will be held on Sunday, May 4, at 5 P. M.—Darius C. Angle, 911 N. Monroe Street, Baltimore, Md., March 5.

MICHIGAN

Elmdale.—Eld. J. C. Overholt, of Grand Rapids, met with the members at this place Feb. 1, in a special members' meeting for the election of a deacon. Two were chosen. Bro. Stephen Weaver, Jr., and wife were installed into office at this meeting. Bro. Wilbur Tyler and wife were installed at our regular members' meeting, held March 1, with Eld. C. E. Deardorff in charge. Our spring communion will be held April 26, beginning at 10:30 A. M. Bro. C. E. Deardorff was chosen delegate to Annual Meeting, with Bro. E. M. Stanbard, alternate. We decided to have a prayer meeting each Wednesday evening.—Emma Weaver, Ada, Mich., March 4.

MISSOURI

Centerview church met in council Feb. 27 with Bro. Amos Wampler presiding. One church letter was received and two were granted. Bro. Jason Boston was elected Sunday-school superintendent.—Mrs. Dollie Burgard, R. D. 36, Centerview, Mo., March 5.

Prairie View church met in council on Saturday, March 1, our elder, Bro. H. L. Holsopple, presiding. It was decided to have a teacher-training class and Christian Workers' Meeting each Sunday evening, at 7:30. Our Sunday-school is increasing in attendance and interest. Our church recently sent an offering for the Armenian sufferers,—$52 from the church and $11 from the Sunday-school, making $63 in all.—Alice L. Mohler, Versailles, Mo., March 3.

NEBRASKA

Wanted.—A good Christian home for a little girl twelve years old, and a member of the Church of the Brethren. Parties who adopt her must live in the State of Nebraska. For further information write the undersigned.—J. R. Smith, Juniata, Nebr., Feb. 28.

NORTH CAROLINA

Pleasant Grove.—Our Bible School closed, Feb. 26. It was uplifting and inspiring to those who attended. We trust that much good will come from the earnest efforts put forth by Bro. Clayton B. Miller, and that we may eventually have a band of strung church workers. Bro. Miller will remain with us till Sunday, March 2.—Emma Bryant, Brummet, N. C., Feb. 27.

NORTH DAKOTA

Minot.—Bro. Ira H. Fox, who has had charge of the Minot church during the past year, is now taking up his work in other fields. He is at present holding revival meetings at Cando, N. Dak., after which he will go to Brooklyn, Iowa, to take charge of that church. Bro. Fox has labored faithfully with us, and we appreciate what he has done for us. Bro. Shorb, who is now living in Minot, will take charge of the preaching services until we get some one to take up the work. We hope that we may have the prayers of the Brotherhood for the prosperity of the Minot church.—Beulah Steele, 442 First Avenue, N. W., Minot, N. Dak., March 4.

OHIO

Bear Creek.—We met March 4 for our quarterly council, with Eld. J. W. Beeghly presiding. Several members from adjoining churches were with us, and helped us in our work. Two letters of membership were granted. Bro. J. W. Beeghly was elected delegate to Annual Conference, and Brethren Parker Filburn and Alva Richards to District Conference. The church decided to hold our love feast May 24, at 6 P. M. The Christian Workers' committee of 1919 are planning to render an Easter program.—Mandie Filburn, R. D. 4, Dayton, Ohio, March 6.

Blanchard church held her quarterly council March 1, Eld. D. P. Weller acting as moderator. Bro. William Hire was chosen trustee; the writer was elected "Messenger" agent and church correspondent; Bro. J. A. Vanscoy, delegate to District Meeting, Bro. E. R. Prowant, alternate; Bro. D. F. Weller, delegate to Annual Meeting, Bro. William Hire, alternate. Our love feast will be held May 31.—Edna Weller, Continental, Ohio, March 4.

County Line church met in council March 1, with Eld. David Byerly presiding. Two letters of membership were received and two were granted. Sister Cecil Davis and the writer were chosen as delegates to District Meeting, with Bro. Jacob Grant and Sister Edith Miller as alternates.—Bessie J. Guthrie, Lima, Ohio, March 3.

Donnels Creek church met in council March 1, with our elder, Bro. J. D. Sandy, presiding. Two letters of membership were granted. Bro. Sandy is our delegate to Annual Meeting and Brethren J. D. Sandy and Cyrus Flora, delegates to District Meeting.—Elsie Winger, R. D. 1, Box 173, Springfield, Ohio, March 3.

Eagle Creek.—Our Sunday-school took an offering of $84.44 for the India sufferers, after which $15 was added to it, making $109.44. We raised $200.01 for the Armenians. We expect to have a series of meetings next June.—Pearl Rodabaugh, Williamsport, Ohio, March 4.

Greenspring church met in council March 1, with our elder, Bro. L. I. Moss, of Portage, in charge. We appointed as "Messenger" agents, Mary Ellen Wenger, correspondent, Caroline Eberly; trustee for Bethel, Christ Snavely; secretary of Missionary Committee, Leo Wise; Christian Workers' president, Lucille Snavely; church clerk, Caroline Eberly; Annual Meeting delegate, Ruth Eberly; District Meeting delegate, Christ Snavely and Lloyd Dukes.—Mrs. Caroline Eberly, Old Fort, Ohio, March 3.

Lick Creek church met in council Feb. 22, Bro. David Lytle presiding. We had a good representation. Brethren Clyde St. John, and Wm. Kintner were chosen delegates to District Meeting; Arthur Sellers, alternate. Bro. Clyde Miller is our delegate to Annual Meeting; Bro. Geo. Sellers, alternate.—Mrs. John Kintner, Ney, Ohio, March 3.

Logan church met in council March 1, Bro. Berkebile acting as moderator. Bro. H. Z. Smith was chosen delegate to Annual Meeting, and Bro. Leslie Yoder, with Bro. A. Miller alternate, delegate to District Meeting. We decided to have a love feast on the evening of May 17. We are expecting Bro. Moy Gwong, a Chinese minister, and sister Annie Etha Eby, returned missionary, to be with us March 9.—Mrs. Leslie Yoder, Bellefontaine, Ohio, March 2.

Poplar Grove church met in council March 1, with Eld. Noah Erbaugh presiding. Brethren J. S. Garr and Ezra Noffsinger were with us. Five letters were granted. Eld. B. F. Sharp was appointed as delegate for Annual Meeting and Eld. Noah Erbaugh and Bro. M. Blocher for District Meeting. Bro. H. M. Blocher was also reelected as trustee for the ensuing year; Levi Bowser, church register; Sister Nettie Huffman, superintendent of home department and credit roll. Our church sent an offering of $212 for Armenian-Syrian Relief, March 2 the Y. P. C. W. gave a short program in the evening. March 9 the Live Wire Sunday-school class will have the program for the Christian Workers' Meeting.—Meda Bowman, D. S., Greenville, Ohio, March 3.

Stonelick church met in council March 1. Bro. Claude V. Coppock, of the Middle District church, was with us. Bro. Aaron Coy, our presiding elder for many years, offered his resignation, which the church accepted. Bro. Claude V. Coppock was chosen to fill the vacancy. Bro. S. P. Gronendyke was elected delegate to District Meeting, and Sister Mary Carr alternate. Sunday-school officers were elected, with Sister Grossnickle, superintendent. Bro. Coppock remained over Sunday and preached for us. We appreciate the visits of our ministering brethren and the well-inspected sermons. Our Sunday-school has continued through the winter, although the attendance has been small. But we feel encouraged as the attendance is increasing now.—Mary A. Carr, Batavia-Stonelick, Ohio, March 3.

Sugar Hill church met in council March 1, with Eld. J. Franklin Brubaker presiding. Eld. J. F. Deaton, from an adjoining church, was with us. Three letters were granted and five received. Bro. J. Franklin Brubaker was elected delegate to Annual Meeting, and Brethren Noah Beery and Joseph Brower to District Meeting. Bro. John Good was called to the ministry. One has been added to the church by baptism since our last report. Bro. Herschel Weaver, of West Manchester, Ohio, will be with us in a series of meetings, beginning April 13, at the Sugar Hill house.—Mary Bowser, West Alexandria, Ohio, March 3.

Swan Creek church met in council March 1, with Eld. D. P. Koch presiding. Church and Sunday-school officers were elected. Bro. D. P. Koch was elected delegate to District Meeting; Bro. Aaron Smith, alternate. It was decided to have a love feast June 28, at 10 A. M., in the East house.—Nancy Smith, 809 N. Fulton Street, Wauseon, Ohio, March 3.

OKLAHOMA

Paradise Prairie.—Our church held both a fall and a spring council in January. Bro. M. S. Gripe, from Big Creek, presiding. We decided to hold a series of evangelistic meetings May 4, and continuing two weeks, conducted by Bro. Homer Blough, of Wichita. We will hold our love feast May 10.—Cassie Carrier, R. D. 1, Coyle, Okla., March 1.

PENNSYLVANIA

Back Creek congregation enjoyed two weeks' series of meetings at the Brandt churchhouse, conducted by our home pastors, Brethren Wolf and Blough, assisted by Brother Swander. One confessed Christ, and one was baptized a few weeks prior to our communion. Attendance were very helpful and appreciated by a good audience every night.—Pearl Heckman, Williamson, Pa., March 1.

Germantown.—On Friday evening, Feb. 28, we held a Mothers' Meeting, when Mrs. Howard, a worker of Philadelphia, gave an interesting talk on "Peace with God." The Women's Bible Class gave $50 and the Mothers' Meeting $5 to the Armenian sufferers. The Annual Meeting of the Sisters' Aid Societies of this district will be held on Wednesday, March 26, at 1:30 P. M., in the Bethany church, Philadelphia. On Sunday, March 2, Bro. J. H. Cassady, of Hanford, Jr., was ordained for this work. Since our last report two have been received by baptism and one by letter.—Mrs. M. C. Swigart, 6611 Germantown Avenue, Philadelphia, Pa., March 4.

Indian Creek church met in council March 1, with our elder, Bro. James B. Shisler, presiding. Our love feast will be held May 10. Preparatory services are to begin at 2 P. M. Our special spring council, before the love feast, will be held April 26. Bro. Ralph W. Schlosser, who was booked for a series of meetings with us through the month of May, can not be with us through 1919, on account of other pressing duties. A collection was held to replenish our church treasury. Our elder, Bro. Jas. Shisler, was elected delegate to represent us at our General Conference, and Brethren A. A. and J. A. Price are to represent us at District Meeting. Bro. Wallace

(Continued on Page 176)

DISTRICT NURSING IN BALTIMORE, MARYLAND

(Continued from Page 171)

back again in the evening, yet withal she is so cheerful that it is a bright spot in the day, just to drop in for a little chat. There is little I can do for her. She is cared for by an efficient colored maid. As we bowed as we case, we find her growing weaker, and as we dress the dreadful bedsores, her cry to me is: "Pray that I may go soon." We shall be glad for her when the Heavenly Father releases her from her prison house of pain.

A little farther down the street we come to a home where a father and two small sons are down with influenza. Mother has to do everything. We give baths, take temperatures, give nourishment and do anything we can to make them comfortable. Later in the week the father develops pneumonia, and has to be taken to the hospital, where he is convalescing nicely.

Next we come to a Jewish home. There the mother of nine is dying from complications following influenza. The aged, gray-haired grandmother stands with arms around her until there is no dimness upon the looking-glass, which had been held before the patient's mouth. Then we close the eyes and fold the hands and leave her to her long, last sleep. They are Hebrews of the high-strung, nervous temperament, and their outspoken grief is indeed heartrending.

The noon hour is spent at my district office, where I receive new calls. Today a mother came for help to get her sixteen-year-old son to the hospital. His development, mentally and physically, is like that of a twelve-year-old, and shows signs of epilepsy. He is a typical drunkard's son. I make all arrangements for his going, and the mother is very appreciative and much relieved.

Many of our calls come through the Metropolitan Insurance Agency, which gives this nursing service to all of their industrial policy-holders. We also coöperate with the public heneficiary societies of the city, Red Cross home service, and federated charities.

In my district there is a public-spirited club. The members keep my loan closet filled with necessary articles, such as sheets, towels, hot water hottles, etc., to loan during an illness. At Christmas they filled baskets with groceries, which were placed in fifteen different homes. A large number of toys and hooks, new and old, were also placed in homes where the necessities of life are barely found. They were so appreciative that never before did I more fully enter into the spirit of Christmas. Our people soon learn to love us, for they realize we try to help them and to do them good. Altogether our work is very interesting, and yet we see much sickness, sorrow and death. It only reminds us of the uncertainty of life and the surety of death. But there is always a bright side to be seen through the cloud. We can often bring spiritual comfort to these needy ones, and their gratitude is sincere.

Baltimore, Md. Viola Mae Lantz, Ella Mae Sanger.

SISTERS' AID SOCIETIES

A Correction.—Inadvertently a slight error crept into the report of the Sisters' Missionary and Aid Society of Elgin, Ill., as published in last issue. Instead of "We have MADE 200 garments and 24 comforts to French Relief," read, "We MADE 200 garments, and MADE and DONATED 24 comforts to French Relief."

BROOKVILE, OHIO.—Report of Aid Society for 1918: We held 22 meetings, with an average attendance of 14. We quilted 9 quilts, made 4 comforts, pieced 5 comfort-tops and worked 2, made 54 prayer-coverings and 62 garments. We donated 4 comforts, 18 prayer-coverings, clothing and $49.40 in money. We sent out one mission box, valued at $20; gave $4.60 to the Red Cross; $5 to a sister; $7 worth of clothing to a family at a mission point; $15 to the Armenian sufferers; $15.25 to one minister's wife. Our regular collections amounted to $31.09; offerings, $20.57; other donations, $30.30; balance from 1917, $38.62; received during the year, $138.48; expenditures, $149.03; balance on hand Dec. 31, $28.08. Number added during the year $31; $25 of which was sent to the Armenian sufferers. Officers: Ollie Fidler, President; Dora Hay, Superintendent; Orpha Wogaman, Treasurer of Birthday Fund; the writer, Secretary-Treasurer.—Dora Zimmerman, Brookville, Ohio, Feb. 25.

FERNALD, IOWA.—Report of Sisters' Aid Society for 1918: We held nineteen all-day and two half-day meetings, with an average attendance of six. We had ten members enrolled. Work completed: 2 comforters, 180 garments, 43 bonnets. We also did mending and pieced quiltblocks. Total receipts, $66.46; expenses, $12.60; donated $53.86 to the church. Officers: President, Sister Robinson; Vice-President, Sister Winnie Mead; Secretary-Treasurer, the writer. —Sister Lettie Hankins, Zearing, Iowa, Feb. 22.

GREENSPRING, OHIO.—Our Sisters' Aid Society had twelve regular meetings during the year, with an average attendance of ten. The work done consisted of quilting, piecing, knotting comforts, making aprons, sewing carpet-rags, serving lunch at a sale, and making sun-bonnets. We had six meetings at which we made hospital garments for the Red Cross. Our regular offerings amounted to $16.55; received for mission box, $2.50; received for sewing carpet-rags, 45 cents; for knotting comforts, $2.75; for sale lunch, $23.10; total, $56.64. Our expenses were $8.61; sent for Mary Quinter Memorial, $25; to Central Service Committee, $20; balance, $3.04. Officers: President, Sister Fannie Sawtelle; Superintendent, Sister Clara Zimmerman; Secretary, Sister Mary Dukes; Treasurer, Sister Ethel Painter.—Lucile Seavely, Old Fort, Ohio, Feb. 24.

HAGERSTOWN, IND.—Report of White Branch Aid Society for 1918: We held 27 meetings; total attendance, 183; total collections, $11.07. We furnished lunch at three sales; sent boxes to the Marion and Hastings Street Missions for Thanksgiving; sent pillowslips and sheets to White Branch room at Dayton; quilt; box of goods to Mexico Home; pair of blankets to Old Folks' Home; gave Bro. Wright $10; sent "Messenger" to a sister. Officers: President, Sister Lizzie Hawkins; Vice-Presidents, Sisters Della Smith and Anna Bowman; Treasurer, Sister Kate Beeman; Secretary, the writer.—Mamie Bowman, Hagerstown, Ind., Feb. 24.

KITCHEL, IND.—Report of Four Mile Aid Society for 1918: We did surgical dressing work at the Hannah's Creek church each week. We had three meetings and three sales; average attendance at meetings, twenty. Amount carried over from 1917, $181.69; received during 1918, $199.66; expenditures, $226.80; balance, $154.55. We gave $30 to Mary Quinter Hospital Fund; $40 to flood sufferers of China; $30 to the Oneida Institute of Kentucky; $30 to Armenian-Syrian Relief. We also adopted four French orphans. We are making and donating garments to the French refugees. Officers: Sister Maggie Brower, President; Mrs. Myrtle Shrader, Vice-President; Sister Ruth Edgeworth, Secretary-Treasurer.—Edna Brower, Kitchel, Ind., Feb. 28.

MIDDLEBURY, IND.—Report of Pleasant Valley Aid for 1918: We held 17 meetings, with an average attendance of 12. Free-will offerings for the year amounted to $20.07. Our work consisted of sewing for the Red Cross, making garments and comforts. We also sewed several days, for which we received pay. There were 38 pair of socks and 4 sweaters knit for the Red Cross. Donations: To Bd. J. L. Mishler and wife, $5; to a sister, $5; Armenian sufferers, $10; clothing sent to Belgians, valued at $30; clothing to Grand Rapids Mission and Mexico Orphans' Home. Officers: President, Mate Artley; Secretary, Mary Powell; Secretary-Treasurer, Clara Sherck.—Carrie Kindy, Middlebury, Ind., Feb. 24.

MIDDLE RIVER, VA.—Report of Sisters' Aid Society for 1918: Ten meetings were held, with an average attendance of twelve. We have on our enrollment of members. During the year 3 counterpanes, quilted 1 quilt, made 4 comforts, 83 prayer-coverings and quite a number of bonnets. Some bed-clothing and provisions were given to a poor family. A box of soap, 24 pounds, was sent to the Orphans' Home at Timberville; also a box for the children at Christmas. Amount in treasury, Jan. 1, 1918, $19.02; received by monthly offerings, $33.13; donated, $8.16; articles sold, $6.43; total, $156.49. Paid out for materials, $27.02; to District Mission Board, $15; to two sisters, $17.60; to India Orphanage, $32; to Orphans' Home at Timberville, $10; for "Messengers" for three families, $1.50; to Bro. Helm, $5.25; to Mary Quinter Memorial Hospital, $8; to General Secretary, 25 cents; for postage, 41 cents; total, $147.09; balance, $9.40. Officers: Sister Nannie Hunbert, President; Sister Rebecca Gerber, Vice-President; Sister Annie Cline, Secretary; Sister Sis; Red Cross, $15; lawn mower for church, $5; gift to widow, $5; toward a sewing machine for Bridgewater College, $2; blinds for church, $24.74; S. M. C. A. work at Camps, $25; total, $111.74; balance, $27.66. Officers: President, Mattie White; Vice-President, Sisters Secretary-Treasurer, Eva Craun; Assistant, Mattie V. Craun.—Mary A. Sheets, Weyer's Cave, Va., Feb. 21.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Andrus-Sensenbaugh.—By the undersigned, at his residence, Feb. 17, 1919, Mr. D. C. Andrus, of Box Elder, Mont., and Sister Mattie Elizabeth Sensenbaugh, of Modesto, Cal.—E. M. White, Empire, Cal.

Myers-Hartman.—By the undersigned, at his residence, Feb. 13, 1919, Mr. Samuel Benj. Myers and Sister Annie G. Hartman, both of Loganville, Pa.—J. H. Keller, Shrewsbury, Pa.

Peters-Blough.—By the undersigned, at the home of the bride, near Salem, Ill., Feb. 26, 1919, Bro. Roy E. Peters, of Chicago, Ill., and Sister Gladys Blough, of Salem, Ill.—Urias Blough, Salem, Ill.

Shaub-Miahler.—By the undersigned, at the residence of the bride's mother, near North Canton, Ohio, Feb. 21, 1919, William J. Shaub and Sister Edna M. Miahler, both of North Canton, where they will be at home.—A. H. Miller, Louisville, Ohio.

Tessmer-Sheets.—By the undersigned, at the home of the bride, Feb. 8, 1919, Bro. Gorden J. Tessmer and Sister Mae V. Sheets, both of Seattle, Wash.—E. J. Cline, Seattle, Wash.

Williams-Roberts.—Mr. and Mrs. C. Roberts announce the marriage of their daughter, Rose Olive, to Mr. Orlo Williams, Feb. 12, 1919, Twin Falls, Idaho.—(As per announcement received at this office.)

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnold, Michael, born near Burlington, W. Va., died at the Brethren's Home, Girard, Ill., Feb. 3, 1919, aged 78 years, 4 months and 19 days. In 1861 he moved to Virginia a boy of 14 years in Ohio and Indiana. He came to Pitt County, Ill., in 1868, where he remained a few years. He went to Jackson County, Mo., Oct. 20, 1872, where he was united in marriage to Laura E. Petree. To them was born one child, who died in infancy, and was followed closely by its mother Feb. 9, 1874. Jan. 15, 1880, he was married to Mrs. Eliza J. Beatty, at Marion, Ind. She died Aug. 11, 1898. About twelve years ago Bro. Arnold came to Gordo, Ill., and in the time which then he made his home with his brother Taylor and family, until a little over two years ago, when he went to the Brethren's Home, Girard, Ill. He was taken sick about three weeks before his death, which was caused by leakage of the heart and other complications. In the early stage of his sickness he called for the elders and was anointed. Bro. Arnold united with the Church of the Brethren over twenty years ago and lived a life of faithful. He leaves two brothers and one half-sister. Services in the Brethren church in Cerro Gordo by Elders Jacob Wyne and A. L. Bingamon. Text, Rom. 8 : 37-39.—H. O. Arnold, Bement, Ill., Feb. 24.

Barnhart, Jennie, daughter of Geo. and Anna Long, born near Garrison, Iowa, died at her lote home in Garrison, Feb. 19, 1919, aged 51 years, 5 months and 12 days. She united with the Church of the Brethren in girlhood and was a loyal worker. In 1888 she married Jack Bornhort, who preeeded her several years ago. Having no children of their own, they adopted three orphans. She is also survived by four sisters and three brothers. Services by Dr. S. B. Miller, assisted by the home ministers.—Minnie Gnagy, Dysart, Iowa.

Bridenstine, Bro. Moses, son of Daniel and Nancy Bridenstine, born in Wooster, Ohio, died Feb. 19, 1919, aged 72 years, 7 months and 8 days. He married Clara Brumbaugh in 1878. To this union were born five sons, two of whom died in infancy. The mother died in 1894. In 1902 he married Sarah Miller, who died about three years ago. He united with the Church of the Brethren in 1882. He leaves three sons and five grandchildren. Services at the Gravelton church by the writer.—Henry Wysong, Nappanee, Ind.

Carlson, Bro. Charles, born in Sweden, died of pneumonia at his home in Brethren, Mich., Feb. 18, 1919, aged 61 years, 11 months and 13 days. He leaves his wife, one son, three stepsons and two stepdaughters. Services by Bro. Frank Gilbert.—Ella Keith, Brethren, Mich.

Eckert, Sister Kathryn, nee Hollinger, died at the Brethren Home, near Huntsdale, Upper Cumberlond congregation, Pa., Feb. 15, 1919, aged 82 years, 8 months and 1 day. Her husband died sixteen years ago. She is survived by two daughters and four sons. Services at the Home by Eld. Daniel Stouffer. Interment at Huntsdale cemetery. —A. A. Evans, Carlisle, Pa.

Fasick, Gerald, only son of Brother and Sister Lawrence Fasick, born May 5, 1918, died Feb. 18, 1919, aged 9 months and 13 days. Services at the Pittsburg church by Bro. S. A. Blessing.—J. Henry Showalter, West Milton, Ohio.

Finney, Sister Hettie, nee Shaffstahl, died at her home at Mt. Morris, Ill., Feb. 17, 1919, aged 80 years, 6 months and 14 days. She was born in this vicinity, where she has lived ever since. She is survived by her husband, four sons and two daughters. Services by Eld. W. E. West, assisted by Eld. M. W. Emmert.—Nelson E. Stark, Mt. Morris, Ill.

Fredericks, Bro. John, died of tuberculosis, Jan. 26, 1919, aged 30 years and 27 days. Just one month prior to his death he united with the church. He leaves his wife and one son. Services at the home by Eld. N. F. Castle. Interment in Lordsburg Brownsville church.—Mrs. Nellie S. Kaetsel, Brownsville, Md.

Garren, Velmo, infant daughter of Mr. and Mrs. H. F. Gorren, died Dec. 7, 1918, aged 2 months and 20 days. She is survived by her father and mother, two brothers and two sisters. Service at the home by the writer. Interment in the Cory Grove cemetery.—J. F. Burton, Ankeny, Iowa.

Hawke, James, died at the Windber Hospitol, Pa., of Spanish influenza, Feb. 17, 1919, aged 21 years. In 1916 he married Lida Belle Snyder, who survives with one child. Services by Bro. H. S. Replogle. Text, John 14: 1. Burial in East End cemetery.—Mrs. Harvey Knavel, Windber, Pa.

Herrington, Sister Sarah E., nee Jefferies, died Feb. 8, 1919, near Masontown, Pa., in the bounds of the George's Creek congregation. She was married July 3, 1896, to Bro. Benjamin Herrington, who preceded her fourteen years. She became a member of the Church of the Brethren in June, 1904. She is survived by two brothers, one sister and three stepdaughters. Services at the house by the writer, assisted by John Hess, a minister of the Mennonite Church. Interment in the Fairview cemetery, beside her husband.—F. F. Durr, Masontown, Pa.

Hilfdreth, Sister Mary, nee Fleming, died at her home, near Ankeny, Iowa, Nov. 28, 1918, aged 56 years, 6 months and 26 days. She married J. L. Hildreth in 1883. She leaves her husband, four children, six grandchildren, and one brother. She was united with the Methodist church in 1883 and later, with her husband and children, united with the Church of the Brethren. Services at the home by the writer, assisted by Bro. J. Q. Goughnour. Interment in the Lincoln cemetery.—J. F. Burton, Ankeny, Iowa.

Hoffman, Orville, son of Brother and Sister John Hoffmon, died at his home near Ringgold, Md., Feb. 14, 1919, aged 34 years, 4 months and 9 days. He is survived by his wife, parents, three brothers and four sisters. Services in the Reformed church near Midvale, Pa., by Rev. Guy. Interment in adjoining cemetery.—Susanna M. Newcomer, Smithburg, Md.

Horner, Bro. Jacob, born near Johnstown, Pa., died Feb. 7, 1919, at his home in Los Angeles, Cal. He united with the church in his youth and lived ever faithful. He is survived by a son, four daughters, five grandchildren and by his faithful companion, with whom he lived for nearly sixty years. Almost half of this time they spent on their farm, near New Enterprise, Pa. Bro. Horner was a man of pure, upright character, and a worthy representative of the church he loved. During the illness which continued for eleven weeks, he was most tenderly cared for by his aged wife and two daughters. Funeral services at his home by the writer.—J. Z. Gilbert, Los Angeles, Cal.

Kindig, Lucy A., nee Gish, born in Woodford County, Ill., died at her home near Roseland, Nebr., of acute indigestion, Feb. 22, 1919, aged 63 years, 2 months and 3 days. In 1874 she married Daniel F. Kindig, who preceded her eleven years ago. To this union were born five sons and four daughters, all of whom survive. Sister Kindig and husband united with the Church of the Brethren in their early married life and were consistent members. Services from the Juniata church by the writer, assisted by other brethren. Interment in the Juniata cemetery.—J. B. Smith, Morrill, Kans.

Kirkdoffer, Melvin, died Feb. 10, 1919, aged 41 years, 10 months and 25 days. Surviving him are his father, mother, six brothers and four sisters. He united with the Church of the Brethren in 1902. Services at the Union Center house by the writer.—Henry Wysong, Nappanee, Ind.

Lindley, Bro. James, born in Indiana, died at his home near Lebanon, Oregon, Feb. 19, 1919, aged 86 years, 6 months and 24 days. He was married to Anna Hartman Jan. 18, 1855. To this union were born nine children, three of whom preceded him. He came to Oregon in 1853, and has made his home near Lebanon since that time. He joined the Church of the Brethren soon after coming to Oregon, and remained faithful. Services by the writer. Text, John 14 : 1-2.—Hiram Smith, Albany, Oregon.

Lochrie, Elizabeth Shaffer, died of tuberculosis Feb. 20, 1919, aged 25 years and 6 months. She united with the church at the age of sixteen. In 1914 she married Bro. Wm. Lochrie, who died two years ago, of influenza. To them were born two daughters, who survive, with her mother, three sisters and four brothers. Services at the Windber church by Bro. H. S. Replogle. Text, Rev. 20. Burial in the Grandview cemetery.—Mrs. Harvey Knavel, Windber, Pa.

Mason, Mary Josephine Yates, born in Ray County, Mo., died Feb. 15, 1919, aged 48 years, 11 months and 18 days. She married Jacob Mason in 1890. To this union were born seven children, four of whom preceded the mother. She united with the Church of the Brethren when a young woman, and has lived a consistent Christian life. Services by the writer. Interment in the Wakenda cemetery, Mo.—Dr. Rothgeb, Wakenda, Mo.

Miller, Bro. Lewis, died at his home in Monroe County, Iowa, Jau, 7, 1919, aged 94 years, 4 months and 8 days. In 1846 he married Betsy Tyrrel, who died about three years ago. To this union were born eleven children, seven of whom are living. He was a consistent member of the Church of the Brethren for over forty years. Services by Bro. D. H. Fouts. Interment in the Smith cemetery.—Sarah Grove, Fredric, Iowa.

Miller, Bro. Russel Leroy, son of Geo. I. and Lizzie Miller, died Feb. 25, 1919, in the Mercy Hospital, Canton, Ohio, after an operation for appendicitis, aged 24 years and 23 days. He united with the Church of the Brethren in 1913. In 1916 he married Clara Ebip. He is survived by his wife, parents, two brothers and two sisters. Services at the Brick church by Eld. S. S. Shoemaker. Text, Mark 13: 35. Burial in the East Nimishillen cemetery.—A. J. Carper, Canton, Ohio.

Montgomery, Silas C., youngest son of Brother and Sister A. H. Montgomery, was born in Caldwell County, Mo. He united with the Church of the Brethren at the age of thirteen. He died at the home of his parents Feb. 21, 1919, of influenza, aged 24 years. Silas loved his home, and nobly did his part in caring for the sick and afflicted at the home circle. Besides his parents he is survived by one brother and four sisters, all of this city. The writer held a brief service at the home. Burial in the Pleasant View cemetery.—O. H. Feller, Hutchinson, Kans.

Myers, Sister Mary Ellen, nee Burkholder, of Burbank, Cal., died of pneumonia, Jan. 26, 1919, aged 62 years, 6 months and 27 days. She was born at Reedsville, Pa. In 1885 she married Orville Myers. She joined the Church of the Brethren at an early age. Two sons died in infancy. Two daughters and her husband survive. Services by Bro. S. G. Lehmer.—Salome A. Eshelman, Glendale, Cal.

Newby, Bro. Jacob C., born in Buchanan County, Md., March 13, 1854, died in his home in Anthony, Pa., Feb. 18, 1919. His death was the result of a complication of diseases, following the influenza. He was married to Elura Isobel Orr, July 4, 1875. To this union were born eight children. His companion, three daughters, four sons, five brothers and one sister survive. He united with the Church of the Brethren in 1880, and lived ever faithful. Services by the writer, assisted by Eld. D. D. Sell. Text, Rev. 14 : 13.—H. M. Brubaker, Platteburg, Mo.

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Ellen, nee Burkholder, of Burbank, Cal., died of 919, aged 62 years, 6 months and 27 days. She e, Pa. In 1885 she married Orville Myers. She the Brethren at an early age. Two sons died ghters and her husband survive. Services by Salome A. Esbelman, Glendale, Cal.

, born in Buchanan County, Md., March 13, 1854, Lathrop, Mo., Feb. 18, 1919. His death was on of diseases, following the influenza. He was bel Orr, July 4, 1875. To this union were born

member of the Church of the Brethren for more than forty years, serving faithfully as a deacon. He is survived by his wife, two sons and three daughters. Services at the Waynesboro church by Brethren C. R. Oellig, H. M. Stover and H. C. Muck. Text, Psa. 116 : 15. Interment in Green Hill cemetery.—Susanna M. Newcomer, Smithburg, Md.

Peterman, Byron Edward, son of Brother and Sister Elton Peterman, died at Peubrook, Pa., of influenza, Jan. 5, 1919, aged 7 years, 5 months and 18 days. He is survived by his parents, two brothers and two sisters. Services at the home by the writer. Interment in the Pembrook cemetery.—Sallie E. Schaffner, Harrisburg, Pa.

Pickett, Sister Christina, nee Leonard, wife of Bro. Ralph Pickett, died in the bounds of the Fraternity church, Forsyth County, N. C., Feb. 21, 1919, aged 64 years. Services by Eld. J. Woolly, assisted by the writer. Interment in Fraternity cemetery.—J. P. Robertson, Winston-Salem, N. C.

Potter, Sister Henrietta, of Newport, Pa., died Feb. 20, 1919, aged 91 years, 2 months and 8 days. She is survived by one daughter and a number of grandchildren. She was a consistent member of the Church of the Brethren for about 68 years. Short services at her home at the Mt. Olivet Mission church by Brethren C. H. Steerman and W. H. Miller. Text, 2 Cor. 5 : 1. Burial in the near by cemetery. —Mrs. Ada Brandt, Millerstown, Pa.

Price, Sister Elizabeth, daughter of Brother and Sister Samuel Bock, born in Wayne County, Ohio, died at Kitchel, Ind., Feb. 9, 1919, aged 73 years, 7 months and 9 days. Early in life she united with the Church of the Brethren. In 1864 she married Bro. Joshua Thompson, who was a minister of the church. To this union were born two sons and one daughter. Her husband died in 1871. Later she married Bro. Michael Price, who preceded her about eighteen years ago. She leaves one son, one daughter, nine grandchildren, four great-grandchildren, three brothers and one sister. Services by Bro. Frank Brubaker. Interment near Anderson, Ind.—Edna Brower, Kitchel, Ind.

Ream, Sister Ethel Adelaide, eldest daughter of Brother Frank and Sister Hattie Ream, died in Johnstown, Pa., Jan. 28, 1919, aged 23 years, 9 months and 13 days. She was a sufferer from epilepsy for a number of years. She united with the church during Bro. Geo. W. Flory's first revival here, six years ago, and remained faithful. She loved her church and Sunday-school, and when health permitted attended the services. She was a splendid reader, and before failing health prevented, she took an active part in programs. Several years ago she was anointed. She is survived by her parents, two brothers, both in the Government service, and a little sister, now at the home by Eld. E. M. Detwiler, with interment in Berkley cemetery.—Jerome E. Blough, 1309 Franklin Street, Johnstown, Pa.

Rasroad, Etta Drusilla, little daughter of Brother and Sister Raymond Rexroad, died of pneumonia, following influenza, Feb. 22, 1919, aged 2 years, 5 months and 14 days. A brief service was conducted by the writer, after which the little body was laid to rest in the Pleasant View cemetery.—O. H. Feller, Hutchinson, Kans.

Sauble, Malsala B., nee Zent, was born in Frederick County, Md. She was married to Bro. Emanuel Sauble, April 18, 1869, who preceded her in death about three and one-half years ago. She passed to her reward Feb. 21, 1919, after having been confined to her room for about three weeks. She united with the Methodist Church at the age of twelve. After her marriage she and her husband united with the Church of the Brethren. She lived a faithful Christian life. Much of her time, of late years, was spent in reading the Bible and in prayer, which was her greatest joy. She lived in Maryland for many years, six years in Virginia, and the last nine years in California, at the home of her daughter and son-in-law, Bro. S. W. Funk and wife. She leaves three daughters and two grandsons, all living in California. Services at the Covina church by Eld. W. E. Trostle. Interment by the side of her husband in the Oak Dale Cemetery.—Mrs. S. W. Funk, Charter Oak, Cal.

Senger, Sister Annie V., nee Wenger, wife of Bro. D. F. Senger, died of a complication of diseases, at the home of the Green Mount congregation, Roekingham County, Va., Feb. 20, 1919, aged 69 years, 7 months and 19 days. She was a faithful member of the Church of the Brethren for many years. She is survived by her husband, one son, three daughters and one sister. Services at Lindale by Eld. J. Carson Miller, assisted by Eld. B. B. Miller. Text, 1 Cor. 13: 12.— Katie Kline, Broadway, Va.

Shank, Bro. Jeremiah, died Feb. 20, 1919, aged 70 years, 10 months and 20 days. In 1870 he was united in marriage to Annie D. Miller, to which union were born two sons and two daughters. His companion having departed this life in 1912, he was united in marriage, in 1914, to Lillian V. Emmert, surviving him with one son, one daughter and three grandchildren. He united with the church forty-seven years ago, and served faithfully in the deacon's office for about twenty-five years. Services by the writer, assisted by Eld. G. H. Bashor. Interment in the Rosedale cemetery.—C. W. Guthrie, Los Angeles, Cal.

Sibert, Edw., born in Perry County, Ohio, died at his home in Wabash County, Ind., Feb. 5, 1919, aged 55 years, 8 months and 27 days. He was married to Miss Ella Smith. To this union one daughter was born. Bro. Sibert united with the Church of the Brethren in 1880 and lived faithful. Services at the home by the writer. Interment in cemetery adjoining West Manchester church.—Ira E. Long, Andrews, Ind.

Smith, Sister Eva, daughter of Samuel and Ella Smith, born at Glencoe, Pa., died at Waterloo, Iowa, Oct. 19, 1918, aged 26 years, 8 months and 1 day. Feb. 24, 1918, she married Bro. Arthur Smith, who, with one son, survives her. Her father, mother and two sisters also remain. She died of pneumonia, resulting from Spanish influenza. On account of quarantine, the burial was private. Memorial services were held on Sunday, Feb. 9, conducted by the writer.—A. P. Blough, Waterloo, Iowa.

Slingluff, Sister Catharine L., nee, Nice, born in Montgomery County, Pa., died at the home of her daughter, in Bridgeport, Nebr., Feb. 17, 1919, aged 75 years, 1 month and 21 days. She united with the Church of the Brethren in 1869 and in 1869 she married Bro. John U. Slingluff, who preceded her eleven years ago. She leaves one daughter, seven grandchildren, one brother and one sister. Burial in Sidney, Nebr., cemetery.—Eld. M. Davis, Bridgeport, Nebr.

Stutsman, Gladys Ruth, daughter of John and Anna Stutsman, born in Indiana County, died at Johnstown, Pa., of dropsy, Feb. 12, 1919, aged 10 years, 11 months and 27 days. She leaves her parents, two sisters and five brothers. Services at the home by the writer. Burial in the cemetery near Armagh.—C. C. Sollenberger, Johnstown, Pa.

Thompson, Bro. Jas. Henry, died Jan. 4, 1919, aged 81 years, 7 months and 21 days. He is survived by five children and a number of grandchildren. Services at the Brownsville church by Eld. N. P. Castle. Interment in cemetery adjoining.—Mrs. Nellie S. Kaetzel, Brownsville, Md.

Trowell, Susanna, nee Huff, born in Tuscarawas County, Ohio, died Feb. 10, 1919, aged 83 years, 3 months and 20 days. She was married to Joseph Trowell in 1853. To this union were born three sons and three daughters. She was preceded in death by the three daughters and one son. Two sons survive her. Her father was Jacob Huff. Her mother's maiden name was Rebecca Romer. She came from Michigan to Ottumwa, Iowa, in 1897 and united with the Church of the Brethren in 1905, continuing faithful. Services by Rev. S. W. Garber, of the Church of the Brethren, on Wednesday, Feb. 12, at 10 A. M., at the home of her son, Eugene Trowell, where she had made her home. Interment in the Machintyre cemetery.—S. W. Garber, Ottumwa, Iowa.

Weybright, Sister Mary Ann, born near New Windsor, Md., died Dec. 15, 1918, at Detour, aged 81 years, 10 months and 24 days. She was a daughter of Jacob and Maria Sauder. She married Samuel

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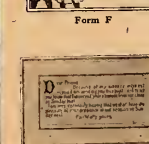

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Notes From Our Correspondents

(Continued from Page 173)

Ziegler was reëlected janitor for one year.—B. M. Boss, Verofield, Pa., March 4.

Maple Spring.—Though our church and Sunday-school work has been hindered very much by influenza, the work is picking up again with good interest. Bro. J. W. Rummell has been elected Sunday-school superintendent. We remodeled the basement of our church, and made Sunday-school rooms, which are now occupied by the classes. One offerings for Armenian and Syrian relief amounted to $26. The "Sunshine Class" of our Sunday school is supporting an orphan in India. A committee has been chosen to arrange our Easter program. A Missionary and Temperance Committee was also elected. We hope for a bright and successful future, and that this may be the banner year of our school.—Anna Rummell, Hollsopple, Pa., March 5.

Mingo church met in council March 1, our elder, Bro. Levi Ziegler, presiding. One letter was received. Bro. Penn Ziegler was elected delegate to Annual Meeting, and Brethren Joseph Cassel and Samuel Hess, delegates to District Meeting. The officers for the Mingo Sunday-school were elected, with Bro. Penn Ziegler as superintendent. We also elected the officers of the Christian Workers' Meeting. Bro. Howard Ziegler is president. We expect to hold a series of meetings at the Mingo house beginning May 24. Bro. Michael Kurtz, of Richland, Pa., is to conduct these meetings. June 7 we will have our love feast, at 2 P. M., at the Mingo house. Our Bible Institute, which was previously reported to be held last November, but was postponed on account of the influenza epidemic, will now be held from March 14 to 16 at the Mingo house. We have recently organized our Young Folks' Bible Class.—Elizabeth Hunsberger, Limerick, Pa., March 3.

Moxham (Johnstown).—We began a series of evangelistic meetings Feb. 9. Eld. C. D. Bonsack, of New Windsor, Md., did the preaching and Bro. D. W. Boyer, of Chicago, directed the singing. Bro. Bunsack gave us splendid sermons. They were practical and all seemed to be very much helped by his efforts among us. Bro. Boyer directed our song service in a spiritual manner, helping us to feel what we were singing. We feel that we were much strengthened by their efforts. Six were baptized and one came to us from the Progressive Brethren church. The meetings closed on the evening of March 2.—Mrs. J. C. Flora, 538 Coleman Avenue, Johnstown, Pa.

Quemahoning church met in council in the Maple Spring house March 1, Eld. P. J. Blough presiding. On account of the influenza our churches were closed, and our December council postponed, which made this a busy day. The officials met in the forenoon and got ready for the afternoon meeting. The committees in charge of various departments of church work gave their annual reports. All officials of the coming year were elected. Delegates to Annual Meeting are Brethren I. B. Ferguson and U. H. Blough. Four delegates go to District Meeting. The church also decided to elect young men to the ministry the coming year or two. Our church is very interesting talk at the close of the meeting.—Anna Rummell, Hollsopple, Pa., March 5.

Red Bank church is in Armstrong County, near New Bethlehem, Pa. Red Bank's greatest revival began on the evening of Feb. 5, and closed on Sunday evening, Feb. 23. It was conducted by Bro. George W. Flory, of Covington, Ohio. He began with a comfortably filled house, and closed with a house packed to the door. At no time was there a lack of deep, spiritual feeling, even on bad nights. He captured the attention of his audience the first night, and held it to the close. His preaching was thoroughly evangelical, and four square with the Word. Seventy-five consecrated themselves to the Master's service. Of this number some were reclaimed, some came from the Progressive Church, and others made their first start in the Christian life. Most of the baptizing has been done. Some, on account of sickness, will be baptized later. A few will not be baptized, on account of objections by in-laws. The little band of believers rejoices greatly on account of the splendid additions that came into the church as a result of the meetings. At the close a very highly spiritual love feast service was held, which was largely attended. The future outlook for the church is brighter than at any time in her history. We will have an election about the middle of April, and expect to cast our lot with the Indian Creek congregation. Bro. Albert C. Schne, of New Windsor, Md., has been chosen as my successor.—J. L. Bowman, New Bethlehem, Pa., March 4.

Rockton.—Our quarterly council was held March 1, in the Rockton house, with Eld. Geo. D. Cleaver as moderator. The following brethren will serve as our Missionary Committee: B. P. Huey, D. B. Kirk, J. B. Hollopeter. This committee will have charge of plans for the Forward Movement. Eld. Cleaver will have charge of the missionary work at the Greenville church, with authority to call to his assistance other workers there. Three members of the Board of Trustees were reelected for a term of three years.—E. W. Hollopeter, D. B. Kirk, B. P. Huey. We are looking forward to evangelistic meetings this spring, to be in charge of Bro. H. A. Brubaker, of Akron, Ohio, who was to come last fall but was debarred owing to the closing of public meetings by the Board of Health. The time is not yet definitely known, but will be announced later; also the date of our love feast. Delegate to District Meeting is Bro. J. B. Hollopeter, with Bro. E. W. Hollopeter as alternate. The spirit of the Forward Movement is beginning to be felt in the Christian Workers' Society and Sunday-school, and it is likely that the present year will see greater things attempted for God.—J. B. Hollopeter, Rockton, Pa., March 3.

Sipesville.—Our new pastor, Bro. Charles Blough, took charge of our church at the beginning of the year. The church is being built up to correspond to its new surroundings. Our building was dedicated last fall, and, owing to the influenza, our meetings were somewhat hindered. Geiger, Casebeer and Sipesville held a community program at Sipesville Feb. 20. The general subject was "Organization." Plans are under way to hold a similar meeting at the Geiger church soon. We are also planning a series of meetings for the near future. The church council met last Saturday, March 1, at which officers for the following year were elected.—Beatrice C. Edmiston, Acosta, Pa., March 3.

Smithfield church met in council Feb. 8, with Eld. W. H. Holsinger presiding. Bro. H. Stover Kulp, of New Enterprise, was also present and gave an excellent address on "The Forward Movement." We decided to hold our love feast at Mingo, May 4 & 5. Brethren Eli Hoover and C. B. Baker were elected to represent us at District Meeting. Bro. H. Stover Kulp will conduct an evangelistic meeting for us the coming fall. He just closed a series of meetings here on last Friday evening, preaching, in all, nineteen sermons which were spiritual, practical and impressive. Bro. W. H. Holsinger, assisted by Sister Elsie Longenecker, made the song services inspiring and uplifting. Bro. A. J. Detwiler, of Williamsburg, also assisted in making the meetings interesting. Five accepted Christ and were baptized. Our Sunday-school is now coming up to the "Front Line Standard." Our superintendent, Bro. E. K. Sollenberger, wishes to make the school what it ought to be.—Jno. Perrin, Barbara, Pa., Feb. 26.

TEXAS

Flowella.—Bro. D. G. Brubaker, of Nocona, Tex., came to this place Feb. 15 and preached five sermons. The meetings were appreciated and enjoyed by all who attended.—Mrs. A. Rupp, Flowella, Tex., Feb. 25.

VIRGINIA

Brick church met in council March 1, with Bro. J. W. Barnhart presiding. Brethren R. L. Reherry, T. W. Fisher and G. A. Barnhart were elected delegates to District Meeting. We raised $42 for general missionary purposes, and $58 toward the support of Bro. I. E. Overholtzer, our missionary in China.—Zaida Barnhart, Wirtz, Va., March 3.

In the Field.—I have just returned from a trip to our Nottoway County (Va.) missioo. A number of our members have moved away from the mission and those who still live in the country are very much scattered. If the members would locate near Crewe, we could look after their spiritual wants more adequately. We baptized two on this trip.—C. D. Hylton, Troutville, Va., March 4.

Schoolfield congregation met in council March 1. A short discourse was given by Bro. H. J. Woodie, the elder in charge. All members were found to be in union. While with us, Bro. Woodie preached three soul-cheering sermons. There being one applicant for baptism, the rite was administered on Sunday evening.—A. T. Prather, Box 304, Schoolfield, Va., March 3.

WASHINGTON

Outlook.—Our church and Sunday-school work has been somewhat hindered on account of the prevalence of influenza, but the epidemic has, in a degree, subsided, and we are pleased to see our attendance increasing. Nothing was done for the Sunday-school work in our small house, we are building a basement, which will provide available rooms. Feb. 16 the Sunday-school lifted an offering of $31.34 for India sufferers.—Mrs. C. A. Wagner, Outlook, Wash., Feb. 23.

WEST VIRGINIA

Maple Spring.—Feb. 22, Bro. John Helmick, who has been ill for some time, was anointed. The following evening the Junior Band met at Bro. Jesse Pike's for Christian Workers' meeting. On this morning of Sunday, Feb. 23, we met for preaching at Bro. Peter Pike's. Services were conducted by Bro. John Fike. In the afternoon Bro. Fike went to Bro. Christ Miller's to conduct a meeting for the benefit of Sister Miller, who is not able to go to church. We met at 3 P. M. for Sunday-school at Maple Spring, and at night we met for a Child Rescue program. It was bandied very nicely. We took up a collection of $9.30 for that work. At this we met for our quarterly council. Bro. John S. Fike presided. Two letters were read and accepted. The German Settlement church asks the District Meeting of the First District of West Virginia to consider the advisability of owning a Receiving Home for homeless children and, if advisable, to arrange for the establishing of the same. Bro. John S. Fike was appointed as delegate to Annual Meeting. We have decided to hold our love feast Aug. 30. Five brethren were elected as deacons. Three of them were duly installed. Two ministers,—Bro. Ollie P. Jones and Bro. Charlie Vought,—were installed into the ministry. An offering of $55.65 was taken for the suffering Armenians.—Goldie Judy, Fellon, W. Va., March 3.

Mountain Dale church has selected Bro. B. W. Smith to hold our series of meetings, which will begin Sept. 13. Bro. Geo. W. Van Sickle delivered a fine sermon here Feb. 23.—Jeremiah Rodeheaver, Hazelton, W. Va., March 4.

Pleasant View.—We met in council Feb. 22. Eld. J. S. Zigler presided. The treasurers read their yearly reports. Offerings for missions $905.73, for church expenses $700. Brethren W. F. Rogers and W. D. Rogers are our Sunday-school superintendents for this year. We decided to have our love feast May 17.—Cynthia E. Fox, Fayetteville, W. Va., March 3.

ANNOUNCEMENTS

DISTRICT MEETINGS

March 19, 20, District of Northwestern Ohio, in the Pleasant View church.

April 1, Middle District of Indiana in the Manchester church.

April 6-8, District of Northeastern Kansas, in the Osawkie church.

April 11-14, District of Northwestern Kansas and Northeastern Colorado, in the Belleville church, Kans.

April 15, 16, District of Middle Pennsylvania, at Snake Spring church.

April 16-18, District of Southern Virginia, in the Smith River church.

April 17, 18, Northern Virginia, Unity at Fairview house.

April 22-25, District of Nebraska and Northeastern Colorado, at South Beatrice church, near Holmesville.

April 26-28, Southwestern Kansas and Southeastern Colorado, at Hutchinson, Kans.

May 6, 7, 8, Southeastern Kansas, in the Osage church, McCune.

LOVE FEASTS

Illinois

March 16, Champaign.
May 10, 11, Astoria.
May 14, 6:30 pm, Hickory Grove.
June 1, 6:30 pm, Cherry Grove.

Iowa

April 26, English River.
May 17, Greene.
June 14, 15, 7 pm, Dallas Center.

Indiana

April 19, Loon Creek.
April 19, Turkey Creek.
April 26, Nettle Creek.
May 3, Kewanna.
May 10, 7 pm, Mississinewa.
May 10, Washington.
May 10, Bush Creek.
April 12, 5 pm, Mexico.
May 17, 7 pm, Middletown.
May 17, Shipshewana.
May 24, Upper Fall Creek.
May 24, 8 pm, New Bethel.
May 24, 2 pm, Pleasant Hill.
May 29, Baugo.
May 31, 7 pm, Yellow River.
May 31, Beech Grove.
May 31, Middlebury.
May 31, 7 pm, Bethel.

Kansas

April 6, McPherson.
April 19, 7 pm, Olathe.
April 20, Darlow.
May 11, Salem.
May 17, Monitor.
May 31, Quinter.

Maryland

May 4, 5 pm, Baltimore (Fulton Ave.).
May 5, Pleasant View.
May 10, 4 pm, Long Green Valley.
May 17, Meadow Branch.

Michigan

April 26, 10:30 am, Elmdale.
May 17, 6 pm, Harlan.

Ohio

April 6, First Church, Springfield.
April 20, Brookville.
May 17, Logan.
May 24, 10 am, Beech Grove
May 24, 6 pm, Bear Creek.
May 31, Pleasant View.
May 31, Blanchard.
June 1, Reading.
June 28, 10 am, Swan Creek, East house.

Oklahoma

April 14, Monitor.
May 10, Paradise Prairie.

Pennsylvania

April 13, Greensburg.
April 19, Shippensburg.
April 26, 27, 10 am, Annville.
May 4, Everett.
May 4, Hanover.
May 4, 6 pm, Pleasant Hill, Pleasant Hill house.
May 10, 4 pm, Artemas.
May 10, 8 pm, Indian Creek.
May 10, 10 am, Mohlenam, Price House.
May 11, Codorus, Fairview house.
May 11, 10 am, Friedens church.
May 14, 15, Chickies, at Chickies house.
May 17, 18, 1:30 pm, Upper Conewago, Mummert house.
May 24, Akron.
May 23, Codorus, at Codorus house.
May 25, Manor, at Penn Run house.
June 1, 6 pm, Smithfield.
June 7, 2 pm, Mingo, at Mingo house.

Virginia

April 12, 10 am, Cedar Grove.
May 4, Schoolfield.
May 17, 5 pm, Midland.

West Virginia

May 17, Pleasant View.
Aug. 30, Maple Spring.

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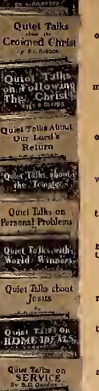
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THE GOSPEL MESSE

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24:14.

"STRETCHING FORWARD."—Philpp. 3:13

Vol. 68 Elgin, Ill., March 22, 1919

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...EDITORIAL...

Why We Are Against It

We are absolutely opposed to the program of universal military training, not because we think some of us are entitled to escape obligations which others must assume, but because of our conviction that such a policy will do the nation much more harm than it can possibly do good.

Even granting that the nation may have to fight again some time,—which God forbid,—the advantages of universal training, as a measure of preparedness for such a contingency, are not so great as has been claimed. That was clearly proved in the late war. The technical training necessary is acquired in a short time. And forgotten in a short time. This means that if universal training is to be really effective, in making the nation ready for war at a moment's notice, the country will have to be so thoroughly militarized as to be kept practically on a war basis. Who is willing to pay such a price for preparedness for war?

Even the advocates of this policy are not willing for this, or they try to make it appear so, for they are careful to say that universal training need not foster the war spirit. Such talk is an insult to ordinary intelligence. Military training that does not breed war spirit is of little value. Ask any soldier in the late war.

Mr. Bryan's remark about a million men springing to arms overnight, if necessary, was laughed at a good deal, and it was, of course, a rhetorical exaggeration, but it was nearer the truth than the contentions of those who would show us how to make efficient soldiers out of all the youth of our country without filling them and the country with the spirit of war. We have no patience with such nonsense.

Universal military training will either be such a tame thing as to be worthless for its purpose, or it will so absorb the interest of the country as to interfere very seriously with the normal activities of peace time and, at the same time, constitute a constant menace to peace.

If a man believes that the liability to war is so great that preparation for it should be the nation's chief business, let him be honest enough to say so. But let him understand what that means, and let him be willing to pay the price. We do not so interpret the signs of the times. In any case, we prefer to run the risk of any emergency that may arise, rather than to embrace the certainty of militarism.

We intend to expect peace, to think peace, to talk peace, to plan for peace, to pray for peace, to work for peace, and trust the issue with God. And we intend further to do what we can to persuade other people to adopt the same course.

But What Is Premise Number Two?

Every "therefore" which introduces a legitimate conclusion is based upon two facts. The logicians call them premises. In formal logic these are always both expressed, but in ordinary discussion one of them is usually so clearly implied that it is not specifically mentioned,—not, at least, in immediate connection with the conclusion.

The words of Jehovah to Joshua after the death of Moses are an instance: "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people." The death of Moses was one fact. That was stated. But how could that constitute a reason for going over Jordan? What was the missing premise?

Is the conclusion drawn here the one you would have looked for? Would you not rather have understood fact number two to be something on this order? "This sad event changes the whole situation. We can do nothing without Moses." And the conclusion, something like this? "Our proposed conquest of Canaan will have to be abandoned."

But how different from this is the divine method of making syllogisms! Obviously that missing member must have in it some rare kind of cogency. What could it be? Read on a little farther. Yes, here it is: "As I was with Moses, so I will be with thee."

That supplies the missing link completely. Now we get the force of it: Moses is dead; but I am with you just the same; *therefore*, go ahead.

Do you see what a strategic place that second premise holds? How the conclusion turns upon it? Has something happened which threatens to upset your plans? Your congregation was about to undertake some new and greater service, possibly. Something, at any rate, to he then misfortune leader was taken the situation has

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Conversion and Perso

Personality consists of intellect, feeling, will, and unity and identity of self-consciousness. But psychologists tell us that we are not *one self*, but many empirical selves. What do they mean by this statement of our many, or our varying selves?

With very little thought or reflection, we recognize different selves or association complexes in ourselves and in others. The business man, in his office, is different from what he is with his family at home, or at the club with his friends, or at church, where an entirely new set of ideas, memories, emotions and sentiments make up his conscious self. He is another self at the baseball ground; a different one when he is angry; and yet another when he enjoys nature, and beauty.

A psychological self is the complex of associations, ideas, and emotions that make up consciousness in any particular state or habit of life. Each individual has many or various selves, even in normal, healthy life.

There are also pathological cases where these selves are so entirely dissociated that one self is not conscious of the other. Prof. James records an incident of this kind that I shall mention. Jan. 17, 1887, Rev. Ansel

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reality, a different self in these different relations. Some people do not hesitate to rob the government, or the railroad, or the public, who would never, in the least, injure a private individual. Some are optimistic and cheerful in one set of activities, and melancholy and gloomy in others. Many persons have a completely different self in public from that in the home. The kind neighbor may become a snob at the fair. The politician is more courteous as a vote seeker, than as an officer.

In daily life, most of us have different and often conflicting selves. There is the self of the home, or family life; the business self,—where we earn our living; the social self,—our relation to our neighbors; the recreative self,—when we relax and recuperate; the self that enjoys nature and music and art; the religious self that is conscious of a relation to, and dependence upon, God; and the ideal self,—a vague longing for a bigger, better, larger personality. It is perfectly normal, and not pathological, to speak of these different mental complexes as selves. Prof. James speaks of these various selves in his characteristic way: "I am often confronted by the necessity of standing by one of my empirical selves and relinquishing the rest. Not that I would not, if I could, be both handsome and fat, and well dressed, and a great athlete, and make a million a year, be a wit, and a *bon-vivant*, and a lady-killer, as well as a philosopher; a philanthropist, a statesman, warrior, African explorer, as well as a 'tone-poet,' and saint. . . . Such different characters may conceivably, at the outset of life, be equally possible to man. But to make any one of them actual, the rest must more or less be suppressed."

How can these different selves be united into a *personality?* Is not everybody a personality? Not in the highest sense. All are individuals, and candidates for personality. Personality, in the truest sense, demands a unity and harmony, and continuity of the self, which is more than a medley of selves, isolated from each other. Many individuals never see any relation between their empirical selves. True personality demands a unity, a harmonization, and a welding of all human experience into one life, into one personality. How can this be done?

Conversion is the unifier of the distracted and dissociated life. The many interests must be lost in one supreme interest. All must be ennobled, lifted up into a higher self, or be lost. The Christian becomes a person, a son of God, a unified self, who is no more divided into conflicting selves and interests, but is one with himself,—"He comes to himself." As his personality gets in tune with God, it finds itself. This new harmony and unity give the peace and joy that pass all understanding.

The new unity gives a point of view that is a revelation. All things become new. The different selves and interests, which seemed so important before, now find their true value and place in a proper perspective, as they become parts of a larger, nobler, unified self.

Many so-called Christians are not truly converted, for their lives are not unified, not harmonized. The different selves are not subordinated to the one, and the conflict of interests is still raging. We must surrender to conquer. "Conversion is the expulsive power of a new affection." The new love casts out the love of the worthless. Conversion is the great unifier of life, the harmonizer of the divided selves to God, and this harmony results in a new and larger self or person.

The unconverted man,—whether in the church or out,—puts his affection, his interests, upon business, or pleasure, or honor, or family, or his lower instincts. This causes conflict and sorrow. Peace and joy come only when one comes to himself, and subordinates, surrenders, all to the one Supreme Cause.

One of the distracting influences in our modern life is the division of duties into "religious" and "secular." The true Christian has no secular duties, for the work of the farm, or kitchen, or shop, or profession becomes unified with the supreme cause, and all legitimate work becomes religious. The farmer should farm for God, and be conscious all the time that he is a co-worker with God for the cause of the Kingdom. Why should not our recreations, our pleasures, our socials, and our business be so ennobled by finding a place in the supreme cause? Unless all our thoughts and actions are in tune with God, they should not be at all. If they are right, then they are a part of his plan. True conversion unites all selves and all interests into the one, and all else has value only as it contributes to the highest good. This unity and harmony of the many interests into the supreme cause, constitutes true personality.

God is the perfect personality. The sons of God are made in his image. Sonship means God-likeness in character and nature. As long as the individual is divided by conflicts, and life is made up of scraps of selves, there exists no true personality. True conversion creates a personality, a unified soul, in tune and in harmony with the Infinite. God has revealed the perfect person in Jesus Christ. Christianity means Christ-like persons.

D. W. K.

The Late War,—The Last War

One of the gravest dangers now confronting, not only the nation, but the world, is the propaganda (how deep-laid or far-reaching we can not say) working toward a system of universal military training with its inevitable concomitants of a constantly-expanding army and a rapidly-developing navy. If the true lovers of righteous peace, and particularly the members of the Church of Jesus Christ, but fairly appreciate the situation, a far-sounding protest, born of determination, will go forth ere it is too late.

Let no one be deceived. Great newspapers, those mightiest of opinion-formers, from one end of the country to the other, are sowing sentiments that, if not opposed, will take deep root and spring forth as tares in the harvest of peace. The Navy League is busy. Certain political leaders of both parties are determined that the army and navy so rapidly and effectually developing into an unconquerable military machine, shall not only be kept at their present standard but rendered even more effective. In the church itself are not a few misguided ones who have been led to support such a militant program.

The temptation, it is granted, is strong. By the expenditure of billions of dollars, the creation of a score or more of vast camps, capable of housing millions of men, the manufacture of munitions and ordnance sufficient for a great army, the training and inuring of 3,000,000 or 4,000,000 young men in the science of war, and, above all, the creation of a military spirit almost as defined as that of certain European countries,—these facts and conditions have laid the foundation for an argument favorable, apparently, to the continuation of a system of military training and preparedness. To discard the machine before it has hardly had opportunity to display its real strength or capacity, seems to suggest an utter waste of energy and money.

If ever the world stood at the parting of the ways, it is today,—the day after victory, the day before the setting up of the new order. We know of no organized influence in the country, outside of the church, to which we can with assurance turn to save us in this crisis; and what steps the church is to take are yet problematic. If we are to burden America with a system of universal military training, march and countermarch our young men, create an enormous navy and maintain a vast standing army, justifying such a course by the late war, then will the struggle, so recently closed, have been waged in vain. The argument for a continuation of armed forces is falsely posited: "What has been will always be. We have had wars from the beginning of time, and it reveals a mental weakness to fancy that conflicts of arms will cease very far this side of the millennium."

In answer we would comment remindingly that a sufficient number of human customs and selfish demonstrations have been banished within the past century or two to suggest, not only the possibility, but a probability, if not absolute certainty, that war may be relegated to the museum of extinct forms of crime. There comes a time, in every age-long contest between right and wrong, when the final blow is struck and the benediction, writ in fire, is subscribed on the page of history; and we have the assurance upon every hand that the monster which has hitherto stalked up and down the highways of nations, scattering death by the sword, has at last received its fatal blow—that is, if high-minded and God-fearing men sit about the table and consent to have the Prince of Peace stand at the head.

* * *

With Germany, the exponent of power, crushed, and her philosophy totally discredited, with the universal consciousness that a new day has actually dawned, and a realization that a League of Nations for the establishment and maintenance of peace is not only possible, but within reach, the spirit that would demand a continuance of armies and navies on an ever-ascending scale of proportions and effectiveness, hurls insult at the memory of those heroes who gave themselves for a universal peace.

Again we say, this war will be accounted the most wicked and unpardonable contest of all times if it shall develop that the victory our armies fought for and obtained has failed in practical application. The great need at this moment is an unequivocal note of protest arising from the church against the forces now operating to foist upon America (and undoubtedly upon others of the Allies) a military system that will only mean another war in the not distant future.

We have purchased a world peace at the price of millions of our noble men. They fought to bequeath peace to the world. They have strangled the dragon of militarism. The way is clear for such an international understanding and coöperation that war may immediately become an anachronism. The establishment of a "League of Nations for the Maintenance of Peace," based upon the principles of justice, is within the power of the world today. But the church must speak.—*Northwestern Christian Advocate.*

Excursions in Bookland

"The Riddle of Nearer Asia," Matthews, $1.25

"The Riddle of Nearer Asia" is an unusual book. It must certainly have been an extraordinary volume or Viscount Bryce would hardly have written the introduction for it. The Bookman found that it was indeed an unusual book when he dipped into "The Riddle of Nearer Asia," in order to see what it was all about.

It is not often that the Bookman stops in the midst of other pressing tasks just to read a new book. This is not as paradoxical as it may at first seem, for most new books are just one more, and will wait their turn. But "The Riddle of Nearer Asia" would not be put off until the more convenient season. When the Bookman picked it up, he was soon drawn into a vortex of interests that could not be escaped from until "The Riddle of Nearer Asia" was finished.

"The Riddle of Nearer Asia" deals with the significant problems that have arisen out of the collapse of the Turkish Empire. All of this vast decayed empire is historic land; much of it is holy ground. No other similar area has bulked so large in all of the past history of the world, and perhaps no other holds such vast potentialities for the years that are to come. The subject peoples of Nearer Asia are about to have another chance. Is the grandeur of their past an index of what the world may expect when these peoples again come into their own?

The author of "The Riddle of Nearer Asia" comes to his study of this land and its peoples with the enthusiasm and insight of the student who has first-hand knowledge of his subject. He has traveled up and down the highways of the Nearer East until he has become thoroughly conversant with present conditions. He is also a student of history. When the author wrote his history of St. Paul's great adventure, entitled, "Paul the Dauntless," he showed how much was to be gained by combining the results of first-hand investigation with the facts of history. He has followed the same plan in writing "The Riddle of Nearer Asia."

The present problems of the broken Turkish Empire are deeply rooted in the long past. A man has, therefore, to know past history as well as present conditions in order to obtain a key to the riddle of the Nearer East. The author wisely devotes considerable space to the historical background of the land and its people. Across the pages of a few brief but brilliant chapters troops an historical pageant of the Nearer East.

After the historical foundation is laid the author discusses the hopes and capabilities of the mixed population of the Nearer East. The Jews, the Arabs, the Turks, the Armenians, as well as lesser peoples, are sympathetically introduced by one who is as familiar with their past history as with their present life. All those interested in the problems growing out of the collapse of the Turkish Empire will find "The Riddle of Nearer Asia" a most concise, fascinating and informing volume.

H. A. B.

CONTRIBUTORS' FORUM

Sing

BY B. F. M. SOURS

Sing, for the joy of life is yours,
Sing, for the night is gone;
Sing to the paling morning-star,
Sing to the glowing dawn.

Sing, for the heart is full of song,
Sing, it will cheer the way;
Sing, it will make the road more bright
For others, all the day.

O, if the frowns would change to song,
Happy the world would be,
Gliding, o'er ways of loveliness,
On to eternity.

Mechanicsburg, Pa.

The World's Open Door

BY JOHN R. SNYDER

It is said of Francis Xavier, the Apostle of the Indies of the sixteenth century, that he once stood outside the great wall of China, anxious to enter and tell the story of the Cross, but the gates were closed and he could not enter. In great anguish of soul he cried out: "O rock, rock, when wilt thou open to my Lord and Christ?" But the rock did not open then.

Not long since the writer saw a picture which illustrates the same thought. The church was outside the great wall of heathenism, praying that it might enter. The outside of the door had above it the legend, "Opportunity." The church kept praying for the door of opportunity to open. At last the great door, so long closed, swung open and the church could enter, but as the door swung round, it no longer revealed on its inside panels the legend, "Opportunity," but the greater thought: "Responsibility." When the door of opportunity swung open, that feature was hidden by responsibility.

This, it seems, is our position as a church today. For years we have been praying for the opportunity to enter certain fields. We have felt that there was a great need and that only the Gospel could fill that need. Long the "great wall" stood in the way, and the door would not open. But this is all changed. Today the walls have crumbled, the doors have opened and practically the entire world is open to the Gospel.

We are entering upon a new year, a new epoch, a new age. Never again will the world be as it was, a short five years ago. Whether it will be a better world or whether world conditions shall reverse and become chaos, depends largely upon the attitude and activities of the church of Jesus Christ. If the church gladly grasps the opportunity, and shoulders the responsibility, all will be well and the world will be a better world. But woe will it be if the church fails in the supreme crisis, and if anarchy, Bolshevism, blatant infidelity and ungodly men rule.

Practically all of the denominations,—our own included,—have formulated "Forward Movement" programs to meet the present emergency and future needs. The leaders have had a great vision. The plans are well made. They are based on the actual needs of the present crisis, with an eye looking to the future. It is up to the local congregations and individuals to meet the expectations of the various Boards and, instead of just reaching the goal, go "over the top" with the same liberality and enthusiasm that met the needs of the Government, in its crisis, with such abundance.

There is not a single feature laid down in the five-year program by our church boards, that the church can not meet. It is not so much a call for finance as it is a call for service and consecration. If we, as a church, have a real vision of the open doors, as they appear today, and are willing to lay all on the altar of consecration, the funds for their support will be forthcoming.

The war has brought great problems, as well as simplified many. It has brought the church face to the Word, for teaching the principles of the Gospel of Christ, the Prince of Peace.

Continental Europe, with all its temples, cathedrals and churches, has been almost entirely without the Gospel. What has been posing as Christianity has been so encrusted with tradition, formalism and priestcraft that the real Christ has been hidden. Now, in the distress of travail, she is crying out for help, that the new nations that shall be born, shall be free. And if Christ shall make them free, they shall be free indeed. It is their only hope.

Evangelical Christianity has her opportunity in Europe now. The responsibility is upon her shoulders, and the future of the new-born liberties of these nations hangs in the balance. No more can priestcraft or ceremonialism satisfy. A real, living, vitalizing Christianity, that practices as well as preaches the Galilean Gospel, is the kind that will prevail if given the opportunity. Their hearts are open now, as they have never been before. They who are left in the ravaged, stricken lands, are waiting for something better, something different from the husks on which they have been feeding. Other denominations are planning to enter, and there is a field for our own.

Not only is there an open door in Central Europe but the Great East is also opening. With the fall of the Ottomans, the great Mohammedan world is open as it has never been to the Gospel of Christ. No longer can they conquer by the sword. To bring them to the Christ is the only safety of the nations from the "Terrible Turk."

Then there is the open door in South America. We ought to be represented in that land, by all means. The need is great, the field is large and the door is open. It has called and we have not answered. Mexico and Central America are just as needy and open. Neglected, downtrodden, ignorant and superstitious, their only hope is in Jesus Christ whom they do not know.

Look at our own Southland! A wonderful field for evangelization! It has a form of godliness but the power is gone. It needs a Gospel that will touch home, farm, shop, school and church. Our Secretary of the General Board of Missions has recently been there and has told us something about it. It is an open door.

And what shall we say of our cities,—these seething, uncertain, whirling, sinful, careless masses of humanity,—the world all in one? Their cry comes up to heaven for something, they know not what. But it is the old, old cry of a soul's need for Christ, and perhaps they realize it not. It is a foreign field right at our door. Our debt to them is the Gospel of the Son of God.

As a church we have taken pride in the principles for which we stand. Is it not possible that we may have been "*standing*" for them too long? Is it not time for a "forward" move? The "five-year plan" is a good one. Maybe we will have gotten such a start in the five years that we will just keep on going until the "whole, wide world" has been won for Jesus and we will be ready for the coronation day.

In this, the bicentennial of our beginning in America, let it be the year of our greatest service, not for denominational glory or churchly honors, but for the glory and honor of our Lord and Savior Jesus Christ, who "giveth us the victory."

Yes, it is the day of the "open door" and we may enter if we will.

Bellefontaine, Ohio.

Sunday School Board Meeting

BY J. E. MILLER
Secretary of the General Sunday School Board

The General Sunday School Board met in its regular semiannual session, at Elgin, Ill., March 5, going into session at 8 o'clock in the morning and closing its work at 10:50 in the evening. Much business came before the Board, but all was transacted in an admirable Christian spirit.

Up to the present time, nineteen booklets have been published. These booklets have a wide circulation and

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In the discussion of the Forward Movement, and the Sunday-school's part in the same, the Secretary reported that the Secretaries of the three General Boards had secured large wall posters, a copy of which will be sent to every church and Sunday-school in the near future. These posters set forth the goals before us for five years. It is hoped that when your school or church receives this wall poster it will be given a conspicuous place, and that you will bend your energies in doing your part in realizing the goal set.

Considerable other business was transacted. The work looked to the future, and was constructive. The Christian Workers' Societies were given proper consideration, for the Board is determined that these Societies shall be pushed, as well as the Sunday-schools.

Elgin, Ill.

The Spirit's Dwelling-Place

BY S. S. BLOUGH

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own; for ye were bought with a price: glorify God therefore in your body" (1 Cor. 6: 19, 20).

Most people seldom stop to consider what it means to live in this present world. We do not think seriously on what we are. Paul made a study of human life and has left us some fine statements as to what we are and what is expected of us. When I remember that my body has come from God through the laws of life, and that, in a sense, I was created in his image, I must conclude that there has been a great and eternal purpose in it all.

When Adam and Eve were created in that same image and placed in the Garden of Eden, they were told to "be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1: 28). In other words, God had a great work in mind for them. We also find that "the Lord God . . . breathed into his nostrils the breath of life and he became a living soul" (Gen. 2: 7). Thus the body becomes the home of the soul. It is the instrument by means of which man's spirit works during this present existence.

According to Paul the body has been made to become the dwelling place of the Holy Spirit. Through Ezekiel God said: "And I shall put my Spirit in you and ye shall live." This is in harmony with Acts 1: 8: "But ye shall receive power, when the Holy Spirit is come upon you." In our bodies, then, the Holy Spirit and our spirit dwell in unity, if all is well. All is open before the Holy Spirit. In his presence our thoughts and affections walk to and fro, like consecrated priests of old. If they are not all right, he is grieved.

In impressing the truths, contained in the figure, let us make a comparison with the Jewish temple. This building was used by the Jews, but it was owned by God. In it God met with the people and blessed them when they were faithful. There was the Most Holy Place,—in it the ark, upon the ark the cherubim, between the cherubim the mercy-seat. There God had declared that he would meet with his people through their representative, the high priest. He would meet with them not once but many times. In this comparison our bodies are a temple. Jesus, at one time, spoke of the temple of his body, which gives us additional authority for the comparison. Paul says that this body is not our own but is owned by God. The regenerated individual has consented that it shall be given to the Holy Spirit for his own use. In this temple is also a mercy-seat where he meets with the soul, but here God meets the individual without a priest,—only through the medium of the Holy Spirit.

An illustration may impress the truth more firmly. A hard-working woman sat musing by the fire. She was poor and old, tired of the hard burdens of life. As she mused, her imagination was busy. Her poor room enlarged into a large, beautiful one. Fine tapestries adorned the walls and beautiful carpets covered the floor. Beautiful paintings were hanging all about her. She imagined her poor dwelling a veritable palace, —a temple. The lesson that I wish to impress is, that we do the reverse with our bodies. We consider them just plain bodies,—so much flesh and blood, bone and sinew. We can do with them just as we please. We often incline to abuse them for the sake of self and sin. We are very much mistaken and shortsighted. Instead of being merely a body, man is a temple of the Most High,—the dwelling-place of the Holy Spirit. Instead of a simple body only, it is the home of the immortal soul during its stay here in the earth. Were we to stop long enough to consider this, we might often act differently from what we do.

Once the temple needed cleansing. The priests did not feel the need of it, but Jesus did. His scrutinizing eye saw its condition and he was interested. He was the Son of the Owner, and he cared. He entered the temple and compelled them to put the uncleanness away. He cleansed the temple of their God which, for the time being, was being defiled by them. Imagine the mercy-seat so littered over with filth that God could not take his appointed place, and meet with his people. How sad when God can not come into his own!

Our bodies need cleansing as well. The Jews had made the temple a place of merchandise, filth, grime and sharp bargains. Our bodies are made the agents and receptacles of all manner of evil. They need cleansing,—they need it badly. Again we hear the inspired apostle say: "Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service" (Rom. 12: 1). How can a pure, clean spirit dwell in a foul body? Such a place will not only drive the Holy Spirit out, or keep him from coming in, but will not even be a proper place for the soul. Evil thoughts, wrong motives, filthy habits, impurity of life, —these are the things which God's Spirit can not fellowship.

Think of what we are,—the temple, the home, the dwelling-place of the Holy Spirit! Shall we keep him out of that which is his own by making our bodies a charnel-house, a place of iniquity and defilement? There need not be a veil between our spirits and God's Spirit in their communion in this temple. If there is, we place it there. Were a whole race to see this matter as God sees it, I dare say there would be a sudden and tremendous change through the power of the convicting and converting truth of his Word. Come now, and let us consider together that we are the temple of the Holy Spirit! "But if any man hath not the Spirit of Christ, he is none of his." The Spirit will not dwell in a defiled temple.

Astoria, Ill.

Whispering Winds

BY WALTER M. KAHLE

Lonely? Yes, the wind may have sounded a little lonely last night but perhaps that was due to your mood when you began to listen. But if you were in no hurry to be off to sleep, its message was one that you should not easily forget. At first it seemed to blow softly, then louder, and finally your thoughts were suddenly swept right out of your grasp and away they went, racing with the wind. Self was soon forgotten and you became deeply absorbed in others,—blessed predicament! In every country of the world you saw folks who were sad. The demon of war has taken his toll from a multitude of homes, while influenza has been an unwelcome guest in thousands of others. These agencies of destruction, with many others of lesser seriousness, have swept over the world like a great storm which has literally drenched every community with bitter tears.

As you thought, you suddenly realized that you belonged to a great brotherhood of sorrow, and your heart went out to all who have passed through a like experience. But has sorrow been all that you have felt in your experience, my friend? Could you see nothing else, as the death angel paused in your home or sped silently away from that of your neighbor? Ah, yes, thank God, we have seen many things in our recent experiences aside from the sorrow which almost overwhelmed us. Many of them are claiming your attention but the wind seemed anxious to have you think of just one other phase of your experience. How soft and soothing were its whispers. If you thought it was tugging at the cover, it was only pulling on your heart-strings, as it repeated over and over "sss-sympathy, sss-sympathy." Then there was a calm and again your thoughts were quite busy.

First you thought of yourself as a recipient of sympathy. How gladly you welcomed it and how it soothed and softened your aching heart! After this kindly ministry had been extended, you did not feel quite so lonely, nor quite so much apart from the world, but very close to it and,—and just a little closer to God. You felt much stronger for the next experience, too, and your heavy sorrows were almost forgotten as you smiled through your tears and tried in vain to find words to express your appreciation. Too bad you could think of nothing to say as you silently pressed the hand of your sympathizing friend, but don't worry, because he understood after all,—because you did the natural thing. Then you thought of the many others, whose hearts have been lightened through the ministry of sympathy, and you thanked God that folks thought to offer this healing balm when it was so sorely needed.

The wind had changed by this time, and you began to think of those who have been extending sympathy. Can it be possible or have our eyes deceived us? Why, we have been seeing these folks for months and even years, in the various activities of life, but we never saw them before as they have appeared lately. Most of them have been just commonplace people,—so commonplace that we were hardly conscious of their existence, until they appeared as ministers of sympathy. In fact, we have often wondered if they were really capable of anything worth while, but now they have suddenly shown that they are unusual folks and capable of great things. What strength they have shown, how considerate they have been, and how ready to make the most unexpected sacrifices! They appear altogether unnatural! Possibly so, but wouldn't it be nearer the truth to say that they have been rather unnatural in the past, and that they have suddenly become natural,—have suddenly entered into their own?

Yes, it has been a great pleasure to come in touch with these suddenly-discovered GREAT people, and we shall never forget their influence but,—wooo-oooooo! Now, please don't go to sleep yet, dear friend, for your thoughts have not gone far enough, even if they have been all the way to Europe and back. Pinch yourself, if necessary, but stay awake a little longer. The wind isn't saying "woo," but it is whispering "you-oooooo." What do you expect to do in the future? What part will you play in the activities of life tomorrow? Of course, you are hoping that you will not need the sympathy which was extended yesterday and you are trusting that your newly-found friends will continue to be "Large" and "Helpful," but what about yourself? Do you realize that those who have helped you, as well as others, are going to need sympathy in their experiences, and do you appreciate the fact that unless you extend help, it may never come and, as a result, some life may miss much of its joy and progress because you failed to play your part? Of course you enjoy singing: "Help Somebody Today," and "For You I Am Praying," but these songs will never fire your very soul nor draw the curtains from before your eyes, so that you may see life in a large way until you face about and put them into practice. And while you have been greatly strengthened by receiving sympathy and love, you will never be your natural self, you will never know the joys of the surrendered life,—the abundant life, the Christ-life,—until you personally become a minister of sympathy.

And now for the wind's final whisper. As you have observed, it has suddenly begun to move around and around, instead of racing away over the hills and plains. That is to impress you with the fact that you need not necessarily join the Red Cross work or the Y. M. C. A., or to become a missionary, to extend sympathy. For once lower your eyes and look around you. Sympathy may be needed in our own homes, even if there has been no actual death. Then there are our neighbors,—the poor, the aged, the down-and-outs, the lonely, the young Christian and a host of others, who will be more than glad to accept some real sympathy, even though they do not advertise for it. "Freely ye have received, freely give." Let's do it, let's lay aside our doubts and our selfishness for 1919 and give the Master a real chance in our lives!

Troutville, Va.

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Meeting of Committee on Dress Reform

BY LYDIA E. TAYLOR
Secretary-Treasurer of the Committee

The regular meeting of the Committee on Dress Reform was held Saturday, March 1, at Chicago, Ill., with the Chairman, Bro. E. M. Studebaker, presiding. This meeting had been postponed one month on account of the influenza epidemic.

All the members were present except Bro. J. J. John, of New Windsor, Md. Finding his attendance not possible, he kindly sent us a written message on the "problems" facing us in our work, which was read at the meeting and greatly appreciated by the members present.

Much business came before the Committee for consideration. A suitable constitution and by-laws for the use of the organization, having been "in the making" for some time, was duly considered and adopted,—this work being in charge of Bro. E. M. Studebaker.

The Special Christian Workers' outlines in the interest of our work, are continued in the hands of Sister Mary P. Ellenberger, with the privilege of calling to her assistance competent help whenever necessary.

The field work of the Committee having been greatly hindered by the prevailing epidemic, it was found necessary, last December, to postpone all District work for three months. With a number of requests of this nature claiming attention, the Committee took steps to arrange for some help outside of its own members in meeting that need.

The work of the "Information Bureau" was discussed. This work having started in a small way less than two years ago, has had a remarkable growth. This growth, while adding to the burden, because of increasing correspondence and demands ou limited time, affords a most hopeful and desirable outlook.

In order to facilitate our work of investigation,—especially along the line of what others are doing,—the Committee decided to call to its aid some additional outside helps, but our people are encouraged to continue their coöperation. All queries of interest to the work will be cheerfully answered. Likewise all clippings on the subject, for our files, will be greatly appreciated.

The subject of the standardization of women's clothes was carefully gone over, both from the standpoint of our own people and others. This work is growing at a sweeping rate the last few months and it is gratifying to feel that we are having at least some part, by way of coöperation in this great cause of moral and spiritual uplift.

Through the kindness of the manufacturers of the standardized suits for women which we have had in contemplation for some time, these three suits were before us for inspection, and were readily approved by the Committee as the first step in a plan to place before our women, and others, something sensible and durable in the way of suits, instead of the extreme freaks now displayed in the shops, many of which measure only twenty-seven inches at the bottom. The announcements of this departure are about ready. Further particulars will be given soou in our own and other publications.

It was the unanimous decision of the Committee to endorse heartily the "Forward Movement," and to use every available means to help carry out the plan of the Boards as outlined, trusting that everywhere among us a deeper spiritual life and consecration may result.

Several other books for reading, having been approved by all the Committee members, were added to our booklist, while plans for work in the various methods of teaching were considerably enlarged. To carry out these plans it was decided to call upon the churches for the necessary funds through "voluntary contributions" (See Annual Meeting Minutes, 1914, page 5). Article 5 reads:

"That this work be supported by voluntary contributions from the churches upon the request of the Committee, or as may be otherwise provided by Conference."

We earnestly request our churches to come to our assistance in carrying out plans, as yet undeveloped for want of funds. A few churches have contributed to this work, but we hope for a liberal response from many congregations to this the first "general request of the Committee" in its five years of existence, that the plans now under way may move forward.

With the feeling that we had enjoyed a most helpful and spiritual meeting together in the interest of things pertaining to the Kingdom, we adjourned to meet at Winona Lake in June.

Another Meeting

At 7:30 P. M., on invitation of Bethany Bible School, a meeting with students and friends of the institution was held.

This meeting was in charge of Sister Eva Trostle. After an inspiring song service, and prayer by the pastor, Bro. H. F. Richards, the following subjects were discussed by Committee members: "Advantages of the Simple Life," "Effectual Living Out of Simple Life Principles," 'response was most satisfactory, and we could not help wishing we might some time be permitted to hold such a meeting in every college in the Brotherhood. There is nothing like "young life" to add emphasis to any movement for righteousness and, after all, "a mutual knowledge and understanding" is the crying need among us in every form of Christian endeavor.

Mt. Morris, Ill.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Butte Valley church met in council March 1, Bro. H. F. Maust presiding. We decided to hold a series of meetings some time this summer, when a minister can be secured. Eleven letters have been granted. Our collection for Armenian and Syrian Relief was $83.70.—Adaline Moore, Macdoel, Calif., March 4.

Chico.—Eld. S. E. Decker and wife, of Ashland, Oregon, were with us March 2. Bro. Decker gave us two splendid sermons. We have recently organized a Mission Study Class, with our pastor, C. Ernest Davis, as teacher. "Christian Heroes in Heathen Lands," is the text-book. Our Sunday-school elected Sister Bertha G. Kerr and Eld. C. Ernest Davis, delegates to the Butte County Sunday-school Convention, to convene in Chico, March 7 and 8. Much interest is shown in our Christian Workers' Meetings.—Grace H. Davis, Route A, Chico, Calif., March 4.

Delight in Truth.—On Sunday, March 2, being at the home of Bro. John Minnich, at Hemet, Calif., his neighbors met in his home in the evening and a most enjoyable hour was spent in preaching, and asking and answering questions on the great things of God. There were twenty-four present. There are still those who love the simple life and search for unmixed truths.—M. M. Eshelman, Glendale, Calif., March 6.

Inglewood church met in council March 1, with our elder, Bro. Wertenbaker, presiding. We decided to hold our love feast May 18, at 7 P. M. We will resume our Wednesday night prayer meeting, which was discontinued for a number of years. Sunday morning, Feb. 23, Bro. Masterson, of Long Beach, gave an illustrated talk to the Sunday-school which was impressive and helpful. Several new classes were formed in the Sunday-school the first of the year, and the work seems to be progressing nicely. The "Willing Workers' Class,—a class of Junior boys, having made the best record for attendance during the month of January,—were privileged to have charge of the opening exercises of the Sunday-school some morning. March 2 they provided an exercise and song which added to the interest of the school. Bro. Wertenbaker gave us a splendid sermon on Sunday morning, March 2, on the theme, "Americanization from the Gospel View-point," showing what our privileges and duties are, as a church, toward the Government of our country. His Sunday evening themes on some of the vital doctrines, taught in the Bible, have been quite instructive. Our church continues to grow, and we hope we may fulfill our part of the big "Forward Movement," as outlined for the Brotherhood.—Susan Stoner, Inglewood, Calif., March 3.

Pasadena.—Our quarterly council was held on the evening of Feb. 27, with our pastor and elder, W. E. Trostle, presiding. Our love feast will be held May 17. In the meantime we are planning for a great revival, as well as some splendid meetings by some of our returning missionaries. On Sunday morning, March 2, Bro. J. P. Dickey, of La Verne College, delivered a splendid address on "God's Triumph in Human History." Text: Isa. 55 : 10, 11. An offering of over $95 was then taken for the Armenian and Syrian sufferers. Bro. Dickey preached for us again in the evening. We also had with us Sister Harriet Christian Vollmer, who favored us with her inspiring program. An offering of $45 was taken after this meeting, the same to be used as our apportionment towards a scholarship to some worthy young person who will be willing to give his life work to the ministry or to the mission cause.—Mrs. Alice Vanlman, Pasadena, Calif., March 6.

Patterson church met in council Feb. 16, with Eld. J. B. Deardorff presiding. He was elected elder for another year. Sunday-school officers were elected, with Bro. J. H. Kreps as superintendent. One letter of membership was received. Bro. S. J. Miller, of LaVerne, was with us Feb. 16 and gave us a much appreciated sermon.—Mrs. Emma Follis, Patterson, Calif., March 5.

COLORADO

Denver church met in council March 5, that being our regular quarterly council. Brethren Conrad Fitz, Geo. W. Burgin, Chas. Shively and H. C. Long, our ministers, were present. Bro. Love, owing to the infirmities of old age, is often absent. Bro. Geo. W. Burgin was chosen elder and assistant pastor for the coming year. We are glad to say that the Denver church is getting on a substantial basis, supporting its own pastor, with Sister Blanche Long as our Sunday-school superintendent, with Sister Mary Culler as our missionary leader, and with Sister Katie Burgin as our young people's leader. They arrange fine programs for each service. Our young people are very much interested in their work. We have every reason to be thankful and encouraged as to the outlook of the Denver church. A young woman and man came out on the Lord's side last Sunday. Many members are moving here. Bro. Jarboe, of Chicago, will commence a series of meetings on Sunday, March 9, with a love feast to follow. The writer was requested to act as Denver church correspondent.—W. R. Cline, Denver, Colo., March 5.

IDAHO

Moscow.—During the past week a series of sermons has been delivered by Bro. M. Alva Long, of Weiser, Idaho, who is a member of the Mission Board. Although weather conditions have not been very favorable we had a fairly good attendance. Many regretted that weather conditions would not permit Bro. Long to continue his meetings. On Sunday an offering of $17 was taken for missions. The influenza epidemic is raging here again, and we have been obliged to close the Sunday-school. We are earnestly praying that this terrible disease will soon be stamped out.—Arrie Lyon, Moscow, Idaho, March 4.

Notice to the Churches of Idaho and Western Montana.—The minutes of last District Meeting were in error as to dates for the District Meeting for 1919. Complying with the wishes of the Nezperce church, where the meeting is to be held, we have decided on May 13 and 15 as the dates for the meeting. All churches and program committees will please see to it that all matter, intended for publication in the programs, is in my hands not later than April 10, as we desire the programs to be in the hands of the churches thirty days before the meeting.—Fred A. Flora, Clerk of District Meeting, Moscow, Idaho, March 12.

ILLINOIS

Cherry Grove church met in quarterly business meeting March 6, Bro. I. R. Young, our elder, presiding. Three letters were granted. We have decided to hold our love feast June 1, at 6:30 P. M. Bro. Geo. Wolfensberger was elected as delegate to Annual Meeting. Bro. Isaac Hawbecker is our missionary solicitor. Bro. Elmer Bolinger is solicitor of funds for Relief and Reconstruction Work in Armenia and other foreign countries. Feb. 6 the ladies of this community met at the home of Mrs. Frank Myers and organized an

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THE ROUND TABLE

Stranded

BY S. Z. SHARP

It was a fine-looking young soldier, with gentlemanly manners, but of sad countenance, whom we met in the Y. M. C. A. rooms. His home was in Oregon, but he was discharged honorably in Indiana. All the way to Colorado he tried to get a job, but failed. His money was spent and he was stranded.

We met three other soldier boys in a second-hand store. They had had neither supper nor breakfast, and had slept in a stable. The day was cold and the thermometer registered near zero, yet they offered to sell their overcoats that they might get money enough to pay their fare to Utah, to work in the mines. They were stranded.

Another soldier, whom we once met, had six bullet holes in his body. He knew he must soon die. He was not prepared. The future looked dark before him. He acknowledged that once the Savior had knocked at the door of his heart, and he had denied him admittance. Now he was gone forever. He remembered that the Savior said: "He that will deny me before men, him will I also deny before my Father and his holy angels." He was like the foolish virgins who failed to take oil in their vessels. He had provided none, and his lamp was going out. He was on his last journey and was stranded. Why not obtain gold, "refined in the fire" (Rev. 3: 18), and avoid being stranded?

Fruita, Colo.

Will America Decide to Foster Militarism?

BY H. K. OBER

One of the strange features of public opinion is the fact that it is easily swayed from one extreme to the other. This long-established principle of extremes is manifested by the wave of sentiment which now seems to be sweeping over the country in favor of enforced military training. The great cry, from the beginning of the war, was that militarism must be defeated, and now, before the Peace Treaty is fully signed, which is expected to conclude the great war and thus end the reign of militarism, we find ardent advocates of enforced military training all over our country. In many of the State Legislatures, bills are being introduced, with a view of making military training compulsory in our schools, colleges and universities.

It is, indeed, on the verge of an absurdity to sum up the arguments that are advanced in favor of this enforced military training. Germany is an apt illustration of what takes place when the militaristic spirit predominates. The psychology of the whole matter is: *Training in the art of war, fosters the spirit of war.*

From all the Cantonments come the same reports, with reference to the changed attitude of the boys in camp toward military training. Each one acknowledges that no amount of regulations or orders by the officers could put the same spirit and zeal into the drilling after the armistice was signed, as was manifested by those same young men before the armistice was signed. The officers universally explain that the best drilling was only accomplished when the young men could look forward to the hope of actual participation in war, and so it easily follows that learning the arts of war is impossible without injecting the spirit of war.

We are fully aware that military training has some very commendable features as a health measure, coupled with the purpose of manifesting promptness, obedience, respect for authority, attention to details, etc. Military training in our schools would bring some very fine results, but with these come the other disastrous effects. First, those who have any conscientious scruples against learning the arts of war, could not participate in these military tactics without making themselves liable to engage in the same, in time of war. They must realize that this participation would remove any opportunity for exemption from entering upon active service in times of war. This would prevent all our loyal brethren from taking up this work.

In case enforced military training becomes a law, it would mean that the children of the Church of the Brethren will be put under the most embarrassing and critical tasks in every public school, high school, college, and university. It takes a young man of strong conviction to be able to stand back when the tide is all in favor of this training.

We believe that it behooves our brethren to be on the alert, with reference to these military bills that are being introduced in the various State Legislatures. They should acquaint themselves with the same, and should enter their timely protests through their representatives. It is with the hope of awakening interest and study of the situation, that these few lines are inserted here. May we all take note! Think soberly and act prudently in these times, when we are especially put to the acid test of our conscientious convictions.

Elizabethtown, Pa.

I Was Glad

BY PAUL MOHLER

One reason why I am so fond of the Psalms is that in them I find a reflection of every mood and every experience of God-blessed human nature. Just now, at the lifting of the ban on public assembly, my own mood is best expressed in Psa. 122: 1: "I was glad when they said unto me, Let us go unto the house of Jehovah."

I am glad because there are others that feel as I do about it, that I do not have to be the only one to move in that direction. This would be a sad world for me if I were the only Christian in it. How long could I hold my faith if all around me were unbelief? Would I be as Abraham, the only one of a hundred million to know and believe on God, yet so sure of him that I could leave the land of my fathers and go to a land of which I knew nothing, at his bidding? There are not many Abrahams. Would I be one? I am glad that I don't have to try, that there are others with and around me to say: "Let us go unto the house of Jehovah."

I am glad for the house of Jehovah. No one realizes what our churches are worth until he lives awhile where there are no churches. Burn down all the churches and forbid their rebuilding, and you will change this nation in one generation so completely that government of the people, for the people, and by the people will perish within its borders. A nation without churches is not capable of self-government. Turn our churches into lecture halls, amusement palaces, or schools of politics, commerce and industry, and you are heading us toward national decay and moral destruction. What we need is the house of Jehovah in every community, where men and women and children may congregate in the name of Jesus Christ, commune with him and with one another under the shadow of his Presence, where they may hear his messages, warm, throbbing, searching, dividing asunder soul and spirit, joint and marrow; where the Spirit of God may shed abroad the love of God in their hearts, to the end that they may love him supremely and their neighbors as themselves; where righteousness is exalted and every heart hungry and thirsty for it; where every one present feels that he is in the vestibule of heaven, enjoying a foretaste of heavenly association with Christ and the redeemed.

This is the kind of meeting-places our nation needs, and the kind we can have if we want them. God will come half way,—all the way,—and make his house just what we need.

Wenatchee, Wash.

The Courage of Jesus

BY G. W. TUTTLE

He who had all power was to be as though he had no power! The Lion of the tribe of Judah was to be led like a lamb to the slaughter! The hands that had been uplifted in blessing and healing were to be pierced with the cruel nails! He that had done no evil was to suffer the ignominious death of the cross! Tell me not that that which was human in my Master did not dread the cross, yet he set his face as a flint toward Jerusalem, even though his goal meant pain instead of joy.

It was his supreme power,—the power of choice that was his now, even as it was when Satan tempted him in the beginning of his ministry,—that shed its white light upon the courage of Jesus Christ. He deliberately chose the way of the cross that there might be for you and for me a way of cleansing, a way of holiness, a clear highway to God.

How blind were those who stood by and mocked, saying: "He saved others; himself he cannot save." *And Power hung suffering on the cross and listened to the mocking of the powerless,—all for you and me, that we might be delivered from the power of sin and the bondage of sin.*

The Master saw all this as his feet pressed the Jerusalem road, as he faced toward the city of God that had become the city of hypocrisy, and where they were crying out for his innocent blood. Vicarious sacrifice! The Son of God slain by the sons of men! The Glory of heaven fast-nailed in the shambles of earth! Was ever courage like his courage? "My Lord and my God!"

What about our courage in the light of the courage of Jesus Christ? Will our courage fail when our feet press some duty path where difficulties, and discouragements, and pain must needs await us? Jesus Christ was the personification of courage. If we abide in him, that fine courage of his will have right of way in our lives. Only as we keep our eyes fixed on the Christ, he who said, "It is I, be not afraid," will we be strong.

Pasadena, Cal.

Keep Your Hearts Free From Infesting Weeds

BY LEANDER SMITH

People, as well as gardens, get too crowded. One thing chokes out another in our lives, and too often it is the best that gets choked out. We are living so fast,—we have so much to do, so many interests! As some one, telling the disadvantage of the "hurrying," said: "I am in danger of being jostled out of my spirituality." It is a real danger, and one that threatens us all in our rushing life, in these days. Cares, worries, distractions, seem to grow in our hearts as naturally as weeds in a garden. Some people think that worries are quite harmless, but Christ spoke very strongly against them as being most potent for evil in our lives, in the way of crowding out the good. He warned us strongly against all anxiety. He said plainly that it can add nothing to our stature, possessions or success, but, instead, does us harm and grieves our Heavenly Father, who, all the while, is caring for us.

There are two things, at least, about which we should never worry. First, the things we *can't* help. If we can't help them, worrying is certainly most foolish and useless. Secondly, the things we *can* help. If we can help them, let us set about it, and not weaken our powers by worry. Weed your garden! Pluck up the smallest roots of worry! Yes, watch for their first appearance above the ground, and pluck them while they are small. Do not let them get a start, or they will crowd out all the beautiful things that ought to grow in your hearts.

Muscatine, Iowa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

AN APPEAL

The Child Rescue Home, organized in connection with, and under the management of, the Trustees of the Morrison Cove Home for Aged and Infirm, at Martinsburg, Pa., is now a fixed institution, and solicits the interest and assistance of the friends of homeless children everywhere, and especially in Middle Pennsylvania.

A Detention Home will be built as soon as conditions demand and circumstances permit. Endowments, annuities and donations are solicited and will be properly cared for. The management especially invites correspondence and communication with persons in the matter of securing permanent homes for children in Christian families, as well as the knowledge of children in need of homes.

Just now a little boy, "Chester Paul Glass, four years old," bright and interesting, is in need of a home. For the present he is being cared for in the home of Adam K. Frederick, near Martinsburg, but for reasons that are justifiable, he can not remain there. He is looking the world in the face and saying: "Please, can I come into your home?"

Correspondence with reference to this little boy may be had with Eld. J. C. Stayer, Woodbury, Pa., or with Eld. M. R. Brumbaugh, Martinsburg, Pa., or with any of the trustees of the institution.

J. C. Swigart,
Secretary, Board of Trustees.

Mattawana, Pa., March 3.

EVANGELISTIC NOTES FROM INDIA

Evangelistic Work Among Women at Dahanu

Sister B. Mary Royer reports as follows on her work among the women in the villages, prior to the holidays: "Dec. 3, the writer, a Bible woman, a cook and his wife pitched their tents at Chikli, a village about six miles from the mission compound at Dahanu, and close by the sea. The Christian teacher of the village had secured a nice place for our camp. It was a small field, surrounded with a cactus hedge and within view of the sea. Here we stayed for three weeks. Sister Anna Eby, who is now in America, labored in the villages of this district. So we were not entire strangers.

"Our first aim is to reach the women. To do so we must go to their homes. They are among the working classes and the best time to meet them is during the noon hour. Of course, at that hour of the day the men are also at home. So, many times, there are as many men as women in our audiences.

"As a rule, the people listen well. They say they believe that our message is true. They admit that idol worship is false, but they are so bound by custom, ignorance and superstition that to change their religion looks utterly impossible to them.

"One day an elderly man said to us: 'We know you speak the truth, for you come to our village frequently. Deceivers go to a place only once.'

"On one occasion we were speaking to a group of about thirty men and women. One man seemed particularly interested. He apparently accepted everything we said, and admitted that there is nothing to be gained through idol worship. We stayed in the home over an hour, telling about the true way. At such times the missionary, with limited experience, is likely to build his hopes high, and to feel much encouraged. But if he has not already learned the nature of Asiatic politeness, he may be disappointed. The Indian is not the least polite of the Asiatic peoples. If there is no real gain in opposing you, why should he not agree with you? So, the next day, this friendly gentleman, who acknowledged that our message was true, and idol worship false, was seen most devoutly engaged in idol worship.

"Another scene was in the home of the man who owned the field in which we were camping. The Bible woman was telling his wife and little daughter-in-law the story of the raising of Lazarus, of the resurrection of the righteous and the home that is being prepared for them. In the meantime the man of the home came in. He contradicted the Bible woman, and I thought he would put us out of the house. But, instead, he went himself, and left us to complete our message in peace. The day we left the village he was evidently in a better mood, for he came to the tent, to see us off. We thanked him for the nice camping place and expressed our hope that he would avail himself of the beautiful home the Lord Jesus is preparing for those who love and obey him.

"It seems that many of the people, among whom we work, would be willing to add our Lord to their list of gods whom they already worship. But when they learn that to follow him means to forsake all others, then it is a different story.

"We never ask ourselves the question: 'Is it worth while, after all?' But the evil one often attempts to tell us it is not. There is joy in planting and watering. We ask you, reader, to pray that we may do our part faithfully and in due time God will give the increase."

Sister Royer wrote the above from Vangaon, seven miles south of Dahanu, where she set up a tent on Saturday, Jan. 4. Because Indian helpers are often untrustworthy, and because a railroad official's expectation of a bribe, which is a universal weakness among station-masters in this country, Sister Royer explains why she was delayed in reaching her second camping place: "It took me two days to set up my camp here. First, because one of our Christian men at Dahanu evidently thought some other work was more important than that I should get off on the noon train on Friday, hence he took the bullock man off the job while I had my back turned. Second, some of the luggage that was booked and paid for on Friday noon, the station-master saw fit to keep back until Saturday noon. The boy tells me there was plenty of room in the van, but there was no bribe in sight."

Evangelistic Work at Vada

Sister Powell usually begins tenting in November, or in early December, but this year she did not go out until in January. The reason is that Bro. Kaylor used the tent before the holidays. Taking an Indian evangelist with him, he pitched his tent in a village about ten miles southwest of Vada. One of his best Christian teachers had been doing good work in this village for the past eight years, and he was favorably known in the surrounding villages. Owing to ill health he had to leave the work. As Bro. Kaylor and his Bible man went from village to village, preaching to the people, they were often asked who they were. In reply they stated that they are of the same people as Jiven Master, whom they knew and respected. Thus his influence continues for good, as it became the medium of a common acquaintance and friendship with the people. Without it many would have been suspicious and afraid.

The phonograph was used, as it is helpful to bring a crowd together in a village. After a few pieces are played, the speaking begins. The people usually listen well for a time, but so often, when the preacher begins to tell the people of their sins, of righteousness and of the life beyond the grave, they become restless, and one by one begin to leave the meeting. In one village there was a marked difference in this respect. This people listened eagerly until the close of the meeting. One man, who was not there, was told of the meeting. He became interested, and followed the speakers back to their tents, that he might learn more of their message. He asked them to come to his village for another meeting. They went, and were listened to with marked interest. Surely, "they shall see, to whom no tidings of him came, and they who have not heard shall understand." Yes, they shall hear and they shall understand, but WHEN? That is for you and myself to answer. God is ready to do his part.

Evangelistic Notes from Anklesvar

Early in December Sister Ziegler set up her tent at Diva, a village two miles out from Anklesvar, where she remained ten days. During the day she spent some time in the homes, but the main feature of her work was the large open-air meetings in the evenings before her tent, which was placed under a large banyan tree just outside the village. From two hundred to two hundred and fifty people attended these meetings each evening. Being close to Anklesvar, Bro. Stover was able to get out several evenings to talk to the people. Govenji, our Indian minister, and the teachers of the schools, also assisted in the meetings, which are quite as informal as the street meetings in the cities of America. As the people sat on the ground, the speaker frequently remained sitting on his chair, as he talked to them. At a temperance meeting those who do not drink liquor were asked to hold up their hand. The number was comparatively small. A number were induced to take the pledge to quit drinking. At the last meeting Bro. Stover urged the people to accept Jesus and to begin the Christian life NOW. There are a number of Christians in this village and others are seeking the way of life.

The next village where Sister Ziegler camped was at Sugapurbata, which is five miles from Anklesvar. Though we have a Christian teacher in this village, there are no Christians among the people, and it is the first time that tent meetings were held there. Bro. Stover and family went out on Tuesday and remained at the tent with Sister Ziegler until Saturday, to assist in the meetings. The forenoons were spent in visiting the surrounding villages. There was much interest in the evening meetings,—probably three hundred at times,—nearly the whole village coming out. Each evening a few selections were given on the phonograph, which is always of interest to the village people. Much interest was aroused in the temperance meeting, at which a number took the pledge. On Saturday, Dec. 21, the tents were taken down and all were brought to Anklesvar, thereby closing the evangelistic work until after the beginning of the new year. Dec. 31, prior to the love feast at Anklesvar, eleven were baptized.

Sister Ida Shumaker has charge of the work among women, also the station work at Jalalpor since Bro. Emmert and family sailed for America Jan. 10. Sister Lillian Grisso has moved from Bulsar to Jalalpor, where she will continue her language study. Sister Himmelsbaugh, owing to her medical work and the care of the children's home, will be able to do only a limited amount of work among the women at Vali. Bro. Long, owing to his station work and the editing of the Gujerati Sunday-school Quarterly, finds it difficult to give time to the evangelistic work among the villages about Vyara. In fact, it may be said that most of our men are so occupied with station building and other work that they are unable to give the time they should to evangelistic work. There is great need for more foreign and Indian evangelists to reach the people with the Gospel Message! Will you continue to pray the Lord of the harvest that these workers may be forthcoming?

A. T. Hoffert.

Anklesvar, India.

AT WORK IN THE VINEYARD

The year just closed has been one of the busiest and most strenuous of our experience. The various war activities and the influenza epidemic have added multiplied duties. Regardless of the many irregularities, the Heavenly Father has abundantly blessed and crowned our work with success. Never before has the Mount Carmel congregation realized such an ingathering of souls as during the past year. Ninety-two were added to the church by baptism.

In summing up the year's work, I find that I have taught the Sunday-school lesson sixty-five times, held thirty-five prayer meetings, visited five Sunday-schools in the Eastern District of Virginia, attended four Sunday-school Conventions, made nineteen Sunday-school and other addresses, and assisted in four series of meetings. I also had charge of a teacher-training class, nine Red Cross meetings, and several meetings with our boys before going to Camp.

Five hundred and sixty-three visits were made during the year. I made one hundred and seventeen prayer-coverings, seventy bonnets, and eighty-seven other garments. Our girls assisted in the sewing. I distributed quite a bit of clothing among the poor and needy. I hereby express our gratitude to the Sisters' Aid Societies that helped us with clothing, bed-clothing, etc.

We opened school Oct. 1 and taught two days, when we had to close on account of influenza. We closed school for twenty-eight days,—Greene County being severely affected by the epidemic. Many of the men and boys were away at work and, rushing home, scattered it everywhere.

(Continued on Page 187)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

A Leader Who Never Fails

Heb. 12: 1, 2

For Week Beginning March 30, 1919

1. **Introductory.**—(1) Christ died to make our salvation possible,—to put it within our reach. This makes him the "Author." (2) He lives to lead the redeemed into fuller and richer experiences of his saving grace. He is the "Finisher." (3) Our unvarying attitude should be one of reverent contemplation and readiness to respond to his guidance: "Looking unto Jesus." (4) By looking unto him, and faithfully following him, we grow like him.

2. **Put Absolute Trust in Your Leader.**—Paul says: "I know whom I have believed." Not a thousand doctrines, but one Person. That was all he needed, and it is all that we need. We can almost do without every other certainty if only we have this assurance. There are times when a man distrusts everything and everybody. Those are terrible hours, yet even then he will be saved from despair and moral suicide if he only turns to the Man of Nazareth and Calvary and says, "There is truth in him. He never deceived any one. He never will deceive." There are times when every other hope is shattered, when disappointments meet us in the very path where we have walked and labored with most confidence, when the dearest supports on which we have leaned are broken. Even then our world will have sunshine in it and promise, if, in the thick darkness, our eyes still see the face of the Son of God. Believe that whatever he did was right, and that whatever he said was true, that in him there was no spot of sin, or possibility of error. Believe that in his hands are the destinies of this poor world which he came to save.

3. **Christ a Personal Savior.**—It is not a proposition that saves our souls, but a Person. It is not in some abstract way that Christ becomes a Savior to us, but we, as persons, must enter into close contact with the One "Altogether Lovely" and the "Chief among ten thousands." We find that in the early days of the church the apostles never went anywhere, in their function of preaching the Word, to proclaim their own theories. They went everywhere preaching Christ,—Christ a personal Savior, not a mere phantom of their imagination.

4. **Follow Your Leader.**—Truly it has been said that a shepherd never "drives out his sheep." That is not the manner of a shepherd. He does, however, lead them, going before to call them after him,—leading them into paths that he has trod, and dangers he has met, and sacrifices he has borne himself, calling them gently that he may lead them to a place of safety. No disciple is a real disciple till he becomes a follower, going after the Shepherd, as one that follows by name, and as one who is drawn by love.

5. **Do Not Lose Sight of Your Leader.**—Every man has his periods of discouragement,—the greater the work, the more terrible the strain of fighting against them. It is a comfort to think that Christ himself knew the power of these temptations, so that he can be "touched with the feeling of our infirmities." No Christian need ever despair.

6. **Suggestive References.**—Christ our Example (Mark 10: 43-45). Christ our Pattern (Rom. 15: 3-7). Obedience to Christ's leading means true discipleship (John 8: 31). Christ's leadership always yields strength (Gal. 5: 1, 10). We must walk in the Christ-appointed way (Col. 1: 10, 22, 23). Christ is able to keep (2 Tim. 1: 12). Let Christ's grace abound (2 Tim. 2: 1). How we may enter Christ's Kingdom (2 Peter 1: 10, 11). We must grow in the knowledge of Christ (2 Peter 3: 18).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, MARCH 23

Sunday-school Lesson, Israel Warned Against Compromise.—Joshua 23: 1 to 24: 28.

Christian Workers' Meeting, God Regards the Claims of Childhood.

MEETINGS IN PROGRESS

Eld. **C. D. Bonsack,** of New Windsor, Md., at Cloverdale church, Va.

Bro. S. G. Meyer, of Johnstown, Pa., at Annville church, same State.

Bro. S. J. Burger, of Howe, Ind., at South Whitley church, same State.

GAINS FOR THE KINGDOM

Two were baptized at La Place, Ill., recently.

One confessed Christ at South Whitley, Ind., recently.

Six were baptized and one reclaimed at East Fairview, Pa., recently.

Two were baptized recently, and two more await baptism, at McLouth, Kans.

Two were baptized at Hicksville, Ohio,—Bro. G. H. Killian, of Beaverton, Mich, evangelist.

Fourteen were baptized at Juniata Park, Pa.,—Eld. C. O. Beery, of Pleasant Hill, Ohio, evangelist.

Fifteen were baptized at Riggles Gap, Pa.,—Eld. C. O. Beery, of Pleasant Hill, Ohio, evangelist.

Eight confessed Christ at Elizabethtown, Pa.,—Bro. Frank Carper, of Palmyra, same State, evangelist.

Fourteen were baptized and four reclaimed at Muncie, Ind.,—Bro. Hugh Miller, of Gettysburg, Ohio, evangelist.

Three accepted Christ recently at Union Center, Ind.,—Bro. Christian Metzler, of Wakarusa, same State, evangelist.

Forty-two confessed Christ at the Bethany church, Pa.,—Bro. M. J. Brougher, of Greensburg, same State, evangelist.

Three have been baptized and one awaits baptism at Sharpsburg, Md.,—Bro. S. A. Sanger, of Free Union, Va., evangelist.

Thirty-six confessed Christ and two were restored in the West Wichita church,—Bro. J. Edwin Jarboe, of Chicago, Ill., evangelist. Owing to illness, several are still awaiting the administration of the baptismal rite.

CONTEMPLATED MEETINGS

Bro. C. B. Smith, of Morrill, Kans., to begin June 1 at Plattsburg, Mo.

Bro. M. Flory, of Girard, Ill., to begin Aug. 1 at the Mt. Pleasant church, Ind.

Bro. A. C. Miller, of Virginia, to begin Aug. 1 at Mt. Hermon, same State.

Bro. J. A. Eddy, of Worthington, Minn., to begin June 2 in his home church.

Bro. H. A. Brubaker, of Akron, Ohio, to begin April 14 in the Rockton church, Pa.

Bro. C. A. Eshelman, of McPherson, Kans., to begin in the fall in Beattie, same State.

Eld. H. B. Yoder, of Lancaster, Pa., to begin May 3 in the Akron church, same State.

Bro. W. G. Group, of East Berlin, Pa., to begin May 18 at the Manor church, same State.

Bro. Oscar Diehl, of Beaver, Iowa, during September, in the Prairie City church, same State.

Bro. H. B. Heisey, of Rummel, Pa., to begin March 24 in the Greensburg church, same State.

Bro. J. L. Mahon, of Van Buren, Ind., to begin during May in the Lima city church, Ohio.

Bro. Harrison S. Gipe, of Palmyra, Pa., to begin April 12 in the Lebanon house, same State.

Bro. D. M. Garver, of Trotwood, Ohio, to begin May 4 in the Upper Twin church, same State.

Bro. Oliver Royer, of Circleville, Ohio, to begin April 20 in the Lower Miami church, same State.

Bro. I. Wm. Miller, of Singer Glen, Va., during the latter part of August, at Midland, same State.

Bro. Wm. Kinsey, of New Windsor, Md., to begin April 20, in the Union Bridge church, same State.

Bro. D. R. McFadden, of Smithville, Ohio, to begin in December at the Harris Creek church, same State.

Bro. P. D. Anthony, of Baltimore, Md., to begin April 13 in the Woodberry church, Baltimore, same State.

Bro. M. G. Sanger, of Mt. Solon, Va., to begin May 18 in the Moscow house, Elk Run congregation, same State.

Bro. S. S. Shoemaker, of Lake, Ohio, to begin the last of May or first of June at the Wooster church, same State.

Bro. J. E. Jarboe, of Chicago, to begin during April in the Pyrmont church, Ind., in the Egeland church, N. Dak., just after Conference.

Bro. J. F. Britton, of Bristow, Va., to begin April 26, in the Upper Codorus congregation, Md., Black Rock house.

Bro. Geo. W. Flory, of Covington, Ohio, to begin the first part of April in the West Dayton church, same State.

PERSONAL MENTION

Bro. N. D. Groff, of New Weston, Ohio, changes his address to Hollansburg, same State.

Bro. Daniel S. Flohr, heretofore residing at Waynesboro, Pa., should now be addressed at R. D. 10, Chambersburg, same State.

When last heard from, Bro. D. L. Miller and wife were planning to leave California for the East on the twenty-fifth of this month. They are to stop off in Kansas for a short time.

REMEMBER
THE STARVING OF INDIA

Amid the multiplicity of calls for assistance that come at this time,—calls for relief, reconstruction, missions,—we trust that the need of food for the starving peoples of India, who dwell right at the doors of our own mission stations, will not be overlooked.

Our workers asked for $10,000. The need was extremely urgent and the Board felt it wise to authorize the expenditure of this sum, feeling sure that the Brotherhood would respond liberally. At this date scarcely more than half of the sum has been received at our office.

We appreciate all that has been done for relief, and we can not express our admiration sufficiently for the manner in which our churches respond. Nothing like it has ever been witnessed among us. We therefore feel sure that merely to mention the need of our own field in India will remind our brethren of what they may do, fully to meet the calls of our own mission. May God bless every one who hears these calls of starving humanity!

Most fraternally,

General Mission Board.

The address of Bro. Jesse B. Emmert and wife, lately arrived from India, will be 752 Herkimer Street, Pasadena, Calif., until further notice, instead of La Verne, as was incorrectly stated last week.

Pres. D. W. Kurtz, of McPherson College, dropped into the "Messenger" office for a very few minutes, last Monday morning, as he was on his way to Detroit, Mich., to attend a meeting of the Religious Education Association.

Bro. H. J. Beachley, of 326 Crescent Street, Harrisburg, Pa., engaged in teaching during the school-year, informs us that his services will be available for evangelistic work during the months of July and August.

Bro. A. T. Hoffert, writing from Anklesvar, India, under date of Jan. 31, says: "Cholera is very bad in Bombay now. Nearly four hundred deatbs a day. The outbreak at Dahanu in the Boys' Boarding School has been checked."

God bless all our readers who, in recent months, have been bereaved of loved ones. Alas, they are so many, but He knows them all. Our aged brother, D. H. Baker, of Abbottstown, Pa., writes us touchingly of his grandson who was among the many slain on the battle-fields of France. A grief-stricken sister in the Far Northwest is asking for solace because her beloved husband has been taken by the pneumonia pestilence. And every week brings in its heavy freight of tear-stained messages, which fill to overflowing our obituary columns. We wish we knew the word that would bring comfort to all these sorrowing hearts. God bless them all! God bless them!

Human plans are subject to quick changes. Our last week's issue had been on the press but a few hours when Bro. J. E. Miller received notice from the American Committee for Relief in the Near East that he should come to New York at once, as the date of sailing for the Sunday School Commission had been changed again. Accordingly he left Elgin, Wednesday morning, the twelfth. A night letter, received last Saturday morning, states that the party, including Bro. Culler, had sailed from New York, on Friday, the fourteenth, at four o'clock, on the "Mauretania," for Southampton, England. Mail for Bro. Miller or Bro. Culler, if sent not later than Monday, March 24, should be addressed in care of the American College, Beirut, Syria. After that date, care of W. W. Peet, American Bible House, Constantinople, Turkey.

ELSEWHERE IN THIS ISSUE

The District Meeting of Idaho and Western Montana is to be held May 13 to 15 in the Nezperce church, Idaho. See Bro. Fred A. Flora's announcement among the Notes.

On page 187 we publish the program for the Sunday-school Meeting, Educational Meeting, and other gatherings of Northeastern Kansas, to be held April 6-8 in the Ozawkie church.

MISCELLANEOUS

The District Meeting of Eastern Maryland is to be held April 22 and 23 in the Frederick City church.

In publishing the interesting note from Sebring, Fla., in our last issue,—as sent us by Sister Marguerite Bixler Garrett,—the last part of her name was inadvertently omitted while the item was being put in type. With this explanation, the matter will be set straight, we trust.

Minot church, N. Dak., has about one dozen "Kingdom Songs No. 1" which are not in use. These books will be donated to any congregation in need of them, if we are informed to that effect. Most of the books are in good condition, and some are practically new. Address Beulah Steele, 442 First Avenue, N. W., Minot, N. Dak.

For some years a number of our members have resided at Stanley, Wis., holding their membership in the two near-by congregations. Feeling the need of having church services in their own town, the members have now secured a house of worship, and it is to be hoped that by this means new impetus will be given to the progress of the Kingdom at that place.

A close reader of the Notes from the different churches, as published from week to week, will readily see that the "Forward Movement" is being given much attention, and that various methods are made use of to make it effective. In this, as any other undertaking, it is well to adopt a plan best adapted to local conditions, but be sure to remember that even the best of plans are of little value unless personal and persistent efforts insure their success.

TEMPERANCE BULLETIN

The temperance battles are not all won. We must continue to educate and propagate. The cigarette evil is growing and other intemperance needs to be checked. Order at once the 1918 free "Temperance Bulletin" from the Brethren Publishing House, Elgin, Ill. A copy ought to be in every home in the land, and the material used in temperance programs and addresses. Enclose postage with your order at the rate of $2 for each hundred wanted, unless you order them by express. The Committee.

ARMENIAN AND SYRIAN RELIEF NOTES

With the sailing of Brethren J. E. Miller and A. J. Culler for the Near East, the contemplated relief work of our own church, among the peoples of Armenia and Syria, begins to assume definite form. Inasmuch as we are approaching the time that has been planned for a special campaign of giving for this work, there are just a few points that might be restated.

A very careful organization is being perfected for the campaign, and it is intended that this shall reach into every church. However, the organization can only succeed if it is fully supported by all.

The campaign is to begin with Sunday, April 6,—that day being designated as Armenian Sunday. A special sermon should be preached in every church on that date and the campaign started. It will work easier, and all will feel better, if it can be concluded as early after that time as possible. Under no circumstances should it extend into May, for no one desires this work to interfere with the Conference offering this year, for which we know the church is planning her most serious effort.

We have given liberally to War Work efforts; we have subscribed to Liberty Loan campaigns; and soon a Victory Loan is to be placed before our whole citizenship. The present effort of our church is a matter of life for many people.

In lifting the offering, your cash will be appreciated, but your pledges will likewise be very acceptable. All donations for this work should be sent by draft, check, express or money order, to the Relief and Reconstruction Committee, Elgin, Ill. Make your exchange payable to this committee. A receipt will be sent to you for your remittance and the amount acknowledged.

Bro. Culler goes to the field with the intention of making wise and careful investigation. He expects to report the number of workers needed for the task. Doubtless, among the workers that will be needed, will be some with knowledge of masonry, carpentry and agriculture.

A call will be issued for workers as speedily as possible. We will want to get our funds to work at once. We shall be glad, therefore, for such able-bodied folks as can assist in this work abroad for a year or more, to be thinking definitely on the matter, so that if you are needed, when the specific call comes, you can apply. Some have volunteered, offering to pay a large part of their expenses, serving without salary, but, aside from Bro. Culler, no workers have so far been appointed. The task for which workers will be called will not be a holiday venture, but, oh, what recompense!

We shall appreciate your willing coöperation in this work, authorized by Conference,—a work worthy of the highest and best endeavors of a mighty Christian host of 100,000 people. We do not yet know what we can do when we work together on such a worthy project as this.

Relief and Reconstruction Committee,

J. H. B. Williams, Secretary.

AROUND THE WORLD

After the Saloons Close

While there is much discussion as to what may eventually prove the best saloon substitute,—so far as providing an opportunity for social intercourse is concerned,—it is well, no doubt, to make ample provisions to that end. In a strategic Chicago district, where sixty-five drink emporiums will soon close their doors, the Y. M. C. A. has already leased ten of the most advantageously located saloon properties. These are to be remodeled into reading-rooms, and other helpful phases of uplift. Thousands of men pass these places daily, as they go to and from their work, and we may rest assured that the ever ready Y. M. C. A. workers will do their best to enlist their interest in the new social centers.

Italy Wants No Divorce

One of the few countries that never allowed the introduction of divorces, with their long train of most deplorable consequences, is Italy. Recently a most determined effort was made to have the Chamber of Deputies pass an enactment that would allow dissatisfied marriage partners to have the bond of union dissolved by due process of law. The question was discussed at length, and while the advocates of divorce offered their best arguments to have the desired liberty granted, the legislators voted almost unanimously to maintain the sanctity of the marriage vow. Those who have made a study of marital conditions, as found in Italy, and those prevalent in other countries, declare that by far the best showing is made in the land without divorces.

Ministerial Endorsement of Prize Fighting

One of the really surprising things,—even in this period of greatly-relaxed ethical standards,—is the outspoken clerical endorsement of proposed legislation, reviving prize ring brutality in several of the States. In attempting to justify the stand they take, these ministers maintain that "prize fighting is necessary (?) to manliness, and indeed a noble art." Perhaps these "would-be" spiritual leaders might well ponder a recent utterance of a prominent daily, which assures us: "Prize fighting is dishonest, as a matter of course [referring to Johnson's 'selling out' to his opponent, Willard, in the recent Cuba prize fight]. It is degrading to the public. It collects thieves and criminals of all kinds." Should not this condemnation be all-sufficient?

Bread Upon the Waters

One of the greatest rewards of earnest endeavors in the task of Gospel dissemination, is seen in the fact that there is always a fruitage, sooner or later, that verifies God's most gracious promises. When John R. Mott, in his stirring campaign in China, brought Christ very near to the hearts of the people, he did some sowing that was bound to produce a gracious harvest. One evidence is seen in their readiness to give liberally to every good cause. When they were asked to contribute $100,000 to Red Cross and other activities, they responded by giving $1,200,000,—twelve times the amount asked for. Does it not show most clearly that the right sort of sowing always brings a harvest to correspond, and that a spirit of liberality is truly blessed?

Spiritual Reconstruction of France

While commendable progress is being made in the reconstruction of the devastated area of France, we should not lose sight of the fact that the spiritual needs of the country should be given earnest and considerate attention by the Christian forces of our land. It is a pressing invitation of the "Go ye" that can not be spurned. It is not generally understood, perhaps, that France, while regarded as a Catholic country, has only nine million adherents of that faith, in a population of about forty million. Only 650,000 are nominally Protestant. This means that the vast majority of the French are not affiliated with any church. Does not this constitute a clear call to the Christian forces everywhere, to proclaim the Gospel to these people, who are so greatly in need of it?

Our Island Possessions Want Independence

It was to be expected, perhaps, that the insular dependencies of the United States should be touched by the world-wide longing for autonomous national existence. Porto Rico, by legislative action, declares that unless given statehood, with all the privileges included therein, she will insist upon complete independence. A commission of forty-one senators and representatives of the Philippine Legislature and other island officials, headed by Manuel L. Quezon, president of the Senate, and former commissioner to the American Congress, will arrive in this country about March 23, to instill a better knowledge of the Philippines and to preach practical application of the President's doctrine of self-determination. The mission has the approval of the American Government, which is bringing the delegation to this country on the army transport "Sherman." The whole question at issue, so far as the people of Porto Rico are concerned, is summed up by one of the commissioners as follows: "If we can not be a vital part of the nation we love and want to serve, and if that concession can not be granted to us by the land that is always the friend of the helpless and small, then we must demand that the American people give us the freedom that is our God-given right. We have but two alternatives,—statehood or independence."

The Inter-Church World Movement

Much is being said, nowadays, about "the combining of all the forces of the Protestant churches and allied movements to bring Christianity to all the world." Combined Protestantism, we are told, is going to make a survey of the world, as to the need of man power and money. Just what amount of money will be required for the combined drive for missionary activity, which is to be set on foot in 1920, has not yet been determined, but some are talking of $700,000,000 or more. Looked at from any angle you choose, it is a gigantic undertaking,—undoubtedly the most extensive missionary movement ever attempted. Granting that the stupendous amount of money can be raised, where will the managers secure the required number of qualified workers?

What Christianity Has Done for Filipino Women

One of the most striking evidences of Gospel transformation in Oriental lands may be seen on the Philippine Islands. The women of that realm are today so far in advance of their sisters, in other less fortunate countries, that the Filipino woman is really in a class by herself. Civilization has done much, but teaching by Christian missionaries has done infinitely more. Principles of righteousness have wrought a wondrous change. While, of course, only a small number of the women, comparatively speaking, have fully identified themselves with the native churches, the influence of Christian principles reaches far and wide, and many make a practical and personal application of religious tenets, though not affiliating themselves, as yet, with the religious organizations.

The Bible in Japanese Prisons

As a persistent and judicious distributor of the Living Word, the American Bible Society is probably unexcelled by any institution of that kind. Some time ago, permission was obtained from the Japanese Government to place a copy of the Bible in each prison cell, and thus 25,000 inmates of the penal institutions in the Nipponese Empire have been given access to the Bible. What has thus been so efficiently accomplished, might be duplicated in scores of other places, by providing the Bible in sufficient quantities. A visitor in the county poorhouse of a Middle Western State was asked recently to read a passage from the Bible for the aged inmates, but a copy of the Sacred Volume could not be found in any of the rooms. How deplorable that this country fails to provide its dependents with the Blessed Book!

Ruskin's Sensible Suggestion

John Ruskin, the eminent English author and social reformer, was greatly worried, in his day, because his own nation, and France as well, spent ten million pounds a year for military preparedness. In an endeavor to point out a better way he asked: "Now, suppose, instead of buying these ten millions' worth of panic, annually, they made up their minds to be at peace with each other, and buy ten millions' worth of knowledge annually; and that each nation spent its ten million pounds a year in founding libraries, art galleries, museums, botanical gardens, and places of rest! Might it not be better, somewhat, for both French and English?" What would Ruskin say today, if he could come back, and find England planning for eternal world peace, but simultaneously appropriating £440,000,000 for her army during the first year of the Peace League?

Severities of Early Colonial Days

It may not be generally known that the same administrators of public affairs in early colonial days, who showed enlightened care for the rising generation by establishing free schools, also punished transgressions of children with pitiless severity. Those who are inclined to exalt the rigid child-training of the "good old days" as something vastly superior to present-day methods of greater leniency, might profitably study some of the stern mandates of two centuries ago, as referred to in a pamphlet, published by the United States Children's Bureau. According to the provisions of a statute, passed in Connecticut in 1672, any child above sixteen years of age that would "curse or smite its natural father or mother" was "to be put to death," unless a serious neglect on the part of the parents, or needless provocation, could be proven. Then, too,—according to Prof. Wm. B. Bailey, of Yale University,—the death penalty was imposed on children for a dozen other offenses, including blasphemy, witchcraft and idolatry. These laws were not passed to meet possible exigencies, but the penalties were actually enforced. The stocks, the pillory, flogging and branding were penalties for minor offenses. About the time Yale College was being founded, any person, more than fourteen years old, convicted of perjury, was ordered to be "set on the pillory by the space of one whole hour, . . . and have both his ears nailed," among other punishments. For older children, lying was punishable by fine, or the stocks, or whipping "on the naked body not exceeding ten stripes for a first offense." Even children under fourteen years of age, convicted of lying, had summary punishment administered unto them. Swimming on the Lord's Day by young or old was regarded as a crime, and punished accordingly. For more than fifty years (1773-1827), Connecticut had an underground prison in an old mining pit on the hills near Symsbury, which equaled in horrors all that was ever related of European prisons. "Here the delinquents were crowded together at night, their feet fastened to heavy bars of iron, and chains about their necks, attached to beams above. These caves reeked with filth. Men, women, boys, girls, idiots, lunatics, drunkards, the innocent and the guilty, were mingled pellmell together." Such were some of the penalties inflicted by officials who knew no mercy.

A New Red Cross Campaign

Plans are now being made for an International Red Cross organization, led by the American Red Cross, to wage a fight against disease and its ravages, and to relieve suffering in general. Dr. Livingston Farrand, newly appointed chairman of the central committee of the American Red Cross, has sailed for France to prepare for a preliminary international conference in Geneva, thirty days after the signing of peace. At this meeting the necessary steps for a world organization will be taken. "The war," said Dr. Farrand, "has shown that the great possibilities of the Red Cross lie in times of peace, and we now propose that the allied Red Cross organizations shall all unite in an international movement for the prevention of disease. Problems of mortality, child health and tuberculosis will be taken up and thoroughly considered."

Mexicans Moving into Texas

A steady stream of Mexicans has been pouring into Texas of late, and it is now estimated that there are 600,000 of them. Still others continue to come. Only a few years ago, church workers in the United States were lamenting the fact that the new Mexican constitution practically cut off all opportunities for mission work in that country. Now the difficulty has been swept away by the people coming to us. Under the providence of God, more work at less cost can now be done among them than by sending missionaries into Mexico. It is much easier, at this time, to induce the people to attend services, since they are freed from the dominance of their priests and the old superstitious atmosphere. Another incentive for active work among them is the fact that many will return to Mexico, and carry with them the impressions received.

China's Toilers Behind the Battle Lines

Much has been said and written about the soldiers who struggled in the great onslaught upon the forces of autocracy, and who finally gained the day. Few persons, however, really know that China, too, has played a big part in winning the world war. Early in the struggle France imported 160,000 Chinese laborers, intending to use them mainly in that capacity alone. But long before the war was over, most of these men from China became experts along many lines. They will return to their native land as competent chauffeurs, mechanics, road builders, etc. Incidentally they have been brought in touch with many phases of civilized life, administrative affairs, and a wide sweep of Christian helpfulness. Upon their return to China they will play no small part in the governing of that land in the future. American church workers have been helping them while in Europe and will continue to do so.

Why a Real League of Nations Is Needed

It is one of the leading aims of the League of Nations, when its comprehensive provisions have been fully worked out, that excessive armaments and preparations for war must be done away with. That is, undoubtedly, a most far-reaching move. No matter what may be claimed by the advocates of military preparedness, the fact remains that the leading incentive to war is seen in the ever-ready armaments,—not in vexatious disputes. It has been demonstrated that disputes can be settled otherwise than by arms, and that they would be so disposed of, as a general thing, if there were not the constant invitation to resort to an armed force because preparations have been made along that line. With the nations armed to the teeth, every dispute is a menace to war, and there is but a step from the menace to the actual entrance into war. The Kaiser, we say, caused the great war in August, 1914. But is it not true that he could only make that move because the accumulated armaments were there, on each frontier, and that a mere word sufficed to set them in motion? A spark can create an explosion to destroy a wall, but only if the powder or the dynamite has been placed there for instant use. Had all of Europe been wholly without armament in 1914, the war could not have started. This is, admittedly, an obvious truth, and it is strange that humanity has been so slow to perceive its implications. When, by a general adoption of the League of Nations plan, as finally worked out, general disarmament is brought about, war will be made practically impossible, —its vital factors will be lacking.

HOME AND FAMILY

A Cup of Cold Water

Selected by Mrs. T. U. Reed, Seips, Montana

'Twas only an earthen pitcher
  She brought with a cooling draft;
'Twas cracked in a dozen places,
  And many who saw it laughed;
The little one's sweet lips quivered
  And her smiling eyes grew sad:
"You wanted a drink of water,
  And that pitcher was all I had."

The king bent low from his saddle,
  And said, as he deeply quaffed:
"Than this I have never tasted
  A more refreshing draft."
He turned to his smiling courtiers,
  And his handsome face grew stern
As he said,—and his nobles wondered,—
  "'Tis a lesson we all may learn.

"We are bidden to serve each other,
  We are bidden to give our best;
But we think, since our gift is simple
  It needs to be richly dressed;
We scoff at the earthen pitcher;
  For the garland cup we call,
Forgetting the gift is the water,
  And never the cup at all."

The courtiers listened in silence;
  The little one's eyes of blue
Grew round and wide as she faltered:
  "I didn't know it was you;
'Twas just that you said you were thirsty,
  So I ran to the old spring-wall
And dipped in my pitcher and brought it,
  'Twas not for the king at all."

So, then, to the eyes of the nobles,
  He sweetly, strangely smiled
As he said to the little maiden:
  "Yea, this is the gift, my child;
'Twas not that you brought the water,
  Thus thinking your king to please;
'Twas just that you served me even
  As 'one of the least of these.'"

A Sheriff's Sale

BY ELIZABETH D. ROSENBERGER

"WHAT was the beginning of our troubles?" asked Sallie Chapman.

Her husband shook his head gloomily. He was cold, chilly, tired and beaten. "We got along until the year when the barn burned down, and the drouth starved us out. What's the use of talking about it now?"

The two of them had just come in from the barn, where Sallie had milked her one cow. Joe had fed his two horses and four pigs. Joe had put some corn fodder around the stable doors. It was going to be zero weather, he thought, before morning. Sallie put another piece of wood in the stove. Then she sat down close to Joe. These two were too troubled to worry each other with their fears, so a wall of silence stood between them on this evening.

They had done well enough until the barn burned down. Joe had secured a mortgage on the farm then, but when the crops failed and some cattle died, they hardly knew what to do. One year they lost all their chickens; also their hogs. Joe had hoped to pay part of the mortgage when he sold his hogs. His plows were broken, his wagons unsafe. For one thing and then another, the money for the mortgage on the farm began to drip, drip, drip away, like so much water. Then he told Sallie she must save more. They must stint themselves a good deal, for he could not make up his losses, try as he would.

Joe looked at her as if dumbly imploring her to do something to save them. Her nature responded to the wordless appeal of her husband. What could she do to avert, as long as possible, what was inevitable? It was before her of nights, and disturbed even such unquiet dreams as she had; it made her restless during the day.

"If our Joey knew it, maybe he'd come home and help?" she suggested.

"He was tired enough of Coleman Center,—that's why he's never come back," answered Joey's father.

"I know. I've thought sometimes 'at we didn't know how to keep our one boy. I never knowed much about fun and having good times. Joey wanted what we couldn't give him here."

"We're his parents. We'd ought to have come first," contended father stubbornly. "He shouldn't 'a' left us with the mortgage and,—" A man of few words, he trailed off incoherently in concluding.

Things were coming to a yet poorer pass. The world was using them more cruelly still. It lay upon them both as a tremendous weight. In a state of alarm and trepidation Sallie wrote to Joey. The catastrophe that threatened could not be delayed more than a month or so. Joe was hardly suited to find a remedy. His was not the mind for a crisis. If their son Joe were at home, he might have done what was needed, but Joe Senior was different. His was not a bold fighting nature that would struggle before it would die. He would surrender tamely, and without a blow. Poor suffering souls! Theirs was not the spirit of youth, fertile in devices, daring and vigorous. And so they were hurried along through the gloom and shadows, to the day of reckoning.

Then, one day, when Joe was in the far pasture, a man rode up to the farm. He dismounted and walked up to the kitchen door. Sallie knew that their hour had come, even before the fluttering piece of paper was put in her hands. The paper sbook in her hands, so that she could hardly read the notice of the "Sheriff's Sale," to be held on their place thirty days from date. Sallie's wits nearly deserted her at first. Then came back to her, with extraordinary force and vitality: "If I can get word to Joe, he'd want to help. Why, he *should* help!"

With their creditors like cruel wolves waiting for their money, what could be done? Dark care sat beside Joe and Sallie as they wondered how to avert the Nemesis that hung over them.

The day of the sheriff's sale came at last,—the saddest day in the history of any home. All the years of toil are lost! All the pitiful economies of daily living are in vain. The hopes and aims of the early days are gone. Only failure lies at the door. Only poverty can be their fate for some time to come. Sallie realized this when the men and women of their community came to the sale. Only a few household articles were claimed. The old, worn furniture was mercilessly exposed for sale. Even the old-fashioned cradle, in which Joey had slept and been cuddled down as a child, brought ninety-five cents. Sallie saw that Mrs. Forney bought it. That was a bit of comfort,—Mrs. Forney loved her babies.

But why go into the details of this sheriff's sale, when every hour of it was one long-drawn agony, for Sallie and Joe? They remained in the empty house that night. They sat alone,—the wall of silence higher than ever between them. Sallie knew that so far as in him lay, Joe had done his utmost. She had managed as well as she could. But she was not one of the women of whom we read, who can turn their hand to almost anything, and make a living after some financial disaster. She could keep house economically, but she never had much luck with her chickens, so she blamed herself equally with Joe for what had occurred.

The next morning, after breakfast, she stood by the sink in her kitchen. The dish-pan was filled with hot water, the few dishes were stacked in orderly piles, but Sallie's arms hung at her sides and her gray eyes looked yearningly out of the window. She leaned closer. A man had emerged from the woods at the brow of the hill. Was it? Oh, it must, it must be Joey. Trembling all over, she hurried out to meet him.

"Now, now, don't you cry, mother. I've been a long time coming, but I have come to take care of you now," was Joe's comforting greeting.

Then father came, and Joe talked to him, as he had talked to his mother. He explained that he had intended coming back to see how they were, but there never seemed to be time. He had supposed that the home was secure and his parents comfortable. He had not received his mother's letters.

"What made you come now?" asked his father.

"Been planning to come for six months, and to think I came the day after everything is gone! But I am glad of it. I want you with me. So we can start tonight. You can get ready, can't you, mother?"

Joey must have forgotten that his mother never had expected to live anywhere else. The distress of the past years made her say: "I'll be ready in a few hours."

"I know a house, just outside of Exeter, with two acres of land. I have it in charge now, and was going to find some responsible family to move there. We'll move into it ourselves. You shall cook for me again, and we'll have a better time than we ever had in Coleman Center."

So their few belongings were soon packed. Joey helped in every way. He talked of the new home, of their new neighbors. He told them of a mission church within a square of the house,—"a church of the Brethren, mother. You'll be glad to go." So the time passed, and it was about sunset when they closed the farmhouse. Joey locked the door.

In the new home with their boy, Sallie forgot the fear, the terror of the past months. Father was so busy, planning to raise vegetables, to make chickens pay. Every evening Joey began many long talks with: "When I was little." They were so tremulously happy, so relieved, that Joey could scarcely do enough to make up to them for all they had suffered. He asked the pastor of the mission church to visit them. It was on that occasion that Sallie told more than she had done before. The pastor said:

"It comes to this: If I trust God, can I depend on him? Will he back me up? You were in trouble, your home was sold, but here is a better one. You have your son with you, and all are happy. We believe that God never fails us. If he does not give us what we ask he gives something better."

"I have proved him, I shall always trust him," said Sallie.

Covington, Ohio.

Why a Children's Home-Finding Society?

BY RAY S. WAGONER

Superintendent of the Child-Saving Mission of Oklahoma

THE strenuousness of modern life keeps the most of us so intensely engaged that we never have time to think of the things that are not brought forcibly to our attention. Not because we do not sympathize with good movements or endeavors to better society and the church, but just because we are busy,—and it would be a crime if we were not busy these days.

I am not so vitally concerned as to Germany's ability to turn out cannon, or England's ability to turn out ships, or France's ability to turn out fine machinery, nor even to our own ability along like lines. The one great fundamental upon which all others must eventually rest is the moral fibre of the general public. The burning question of today is: "Are we turning out true, genuine, Christian manhood and womanhood?" Give America the best boys and girls in the world today and she will just naturally take her place at the head of the nations tomorrow. For every human enterprise must depend upon the moral fiber for its success. No business can be complete without it. The doctrine of "the survival of the fittest" is a fact.

The boys and girls of today will be the men and women of tomorrow, unless death intervenes. They will be a part of the great life of tomorrow. This is as inevitable as is the rising of tomorrow's sun. They are a part of tomorrow without questioning. And being a part of tomorrow, they are a part of the real future,—greater than any state documents or international treaties.

Proper child-training and proper environment for America's children today are far more essential to the future of the nation than navies or armies or even commercial enterprises. All of these must depend upon the children of today in the tomorrows to be. Morality, civic righteousness and public sentiment are the things that are determining the destiny of nations. And childhood is the place where destinies are determined. No matter who the children are, or where they came from, nor the circumstances surrounding life or origin, we must recognize every one of them. To neglect

their proper training is to allow them to develop into a negative force for the future.

Children are the property of society in general,—especially dependent children. But there are many children today, with both parents living, who are, in many ways, worse than homeless, for their parents are neglecting the "one thing needful." What a calamity! But, nevertheless, they will be a part of the human life of tomorrow.

There are not only a few, but hundreds of parents who are not worthy to be custodians of the immortal souls of children, so helpless to combat their early influences. And the divorce evil and the dictates of modern society are rendering the parents and children of the land less and less able to combat the great enemy of mankind. Yet these homes are producing children who will be the future men and women of our land. What America needs today is not more, but better children.

The greatest foe to the progress of the world is neglected childhood, and our unwarranted belief in the claims of heredity. Such erroneous teachings lead to aristocracy and a peasantry. The blood of Jesus Christ can cleanse the soul of every individual and make it a constructive part of society. What the nation needs most, is the application of the blood of Christ. And the proper home influence will do more to apply it than all the preaching of the ministry.

To develop the home life of America, and to secure the right influences for the homeless and improperly cared for children, is one of the greatest tasks confronting the Christian church today, and one that is fraught with the greatest possibilities.

East Enid, Okla.

AT WORK IN THE VINEYARD

(Continued from Page 183)

During the quarantine we nursed a mother and baby, and filled out fifty-seven questionnaires of the September registration, having filled out quite a number before.

The quarantine was lifted and churches were opened on the first Sunday of November with a very small attendance. The doctor thought best not to resume our schools for a week. We reopened Nov. 11 with a small attendance but gradually increased as the epidemic subsided. The school has been larger than any previous year, due to the compulsory school law which came into effect this year. Sister Helen Sandaal, of Prince William County, is my assistant.

A second outbreak of influenza the first of the new year caused the schools to be closed again. However, the disease seemed to be in a much milder form. My assistant and I having contracted it, were kept at home for several weeks. We reopened school Feb. 4, with a smaller attendance than before. The people seemed to be excited and afraid.

Our church services have been greatly hindered on account of the epidemic. Eld. G. A. Maupin filled the regular appointments for us on the fourth Sunday,—the first good crowd that we have had for a long time. We are thankful that things seem to be getting back to their normal status.

We have organized a Home Bible Class, which meets each Tuesday evening. We find it quite interesting and helpful.

The Evergreen church is getting ready to add two Sunday-school rooms and a basement to the church.

We desire to make this year the banner year for our work here, and we also want to do our part in the Forward movement for the church. Nelie Wampler.

Pirkey, Va., March 3.

THERE IS GREAT DANGER

"Pride goeth before destruction and an haughty spirit before a fall" (Prov. 16 : 18).

We are making history at a rapid rate. The tide has changed and may change again as rapidly as a March storm. One can not predict what the morrow will bring forth. Just a few months ago, looking from this angle of the compass with a pessimistic spirit, one could almost conclude that the Kaiser of Germany would celebrate Christmas of 1918 in Paris, and that he was but four years behind his original program. But the tide changed. The change was so rapid and thorough that it almost seemed to be a miracle. Instead of the Kaiser, President Wilson is the man to celebrate Christmas in Paris. And not only so, but a few weeks ago it looked as if the President of the United States might celebrate Christmas of 1918 in Berlin. This great change, at so critical a period, has caused the whole world to stand in awe.

Our daily papers come out with headlines that strike a tender chord with American citizens. "The United States" and "President Wilson" are most conspicuous. The eyes of the whole world are turned upon the man who has turned the tide, and in whose hands the destiny of the nations of the world are resting, as in no other. America's great men of the past, who have laid the foundation for a great nation, and whose brains have made possible what its citizens now are enjoying, are almost forgotten as the man of the day is foremost on the scene.

Not only do the citizens of the United States credit our nation with winning the war, but those of neutral countries also well understand that the wresting of the world from autocracy must be attributed to the country that flies the stars and stripes. We have met men, who severely criticised President Wilson's actions of less than a year ago, but who, since the war is won, speak words of praise.

There is, however, still a question, in the minds of at least the Scandinavian people, as to the President's sincerity. His points are considered right and just, but the question is, Will he carry out his program to a finish? These men, who shall bring order out of chaos, need Divine guidance. It is our duty to pray for the President and his associates, who have undertaken this great task. Our prayer to God is, that the President's message to Congress, before his sailing to Europe, may be realized, and that righteousness and not vengeance may prevail. President Wilson has the privilege to elevate his nation to a height it never before attained. It is up to him to exalt to the world the ideals for which his nation stands. We trust he may have true courage for his task and succeed in it. This will constitute the supreme victory. Were this done properly and in the fear of God, it would cause the world never to forget what has been won by the best American blood of the twentieth century.

Who shall receive the honor for this? President Wilson? He surely deserves much. Those who have offered their lives for the great cause of democracy? They certainly deserve a great part of the honor. No, not these, but to God be all honor. This is just where the great danger lies,—attributing to man the honor that belongs to God. Great nations have fallen because they became proud of their own achievements and what they thought they had accomplished in their own strength, and attributed the honor to themselves instead of to the Almighty.

We have a good example of this in Nebuchadnezzar. He was a scourge in the hand of God to punish the Children of Israel, but he failed by taking the honor to himself: "Have not I built this city, and won great victories?" Because he exalted himself, God humiliated him so that he might learn the source of his victory and confess: "Now I praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase." The king could repent, but his kingdom was doomed to fall. May the victorious nations of our day learn a good lesson from this haughty king, and even of great rulers of less than a year ago, and not fall after the same example of self-confidence and pride.

It may be hard to keep humble when everything is lifting, and when the feet no longer are firmly planted on terra firma. May God spare the American nation from such a curse! May the world war not only have humiliated the losing nations but also those to whom it has pleased God to give the victory. If this war will cause nations to understand that it is not safe to trust in the arm of flesh, but rather to walk in closer communion with God, the blood will not have been shed in vain. May the spirit of David, the great king of Israel, possess the rulers and statesmen of our day. Then the King of kings and Lord of lords will be honored and glorified! Rulers of this world will be humble in the sight of men, but exalted in the sight of God. J. F. Graybill.

Malmö, Sweden, Dec. 18.

WAYSIDE NOTES

Nov. 5 wife and I and little daughter left our home in Fairview, Mo., for our old home place in East Tennessee, where we were to hold some meetings. We left there sixteen years ago, when we were starting out in married life.

We were permitted to meet many relatives and friends, but our hearts were made sad because of the absence of many of the dear ones who had crossed over to the great beyond.

Our first meeting was at the Pleasant View church. Here was the home of Eld. F. W. Dove in his early life. Here we saw part of his old mill still standing. This was also the home of Eld. Andy Vines. They have both gone to their reward. The church is now in charge of Eld. Jesse D. Clark and Bro. Robert Edwards.

Our next meeting was at the New Hope church, our old home, where wife was born and grew to womanhood. It was here that she gave her heart to God early in life. We saw many vacant seats here. Especially did we miss Eld. S. H. Garber, who was, at one time, one of the leaders of this church. Well do I remember his parting message to me when we were about to leave Tennessee the first time. He said: "Be an honest man, and whatever the church asks you to do, do it with all your might." This has been a great help to me. It has enabled me to take up the work and to try to do my best. This church is now under the leadership of Elders A. M. Laughrun and J. B. Hilbert.

The next meeting was at the Pleasant Valley church. It was here that I attended my first District Meeting, nineteen years ago. The church is now in charge of Elders Austin Diehl and S. W. Beals; also C. H. Diehl.

I then went to Smith's Chapel in West Virginia, where I spent my boyhood days. It was here that Walter M. Kahle, pastor of the Troutville church, Va., and the writer, with others, were baptized by Eld. G. W. Hutchinson.

Here I was permitted to meet a great many of my relatives whom I had not seen for years. It was here that my Father, J. H. Argabright, was chosen to the ministry and did a great deal of his ministerial work. I also visited an uncle, near Roanoke, Va. He was under great affliction, but I found him in the living faith.

On account of influenza we did not hold as many meetings as were contemplated, so we closed our labors and returned home.

Any one desiring my help in a series of meetings, will please correspond with me here at my home, as I intend to devote my time to evangelistic work this year.

Fairview, Mo., March 7. W. R. Argabright.

NORTHEASTERN KANSAS

The Sunday-school, Educational and other Meetings of the above-named District are to be held in the Ozawkie church, April 6 to 8. District Conference, April 8 at 8 A. M.

SUNDAY-SCHOOL PROGRAM

April 6, 9: 30 A. M.

Devotionals.—V. C. Finnell in charge. Class Sessions: Primary Class Work Demonstrated by Mrs. Roy Kistner. Junior Class Work, Mrs. Emma Correll. Teen Age Class Work, E. F. Sherfy. To the Adults, an Address on the Sunday-school Lesson will be given by J. H. Engle, State Sunday-school Secretary.

11: 00, Sermon.—F. E. McCune.

Afternoon Session

1: 30, Organization. How I Prepare the Sunday Morning Program.—J. E. Throne, Howard Button. Organized Adult Class.—Demonstrated by V. C. Finnell. How Community Survey Helped Our Sunday-school.—C. A. Ward, G. A. Wingert. Address.—J. H. Engle.

Sunday Evening, 0 : 45 o'clock

Christian Workers' Meeting.—Roy Rock in Charge. Music, Washington Creek Church. Are the Christian Workers' Meetings a Success? If Not, Why Not?—Guy Brammell, Roy Kistner, F. E. McCune. Methods of Junior Christian Workers' Work.—Mrs. A. A. Ohmart.

8: 00, Sermon.—R. A. Yoder.

Monday, April 7, 9 : 00 o'clock

Educational Meeting.—Educational Committee in Charge. Address on Education.—Dr. A. J. Culler.

10: 30, Temperance Meeting.—Temperance Committee in Charge. Address.—W. O. Beckner.

MINISTERIAL MEETING

April 7, 1: 15 P. M.

Devotional. Pastoral Work Defined.—Chas. Miller, Samuel Heckman. Are We Meeting the Needs of the Church and the World? If Not, Give Reason and Remedy.—E. F. Sherfy, C. B. Smith. Is the Trend of Worldliness in the Church Due to Our Natural Inclinations and Environments or to a Lack of Teaching by the Ministry?—Henry Bowman, John Ward, R. F. McCune.

6: 00 P. M., Child Reseue Work.—I. L. Hoover in charge.

7: 00 P. M., Aid Society.—Mrs. E. F. Sherfy in charge. Report of Local Aid Societies by Church Delegates. How Should the Aid Society Help the Pastor?—Mrs. Milton Kreitzer, Mrs. B. S. Katherman. What Can We Do to Help the War Conditions at the Present Time?—Mrs. J. H. Saylor, Mrs. I. H. Crist.

8: 00, Missionary Meeting. Home Missionary Sermon by Dr. A. J. Culler.

Chorister: W. H. Haldeman. Program Committee: J. W. Gorbuth, L. H. Griffeth, Mary E. Sbombers.

BETHEL CHURCH, CALIFORNIA

We met in special council Feb. 15, at the home of Brother and Sister G. E. Wray, to discuss various business matters. The most important of these was the construction of a church building. We are only an infant church yet, but we are growing. We have received the sincere milk of the Word for over a year, and feel now that we need a church building. We had been worshiping in the Mennonite church until the meetings were closed on account of the influenza.

A building committee was appointed at this meeting to draw up plans and to ascertain the approximate cost of a small building. There was a site offered by Bro. J. A. Wyatt, if we choose to build in the country. Another was offered by the United States Land Company, if we choose to build in town. Four letters of membership were received. Church officers have been retained for another year. A vacancy in the office of "Messenger" agent will be filled by Sister Lucinda Stutsman. Sunday-school officers were elected for the coming year.

It was decided to open our services again and meet in the homes.

Another council was called Feb. 25, at the home of Brother and Sister J. J. Reppert, to consider unfinished business. Plans and costs were presented for our church building. These were discussed pro and con, and then a finance committee was appointed. A free-will offering was taken to pay our share of the District Mission work and District expenses.

A third council was called for March 4, at the home of Brother and Sister William Stutsman, to decide on a location for our church. The sites offered were freely discussed, as to the advantages and disadvantages of city and country churches. A spirit of brotherly love has predominated in all of our meetings, and we are trying to work together to the honor and glory of God. We took

(Continued on Page 190)

MEETING OF SISTERS' AID SOCIETIES

The Annual Meeting of the Sisters' Aid Societies of the Southeastern District of Pennsylvania, New Jersey, and Eastern New York, is to be held in the Bethany church, Philadelphia, Pa., 3251 Kensington Avenue, on Wednesday afternoon, March 26, at 1:30 o'clock.

Program.

Opening Exercises. Secretary's Report.
Report of Aid Societies.
"How Can We Get More People Interested in the Work of Our Aid Societies?—Mrs. C. F. McKee, Oaks, Pa.
Question Box.
Address, "Spiritual Work of the Women of the Aid Societies."—Mrs. Howard, a Mission Worker of Philadelphia.
Business Session.

All Aid Society Workers are invited to be present.

M. C. Swigart.

Philadelphia, Pa.

A NEW CHURCH, STANLEY, WISCONSIN

The folks who stand by and say: "It can't be done," sometimes are forced to stop and catch their breath when almost in an instant there are shown that it can be done. For some time a number of our members have been living in Stanley, Wis., where there is no organized church in town. They have been holding their membership in either the Worden or the Maple Grove church, each of which is out from Stanley about eight miles. These members have felt that they would like to have services in town, but had no place in which to meet.

A short time ago a committee, appointed for the purpose, started to secure funds for the purchase of a church. In one week's time the entire amount needed to pay for a church was raised in the community, and they purchased the Synod Lutheran church, paying $3,000 for it. They are now ready to do business for the Master in their own comfortable building.

They met for the first time last Sunday, in this new church home, and got their Sunday-school started. Bro. J. M. Myers, who is pastor of the Worden and the Maple Grove churches, lives in Stanley and has rendered valuable assistance in getting this work started.

Thinking of the folks who say that things can not be done in Wisconsin, one can only smile and say: "They have never been there."

May the Lord bless the work of these devoted people, who have so resolntely set their shoulders to the wheel. Any members, contemplating moving into a desirable community, will find it worth while to investigate the communities in the vicinity of Stanley, Wis.

Elgin, Ill. S. C. Miller.

Notes From Our Correspondents

(Continued from Page 181)

meeting. The church met in quarterly council March 6. Bro. Geo. L. Studebaker was chosen to represent the church at Annual Conference. Our love feast will be held May 25.—Clarence Branson, Muncie, Ind., March 11.

Pleasant Valley church met in council March 8, with our elder, Bro. J. L. Mishler, presiding. Elders J. H. Schrock and Will Hess were also present. We decided to hold our love feast May 10. Two young brethren,—Homer Hess and Ralph Bowman,—were called to the ministry.—Carrie Kindy, R. D. 4, Middlebury, Ind., March 11.

Portland church met in council March 4, with Eld. D. M. Byerly, of Magley, Ind., presiding. One letter was granted to Brother and Sister Harold Gibbs. They are moving to Logansport. It was decided not to locate a pastor here at the present time. Our Sunday-school is doing well. Brethren D. A. Hummer and Jacob Heller will fill the pulpit for three months. Sister Stella Stump was elected delegate to Annual Conference, with Bro. Jacob Heller as alternate.—Marie Stump, R. D. 4, Portland, Ind., March 9.

Fyrmont church met in council March 8, with Bro. D. L. Barnhart presiding. Four letters were received and five were granted. Various matters were made known. Bro. D. L. Barnhart was chosen elder for another year. He is also to represent us at Annual Meeting, with Bro. Willard Hufford, alternate. Our series of meetings is to begin in April, with Bro. J. Edwin Jarboe, of Chicago, Ill., evangelist. Bro. W. Carl Rarick, of Muncie, visited us during February. If the interest of the Old Folks' Home. We have a good Sunday-school, with a continual increase in attendance. One Sunday the attendance reached 150.—Mrs. Claude Cripe, Rossville, Ind., March 10.

South Whitley church met in council March 8, with Bro. G. E. Swihart presiding. Four letters were received and two were granted. One young man awaits the rite of baptism. Bro. Walter McConnel was chosen delegate to Annual Meeting, with Sister Carrie Neff, alternate. Bro. S. Burger, of Howe, Ind., is to begin a series of meetings here March 16. We are looking forward to this meeting with interest, that the members may be strengthened and that the church may be built up. We are looking forward to the time when we will have a resident minister here, of which we are greatly in need.—Mrs. Henry J. Neff, South Whitley, Ind., March 8.

Spring Creek church has been enjoying some spiritual blessings of late. A good lecture was given by Bro. Ezra Flory, of Bethany Bible School. The four discourses, Feb. 14 to 16, were all very helpful for those present. Much sickness, bad roads and unfavorable weather kept many away. The third lecture was given March 6 by Bro. H. K. Ober, of Elizabethtown, Pa. A large crowd was present, and the evening will be long remembered. Bro. Ober is among the best speakers of the Brotherhood. Our next lecture will be given April 16 by Bro. T. B. Gnagey, of South Bend, Ind.—M. Amanda Rosher, Pierceton, Ind., March 7.

Union Center.—The Smith Union Church enjoyed a very spiritual two weeks' revival meeting, held by Bro. Christian Metzler. He preached the Word with power. Three came out on the Lord's side. The attendance was very good. We held our council March 8. Our elder, Bro. John Frederick, presided. One letter was granted and one letter received. Our delegate to Annual Meeting are Brethren Eli Roose and David Miller; alternates, Bro. John and Jonas Frederick. We decided to hold our love feast May 24, at 7 o'clock. We will have a week's series of meetings previous to the feast.—Mrs. Homer R. Weldy, B. D. 1, Nappanee, Ind., March 6.

Upper Deer Creek church met in council March 1, with Eld. Ira Kreider presiding. Our series of meetings, which had been postponed since October, because of influenza, is to begin some time during March. On the afternoon of March 9 two Bethany Bible School students and Sister Hutchison, a missionary on furlough from China, gave us a very interesting program.—Mrs. Geo. R. Murphy, Lincoln, Ind., March 9.

Wabash church met in quarterly council March 6, with Eld. F. S. Brubaker presiding. Three letters of membership were granted. Eld. Brubaker was elected delegate to Annual Conference. Our Sisters' Aid Society was reorganized, with Sister Mary Frantz, President, and Sister Lucinda Cromrine, Secretary and Treasurer. We decided to hold our love feast some time after harvest.—Barbara E. Fulley, R. D. 8, Wabash, Ind., March 11.

West Eel River church met in council March 8, Elders Amos Freed, C. F. Eller, Emanuel Leckrone and T. D. Butterbaugh being with us. Reports were given by a special visitation committee. The first Sunday in August was chosen as a permanent date for our Harvest Meeting. The first Saturday in May was agreed upon as the date for our love feast. Delegates to Annual Meeting are Brethren Benjamin Johns and Roy Kline. Several weeks ago an offering was taken for Armenian relief, which amounted to over $200. —Miss Ruth Metzger, Claypool, Ind., March 11.

West Marion.—Because there is no business of importance, we have decided not to hold our March council. Sunday, March 2, two letters were granted, these members being our Christian Workers' president and vice-president, respectively. Sisters Ring and Wilson were elected to take their places. Feb. 20 about thirty of the members gathered at the home of Brother and Sister Rife for a farewell party, as they are leaving this place,—a fact that we deeply regret. At present we are without a pastor, and the appointments are being filled by any whom the Mission Board may send, but we are praying that we will soon have a regular pastor.—Mrs. Della Hileman, 1617 W. First Street, Marion, Ind., March 6.

IOWA

Des Moines Valley.—Our work this year has been greatly hindered by the influenza epidemic and three of our members have died, but our work is moving along again. Our church has just secured a lot in property, originally owned by Bro. S. M. Goughnour, for a parsonage, and our pastor is now located near the churchhouse. Our Sunday-school and all its departments, together with the church, have been at work for funds for Armenian-Syrian Relief Work. Last Sunday marked the commencement of the work and our pastor delivered a stirring address, after which an offering of $10.76 was taken. Thirteen met in a missionary council Sunday. Our present pastor, Bro. J. F. Burton, has been retained. He was also elected as our elder. Bro. Jefferson Mathis was elected delegate to Annual Conference, with Sister Emily Burton as alternate. Our love feast will be held May 17 and a series of meetings will follow.—Our church has endorsed the five-year "Forward Movement," and we are laboring to do our part in this great work.—Esther M. Hildreth, Ankeny, Iowa, March 8.

Iowa River church met in quarterly council, March 9, at 1:30 P. M. Bro. F. M. Wheeler was elected as elder for the ensuing year. He has very much improved in health, which, he believes, was in direct answer to prayer. We are greatly rejoicing over the locating of Bro. Earl Jarboe and wife, here in our midst. We need his assistance in the ministry, and pray that they may be a great uplift to our church and community. We are looking forward to June, when Bro. Otho Winger, of Kansas, will begin our revival. Our love feast will be May 31, at 2:30 P. M. The old people, here at the Home, are all very well, considering their advanced age. We have had no deaths since the last May. We enjoyed our Sunday evening by listening to an interesting talk, given by Bro. Tommy Smith, concerning his experience overseas.—Susie Kinzie, R. D. 7, Marshalltown, Iowa, March 10.

Kingsley church met in quarterly council today, considering especially the future good of the church. We have, for the present, closed our two country churches and are meeting regularly in a rented churchhouse in town. A committee was appointed to look into the building problem and advise us in the next few days. All branches of our work are prospering nicely. We have just closed an illustrated lecture course, continued for nine evenings by Detective O. G. Carroll, of Chicago, which greatly awakened many to a righteous need, and we cannot measure the good that will result. Our work outgrew our building. We then went to the largest churches in town and filled them through the worst of weather. Detective Wigrd is not only a lecturer but a preacher, and his life and lecture abound in testimony for Christ. Recently we have sent offerings from the church and Sunday-school to the relief of Armenian and Syrian sufferers. The pastor was elected delegate to Annual Meeting. Our love feast is set for May 4.—S. S. Neher, Kingsley, Iowa, March 6.

Prairie City church met in quarterly business meeting on Saturday afternoon, March 8. One letter was granted. We have given much for relief work this winter, but decided to do our part in the great effort. Bro. Ira Buck was elected elder for 1919. Eld. F. F. W. Brubaker was chosen to represent us at Annual Conference, with Bro. John Fouts, alternate. Sister Kate Colyn was reelected a member of the Mission Board. Sister Lucinda Cromrine was elected on the Temperance Committee. Bro. E. M. Brubaker was reelected church truster; Bro. B. F. Buckingham, church clerk; the writer, correspondent. Eld. F. W. Brubaker was unanimously chosen elder in charge for another year. Our love feast was set on Saturday evening, May 17, beginning at 6 o'clock. We expect Bro. Oscar Diehl, of Beaver, to be with us in a revival meeting in September.—Nellie L. Bowie, Prairie City, Iowa, March 12.

KANSAS

Appanoose church met in quarterly council March 1. Eld. C. W. Shoemaker presided. An offering of $66.85 was lifted for the India Famine Fund and also $25.03 for Armenian-Syrian Relief. More is being raised now and will be sent in the near future. One letter of membership was granted. Bro. Ira Buck was appointed to serve as minister, to hold a series of meetings here this fall. Christian Workers' Meeting was reorganized March 9.—Ethel Morgan, Pomona, Kans., March 11.

McLouth.—On Thursday evening we met in the church to baptize two of our Sunday-school boys. Two more are awaiting the rite. On Friday evening we met for members' meeting. We elected a church treasurer and church clerk. Sister Lucas was elected delegate to District Meeting. Sister Crist was elected delegate to the Sunday-school Meeting. She resigned as superintendent of the home department and cradle roll. Sister J. R. Kimmel was elected. A pastoral conference was held, preparatory to looking for a pastor. April 15 two years of very pleasant work as pastor will end for the writer, and soon after that time he expects to go to the Bethel church at Middletown, Ohio, to labor there as a worker with others who are there. Unless there should be an opening in Northeastern Kansas as pastor or missionary, we will make the Bethel church our home for the time being. After having lived in Northeastern Kansas ever since it has been settled, and after having served as pastor here for twenty years, we are loath to part from this pleasant field of work.—J. H. Crist, McLouth, Kans., March 8.

North Solomon.—We met in council March 8, our elder presiding. It was decided to hold our love feast May 10. Bro. E. E. Throne was chosen delegate to Annual Conference, with Eld. R. F. McCandless, alternate. Dr. D. W. Kurtz, of McPherson, Kans., comes to Ottawa on Friday evening, March 14, under the auspices of the "Men's Patriotic League," to give his popular lecture on "Education in Reconstruction."—Olive M. Wheeler, 722 Olive Street, Ottawa, Kans., March 10.

Richland Center church met in quarterly council March 6, with our elder, Bro. R. A. Yoder, of Sabetha, Kans., presiding. Four letters of membership were granted. A readjustment of the Christian Workers' Society was made, by which it is hoped to get the work more fully into the hands of our young people, with Sister Frantz as president. At the same hour the older people conducted a prayer meeting in the main audience room of our church, with Bro. Ira Frantz as superintendent. Brother and Sister Ira Frantz, whose home was formerly in this congregation, returned from Ohio Feb. 11, to take pastoral charge of the church. At Bro. R. A. Yoder's own request, he was relieved of the oversight of the church, and Bro. Frantz was appointed elder. Our Sunday-school attendance for the last few months has been about fifty, but with the return of good weather and roads, and improved health conditions, we expect a large increase during the next quarter. Bro. C. A. Eshelman, of McPherson, Kans., has been engaged to conduct our revival next fall. Our love feast will be held on the evening of May 29, at 7 o'clock.—Mrs. Clara Miller, Beattie, Kans., March 11.

Salem church met in council March 1. One letter was received; also one granted. We have secured Capt. Ward to lecture for us May 1-8. We appointed a committee to work out a plan for a perpetual cemetery endowment. Our services have been greatly interiered with by the influenza epidemic, but the work has now been taken up with renewed interest, and we are all enjoying the excellent sermons given by our pastor. Our love feast will be held May 11, in the Salem church.—Mrs. B. S. Trostle, Nickerson, Kansas, March 5.

MARYLAND

Baltimore (Woodberry).—Sunday-school and church raised $83 for reconstruction work. The Sunday-school decided to support three natives in the India Orphanage in Bulsar. On Sunday evening, Jan. 19, Bro. S. F. Rairigh, one of the resident ministers, preached for us. On Sunday evening, Feb. 2, Bro. T. S. Fike, one of our District Ministerial Committee, preached for us on "Heaven and the Way," from John 14: 6. On Sunday morning, Feb. 9, a Temperance meeting was held and we were addressed by Mr. A. J. King, representing the Anti-Saloon League. Total amount, paid and subscribed to the work of the League, was $63.00. On Sunday morning, Feb. 16, Bro. E. C. Bixler, our District Committee on the Simple Life, preached for us on "The Simple Life in Dress." Text, Rom. 12: 1. Our Thursday evening Bible Class is now studying the Book of Revelation, with Bro. Carroll Wine doing the teaching. March 3, a Sunday-school business meeting was held, when quite a number of items of interest were disposed of. A class for the training of teachers was decided upon. We arranged to have an Easter program. We also decided to have a conference on Sunday afternoon, April 6. Our series of meetings is to begun April 13, conducted by our pastor. Our love feast will be April 27, at 5 P. M.—Flora A. H. Babylon, 1206 W. Thirty-sixth Street, Baltimore, Md., March 6.

Bear Creek church met in council March 8, with Eld. S. A. Miller presiding. Bro. A. C. Spoerlein was reelected superintendent of our Sunday-school this summer. We expect to hold our love feast June 14, with a week's series of meetings previous to the feast.—Bertha E. Spoerlein, Accident, Md., March 9.

Brownsville.—Sunday morning, March 9, Bro. S. Spitzer gave us a talk on "Child Rescue Work," after which a collection of $28.85 was taken for this work. We have decided to hold our council meeting April 5, and our love feast May 24 and 25, beginning at 1:30 P. M.—Mrs. Nellie S. Kaetzel, Brownsville, Md., March 9.

Green Hill church met in council March 8, with our elder, Bro. W. M. Wine, presiding. Officers were elected for the year. Bro. W. M. Wine was reelected elder. Bro. J. N. Thompson was reelected superintendent; Bro. J. S. Showalter, delegate to District Meeting; Bro. I. N. Thompson, alternate. Sister Lomie Hartman was elected "Messenger" agent; the writer, correspondent. Bro. W. E. Roop and Bro. Bixler, of Westminster, Md., were also with us. Bro. Bixler preached for us on Saturday night, using for his theme, "The Simple Life in Dress." His talk was enjoyed by all. Bro. Roop also preached on Sunday morning. The presence and discourses of these brethren were an inspiration to us all. Bro. Paul Eby, of Mount Morris, Ill., has been preaching for us since the departure of Bro. Miller, in January.—Lelia A. Showalter, Westover, Md., March 11.

Sharpsburg.—Feb. 16 Bro. S. A. Sanger, of Free Union, Va., began a series of meetings at this place, continuing until March 2. Much good seed was sown and all were encouraged to labor more faithfully in the Master's vineyard. Three have been baptized. One awaits the rite and others are thinking seriously.—Ruth Otto, Sharpsburg, Md., March 7.

Union Bridge.—Our Sunday-school superintendents for this year are Brethren Frank T. Shriver, and Scott Y. Garner. The school is doing excellent work. Recently we contributed $53 to Armenian-Syrian Relief; also $53 to India sufferers. Owing to the bad roads we have closed our week-day prayer-meeting, which was held in the homes of the members. These meetings have strengthened our social ties and made us better acquainted with each other. We expect to hold a series of meetings, beginning about April 13. The first week will be Bible Institute and the second week will be evangelistic services, in charge of Bro. Wm. Kinsey, Bible instructor of Blue Ridge College.—Carrie L. Garner, Union Bridge, Md., March 10.

MICHIGAN

Woodland church met in business session Feb. 22, with Eld. J. M. Smith presiding. Ten letters of membership were received and two were granted. Bro. Harley Townsend was elected delegate to Annual Conference, with Bro. J. M. Smith, alternate. It was decided to hold our love feast on Saturday, June 14. Steps were taken toward securing an evangelist for the fall of 1920. At the request of the church the Townsend cemetery was dedicated and services held on Sunday evenings, in preparation for our revival in October. At the reorganization of our Christian Workers' Society, in January, Bro. Orville Waddell was chosen president for one year. One of our ministers visits a group in Barker's Creek school house, the first one Sunday of each month.—Mrs. Nora Christian, Woodland, Mich., March 5.

MINNESOTA

Worthington.—We met March 8 for our quarterly council. The meeting was presided over by our elder, Bro. J. A. Eddy. We will have Captain O. O. Ward with us for one week's lectures. He will start his work May 26. We will have a two weeks' series of meetings following his work, conducted by Bro. J. A. Eddy. Our love feast will be held June 14. The teachers of the four adult classes will have charge of the Fourth of July program. The church purchased an acre of ground near the churchhouse.—Ruth Eddy, Worthington, Minn., March 12.

MISSOURI

Shoal Creek.—We met in council March 8. Bro. E. J. Reece presided. We decided to hold our love feast May 10. Bro. L. W. Reece and Sister Nancy Bowman were appointed a committee to secure an evangelist for our series of meetings this fall. Bro. W. R. Argabright, who has just returned from the East, where he has been engaged in evangelistic work for the past four months, preached on Sunday morning, March 9, on the "Forward Movement," using for his text, Ex. 14: 15. He also preached on Sunday night after Christian Workers' Meeting.—Virgie Argabright, Fairview, Mo., March 10.

Smith Fork.—We met in quarterly council March 8, with our pastor, Bro. M. M. Bohrer, presiding. We had a short but very interior service, both for the local church and the "Forward Movements." Some committees were chosen for local duties. One of these is the procuring of a parsonage. Our love feast will be held May 31, and our revival meeting will begin on Sunday, June 8, to be conducted by Bro. C. B. Smith, of Morrill, Kans. Beginning April 6, we will have a course of lectures by Capt. O. O. Ward, to continue for one week. This was a part of our lecture course arrangement for last fall and winter, but was interfered with by the prevailing epidemic and very inclement winter weather. This has made our roads almost impassable much of the time. A Mission Study Class, composed of twenty-two of our senior boys and girls, has been conducted by the pastor during the winter; also an advanced teacher-training class of twelve. These classes meet on Tuesday and Thursday evenings of each week, separately, and are both inspirational and instructive, as well as a force in uniting our workers for better work. Two letters of membership were granted. Bro. Brubaker was chosen pastor for another year,—his work having been most satisfactory for the year he has been with

us. Bro. Bruhaker will represent the church at the Winona Conference this year.—Ada Sell, Plattsburg, Mo., March 10.

NEBRASKA

Kearney church met in council March 5, Eld. J. J. Tawzer presiding. Our Missionary Committee is planning on more and better work. Plans have been made for an Easter program. Mission work at home is to be done, and the lives of some of our shut-in members are to be brightened. Influenza ravages made a decrease in attendance during the winter, but we are hoping for better things as spring opens up. A collection of $33.50 was sent to the India famine fund by church and Sunday-school; $36 to Armenian and Syrian Relief; $25 to the support of Sister Powell, by our Sunday-school since our last report.—Mary F. May, R. O. 1, Box 41, Relief, N. C., March 10.

NORTH CAROLINA

Poplar.—Brethren J. H. Griffith and Vance Tipton began a series of meetings here Feb. 25, and preached ten sermons. Much good was done. We organized a Sunday-school of thirty-two, but that much good may be accomplished. Brethren passing this way are invited to stop at here. Upon arrival at Poplar, inquire for Bro. R. N. Willis or Bro. E. Peterson.—Dove Peterson, R. O. 1, Box 41, Relief, N. C., March 10.

OHIO

Ashland (First Church).—It is good to be drawn away from ourselves, to take a near view of the sufferings, the privations, the efforts and the difficulties of others. This blessing has been visited with good results upon our little band of workers here. In the years to come, memory will recall many trials, with many things to discourage and retard progress. Nevertheless, the pages of its record will bear witness to a most commendable spirit of giving in both money and service. Our Sunday-school raised $56.46 for Armenian Relief Fund alone. This is but one offering of a number, lifted during the year, besides money and service for local relief work. Bro. D. A. Cassel, general manager of the county Armenian work, reports $9,000 raised by the county. Our quota was $5,200. This speaks well for our churches, here in Ashland County. Sunday, March 2, our pastor, Bro. Leckrone, going for his subject, "What It Meant to Israel When the Ark Came," added the further encouragement of giving us a clear and convincing vision of what facing to the rear instead of the front means to us of the present time. We have reason to rejoice that none of our number were taken during the influenza epidemic.—Oma Karn, 908 Orange Street, Ashland, Ohio, March 6.

Deshler church held her quarterly council March 8, at 1 P. M., Bro. David Lytle presiding. Our trustees were reelected and also our corresponding secretary. Our Aid Society is planning on more and better for another year. Delegates to District Meeting were chosen. The "Sower" collection envelopes were ordered for another year. We find them promotive of a more systematical way of giving.—Esther Dishong, Deshler, Ohio, March 10.

Fostoria church met in council on the evening of March 6, Eld. David Byerly, of Lima, Ohio, presiding. The various committees of the church reported commendable progress. Especially noteworthy was the splendid report of the Missionary Committee. Their president, Sister Eva Byerly. The pastor, Bro. E. E. Eshelman, was chosen elder in charge for the ensuing year. Bro. J. J. Lindower was reelected church clerk. The Aid Society requested permission to redecorate the walls of the church, at their expense. The report of our Temperance Committee was changed to "Purity and Temperance Committee." Our delegates to District Meeting are Brethren E. E. Eshelman and J. C. Waratler, with Brethren H. Keller and J. B. Basehore as alternates. Our delegate to Annual Meeting is Bro. E. E. Eshelman, with Bro. J. C. Waratler as alternate. Eld. Byerly appointed our pastor as solicitor for Relief and Reconstruction Work. During the past month our minister gave two special sermons on "The Five Year Forward Movement" and on "Social Purity." Our two new class-rooms are completed, and the Junior Boys' Class is raising money for a rug. Sister Ethel Hoover, who is busy with their teacher, Sister Florence Sellers, for Mission Study, and with our chorister, Sister Eva Byerly, for music practice. "The Scripture Chapter and Verse Reports Plan," suggested by our Christian Workers' desk booklets secured by our Evening Edition, is in use on Sunday evening. A few weeks ago a brother, who has been out of the church for nearly twenty-five years, was reclaimed. Lost Sunday evening another requested full fellowship. Plans are being made to attain to greater efficiency in singing, Bible study and prayer, preparatory to our series of meetings, to begin on Easter Sunday.—Anna H. Eshelman, 1126 N. Union St., Fostoria, Ohio, March 10.

Greenwood church met in council March 8, with Eld. G. S. Straubaugh presiding. A brother and sister were granted their letters. Officers were reelected for the coming year. Bro. G. S. Straubaugh was again elected as our elder. Sunday-school evening was given to see about a term of music.—Bessie Cooperrider, R. O. 6, Box 95, Thornville, Ohio, March 11.

Harris Creek church met in council, with Eld. Charles Flory presiding. Eleven letters of membership were granted and five were received. We expect to have our love feast May 17. We decided to secure Bro. O. R. McFadden for our evangelistic meetings next December. Our delegate to Annual Meeting is Eld. D. Berkebile, alternate, Bro. Roy Wagoner. Delegates to District Meeting, Eld. O. G. Berkebile and Bro. Roy Wagoner. We were pleased to have with us on Sunday, Bro. H. K. Ober, of Elizabethtown, Pa., who filled the appointment on Sunday evening. Our church was specified to see about a term of music.—Bessie Cooperrider, R. O. 6, Box 95, Thornville, Ohio, March 11.

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Hicksville.—The church at this place just closed a two weeks' series of meetings, held by Brethren Bro. D. J. Rothman, of Beaverton, Mich. He came to us Feb. 22, and closed his meetings March 9, preaching in all seventeen soul-stirring sermons. Two gave their hearts to God in baptism. Many others are counting the cost. We have an evergreen Sunday-school, averaging about fifty-five, mostly children of fourteen years and younger, but we have no resident minister. Bro. John Sponseller, of Sherwood, Ohio, preaches for us every two weeks, but we have numerous applications for a resident minister, to look after the work at all times. If some congregation, that has several ministers, could share with us, we would be very grateful. All ministers passing this way are heartily invited to stop off and preach for us.—Mrs. Bertha Williams, Hicksville, Ohio, March 12.

Lower Miami church met in council March 6, Eld. J. O. Garst presiding. A number of visiting brethren assisted us in the meeting. The writer was elected delegate to Annual Meeting. Bro. John Garst and M. E. Book represent us at District Meeting. Our sisters made the first annual report of their work. It was very encouraging. We expect Bro. Oliver Moyer, of Greenville, to begin a series of meetings for us April 20. Our Sunday-school has been working up to the plans of the "Forward Movement" this spring. Our superintendent is Wm. Furry. Recently Sister Anna Eby gave us an interesting talk on "Life and Labors in India." An offering of $8.00 was taken for the Famine Sufferers of India.—Jesse Noffsinger, R. O. 6, Dayton, Ohio, March 10.

North Star church met in council Feb. 25, with our elder, Bro. S. Z. Smith, presiding. Eight letters of membership were granted, and eight letters of the preceding council. The few remaining members regret the loss of so many active members. Our minister, Bro. H. Jesse Baker, having accepted a pastorate in Virginia, we deemed it wise to discontinue services except on the first Sunday in March and April. A paper, signed by the members, as to whether we will abandon the work or not, will be sent with our elder to District Meeting. Bro. Riley McCorkle, of the Loramie congregation, filled our pulpit March 2, which was very much appreciated. Eld. Smith will be with us on Sunday, April 6.—H. B. Shellabarger, New Weston, Ohio, March 11.

Oakland.—Our church met in council on the evening of March 1, with our elder, Bro. Chas. Flory, presiding. Several letters were granted and several received. Delegates to Annual Meeting are Brethren Hugh Miller and I. M. Young. To District Meeting we chose Brethren Hugh Miller, I. M. Young and R. T. Waggoner. We decided to hold our love feast May 24, at 6 P. M. Our elder, Bro. Chas. Flory, stayed over the following Sunday and preached an inspiring sermon. In the evening we dismissed our services and went to the Harris Creek church, where Bro. H. K. Ober, of Elizabethtown, Pa., on "Faded Orange Blossoms."—Mrs. R. T. Waggoner, Bradford, Ohio, March 10.

Price's Creek church met in council March 8. Our elder, Bro. H. S. Weaver, presided. Five letters were received; sixteen were granted. Church officers for the following year were appointed. Elders Joseph Longahecker and H. S. Weaver are our delegates to Annual Conference. Elder C. C. Petry, H. S. Weaver and Andrew Miller will represent us at our District Meeting.—Alma Miller, Eldorado, Ohio, March 10.

Sand Ridge church met in council March 8, Bro. L. H. Prowant acting as moderator. Bro. O. O. Thomas, of Latty, Ohio, was also present and preached for us. The church decided to secure Bro. Geo. E. Deardorff for a series of meetings the last of September. Our love feast is to be held at the close of the series of meetings. We recently organized a Mission Study Class with five members.—Mary E. Prowant, Hamler, Ohio, March 10.

Upper Twin church met in council March 6, our elder, Bro. Aaron Brubaker, in charge. Three letters were granted. One letter was received. The committee reported the cost of electric lights at the Gratis house. There being a surplus of money, after the lights had been installed, the committee recommended that "Building Songs No. 2," and needed supplies for the primary class in the same house. Report of the committee for the Twin Valley church was read and accepted, as was also the report of the Temperance Committee. We chose Bro. Aaron Brubaker as a member of our publishing committee for two years. The auditing committee reported the books of the church treasurer and of the poor fund treasurer as being correct. The church treasurer's report and the poor fund treasurer's report were accepted. It was decided that ministers be exempt from serving as Sunday-school superintendents. It was also decided to reorganize the Sunday-school at the Wheatville house, April 1. The present superintendent, Bro. Jacob Gratis, to serve. Sister Ella Gratis was chosen as clerk. As a member of finance committee Bro. E. J. Rinehart was chosen for five years. A request for a Sisters' Aid Society at Wheatville was granted. A vote was taken for a Christian Workers' Meeting each Sunday evening was granted. The church decided to begin a series of meetings on Sunday evening, May 4, with Bro. O. M. Garver in charge. Delegates to Annual Meeting, Bro. E. F. Keller, alternate, Bro. Jacob Gratis; delegates to District Meeting, Brethren Levi Rinehart and William Oeatoo; alternates, Sister Levi Rinehart and Bro. B. F. Petry.—A. M. Riechart, R. D. 10, Estoo, Ohio, March 10.

West Dayton has planned to begin a revival the first week of April, to be conducted by Bro. George W. Flory, of Coviogton, Ohio, with Bro. J. Yoder, of Philadelphia, Pa., as song leader. We have been working up interest for the meetings. The Aid Society has had social gatherings at the homes of the members. Before baptismal services are attended, and we feel that good has been accomplished by way of promoting good fellowship. If the one hundred thousand members of our church would be fervent in prayer, a mighty work of evangelism could be accomplished for the Master. He could use us to a better advantage. The "Forward Movement," now on, depends out so much upon great and loud shouting from the house tops but upon the hearts of the people. Let everybody pray. Let the individuality of our entire membership will go far in helping us to reach the desired goal. We would be in favor of "Prayer Day," at a set time when all the church will be in the earnest and devoted mood in our prayers? That will accomplish much.—N. B. Wise, 1534 Germantown Street, Dayton, Ohio, March 10.

Woostar.—Aside from the usual mission work of the Sunday-school, the first missionary effort of the year was a campaign to raise funds for Armenian and Syrian Relief. In 1918 we had two little war orphans were adopted,—one, by the young ladies' and young men's classes; the other by Brother and Sister A. C. Buchwalter. Our quarterly collection was held March 22, at which time Bro. M. M. Brubaker, presided. The present Missioonry Committee, Sisters Letha Holmes, Edna Gerber and Miriam Fetter, were appointed to serve until November of this year. Bro. S. S. Shoemaker has been secured for a series of meetings, to be held the latter part of May or first of June. The present church correspondent was retained for the year. Bro. David Shank, who has been our janitor for a number of years, was reappointed to adjoining congregation. For the present Bro. A. C. Buchwalter is operating the services. Our Sunday-school is rapidly regaioing its normal attendance since the epidemic of the winter has seemingly passed. Although a number of members have moved away during the year, we are more than gratified to report that it has not proveo fatal to any.—Miriam Hoff Fetter, R. D. 2, Wooster, Ohio, March 10.

OREGON

Portland church met in quarterly council on Wednesday evening, March 5, with Eld. G. C. Carl presiding. Two letters of membership were granted. The church decided to advance the church premises by planting shrubbery and trees. Many good suggestions were offered for the betterment of the Sunday-school, and stimulating missionary interest. Our love feast will be held on the evening of May 10. Another important work of the meeting was the liquidation of our church debt. Our house of worship is now free from all encumbrance. The meeting was well attended, and the spirit manifested was good.—Grace W. Hewitt, 1181 Bortwick Street, Portland, Oregon, March 6.

PENNSYLVANIA

Akron church held her spring council on Saturday, March 8, at 1 o'clock. The following officers were elected: Sunday-school superintendent, Eld. David Snader, Sr.; Christian Workers' superintendent, Geo. B Hoff; missionary solicitor, A. F. Longenecker; delegates to District Meeting, David H. Snader, Jr., and Susie Hackman. Our love feast will be held May 17, at 6 P. M. Our Sunday-school evening to begin May 3, in charge of Eld. H. B. Yoder, of Lancaster. A Missionary Meeting will be held on Sunday afternoon, May 11.—David H. Snader, Akron, Pa., March 10.

Annville.—Our church met in council March 4, with Eld. A. B. Gingrich in charge. Eld. J. H. Longenecker and Eld. I. W. Taylor were also with us. Four letters of membership were granted. Bro. Simon Bucher was elected to the ministry, and Brethren Harry B. Longenecker and Aaron Z. Gingrich were elected to the deacon's office. They, with their wives, were installed. Eld. A. B. Gingrich was elected delegate to Annual Meeting, with Eld. A. O. Bucher as alternate. Brethren C. H. Winters and H. H. Gingrich were elected delegates to District Meeting, with H. B. Hollinger and Simon G. Bucher, alternates. An offering of $175 has been taken by our Sunday-School for Armenian-Syrian Relief. We have the promise of Bro. S. G. Meyer, to begin a series of meetings in Annville March 9. These meetings were postponed from a previous date on account of influenza. We decided to hold our love feast April 26 and 27, at 10 A. M.—Fannie Kreider, R. O. 4, Lebanon, Pa., March 7.

Bethacy church has just closed a series of revival meetings, conducted by Bro. M. J. Brougher, of Greensburg, Pa. During his stay many souls have been led to accept Christ. Bro. Brougher, accompanied by our pastor, Bro. C. G. Hess, visited 125 homes, which included the homes of many of our members and also the homes of kind friends. He was given a hearty welcome by all. During the revival he held seventeen meetings, which included three services on Sunday (morning, afternoon and evening). His thrilling sermons were food for the soul and those who knew not God were touched by his wonderful messages. He also conducted an old-time service, like those held in the early days of the church, on Sunday, March 2. He also gave some very interesting sermons to the Sunday-school, during which quite a number of scholars gave their lives to Christ. There were forty-two confessions during the services. Seventeen of those who came forward are heads of families. Many have already been taken into the church by baptism, and others are to follow.—Margaret E. Rogers, 1833 E. Ontario Street, Philadelphia, Pa., March 10.

Clear.—The church met in regular council on Friday evening, March 7, at 7 o'clock. Ministers present were E. E. Dove and Taylor Oively. Eld. Oively presided. Brethren W. J. B. Claar and Taylor..Oively were elected delegates to District Meeting. Our spring love feast will be held on Saturday, March 29, at 6 P. M., followed by Easter services on Sunday morning at 10 o'clock. A general invitation to these services is extended to all, especially the ministry. All are welcome.—E. J. Claar, Klahr, Pa., March 10.

Conestoga church met in council March 8, at the Bareville house, with Eld. S. H. Hertzler presiding. One letter of membership was granted. Our love feast will be held May 27 and 28, at 1:30 P. M., at the Bareville house. We decided to support a missionary on the foreign field. Delegate to Annual Meeting is Bro. O. S. Myer. Delegates to District Meeting are Brethren O. S. Myer, Hershey Groff and S. W. Martio. A few weeks previous an offering of $144 was lifted for Armenian-Syrian Belief.—Mabel A. Myer, New Holland, Pa., March 10.

East Fairview.—Our church met in council March 4, with Eld. S. B. Fahnestock presiding. Sixteen letters were granted to members moving to other congregations. Our delegate to Annual Meeting is Eld. S. B. Fahnestock; Bro. J. B. Brubaker, alternate. Our delegates to District Meeting are Bro. J. B. Brubaker and the writer, with Brethren Jerome S. Long and John K. Miller as alternates. The writer was reelected Sunday-school superintendent. Our missionary solicitors reported $88.15 as having been received. The church decided to use half for home missions and the rest for foreign missions. Six of our converts from our revival have been baptised and one reclaimed. Our love feast will be held May 17 and 18. Bro. George Weaver gave us a talk on the "Five-Year Forward Movement," urged by the General Mission Board, and we are trying to do our part in helping this work.—H. A. Merkey, Manheim, Pa., March 10.

Elizabethtown.—Our congregation met in council Feb. 27, with Eld. H. H. Hertzler presiding. Very interesting reports of the past year, by the home department and Sunday-school superintendent, were received and unanimously approved. The offering for the India famine sufferers, reported Feb. 22, has since then been increased to $64.57. Brethren S. H. Hertzler and H. K. Ober were appointed to visit the next Annual Meeting, and Brethren J. H. Kiline, J. G. Myer, Ralph Schlosser and H. H. Nye at District Meeting. Sunday evening, March 2, Bro. Jesse Carper, of Palmyra, Pa., opened a series of meetings for us. His messages are delivered with great power, and are full, large and appreciative audiences. Eight Sunday-school scholars decided to "walk and talk with God."—S. P. Eegle, Elizabethtown, Pa., March 10.

Falling Spring.—March 1 we met in regular council. Eld. O. A. Foust was with us and opened the meeting, after which our elder, Bro. C. E. Oellig, presided. The committees, appointed at our fall council, reported. A committee of Sister Barbara Hershey was called to secure the privilege of building a concrete dam at Browo's Mill for baptizing. The dam is to be built in such a way that it can be drained and all the water removed before baptism. It was left in the hands of the trustees to lay concrete walks at the Shody Grove church this spring. Arraogements were made to have Bro. Flory, of Bethany Bible School, spend several weeks in the congregation during the summer, to teach and preach for us for a week or two at one or more of the churches. We unanimously retained Bro. Oellig as our elder for another year. Letters of membership were granted to eleven members. We elected Sister Barbara Hershey as our delegate to Annual Meeting. We decided to hold our spring love feast at the Hade meetinghouse May 17 and 18, to begin at 10 A. M. Bro. Daoiel S. Flohr, one of our ministers, wishes to announce that he has changed his address from R. F. D. 2, Chambersburg, Pa., to R. D. 10, Chambersburg, Pa.—H. N. M. Gearhart, Shady Grove, Pa., March 7.

First Church (Philadelphia).—Instead of our midweek prayer meeting for Jan. 1, we observed New Year's evening as a watch night service. Bible study on Wednesday evening, Jan. 8, was continued during the month of Jaouary. Jao. 4 his subject was "Prayer," Jan. 11, "Keys to the New Testamaut," Jan. 18, "Keys to the Old Testament," Jan. 25 Bro. Wm. H. Schnell, a missionary to Africa, was at New York City, gave a talk on her work. At our midweek prayer meeting, Jan. 15, Bro. W. E. Stroek gave a talk on "Grace." On Jao. 27 our church met in council with our elder, Bro. C. F. McKee, presiding. Bro. T. J. Sharkey was elected to the ministry. Our elder, assisted by Eld. L. R. Holsinger, officiated. Bro. Fretz is superintendent of the Christiao Workers' Unioo, 1511 Arch Street, Philadelphia, Pa.—Mrs. Wm. H. B. Schnell, 1906 N. Park Aveoue, Philadelphia, Pa., March 8.

Indiana.—Bro. O. K. Clapper, of Meyersdale, Somerset Co., Pa., Secretary of the Mission Board of the Western District of Pennsylvania, came to Indiana the latter part of January, to look up members, and to determine if it would be advisable to start a mission at this place. Finding about twenty-five members of the Church of the Brethren and ten Progressive members who have decided to work with us, he called a meeting to be held on March 2, at the home of Brother and Sister W. H. Oavis, 1218 Philadelphia Street, Indiana, Pa., where plans were made to secure a suitable place for church and Sunday-school. A committee consisting of Brethren J. W. Miller, W. H. Oavis and Mr. McMillen, was appointed. A "Messenger" correspondent was also chosen. We are starting weekly cottage prayer meetings. Bro. Clapper preached for us on the evening of March 2, in the Y. M. C. A. auditorium church. He expects to be with us again in four weeks.—Lisle Oavis, 1218 Philadelphia Street, Indiaoa, Pa., March 5.

Juniata Park.—Accordiog to arrangements, Eld. C. O. Beery, of Pleasant Hill, Ohio, began a revival meeting on Feb. 26, and continued each evening until Feb. 9, closing with a love feast service. The attendance throughout was very good. Much spirituality prevailed at the services. Six have been received and seven were baptized. Brethren, while among us, made many friends, and did a work that will not soon be forgotten. Several applicaots are awaiting baptism. From here Bro. Beery weot to the Riggels Gap church, to continue that part of the Juniata congregation for a few weeks more miles from the Juniata Park church. He opened revival services in this place on the evening of Feb. 10, continuing each evening until Feb. 16, closing with a love feast. This is in a country district. The roads were in bad coodition a good part of the time, but the attendaoce was splendid. We had a full house. Seven were baptised, with a number still awaiting baptism.—J. W. Wilt, 1210 Broadway, Juniata Park, March 10.

Mountville church met in council March 5, at the Mountville house, our elder, Bro. I. N. Musser, presiding. A number of certificates were granted. The missionary solicitors reported a collection of $58.69. Bro. Edw. Weber was elected on the Mission Board Committee. Bro. I. N. Musser was elected delegate to Annual Meeting, with Bro. Harry C. Neff, alternate, and Brethren I. N. Musser and Harry C. Neff, delegates to District Meeting, with Brethren Edw. Weber, alternate. A series of meetings at the Maoor house, beginning May 18. Bro. W. G. Group, of East Berlin, has promised to be with us. Our love feast will be held May 20 and 21, at 1 P. M., at the Mountville house.—Annie L. Neff, R. O. 1, Lancaster, Pa., March 11.

Mt. Pleasant.—Concerning an incident, referred to in a recent issue of the "Messenger," I would say: Only four of the older members are left at the Mt. Joy church, that witnessed the incident of the dove coming into the house, and lighting on the Bible while Bro. Stoner was preaching. He gently pushed the dove off the Bible and went on with his sermon. Not only on that occasion, but at all other

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BETHEL CHURCH, CALIFORNIA

(Continued from Page 187)

a vote on the location and decided to accept the offer of the United States Land Company and to build the church in the town of Chowchilla. Trustees were also elected. With this much settled, we are ready to proceed with the work of building soon. We are on the main line of the Southern Pacific Railroad; also the State highway. Any of our members, traveling through the town, will find a welcome and an invitation to stop and worship with us. We are anxious to have more of our members, who are looking towards California, to locate here, and to help us gather the sheaves for the Master. Three letters of membership have been granted since our last report.

Chowchilla, Calif., March 4. Mrs. H. J. McDaniel.

SISTERS' AID SOCIETIES

BALTIC, OHIO.—During 1918 the Sugar Creek Aid Society held 12 all-day meetings, 10 regular meetings and 2 special meetings, with an average attendance of 12. We have 31 members enrolled. We spent most of our time in making and quilting quilts and comforters. We received for work, $40.25; membership fees, $26; donations, $13.50. Money in treasury at first of year, 1917, $4.74; total, $84.65. Money paid out, $74.69. This leaves us $9.93 in the treasury. We have two quilts and one comforter on hand. We sent $50 to the Quinter Memorial Hospital. Instead of sending clothing, we donated $44 to the Church of the Brethren mission, in Chicago. This was not taken out of the treasury; it was donated separately. Officers elected for 1919: President, Sister Nettie Fair; Vice-President, Sister Ida Fisher; Superintendent, Sister Stella Lower; Assistant Superintendent, Sister Susie Shutt; Secretary and Treasurer, the writer; Assistant Secretary and Treasurer, Sister Ella Miller.—Phebe Domer, Baltic, Ohio, March 8.

BARBEEN, RIDGE, VA.—Following is the report of the Sisters' Aid Society for the year commencing Nov. 1, 1917, and ending Oct. 31, 1918: Enrollment, 30; average attendance, 8; number of meetings held, 8. Our work consisted mainly of making comforters and prayer-coverings. Money received, $32.94; birthday offering, $12.36. Expenditures: To Armenian sufferers, $3; to a native worker in India, $10; to a needy brother, $1; to Basic City church, $12.86; for other purposes, $9.83. Amount in the treasury, $8.61. Officers elected: Sister Sarah Key, President; Sister Beatrice Harris, Vice-President; Sister Effie Alley, Treasurer; the writer, Secretory.—Emma V. Crickenberger, Staunton, Va., March 4.

CONWAY SPRINGS, KANS.—Report of Sisters' Aid Society for 1918: During the year 27 meetings were held, with an average attendance of six. Number of quilts quilted, 7; number of quilts pieced, 3; number of comforters knotted, 3; number of comforters tied, 1; number of garments made, 27. Amount on hand forward from last year, $40.13; donations, $14.13; for quilting and tacking comforters, $13.15; for Aid Society quilts, $5.75; making sunbonnets and other garments, $11.25; cooked food sales and sale dinners, $258.00; serving refreshments at city park, $92. Total receipts, $474.45. We paid to home pastor, $60; to District Missions, $25; to World-wide Missions, $25; to the Quinter Memorial Fund, $25; to Belgian and French children, $10. We also helped others in need. Other expenses, $187.19. Total expenses, $332.19. Balance, $142.26. President, Cora Frantz; Secretary-Treasurer, the writer.—Mrs. W. H. Frantz, Conway Springs, Kans., March 8.

DES MOINES VALLEY, IOWA.—Report of Sisters' Aid Society from March 1, 1918, to March 1, 1919: We held 16 all-day and 3 half-day meetings, with an average of six and a fraction, of workers. Amount of money received during the year, $83.10; amount on hand from last year making a total of $82.70. We paid out during the year, $40 toward our minister's salary; also bought some aisle carpet for part of the church with $21.60. We made and sold rag-rugs, and also made and sold comforter tops. We sold 10 comforters, $60. Donated $5. We donated some sewing to Belgian Relief Work; also some at home. Influenza has hindered our work this winter.—Eva E. Sage, Secretary, R. D. 3, Ankeny, Iowa, March 8.

HARPER, OHIO.—Report of Sisters' Aid Society for 1918: We held 11 all-day meetings, with an average attendance of 14, and 7 other all-day meetings for Red Cross. Work done: Eleven quilts; 180 other articles made. Receipts: Dues, $30; donations, $35; quilting, $22.30; other sources, $64.30; total, $151.60. Expenditures, $62.17. Disbursements: Mary Quinter Hospital, $25; New Philadelphia church fund, $10; a sister in Michigan, $10; Bro. W. R. Miller, $6.75; a brother in Iowa church, $5; balance on hand, January, 1919, $43.13. Officers: President, Sister Frances Brumbaugh; Vice-President, Sister Addie Mishler; Superintendent, Sister Maggie Smith; Assistant Superintendent, Sister Leah Hill; Treasurer, the writer; Secretary, the writer.—Lydia E. Brumbaugh, Harper, Ohio, March 5.

HUNTINGTON, IND.—Report of the Sisters' Aid Society of the Huntington country church: We held nine meetings in 1918, with an average attendance of 10; enrollment, 18. A box of clothing and three comforts were sent to the Belgian Orphanage through the Aid Soke Home; value, $30. Our work consisted of making garments, quilts, and comforts. We knotted six comforts for a sister, for which we received $5; several sons for our boys in the service received our outlining. Gingham and muslin were donated to the Aid. We will reorganize at the next meeting. Balance from 1917, $12.45; contributions for 1918, $16.34; sold 2 quilts, $6.50; sold 2 comforts, $8; 2 conferings, 81 cents; apron, $1; total receipts for 1918, $33.85; total expenditures; $20.89; balance for 1918, $11.09; balance for 1917, $12.45; amount in treasury Jan. 1, 1919, $23.54.—Dora A. Brower, Treasurer, Huntington, Ind., March 5.

IPAVA, ILL.—Following is the report of the Sisters' Aid Society of Woodland church, Astoria, Ill., for 1918: Total number of all-day meetings, 8; average attendance, 12. Money received for garments sold, $19.10; collections, $5.70; cash from sewing for individuals, $4.95; total, $27.84. Amount in treasury at the end of the year, $62. We sent $15 to the Mary Quinter Memorial Hospital and $10 to the Red Cross. Officers elected for 1919: Sister Lydia Walters, President; Sister Mary Wickert, Vice-President; Sister Ida Fisher, Treasurer; the writer, Secretary. On account of influenza we did not have any meetings, but we are much encouraged with the work of the past year and hope to do more the coming year.—Rose Wickert, Ipava, Ill., March 1.

LAKE ODESSA, MICH.—Thornapple Aid Society held 11 all-day meetings, with an average attendance of 12. Made and sold comforters, $16.65; collections, $18.51; cash donations, $9; goods donated, $3; log work done, $3. Number of garments sent out, 76. Total receipts, $46.20. Total money expended, $37.83. Made 5 comforters, 1 quilt, 65 garments, and sewed garments for Red Cross Society. Value of boxes of clothing sent to Missions, $56.29. Paid $7 for oil-stove; gave $7 to help purchase an invalid's chair; balance in treasury, $8.67. Our favorite song in society meetings is "Help Somebody Today." Officers for 1919: Superintendent, Almira Thomas; Assistant, Sadie Hershberger; President, Lydia Smith; Secretary-Treasurer, the writer.—Sarah Long, R. D. 3, Lake Odessa, Mich., March 4.

NAPERVILLE, ILL.—Report of Ladies' Aid of the Bethel church: We held 21 meetings, with an average attendance of 6; largest number present at any one meeting, 19. Considerable help was given she Red Cross. Sixty garments were made for the French and Belgian refugees, and new pieces of clothing were given. Almost 60 second-hand garments and 86 new pieces were sent to the various mission points and to one orphanage. Our treasury is supplied by free-will offerings. Nothing is made to sell, but all is given to the poor and needy. Officers: Sister Emma Shiffler, President; Sarah Dentschman, Vice-President; Katie Eichelberger, Superintendent; Secretary-Treasurer, the writer.—Estella B. M. Erb, Naperville, Ill., March 2.

NORRISTOWN, PA.—Report of the Missionary Sewing Circle and Aid Society for 1918: Four business meetings, besides others, were held. Enrollment, 24. Balance on hand at the close of 1917, $83.35. During the year 57 aprons, 13 prayer-coverings, 6 sunbonnets, 2 dust-caps, 4 quilts, and some other garments were made. Thirty-eight bottles of vanilla were sold. From dimes invested, dues received, and sale of candy, the receipts amounted to $536.70. Our expenditures included helping the pastor's fund, $60; General Mission Board, $10; for mission work in New Jersey, $30.30; repairs in church, $12.85; to organ fund, $25. Total expenses, $241.53. Balance on hand, Jan. 1, 1919, $378.52. Officers elected: Mary Brubaker, President; Sister Grater, Vice-President; the writer, Secretary and Treasurer.—Maud Harrison, Norristown, Pa., March 5.

RICHLAND, PA.—Report of Sisters' Aid Society of the Tulpehocken church: We held 21 all-day sessions, with an average attendance of six. We have 18 members enrolled. Our work consisted of making aprons, quilts, comforters and sunbonnets. We also did some work for the Red Cross. Balance on hand of 1917, $21.33. The receipts for the year were $110.64, and the expenditures, $109.47, leaving a balance in the treasury of $1.17, plus $21.33, or $22.50. We paid $25 to the Mary Quinter Hospital in India; $10 toward the India Boarding School, and $10 for needy in our congregation. The following officers were elected for 1919: President, Mary Reber; Vice-President, Emma Buch; Secretary, Agnes K. Landis; Assistant Secretary, Ida Eckert; Treasurer, Lydia King; Superintendent, Mary Brubaker; Assistant Superintendent, Annie Eckert. Because of the inconvenience for the Myerstown sisters to attend the sessions of the society, they organized a branch June 15, 1918, and offer the following report: Aprons made, 26; quilts, 3; comforters, 2. Receipts, $40.71. Expenditures, $28.64. Balance, $12.07.—Agnes K. Landis, Richland, Pa., March 8.

SUMMITVILLE, IND.—Report of the Aid Society: Amount on hand $36.09. Amount received during 1918, $25.13; total, $31.22. Amount paid out, $48.15. We knotted 4 comforters. Our collection received 50 cents each; received from sale of comforters, and for other sewing done, $11.00; from collection, $7.02. Thirty meetings were held during the year, with an average of 6. We gave $25 to the Ministerial Relief Fund, and $5 to charity. Our President, Sister H. B. Martin, has moved away, and we very keenly feel her loss.—Pearl Tomlinson, Summitville, Ind., Feb. 26.

WAYNESBORO, PA.—Report of Sisters' Aid Society for 1918: We had 18 all-day and 27 half-day meetings, with an average attendance of 8. Our monthly offerings amounted to $25.50; donations, $72; for work done, $149.25; total, $199.81; total expenditures, $190.93; balance, $8.88. During the year we made 4 comforters, 2 quilts, 2 pillow-slips, 1 broom and clothes-pin bags, 7 bounels. We sold 84 bottles of vanilla. We spent $27.05 for the poor; $18 for 'phone service for our elder; solicited $20 for a minister's wife; gave $10 to the American Relief; solicited $20 for a missionary in Chicago; $10 toward the support of a Bethany student; $15 to the Waynesboro Hospitol fund; $20 for the support of a Chinese orphan; $2 to a needy brother; 75 cents for flowers; 25 cents to General Aid; clothing and provisions to the poor at Thanksgiving and Christmas. Officers: President, Sister H. M. Stover; Vice-President, Sister Morgal; Recording Secretary, Sister Ella Bowers; Corresponding Secretary, Sister C. W. Hefner; Treasurer, the writer; Superintendent, Sister Emmert; Assistant, Sister G. P. Cashman.—Mrs. W. J. Snader, Waynesboro, Pa., Feb. 24.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barnhart-Carson.—By the writer, at his home, March 1, 1919, Bro. Paul Barnhart and Martha Opal Carson, both of New Carlisle, Ohio.—J. Howard Eidemiller, New Carlisle, Ohio.

Brubaker-Fillmore.—By the undersigned, at the home of the bride-groom's parents, Feb. 16, 1919, Mr. Gilbert H. Brubaker and Miss Bessie G. Fillmore, of Live Oak, Calif.—C. W. Davis, Live Oak, Calif.

Harley-Imler.—By the undersigned, at the home of the bride, Ridgely, Md., Feb. 25, 1919, Bro. Emanuel C. Harley, of Norristown, Pa., and Sister Sadie K. Imler.—L. R. Brumbaugh, Ridgely, Md.

Lebman-Gnagy.—By the undersigned, at the home of the bride's parents, Brother and Sister J. W. Gnagy, of Glendora, Calif., Feb. 27, 1919, Bro. LeRoy Lehman, of Franklin Grove, Ill., and Sister Lucile Gnagy, of Glendora, Calif.—Geo. H. Bashor, Glendora, Calif.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Albaugh, Bro. Fred, born in Fairfield Township, Shiswasee County, Mich., died Feb. 24, 1919, aged 24 years, 10 months and 5 days. He was married to Miss Ora Evans Dec. 25, 1917. To them were born three daughters. Frances died Feb. 8, 1918, aged only 3 weeks, Bro. Albaugh united with the Church of the Brethren in January, 1917, and was a faithful member. He was taken sick about Thanksgiving with influenza, and never fully recovered, although his last illness was only about ten days. He leaves a wife, two daughters, mother, two sisters, one brother and an aged grandfather. Services by Eld. Samuel Bollinger. Interment in the Ford cemetery.—Miss Myrtle French, Elsie, Mich.

Andes, Bro. Charles Edgar, son of Brother W. A. and Sister Susannah Andes, born in Rockingham County, Va., Jan. 29, 1890, died at his home Jan. 16, 1919, aged 38 years, 11 months and 13 days. His death was caused by bronchio-pneumonia, following influenza. When but a child, he moved with his parents to Fauquier County, Va., where he died. Early in life he gave his heart to God and lived a faithful member of the Church of the Brethren. In November, 1913, he married Miss Mary Stone, who, with one small son, survives. In December, 1916, he was elected to the deacon's office and served efficiently. He was anointed a few days previous to his death. Besides his wife and son, he leaves his father, one brother and four sisters. One sister was buried in April, 1918. Services in the Midland church, by Eld. M. G. Early. Interment in the cemetery close by.—Sister Lelia Bowers, Midland, Va.

Baughman, Sister Mary A., nee Miller, wife of Henry Baughman, born in Somerset County, Pa., died Feb. 19, 1919, aged 70 years, 5 months and 15 days. Sister Baughman united with the church at the age of twelve, and remained a faithful member. Her husband preceded her a few years. She leaves three sons and three daughters, all members,—also fifteen grandchildren. Services by the writer at the home of her son, Bro. William Baughman, of near Somerset, Pa.—R. H. Miller, R. D. 4, Somerset, Pa.

Berkey, Rachel E. died Feb. 27, 1919, aged 56 years, 11 months and 13 days. She was married to Henry Berkey Aug. 7, 1881. To them were born ten children, seven of whom are living. Besides her husband she is survived by a brother and seventeen grandchildren. She had been a faithful member of the Church of the Brethren since sixteen years of age. Services at the Berkey house by the writer, assisted by Eld. W. H. Fry. Burial near by.—S. P. Early, Windber, Pa.

Bourquin, Eliza Catharine, born in the northeastern part of France, died at the home of her daughter, Mrs. C. D. Foger, in Clovis, N. Mex., Feb. 18, 1919, aged 75 years, 5 months, and 18 days. She was married to George Marchand March 2, 1865. They came to Kansas in July, 1873. She was the mother of ten children, four of whom died in infancy. She leaves her husband, one brother, three daughters and eighteen grandchildren. She united with the Church of the Brethren in 1887. Services at St. Marys, Kans., by Eld. C. J. Hooper. Text, Rev. 22: 12.—Elva Symmes, Oakland, Kans.

Bridges, Jennie B., born Aug. 13, 1838, died of paralysis and heart trouble Feb. 15, 1919, at the home of her only sister, Sister Elisabeth Sheets, near Ft. Defiance, Va., aged 80 years, 6 months and 28 days. She was a consistent member of the Baptist Church for about forty years. Rev. 14: 13 was selected by the deceased as a text for her funeral. Services at Lebanon, conducted by Bro. P. C. Cline, assisted by Bro. D. L. Andes. Interment in the adjoining cemetery.—Lila B. Wine, Mt. Sidney, Va.

Bridges, Mamie V. Dell, daughter of Joseph and Sister Sallie Blocker, died at Derby, Iowa, of uremic poisoning, Feb. 14, 1919, aged 27 years and 4 months. She united with the Methodist Church at the age of nineteen, and was an active church worker, being especially gifted in music. Sept. 5, 1915, she married Leslie T. Bridges. Her death came as a surprise, as she was in her usual health until twenty-four hours before the end. She leaves father, mother, two brothers, one sister and a heartbroken husband. The body was brought to Adrian. Services at the Methodist church by Rev. Courtney. A little daughter was buried with her in the same casket. Interment in the Crescent Hill cemetery.—Fern M. Wagner, Adrion, Mo.

Brown, Helen Lorraine, daughter of Brother and Sister W. F. Brown, died Feb. 16, 1919, after a few days' illness, aged 10 years. She had been a patient little sufferer for four years from a leoking heart. Last fall she seemed to gain better health than ever, but suddenly there was a fatal turn. She is survived by her parents, one sister and one brother. Services at her home by Bro. M. A. Jacobs. Burial at Greenhill cemetery, Waynesboro, Pa. Her four uncles, whose favorite she had always been, carried her little body to its last resting place.—Mrs. Belle Brown, Waynesville, Pa.

Cline, Bro. James K., son of James and Anna Cline, born in Huntingdon County, Ind., where he lived practically all his life, died at his home, in Markle, Feb. 13, 1919, aged 70 years, 5 months and 6 days. He was first married to Miss Emma C. Randall Feb. 29, 1872. To this union two sons and one daughter were born. Nov. 22, 1879, his faithful wife died. Both sons also died while quite young. Aug. 26, 1903, he was married to Mrs. Mary Haflick. He united with the Church of the Brethren over forty years ago, and in his labors on behalf of the church he was always faithful. He is the last of his generation of Clines, but leaves a number of relatives and friends, besides his devoted wife, one daughter and seven grandchildren. Services in the Markle church by Brethren Joseph Spitzer and D. B. Garner.—Lillian Earhart, R. D. 4, Huntington, Ind.

Cochran, Bro. David George, born at Jamestown, Pa., died at his residence, eight miles northwest of Carlinville, Ill., Feb. 11, 1919, aged 84 years and 28 days. His wife preceded him to the spirit land in death. One daughter, one granddaughter and one great-granddaughter survive. He united with the Church of the Brethren in May, 1876, and lived faithful until the end. Services by the writer, assisted by Eld. J. B. Wonderlick, of the M. E. Church. Interment at the Bacon cemetery.—M. Flory, Girard, Ill.

Corn, Lizzie Ellen, 8 months old daughter of Mr. and Mrs. Albert Corn, of Westphalia, Kans., died Feb. 22, in the hospital at Cianute, following an operation for appendicitis. Services were held at Independence, Kans., for burial. Services at the home of Wm. Corn, by the writer.—W. H. Miller, Independence, Kans.

Deeter, Bro. Solomon, son of John and Mary Deeter, was born May 23, 1837, in Miami County, Ohio, July 10, 1856, he married Mary Davis. To them were born five children. The wife died about 1877. He united with the Church of the Brethren about 1860 and was ever faithful. April 25, 1881, he was married to Rebecca Rarick, who died May 30, 1882. In January, 1883, he was married to Catharine Studebaker, who was called by death Feb. 9, 1884. Dec. 30, 1888, he married Katharine Teeter, with whom he lived until his death, near Eaton, Ind., Feb. 25, 1919, aged 81 years, 9 months and 2 days. He came to Indiana about 1868. He leaves his companion, two sons, one daughter, one brother and one half-brother, thirteen grandchildren and sixteen great-grandchildren. Bro. Deeter will be greatly missed in the church and community. Services at the home church by Eld. J. A. Miller, assisted by Pastor Leo H. Miller. Subject: "A Godly Man" (Psa. 1). Interment at Bradford, Ohio.—Alice E. Miller, Gaston, Ind.

Deeter, Bro. Thos. H., born near Greenville, Ohio, died at the home of his youngest daughter, near Winfield, Kansas, Feb. 20, 1919, aged 77 years, 11 months and 6 days. A stroke of paralysis ended his life. In 1868 he was married to Elizabeth Raleigh, daughter of Eld. Samuel Raleigh. To this union were born seven daughters. He leaves his wife, two daughters, four grandchildren, and seven great-grandchildren. He moved to Kansas in 1879. He united with the Church of the Brethren when twenty years of age, although baptized in later years, he was a faithful member to the end.—Mrs. Ella Bonnett, R. D. 1, Winfield, Kansas.

Donaldson, Sister Ethyl Mae, died Feb. 27, 1919, five miles southeast of Fairview, Bond County, Ill., aged 34 years. She united with the Church of the Brethren in early life, and enjoyed her new relations. She was anointed two days before she died. She leaves father, mother, four brothers and two sisters. Funeral services at the Nofsinger cemetery by the writer, on Sunday, March 2.—M. Flory, Girard, Ill.

Dorcas, Ruth Lucile, infant daughter of Brother and Sister H. A. Dorcas, died March 1, 1919. Brief services were conducted at the grave. Interment in the Clarence cemetery.—U. J. Fike, Clarence, Iowa.

Enos, Verno Pearl, daughter of Bro. James and Sister Ruth Enos, died of influenaa Feb. 26, 1919, aged 3 years, 6 months and 15 days. She leaves father, mother, one sister and one brother. She will be missed from our Sunday-school, where she was a regular ottendani. Services by Bro. Oscar Wagner at the home. Text, Matt. 18: 1-6. Interment in the Crescent Hill cemetery.—Fern M. Wagner, Adrian, Mo.

Fultz, David S., son of Andrew and Susan Fultz, died at his home, near Mt. Sidney, Va., Feb. 22, 1919, aged 53 years and 20 days. Mr. Fultz sustained a paralytic stroke several years ago, which left him an invalid. The final stroke came Feb. 22, from which he died in a few hours. His wife preceded him in death. He leaves a son, three daughters, one sister and one brother. Services at Lebanon by Rev. W. S. Crick, of the Progressive church (of which the deceased was a member for many years), assisted by Eld. D. L. Miller. Interment in Lebanon cemetery.—Lila B. Wine, Mt. Sidney, Va.

Gustafson, Bro. John Oscar, born in Smolan, Sweden, April 14, 1851, died Oct. 16, 1918, at the home of Bro. Albert Anderson, aged 20 years. With one brother he came to America, a sister having preceded them to this country. In October, 1887 he landed in Lindsborg, Kans. He joined the Church of the Brethren about one year before his death. The nearest relatives left are a nephew and a niece. Services at the home of Bro. Anderson by the writer, assisted by Influenza, and conducted by Eld. D. A. Crist. Interment at the Quinter cemetery.—Mary E. Crist, Quinter, Kans.

Hardan, Sister Lizzie A., wife of Thos. Hardcn, died Jan. 29, 1919. She united with the Church of the Brethren early in life and was a faithful member. She is survived by her husband, one son and one daughter.—Edward Harden, Hyndman, Pa.

Harnish, Regina Hoos, born near Württemburg, Germany, died Feb. 27, 1919, aged 77 years, 8 months and 17 days. She came with her parents to America when nine years of age. At the age of fourteen she united with the Church of the Brethren, and ever lived a faithful Christian life. At the age of twenty she married John S. Harnish at Carlisle, Ohio. He preceded her March 27, 1910. To them were born six daughters and four sons. Three of the children died in infancy. She loved her church and its cause, and often denied herself in order to give to the cause she loved. Only a few days before she died she gave $500 to the Mary Quinter Hospital. She also remembered the Lord's work in her will. She spent much time in the

study of her Bible, and was a firm believer in the power of prayer. We, who remain, shall be all the more faithful in our duties to our community, our nation and our God, by having lived and associated with such an one. Services from the Conway Springs Brethren church by her pastor, the writer, assisted by Eld. O. H. Feiler, who is engaged in a series of meetings at this place.—Wm. E. Thompson, Conway Springs, Kans.

Jackson, Sister Catharine, nee Bowman, wife of Bro. Daniel Jackson, born in Franklin County, Va., died at her home Feb. 3, 1919, aged 69 years, 10 months and 19 days. Her death was due to cancer of the stomach. She is survived by her husband, four sons, two daughters, eight grandchildren, four brothers, and two sisters. Three daughters preceded her over twenty-five years ago. Sister Catharine was a faithful member of the Church of the Brethren, and was always present at services. She will be greatly missed in her home and community. She suffered intensely for several weeks before her death, but bore it all patiently. She was anointed a few days before her death. Services at the Antioch church by Brethren Riley Flora and J. A. Naff. Text, 2 Tim. 4 : 7. Interment in the Antioch cemetery.—Scula Bowman Peters, Rockymount, Va.

Keyser, Samuel D., born near Reading, Pa., died Jan. 15, 1919, aged 66 years, 1 month and 26 days. He united with the Church of the Brethren when but a boy, and has always lived in steadfast faith. He died of a complication of diseases. He leaves his wife, three children and five grandchildren. Services at his home by Bro. J. L. Weddle. Interment in Riverview cemetery, near Omak.—Ella Dynes, Omak, Wash.

Kline, Hiram, son of Sro. Daniel R. and Sister Leah Sherman Kline, died at his home in Wichita, Kans., Jan. 12, 1919, of bronchial pneumonia, following influenza. He was born in Schuylkill County, Pa., Dec. 30, 1875. Besides his widow he leaves one son, one daughter, two brothers and two sisters. Services by Rev. Irwin, of the Presbyterian Church.—Thos. Kline, Oakland, Calif.

Leedy, Sister Elizabeth, born in Ohio, died March 2, 1919, aged 93 years. She was married to Abraham Leedy March 13, 1845. To them were born ten children. Her husband preceded her twenty-four years. She was a devoted member of the Church of the Brethren for many years. She leaves one son, one daughter, 21 grandchildren and 46 great-grandchildren. Services at Tiosa by Eld. Irvin Fisher. Text, Matt. 24 : 44.—Bertha I. Fisher, Mexico, Ind.

Markley, Elizabeth, nee Miniher, born Jan. 11, 1839, in Stark County, Ohio, died Feb. 23, 1919, aged 80 years, 1 month and 12 days. Dec. 18, 1859, she was married to Daniel D. Markley. They moved to Indiana about 1861. She united with the Church of the Brethren in 1860, and served as a helper to her husband in the deacon's office, since 1872, until his death in 1901. She leaves ten children, forty grandchildren, two sisters and many relatives and friends. Services at the church by Bro. Jacob Hildebrand. Interment in the near-by cemetery.—Helen Mowiser, Tippecanoe, Ind.

Moon, Malinda (nee Snyder) died Jan. 22, 1919. She was married to Edward A. Moon, Oct. 18, 1891. This union was blessed with two sons and two daughters. Her husband preceded her nearly ten years. One son died when five years of age. She leaves one son, two daughters, five brothers and three sisters. She was a faithful member of the Church of the Brethren for more than twenty years. Services by the writer at Glade View. Text, Mark 14 : 8.—Emra T. Fike, R. D. 2, Oakland, Md.

Pugh, Silas Delbert, son of Frank Pugh and wife, died of spinal meningitis, aged 8 years and 24 days. Services by the writer at the home, near Morgantown, W. Va., March 3. Interment in the Mount Union cemetery near Morgantown.—Jasper Barnthouse, Uniontown, Pa.

Riddell, Sister Lillian Catharine, daughter of James and Sister Elizabeth Srett, died at her home in Lockport, Pa., of influenza-pneumonia March 5, 1919, aged 25 years. In 1915 she married Herbert Riddell. To them were born two sons. Besides her husband and children she leaves father, mother, two sisters and six brothers. She united with the Church of the Brethren eight years ago, and remained faithful. Services at the home of Bro. M. J. Brougher, of Greensburg. Burial in Fairfield cemetery.—Mrs. Carrie Bowser, Robinson, Pa.

Roe, Sro. William Walter, son of Bro. Isaiah B. and Sister Susan (nee Walker) Roe, born near Liberty, Ill., died at Saint Mary's Hospital, Quincy, Ill., Feb. 26, 1919, aged 40 years and 28 days. Following the death of his father, which occurred Oct. 10, 1906, he lived with his mother until her death Dec. 15, 1916. Since that time he has lived alone on the old homestead, save the exception of a few years before his death, when he moved into his new house in Liberty. His entire life was spent in this vicinity. At the age of fourteen he united with the Church of the Brethren and was ever faithful. He was a sufferer for many years with asthma and for the last few years with cancer. July 28, 1918, an operation was advised. From this he only gained temporary relief. He consented to a second operation Feb. 24, 1919, from which he never rallied. He is survived by one brother, three nephews, one uncle and one aunt. His Christian example was truly commendable. Dec. 28, 1918, he called for Elders O. O. Stutsman and I. D. Heckman, to be anointed. Services in Liberty, March 3, by Elder I. D. Heckman, of Scordo, Ill., assisted by Rev. Mortenson. Interment in the Walker cemetery, on the farm where he was born.—Marguerite Landon, Liberty, Ill.

Saser, James Frederick, son of Brother Garret and Sister Minnie Saser, born Nov. 9, 1917, died Feb. 27, 1919, aged 1 year, 3 months and 18 days. Services by the writer, at the house. Interment in the family cemetery.—S. W. See, Mathias, W. Va.

Schrom, Edwin C., son of Peter and Eliza Schrom, died Feb. 27, 1919, aged 44 years, 2 months and 27 days. The deceased was never married. His mother and brother preceded him. The father and three sisters survive. Services at the home of a sister, Mrs. Grant Stover, by Eld. A. H. Brubacher. Interment at Bueher's cemetery. Text, Psa. 39 : 4.—Lizzie B. Holt, Lebanon, Pa.

Saylor, Sister Anna (nee Miller), born in Somerset County, Pa., died March 2, 1919, aged 57 years, 11 months and 19 days. She was married to Bro. Nelson Saylor Nov. 17, 1881. To this union three children were born,—one daughter and two sons,—all members. Sister Saylor united with the church in her girlhood and led an exemplary Christian life until her death. Her husband survives her. Services at the Middle Creek church by the writer and Bro. J. W. Weigley.—R. T. Hull, Somerset, Pa.

Shatler, Sister Catharine, died Feb. 1, 1919, aged 84 years, 8 months and 21 days. She was the mother of seven children. She was a faithful member of the Church of the Brethren for sixty-six years. Services at the Robinson church by Bro. M. J. Brougher, of Greensburg, and Bro. C. C. Sollenberger, of Johnstown. Burial in the Bolivar cemetery.—Mrs. Carrie Bowser, Robinson, Pa.

Stremmel, Sister Mary, born in Pennsylvania, died at the home of her daughter, Sister Milton Bollinger, where she has lived since the death of her husband. Her age was 94 years, 4 months and 19 days. She married John Stremmel Oct. 20, 1859, and eight children were born to them. She joined the Church of the Brethren, when quite young, and was ever faithful. Services in the Astoria church by Elders Chas. Walters and S. S. Blough. Burial in the Woodland cemetery.—Goldie Eichenberg, Astoria, Ill.

Sword, Sister Emma, died Feb. 27, 1919, aged 58 years, 6 months and 27 days. Sister Sword united with the Church of the Brethren Oct. 24, 1875. Services by the writer, assisted by Eld. James M. Moore.—P. F. Eckerle, Lanark, Ill.

Tooley, Ruby Maurine, died Feb. 1, 1919, aged 20 years, 5 months and 7 days. She was a great sufferer her several weeks. She became a member of the Church of the Brethren when twelve years of age. She leaves her husband, mother, four sisters and two brothers. The church loses a faithful worker. Services at the Alton church by Bro. J. B. Snell and Rev. Thomas.—Constance Snell, Alton, Nebr.

Weaver, Kenithon William, infant son of Brother Oscar W. and Sister Effie V. Weaver, of Kincaid, Kans., died March 1, 1919, aged 20 days. Services at the Mont Ida church by Bro. John Sherfy. Interment in Mont Ida cemetery.—Estella Watkins, Mont Ida, Kans.

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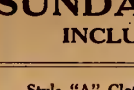

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Bible Lesson Picture Roll, per qr., 90c; ..... per year, $3.50
Picture Lesson Cards, per set, per qr., 3c, ... per year, 12c

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 189)

times Bro. Weimer's sermons were good. He was liked by everybody. There was no invitation given, therefore none to be baptised. —A. W. Stahl, R. D. 4, Mt. Pleasant, Pa., March 6.

Pleasant Ridge.—Feb. 22 Bro. M. R. Flohr, of Shippensburg, Pa., began preaching for us. He preached eighteen inspiring sermons. While there were no additions, the church feels stronger. We have decided to hold our spring council April 5, to elect delegates to the District Meeting to be held in the Berkley congregation, Vancleeville bonse.—Irvin W. Garland, R. D. 3, Needmore, Pa., March 10.

Rockton.—March 23 the Local Missionary Committee will have charge of the Christian Workers' hour. The Friendship Bible Class is actively engaged in some very practical home mission work, helping a widow and family,—the latter having been taken by influenza. With an active president, Bro. Ralph J. Smith, ably assisted ena. With an active president, Bro. Ralph J. Smith, ably assisted by the other officers and members of the class, the church expects much good to result through the workings of this Bible Class. The church and community look forward to the coming of Bro. H. A. Brubaker, of Akron, Ohio, in the hope of a refreshing revival from the Lord. It is expected that a leader of song, from the Akron church, will also be with us to help in these meetings a success. —J. B. Hollopeter, Rockton, Pa., March 10.

Rouzerville church met in prayer services several evenings this week, to prepare for the approaching series of meetings, to begin March 9, which will be conducted by Bro. John C. Zug, Palmyra, Pa.—Mrs. Dollie Brown, Rouzerville, Pa., March 3.

Rummel.—Our Sunday-school offering for the Syrian and Armenian Relief Fund amounted to $150. We sent a barrel of clothing and $13.00 in money to the Hastings Street mission in Chicago. Our small Sunday-school classes sent the money to their missionary boxes (which amounted to $62) to the support of orphans in famine-stricken India. Our pastor leaves us March 24, to engage in a three weeks' meeting in the Greenburg church. We have at least will be held meeting in the Greenburg church. We have at least will be held June 1, at 6 o'clock.—Mrs. J. E. Murphy, Rummel, Pa., March 11.

Tulpehocken.—On Tuesday evening, March 4, the first series of meetings for the prescot year came to a close. It was held in the Richland house. Bro. Nathan Martin, of Elizabethtown, was in charge. Six came out on the Lord's side. On Sunday evening, March 9, Bro. Harrison Gipe, of Palmyra, Pa., commenced another series in the Myerstown house, to continue for possibly two weeks. Both these meetings had been appointed to be held sooner, but on account of influenza were postponed. On Saturday, March 8, our regular spring council was held in the Richland house, Eld. John Herr presiding. Five certificates were granted. Eld. Wm. H. Oberholtzer was elected to represent our congregation at Annual Meeting, with Bro. J. L. Royer as alternate. Delegates to District Meeting are Brethren Benjamin Zug, Wm. Dubble and Charles Ziegler, with Brethren J. F. King, Michael Kurtz and Emanuel Balsbaugh, alternates. May 13 and 14 was selected as the date of our love feast at the Heidelberg house, to begin at 10 A. M. At this council it was decided to divide our congregation into two parts. A committee was appointed to select a dividing line, their plan to be presented at our next council. For the present, however, our services will be conducted as before. The new organizations are not to be formed until after the August council. Several certificates of members moving into our church were received since my last report.—H. F. King, R. D. 1, Lebanon, Pa., March 6.

VIRGINIA

Cloverdale congregation met in council March 1, with Bro. E. C. Crumpacker presiding. Our delegates to Annual Meeting are Bro. C. W. Kinzie and wife. Delegates to District Meeting, Brethren W. E. Murray, R. E. Layman and R. G. Layman. We much enjoyed the joint Christian Workers' Meeting, held at this place Feb. 23. The speakers gave us very impressive thoughts along the line of social and health reform. Eld. D. D. Brower is to commence a series of meetings at this place March 9. We will have our love feast at the close of the meetings.—Mrs. E. L. Showalter, R. D. 1, Roanoke, Va., March 7.

Elk Run church met in council March 8, our elder, Bro. W. H. Ziegler, presiding. Two letters were granted. Bro. Ziegler was elected delegate to Annual Meeting. The District Meeting will be held at the Elk Run church May 1 and 2. Elders' Meeting, April 30, at 2 P. M. There will be a meeting of the Sisters' Aid Society May 1. Our delegates are W. C. Varner and D. H. Smith. All visitors who came to Staunton will please notify Bro. S. L. Huffman, Churchville, Va., at once. Those who wish to be met at Mt. Solon, will notify Bro. C. W. Zimmerman. No parties will be met later than April 30.—C. H. Smith, Mt. Solon, Va., March 9.

Lebanon church met in council March 1, with Eld. S. D. Miller presiding. Not being permitted, on account of influenza, to hold our council at the close of the year, the business for that meeting was deferred until this council, necessarily making much business to be disposed of. Our delegate to Annual Meeting is Bro. S. D. Miller; alternate, Bro. J. D. Zigler. Delegates to District Meeting, Brethren D. T. Cline and J. D. Zigler. Alternates, Brethren C. C. Wine and S. I. Cline. Bro. E. C. Wine was reëlected Sunday-school superintendent. Bro. F. J. Wenger was authorized to secure a minister for our series of meetings in August. A committee was appointed to devise plans and ascertain the cost of additional Sunday-school rooms. It was decided to get "Kingdom Songs No. 2" for our church. One paper was sent to Annual Meeting. Our love feast will be held Aug. 23.—Lilla B. Cline, Mt. Sidney, Va., March 3.

Midland church met in council March 1, with Eld. M. G. Early presiding. The membership was well represented, and much business was transacted. Several letters of membership were granted, among them being a letter to Bro. David Messick and wife, who have moved near Winchester, Va., leaving one less minister in the congregation. Bro. J. A. Hinegardner was elected as delegate to Annual Meeting and Brethren J. M. Kline and G. W. Beahm as delegates to District Meeting. J. W. Miller has been secured as evangelist for Midland, the meetings to be held during the latter part of August. Bro. A. C. Miller will begin a series of meetings at Mt. Hermon about Aug. 1. We decided to hold our love feast May 31 at 4 P. M. The writer was elected "Messenger" correspondent. Sister Densie Hollinger, of Hebron Seminary, is conducting a Bible Class at the Midland church every Sunday night.—Mrs. Leila Andes, Bealton, Va., March 4.

Pleasant Valley (Southern District).—Feb. 2 and 3 Bro. Virgil C. Pinnell was with us and delivered six helpful lectures on Sunday-school work. We feel much benefited. During the time an offering of $10 was taken for Sunday-school work. An offering of $43.85 was given by our Sunday-school for Armenian-Syrian Relief.—Livie A. Delaney, R. D. 3, Floyd, Va., Feb. 10.

Red Oak Grove church met in council March 8, with Bro. Charlie Williams presiding. On account of sickness and bad weather not many members were present. As our presiding elder, Bro. W. H. Naff, died, we decided to elect another elder on the second Saturday in May. We met for preaching services on Sunday at 11 o'clock. Bro. Asa Bowman preached for us. We are expecting Bro. Virgil C. Finnell to lecture on Sunday-school work March 14.—Sarah Ella Bowman, Floyd, Va., March 9.

WEST VIRGINIA

Pleasant Valley.—The faithful little Sunday-school of Pleasant Valley, R. D. 1, Auburn, W. Va., is progressing nicely, with but a few older members to lead the way. We are all young people, but love to make the work here a success. Nearly everybody has had influenza, but we hope, ere long, to enter more vigorously upon the great work set before us. Only two of our dear Sunday-school boys were in military service. Both have returned home and are doing their best. We are having preaching on the second and fourth Sundays of each month by Bro. Henry Saunders, who is residing in our congregation. With Bro. Beecher Branner as superintendent of our Sunday-school we have tried to do what we can as God's children.—Mary Deane, Auburn, W. Va., March 6.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 3, Middle District of Indiana in the Manchester church.

April 6-8, District of Northeastern Kansas, in the Grawkie church.

April 11-14, District of Northwestern Kansas and Northeastern Colorado, in the Belleville church, Kans.

April 15, 16, District of Middle Pennsylvania, at Snake Spring church.

April 15-18, District of Southern Virginia, in the Smith River church.

April 17, 18, Northern Virginia, Unity, at Fairview house.

April 22, 23, District of Eastern Maryland at the Frederick City church.

April 22-27, District of Nebraska and Northeastern Colorado, at South Beatrice church, near Holmesville.

April 26-28, Southwestern Kansas and Southeastern Colorado, at Hutchinson, Kans.

May 6, 7, 8, Southeastern Kansas, in the Osage church, McCune.

May 13-15, Idaho and Western Montana in the Nezperce church.

LOVE FEASTS

California

May 11, Passadena.
May 18, 7 pm, Inglewood.

Illinois

April 20, 7 pm, Virden.
May 10, 11, Astoria.
May 11, 6:30 pm, Hickory Grove.
May 29, 6 pm, LaPlace, LaPlace house.
June 1, 6:30 pm, Cherry Grove.

Iowa

April 26, English River.
May 17, 6 pm, Prairie City.
May 17, Greene.
May 17 and 18, Des Moines Valley.
June 14, 15, 7 pm, Dallas Center.

Indiana

April 12, 5 pm, Mexico.
April 19, Loon Creek.
April 19, Turkey Creek.
April 19, 7 pm, Bachelor Run.
April 26, Nettle Creek.
May 3, Kewanna.
May 8, 7 pm, Elkhart City.
May 10, 7 pm, Mississinewa.
May 10, Pleasant Valley.
May 10, Washington.
May 10, Buck Creek.
April 12, 5 pm, Mexico.
May 17, 7 pm, Middletown.
May 17, Shipshewana.
May 24, Upper Fall Creek.
May 24, 7 pm, Union Center.
May 24, 8 pm, New Bethel.
May 24, 2 pm, Pleasant Hill.
May 25, Muncie.
May 29, Baugo.
May 31, 7 pm, Yellow River.
May 31, Beech Grove.
May 31, Middlebury.
May 31, 7 pm, Bethel.
May 31, 10:30 am, Cedar Lake.

Kansas

April 6, McPherson.
May 10, 11, 11 am, North Solomon.
May 10, Ottawa.
May 23, 7 pm, Richland Center.
April 19, 7 pm, Olathe.
April 20, Darlow.
May 11, Salem.
May 17, Monitor.
May 31, Quinter.

Maryland

April 27, 5 pm, Woodberry church, Baltimore.
May 4, 5 pm, Baltimore (Fulton Ave.).
May 5, Pleasant View.
May 10, 2 pm, Pipe Creek.
May 10, 4 pm, Long Green Valley.
May 17, Meadow Branch.
May 24, 1:30 pm, Brownsville.

Michigan

April 26, 10:30 am, Hilmdale.
May 17, 6 pm, Harlan.

Missouri

May 10, Shoal Creek.
May 31, South Fork.

Ohio

April 6, First Church, Springfield.
April 20, Brookville.
May 17, Logan.
May 22, Harris Creek.
May 24, 10 am, Beech Grove.
May 24, 6 pm, Bear Creek.
May 24, 6 pm, Oakland.
May 31, Pleasant View.
May 31, Blanchard.
June 1, Reading.
June 28, 10 am, Swan Creek, East house.

Oklahoma

April 14, Monitor.
May 10, Paradise Prairie.
May 17, Pleasant Plains.

Oregon

May 10 (evening), Portland.

Pennsylvania

April 13, Greensburg.
April 17, Shippensburg.
April 19, 7 pm, Coventry.
April 19, 6 pm, Clear.
April 26, 27, 10 am, Annville.
May 3, West Fel River.
May 4, Everett.
May 4, 6:30 pm, Rockton, Rockton house.
May 4, Hanover.
May 7 and 8, East Fairview.
May 10, 4 pm, Pleasant Hill, Pleasant Hill house.
May 10, 4 pm, Artemas.
May 10, 2 pm, Indian Creek.
May 10, 10 am, Antietam, Price House.
May 10, 6 pm, Clover Creek.
May 11, Codorus, Fairview house.
May 11, York, First church.
May 13 and 14, Tulpehocken, at Heidelberg house.
May 14, 15, Chickies, at Chickies house.
May 17, 18, 1:30 pm, Upper Conewago, Mummert house.
May 17 and 18, 10 am, Falling Spring, at Blade house.
May 20 and 21, 1 pm, Mountville, Mountville house.
May 24, 2 pm, Akron.
May 25, Codorus, at Codorus house.
May 25, Manor, at Penn Run house.
May 27 and 28, 1:30 pm, Conestoga, at Bareville house.
June 1, 6 pm, Smithfield.
June 7, 2 pm, Mingo, at Mingo house.

Virginia

April 12, 10 am, Cedar Grove.
May 4, Schoolfield.
May 17, 5 pm, Midland.
May 17, Elk Run.
May 17, 4 pm, Midland.

West Virginia

May 17, Pleasant View.
August 30, Maple Spring.

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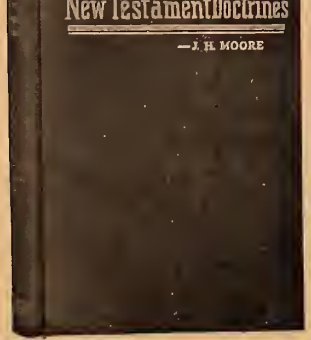

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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

Why God Deals With Us Thus

A MAN wrote a book not long ago, and though it was a little one he put into it a number of interesting things. One of them was this: "The object of God's providential ordering of the world is the formation of personal character."

Now the man did not say how he found that out. Possibly he had been reading what Paul said about the function of the various offices in the church,—to make full-grown men, of the stature of Christ. He might have been so struck with that statement that he just concluded that the whole course of God's dealings with men would be consistent with it. Anyway, it sounds very much as if it might be true.

If so, wouldn't it explain a lot of things? Or, at least, where it did not explain, make it easy for us to be content?

What difference would it make, in that case, if some people do have bigger houses or finer automobiles than we? Does that give them any advantage over us in building character? Not the slightest.

And how marvelously that would enlarge the range of providential happenings in our lives! You know that some things come into the lives of all of us, so strange, so wonderful, so helpful,—well, it looks as if God must have had something to do with it. But if God's purpose for us is not so much to rescue us from perilous situations as to provide conditions favorable to the formation of Christian character,—why, just about everything that happens every day must be providential.

How to Answer Bible Critics

SOME Christians are much disturbed by attacks on the truth of the Bible. They feel that something prompt and definite should be done, in such cases. Somebody should rise up in defense of the dignity and veracity of the Sacred Record, and put the assailant where he belongs.

Such a course may be advisable sometimes. Silence, in some cases, might work to the injury of the cause. But a little experience with life has convinced us that these cases are few and far between.

Straightforward preaching of Scripture truth, reenforced by a lot of faithful Christian living, is the best defense of the Bible that has ever been devised. When destructive critics criticise and challenge and denounce, answer them by paying no attention to them and going right on with your own positive and constructive Christian program. For final convincingness no argument in behalf of the Bible will ever approach that of the practical effect of adherence to its principles.

Nehemiah's method of meeting the challenge of his enemies (Neh. 6: 3) is a good one. He was busy at a very important task. He had no time to stop to refute charges of disloyalty. He preferred to let his work tell its own story.

Just so, what the Bible needs to vindicate itself, before the common-sense judgment of mankind, is a chance to tell its own story in the lives of men. Practice will do more than proof to protect it from discredit.

The Church and the Gates of Hades

"And the gates of Hades shall not prevail against it."

You recall these wonderful words of Jesus about the church he planned to build. That he meant by them to pay a very high tribute to the strength of that institution is evident. But in what way? Just what did he mean?

Hades is commonly in the New Testament, like Sheol in the Old Testament, simply the region of the dead, with no moral or penal implications, the place of torment being denoted by a different word, Gehenna. In accordance with this, these words of Jesus have been explained to mean nothing more than that the church would never die, the point of the figure being that the gates of Hades would never need to open to admit the church. It would always be too much alive.

But one can hardly feel that this interpretation does justice to the phrase "prevail against." The odor of conflict about these words is too strong. Add to this the fact that Hades does, in a few instances, notably in the story of the rich man and Lazarus, unquestionably denote the abode of the incorrigibly wicked, and we have a fairly strong case for another explanation. On this view Hades stands for the mighty powers of evil with which the church is in conflict, and the passage proclaims the final victory of the church.

Now let us notice the most interesting point of all. Is this victory one of assault and conquest or one of defense only? Is it a successful resistance, a deadlock, or real, complete and overwhelming victory?

The answer is apparent as soon as you reflect a moment on the part played by "gates" in ancient warfare. These were not instruments of attack but were built for purposes of defense. That is, the walls were so built, and the gates were the necessary means of egress and entrance, and likely to be the most vulnerable points of assault for an attacking enemy. It is Hades, then, and *not* the church, which is on the defensive. The picture is not one of the church withstanding the assaults of her enemy, but one of the church herself taking the aggressive against "the gates of Hades" which, however long they may hold out, can not "prevail against" her. They must fall.

To be sure, we must not make too much of a single metaphor. The rock foundation of the church does insure her inviolability against all assaults. But she must do more than resist successfully. She must carry the war into the ramparts of the enemy. Sometimes she may have to "stand still and see the salvation of Jehovah." But this is exceptional and temporary. Her chief business is to "go forward." That is her business now. These are the days of the FORWARD MOVEMENT.

One of God's Ways of Giving

THE gifts of God are infinite in number and diverse in kind. Some of them come to us without condition. Many of them are like his gift of Canaan to Israel. "Arise, go over this Jordan," he said to Joshua, "thou, and all this people, unto the land which I do give to them."

But there was much to do before they got the gift. God gave them Canaan by giving them the opportunity to take it. He gave them the right to it and put the necessary means into their hands.

He is giving you and me a stalwart Christian character and great intimacy of fellowship with him in the same way. The chance is ours. The agencies and instruments are ours. The result is guaranteed, if we will use them.

He is giving his people the Canaan of unevangelized humanity. We have the title and the equipment, for the enterprise is backed by all the hosts of heaven. But the possession will not be ours, unless we take it.

Adorning the Body with Gold

A DEAR good brother, living in the Far East, and deeply interested in the church, writes concerning the unscriptural custom, now somewhat prevalent among our membership, of adorning the body with gold, thus violating the twice-given apostolic injunction against such a practice.

He says,—after referring to some articles in the MESSENGER on this subject,—"I am so thoroughly with you in this matter, and have had so much comfort in reading your occasional articles on the subject, that now I come to you. . . . I do not try to magnify things which are,—or may be,—in a minor relation, but I do confess that the disregard of the two apostolic injunctions on this subject,—adorning the body with gold,—by those whom I love, has been a source of unhappiness to me for thirty years, and is so increasing in evidence in the church, and among the teachers of our people,—the ministers and leaders of thought are so largely slipping over on the other side,—that I despair of ever seeing the old-time position of the church securely occupied again. The heads of many of our schools and the pastors of our large churches, to my certain knowledge, make light of it, and so it establishes itself more and more firmly." The brother also refers to the custom of performing the marriage ceremony with a gold ring, and this even by some of our ministers.

Recently an editorial appeared in these columns on the subject of setting aside the decisions of our Annual Conference. It was strongly held that we ought to carry out such decisions, otherwise it is useless to spend money to hold Conferences. It is the writer's settled conviction that when our Conferences, in which our local congregations are fully and fairly represented, pass decisions, we should not set them aside, if they do not happen to suit us individually. If we persist in setting them aside, there is but one conclusion inevitable,—it will destroy our present most excellent form of church government. Instead of a united body in Christ, we will become congregationalists,—every congregation doing as seemeth good in its own sight.

At this point a most important question arises: If we set the plain, simple apostolic injunction, given under the direction of the Holy Ghost, aside, how can we hope to have the decisions of Conference respected and carried out? Is it a reasonable conclusion that if we, who profess to obey that form of teaching to which we have been delivered,—adorn our bodies with gold and costly array, contrary to divine teaching,—we will

keep the decisions of our national Conferences? When you adorn your body with gold, you are trampling on the law of God. The Englishman says that he that tramples on English law, tramples on England, and it may be said: "He that tramples on God's law, tramples on God."

The Holy Ghost inspired Paul to give this plain, simple injunction: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2: 9-10).

The Apostle Peter was also instructed, by the Holy Spirit, to emphasize what Paul said, and he gives it in simple yet strong language: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3: 3-4). If we set aside these plain commands of the inspired apostles, the divine teaching of God, how can we expect our people to keep the counsel and advice of our Conferences?

At the Conference at Hagerstown, Md., in 1891,—of the Standing Committee of which the writer was a member,—the subject of the wearing of gold was discussed at length. A query, asking that it be forbidden, was before the Committee. Bro. R. H. Miller, one of our strongest leaders, took the position, and others stood with him, that, as there are in the Gospel plain commandments against the wearing of gold, we needed nothing more. The Gospel is all-sufficient. This view prevailed. It was held that you might as well pass a query maintaining that we must wash feet, as to pass one that we must not adorn the body with gold. The first is a command given by Jesus to be obeyed by his children. The second is a command given by the Holy Ghost, telling us not to do certain things. The one is just as binding as the other.

If you want to obey the Gospel, lay off your adornment of gold, costly array and immodest apparel, and adorn your soul with a meek and quiet spirit, which is of great price in the sight of God. D. L. M.

Babies in Church

THE few articles, recently appearing in the MESSENGER, about taking babies to church, forcibly reminded us of some observations and experiences in the years gone by.

As a rule, our people, especially in the rural sections, are in the habit of taking their children to church, and in this way keep them in close touch with the church and her interests. At first it may not be to the liking of babies to be disturbed and even made nervous by the singing and preaching, but they soon become accustomed to the conditions, and in time think as much of going to church and Sunday-school as do their parents. As boys and girls, young men and young women, the public religious gatherings become an essential part of their lives. It is all because they have been brought up that way. While church-going with them may become a mere habit, still it is a splendid habit, at any rate. It places them where the Lord can get in touch with each one, as he passes by.

Taking the right view of the custom, we are never going to be able to estimate the value of taking the babies to church. It is giving them a start and training along right lines. "Bring up the child in the way he should go," is the key-note in character forming. Get the boys and girls started to church and Sunday-school, and you have them headed in the right direction. You have them looking towards the Kingdom.

Considering the value of this kind of training, it will be well, for all those interested in the saving of the children of the Brotherhood, to make it as easy and encouraging as possible for mothers to take their babies to church, and, at the same time, enjoy the services. There are various ways of doing this, and it is with some of the methods that this article is meant to deal.

To start with, we are not in favor of creating, for the Church of the Brethren, a public consecration service for the small children of members. A movement of this sort would simply pave the way for child communion and infant baptism. All children born into the world belong, by virtue of the atonement, to the Kingdom of God, and it is the duty of the parents, as well as the church, to see to it that the little ones are not led astray. Their consecration service comes when they are sufficiently matured to apply for baptism and the layiog on of hands. It is the start that they get in the church-going habit that leads up to this and the further development in the Christian character. Hence, the importance of making it easy and practicable for mothers to give their babies the early church-going start they should have.

More than forty years ago, when in charge of the church in Lanark, Ill., it was no unusual thing to have a half dozen babies in church. Those were days when mothers took a pride in bringing their babies to church, and all of them received more or less congratulations when the little ones were extra good during the service. But now and then a baby attempted to assert its rights to be heard in the public assembly, even when everybody wanted it to be quiet. This, of course, would lead to the turning of heads, to the casting of side-glances, as well as to the embarrassment of the mother.

After studying the situation a few months, we decided to say something that would prove helpful to the mothers, as well as to the congregation. Watching for a time when all the babies were good, and the mothers looked pleased, we gave a little encouraging talk about babies in church, being careful to complete this part of the talk before there was any demonstration upon the part of the little fellows. We suggested that those in attendance do their part in making it as easy as possible for mothers in church. To do this we told the people that whenever a mother entered the church with her child, they should at once make room for her at the end of the seat, next to the aisle. Should her child, at any time, make a disturbance it would then be an easy matter for the mother with the crying babe to pass out to the rest-room for a few minutes. We also added, that, since the fathers had a full half interest in the babies, we did not see why they could not occupy seats by the side of their wives and share the responsibility of taking care of the children. After that it was interesting to see the mothers and the babies well lined up in the comfortable corners of the seats, next to the aisle. Of course, the change deprived some of the saints of their cozy corners, but it made it all the better for the mothers, the babes and the audience in general.

Another time we found that the pitcher of water on the desk for the benefit of the minister (an old custom) proved very tempting to the little tots, who grew the more thirsty every time they saw the preacher take a drink. Parents and children coming to the front to satisfy the thirst of little ones, proved to be an annoyance for the preacher as well as for the audience. Finally, we told the janitor to hide the pitcher and the glass, and we would see if the preachers could not set a better example for the children. There were no more thirsty children in church.

Much depends upon home training. Children that are permitted to eat every hour or two in their homes, will want something to eat in church. One child eating will cause every child in meeting to crave something to eat. The habit is annoying in any service, is far from first-class church ethics, and makes a whole lot of extra work for the janitor. "But," says some one, "it makes less disturbance for the child to eat during services than to cry because he is hungry." This, of course, is true, but why not give the child a bit of home training on good church manners? Most children can be made to understand that it is not nice to eat in church. Most mothers train their children that way, and the others could if they would only think so.

At any rate, take the babies to church, and let all the sensible people do their utmost to avoid making the situation embarrassing for the mothers. If those who have no children of their own, can not possess their souls in patience if a baby cries now and then,—and most of them can not,—then let them pass their hands deep down in their pockets and help the church to raise money enough to provide a cozy rest-room where the mother can retire when the baby disturbs the solemnity of the service. If all things work together for the good of those who love the Lord, we do not see why they may not be made to work enough to help the mothers a bit,—yes, even help them to a rest-room, if need be.

J. H. M.

Balaam and His Donkey

I WONDER how recently you have read this story in chapters 22, 23 and 24 of Numbers. It certainly is one of the interesting stories of the Pentateuch. I told it to my children at family worship, the other morning, and they listened with breathless interest. Their father, too, had first of all been thoroughly interested in the story anew from his morning devotion. Long ago the story had made its first impression, but it is one of the striking stories of the Bible ever new, because of the large, universal truth at the heart of it, which is illustrated and exemplified so graphically in the story.

Here is a man who has unusual power as a prophet or seer of the true God. He has a reputation far and wide for this power. He is, in a sense, faithful and true to God, because he says repeatedly: "What the Lord himself shall command me, that must I speak."

But, under the force of the royal temptation, he yields in part to that which is wrong. God finally overrules it for good, but the seer almost loses his life in the attempt.

When the invitation comes from the king to the seer to come and curse the people of Israel, the prophet obediently goes at once to commune with his God. God tells him not to go (22: 12). Balaam is faithful in reporting God's message, and the messengers go back to the king.

Later the messengers come back with a new plea, and under these insistings of a renewed attack, Balaam begins to yield. Again he goes and asks God whether or not he shall go with them. God had already told him that he should not go, that he should not curse God's people because they are blessed; but Balaam, under the pressure of the temptation, disregards this command of the Lord. Then the Lord makes the best of what remains, and tells the man to go. But it is clearly God's second choice for Balaam, —made necessary because Balaam is not willing to live up to the highest ideal and to take the upper road which God had previously pointed out to him. This is one of a number of incidents in the Bible which indicate that when God can not have his first, best will, he will sometimes yield to our insistence and take second best,—but it is always at a terrible price to the people who are not willing to live up to their highest light.

It is this thought that is really at the bottom of the coming of the angel with the drawn sword, which caused the donkey first to run out of the way into the field, then to crush the man's foot against the wall, and finally to lie down in the way.

Through the providential interference of the Lord, it is made known to Balaam that he would have lost his life if the donkey had not been wiser than he.

Balaam, then, when he discovered his mistake, offered to go back and be obedient to God's first command. But it was too late now. God told him to go on, and so he had to face the difficulties of the future, which loomed up so alarmingly, until God overruled them for good.

And how often we must do the same sort of thing! How often do we disregard the gentle instruction and small whisperings of the Spirit of God, brushing them aside! And how we pile up for ourselves difficulties and burdens, which would not have been our lot, had we been willing more faithfully to listen to the first, best will of our Loving Heavenly Father!

Even so, of course, in his infinite love, our Heavenly Father does just what earthly parents do. He does not, once for all, abandon his children to destruction, but disciplines them as is necessary, and deals with them yet in love, overruling for the best and making the best of what remains. And yet, what a sad story that we do not love and trust our Heavenly Father sufficiently that he may deal with us as with sons, rather than discipline us in this way through sorrow and trouble.

A. C. W.

CONTRIBUTORS' FORUM

A Winter Morning

BY JULIA GRAYDON

The sun peers over the hills so white,
And shines in the valley below,
And sheds far and wide its golden light,
On the top of the new fallen snow.

Clear icicles hang from the limbs of the trees,
Sparkling like diamonds bright,
And shake to and fro, when swayed by the breeze,
Making a glorious sight.

The sky overhead is a beautiful blue,
Its color reflects in the lake,
Far over the hills is a wonderful view
Oh! see the bright morning awake.

Harrisburg, Pa.

Church History and Polity

BY CARMAN COVER JOHNSON,

III. The Pastor

HE is the new factor in the scheme of our church work. There may be three hundred ministers or elders of the church who are known as pastors, on some sort of definite or indefinite arrangement, but a quarter century ago there were only three in the entire Brotherhood. It would be a very intimate paragraph, if even the names of the first twenty pastors of the Brotherhood,—practically all of whom are now living,—should be set down by me; and the story of these early beginnings should really be told, seeing that it is apparently not even guessed at by some of our newest pastors. But we'll not indulge in history any more for the present.

What I really want to get at is vital right now. Even if the pastor is an elder, should this in itself argue that he should also be the presiding elder of his congregation? Since the functions of the pastor and of the elder are so different in quality or nature, might it not be better always to have the elder in one person and the pastor in another? If not, then surely the brother who is both pastor and elder must be very well balanced in his priestly, advisory, admonitory and pulpit abilities on the one hand, and his "housekeeping" and administrative abilities on the other hand; or else either the one phase of his work or the other phase suffers.

I am wondering not a little about this matter just now, as it seems to me I see not only the partial but the total eclipse of the eldership coming on. I am not speaking of the fact that the typical ancient and worthy "fathers of the church" are getting to be scarcer in number; though no matter what may have been their tendencies toward certain severities betimes, they will forever remain in my admiration. What concerns me now is the passing of a phase of authority that may have been overdone in certain directions to be succeeded by something or nothing that is more disconcerting because it is more unripe and uncertain.

In short, the Church of the Brethren became a church, and not just a movement, just because Alexander Mack differed with Hochmann on the one point of organization and authority,—Hochmann seeing no occasion for any "authority." But even if, as some of our so-called most liberal brethren feel, the elder did develop too much of the autocracy of the "bishop," yet we should not now passively permit the elder to slip out of our polity just because the pastor is coming in. If the pastor is superior to, or indifferent to, the elder, even to himself as elder, and we just allow matters to drift so,—I, for one, as a confessed liberal in the church, frankly admit that I see no guarantees for really worth-while and wholesome discipline and congregational administration.

I am for the pastor as a pastor; and I do trust that within a very few years every congregation will be provided with a good one. Worship is still, and forever should remain, the loadstar of the church,—evangelism next, preaching next, and personal spiritual guidance next. These are distinctively pastoral functions, and until recently they all were at a comparatively low ebb in our churches. My previous parenthetical remarks concerning the relations of pastor and elder, were not intended as a reflection upon the pastor as such, nor even as a defense of the elder as such, but as a wedge driven in at a joint where real and natural and well-directed cleavage or definition of function should occur. We must define the field of the pastor, now that he is coming on so rapidly, both for his sake, the elder's sake, the sake of the other minister, and the sake of the church. We must work out some ideals in pastoral ethics, covering matters of invitations to try out before the congregation,—trial sermons, ministerial committees, offers, acceptances, tenure of office, reelection, what administrative duties are imposed and what retained by the official board, or by the elder, or by the congregation, and relationships to adjoining congregations.

Is all of this merely to go by caprice, or may we reasonably hope to avoid a "sea of trouble" by taking these matters up frankly? There is no sound of alarm intended herein, but there is at least the suggestion of processes at work. It would seem to be the part of wisdom to *make* our pastoral policy, rather than to permit it to make itself and by so doing unmake historically and spiritually vital phases of policy hitherto recognized as safe. Up to date, as a matter of fact, there can not be said to be any denominational policy of the Brethren, touching the office of pastor. He is in the Scriptures, however, and in some of our churches too—for all of which we rejoice.

Pittsburgh, Pa.

The Abrahamic Covenant

BY E. B. HOFF

In Four Parts.—Part Three

Israel in Contrast to Her Contemporaries.—In reading the annals of history and making a fair comparison between the progeny of Abraham and the contemporaneous peoples of his day, we notice that Israel, the Abrahamic descendants, though far from being perfect, were yet far in advance of any nation in the world in moral integrity and genuine, religious devotion. The promise, as we saw in the earlier part of this chapter, contains two distinct parts: A national hope, and an international hope. The first part of this promise,—that which is merely national,—was being realized day by day in the development of the people from the small nucleus of the tribe of Abraham, wandering from place to place in nomadic life, until finally the people became settled as a strong nation in the Promised Land. It would have been even more fully realized, however, if all his descendants, or even a larger per cent of them, had been as faithful as their progenitor was. They frequently turned away from the God of Abraham, Isaac and Jacob, and the high ideals of devotion and moral integrity he expected of them, and the strong promises he gave to them, to the current, idolatrous religions of the world. On this account, their blessings were often turned to curses, and instead of prosperity, they had adversity. The historical records of Israel are full of examples of this fact. We need but read of their wanderings in the wilderness, or their afflictions, as recorded in the Book of Judges, or their final captivity, in the lands of Assyria and Babylonia, to recognize this fact.

Isaiah's Lamentation.—Isaiah, the prophet, in pleading with Judah for loyalty, sadly laments that the people have not so lived as more fully to realize the promise God had given to Abraham. He says: "And it shall come to pass in that day, that the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again lean upon him that smote them, but shall lean upon Jehovah, the Holy One of Israel, in truth. A remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people, Israel, be as the sand of the sea, only a remnant of them shall return: a destruction is determined, overflowing with righteousness" (Isa. 10: 20-22). In the face of his lament, there is a hope,—a hope not so much in an outward national sense, as it is in the remnant of faithful ones that yet remain. Again he says: "Thus saith Jehovah, thy Redeemer, the Holy One of Israel: I am Jehovah thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go. Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the grains thereof; his name would not be cut off nor destroyed from before me" (Isa. 48: 17-19).

Strong Exhortation of the Prophets.—Isaiah, Jeremiah, Hosea, and a number of other prophets, looked far beyond all the calamities that befell God's people, to a complete realization of the promise God made to Abraham. They could not expect it from a national sense, because the nation had proven itself unworthy of such a blessing. Their only hope lay in a faithful remnant of this great commonwealth of Israel, and they lent their efforts largely to keeping this remnant faithful. To this end Isaiah earnestly exhorts: "Hearken to me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and made him many. For Jehovah hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51: 1-3).

Hosea, too, turning away from Israel, mangled and hopeless in sin, looks far out into the ages for a realization of the Abrahamic promise. He says: "Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor numbered; and it shall come to pass that, in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God. And the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land; for great shall be the day of Jezreel" (Hosea 1: 10, 11). Paul, in writing to the Christians at Rome, quotes this text and applies its fulfillment to the ingathering of Gentiles into the Christian church. In other words, he says that Christianity is enlarging the nucleus of the remnant of Israel in the fulfillment of the Abrahamic promise (cf. Rom. 9: 25, 26). Jeremiah likewise looks forward from the disappointment and confusion of his own age, and says: "As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me" (Jer. 33: 22).

Maywood, Ill.

Democracy and the Future Church

BY QUINCY LECKRONE

MUCH has been said, of late, about a world democracy. The thought is filtering even into the minds of many who, a few months ago, had set for their goal a universal autocracy, and had high hopes of achieving their purpose.

Superiority in physical power goes a great way in fixing standards of right for humanity. But the world has doubtless laid aside forever the old adage: "Might makes right," and has accepted, in its stead, the better truism: "Right is might."

However long it may be in coming, patient waiting has demonstrated that right is powerful, indestructible, and is bound, in the end, to prevail.

Men and nations hail the coming of democracy as a species of liberty wherein men will be free to express and exercise their judgment in things pertaining to their temporal welfare and happiness. Instead of a dictator who assumes the prerogative of knowing what is best for the people, the people themselves are to become the dictator.

Different nations and peoples, living under widely different environments, will doubtless establish widely different standards of living, which, to them, will be wholly agreeable, for men enjoy most that which pleases them best.

Pleasure is a matter of education. We enjoy the thing most that we have been taught is best for us. When every fiber of the body and every bent of the mind fully harmonize with our environments, we are happy.

The good that democracy may, therefore, bring to the world, depends, after all, upon how well the world is prepared for it. If, in a democracy, the ruling majority should be inclined to introduce laws and customs, pernicious and detrimental to the welfare of the people, and, by reason of superior power, enforce them, the nation will suffer. But if, on the other hand, the ruling majority should enact good and wholesome laws, and enforce them, the nation will be blest.

Men, left free to act at will, will act according to the dictates of their conscience, which is a matter of education. The gravest question confronting us is this: Has the church, teaching the wisdom of God, made such an impression on the world as to make it safe for men to decide for themselves what shall be their standard of living? Is the world ready for democracy? We believe it is. Centuries of experience, through which civilization, culture and refinement have steadily made progress, have taught men universally to recognize the things that contribute most to their welfare and happiness, and they are qualified and ready to put these things into practice.

It is man's God-given privilege, as well as his duty, to seek his greatest earthly good, to become self-sufficient in maintaining himself with the gifts that God has placed at his disposal. For that purpose we were given reason, judgment and dominion over the things of the earth.

The privileges of democracy are the highest mark of honor God could bestow upon man. God thus expressed his confidence in us, giving us free and unlimited liberty to formulate our own policy of government.

But while democracy is the ideal and legitimate form of government in temporal affairs, it is neither ideal nor legitimate in the affairs of the church,—the spiritual affairs.

A democracy recognizes no authority but what it creates itself, while the church recognizes no authority but that which created it. Democracy is, therefore, not feasible for the church in spiritual matters,—matters of doctrine.

The collision is too sharp and abrupt. The church is the Kingdom of God in the world, and if democratic liberty, fraternity and equality were the sum total of moral humanity, here in the world, what place would be left for man's first duty of obedience, with all his heart, soul, strength and mind?

In the affairs of the world, men are no longer pioneers. Perhaps, in the ancient day, a kingdom was the only safeguard men had from utter destruction by enemies, with whom they were not able to cope, but it is not so now. Since man has trodden the path of learning and experience, he has become self-sufficient.

In the Kingdom of God we are but pioneers, groping in much blindness, seeing as through a glass darkly. Men can not legislate in matters of the spiritual kingdom, since they lack spiritual insight.

If it were given to the church to legislate in spiritual things, and exercise a democratic polity, then might the atonement be set aside, likewise the sovereignty of God, and also that sacrifice and service which are man's first duty to God.

In temporal things man may well ask: "What shall I do for my own temporal good?" and then proceed to answer it as his knowledge, wisdom and judgment may dictate. Thus he would create for himself his own service. But not so in spiritual things. He dare not select what may best please him and discard what does not please him.

In the church, man is not lord over the things by which he is to be controlled. He is a servant, and not a master, and therefore can not enjoy a democratic liberty, such as he does and should, in a political government.

It is to be noted also that the more "pioneer-like" the issue is, the more likely are mere majorities to be in the wrong.

At no time did Christ intimate that he had come to set up a millennial state of democratic liberty, giving his followers freedom to choose the spiritual fundamentals of their religion.

The church cannot enter into a federation, or union with others, if it be found that by so doing it must set aside some of the principles of faith it now holds as fundamental doctrines, necessary to salvation. To illustrate: We believe that the ordinances of baptism, feet-washing, the Lord's supper, and the communion of the bread and cup, are fundamentals of faith and doctrine, divinely appointed and exemplified as matters of polity, unchangeable except by the Authority creating them. They are articles in the church's "*Magna Charta*," given to it by Jesus, our King. They are not mere matters of policy, hence they can not be altered by any legislation of man's enactment, and therefore the church, in this respect, can not become democratic.

If, however, in our investigations, stimulated as they are by the present wave of democratic liberalism, we discover that other denominations of Christians hold in common with us the same fundamentals, but differ only in methods or policy, then church federation and union becomes a mere matter of adjusting differences of practices, which are wholly within the rights of a free and democratic people. But when we assume to change the fundamentals, then we make ourselves the authors and finishers of our faith, and equal with God, and Christ, and Inspiration.

Our outbursts of animosity, against autocracy in political governments, should not prejudice us against a Divine Autocracy, exercised by the triune God over the subjects of his Kingdom.

Christianity, fully developed in man, makes him fit to rule himself in the affairs of his temporal life, but should this democracy be extended to the spiritual fundamentals of the church, then loyalty to Christ must cease, for democracy can recognize no authority it does not create.

So long as Jehovah is to be our God, and Jesus Christ the Head over the church, so long must there be a Divine Autocracy recognized, with full and unlimited power, to rule in the hearts of men.

Ashland, Ohio.

The Nature of God

BY D. WARREN SHOCK

"God is a Spirit." A spirit is a person, and a person is a being who has self-consciousness, a self-determining will. God is a Person, whose attributes are infinite. "They that worship him must worship in spirit and in truth."

We read also that "God is light," but what is light? That is a mystery. The Bible tells that "light is that which makes manifest." That tells us what light *does*, not what light *is*. Every ray of light is capable of being analyzed into the seven prismatic colors of the rainbow. Blend the seven colors of the rainbow, and you have rays of white light. Blend all the seven attributes of God, and you have the God-light,—the whiteness of Deity.

"God is love." What a glorious Being God must be, whose very nature and name is love! Love is not so much an attribute of God, as it is the sum of all his attributes. In a sense, all his attributes flow out of love, and twine around and beautify and glorify his love. His attributes all flow out of love, just as the seven prismatic colors flow out of the white ray of light.

For example: God would have no attribute of holiness, were he not love. Holiness means wholeness or perfection. God would not be perfect without love. God would have no attribute of justice without love. God loves justice and hates injustice. God would not have the attribute of righteousness without love. God loves righteousness and hates iniquity. God would not be omnipotent without love. God could make a world without love, but he could not redeem a world without love. God would not be omniscient without love, for love knows some things that God would not know, were he not love. God would not be omnipresent without love, for he could not dwell in a human heart were he not love. God could not be merciful or gracious without love. So *all God's attributes flow out of love*. They are so many different forms of love.

Now to present the subject in another way. All God's attributes twine about love. His is an *infinite* love, an *eternal* love, an *omniscient* love, an *omnipotent* love, an *omnipresent* love, a *holy* love, a *righteous* love. Thus all his attributes flow out of love and twine around love.

Now, if all God's attributes are so many forms of his love, it is easy to see that God is love and nothing but love in his nature and character. Love is written on all the mountain tops and flashes in the evening stars. The deep, heavy sea rolls its music and every note is love.

Love waves in the fields of corn. Love is in the morning dew. Love comes in the musical drops of the shower. The fact is, all nature is one gigantic flower and its world-wide perfume is love. Love dances in all the harps of gold, breathes in all celestial songs, glistens in the jasper walls, and sits upon the great white throne. The *thoughts* of God are love. His *will* is love. His *dispensations* are love. His *judgments* are love. His *words* are love. His *labors* are love. His *joys* are love. His *tears* are love.

Man was made in the image and after the likeness of God. Therefore, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. This do, and thou shalt live" (Luke 10: 27-28b).

Grundy Center, Iowa.

When Tears Are the Measure of the Man

BY RALPH G. RARICK

THERE is some conjecture as to whether Jesus, in his life among men, ever laughed, though I think he certainly must have done so. Be that as it may, there is no occasion to doubt his weeping, and his being a Man of sorrows and acquainted with grief. There are tears in his upbraidings, in the words spoken about the impending doom of the unrepenting cities where most of his mighty works were done. It was more than surface sympathy that he tendered the broken-hearted, and because of the fact that his compassion was so deep and genuine, we are possessors of that wonderful verse, precious to us all, "Jesus wept."

There are times for tears, and at such times they evidence what manner of men we are. There may, of course, not always be literal tears, but the attitude, at least, must be grave and in harmony with the situation. To quote Thackeray: "A man is seldom more manly than when he is what you call unmanned,—the source of his emotion is championship, pity and courage; the instinctive desire to cherish those who are innocent and unhappy, and defend those who are tender and weak."

It will be understood, of course, that I speak not disparagingly of fitting times for laughter, for, as one says: "God made both tears and laughter, and both for kind purposes." But it is also true, in the words of another: "Laughter costs too much which is purchased by the sacrifice of decency." A person classes himself with the foolhardy, whenever he laughs at that which calls for naught but tears. Surely, there are times when we would better weep.

Two men of religious profession were at one time visiting in the old home neighborhood, where their gladsome boyhood days had been spent. Not the least of their interests was the old home church which, in the days of yore, was the weekly rallying place of the people miles around. But both experieneed a sad surprise when they came to the loved spot, and found the old sanctuary deserted and dilapidated, while the little white city of the dead, close by, was scarcely recognized amid the wilderness of weeds. "Perhaps though," they ventured to remark, "another church has been built somewhere here in its stead." But such was not the case, as they learned from a passing stranger. He could only tell them that the church had been disorganized some years ago. It had gone the way of many a country church.

The silence was broken finally by the one who seemed to be less affected by the scene before them. Said he, with the semblance of a smile: "Well, I guess we might as well laugh about it as to cry." But that was as an arrow piercing the soul of the second, whose

face bowed to the covering of his hands. It was not so much by reason of a different temperament, as by reason of a profounder concern, that he replied: "Oh, no; I think we would better let our tears fall here!"

Every individual, carrying on his heart a great concern for God's cause, is verily somewhat like Nehemiah. What would be our estimate of Nehemiah if, when he received the news of his afflicted brethren and of desolate Jerusalem, he had gone on about his cupbearing with the spirit of "never touched me"? We would strongly suspect that love for God's cause was lacking, don't you think? But he himself says: "I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven." Those tears were not indicative of weakness but of strength of character. They hindered sorrow from becoming despair. They obscured not his vision of God and the good in life, but, on the contrary, his eyes saw all the better because of his tears. The sowing was in tears, but, blessed consequence, his reaping was, as ours will be, in joy!

"There is a sacredness in tears," said Washington Irving. "They are not the mark of weakness but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love."

Yes, tears, genuine and honorable, emanate from love. When Jesus had somewhat to say unto Simon, he called attention to the fact that the tears and love of the devoted woman made her more worthy of divine favors. "And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. . . . Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much" (Luke 7: 44-47).

It is well indeed if we can truly say with the song writer: "I love thy kingdom, Lord." When, therefore, we stand in the presence of a forsaken church, where the cause once prospered, we will be sure to feel that we are stepping on "holy ground." In days gone by saintly persons here assembled with reverence to God. They sang songs feelingly and prayed really. They rejoiced with those who were happy, and wept with the sorrowing. Perchance, here also came many souls, who upon hearing the sweet and sacred Story of the Cross, were won to Christ. Why not, then, respond in a prayerful mood if some one asks us to join in singing:

> "For her my tears shall fall;
> For her my prayers ascend;
> For her my cares and toils be given
> Till toils and cares shall end."

Do any of us fail to respond, in compassionate sympathy, to the sorrowful throbbings of the myriad hearts in the wake of war? Surely, heaven and God are best discerned through tears; scarcely, perhaps, are they discerned at all without them.

South Bend, Ind.

Aaron Burr's Essay on Honor

BY OLIVE A. SMITH

AMONG other interesting things, which histories have not disclosed, is an essay on "Honor," written by the man who has always been called the greatest of traitors to his country. The manuscript is one of an autograph collection which was owned, about twenty years ago, by John Boyd Thatcher, of Albany. For more than fifty years the paper was in the possession of the Rev. Dr. Wm. B. Sprague, who had access to the private papers of Mr. Burr shortly after his death, and from him it was passed to Mr. Thatcher.

Aaron Burr's father, it may be remembered, was the founder and first president of Princeton University. His grandfather was the celebrated preacher, Jonathan Edwards. The contents of this manuscript are worthy of attention, mainly as an illustration of the way in which a life, apparently well grounded in all that should make for the best things possible, will eventually fail of good results, if its possessor begins to play with the fires that are always burning to attract youthful spirits.

Intellectually, Burr was a brilliant boy. At eleven years of age, he asked for admission to Princeton. Being refused on account of his youth, he studied independently for two years; then applied a second time. His case was made an exception to the rules, and he was admitted as a sophomore at thirteen. He was a brilliant student, graduating at the age of sixteen. He fully intended to enter the ministry, and, after two years of post-graduate study, he went to Bethlehem, Conn., to study with Dr. Joseph Bellamy.

At that time, a great wave of skepticism was sweeping over the entire world, and the universities of this country and England were especially affected by it. Burr spent five months at Bethlehem. Then, with all the sublime self-sufficiency which sometimes characterizes youth, he announced that he had rejected the religion of his ancestors, "after a calm and full investigation." "The road to heaven is open to all," he asserted, and we find ourselves wondering whether that was more than a refutation of the doctrine of predestination, as it was then taught.

The style of the composition is so much more verbose than that in vogue now, that it is difficult to select passages that are sufficiently brief to be interesting, but here are a few quotations taken at random:

"As man is formed for action, so he is calculated for honor and praise: and according as his actions are good or evil, laudable or base, so he is esteemed or despised, applauded or abhorred. Thus we see some men the objects of singular esteem and regard, and others the subjects of universal hatred and displeasure. Such is the attachment we have implanted in our natures to that which is excellent and noble, and such the aversion to that which is contemptible and base.

"Happy it is, that man is, in some measure, acquainted with the worth and excellence of his nature. . . . The man who possesses the superior faculties of the mind, regulated by principles of reason and honor, whether ruler or counselor, appears like a kind of guardian angel to the people with whom he resides, busy to avert and suppress every incident of evil, and careful to secure them in peaceful enjoyment of all the comforts and blessings of society. On the contrary, the man who possesses the same faculties, unregulated by principles of honor, should he take part in public life, the effect is of a different kind. He appears like a minister of divine vengeance, whose course is marked by slavery and oppression, by ruin and destruction."

In another essay on "Passion," Burr actually seems prophetic in regard to his own future, for it was said that his temper was always ungovernable, and he was very stubborn and self-willed:

"Do we not frequently behold men of the most sprightly genius, by giving rein to their passions, lost to society and reduced to the lowest ebb of misery and despair? In such cases, the most charming elocution, the finest fancy, the brightest blaze of genius, and the noblest burst of thoughts, call for louder vengeance, and damn them to lasting infamy and shame."

Emporia, Kans.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale.—Our series of meetings began March 2, with the dedication of the remodeled church, and closed March 16. Bro. Caslow was with us. The members were strengthened and seventeen accepted Christ, fifteen of whom were baptized, one was reclaimed and one awaits baptism. Our Sunday-school is growing in numbers and interest. Sisters Addie B. Gillett and Pearl Collett, with Bro. Harold Kurtz as assistant, were elected to help in the Sunday-school at the Phoenix Mission, March 15 we enjoyed the love feast, at which eighty were present. Since our last report two have been received by letter.—Emma T. Whitcher, Glendale, Ariz., March 16.

CALIFORNIA

Fresno.—March 10 Dr. and Mrs. Fred Wampler conducted the service. Mrs. Wampler exhibited curios and spoke interestingly about China. Dr. Wampler entertained us with stereopticon views and told of his medical work. A full house enjoyed the evening with our splendid missionaries and we wish them God-speed. An offering of $7.72 was taken. March 13 Fresno church met in council. Among other items, a system was adopted for raising the yearly budget. March 16, in the absence of our pastor, Bro. J. H. Stover, Bro. E. Edgecomb conducted the morning service. Just now our Sunday-school is busy preparing an Easter program. Our communion will be held May 4.—Mrs. O. N. Whitlow, Fresno, Calif., March 17.

Golden Gate Mission.—Our church officers were all reelected for 1919 except our auditing committee. Our Sunday-school offering for Armenian Relief amounted to $40. We are glad to have our pastor and wife home again, after a few weeks spent in Washington. March 4, we had the privilege of meeting our home-coming missionaries: Brother and Sister Emmert and family, from India; Dr. and Sister Wampler and Sister Anna Blough, from China. March 6 Bro. Emmert gave us a lecture on the work in India, and March 8, Dr. Wampler gave an illustrated lecture on the medical work in China. Both lectures were enjoyed very much. Recently we received a check for $10 from a friend in Hawaii, and $11 from a young brother,—a soldier,—for our new churchhouse. It is encouraging to know that others are interested in our mission here. At our council, March 10, we decided to put the Sunday-school collections for the second Sunday of each month into the fund for our churchhouse. We also decided to hold our spring love feast April 27.—Ivy Walter, Oakland, Calif., March 11.

Live Oak church met in council Feb. 28. Four letters were received and five were granted. Arrangements were made to have Bro. M. M. Eschman hold a series of meetings, beginning April 6, and closing with a love feast April 19. March 2 one was baptized and Sister Millham was anointed.—A. Crites, Live Oak, Calif., March 11.

Reedley.—March 8 we met in council, with Eld. M. H. Miller presiding. We decided to hold a love feast April 26, beginning at 10 A. M. On the evening of March 11, Dr. Wampler, missionary from China, gave us an illustrated lecture on the medical conditions of China. Bro. P. E. Robertson, from Lindsay, Calif., has been with us for four weeks in a revival effort, and meetings are still in progress.—Mabel Armantrout, Reedley, Calif., March 13.

COLORADO

First Grand Valley church met in council March 8. Letters were granted to Bro. E. Frank Weaver and wife, who go from here to Chicago, to attend Bethany Bible School. Our spring love feast will be held April 26, at 6 P. M.—Mrs. Minerva Hixson, Grand Junction, Colo., March 20.

DISTRICT OF COLUMBIA

Washington.—The Sunday school of the Washington City church, which has an average attendance of about 200, recently raised more than $225 for India Famine Relief. On Sunday, March 9, a members' meeting was held in the morning, at which time the annual visit was made in a beautiful and inspiring manner. The chorus presented the cantata "The King of Israel" on the evening of the same day. At the close of the services of March 15, in the evening, three were baptized, all of whom asked for admission to the church during the course of the ordinary Sunday services.—Chas. E. Reaser, Washington, D. C., March 16.

FLORIDA

Bartow, Fla.—On Sunday morning, March 9, Bro. C. G. Winey and wife, Bro. H. J. Shallenberger, Bro. Abram Hershey and wife, Bro. Banks Basbore and wife, and Bro. B. F. Lightner and wife, started for Arcadia. We arrived there at 9:45 A. M., in time for services. We attend Sunday-school and preaching services. Then we were pleasantly entertained in the home of Brother and Sister Ball. There are about twenty members in the Arcadia church. I do not see why we should not have a strong church at Arcadia, which is a very lively place. They have a nice little church house. Of course, to have a strong congregation there should be a resident minister. We left for home about 4 P. M., traveling a distance of 112 miles. There are good hard roads all the way from our door to Arcadia, which is quite an item in Florida. Eld. A. C. Wieand and family, of Chicago, are visiting with H. J. Shallenberger and wife this week. Thirty-five of our members gathered in their home last evening, the 12th, when Bro. Wieand gave us their experience while among the Arabs, about eight years ago. They certainly had an experience that not many of us would care to undergo. We expect to leave here April 1 for our northern home.—Ida M. Lightner, Bartow, Fla., March 13.

Information Wanted.—I would like the readers of the "Gospel Messenger" to send me the names of all members of the Church of the Brethren, or children of Mount Haven or Ritts. Flo; also to give, if possible, the direction and distance from the postoffices of all such parties. I want this information with a view of getting together for church work. This part of Florida is fast becoming a fine agricultural section. Brethren who have visited this locality during the winter, were favorably impressed. Inquiries, with stamp enclosed, from parties interested, will be promptly and cheerfully answered.—J. W. Chambers, Mount Haven, Fla., March 14.

IDAHO

Boise Valley church met in council March 8, with Bro. Ullery acting as moderator. There was considerable discussion along the lines of general advancement and improvement, and also of ways and means of creating greater interest and growth among the young people. Sister Jennie Brower and Bro. G. W. Flory were elected delegates to District Meeting, with David Betts and Viola Betts, alternates. March 9 our churchhouse was somewhat damaged by fire, but by the hearty response of neighbors and friends the blaze was soon extinguished. Our love feast will be held May 3.—David Betts, Nampa, Idaho, March 15.

Twin Falls church met in council March 14. Brother and Sister Fahrney were chosen delegates to District Meeting, to be held at Nez Perce. We appointed a committee to investigate the building of additional rooms for Sunday-school purposes. Our work is moving along nicely, under the efficient leadership of Eld. C. Fahrney. We have been unable, as yet, to secure a pastor. Our love feast will be held May 25.—Mrs. H. A. Swab, Twin Falls, Idaho, March 17.

ILLINOIS

Batavia.—A fortnight ago we closed a two weeks' series of meetings by Bro. L. H. Root, of Mt. Morris, Ill. He proved an eloquent speaker, and from the first evening had an interested audience. His vivid word-pictures, clear logic, and fervent appeals held the undivided attention of old and young alike. Although many hearts were deeply touched, only one made a public acknowledgment. We feel, however, that the good seed, if faithfully and carefully sown, will some day take root and grow. He did well his part.—Nellie K. Netzley, 184 N. Van Buren Street, Batavia, Ill., March 16.

Chicago.—Sunday morning, March 9, Bro Emmert, of Mt. Morris, preached to us at Bethany on the "Call to Special Service." At 2:30 P. M. we held our election for ministers, resulting in the following being elected: Neils Esbensen, F. O. Shank, John G. Hershey, C. D. Ruple, Merlin Shull and Russel Shull. Bro. Esbensen, with his wife, and the young men were duly installed. At the same time there were six ministers and one deacon's wife installed.—Mrs. Allie Eisenbise, Chicago, Ill., March 19.

Okaw congregation met in council March 1, with Eld. G. W. Miller presiding. It was decided to hold a communion at the La Place house May 29. Bro. Jacob Wyne was chosen as delegate to Annual Meeting, and Bro. Geo. W. Miller as alternate.—Laura M. Crain, La Place, Ill., March 17.

Sterling church met in bimonthly council on the evening of March 3, with Eld. C. M. Suter presiding. Election of Christian Workers' president resulted in Sister Jennie Hoak being elected. The spirit of our membership is deepening in interest and unity, and as a church we are much encouraged with our work. Our pastor and wife are working patiently and persistently in promoting our spiritual interests.—Mrs. D. Bru. John W. Lear gave two very strong sermons on "Dress Reform" and "What the Church Stands For." On the following Sunday Geo. W. Dewing, Professor of Economics and History, in Aurora College, Aurora, Ill., gave an excellent lecture on the "Victory of Prohibition and Our Present Responsibilities."—Mrs. Olive Dearmie, Sterling, Ill., March 12.

West Branch church met in council March 12, with Eld. S. S. Plum presiding. One letter was granted. Bro. Wm. H. Cordell was chosen delegate to Annual Conference; Bro. S. S. Plum, alternate; Brethren Frank Long and Lee Fry are our delegates to District Meeting. Our love feast was appointed for June 14 and 15, at 2:30 P. M. Feb. 9 Bro. J. W. Lear, of Mt. Morris, gave us a splendid sermon on "The Simple Life." An offering of $107.11 was sent to the Armenian Relief. Some of the members are also supporting orphans over there.—Mary Fry, Polo, Ill., March 20.

INDIANA

Auburn church met in council March 13. Eld. Walter Swihart was with us. Bro. C. C. Cripe, our pastor, had charge of the meeting. Nine letters were granted. We are sorry to have so many of our

(Continued on Page 204)

REPORT AND QUERIES FOR ANNUAL CONFERENCE

I. COMMITTEE REPORT

Qualifications and Duties of Deacons and Formulas for Installing Church Officials, Etc.

Annual Conference Query of 1918

The Spring Creek church asks Annual Meeting of 1918, through the District Meeting of Eastern District of Pennsylvania:

(e) To appoint a committee of three, whose duty it shall be,

1. To revise Article 6, 1879, "Revised Minutes," page 9, and give a clear ruling on feet-washing, fully in accord with the teaching and example of Christ.

2. To revise our present rules on qualifications and duties of deacons.

3. To draw up suitable formulas for installing deacons, ministers, and elders.

4. To report to the Annual Meeting of 1919.

Answer of Annual Meeting

We decide that a committee of three be appointed to do what this query asks to be done. Committee: S. B. Hoff, Jesse D. Mohler, A. J. Culler.

Annual Conference Query of 1918

10. Since the instructions to be given to deacons at the time of installing them in office date from the 1835 Annual Meeting (see "Revised Minutes of Annual Meeting," article 15, pages 58, 59), and since the said decision is, according to present-day usages, in some particulars somewhat obsolete: Therefore, the Roanoke City congregation brings the matter to the attention of the Annual Meeting, through District Meeting, asking that the Annual Meeting give, in a restatement, a form of instructions that will cover the duties of deacons, as they should serve the church in the present day.

Answer of Annual Meeting

Referred to committee appointed on query from Eastern Pennsylvania.

REPORT OF COMMITTEE, 1919

To the Annual Conference of 1919, Greeting:

We, your committee, beg to submit the following report:

I. FEET-WASHING

We believe that feet-washing is a symbol of humility and service, and that every member of the church should participate in it, that they may follow the example and teaching of our Lord (John 13: 14, 15); that they may enter into the spirit and blessing of the service (John 13: 17); and that they may be more fully prepared for the supper and communion services to follow. We, therefore, recommend that the brethren and sisters separately wash and wipe one another's feet, following each other in order, the last one in any group washing the feet of the first, in harmony with our present practice, as the best method of observing the teaching of our Lord (John 13: 1-17).

II. DUTIES AND QUALIFICATIONS OF DEACONS

1. Qualifications.—The office of deacon is a worthy one and merits faithful and conscientious service. Brethren chosen as deacons should be faithful and loyal to the church, sincere and spiritually minded, with wisdom and judgment in all the work of the church (Acts 6: 3; 1 Tim. 3: 8, 9). The wives of deacons should likewise be examples in these Christian virtues.

2. Duties.—The duties of the deacons divide themselves into two general classes:

First, they bear the responsibility of looking after the temporal interests of the church. (a) They should look after the needs and temporal interests of the poor and unfortunate in the church. (b) They should make all arrangements for love feasts, baptisms, or other services of the church, conjointly with the pastor or elder. (c) They should assume any other duties of trusteeship or obligation which the local church may deem wise to place upon them.

Second, the deacons should ever be ready to assist the pastor or elder in spiritual ministry when called upon, or to be responsible for such, in the absence of the pastor or any ministering brethren.

They should willingly assist in visiting the members before the love feast or at other times, the sick, or any as need may arise, either with the pastor or elder, or in their own right when the ministering brethren can not adequately care for it.

III. FORMULAS FOR INSTALLATION OF DEACONS, MINISTERS AND ELDERS

1. Installation of Deacons

Read the following passages: Acts 6: 1-10; 1 Tim. 3: 8-13.

Dear Brethren: In order that the work of the church may prosper, God has appointed men in the church to serve in their several capacities, each one according to his gifts and calling. To the church he has therefore given commandment that, led by the Spirit, they should separate men to look after the temporal interests of the church and to labor with the ministering brethren for the spiritual welfare of the members. Such are called in his Word "deacons," and, as their name indicates, they are to serve. Brethren who are called to this worthy service must be faithful and loyal to the church, sincere and spiritually-minded, and possess wisdom and judgment in dealing with the affairs of the church. Their wives should also abound in these Christian graces, that they likewise may be examples in Christian work and life.

This, the ..... (Name of the church) ..... having full confidence in the faithfulness and loyalty, and the wisdom and spirituality, of ... .. (Names of brethren and sisters) ..... has, according to the polity of the Church of the Brethren, called them to the office and work of the deacon.

(Here the brethren and their wives shall stand before the elder and answer these questions and receive their charges.)

Do you accept the Bible as the inspired Word of God, believe in the Deity and atoning sacrifice of Christ, and promise to live in harmony with the doctrines, principles, and practices of the Church of the Brethren?

Dear Brother: God has called you into a worthy office, which demands your most cosecrations service. You are called to special service in the church, and as such you will have a larger influence among the members and in the sight of the world than otherwise. We trust that you shall, by your sincere and faithful Christian life and your loyalty to the teachings and practices of the church, reflect credit on the body of Christ. The church authorizes you, in the first place, to be responsible, conjointly with the elder or pastor, for the temporal interests of the church. You are to look after the needs of the poor and unfortunate, to make all material arrangements for baptisms, love feasts and such other services, and ever to be willing to assume any other duties of trusteeship or obligation which the church may deem wise to place upon you. In the second place, you are to assist in the spiritual work of the church, and, in the absence of the elder or pastor or other ministering brethren, to take charge of services of worship. You should also assist in visiting the members before love feasts and at other times, as you may be called upon by the pastor or elder, or in your own right in the absence of pastor or elder.

Dear Sister: You likewise are called into a very definite service in the church. The church authorizes and expects you to assist in the preparation for love feasts, baptismal occasions and all other duties of your position. You should also be willing to labor for the spiritual interests of the church, in visiting the sick and giving comfort and help wherever needed. You will have especial opportunity to be an example and help to the younger sisters of the congregation, to lead them to the higher spiritual life (1 Tim. 3: 11). Do you willingly and freely accept the office and work of the deacon from the love of God and a desire that the church may prosper? Do you engage to be faithful and diligent in the work of the church and always to labor for the unity and progress of the Kingdom?

(The brethren and sisters shall then kneel and be consecrated to their work by prayer by one of the elders present, and shall be received by the church with the right hand of fellowship and the salutation of love.)

2. Installation of Ministers

Read one or several of the following scriptures: 1 Tim. 3: 1-7; 1: 18-20; 2 Tim. 2: 1-4; 3: 15-17; 4: 1-8; Titus 1: 5-9; Eph. 4: 11-16; Isa. 6; Jer. 1: 4-19; Ezek. 2; Matt. 9: 35 to 10: 42.

Dear Brethren: God, by the Holy Spirit, calls men to serve him according to the gifts bestowed upon them; and to chosen servants he grants the grace of preaching the Gospel. Unto the church he has given commandment, not only to pray for the increase of the ministry, but also to call those who, having proved their fitness and sincerity, may serve in the sacred office, in order that men of pure heart and good conduct shall speak unto the edification of believers and the building of the body of Christ. It is proper that all who are thus called should receive the approval of the church and an interest in the prayers of the members.

This, the ..... (Name of the church) ..... having confidence in the religious conviction and experience, the sincerity of purpose and character, and the sufficiency of mental and spiritual gifts, has, according to the polity and forms of the Church of the Brethren, called ..... (Name of the brother) ..... to the sacred office of the ministry.

(Here the candidate or candidates shall arise and stand before the elder, until called to kneel in prayer. If married, the wife also shall answer questions and is to be given the special charge indicated.)

Do you accept the Bible as the inspired Word of God, believe in the Deity and the atoning sacrifice of Christ, and promise to live in harmony with the doctrines, principles and practices of the Church of the Brethren?

Dear Brother: God has by the Holy Spirit called you to the ministry, and you have declared your acceptance of his truth and your promise to abide in the teaching of the church. We therefore exhort you to a remembrance of the dignity and worth of the service to which you are called. We trust that you shall, by God's grace, give yourself wholly to this work to which God has called you, that you may be an ensample to the flock and a pattern for the people to follow. It will be your duty to preach and to teach, to admonish and to exhort, to feed and to provide,—in full, to be an undershepherd of the flock of Christ. The church authorizes you to preach and appoint preaching services, to administer the ordinance of baptism; to serve the communion in the absence of an elder, or at his or their request if present, to solemnize the rite of marriage; and, in brief, to perform all the duties of a minister or pastor and all those of an elder, except that you have no authority to install officers in a church, nor to preside at council meetings where official members are dealt with, nor to do work in the territory of an organized church without the consent of the church or elder. You are invited to participate in the work of the church at large, except that you may not preside at a District Meeting, nor act as a member of Standing Committee.

While investing you with much authority you should not use it in an arbitrary manner but submit to the church and older ministers with a proper and due humility.

In accepting the ministry it is to be your purpose to be true to your calling, to maintain the dignity of the pulpit and the honor of the church, to serve, as far as possible, in the most needy fields, to be the servant of your Lord whose disciple and apostle you are.

To the wife: Dear Sister: You, with your husband, are likewise specially called into the service of God and the church. In the duties and responsibilities that fall to him, you are to be a true helpmeet and colaborer in service. In your home you should, by your devotion and loyalty, strengthen the heart of your husband and make a good report among all for him and his family. We exhort you to sincerity and holiness in life, that you may likewise be an example to the flock. You will have large opportunity for leadership and service in the church, especially among the sisters of the church, as you help them in their special problems, strengthen them for their special temptations, and increase the spirit of holiness in their lives. Thus you will also share the rewards and joys of a faithful servant (1 Peter 3: 1-6). Do you willingly and freely accept this, the ministry of God, from a love of God, a hunger for souls, and a desire for service? Do you engage to be faithful and diligent in the work of the ministry and labor at all times to maintain the purity and peace of the church?

To the Church: You have been led of God to call these young men into the ministry of the church. It is your duty, as a church, and it is incumbent upon the church at large, to make it possible for them to give the fullest measure of service to the Kingdom. Thus you should provide them with the necessities of life, that they may devote themselves to the Word of Ministry, to sustain them in the bonds of love and fellowship, to strengthen their hands with prayer; and to work with them as colaborers in Christ in the work of the church for the promotion of his Kingdom.

(Here the candidates and the church shall kneel in prayer of mutual consecration. At the close of the service they shall be received by the members with the hand of fellowship and the salutation of love.)

3. Ordination of Elders

Read one or several of the following scriptures: Acts 20: 18-35; 1 Tim. 3: 1-7; Titus 2: 1-8; I Peter 5: 1-4; Acts 14: 23.

Dear Brethren: God, by his Spirit, not only calls men into the service of the ministry but, when they are found efficient and faithful, he rewards them with a larger task. Therefore, unto the church he has given commandment, not only to set apart godly men to the ministry, but, when they have been proved and tested in service, to give them a larger field of usefulness. It is proper that those who are thus advanced and given heavier responsibilities, should receive the approval of the church and a consecration to the larger service.

This, the ..... (Name of the church) ....., knowing the efficient and faithful service in office and the continued growth in spirituality and ability to serve, has, according to the polity and procedure of the Church of the Brethren, called ..... (Name of brother and sister) ..... to be ordained to the sacred office of elder.

(Here the minister, to be ordained with his wife, may stand or remain seated, as desired, until called to kneel in prayer. The sister should answer all questions and be given the special charge.)

Do you again declare your faith, as when installed into the ministry, and accept the Bible as the inspired Word of God, believe in the Deity and atoning sacrifice of Christ, and promise to live in harmony with, teach and uphold, the doctrines, principles, and practices of the Church of the Brethren?

Dear Brother: You have been called to the ministry and been found faithful. You are now ordained as a full minister, known in Scripture and among us as the elder. We trust that you may be conscious of the worth and responsibility of the office, and that this may induce in you a proper humility and a larger dependence and trust in God. We trust that you shall, by God's grace, give yourself wholly to this work, to which God has now ordained you, be an ensample to the flock, and godly in the sight of all men. The church authorizes and expects you to be responsible for the spiritual interests of the flock. You are the undershepherd of your Christ. It is your duty to preach and teach, to feed the flock, to perform all the ordinances and rites of the church, to comfort and anoint the sick, to have the oversight and general management of the church when chosen as presiding elder; to train and help your younger ministering brethren, and apportion such work to them as they are fitted for by experience and ability, to install officers and preside at any and all meetings. In the local church you are to guard and be responsible for the interests and work of the church. In the church at large you are equal with any elder, and may serve in any capacity to which the church may deem wise to call you.

While the church confers large powers upon you, may

you be exhorted to use all of them always as one guided of the Lord, the one Head of the church whose we are, and with due respect for the opinions and work of your colaborers in the ministry. The true servant of God must always labor for the peace and unity of the church, ever willing to subordinate his own judgment and feeling for the progress of the Kingdom.

To the wife: Dear Sister: You have likewise been faithful in service and, with your husband, share the rewards of a larger opportunity. In the new duties and responsibilities that fall to him you will share as a true helpmeet and colaborer. We exhort you to a continued increase in holiness and a renewed willingness to be used in service. In a larger sense now than before you will be an example to the flock, and you will be called upon for help in many ways. You will be entrusted with special tasks in giving help and counsel to the sisters of the church, with whom you will always labor for an increase in holiness. Thus, as you are faithful, you will also share in the joys and rewards (1 Peter 3: 1-6). Do you willingly and freely accept the full ministry of the church from a love of God, a hunger for souls and a desire for service? Do you again, as when you entered the ministry, promise to be faithful and diligent in the work of the ministry and labor at all times to maintain the purity and peace of the church?

To the Church: Knowing the service and faithfulness of our brother and sister, you have called them into the full ministry. It is your duty now more fully to sustain them in their work, so as to make it possible for them to give the fullest measure of service to the Kingdom. You should continue to provide them with necessities of life, sustain them in the bonds of love and fellowship, and to strengthen their hands with prayer. As you now invest them with a greater responsibility, by that same act you promise such loving coöperation as becometh the children of God. It must be your purpose to labor with them in all love and unity.

(The brother and sister to be ordained, together with the congregation, are now to kneel in prayer. The ordaining brethren shall then, with the laying on of hands, pray that God may consecrate and anoint them for the work to which they are called. At the close of the service they shall be received by the members with the hand of fellowship and the salutation of love.)

It is deemed wise that in all cases where church officials are married after their installation or ordination, their wives shall be installed into their respective offices at an early and convenient opportunity.

E. B. Hoff, Jesse D. Mohler, A. J. Culler, Committee.

II. QUERIES FROM STATE DISTRICTS

1. Southern California and Arizona

Feeling that the Christian Workers' Society constitutes a very important branch of our church work, and realizing the great need among our societies for a more thorough and systematic organization and a larger development, we, the La Verne church, petition Annual Meeting for 1919, through District Meeting of Southern California and Arizona, for the creation of a General Christian Workers' Board, which shall have general supervision of the Christian Workers' organizations, and shall seek to unify and systematize the work of these societies with a view of promoting a greater degree of practical Christian life and service. Passed.

2. Northern Indiana

Inasmuch as the teaching of certain of the evangelists of the Church of the Brethren is such as to set aside New Testament teachings and the established order of the church, thus causing disorder and dissatisfaction in the churches, we, the Auburn church, petition Annual Meeting, through District Meeting of Northern Indiana, to devise some plan by which the church can control and direct the work of our evangelists.

Granted, and passed to Annual Meeting.

3. Southwestern Missouri and Northwestern Arkansas

Whereas, Accepting civil offices, in disobedience of the duties of which the nonresistant principles of the Gospel are violated (Min. A. M., 1825 and 1918), affiliation with secret lodges (Min. A. M., 1859 and 1893), musical instruments in churches (Min. A. M., 1890 and 1918), worldly games manifestly sinful (Min. A. M., 1892), sisters wearing hats (Min. A. M., 1867, 1898 and 1911), brethren or sisters wearing neckties (Min. A. M., 1898), or gold or pearls in the adornment of the body (Min. A. M., 1853 and 1911), is not in harmony with the established principles of our church and the Gospel, therefore, we, the Cabool church, ask Annual Meeting, through District Meeting, to decide (1) that disloyal churches in which these evils and irregularities are tolerated, shall be labored with by a committee of elders from Annual Meeting, and all brethren and sisters who indulge in the aforementioned evils and irregularities and will not desist, shall be dealt with as disloyal members and shall be handled according to Matt. 18. (2) That such elders, pastors and evangelists, as by their example and their teaching, either in private or in public, shall encourage or uphold any of the above-named evils and irregularities shall, upon conviction thereof by competent witnesses, be, by the said committee, deposed from the ministry. (3) That such school officials and teachers, as by their example and teaching shall uphold and encourage those evils and irregularities, shall, upon conviction thereof, be asked to resign, and upon failure to do so shall be deposed by the said committee. (4) That any other evils and irregularities may, in like manner, be brought before this committee for adjustment. (5) That Standing Committee shall appoint and perpetuate through its Moderator, a committee of five competent elders, to be known as the Committee on Loyalty, who shall constitute the foregoing committee, any three of whom may constitute a quorum, but their action to be final must be concurrent. A minority in any congregation, or six petitioners in case of individual offenders, may call for the help of this committee, but action against offenders must be taken in the congregation where the offending party holds membership. Expense of this committee may, at its discretion, be paid out of the Annual Meeting treasury.

Answer: Paper, as amended, passed to Annual Meeting.

4. Washington

The Loomis congregation asks the District Meeting of Washington to petition Annual Meeting to change the time of holding the various meetings held at the time of Annual Meeting, so that all such meetings, excepting the Bible Institute and Missionary Meeting, be held after the Conference proper.

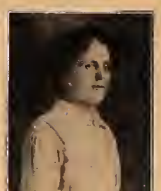
Passed to Annual Meeting.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DEATH OF SISTER CORA FUNK

No greater loss has ever come to this community than that sustained in the death of Sister Cora Funk, Feb. 27, 1919. For four years she, with her family, had resided in the Wiley church, where her husband is pastor. This church has enjoyed a remarkable degree of prosperity, and no small degree of the growth has been due to the untiring, devoted, earnest efforts of this noble woman. Every branch of the church work received inspiration from her good admonitions, safe teaching, and earnest prayers. Many have been led to the Master through her direct influence. Only a short time ago a young man came into the pastor's home and told of the great help that had been received from her talk the evening before.



Sister Cora Funk

Sister Funk was born near Dayton, Ohio, Oct. 24, 1878. She died at the age of forty years, four months and three days. When but a girl she, with her parents, came to Kansas, locating in Sumner County, near Conway Springs, where she grew to womanhood. In 1900 she was united by marriage to Jacob Funk, her former playmate and schoolmate. Both gave their hearts to God at the same time and were baptized the same day. Sister Funk being thirteen years of age at the time. She was the mother of three children, Lloyd Victor, Hazel May and Earl Jacob. As a monument to her worth as a Christian mother, and largely through her influence, Lloyd is a volunteer for the ministry, having been ordained last spring. He will enter college as a student minister after graduation from the high school. Besides her residence at Conway Springs, she has lived with her husband at Wichita, Kans., seven years, Peabody, Kans., three years, and Wiley, Colo., four years.

Sister Funk enjoyed a wide acquaintance throughout the Middle West, and everywhere she was honored for her noble Christian traits. Her death was caused by pneumonia, brought on by influenza. Funeral services by Eld. David Hamm, of Rocky Ford. Bro. Homer Ullom, elder of the Wiley church, so keenly sympathized with the family that he was unable to engage in that work. Bro. Hamm was assisted by the home ministers and the pastors of the other churches. Flags were lowered at half-mast, every business house in the town was closed, and the floral offerings were very numerous. Thus was laid to rest, in the Wiley cemetery, one of God's noble women who lived and loved, while here below, as one of those who knew her God and was willing to follow where he led.

Lamar, Colo. Laura V. Ullom.

INDIAN CHURCH ITEMS; BAPTISMS IN 1918

The number of baptisms at our different stations during the year 1918 is as follows: Dahanu, 1; Vada, 5; Jalalpor, 6; Vali, 20; Bulsar, 23; Ahwa, 35; Anklesvar, 92; Vyara, 117; making a total of 299. Four were reclaimed at Vali. The losses through death, on account of influenza, were larger than usual the past year. An accurate list of the losses through death and of those who have fallen away, is not in hand. As usual, this will come out in the June "Visitor."

At the love feast, Dec. 14, at Vyara, 166 communed. Others were not able to commune for lack of room in the house. We have no churchhouse, but ought to have one, as you can see from this. It was an inspiring feast to us. Our native minister led in the services for the first time.

The love feast at Bulsar was held on Saturday, Jan. 11, and 137 communed. Bro. Adam Ebey conducted the serv-

(Continued on Page 202)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

Visions and Tasks

Joel 2: 28, 29; 2 Chron. 24: 1-11

For Week Beginning April 6, 1919

1. **Introductory.**—As will be noticed, our topic has two texts. The one from Joel tells of what God will do, and the result of it. The other citation shows what man can do when actuated by proper motives.

2. **The Things God Will Do.**—He says he will pour out his Spirit upon all flesh. Surely, that is the one thing which all flesh stands in need of,—the Lord's Spirit. Man, left to himself, is prone to evil. It is always easier for him to go down hill than up, but it is far more risky. Proper direction, therefore, is all-important. At the outstart in life all things come to the mind fresh and new, and leave their impressions,—these wonderful first impressions that sometimes abide with us through life, and even give direction and tendency to all our activities. At especially that period there is need of careful guidance that right impressions may be made, that correct principles may be fixed, that proper direction may be taken. This critical stage, too, imposes a duty upon those who are older, and have learned more thoroughly from the Great Teacher,—they should counsel and instruct the younger, and suggest noble aims. Then the path of the young Christian may well be as the path of the just, that "shineth more and more unto the perfect day."

3. **The Spirit's Outpouring God's Gracious Act.**—It is not yours, nor mine, nor that of any one else,—"I will pour out my Spirit." If we would obtain this directing Spirit, we must go to God for it. The habit of prayer is here invited. It is the open highway to God, and to the indwelling of this all-guiding Spirit.

4. **The Logical Result of the Outpouring.**—It is prophesying, the dreaming of dreams, and the seeing of visions. It is worthy of note that Joel includes the daughters with the sons, as equal sharers in the blessing,—"Upon the handmaids in those days will I pour out my Spirit." The women are equal sharers with the men,—God is no respecter of persons. How gratifying to note that in these latter days women seem to have this prophecy so abundantly fulfilled in themselves, in their wonderful activity along all lines of church work, in the Sunday-school and, most of all, in world evangelization! All this activity, however, comes through the Holy Spirit,—the Source of all power. Without him we can do nothing.

5. **The Inspiring Example of Joash.**—By reading the account of his career in 2 Chron. 24: 1-11, we can learn what one determined, divinely-directed man can do by going about his task in dead earnest. Indeed, he had not yet attained to a man's estate. He was but a mere boy when he began to do things, and a small boy at that,—only eight years old. As he grew older, the doing of big things came as a natural result. One of the things that troubled him was the condition of the old church home, and he decided to repair it. He laid definite plans, and insisted upon the coöperation of others. Priests and Levites were told to solicit funds, but failed. Then he hit upon the simple expedient of a box, placed in the temple, wherein all might conveniently deposit their gifts. His influence was so contagious that the box was soon filled. Then it was emptied and returned to its place. Filled again and again, it furnished all needed funds. Joash's self-imposed task was a wonderful success.

6. **Suggestive References.**—The need of visions (Prov. 29: 18). Daniel's understanding of visions and dreams (Dan. 1: 17). Jacob's vision (Gen. 28: 12). Jacob's vision at Beersheba (Gen. 46: 2-4). Joshua's vision (Josh. 5: 13-15). Isaiah's wonderful vision (Isa. 6: 1-8). Ezekiel's vision of the abounding waters (Ezek. 47: 1-12). The vision of Peter (Acts 10: 9-18). Paul's task of pressing towards the mark (Philpp. 3: 12-15). Our task (Col. 3: 1-17).

TOPICS FOR QUIET HOUR

For Week Beginning	Second Quarter of 1919
April 6,	Visions and Tasks, ... Joel 2: 28, 29; 2 Chron. 24: 1-11
April 13,	What Easter Should Mean to Us, ... 1 Cor. 15: 50-58
April 20,	Abiding in Christ, and Christ in Us, ... John 15: 1-11
April 27,	Lydia, the Christian Business Woman, ... Acts 16: 14, 15
May 4,	A Model Congregation, ... Acts 11: 19-30
May 11,	Self-Saving and Saving Others, ... Matt. 27: 42
May 18,	Be True to Your Ideals, ... Acts 26: 12-23
May 25,	How to Insure a Harvest, ... Pss. 126: 5, 6
June 1,	Joys of the Christian Life, ... 1 Peter 1: 3-12
June 8,	Looking at the Unseen, ... 2 Cor. 4: 18
June 15,	A Christian's Power, ... Acts 1: 8
June 22,	Seeing the Good in Others, ... Philpp. 2: 1-11
June 29,	Patriotism and Piety, ... Luke 7: 5

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, MARCH 30

Sunday-school Lesson, Review: God's Hand in a Nation's Life.—Joshua 24: 14-28.

Christian Workers' Meeting. The House of the Lord.—Psa. 122: 1.

MEETINGS IN PROGRESS

Bro. C. C. Sollenberger, pastor of the congregation, in the Morrellville church, Johnstown, Pa.

Bro. J. Edwin Jarboe and wife in Denver, Colo.,—second week of revival. Twenty-two came forward, so far. Meetings to close with love feast March 30.

GAINS FOR THE KINGDOM

One was recently baptized in the Live Oak church, Cal.

Three were baptized in the Washington City church, D. C.

One was recently baptized in the Garden City church, Kans.

One was recently baptized in the West Johnstown church, Pa.

Two were baptized March 9 in the East Petersburg church, Pa.

One has been baptized in the Pittsburgh church, Pa., since the last report.

Three were baptized and one reclaimed recently in the Ozawkie church, Kans.

One has been baptized in the Spring Grove church, Pa., since the previous report.

Ten have been added to the Richland Valley church, Wash., since the last report.

One has been baptized in the West Conestoga congregation, Pa., since the last report.

Three have been baptized since the last report from the First Church, Philadelphia, Pa.

One has accepted Christ in the Powells Fort congregation, Va., since the last report.

Seventeen accepted Christ in the Glendale church, Arizooa, Bro. E. F. Caslow, of Chicago, evangelist.

Seven were baptized in the Greenville church, Ohio,—Bro. B. F. Petry, of Eaton, same State, evangelist.

One confessed Christ in the Batavia church, Ill.,—Bro. L. H. Root, of Mt. Morris, same State, evangelist.

Two accepted Christ in the Harrisburg church, Pa.,—Bro. S. I. Bowman, of Harrisonburg, Va., evangelist.

Thirteen confessed Christ in the South Waterloo congregation, Iowa,—Bro. Wm. Lampin, of Polo, Ill., evangelist.

Three were baptized and one reclaimed in the Roaring Spring church, Pa.,—Bro. M. J. Weaver, home minister, evangelist.

Six accepted Christ in the Merkey house, Little Swatara congregation, Pa.,—Bro. Samuel Witmer, of Beverly, same State, evaogelist.

Seven were baptized and one reclaimed at the mission, Laporte church, Ind.,—Brethren Roger Winger and August Becker conducting the services.

Three confessed Christ and two were reclaimed in the Carson Valley church, Pa.,—Bro. Reuben Shroyer, of North Canton, Ohio, evangelist. One was baptized previous to the meetings.

Thirty-six were baptized, three await the rite, four were received on their former baptism and two were reclaimed in the Leamersville church, Pa.,—Eld. C. O. Beery, of Pleasant Hill, Ohio, evangelist.

CONTEMPLATED MEETINGS

Bro. John A. Robinson, of Pleasant Hill, Ohio, to begin in May in his home church.

Bro. H. D. Michael, of Garden City, Kans., to begin March 30 in his home church.

Bro. Saylor Greyer, of Indianapolis, Ind., to begin April 6 in the Buena Vista church, Va.

Bro. M. M. Eshelman, of Glendale, Cal., to begin April 6 in the Live Oak church, same State.

Bro. C. B. Smith, of Morrill, Kans., to begin in September in the Panther Creek church, Iowa.

Bro. Jos. Spitzer, of Summitville, Ind., to begin April 6 in the Markle congregation, same State.

Bro. J. H. Fike, of Middlebury, Ind., to begin some time in June in the Laporte church, same State.

Bro. Ray S. Wagoner, of East Enid, Okla., to begin March 30 in the Hoyle Creek church, at Ames, same State.

PERSONAL MENTION

We have received word from the American Committee for Relief in the Near East that the Sunday-school party, which sailed from New York on the "Mauretania" on Friday, March 14, arrived at Southampton safely at noon on Friday, the twenty-first.

Bro. E. F. Sherfy, now in attendance at McPherson College, Kans., has been secured as pastor for the Morrill church, same State.

Bro. J. Harman Stover has changed his address from Route J, Box 171, Fresno, Calif., to 223 White Avenue, same city and State.

We are informed that Bro. Harvey Snell, of Mount Morris, Ill., will be available for engagements in evangelistic work after May 30.

Bro. Earl Jarboe, late of Quinter, Kans., has located in the Iowa River church, Iowa, and should now be addressed at Marshalltown, same State.

Bro. W. H. Yoder has resigned from the pastorate of the Monitor church, Kans., and expects to assume like duties in the Morrill church, same State.

Bro. T. E. George, of South Bend, Ind., has been chosen as pastor of the Manchester church, same State, and will enter upon that work in the near future.

Bro. George Manon has moved from College Hill, McPherson, Kans., to 203 East Tenth Street, Abilene, Kans., and requests his correspondents to address him accordingly.

Bro. David Byerly, of Lima, Ohio, was selected at the recent District Meeting of Northwestern Ohio, to represent that District at Winona Lake. One paper is sent to the Conference.

Bro. D. J. Lichty, whose illness had been referred to in a previous issue, is slowly gaining strength,—so we are told by our correspondent at La Place, Ill., where Bro. Lichty is sojourning at the present time.

Bro. W. R. Argabright, of Fairview, Mo., proposes to devote his entire time to the holding of evangelistic meetings. Any churches, desiring to secure his services should address him at their earliest convenience.

Bro. C. E. Schrock, late pastor of the Larned City church, Kans., has received a call to return to Council Bluffs, Iowa, and has responded to the invitation. Owing to that fact the series of meetings, announced to be held in the Larned City church, has been postponed.

Bro. Chas. M. Yearout is now at Chowchilla, Calif., where he expects to locate, and where his correspondents should hereafter address him. He is in a position to assist a number of churches in series of meetings. Should his assistance be desired, early application should be made to secure the desired dates.

The address of Bro. D. L. Miller, from now on, throughout the summer months, will be Mount Morris, Ill. If previous plans have not miscarried, he and Sister Miller are already on their way eastward. The meetings at Covina, Calif., closed March 16, with nine additions by baptism and others almost persuaded.

Bro. Jesse B. Emmert and wife, of India, temporarily located at 752 Herkimer Street, Pasadena, Calif., are visiting all the Sunday-schools of Southern California, under the direction of Bro. J. W. Cline, Sunday-school Secretary of the District. They expect to complete this work by May 11, after which they are to start eastward, aiming to reach Winona Lake in good time for the Conference.

Bro. P. S. Miller, who for many years has been the efficient pastor of the Roanoke church, Va., recently requested to be relieved of that work. Bro. B. B. Garber, of Waynesboro, same State, has consented to take charge of the pastorate so ably cared for hitherto by Bro. Miller, and has already entered upon his duties. The work in that city is in a prosperous condition, with an excellent outlook for the future.

Bro. Paul E. Wingerd, of Clarence, Iowa, grandson of our aged brother, John Zuck, of the same place, was chosen to the ministry and duly installed in May of last year. His name, however, was not reported for either the "Messenger" or Yearbook, as he was called to Camp, and a permanent address could not then be given. He is now located at the address above given, and we suggest that those interested enter his name in the Yearbook for future reference.

ELSEWHERE IN THIS ISSUE

Bro. J. W. Chambers, of Moore Haven, Fla., makes a request among the Notes that should be responded to by those who may be able to give the desired information.

MISCELLANEOUS

Several of the lengthier communications from the churches are crowded out of the present issue, but will appear next week.

The District Meeting of Southern Ohio is to be held May 8 in the Pleasant Hill church, Pleasant Hill, Ohio. The Elders' Meeting will be held May 7. All business to come before the meeting should be in the hands of the Secretary, Bro. S. Z. Smith, Sidney, ten days prior to the meeting.

The little band of members at Dorrance, Kans., has been without a minister since Oct. 1, last. The members are anxious to secure some one who is able to attend to their spiritual needs. Any one who may be impressed to respond to this call, is invited to correspond with Bro. D. M. Shenk, Box 205, Dorrance, Kans.

We are informed that LaVerne College, Calif., has just decided to enter at once upon a campaign for $50,000 for another new building,—a men's dormitory. Other things are said to be in prospect, too, immediately after that little task is out of the way.

The District Meeting of Eastern Pennsylvania is to be held in the Spring Creek church, at Palmyra, April 30 and May 1. Elders are requested to note that matter for the District Booklet should be in the hands of the Clerk, Bro. H. K. Ober, not later than March 31.

Sister Alice E. Miller, Gaston, Ind., desires to correct a statement she made in her communication in "Gospel Messenger" of March 15, 1919. Instead of the wording, "Twenty-one were baptized," etc., she meant to say the following: "Nineteen were baptized, one was accepted on former baptism (trine immersion), and one was reclaimed."

Bro. John R. Snyder has been asked by the Committee of Arrangements of our next Conference to take charge of the "Daily," He will spare no pains to make the undertaking the success it ought to be, but obviously this can not be done without the coöperation of the entire membership. In our next issue we hope to publish his special announcement, bespeaking for it the considerate attention of our readers. It is none too early to have the subscriptions entered NOW, as he suggests.

Notice to Members of Southern Illinois.—The Mission Board of Southern Illinois will hold its regular quarterly meeting on Friday, April 4, at the home of the Secretary, Bro. E. E. Brubaker, at Virden, Ill. All business and reports from the workers should be in the hands of the Secretary prior to that date. All churches that are in arrears on their apportionment for District work, are urged to send in their quota AT ONCE. The "Forward Movement" of the church and District can not be carried out unless the churches respond to the call.

The Sunday-school of the Green Tree church, Oaks, Montgomery County, Pa., is to observe the fiftieth anniversary of its organization on Sunday, March 30, in an all-day service. Bro. Joseph Fitzwater, ninety years of age, has been superintendent during the half century, and Bro. Lewis E. Griffin has been secretary. Only one teacher, Jesse Davis, connected with the early days of the school, is living at the present time, so far as is known. It is the earnest desire of the school that all scholars who attended the opening session, be present at the anniversary, or send a letter.

Important Notice,—Bro. E. G. Diehm, Royersford, Pa., District Secretary, requests us to announce the following, of special importance to the churches of Southeastern Pennsylvania, New Jersey and Eastern New York: "By order of M. C. Swigart, District Moderator, notice is hereby given that the District Conference will be held in the Bethany church, 3255 Kensington Avenue, Philadelphia, on Thursday, April 24, 1919. The elders, by order of Bro. L. R. Holsinger, will meet on Wednesday evening, April 23, at 6 o'clock. All queries for the Conference must reach the Secretary not later than Saturday, April 5."

RELIEF AND RECONSTRUCTION NOTES

If there can be any doubt of the needs now existing in Armenia, with their urgency, the following cablegrams, received March 17, by the American Committee for Relief in the Near East, will surely help to dispel the illusion:

"From Tiflis: No bread anywhere. Government has not a pound. Forty-five thousand in Erivan City without bread. Not a dog, cat, horse, camel or any living thing in all Igdir region. Saw refugee women stripping flesh from dead horse with bare hands today. Another week will score ten thousand lost.—Signed, Barton, Sims.

"Widespread famine throughout Armenia. Refugees slowly starving on animal corpses, slaughter-house blood, chaff. Cholera expected this summer. Drugs, food, positively must be imported. Three hundred and thirty thousand refugees in West Caucasus need help.—Signed, Maynard."

The men thus cabling are representatives of the American Committee and are especially concerned with giving the people of America a true picture of the actual needs.

From all parts of the Brotherhood come reports of plans for the forthcoming campaign for relief funds. It is hoped that the work may be done very quickly in the Brotherhood, and that the campaign will not be allowed to drag over any great length of time.

In prosecuting this campaign, our churches should know that the gifts which they have made to the Armenian and Syrian Relief funds since the first of December, or the beginning of the great drive by the American Committee for Relief in the Near East, and which funds have come through our hands, will be placed to their credit in this larger campaign. Our committee feels that it would be unfair to do otherwise than to give this recognition to what our churches have done.

Material is being sent this week to all local churches, whose representative's name has been given us by the District representative of the Relief and Reconstruction Committee. We desire to send this literature into every church and are hoping that the campaign may be completely organized before this week is past.

Relief and Reconstruction Committee,
J. H. B. Williams, Secretary.

AROUND THE WORLD

The Korean Uprising

Many persons were killed and others wounded at Sungchun, Korea, recently, while a demonstration was being made by the people in favor of national independence. Of course, with Japan in full control of Korea, no uprisings of that sort are permitted and, as might be expected, the heavy hand of restraint has again fallen, as before, on the native Christians. All schools and churches have been closed, and native pastors and elders, to the number of one thousand, have been arrested, though there is not even a shadow of evidence to connect them, in any way, with the uprising. President Wilson has been asked to initiate action at the Peace Conference, to insure the independence of Korea under the auspices of the League of Nations.

Europe's Great Destitution

Without question, the lack of food supplies in Europe can no longer be regarded as problematical, but must be considered as an actual condition, to be met adequately, and disposed of satisfactorily. Whether we are actually desirous of extending a helping hand to our former foes, or not, is not the question. The fact remains that in self-protection against the seductive spread of Bolshevism, it must be done. It has been conclusively shown that people in the grip of hunger, and destitution in general, fall a ready prey to the delusive lure of Bolshevistic theories. These, like a pernicious epidemic, are sure to spread far and wide, if given a chance. Universal safety depends upon the elimination of Bolshevism by removing conditions that create it.

Bolshevism a Real Volcano

If only half of the things are true that have been charged up to Bolshevism and its dire effects upon humanity, it is undoubtedly the greatest blight that has ever threatened mankind. Captain Alexander Hendry, a member of the Red Cross forces in Paris, declares that all Europe is threatened by the pernicious propaganda of Bolshevism, and that no one can tell just when or where the smothered fires will burst forth in a volcanic eruption that will destroy life and property without mercy, and wholly subvert commonly-accepted standards of social propriety and decency. Already Russia has found to its sorrow that the pernicious principles of Bolshevism mean corruption and destruction. Whether the other countries will heed the warning, remains to be seen.

Where Real Security Is Found

At a recent gathering of prominent religious workers, the vital points of a League of Nations were carefully considered, after which the following resolution was passed: "Though we have the utmost confidence in the formation of a League of Nations around the council table at Versailles, and in the final acquiescence in the tabulated conditions of universal peace among the belligerent nations, the ultimate assurance of a lasting and universal peace will rest not upon parchment agreements, but upon the acquiescence of the hearts of men and the souls of nations in the brotherhood principles of Jesus Christ." That is a most admirable way of defining the basis of real security. Without a whole-hearted, unselfish purpose back of the League covenant, it is simply nothing.

Helping Unemployed Bartenders

A recent announcement of the Salvation Army promises effectual assistance to down-and-out bartenders in securing positions after the closing of saloons, July 1. For thirty years that organization has conducted an employment bureau for those who happen to be out of work, and thousands have secured profitable employment by that means. It will not fail in the task now confronting it,—so its prominent leaders say. We are also told that the argument advanced by liquor men, that the discontinuance of saloons will cause new and serious hardships by throwing people out of work, rendering manufacturing plants idle, and depriving cities, States and the Federal Government of large revenue, is simply deceptive propaganda. Prohibition States did not go out of business when saloons closed.

The Real "Yellow Peril"

So often has Asia been singled out as a menace to the world because of its dense population and its resultant military strength, that a greater danger has been wholly overlooked,—that of being a permanent breeding place for germs of disease. Asia is, and always has been, the home of plague and many other pests. At first thought this may not seem to be of any moment, but the presence of plague in epidemic form, especially in the ports of the Orient, does constitute a real menace to Americans. The facilities for travel have brought Asia and our Pacific Coast points in close touch, while the possession of the Philippines has multiplied the occasions for intercourse with the inhabitants of the Far East. Thus the diseases of Asia threaten, to some degree, the lives and health of the American population, and the situation, regarded from this point of view, has been aggravated by the conditions of war. An exchange points out that the present epidemic of plague in Asia began in Hongkong in 1894, and in Bombay in 1896, and has persisted since then. It was as deadly and widespread as ever during the first three months of 1918,—twenty-two years after the original outbreak. Constant vigilance will be necessary lest the epidemic of the Orient gain a foothold on our shores.

Where Children Are Not at Play

A traveler through the war-stricken area of France happened to spend a recent Sunday afternoon in one of the picturesque towns of that land. There were throngs of sad women on the streets, but comparatively few children. What few there were, had lost the child-like smile and happy laughter. In one of the beautiful parks that traveler stood beside a spraying fountain, where a few of the children were at play. A hideous something, however, seemed to hold their hearts under bitter restraint. All the joy and gladness, usually characteristic of care-free childhood, were utterly lacking. There were sober faces, and seemingly the gloom of the four years of agony was hanging like a heavy pall over their spirits. The tragedies of war are manifold, but one of the saddest was seen by the traveler that very day.

Liquor Men in Open Fight

As referred to in a recent item, the liquor element in the United States will leave no stone unturned to attack the constitutionality of the Federal Prohibition Amendment and the war-time Prohibition Act. As soon as the Treaty of Peace is signed, a suit to test the emergency prohibition law is to be started. Referendum elections in thirteen States have been arranged for, to determine whether the bone-dry Amendment will be sustained by the vote of the people. The distillers have joined forces with the brewers in a determined struggle to defeat the two measures above alluded to. This, therefore, is a time for a determined, united effort on the part of every promoter of prohibition principles. Let us pray that the cause of right may be upheld, but let us not forget to work with might and main to hold our ground!

War Supplies for Peace Purposes

It may not be exactly the actual "beating of swords into plowshares," but it is at least the very spirit of that procedure, when formidable war supplies are devoted to the peaceful pursuits of the husbandman. Twelve million dollars' worth of explosives have been shifted from the War Department to the Interior Department. This dynamite, when sold to the farmer, will blow up stumps, and clear and drain land, instead of destroying life. Then, too, there is sodium nitrate, to the value of $57,000,000, that was bought by the Government to make powder for the war, which is now to be distributed on farms through the Agricultural Department, for the fertilizing of crops. Surely, both of these changes are most admirable. They mean conservation of life and property, instead of destruction of what is highest and best.

Work Among Southern Mountaineers

Up to a comparatively recent period, the dwellers among the mountains of the South were largely isolated from the world and practically devoid of religious influences. Recent years, however, have wrought a change, and considerable work of a missionary and educational nature has been done among them. Thirty-seven schools are maintained by the Southern Baptist Church among the people. One school,—the Yancey Collegiate Institute of North Carolina,—illustrates the interest with which this work is supported. When the first subscription of $3,000 was needed, all gave their utmost,—in fact, many gave like the widow of old,—their all! Later on, $5,000 more was given. Now the property is worth $45,000, but its best assets, by far, are the transformed homes, improved farms and wide-awake churches. Most significant, too, is the changed attitude of the people towards whiskey. They now have the light of better knowledge.

A Real Danger

One of our readers calls attention to what he declares to be "increasing sentiment in favor of 'universal, compulsory military training,'" and urges that something be said regarding the situation. Some are inclined to draw considerable comfort from the fact that the Sixty-fifth Congress failed to pass a compulsory training bill. It should be remembered, however, that considerable propaganda was developed in favor of military training by the introduction of the drastic bill of Senator New, of Indiana. Then, too, just now the great newspapers are practically a unit on the question. Many State Legislatures are strongly in favor of military drills. The Senate of the Indiana Legislature is reported as having adopted a resolution endorsing universal military training, without a dissenting vote. One is made to wonder whether the great body of citizens of our land is fully reconciled to universal, compulsory military training, and if not, whether they are ready to act before it is too late. Is there any matter, connected with our Government, in which it is more vital that sober thought be taken by those who claim to be professed followers of the Prince of Peace? Should not the church protest against the adoption of principles, responsible in so large a measure for the world tragedy which is not even yet wholly ended? Another matter, greatly to be deplored, is the general lack of understanding as to just what the adoption of universal military training will really mean. It should be remembered that not one of the six military bills before Congress, from time to time, has been based on the greatly-heralded "Swiss system." Each one has been patterned after the most despicable Prussian militarism. To prevent the enactment of such legislation, early action is necessary: (1) Discussion, organized effort, and public expression of disapproval of such a law. (2) Protests to President Wilson and the nation's representatives.

One Divorce to Nine Marriages

That the number of divorces is constantly increasing throughout the United States, has been noticeable for some years. Latest statistics tell us that one marriage in nine comes to an inglorious end in the divorce court. It is difficult to assign the leading cause for the domestic infelicities that finally are disposed of by means of the divorce court, but prominent judges of the courts assure us that two causes are chiefly responsible: (1) The lack of proper parental training, concerning the sacredness of the marriage relation. (2) A failure to make home associations the chief essential of congenial married life. If the partners in the matrimonial covenant fail to find happiness in the home, they will seek to obtain it elsewhere, to their great loss, eventually.

Age Counts Little on Mission Fields

Perhaps because there is so little time to think of it, missionaries on the foreign field pay scant attention to advancing years. Dr. E. M. Wherry, of the Punjab mission in India, at the age of seventy-six, has just completed his fifty-first year as a worker under the Foreign Board of the Presbyterian Church. As president of various religious organizations and movements, the aged missionary is doing an enormous amount of work annually. He served as editor of "The Indian Bookman," and during the year just past, revised a manual on Islam, compiled descriptive catalogues, wrote a book on "Our Missions in India," etc. Besides all that he preached and attended to the general station duties at Ludhiana and superintended extensive repairs and alterations in the mission property. Judging by Dr. Wherry's activity at his advanced age, one would almost conclude that he is "renewing his youth" by his earnest "waiting upon the Lord."

The Death Train

In a recent number of the "Red Cross Magazine" Rudolph Bukeley graphically describes how a trainload of diseased, crazed, dying and dead prisoners was dragged madly over into Siberia, in cars reeking with filth. Eight hundred of the poor wretches died before the Red Cross workers could render effectual aid. "I have seen the dead," writes Mr. Bukeley, "through whose bodies disease and vermin had eaten their way until life itself had departed, after five months of daily, agonizing torture from hunger, filth and exposure. Through the windows of box-cars, 10×24 in size, I have counted forty animals that once were human,—men, women and children. I saw faces that, when they glared at me, I could not recognize as belonging to human beings, but rather resembling beasts of a species unknown to man. I saw as many as sixty men fighting like dogs for pieces of bread, thrown to them by the sympathetic poor people of Nikolsk. And these sights can be duplicated all over Siberia. Tens of thousands will literally rot to death."

An Uprising Against Fashion's Follies

It is a matter of decided interest that the women's clubs of New York have come to the point when they realize that continued indulgence in fashion's foibles will prove disastrous to the best interests of the nation. A rigid demand has been made by these clubs on the fashion-mongers that they must stop a further "disrobing" of women,—that there is a decided limit to styles that "disrobe" instead of "cover." The club women of Nebraska are also putting themselves on record by a severe arraignment of the "hobble-skirt," which, by the way, has also incurred the universal condemnation of railroad and traction companies, because it impedes the speedy boarding of cars and departure therefrom, and is productive of accidents. The New York women passed the following resolutions, which they threaten to back up with a boycott: "Whereas, The designers of women's evening gowns have led fashion to the extreme limit of indecency, and this is having a most demoralizing effect upon the youth of the country, therefore be it 'Resolved, That we, women of New York, do all in our power, to urge women to dress modestly, and that we, through a committee, appointed by the President of the City Federation, seek to control indecency in dress by appealing to designers of women's fashions and leading shops, and by a public appeal to women.'" In this outspoken declaration of American womanhood against extreme, indecent and eccentric fashions, there is a hopeful sign of a coming declaration of independence from the bondage and profiteering of the fashion-makers. In behalf of our readers we voice a hearty "Amen."

HOME AND FAMILY

Let Us Be Kind

Let us be kind;
The way is long and lonely,
And human hearts are asking for this blessing only,—
That we be kind.
We can not know the grief that men may borrow,
We can not see the souls storm-swept by sorrow,
But love can shine upon the way today, tomorrow—
Let us be kind.

Let us be kind;
This is a wealth that has no measure,
This is of heaven and earth the highest treasure,—
Let us be kind.
A tender word, a smile of love in meeting,
A song of hope and victory to those retreating,
A glimpse of God and brotherhood while life is fleeting,—
Let us be kind.

Let us be kind;
Around the world the tears of time are falling,
And for the loved and lost these human hearts are calling,—
Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are broken.
We live in vain who give no tender token,—
Let us be kind.

Let us be kind;
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet breast,—
Let us be kind.
And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us,
And heaven and home shall brighten all around us,—
Let us be kind.

—Authnr Unknown.

Grandmother Warren

BY BESS BATES

5. Mary Begins an Education

MARY was spending the afternoon on Grandmother Warren's porch. She had brought over her fancy work, and busily stitched away while they talked. Finally, she held up the piece of embroidery for Grandmother's inspection.

"Very pretty," Grandmother assured her.

"I like it myself," said Mary, twisting about so that she could see it also.

"That is a lot of work," Grandmother continued.

"I have worked on it every afternoon for nearly a month. I love to do it."

"You have lots of pretty things," went on Grandmother.

"I surely have. I have made lots and had so many given to me."

"I shouldn't think you would need many more," suggested Grandmother.

"I don't suppose I really do, but I may as well be doing this as nothing at all."

"My dear child, haven't you anything else to do?" Grandmother appeared surprised.

"Why, I can't spend all day just at housework," declared Mary.

"You might go to school," suggested Grandmother.

"Oh, I couldn't do that. I am through." Mary was very apparently holding in, on account of her respect for Grandmother. "I'm a married woman, now. I can't go to school any more, even if I should want to."

"One is never done learning, Mary, and the greatest lesson of all is the last one we get when life is ended. Right now you have an opportunity that will never come to you again. You have time to do the things you want to. So many young women fritter away their time on reading a magazine or two and piling up fancy work. Have you ever listened to them as they talk? There are just about three things they talk about: The latest stitch they have learned, their troubles and their neighbors. And that is about all they think about. When they get a little older, and have children to care for, they add them to their conversations, and half of them give up making a real effort to do more than just to get along. They drop fancy work in despair, and their thoughts and talk revolve about their troubles, their children and their neighbors. Just listen to the talk of almost any group of women and see if that isn't so.

"I have one neighbor in particular who comes in here so often and sits and sits and sits, while her children run wild on the streets. I have never yet heard her mention a subject of interest. It's one continual round of gossip with her. One can't blame her, though, for she has nothing else in her mind. And the care of several children has sapped all her surplus energy, so that it is too late for her to start over. But you can do better than that, for you have a chance right now that will probably never come to you again."

"What is there for me to do?" asked Mary, a little hurt that Grandmother should be directing such vigorous assaults at the way she spent her leisure time. Her house was in perfect order and even her dresser drawers presented an astonishing array of neatness. Had she not a right to make fancy work during her afternoons?

"The fact that you can ask a question like that shows that you have not gone very far," went on Grandmother. "If you had started to study and think a little, there would be plenty of things that you would want to do. For instance, I have lately been reading this book, 'The Seven Greatest Books in the World.' After reading it, I found that there were about two dozen other books I would like to read, if I could get the time. But you might not care for something like that. I just told you about it, so that you would see that I did not think I was too old to keep on learning.

"It seems to me that you ought to be interested in health. That is peculiarly a woman's subject. You could learn something about dieting, nursing, sanitation, the care and feeding of children. If that did not keep you busy, you might start in on domestic science and learn scientific cookery, chemistry of the household and study the most efficient ways of running your house. So much for the most practical things. No doubt you would enjoy studying a few political subjects, for you and John could talk them over. You can't become interested in politics without getting started in biography and history. You and John ought to do that together in the evenings.

"Then there is your Sunday-school class. Do you know just how to teach it? You have the 'what to teach' all written out for you, but do you know the best way to present it to your class? Learning that would keep you busy for quite a while. Then I have often thought of the pleasure that people miss in their music. You have your piano and can play so well, but what do you really know about music? You go to a teacher and she gives you a selection to learn. You master that and then get another. That is the way it goes until your fingers have been trained so that you can play the ordinary music. Then the playing that is done is mostly hymns and popular songs. You miss all of the pleasure of learning about the composers, what their music means, and why and how it was written. Why, Mary, my child, I wish I were you, for I long to do it all myself."

Mary had dropped her work and was listening with interest by this time.

"How can I start?" she asked.

"Well, you can just get books and read, but the best way to begin, since you can't go to school, is to take a correspondence course from some good college on a favorite subject. After a while you will learn how to go on by yourself."

"I'm going right home and see what John says about it," declared Mary.

Prophetstown, Ill.

The "Housing" of Life

BY G. W. TUTTLE

THE "housing" of life is not unimportant. I love a good bed when I am weary, a substantial meal when I am hungry, a roof over my head when the storm rages, and a warm fire when the cold north wind blows. I have all of a healthy man's love for the creature comforts, or the "housing" of life. But let us take heed lest we surfeit the body and starve the soul.

Life is not things. Life,—real life,—is not silver and gold, and houses and lands, and stocks and bonds, and creature comforts. Real life is love and friendship and service.

A quaint old man, a devout Christian, was being shown a new Queen Anne cottage by a friend of his, who was not a Christian. The friend was very proud of his new cottage, and he said: "This is what every man needs,—a Queen Anne cottage."

The old man replied: "My friend, if a man has the fear of the Lord in his heart, and he can get a good beefsteak to eat, he can get along very well without a Queen Anne cottage."

Bodily comforts and needs multiply. The more a man has, the more he thinks he needs. Would that it were always so with the soul, until we had an insatiable appetite for the unlimited soul-food that God loves to give us.

It avails little to make the body comfortable if the higher needs of the soul are neglected. The softest bed becomes a hard couch when conscience is neglected night and day. Leaden, indeed, is the heart in which there is no God. Hopeless is the soul in which there is no divine life, no responsiveness to God. When God finds even a spark of divine life in our souls, he fans it into a flame.

God pity the people who think that the biggest thing in this old world is a new auto, or a fine suit of clothes, or some creature comfort of life. Their foreground needs changing. Their perspective is wrong. Their ideas of value are perverted. The biggest thing in this old world is a heart and life overflowing with love for Jesus Christ. How full is such a life! How rich is such a soul! All the resources of heaven are back of the Christ-filled life.

Pasadena, Cal.

INDIAN CHURCH ITEMS; BAPTISMS IN 1918

(Continued from Page 199)

ices. For a week prior to the feast, services were held in the church daily, conducted by Bro. E. H. Eby, assisted by Indian brethren. The aim of these services was to prepare the people for a spiritual feast. All the members, working in mission employment, were dismissed from their work fifteen minutes early, so that they might attend the meetings. Twelve of our mission family, including the writer, from Ankdesvar, had the pleasure of attending this feast.

At Anklesvar, on the last day of the old year, three hundred people came together under a tree on the mission compound, half of whom were eligible to partake of the communion services. Bro. Stover had charge of the services. There was not room in the assembly hall, hence the people were seated outside. We trust that the new church can be built before the next love feast occasion. After the feast, a singing service, which continued until after midnight, was held in the Boys' School Building. It was an inspiring occasion.

Early in January of this year, feasts were held at Vada, where thirty-one communed, and at Dahanu, where about thirty-five communed. Bro. Adam Ebey and family, just from America, were present at the Dahanu feast. In a previous report mention was made of the Ahwa feast, Dec. 9, where sixty-six of the seventy-five members of that church were present.

Condition of Membership, Needs and Future Outlook

Bro. Long writes from Vyara as follows: "Our people do not worship idols any more, I think, but they do drink toddy, most of them. They are trying to quit, they say, but too many of them even drink liquor, for which we are very sorry. There are shops on 'every fence corner' in this State, making the temptation very real to them. We had many confessions of drinking and promises to quit, just prior to our love feast.

"The people want to join us and feel very bad when we say: 'No,' because they are not ready. Our main trouble is that after they are baptized they do not attend services well enough to grow in grace and understanding. They remain so nearly what they were before that it is a question with us, always, whether to baptize. My solution for that is the thought that we can't expect much from them, our hope lying in the children, whom we can and do teach. If the parents are won, the children are in our hands, you see.

"The field is open, and the people are here to be taught and may be taught and baptized without much difficulty. They have but little persecution to endure here. The tide is in our favor now, though at first, in new villages, there is some persecution. But we easily overcome it, it seems.

"Our set of teachers are as yet illy prepared for shepherding the flock, and so few too, that we do not try to baptize many. If we had a few hundred good teachers, we might baptize villages and villages, all the way down to Bansda and Dharampoor, we think."

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Bro. Arnold reports that there are prospects of a ripe harvest in Raj-Pipla State, but an evangelistic missionary is badly needed. The past year has been the most fruitful one in the history of the Ahwa work, where another missionary is needed for evangelistic work. This is especially encouraging to our work among the Marathi people, which is not as well developed as that in Gujerat. The people do not seem so responsive at our other two Marathi stations,—Vada and Dahanu,—where caste has a stronger hold on the people. Caste prejudice at Bulsar is becoming less, and the outlook appears good. Bro. E. H. Eby has taken charge of the English services on Sunday evening. Perhaps the most promising feature of the work at Bulsar and at Jalalpor is among the aboriginal tribes to the East, who are responding to and are being influenced toward Christianity by the educational and evangelistic work that is being done among them.

The conditions mentioned by Bro. Long, as prevailing among the village Christians at Vyara, is quite typical of too many of the village Christians in the Anklesvar district. Their tendency to drink prevents their spiritual growth and development, and often gets them into trouble. The closing of the drink shops would greatly hasten the time when hundreds, yes, thousands, of them would accept Christianity. Since the fight for national prohibition in the States has been won, those of us who are interested in the evangelization and uplift of the backward races, will do well to contend for world-wide prohibition. It would do much to hasten the economic, the educational, and the spiritual advancement of the peoples whom we serve. A liquor-dealer confessed to Bro. Stover that prohibition would help India, for a man who spends ten out of twenty-five rupees,—his month's wages,—for liquor, can not make a decent living on what is left. Among the Bhils, who have been caught for thieving, there were a number of Christians. This is a temptation to many of them, because it is so prevalent in the villages near the railroad. These often make a full confession to Bro. Stover, and in many cases they had been drinking,—so they confess. The missionary does not try to shield them from punishment, but encourages them to confess everything and to yield themselves to the mercy of the court. One day the mamladar, the chief county official, asked the missionary: "Why do they confess to you and not to me?" "That is easy to answer," replied the missionary. "It is because I forgive them, while you punish them." In other words the one seeks to punish them, while the other seeks to get them out of the difficulty and to have their sins pardoned.

One encouraging feature of the work here is the constant coming of the people to the missionary for his advice and help. Among them is the Government official and the Mohammedan as well as the poor, ignorant Bhil. There was a time when the missionaries wished the people would come to them in time of need, and the fact that they are now coming, is considered a very hopeful feature of our work.

Bro. Pittenger writes concerning conditions at Dahanu as follows: "The spiritual condition of those already professing to be Christians has been so sad and our efforts have been largely with them, to get them to see the beauty of holiness. An unclean, careless, indifferent church is powerless and a constant reproach to the Master. God's Spirit is working with these careless members and they are showing that they are wakening up to the fact that a Christian has duties to perform as well as privileges to enjoy. For this awakening we praise the dear Father who is our strength and shield.

"Caste opposition is tremendous here. It amounts to fanaticism and madness at times. Caste will hasten its own downfall.

"Somehow, the Lord has shown us that opposition is needed to make possible steady and sturdy growth. The more the opposition, the greater his glory will shine forth, and the brighter and more blessed is the fulfilling of his promises to us. The day was when I dreaded this opposition more than I have words to describe. I do not court it now, but am not in any wise fearful that God's work will be successfully hindered, or for long retarded by it. The history of the church in the past shows that she has prospered most when opposition was greatest.

"Briefly I want to tell you that the prospects, here at Dahanu, are as great and blessed as his promises, and this is altogether enough to encourage the most faint-hearted.

"Just now we are having a number of inquirers for baptism. Among them are a number of Mohammedans and high-caste people. We rejoice because of these prospects. Pray with us that they may come with pure motives to him who is indeed their Savior." A. T. Hoffert.

Anklesvar, India.

BRETHREN'S HOME, GREENVILLE, OHIO

The trustees of the Home met today in business session, this being the last meeting of the fiscal year. At present there are twenty-three aged brethren and sisters in the Home,—the oldest being ninety-two years of age. The ac-

ing in ages from fourteen years down to a little ov year, are receiving the motherly care of Sister Ru Landis. These children are anxiously looking forwar the time when Christian homes will open their doors admit them as members of the family.

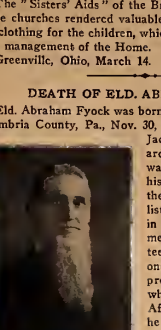
The very efficient superintendent and matron, Bro and Sister G. W. Minnich, who have been in charge the past ten years, except a two-year vacation, are spa no pains in caring for the inmates and the institutio every way in their power.

The "Sisters' Aids" of the Bradford, Salem and Gr ville churches rendered valuable assistance in the ma of clothing for the children, which is highly appreciate the management of the Home. Jerry Hollinge

Greenville, Ohio, March 14.

DEATH OF ELD. ABRAHAM FYOCK

Eld. Abraham Fyock was born in Conemaugh Town Cambria County, Pa., Nov. 30, 1844. He was the so Jacob and Barbara (Re ard) Fyock. His early was spent on the farm his parents until the tim the Civil War, when he listed, serving as a pri in Company F, 198th P ment, Pennsylvania Vo teers. He was wounde one of the battles, and present with his regi when Gen. Lee surrend After the close of the he returned to his home. 1865 he married Nancy ner, daughter of Samuel Cathcrine Good Varner.



Eld. Abraham Fyock

To this couple were eight children,—two daughters who died in infancy, three sons and three daughters who survive. Both fa and mother lived to see the day when all their living dren united with the church. Early in life they united the Church of the Brethren, of which they were sta supporters. In 1887 father was elected to the ministry, served the church faithfully. His best work,—in fact, t ly all of his work,—was done in his home congrega though he did serve other congregations as elder f number of years.

Back as far as the writer's mind can go, we car member but one morning when family worship was lected, and on that morning father had to hurry awa catch the train for Iowa, to attend Annual Confer There were only two things that ever kept father filling his place in the pulpit, sickness or death. weather never kept him away from God's house.

The influence of godly parents can never be meas in this world. The heritage, left by Christian paren far more valuable to children than farms, bank stock gold. The writer has praised God many times bec he was born in a Christian home, and reared by Chri parents. He would far rather be the child of his Chri father and mother than to be the child of a millionai

Our mother died in 1914, and nearly two years father married Sister Barbara Callahan, of Bedford C ty, Pa. We believe that, had he searched the world he could not have found another woman who was so n like our own mother, nor one who made things so plea when we went home for a visit. She survives him.

Father's prayers and desires were answered Feb 1919, when he suddenly passed away. He seemed to be joying good health, and was getting ready to come his present home, in Bedford County, to Johnstown spend Sunday with the children, when he was stri with apoplexy, and died without uttering a word. A death of Bro. Quinter, who died on his knees pra father expressed himself that such was the ideal wa leave this world, and he hoped to go that way him Like Enoch, who walked with God, and was not, for took him, so our father also walked with God, and was for God took him. J. W. Fyoc

515 Howland Avenue, Toledo, Ohio.

NOTES FROM VALI, INDIA

This has been a very hard year for our people, espec for our farmers, as there was scarcely any rain at proper season, and the crops were a failure. There they have no grain for food and no money to buy. It necessary for us to give work to the people or their f lies would suffer, and as there was new work to be b here, it was not hard to find employment for them.

The Boys' Boarding School is growing and new quar are necessary to accommodate all the boys who are ing to us now, so we are building a temporary building them. We have sixty-five now and they are quite crow As soon as possible we want to have the other quar

Training Class, with Bro. M. E. Stair as leader. We contemplate holding a revival this fall, in the month of October, with Bro. H. M. Brubaker, evangelist. Eld. M. D. Stair was chosen elder in charge for another year.—J. L. Snavely, Alvo, Nebr., March 20.

Bethel church met in council March 12. One letter was received and one was granted. Our church and Sunday-school work has been greatly hindered since October, owing to bad roads and the epidemic. As spring opens we hope that better work will be accomplished. Brother and Sister Geo. Hilton are earnest workers, and Bro. Hilton gives us excellent sermons. Our County Sunday-school Convention will be held at our church April 12 and 13. The date set for our love feast is May 3.—Ella S. Saylor, Carleton, Nebr., March 14.

Lincoln church met in council March 7, with Eld M. E. Stair in charge. Six letters were granted. Our love feast will be held May 11.—Mary A. Hargleroad, Lincoln, Nebr., March 14.

NEW MEXICO

Clovis.—We are in the beginning of a series of revival meetings, conducted by Bro. S. E. Thompson, of Garden City, Kans. During these meetings, we plan to dedicate our church, which has just been remodeled. Our Sunday-school rendered a program Sunday. The school and Christian Workers' Society sent an offering of $10.35 for the India Famine Relief.—Minnie B. Rodes, Clovis, N. Mex., March 10.

NORTH CAROLINA

Maple Grove.—March 1 Bro. Geo. Reed was elected delegate to Annual Conference. Our quarterly collection was $8.35. The writer was elected correspondent for the "Messenger."—Annie Perrell, Lexington, N. C., March 17.

NORTH DAKOTA

Edgeley.—The West Branch of the Englevale church met in council March 15, with Eld. Herbert presiding. Bro. C. Crill and Eld. Dierdorff were reelected to the respective offices of church clerk and elder; the writer, "Messenger" correspondent. Bro. S. O. Stemen and wife were installed into the ministry. Owing to the District Meeting being held in Canada, we appointed no delegate to Conference. Bro. Stemen was appointed delegate to attend the council meeting of the East Branch of Englevale church, March 13. We are thankful that the influenza epidemic has taken none of our members. Owing to the mild winter we have had, we offer Sunday-school and church services nearly every week, with good attendance and interest. —Pearl Brown, Edgeley, N. Dak., March 17.

OHIO

Black Swamp church met in council March 2, with Eld. C. W. Stutsman presiding. We reelected our church officers, with Bro. Geo. Garner as secretary. Sister Mary Garner was chosen correspondent. Bro. T. W. Crago was chosen delegate to District Meeting, with Bro. Walter Kurfies, alternate. Bro. Geo. Garner is our delegate to Annual Conference, and Bro. S. J. Baker, alternate. We reorganized our Missionary Committee as follows: Sister Edith Baker, three years; Sister Ella Garner, two years; Bro. Walter Kurfies, one year. On our Temperance Committee Bro. Ray Johnson was chosen for three years; Bro. Geo. Garner for two years, and our elder for another year. We decided to have a series of meetings and a love feast,—the time of these to be announced later. On account of influenza, last fall, we had to close our series of meetings at that time. Beginning March 3 we continued our meetings for seven days with a fair attendance and very good interest. Bro. L. I. Moss, of Portage, had charge.—Mrs. Asenath Baker, Le Moyne, Ohio, March 14.

Blue Creek church met in council March 15. Bro. D. D. Thomas is to remain as pastor for another year. Bro. S. C. Stombaugh is superintendent of the Sunday-school; the writer, "Messenger" correspondent. We are to have a series of meetings this year in or near Brieeton, with Bro. Roy Mishler as evangelist. Sister Sylvia Stombaugh will have charge of the song service. Our delegate to Annual and District Meeting is Bro. D. D. Thomas.—Mrs. D. D. Thomas, Latty, Ohio, March 17.

Covington.—Our pastor, Bro. Geo. W. Flory, followed the example set by the seventy in the Scriptures, who went out two by two. Ninety-six went out to visit members of our church. Later they held a meeting to which every member was invited. Over eight hundred were present and the get-together spirit was manifest in all that was done. Speeches were made, expressing the hope and determination to do greater things in the Christian cause. Bro. Flory said: It is a joy to be in the house of the Lord when peace and happiness prevail. This church has been blessed by the moving in of new members this spring. We appreciate these fellow-workers and helpers, and trust we may welcome many more.—Elizabeth D. Rosenberger, Covington, Ohio, March 17.

Eversole church met in council Feb. 27, Eld. John Root presiding. Bro. Harley Eby and Sister Swinger were also with us. Two letters were granted and one received. Bro. Jesse Root was elected delegate to Annual Conference, and Brethren H. A. Priser and C. G. Erbaugh delegates to District Meeting. We decided to hold our love feast May 17, at 5 P. M. Bro. Root closed with the Armenian-Syrian Relief.—Hattie Kreitzer, New Lebanon, Ohio, March 15.

Frechurg church met in council Feb. 15, with Eld. A. H. Miller presiding. The church decided to have Bro. Miller conduct a series of meetings to be held some time during the month of May or June. At a previous council two deacons were chosen and installed,—Brethren John Minser and Frank Culler. Sister Minser not being present at that time, was installed at the meeting of Feb. 15.—Mrs. Mary E. Bowman, Paris, Ohio, March 19.

Greenville.—Bro. B. F. Petry began a series of meetings at this place Feb. 16, closing March 9. The attendance and interest were good. Bro. Petry gave very helpful discourses. Seven were baptized. March 15 our council meeting was held, with Eld. G. W. Minnich preaching. Nine letters were received. Bro. A. H. Weiner will represent us at the Annual Conference. Delegates to District Meeting are Brethren G. W. Minnich, Jerry Hollinger and S. S. Holladay.—Ella Miller, 600 Wayne Avenue, Greenville, Ohio, March 18.

Middle District congregation assembled in quarterly council March 13. The official board were all present with Eld. C. V. Coppock acting as moderator. Nine of our members were granted letters. We shall miss them. Bro. John Rohrer was elected trustee. Brethren J. P. Miller and Jesse Coy were elected as delegates to District Meeting. Eld. J. P. Miller was elected delegate to Annual Conference. Our communion service will be held at 2 P. M. the first week of meetings is to precede the communion. Much other matter, pertaining to the welfare of the congregation, was pleasantly provided for.—Glenn C. Miller, R. D. 3, Tippecanoe City, Ohio, March 14.

Painter Creek church met in council March 8, with Bro. Lawrence Kreider presiding. One letter was received and eleven granted. Our love feast will be May 24. The church decided to install a more efficient heating plant. Delegates to Annual Meeting are Brethren Lawrence Kreider and Wm. Sayger; to District Meeting, Brethren Wm. Royer, Lawrence Kreider and John W. Fourman. Upon ratification of the Federal Dry Amendment, a very impressive exercise was held in the Sunday-school. A map of the United States having been hung on the wall, several boys placed a star upon each State that had ratified the dry amendment.—Martha Minnich, Greenville, Ohio, March 15.

Palestine church met in council March 13, with Eld. R. M. Lantis presiding. Officers were elected as follows: Bro. R. M. Lantis, clerk for two years; Bro. Frank Baker, clerk; the writer, correspondent. Four letters were granted and one received. Our delegate to Annual Conference is Bro. R. M. Lantis; to District Meeting, Brethren R. M. Lantis and Noah Baker. We decided to hold a love feast Oct. 25, at 5 P. M. Recently we took an offering of $65 for Armenian-Syrian Relief.—Ella Hollinger, Greenville, Ohio, March 17.

Pleasant Hill church met in council March 6, with Bro. C. L. Flory presiding. We are hoping to have a revival in May, with our pastor, Bro. John A. Rohlinson, in charge. A communion will follow the revival. Delegate to Annual Meeting is Bro. John Robinson; alternate, Bro. C. L. Flory; to District Meeting, Brethren Harvey Brown, John Robinson and Lester Sollenberger. As the coming District Meeting will be at Pleasant Hill, a Committee on Arrangements was chosen. The letters of our pastor and wife were received; also letters were granted to our former pastor and wife and to five others. At our teachers' meeting, plans were made for greater service in our Sunday-school. It has kept up in attendance and interest during the winter in spite of sickness.—Mary West, Pleasant Hill, Ohio, March 14.

West Charleston church met in council March 8, with Eld. Jacob Coppock presiding. Three letters of membership were read and several granted. Delegates and officers were chosen as follows: Annual Meeting, Bro. Jacob Coppock; District Meeting, Brethren J. P. Snell and Jesse Coppock; Standing Committee of Ohio, Brethren Hershberger; "Messenger" correspondent, the writer. We will have services again on Sunday evenings. They were suspended for several months on account of influenza. Bro. John R. Snyder, of Bellefontaine, Ohio, was with us March 9, and gave an interesting talk. Our love feast will be held May 17, at 7 P. M.—Bertha M. Eidemiller, Tippecanoe City, Ohio, March 13.

Wooster church met in council March 1, with Eld. J. L. Guthrie presiding. Bro. Guthrie has been retained as pastor another year. The writer was elected church clerk and "Messenger" correspondent; Morris Guthrie was elected "Messenger" agent. Brethren J. W. Garber and J. C. Underwood were elected delegates to District Meeting, with Bro. A. S. Myers and the writer, alternates. Our Missionary Committee has been doing some active work lately. They arranged for a stirring missionary program, at the close of which an offering of $42 was taken for Armenian-Syrian Relief in India. At present there is a great deal of sickness in this neighborhood; which interfered with our church attendance, but so far our circle has not been broken by death. The Lord willing, we will hold our spring love feast May 31, services to begin at 10:30 A. M.—Mary L. Cook, Nevada, Ohio, March 14.

PENNSYLVANIA

Big Swatara.—We met in council at Hanoverdale March 10, with Eld. John H. Witmer as moderator. The membership was well represented. Previous to our council two certificates were received, two more were presented at the council and accepted; three were granted. Delegates to Annual Conference, Eld. D. L. Leedy and Bro. A. M. Kuhns; to District Meeting, Brethren David Gingrich, Emanuel Kline and Thos. Patrick. Bro. Geo. H. Aungst, whose term had expired, was elected a member of the Sunday-school Advisory Board. Bro. Ulysses Gingrich was chosen writer as church correspondent. The number of members at this date is 290. Our congregation contributed during the year as follows: For missions, $208.31; India Relief, $41.50; Mission Sisters' salary, $100; for evangelist, $35; for general church work, $812.22; total, $1,465.83. Our love feast will be held at Hanoverdale May 22 and 23, beginning at 9:30 A. M.—Mrs. Jennie Lessel, Rummelstown, Pa., March 13.

Carson Valley church met in council at 10 A. M., March 1. The regular business of the church was attended to, with our elder, Bro. L. B. Benner, presiding. Our delegates to District Meeting are Brethren Benner and F. E. Brobaker. Our delegate to Annual Conference is Bro. Benner. Our love feast will be held at the close of the feast on Sunday evening, May 11. Our series of meetings began Feb. 8. Bro. Reuben Shroyer came to assist us Feb. 10. He preached twenty-three sermons, besides by his efforts three confessed Christ, and two were reclaimed. One dear aged brother was baptized just before our meeting started, making a total of four.—Mrs. Elsie Brubaker, Duncansville, Pa., March 17.

East Petersburg congregation met in regular council March 12 at Salunga, with our elder, Bro. Henry Hottenstein, presiding. Many things were discussed in regard to the welfare of God's church. The missionary solicitors handed in their report, which was $79.84. The church will send our elder, Bro. Hottenstein, as delegate to Annual Meeting, and Brethren William Zobler, Reuben Shroyer and Phares Forney to District Meeting. Seven church letters were granted. Our love feast is appointed for May 6 and 7, at East Petersburg, beginning at 2:30 P. M. On the evening of March 2 an interesting missionary program was rendered at the East Petersburg house. Bro. Harry Nye, of Elizabethtown, gave us an inspiring address. A silver offering of $42 was lifted for missions. Sunday, March 9, two of our Sunday-school boys were baptized by Eld. M. G. Forney.—Phares J. Forney, East Petersburg, Pa., March 14.

Harrisburg.—Feb. 23, at 8:30 A. M., about seventy-five persons (with a score of children) gathered at the prison for services. It was the first experience of the kind for many. Six rendered a song, to speak in a prison. Many of the prisoners called for prayer. The evangelistic meeting closed March 9 with two accessions. Others are seeking the way of life. Bro. Hess preached the Word with power. All who came were well fed with the sincere milk of the Word. Much personal work was done, especially by Bro. Bowman and our pastor, Bro. Conner. Earnest prayers were offered in behalf of lost souls. The Christian Workers' Society met Sunday evening, March 13, at the home of Mr. and Mrs. J. G. Henry, 1223 Derry Street. Mr. Henry can not walk, hear nor see. The attendance was 34, with a full program. Topics were nearly all based on the Bible. The offering given remained in the society. Our meeting to convene April 10, at 7:30 P. M.—Sallie E. Schoffner, 212 S. Thirteenth Street, Harrisburg, Pa., March 13.

Leamersville church, Dr. Henry, of Pleasant Hill, Ohio, commenced a series of meetings Feb. 23, which continued till March 9. The attendance was good. Faith, repentance, confession and baptism were especially made prominent in his talks. Thirty-six were baptized. There are now seventy-three members added on their former baptism, and two were reclaimed,—making in all forty-five additions to the church. Among the converts were two fathers and six mothers. The rest being young people, members of the Sunday-school.—Jas. A. Sell, Hollidaysburg, Pa., March 14.

Lititz church met in council March 12, with Eld. J. W. G. Hershey presiding. Five certificates of membership were granted. Eld. Hershey was chosen to represent our congregation at Annual Meeting, and Brethren Henry Nies and Jacob Gibbel at District Meeting. Various committees were elected for the coming year. The Missionary Committee,—Bro. John R. Gibbel, Sister Anna Gross and Bro. Morris Trimmer,—will have charge of plans for the "Forward Movement." Bro. H. M. Eberly was chosen Christian Workers' President for six months. We decided to hold our love feast on Good Friday (April 18). Services will be held at 9:30 in the morning and 2:30 in the afternoon. Eld. H. A. Ditzler, of Elizabethtown College, preached a most helpful sermon on "Thy Will Be Done on Earth As It Is in Heaven." Feb. 16 the Alexander Mack Bible Class had charge of the Christian Workers' meeting. Topic, "Mountain Top Experiences." March 16 the Volunteer Band of Elizabethtown College gave a very instructive and inspiring program. An offering of $384 was given for Armenian-Syrian Relief.—Florence B. Gibbel, Lititz, Pa.

Little Swatara church met in council March 10 at the Frystown house, with Eld. Wenger presiding. Elders John Herr and Samuel Whitmer were also present. Twelve letters were granted and two received. The congregation being large, the meeting was decided upon dividing it, for the purpose of doing more efficient work. The eastern part is to be known as the Little Swatara church, and the western part as the Swatara church. The congregation known as the Little Swatara church will meet March 22 at the Frystown house, for the purpose of organizing. The part known as the Swatara church will meet at the Fredericksburg house March 24. We expect the Volunteer Band of Elizabethtown College to give a program, some time during the spring term. March 9 a series of meetings closed at the Merkey house with Eld. Samuel Whitmer, of Bevelry, as evangelist. Six converted, three reclaimed to the Master's service.—Annie B. Wenger, Fredericksburg, Pa., March 14.

Philadelphia (First Church).—During the month of February, Bro. J. H. Cassady was in the city, working up interest in behalf of the endowment fund for Juniata College. Feb. 2 he preached both morning and evening. Feb. 16 Bro. A. B. Miller, formerly of Hagerstown, Md., preached morning and evening. Since our last report two young men and one young woman united with the church by baptism.—Mrs. Wm. H. B. Smith, Philadelphia, Pa., March 14.

Pittsburgh church met in council on Thursday evening, March 5,

(Continued on Page 208)

SISTERS' AID SOCIETIES

ANNVILLE, PA.—Report for the Sisters' Aid Society for 1918: There are 31 members enrolled. Of these 6 are active members and 7 pay their weekly dues. We held 50 meetings and 4 all-day gatherings. The largest attendance was 8, and the smallest 3, with an average of 4. We pieced 6 quilts; quilted 7, and made 4 comforters. We made 54 bonnets; 13 aprons; 4 dozen and 1 pair of bloomer-pin bags, and 86 articles for the "Good Samaritan Hospital." We donated $50 to the Mary Quinter Memorial Hospital in India; $40 to J. F. Graybill, Salmo, Sweden; $10 to India Boarding School; $5 to Moy Wing; $7 to a sister for a sewing machine. We also gave $10 to Armenia; $40.10. We also received many donations, such as thread, piecing-patches and dry goods. The total amount expended was $132.10. Amount received from offerings, dues, from sales and donations, $97.76. Total, $132.10. The entire community was made sad by the death of Sister Sallie Longenecker, our Treasurer. Her influence for good was felt for many years around. The Aid Society will miss her, but she will not be forgotten. She did what she could. The officers for 1919 are: President, Sister Leah Hollinger; Vice-President, Sister Fannie Gingrich; Treasurer, Sister Anne Minnich; Secretary, the writer.—Mrs. Emma Yake, 151 Main Street, Annville, Pa., March 15.

BAREVILLE, PA.—The Conestoga Sewing Circle held 10 meetings during 1918. Number of members enrolled, 29; average attendance, 11. The highest number present was 15; the lowest 3. Our work consisted of quilting 3 quilts and making 4 comforts. We made skirts and children's clothing, which we sent to the Belgian Relief; also $8. We sent 1,000 patches to India. We donated $25 to the Quinter Memorial Hospital Fund. We received during the year, $38.72. We paid out $36.95. Balance in treasury, $1.77. Officers for 1919 are: President, Sister Leah Hollinger; Vice-President, Sister Fannie Gingrich; Treasurer, Sister Anne Minnich; Secretary, the writer.—Mrs. Emma Yake, 151 Main Street, Annville, Pa., March 15.

BAREVILLE, PA.—The Conestoga Sewing Circle held 10 meetings during 1918. Number of members enrolled, 29; average attendance, 11. The highest number present was 15; the lowest 3. Our work consisted of quilting 3 quilts and making 4 comforts. We made skirts and children's clothing, which we sent to the Belgian Relief; also $8. We sent 1,000 patches to India. We donated $25 to the Quinter Memorial Hospital Fund. We received during the year, $38.72. We paid out $36.95. Balance in treasury, $1.77. Officers for 1919 are: President, Sister Leah Hollinger; Vice-President, Sister Fannie Gingrich; Treasurer, Anne Minnich; Secretary, the writer.—Mrs. Emma Yake, 151 Main Street, Annville, Pa., March 15.

BATAVIA, ILL.—Report of Aid Society for 1918: Number of meetings held, 41, with an average attendance of 8. Enrollment, 18. We pieced quilts and comforters and did quilting. Our work hut most of our time was spent in quilting. Balance, Jan. 1, 1918, $17.40. We received by donation, birthday offerings, dues and work, $128.21. We sent $10 to the India Hospital Fund, and $10 to the China Hospital Fund. We gave $5 to the pastor's wife, $40 to Bro. O. F. Heim for mission work in Georgia. A box containing one comforter, clothing, groceries and $6.72 in cash—all valued at $47.88—was sent to the Hastings Street Mission, Chicago. We gave $10 for general church expenses, and $8.50 for work in the church basement. We paid out for material, $16.02. Balance to Jan. 1, 1919, $18.31. Officers for 1919 are as follows: Sister Mary Hurley, President; Sister Edith Stuttle, Vice-President; Sister Lila Hamilton, Secretary; Sister Isabelle Barkdoll, Assistant Superintendent; the writer, Secretary-Treasurer. —Mrs. Alta Musselman, Batavia, Ill., Feb. 7.

BEAVER DAM, MD.—Report for Sisters' Aid Society for 1918: We held 16 meetings, with an average attendance of 9. During the year we made 203 articles of wearing apparel and bed-clothing, for which we received $301.78. Monthly dues, $10.75. We paid out for goods, $154; freight on barrels, $5.30; to widow for coal, $10.85; to war campaign, $5; to needy families, $12; to missionary work, $5; for "No. 2 Kindgom Songs," $5.50; to Armenian Sufferers, $30; to Father's Memorial Home, $15; toward the expense of our ministers going to Conference, $15. Total, $261.35. There was good and money donated to the Aid Society. We have reorganized for 1919. Pres., Sister Mary Stone; Superintendent, Sister May Johnson; Secretary, the writer.— Bessie Carver, Beaver Dam, Md., Jan. 8.

BROOKVILLE, OHIO.—Sisters' Aid Society for the Eversole congregation for 1918: During the year we held 14 meetings, with an average attendance of 9 and an average contribution of 50 cents. We made 28 prayer-coverings; quilted 2 quilts; pieced several comforter tops; made 14 articles of wearing apparel, including sunbonnets, clothes-pin sacks, dresses and aprons. At two of our bees we made $41.77. We decided to give $25 to support an orphan in South India, to be church's work for missions. We decided to give every fourth collection to the Red Cross, and also to the Armenian sufferers. Amount of collection taken in, $80.65. Our expenses were $20.09. Balance in treasury, $51.75. The officers for 1919 are as follow: Daisy Kreitzer, President; Lucy Ann Eversole, Vice-President; Clara Erbaugh, Superintendent; Emma Bowser, Secretary; Bessie Kreitzer, Treasurer; Buying Committee, Virgie Garber, Ina Erbaugh.—Emma Bowser, R. D. 4, Brookville, Ohio, March 15.

CANTON, OHIO.—Report for Sisters' Aid Society for 1918: Enrollment, 16; number of meetings held, 11; average attendance, 7; visitors, 16. During the year we made the following: 13 aprons, $4.50; 11 bonnets, $4.35; coverings, 60 cents; 2 quilts, $3; 4 comforters, $2. We sold vanilla for $7. We received in dues, $1.00. Donations, $4. Total amount on hand, Jan. 1, 1919, $96.79. Disbursements: $18.37 for baptismal suit; $5 for Quinter Memorial; $5 for Child Rescue Work; $2 for benevolence; $1.00 for materials. We donated 4 quilts to Armenian relief work. Amount in treasury, Jan. 1, 1919, $63.67. Our officers for 1919 are as follows: President, Sister W. D. Keller; Vice-President, Sister Ella Benner; Superintendent, Sister A. S. Walters; Assistant Superintendents, Sister Ella Myers; Secretary and Treasurer, Sister G. W. Kieffaber; Assistant Secretary and Treasurer, Sister H. C. Engle.—Mrs. L. L. LeClare, Canton, Ohio, March 8.

CERRO GORDO.—Report of Sisters' Aid Society for 1918: The Society held thirty-eight meetings, with an attendance of 345, average attendance of six. Total collection, $19.82; average, 52 cents. We received by donation, $34.84; received by serving lunches at sales, $104.27; received from sale of aprons and articles at communion, $9.44; sale of 1 quilt, $3.50; clothes-pin apron, 35 cents; total cash received, $192.22. Donated for support of India Orphan, $20; donated to Local Aid Society Fund, $10; donated to Sister Minna Heckman for Kindergarten work in Champaign, $10; paid interest on endowment note, Mt. Morris College, $5; donated to Chicago Mission for Thanksgiving, $15; paid for supplies, material and other expenses, $94.90. Total amount paid out, $149.90. We donated 3 pieces of bedding, 2 pair of shoes, 1 roll of quilt-pieces, 1 lamp shade and card blocks for a Red Cross quilt,—the Society joining and quilting the same. The quilt and comforter were pieced, when sold, to be donated to the Red Cross. A home worker pieced blocks for 2 comforters, the Society furnishing the material. We donated a piece of second-hand carpet and 4 dresses to worthy ones in Cerro Gordo. We donated 1 comforter to a family who suffered a loss by fire. We donated 2 comforters to Chicago Mission, value, $10; sent 110 garments to Chicago mission, valued at $142.35; 3 barrels and 1 sack of provisions to Chicago for Thanksgiving dinner for the poor. The Society joined one comfort-top and one quilt. We donated 3 comforters, quilted 2 quilts, made 51 pieces of clothing, made 41 pieces for the Red Cross, a total of 97 pieces finished. We served lunch at three sales. Amount

we are glad for his help in the ministry. We are expecting Bro. D. Smith, of Morrill, Kans., to be with us in September, to hold eries of meetings.—Mrs. L. D. Replogle, Adel, Iowa, March 20.

outh Waterloo.—Brother Wm. Lampin was with us at the city rch in evangelistic efforts during the first two weeks in March. meetings concluded with a baptismal service on Sunday evening, rch 16, and the love feast on the following evening. Much interest manifested in the meetings, and the messages, direct from God's rd, appealed to earnest seekers. Thirteen accessions to the church ve resulted. Increased interest and zeal in the Master's service mark the ress of the meetings.—Ada M. Shunk, South Waterloo, Iowa, eb. 20.

KANSAS

arden City.—August 1 of last year I took charge of this church his place, as pastor and elder. I have found it a large field, where y more workers could be used and even then the territory could be adequately covered. We will gladly give any information desired to any one looking for a location in a land of "broad s" as we have at this place. We were here only about two months n influenza closed all services for three months. During that time and I were both pressed into the work of nursing by the Red ss Branch of this place. It was not always pleasant or easy, but were glad to be able, in a small way, to follow in the footsteps our Master in alleviating suffering. It also afforded us an opunity to get better acquainted. O, that we might be better fit- to turn all the circumstances of life to the saving of souls! We e recently made to rejoice in being privileged to lead a precious ul into the baptismal waters that she might be "born of the wa- and of the Spirit." A young lady of large promise is already ing forward to special preparation for a life of active Christian vice. The revival services, planned for last fall, we were forced ostpone. We have now set the first Sunday before opening for March with our love feast on Monday evening, April 21. The decision the church was that the writer conduct the meetings. We have ed it hard to get back to a normal condition in the services. e the quarantine has been lifted, but are glad to see that we are having a better attendance than at any time since our arrival e.—H. D. Michael, Garden City, Kans., March 17.

hapman Creek church met in council March 8, with Eld. E. D. ore presiding. Our love feast will be held May 17, at 5 P. M. letters of membership have been received lately. The treasurer the Young People's Sunday-school class gave a report of the rk of the class for 1918. The class collected $36.06, and added 06, of which $40 was used for India Famine Relief Work; $15 was lied to Relief and Reconstruction Work in Europe. A Christmas was sent to Kansas City, amounting to $7.58. We pay $2.80 Sunday-school. The B. Y. P. D. service flag we paid $2.80.—Blanche ward. Abilene, Kans., March 12.

loniton.—Bro. W. H. Yoder, pastor of the Monitor church, handed his resignation, and expects to take up pastoral work at Morrill, s. We are indeed sorry to see Bro. Yoder and his family leave s as they have faithfully served the church at this place. We have ured Bro. E. F. Sherly, who is now attending McPherson Col- e. Last spring the children were given instruction and baptized harvest. A few weeks ago they brought back the proceeds, which ounted to $40. This money was equally divided between the ld Rescue Work of our District and the Armenian-Syrian Re- f. Sister Edgar Rothrock, of Wichita, is a member of the church hold a revival meeting in November.—Mrs. Laura Murrey, Con- ley, Kans., March 17.

est Wichita.—Feb. 9 Bro. J. Edwin Jarboe began a revival. Dur- the three weeks of earnest effort, thirty-eight confessed Christ, st of whom have been baptized. The church in general has en on new life. Every member seems to be busy for Christ. The mmunity gave a tangible appreciation of the evangelist's services. e credit is due the choir from the East Side church for their ing to make the meetings a success. On the evening of March e closed our meetings with a love feast. March 7 our members t in council, in charge of Eld. W. R. Mishler, of Newton, Kans. e spirit of the meeting was wholesome and forward-looking. We opted the "Forward Movement" plan. We took action in regard the securing of a parsonage. The building committee was in- ted to submit a report covering the most fitting method to e given the new members. Prospects look good for a year of help- service for the Kingdom.—R. T. Egge, Wichita, Kans., March 20.

MARYLAND

enton.—Bro. Wm. Kinsey, of Blue Ridge College, conducted a ble Institute in the Denton church, beginning Friday evening, Feb. and continuing its seven sessions. His talks were helpful and highly rrelated. We sent $98.30 to the Relief and Reconstruction Com- ttee. With a previous offering we have adopted two orphans for year. Friday evening, Dec. 27, the writer began a series of ings, in which time our pastor, Bro. Levi K. gler, and wife, were installed. Visiting elders present were W. Roop, of Westminster and Edward C. Bixler, of Blue Ridge Col- e. Bro. Roop preached from the text "Consecration and the imple Life." Bro. W. M. Wine and Levi K. Ziegler were chosen legates to District and Annual Meeting. Our love feast is to be d May 3.—Mrs. C. A. Pentz, Denton, Md., March 16.

Pleasant Grove church met in council March 15, with Eld. J. T. Green siding, assisted by Bro. J. E. Walls. The attendance was rather all. The church decided to hold a two weeks' protracted meeting, lowed by a love feast at Maple Grove some time during the fall. and Mrs. J. Brougher, of Greensburg, Pa., March 16.

Pine Grove church met in council March 15, with Eld. J. T. Green siding. Our love feast will be held May 3, at 5 P. M. Bro. Wm. Eby and Wm. Schlosser were elected delegates to Annual Conference, and Brethren H. A. Priser and C. G. Rohrer delegates to District Meeting. We decided to hold our love feast May 17, at 5 P. M. An offering of $60 was taken for Armenian-Syrian Relief.—Hattie Kreitzer, New Lebanon, Ohio, March 15.

Freeburg church met in council Feb. 15, with Eld. A. H. Miller presiding. Freeburg decided to have Bro. Miller conduct a series of meetings to be held some time during the year. Bro. Miller's previous council two deacons were chosen and installed,—Brethren LeRoy Minsker and Frank Culler. Sister Minsker not being present at that time, was installed at the meeting of Feb. 18.—Mrs. Mary E. Bowman, Paris, Ohio, March 19.

Greenville.—Bro. B. F. Petry began a series of meetings at this place Feb. 16, closing March 9. The attendance and interest were good. Bro. Petry gave very helpful discourses. Seven were baptized. March 12 our members' meeting was held, with Eld. G. W. Minnich preaching. Nine letters were received. Bro. A. H. Weimer will represent us at the Annual Conference. Delegates to District Meeting are Brethren G. W. Minnich, Jerry Hollinger and S. S. Halladay.—Ella Miller, 600 Wayne Avenue, Greenville, Ohio, March 13.

Middle District congregation assembled in quarterly council March 13. The official board were all present with Eld. C. Y. Coppock acting as moderator. Nine of our congregations granted letters. We shall miss them. Bro. John Rohrer was elected trustee. Brethren J. H. Miller and Jesse Coy were elected as delegates to District Meeting. Eld. J. P. Miller was elected delegate to Annual Conference. Our communion services will be held May 24, at 7 P. M. The object of these is to precede the communion. Much other matter, pertaining to the welfare of the congregation, was pleasantly provided for.—Glenn. C. Miller, R. 1, Tipparanoe River, Ind., March 17.

Palmer Creek church met in council March 8, with Bro. Lawrence Kreider presiding. One letter was received and eleven granted. Our love feast will be May 24. The church decided to install a more efficient Sunday-school Board. Delegates to Annual Meeting are Brethren Lawrence Kreider and Wm. Royer; to District Meeting, Brethren Wm. Royer, Lawrence Kreider and John W. Fourman. Upon the ratification of the Federal Dry Amendment, a very impressive exercise was held by the Sunday-school. A map of the United States having been hung on the wall, several boys placed a gold star upon each State that had ratified the dry amendment.—Martha Minnich, Greenville, Ohio, March 15.

Palestine church met in council March 13, with Eld. R. M. Lantis presiding. Officers were elected as follows: Bro. R. M. Lantis, elder for two years; Bro. Frank Baker, clerk; the writer, correspondent. Four letters were granted and two received. Our delegate to Annual Conference is Bro. R. M. Lantis; to District Meeting, Brethren R. M. Lantis and Noah Baker. We decided to hold a love feast Oct. 25, at 5 P. M. Recently we took an offering of $65 for Armenian-Syrian Relief.—Ella Hollinger, Greenville, Ohio, March 17.

Trading Chass, with Bro. M. E. Stair as leader. We contemplate holding a revival this fall, in the month of October, with Bro. H. M. Brubaker, evangelist. Eld. M. D. Stair was chosen elder in charge for another year.—J. L. Snavely, Alvo, Nebr., March 20.

Bethel church met in council March 12. One letter was received and one was granted. Our church and Sunday-school work has been greatly hindered since October, owing to bad roads and the epidemic. As spring opens we hope that better work will be accomplished. Brother and Sister Geo. Hilton are earnest workers, and Bro. Hilton gives us excellent sermons. Our county Sunday-school convention will be held at our church April 12 and 13. The date set for our love feast is May 3.—Ella S. Saylor, Carleton, Nebr., March 14.

Lincoln church met in council March 7, with Eld M. E. Stair in charge. Six letters were granted. Our love feast will be held May 11.—Mary A. Hargleroad, Lincoln, Nebr., March 14.

NEW MEXICO

Clovis.—We are in the beginning of a series of revival meetings, conducted by Bro. S. E. Thompson, of Garden City, Kans. During these meetings, we plan to dedicate our church, which has just been remodeled. Our Sunday-school increases each Sunday. The school and Christian Workers' Society sent an offering of $10.35 for the India Famine Relief.—Minnie B. Rodes, Clovis, N. Mex., March 10.

NORTH CAROLINA

Maple Grove.—March 1 Bro. Geo. Reed was elected delegate to Annual Conference. Our Sisterly Collection was $8.35. The writer was elected correspondent for the "Messenger."—Annie Perrell, Lexington, N. C., March 17.

NORTH DAKOTA

Edgeley.—The West Branch of the Englevale church met in council March 11, with Eld. Dierdorff presiding. Bro. C. Crill and Eld. Dierdorff were reelected to the respective offices of church clerk and elder; the writer, "Messenger" correspondent. Bro. S. O. Stemen and wife were installed into the ministry. Owing to the District Meeting being held in Canada, our church to be represented by letter. Bro. Stemen was appointed delegate to attend the council meeting of the East Branch of Englevale church, March 13. We are thankful that the influenza epidemic has taken none of our members. Owing to the mild winter weather we have met for Sunday-school and church services nearly every week, with good attendance and interest. —Pearl Brown, Edgeley, N. Dak., March 17.

OHIO

Black Swamp church met in council March 2, with Eld. C. W. Stutzman presiding. We reelected our church officers, with Bro. Geo. Garner as secretary; Sister Ella Garner, clerk; the writer, correspondent. Bro. T. W. Crago was chosen delegate to District Meeting, with Bro. Walter Kurles, alternate. Bro. Geo. Garner is our delegate to Annual Meeting, with Bro. D. D. Baker, alternate. We reorganized our Missionary Committee as follows: Sister Edith Baker, three years; Sister Ella Garner, two years; Bro. Walter Kurles, one year. On our Temperance Committee Bro. Ray Johnson was chosen for three years. We chose Bro. C. W. Stutzman as our elder for another year. We decided to have a series of meetings and a love feast,—the time of these to be announced later. On account of influenza, last fall, we had to close series of meetings at that time. Beginning March 3 we continued the meetings for ten days with a fair attendance and very good interest. Bro. L. I. Moss, of Portage, had charge.—Mrs. Asenath Baker, Le Moyne, Ohio, March 14.

Blue Creek church met in council March 15. Bro. D. D. Thomas is to remain as pastor for another year. Bro. S. C. Stombaugh is superintendent of the Sunday-school. Messenger correspondent. We are to have our series of meetings this year in or near Briceton, with Bro. Roy Mishler as evangelist. Sister Sylvia Stombaugh will lead the singing at the song service. Our delegate to Annual and District Meeting is Bro. D. D. Thomas.—Mrs. D. D. Thomas, Latty, Ohio, March 17.

Covington.—Our pastor, Bro. Geo. W. Flory, followed the example set by the seventy in the Scriptures, who went out two by two. Ninety-six workers went out to visit members of our church. After they held a meeting to which every member was invited. Over eight hundred were present and the get-together spirit was manifest in all that was done. Speeches were made expressing the hope and determination to do greater things in the future. Enthusiasm ran high. It is a joy to be in the house of the Lord when peace and happiness prevail. Our church has been blessed by the moving in of new members this spring. We appreciate the co-operation of our pastor, and trust we may welcome many more.—Elizabeth D. Rosenberger, Covington, Ohio, March 17.

Everett church met in council Feb. 27, Eld. John Root presiding. Our pastor, Bro. Ray Eby, and Wm. Schlosser were elected. Letters were granted and one received. Bro. John Root was elected delegate to Annual Conference, and Brethren H. A. Priser and C. G. Rohrer delegates to District Meeting. We decided to hold our love feast May 17, at 5 P. M. An offering of $60 was taken for Armenian-Syrian Relief.—Hattie Kreitzer, New Lebanon, Ohio, March 15.

Freeburg church met in council Feb. 15, with Eld. A. H. Miller presiding. Freeburg decided to have Bro. Miller conduct a series of meetings to be held some time during the year. At our previous council two deacons were chosen and installed,—Brethren LeRoy Minsker and Frank Culler. Sister Minsker not being present at that time, was installed at the meeting of Feb. 18.—Mrs. Mary E. Bowman, Paris, Ohio, March 19.

Greenville.—Bro. B. F. Petry began a series of meetings at this place Feb. 16, closing March 9. The attendance and interest were good. Bro. Petry gave very helpful discourses. Seven were baptized. March 12 our members' meeting was held, with Eld. G. W. Minnich preaching. Nine letters were received. Bro. A. H. Weimer will represent us at the Annual Conference. Delegates to District Meeting are Brethren G. W. Minnich, Jerry Hollinger and S. S. Halladay.—Ella Miller, 600 Wayne Avenue, Greenville, Ohio, March 13.

Middle District congregation assembled in quarterly council March 13. The official board were all present with Eld. C. Y. Coppock acting as moderator. Nine of our congregations granted letters. We shall miss them. Bro. John Rohrer was elected trustee. Brethren J. H. Miller and Jesse Coy were elected as delegates to District Meeting. Eld. J. P. Miller was elected delegate to Annual Conference. Our communion services will be held May 24, at 7 P. M. The object of these is to precede the communion. Much other matter, pertaining to the welfare of the congregation, was pleasantly provided for.—Glenn. C. Miller, R. 1, Tipparanoe River, Ind., March 17.

Palmer Creek church met in council March 8, with Bro. Lawrence Kreider presiding. One letter was received and eleven granted. Our love feast will be May 24. The church decided to install a more efficient Sunday-school Board. Delegates to Annual Meeting are Brethren Lawrence Kreider and Wm. Royer; to District Meeting, Brethren Wm. Royer, Lawrence Kreider and John W. Fourman. Upon the ratification of the Federal Dry Amendment, a very impressive exercise was held by the Sunday-school. A map of the United States having been hung on the wall, several boys placed a gold star upon each State that had ratified the dry amendment.—Martha Minnich, Greenville, Ohio, March 15.

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Pleasant Hill church met in council March 13, with Eld. J. P. Miller presiding. Bro. Miller was chosen elder in charge for another year. Bro. Miller will be at Pleasant Hill, a Committee on Arrangements was cho The letters of our pastor and wife were received; also letters granted to our former pastor and wife and to five others. At teachers' meeting, plans were made for greater service in our Sun school. It has kept up in attendance and interest during the winte spite of sickness.—Mary West, Pleasant Hill, Ohio, March 14.

West Charleston church met in council March 8, with Eld. J. Coppock presiding. Three letters of membership were read several granted. Delegates and officers were chosen as follo Annual Meeting, Eld. C. Y. Coppock; District Meeting, Bret J. F. Snell and E. C. Funderburg; President of Aid Society, Be Herabberger; "Messenger" correspondent, the writer. We will l services again on Sunday evenings. They were suspended for eral months on account of influenza. Bro. John R. Snyder, of B fontaine, Ohio, was with us March 9, and gave an interesting Our love feast will be held May 17, at 7 P. M.—Bertha M. Eidemi Tippecanoe City, Ohio, March 13.

Wyandot church met in council March 1, with Eld. J. L. Gu presiding. Bro. Guthrie has been retained as pastor for ano year. The writer was elected church clerk and "Messenger" respondent; Brother Guthrie was elected "Messenger" agent. Br ren J. W. Coon and J. S. Dean were elected delegates to Dist Meeting, with Bro. A. S. Myers and the writer, alternates. Our M sionary Committee has been doing some active work lately. T arranged for a stirring missionary program, to be given at one of the offering of $42 was raised for Famine Relief in India. As per there is a great deal of sickness in this neighborhood, which in fered with our church attendance, but so far our circle has not broken by death. The Lord willing, we will hold our spring least May 31, services to begin at 10:30 A. M.—Mary L. Cook, N ada, Ohio, March 14.

PENNSYLVANIA

Big Swatara.—We met in council at Hanoverdale March 10, with John H. Witmer as moderator. The membership was well re sented. Previous to our council two certificates were received, more were presented at the council and accepted; three were gran Delegates to Annual Conference are Bro. A. Landis and A. M. Kuhns; to District Meeting, Brethren David Gingrich, Emanuel Kline and Thos. Patrick. Bro. Geo. H. Aungst, whose term had pired, was reelected as member of the Sunday-school Advisory Board. Bro. Ulysses Gingrich succeeds the writer as church correspondent. The number of members at this date is 290. Our contributions distributed during the year as follows: For missions, $20 India School, $150.20; Armenian Relief, $65; evangelist, $35; general church work, $812.22; total, $1,465.83. Our love feast will held at Hanoverdale May 22 and 23, beginning at 9:30 A. M.—Emmie A. Cassel, Hanoverdale, Pa., March 13.

Carson Valley congregation met in council at 10 A. M., March The regular business of the church was attended to, with our el Bro. L. B. Benner, presiding. Our delegates to District Meeting Brethren Elmer and E. Brubaker. Our delegate to annual C ference is Bro. F. E. Brubaker. It was decided to hold our love feast on Sunday evening, May 11. Our series of meetings began 8. Bro. Reuben Shroyer came to assist us Feb. 10. He preac twenty-five helpful sermons. By his efforts three confessed Chr and two were reclaimed. One dear aged brother was baptized before our meeting started, making a total of four.—Mrs. Elsie B Baker, Duncansville, Pa., March 17.

East Petersburg congregation met in regular council March 12 Salunga, with our elder, Bro. A. S. Hottenstein, presiding. things were discussed in regard to the welfare of God's church. ministers, solicitors handed in their report, which was $79.84. church will send one delegate, Sister Annie A. S. Hottenstein, a nual Meeting, and Brethren William Zobler, Reuben Myers Phares Forney to District Meeting. Seven church letters granted. Our love feast is appointed for May 4 and 7, at Petersburg, beginning at 1:30 P. M. On the evening of March an interesting missionary program was rendered at the East Pete burg house. Bro. Harry Nye, of Elizabethtown, gave us an inspi address, after which an offering of $42 was lifted for our mis day, March 9, two of our Sunday-school boys were baptized by M. G. Forney.—Phares J. Forney, East Petersburg, Pa., March 1

Harrisburg.—Feb. 23, at 8:30 A. M., about seventy-five pers (with a chorus of fifteen voices) were present for services. was the first experience for Bro. S. I. Bowman, the evangelist, speak in a prison. Many of the prisoners called for prayer. T evangelistic meeting closed March 9 with two accessions. Oth are counting the cost and will probably unite with the West Ward er. All who came were well fed with the sincere milk of the Wo Much personal work was done, especially by Bro. Bowman and e pastor, Bro. Conner. Many prayers were offered in behalf lost souls. The educational meeting convened on Thursday, Ev ing, March 13, at the home of Mr. and Mrs. J. G. Henry, 1223 Der Street. Mr. Henry can not walk, hear nor see. The attendance w fair, with a good interest. Bro. Conner spoke nearly all based on Bible. The offering given remained in the home. Our council w convene April 10, at 7:30 P. M.—Sallie E. Schaffner, 212 S. Thirteen Street, Harrisburg, Pa., March 13.

Leamersville.—Eld. C. O. Beery, of Pleasant Hill, Ohio, commenc a series of meetings Feb. 23, which continued till March 16. The e tendance was good. Faith, repentance, confession and baptism we especially made prominent in his talks. Thirty-six were baptize There are three more applicants. Four were received on their form baptism, and two were reclaimed,—making in all forty-five additio to the church. Among the converts were two fathers and six mothe the rest being young people, members of the Sunday-school.—Jas. Sell, Hollidaysburg, Pa., March 16.

Lititz church met in council March 12, with Eld. J. W. G. Hersh presiding. Five certificates of membership were granted. El Hershey was chosen to represent our congregation at Annual Me ing, and Brethren Henry Nies and Henry Gibbel at District Meetin Various committees were elected for the coming year. The Missio ary Committee,—Bro. John R. Gibbel, Sister Anna Gross and Br Morris Trimmer,—will have charge of plans for the "Forward Mo ment." Bro. H. M. Eberly was elected Christian Workers' Preside for six months. We decided to hold our love feast on Good Frida (April 16). Services will be held in the morning and 2:30 in the afternoon. Feb. 11, Eld. Galen B. Royer, of Juniata College preached a most helpful sermon on "Thy Will Be Done on Earth A It Is Heaven." Feb. 16 the Alexander Mack Bible Class had charg of the Christian Workers' Meeting. Sister Annanah Engle gave periences." March 16 the Volunteer Mission Band of Elizabethtow College gave a very instructive and inspiring program. An offerin of $384 was given for Armenian-Syrian Relief.—Florence B. Gibbe Lititz, Pa., March 17.

Little Swatara church met in council March 10 at the Frystown house, with Eld. Wenger presiding. Elders John Herr and Samu Whitmer were also present. Two letters were granted and two received. The congregation being so very large, the church decide upon dividing it, for the purpose of doing more efficient work. The eastern part is to be known as the Little Swatara church, and th western part as the Swatara church. The congregation known as th Little Swatara church will meet March 22 at the Frystown house for the purpose of organizing. The part known as the Swatar church will meet at the Fredericksburg house March 24. We ex pect the Volunteer Band of Elizabethtown College to give us a pro gram, some time during the spring term. March 9 a series of meet ings closed at the Mexico house with Eld. Samuel Whitmer, of Be ezly, as evangelist. He conducted a thanksgiving service to the Master's serv ice.—Annie B. Wenger, Fredericksburg, Pa., March 14.

Philadelphia (First Church).—During the month of February, Bro

Mrs. Catharine Morris, Parsons, Kans., aged 29 years and 9 months. She united with the Church of the Brethren at the age of fifteen, while living near Altamont, Kans., where she attended the Sabetha County high school. She was a faithful Sunday-school teacher, and for a time did home mission work at Independence, Kans. For a few years she had been caring for the afflicted at the State Hospital at Parsons, returning home to care for her mother and sister, who were ill. She contracted pneumonia and was ill only three days. She leaves her aged mother, three sisters, one brother and a niece, besides many friends.—Mrs. Catharine Morris, Parsons, Kans.

Nofsiger, Bert A., son of Jacob and Amelia Nofsiger, born near Keota, Iowa, died near Emporia, Kans., March 9, 1919, aged 40 years and 11 months. His death was caused by influenza, followed by pneumonia. He united with the Church of the Brethren when about twelve years old and remained faithful. One child preceded him. He leaves a wife and three children. His body was taken to Abilene, and then to the Chapman Creek church, where a short service was held by the writer. Interment in the cemetery near by.—U. S. Brillhart, Detroit, Kansas.

Peifer, Sister Sarah, wife of Brother Levi Peifer, died at her home in Reistville, Pa., Jan. 27, 1919. She was born near Cornwall, April 7, 1874, the daughter of Bro. Jonathan Geib and wife. She is survived by her husband, two daughters, four brothers and five sisters. She suffered from a complication of diseases for over a year, but her death was due to paralysis of the heart. Services at the Heidelberg house by Bro. Michael Kurtz and Eld. Jno. Herr. Text, 1 Thess. 4: 13. Interment in the cemetery adjoining the meetinghouse.—H. F. King, Lebanon, Pa.

Poland, Susanna, daughter of Peter and Elizabeth (Hartman) Geisanliter, born near Galion, Richland County, Ohio, died near Sidney, Ind., March 13, 1919, aged 82 years, 1 month and 17 days. She was the youngest of a family of nine children and the only one born in America. Nov. 8, 1855, she was married to Jesse Poland. To this union were born one daughter and one son, who, with one brother, survive her. Her nearly life was spent in Ohio. In 1858 she, with her husband, moved to Indiana, where she has since resided. When she was fifteen years of age she united with the German Reformed church and remained in fellowship with that fraternity until the year 1863, when she and her husband united with the Church of the Brethren, in which faith she died. She was a charter member of the Spring Creek congregation. Her husband died in 1888 and she has since made her home with the children. Services at the Plunge Creek Chapel church by the writer, assisted by Eld. Geo. Mishler.—Mayne Landis, North Manchester, Ind.

Reed, Sister Erma, daughter of Bro. Elisha and Sister Angeline Reed, died Feb. 16, 1919, aged 27 years, 4 months and 4 days. She was preceded by her father, one sister and one brother. She leaves a mother, nine sisters and two brothers. She united with the Church of the Brethren, Feb. 23, 1912, and lived in the faith she professed until death. Services by Elders A. N. Hylton and Michael Reed. Interment in the family burying ground near her home.—Persie L. Dickerson, Willis, Va.

Roose, Catharine Miller, daughter of David Y. Miller and wife, born in Elkhart County, Ind., died at their home in Goshen, Ind., Feb. 19, 1919. Aug. 14, 1870, she was married to Henry Roose. She united with the Church of the Brethren early in life, and served faithfully in the deacon's office for many years. Of four sons and six daughters, all were living at the time of her death. All are members of the church. Funeral arrangements had been made, when word came of the death of their son, Reuben Roose, of Naperville, Ill. A double funeral was held at Yellow Creek church, where the writer officiated for the mother, and Bro. T. E. George for the son. Interment at Yellow Creek (Mennonite) cemetery. Text, Rev. 14: 13.—Frank Kreider, R. D. 3, Goshen, Ind.

Sechrist, Mrs. Mary (nee Strickler), died March 9, 1919, at Yoe, Pa., aged 77 years, 7 months and 16 days. Death was due to a paralytic stroke. She is survived by six sons and four daughters. Services at the Free People's church, Yoe, Pa., by Bro. J. L. Myers and Eld. J. M. Myers. Interment in Union cemetery. Text, Heb. 9: 27, 28.—S. C. Godfrey, R. D. 5, Red Lion, Pa.

Schwab, John William, infant son of Brother Ira and Sister Nina Schwab, died Feb. 28, 1919. Burial in the afternoon of the following day. Interment in the Ivester cemetery. Short services were conducted in the home by the pastor.—D. Warren Shock, Grundy Center, Iowa.

Shideler, Daniel, son of Elias and Mary Shideler, born in Wayne County, died Feb. 8, 1919, aged 77 years, 2 months and 6 days. He moved with his parents to Huntington County when one year of age, and has been a resident of Stringtown the remaining seventy-six years. He married Susanna Dilling March 26, 1863. To them were born six sons and four daughters. One son preceded him. He united with the Church of the Brethren June 30, 1867, was chosen to the ministry Oct. 6, 1867, advanced to the second degree Sept. 11, 1869, and ordained to the eldership Jan. 28, 1882. He remained faithful to the end. His last illness of nine days was caused by influenza, followed by pneumonia. A daughter, Bertha, died from the same disease about twenty-four hours later. Services at the Salamonie church. Eight ministers took part in the funeral. Sermon by Bro. J. W. Norris. Burial in the cemetery near by.—Pearle Gosiee (daughter), Warren, Ind.

Sink, Bro. Stewart T., born March 5, 1891, died at his home, near Boone Mill, Va., on his twenty-eighth birthday, March 5, 1919, of pneumonia, following influenza. He was the son of Bro. J. G. and Sister Ida Sink. Nov. 27, 1910, he was married to Sister Flora Peters. To this union five children were born. One daughter preceded him. He became a member of the Church of the Brethren several years ago. Surviving him are his companion, three sons, one daughter, father, mother and one sister. No services were held. Interment in the Ahshire graveyard.—Blanche Bowman, Boone Mill, Va.

Watters, Sister Grace, died at her home, near Dallas Center, Iowa, Feb. 22, 1919, aged 46 years, 2 months and 9 days. She was married to Bro. Chris Bechtel Sept. 19, 1894. Their home was blessed with two sons and one daughter. She, with her husband, united with the Church of the Brethren soon after marriage and was a staunch advocate of the cause she espoused. She leaves a devoted husband, three children, one grandchild, one sister and two brothers. Her parents and four sisters preceded her. Services by the writer.—C. B. Rowe, Dallas Center, Iowa.

Wiedman, Charles, son of George and Catherine Wiedman, born at Baden, Germany, died at the home of Brother and Sister John Leeper, near his old homestead, March 9, 1919, aged 95 years, 4 months and 8 days. At the age of twenty-nine he emigrated to the United States. He came first to Logan County, Ohio, where he spent several years. He returned to Germany in 1860. After remaining two years, he again returned to Logan County, Ohio. August 10, 1862, he married Sister Anna Wolf. They lived on a farm in Ohio until 1866; then decided to come to Marshall County, Ind., settling on a farm near where he died. To this union were born four children, three of whom, with the wife, preceded the father. In August, 1892, he was married to Sister Sarah Hindel, who died Dec. 3, 1910. After her death he made his home with Brother and Sister John Leeper. Although attaining to an advanced age, his relatives are few. He leaves one son, one granddaughter, one granddaughter and one great-grandson. In 1862 he was received into the Church of the Brethren, living ever faithful. He chose his own funeral text, also the songs. Services at the Yellow River church by Bro. D. W. Hostetler, assisted by Bro. E. E. Shively. Interment in the adjacent cemetery.—Alma E. Hanawalt, Plymouth, Ind.

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That New Song Book is an item of business for the next council meeting. Do not put it off any longer. The time is here to get new life into your Sunday-School and Church services for the spring and summer. A new song book will help you stir up new interest.

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Kingdom Songs No. 2 will help you to revive the work because it is a book that all will like. The young people will appreciate the new favorite songs in the book. Older persons will like the carefully winnowed selection of hymns printed on clear and uncrowded pages. There are no selections in fine print at the back of the book.

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Perhaps the surest proof of intrinsic worth is a large and steady sale; over 50,000 of our Kingdom Songs No. 2 have been sold. We are confident that these books are filling a real need. Heavy second orders prove that people are not afraid of getting too many Kingdom Songs No. 2. Every church should be sure it has plenty of clean new books with which to carry on the work of the year.

DIRECTIONS AND PRICE

Be sure to write for Kingdom Songs No. 2 if the new book is desired. You can have your choice of round or shaped notes; shaped notes will be sent if no preference is indicated. Prices are as follows: Single copy, postpaid, 35c; 10 or more copies, postpaid, 30c each; 100 or more copies, carriage extra, 25c per copy.

P. S. Do You Need Book Racks to Keep Your New Song Books In? We Have Them. Write for Prices.

A Few of Our Best Mottoes

Bible Jewel Series

Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at mother's knee.

No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.

Size, 4½x10 inches. Price 12 cents. Corded.

Texts

No. 5135. Pray one for another.
No. 5136. The Lord is my Shepherd.

Love and Courage

An encouraging text decorated with sprays of pink roses.

Size, 4x8 inches, Silver beveled edges. Corded, Each, 6c.

Texts

No. 4626. Be of good courage.
No. 4621. Love one another.

Home Series

Velvet. Colors, red and green. A panel-shaped motto with inlaid lithograph in colors showing a pretty country scene. A favorite text stamped in white letters.

Size, 6x12 inches. 15 cents. Corded.

Texts

No. 5721. Home, sweet home.
No. 5702. God bless our home.

Daily Comfort

A fine series of four Bible verses embossed in clear white letters on the new velvet-surface board. A pretty lithograph panel lends beauty and attractiveness to the design. Size, 5½x7½ inches. Corded. Each, 12c.

Texts

No. 5105. The Lord is my shepherd.
No. 5106. His mercy endureth forever.
No. 5107. Christ died for our sins.
No. 5108. Thy law is my delight.

Joy and Thanksgiving

Birds on a twig, all in full color, make this a very attractive series. Size, 9x12 in. Each, 30c.

No. 5440. My Soul Be Joyful in the Lord.

No. 5441. I Will Offer Unto Thee the Sacrifice of Thanksgiving.

Patriotic Mottoes

No. 5600. Liberty, Union, Democracy. Blue felt background, eagle and pictures of Washington, Wilson and Lincoln in gray, shield in red, white and blue. Size 10x13 inches. Each, 50c; per dozen, $5.00.

No. 5600

No. 5601. The Man for the Hour. Same as No. 5600 above but with different lettering.

AGENTS WANTED FOR OUR FAST SELLING PATRIOTIC MOTTOES

Order from BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Mrs. Catharine Morris, Parsons, Kans., aged 29 years and 9 months. She united, with the Church of the Brethren at the age of fifteen, while living near Altamont, Kans., where she attended the Sabetha County high school. She was a faithful Sunday-school teacher, and for a time did home mission work at Independence, Kans. For a few years she had been caring for the afflicted at the State Hospital at Parsons, returning home to care for her mother and sister, who were ill. She contracted pneumonia and was ill only three days. She leaves her aged mother, three sisters, one brother and a niece, besides many friends.—Mrs. Catharine Morris, Parsons, Kans.

Nofsiger, Bert A., son of Jacob and Amelia Nofsiger, born near Keota, Iowa, died near Emporia, Kans., March 9, 1919, aged 40 years and 11 months. His death was caused by influenza, followed by pneumonia. He united with the Church of the Brethren when about twelve years old and remained faithful. One child preceded him. He leaves a wife and three children. His body was taken to Abilene, and then to the Chapman Creek church, where a short service was held by the writer. Interment in the cemetery near by.—U. S. Brillhart, Detroit, Kansas.

Peiffer, Sister Sarah, wife of Brother Levi Peiffer, died at her home in Reistville, Pa., Jan. 27, 1919. She was born near Cornwall, April 7, 1874, the daughter of Bro. Jonathan Geib and wife. She is survived by her husband, two daughters, four brothers and five sisters. She suffered from a complication of diseases for over a year, but her death was due to paralysis of the heart. Services at the Heidelberg house by Bro. Michael Kurtz and Eld. Jno. Herr. Text, 1 Thess. 4: 13. Interment in the cemetery adjoining the meetinghouse.—H. F. King, Lebanon, Pa.

Poland, Susanna, daughter of Peter and Elizabeth (Hartman) Gelsanliter, born near Galion, Richland County, Ohio, died near Sidney, Ind., March 13, 1919, aged 82 years, 1 month and 17 days. She was the youngest of a family of nine children and the only one born in America. Nov. 8, 1855, she was married to Jesse Poland. To this union were born one daughter and one son, who, with one brother, survive her. Her nearly life was spent in Ohio. In 1858 she, with her husband, moved to Indiana, where she has since resided. When she was fifteen years of age she united with the German Reformed church and remained in fellowship with that fraternity until the year 1863, when she and her husband united with the Church of the Brethren, in which faith she died. She was a charter member of the Spring Creek congregation. Her husband died in 1888 and she has since made her home with the children. Services at the Plunge Creek Chapel church by the writer, assisted by Eld. Geo. Mishler.—Mayne Landis, North Manchester, Ind.

Reed, Sister Erma, daughter of Bro. Elisha and Sister Angeline Reed, died Feb. 16, 1919, aged 27 years, 4 months and 4 days. She was preceded by her father, one sister and one brother. She leaves a mother, nine sisters and two brothers. She united with the Church of the Brethren, Feb. 23, 1912, and lived in the faith she professed until death. Services by Elders A. N. Hylton and Michael Reed. Interment in the family burying ground near her home.—Fernie L. Dickerson, Willis, Va.

Roose, Catharine Miller, daughter of David Y. Miller and wife, born in Elkhart County, Ind., died at their home in Goshen, Ind., Feb. 19, 1919. Aug. 14, 1850, she was married to Henry Roose. She united with the Church of the Brethren early in life, and served faithfully in the deacon's office for many years. Of four sons and six daughters, all were living at the time of her death. All are members of the church. Funeral arrangements had been made, with ward and each of the duties of their son, Reuben Roose, of Naperville, Ill. A double funeral was held at Yellow Creek church, where the writer officiated for the mother, and Bro. T. E. George for the son. Interment at Yellow Creek (Mennmite) cemetery. Text, Rev. 14: 13.—Frank Kreider, R. D. 3, Goshen, Ind.

Sechrist, Mrs. Mary (nee Strickler), died March 9, 1919, at Yoe, Pa., aged 77 years, 7 months and 16 days. Death was due to a paralytic stroke. She is survived by six sons and four daughters. Services at the Free People's church, Yne, Pa., by Bro. J. L. Myers and Eld. J. M. Myers. Interment in Union cemetery. Text, Heb. 2: 27, 28.—S. C. Godfrey, R. D. 3, Hon, Pa.

Schwab, John William, infant son of Brother Ira and Sister Nina Schwab, died Feb. 28, 1919. Burial in the afternoon of the following day. Interment in the Ivester cemetery. Short services were conducted in the home by the pastor.—D. Warren Shock, Grundy Center, Iowa.

Shidaler, Daniel, son of Elias and Mary Shideler, born in Wayne County, died Feb. 8, 1919, aged 77 years, 2 months and 6 days. He moved with his parents to Huntington County when one year of age, and has been a resident of Stringtown the remaining seventy-six years. He married Susanna Dilling March 26, 1863. To them were born six sons and four daughters. One son preceded him. He united with the Church of the Brethren, June 20, 1867, was chosen to the ministry Oct. 6, 1867, advanced to the second degree Sept. 11, 1869, and ordained to the eldership Jan. 28, 1882. He remained faithful to the end. His last illness of nine days was caused by influenza, followed by pneumonia. A daughter, Bertha, died from the same disease about twenty-four hours later. Services at the Salamonie church. Eight ministers took part in the funeral. Sermon by Bro. J. W. Norris. Burial in the cemetery near by.—Pearle Gosiee (daughter), Warren, Ind.

Sink, Bro. Stewart T., born March 5, 1891, died at his home, near Boone Mill, Va., on his twenty-eighth birthday, March 5, 1919, of pneumonia, following influenza. He was the son of Bro. J. G. and Sister Ida Sink. Nov. 27, 1910, he was married to Sister Flora Peters. To this union five children were born. One daughter preceded him. He became a member of the Church of the Brethren several years ago. Serving him are his companion, three sons, one daughter, father, mother and one sister. No services were held. Interment in the Ahshire graveyard.—Blanche Bowman, Boone Mill, Va.

Wattars, Sister Grace, died at her home, near Dallas Center, Iowa, Feb. 22, 1919, aged 46 years, 2 months and 9 days. She was married to Bro. Chris Bechtel Sept. 19, 1894. Their home was blessed with two sons and one daughter. She, with her husband, united with the Church of the Brethren soon after marriage and was a staunch advocate of the cause she espoused. She leaves a devoted husband, three children, one grandchild, one sister and two brothers. Her parents and four sisters preceded her. Services by the writer.—C. B. Rowe, Dallas Center, Iowa.

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Texts

Nn. 5135. Pray one for another.
Nn. 5136. The Lord is my Shepherd.

Home Series

Velvet. Colors, red and green. A panel-shaped motto with inlaid lithograph in colors showing a pretty country scene. A favorite text stamped in white letters.

Size, 6x12 inches. 18 cents. Corded.

Texts

No. 5201. Home, sweet home.
No. 5202. God bless our home.

Joy and Thanksgiving

Birds on a twig, all in full color, make this a very attractive series. Size, 9x12 in. Each, 30c.

Nn. 5440. My Soul Be Joyful in the Lord.

No. 5441. I Will Offer Unto Thee the Sacrifice of Thanksgiving.

Love and Courage

An encouraging text decorated with sprays of pink roses.

Size, 4x8 inches, Silver beveled edges. Corded. Each, 8c.

Texts

No. 4020. Be of good courage.
Nn. 4021. Love one another.

Daily Comfort

A fine series of four Bible verses embossed in clear white letters on the new velvet-surface board. A pretty lithograph panel lends beauty and attractiveness to the design. Size, 5¼x7½ inches. Corded. Each, 12c.

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Patriotic Mottoes

No. 5600. Liberty, Union, Democracy. Blue felt background, eagle and pictures of Washington, Wilson and Lincoln in gray, shield in red, white and blue. Size 10x13 inches. Each, 50c; per dozen, $5.00.

Nn. 5600

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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24:14.

"STRETCHING FORWARD."—Philpp. 3:13

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4:13.

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...EDITORIAL...

As to "These Nations That Remain"

THE farewell address of Joshua is full of helpful suggestion for the Christian, but there is one statement in it which seems peculiarly pertinent for our times. Here it is: "Behold, I have divided unto you by lot *these nations that remain*, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward."

We have emphasized the words which should have our particular attention. The conquest of Canaan was by no means complete, as is often assumed by the superficial reader, when the time came for Joshua to say good-bye. He had gained for his people a foothold in the country. Some of the native tribes had been vanquished, but there still remained "very much land to be possessed." Now the interesting point is, that Joshua treats this unconquered portion of the land, "these nations that remain," as belonging to the tribes of Israel just as truly as the part that had been conquered. He divides it all out together, with the calm assurance, "Ye shall possess their land, as Jehovah your God spake unto you."

That is something like the situation in the world today. Christianity has obtained a foothold, a secure foothold, we are convinced, but "there remaineth very much land to be possessed." What shall be the Christian attitude to "these nations that remain"? There can be no question more vital to future progress than this.

Shall we say, "Oh, well, the Lord never meant for us to take it all anyway. This talk of winning the whole world for Christ is foolish. It is based upon a misconception of the divine plan"?

That doesn't sound much like Joshua, does it? But what is more to the point, it doesn't sound much like Jesus, either. Here is his program: "Go ye, therefore, and make disciples of *all* the nations." We have emphasized the "all," so you can see just what we are to do about "these nations that remain."

Making the Great Decision

WASN'T that a fine prospect Moses had before him as a "son of Pharaoh's daughter"? But he spurned it. He knew how his people were oppressed. He saw a concrete instance of it one day, when he went out to visit them. His heart went out to them. He determined to cast his lot with them. He made the great decision of his life.

How can any one, who calls himself a Christian, forget all the injustice and misery which so many of his fellow-men are suffering, and map out for himself a purely selfish life program? Can you imagine how it's done?

An Old Picture Book

IN connection with some preparations for Sunday-school work, I have recently been making a new study of the Pentateuch, and I have been impressed anew, and more forcibly than before, with the thought what a wonderful picture book the Old Testament is. It is full of stories of the ancient times, that are of priceless value. Nothing like them has come down to us from remote antiquity. It is marvelous what their superiority is, when one compares them with the other stories of the ages in which they were written, as they have come to us, dug up from the libraries of Nineveh, Babylon, Thebes, and all the ancient centers of learning.

It is impossible devoutly to give up one's heart to meditation upon them without being profoundly impressed with their moral and spiritual worth. They have such circumstantial detail, and with such true coloring are they drawn, that one can not doubt their veracity. Nobody ever invented anything quite like that; nothing but actual experience of life is able to produce them.

Somehow, our morning worship has taken on a new interest for the children, as these stories are related to them. They grip the heart as nothing else does.

Some years ago, I read in an educational magazine that there were no stories quite equal to the Bible Stories in educational value. I was startled at the statement. But since then, as I have taken pains to look into the matter, I am convinced that they are of incomparable value in the forming of the child-mind. Even from a literary standpoint they are superior to anything else that has come down to us from antiquity. They have an interest which no other stories can afford.

And then one is amazed at how true they ring in moral and spiritual sentiment. When we search them for their fundamental principles of morality and religion, as we know them today, we are startled at the veracity from this standpoint.

It is only when people deal with the shell of them, and miss the heart of them, that they are able to deny the inspiration of these accounts,—their abiding value, their eternal truthfulness.

Suppose you read again the story of the giving of the manna and quails; the passage of the Red Sea; the water from the rock; the story of Balaam; Moses going up into the mountain to talk with God; his coming down with his face shining. Now suppose that at family worship you tell the stories to the children, one each morning, and see how they will gather around your chair and listen with bated breath to every word you have to say.

If you have not learned the art of story-telling, by all means practice until you have become proficient in it, for all the world loves a story. There are no illustrations for sermons and Sunday-school lessons or lectures on Christian ethics, etc., that quite equal Bible stories in interest and grip on heart and imagination. Many a sermon lacks in vividness and strength because this Old Picture Book of the Old Testament has been forgotten. On the other hand, preachers who have discovered it, have found an inexhaustible mine of wealth, in which every moral principle and every fundamental principle of our holy religion are illustrated by incidents taken from real life in God's dealings with his people.

A. C. W.

Back to Fundamentals

A FEW days in bed will generally get a person back to the fundamentals. At such times it is really astonishing how one's interest in new houses, oil stocks, and Florida real estate just simply fades away. The patient gets back to fundamentals,—to a new appreciation of such forgotten blessings as a good home, the unselfishness of friends, and the love of God. When flat upon his back, one can see all of the elements of life in their proper perspective. It is a time when intrinsic values shine out. To the man who has had the influenza, or bronchitis, or both, there abides a new meaning in home, friends, God.

H. A. B.

That Life-Work Conference for the Young People

WITH the recent publication of the General Conference Program for 1919, our eyes are already turning toward Winona Lake. Some details are yet to be supplied, but it must be a dull soul indeed that can read the program, as printed, without being thrilled by the promise of inspiration which it contains, and filled with an intense desire to be present and enjoy it. The special bicentennial flavor is in the second section, but the first section, unless our judgment is at fault, is not one whit behind the second in importance and far-reaching possibilities. It is of this part of the program that we wish to speak.

"A Life-Work Conference for the Young People." The very sound of it is enough to set one's veins a tingling. Contemplate the picture: A body of our most representative young men and women, the finest and best blood of the future church, assembled with one accord to study, plan and pray about the place where they belong in the great Kingdom-building program,—their sole purpose to find out what God would have them do,—counseled and instructed in the mighty problem by some of the most competent and consecrated leaders in the church. Can you measure what it means?

Consider again some of the subjects which these leaders will discuss: "What the Church Means to Me," "How Shall I Invest My Life?" "Consecration to the World's Needs," "The Call of the World to the Christian Young Man." How such themes as these must grip the heart of every live young Christian! Think what it might have meant to hundreds of such, whose talents are now largely wasting away, if they could have had, at the right time, the stimulus and guidance which this Conference will give. What would you yourself have given to have had these subjects opened up by able and experienced hands, dissected, labeled and set out before your hungry mind in tangible and appetizing form?

Naturally and properly such a Conference will have a strong missionary flavor. A description of both the India and China fields will be given by means of pictures as well as by word of mouth. But "Our Debt to America" is not to be forgotten. We are to be told "What We Owe and How to Pay It," and the "Possibilities of the Home Field" are to be presented, not merely in a general way, but with some detail. The Conference will not confine itself to vague abstractions. It will get down to particulars. "What We Can Do

The Message of the Book of Revelation
By Emanuel B. Hoff

A concise, logical, practical, exposition of the book of Revelation, well adapted to class work or private study. Neatly bound in buckram. Price $1.10 postpaid. E. B. Hoff, 3435 Van Buren St., Chicago.

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17 DIALOGS
23 SONGS

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Contains also the referances for the
Contains also the references for the Sunday-school lesson. It is a neat little booklet that fits the vest pocket or slips into a small Bible. Convenient for teachers and a splendid pupils' reward. Single copy,

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"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24:14.

"STRETCHING FORWARD."—Philpp. 3

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...EDITORIAL...

As to "These Nations That Remain"

THE farewell address of Joshua is full of helpful suggestion for the Christian, but there is one statement in it which seems peculiarly pertinent for our times. Here it is: "Behold, I have divided unto you by lot *these nations that remain,* to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward."

We have emphasized the words which should have our particular attention. The conquest of Canaan was by no means complete, as is often assumed by the superficial reader, when the time came for Joshua to say good-bye. He had gained for his people a foothold in the country. Some of the native tribes had been vanquished, but there still remained "very much land to be possessed." Now the interesting point is, that Joshua treats this unconquered portion of the land, "these nations that remain," as belonging to the tribes of Israel just as truly as the part that had been conquered. He divides it all out together, with the calm assurance, "Ye shall possess their land, as Jehovah your God spake unto you."

That is something like the situation in the world today. Christianity has obtained a foothold, a secure foothold, we are convinced, but "there remaineth very much land to be possessed." What shall be the Christian attitude to "these nations that remain"? There can be no question more vital to future progress than this.

Shall we say, "Oh, well, the Lord never meant for us to take it all anyway. This talk of winning the whole world for Christ is foolish. It is based upon a misconception of the divine plan"?

That doesn't sound much like Joshua, does it? But what is more to the point, it doesn't sound much like Jesus, either. Here is his program: "Go ye, therefore, and make disciples of *all* the nations." We have emphasized the "all," so you can see just what we are to do about "these nations that remain."

Making the Great Decision

WASN'T that a fine prospect Moses had before him as a "son of Pharaoh's daughter"? But he counted termined to cast his lot with them. He made the gre decision of his life.

How can any one, who calls himself a Christian, fe get all the injustice and misery which so many of h fellow-men are suffering, and map out for himself purely selfish life program? Can you imagine he it's done?

An Old Picture Book

IN connection with some preparations for Sunda school work, I have recently been making a new stu of the Pentateuch, and I have been impressed ane and more forcibly than before, with the thought wh a wonderful picture book the Old Testament is. It full of stories of the ancient times, that are of pricele value. Nothing like them has come down to us fro remote antiquity. It is marvelous what their superio ity is, when one compares them with the other stori of the ages in which they were written, as they ha come to us, dug up from the libraries of Nineveh, Ba ylon, Thebes, and all the ancient centers of learning

It is impossible devoutly to give up one's heart meditation upon them without being profoundly in pressed with their moral and spiritual worth. The have such circumstantial detail, and with such tr coloring are they drawn, that one can not doubt the veracity. Nobody ever invented anything quite lik that; nothing but actual experience of life is able produce them.

Somehow, our morning worship has taken on a ne interest for the children, as these stories are related them. They grip the heart as nothing else does.

Some years ago, I read in an educational magazin that there were no stories quite equal to the Bibl Stories in educational value. I was startled at th statement. But since then, as I have taken pains t look into the matter, I am convinced that they are o incomparable value in the forming of the child-mind Even from a literary standpoint they are superior t anything else that has come down to us from antiq uity. They have an interest which no other stories can afford.

And then one is amazed at how true they ring i moral and spiritual sentiment. When we search them

That Life-Work Confer

WITH the recent publication of the General Conference Program for 1919, our eyes are already turning toward Winona Lake. Some details are yet to be supplied, but it must be a dull soul indeed that can read the program, as printed, without being thrilled by the promise of inspiration which it contains, and filled with an intense desire to be present and enjoy it. The special bicentennial flavor is in the second section, but the first section, unless our judgment is at fault, is not one whit behind the second in importance and far-reaching possibilities. It is of this part of the program that we wish to speak.

"A Life-Work Conference for the Young People." The very sound of it is enough to set one's veins a tingling. Contemplate the picture: A body of our most representative young men and women, the finest and best blood of the future church, assembled with one accord to study, plan and pray about the place where they belong in the great Kingdom-building program,—their sole purpose to find out what God would have them do—counseled and instructed in the mighty

to Further the Interests of the Church" will be explained and applied to a half dozen or more specific sets of conditions in our country.

God has not called everyone to be a preacher, that is, not in the technical sense of that term. But the young man who sincerely desires to lay himself, without reserve, upon the altar of service to mankind, can not fail to consider seriously "The Claims of the Christian Ministry." He will have a favorable opportunity to do this as these "claims" are unfolded at the Conference.

The very nature of a Conference like this must make it markedly devotional in spirit. But there are two topics on the program which give special emphasis to this. Yet they are not designed, primarily, to fix the tone of the Conference itself. "The Spirit-Filled Life" and "The Place of Prayer in the Christian's Life" are intensely practical in their application, bearing directly upon the most matter-of-fact affairs of everyday concern.

"The Education I Must Secure" is a vital problem to the youth of today, and especially to the youthful Christian who wants his life to count for the most and best. The Conference will help to solve that problem.

But what of the young men and women who are sure that they are not cut out for ministers or missionaries or any of these "special" fields of service? Well, this Conference is for them. Too much the idea has been fostered that the extension of the Kingdom of God concerns only those who have been called to some "official" position. "The Consecrated Layman" is one of the greatest subjects on the program, full of the highest possibilities, and one which is bound to have from now on more attention than it has so far received.

In our judgment the program committee have done a most excellent thing in providing for this "Life-Work Conference." It is our conviction, further, that pastors and elders will be doing the church a valuable service if they do their best to secure a large attendance of our young people at the Conference. Get the young people interested. Talk it up! Plan for it! Help them to see that it is really worth while!

They can not all go. But there are three classes in whose behalf special efforts should be made: (1) Those whose interest has already been aroused, who want to be useful to the church but are perplexed as to the proper course. (2) Those who have special talents for service but have not yet been awakened to a realization of their obligations. (3) Those who are best able to carry back the inspiration of the meeting to those who do not go.

Yes, we know it's early yet. But not too soon to get the idea. Start the ball rolling in your community. Get the young people to Winona Lake this year. And have them there by seven o'clock, Wednesday evening, June 4, ready to hear the Moderator, Bro. H. C. Early, introduce Bro. D. L. Miller, the first speaker on the program.

A Word for the Prisoner

"It is one thing to go to the hospital; it is quite another thing to go to the prison. The sick one wears only the pale seal of weakness; the prisoner wears the scarlet brand of shame. The sick have lost their health; the prisoner has lost his character. The sick one is isolated from social activity; the prisoner is exiled from social fellowship. The one is pitied; the other is banned. And, therefore, the visitation of the prisoner is mentioned as the crowning ministry, because it demands a more courageous sympathy and a more daring sacrifice. To be the friend of the fallen is a nobler friendship than merely to be the friend of the sick."

These are the pertinent words of Dr. J. H. Jowett, commenting on that series of ministries mentioned in the judgment scene of Matthew twenty-five. Had you ever been struck with the climactic force of that "I was in prison, and ye came unto me"? Society,—even Christian society,—is a long way from the attitude of Jesus in its treatment of the prisoner and the fallen. It is hardly up to the standard of Onesiphorus. Do you remember Paul's loving tribute to him? "He was not ashamed of my chain."

The Extremist

THERE is hardly a community, or a church, in this great country of ours, without an extremist or two. The extremist is always a one-sided man. He never sees the other side of things, and in too many instances does not care to see them. He is never disposed to line up with his church or his community, but insists on their lining up with him. As he sees it, his mind is the standard, regardless of its practicability. With him it is not a matter of special concern as to whether his plan can be operated in the community. It may work with him, and possibly with his family. But how about other families and other people? He simply reasons that if it works for him it should work for others.

We illustrate as we pass along. He believes that the New Testament teaches great simplicity in Christian attire. In this he is right. He puts his theory into operation,—a thing that all true disciples of Christ should do. But for himself he has accepted a standard. It may be the approved standard of the church. Again in this he is on the right side. Two ways are open to him,—the standard of the world or the standard of the church. Being a member of the church, he wills to line up with what those of like precious faith would recommend, rather than to pattern after the ungodly. This shows wisdom as well as faithfulness.

But while a plain man, and a man of very plain ideas, he is not a man of taste. He cares little whether his clothes fit him perfectly or not. He prefers a bit of misfit as an indication of his lack of pride. Harmony of colors has never occurred to him. He cares little for the whisk broom and none for the brush. Dress for him means very little more than comfort, protection and plainness. Generally speaking, no one, save his home folks, who regret his lack of taste, objects to his manner of attire. Even in dress he has no disposition to live wholly for self. He believes in a standard for Christian clothing, and is disposed to urge his custom, with all of its lack of taste, neatness and harmony.

He does not pause to consider that in dress he is an extremist, and that the more he urges his example, the greater his influence against plainness in attire. He may even be a minister, and every now and then preach in support of his views. His preaching partakes of the flavor of his appearance, and for those of taste it becomes a repelling rather than a drawing force. He converts no one but may, by his extreme notions, set some good-thinking men and women against the real simplicity in attire that the New Testament recommends. The man may mean to let his light shine with a view of winning others to Christ, but having a very poor light, his well-intended efforts result in just the opposite course. Plainly speaking, he is a detriment to the cause he advocates, because he is an extremist.

Another illustration: A minister who lives a pious life, has become thoroughly convinced that photographs are forbidden by what the Bible has to say against the making of images. He is sure in his mind that God does not want his people to make pictures and images of anything in earth or heaven. He will not sit for his photograph, nor will he allow one in his house. No one objects to his manner of life in this particular. It is his privilege thus to live. But he does not stop here. He persists in preaching against the work of the camera, not once or twice, but many times during the year. Possibly no one in his community accepts his views on the subject, not even the members of his congregation. He goes right on denouncing the photograph, holding that it is, in the sight of God, something highly esteemed of men,—an image, an object of worship,—and must be exposed. As a result of his efforts he has emptied the house of worship, and many of the members, becoming discouraged, have sought other localities. He may be devout, may mean to serve the Lord's interest, but he is not wise. His influence is on the wrong side,—tearing the church down, scattering the flock and repelling those who by earnest preaching should be drawn to Christ.

The situation is a sad one, and in many ways may be duplicated in different parts of the country. Men who ought to be wise and broad-minded become narrow, make extremists of themselves and cease to be helpers in the Lord's work. They may pose as preachers of the Gospel, but degenerate into repelling forces, and drive away, from the door of the Kingdom, men and women, who, with a little care upon the part of those in charge of the Master's interests, might be induced to enter the fold. They are constantly working for the impossible and in the end show themselves to be a detriment rather than a blessing to the church.

Prior to our love feast we hear a good deal said, about members examining themselves, to see whether they are sound in the faith. Might it not be well for a lot of them to examine themselves with a view of considering the wisdom and consistency characterizing their manner of life? No amount of piety can be made to atone for the type of conduct or life that drives well-meaning people away from the Kingdom of God. While the way of holiness is strait, and the entrance narrow, still it is intended for teachers who are broad-minded enough to take in the general needs of all those seeking to serve God. The church may prosper despite a few narrow-minded people in her ranks, but her teachers and leaders must not be men of the contracted, eccentric and extremist type. Men of this type can tear down and scatter, but they can not attract and build up.

J. H. M.

Excursions in Bookland

The Christian Doctrine of Reconciliation.—James Denney, D. D., $2.00

"Reconciliation is a term of wide scope and various application, and it is hardly possible to conceive a life or a religion which should dispense with it. There is always some kind of strain or tension between man and his environment, and man has always an interest in overcoming the strain, in resolving the discord in his situation into a harmony. . . . The process by which his end is attained may be described as one of reconciliation. . . . The reconciliation may fail to give men the peace of which they are in quest. Nevertheless, reconciliation, and nothing else, is what they want, and its place in religion is central and vital."

These opening sentences of Dr. Denney's essay on "The Christian Doctrine of Reconciliation" suggest something of the scholarship and masterful insight of the author. The promise of the earliest pages is borne out by what follows. As the reader passes from the chapter on "The Experimental Basis of the Doctrine," to "Reconciliation in the Christian Thought of the Past," to "The New Testament Doctrine of Reconciliation," to "The Need of Reconciliation," to "Reconciliation as Achieved by Christ," and, finally, to the chapter on "Reconciliation as Realized in Human Life," he is held by the range and power of the author. With his evident mastery of the bibliography of his subject, it is refreshing to see how completely Dr. Denney founds "The Christian Doctrine of Reconciliation" upon the New Testament.

There are some portions of the book that will not prove of special interest to the general reader. Chapter II, in particular, dealing as it does with the historical aspect of the subject, will have a limited appeal. Yet, the very fact that the material is there, is significant of the author's type of mind, and indicates how deeply he has gone into his subject. The book is one that will bear rereading,—in fact, it must be reread to be appreciated, and each time over will give fresh and ample proof of its worth. "The Christian Doctrine of Reconciliation" is easily one of the most scholarly and reverent books that have recently come to hand. It is a volume that puts fearless emphasis on certain fundamental Christian doctrines that have been much obscured by the fogs of present-day easy-going theologies.

The Fundamental Doctrines of the Christian Faith.—R. A. Torrey, $1.40

It is in place to mention Dr. Torrey's book in connection with "The Christian Doctrine of Reconciliation," by Dr. Denney. The two books are unlike in style but one in purpose. "The Christian Doctrine of Reconciliation" treats exhaustively of one great doctrine,—it is a volume for study and meditation. Dr. Torrey's "Fundamental Doctrines" is composed of a series of fifteen popular sermons on as many subjects. Yet, Dr. Torrey's book has its place and significance. The author believes that the great need of the churches today is systematic indoctrination. Not many months ago he suited deeds to convictions and preached fifteen sermons on such subjects as God, Inspiration, The Deity of Jesus Christ, The Holy Spirit, The New Birth, The Resurrection, and other topics. The discourses are said to have been received with marked interest by Dr. Torrey's congregation, and similar sermons would doubtless be as eagerly received in other churches. Like Dr. Denney, the author of "The Fundamental Doctrines of the Christian Faith" bases his teaching squarely upon the New Testament. Ministers will find both of these books stimulating and dependable.

H. A. B.

CONTRIBUTORS' FORUM

The Beautiful House of Today

Selected by Agnes M. Geib, Manheim, Pa.

A pilgrim was passing the wide-open door
Of the house by the side of the way,
As an angel stood waiting and calling to him
From the beautiful house of Today:
"O enter ye here; 'twas built for you;
Come dwell in this beautiful place,
For other shall never be open to you
From now to the end of the race."

But the pilgrim saw not its glory or worth.
"I see not the beauty you say;
To me 'tis only a bare, lonely place;
'Tis only the house of Today,
While onward before, in my journey I see
A house that is wondrously fair;
'Tis the house of Tomorrow that soon I shall see,
That is free from the burdens of care."

And the angel said sadly: "Farewell, farewell,"
As the pilgrim pressed on his way
To the house of Tomorrow he had seen just ahead;
And, lo, 'twas the house of Today.
Its glory and splendor had seemed to depart;-
"Not the house of Tomorrow," he cried,
And the angel still stood by the wide-open door,
And pleadingly pressed to his side.

How often we all, in the journey of life,
Impatiently press on our way,
Nor see in our haste that beautiful place,—
The beautiful house of Today,
But the house of Tomorrow we constantly seek,
And turn from the angel away,
Who lovingly, pleadingly calls us to dwell
In the beautiful house of Today.

—Willis Blanchard.

Liberty Christians

BY GALEN B. ROYER

MUCH is being said, these days, about liberty,—liberating the world from autocracy and so on,—and one is made to wonder if these terms are simply vague expressions of some indefinable license, or a real, positive and proper ideal of true and noble life.

To many, liberty means doing just as one pleases without regard to the rights of others, or to another being master over them. At least in the spirit of such a definition people reject Christ, and others forsake him and seek to live without any master. They do not go far, however, in such a course until they find themselves Satan's bondsmen, and their hoped-for liberty swallowed up in the most slavish fear and service.

Take away control through cultivation in the garden, and instead of pretty flowers and useful vegetables, there grow up noxious and pernicious weeds. Remove check and discipline from children, and quarrelling and fighting take the place of learning and improvement. Real liberty does not mean the absence of control, but a striving for that which is highest and best in life.

Opposing forces are constantly contending for the mastery in every life. The higher nature develops only when the lower is brought under subjection. Freedom of the baser always means suppression of the better nature. Hence, true liberty is found only when the lower is properly controlled.

Real liberty is enjoyed only when God governs. True freedom is found only under his grand control. To the extent that God does not direct the life, there is tumult and discord, a lack of purpose, a failure to be successful. What would a ship accomplish without the control of the helmsman? Turn on all the power of the engines, open every sail to the winds, but let the rudder be without control and that stately barge goes hither and thither, touching no port, and finally strands on some rocky coast or sandy beach.

So it is with the Christian. Let Christ's control weaken, let his pierced hands drop from the helm, and confusion, distrust, misery and death will come to pass. But let him have his own way, and "of the increase of his government and peace there shall be no end" (Isa. 9: 7).

What, then, some call freedom is rightly termed license,—the power and privilege to do as one pleases, even in doing wrong. That being true, where is true liberty found?

To enjoy real freedom, everything must be in its right element. The bird in the air, the fish in the sea are free because they are in the element for which God created them. And man can only find his true liberty when he enters the love of God through making Jesus Christ his Lord. To be away from that love is to be a wanderer from the Father's house, and the so-called freedom is a field of swine and the rags of sin. But think what restraint, what bondage is such a condition! In what contrast is the joy and peace of being "at home" in the Father's house, and feasting on God's love! We are reconciled, pardoned, restored to the family circle again.

To be free, one must do what God means for him to do. A passenger train has great freedom as long as it keeps on the track made for it. Indeed, it was not made to go anywhere else, and when it leaves the track, for any reason, it soon stops. There is no freedom. So we must keep on in God's appointed way, if we wish to enjoy God's largest freedom of action and service.

One would think that Jesus, the Son of God, Lord of heaven and earth, Lord of lords and King of kings, had perfect freedom in his earthly life, and he did. In what did he say his freedom consisted? "My meat is to do the will of him that sent me, and to finish his work" (Psa. 40: 8; John 4: 34). How joyously free was the Master's life! Hence, to the extent that we let God control our lives, we will find his will "good, perfect and acceptable" (Rom. 12: 2). His yoke will be easy, his burdens light. Strange as it may appear to many, no one feels really free and easy save in doing God's will.

But some one, who has tried God's service, says this all sounds good in theory,—on paper,—but it does not work out that way in practice. They have found God's will irksome, complex and difficult. His burden is a tiring load. Several things may have obtained to produce this testimony of adverse experience in an honest life. It may be that the will of man may have been mistaken for the will of God. Then I know the burden is heavy. Christ blamed the Pharisees for putting burdens on others that they themselves could not and would not bear,—burdens so grievous that they themselves would not move them with their finger" (Matt. 23: 6). This is still a very common error and has puzzled many an honest, Christ-loving heart,—misguided in what the will of God really is.

To follow God's will even when its pathway runs counter to the will of religious men, need not be burdensome or difficult if the heart is right with God. A stone crusher is of no value to grind wheat, but keep it in good running order, and it does its best work when it is kept full of stones to be crushed. So in the spiritual life. A right heart with God keeps us in trim to do his will perfectly. Some of us need the prayer: "The very God of peace make you perfect in every good work to do his will" (Heb. 13: 20-21) fulfilled in our lives. Perhaps the machinery of our spiritual selves needs adjusting, "restoring" (Gal. 6: 1). Then we are no longer doing "eye service, as men pleasers, but as servants of Christ doing the will of God from the heart" (Gal. 6: 6).

The train held in by outward constraint,—the rails,—keeps on its way in perfect freedom. Unlike this are our lives in the Christ-way. As the bits of iron are drawn to the magnet, or as the planets are kept in their courses without confusion, all by an unseen but positive power, so God's love holds us fast, in perfect freedom to him and we serve him because we can not help ourselves. We can not do aught else because we do not *want* to do otherwise.

Such are real liberty Christians,—all the liberty they wish, to do the right, with no desire to do the wrong. They are free from the burden of sin, delighting to do the Father's will in the pure and unsullied freedom and joy of privilege and not duty. They are not like the force pump which must be worked to get water, but like the Artesian well or the spring at the hillside, that can not help but overflow. Anything else than overflow would be exceedingly distressing and perfectly unnatural.

Christ's love constrains us. Yes, it is that delightful constraint that gives us greatest peace and gladness because in his sovereignty we yield ourselves to his full control.

Brother, sister, do you feel restrained, hemmed in, bound down, almost crushed in your service of the Lord? On bended knee search to know whose will you are obeying; for rest assured that Christ is right when he says: "My yoke is easy and my burden is light."

The happiest thought of this liberty, too, is that our Lord meant it for every child of his. Therefore, seek, knock, search until you find your liberty in Christ Jesus and in that stand (Gal. 5: 1). I know you will never seek to return to your former bondage, when once you are a "liberty Christian."

Huntingdon, Pa.

The Peace Conference at Versailles

BY S. F. SANGER

IT is most remarkable that in two short months after the ending of hostilities,—the most gigantic militant struggle the world has ever experienced,—a convention of representatives of the leading nations of the world should be engaged in discussing issues and problems confronting the nations involved in this unprecedented holocaust, including also those nations not directly involved in the war.

Since the smoke of battle has cleared away and the destructive agencies are slumbering in silence; human reason seems to be contemplating the awful tragedy, and men are intensely interested in devising means to prevent a repetition of war by using more just and saner means of settling international differences.

In order to accomplish this very desirable end, three things are essential and need to be studied most carefully: (1) The causes of war. (2) Their prevention. (3) How to make the preventive measures effectual.

It may be safe to state that wars in general, if not universal, are caused primarily by *selfishness*, or, as James puts it (4: 1), "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

A League of Nations

This is being very favorably considered now, both in and out of this convention, as the most feasible means of preventing wars in the future. Such a League must necessarily embody three fundamentals: (1) A legislative power to formulate laws for the government of the League and the settlement of international questions. (2) A judicial body to arbitrate contentions and pass on all issues that may arise, in the light of the laws enacted for this purpose. (3) A means, a power, or possibly a force, to make the decisions of this court operative or effectual.

There is little benefit to be hoped for from a League of Nations unless its work has a recognized authority. Writers on this question have proposed three methods, or powers, one or more of which is to be used in enforcing the decisions and authority of the League. The first is military,—by force of arms. The second is commercial,—by boycotting. The third is moral,—by breaking relations, refusing to hold rebellious nations as members of this compact, or to grant to them the privileges or benefits of the League.

There are advocates who offer strong arguments for each of these methods. Others favor using all three, beginning with the moral, and ending, if necessary, with the military. A goodly number favor only the use of the moral,—the let-alone idea.

Dr. Lyman Abbott holds that Matt. 18 justifies the "let-alone idea," by treating the rebellious or stubborn nation as a political heathen,—an outcast,—to be severely let alone, or disfellowshiped by the loyal nations.

I feel very much interested in the discussions and developments going on in and out of the Versailles Conference. First, because, as Premier Clemenceau said to the League: "You hold the destiny of the world in your hands." On the result of this League's work hangs the future, not only of world peace, but of a broader and fuller human brotherhood,—socially, commercially, educationally, politically and religiously.

This is not all that is involved in the work of this

convention, but it will put to test one of the broadest, deepest and most profound principles of government,—political and ecclesiastical. It is this: Is a CENTRAL power, or authority feasible, practical and effectual? If so, how can it best be obtained, maintained and honored?

The practical effect of such a League will, no doubt, revive, internationally, the old issue, known in American politics as "STATES' RIGHTS." It was this issue that led to the Civil War of the States, as it related to the slavery question.

The whiskey lords, in a recent convention, decided to try to resurrect this old issue in their fight against the prohibition movement that has struck so effectively their "Diana of America."

Perhaps no other country in the world has developed a democratic government in as high degree of efficiency as we have in America. This was not accomplished, however, without its trials and perplexities. It was not an easy matter for the early settlers of this country, coming so largely from the monarchies of Europe, to accept a representative form of government, with its central legislative, judicial and executive authority. Our Supreme Court, the highest branch of our judiciary, with its power of final decision on legal questions, was very strongly opposed in the early years of its existence.

During President Jackson's administration South Carolina attempted to challenge the power of the central authority of this Government, only to realize that the national government was its superior, to whose laws she had to submit. The result of the Civil War put a quietus upon those contending for "States' rights." And up to this time the question of any State, county, town or other smaller division, being subordinate to the central authority of the United States,—the Congress, the Judiciary and Executive,—has been a settled fact, an established principle of American democracy.

The foregoing part of this article, while giving some phases of the world problems now confronting the nations, large and small, forms a basis for what I wish to say to our beloved Brotherhood,—a rather lengthy introduction,—but I trust it may more clearly and forcefully appeal to our thinking members, who are concerned about the future government and prosperity of the Church of the Brethren.

Is it not a remarkable fact that our early brethren adopted a form of church government that is now, after two hundred years, being accepted as the most advanced, and highest in the world?

Ever since our church was established in America, we have had in operation what is equivalent to the proposed League of Nations, a Central authority,—our General Conference. This well-developed form of democracy has accorded to every State District, every local congregation, as well as each individual member, the right of appeal on any question of privilege or duty, and is to be respected in all of its privileges, local and general. The decision of our Conference is final on all questions of government, and should be respected and honored by every State organization, local congregation and individual.

It is yet fresh in our memories what it meant for any one living in the United States to speak against our Government, or in any way to violate the "Espionage" act, during the recent war. Even Senators and Congressmen were haled before the courts to answer the charges preferred against them for such violations.

I am wondering what the result would be if the church were as strict and vigilant as the Government, in dealing with the ministers, elders and other church officials who have promised to maintain, and observe our church rulings, and who are not only indifferent, but who disregard, oppose and override our church government. How busy would our courts be, and how long her dockets?

May I urge all the readers of the GOSPEL MESSENGER carefully to read and seriously ponder the editorial by Bro. D. L. Miller in GOSPEL MESSENGER No. 4, current volume. I know of no other question, now before our Brotherhood, that is fraught with such far-reaching and dangerous results as the too common practice, with officials and congregations acting contrary to the counsels and decisions of our highest, our central authority, —the Annual Conference.

May I be putting it too strong to say that no nation, no church, no other organization can maintain strength, develop its resources and safeguard its constituents, and perpetuate its organization without respect for, and submission to, its established rules of government?

For a local congregation or the individual to set up his judgment against the church, will bring us, as a church, just where the nations of the world have been for thousands of years, and which culminated in the most gigantic and destructive war of all history. From this awful experience the nations have awakened to the fact that a League of Nations, a central authority, is the hope for peace, justice and prosperity and perpetuity of nations.

Had all sections of our Brotherhood, at all times, duly respected our Conference decisions, and lived up closely to our ideal form of government, we would not now be discussing ways and means for reuniting our broken band, or reinstating those who are out of fellowship with us.

May I state here, parenthetically, that I see no way of reuniting the several bodies without an assurance from all concerned that our central authority will be duly respected and its government maintained.

We are not alone in the unfortunate steps taken by some of our members in their disregard for church government. The Jews are now having a similar experience, as stated in the following quotations from Rabbi Meyers: "The reformers, however, claim, that with altered times and circumstances they have a right to modify, or abrogate the rabbinical ordinations to suit the present age, or, rather their own convenience. . . . It certainly seems desirable, and I might say, absolutely necessary, in the interest of Judaism, if a change is to be made, that a general synod, or convention of duly-authorized Rabboni should be held, and a code of laws be approved, or amended, for general adoption, instead of individual ministers and congregations of laymen making, or abolishing, regulations according to their individual tastes, ideas or conveniences.

"These leaders call themselves reformers, a great misnomer. The term to be applied to them is seceders, or abolitionists. They want to set aside all that is Jewish, that is distinctive of us as a nation,—all that we have prided ourselves in, observing it through ages of trouble and persecution. Had they contented themselves by attacking only Rabbinical institutions, I would have been silent; but they have, in their presumption, attempted to set aside these laws that have been given to us by Almighty God himself, commandments of which he said: 'Between me and the children of Israel, it is an everlasting covenant.' These things they would set aside as naught."

The similarity between the course pursued by these Jewish members and some of our own brethren is most striking. But the part that impresses me most seriously in this Rabbi's statement is, that when once they begin to change the established rules of the church, as individuals and congregations, it is but a simple and easy step to change or abolish God's laws.

The nations of the world have tried out the rule of individuals and single nations regulating government and have reaped its bitter results. The Versailles Conference is laboring strenuously to get where we, as a church, have been for nearly two hundred years. Shall we maintain this high, this ideal, form of government, or shall we degenerate into a policy that means fatalism,—such as the nations of the world have experienced?

Empire, Calif.

The Brethren Are Right

BY G. J. FERCKEN

I HAVE a book, on one of my shelves, on primitive Christianity. It is in French, published in Paris in 1896. The author, a Swedenborgian, by the name of Edmond Chevrier, now dead, wrote it after having visited the catacombs of Rome. This book, whose title is "Etudes Sur le Christianisme Primitif," was written with the intention of proving that many inscriptions, frescoes, tombstones, lamps, etc., to be found in those subterranean corridors, favor *his* doctrines. In many cases it seems so; but I was not a little surprised to find, as I was carefully reading this interesting book, that he should mention some rites and ordinances practiced in the Church of the Brethren and not in the church of this Swedenborgian author.

I shall here quote all that I was able to gather in his work, translating from the French:

"In the early days the Eucharist was not separated from the *agape* or fraternal meal" (page 35).

"According to the *Apostolic Constitutions* the order of divine service was as follows: Reading of the Old Testament, singing of Psalms, reading of the Gospels, Acts and Epistles. A homily by the priest. Praying standing, the face turned to the east, celebration of the holy supper with a kiss of peace" (page 84).

"After the final prayers, hymns were sung and *the kiss of peace* was given before parting" (page 88).

"The consecrated bread and wine were called *Eulogia* (blessings). This word designatod, later on, the holy bread, which, until this day, is distributed to the faithful in remembrance of the *agape*, or feasts of charity, which were held in the primitive churches" (page 90).

"Mention is never made on the inscriptions of the catacombs of dignities and social distinctions, such as are found on pagan tombstones. The *clarissimi*, or noblemen, and the *tenuinores*, or humble and obscure, were gathered in the same resting-place after their death,—as they had, while alive, gathered around the same table in the *agape* and Eucharist."

As was said above, this book was published twenty-two years ago or more. There is now something much fresher than that.

A bishop of that denomination, in a paper read before his "Council of the Clergy," last June, quoted John 13: 1-15, and made the following remark: "After eating the supper, and after he had washed their feet, they were then *sanctified*, and so prepared for their work; *and in the time to come they were to do as he had done unto them*, wherein lies a principle of general application, not limited to one particular form of ritual, such as the washing of the feet."

This paper having been published in their periodical, the following appears as a foot-note to the above:

"This ritual of the ancient church, which the Lord performed with his disciples, has been brought into effect in some modern religious bodies; but it does not, at present, appear likely that any proposition will be made to do so in the New Church (Swedenborgian). The general principle involved is that in which we are interested. Thus, at any rate, it will be carried out in spirit."

But suppose that a proposition will some day be made, will not, then, the Brethren be right?

3 Pass. Rond-Point, Geneva, Switzerland.

Prodigal Sons,—Who Are They?

BY OLIN F. SHAW

IN that wonderful parable of our Lord, Luke 15, the elder brother, or stay-at-home, and the younger son, or prodigal, are easily recognized in the persons of the scribes and Pharisees and the publicans and sinners. But the distinct type of character represented by each may not be so easily discerned. And yet we have stereotyped the character of the younger by the name prodigal, the riotous, wasteful, lavish liver. It may be pertinent to remark here that, under the old Jewish economy, the eldest son inherited a peculiar relationship with special authority and a somewhat priestly office in the family. He was in line also for a double portion of the father's estate. The Israelitish church was divinely designated as Jehovah's "first born." Israel was and *is* the purveyor of all nations, religiously speaking.

And since the family is represented as one of but two sons, the younger may represent all of those *not in a covenant relationship* with God. Emphasis, perhaps, should be placed on the terms *younger son*, for while he was the younger, he was nevertheless a son. But until he returned to the father's house (where the elder brother lived), he was lost. Until he returned to the father's house he was dead.

The question arises here, Was the elder brother saved? That depends. A covenant is only binding so long as it remains unbroken by both parties. Unless the elder brother was living within covenant relationship with his father, he forfeited his rights to its blessings.

Both the elder and the younger sons were in pursuit of the same things,—happiness. The Father doesn't begrudge his children any amount of happiness they may enjoy. But men differ most radically in their conception of what constitutes happiness. And, too, happiness is conceived to be the end of life, whereas *service* is the *end*, and *happiness* the *result*. The outstanding trait of the prodigal's life was wastefulness and riotous living. Wasted in that his end was pleasure and not service. Riotous because, in his mad pursuit of happiness, illegitimate ways to become happy were resorted to.

A man died the other day in a local hospital. So wretched and deplorable was his condition, that there was probably not an organ in his body that was not diseased. Indeed, nurses threatened to resign if their duties in the institution required them to minister to him. Of drinking, carousing, and dissipation in general, his life had known but one limit,—his means and his strength. That he was a bankrupt, goes without saying. Socially he was an outcast. An appeal to his nearest relatives for help elicited no sympathy. Perhaps only public charity saved him from dying as a brute. On the street the common verdict was,—another one of God's prodigals. All too true, no doubt.

But while the number of those who lead such ungodly lives is legion, and their sinfulness is painful, indeed, to behold, they are only a part of God's prodigals. Included in the type of men, characterized by the younger son, were the publicans. We may believe that among them were not a few just such men as were Matthew, and Zaccheus,—moral reprobates, in the sight of the elder brother, but in the sight of Jesus possessing much genuine manhood. This same type of character is to be found in practically all vocations of life today. To many of these might be applied the words addressed to the rich young ruler: "Thou art not far from the kingdom of God." They are *very near to* it, but they must get *into* the kingdom. They must accept Jesus Christ as their own personal Savior.

Several aspects of these men's lives are to be considered: Outside of the church is away from our spiritual home. Such are spiritually lost and dead to all of the blessings of the Father's house unless and until they come home. Which is the greater sinner,—the one who is miles away from home, to whom the journey looks great, and who can not find it in his heart to undertake the journey, or the one who is just outside of the door and refuses to come in?

Speaking of the class of prodigals first described,—debauched, dissipated, ungodly sinners,—they leave no admirers behind them. No one is purposely following their lives. Of the latter, how many there may be who are holding them up as examples to pattern after, the Lord only knows. Circumstances would indicate that there are many. There can be no question that a large per cent of those, who have landed in the ditch, started out to live good, moral lives. Comparing the two, in their lives, who can tell which has been productive of the most evil?

There is still another class,—call them elder brothers if you wish,—who, in the sight of God, are prodigals nevertheless. These are persons whose names are on the church-roll somewhere, but of whom nonchurch members are disposed to say: "If such and such are saved, we are willing to take our chances outside of the church." They are lovers of pleasure and lovers of money.

Just as happiness is a God-ordained blessing, so the Father does not deny to his children any amount of wealth they may be able to *use rightly*. The desire for both are heaven-born, and it is the Father's good pleasure to give generously of both. But recall again that *service* is the end of life and money is the means that God gives us. To help others is to attain to the highest measure of it.

Let us see! What is worship? It is an act of respect or reverence to God. What, therefore, one respects or reverences most, becomes his god. Verily, the carnally-inclined have gone out after other gods. In finances they may be misers indeed, but they may also be wasteful, lavish, and riotous livers.

What if, after a life of service, the righteous man should have to be buried in a borrowed tomb, like our Savior, or in the potter's field, because of a want of means! A life spent in the pursuit of money or pleasure is simply wasted. *Life* is wasted. Money is as trash, in the sight of God, compared with life. And what of the years of *time* that are wasted, which spell opportunity to do good, in advancing the Kingdom? Neither our mission boards nor our schools are getting the fortunes of such. Will their big estates tend to make consecrated men and women of their children? Have they wasted their time? With what has God endowed his children, that is of such priceless value as life and time?

What fabulous prices many multi-millionaires would be willing to pay for an extension of life, and time to live! What shall be the answer to such? "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

Ours is the task of convicting all who are not in a covenant relationship with the Father. Those whose interests are not in the Father's house, but who have gone out after other gods, must be told that they *are prodigals*. They must be made to feel the Father's sustained interest in them, and the welcome and royal reception that awaits their homecoming. May the Holy Spirit help us to recover all such for their own salvation and for the honor of the Father!

Milledgeville, Ill.

The Steward on His Job

BY ADALINE HOHF BEERY

"He went and traded with them and made other talents"

A STEWARD is not a boss; he is not a foreman; he is not a landlord; he is not a physician; he is not a preacher; he is not a statesman; he is not a poet.

And yet a steward may be at the head of a factory employing thousands; he may be a most capable administrator of an estate; he may have a deed for forty farms; he may turn a multitude of sinners in at the strait gate; he may mend broken soldiers and make them almost like new; he may dictate policies for a league of nations; he may write verse that will move hearts to surrender and adoration of the Mightiest.

If a steward can be such a paradox, what is he? A steward is one who takes care of something for somebody else; he does not own anything himself. He may say, "my farm," "my bank," "my factory," "my stock," "my business," but he does it for euphony's sake and for convenience of description. The real Owner is not hanging around corridors and back lots, picking up loose ends. He is in his private office, superintending the affairs of his entire planet. The steward has his orders,—explicit, imperative. Just as you would exercise implicit care in handling a bit of rare china belonging to a dear friend, so the steward must be alert, sympathetic, enthusiastic, thorough. If something should break in his hands, or if he should fail to carry through an important deal, what would his Chief say? "Inasmuch as you did it not"——

The blank is the eloquent answer.

Dropping the figure, we are all stewards of innumerable gifts. Our money (which is the first thing most of us think of), to the last cent, is God's. The intellectual and physical ability to earn it is a gift of God. The ability to keep out of the insane asylum is a gift from Him. The power to think clearly, and deeply, is a superlative endowment. The gift of speech is a supreme distinction conferred on the human animal. The power to write arresting thoughts is an inspiration of the Divine breath. The power to sing comes through the touch of the heavenly Cantor. The power to plow comes from physical strength, which comes from food, which comes from the field, which was bought with your money, which was earned by your skill, which is a gift of God.

Are you not overwhelmed with responsibility? Think of what you are expected to turn in at the close of the day, when your lease expires, when the Owner, with level eyes, shall say, "You shall be steward no longer."

Have you used all these things to build up your own business or the business of the Kingdom? If we have a thought for the aggrandizement of ourselves, without distinct reference to the boosting of the business blazoned by our electric sign, then we have no business to be in business. If we put our surplus bushels in Brother Self's bins instead of a transport to Armenia, we are false to our trust.

If we pull down our wooden house, where we have been happy for twenty years, where the wall paper is dingy and the library couch is dilapidated, and take our cozy balance in the bank to put up a spacious stone dwelling, "because it makes our street look more imposing," we are false. How about the thousands who have nowhere to lay their heads? If we use knotty pine in making a piece of furniture, instead of the polished oak of the specifications, and put the difference in cost in our little quiet purse, we are false. "Hypocrites," is the contemptuous word our Lord used.

You see it comes around every time to the question of a man's being in front, and on top, and nearly always money is at the bottom. Why are we so afflicted with astigmatism on this one subject? Money will do as a medium of exchange for physical necessities—I said necessities, not superfluities—but it will never buy happiness, honor, friendship, content, faith, hope, love; and without these, what good would money do?

Our education has not been intensive enough. We have been cultivating courtesy, good manners, gracefulness, becoming dressing, the classics of social ethics, the appearance of perfection. But we have not gotten under the crust. If we could touch the beating heart—I mean if the Holy Spirit could touch it—there would be no distinction between avenues and alleys, between tiled bathrooms and pig-sharing shacks, between limousines and wheelbarrows, between terraces and ditches. We should all be socialists, with the slogan, "Each for the other and all for God."

Do not think that any of us can crawl out of responsibility because we have no money in the bank. We are all rich. God has given each of us at least a talent. Yours may be financial acumen, mine may be blacking shoes. Yours may be knitting for the Red Cross, mine may be making doughnuts. Yours may be editing a magazine, mine may be making steam engines. Yours may be designing cathedrals, mine may be washing its windows.

For the steward who must keep account of all these investments, O, what bookkeeping it will take! And if the ledger does not balance——

"When the Owner of the vineyard comes, what will He do to those vinedressers?"

Elgin, Ill.

Our Tasks

BY JULIA GRAYDON

"And so I do my task and wait the opening of the outer gate."

OUR tasks seem hard sometimes, and long, and we are weary at the end of the day.

We may look for a reward from those about us, but none comes, for we are simply doing our duty, our *daily* tasks.

But one is watching from above, and he sees our efforts and the spirit in which we work at these tasks. He stands waiting *inside* the gateway, ready to open the gate to us in his good time, ready to say to us, if we deserve it: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

So we can patiently wait for the opening of that *outer* gate, knowing the joy that lies beyond it.

Harrisburg, Pa.

THE ROUND TABLE

The Divinity of Toil

BY J. E. YOUNG

In the Louvre of Paris is a picture of Murillo, "The Miracle of San Diego." The figures are life size. Through an open door, two noblemen and a priest enter a kitchen. To their amazement they find that all the maids are angels, dividing among themselves the work of the place.

It is a parable in art of the divinity of the common toiler. These persons, discharging a work rated as drudgery, are, themselves, radiant with divine kinship, and under their hands life's daily toil itself is glorified.

This Christlike conception, as thus pictured on Murillo's canvas, needs universal acceptance as a vital condition of the Kingdom of Christ. All toil, for all time, in all ways and in all places, is for his sake.

Beatrice, Nebr.

A Battle Episode

BY W. G. NYCE

The fighting along the front was fast and furious, The king came riding along with several of his officers, and stopped where a little detachment was coping with great odds,—a company so valiant and heroic that he felt they should be publicly commended for their fidelity.

Calling the captain, he exclaimed: "Your company seems to have lost the greater part of its men already!"

"No, your Majesty," replied the candid captain, "we haven't lost a man yet."

"Why, then, is your company so small? It seems but a remnant."

"Well, you see, it is such a nice day that about one-third of them went off in automobiles and carriages to visit friends."

"Where are the rest?"

"Another third are in their tents, entertaining friends. They are doing that a good bit of the time."

"Does that account for all your absentees?"

"No. Some are peeved, and they never turn out. Others are just plain lazy, and no bugle call to service ever arouses them,—unless there are *rations* to be distributed. These are all that we can count on."

If this had occurred in France, the result would have been court-martial and death. As it occurred in America, on a pleasant Sunday morning, in the church-service battle against sin, the King has not yet revealed what he will do about it. But his Word is full of instances of what he has done with unfaithful servants.

"When Jesus comes to reward his servants,
Whether it be noon or night,
Faithful to him will he find us watching,
With our lamps all trimmed and bright?"

Pottstown, Pa.

Reflections

BY ELIZABETH H. BRUBAKER

What a rich field of Bible literature we are passing through, this quarter, in the current Sunday-school lessons! When God created Adam and Eve, placed them in the Garden of Eden, they failed to obey their Creator, and God's judgment, expulsion from the garden, was visited upon them. But man again failed. As people multiplied, the earth was filled with wickedness, and then follows the judgment of the flood. The holiness of God is here manifested in punishing man. God can not look upon sin with the least degree of allowance. His hand must fall upon the guilty, else he would not be God, the Holy One. However, God's mercy is shown in giving man another chance. The earth is replenished with people, when the spirit of pride is displayed in their attempt to make themselves a name, and build a tower which should reach to heaven. God came down to see man's work. He was displeased and judgment again follows in the confusion of tongues. Their purposes were defeated and they were scattered.

God again manifests his long-suffering by choosing one whom he would bless that he might be a blessing. God now has his watchful eye on Abram, who is called from the midst of idolatry into Canaan, the land of promise. That the promise of his seed to be multiplied as the sand of the sea may be verified, Isaac is born, also Jacob and his twelve sons, who became God's chosen people Israel. We have followed the latter into Egypt, through the oppression, through their deliverance under their leader Moses. At Sinai God restores the communion and fellowship which were broken in the Garden of Eden. After giving the law, God calls Moses up into Mount Sinai, and gives him the pattern of the tabernacle in which he promises to meet with his people. The design of the tabernacle was not only for a meeting-place with his people (Ex. 25: 22) but that God might dwell in their midst. "Let them make me a sanctuary, that I may dwell among them" (Ex. 25: 8) said God. "I will dwell among the children of Israel, and will be their God" (Ex. 29: 45)..

Reading the text carefully, we find that whether camping or on the march, the tabernacle in which was the ark, God's dwelling-place, was always in the midst of the tribes. God is a God of order, but more, he is in our midst to protect and to be easy of access. From the day that sin entered into the world, God had no dwelling-place with man. He saw the people in their misery, and heard their groans (Ex. 3: 7). He visited them, but not until Israel was separated from Egypt, defiled with idols, and redeemed by blood and by his power, did he come to dwell with them.

Here also, in the tabernacle, God revealed himself. "They shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell with them" (Ex. 29: 46). Through the tabernacle God revealed his character and declared his purposes of love and redemption.

Virden, Ill.

Decisions

BY ROY TEMPLE HOUSE

Once upon a time there were three preachers, all struggling with heavy and difficult charges, and all poorly paid. Then, on one and the self-same day, it happened that each of the three received a call to a pleasanter location, with a much more generous salary.

The first preacher weighed the matter maturely, consulted with his faithful helpmeet and with his God, and concluded that it was not just to himself or his growing family, to work under the limitations, financial and other, which then surrounded him. Confident that he could be at least as useful in the new work, he resigned his pastorate and accepted the other. The event justified his confidence. Neither he nor any one of his household has ever doubted that he did the wise thing and the right thing in changing to the more promising and fruitful field of labor.

The second preacher considered the situation quite as carefully and prayerfully as his brother, and, after deliberate heart-searching, determined to close his eyes to the apparent advantages of the transfer. It seemed to him, and to his, inasmuch as he was securing results where God had placed him, whereas he could not prophesy so surely that he would prove the man to meet the peculiar responsibilities of the other pastorate, that it was unwise to leave a certain good for a questionable better. So he informed his grateful congregation that he would remain with them. The knowledge that he was sufficiently interested in their welfare to refuse a larger salary and a more attractive field elsewhere, strengthened his hold on his people, and his work since then has been blessed more richly than before.

The call threw the third preacher into a condition of nervous excitement that was pitiful to see. He wanted to go and he wanted to stay. He didn't want to go and he didn't want to stay. He felt that it would be foolish and positively sinful to neglect the real opportunity which seemed to have been divinely opened to him. He was sure that he had no right to leave the charge where he had labored so hard and long, and where his labors were so sorely needed. He was afraid that he would not be equal to the other place. He was afraid that so definite an opening was evidence that he no longer belonged where he was. So he lost sleep over the matter, and he wore out his family and friends with arguments and questions. He accepted, and recalled his acceptance; he declined, and telegraphed frantically to have the question reopened. The record does not state whether he finally went or stayed; but we may be certain that whichever course he followed, he never ceased regretting that he had not done the other thing.

The lesson is not for ministers alone. No one but God knows which is the wiser course to follow in any one of a thousand contingencies which arise in every life. Has every crossroads a better path and a worse, a right way and a wrong? Or is it not possible to admit, with old Sir Roger de Coverley, that "much might be said on both sides"? Our Father has set us no task to which our knowledge and ability are not equal. It is mine to choose my course honestly, carefully and prayerfully,—the rest is God's. And yet the world is full of conscientious men and women who are trying to do God's work for him. A man who calls himself a Christian, confessed recently that he is in a state of constant uneasiness, for fear that the particular work at which he happens to be occupied, at any moment, is not the wisest employment of his time. Very many of us, it is to be feared, are more or less like him, and yet such an attitude, reduced to its lowest terms, is impiety. It is doubting God's Word; it is doubting God's Providence. Honest, faithful effort is our part. The results are his alone. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

An old lady, down East, is the widow of a Western miner who made a fortune, but who lost practically every cent of it, shortly before his death, by a hasty speculation. For a few years the possessor of hundreds of thousands, the old lady is now entirely dependent on the meager earnings of her daughter. She is fond of telling the story of her short-lived wealth, but she always concludes cheerfully: "Well, it would 'a' been nice to have that money now, when things are so high, but Thomas thought he was doing the best thing, and I guess the Lord won't let us suffer for it." No, Aunt Ellen, the Lord won't let you suffer for anything but sin. If you suffer, or I, for anything else, it is our doing, not the Lord's.

Norman, Okla.

Knowledge of Jesus

BY G. W. TUTTLE

To know my Jesus! Yes, to know
The virtues in my Christ that glow;
And know his mercy! will be key
To unlock heaven and earth for me.
To know my Jesus! Know that he
Eternal life has brought to me!

Knowledge of Jesus is the secret of the Christian's power, the beginning and end of his confidence; the stimulus to Christian service, and the assurance of eternal life. Life unfolds under the quickening influence of the knowledge of Christ; it blossoms in new activities, it blesses all with whom it comes in contact. Eternal life! it has already begun in the true disciple of Jesus.

"I will come again and receive you unto myself." The heart of the Master longs for his own; for the souls of men who look up to him with expectant faces, who joy at his touch, whose hearts burn within them as he talks with them by the way; for the followers whose knowledge of him and whose usefulness in his service is increasing from day to day.

It is our knowledge of Jesus, even our small understanding of the great Christ, that makes wondrously satisfying those words of his: "Because I live, ye shall live also." Here is our certainty, our assurance, our title deed to heaven. This verse and one other: "Where I am, there ye may be also."

Two things will make heaven for us,—the presence of Christ, and the absence of sin. The virtues that have shone but dimly in our lives will there take on new luster; the knowledge of the Master that is so imperfect here because of human limitations, will there come to fullness and fruition, for "we shall see him as he is."

For every Christian there are two resurrections. The first resurrection is when the heart's door opens to Jesus Christ, and we say: "Come in!" How new, and

warm, and luminous life becomes! How the good predominates, and how the evil shrinks away, when the Light of the ages shines into all the dark corners of the heart! Poverty of life vanishes when God's riches are ours, and new knowledge of Jesus Christ comes in. Is not this the first resurrection?

The second resurrection will not be more wonderful, but it will be more perfect, and more complete. It will be glorious, endless, satisfying, for we shall be with him forever.

Pasadena, Calif.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE CONFERENCE DAILY

As the time for the Annual Conference draws near, there is some inquiry as to the Conference Daily for this year. The Committee of Arrangements have asked the undersigned to take charge of this part of the work this year. We will, therefore, try to do the best we can.

Arrangements have been made to publish a special edition of the Conference Daily News this year, in which the entire paper will be given over to the Conference proceedings. It will contain a little more matter than last year and will cover seven issues. One will be a big, double issue, as a sort of Becker Memorial issue. The principal addresses will be given in full, and every effort will be made to render the publication one worthy of the event which it celebrates. We want it to reflect the spirit of the Forward Movement. This can only be done if we have the coöperation of the churches. The cost of the paper will be a considerable amount, and is quite an undertaking. We feel sure, however, that the Brotherhood will not fail us this time. The subscription price will be 30 cents for single subscriptions, and 25 cents in clubs of five or more. We are going to urge our people to send in their subscriptions early, so that the mailing-list may be as complete as possible before Conference begins. This will facilitate prompt mailing of the papers every day during the Conference. Subscriptions may be made at any time and they will be properly filed and cared for. A limited amount of select advertising will be accepted.

John R. Snyder.

809 North Main Street, Bellefontaine, Ohio.

SEBRING, FLORIDA

Our love feast was held on the evening of March 18, and a most spiritual feast it was. Though a score of members had left for their homes in the North, there were about sixty at the tables. Among the number, as visiting elders, were Geo. A. Branscom, of North Carolina, J. V. Felthouse, of Seminole, Fla., and S. A. Honberger, of Tampa, same State. Bro. A. C. Wieand, who left for Chicago the next morning, officiated, being assisted by several of the ministers present. In fact, all told, ten ministers were at the tables.

With Bro. Branscom, a member of the District Mission Board, here, and also Bro. J. H. Garst, a member of the same Board, it became convenient to confer regarding the outlook for mission work in several sections of Florida. Bro. Honberger locates near Eustis, and will take charge of the interests at the Seneca church. A movement is on foot to establish a mission at Tampa, and for our interests in the South this means much. Two, and possibly three, other points are under consideration. Movements of this sort simply pave the way for a number of churches in the State. In Florida there are enough members to form at least a half dozen congregations, but they are too much scattered. Efforts will be made to encourage greater concentration.

Among the ministers spending the winter at Sebring, and who will return to their homes inside of a few weeks, we name Brethren D. H. Zigler, I. J. Rosenberger, Wm. Bixler and A. D. Coate. All rendered valuable services while here. Sister Marguerite Bixler Garrett, widely known as a leader in song, rendered assistance in some departments of the work. The services of Sister J. B. Kendall, as Sunday-school superintendent, have proven helpful. In the person of Sister O. L. Mansfield, we have a very efficient church and Sunday-school chorister. Our congregation is favored with three resident deacons and two ministers, both elders. Bro. Coate, mentioned above, has purchased a winter home and that will add to the ministerial force.

J. H. Moore.

LET US HAVE YOUR COÖPERATION IN OUR WORK, PLEASE

One of the greatest needs in our city mission work is the coöperation of our rural members. A number of young members have come to us from the country, and have remained in the city just long enough to lose interest in their church. Then they leave the city. After having left the city, I get letters from pastors and parents, inquiring about them. Would it not have been much better if they could have notified me sooner? This would have given me an opportunity of getting acquainted with them and inviting them to worship with us. The primary purpose of the city mission is to furnish a church home for our retired brethren who have left the farm and moved to the city, but we must also try to take care of the pure country boys and girls whose lives have not been corrupted with vice and immorality as the lives of some of the city boys and girls have been. These young people leave their homes in the country and go to the cities, seeking employment. They find things quite different in the city. The attractions and amusements are so alluring that they soon captivate those who frequent the places of amusement, and finally they forget the church and Sunday-school. They seek pleasure in worldly amusements, and before they learn that there is no real satisfaction in them, they become strangers to the church, and never attend services any more. Sad, sad, but nevertheless it is true.

Some parents have neglected their children,—not purposely, but for the lack of serious thought. Some shepherd permitted his lambs to wander from the fold by not looking after them close enough. "While men slept, his enemy came and sowed tares also among the wheat, and went away" (Matt. 13: 25).

Brethren and sisters, it would be a source of much pleasure to our city mission workers to have your coöperation in saving your children from the pit-falls of sin and for the church. If you have children in Rock Island or Moline, Ill., or in Davenport or Muscatine, Iowa, please send me name and address. Then, too, write them a letter, directing them to the Church of the Brethren, which is conveniently located at 1133 Lucas Street, on the West Hill Street car line. Services each Lord's Day morning and evening. Bible study and prayer meeting every Wednesday evening, at 7:30. A special invitation to visitors who are in the city.

Leander Smith, Pastor.

1147 Lucas Street, Muscatine, Iowa, March 8.

"OVER THE TOP"

One Monday morning, last spring, I climbed into my car and drove 70 miles across country to my old home in the "dear old Bethel" congregation. My first stop was at the home of a brother-in-law, W. E. Flory, brother of Raymond, the missionary in China. After the usual greetings he said: "You can't guess how much our offering for Armenian relief was yesterday."

I hedged: "Was it as much as we raised for the China Boys' School? That was the largest offering Bethel ever gave at a collection in one service."

"I do not remember how much that was," he said.

I replied: "$326."

"Yes, it was more than that."

He looked so pleased over what he had to tell that I could hardly wait until I found out, so I said: "I'll give up. How much was it?"

Now, reader, what would you have guessed? Here was a country congregation, that had experienced an entire failure of their wheat crop the year before. The farmers had even to buy seed for the next crop. The corn crop was only fair and of very poor quality in 1917, as farmers all over the corn belt will remember. Then, too, the membership only numbers 100, and, of course, not all were present on the Sunday in question.

Well, you couldn't guess, if you didn't know Bethel, and her pastor, and how the Lord had rewarded them in times past for sacrificing and giving liberally of both her children and money, that their less fortunate brothers across the water might live.

The pastor, Bro. George W. Hilton, while a missionary in China, helped the Red Cross to feed the starving in one of the great famines. He knows what it means to be able to supply only a part of the hungry with daily food, and to let the larger part die of starvation because there is not enough to feed all. He knows the pitiful entreaty of children, weakly crying for something to eat. He knows the sight of dead and dying,—scattered here and there for lack of food. He knows how the half-starved are a prey to disease.

Well, he told some actual experiences, that Sunday morning, and pointed out what Jesus meant when he said: "Inasmuch as ye have done it unto one of the least of these," and how we can serve our Loving Father by being kind to some of God's unfortunate people in Armenia. Then he said: "It takes just $5 a month to feed one of these people, or $60 a year." "I couldn't be happy," he continued, "to sit down to my table with my family if I didn't supply the means for at least one of these to live."

Then brethren, here and there over the congregation, said they too wanted to supply their own table, but furnish enough besides, for one poor, homeless, persecuted Armenian Christian, to have something to eat every day for a year. Then others pledged enough for six months, and even the boys and girls wanted to earn money enough to feed one of these little brothers or sisters for a month. So when all were through, the offering amounted to $1,110.

Every place I called, the people were just as anxious to tell me about it as was Bro. Flory. They were experiencing the real joy of having gone "over the top" for Jesus' sake. In the April drive for this same cause for $250,000 in our Brethren congregations you will have a chance to set up a new mile-stone, when your congregation goes "over the top" and you raise your quota and more.

Holmesville, Nebr. Edgar Rothrock

SISTER D. J. LICHTY.—AN APPRECIATION

The death of Sister Lichty reached us by cable at Bulsar, and was forwarded from there to the other stations. We had been out in the village of Shaker pur Bhata for some days. Returning home we found a number of letters, postcards and other pieces of mail. One postcard attracted my attention,—perhaps because there was so little written on it. I took it up first, and read: "Nora Lichty died twelfth, influenza."

What sadness in those few words! The news touched deeply every sympathetic heart. Many, all about us, have lost loved ones by that same disease during last October and November.

Nora was one of us. She was ever ready, willing and cheerful, and fitted into any place where needed. Yes, I think that is a good word to use,—"fitted." She was unassuming and never reminded us that she knew things,

(Continued on page 218)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

What Easter Should Mean to Us

1 Cor. 15: 50-58

For Week Beginning April 13, 1919

1. **A Message of Cheer.**—Several things seem to stand out in these verses,—things that are worth while for us to ponder seriously. However, we must not forget that we are treading on the borderland of mysterious things, and therefore should follow closely in the footsteps of our Divine Leader. Even Paul recognizes that he is dealing with things beyond finite understanding, when he says: "Behold, I show you a mystery." And when we are handling things which the great Apostle to the Gentiles regarded as mysteries, we can well afford to step cautiously, and not to speak too rashly. Paul tells us that "flesh and blood can not inherit the kingdom of God." He tells us that "corruption" can not "inherit incorruption." He tells us that "we shall not all sleep [die], but we shall all be changed in a moment." He tells us that "this mortality must put on immortality." He leads us out into the great after-world and he shows us something of what shall be hereafter. He gives us all to understand that the grave is not the terminal. We shall live again. We shall not all sleep. If we shall not ALL sleep, then we shall never cease to live. Our bodies shall not slumber in the dust. To those who are alive at "his coming," the words of Jesus to Martha will be definitely fulfilled: "Whosoever liveth and believeth on me shall never die."

2. **The Hope of a Blessed Hereafter.**—Paul and Jesus are united in this, that there is a deathless land somewhere beyond the portals of death. Why, then, be satisfied with this life? No matter what its ambitions or its accomplishments, it will not be many years at most until it is all over, and we must face the things which now are hidden from our view. We must face the conditions that await us, and those conditions will be largely of our own choosing. The character of our life beyond the resurrection will be dependent, in large measure, upon our life on this side of the grave.

3. **A Glorious Vision.**—What more illustrious thought can there be than just this,—that, by reason of Christ's righteousness there was an empty tomb in the garden on that never-to-be-forgotten resurrection morning! Still more comforting to us is the promise of an empty grave for every one who believes in the Lamb slain from the foundation of the world. The days are coming when we shall wish for the swinging portal, when our own mortal nature shall put on immortality, when the old earth-life shall be over, and the repose of the final slumber at an end, and we shall arise to greet the sunrise of a day that shall never know a twilight.

4. **The Comfort That Never Fails.**—Few households escape the hour of the vacant chair. Very few circles remain permanently unbroken. Sometimes it is a child, sometimes a youth or a maiden, sometimes a wife or husband, and sometimes an aged one who is taken away. The joy of the Christian is that those who are thus taken are in the Father's keeping, who doeth all things well. And thus it is that Easter-tide comes to us, laden with cheer and comfort. The apostles preached it, the Book of Revelation thrills with it. Throughout the long ages the church has rested her faith on it in full assurance.

5. **Suggestive References on the Resurrection.**—Awaking out of sleep (Isa. 26: 19). Morning after night (Dan. 12: 2, 3, 13). Absolute assurance may be ours (Job 19: 25-27). A corn of wheat rising through death (John 12: 24). Transformation (Philpp. 3: 21). The first and best coming forth (1 Thess. 4: 13-18). The vision of the revelator (Rev. 20: 5-13).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, APRIL 6

Sunday-school Lesson, God Our Heavenly Father.—Gen. 1: 1, 27; Psa. 103: 1-14; Matt. 6: 24-34.

Christian Workers' Meeting. Treasures.—Matt. 6: 19-21.

GAINS FOR THE KINGDOM

One has been baptized in the Bremen church, Ind., since last heard from.

Two have been baptized in the Mechanic Grove church, Pa., since the last report.

One accepted Christ in the Mt. Morris church, Ill.,—Bro. G. L. Wine, of Polo, same State, evangelist.

Nine were baptized in the Covina church, Calif.,—Bro. D. L. Miller, of Pasadena, same State, evangelist.

Four accepted Christ at the Red River church, Ohio,—Bro. Wm. Buckley, of Bradford, same State, evangelist.

Eight accepted Christ in the Kokomo church, Ind.,—Bro. Wm. L. Hatcher, of Rossville, same State, evangelist.

Seven were baptized in the Hanover church, Pa.,—Bro. John E. Rowland, of Bunkertown, same State, evangelist.

Six stood for Christ in the Shamokin church, Pa.,—Bro. Adam M. Hollinger, home minister, in charge of the meetings.

Twenty-two confessed Christ in the Elizabethtown church, Pa.,—Bro. Frank Carper, of Palmyra, same State, evangelist.

Thirteen confessed Christ in the Hatfield congregation, Pa.,—Bro. Rufus P. Bucher, of Quarryville, same State, evangelist.

Five were baptized at the Merkey house, Little Swatara congregation, Pa.,—Bro. S. Z. Witmer, of Elizabethtown, same State, evangelist.

Thirty-four confessed Christ, fifteen of whom have been baptized, in the Denver church, Colo.,—Bro. J. Edwin Jarboe, of Chicago, Ill., evangelist.

Seventeen accepted Christ, thirteen of whom were received by baptism and four reclaimed, in the Piney Flats congregation, Tenn.,—Bro. S. H. Garst, of Blountville, same State, evangelist.

Thirty-seven accepted Christ, sixteen of whom were baptized, ten reclaimed, and nine await baptism, in the Shiloh church, Va.,—Bro. J. B. Shaffer, of Nestorville, W. Va., and Bro. J. E. Shepler, of Bentons Ferry, W. Va., evangelists.

CONTEMPLATED MEETINGS

Bro. Ira H. Fox, of Brooklyn, Iowa, to begin June 15 in his home church.

Bro. J. Edwin Jarboe, of Chicago, to begin April 13 in the Pyrmont church, Ind.

Bro. C. C. Cripe, of Bremen, Ind., to begin the latter part of May in his home church.

Bro. Wm. Buckley, of Bradford, Ohio, to begin April 27 in the West Manchester church, Ind.

Bro. David Metzler, of Nappanee, Ind., to begin in September, in the Center church, same State.

Bro. H. M. Brubaker, of Plattsburg, Mo., to begin some time in October in the Alvo church, Nebr.

Bro. W. K. Conner, of Harrisburg, Pa., to begin May 11 in the Mechanic Grove church, same State.

Bro. Edgar Rothrock, of Holmesville, Nebr., to begin some time in November in the Monitor church, Kans.

Bro. Chas. R. Oberlin, of Hartford City, Ind., to begin April 6 in his home church, at the Bethel Center house.

Brother and Sister Ralph G. Rarick, of South Bend, Ind., to begin June 15 in the North Liberty church, same State.

Bro. C. B. Smith, of Morrill, Kans., during the latter part of April at Holmesville, Nebr., to begin May 1 in the Larned County church, Kans.

PERSONAL MENTION

Bro. J. R. Suter, of Deisem, N. Dak., has changed his address to Edgeley, same State.

Bro. Ezra Flory, of the General Sunday School Board, spent several hours at the Publishing House last Friday, looking after some matters in connection with the "Book of Doctrine" which the Board has under preparation. About five minutes was all that Bro. Flory allowed the "Messenger" rooms.

Bro. E. B. Hoff, of Bethany Bible School, favored the "Messenger" rooms with a short call last week. Bro. Hoff came out to the Publishing House primarily on business connected with the sale of his new book just from the press, "The Message of the Book of Revelation," which the reader will find listed in our advertising columns. A preliminary examination of this book has disclosed two facts of first-class importance. One is that the author has thought it worth while to acquaint himself with the historical background of the Book of Revelation. He has read the apocalyptic literature of the period so as to understand that method of presenting truth. The other point is that he never loses sight of the practical purpose which the Revelator had in mind. This keeps him from getting lost in a maze of fanciful and profitless speculation. One does not need to agree with the author's opinions on all points, to see that he has succeeded well in giving the reader the "Message" of this last book of the New Testament. The Book Editor will probably take an early "excursion" into the territory of this volume.

Relief and Reconstruction Work

April will be a red letter month in the history of the church because of the supreme effort which will be made, on every hand, for the Reconstruction work in Armenia and Syria.

Literature is being mailed out to local chairmen as rapidly as the nomes come in. If there is ony church thot fails to receive this literature, or if there is ony church in which o local chairman hos not been appointed, we hopo thot the elder will coöperate to the fullest extent.

Sunday, April 13, is the day when the compaign will reach its climox. Let us work towerds that day, and gathor our offorings at that time. If this is too early a date, lot Sunday, April 20, be designoted. Wo trust thot by thet timo the compaign will be over.

The omount osked for by the Committee need not all be paid in cash. It con be pledged now, ond paid monthly or quarterly, as the donor moy elect. These pledges should be held in the locol church.

If printed pledges of the Committee are not at hond for the campaign, he suro to prepore plenty of slips, to use as pledges at the time of your meeting.

In behalf of the sufferieg of Armonia, in bohalf of this great work, authorized by the Goshen Conferenco, and in behalf of the Brotherhood, we thonk you for what you moy so willingly do.

Most frotornally,

Relief ond Reconstruction Committee.

Bro. J. F. Graybill and wife, our missionaries to Sweden, arrived safely at Brooklyn, N. Y., at noon, March 24. Word to this effect reached the Mission Board rooms just a little too late for mention in our issue of last week. Their address for the time being will be Palmyra, Pa. Bro. Graybill hopes to attend the Mission Board Meeting here next week.

A letter from Bro. J. Homer Bright to the Secretary of the General Mission Board brings the sad intelligence of the death of Bro. Bright's father, Eld. John Calvin Bright, on Monday, March 24, after an illness with influenza of about one week. Bro. Bright was well known throughout the Brotherhood, having served the church in many important capacities. He was still in active service at the time of his death, being but a little past 67 years of age. He preached his last sermon at Pittsburg, Ohio, March 16, and was to give a missionary sermon that same evening, but the approach of the dread pestilence prevented him from filling that engagement. We extend our sincere sympathies to all the bereaved ones. We hope to publish soon a suitable sketch of Bro. Bright's life and work.

ELSEWHERE IN THIS ISSUE

The District Conference of Middle Pennsylvania is to be held in the Snake Spring Valley congregation April 15 and 16. See Bro. Joseph F. Snyder's announcement among the Notes.

Be sure to read, on page 215, how one congregation went "over the top" last spring. There's help and inspiration in Bro. Rothrock's story for the special task we have in hand this month.

On page 220 we publish programs of the Ministerial, Sunday-school, Missionary and Educational Meetings of Southwestern Kansas and Southeastern Colorado, to be held at Hutchinson, Kans., April 26-28.

The District Conference of Idaho and Western Montana is to be held at Nezperce, Idaho, May 13-15. On page 220 Bro. A. I. Mow gives some important information concerning that gathering. No member within the District should neglect to read that communication. Let there be a general move to be present at the Conference.

MISCELLANEOUS

The District Meeting of Western Pennsylvania will be held at Scalp Level, instead of Markleysburg, April 21-23. Full particulars will be given in our next issue.

The General Educational Board is scheduled to meet here in regular session next Tuesday, April 8, and the General Mission Board on the day following. It will be a busy week at the Publishing House.

One of the churches in the Middle West,—and not the largest, by any means,—reports an offering of $400 for the Armenian-Syrian Relief Fund, with still further pledges to be paid in later. We trust that such a readiness will "provoke" other congregations to a like exhibition of "love and good works."

Word from the American Committee for Relief in the Near East informs us that the Sunday School Commission was booked to sail April 2 from Marseilles, France, for Port Said, Egypt, on the Steamer "Canberra." All were well.

The District Meeting of Northwestern Kansas and Northeastern Colorado is to be held in the Belleville church, Kans., April 16. Owing to the recurrence of influenza in so many churches of the District, other gatherings previously arranged for, in connection with the Conference, will not be held.

Bro. A. W. Atkins, District Secretary, desires to make the following announcement to the Sunday-schools of Southwestern Missouri and Northwestern Arkansas: "The quarterly Convention for the second quarter will be held in the Fairview church, Douglas County, Mo., April 20, beginning at 9:30 A. M. A good representation is desired."

The "Year Book and Church Directory" of the newly-established congregation at Cleveland, Ohio, is one of the most attractive booklets of the kind we have yet seen. The story of the growth of the work in that city is told in an interesting way. Read Bro. Copeland's account on page 219 of this issue, noting especially his offer to send copies of the booklet to persons interested, and his request for the addresses of friends living in the city. Let us help the cause in Cleveland!

Last week we published the Queries for next Conference which have so far been sent to this office. A number of District Meetings, usually held in the fall, were postponed until spring on account of the epidemic. This fact will tend to increase the difficulty of getting the material in hand for the Conference Booklet in time. We earnestly urge officers of District Meetings to see that all matter for the Booklet is sent us as promptly as possible. Do not wait for the publication of your minutes. Send queries and names of Standing Committee delegates direct to the "Gospel Messenger." And do it as soon as you can give the information.

The Goshen City church, Ind., must be taking the Forward Movement seriously, judging from the stress put upon it in a late issue of their church directory. The matter was taken up by the church council and a program of seventeen points adopted, covering all phases of the local activities. That looks like business. Here are a few points which are good signs of a healthy spiritual state: "The financial budget of the church fully subscribed in an every-member canvass." "The church represented by delegates at District Meeting and Annual Meeting." "Friendliness toward strangers and visitors. Let our church be known as the place where 'you're a stranger only once.'"

"SEND EIGHT MEN"

The three words, given as the caption of this note, are contained in a cable message received March 30 from Sister Eliza B. Miller, Secretary of the India Field Committee. They mean that India is calling for eight new men as missionaries.

Couched within this request from India lies a meaning that we, who are far from these front line trenches, can scarcely understand. The foundations of our India work have been laid broad and deep. Much self-sacrificing toil has been rendered there by some of the church's best. As a consequence, the seed sown has ripened into full harvest. Doors are opening,—really, many of them are off their hinges,—and opportunity for the greatest advance for years is presented to our missionaries and to our church. But the workers are insufficient in number to do other than scarcely hold their own until the arrival of recruits.

What are the Board's prospects to answer this need? We can only say three men, two of whom were appointed last year. Only one man available for India from the great Church of the Brethren in a year! And such opportunities! And such imperative need!

Here is a chance for young men to invest their lives at a premium. They can multiply themselves. They can labor at the biggest job in the world. They can become outstanding leaders among more than a million. They can lift a race from ignorance, superstition, primitive existence into a self-respecting people of God. And, young man of the church, if your preparation is such that you can go, God wants your service. He may want it in India. You may be one whom he has chosen for this great work. The General Board is seeking recruits and issues this as a call for strong men to consider and to apply for the work. They are needed now, before Annual Conference.

The tasks are not all easy in India, or anywhere else on the field, but we take it that real, virile Christian manhood is not seeking for easy places. We have more confidence in seeking for men for tasks that will call from them the very best with which they have been endowed by God.

Think of India, brethren, hear her call, "Send eight men." Pray and encourage the right men to apply to the Board at once. May God help us that we may not be found wanting with our men in this great crisis in our India work. We can do it if we will. Write us at once.

In behalf of the Master's Work,

General Mission Board.

AROUND THE WORLD

The Bible Given Recognition

It has always been a puzzle to right-thinking people why a thorough knowledge of the Bible should be so lightly esteemed by prominent educational institutions. It is decidedly refreshing, therefore, to learn that Columbia University has taken advance ground among the educational centers of our land by making a fair degree of Bible knowledge an examination unit for entrance. The required range of Scripture study covers Jewish history from the Egyptian period to the destruction of Jerusalem,—seventy years after the ushering in of the Christian era. It is gratifying, indeed, to note that the Word of Life is attaining its rightful place in education as well as in morals.

Fateful Race Prejudice

It was thought that, with the ushering in of a new era, all tendency towards race prejudice had ceased, but late press reports bring the disquieting news from Argentina, South America, that a number of Jews in that republic have been relentlessly massacred, and that, too, upon the wholly erroneous accusation,—as later on shown,—" of fomenting a Bolshevist revolution." In several sections of Russia, Poland and other European countries, the same bitter race hatred has lately broken out. In consequence there has been a wholly unjustifiable slaughter of Jews, running into the thousands, with many more seriously wounded. Seemingly the remnant of God's " Chosen People " is to drink persecution's bitter cup to the very dregs.

British Capital in American Breweries

More than $150,000,000 of British funds is invested in the stock of American breweries, and now the word comes that Great Britain will demand compensation for the anticipated loss by reason of prohibition. We expected a demand of this sort, when the prohibition era would finally be ushered in but, really, why did our British friends risk their millions in a land where the rising tide against liquor was so unmistakable? Had Great Britain made use of that money in supplying food for her own people, rather than sending it over here in the hope of reaping heavy dividends through the manufacture of beer, it would have been much more creditable all around. Incidentally there would have been a valuable saving of food-stuffs, of great benefit to Great Britain as well as ourselves.

All in the Day's News

It is passing strange how, in the grist of daily happenings, as recorded by the various journals, there are incidents every now and then, that accurately illustrate the applicability of some old-time Bible text. Side by side in a recent daily paper there were two occurrences exemplifying Cant. 8: 6, "Love is strong as death; jealousy is cruel as the grave." There was the case of the mother who rushed back into her blazing residence to rescue three children on an upper floor. Her boundless love prompted her to brave the devouring flames, counting not her own life dear to herself. Wholly different was the case of the mother whose final act is summarized in the terse headline: " Jealous Wife Kills Two Babies and Herself." Wild frenzy given full sway, reason was overthrown.

The Korean Uprising

Recent reports of Japan's ruthlessness, in dealing with Korea's request for national independence, are ominous. Thousands have been killed and many have been imprisoned,—in many cases wholly innocent of any misdoings. Korea's demonstration throws into startling relief, once more, the political perils that attend the preaching of the Gospel in oppressed, suppressed and depressed lands. The missionaries at work in Korea have not, as a matter of course, encouraged nationalistic aspirations among the Koreans, and yet, since the revolt has broken out, Japanese officials are inclined to blame the missionaries. If Japan is wise, in its present crisis, it should not accuse the workers of complicity of which they are not guilty. Rather it should turn to the missionaries as helpers to allay the pending unrest.

Adding to the Span of Life

Perhaps no topic, pertaining to man's physical being, arouses keener interest than that of prolonging life,—retarding the fateful moment when man must bid farewell to the scenes of earth. For centuries the most learned medical experts have struggled with the momentous problem, gaining, perhaps, a point now and then, but unable to discover the vital conditions insuring longevity. The latest project of medical research, along the line above referred to, is being planned by Dr. Octave Laurent, a heart specialist and leader in French medical circles. Aided by Dr. Amanry Mars, a Chicago surgeon, Dr. Laurent proposes to establish a " Laboratory of Vital Energy" in our western metropolis. A wealthy Chicagoan has promised an initial gift of $100,000 towards the necessary $250,000 endowment. Dr. Laurent, in his successful operations on the hearts of wounded soldiers during the war, has made many important discoveries in heart research. He is also sure that other physicians have made similarly valuable discoverics. In the contemplated laboratory Dr. Laurent proposes " to continue the research into the thing we know as life. It may be classified into vital energy, slow life or apparent death,—all being susceptible to treatment. No one knows," he says, " how far medical science can go toward prolonging all life, and in reviving life after it is apparently extinct." The results of the proposed research will be awaited with interest.

Labrador's Influenza Scourge

As nowhere else, perhaps, influenza has practically wiped out the bulk of Labrador's population. Terrible and mysterious as the disease has been, in the United States, it has been far more fatal in Labrador. Had it assumed the same virulence in our land, seventy-five million of our people would have been taken. Entire Labrador communities have been wiped out literally,—not five in one hundred being spared. In one case all the inhabitants on one of the islands died,—their bodies being devoured by wild animals. Medical men attribute Labrador's low resistance, when exposed to the onslaught of influenza, to the fact that the people had not acquired the necessary physical power to throw off the fatal germs. The same thing has been noted in sections of India and other parts of the great world field.

The Empty Jail

Birmingham, Ala., is a wide-awake southern city, and some years ago it put up the handsomest city jail in that Commonwealth, at an expense of about $100,000, surrounded by about twenty acres of ground beautifully cultivated. Before the advent of prohibition the number of prisoners confined in the jail was 200 and upward. Then the number dwindled to 60 or 70, most of them colored women, and at this writing the jail is empty. Now the problem is, what to do with the fine jail which has no inmates. Another trouble is that Birmingham,—hitherto depending upon prisoners for its street-cleaning and garbage collection,—must now do it with paid labor instead of with prisoners. Liquor men may belittle the endeavors of temperance workers, but they can not deny the invincible testimony of the empty jail.

Alarming Conditions in Russia

During February more than 113,000 persons, or about eleven per cent of the entire population, died in Petrograd, according to latest Russian police statistics. Feb. 1 the total population of Petrograd was 990,000. In addition to the deaths during the month, 77,000 persons left Petrograd, so that on March 1 the population was only 800,000. American relief workers, who left Moscow Feb. 12, declare that deaths in that city, early in February averaged 4,000 daily. Smallpox, typhus, starvation, and the " hunger-plague " were raging unchecked. Coffins are no longer sold in Moscow, but are only rented for use at funerals. Seemingly, all forces of law and order have, temporarily at least, been overcome by the hordes of terrorism. Whether the chaotic conditions, now existing, will yield to saner counsels by and by, remains to be seen.

The World Needs More Than Civilization

An editorial item in the Chicago " Herald and Examiner," referring to the fifteen hundred million human beings of earth, asserts that the great majority has reason to be greatly dissatisfied with life, and that several hundred million are absolute savages, under a very thin veneer, or no veneer at all, of civilization. In the editor's opinion, such civilization and such organized intelligence as the world possesses, it needs urgently,—especially now, since war has torn open old wounds, and people, overwhelmed in misery,—dumb hitherto,—have begun to talk, and tell what they want. We agree with the editor, so far as the helpful influences of civilization are concerned, but he does not go far enough when he excludes what this old world most sorely needs,—the uplifting influence of the Man of Galilee. He alone offers the sovereign balm for the dire ills of humanity.

Bolshevism a Growing Danger

Recent press dispatches announce the rapid spread of Bolshevism from Russia to Poland, Hungary, Roumania and Austria, and at this time it is hard to tell just how much the final decisions of the Peace Conference may be complicated and delayed by that sinister influence. One of our senators, Mr. Hitchcock, of Nebraska, sees in the "imminent danger of Bolshevism" a solemn warning to the United States against " obstructing the formation of a League of Nations to combat autocracy and anarchy." It is clear that Bolshevism must be stayed, if orderly government is to survive. Close students of the situation assure us that the only real and permanent cure or prevention of Bolshevistic propaganda,—merely one of the varied forms of destructive radicalism,—is to be found in social justice, in political and economic progress along constructive and sound lines. Senator Borah, in a recent magazine article, said that America can escape Bolshevism only by devising " more just and humane laws " and bringing about " a more equitable distribution of our prosperity." The fairness of this enlightened declaration is obvious. Beyond all doubt, the cure for Bolshevism is found in justice, equality of opportunity and genuine democracy in government and in industry. But justice in national relations is impossible, in this age of complicated world trade, world finance, etc., unless justice and friendship are given full sway in international relations, also. War is the foe of social reform, of liberty, and of opportunity in economic relations. It necessitates artificial conditions of industry and arrests progress. Justice at home presupposes peace and economy, the utilization of national resources for constructive purposes. The world will organize for war, if it does not organize for peace and neighborly relations. It must be conceded, therefore, that the world must have a wisely organized and well-governed League of Nations.

" The Friendly Visitor "

One of the churches of Fort Worth, Texas, employs a worker who is known as a " Friendly Visitor." Some really remarkable results, in the development of practical Christianity, are reported as having been attained by the devoted woman who has put her whole soul into the work. In the heart of the long-neglected railroad district a mission has been established, known as the " Neighborhood Chapel." This has a Sunday-school of ninety members, not hitherto in attendance at religious services of any sort. A young people's society, prayer meeting and other services are also well attended. This " Friendly Visitor " averages a hundred visits a month in the homes of the community, influencing the lives of the people most favorably. Coming in touch with young and old, she learns their needs, and helps them in many ways.

Release of All " Conscientious Objectors " Urged

In a recent issue of " The Continent " a strong plea is made in behalf of " conscientious objectors against war," who were imprisoned while actual fighting was going on. " The World's Crisis " comes out in a similar appeal, citing especially the case of the seven leaders of the International Bible Students' Association, who were sentenced to twenty years in the Atlanta Penitentiary. It should be remembered that these men were not convicted of spreading the peculiar tenets of Russellism, but because they urged a following of the spirit of Christ's teaching, and insisted upon a literal interpretation of the command: " Thou shalt not kill." This was judged to be contrary to our statutes, and calculated to impede the mobilization of an army. Pertinently the " Crisis " asks: " The world at large may have been made safe for democracy, but are the rights of the Christian people now safe under a Government by democracy? "

Thousands Spent on Dogs

A wealthy woman's dog died in New York, the other day. Fido had every luxury while he lived, and his mistress insisted upon a luxurious burial. Not only was he given a costly casket, but also sepulture in a beautiful cemetery, devoted wholly to aristocracy's canines. The cemetery lies on a suburban hillside, far from the clamor of the city, with a sturdy iron fence preserving its exclusiveness. In spring it blossoms out with yellow pansies, red geraniums, and many roses. Over 3,000 dogs are buried there,—expensive monuments marking their graves, —the most elaborate memorial being a marble vault that cost $15,000. We allude to the foregoing to emphasize the fact,—lamentable as it is,—that humanity is more ready, at times, to spend large sums on the care of animal pets than on suffering fellow-beings. While thousands upon thousands, the world over, are suffering because they lack the barest necessities, it is downright wicked to spend money needlessly.

Christianity's Opportunities in China

Those who have China's best interests at heart, are hoping, in all sincerity, that, by the wise provisions of the League of Nations, when fully perfected, the future of that great republic may be fully safeguarded. Christianity in China, just now, is facing some problems, but the opportunities for real service far outnumber them. Never was there more need for the wise, aggressive prosecution of the work of Christian agencies. Fortunately, mission enterprises in China are now recognized as an essential factor by every one intelligently informed and genuinely interested in the nation's development. Present-day China is receptive to the lessons of Western civilization at its best. What China will be fifty years from now, depends upon the objectives toward which these new forces are to work. Of course, the Christian forces, engaged in this stupendous task, are very small. The total Protestant missionary force in China, including men and women, is slightly more than 5,000, or an average of one to every 80,000 of the population, and yet this small group has been, and is, the greatest single constructive force at work in China, according to the testimony of those who know the country best. Dr. Reinsch, the present American representative in China, said: " There have been many great crises in history, but none comparable to the drama which is now being enacted in the Far East, upon the outcome of which depends the welfare not only of a country, or a section of the race, but of all mankind." The present opportunity of " open doors " in China may possibly not be permanent. No one can prophesy when they might close. Why not work while it is day?

HOME AND FAMILY

No Place Like Home

BY JULIA GRAYDON

"There's no place like home," says the soldier brave,
As he clasps his infant child.
"Home is a place for which I fight,
Far off from the discords wild."

"There's no place like home," sighs the exile sad,
A weary and helpless man.
"A rover am I, no place call home,
Oh, pity the one under ban."

"There's no place like home," says the mother too,
After her pressing work is done,
As she lays her children softly to rest,
Kissing them every one.

"There's no place like home," cries the dying soul,
As he lifts his eyes above.
"The beautiful gate stands open wide,
I long for the Father's love."

Harrisburg, Pa.

Are You Going to Move This Spring?

BY ELIZABETH D. ROSENBERGER

I WAS cleaning our back yard when Mrs. Norris leaned over the back fence and said: "So you're going to move? I thought, maybe, Loreny Adams didn't know, but this looks as if you were getting ready to go?"

I looked blankly at her for a moment: "What in the world do you mean?"

"Loreny said that you wanted to get into a quieter neighborhood; you wanted to have your Mary where there were not so many children."

"Of all things," I murmured helplessly. "I like Mary to play with other children; that is one of the reasons I moved to this stteet when she was little."

"So you ain't a going? Why, it does beat all how people make up their minds about a thing and then tell it. Well, I am awful glad that you stay here."

That evening, at dinner, we talked about this. Then Mary spoke up: "Well, mother, nearly everybody on this street is moving away. I don't wonder they counted us in." A little reflection, then she added: "I'd like to move too."

"Why?"

"Well, Allie Coy says they are going to move because their next door neighbor is,—they don't like them, and I guess the Delks don't like the Coys, for they are moving too. I don't like Joe Norris next door. Why can't we move somewhere else? There's lots nicer places."

"I guess you have as good reason as many of them, for moving, but I believe, Mary dear, we'll stay right here." The door-bell rang then, so I left the table and went to welcome Mrs. Trescott, who lives a few doors away. "You have come to talk about moving away, have you?" I hazarded.

She looked surprised. "Why, whoever told you? I am here to talk it over first with you."

"Take the big chair there, close to the grate. You look tired, too. No one told me. Mary says everybody on this street is moving, so I only guessed." I may have looked rather solemn by this time, for in spite of my gay assurance to Mary, I really found it quite upsetting to think that the friends I liked best on this street were going to move away. It was just a trifle disconcerting to find that what I liked so much was held so lightly by others.

"Well, we are talking of moving away. I don't like the house very well. Of course, if we had intended to move this spring, I would not have bought the new rug for that large dining-room." She looked at me with that helpless air of leaving it in my hands which so many women have when they feel that a situation is too much for them. Any one they can press into service is asked to decide real important questions for them.

"Florence, why did you take that house in the first place?"

"Why, I don't just know. We had to entertain so many people that the large dining-room was the one thing that attracted me."

"Exactly. I remember you told me that you wanted that dining-room when you moved in. That's not much of a reason for taking a house, is it?"

"No, perhaps not. You know the Coys are going away. I like that house and thought we'd move there. My living-room couch and hangings would look all right in their guest-room, and we'd have to furnish the living-room then."

"Will you like your home any better if you and Walter go in and out of the Coys' front door?"

"I suppose so. The house we are in now just seems dead, somehow. I don't like it."

"Florence, may I say just what I think about this?"

"I came over to ask you to tell me what to do."

"Then I must say that I am afraid if you and Walter keep on moving a lot of furniture from one house to another, as seasons come and go, you do not have much chance to make a home. Young people who begin housekeeping seldom think the matter through. Furniture and rooms are the great things. They want the best, but they lose the vital element in home-making,—the proper spirit that makes the house and furniture theirs. The things must mean something. You lose the home spirit entirely by moving often."

"I wonder, whenever I come here, what you have that makes your home so dear. Walter has talked of it, too."

I blushed with pleasure, for I do love my home. "We built this house as my grandfather built his,—to live in and to go on living in it and bring up our family in it. Our friends always said: 'What a lovely home.' We had bought some new furniture since the children came, but not very much. I chose each piece carefully, for it would likely be with us a long time. A home is a growing place as much as a tree. How can it grow if you pull it up by the roots all the time?

"Florence, your home should look like you. Then it is genuine. Don't move now! Wait a little longer. Then settle down and build your house. Prepare to call that place home for years to come. Get acquainted with the people next door. Visit over the back fence. Make this home a place where children and roses and pear trees grow up together."

"Oh, but if we should make lots of money, we should want a bigger house and all that. I am ambitious."

"Very well, Florence. But I have found that when you apply ambition to your home spirit, I am afraid it becomes discontent. You can't do it and have a real home."

"I want a home like yours. I want a little girl like your Mary," said Florence, as if she were repeating a lesson. At this moment Mary came in with the paper. I chanced to notice a bit of Walt Mason's rhyme. I read it to Florence: "'In the spring the model husband carries furniture outdoors, and he gaily helps the women when they want to paint the floors; and he blithely eats his supper sitting on the cellar stairs, for he knows his wife has varnished all the tables and the chairs. Oh, he carries pails of water, and he carries beds and ticks, and he props up the veranda with a wagon-load of bricks, and he deftly spades the garden, and he paints the barn and fence, and he rakes and burns the rubbish with an energy intense.'

"Does it make you want to put Walter to all that trouble? It is a good description of a regular moving. You can go from one house to another, but that is not the way to have a home. Things inside of your house must look as if you lived with them. Outside you want neighbors. You want to talk over everyday doings with them. You want the home spirit."

"Walter will be glad if I go home and tell him we'll stay where we are. He was dreading the extra expense."

"And that dread would have marred the new home for one thing. Sometimes I think the very walls and furniture are hungry and tell what they hear and see. I can't explain it,—only there is a lot to this home-making."

Covington, Ohio.

There Is a Difference

BY REBECCA C. FOUTZ

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls" (Rev. 17: 4).

"And to her was granted that she might be arrayed in fine linen, clean and white" (Rev. 19: 8).

Do we need to be told to whom these passages refer? There is no confusing them,—the bride of the Lamb, with the one who represents all that is sinful and worldly. There can be no mistaking the descriptions. The one is beautiful in her simplicity, the outer showing of inner goodness or living righteousness; the other is reeking in her gorgeousness, the flaunting of sin.

You say the above is only symbolical. True. But what are symbols except types or illustrations of real life? In the former, as truly as in the latter, right living or inner righteousness needs no extra outward adornment. It can only be really and genuinely expressed in the beauty of simplicity.

But the other. How easily it is recognized, and how broadcast it is in the world! And the sorrow and shame of it is that even professing Christian women pattern after her in outward adornment, although they would hotly resent being classed with her in deeds. Does it not make us blush to think that we should even desire to clothe and bedeck our bodies after her fashion, for truly the godly do not so appear.

Waynesboro, Pa.

SISTER D. J. LICHTY.—AN APPRECIATION

(Continued from Page 215)

but somehow we found ourselves wanting to talk matters over with her, and when her opinion was secured, we felt it was worth having.

Today is her birthday. I thought I remembered the day, but to be sure of it, I looked in my birthday book. There, in her familiar hand, is written: "Nora Arnold Lichty, 1880."

Perhaps the greatest lesson she has given to us missionaries on the field is that of her unwavering faith in the matter of her health. During her first year in India she was ill with typhoid fever, which left her in a weak condition for years. She was repeatedly advised (really ordered) by physicians to return to America, but she felt sure that the Lord wanted her in India and she would not give up. Some of us feared greatly for her, but now we praise the Lord for the lesson she leaves us of the triumph of her faith.

We are so glad that she could go home to her dear parents and sisters, and that they could see her so well and strong. We can only try to be resigned to God's will in the taking away of our dear sister. May it, perhaps, be his way of calling workers to the needy field she has left? May it be to call us to more faithful and earnest effort for those she loved?

A few days ago one of the Christians came from Undi, a village that Brother and Sister Lichty had often visited. He came to sell cotton, and stopped with us for a short visit. When he was about to leave, I said: "Brother, you must have heard that Sister Lichty has gone," to which he could only reply: "Yes, oh, yes," and began to weep. I, too, could not keep back the tears, and so we stood on the veranda, until he grasped my hand and nodded "Good-bye." Then hurriedly drawing the end of his pagerdi (the cloth wrapped about the head) over his face, he burst into sobs and hurried to his cart. All of us, whether Indian or American, feel grief-stricken over our great loss. May God comfort all who mourn loved ones gone!

Mary E. Stover.

Anklesvar, India.

I knew Sister Lichty best as a home-maker and recall many pleasant experiences while she served in that capacity at Dahanu. She was interested in every phase of mission work and willing to do what was best for it, regardless of her own comfort and convenience.

B. Mary Royer.

Dahanu, India.

Our dear sister, Nora, lived a beautiful life in our midst. She was one in whom we could confide,—sympathetic and kind to all of her fellow-workers.

She loved the people of this land and was willing to make any sacrifice necessary to live and work for their salvation.

In her own sickness she suffered with great patience and was always hopeful. She could see the best in life. Her patience in suffering was a beautiful lesson to us in faith.

She endured hardship and inconvenience in the beginning of their work in the Raj Pipla State. She bore all things without complaint because of her love for her Master.

Anna Z. Blough.

Ahwa, India.

Sister Lichty has gone from us, but her memory is

with us still, and with all of our mission family and our Christian community, just as fresh as if she had left us only yesterday. And this sacred memory of one whom we loved will abide with us forever.

The thing that impressed me most, in a review of her life among us, and that is lasting, was her will-power, or determination. When she decided on a thing she would see it through. All through her life, here in India, she had to battle against physical difficulties in some form, and yet we never heard her complain about it, and she always went on about her duties as if she were in robust health.

One little incident I want to relate. During her first year in India she was very ill in the hospital, in Bombay, with typhoid fever. One evening, at six o'clock, the nurse told her that her heart was very weak and that it would be best for her to move just as little as possible. She was surprised to find, on returning in the morning, that her patient had not moved one bit during the night, but kept perfectly still, to facilitate her recovery.

When she had recovered sufficiently to leave the hospital, the doctor told her that she could not make it in India,—she would have to go to America, or she would die. It is reported that she told him: "No, I am not going to America and I'm not going to die either." And with her pluck and courage she pulled through,—where many another might have gone down.

So it was with her work here in India. She never splurged about, making a great show, but the native people looked to her as to a mother, and she has helped many. Especially at Vali, where she spent most of her time, has her influence been felt. And many of us, who are more timid, have been inspired by her example of determination, to go right on and do things, till God puts down his finger and says: "Stop, it is enough. Come up higher." May her memory and influence live in the hearts of the India people for years to come! Effie V. Long.

Vyara, India.

LA VERNE, CALIFORNIA

The first regular biweekly meeting of our "section workers" ("assistant pastors" our pastor, Eld. R. H. Miller, calls them) convened at the church last Sunday afternoon. A report from each section, with reference to work done, was called for. This revealed the fact that at least 110 calls had been made during the two weeks previous. The workers collected information which showed just which people are and are not Christians, and who among the number does and does not attend church and Sunday-school regularly. Those on the negative side are to have special attention from our "section workers" and the "sentinels" whom they have asked to help them,—the membership committees from the respective Sunday-school classes, the Sunday-school department superintendents, and from our pastor and elder.

The foreign mission field in our midst,—the Mexicans and Japanese,—are not overlooked in this work. Our pastor aims to have his congregation as helpful as possible to these people,—less favored from a religious standpoint than we are.

The meeting closed with a short, practical and inspiring address by Eld. J. P. Dickey. His subject was "Personal Work." He urged us to "know our Christ" first of all, to know our Bible,—never to argue Scripture with the sinner, nor to get discouraged if we do not get immediate results. He illustrated the last point with the fact that it takes many blows to break a solid rock ("nigger head"), and so it takes many blows to break "stony hearts," and the first one is just as important as the last. Our pastor urged that we "speak many words to God" about the unconverted, compared to those we speak to the person in question.

The attendance and interest in our midweek prayer meeting have increased decidedly during the past few weeks. Our pastor is conducting evangelistic services on Sunday evening. The interest and attendance are very good at both morning and evening services.

Last Sunday evening about sixty responded to the pastor's call to meet in the adjoining room for the "Inner Prayer Circle." The aim is to spend about fifteen minutes each Sunday evening after services in this prayer circle.

La Verne, Calif., March 14. Grace Hileman Miller.

VIDORA, SASKATCHEWAN

The work in the Battle Creek congregation has suffered much for three months, and it will require a renewed effort to regain what was lost. The epidemic seems to have sufficiently abated so that regular services may now be continued. We shall not be satisfied to reach the point from which we were driven by war and epidemic conditions. To know that the door of opportunity stands wide open, means that the message of salvation must be offered to many who have not heard the Master's voice. On account of the ban on all public meetings, our regular business meeting was deferred to March 8. Considerable work was arranged for.

Among the items was the consideration of our new church building, which is required in order that we may do better work, both in our Sunday-school and public services. A committee was appointed to arrange a program for systematic giving. The first Sunday of each month was set apart for special offerings. Sunday-school officers were elected for the year, with Bro. E. C. Swihart as superintendent. We are placing some new workers on our list this year, and with officers and teachers united, we are looking forward to a bright future. We hope to close the year with a better Sunday-school, a more spiritual service, and souls added to the Kingdom. And all the praise shall be to the Lord. Geo. Strycker.

THE CLEVELAND, OHIO, WORK

Despite much sickness and other unfavorable conditions, incident to city mission work during the winter months, our Sunday-school and preaching services have been held each Sunday morning since the lifting of the influenza ban, last November.

Spring brings us the prospects of increased attendance and the opportunity for more effective work than was possible heretofore. Do we realize that only through the loyalty and zeal of those who have stood by the work each Sunday, during the past winter, it was made possible to create the present foundation, upon which the greater work of the future may be built?

It is our desire to acquaint the Brotherhood, and especially the membership of our District,—Northeastern Ohio,—with the great value of a work such as ours, in providing the young brethren and sisters with their own church privileges, upon coming to the city. Then, too, we want to speak of the large possibilities of our work, if proper attention is given to its development.

Therefore, in order to place before you in a concise, yet interesting and valuable manner, every phase of the work, thus far accomplished, with a glimpse into what our hearts desire for the future, in the Lord's work here, we have issued a sixteen-page well-printed and attractively-designed booklet,—our first Yearbook and Church Directory.

Your request for a copy, forwarded to the undersigned, or any of our members here, will be filled while our supply lasts.

We also desire to announce an informal social gathering for all the friends and members of the church, either in Cleveland or elsewhere, to be held in the church on Sunday evening, April 13, at 7 o'clock. If you have friends, or relatives, whom you would like to see interested in our work, write to them and urge them to come to this meeting.

We do not, at present, have regular Sunday evening services. Our morning services are: Sunday-school at 9:45 A. M., church at 10:45 A. M. The location of our church is on the corner of East 110th Street and Superior Avenue.

We will gladly get in personal touch with those whose names and addresses you may give us, should you know of any one living here that is not as yet in touch with our work. C. E. Copeland.

1448 E. 112th Street.

NOTICE TO THE CHURCHES OF THE NORTHEASTERN DISTRICT OF OHIO

The Home Mission Board of the Northeastern District of Ohio, at a recent meeting decided to build a new house of worship at New Philadelphia this coming summer.

At a meeting held at Orrville in the spring of 1918 it was decided to ask the District for $20,000 to be paid during 1918 and 1919. If apportioned according to membership, this would amount to about $7 per member or $3.50 for each of the years 1918 and 1919. It was not intended that individuals should be governed by the average per member, for there are those who are able to do much better than the average, while, on the other hand, there are those who are not able to make the average.

Most of the churches have been solicited. The few remaining are to be solicited this spring. Most congregations have either raised or pledged about half their amount, if apportioned according to membership.

Some individuals, or group of individuals, should plan the work. All should help to work the plan. If those of us who paid last year, or who pledged then and have since paid our pledges, have discovered that we have not missed what we parted with, might we not duplicate the work of last year? And those who have not yet contributed toward the work, or complied with the request of the Board, why not start now and for the next seven months see what can be done towards raising the desired amount? The Aid Societies and the Sunday-schools can help. Then, too, there are individuals, in our various communities, who, though not members, will gladly help in religious work. None should be omitted in the canvass.

Our Cleveland members are asking for help. We should have started the work there long ago. The Mission Board is desirous of assisting in the work there, but our biggest financial problem on hand is the erection of a new church building at New Philadelphia. This once disposed of, we will be ready for the Cleveland work. Are you ready to help? If so, to what extent?

The Home Mission Board of Northeastern Ohio.

March 21, 1919.

OZAWKIE, KANSAS

The church at this place has great cause to be thankful for blessings. While the world war was raging and later, during the dreadful epidemic, the members made a heroic effort to maintain the principles dear to our Brotherhood, and, at the same time, to give of their time and money to help the many worthy calls for assistance. Not one of our members has fallen a victim of influenza.

During the winter we have had a great deal of inclement weather. This, with the closing order and much sickness, has had its effect on our attendance. With Bro. Roy Brammell, Sunday-school superintendent, and Sister Pearl Smith, Christian Workers' president, these services, as well as all others, are taking on new life. Quite recently, at the close of a sermon on "A Forward Look," the whole congregation voted to work for a greater degree of holiness. Bro. H. L. Brammell has been reëlected elder in charge. Three were received into the church through baptism and one reclaimed.

Aside from keeping up incidental expenses and our quota to the Red Cross and Y. M. C. A. work, we have raised $306 for church repairs; $100 for home missions; $35 for Annual Meeting collection; $44 for Armenian-Syrian Relief; $27 for Child Rescue work; $25 to a poor sister. We have a balance of over $200 in our church treasury.

We are looking forward with great expectancy to April 6, 7 and 8, at which time the District Meeting will convene in our church. Our aim is greater service for the Master, who has done so much for mankind. We met in our quarterly council March 8. Ella Statler.

March 15.

ROANOKE CITY, VIRGINIA

Although we have launched well out on the work for 1919, with our Heavenly Captain upon the deck of the old ship, hoping to reach the port of the five-year program with the rest of the ships of the Brotherhood, we would like to take a retrospective view of the past year. With the help of some of the workers we have been enabled to present the following:

The church, in all her departments, has been crippled by influenza. We were unable to hold our love feast last fall. The revival did not result in as large a number of members added to the church as in former years. The revivals at the Ninth Street and Tinker Creek Missions had to be called off. The attendance, during the last months of 1918, was unusually small, and the work at times was at a standstill. The war, too, had a very depressing effect on our work.

We had planned to add to our church a number of Sunday-school rooms, and to enlarge the auditorium, but it was decided to postpone this. Only some minor repairs were made. At the Southeast Mission a small furnace was installed and the school benches were replaced by comfortable folding chairs. We hope, however, in the very near future, to be able to carry out our former plans.

Despite all these seeming hindrances and failures we were able to accomplish some good. During the year twenty-five members were added to the church by letter. Four letters were granted. Several were added to the church by baptism. We are unable to state the exact amount of money, taken in during the year, but at a safe estimate, between $3,900 and $4,000 was given in free-will offerings. Pledges for home and foreign work were collected by all departments of the church and missions.

Just a brief report of some of the Sunday-school work: The Young Men's Bible Class, with a membership of sixty, had an average attendance of thirty. Twenty-four members of the class were called to Government service. Letters were written to them and a special effort made to supply each man called from the class with a Bible. The class is getting ready to support a missionary in the field, and $100.26 was collected for this purpose. They also gave to the main school $66.75; to the sick, $5. The flower committee alone made forty-nine visits to the sick, taking flowers or potted plants. Other classes have done their bit too.

The primary department took up the graded work July 1, with Sister L. C. Moomaw, superintendent. They now have an enrollment of 110. The work is liked very much by the children. The parents, who have been interviewed, are also pleased with the work. The Aid Society has seemingly made the greatest progress of any department of the church, considering the fact that the organization was only effected last year. This has surely proven to be an essential department of the church, and under the able management of Sister Amy Flora, the society has proved a splendid success.

Feb. 23, Prof. Moherman, of Daleville, preached for us. His theme was, "In the School of God." Feb. 28, our business meeting was held, with Eld. P. S. Miller presiding. Three members were received by letter. March 2, two members were received by letter. They were Eld. B. B. and Sister Garber, of Waynesboro, Va.

Our pastor, Eld. P. S. Miller, has repeatedly requested that he be relieved of the pastorate on account of long service and being unable to meet the ever-increasing duties of this office. Eld. B. B. Garber was called to the pastorate, and it was a source of great joy to the Roanoke church

that he so graciously accepted the call to the work here.

March 9 a welcome was given Brother and Sister Garber by the church. The program consisted of addresses of welcome. Eld. P. S. Miller spoke in behalf of the church. The Sunday-school was represented by Bro. D. P. Hylton. The Aid Society was represented by Sister Amy Flora. Bro. Garber responded.

The following week, the Young Ladies' Bible Class gave a welcome, going to their home. Brother and Sister Garber a welcome, going to their home, where a program and a general good time were enjoyed. They were accompanied by their teacher and the superintendent and his wife. The Aid Society rendered a splendid program at the Christian Workers' hour, March 9. An offering of $14 was taken.

Brother and Sister Garber are already very much liked by the membership, and we feel sure that they have been to make a success of the work to which they have been called. and that they are going to have the coöperation of the entire membership. Mrs. John H. Shickel.

SUNDAY-SCHOOL EXHIBIT AT WINONA LAKE

The General Sunday School Board is taking this method of appealing to the Sunday-schools for material for the Sunday-school Exhibit at the coming Conference.

Six years ago, at Winona Lake, we made the first exhibit. Each year the Sunday-schools have contributed quite satisfactorily, and each year the exhibit has grown.

The Conference is to be held at Winona Lake again this year, and it is the desire of the Board to make the exhibit better this year than that of any previous year.

Inasmuch as there will be "Bicentennial Gatherings" held, we suggest that, in addition to materials such as pupils' hand work, class records, special programs, mottoes, models, charts, etc.,—in fact anything that is proving helpful in your own school,—you bring such material as you have in your possession, that was used in an early day.

Bring the material yourself, mail it, or express it to the General Sunday School Board, Winona Lake, Ind. Send material early enough to reach the Conference grounds not later than June 6.

Committee: James M. Mohler, C. S. Ikenberry.

THE IDAHO DISTRICT MEETING

This District Meeting will be held at Nezperce, one of the prettiest places on earth, and at the prettiest time of the year, May 13-15. Now is the time for the Brethren of Idaho and Western Montana to be thinking about this great and important meeting, and planning how they can best get there. Some are already planning how they can best stay away. That, however, is not the way to promote any important work. It is hardly excusable for us to let our personal affairs crowd in ahead of this foremost obligation. Some one must break loose and go. Every member of this great District is responsible for its success.

I am writing this to help you out, for you must be there. Get busy now and see that your old automobile is cleaned up, all parts adjusted, well oiled and thoroughly provisioned, for you are going to go. There is room at Nezperce for one hundred and twenty autos.

The members from Flathead will come south on the Rocky Mountain Highway to Lola, thence southwest to Nezperce.

The members from Lost River will come directly across, following the road northwest through Challis on to Meyers Cove, thence west to Roosevelt, thence north to Edwardsburg, thence west and north through Brady, on the Salmon, on to Grangeville, thence to Cottonwood and to Nezperce.

The members from Twin Falls, Boise Valley, Nampa, and Bowmont should follow the Oregon Pioneer Trail into Oregon. (We will give you, before you start, a special route.) You will have a good and scenic road, and a jolly time all the way.

The members from Fruitland, Payette and Weiser will go west of Weiser and hit the Oregon Trail, when they cross the river at Olds Ferry. As nearly as possible, all should join the one great procession and have company and a blessing. We regret that we can not recommend that you all come directly along the Salmon River Route. It would be much nearer. But the road will be torn up by road-building gangs, and not safely negotiable by car. The other road is good and will afford a joy-ride all the way.

Do not carry too much load. Rather bring an extra machine.

A car carrying four or five passengers can make the trip for what it would cost one on the train. All passengers should go equal shares on the expense. It will be cheap enough, and you will get the worth of your money out of it. Now, do not be a slacker! A. I. Mow.

Moscow, Idaho.

THE HOMEGOING OF SISTER ANNIE E. BERKLEY

Annie E. Berkley died at her home, Johnstown, Pa., March 18, 1919, aged 78 years, 2 months and 14 days. She was born Jan. 4, 1841, at Meyer's Mills, now Meyersdale, Pa. In 1856 she married Israel Berkley. They located at Berkley's Mills and in the spring of 1866 moved to a farm in Cambria County, where she spent the remainder of her life. She was the mother of eight sons and five daughters, of whom two sons and one daughter preceded her, as did also her husband. She was a sister of the late Bishop C. G. Lint, of Meyersdale.

Shortly after her marriage she and her husband were received into the Church of the Brethren. She was a faithful, devoted member of the church of her choice, during her long and well-spent life, and died in its faith. Thinking that, perhaps, her end was near, she called for the anointing. Her desire was fulfilled by her pastor and one of her sons, Eld. Albert W. Berkley.

She had the satisfaction of seeing all of her children baptized into the same faith in which they grew up. The church has bestowed upon three of her sons, Norman W. Berkley, Albert W. Berkley and Samuel J. Berkley, the highest office in her power to confer,—that of the eldership. Another son, Clayton M. Berkley, has been serving the church acceptably in the office of deacon.

There were few happier than Grandmother Berkley when old age overtook her. Disease at length laid its heavy hand upon her and for several months she suffered, but neither murmured nor complained.

The funeral services were conducted by her pastor, the writer, in the West Johnstown church. Interment in the Berkley cemetery. Edgar M. Detwiler.

Johnstown, Pa.

SOUTHWESTERN KANSAS AND SOUTHEASTERN COLORADO

The Ministerial, Sunday-school, Missionary and Educational Meetings of the above-named District are to be held at Hutchinson, Kans., April 26-28. District Conference, April 28.

Saturday, April 26

3 P. M., Elders' Meeting.
7 P. M., Child Rescue Meeting.—In Charge of O. H. Feiler.
8 P. M., The Duty of the Church in the Present Hour.—J. Yoder.

Sunday, April 27, 9:30 A. M.

Sunday-school Hour: (a) Historic Background of the Lesson.—E. M. Studebaker. (b) The Facts of the Lesson.—A. G. Crosswhite. (c) The Lesson in Modern Life.—M. S. Frantz.

Sunday-school Conference: (a) Possibilities for New Sunday-schools in Our District.—J. J. Forney. (b) A New Day in Sunday-school Finances.—Bert Trostle. (c) Winning the Pupil for Jesus Christ.—Mrs. Homer Blough.

EDUCATIONAL AND MINISTERIAL PROGRAM

Afternoon Session, 1:45

Our Forward Movement—W. O. Beckner. Christian Education and World Reconstruction.—A. G. Crosswhite. The Minister and the Problems of the Young People.—J. S. Sherfy. Our Schools and the Ministry of the Future.—W. H. Yoder.

MISSIONARY MEETING

7 P. M.

Devotional Exercises.—M. J. Miehler. Our Home Missionary Program.—Jacob Funk. Missionary Address.—D. W. Kurtz.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Covina.—Eld. D. L. Miller began a series of meetings March 2, and continued for two weeks. The services were well attended and very interesting and inspiring. Nine were baptized. The meetings closed with a love feast March 16, with about 150 communing. Eld. J. B. Emmert officiated, assisted by Elders D. L. Miller and J. W. Cline. Bro. Miller's earnest efforts were greatly appreciated and the church has been edified and strengthened. At the Sunday-school hour there was a consecration service for the officers and teachers. Eld. J. W. Cline, our District Secretary, had charge of the service. We have a splendid Sunday-school. On Saturday afternoon, conducted by Sister Mabel Smith. Bro. Emmert was with us in the Wednesday evening service and gave a very interesting talk on some of the Christian men of our missions.—Mrs. S. W. Funk, Charter Oak, Calif., March 20.

Lindsay church was favored by a visit from Dr. and Sister Wampler, of China. Their illustrated lecture was much appreciated. From it we got a very good idea of Chinese sanitation,—or rather the lack of it,—and of missionary methods of teaching better ways. Bro. Wampler has been doing a great work but has been handicapped by lack of equipment. An offering of $27.86 was taken for the China Hospital Fund. The church decided to build a parsonage and have it ready for Bro. Frantz and family by Sept. 1. Our love feast will be held May 10.—Emma V. Yoder, Lindsay, Calif., March 25.

Pasadena.—We have been enjoying a great feast of good things from our returned missionaries and others. March 12, Bro. J. B. Emmert gave a very interesting talk on "Progress of Our Work in India." Sunday morning following, his subject was "India Awakening." An offering for the India field was taken. March 18 Brother and Sister Wampler, from China, gave an illustrated lecture on the medical work in their field. An offering was also taken for this field. Sunday morning, March 23, Bro. D. L. Miller talked to us about "Our Lord Jesus Christ." This was his last sermon before leaving for the East. During the Christian Workers' hour, the same evening, Dr. Rush Crissman, of the American Sunday-school Union, gave an illustrated lecture of his work on the extreme western field. A liberal offering was taken for this work. One member has been received by letter since the last report.—Mrs. Alice Vaniman, Pasadena, Calif., March 24.

Pomona church held its council March 17. Bro. J. H. Brubaker presided. We decided to have a love feast in the near future. A series of meetings is to be held this spring with the pastor in charge of the meetings. Since the influenza epidemic has taken its departure in our locality, the Sunday-school attendance has begun to climb. The attendance last Sunday was better than a year ago. With the help of our new superintendent, Bro. Frank Hartman, we hope to do better work than ever.—Mary E. Forney, Pomona, Calif., March 18.

CANADA

Bow Valley congregation met in council March 15, with Eld. Luther Shatto presiding. Three letters were granted. Reports of officers and committees were read and accepted. March 16 we had with us Brethren T. A. Eisenbise and P. L. Fike, both of Chicago. The former gave us a much appreciated talk on God's power and protection.—Maude Pohst, Gleichen, Alta., Can., March 19.

COLORADO

Colorado Springs.—We invite all the members who are looking for a change of location, to investigate our country. We have fine, rich, productive land here, that raises big crops, and can be bought, as yet, at reasonable prices. We have two churches, one in the city and the other in the country, giving good church privileges to all. If interested write the undersigned.—F. C. Colon, Box 546, Colorado Springs, Colo., March 21.

Denver church, for more than twenty years, has enjoyed the financial assistance and the spiritual oversight of the District Mission Board of the District of Northwestern Kansas and Northeastern Colorado. The problems to be solved by a city church have been complex in Denver. That the Board has successfully met those problems is shown by the fact that the church is now in a position to support the work without outside aid. At the time of taking over the responsibility, the members were impressed by the debt of gratitude which they owe to the various brethren who have, as members of the Mission Board, given so freely of their time and counsel and to those of the District who have so nobly supported the work. A resolution of appreciation was unanimously passed by the church, and the clerk was instructed to communicate the same to the Mission Board.—Merrill Bodell, Denver, Colo., March 26.

Haxtun church met in council March 22. Bro. Heiney is now living in our midst and will conduct a singing class each evening, beginning March 31. Our love feast will be held May 17. A committee of five was also elected. The influenza epidemic is still raging to some extent here. As a means of showing our appreciation of our elder and pastor, Bro. S. G. Nickey, we remembered him with a gift on his birthday. We are planning to have a series of meetings some time in April.—E. L. Lapp, Haxtun, Colo., March 26.

IDAHO

Weiser church met in council March 15, with Eld. M. Alva Long presiding. Our delegates to District Meeting are Sister Cora Long and Bro. Alvan Hoover. Bro. Long is with us again after two months of evangelistic work. Our Sunday-school and church attendance is increasing since the influenza has abated and the roads and weather are improving.—Retta Baker, Weiser, Idaho, March 19.

ILLINOIS

Franklin Grove.—We met in business meeting March 8. We will hold our spring love feast May 24, beginning at 10 A. M. Eld. O. D. Buck is our delegate to Annual Conference. Our Sunday-school has taken on new life in the last few weeks, and the attendance is increasing. March 16 the Township Sunday-school Convention met in our church and rendered a good program to a full house. We have organized a Mission Study Class with a goodly number of members.—Mrs. Jennie M. Benchley, Franklin Grove, Ill., March 20.

Martin Creek church met in council March 15, with Eld. J. W. Harshbarger presiding. We organized a Christian Workers' Society, to be first meeting to be held April 6, with Frank Shirk as the president. Bro. Harshbarger preaches the first and third Sundays in our church and each fourth Sunday at a Free Baptist church, two and one-half miles west of Golf.—Amelia Leinard, Golf, Ill., March 24.

Mt. Morris.—Eld. G. L. Wine, of Polo, Ill., came to us Feb. 26, and conducted a series of meetings, which closed March 16. Good attendance and marked interest prevailed. Bro. Wine's clear Gospel messages were presented with great earnestness. One accepted Christ.—Nelson E. Shirk, Mt. Morris, Ill., March 21.

Pine Creek church met in council March 20, with Eld. C. C. Price presiding. Our regular church officers were elected for another year, with Bro. C. C. Price, elder. Brethren C. C. Price, C. W. Stauffer and Newton Glick, the three ministers residing in our congregation, will fill the preaching appointments the coming year. Bro. Price was elected delegate to the Annual Conference. We decided to hold our love feast May 24, at 7 o'clock.—Bertha M. Stauffer, Polo, Ill., March 23.

Virden.—March 23 Sister Anna Hutchison, returned missionary from China, gave us two inspiring messages. During her seven years of work among the Chinese people she was drawn very near to them, as well as to her Master. In her pleasing manner she told of the different Chinese customs, and the large audience of attentive listeners felt more grateful for Christian parents and homes. An offering of $33 was lifted and we trust some were moved to be of greater service.—Stella Brubaker, Virden, Ill., March 25.

INDIANA

Bremen church met in council March 8, with Eld. Chas. C. Cripe presiding. The letters of Brother and Sister Cripe, who have now moved into our midst, were received. Bro. Cripe was chosen delegate to Annual Meeting. We decided to hold our communion service on Sunday evening, June 1, preceded by a two weeks' series of meetings, to be conducted by Bro. Cripe. Since our last report one of our Sunday-school girls was baptized.—Emma Kauffman, Bremen, Ind., March 25.

Center church met in council March 8. Brethren Jacob Hildebrand and J. F. Appleman were with us. On account of Bro. Hostand, our former elder, moving away, Bro. J. F. Appleman was chosen elder for two years. Our series of meetings will be held in September, with Bro. David Metzler, evangelist, closing with a love feast. Our delegate to Annual Meeting is Bro. Eddie Stump, with Bro. Clyde Miller, alternate.—Mrs. O. W. Gordon, Walkerton, Ind., March 24.

Clear Creek church met in council March 8, with Eld. V. F. Schwalm in charge. Four letters of membership were received. Bro. J. B. Wike was elected elder. March 23 he gave us a fine talk, and will be with us every Sunday morning and evening. Bro. Hoover Neff was elected clerk and the writer, correspondent. Bro. John Neff was selected as chairman for Armenian-Syrian Relief. A committee is trying to secure a pastor to locate here.—Mrs. Minnie Slagel, Roanoke, Ind., March 24.

Killbuck church met in council March 22, with Eld. V. B. Browning in charge. We appointed our love feast for June 14, at 7 o'clock, to be held in the Antioch house. Bro. Ira Hiatt was chosen delegate to the Annual Meeting; the writer, alternate.—H. E. Millspaugh, Muncie, Ind., March 24.

Kokomo.—Bro. Wm. L. Hatcher, of Rossville, began a series of meetings March 2 and closed March 17. Sister Hatcher accompanied him. Sister Maud Koesler, of Manchester College, conducted the song service. Eight Sunday-school scholars accepted Christ; seven were baptized last Sunday. Bro. Conrad Werkheiser was chosen delegate to the Annual Conference; Bro. Oscar Werking, alternate.—Mrs. Anna Davis, Kokomo, Ind., March 26.

Santa Fe church met in council March 20, with Eld. S. T. Fisher presiding. Five letters were granted. Bro. Fisher was reëlected elder for another year. Our delegates to Annual Meeting are Brethren Sherman Kendall and Perry Coblentz. Bro. B. F. Jenkins resigned as church clerk and Bro. Ross Zerbie was chosen in his place. May 11 has been set as the time for the joint Sunday-school Meeting of Loganaport, Peru, Mexico, Pipe Creek and Santa Fe churches, to convene in the latter church. Our work here has been greatly hindered ever since October. The regular December council was omitted. Bro. Perry Coblentz and wife, and Bro. Sherman Kendall and wife, were chosen as a committee to visit each family in our congregation as a means of securing better Sunday-school and church attendance from now on. Since the weather is more favorable and the roads are improving, we hope for better things. The opportunities for doing good are many, but means and workers have not been available.—Bessie M. Webb, Bunker Hill, Ind., March 24.

Upper Fall Creek church met in council March 22. Bro. Lewis Teeter was with us. Bro. D. P. Hoover was elected elder for one year. He also was elected delegate to the Annual Meeting. We expect to hold our love feast May 24.—Rachel E. Dellinger, Middletown, Ind., March 24.

Walnut church met in council, with Eld. John Appleman presiding. The various treasurers' reports were given. Bro. Levi Puterbaugh was chosen delegate to the Annual Conference. Our Primary Department has decided to support two orphans in India. The prayer meeting has been closed for a short time on account of bad roads, but we hope to resume the meetings soon.—Helen Mowlser, Tippecanoe, Ind., March 19.

West Manchester church met in council March 1, with Eld. I. B. Book presiding. Steps were taken to complete a room as possible, the repairing and remodeling of the basement under our church, making it suitable for general purposes. Eld. J. S. Diekey and the writer were elected delegates to Annual Conference. We expect to begin a series of meetings the last Sunday in April, with Bro. William Buckley, of Bradford, Ohio, doing the preaching.—Calvin F. Eller, North Manchester, Ind., March 27.

IOWA

Brooklyn church met in council March 22, with our elder, Bro. J. Schechter, Jr., presiding. Bds. Harvey A. Gregory, of Garrison, and Eld. I. W. Brubaker of Prairie City, assisted in the work. Three certificates of membership were read and one was granted. Feeling the need of help in the deacon's office, Brethren Elmer Seehorn and Glen Connell were elected, and, with their wives, duly installed. Bro. Ivan Connell was called to the ministry, and was also installed.—Bro. Brubaker officiating in this work. Our love feast will be held May 31. We decided that our series of meetings, beginning June 15, be conducted by Bro. Ira H. Fox, who is now serving us as pastor. District Boards, or any one having literature for the Brooklyn church, should address it to him. Bro. Fox is to serve as our delegate to Annual Conference, with Bro. J. M. Warner as alternate. Dinner was served at noon in the basement of the church. A very pleasant and profitable day was spent.—Mrs. Rose D. Fox, Brooklyn, Iowa, March 25.

South Keokuk church met in council March 8. Sister Mabel Wonderlich was chosen to represent our church at Annual Conference, with Bro. Butler, alternate. Our love feast will be held May 18. We were not permitted to have our love feast last fall, on account of the influenza epidemic. All of our services were discontinued for several weeks. At our January council, Bro. H. N. Butler was reelected elder for another year. Bro. C. W. Shelly is our Sunday-school superintendent. Our Sunday-school is helping the Armenian-Syrian Relief.—Glennie Williams, Richland, Iowa, March 26.

KANSAS

Bloom church met in council March 3. Several letters of membership were granted. Church officers were elected for one year, with Bro. G. W. Weddle, elder. Our work at this place has been handicapped, because of the influenza epidemic. For several months our services have been called off, because of another outbreak of the disease. Most of our members have been ill, but up to this time none have been taken by death, although we are very sorry to have so many of our members move away, as workers are badly needed. Any one desiring to change location, will do well to locate among us. Our conditions are very promising this spring.—Cassie Martin, Bloom, Kans., March 26.

Morrill church met in council March 22, with Eld. J. J. Yoder presiding. Four letters were granted. Our new pastor, Bro. W. H. Yoder, was chosen elder for the year, also delegate to Annual Meeting, with Sister Sadie Sayler, alternate. Bro. Dan Sayler was elected president of the Christian Workers' Society. Our love feast will be held May 18. Bro. A. Sawyer will have charge of the church services till our new pastor comes to us, which will be in May. The members gave a rising vote of thanks to Bro. J. J. Yoder for his services during the two years he has been with us as elder. March 30 will be Bro. Smith's last Sunday with us as pastor. We are loth to see him and his family go. They have ably served the church faithfully for eight years. They go from here to the District Meeting at Ozawkie, and from there to Holmesville, Nebr., where he will hold a series of meetings and attend District Meeting.—Mrs. Delilah A. Maxey, Morrill, Kans., March 26.

Notice.—Owing to the recurrence of influenza in so many churches, the District Meeting of Northwestern Kansas and Northeastern Colorado will be held in the Belleville church, Belleville, Kans., April 16; Elders' Meeting, April 15. All meetings arranged for will not be held.—Mrs. Susie R. Williams, Rydal, Kans., March 28.

Notice to the Northeastern District of Kansas.—Our District Meeting is to be held at Ozawkie, Kans., April 6-8. A motor leaves Leavenworth at 3:30 P. M., going south. A motor leaves Meriden at 8 A. M., going east. A motor leaves Meriden at 2 P. M., going east. Any one that happens to miss the motor at Meriden, will please phone the writer. No train or motor on Sunday.—S. A. Royer, Ozawkie, Kans., March 22.

Victor church met in council March 22, with Eld. A. C. Daggett presiding. We have failed, so far, to secure a minister to hold our spring meeting. We will hold our love feast May 17. A committee was appointed to secure a Gospel team, to hold a two days' series of meetings May 17 and 18. We also decided to ask the Portis church to join us in a Christian Workers' and Sunday-school Meeting June 15. Bro. A. C. Daggett wished to be relieved of the eldership of the Victor church, as he expects to be away most of the time. Upon the request of the church he retained the office and we elected an assistant,—Bro. F. A. Wagner.—Mrs. A. E. Thompson, Waldo, Kans., March 24.

Washington church met in council March 22, with Bro. J. M. Gauby presiding. Three letters of membership were granted. Our services have been greatly hindered during the winter on account of influenza.—Mrs. Minnie Bell, Washington, Kans., March 24.

MARYLAND

Glade View Sunday-school met Jan. 26 to install officers for the year. An inspiring talk was given by Bro. W. L. Teets. The school then took a collection for the sufferers in Europe, after which Bro. Teets preached a splendid sermon.—Mabel V. Fike, Oakland, Md., March 24.

Westminster.—Prof. Kinsey, of the Bible Department of Blue Ridge College, preached for us on the morning of March 23, and in the evening gave a splendid talk on "Child Rights." The Meadow Branch church will hold its annual Bible Institute in the Westminster house, beginning May 4, and probably have sessions a day, closing on the following Sunday evening. Brethren Ober and Myers, of the Elizabethtown College faculty, will be the instructors. The Westminster Sunday-school offering, last Sunday, for the India Famine Fund, reached $30. The Junior Christian Workers' Meeting is still growing.—W. E. Roop, Westminster, Md., March 24.

Westminster.—The Young Ladies' Class, of which Miss Lydia Trostle is teacher, was recently addressed by Miss Edna Dotterer, of Blue Ridge College. The Sunday-school work in both the Westminster and Meadow Branch schools has held up well throughout the winter and there are already some evidences of new life, as spring approaches. Our regular quarterly council will be held in the Meadow Branch house April 10.—W. E. Roop, Westminster, Md., March 10.

MICHIGAN

Hart church met in council March 22, with Eld. Granville Nevinger presiding. The main item of business was the election of officers. Sunday-school and Christian Workers' officers. Bro. Nevinger was reelected elder; Bro. J. J. Scrogum, clerk; Sister Mollie Nevinger, superintendent of Sunday-school; Bro. Homer Wine, president of Christian Workers' Society.—Dora Ames Serogum, Hart, Mich., March 24.

Zion congregation met in business session March 22, with Eld. J. P. Bowman as moderator. Several letters of membership were granted. We decided to have our love feast June 28, commencing at 10 A. M., preceded by a two weeks' series of meetings.—Neva Moats Martindale, Prescott, Mich., March 25.

MINNESOTA

Bethel.—We met in council March 8, with Eld. M. L. Hahn presiding. We received two letters of membership. A collection was taken for our quota, as assigned by the Mission Board. We appointed two solicitors to collect and send in one payment for our quota.—Florence Miller, Hines, Minn., March 18.

MISSOURI

Warrensburg church met in council March 12. Our elder, Bro. D. L. Mohler, not being present, Bro. E. A. Markey took charge of the meeting. Bro. Jesse Mohler, of the South Warrensburg church, was present. Four letters were granted. We expect Bro. Leonard Root to be with us in a series of meetings this fall.—Rowena Wampler, Warrensburg, Mo., March 25.

NEW YORK

Freeville.—We have been especially favored with a mild winter. We had no deaths from influenza. At no time have schools been closed or church services suspended. Many western people are locating here now. We are pleased to have Eld. A. D. Wolfe and family with us; also Bro. Walter Fisher. These are from Idaho. We are expecting others soon from Ohio and from Canada. These Brethren are buying farms. Farms are cheap here. The farms here are level, well improved and the soil is fertile. We hope to start church services before long. There should be many Brethren churches planted in New York State and throughout New England. People are becoming more and more dissatisfied with less than the whole Gospel. Brethren passing through this way should give us a call. Freeville is easily reached, as we have two railroads, with a passenger service of fourteen trains each day. We expect a visit by our District Mission Board from Eastern Pennsylvania a short time ago, but as yet they have not come. I would be glad to answer inquiries regarding our propositions here.—F. L. Baker, Freeville, N. Y., March 26.

Lake Ridge church convened in council March 1, with Bro. E. F. Nedrow presiding. Visiting brethren present were John Herr and J. H. Longenecker, of the Eastern District of Pennsylvania. Bro. E. F. Nedrow tendered his resignation as elder, which was accepted by the District Mission Board. Bro. I. W. Taylor was appointed for one year in his stead. Bro. R. A. Nedrow was chosen delegate to Annual Meeting. Sister Taylor had the pleasure of listening to a very able sermon by Bro. A. D. Bowman, from Acts 16:9. We began with his family to New York State, to take up the work. March 2 Brethren Herr and Longenecker preached morning and evening. These are great seasons of refreshment. Brethren are scarce in this place, isolated, as we are, from other congregations.—Martha Weibly, Ludlowville, N. Y., March 24.

NORTH DAKOTA

Cando church has been doing good work in the services this year. Bro. J. H. Fox and family, of Minot, N. Dak., were with us for two weeks. He gave us some very interesting lessons on Christian life and our duties toward God and man. Though no one joined our band, yet all were deeply impressed. Sister Katie Burkhart, of Zion, was our guest for a few days recently. Other young folks from Zion gave us some special songs, which were much appreciated by all. The regular quarterly council was held at this place last Saturday.—Carrie Sipes Cando, N. Dak., March 20.

OHIO

Covington.—The eighth anniversary of the dedication of our church, also of Bro. Geo. W. Flory's pastorate, took place March 9. The churches were represented by about 150 people. The severe cold account of influenza that it was difficult to get our people together again. For this reason, our audience was not as large as on previous anniversaries, but the spirit of worship was abounding. Yet our people filled the church and overflowed into the Sunday-school room. We were highly favored in having Eld. A. J. Culler, of McPherson, Kans., with us. He gave us the history of the Church of the Brethren in Western Kansas, which was very interesting. The church stood as a city set on a hill. He spoke of our brethren who were leaders in education, and aided in the dissemination of books and newspapers in the new conditions of the nineteenth century. He spoke of their willingness to sacrifice much for the sake of the cause of Christ. The congregation listened eagerly as Bro. Culler pictured the church as it should be today. In the evening, he spoke on the need of help in India. The church at Covington responded in a spirit of deeper consecration. We hope to do greater things during the coming year than ever before. The working force of the church is willing, so we hope with God's blessing.—Elizabeth D. Rosenberger, Covington, Ohio, March 22.

Ft. McKinley church met in council March 12, with Eld. D. M. Garber presiding. Two visiting members were with us. Ten letters were granted. Bro. A. W. Holler was chosen delegate to Annual Meeting, with Bro. A. D. Klepinger, alternate. Bro. W. Holler and H. L. Klopper, delegates to District Meeting; alternates, Brethren D. C. Stutzman and Wm. J. Keller. It was decided to alternate Christian Workers' and Sunday-school service.—The Christian Workers' Meeting to be followed by preaching, and the song service and study of "The Life of Christ." Our weekly prayer meetings are soul-inspiring and well attended.—Olive Beck, Dayton, Ohio, March 24.

Jonathan Creek.—March 16 Bro. Otho Winger, President of Manchester College, held services for us in the morning and in the evening at the Methodist church at Somerset. He remained among us until the following Tuesday. His services were much appreciated. —Mary H. Snider, Thornville, Ohio, March 27.

Marion.—We are very much encouraged in the work at this place, feeling that every department is in excellent condition. Our Sunday-school is progressing; the attendance is increasing rapidly, the interest is good and the offerings excellent. Our pastor, Bro. G. E. Deardorff, whose health has not permitted him to fill the pulpit a great part of the winter, is again able to take up the work. He preached last Sunday morning after which he baptized "Seven Angels." In the morning, Bro. Isaac Deardorff, delegate to the District Meeting, gave a report, continuing with a short address on "The Sunday-school." March 16, under the direction of Sister Marie Deardorff. Although the weather was inclement, the attendance was good. We wish especially to commend the work of Sister Deardorff, who so zealously conducted the song service in the recent series of meetings, conducted by Eld. J. L. Guthrie. It was decided to hold our love feast May 11, in the evening.—Rachel Bowman, Marion, Ohio, March 25.

West Milton.—As one of the results of our recent series of meetings, we now have a midweek prayer and praise service, which is growing in interest, and we trust, will prove a great blessing to our church and members. At our last meeting, Eld. J. A. Norris addressed us. March 20 our church met in council. Bro. S. A. Blessing presided. Quite an amount of important business was transacted. The meeting was adjourned to the following evening, at which time delegates to District and Annual Meeting were elected. Bro. S. A. Blessing will represent us at Annual Meeting, with Bro. Samuel Wenger, alternate. Brethren F. E. Wenger and Jos. Dohner are delegates to District Meeting, with Brethren J. Henry Wenger and Samuel Wenger, alternates. The church called to the ministry Bro. Samuel Wenger and to the deacon's office, Bro. Jos. Dohner. The installation services were conducted by Eld. Wm. Minnich. All these meetings were largely attended and were rich in spiritual blessings.—J. Henry Showalter, West Milton, Ohio, March 22.

OKLAHOMA

Oklahoma City.—Since the quarantine has been lifted, the attendance and interest have been growing. The month of March has been our best yet. The Sunday-school has grown from an average of twenty-six in the fall, to an average of forty-six. The children have become interested in bringing others into the Sunday school. In one family two girls have succeeded in bringing in seventeen others. March 9 we had with us Brother and Sister Lehman, of Guthrie. Bro. Lehman preached for us at the morning hour. Brother and Sister May, of Altoona, have come to live among us and are proving a help in our work. We hope to dedicate our church April 27. March 27 is the date set for an address by Sister Taylor, and we are hoping to have an excellent crowd. The opportunities are good for a great church, but we are only a few yet. Others have seen the possibilities and need of work to be done and have remembered us with liberal donations for the church building.—J. H. Morris, Oklahoma City, Okla., March 25.

OREGON

Ashland church met in council March 21, with Eld. S. E. Decker presiding. We reorganized our Sunday-school, which work had been postponed on account of irregularities brought about by the epidemic, although our school has been in session since the first of the year. We retained all church officers. Our Sunday-school has increased in attendance and interest during the last quarter.—Laura E. Goetze, Ashland, Oregon, March 24.

PENNSYLVANIA

Elizabethtown congregation has had seasons of refreshing during the recent revival effort. Bro. Frank Carper, of Palmyra, Pa., came to us March 2 and conducted evangelistic services until March 18. The attendance was excellent from the very beginning and continued so to the close. Bro. Carper is one of our youngest evangelists, but his messages touch the hearts of those who hear him. Many of the other denominations attended regularly, and their presence and interest in the services were very much appreciated. Twenty-two confessed Christ.—S. P. Engle, Elizabethtown, Pa., March 22.

Ephrata church met in council March 18, with Eld. David Kilhefner presiding. Seven letters were granted and one received. We decided to hold our love feast May 4. Bro. A. W. Zuck was elected president of Christian Workers' Meeting. Our delegate to Annual Meeting is Bro. I. D. Wenger; alternate, Eld. D. K. Kilhefner; delegates to District Meeting, Brethren I. D. Wenger and H. S. Gibble. A Bible Institute will be held here April 11 to 13, conducted by brethren from Elizabethtown College.—Gertrude R. Shirk, Ephrata, Pa., March 22.

Hanover church has just closed a two weeks' series of meetings, conducted by Bro. John E. Rowland, of Bunkertown, Pa. He preached eighteen inspiring sermons and made seventy-five visits. Seven were baptized. The interest and attendance were good throughout the meeting.—Mary A. Bowman, Hanover, Pa., March 24.

Hatfield congregation closed a very inspiring and interesting revival meeting the second week in March, conducted by Bro. Rufus P. Bucher, of Quarryville, Pa. Thirteen were added to our number by confession. Bro. Bucher preached twenty-three sound, doctrinal sermons and lasting impressions were made upon both members and non-members. The services were largely attended. We are especially glad to note the visible results for the better.—J. Hermau Rosenberger, Souderton, Pa., March 24.

Little Swatara congregation met at the Zeigler house March 22 for organization, as it was decided, at our last council meeting, to divide our church into two parts,—the eastern section still to be known by the old name, Bro. Hunsicker's charge, and the new, John Herr and S. Z. Witmer were also present. The following officers were elected: Elder, Jacob Flouts; church clerk, I. D. Gibbel; "Messenger" agent, Wilmer Zeigler; correspondent, Geo. Keeney,. Bro. Jos. Meyer was elected to the deacon's office, with Bro. Jacob Hile, alternate. Bro. I. D. Gibbel was elected to represent our church at Annual Meeting, with Bro. H. C. Zeigler, alternate. Delegates to District Meeting are Brethren Jacob Metzler, Jacob Hile, with Brethren Jacob Flouts and H. C. Zeigler, alternates. A two weeks' series of meetings, held at the Merkey house, conducted by Eld. S. Z. Witmer, closed March 23. Five of the Sunday-school scholars stood for Christ and were baptized. Bro. Witmer labored faithfully and, with four ministers, three deacons, four Sunday-schools, four churchhouses and a territory about ten miles wide and fifteen miles long. Our love feast will be held May 8 and 9, at 10 A. M.—Geo. E. Keeney, Bethel, Pa., March 25.

Mechanic Grove church has received two members by baptism, one by letter and granted one certificate since the last report. The Children's Meeting will be held May 11, on Mothers' Day, with a program suitable for the occasion. The series of meetings, conducted by Bro. W. K. Conner, of Harrisburg, Pa., will open on Sunday evening, April 6. The date of our love feast is May 24. Delegates to Annual Meeting are Brethren Jacob Hoover and R. P. Bucher; to District Meeting, Brethren Benj. Kreider and Crisse Bucher.—Mary P. Habecker, Quarryville, Pa., March 25.

Pleasant Hill church met in council March 24, with Eld. A. H. Brubacher presiding. Three letters of membership were granted and four received. A pastoral committee was appointed to act in about securing a pastor for the Lebanon church. One query will be sent to District Meeting. Delegates to Annual Meeting are Brethren Wm. Forry and Albert Fike; alternates, Brethren Jacob Hoover and A. S. Heisey; delegates to District Meeting, Brethren A. H. Brubacher, S. K. Wenger and Albert Fike. Our love feast is appointed for May 6 and 7, at 9:30 A. M.—Lizzie M. Eshleman, Pa., March 25.

Notice to Middle District of Pennsylvania.—All ministers and others desiring to attend the District Meeting, to be held April 15 and 16 at the Snake Spring church, coming via the H. and B. T. Railway, on the 9:16 A. M. train, Sunday, April 13, will be met with conveyances coming via the Midland Railway to Bedford, Pa., on the 10:07 A. M. or 2:40 P. M. trains.—Joseph F. Snyder, Everett, Pa., March 22.

Shamokin.—Pea Vine has had a revival meeting and closed Feb. 26. The services were well attended and the interest was good. Six stood for Christ. They are heads of families, which will increase our working force, for which we are thankful. Our pastor had charge of the meetings.—Mrs. Clara Gilbert, Shamokin, Pa., March 25.

TENNESSEE

Notice to the Churches of Tennessee.—Having for more than a year been urged by many members over the State to attend to the work of an evangelist, and recently received a very urgent call from the District Mission Board, to enter the field as an evangelist, I have decided, after very prayerful consideration, to enter the field constantly, and to give to the great mission field of this great Southland my time and labors as the Lord may direct. Churches desiring my services may communicate with me.—S. H. Garst, Blountville, Tenn., March 29.

Piney Flats.—This congregation has enjoyed a great revival, beginning March 1, with their elder Bro. J. D. Clark, preaching each evening. The writer was able to reach the place of meeting March 7. The services continued each evening until March 16. Seventeen accepted the invitation and on Monday, March 17, thirteen of this number were received by baptism and four reclaimed.

(Continued on Page 224)

SISTERS' AID SOCIETIES

DEGRAFF, OHIO.—Report of the Logan Sisters' Aid Society for 1918: We had nine all-day meetings, with an average attendance of nine. We gave $100 to Mary Quinter Hospital; $25 to Sister Nora E. Berkebile, as a gift; $15 for a bookcase for the church. We gave lunch at five public sales, and cleared over. Amount in treasury, Jan. 1, 1918, $35.58; on hand Dec. 31, 1918, $37.82; net gain for the year, $162.27. Officers: President, Sister Nora E. Berkebile; Superintendent, Sister Nancy Kaylor; Secretary-Treasurer, the writer.—Sister Barbara Hostetler, Degraff, Ohio, March 24.

ELMDALE, MICH.—Report of Aid Society for 1918: We had five all-day meetings, with an average attendance of sixteen. Money received during the year, $18.10; expended, $15.98. We made 12 dresses, 4 waists, 4 skirts, 2 suits, 2 boys' pants, 3 sweet 16½ prayer rags, made 8 comforters and 1 quilt. We gave $5 to a sister; clothing and money to a poor family. Officers: Sister Emma Weaver, Sr., President; Sister Sara Lance, Vice President; Sister Tina Lape, Superintendent; Sister Minnie Deardorff, Assistant; the writer, Secretary-Treasurer; Sister Lissie Blough, Assistant.—Mrs. Stephen A. Weaver, Clarkesville, Mich., March 17.

EMPIRE, CALIF.—Report of Aid Society for 1918: During the year 40 meetings were held, with an average attendance of 8 and enrollment, 40. Our work consisted of making prayer-coverings, comforters, quilts, etc. We also knit 58 articles for the Red Cross. Balance from 1917, total collections and receipts for year, $97.62; expenditures, $63.82; amount in treasury Jan. 1, 1919, $33.80.

Officers: President, Sister Sadie Burger; Vice-President, Sistar Susie Fickle; Superintendent, Sister Celia Boosack; Treasurer, Sistar Emma Bechtel; Secretary, the writer.—Clara Wine, Empire, Calif., March 10.

JONATHAN CREEK, OHIO.—Report of the Sisters' Aid Society: During the year we held twelve meetings, with an average attendance of nine members, 120 visitors and children. Our work consisted of quilting, making bonnets, aprons, prayer-coverings, etc. We also did some sewing for needy families. Money received during the year, $71.06; amount in treasury, Jan. 1, 1919, $50.24; total, $121.30; money expended, $56.19. Donations, $25 to the New Philadelphia churchhouse; one quilt or blankets and one apron. Officers: Sister Mary Snider, President; Sister Belle Klingler, Vice-President; Sister Lida Arnold, Secretary; Sistar Mary Leckrone, Assistant; Sister Della Helser, Treasurer.—Laura Winegardner, Somerset, Ohio, March 18.

NEW CARLISLE, OHIO.—Report of Aid Society for 1918: We held 27 meetings, with an average attendance of 9. We made 77 aprons, 5 comforts and sewed for 600. We made the following articles for the Red Cross: 90 "T" bindars, 70 slings, 8 pajama suits, 3 pair of bed-socks, 12 pair pillow-slips, 84 towels and 66 pair of socks. We gave 43 new garments and a comfort to the Belgians. We bought two sewing-machines. Wa sent $10 to India Orphanage. Wa received from regular offerings, $39.07; donations, $38.70; for goods sold, $62.50; total, $160.27; expenditures, $141.89. Officers: President, Sister Rachel Cradlebaugh; Vice-President, Sister Guy Studebaker; Superintendent, Sister Bettie Flora; Assistant, Sister Guy Studebaker; Secretary-Treasurer, the writer; Assistant, Sister I. F. Studebaker.—Pearl B. Kaylor, New Carlisle, Ohio, March 20.

PLEASANTBURG, MO.—Report of the Aid Society of Smith Fork church for 1918: We have an enrollment of twenty-five; our average attendance was ten. Our offerings for the year were $66.03; received from our endowment, $60; total, $126.03. We spent $36.83 for lumbar for our church; gave $10 to the Quinter Memorial Hospital. We assisted a number of our young people with their school expenses; gave clothing to the Red Cross and to a number of families; sent the Thanksgiving and Christmas money for conveniion. Quite a number of our sisters gave largely of their time to Red Cross work. Officers: Sistar H. M. Brubaker, President; Sister D. D. Hess, Vice-President; the writer, Secretary-Treasurer.—Cora E. Hoover, Plattsburg, Mo., March 15.

SHOAL CREEK, MO.—Report of Sisters' Aid Society from March 14, 1918, to March 13, 1919. Number of members enrolled, 12. We held 22 regular and 5 special meetings, with an average attendance of 6; visitors, 31. We quilted 4 quilts, tied 3, made 2 comforters, a shrond and 5 prayer-coverings. Money received during the year, $27.15, of which $5.97 was expended for decorating the church. Officers: Stella Early, President; the writer, Secretary.—Virgie Argabright, Fairview, Mo., March 17.

SUGAR CREEK, IND.—Report of Aid Society for 1918: We held eight regular and five special meetings, with an average attendance of ten. We have eighteen members; number of visitors, 30. We made 3 comforts, sewed carpet-rags, pieced 75 quilt-blocks, made 37 garments and several prayer-coverings. Total receipts, $184.26; expenses, $91.66. Officers: President, Ella Weybright; Vice-President, Lizzie Geiat; Superintendent, Mattie Hoover; Secretary-Treasurer, the writer.—Julia Arnett, South Whitley, Ind., March 21.

SUNFIELD, MICH.—Report of Sisters' Aid Society for 1918: Number of meetings held, 10; total attendance, 220; average attendance, 22; largest attendance, 35; smallest, 14; enrollment, Jan. 1, 1918, 17; enrollment, Dec. 31, 1918, 19. We made 24 baby comforts and 2 outfits for Belgian babies; knotted 2 comforts; sent 80 garments to the Grand Rapids Mission,—estimated cost about $30. Two days were spent in sewing for the Red Cross. We sent $10 to the Mary Quinter Hospital fund. Balance in treasury, Jan. 1, 1918, $4.18; received from dues, $32.21; donations, $35; sales, $4.30; total, $65.69; total paid out, $53.11; balance, $12.38. Officers: President, Sister Emma Bjorklund; Assistant, Sara Frantz; Superintendent, Viola Gow; Assistant, Ida Smith; Secretary, Edith Chcal; Assistant, Lottie Smalley; Treasurer, Lulu Steele; Assistnat, Bertha Steward; Chorister, Elsie Chcal; Assistant, Sara Frantz.—Mrs. Jennie Frantz, Vermontville, Mich., March 17.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baug-Custe.—By the undersigned, at his residence, March 5, 1919, Brother Wm. Baug, of Bradford, and Sister Rosetta Custe, of Celina, Ohio.—D. G. Berkebile, Bradford, Ohio.

Dilworth-Dilworth.—By the undersigned, at his home near Westminster, Md., March 15, 1919, Mr. Raymond Dilworth, of Govans, Md., and Miss Mabel C. Dilworth, of Baltimore County.—Wm. E. Roop, Westminster, Md.

Fisher-Rohlar.—At the home of tha undersigned, Feb. 1, 1919, Brother Lyman Fisher, of Delphi, and Sister Ethel Rohler, of Delphi Dist. At home at Irricana, Canada.—John W. Root, La Fayette, Ind.

Teeters-Conrad.—By the undersigned, at the home of the bride's grandparants, near Maximo, Ohio, Feb. 16, 1919, Bro. Alva L. Teeters and Miss Dorothy I. Conrad, both of Maximo, Ohio.—D. F. Stuckey, Paris, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Altemus, Sister Gertrode, nee Hysong, born in Saxton, Pa., died in Johnstown, Pa., March 7, 1919, aged 33 years and 4 months. She was married to Edgar Altemus, who with four children, father and five sisters, survives her. She was a faithful member of the Church of the Brethren for about four years, but was not permitted to attend services because of her weakened physical condition. She was planning to go to the Mont Alto Sanatorium when death came. Services at the home of her sister, by her pastor, Bro. E. M. Detwiler, with interment at Armagh, Pa.—Jerome E. Blough, 1304 Franklin Street, Johnstown, Pa.

Baker, Henry H., son of Brother and Sister John Baker, born near Grantsville, Md., died of pleural pneumonia, following influenza, March 8, 1919, aged 29 years, 4 months and 5 days. He and Sister Burd, who died twelve years ago. He united with the Church of the Brethren in early life. He leaves his parents, two sisters and four brothers, one of whom is in France. Services at his home in Grantsville, by Bro. B. F. Waltz. Interment in the Blocher cemetery.—E. Grace Yost, Grantsville, Md.

Bell, Bro. James, born in Noble County, Ohio, died of heart trouble, March 14, 1919, aged 73 years, 11 months and 14 days. He married Lucy Teeter in 1874. To this union five children were born, one of whom died in infancy. He is survived by his wife, two sons, two daughters, nine grandchildren and four brothers. He united with the Church of the Brethren in 1874. Services at the Des Moines Valley church by the writer, assisted by Brethren Jefferson Mathis and W. W. Folger. Interment in the Brethren cemetery.—John Barton, Ankeny, Iowa.

Berkebile, Harvey F., born in Lenawee County, Mich., died at his home in the bounds of the Swan Creek congregation, Fulton County, Ohio, of influenza, March 16, 1919, aged 29 years, 4 months and 8 days. In 1916 he married Bertha Lehman. To this union was born one daughter who preceded him. He leaves his wife, mother and one brother. Services at the Brick church by the writer, assisted by Bro. Aaron Smith.—D. P. Koch, Montpelier, Ohio.

Blickenstaff, Daniel, son of Samuel and Mary Blickenstaff, born in Miami County, Ohio, died at his home near North Manchester, Ind., March 5, 1919, aged 70 years and 6 months. He married Hannah Snep in 1885. To this union one son and one daughter were born, who, with the mother, one brother and two sisters, survive. Bro. Blickenstaff united with the Church of the Brethren in 1894. Services at the Manchester church by Elders J. C. Murray and A. L. Wright.—J. C. Murray, North Manchester, Ind.

Buros, David Wm., son of the late Daniel and Mary Burns, died at his home, Mechanicsburg, Pa., of cerebral debility and heart trouble, Feb. 27, 1919, aged 76 years, 7 months and 28 days. He served in Co. G, 1st P. H. B., and was in the battle of Gettysburg, serving until the close of the Civil War. He leaves his wife and one son. Services in the Meadow Branch church by the writer, assisted by Eld. J. W. Thomas. Text, Heb. 13: 14. Interment in the cemetery adjoining.—Wm. E. Roop, Westminster, Md.

Clatterbuck, Annie Iona, born Jan. 28, 1878, died March 4, 1919, of influenza. She has been a member of the Church of the Brethren since 1898. In 1896 she married Jas. H. Clatterbuck who, with six children, survives. One son died several days previous, and her mother-in-law died the day before. Three funerals were conducted as one service by the writer. Burial near by.—Wm. E. Hamilton, Browntown, Va.

Cole, Mr. and Mrs. Sylvester, and son Harold, aged respectively 35, 32 and 12 years, died of influenza within one week. Three small children are left.—J. Edson Ulery, Onekama, Mich.

Cosner, Paulina E., died March 1, 1919, aged 56 years, 7 months and 20 days. She united with the Church of the Brethren in 1900, and has been a faithful member of the Dunkard Valley congregation, Pa., ever since. In 1901 she was married to Eld. John T. Cosner. She leaves her husband and one sister. Several months ago she was severely burned, and death came after weeks of suffering. Interment in the Meadow Branch cemetery. Services by Bro. Frank Harvey.—Earl C. Cosner, Germania, W. Va.

Dittmer, Wm., Jr., boro in Manistee, Mich., died March 8, 1919, after a lingering illness of more than a year. In 1908 he married Estelle Fetterly, who survives. She has been a daughter-in-law to Eld. John Dittmer, Sr., for 10 years. She has been a member of the Church of the Brethren for forty-three years. In 1881 he married Susannah Gochenour, who survives, with two sons, one daughter, one grandchild and one brother. Services by Bro. W. L. Hartman, assisted at Pleasant View cemetery.—Lillian A. Hufford, Rossville, Ind.

Miller, Bro. A. J., died at the home of Bro. D. B. Ogg, March 1, 1919, aged 77 years, 3 months and 27 days. His wife preceded him three years ago. Bro. Miller lived a true Christian life. Services by Eld. Jonathan Broadwater. Text, Psa. 116: 15. Interment in the cemetery near by.—Amy J. Owen, Preston, Minn.

Miller, Bro. Paul, died at the home of his daughter, in the bounds of the Middle Creek church, Somerset county, Pa., March 19, 1919, aged 84 years, 3 months and 2 days. Bro. Miller was born in Germany and came to America in 1857. In 1860 he married Elizabeth Keanamon. To this union were born ten children, two of whom, with his wife, preceded him. Bro. Miller united with the Church of the Brethren in 1866. To this union were born three daughters and one son. He is survived by his wife and children, five sisters and one brother. Services by the writer and Eld. C. H. Hull. Interment in Husband cemetery.—Silas Hoover, Somerset, Pa.

Mills, Sister Frelove, daughter of Francis and Clarissa Dodge, boro in Preble County, Ohio, died in the bounds of the Pipe Creek church, Ind., March 17, 1919, aged 74 years, 1 month and 16 days. In 1861 she married Jos. S. Mills. Six children were born to this union. She united with the Church of the Brethren a number of years ago, and lived an exemplary life. She leaves her husband and four children. Services by Bro. D. Metzger and Bro. Peter Houk. Burial in the Metsger cemetery.—W. B. Dailey, Peru, Ind.

Mull, Priscilla, boro in Fryburg, Pa., died at her home, near Mulberry Grove, Ill., March 12, 1919, aged 72 years, 8 months and 5 days. She united with the Church of the Brethren in early life. In 1870 she married Henry H. Mull. To this union were born six children, two of whom, with her husband, preceded her. Surviving are four children, fourteen grandchildren, one great-grandchild and one brother. Services by the writer in the county church, near Mulberry Grove. Interment in adjoining cemetery. Text, Heb. 13: 14.—Urias Blough, Salem, Ill.

Murakami, M., a Japanese boy, whose parents reside at Swink, Colo., died at the Children's Hospital at Denver, Colo., March 18, in his sixteen years of age and a remarkably bright boy. The remains were taken to Rocky Ford. Services from the First Methodist church by the writer, assisted by Eld. C. H. Brubaker. Burial in Valley View cemetery.—A. G. Crosswhite, Rocky Ford, Colo.

Norton, Goldie, daughter of Wm. and Martha Norton, died of pneumonia, following influenza, Feb. 15, 1919, aged 28 years, 4 months and 15 days. She united with the Church of the Brethren at the age of eleven, and lived a life of service. She is survived by her parents, two sisters and one brother. Two brothers preceded her,—one four months ago. Services by Bro. J. R. Frantz. Burial in Crown Valley cemetery.—Mrs. Ida Hoover, Grand Junction, Colo.

Overholser, Bro. John, son of Christian and Rebecca Overholser, died March 8, 1919, aged 83 years, 2 months and 10 days. He married Ida Myers in 1861. To this union were born six children, four of whom, with the mother, preceded him. Bro. Overholser and wife united with the Church of the Brethren about forty-two years ago. He is survived by two sons, nine grandchildren and two great-grandchildren. Services by Eld. D. S. Dredge.—Ruth B. Shroyer, New Carlisle, Ohio.

Overholser, Calvin Russel, born in New Carlisle, Ohio, died Oct. 13, 1918, aged 23 years, 9 months and 5 days. He left for Camp Sherman, Ohio, Sept. 10, 1917, and landed in France June 27, 1918. He was killed in the battle of the Argonne Forest. He leaves his mother and father, Mr. and Mrs. Albert Overholser, three brothers and one sister. Services by the writer. He was the grandson of Bro. John Overholser.—Ruth B. Shroyer, New Carlisle, Ohio.

Riggleman, Sister Malissa F., daughter of Marcellus and Letitia J. Buckley, died Feb. 6, 1919, aged 52 years, 8 months and 28 days. She united with the Church of the Brethren when but eleven years of age and remained faithful. In 1909 she was married Bro. Marion Riggleman. To this union six children were born. She leaves her husband, four children, father, mother, four sisters and three brothers. Short services at the grave by Eld. W. L. Riggleman, assisted in Bean Settlement cemetery.—E. M. Riggleman, Rockonk, W. Va.

Ritchie, Sister Girdie E., daughter of D. W. and Nancy Bowers, born near Gilmour, Ind., died Feb. 3, 1919, at her home near Muncie, Ind., aged 33 years and 14 days. At the early age of seven she united with the Church of the Brethren and was active in the various lines of Christian service. In 1907 she married Benj. P. Ritchie. To this union seven boys and six children, who survive with the father, parents, two brothers and one sister. Services by Eld. E. O. Norris, assisted by Eld. J. A. Miller.—H. E. Millspaugh, Muncie, Ind.

Royer, Phebe Ann, wife of J. A. Royer, died March 12, 1919, aged 67 years and 6 days. She is survived by her husband, two sons, one daughter and seven grandchildren. Brother and Sister Royer were married over forty-nine years ago. Sister Royer was a member of the church for forty-eight years. She was a faithful, loyal worker and helpful to her husband in his ministerial labors. Services by the writer. Text, Mark 14: 8.—Geo. C. Carl, Portland, Oregon.

Shelby, Thomas P., son of George and Grizzella Shelby, died March 18, 1919, near Marble Furnace, aged 71 years, 7 months and 20 days.

in 1885 he married Amanda Spurgeon. Two daughters were born to them. He leaves his wife, one daughter and three grandchildren. Services at the Lawshe Church of Christ by the writer. Interment in Newport cemetery.—Van B. Wright, Peebles, Ohio.

Smith, Margaret Iva, youngest daughter of Brother and Sister Wm. Smith, died at her home in Springfield, Ohio, March 15, 1919, aged 13 years, 11 months and 17 days. She leaves father, mother, three sisters and one brother. Services at the First Church of the Brethren, Springfield, by Bro. Cyrus Funderburg, assisted by Bro. J. C. Inman. Interment in the Donnelsville cemetery.—Elsie Winget, Springfield, Ohio.

Smith, Sister Susanna, daughter of the late Henry Collins, died of influenza, Feb. 13, 1919, aged 47 years, 8 months and 6 days. She married Bro. John W. Smith in 1890. To this union were born five children. Her husband, three daughters, two sons and seven grandchildren survive. She was a faithful member of the Church of the Brethren. Burial in Bean Settlement cemetery.—E. M. Riggleman, Rockoak, W. Va.

Snoeberger, Charles S., died of influenza, March 11, 1919, aged 54 years, 6 months and 5 days. He was married three times. He is survived by his wife and three sons by his first wife. He lived at Brunswick, Md., at the time of his death. Services at Bean Settlement church by Eld. W. L. Riggleman. Text, Job 14:1. Burial in cemetery near by.—E. M. Riggleman, Rockoak, W. Va.

Snyder, Irene Pearl, daughter of Jacob and Nancy Kimmel, born near Liberty, Ohio, died in the Brookville church, Ohio, March 16, 1919, aged 31 years, 2 months and 16 days. She united with the Church of the Brethren at the age of eighteen years and was ever faithful. She was united in marriage to Cephas Snyder Jan 1, 1891. To this union were born two daughters. One died in infancy. Her husband died June 5, 1902. She was in ill health for a number of years, but bore her suffering with patience. She called for the elders of the church and was anointed, after which she expressed herself as feeling much better. She leaves one daughter, one son-in-law, one granddaughter, one sister, two brothers and a stepmother. Services by the writer.—J. W. Fidler, Brookville, Ohio.

Stouffer, Sister Barbara, died near Hagerstown, Md., Manor congregation, March 3, 1919, aged 78 years and 7 months. Early in life she became a member of the Church of the Brethren and was always deeply interested in anything pertaining to the church. Sister Stouffer is survived by an aged brother and sister. Services by Elders D. Victor Long and A. B. Barnhart in the Manor church. Interment in the Manor cemetery.—M. Portia Rowland, Fair Play, Md.

Thomason, Wm. L., died March 8, 1919, aged 66 years, 10 months and 2 days. He was married to Margaret Hassen in 1872. To this union were born one son and three daughters. The wife and daughters preceded him. In 1912 he married Mrs. Ellen Forster. He leaves his wife, one son, one grandchild, three sisters and four brothers. Services at the Desenberg church by Bro. W. R. Guthrie. Text, Rev. 22:5. Interment in the cemetery near by.—Bessie L. Guthrie, La Fayette, Ohio.

Wenger, Jos. H., born near Edom, Va., died at his home in South English, Iowa, March 16, 1919, aged 83 years, 4 months and 1 day. He married Elizabeth McAfferty, who died in 1911. Four children were born to this union. In 1913 he married Sister Lucinda Stoner. He united with the Church of the Brethren in 1881 and lived a faithful life. He leaves his wife and three children. Services at the Brethren church by Eld. D. P. Miller and the writer. Interment in Brethren cemetery.—J. D. Brower, South English, Iowa.

Warts, Bro. David Berkey, born in Somerset County, Pa., died of dropsy, at his home near Island Park, Somerset County, Pa., March 11, 1919, aged 80 years, 2 months and 24 days. His first wife, Susan Cable, died in 1883. His second wife, Mrs. Susan Croyle, survives. He is also survived by two daughters, nineteen grandchildren and seven great-grandchildren, two brothers and three sisters. He was a member of Company H, 54th Regiment, P. V. I., during the Civil War, and received a gunshot wound. The greater part of his active life was spent as a farmer. His religious life dates from the William A. Sunday campaign in our city, some five years ago. He was baptized by Bro. Cassady, and at once became a regular and interested attendant at all our services. He was specially interested in the Sunday-school, being a member of the "Helping Hand Bible Class" at the time of his death. Funeral services at his home by Bro. E. M. Detwiler, his pastor, and interment in the Stutzly burying ground, beside his wife.—Jerome E. Blough, 1309 Franklin Street, Johnstown, Pa.

Young, Isaac B., eldest son of Brother and Sister Abraham Young, born in Rockingham County, Va., died in Dayton, Ohio, Jan. 20, 1919, aged 83 years. He married Susan Carver who preceded him eleven years ago. To them were born four daughters and one son, who survive with four grandchildren and three sisters. He was a faithful member of the Presbyterian church for forty-six years.—K. V. Bowman, Greenville, Ohio.

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April 6.—Lesson Subject: "God Our Heavenly Father."

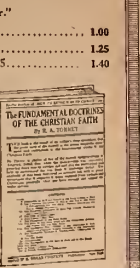
Reference Books: Book of God's Providence. Faris.....$1.00
Fundamental Doctrines of the Christian Faith. Torrey. Chaps. 2, 3..... 1.40
Studies in the Life of a Christian. Sell. Chap. 2..... .75

April 13.—Lesson Subject: "Christ Our Savior."

Reforence Books: Twice Born Men. Begbie..... 1.00
Gospel for a World of Sin. Van Dyke, pp. 129-167..... 1.25
Fundamental Doctrines of the Christian Faith. Torrey. Chap. 5..... 1.40

April 20.—Lesson Subject: "Our Risen Lord."

Reforence Books: The Resurrection of Jesus. Orr..... $0.65
Concerning Jesus Christ the Son of God. Wilkinson..... 1.00
Fundamental Doctrines of the Christian Faith. Torrey. Chap. 12..... 1.40



April 27.—Lesson Subject: "The Holy Spirit Our Helper."

Reforence Books: Person and Work of the Holy Spirit. Torrey.....$1.00
Doctrine of the Brethren Defended. Miller. pp. 39-42..... .65
Fundamental Doctrines of the Christian Faith. Torrey. Chapters 6, 7..... 1.40

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Notes From Our Correspondents

(Continued from Page 221)

Possibly, larger crowds were present at these services and to witness the baptismal scene than ever assembled at this place on occasions of this kind. The morning closed with great interest. Members asked that their wayward sons and wicked husbands still be remembered at a throne of grace. This church is without an active resident minister, located in a small village on the line of the Southern Railway, and surrounded by a fine farming country. It is the only Church of the Brethren located in a town or village in the State.—S. H. Garst, Bloomtville, Tenn., March 20.

VIRGINIA

Bethlehem church met in council March 24, with Eld. D. A. Naff presiding. Two letters were received and granted. Two queries were sent to District Meeting. Our delegates to Annual Conference are Brethren L. A. Bowman and E. E. Bowman; alternates, B. T. Naff and N. C. Peters. On Sunday following, Bro. E. E. Bowman gave a splendid discourse on the subject of "Wise Stewardship." An offering of $24.35 was taken for District Mission work, which will be sent to District Meeting. An offering of $16 for the same purpose had previously been taken at Cedar Bluff. Other preaching points will also do their share. Bro. Virgil C. Finnell was to have been with us for a few days during the month of February, but because of influenza here, he went to Blackwater Chapel instead,—a point in this congregation. We were glad however to have him with us for one service, March 17. His talk on "The Biggest and Best Paying Business in the World" was very much enjoyed.—Blanche Bowman, Boone Mill, Va., March 25.

Burks Fork.—Bro. S. E. Hylton, of Indianapolis, Ind., began a series of meetings Feb. 24, preaching eight very instructive sermons. The church was much encouraged by having Bro. Hylton with us. We met in council March 15, with Bro. A. J. Weddle presiding. One certificate of membership was granted. Bro. H. B. Hylton was elected Sunday-school superintendent. Services on the Sunday following were conducted by Eld. A. J. Weddle.—Hattie E. Hylton, Floyd, Va., March 22.

Copper Hill church met in council March 22, with Bro. C. E. Eller presiding. Three letters of membership were granted. Bro. Cleophas Stump was elected "Messenger" agent; the writer, correspondent. We are glad to have with us again our young brethren who have been at Camp for several months. We reorganized our Sunday-school, with Bro. Jos. Wimmer, superintendent. Bro. Eller also preached two interesting sermons. Bro. Virgil C. Finnell came March 16 and gave us some good lectures on Sunday-school work. We hope that our church has been strengthened by having him with us. April 27 funeral services will be held at the church by Brethren C. E. Eller and Eugene Kaylor for Bro. Luke Wimmer and Sister Lillie Wood, who were recently called home.—Clytie E. Holt, Copper Hill, Va., March 24.

Mountain View.—Bro. J. F. Keith preached for us Feb. 28, and on Sunday gave us a very interesting sermon. Our next service will be held April 5.—J. T. Whitaker, Lawton, Va., March 22.

Notice.—The District Meeting of the Northern District of Virginia will be held in the Fairview church, Unity congregation, April 16-19. The elders will meet on Wednesday afternoon, April 16, at 2 o'clock. The annual sermon, on Wednesday evening, at 7:30, is to be delivered by Eld. H. C. Early. "The Great Forward Movement of the Church," from the text, "Forgetting Forward" (Philpp. 3:13), will be Bro. Early's theme. We would like to encourage all who possibly can, to be present for this evening service. The District Conference session will begin on Thursday morning at 10 o'clock (or if clocks are moved up one hour, at 11 o'clock). Fairview church is on macadam road, one-half mile east of Valley Pike, three miles south of New Market. Parties coming by train will be met at New Market station, if they inform Bro. S. J. Huffman, R. D., Broadway, Va., as to what time they expect to arrive.—J. S. Roller, Timberville, Va., March 22.

WASHINGTON

Omak church met in council March 16, with Eld. M. F. Woods presiding. Three letters were granted. Bro. M. F. Woods was re-elected elder for one year; Bro. Richard Dynes, clerk and treasurer; the writer, church correspondent. It was decided to hold a love feast in July,—the day has not been determined upon as yet. Bro. Irvine Brethren, contemplating changing locations, to make investigations. We have a fine fruit country and are desirous of having members locate among us.—Mrs. Allie M. Murray, Omak, Wash., March 16.

Wenatchee.—Feb. 9 we met for services for the first time since November, when everything was closed on account of the influenza epidemic. We feel that this congregation has been greatly blessed, as only one of our number was called home. Bro. Paul Mohler began a revival meeting at the Sunny Slope house Feb. 9, and continued until March 9. The attendance and interest were good. We were glad to have a large number of the East Wenatchee brethren with us each evening. We believe that our church has been greatly strengthened. March 8 we met in council, with Eld. L. E. Ulrich presiding. Two letters were received and eleven granted. Bro. L. E. Ulrich was reelected elder for the remainder of the year; Bro. D. B. Steele, Sunday-school superintendent; Sister Mary Downs, president of Christian Workers' Meeting. We shall miss Bro. Mohler and his family, who are soon to leave us for their new home.—Galen W. Leavell, Wenatchee, Wash., March 20.

WEST VIRGINIA

Knobley congregation met in council March 15, with Eld. Noah M. Rotruck presiding. One letter was granted. The delegates elected to District Meeting will also serve as delegates to Ministerial and Sunday-school Meeting. It was decided to secure Eld. B. W. Smith to hold a series of meetings in the fall.—Albert C. Sites, Antioch, W. Va., March 22.

Shiloh.—The church at this place just closed a revival meeting which began March 1, and closed March 17. Bro. J. E. Shepler, of Bentons Ferry, W. Va., and Bro. J. B. Shaffer, did the preaching. There were thirty-seven conversions. Sixteen were baptized, ten reclaimed, nine await baptism, and two are to unite with other churches. Nearly half of those who came are heads of families. The church has received a great spiritual uplift. We had the best of interest and attendance throughout the meetings. At several of the services, the house was almost filled. On March 14 Bro. Obed Hamstead came to us, and held our council on the 15th. Bro. J. B. Shaffer was elected church agent and the writer correspondent. We reorganized our Sunday-school with Brethren A. C. Kelser and Charlie Digman as superintendents and Brethren Henry Wilson and Albert Wilson, presidents of the Christian Workers' Meeting. Practically all services were closed during the winter on account of influenza, and all are eager to have them open again. We have started a midweek prayer meeting with good interest and attendance.—Louella (Bolyard) Spurgeon, R. D. 1, Moatsville, W. Va., March 23.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 6-8, District of Northeastern Kansas, in the Ozawkie church.
April 15, 16, District of Northwestern Kansas and Northeastern Colorado, in the Belleville church, Kans.
April 15, 16, District of Middle Pennsylvania, at Snake Spring church.
April 16-18, District of Southern Virginia, in the Smith River church.
April 17, 18, Northern Virginia, Unity, at Fairview house.
April 22, 23, District of Eastern Maryland, at the Frederick City church.
April 22-27, District of Nebraska and Northeastern Colorado, at South Beatrice church, near Holmesville.
April 24, District of Southeastern Pennsylvania, New Jersey and Eastern New York, Philadelphia, at Bethany church.
April 26-28, Southwestern Kansas and Southeastern Colorado, at Hutchinson, Kans.
April 30, May 1, District of Eastern Pennsylvania, in the Spring Creek church, Palmyra house, at Palmyra.
May 6, 7, 8, Southeastern Kansas, in the Osage church, McCune.
May 13-15, Idaho, and Western Montana, in the Nezperce church.

LOVE FEASTS

California

April 19, Live Oak.
April 26, 10 am, Reedley.
April 27, Golden Gate Mission.
May 4, Fresno.
May 10, Lindsay.
May 11, Pasadena.
May 18, 7 pm, Inglewood.

Colorado

April 26, 6 pm, Grand Valley.
May 17, Haxtun.

Idaho

May 3, Boise Valley.
May 25, Twin Falls.

Illinois

April 20, 7 pm, Virden.
May 10, 11, Astoria.
May 11, 6:30 pm, Hickory Grove.
May 18, 8 pm, Polo.
May 24, 7 pm, Pine Creek.
May 24, 10 am, Franklin Grove.
May 24, 6 pm, LaPlace, LaPlace house.
June 1, 6:30 pm, Cherry Grove.
June 14, 15, Waddams Grove.
June 14, 15, 2:30 pm, West Branch.

Indiana

April 12, 5 pm, Mexico.
April 19, Loon Creek.
April 19, Turkey Creek.
April 19, 7 pm, Beaver Run.
April 20, Hartford City.
April 20, 5 pm, Wabash City.
April 26, Nettle Creek.
May 3, 7 pm, Anderson.
May 3, English Prairie.
May 3, Kewanna.
May 8, 7 pm, Elkhart City.
May 8, West Goshen.
May 10, 7 pm, Mississinewa.
May 10, Pleasant Valley.
May 10, Washington.
May 10, Buck Creek.
May 17, 7 pm, Middletown.
May 17, Shipshewana.
May 24, Upper Fall Creek.
May 24, 7 pm, Union Center.
May 24, 8 pm, Mt. Pleasant.
May 24, 2 pm, Pleasant Hill.
May 25, Muncie.
May 29, Bargo.
May 31, 7 pm, Yellow River.
May 31, Beech Grove.
May 31, Middlebury.
May 31, 2 pm, Bethel.
May 31, 10:30 am, Cedar Lake.
June 1, Bremen.
June 13, 7 pm, Camp Creek.
June 14, 7 pm, Killbuck, Antioch house.

Iowa

April 26, English River.
May 10, Libertyville.
May 17, 6 pm, Prairie City.
May 17, Greene.
May 17 and 18, Des Moines Valley.
May 18, South Keokuk.
May 24, Kingsley.
May 31, Brooklyn.
May 31, 2:30 pm, Panther Creek.
June 14, 15, 7 pm, Dallas Center.

Kansas

April 13, McPherson.
April 13, Larned City.
April 19, 7 pm, Olathe.
April 20, Darlow.
April 20, 7 pm, First church, Hutchinson.
April 21, Garden City.
May 10, 11, 11 am, North Solomon.
May 10, Ottawa.
May 11, Salem.
May 17, 10:30 am, Victor.
May 17, 5 pm, Chapman Creek.
May 17, Monitor.
May 18, Morrill.
May 29, 7 pm, Richland Center.
May 31, Belleville.
May 31, Quinter.

Maryland

April 27, 5 pm, Woodberry church, Baltimore.
May 4, 5 pm, Baltimore (Fulton Ave.).
May 4, Denton.
May 5, Pleasant View.
May 10, 2 pm, Pipe Creek.
May 10, 4 pm, Long Green Valley.
May 17, Meadow Branch.
May 24, 1:30 pm, Brownsville.
June 14, Bear Creek.

Michigan

April 26, 10:30 am, Elmdale.
May 3, Sanfield.
May 17, 6 pm, Harlan.
June 14, Woodland.
June 28, 10 am, Zion.

Minnesota

June 14, Worthington.
June 28, Lewiston.

Missouri

May 10, Shoal Creek.
May 31, South Fork.

Nebraska

May 3, Bethel.
May 11, Lincoln.
May 17, 2:30 pm, Alvo.

Ohio

April 6, First Church, Springfield.
April 20, 6:30 pm, Canton City.
April 20, Brookville.
May 10, 7:30 pm, Middletown.
May 11, Marion.
May 17, Harris Creek.
May 17, Logan.
May 17, 5 pm, Eversole.
May 17, 7 pm, West Charleston.
May 24, Painter Creek.
May 24, 10 am, Beech Grove.
May 24, 6 pm, Bear Creek.
May 24, 6 pm, Oakland.
May 31, 10:30 am, Wyandot.
May 31, Pleasant View.
May 31, Blanchard.
May 31, 5 pm, Middle District.
June 1, Reading.
June 21, 10:30 am, Silver Creek.
June 28, 10 am, Swan Creek, East house.

Oklahoma

April 14, Moniteau.
May 10, Paradise Prairie.
May 17, Pleasant Plains.
May 31, Big Creek.

Oregon

May 10 (evening), Portland.

Pennsylvania

April 13, Greensburg.
April 17, Shippensburg.
April 19, 9:30 am, Lititz.
April 19, 7 pm, Conestoga.
April 19, 6 pm, Claar.
April 26, 27, 10 am, Annville.
May 3, West Eel River.
May 4, Ephrata.
May 4, Everett.
May 4, 6:30 pm, Rockton, Rockton house.
May 4, Hanover.
May 6, 7, 1:30 pm, East Petersburg.
May 6, 7, 9:30 am, Midway.
May 7 and 8, East Fairview.
May 8, 9, 10 am, Little Swatara.
May 10, 7:30 pm, Back Creek, Shank house.
May 10, 6:30 pm, Pleasant Hill, Pleasant Hill house.
May 10, 4 pm, Artemas.
May 10, 2 pm, Indian Creek.
May 10, 10 am, Antietam, Price House.
May 10, 6 pm, Clover Creek.
May 10, Lower Claar.
May 11, Fairview.
May 11, Codorus, Fairview house.
May 11, York, First church.
May 11, 6:30 pm, Pittsburgh.
May 11 (evening), Carson Valley.
May 12, 13, 1:30 pm, West Conestoga, Middle Creek house.
May 13 and 14, Tulpehocken, at Heidelberg house.
May 14, 15, Chickies, at Chickies house.
May 17, 18, 1:30 pm, Upper Conewago, Mummert house.
May—17 and 18 am, Falling Spring, at Hade house.
May 20, 21, 9:30 am, Springville, Mohler house.
May 20 and 21, 1 pm, Mountville, Mountville house.
May 24, 25, 9:30 am, Big Swatara, at Hanoverdale.
May 24, 2 pm, Akron.
May 24, Meehanic Grove.
May 25, Codorus, at Codorus house.
May 25, Manor, at Penn Run house.
May 27 and 28, 1:30 pm, Conestoga, at Bareville house.
June 1, 6 pm, Rummel.
June 1, 6 pm, Smithfield.
June 7, 2 pm, Mingo, at Mingo house.

Tennessee

May 3, 3:30 pm, French Broad.

Virginia

April 12, 3 pm, Cedar Grove.
April 19, 4 pm, Powell's Fort.
May 4, Schoolfield.
May 10, 4 pm, Woodstock, Valley Pike.
May 17, Elk Run.
May 17, 4 pm, Midland.
May 17, Woodstock, Columbia Furnace.

West Virginia

May 17, Pleasant View.
June 7, 8, 2 pm, Berkley.
August 30, Maple Spring.

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...EDITORIAL...

Sovereignty and Sacrifice

OUTWORN notions of liberty and sovereignty die hard. The last stronghold of the anti-prohibitionist is "personal liberty." No matter what the issue is, there are always some who insist on being the last to find out that nobody has any right to "liberties" which prejudice the public welfare.

If you were the only person in your county, you could indulge some personal privileges which you can not now, being a member of a populous community. But would they be worth the price? There are advantages in having neighbors, notwithstanding the resultant limitations of your own sovereignty. Everything considered, you would not wish to be the only person in your county, would you?

If America were the only nation in the world, she could have a kind of sovereignty which she can not have as a member of the great family of nations. But could any sober mind, not to say Christian mind, wish her to exchange her wonderful opportunity to serve humanity for such a proud and selfish isolation?

Would-be statesmen wax warm with eloquent warnings against the danger which threatens America,—the danger of losing some measure of her independence in the interest of the common good. Since they are not unselfish enough to prefer the well-being of all the nations to the safety of their own, it is a pity they are too blind to see that the safety of one nation depends upon the welfare of all.

Fighting the stars in their courses is shortsighted policy. The days of national isolation are gone, never to return. You can not cheat Divine Law. It is as true of nations as of individuals that, in the long view, self-sacrifice and self-interest are identical.

"To Each One His Work"

SUPPOSE Joshua had tried to be another Moses. What a mess of things that would have made! He could not have been a Moses,—a type of man not needed then, anyway,—and he would have failed to be the Joshua who was so badly needed.

Grant that Moses was a greater man than Joshua. Was it not much better to be a great and useful Joshua than to be a fool?

To be the worthy successor of a man like Moses may look like a dangerous undertaking. But it isn't if the successor is satisfied to do his own work, and does not try to do over what has been done already better than he could do it.

"Let each man abide in that calling wherein he was called," and "walk worthily of the calling." Then see with what strides the *Forward Movement* will move forward.

An Antidote for Religious Fads

ONE of the most prolific sources of religious fads is Bible knowledge. The cure for them is more Bible knowledge.

Some propagandists make no claim of Scriptural support. Their own wisdom is sufficient. But most dispensers of "strange doctrines" do try to find a Bible basis for them.

And most of them succeed in finding it. That is, after a fashion. And to their minds, as well as to the minds of many eager adherents, the method is conclusive. For do they not buttress each position with a proof text?

Usually they do. And in the very act, oftentimes, distort the real message of the Bible on the subject. Taking no account of the conditions in which the words were spoken, they appropriate them because they are suitable for their purpose, even though, in doing so, they run counter to the most fundamental Bible teachings.

This they may do in all good faith. They intend no violence to the Word. Far from it, they intend to do the Word the utmost honor. But they have misunderstood its nature. They have not realized how vitally and necessarily the Bible is connected with the history through which the Spirit brought it into being.

It is easy, for example, to make the Bible teach polygamy and slavery by this method, and honest men have done so. But no honest man can do this who has learned to read his Bible in its own historical setting.

This is the antidote for the whole tribe of fads and isms which claim the Bible as their basis, but which, in fact, have only snatched a fragment from it here and there, while they have proved false to the spirit of the Bible as a whole. Certainly Bible texts must be applied to ourselves. But they must be interpreted in the light of their own background, and our application of them must be checked up by those central truths and principles which constitute the axis of the entire Bible message.

There is nothing mysterious or difficult about this. The important point is that we have not been sufficiently awakened to the need of it.

The Worst Avenger

WASN'T that ancient institution of blood revenge a fearful thing? Always to be haunted by the fear that some day somebody would track you down and slay you,—think of it!

But was any avenger of blood ever more relentless in the pursuit of his victim than are "the sins of yesterday," which, "like an avenger, are ever on the heels of today"? How hard it is to get away from them! How careful, then, this fact should make us about how we use the day that will soon be yesterday!

The Miracle of Faith

FAITH is one of the most potent forces in all the world, for "all things are possible to him that believeth." Notice that the miracle of faith touches not a few things, not most things, but that *all* things are possible. We have here, then, the sort of statement that at once challenges interest and investigation.

Of course one may say that the sentence, just quoted above, was spoken with reference to a special situation. Statements of this sort can not, ordinarily, be pushed far in the realm of general application, and yet this does not necessarily follow. But in spite of this reservation the sentence referred to has all of the ear-marks of a general truth. Christ himself, who spoke the words, made no attempt to limit or modify their application. Look at the statement: "All things are possible to him that believeth." Is it not simple, direct, axiomatic?

The more one looks at the statement, the more startling it becomes. For this reason it may be of advantage to remove all possible grounds of objection before we have gone too far. Why should our subject deal with *faith* when the word in the text is *believeth*? Happily we have more than poet's license here. Our two words, *faith* and *believe*, are more closely related than might at first appear. In the original different forms of the same word only are used, for the ideas conveyed in English by the two words *faith* and *believe*. For this reason we are doing no violence to Scripture when it is assumed that a text which runs: "All things are possible to him who believeth," in reality teaches the miracle-working power of faith.

As has been suggested, the simple, sweeping statement of our text naturally challenges the closest study. For our purposes it is just as well to begin with a definition. Doubtless your mind goes immediately to that fine sentence in the eleventh chapter of Hebrews which begins: "Now faith is assurance of things hoped for . . ." Of course it sounds well, but just what does it mean? How is faith the assurance of things hoped for? In the end it proves to be only an illusive definition, with nothing very concrete for the mind to get a hold of. In this respect the marginal reading, given for both the King James Version and the American Standard Version, is much better. Our new rendering is: "Now faith is the giving substance to things hoped for." The phrase used suggests a process,—faith is giving substance or objective reality to dreams and hopes.

Perhaps the most distinct advantage of the marginal rendering lies in just the fact that it enables one to visualize the miracle-working power of faith. For example, in the development of a country we have a fine illustration of how faith gives reality to hopes, and at the same time we have something that most people can visualize from their own experience. When Southern California was first settled, men built their houses where the soil was most fertile and where water was plentiful. But after a time there came men of vision who saw that the best land was by no means the most valuable in the long run. They saw that in general there was a belt of foothill land, often poorly watered and sterile, that offered greater possibilities than the richer and better-watered bottom lands. In brief, they saw that this frostless belt was the place where the more tender varieties of fruits could be grown to perfection. These men began to give substance to their dreams. Sagebrush and cactus gave way to the orange and the lemon tree. Sterile and ragged foothill slopes became orchards and gardens of tropical beauty.

But the rise of an orchard in a desert land is only one of the many illustrations that might be given to show the miracle-working power of faith. There is the immigrant from distant Italy or Russia, who, like our forefathers, dreamed of a better land across the ocean. For some hundreds of years men and women have been making all kinds of sacrifices to reach this land of opportunity. These people have given up homes and kindred, they have faced the unknown perils of the sea and of a strange land, and in many cases they sold themselves into virtual slavery for a term of years in the hope that if happily they should survive all of this they would at last be free in a free land. Thus, for generations, men and women have been giving substance to their dream of the land of things as they ought to be, and it is not strange that in the hour of the world's greatest crisis America should stand as the hope of the world. The faith of the generations that are past has wrought this miracle.

No man needs to go outside of his own life for proof of the miracle-working power of faith. The finest things we ever do, begin as hopes and wishes. The first steps toward such goals are usually slow and halting. But each advance, however small, is a ground for new hope and with growing assurance momentum is gathered. This is the first chapter in the process of giving substance to our dreams. But at last, often with a speed that is most startling, the hopes of a lifetime come true like wishes in a story book.

If we think of faith as the miracle-working power by which reality is given to our hopes we have still to see just what factors enter into the process. By faith men remove mountains, but just how do they do it? Here, again, we must go to the eleventh chapter of Hebrews for help. Enoch is one of the many faithful cited in this chapter, and of him and his faith it is written: "For he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Now this statement suggests at least three steps in the faith that is of the Enoch type. First, there is the belief that *God is;* second, there is the conviction that *God rewards those seeking after him;* and, third, there is the action implied by the words *seek after him.* However, these three factors may mean little until we reduce them to more general terms, in order to see just what they mean in our experience. First, there is the belief that *God is.* Just what does this signify? In speaking to the men of Lystra Paul, somewhere, says of God: "And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." That is, the witness of God is in the world and so unmistakably that any honest man can see that *God is,* and that *he is good.* In terms of general race experience a belief that *God is* means simply that a man is willing to accept as true the facts that to us are indisputable. No matter what men *say* they believe, in the end the universe in which we live can not be explained without God, and no man is intellectually honest unless he admits this fact. Therefore, we may say that a belief that *God is,* really stands for intellectual honesty in the more general terms of common experience.

In the second place a faith of the Enoch type involves the conviction that God rewards those who seek after him. Upon the facts suggested by Paul's words to the men of Lystra one is obliged to believe, not only that *God is,* but also that *he is a Rewarder of them that seek after him.* This implies the power to reason correctly, to draw right conclusions from fundamental and indisputable facts. To sum up, we may say that the second factor in faith of the Enoch type is the power to draw right conclusions. But in the third place, intellectual honesty and the power to draw right conclusions are both dead without some action.

By our method we have resolved faith into a process, making it possible to visualize the way by which reality is given to insubstantial hopes and dreams, and then, finally, we have seen that the elemental factors in this process are intellectual honesty, the power to draw right conclusions, and definite action. So far as our study has taken us, these three factors seem to explain the secret of the miracle-working power of faith, and to give us grounds for taking Christ's words without any thought of limitation or modification. His words stand simply as they were spoken: "All things are possible to him that believeth." These may indeed be startling words, but ". . . what shall I more say? for the time would fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens."

H. A. B.

Military Training in the Public Schools

DURING the summer of 1918 the Woman's Church Federation of Chicago appointed a committee to study various forms of universal training in this and other countries and to report its findings when the war should be over. The following paragraphs are taken from the report of this committee:

"In studying the experience of other countries than our own, we find that England and France years ago tried military training in their schools and discarded it as unsatisfactory. During the past year, England has adopted a wonderful new educational system which, when fully put into operation, will take account of the mental and physical welfare of every child, from birth to the age of eighteen. But the new system makes no provision whatever for military training. On the contrary, H. A. L. Fisher, British Minister of Education, states that after a thorough canvass of the subject, the Government decided that compulsory military training, as a part of the school system, has neither educational nor military value. In France a strong central committee has been formed to promote physical (not military) education. In Switzerland, so often pointed out as a model, military training does not begin till the age of twenty. Germany has never had military training in her public schools.

"In our own country, educators and teachers in large numbers are openly opposed to compulsory military education. The National League of Teachers' Associations, representing 20,000 teachers, in convention at Pittsburgh last July, sent a resolution to Secretary of War Baker, expressing a 'warm approval' of his stand against universal military training in this country. 'Military training,' says Dr. Sargeant, of Harvard University, 'is not an adequate means of physical training, being not only very limited in its activity, but actually harmful in its effect on boys less than eighteen or twenty years of age.' Dr. Ehler, of the University of Wisconsin, says, 'Military drill is an enthusiasm-killing, contempt-developing treadmill. . . . Let us not confound drill with training or substitute military drill for physical education.' Our own Ella Flagg Young contended vigorously that the blind obedience of military training is in direct opposition to the reasonable obedience and opportunity for self-expression that the education of the past decade has been attempting to develop in the child. The military system, moreover, not only neglects the physical needs of the mothers of the future, but also eliminates that part of the male population most in need of physical training.

"A bulletin, recently issued by the Bureau of Education of the United States, reports it to be the conclusion of legislators in the various States which have been considering military training for schoolboys that, while in most cases the initial impulse to action was interest in the military preparedness and took the form of bills for military training, investigation forced the conclusion later that military training is less valuable, even as a measure of preparedness, than a solid system of physical education. With the exception of Nevada, where the law applies to high schools only, the bills passed or likely to be passed by State Legislatures this year provide systems of physical training applicable to all school children.

"Carefully considering this array of testimony, we are led to the conclusion that military training is not a desirable addition to American public schools, but what we should provide for our children instead is a thorough system of physical education from the kindergarten up, adapted to the different ages of the pupils and including health supervision and instruction, supervised play and competitive games and contests, group singing, pageantry and amateur dramatics and vocational training. Such a system would tend to develop strong, well-trained, perfectly controlled bodies, fit to be the foundation of joyous and efficient manhood and womanhood of the highest possible service to humanity. If it still must be that for some young men, service of their country must take the form of the grim business of war, let them be given specialized training for their profession, as other specialists are trained,—but subsequent to and not during the impressionable years. Patriotic training in the public schools, during the later teens, may better take the form of instruction in the ideals of democracy and their application to industrial and civic affairs. The idealism of youth, aroused to the highest pitch during the war, may well be enlisted with the coming of peace in the valorous fight for clean and beautiful cities, fit homes and working conditions for all the people and the introduction of Christian standards into social and business relations."

A Bystander's Notes

A Deplorable State.—An investigation, carried on by the Japanese Government, reveals the most astonishing fact that in Tokyo eighty per cent of the working people have absolutely no religion whatever. In Osaka ninety per cent of the laboring class make no pretension whatever of holding to a religion. The time was when Japan's aristocracy of learning was non-religious and rather gloried in it. That was dangerous enough, loosening all moral restraints. But today it is the ignorant, downtrodden laboring man who has thrown religion overboard. He has no ideals, no standards, no moral barometer. Self-interest and dire need are the only forces of which he is conscious. Where will they drive him? To the Christian church it is a problem of vital interest. The crumbling of old-time religions leaves the Japanese wholly without restraints. Shall the church regard it as an opportunity that will open up before her in Japan a limitless field of service and usefulness? That will depend wholly on the attitude and action of the Christian forces at this critical time.

The Federal Council of the Churches of Christ in America has issued its annual call for the Easter Week of Prayer, April 13-20, 1919. The daily topics are as follows: Sunday, April 13, Sermons on a New Year for a New World; Monday, The New Discovery of Self; Tuesday, The New Discovery of God; Wednesday, The New Stewardship; Thursday, The New Passion for Others; Friday, The New Sacrifice; Saturday, The New Day for Palestine; Sunday, April 20, Sermons on the Resurrection. "Help us, our Father, to do thy will and to follow fully thy plans and methods. Teach us to think in terms of world-need and establish in righteousness the nations now disordered and confused. Give us courage to tread unfamiliar roads and keep us free from unclean alliances! May the experiences and discipline of today make more worthy the citizenship of tomorrow! Rekindle our smouldering fires, quicken our spiritual hunger and give us holy unrest with present attainments! May our work be done with deepening desire and joy to the praise of him who ever lives to intercede for us!"

Best Methods of Taking the Collection.—The Bystander has often been impressed with the fact that the HOW of the collection is of much more importance than the "HOW MUCH." The fact of the matter is, that the method often determines the HOW MUCH or the HOW LITTLE. The very manner in which a collection is taken at a missionary gathering, often clearly indicates how near we have come to an adequate sense of our stewardship. Sometimes there is not even the least preparation by prayer, and how can we expect the audience to form an exalted idea of the importance of the occasion? All of us, perhaps, can remember times when the collection was treated as a wholly perfunctory affair, by merely saying: "The collection will be taken during the singing of the next hymn." To be sure, solemn words are sung about the bitter need of the world, of the Savior's agony, and at times a crowded house will enthusiastically sing: "Lord, I care not for riches, neither silver nor gold," but all the while only small coins are hastily rattling into the collection baskets, as if there were no spiritual connection between the words and the action. Possibly, as long as we persist in talking about "collections" instead of "offerings" we shall go on in the same old inefficient way. If we would only stop to think a bit about the relative difference between the two terms, we would soon see the importance of making our offering as truly an act of worship as our prayers. We may rest assured that if we give the proper degree of reverence and consecration to the church offering, a real sense of God's presence will be felt during the collection. Then we may expect greater results and more sacrificial obedience to the last command of our Savior.

CONTRIBUTORS' FORUM

Life's Recompense

The road is rough and the hills are steep,
In the wheel-worn furrows the dust lies deep!
But beyond the hedgerow stretch fields of green
And the dim grove's arches are cool and serene.

Oh, hard and heavy the load I bear,
As I trudge along in the noonday glare;
But the wayside flowers bloom fair and sweet,
And the bird-songs hasten my lagging feet.

The night draws on, and I may not know
How long is the way that I still must go;
But I'm sure to find, at my journey's end,
A welcoming smile on the face of my Friend!

—Wayside Traveler.

God's Will for Us

BY PAUL MOHLER

It is the common thing for people, when they are suffering, to wonder why God has brought such suffering on them. How often we hear people say: "It is hard, but if it is God's will, we must bear it." I think a good deal of such submission is unnecessary and mistaken.

When I wish to know what is the will of God on any question, the best place I can go is to our Lord Jesus Christ. Turning to Luke's record, chapter 5: 12-16, I find at least one intimation of what is the will of God.

Notice that Jesus was approached by a man full of leprosy. This disease is popularly supposed to bear a close relation to sin, so that it is easy to regard it as a judgment on the sufferer. If it had been the will of God that any disease should be permanently settled upon a sufferer, leprosy would have answered the purpose. In view of this, it is interesting to see what attitude Jesus took toward the man "full of leprosy."

When he saw Jesus, he fell on his face and besought him, saying, "Lord, if thou wilt, thou canst make me clean." "What a faith," you say. Well, it was a strong faith, remarkably strong. To believe that the healing of his supposedly incurable disease was resting entirely on the will of a young Nazarene, who had but to speak the word and make him clean, required more faith than we generally find, even in the majority of Christians of today. Such faith must be born of intense desire, which is, I believe, the foundation of all true faith.

If Jesus so willed,—but Jesus came not to do his own will, but the will of God who sent him. If it were God's will for the leper to remain unclean, even Jesus would not heal him. If I know the will of Jesus, I know the will of God. Certainly he would not do what was contrary to the will of God just because the man besought him. No man of real strength of character can be so changed from what he knows to be right and for the best. Much less may God be moved from that which is his will by the pleading of any man. What Jesus did in this case was, therefore, according to the will of God.

We are told he stretched forth his hand and touched him, saying, "I will, be thou made clean." And straightway the leprosy departed from him. It was, then, the will of God, that the leper should be made clean. God wanted that man to be a whole man, able to do a man's work, exert a man's influence for good, and enjoy a man's life amid the multitude of blessings with which he had surrounded him. Is this the will of God for every man? I don't know, but here is what I think.

I think that it is the will of God that every man in all the world shall be entirely free from both sin and sickness, just as he was before sin entered the world, but since man refuses to do the will of God, he does the best he can with him, without taking from him his power of choice. God teaches him the danger of sin, its debasing and destructive effects, by allowing it to work out its own natural results in the physical weakening of the human race, exposing it to diseases of every sort.

The only way the majority of men will learn is by experience,—their own and that of others in whom they are interested. If God should wipe out all disease, at the request of the sufferers, before sin, the ultimate cause of disease, is destroyed, men would rush into sin even more greedily than now. Suffering teaches men the folly of sin, as does nothing else. Even the visiting of the sins of the fathers upon the children unto the second and third generation, as it is in some cases, is valuable in emphasizing the terrible results of sin. God could not abolish the penalty while granting liberty to sin, without doing a positive injury to the race. Therefore pain abides.

Why, then, should he ever answer prayer and relieve the sufferer? The only reason I can see is, that he has a work for the sufferer to do that he can do better in health than in sickness, and that it is his will always to honor true faith by answering prayer, whenever this can be done without loss to the suppliant and to others who may be concerned. Whenever the sufferer has lessons to learn and blessings to receive which he can only receive through suffering, I should expect it to be the will of God for suffering to continue, regardless of the prayers that might be offered for healing. Whenever the immediate healing of the body, in answer to prayer, would encourage the sufferer to disregard the laws of health, even in overworking in spiritual ministrations, I should expect it to be God's will for him to suffer until he should learn to live naturally and normally, according to those laws of health that he has revealed to us.

Wenatchee, Wash.

The Power of Early Impressions

BY EZRA FLORY

Yesterday I heard the conversation of two ministers,—one a middle-aged man, and the other quite young. The remark which particularly engaged my attention ran as follows: "Why don't you wear a beard? Somehow I can not quite consent to seeing a minister in the pulpit who wears a smooth face."

Neither one of these ministers wears a beard, and the remark was the more striking for this reason. The conversation continued: "There is something about the beard that gives the impression of wisdom, of maturity, of,—well, I can not say what,—but I was always used to seeing my good old father in the pulpit with his beard, and the other ministers did the same. Now, somehow, it does not seem fitting for me to associate the minister in the pulpit with any other less pleasing attitude."

Now the insisting middle-aged minister is a sincere lover of the church, but not of the conservative type in respect to dress, and we were exceedingly interested, as we took note of the overheard remarks,—there in the corner of the room, only a few feet away.

The conversation continued: "But I can not reconcile myself to the minister who wears a mustache alone. I have heard Dr. ——— and Dr. ——— in his eloquent sermon on ———, but somehow there was a constant thrust in my heart, insisting upon the irregularity of the behavior. And I can say the same in reference to gold and jewelry. I can not bear the minister who appears with a stickpin in a tie, or a ring on his finger."

At this point I interrupted the conversation, to ask why the middle-aged minister held such notions about the appearance of a minister; whether other people regard the same standard and why.

I was the more interested in the subject because this minister is a man of broad experience, both within and without the Church of the Brethren, and a man of unusual intellectual attainments.

Now I am wondering why we insist upon similar standards of conduct. Is the basis of the simple life in dress entirely one of doctrine? How came it to be? Is not the explanation to be found, in part at least, in these early impressions of childhood? Why are some of the old songs so sacred to us and others not so? Why do you dislike certain names, certain colors, certain sounds, certain gestures, certain attitudes in worship? If we were able to trace the complex back to its source, we should find it springs from those impregnable foundations, laid in early days, when the greatest teachers of our lives lived unconsciously before us what they believed, down in the depths of their beings. These were the most impressionable years of our lives and what went into their make-up remains longest and controls most fundamentally. Some prefer to call it prejudice. This may be permissible if we disallow the bias of suspicion, which often accompanies what is meant by the term.

Our mental and emotional lives are largely under the domain of the sub-conscious. These complexes of the sub-conscious are not dormant or passive. Our stream of consciousness is in the grip of the larger background of the sub-conscious (unconscious). The sub-conscious life is stored with experiences apparently forgotten, but which are active in directing the lines along which the conscious thought shall follow, coloring and intensifying it according to the tastes and will of this unseen director. But call it what we may, the fact remains that we are all the creatures of our past experiences.

This fact ought to make us humble and very patient with those who sincerely differ with us. It is not enough to say that the Scriptures have directions to guide one in the dressing of his body, or his house, or his children. Deep and abiding convictions must be stored in the soul, to hold that individual as he goes forth into the society of the world, and to keep him in the great good arms of its parental protection, long after father and mother and minister and teacher have ceased to live, and when they shall not be able to accompany the life they nurtured.

Our dislikes and our likes, our notions of propriety and of impropriety, are all colored by these early standards that are set up, unconsciously enough.

A certain lady told me she never liked the name "Eliza" because in her younger days a girl by that name was an unpleasant playmate. Another said: "I never liked red hair because I was taught that people with such hair are fiery-tempered, and I have been unable to get that notion out of my thinking."

A little girl liked the name "Agnes" and named all her dolls thus. She envied those who were named by this name. But one time an "Agnes" moved into the neighborhood who was naughty. That spoiled the name for that little girl, and ruined forever the attraction it had.

Certain parents taught the evil of using slang. If they happened to hear such talk, it sent the barometer of interest, for such persons, down to zero and there congealed.

One family taught that the highest respect for the father of that home can not tolerate unkindness toward him.

There was a day when Sunday-school was spoken of as a questionable institution and the children, because of their confidence in their parents, accepted their position, and for many years could not be reconciled to this strategic function of the church.

Some parent may be unjust in dealing with his children. The example thus given is going far toward establishing a like condition in the children, and this, in turn, will incline them toward incorrect social living.

What might we say further about "mourners' bench," "banquet," "picnic," "convention," "evolution," and a host of expressions, activities and customs which at once call up our preconceived stock of impressions? As teachers for the Lord it is our privilege to lay hold of some of these opportunities and to use them with all our power, not for the undoing but for the upbuilding of the individual.

Chicago, Ill.

How to Be Rich

BY E. F. SHERFY

There is a natural instinct in every human heart which craves possessions. This instinct is seen in the very small child when he says: "This is *my* ball," and when he cries if his little candy-stick is taken into possession at the hands of another. The miser, the gold seeker of the West, the business man, the farmer,—in fact, all of us have, in greater or less degree, that desire to "have" things. The get-rich scheme promoter takes advantage of this thing in human nature. The heading of this article may sound like a get-rich scheme. Well, the writer could wish that every one who reads this humble message might actually be richer for having done so.

I have no "scheme," but God has,—no, not a scheme exactly, either, but a *plan*,—by which each of his children can get riches and be rich. Some may object to this statement if by riches is meant earthly riches. Well, let us see.

Webster says: "Riches is a large aggregate of property,—of those material things men desire to possess." But what *is* a "large aggregate of property"? Who is rich? No one, in his own estimation,—when the assessor or solicitor calls. The $25,000 farmer considers the city capitalist rich. The renter considers his landlord farmer rich. The poor of the city would consider the renter, riding in his "Ford," rich; and so it goes. By what standard, therefore, can we say that one is, or is not, rich? Our "fancies" should not be the standard, for Carlyle says: "All seems to depend on what we fancy the world owes us; an overplus is wealth; a deficit is misery and poverty." And he further remarks, "Many a blockhead will cry: 'Was ever worthy gentleman,'—referring to self,—'so badly used!' I tell thee, blockhead, it all comes of thy vanity in fancying the world owes you much." Yes, we fancy the world (or God) owes us much. We would better fancy the world owes us little; then all we have, be it ever so little, is a luxury,—just that much more than is "comin' to us."

To vivify this point, I use Carlyle's illustration. Life,—or as he puts it,—"the fraction of life," may be increased in either of two ways. For example: Here we have the fraction "two-fourths." Now this fraction may be increased in value by adding a "one" to the numerator (above the line), making three-fourths, or it may be made larger in value by subtracting a "one" from the denominator, making it two-thirds. Now we shall let the numerator equal "things," and the denominator, our fancies, our desires and so-called rights. The time-worn method was: Increase the numerator,—the things of life. Carlyle's method and Paul's method,—yes, and Jesus' method, would be to decrease the denominator, the fancies, the unwarranted desires and cravings. By the first method few can be rich. By the second ALL can be. By this last method, Carlyle says: "We can have the world under our feet." Paul would say: "I am full [rich], having received of Epaphroditus enough to supply my needs for a few weeks." This method we might call: "Secret of riches, number one."

Another secret of riches, here on earth, lies in the fact that the child of God may "possess" more than he "owns," as Jesus puts it: "Blessed are the meek, for they shall inherit the earth." We used to think that to own a thing meant *exclusive* right to the "possession" thereof. But today the student of economics is beginning to see that "society" has certain rights to possess, in a way, some things an individual may claim to own and control.

We might illustrate with the case of Henry Thoreau. This man lived in his little house, situated on Walden Pond, a beauty spot of old New England. His few acres supplied his "returning wants." To the west lay the big "Hollowell Farm," with its bewitching landscapes. This, Thoreau wished he might buy, so that he could have free access to its wealth of beauty. Such was impossible for him. He contented himself, therefore, with simply "possessing" it through the scenery. The wealthy farmer, Mr. Hollowell, is dead and buried. The poor man, rich in thought and feeling, with his messages on the "Simple Life," lives on. Which of the two, after all, really entered in and possessed the land?

Some "big" landlord may own the house you live in—and a dozen others. It is *his* house, but you can make it *your* home, with its fireside of love and prayer, and you are richer in your *possessing the home* than he is in *owning the house*.

There are two kinds of poverty,—the one the "lack of goods for the higher wants, and the other (which is worse), the lack of wants for the higher goods." Sad it is that perhaps more than seventy-five per cent of humanity, these war times, lacks the "goods." But you, dear reader, if you can afford a twenty-five cent Testament and can buy a year's subscription to the MESSENGER, or borrow your neighbor's, and are within five miles of a library,—you have the "goods." And you evidently have the "wants" for those "goods," or you would not be reading the MESSENGER as you are now. Therefore, while I do not know your "finances," I know you are rich. May God help us to see, from this viewpoint, how "well fixed" we are.

But perchance we do not have the goods we might profitably use for ourselves and others. How can we increase them? How increase the numerator,—the "things?" A few simple Bible rules may help: (1) Diligence. "Go to the ant, consider her ways and be wise." (2) Frugality. "Gather up the fragments (Hooverize) that nothing be lost." (3) Give, that you may *have* more to give. Quit robbing God. "Bring ye the whole tithes into the storehouse, that there may be food in my house and I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Listen to a personal testimony, the like of which there are many. The brother writes us: "Enclosed find check of $200 for the work (a work of benevolence). I want to do that much again this year. God has indeed blessed my basket and store since I give a tenth of all to him."

"But," you say, "some will always be poor." Don't despair. Hath not God chosen the poor,—rich in faith and heirs of the kingdom which he promised to those that love him? Yes, the true riches are within the reach of all. God is able and willing to bestow. Therefore all depends upon our receptivity. He can give only to those who will accept.

We may be rich in good works,—doing the things that are pleasing in his sight. We may be rich in thought, thinking on those things that are honorable and pure. We may be rich in fellowship to the point of being able to say: "Truly our fellowship is with the Father and his son, Jesus Christ." We may be rich in possession as having nothing, yet *possessing* all things. We may be rich in character, manifesting his image from glory to glory, or from a glorious character to a more glorious character, until we finally come to be like unto the Son of God, rich in memory, so that, when old age comes, we may "re-live," in memory, a rich experience.

Oh, brother, we MESSENGER readers have, I am sure, enough "goods" for the necessities and the higher wants. And if we but have the "wants" for the higher "goods," we may be millionaires with God, and rich in every way.

McPherson, Kans.

Churchanity,—Christianity

BY NORMAN W. TWIDDY

UTILITY is the final test of every theory. The world cares little for the most involved formula unless it be workable. The insistent iteration of "*Gott mit uns*" can not convince civilization that the Heavenly Father, who sent his Son on this earth to suffer and die for righteousness and liberty, was with the blood-guilty millions of Kaiserism. Profession and action must square in these days, when national and personal efficiency is the watchword of the hour.

Thousands of men and women today are warming pews in our churches, singing the blessed Gospel hymns loudly, and arguing their Christianity on the premise of church membership, as though that, in itself, furnished a pass-key to the pearly gates. Out in the work-a-day world of business and society it would take a microscope, capable of magnifying several hundred times, to detect a speck of real Christianity in them.

The pity of it all is that the unchurched, hearing their loud protestations of Christianity, and noting, with the keen eye of the world, that talk and practice do not agree, use these misnamed Christians as cases in point to prove the "sorry failure" of our glorious faith. By their hypocritical lives they bring discredit on the great church of Jesus Christ, because it is the unchangeable tendency of people to judge a system by its effect on any given person who claims to be its adherent,—the carping critics, in the ranks of the unchurched, as a rule, absolutely disregarding the Christians whose belief and whose lives make a perfect square.

When Christ commanded us: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," he placed the emphasis on *works*. "Faith without *works* is dead." So it is the vital Christianity of a life which really counts, not the mechanical repetition of a creed. "By their *fruits* ye shall know them." Churchanity is lifeless formalism; Christianity is the life-blood of civilization.

When Napoleon,—supreme militarist that he was,—sadly acknowledged his failure to found a kingdom on force, and made the historic statement that "centuries ago Jesus Christ founded a kingdom on love, and today there are millions of people, throughout the world, who would die for him," he not only paid tribute to the Man of Galilee, but he pointed out the cornerstone of the Christian religion,—love. Love here includes brotherhood, charity and humility. Unless a man possess these, he may sit in the first pew and sing the loudest in the congregation, but he has not Christianity.

The church is Christ's ambassador on earth. Its members should glory in the privilege of reflecting his blessed light upon all mankind.

"If ye have not the Spirit of Christ, ye are none of his." Honeyed words within church doors and backbiting outside, do not square. Talking of brotherly love in prayer meeting and attempting to cut the throat of your business rival,—not being too fussy about the method,—is far from the spirit. Presumably, by your church membership, you are standing for decency, but talking loosely, or tolerating that which is indecent is not Christlike. Nodding approvingly as the preacher condemns reprehensible factory conditions, and encouraging a slack respect for law in your own factory, do not correspond. Mayhap you have been guilty of none of these transgressions of the law of consistency, but you are not fulfilling your obligation as a Christian man or woman unless you have placed Christ *first* in your life.

"Christ's life our code, in letters clear,
We read our duty day by day,
His footsteps tracing eagerly,
Who art the Truth, the Life, the Way."

Is your Christ *first*,—before business, pleasure, friends, and even loved ones? Are you tracing his footsteps eagerly?

Up, Christian! Away from bigotry, narrowness and churchanity. Vitalize that Christianity of yours with a flaming life of love,—flaming with the passion to serve him by serving your brethren in love and kindness.

Let us exalt our Master in word and in deed! Let us make our profession and our actions square! We are his messengers and the only Bibles some people know. What a responsibility! What a privilege!

Brooklyn, N. Y.

Individual Responsibility

BY SARAH NORRIS SLATER

PAUL speaks of the great love Christ had for the church, that "he gave himself for it." Also in Acts 20: 28b we read, "To feed the church of God which he hath purchased with his own blood." "That he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5: 27).

Brother, sister, did you ever feel the weight of these words, and the great responsibility that rests on every individual member of his church? Each individual member of his church is a part of the great whole, and if there is to be no "spot or wrinkle, or any such thing," such a desirable state must come from you, and you, and you, and me, to make it "holy and without blemish" and a glorious church when presented to him.

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

"For we shall all stand before the judgment seat

of Christ. . So then every one of us shall give account of himself to God" (Rom. 14: 10, 12).

Sterling, Ill.

Committee Reports for Annual Conference

I. "SAVING OUR CHILDREN TO THE CHURCH"

We, your committee on "Saving Our Children to the Church," beg leave to submit the following:

After repeated efforts during the past two years, we have secured reports from three hundred and one churches, representing every State District in the Brotherhood. We regret that the remaining seven hundred churches of the Brotherhood did not fill out and return the questionnaire, since the absence of this information has made it impossible for the committee to submit as complete a report to this Conference as had been planned.

Our report must, therefore, be based on conditions as revealed by the reports from 300 churches whose total membership is 38,164. In the Brethren homes of these congregations we find 7,245 children between the ages of 20 and 30, of which number 4,475 are already members of the church. There are also 9,862 between the ages of 10 and 20, of whom 5,826 are members of the church. Thus, in these 300 congregations, there are 6,806 children between 10 and 30 years of age who are not in the church. Within these same bounds there are also approximately 12,572 children under the age of ten years, a few of whom are now members of the church.

There were lost from the communion of the church, during the past fifteen years, 2,907 of our young people, as reported by 200 of these churches, the other churches failing to furnish data on this point. Taking these 200 churches as a basis, it is quite reasonable to suppose that the entire number of our children, lost to the Brotherhood during the past fifteen years, would exceed 14,000. It should be kept in mind that these figures have reference to those who have at some time been members of the Church of the Brethren, but do not take into account the much larger number who have never been within the membership of the church.

The interest in attendance upon the various services of the church is indicated by the following figures:

71% of parents attend Sunday-school;

79% of parents attend preaching services;

78% of our children attend Sunday-school;

77% of our children attend preaching services.

It should be kept in mind that these figures include all who attend such services, even though they are present only occasionally. In the light of these facts, we realize that a great loss has been sustained by both the church and the individuals, reared in our Brethren homes, and that we have not appreciated the marvelous possibilities for good to be realized, when once the church has earnestly and energetically undertaken to conserve these forces that are in our homes and churches.

Though it is not within the province of this committee to suggest remedies, we submit the causes that are largely responsible for our children being lost to the church, as indicated by the information received from various sources.

1. Individual.

(a) Affiliation in marriage with those not members of the Church of the Brethren.

(b) Indifference of some young people to all religious appeals.

(c) Have secured their education in institutions other than those maintained by our own church.

2. Home.

(a) Neglects prayer at meal, family altar, and Bible reading.

(b) Unchristian criticism of church activities and church officials in the presence of the children.

(c) Failure of parents to accompany children to church and Sunday-school during the habit-forming period of their lives.

(d) Locating home without due regard for the child's spiritual welfare.

3. Church.

(a) Failure sufficiently to consider the social and spiritual needs of the young people to provide for the same.

(b) Employing methods that are legalistic rather than helpful and conserving, in applying church discipline.

(c) Neglecting to enlist the young people in some phase of church or Sunday-school activity.

(d) The failure, in a great majority of instances, to provide a resident pastor, which provision is an imperative necessity as an aid in this effort to "save our young people to the Church."

Recommendation.—In view of the earnest appeals from many churches for help and cooperation, and the great loss sustained in past years through causes that may be largely avoided, we recommend that this matter be continued in some form agreeable to the Conference, in the hope of securing, in some measure, the proposed end.

Committee: W. S. Long, Virgil C. Finnell.

II. INVESTIGATING THE BRETHREN PUBLISHING HOUSE

Our preliminary report of conditions, as we found them in the House, was published in "Gospel Messenger" of Aug. 31, 1918. Our report to Annual Conference will be made of that report with the addition of the following paragraph:

"We recommend that the Brotherhood look toward putting our publishing interests into the hands of a Publication Board, and that a committee of three brethren be appointed at this Conference to work out a plan whereby this can be done, and report to the 1920 Conference."

James M. Moore, Chairman of Committee.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Laton church met in council March 9, with Eld. D. R. Holsinger presiding. Our love feast will be held April 12. The first service will be at 10 A. M., and dinner will be served at the church. Sunday, April 6, Bro. S. F. Sanger, of Empire, Calif., will begin a series of doctrinal sermons in the Laton congregation. Our Sunday-school is growing, and there is a live interest in all departments. The mid-week prayer meeting is well attended. Bro. Guy De Hart is our prayer meeting superintendent. The Sisters' Aid Society, under the direction of Sister Emma Warrington, is progressing nicely.—Bessie H. Jenkinson, Laton, Calif., March 28.

La Verne.—We were delighted to have Dr. Wampler and wife, returned missionaries from China, with us, at both morning and evening services, March 16. Dr. Wampler told of their experiences in the morning. In the evening he gave an illustrated lecture, showing conditions with which they have to deal in the medical work in China. Results of our Section Workers' efforts are visible on every hand,—especially in the attendance and interest in our Sunday-school. Among other new pupils we have four Japanese men and a number of our Mexican neighbors. Our pastor is arranging to have Dr. R. A. Torrey address the Section Workers and their helpers at the next meeting, April 6. We hope to have Brother and Sister J. B. Emmert with us April 6.—Grace H. Miller, La Verne, Calif., March 27.

Los Angeles Mission.—Bro. Jesse B. Emmert gave us a splendid lecture on India March 23. An offering of $13.06 was taken for the India work. April 6 our Bible Term begins, to continue one week: "Prophetic Doctrines," "The Holy Spirit's Methods and Messages," "Dispensations," "Baptisms," and "Atonement" will be taught by Bro. M. M. Eshelman. The First Epistle of John will be treated by the writer, and a series of sermons on "The Identity of the Church," or "How Can the True Seeker Find the True Church?" will be delivered by Bro. G. H. Bashor. A series of evangelistic services will follow, conducted by the pastor.—C. W. Guthrie, 3721 Michigan Avenue, Los Angeles, Calif., March 24.

McFarland.—March 13 Dr. Wampler, our returned missionary, gave an instructive illustrated lecture on the medical needs of China. March 16 Sister Anna Blough spoke both morning and evening on religious customs and social life of China. We are glad to be among the churches favored by their visits.—J. Ross Hanawalt, McFarland, Calif., March 20.

South Los Angeles.—Since the influenza epidemic has abated, our Sunday-school has been increasing in attendance each Sunday. Sister Ethel Smith has had charge of the primary department since the first of the year, and is doing splendid work with the little folks. Sunday, March 9, Bro. Jesse Emmert, with his wife and children, from India, was with us. It was a great inspiration to us to associate with them and also to listen to Bro. Emmert's very interesting addresses. On Friday evening, March 14, Dr. Fred Wampler and wife, of China, gave a fine illustrated lecture of their work on the foreign field. The missionary offering for the week amounted to $63.53. Our regular monthly communion was held on Friday evening, March 21. Bro. R. H. Miller presided. As we have been without a pastor since the first of January, we feel the urgent need of having some one to visit the members, and keep in touch with them. In a large city like this, people are constantly changing locations, and such a worker is absolutely necessary. Sister Daisy B. Evans is now doing this work for us, and her efforts are very much appreciated by the church. Bro. T. H. Forney, of Covina, Calif., has been secured as pastor for this congregation, his services to begin at once. We have paid our apportionment for La Verne College, which was $580. We are now encouraging.—Sister Dewey Bailiff, Nobleville, Ind., March 31.

North Liberty church met in council March 8, with Bro. Hildebrand presiding. Bro. Howard Dickey was elected delegate to Annual Conference, with Bro. Hildebrand alternate. The date for our communion service has been appointed for Oct. 5. It was decided that our revival meeting begin June 15, with Bro. Ralph Rarick, of South Bend, Ind., evangelist, and the undersigned assisting in the song service.—Mrs. Iva Burke Sponseller, North Liberty, Ind., April 1.

Peru church just closed a series of meetings, conducted by Bro. I. T. Holsinger, of Brethren, Mich. The meetings began March 2. On account of so much sickness, the attendance was not so large, but a very good interest was manifested throughout the meetings. One accepted Christ. We feel that the members have been greatly encouraged and strengthened by the earnest efforts of Bro. Holsinger. —Mabel Neff, Peru, Ind., March 31.

Pine Creek church met in council March 22, at the West house, with Eld. J. F. Appleman presiding. We had a splendid, spiritual meeting, with a good representation. Two letters were granted. Our delegates to Annual Meeting are Brethren J. O. Keuler and John Stump, with Brethren Wm. Sommers and Delbert Mangus, alternates. We decided to have a series of meetings some time in May or June. Our Harvest Meeting was appointed for August 24. We have organized two Mission Study Classes, to meet every Saturday evening at the East house. March 16, in the morning, Eld. Daniel Wysong preached at the West house, and in the evening at the East house.—M. S. Morris, North Liberty, Ind., March 26.

Rock Run congregation met in council March 29, with Bro. I. L. Berkey presiding. The date of our love feast is May 17, 7:30 P. M. March 30 was our missionary day. We had a program of special songs, readings and talks by Brethren I. L. Berkey, Fred Ulrey and Melvin Swarts. Our offering amounted to $38.53.—Mrs. Clarence R. Cripe, Goshen, Ind., March 31.

Solomon's Creek church met in council March 25, with Eld. Amsey E. Clem presiding. Seven letters were received and four were granted. Bro. Hugh Warstler was elected Christian Workers' president. Bro. Clarence Swihart, our pastor, who has just moved here from West Goshen, was chosen delegate to Annual Conference, with Brethren Wesley Weybright and Hugh Warstler, alternates. Sister Ida Fields, who is attending school at Manchester College, expects to be with us on Easter evening to give a reading, "The Prince of the House of David." We are very thankful that we have not had to close our church more than a few Sundays, on account of influenza. Our church attendance is increasing and we are hoping for better things in the near future. We would be glad to help in finding a place here for any one desiring a change of location.—Cecil M. Whitehead, Syracuse, Ind., April 1.

IOWA

Coon River.—Our church services were discontinued for two weeks on account of a second outbreak of the influenza epidemic. March 30 Bro. W. H. Caslow, of Grand Rapids, Mich., gave us a splendid sermon. We all enjoyed having Bro. Caslow with us as he was a member of this church when a boy. Coon River has many who have gone out into other places, who are heralds of the Gospel, and

(Continued on Page 236)

ILLINOIS

Allison Prairie church met in council March 29, with Eld. N. H. Miller in charge. Bro. E. C. Elder was elected church trustee. Bro. N. H. Miller was chosen delegate to attend the Annual Meeting, with Sister Miller, alternate. We decided to hold our love feast April 19, at 7 P. M.—Ernest Virgo, Lawrenceville, Ill., March 31.

Panther Creek church will hold her love feast May 10, at 6 P. M. Eld. J. H. Neher is our delegate to Annual Meeting. Sister Neher is the Sunday-school superintendent.—J. W. Switzer, Roanoke, Ill., April 2.

INDIANA

Andrews church met in council March 29, with Bro. Ira E. Long presiding. Two letters were granted. Bro. Long was chosen delegate to Annual Conference. We are feeling keenly the effects of the influenza epidemic. We lost several of our most efficient workers. We are planning a special service in behalf of the Armenian-Syrian Relief, for April 6, at which time we will take an offering and pledges for that fund. Our Sunday-school is supporting a French orphan this year. April 13 we expect to begin at least one week's series of meetings, to be conducted by our pastor. Our love feast is to be held April 19, at 7: 30 P. M.—Mrs. Jennie M. Eckman, Andrews, Ind., April 1.

Auburn church is enjoying a series of meetings which began March 24, with Eld. David Metzler, of Nappanee, evangelist. He is a strong speaker and we are fortunate to have him with us. March 22 Brethren E. H. Urey, Walter Swihart and Jesse Gump were also present. We had a very impressive service, when Bro. C. C. Cripe, our pastor, was ordained to the full ministry. Any who may desire to change locations will find Auburn a clean little city, in which new industries are opening up. We would welcome any faithful young brethren and sisters who may desire to help in this great work.—Mrs. M. A. Hamson, Auburn, Ind., March 28.

Bethany.—We met March 12 to elect a minister. A number of visiting ministers were present. Brethren I. L. Berkey and Manly Deeter gave the principal talks. Bro. Noble Neff, of Milford, Ind., was chosen. He was installed on Sunday evening, Bro. Hiram Forney officiating.—Mrs. Bertha B. Weybright, Syracuse, Ind., March 28.

Blue River church met in council March 29, with Eld. Walter Swihart presiding. Eld. Jesse Bump, of Pleasant Hill congregation, was with us. Three letters were granted. Bro. Clarence Bowers was chosen delegate to Annual Meeting, with Bro. Everet Chapman, alternate. The church called Brethren Monroe Miller and Everet Chapman to the deacon's office. The installation service will be held some time during our meetings, which begin May 18, conducted by Bro. Geo. Mishler. Our love feast was set for May 31. We voted to meet on Friday evening of each week for prayer and simplicity. Our offering for the India Famine Fund amounted to $56.80. The writer was elected church correspondent to fill the vacancy caused by the death of Sister Neva Hire.—Laura Frick, Churubusco, Ind., April 1.

Flora church met in council March 27, with our elder presiding. Bro. C. A. Workman was chosen delegate to Annual Meeting, with Sister Elizabeth Beery, alternate. We decided to have our communion services April 27, commencing at 6 P. M.—Mattie Welty, Flora, Ind., March 30.

Loon Creek.—Owing to the fact that our township high school commencement will be held April 19,—the time set for our love feast,—we have changed the date to May 24. Our series of meetings, however, will begin Sunday, April 6, with Bro. D. Hirt in charge. We now have six organized classes in the Sunday-school. We also have prayer meeting every Thursday evening. Our work is growing in interest and attendance.—Mae Hoover, Huntington, Ind., April 2.

Middletown.—March 23 Bro. Root preached for us in the morning and Bro. Spitzer in the evening. Bro. Jos. Spitzer will hold a two weeks' series of meetings, preceding our love feast, which is appointed for May 17. We are busy arranging for the remodeling of our church. Sister Burk and the writer have been appointed to canvass the town for funds, and Brethren Labayteaux and Geo. Ritchey the country. Any one in the District desiring to give toward the work, may send the money to the writer. We are few in number at this place and help would be appreciated.—Florida J. E. Green, Middletown, Ind., March 28.

Monticello church met in council March 22, with Eld. G. B. Heckman presiding. Two letters were received and five were granted. Eld. A. R. Bridge was elected delegate to Annual Conference. Our love feast was appointed for May 10, beginning at 7: 45 P. M. March 30, Bro. Floyd Irvin, Sisters Ruth Forney and Ruth Blocker, representing the Volunteer Mission Band of Bethany, gave us a very interesting and spiritual program. An offering of $9 was lifted for the Mission Band.—Orpha Bridge, Monticello, Ind., April 1.

Nobleville church met in council March 29, with Eld. Moses Sanger as moderator. A committee to secure the services of an evangelist has been appointed, and is now making arrangements for a fall series of meetings. Our Sunday-school is growing, and the number of children and young people becoming interested is encouraging.—Sister Dewey Bailiff, Nobleville, Ind., March 31.

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THE ROUND TABLE

Her Trust

BY JULIA GRAYDON

While away on a visit, recently, I heard a minister tell the following story to his congregation, while preaching on our lack of faith in time of anxiety and trouble. He said: "There was an old colored woman who had a good, kind mistress, but one who did not have much religion. One day she said to the old colored servant: 'Nancy, suppose you get very sick, and suppose your husband should die, and suppose I was not living to help you, what would you do?'

"The old woman looked at her mistress, and said: 'I don't *suppose*. The Lord is my Shepherd.'"

Harrisburg, Pa.

Save a Life

BY J. E. YOUNG

Recently a man said to me: "I spent $13,000, doctoring, trying to save my wife from leaving me,—from going the way of all the earth, and I would have spent more if I had had it. Then I had to let her die."

In the world today millions have died for the want of bread. Millions more will die, if some kind heart does not furnish it to them. Two dollars a month will save a life in India. Five dollars a month will save a life in Armenia. Call your family together and ask each boy and girl: "Would you rather I would save $24, or $60, for you when I am done with it, or would you rather have me invest it now,—right now,—in a human life,—not a pig, or a calf, or a lamb, but a *human life*, so that life may bridge over a dark chasm for one year, and then go on rejoicing?"

That is not all. Why not have that rescued one, over in the great eternity, step up to you, and say: "You saved my life by sending $60. Oh! it is so beautiful to think about! Here we shall be in eternity together, where there shall be no more famine, nor desert thirst, nor murderous Turk! Oh! how kind you have been to me, like Joseph to the needy in Egypt."

All you, who have no children, but have the money, why not save a dozen boys and girls? Thus you may lay up treasure in heaven. Don't fear that the record will not be kept all right. Just make one worth keeping!

Huntingdon, Pa.

On the Threshold

BY W. J. HAMILTON

The past is gone forever, but through the window of memory we may look backward and behold the finished work of successful efforts, the crumbling ruins of many failures, and the graveyard of neglected opportunities. The present is but a fleeting moment. On silent wings it goes to join the ever-increasing past. Thus we are always on the threshold of the great future, with its cherished plans, rosy dreams, and golden opportunities.

But today, perhaps, we are standing on the threshold of the greatest future mankind has ever been privileged to enter. The events of the great war, at the close of a world epoch, have gone to join the centuries of silence.

As we look backward at the warp and woof of life, we see a checkered pattern. The shuttle of time has mingled our mistakes and shortcomings, along with our honest efforts and good intentions. We may weep over the motley array, but can not alter what has already passed through the loom of life.

But today we are standing on the threshold of a new experience, and we are anxious to have you help in choosing the materials, the colors, and the pattern. Today we stand upon the threshold of a new era of peace, with its hopes and fears and longings. When this new era has passed into history, the way we have used its cycle of days, will determine whether its pages of memory will be blotted with tears, heartaches, and disappointments, or glow with joy, happiness and contentment.

A mighty wave of unrest is now sweeping over the world, causing humanity to desire to turn away from the old regime, and to look toward the future for better things, and herein lies the crucial opportunity for every child of God.

Like Joseph, the Egyptian prisoner, Moses, the shepherd in Horeb, Daniel, the captive in Babylon, Elijah, the driver of oxen, Gideon on the threshing-floor, Peter, the fisherman, Matthew, the tax collector, and Saul, the Pharisee,—every child of God, in every walk of life, today is being called upon to come forth, in the strength of the Lord of hosts, to lead this restless, dissatisfied, hungry generation of mankind, away from the paths of sin, out into the golden light of God's eternal love, that they may walk in the highway of his great salvation, and find rest unto their souls.

If we fail to heed the call, and do not grasp this greatest of all opportunities, what shall the harvest be? And what can we answer to God, if the world is plunged into ruin, through our neglect? Truly, this is a day of glad tidings, and we do not well if we hold our peace.

May a Kind Heavenly Father overrule all things! May a Loving Savior fellowship with us! May the Holy Spirit direct us! Then we can all pass over the threshold into this new field of unparalleled opportunity, and win the world for Jesus.

Indian Head, Pa.

For Me

BY G. W. TUTTLE

When we get away from the impersonal view, when we bring it home to ourselves: "For my sins! For me!" then the light of heaven falls on the dark shadows of the cross.

O, 'twas love, 'twas wondrous love,
The love of God for me;
It brought my Savior from above,
To die on Calvary.

Christ was the supreme expression of God's love for me. "He might have saved the world in some other way," some voices say. Ah, no, he could not, he could not, else Jesus had not died. We were so deep-dyed in sin that naught else could cleanse us and fit us for heaven.

None, none but Jesus could remove
The deep-dyed stains of sin;
None, none but Jesus and his love,
Could give such peace within.

To get it home, to make it personal, to awaken response,—love for love,—to make it certain, positive, is the mission of the church. Here is the Gift of gifts, here is the Sacrifice of the ages. What are our petty sacrifices, our little giving, our small meed of service? Shall we whine, and talk of sacrifice? Nay, we will reveal the wonder and the richness of his love for us, —for me! The devout soul will not cease to wonder, through all the ages of eternity, at the richness and fullness of the love of Christ.

Heaven poured its brimming chalice on the earth
When Jesus came by humble door of birth;
Tired, weary, footsore; still naught he counted loss,
But set his face toward Calvary and the cross.
Pain, sorrow, suffering; all endured for me,
That I from power of sin be ever free.

The treasury of heaven was exhausted, all its riches were poured out on earth, when Jesus came. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Pasadena, Calif.

Some Reflections on Faith

BY LEO LILLIAN WISE

She was a little frail body,—her mind not much advanced beyond that of a child. Yet unconsciously she taught a big lesson of faith. All her life, storms had frightened her so, and, should a storm come up at night, she would leave her bed and sit in the dining-room, watching flash after flash of lightning until she could scarcely speak. Then it was noticed that she did not get up any more when the storms came. Her sister said to her: "You are not so afraid of the storms as you used to be, are you?" Back came the confident reply: "No, for I ask Jesus to take care of me, and he always does."

Many a one, who has all the finer intellect fully developed, lacks this one great wonderful principle,—faith. How often do we betray our lack of faith? We pray, and almost before we are up from our knees we are worrying lest, what we have asked for, will fail. In my own experience, I had it brought to me vividly thus: Once, while out in an automobile, danger threatened. I was frightened. I uttered silently a short prayer for protection, that the driver might continue to keep a steady mind and that we might be brought through safely. Then I noticed I was sitting with clinched hands. I thought: "Why, that's not right. I've asked God to help us. Why sit like this?" It was hard to relax, yet if I was to have faith in God, I must do that. The crisis passed, and all were safe. But it has occurred to me, time and again, that, in the face of impending disaster or sorrow, we clinch our spirits even while we ask God's care.

Do you not, many times, almost envy the child for its simple faith and trust in God? A tiny girl was overheard saying to her sister: "You just tell Jesus about it. He'll help you to keep your word."

Sometimes it seems that, to the simple folk and to children, God has given a clearer insight to his wonderful goodness and love; and yet, to those who will place themselves in right relations with him, these gifts of understanding are given also.

And the faith a persecuted one will show! It makes you and me wonder how such a one can be so calm, so true to the Christ, whom, many would fain say, he is not following closely. Truly, faith makes one strong enough to endure, though untruths may be uttered against his profession, hurts be cast and disrespect offered. Faith will make such a one feel that no matter what befalls, God will take care of him, even to the end.

Faith will take care of grief itself. Even though there is that intense feeling of loneliness, yet faith brings the response that God knows best. Faith, in such a case, gives a look of assurance that is not always easily understood by others, and sometimes is misinterpreted to mean unconcern. But not so,—the grief is hidden deep, and the sunshine of God's love shines out in beauteous glory.

Here and there we see faith in beautiful forms. Sometimes it is so near to pathos that it brings the quick tear, yet the heart says: "Praise God for such living faith!"

Tiffin, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

INDIA GIRLS' BOARDING SCHOOL NOTES

Vyara

There are forty-odd girls in the school at present. The great majority of them are in the lower standard. Seven of them are in the third standard and we hope that most of them will pass to fourth in February. There are four teachers in this school.

All the girls that have been here any length of time, and are old enough, have been baptized. About ten from the Boarding School were baptized at Christmas. The girls took part in the Christmas program and did so well that they were commended by the gentlemen from town who were here.

The girls do all their own sewing of jackets and skirts. They have a garden this year for the first time. It is irrigated from the well, and all the help the men give is to run the kos. (This is a large leather bag, holding about twenty-five gallons, drawn from the well by bullocks yoked to a pulley rope.—A. T. H.) They also pick cotton, plant our rice, do weeding, etc., in our fields.

For committing to memory four portions of Scripture, we offered prizes to the girls, of New Testaments. Nine girls were ready for them by Christmas. Our girls sing well and get up in a large crowd at Gayan Sabha (singing meeting) and lead the music, while the others follow.—Effie V. Long.

Bulsar

Our Girls' School was closed a month during the influenza epidemic. The girls were quarantined, and did not get the disease. None of our girls, who are attending the training-schools of other missions, had the influenza.

At Christmas time there were ten days' vacation. A Christmas program was rendered in the church on Christmas morning. The church was neatly decorated. A spe-

cial program of games was rendered on New Year's Day, followed by a treat of sweets. There were four hundred present, including the Eby family and Miss Shumaker, just back from America. "Training Department" girls from Godhra and Surat were home for the December vacation.

On Decision Day, Dec. 22, four girls were baptized. At the beginning of this year there were forty-two in the Bulsar Girls' Boarding School.—Eliza B. Miller.

Anklesvar

Owing to food scarcity and influenza the Anklesvar Girls' Boarding School had increased from twenty-five to forty-two by the close of 1918. These all must sleep in two rooms and on the veranda. In the rainy season the veranda can not be used as a place for sleeping. The present room and cooking facilities will not accommodate more than the above number. No effort is made to increase the enrollment, and so far it has not been necessary, for lack of room, to turn any away who were seeking admittance.

At present only four grades are taught here. Three teachers are employed. As six standards are taught at Bulsar, they go there after finishing here. There is no Girls' Boarding School at Vali for Rajpipla State, hence their girls are usually sent here. There are several, however, at Bulsar. Those who are to be given training for teachers or nurses, after finishing at Bulsar, are sent to other missions as we do not have schools to give this training. At present there are six receiving such schooling through our Training Department funds. Two girls who passed the fourth standard at Anklesvar in December are now at Bulsar, taking fifth standard work.

Besides the regular studies, the girls are taught sewing in school. Under the supervision of their matron they do their own cooking. Some have sufficient clothing, but to others it must be furnished. They do their own washing and the older ones do their own sewing. Since cleanliness is always insisted upon, they get a training quite different from their less fortunate sisters who never get to school. During the last vacation season a girl went to visit her home in the village, having been in the Boarding School for months. The neighbors remarked that she had changed so much they hardly knew her. Yes, it does make a difference, a wonderful difference, in the lives of these raw Bhil children,—dirty and nearly naked or clothed in rags,—to be in the Boarding School for a few years! Fourteen of the girls are from heathen homes, the others from Christian homes. With Sister Widdowson in charge of the girls, they get much better attention than they do at home, even though their parents may be Christians.

As soon as building accommodations can be secured, the Bulsar girls will be moved to Anklesvar. Efforts to secure a field joining the compound, which belongs to a Mohammedan, have not yet been successful. This field is needed to provide building space for a large girls' institution. To provide temporary arrangements, the Anklesvar Boarding School Boys will be sent to Vali, and thus make room for the Bulsar girls. It will be two weeks before building accommodations can be completed at Vali, and in the meantime every effort is being exerted to buy the desired land, so that building operations here can begin at once.

In the Girls' Boarding School, at Ahwa, there were five at the close of 1918. Two entered and one left during the year. Bro. Blough writes: "There are many orphans in the Dangs, but the relatives will not let us have them thus far. Food conditions are getting more and more severe. Even Christian girls are hard to secure for Boarding School training. They have to work at home."

The Boarding School proposition among the girls at our Marathi stations is still in its infancy. At Vada there are eight girls, mostly orphans, in the Boarding School. Those in the Ahwa Boarding School are mostly orphans. Concerning the situation at Dahanu we have this statement from Bro. Pittenger: "We have a number of applications from parents and friends to take girls, some of whom are orphans. We have decided to take them in. We shall put up a manva (hut) to accommodate them for the present and shall do our best to erect a permanent building, which will give them quarters during the monsoon. This is a fine opportunity to open the work, and if we miss it, we always shall stand condemned before the Lord and in our judgment, too."

Statistics show that the Girls' Boarding Schools have increased from a total enrollment of eighty-nine, at the close of 1917, to one hundred and forty one year later. Besides that, we have the prospects for a Girls' Boarding School at Dahanu, as mentioned above. At Jalalpor, also, there is demand for a Girls' Boarding School. This growth, this awakening, is indeed encouraging, but remember, there are tens of thousands of other girls in our field who are growing to womanhod without this training!

Anklesvar, India, Jan. 30. A. T. Hoffert.

MISSIONARY MEETING OF NORTHWESTERN OHIO

The Missionary Meeting of the above named District was held in the Pleasant View church, near Lima, Ohio, March 19. The first session was called at 10 o'clock. After devotional exercises, conducted by Bro. S. G. Greyer, of Toledo, Eld. Otho Winger, of North Manchester, delivered a strong, practical and instructive missionary sermon to a very appreciative audience. The large audience room of the church was well filled, nearly every congregation being represented. We were very pleasantly and profitably entertained in the basement of the church by the Pleasant View congregation, after which we again assembled for the afternoon program.

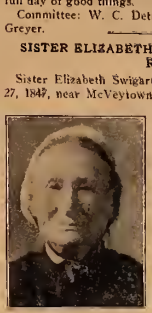
The District Mission Board first gave their report. Then Bro. E. E. Eshelman, of Fostoria, very ably presented the Five-Year-Forward Movement, setting forth the possibility of reaching the goal as set by the General Board. Bro. J. J. Anglemyer, of Williamstown, then followed, speaking on the subject of "Duties as Ministers, Sunday-school and Christian Workers' Officers." Bro. Wm. J. Tinkle, of Bellefontaine, gave us some splendid thoughts on Relief and Reconstruction, portraying the sufferings and privations of the Armenians and others of the Far East. The address was well received and made a deep impression.

During the afternoon session an offering, amounting to a little over $200, was taken for missions. The evening session began with a meeting of the Sisters' Aid Society, conducted by Sister Blanche Byerly. This was followed by an Educational Round Table, in charge of Sister Lula Tinkle. Eld. G. A. Snider delivered a very strong discourse on "Christian Education," thus rounding out a very full day of good things.

Committee: W. C. Detrick, G. D. Armentrout, S. G. Greyer.

SISTER ELIZABETH RUPERT SWIGART "AT REST"

Sister Elizabeth Swigart, nee Rupert, was born March 27, 1847, near McVeytown, Mifflin County, Pa. She died Feb. 24, 1919. The days of her years were seventy-one years, ten months and twenty-seven days.



Sister Elizabeth Rupert Swigart

She leaves a husband, Eld. S. J. Swigart, Lewistown, Pa., and five children,—one son, C. H. Swigart, Lewistown, Pa., and four daughters, Mary J. Kearns, Lewistown, Pa., Rhoda McCarty, of Arizona, Carrie Fraizer, also of Arizona, and Esther Rothrock, of Lewistown, Pa. Four children preceded her to the spirit world, one of whom is well known to all the Brotherhood, Bro. J. W. Swigart. "Will," as he was called, was one of the party of nine missionaries under appointment by the 1904 Annual Conference for the India mission field, but about one month before sailing he took his departure for his home and reward above. Though he was called home so soon, yet, as time has shown, he lived a lifetime, and achieved works that endure. "The J. W. Swigart Memorial Fund" was set on foot because of that noble and consecrated life. The subject of this sketch is the mother of that illustrious son, and now "she is with Will,"—to use Sister Esther's expression, when Mother breathed her last.

Sister Swigart was a daughter of John Rupert, of McVeytown, Pa. She married Eld. S. J. Swigart Oct. 19, 1865, and the Lord blessed them with fifty-three years of married life. They celebrated their golden wedding three years ago. Her labors, as the faithful wife of a minister, were spent in the Spring Run, Dry Valley, and Lewistown congregations, which were formerly all one congregation. Had she lived until May 25 of this year, she would have been a minister's wife for fifty years. Eld. Swigart was called to the ministry May 25, 1869. She knew something of the sacrifices that belong to a minister's wife under the conditions of half a century ago, and it was with interest that we heard her refer to those times.

Sister Swigart was born again at about the age of sixteen, and for fifty-five years has lived a consistent Christian life. She was a godly mother, and greatly devoted to her Bible and church in the way of worship, and a woman full of good works in the way of practical Christianity. She died on Monday. On the Sunday previous she attended church as usual. She also attended the Sisters' Aid Society the previous week.

She was always a regular attendant at the Sunday services when well. She always took an active part in the Sunday-school lessons, and was an attentive listener to the sermon. She imparted a benediction, as she mingled and shook hands at the close of the services.

As we learned to know her, being her pastor for over three years, she was a companionable woman, cheerful and lovable. She was kind and very sympathetic. Her face, which is an index to the soul, was always radiant.

She was a good neighbor and in her death the community sustains a great loss.

She died very suddenly, about 10 A. M. During the night there were signs of illness. She and her husband were seated in the kitchen, and while his back was turned she gently breathed her last.

The funeral services were held in the Spring Run church, near McVeytown, and were in charge of the writer, assisted by Eld. H. A. Spanogle. The scriptures used were: "Weep with them that weep" (Rom. 12: 15), and "Precious in the sight of the Lord is the death of his saints" (Psa. 116: 15). The large concourse of people at the residence, and the great gathering that filled the spacious church, evidenced the esteem in which she was held. To the husband we would say: "Her departure is a loss, but to her to die was gain, and there is a blessed hope.—she shall live again and you shall meet her. May the dear Lord bless you. Amen." Wm. Kinsey.

New Windsor, Md.

MISSION BOARD OF MICHIGAN

The State Mission Board met in the city of Grand Rapids in tri-annual session. All the members were present. Much business in a general way, was discussed, —pastoral needs in some of the weaker churches, the plans of forward movements, etc. The Board desires to correspond with ministers who wish to change locations. While not much financial aid can be given, yet there are some splendid opportunities to develop spiritual as well as financial propositions.

(Continued on Page 234)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

Abiding in Christ and Christ in Us

John 15: 1-11

For Week Beginning April 20, 1919

1. Introductory.—Christ is in the believer because the believer is in Christ. The relation here is a vital and definite one. "I am the vine," says Christ, "and my Father is the Husbandman." "As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." The branch enjoys the blessing of the vine because of its relationship to it. Destroy that relation and all direct intercourse is at once terminated. "Without me ye can do nothing."

2. The Union of the Vine and the Branches Is a Vital Relation.—It is vital because the life of the vine becomes the life of the branch. The life-current is inherent in the vine. It is the vine that supplies the branch with vitality, and not the branch that supplies the vine. Because of this union, the strength of the one becomes the strength of the other. If the branch becomes dead, it is because the life-current is wanting. It is because the strength of the vine has been cut off from it. There is, therefore, no way by which it can obtain life. Christ pointedly says: "If a man abide not in me, he is cast forth as a branch, and is withered." It is union with Jesus or it is nothing. When the storm has broken the branch from the vine, there is no more fruitfulness for it. It is cast aside, and that is the end of it.

3. How Christ Abides in the Believer.—When we are in Christ, as the branch is in the vine, then we may truly say that Christ is in us. As the sap of the vine gives nutrition to the branch, so the believer, united to Christ, receives from him the likeness and character of the Master. He sees things as Christ sees them. He looks at things from his point of view. His relationship establishes his conduct. And if Christ is in us, then we are partakers of Christ's nature. The nature of Christ determines the nature of the one who is in Christ.

4. Christ Within Means Everything to Us.—It means service and it means life. It means the victories which the new and life-giving relation brings about, and far more. It creates a greater desire for humanity's uplift. It shows to the individual what no artificial relation can show,—the inherent value of a man. It can see the Christlikeness in men, and understands how they can be brought back to that condition. It places the regeneration of humanity on a loftier plane. It desires man's restoration,—not merely because he is a human being, but because he is a divine being, made in the image of God, and, when restored to God's likeness, becomes an heir of the immortal blessings at God's right hand. Meanwhile he is made more worthy of the life that God has given him on earth. It increases man's estimate of his own inherent value.

5. When Christ Is in Control.—"If Christ be in you," —says G. Campbell Morgan,—"living, reigning there absolutely, and you are obeying him, that fact will be evident. You can not hide Christ if once he comes within. If the light be there, it simply must shine. There is no such thing as long-continued secret discipleship."

6. Suggestive References.—Christ within (Eph. 3: 17-19). A confident looking forward to Christ's second coming (1 John 2: 28). A close union (1 Cor. 6: 17). The new life in Christ (Rom. 6: 3-7). Glorying in the cross of Christ (Gal. 6: 14). Quickened for service (Eph. 2: 4-8). Attaining unto a Christ-like life (Eph. 4: 15). Live in Christ the life of faith (Gal. 2: 20). Suffer in fellowship with Christ (Rom. 8: 16-18; Philpp. 3: 10). Suffering with Christ, exalts us forever (1 Tim. 2: 12).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, APRIL 13

Sunday-school Lesson, Christ Our Savior.—Matt. 20: 27, 28; John 1: 35-51; 3: 16; Rom. 8: 31, 32.

Christian Workers' Meeting. The Ministry of Money.—Matt. 6: 33.

MEETINGS IN PROGRESS

Bro. W. D. Keller, of Canton, Ohio, in his home church, —Canton City.

Bro. B. D. Hirt, of Huntington, Ind., in the Loon Creek church, same State.

Brother and Sister Wm. J. Tinkle, of Bellefontaine, Ohio, in the Greenspring church, same State.

GAINS FOR THE KINGDOM

Three were recently restored in the Bethel church, Va.

One was recently restored in the Vestaburg church, Mich.

Four have been baptized in the Winchester church, Idaho, since the last report.

Two confessed Christ at Indian Head, Pa.,—Bro. Walter Hamilton, of the same place, evangelist.

One accepted Christ in the Peru church, Ind.,—Bro. L. T. Holsinger, of Brethren, Mich., evangelist.

Thirteen were added to the Brookville church, Ohio,—Bro. Van. B. Wright, of Peebles, same State, evangelist.

Three accepted Christ in the Olympia church, Wash., —Bro. Warren W. Slabaugh, of Wenatchee, same State, evangelist.

Thirteen were baptized and three reclaimed in the Piney Flats church, Tenn.,—Bro. Jesse D. Clark, of Jonesboro, same State, evangelist.

Fifteen accepted Christ in the White Oak congregation, at the Longenecker house, Pa.,—Bro. Geo. Weaver, of Manheim, same State, evangelist.

One accepted Christ at the Boiling Springs house, Lower Cumberland congregation, Pa.,—Bro. H. S. Gipe, of Hershey, same State, evangelist.

Two were reclaimed, two were baptized and more await the rite in the Rowland Creek church, Va.,—Brethren N. C. and J. A. Reed, of Eunice, N. C., evangelists.

Four more, making thirty-eight in all, confessed Christ, twenty-four of whom have been baptized in the Denver church, Colo.,—Bro. J. Edwin Jarboe, of Chicago, evangelist.

One accepted Christ in the Annville church, Pa., and since the meetings closed three have asked for baptism,—Bro. Samuel G. Meyer, of Fredericksburg, same State, evangelist.

CONTEMPLATED MEETINGS

Bro. Ira E. Long, of Andrews, Ind., to begin April 13 in his home church.

Bro. J. C. Forney, of McPherson, Kans., to begin Sept. 2 in the Bethany church, Mo.

Bro. D. H. Keller, of Chicago, to begin the latter part of August in the Rome church, Ohio.

Bro. Geo. Mishler, of South Whitley, Ind., to begin May 18 in the Blue River church, same State.

Bro. Henry F. Crist, of Colorado Springs, Colo., to begin April 28 in the Antioch church, same State.

Bro. P. J. Blough, of Johnstown, Pa., to begin the first of May in the Viewmont church, same State.

Bro. Jos. Spitzer, of Summitville, Ind., to begin the first of May in the Middletown church, same State.

Bro. L. H. Root, of Mt. Morris, Ill., to begin April 13 in the Bethel congregation, Naperville, same State.

Bro. D. K. Clapper, of Meyersdale, Pa., to begin April 26 at the Shank house, Back Creek congregation, same State.

Bro. S. D. Zigler, of Harrisonburg, Va., to begin May 10 at the Valley Pike church, Woodstock congregation, same State.

Bro. Wm. Harpine, of Mt. Jackson, Va., to begin May 10 at the Columbia Furnace church, Woodstock congregation, same State.

PERSONAL MENTION

Bro. David Hamm, of Rocky Ford, Colo., changes his address to La Junta, same State.

Bro. F. R. Smith, whose former address was Gove, Kans., is now located at R. D. 3, Waverly, same State.

Bro. C. L. Wilkins has been chosen as pastor of the Grand Rapids Mission. His address is 1914 Gardner Ave.

Bro. P. H. Beery, of Covington, Ohio, has accepted the pastorate of the South Los Angeles church, Calif., and enters upon his duties at once.

Inadvertently, in announcing Bro. E. F. Sherfy's change of address, we located him as pastor at Morrill, Kans. It should have been Monitor, same State.

Bro. J. R. Smith, of Junlata, Nebr., is in position to give a limited portion of his time to evangelistic work. Any church desiring his services will please confer with him as early as practicable.

Bro. J. L. Guthrie is the Standing Committee representative of Northwestern Ohio for 1919,—the District Clerk informs us,—with Bro. David Byerly as alternate. We regret the incorrect statement made in our issue of two weeks ago.

Bro. I. H. Crist, who has been in pastoral charge of the McLouth church, Kans., for the last two years, expects to move to Middlebury, Fla., the latter part of April. He does not expect to assume pastoral duties in his new home, unless there should be an opening, somewhere in the Southland, as pastor or missionary.

Bro. S. H. Garst, Blountville, Tenn., responding to the urgent appeals of many members of his State District, and also the call of the District Mission Board, has decided to enter the evangelistic field. Churches that may desire his services along the line indicated will please communicate with him as early as possible.

Relief and Reconstruction

Now for that $250,000.

Perhaps you think it is not needed. Read these recent cablegrams to the American Committee, which we find in this morning's mail (Monday, April 7):

"Famine in Syria has increased in strength. The bodies of friendless poor, who die in the streets, are too many for authorities to bury."

"Widespread famine throughout Armenia. Refugees slowly starving on animal corpses, slaughter-house blood, chaff. Cholera expected this summer. Drugs; food, positively must be imported."

"Conditions in this country (Caucasus) are frightful. People starving, dying by thousands, and down to using dead bodies for food. Lack of cash now means catastrophe and loss of great work already done."

"Thousands of homeless children are wandering through the country, seeking shelter and a bite to eat. Many of them, having lost both parents, do not know their own names."

This one is from Herbert C. Hoover: "Food, clothing, medicine, hospital attendants, agricultural implements, seed and our help in local food transportation are desperately needed."

And so we might go on and fill this page.

All printed matter, pertaining to the campaign, has now been sent out. This has been mailed direct to the local congregations. Requests from regional secretaries differed on this point, but to avoid confusion and for the sake of uniformity, the literature was sent to the local managers rather than to regional secretaries.

Since writing the above, we have received this telegram from Bro. Edgar Rothrock, Holmesville, Nebr.: "South Beatrice church more than raised quota today for Armenian Relief. Quota asked was $4 per member, or $800. Pledges and cash today, $775.86. Previously given, $200; total, $975.86."

Will the churches everywhere unite as one man in this great service to suffering humanity? We believe they will. These are the vital days of the campaign. We are counting on you. And God bless you.

The Committee.

Bro. Virgil C. Finnell, after an extended tour through the South and East in his Religious Education work, is enjoying the pleasure of a few days with his family at Elgin. He leaves for the field again on the twelfth,—the date of this issue. He informs us that his time for the remainder of 1919 is fully taken, with the exception of a few dates in September and October. Any District or churches, WEST OF THE MISSISSIPPI, desiring his services for the above dates, should make early application, addressing him at 21 Melrose Avenue, Elgin, Ill.

ELSEWHERE IN THIS ISSUE

Members of Eastern Maryland will please pay special attention to Bro. Wm. E. Roop's announcement, as given among the Notes.

The program for the Sunday-school Convention of Southwestern Missouri and Northwestern Arkansas will be found on page 236. The convention is to be held in the Fairview church, Mo., April 20.

MISCELLANEOUS

The District Meeting of Middle Maryland is to be held at Vanclevesville, W. Va., April 16 and 17. The first session convenes at 1 P. M. Elders' Meeting at 4 P. M.

The recently-organized western section of the Little Swatara church, Pa., will be known as the Fredericksburg congregation, instead of the name originally decided upon.

This is the time of all times to get close to the things that actually count in religion, and to let secondary and unimportant ones take their real place. With the claims of the "Forward Movement" and other vital issues loudly appealing to the loyalty of every member, let not one of us be found wanting in rendering the assistance that is clearly within his power. The day of opportunity is upon us. We cannot afford to spurn the call of the hour.

The love feast announced for April 20, in the Brookville church, Ohio, should have been designated as a home love feast,—not a public meeting,—so we are informed by the correspondent, Sister Arthur Hoy.

Did You Know It?—The Bible claims to be the Word of God in more than two thousand places: We are so told 501 times in the Pentateuch, 292 times in the Historical Books and Psalms, and 1,111 times in the Prophets,—besides what we find in the New Testament. We have either a verbally-inspired Bible, or no Bible at all.

The Antioch church, Colo., is greatly in need of a minister, being unprovided for at present. The opening at that point is said to be an unusually good one. Any one desiring further particulars, regarding this opportunity for real usefulness, may address any member of the committee: A. A. Heaston, W. H. Cooper, W. W. Heaston,—all of R. D. 2, Yoder, Colo.

Members of Southern Ohio will please note the following special notice, sent us by Bro. A. B. Miller, Secretary and Treasurer of the Home: "The Secretary of the Brethren's Home at Greenville, Ohio, will close his books May 1, 1919, to make his report for District Meeting. All the churches that have not as yet paid their apportionments, and others that are delinquent to the Brethren's Home, will please remit soon. All money not received until after the above-named date, will be reported delinquent. All remittances should be sent to A. B. Miller, Eldorado, Ohio."

Have you ever thought just what difference a few trees and shrubs might make in the appearance of your church premises? We take it for granted that none of our congregations allow their church grounds to be littered with rubbish, or grown up with weeds, though we do remember hearing of such conditions, now and then. But why not relieve the painfully apparent barrenness, so often noticeable, by the tasteful grouping of shrubbery and a few trees? The expense is trifling, but the community is sure to be favorably impressed by the church premises thus made attractive.

A recent issue of the "Huntingdon Globe" describes at some length a special service of the Huntingdon congregation, Pa., in which the leading features were the presentation and acceptance of a Christian Service Flag in behalf of those who have gone to the foreign mission field from Juniata College. Besides the large cross on the flag, symbolical of Christ, the missionaries were represented by twenty-two small crosses. Two of these were golden in color, in memory of Sister Mary N. Quinter and Bro. S. N. McCann, the two workers on the foreign field who have already gone to their reward.

The church forfeits its spiritual assets when it turns its back on its world task. Refusing to be a missionary church, it divorces itself from all the conditions of vigor and health. Many a church has been not only toned up and rejuvenated, but literally raised from the dead, by a baptism of missionary fervor. There is nothing better, for the church at home, than to get her members profoundly enlisted in the work abroad. A church is bound to drop its narrow views when it becomes really cosmopolitan. It is likely to forget its own petty aches when it becomes a tender nurse, ministering to the wounds and woes of a sinsick world.

In the matter of individual giving, the most striking instances of sacrifice come from the newly-converted heathen, who,—like the saints of old,—give out of their deep poverty. Eighty per cent of the work of the Korean churches is already self-supporting. Hundreds of Korean leaders and lay preachers serve without remuneration. In a number of cases Korean men have been known to mortgage their own homes that mortgages might be removed from God's house. Many have cheerfully sold their crops of good millet, on which they had thought to live during last winter, and have given the difference in price to the support of workers among their own countrymen. Thousands of them, last year, gave from one week to one month, each, to the work of proclaiming the Gospel to neighboring and distant communities.

Promoting a Spirit of Sociability.—Recently we were told of a city church in California that, like many other congregations, similarly situated, deplored an increasing lack of sociability. All agreed that something must be done, but how? Finally the minister suggested a very simple plan which, when put in practice, solved the problem most admirably. He divided the city into four districts. On a certain designated day, the members residing in one of the districts remain at home, and it becomes the duty and privilege of members residing in the other three districts to call upon them socially, thus promoting a spirit of congeniality and real friendliness. On the next occasion another district is at home to the other three, and so on. A constantly-increasing spirit of amiability and coöperation is thus being developed. And the greatest value of the plan is that it works not only automatically, but promotes the very thing aimed at. It is worth trying in other cities.

AROUND THE WORLD

For French Refugees

American school-boys are about to execute one of the biggest furniture orders ever placed,—30,000 chairs and 10,000 tables. These are to be manufactured in school and community manual training shops throughout the United States. Members of the Junior Red Cross will present these goods, through the American Red Cross, to the refugees of Northern France, who are now pouring back to their devastated homes. About 15,000 families in the war-stricken area will be made happy by receiving one or more pieces of the furniture thus provided. With each chair and table will go a message of greeting from the Junior Red Cross, containing an addressed card that will enable the recipients to acknowledge the gift.

New York's "Bread Line"

For the first time in several years the "Bread Line" has again been started in New York,—hundreds thus finding their only means of subsistence. About ten per cent of those to whom a meager dole is thus supplied, are discharged soldiers, who, owing to scarcity of work, are compelled to join the ranks of the "down-and-out." Hundreds of skilled mechanics are also found in the motley throng. It is estimated that at least 100,000 people in New York's East Side are now unemployed. That fact is ominous, and might well be pondered by all who have been alarmed by the fatal spread of Bolshevism in Europe. The very men who from day to day are found in the "Bread Line" are likely to prove willing disciples of the delusive exponents of Bolshevism.

A Square Deal to All

On one occasion the late J. Pierpont Morgan went on record as affirming that he regarded his "own confidence in a man as the best possible security in any financial transaction." Just that sort of spirit is the one thing preeminently needed today, when strikes, in all parts of the world, threaten the very foundation of all industrial enterprises. Employers and workers have too long been in the anomalous relation of crafty horse-traders,—each seeking an advantage, each doubting the other, and each feeling that a display of real honesty will be rewarded by trickery of some sort. "Deal justly," was the sage advice of a prophet of old, and a strict compliance with that precept, by employer as well as employé, would practically settle the most complicated labor problem of today.

A World Labor Bureau

It is now authoritatively announced that one of the many admirable features of the League of Nations will be the establishment of a World Labor Bureau. By the provisions of this comprehensive measure it is planned to regulate labor, prices, hours of toil, etc., for men, women and children all over the world. Without question, this is the biggest problem ever presented for adequate solution, and well worthy of considerate thought. Values have been affixed on gold, silver and precious stones, and during war times it has been thought expedient to regulate the prices of the most essential necessaries of life. Meanwhile the value of a human being and his highest welfare have been left largely to chance. Why should not intelligent thought be given to the most efficient development of man?

Distressing Conditions in Korea

It is urged by those in close touch with the situation of affairs in Korea, that the undue severity of Japan is chiefly to blame for the unfortunate condition now existing in that country. The request for self-determination, by the people of Korea, was not without considerable justification, according to the provisions of the League of Nations, and should have been duly considered. As matters stand now, 32,000 persons, at least, have been imprisoned, and more than 100,000 have been injured, including wholly innocent children and young women. Christian churches and mission schools have been closed, which, naturally, involves the suspension of all missionary endeavors for the time being. Native Christians, however, show faithful adherence to their sacred principles, and refrain from all acts of violence.

The Thrifty Gleaners

It remained for four active girls in Saskatchewan, Canada, to demonstrate to the farmers of the great Canadian wheat country that they have been wasting untold treasures, and that, too, for years. Gleaning has never been customary in Canada. The farmers, who sometimes clear enough on one wheat crop to pay for their farms, have been content with the twenty to thirty bushels to the acre, obtained by harvesting machinery. From stubble fields abandoned by their owners, the four girls, alluded to above, gleaned enough wheat, by means of rakes, to sell for $646.50. Two girls, living at Stony Beach, asked a farmer for the privilege of going over his stubble field with rakes. He readily granted his permission, assuring them that they could have all they gleaned. The farmer was surprised, however, when, at the end of four days, he saw a big wheat stack standing in his stubble field. He was still more surprised later on, to learn that the wheat thus gleaned sold for $315. "Who hath despised the day of small things?" Let him learn the lesson of the Canada gleaners, and also remember the words of the Master: "Gather up the fragments that nothing be lost."

Combating the Dance Evil

In full recognition of the evils attending present-day dancing, a corporation has been formed in Los Angeles, Calif., to present to the people a photo-play of T. A. Faulkner's two books,—"From the Ballroom to Hell," and "The Lure of the Dance." Concerning the great need of an exhibition of this sort, the manager says: "Why have we made the questions of strong drink, tobacco, etc., the subject of arduous labors, and allow the dance to continue? By what law of justice does society surround our youths with passion-arousing amusements in its select affairs, which drive them to the paths of disease and degeneracy?" If it is true that eighty-five per cent of the fallen girls are led to their ruin through the snares of the dance, the public should, undoubtedly, be aroused by every means possible.

The Sunday-School Recognized

At a meeting of educators, Theodore Frelinghuysen,—at one time United States Senator from New York, and later Chancellor of the University of New York,—offered the following resolution: "Resolved, That the Sunday-schools, by laying the foundation of public and private integrity and intelligence, provide the best preservation of our rights and liberties, and the best guarantee for the peace and good order of society; and that in this way they deserve the special patronage of every statesman, patriot, and citizen in general." These are words wisely spoken,—sentiments which, we trust, may inspire each church worker to redoubled diligence in the activities of the Sunday-school. Surely, that work deserves the coöperation of every member. With the Sunday-school at its best, we may truly say of Zion: "Peace be within thy walls, and prosperity within thy palaces."

Value of House-to-House Effort

Those who may wonder how the Mormon Church ever succeeded in establishing 335 regular preaching places, in various parts of the United States,—outside of their Utah stronghold,—can find a ready answer in their intensive system of propaganda. Chief of their various methods is their quiet, house-to-house effort, which, in many sections, has succeeded in building up strong congregations. Their signal success along that line suggests that a similar effort must be employed by those who desire to counteract the pernicious propaganda of the "Latter-day Saints." The Rev. J. D. Nutting, of the Utah Gospel Mission, has been doing important work, in neutralizing the teachings of Mormon emissaries, by making use of the very methods they employ. Through personal interviews and by means of the dissemination of anti-Mormon literature, the Utah Gospel Mission combats Mormonism in its own territory, and is making a most acceptable showing.

The Right Attitude

It is a most gratifying fact that most of the returning soldiers do not urge a continuation of the intense military program of the last few years, but rather urge a devotion of all that is best, to the gentler arts of peace. Here are the words of a prominent lieutenant, recently mustered out: "Presently we shall take off our khaki, but we shall not cease to be soldiers. We shall not be soldiers in the sense that you dread,—swaggerers, people banded against the civilian by the pride of military caste. You see, we never really wanted to be soldiers,—the thought filled us with terror. It was your need, the heroic fact that some one had to die in your defense that made us fighting men. Nevertheless, though we don civilian dress, we have not done with fighting yet. We are coming back to man the trenches of a kinder social order, and to follow the barrage across 'No Man's Land' in pursuit of a new heaven and a new earth. We shall be a brotherhood for righteousness."

No Easy Task

That there is going to be a League of Nations to enforce peace, and that the United States is to be a member of it, is now generally conceded among public men. The covenant, however, will be modified, by the allied council in Paris, to include some, if not all, of the amendments proposed by leading diplomats of our land. Senator Root has given these suggestions a form wholly acceptable to the American delegation at the Peace Conference. There is every indication that American rights and interests will be fully preserved. With the certainty of the creation of a League of Nations in the near future, keen interest is being aroused as to the part that the United States will play in the society of nations. Some are wondering just what effect the operations of the League will have upon vital interests of the American republic. It is generally admitted that the United States will be requested by the League to become the controlling factor in safeguarding the new republic of Armenia. Just how much would be involved by such a move, is not quite clear. President Wilson, however, during his recent visit to the United States, plainly indicated that the allied program calls for an American protectorate of Armenian affairs. The President's supporters rightfully contend that the United States can not justifiably refuse to do its part, whatever the cost, in the work of preserving world peace, and protecting and assisting the struggling nations, created by the breaking up of conquered realms. As protector of Armenia the United States would have a job of no mean proportions. The Armenians claim a territory extending about 1,000 miles from east to west, and about 400 miles from north to south, with access to the Mediterranean, the Black and the Caspian Seas. To protect the Armenians, living as they do, among Turks and Kurds, and to develop a Government that they can maintain, will require statesmanship of the highest order.

When the Nation Goes Dry

Have you ever tried to realize what it will mean when the nation goes dry? On that blessed day the blighting power of the liquor octopus will be broken, and one of the most subtle temptations of man will be removed. More than two billions of dollars, every year, will be directed into legitimate channels of commerce and industry. Business will boom, order and law will prevail, schools and churches will prosper as never before. It will be a happy time for the poor drunkard's wife and children. Instead of rags and patches, there will be good clothing and plenty of it. Instead of hunger and misery, there will be food in abundance, and happiness supreme. Even the liquor seller will be in a better environment when saloons close, for no longer will he be in a business condemned by all right-thinking people.

Tobacco Joins the Fight Against Prohibition

Many of us, perhaps, had always entertained a suspicion,—more or less well founded,—that there is a close affinity between tobacco and liquor. This is verified by a recent announcement of the president of the American Tobacco Company who, with certain New York bankers, has organized the "Association Opposed to National Prohibition." It is said to be the prime object of the new association to make the "Eighteenth Amendment to the Constitution forever inoperative." Well, the tobacco folks have set themselves a big task, and we are wondering just how they are going to get away with it. Perhaps they feel under at least some obligations. In practically every saloon, tobacco has always been a prominent factor. The cigar has been passed across the counter with the beer or whiskey. But, if tobacco does even now cast its lot with the waning fortunes of liquor, how can it hope to benefit either itself or its ally?

"Russellites" Liberated

In our last issue we referred to the efforts that were being made to free several others of the "conscientious objectors," sentenced to long terms in the Federal penitentiaries. We now learn that Joseph F. Rutherford and six of his co-religionists, sentenced to twenty years in the Atlanta penitentiary, were recently released on bail, and may possibly be wholly at liberty by the time this item is read. At the time Mr. Rutherford was incarcerated,—not knowing how long he might be thus confined, he exclaimed: "This is the happiest day of my life. To serve earthly punishment for the sake of my religious belief is one of the greatest privileges a man can have." As a people, we may not endorse all that the followers of Russell advocate, in their peculiar religious tenets, but we may well honor them for their adherence to the teachings of Christ against war, and the more, because such avowal did not shun confinement in the gloomy prison cell.

Quakers to Work for Russia

It is a source of much gratification that another expedition to Russia is now being organized by the English and American Quakers. The work in that country will be under the direction of the American Friends' Service Committee of 20 South Twelfth Street, Philadelphia,—the organization which has already sent over 300 relief workers to France, and a few each to Russia, Serbia, Corsica, Holland, Armenia, Tunis, Syria, Italy and Belgium. The preliminary plan is, to send out a Commission of three or more American Friends with special qualifications "to spy out the land," and to discover just what assistance can be rendered to help Russian peasants to learn useful trades, and to carry on efficient production. The first Quaker expedition to Russia, in the fall of 1916, operated central stores: coöperative shops, orphanages, hospitals, dispensaries, and settlement houses. They distributed clothing and food, opened libraries and home classes, encouraged modern methods of agriculture, carpet-weaving and knitting. Work of the same kind, though more extensive, will be done by the new Unit that will follow the Commission to Russia as soon as the necessary plans can be made. The experience of the Friends in Russia during the war has shown them that they can help the people of that land in a direct and definite way, no matter what political party may happen to be in power. None of the Quakers have ever been molested by either of the revolutionary factions. Even the present Bolshevist Government recognizes the value of the work done by Quaker relief workers. Local Soviet leaders are even now rendering efficient assistance in every way possible. The Society of Friends has proved itself a mighty agency of uplift in a land of great destitution.

HOME AND FAMILY

A Spring Song

Selected by Mary A. Bishop

Old Mother Earth woke up from her sleep,
And found she was cold and bare;
The winter was over, the spring was near,
And she had not a dress to wear.
"Alas!" she sighed, with great dismay,
"Oh, where shall I get my clothes?
There's not a place to buy a suit,
And a dressmaker no one knows."

"I'll make you a dress," said the springing grass,
Just looking above the ground,
"A dress of green, of the loveliest sheen,
To cover you all around."
"And we," said the dandelions gay,
"Will dot it with yellow bright."
"I'll make it a fringe," said the forget-me-not,
"Of blue, very soft and bright."

"We'll embroider the front," said the violets,
"With a lovely purply hue."
"And we," said the roses, "will make you a crown
Of red, jeweled with the dew."
"And we'll be your gems," said the voice from the shade,
Where the ladies' ear-drops live,—
"Orange is the color for any queen
And the best we have to give."

Old Mother Earth was thankful and glad,
As she put on her dress so gay;
And that is the reason, my little ones,
She is looking so lovely today.

—Anonymous.

How Waybacks Was Organized

BY IDA M. HELM

THIS is the way it came about. Pastor Good had been going out to Waybacks Corners and preaching in the little roadside schoolhouse every Sunday afternoon for four months. It was the nature of the good pastor to put his earnest efforts at helpfulness in the place most needed, and he knew of no place where his service was needed so greatly as at Waybacks Corners.

The people of Waybacks Corners were mostly foreigners and the most of them were worldly people. They were looked down on by their neighbors on every side,—much as the Samaritans were looked down on by the Jews. But the good pastor saw in these despised people diamonds in the rough and he determined to win, if possible, from among them, some gems for the King's crown. He had faith in the Master's promises and he also knew that faith without works is dead. So his motto was that he show his faith by his works.

"Waybacks" was the byword and a term of contempt for the Lakeside people. Every one knew that there was much work to be done for the Master at Waybacks Corners,—a village five miles from Lakeside,—but no effort was made to lift the people to a higher plane of living until Pastor Good stirred them up.

The pastor, in taking notes of observation at the schoolhouse, on Sunday afternoons, noticed that among the boys who always sat on the long bench at the rear of the room, one little fellow invariably carried an embryo museum of natural history in his pockets, and he delighted to put it on exhibition during the preaching services, much to the amusement of the other boys and to the annoyance of the people who sat near them and wanted to hear the sermon,—for there were always some people in the audience who were intent on the sermon, though others gave every indication of having their minds anywhere but on the sermon.

The minister had reason to believe that some of them were in the habit of taking their farms and registered cattle and gardens and barns and houses to church with them, for immediately after the services were dismissed, he would hear snatches of conversation to his right or left that told plainly where the people's hearts were. For instance, one Sunday he heard: "I got $75 for the yearling calf." "That was a good price. I bought a Jersey,—" This bit of news was cut off by a voice breaking in with: "We sold one hundred and eleven dozen of eggs last week."

"That will never do," thought the pastor. So the next Sunday afternoon he sailed into his sermon with whip and spur, and hurled dynamic shots from the Word right and left, till the people were, for the time being, shaken loose from cattle and farms, and houses and barns, and the attention of every one was centered on Christ, the Word,—the Redeemer of mankind. Even the boys forgot their museum, for the pastor believed in preaching in language the children could understand. Back in his home church at Lakeside, that evening, Pastor Good called the Sunday-school superintendent and the members of the Young Men's and the Young Women's Bible Classes to a side meeting. He stood before them and said: "I want some of you to go with me out to Waybacks Corners next Sunday afternoon and help organize a Sunday-school in that needy field. We'll need teachers for the classes every session for a while. I want the classes there organized like they are in our home school. Who'll volunteer?"

His audience only smiled. This riled the pastor, and his face flushed, and he waved his hand much as Paul used to do, and began: "Look here, people, you think there's no use going out there to try to do anything for those Wayback people. I know as well as you do that they're a rough set mostly, and that they're given to swearing and gambling and horse-racing and betting, and that they make religion of secondary importance. But you assume a wrong attitude toward them. Suppose Paul had taken that attitude toward the Gentile world, and suppose Carey and Moffat, and Livingstone and Paton had taken that attitude toward the heathen,—or," he flashed a look of indignation at them,—"what if Christ had taken such an attitude toward this sinful, rebellious world in which we live? What then!"

By this time the pastor's audience looked rather shamefaced, and Superintendent Helpgood stood up and said: "You're in the right, pastor. You took us by surprise. You can depend on me to help you in the good work, and I'm sure my fellow-workers, one and all, will stand with you." Then he turned to the assembled classes and said: "All who are willing to go to Waybacks next Sunday afternoon and help organize the classes and then stand by them till they get a firm footing, stand up."

Immediately both classes stood up to the last person, and the pastor's face beamed. He brought his fist down on the bench with a whack and he said: "Good."

At once there was a jubilee in each heart. They did not waste any time in jubilation, but began immediately to make practical arrangements for the work. There were plenty of fish in the lake, so they decided to have a big "fish fry" on Wednesday evening and invite the Waybacks. You can not imagine how pleased they were to be invited to a fish fry at Lakeside. The whole bunch came over in big wagons and the Lakesiders were out in full force, so there was a big crowd. The good housewives of Lakeside were experienced in frying fish and the fry was luscious enough to please the palate of an epicure.

After the feast, Pastor Good said: "Brethren, I feel that now is the time to sing." So Mr. Singer stood up and invited everybody to join in singing, "There's Power in the Blood." All Lakeside rang with the soul-stirring music. Then the large assembly knelt while the good pastor spread out his hands before God and sent up to the Great Throne a heart-thrilling prayer. After the prayer the pastor asked the superintendent to give a talk. He rose and explained the methods and purposes of the organized classes of Lakeside Sunday-school. He gave the Waybacks a chance to ask questions. One question was all that was asked, and that came from a young man who had a friend living in Princeton, that told him about the work of the organized classes in the Sunday-school he attended. He rose and asked: "Will you tell me about your practical work?"

So the superintendent told them of instances in which the classes helped the sick and those out of work. He told of several incidents when men, injured in accidents, were taken care of and their families helped till the men were able to work again. And when Lewis Ryle's little daughter had the fever and Mr. Ryle could not afford to employ a nurse, the classes sent a nurse to care for the child and they paid the nurse and doctor bills. He said: "When Mr. Stevens had appendicitis and the doctors said an operation was necessary, or he would die, and he had no money, the Sunday-school saw that he received proper hospital treatment." He continued: "The classes, either individually or in a body, visit shut-ins, contribute to institutions of charity,—in fact, they help wherever help is needed."

That fetched the Wayback people. They were so quiet that you could almost hear them deciding they would organize and they listened with eyes intent on the speaker and occasionally a tear dropped on a bronzed cheek. It was the spirit and appeal of brotherhood,—the appeal that our Lord desires his followers to make to this wide world.

Then the superintendent asked for volunteers to go over and help the Wayback people to organize their classes and stand by the work till the work no longer needed their service. So many stood up that he had to ask the volunteers to decide on twelve of their number, as that would be sufficient at the present time. Those twelve have been faithful to their trust. The Wayback Sunday-school is progressing and the leaven of righteousness is working. The natives are taking an enthusiastic part in the work. They are fast losing interest in gambling, racing, betting and balls. The fact is, a great many of them have nothing at all to do with such things any more. They have something of incalculable importance to do. "There's power in the blood."

Ashland, Ohio.

MISSION BOARD OF MICHIGAN

(Continued from Page 231)

The membership of Michigan is small,—perhaps 1,500,—and not strong financially, yet she has two very promising city missions, viz., Detroit and Grand Rapids. However, the former is nearly self-supporting, with Bro. Dietz as its efficient leader. The State will aid them to equip the church to meet the present-day needs in their marvelous growth.

Brother and Sister Roy Miller resigned the pastorate of Grand Rapids. The Board accepted it and expressed their desire to aid them in some new field. Eld. C. L. Wilkins and wife were asked to complete the year.

Bro. Messner resigned as Secretary-Treasurer, which position he has filled for twelve years. He has been a member of the Board since its creation, save for one or two years. The Board expressed its appreciation for his untiring efforts. Also to his daughter Grace, whose service has been so valuable to her father and to the State as well. Bro. Harley Townsend was elected to that position. The readers will please note these two important changes: Eld. C. L. Wilkins, 1914 Gardner Avenue, as pastor of the Grand Rapids church, to take effect at once; Bro. Harley Townsend, of Woodland, Secretary-Treasurer after July 1, the beginning of the fiscal year.

Onekama, Mich. J. Edson Ulery.

JALALPOR, INDIA, NOTES

Moving day is always an interesting one, and it becomes especially so when you take most of your possessions with you as baggage on the train, as we do here in India. About the midde of January Sister Shumaker and I moved to our home here, and I am sure it would have been an interesting sight to friends in Ameriea, could they have seen us start with boxes, bags, bundles and baskets. Only a few heavy boxes were sent by freight. All the rest were stowed about us on the train. The conduetor on the passenger train at home would most certainly object, if some of the passengers should attempt to take some of the things as baggage that may be freely taken thus here.

Now we are comfortably located in our home here, and are finding more than enough work to fill the days full. The past few years the work done here has been mostly among the men, and a need was felt for more definite work among the women and children. It is to meet this need that Sister Shumaker has taken up the work here. Bro. Ross will have charge of the work in the Eastern part of the Distriet and will care for the evangelistie work among the men, in connection with his work at Bulsar.

The western part of the Distriet, where we are located, ineludes the station at Jalalpòr, and three schools already opened in outlying villages. There are large opportunities, in some of these villages, through giving to the people the schools they need. We have recently visited the three schools already established, and at each place found the children enthusiastie in their work. In each of these schools Gospel songs and Bible stories are taught.

Making a journey to some of these schools is about as slow a process as are some other things in the Orient. Bhat is the school farthest from us. To reach it we must

pendicitis and the doctors said an operation was necessary, or he would die, and he had no money, the Sunday-school saw that he received proper hospital treatment." He continued: "The classes, either individually or in a body, visit shut-ins, contribute to institutions of charity,—in fact, they help wherever help is needed."

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(Continued from Page 231)

The membership of Michigan is small,—perhaps 1,500,—and not strong financially, yet she has two very promising city missions, viz., Detroit and Grand Rapids. However, the former is nearly self-supporting, with Bro. Dietz as its efficient leader. The State will aid them to equip the church to meet the present-day needs in their marvelous growth.

Brother and Sister Roy Miller resigned the pastorate of Grand Rapids. The Board accepted it and expressed their desire to aid them in some new field. Eld. C. L. Wilkins and wife were asked to complete the year.

Bro. Messner resigned as Secretary-Treasurer, which position he has filled for twelve years. He has been a member of the Board since its creation, save for one or two years. The Board expressed its appreciation for his untiring efforts. Also to his daughter Grace, whose service has been so valuable to her father and to the State as well. Bro. Harley Townsend was elected to that position. The readers will please note these two important changes: Eld. C. L. Wilkins, 1914 Gardner Avenue, as pastor of the Grand Rapids church, to take effect at once; Bro. Harley Townsend, of Woodland, Secretary-Treasurer after July 1, the beginning of the fiscal year.

Onekama, Mich. J. Edson Ulery.

JALALPOR, INDIA, NOTES

Moving day is always an interesting one, and it becomes especially so when you take most of your possessions with you as baggage on the train, as we do here in India. About the midde of January Sister Shumaker and I moved to our home here, and I am sure it would have been an interesting sight to friends in America, could they have seen us start with boxes, bags, bundles and baskets. Only a few heavy boxes were sent by freight. All the rest were stowed about us on the train. The conductor on the passenger train at home would most certainly object, if some of the passengers should attempt to take some of the things as baggage that may be freely taken thus here.

Now we are comfortably located in our home here, and are finding more than enough work to fill the days full. The past few years the work done here has been mostly among the men, and a need was felt for more definite work among the women and children. It is to meet this need that Sister Shumaker has taken up the work here. Bro. Ross will have charge of the work in the Eastern part of the District and will care for the evangelistic work among the men, in connection with his work at Bulsar.

The western part of the District, where we are located, includes the station at Jalalpor, and three schools already opened in outlying villages. There are large opportunities, in some of these villages, through giving to the ride on the train for about half an hour and then go more than a mile to the riverside. Thence we travel by boat about eight miles down the river. We spent an entire day from about seven o'clock in the morning to about nine at night, making this trip, and then we remained only about an hour and a half in the village. We had hoped to get out to the village quite early, as we knew the tide would be in when we reached the river, and so expected to leave at once. The boats can not go when the tide is out. But this was our first visit to the village and so, of course, they wanted to give us a hearty welcome. The Indian way of doing this is to present flowers, so the boatman had been told to bring some flowers with him for that purpose. When we got to the riverside, the tide was in, as we had expected, but our boatman went for the flowers, and we could do nothing but sit and wait for his return, which was not until about two hours later. In the meantime the tide was going out. By the time he came back, the breeze which the tide brings with it had almost disappeared, and our little sail-boat made progress slowly. In fact, we were on the river about four hours to go eight miles. Good training in patience,—don't you think?

But even a few minutes' visit in the school, with about eighty bright, happy-faced children, well repaid us for the time spent in the trip. In this school three Christian teachers are working.

The school at Machad has more than seventy pupils, and must soon be supplied with the third teacher. The third village has a nice little school of seventeen pupils.

Here, on our compound, we are trying to provide a school for some of the children who are not in the Government schools, and who are difficult to get and hold in school, not because the children do not enjoy school but because they are hindered and frightened by others. Perhaps you will be glad to know something of the difficulties we must meet in starting a school like this.

Our two Christian teachers went out into the homes of these people and secured the promise of a number of them to send the children. But on the morning when school was to open, not a single child appeared. The teachers, however, went out and called them, and succeeded in bringing in eleven boys and two girls. By the end of the week eighteen were enrolled. And what was our joy, the next Sunday morning, to find twenty-six children in Sunday-school! The next week the children again came to school, and then Satan began to get very busy, trying to throw hindrances in our way. The next Tuesday not a child appeared in the morning, but the teachers went out, and finally did succeed in bringing in a very few. We began to inquire what had caused the sudden drop in attendance. Three reasons were given: (1) "You call the children on Sunday, and the Government school does not." (2) "You make our children sit with the low-caste children." (3) "You are going to take the children and send them off to another place."

One of the things that make this work so difficult is the fact that they are almost in bondage. To keep hunger away from the door, these parents have hired out their children to the land-owners and these overseers become almost absolute monarchs over these poor children. When the children come to school, they may come at any hour and call them away to work, and when they see that the children are becoming interested, they will tell them almost any kind of a false tale to frighten them. They do not want these children to become educated, lest they lose sway over them.

We have been continuing to pray and work that we may get these children again, and they are slowly coming back to us, but Satan is also working through some of these people to frighten the children and keep them away. But we know that the Lord will win out in the end, if we are faithful. Pray for the new schools that are being opened amid difficulties such as these.

We are glad for the evidences that come, that Christianity is slowly gaining in influence and power among the people. A few weeks ago a finely-educated man, who has been in educational work in India for many years, said: "We need more men like you missionaries. If we had more such people the depressed classes in India would be in a better condition." A high school teacher in Novsari, about a mile from here, requested the Bible Society in Bombay to furnish him with a New Testament for each of his scholars, so that he might use it as a textbook for teaching ethics.

The carpenters are now repairing our building here, and getting it ready, so that a Boarding-school may be opened for girls. One of our Christian men, who had bitterly opposed the work of the mission when it was first opened, is pleading that this school be begun as soon as possible. He has three girls whom he wishes to put in school at once. We hope to care for these girls, and others, before many days.

skin diseases, and directing the morning prayers for Christians on the compound, I can as yet do little in work. Language study is interesting, but we long to able to help some of the many needs that can be seen every hand. Yet the days of waiting are worth w May they mean the most!

Pray for the work here, that we may be able to meet needs here through him who is our sufficiency.

Lillian Griss

MINISTERIAL ASSOCIATION OF NORTHER INDIANA

The Ministerial Association of Northern Indiana me third regular meeting at Milford, March 20. The subject under discussion for the day was "Justificati presented by F. A. Myers, of Goshen City. He sho the extremely dark picture of the unsaved man, and the man in himself, or through the mere keeping of law, stands condemned before God. He defined justi tion as a declaration of God, whereby man is acqui of sin. It can only be brought about as man rea out by faith and lays hold of divine pardon. This br joy both to God and man.

The afternoon was given to a general discussion problems of vital interest to the ministers of North Indiana.

The next meeting will be held at Goshen City on third Thursday of June. H. L. Hartsough, Secretar Nappanee, Ind.

EMPIRE, CALIFORNIA

Empire church met in council March 8, with Eld. A White as moderator. As there was considerable busir it was decided to have another meeting on Tuesday e ing, March 11. A committee of arrangements for District Meeting, which will be held here this fall, appointed, consisting of Brethren J. R. Cupp, N. G man and John Sharp. It was decided to hold our s annual love feast May 10. Sister Lizzie Coover elected president of the Junior Christian Workers' M ing; W. H. Johnson, "Messenger" correspondent.

March 14 a Teacher-training Class of fifteen was ganized, with Sister Lizzie Coover as teacher. On T day night the Missionary Committee held their first m ing and decided to hold regular monthly meetings. secretary was instructed to subscribe for "The W Outlook," "The Missionary Review" and "The Sun School Times."

March 23 a collection of $69.90 was raised for the menian-Syrian Relief Fund. The Senior Christian W ers have decided to raise $250 a year for a period of se years, if necessary, to enable Bro. Elliott Thomas to c plete a course of preparation as a medical mission A committee, consisting of Geo. Dorman, Delmar Ga and W. H. Johnson, was appointed to secure the year's apportionment. The Advanced Junior Chris Workers' Society is supporting a Syrian orphan.

Bro. H. R. Livingston has been appointed to secure evangelist for our series of meetings the coming y Our midweek prayer meetings are growing in inte and attendance.

March 30 the Empire, Waterford and Patterson S day-schools will hold a joint Sunday-school and Ch tian Workers' Convention at Patterson.

March 28. W. H. Johnso

NAPPANEE, INDIANA

Nappanee church met in quarterly business mee March 20. Elders David Metzler and John F. Apple were chosen delegates to Annual Conference.

March 16 Sister Eva Trostle, of Bethany Bible Sch gave three interesting lectures. Her afternoon lecture women was a very strong and earnest appeal for more c ful consideration of the Christian's attire, and it m a deep impression on her audience. The evening talk young people was given to a large and appreciative a ence. We were glad to have Sister Trostle with us. messages were inspiring to all.

March 23 the Gravelton, Union Center and Nappa churches rendered a splendid temperance program at latter church. The temperance problems of today w treated in a forceful way, and it was clearly shown we must be alert and persevering in this great strug for a more wholesome and clean America.

The young people of the church are eager to be greater service in all phases of the work, so they h organized a Young People's League, wherein they r prepare for larger usefulness to the church. All yo people, from the age of twelve to those in the mar people's class, may become members of this organizat Our purpose, as expressed in our pledge, is that we r work unitedly and effectively in the Sunday-school, Ch tian Workers' Society and church services, wherever are needed. There is a threefold aim in the organizat

SOUTHWESTERN MISSOURI AND NORTHWESTERN ARKANSAS

The Sunday-school Convention of the above-named District will be held in the Fairview church, Douglas County, Mo., April 20.

Sunday, April 20, 5: 30

Sunday-school Hour.

Does the Sunday-school Pay? Why?—W. R. Argabright, C. W. Gitt. The Teacher's Obligations to His Class.—Addie Amos, Hester Harold, Lester Fike. The Time, Aim and Importance of Teacher-Training.—Ethel Harvey, Mary Acher, Lula Keith.

Afternoon, 1: 30

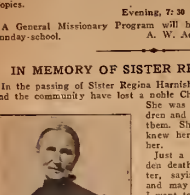
The Possibilities of the Sunday-school: (1) In Training Our Young People. (2) In the Social Life.—Oren Harvey, J. B. Hylton, Florence Oxley. The Value of Prayer in Opening and Closing Devotions.—P. L. Fike, Tillie Diedeker, A. M. Peterson. Round Table Topics.

Evening, 7: 30

A General Missionary Program will be given by the Fairview Sunday-school. A. W. Adkins, District Secretary.

IN MEMORY OF SISTER REGINA HARNISH

In the passing of Sister Regina Harnish, the children, the church and the community have lost a noble Christian mother and friend. She was a true lover of her children and her prayers were many for them. She was loved by all who knew her or came in contact with her.



Sister Regina Harnish

Just a few weeks before her sudden death she wrote to her daughter, saying: "I am getting old and may not be in this life long. I want to be faithful in doing all I can for the Lord, so that when my time on earth is spent, I will be ready. I want to do whatever the Lord wants me to do, and I pray that he may give me strength that my last days may be happy days in serving him. That is worth more than all the world to me. I would like to be with all the children once more, I sometimes think, if it would be the Lord's will. But God knows what's before us."

And, sure enough, God knew. He has called her home. She is not dead, but she is now reaping the fruits of the beautiful life she lived, and beholding that mansion which she prepared on earth. Death is but life to such a true believer. To such a Christian mother, the dying day is her changing day, her resting day, her reaping, her conquering, her transplanting day from earth to heaven. It is her robing day to put off the old, wornout rags of flesh, and to put on the new and glorious robes of light. It is her marriage day, her coronation day, the day of her glory, the beginning of her eternal, perfect bliss with Christ.

May God help each of us to live such a noble life in service, in prayer, in helpfulness to others! Her main ambition was that her children might all meet her in heaven, and that she could reach out to save souls. Her prayers were constantly such. Just a few days before her death she sent $200 to the General Mission Board for this cause, and in her will she remembered the Lord. She truly loved, read and studied her Bible daily. Mrs. V. E. Whitmer.

Conway Springs, Kans.

FORWARD MOVEMENT AT LA VERNE COLLEGE, CALIFORNIA

March 15, the Joint Board of Trustees of La Verne College met in annual session at the college office. Because of sickness, some were hindered from attending, but we had present five members from the Northern District of California and four from the Southern District. The meeting was one of unusual vision and inspiration. Bro. W. E. Trostle acted as chairman and Bro. A. O. Brubaker was secretary.

It was decided to increase the faculty and to strengthen the work wherever possible. In barmony with the General Forward Movement of the church, we shall endeavor to reach our quota of students in general enrollment, and the required number pursuing regular college courses and special Bible study, looking forward toward defipite Christian service in the mission fields.

It was unanimously voted that we immediately plan a campaign for $50,000 for the erection and furnishing of a men's dormitory, and also to raise an endowment fund of $100,000 toward the maintenance of the college.

To all who are conversant with our present outlook and dire needs, the amounts called for will not seem too much, but rather will appear too little. We trust the occasion and the opportunity may allow each one solicited to put in his full measure of devotion to the cause. In the spirit of the day we should easily double or even treble the amount called for. Let us go over the top with a generous surplus! We have lately become accustomed to an atmosphere surcharged with the desire to dare and to do big things. In the political and social endeavors of the past two years we have trained our minds, souls and purses to coöperative, national defense. Let us, with double diligence, espouse the cause of constructive education!

We have been schooled to liberal giving. To the calls for Red Cross, Y. M. C. A., Armenian sufferers, Belgian Orphans and Animal Hospitals we have responded liberally. We have bought saving stamps, thrift stamps and Liberty Bonds. We have lifted in a thousand ways. We were trained in generosity by a conflict thrust upon us, contrary to the liking of all constructive idealists. The exigencies of war forced upon the nation incalculable expenditure for destruction of life and property. Some have been intimidated, vilified, harassed and even coerced into supporting movements contrary to their conscientious beliefs. Pressed down by unjust criticism, bearing the taunt of "slacker," because refusing to contribute freely to human slaughter, many have been crushed almost to martyrdom, yet heroically extolled the doctrine of the Prince of Peace. They plead the futility and unrighteousness of war and advocated constructive policies of peace.

Now is the time to make good all such claims for the more excellent way. If we were called "slackers" because our consciences forbade us to boost for war, now is the most fitting time for us to verify our fidelity and integrity by giving most generously our support to the arts of peace. Unless we come forth with liberal aid for causes of true Christian education and a better reconstruction, we will, in deed and in truth, be "slackers," challenged by our fellow-men; scorned by those who died that we might be kept free; condemned by our own hollow consciences, and naked before him who can not be mocked. Our decided stand for the principles of peace compels us to make good our conscientious scruples by contributing to the arts of peace sums equal, or even greater, than the allotments apportioned us for national defense.

The need is great, the opportunity is ripe, the moral obligation is squarely upon us. While others are building memorials of marble and urging military training for all the schoolboys, it is quite fitting that we should be doubly diligent in the work of positive, Christian reconstruction, building new ideals in the souls of men,—ideals that shall actuate and ennoble flesh and blood, mind and soul for all posterity. Let a transformed spirit lift us out of our wonted ruts, and let us learn, from the costly lesson of this war, that the best way to national defense lies in the inculcation of principles rooted in righteousness and fruiting in Christian conduct.

Never before have the Brethren had better occasion, nor more urgent opportunity, nor more emphatic obligation to vindicate their sincerity of purpose, their integrity of principle, their devotion to Christian ideals and their time-honored claims to conscientious scruples against war. Surely, amidst the many calls to vindicate ourselves we will consider the cause of La Verne College and do nobly, conscientiously, and abundantly "as the Lord hath prospered us." Let us not stop at the first mile, but go the second. Let us double the $50,000 building fund and the $100,000 endowment fund in such a fashion and such a spirit as to arouse in us and our posterity a new sense of Christian pride and a glorious victory. We can do it. We will. N. J. Brubaker,

President of Southern Board of Trustees.

Los Angeles, Calif.

Notes From Our Correspondents

(Continued from Page 229)

workers in many ways. We are always glad to welcome them back to the old church. Bro. Caslow has been in Arizona with his parents during the winter, but all are returning to Grand Rapids again this spring.—Mrs. Zora B. Ott, Pioneer, Route, April 1.

Des Moines City church met in business session April 1, with Eld. P. S. Brunk presiding. We miss our pastor very much but are carrying on the work to the best of our ability. The pulpit is being filled with talent from our neighboring congregations. March 26, Bro. Reno Takemayer, a Japanese student, recently from Bethany, gave a splendid address. The ministerial committee is still endeavoring to secure a pastor. We will hold our love feast May 25. We endorse the Five-year Forward Movement and will endeavor to do our share in this great work. We decided to take part in the great drive for Armenian Relief and will lift three offerings for that purpose, the first April 27.—Eva Lena Smith, Des Moines, Iowa, April 2.

Franklin County church met in council March 27, with Eld. Buckingham presiding. The outlook of the church here is certainly encouraging. While we met in the afternoon only, it was remarkable how much work was taken care of. Seven letters of membership were granted. On account of having no lights in the church we have not been holding Sunday evening services, but we will now have regular preaching services every Sunday evening. Christian Workers were organized, with Bro. Arthur Scarrow, president. Several committees were appointed to take care of our dedication service June 15. The church also expressed her willingness to promote the "Forward Movement." Bro. W. I. Buckingham will represent us at Annual Meeting.—Harvey W. Allen, Dumont, Iowa, March 29.

Muscatine church met in quarterly council March 28. Our elder, Bro. Leather Smith, presided. We decided to hold our love feast May 4, at 4 P. M. Bro. Elbert McGreer was relected trustee for three years. Eld. Leander Smith and Bro. Wm. G. Williams were elected delegates to the Annual Meeting, with Sister Alta L. Williams and Sister Mary Smith alternates. The interest in all the departments of our church work is increasing. We have planned for a special "personal" evangelistic effort, to win souls for the Master during the month of April. We solicit the prayers of all our dear brethren and sisters in behalf of the work in Muscatine. This is a great field and needs much work. Pray for us!—Mary Smith, 1147 Lucas Street, Muscatine, Iowa, March 30.

Spring Creek church met in council March 27, with Eld. Harvey Gilliam presiding. Our love feast is to be held June 14 and 15, with an all-day meeting on Saturday. A series of meetings is to be held when an evangelist can be secured. Bro. Harvey Gilliam was chosen delegate to Annual Meeting. Sister Mae Long was elected president of Christian Workers. Cottage prayer meetings are to be held each Wednesday evening. The church decided to buy a new set of maps for Sunday-school. We also decided to prepare an Easter program.—Mrs. Fannie Long, Fredericksburg, Iowa, March 28.

KANSAS

Notice.—To those from the Northwest, wishing to attend the District Meeting of Southeastern Kansas: From Chanute go to Cherry Vale on Santa Fe; from there to McCune on Frisco.—May Nicholson, McCune, Kans., March 31.

Oanga church met in council March 29, with Eld. D. P. Neher presiding. Two letters were received. Bro. Elmer Groff was elected church trustee; Bro. D. P. Neher, elder. A committee was appointed to make arrangements for starting a building fund. We decided to have a "Go-to-Church Day," April 6, and hope to see a large attendance. The remainder of the meeting was given to making arrangements for District Meeting, to be held May 6-8. Morning and evening trains will be met at McCune.—May Nicholson, McCune, Kans., March 31.

MARYLAND

Beaver Creek congregation met in council March 15, when the church officers for the year were elected and various phases of church work were considered. Our present elder, Bro. Caleb Long, presided. Bro. Preston Myers was elected delegate to District Meeting; Bro. J. O. Butterbaugh, delegate to Annual Meeting. A missionary committee was appointed; this committee will take up the reconstruction work. Our communion service will be held May 26, 25 at 2:30 P. M. Sister Stella Taylor was chosen "Messenger" agent; the writer, correspondent.—Verge M. Fahrney, Mapleville, Md., March 30.

Hagerstown.—In the absence of our pastor and wife, Brother and Sister A. B. Miller, who are holding a series of meetings at Johnstown, Pa., we had with us, March 16, both morning and evening, Bro. P. F. Holsopple, of Blue Ridge College. On the following Sunday, Bro. Walter S. Long and wife, of Altoona, Pa., were with us, remaining until Wednesday evening. They gave us some wholesome and vital Bible teaching.—Kathryn Yourtee Lindsay, Hagerstown, Md., March 28.

Manor church met in council March 29, with Eld. John Rowland presiding. Elders C. M. Hicks and Cale Long were also with us. Brethren Walter Coffman and Walter Stiker, who were called to the ministry in the fall, were installed into office. Brethren Jacob Thomas and Brown Long were chosen to serve as deacons, and will be installed into office in the near future. Our delegates to District Meeting are Brethren McClellan Long, Jos. Rowland and Rowland Reichard; delegate to Annual Meeting, Bro. McKinley Coffman. We met again in the evening and conducted a class in vocal music, with Prof. B. F. Wampler as our instructor. Our love feast will be held in the Manor church May 10, at 4 P. M.—M. Portia Rowland, Fair Play, Md., March 29.

Monocacy congregation met in council March 29, in the Rocky Ridge house. We elected the following delegates to District Meeting: Elmer P. Schildt and Layton Moser, with Arthur Rice and Allen D. Hoover, alternates. We elected Eld. T. S. Fike delegate to Annual Meeting, with Bro. L. J. Flohr, alternate. Our love feast at Thurmont will be held May 10, at 2 P. M., and at Mountaindale, May 24, 2 P. M.—Allen D. Hoover, Graceham, Md., March 31.

Notice to Elders of the Eastern District of Maryland.—The regular annual meeting for all business coming before this body will convene in the Frederick City church, Tuesday, April 11, in the evening of April 21. All business for consideration of said body should be in the hands of the Secretary on or before the date above given.—Wm. E. Roop, Secretary for the Elders of Eastern District of Maryland, Westminster, Md., April 2.

MICHIGAN

Black River church met in council March 29, with Eld. J. M. Smith presiding. Brethren Seekler, of North Manchester, Ind., preached for us on Sunday morning, and Bro. Smith in the evening. We enjoyed having them with us. We feel encouraged to go on, and hope that ministerial help will be sent us soon. We expect to reorganize our Sunday-school April 6.—Amanda Wertenberger, South Haven, Mich., April 2.

Homestead church met in council March 22, with our pastor, Bro. A. B. Hollinger, in charge. We elected our church officers and church trustees. The writer is "Messenger" correspondent.—Ray Sells, Benenson, Mich., April 1.

Vestaburg church has had very irregular services for some time, on account of influenza. We rejoiced when one, who had been out of the church for several years, was received into full fellowship on March 30.—B. F. Switzer, Vestaburg, Mich., March 31.

MISSOURI

Bethany church met in council March 22, with Eld. E. W. Mason presiding. Our delegate to the Annual Meeting is Eld. Mason, with Bro. G. W. Clemens, alternate. The writer was chosen "Messenger" agent and correspondent. Our series of meetings will begin Sept. 2, with Bro. J. C. Forney, of McPherson, Kans., in charge. We decided to hold a love feast this spring.—Mrs. Effie Mayden, Norborne, Mo., March 27.

Cabool church met at the Greenwood house in council, March 30, with Eld. C. W. Gitt presiding. Bro. A. M. Peterson and wife were installed into the eldership by Brethren Joe Hylton and P. L. Fike. Bro. Lester Fike, a young minister, visited with us over Sunday, on his way home from Bethany Bible School. He and Bro. Hylton addressed the congregation. The following officers were elected: Sister Laura Acher, clerk; Bro. Will Neighbors, treasurer; Sister Florence Oxley, "Messenger" agent; the writer, correspondent. A collection of over $37 was taken for Armenian Relief. Bro. Lester Fike told us an interesting story of life at Bethany Bible School. Bro. P. L. Fike followed with an interesting discourse. Our love feast will be held May 3 at Greenwood house. The committee for securing an evangelist was retained. Correspondence was received and then granted.—Mrs. J. W. Oxley, Mt. Grove, Mo., April 1.

Happy Hill church met in council March 26, with Eld. G. W. Lentz presiding. New officers were chosen, with Bro. J. S. Murkey, superintendent of Sunday-school; Sister Amanda Ridgman, president of Christian Workers; the writer, "Messenger" and correspondent; Sister Mollie Lentz, missionary solicitor. Our congregation is small, but we have regular services and desire to accomplish great things for the good of our fellow-men.—Ola Jenkins, Rich Hill, Mo., March 31.

MONTANA

Milk River Valley congregation met in council March 29, with Eld. Charles Wolf presiding. Two letters were granted. It was decided to take a missionary offering to send to Annual Meeting and also to have a series of meetings and a love feast some time this summer. —Vivian Wood, Kremlin, Mont., March 29.

NORTH DAKOTA

Surrey church met in council March 26, with Eld. D. T. Dierdorff in charge. Three letters were granted. Our love feast will be held May 24, at 6 P. M. We extend an invitation to Elder and Sister D. M. Shorb and Brother and Sister G. W. Lingoleit back to Surrey again. They have spent the winter in Minot, N. Dak. We have had a very mild winter and health conditions in general have been good. Eld. D. T. Dierdorff is preaching for us twice every Sunday.—Nora E. Petry, Surrey, N. Dak., April 2.

OHIO

Ashland (First Church).—"Japan, a Great Opportunity," was the theme made use of by Mr. H. C. Coleman, Traveling Secretary of the World's Sunday School Association, March 31, when he was to a keen-appreciation of a wide open door for the introduction of Saving Truth into human hearts. Mr. Coleman is enthusiastic concerning this unique country and its intelligent inhabitants. He feels that Christian ideals will easily find a place in every phase of Japanese life, for the people are, first of all, idealistic. A strong movement, at present, toward Christianity in Japan is the revision of its educational system. In this revision strong emphasis is placed upon the necessity of implanting religious ideas in the minds of children early in life. Mr. Coleman considers the coming World's Sunday School Convention, at Tokyo, a most opportune and significant event. Sunday, March 26, we had with us, during the absence of our pastor, Bro. Leekrone, Dr. J. Allen Miller, of Ashland College, who, in his quiet but masterful way, further aroused our sensibilities to the matter of being up and about the Master's work, in this age of marvelous opportunities.—Ona Karn, 908 Orange Street, Ashland, Ohio, April 1.

Brookville church just closed a three weeks' series of meetings, conducted by Bro. Van, B. Wright. Thirteen were added to the church. The many spiritual feasts were a rare spiritual uplift. Our home love feast will be held on Easter Sunday. The Christian Workers' Society is planning for an Easter program, Sunday evening, April 13.—Mrs. Arthur Hay, Brookville, Ohio, April 1.

Canton City.—On Sunday, Feb. 2, we observed the fifth anniversary of the dedication of our church. Bro. J. F. Kahler gave a brief review of the growth and development of the church for the five years. Our pastor, Bro. W. D. Keller, brought us an interesting message in his sermon on "A Forward Look." A very edifying program was rendered in the Christian Workers' Meeting, with Prof. G. W. Kieffaber

resided. Bro. Preston Myers was elected delegate to District Meeting; Bro. J. O. Butterbaugh, delegate to Annual Meeting. A missionary committee was appointed; this committee will take up the reconstruction work. Our communion service will be held May 24, at 2:30 P. M. Sister Della Gaylor was chosen "Messenger" agent; the writer, correspondent.—Verge M. Fahrney, Mapleville, d., March 30.

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Manor church met in council March 29, with Eld. John Rowland residing. Elders C. M. Hicks and Caleb Long were also with us. Brethren Walter Coffman and Walter Slifer, who were called to the ministry in the fall, were installed into office. Brethren Jacob Thomas and Brown Long were chosen to serve as deacons, and will be installed into office in the near future. Our delegates to District eeting are Brethren McClellan Long, Jos. Rowland and Rowland eichard; delegate to Annual Meeting, Bro. McKinley Coffman. We et again in the evening and organized a class in vocal music, with arol. B. F. Wampler as our instructor. Our love feast will be held the Manor church May 10, at 4 P. M.—M. Portia Rowland, Fair lay, Md., March 29.

Monocacy congregation met in council March 29, in the Rocky ill house. We elected the following delegates to District Meeting: imer P. Schildt and Layton Moser, with Arthur Rice and Allen D. oover, alternates. We elected Eld. T. S. Fike delegate to Annual eeting, with Bro. L. J. Flohr, alternate. Our love feast at Thurmont will be held May 10, at 2 P. M., and at Mountaindale, May 24, P. M.—Allen D. Hoover, Graceham, Md., March 31.

Notice to Elders of the Eastern District of Maryland.—The regular nnual meeting for all business coming before this body will convene in the Frederick City church Md., at 9 o'clock on the evening of pril 21. All business for consideration of said body should be in the ands of the Secretary on or before the date above given.—Wm. E. oop, Secretary for the Elders of Eastern District of Maryland, Westminster, Md., April 2.

MICHIGAN

Black River church met in council March 29, with Eld. J. M. Smith residing. Brethren Seckler, of North Manchester, Ind., preached for us on Sunday morning, and Bro. Smith in the evening. We enjoyed visiting with us. We feel encouraged to go on, and hope that ministerial help will be sent us soon. We expect to reorganize our unday school April 6.—Amanda Wertenberger, South Haven, Mich., pril 2.

Homestead church met in council March 22, with our pastor, Bro. . B. Hollinger, in charge. We elected our church officers and church rustees. The writer is "Messenger" correspondent.—Ray Sells, reenville, Mich., April 1.

Vestaburg church has had very irregular services for some time, on account of influenza. We rejoiced when one, who had been out of the church for several years, was received into full fellowship on arch 30.—B. F. Switzer, Vestaburg, Mich., March 31.

MISSOURI

Bethany church met in council March 22, with Eld. E. W. Mason presiding. Our delegate to the Annual Meeting is Eld. Mason, with Bro. G. W. Clemens, alternate. The writer was chosen "Messenger" agent and correspondent. Our series of meetings will begin sept. 2, with Bro. J. C. Forney, of McPherson, Kans., in charge. We decided to hold a love feast this spring.—Mrs. Effie Mayden, Sorbonne, Mo., March 27.

Cahool church met at the Greenwood house in council, March 30, with Eld. C. W. Gitt presiding. Bro. A. M. Peterson and wife were installed into the eldership. Brethren Joe Hylton and P. L. Fike, ro. Lester Fike, a young minister, visited with us over Sunday, n his way home from Bethany Bible School. He and Bro. Hylton ddressed the congregation. Our delegates to District elected: ister Laura Nobles, clerk; Bro. Will Neighbors, treasurer; Sister lorence Oxley, "Messenger" agent; the writer, correspondent. A ollection of over $37 was taken for Armenian Relief. Bro. Lester as interested us in the work of Bethany Bible School.—Bro. P. L. Fike followed with an interesting discourse. Our love feast ill be held May 3 at Greenwood house. The committee for securing n evangelist was retained. One letter was received and three tatched.—Mrs. J. W. Oxley, Mt. Grove, Mo., April 1.

Happy Hill church met in council March 26, with Eld. G. W. Lentz residing. New officers were chosen, with Bro. J. S. Murkey, superintendent of Sunday-school; Sister Amanda Bridgman, president of Sunday-school Workers' Meeting; the writer, "Messenger" correspondent; Sister Mollie Lentz, missionary solicitor. Our congregation is small, but we have regular services and desire to accomplish great things for the good of our fellow-men.—Ola Jenkins, Rich Hill, Mo., March 31.

MONTANA

Milk River Valley congregation met in council March 29, with Eld. Charles Wolf presiding. Two letters were granted. It was decided to take a missionary offering to send to Annual Meeting and also to have a series of meetings and a love feast some time this summer. —Vivian Wood, Kremlin, Mont., March 29.

NORTH DAKOTA

Surrey church met in council March 26, with Eld. D. T. Dierdorff in charge. Three letters were granted. Our love feast will be held May 24, at 6 P. M. We are glad to welcome Elder and Sister D. Mishorn and Brother and Sister G. W. Lingofelt back to Surrey again. They have spent the winter in Minot, N. Dak. We have had a very full winter and health conditions in general have been good.—Eld. T. Dierdorff is preaching for us twice every Sunday.—Nora E. etry, Surrey, N. Dak., April 2.

OHIO

Ashland (First Church).—"Japan, a Great Opportunity," was the heme made use of by Mr. H. G. Coleman, Traveling Secretary of the World's Sunday School Association, March 23, in one of the most ecent comprehension of a wide open door for the introduction of aving Truth into human hearts. Mr. Coleman is enthusiastic concerning this unique country and its intelligent inhabitants. He feels hat Christian ideals will easily find a place in every phase of Japnese life, for the people are, first of all, idealistic. A strong movement t present, toward Christianity in Japan is the revision of its educational system. In this revision strong emphasis is placed upon the necessity of implanting religious ideas in the minds of children early in life. Mr. Coleman considers the coming World's Sunday School Convention, at Tokyo, a most opportune and significant event. Sunday, March 30, we had with us, during the absence of our pastor, Bro. Leckrone, Dr. J. Allen Miller, of Ashland College, who, in his quiet but masterful way, further aroused our sensibilities to the matter of being up and about the Master's work, in this age of numerous opportunities.—Oma Karn, 928 Orange Street, Ashland, Ohio, April 1.

Brookville church just closed a three weeks' series of meetings, conducted by Bro. Von R. Wright. Thirteen were added to the church. The many splendid sermons were a spiritual uplift. Our in charge. The sermon of the evening was particularly adapted to the young people, the subject being "Things Worth While." The spirit of putting Christ into the hearts of men was prominent throughout the day's service. Our Sunday-school is enthusiastically working along in all departments. Revival services, conducted by our pastor, Bro. W. D. Keller, will begin April 6. This is to be an every-member-present day, and efforts are being made to have a general rally at all services. Our love feast will be observed April 20, at 6:30 P. M.—Florence K. Seiler, Canton, Ohio, March 29.

Middletown church enjoyed a very interesting meeting, with Bro. B. F. Petry as evangelist. There were no accessions, but the church was much revived. We held our council meeting March 15, with Eld. J. O. Myers presiding. Eld. Smith of Sidney, Ohio, was also with us. Delegates to District Meeting are Brethren Will Wray and Edward Jarvis; alternates, Sister Alice Wray and Bro. Chester Francis. We decided to hold our communion service May 10. The report of the Sisters' Aid Society was given and was very encouraging. Bro. Edgar Schooley was called to the ministry and duly installed. Our pastor, Bro. Eikenberry, who has labored so faithfully with us for the past two and one-half years, has given up the work on account of Sister Eikenberry's health. We hope to secure some one to carry on the work which they have started.—Edward Jarvis, Middletown, Ohio, March 27.

North Poplar Ridge church met in council March 8, with Bro. John Flory presiding. . Our love feast will be held June 21, preceded by a week's meetings. Bro. Jacob Flory was chosen delegate to Annual Conference, with Bro. Jay Hornish, alternate. The latter represented us at the District Meeting. We recently took an offering of $205 for Armenian-Syrian Relief.—Jennie J. Flory, Defiance, Ohio, March 31.

Rome church met in council March 8, with Eld. B. F. Snyder presiding. Bro. Snyder was reelected elder. Brethren Harvey Thomas and Albert Nolf were chosen delegates to District Meeting, with Sister Nolf, alternate. Bro. Harvey Thomas is our delegate to Annual Meeting, with Bro. Albert Nolf, alternate. The latter represented the services of Bro. D. H. Keller, of Chicago, for our series of meetings, to begin the latter part of August.—Mabel Buckingham, Alvada, Ohio, March 30.

Rush Creek church met in council March 28. We elected Bro. Bagwell delegate to District Meeting, and Bro. Levi Stoner, delegate to Annual Conference. The church decided to have a love feast some time in May, the exact date to be decided later.—Mrs. E. B. Bagwell, Bremen, Ohio, March 30.

Strait Creek Valley church met in council March 29, with our pastor, Bro. Van B. Wright, presiding. He gave an address on "The Christian's Walk," after which a business session was held. Our series of meetings is to begin May 15. We have secured the services of Sister Nora M. Shively, of Plymouth, Ind., to conduct the song service. May 18 we will have an all-day meeting at the church, at which time lunch will be served. May 24 our love feast will be held. Many of our workers fields need to be looked after, and the need of prayers and encouragement. Our services have been greatly hindered by health conditions. We reorganized our Sundayschool, with Brethren C. E. Setty and Eld. Adams, superintendents. —Senith R. Setty, Sinking Spring, Ohio, April 1.

Tentwood church met in council March 26. Eld. D. M. Gorver presided. Five letters were granted. Eld. D. M. Garver was elected delegate to Annual Meeting; Brethren Wm. Swinger and Thos. Karns, delegates to District Meeting. The church decided to hold a home communion on Easter, April 20.—Martha A. Coffman, Trotwood, Ohio, March 29.

OKLAHOMA

Big Creek church met in council March 13, with Eld. N. S. Gripe presiding. The church decided to hold a series of meetings beginning May 18, and either close with our love feast, May 31, or a week later. March 16 an offering of $31 was lifted for Armenian-Syrian Relief. March 23 Sister Lydia E. Taylor, of the Dreys Reform Committee, gave us two very interesting and helpful lectures on "The Simple Life in Dress." We sent an offering of $13 to the District Mission Board.—Oma Holderread, Cushing, Okla., March 25.

Hollow church met in council March 25. Eld. J. H. Miller presiding. New officers were elected, with Bro. W. H. Miller, elder. We decided to hold a love feast May 24. Bro. Miller delivered two very interesting sermons on Sunday. A collection of $8.10 was taken for Armenian Relief. March 18 Sister Lydia Taylor, of Mt. Morris, Ill., gave us, two very inspiring talks on "Dress Reform." The attendance was good at both services. Our Sunday-school and Christian Workers' Meeting are progressing nicely, also being reorganized. We have suffered some deaths on account of influenza.—Zada Loshbaugh, Hollow, Okla., March 30.

Hoyle church met in council March 15, with Eld. E. J. Smith in charge. Bro. Ray Wagoner, of Enid, was also with us. Both remained for communion and gave us some interesting talks. Bro. Smith addressing us in the morning and Bro. Wagoner in the evening. Since Bro. Smith can not well serve us longer as elder, we chose Bro. Geo. Prentice, of Pleasant Plains, in his stead. Sister Mary A. Root was elected correspondent and "Messenger" agent; Bro. M. G. Peters, Sunday-school superintendent. We decided to make an effort to relocate and rebuild our churchhouse. Brethren H. G. Peters, Will Reynolds and Dewey Rogers were appointed to look after the work. Since December, Bro. Ray Wagoner has preached for us every first and third Sunday, which was very much appreciated. He will hold a series of meetings to begin March 30 and continue until April 13. Our communion services will be held April 12. Though few in number, we have kept up our evergreen Sunday-school, closing only a few Sundays during the epidemic. There were no deaths in our locality. We have fine prospects for a good wheat crop this year, and the ground is in good condition for spring crops, for which we are grateful. Brethren looking for a new location are invited to see our country. We are greatly in need of a resident minister.—Mary E. Root, Ames, Okla., March 29.

OREGON

Mabel congregation met in council March 22. We expect Eld. Hiram Smith, of Albany, Oregon, to be with us April 13 to April 20, to hold some meetings for us, and also to work in the interest of the Sunday-school, he being District Sunday-school Secretary. We intend to hold our love feast April 19.—H. H. Ritter, Mabel, Oregon, March 26.

Newberg.—On account of quarantine we were unable to hold our regular December council, and for that reason all the business, generally transacted at that time, was postponed until our regular council,—March 29. The church was well represented. We decided to hold our love feast May 3, at 7 P. M. The following officers were elected: Mattie Dunlap, Christian Workers' president; Eliza J. Moore, Sunday-school superintendent; S. P. Van Dyke, elder in charge of church; M. L. Dunlap, secretary; Eliza Moore, correspondent and "Messenger" agent. We decided to make some improvements on our churchhouse. We are looking forward with pleasure to the coming of Eld. J. A. Reed and family, of Ellensburg, Wash., to move into our midst, and to assist in the ministerial work in the absence of our present elder in charge, who, with his wife, expects to make an extended visit in the East, starting about July 1.—Sarah A. Van Dyke, Newberg, Oregon, March 29.

Portland.—March 23 Bible Class No. 2 of our Sunday-school rendered the Christian Workers' program. They chose for their subject "The Power of Music," and every member took part in the work. Bro. W. T. Pratt gave a splendid introductory talk. The program was interspersed with songs by the class, and a duet by Sister Mary Hamilton and Bro. Pratt. Bro. Pratt also gave a reading, which was very much appreciated. Sister Hamilton rendered a solo. Bro. Pratt gave a splendid talk on "Music in the Home." Bro. Pratt is a very talented musician, and we hope to have him with us often in the future. Bro. Pratt is also a member of our church choir, and a valuable assistant. Bro. Pratt is also a member of our church choir, and a valuable assistant. Bro. Pratt is also a member of our church choir, and a valuable assistant

SISTERS' AID SOCIETIES

GREENCASTLE, PA.—Report of Shady Grove Aid Society for 1918: We held 12 meetings, with an average attendance of 7. Received for articles sold, $84.04; expenses, $63.76. We gave $10 to the China Mission and $5 to World-wide Missions. Officers: President, Sister Showalter; Vice-President, Sister Gearhart; Treasurer, Sister Fries; Secretary, the writer.—Della A. Langblin, Greencastle, Pa., March 21.

LINVILLE CREEK, VA.—Report of Aid Society for 1918: We held seventeen all-day and three half-day meetings, with an average attendance of eight. Our work consisted of making prayer-coverings, table-spreads, piecing quilts and serving lunches. We received by donations, $75.50; for vanilla, $13.70; collections, $13.06; total, $104; paid out, for missions, $30; material, $14.22; toward new church and ground, $92.05; total expenditures, $136.28; amount in treasury, $17.72. Officers; President, Sister Sarah Zigler; Vice-President, Sister Ottie Myers; Secretary, Sister Catherine Kline; Treasurer, the writer.—Annie Wine, Broadway, Va. March 22.

LUDLOWVILLE, N. Y.—Report of Lake Ridge Aid Society for the year ending Oct. 4, 1918: We held eight all-day meetings, with an average attendance of seven. The work done consisted of making prayer-coverings and garments, and doing some Red Cross work. Amount on hand Jan. 1, 1918, $11.07; receipts, $18.01; total, $29.08. We gave to the church, to help defray expenses of a series of meetings, $5; to the Mary Quister Hospital, $10; expenditures for material, $8.67; total, $23.67; balance, $10.01. Officers: Sister Zilpha Campbell, President; Sister Susie Nedrow, Vice-President; the writer, Secretary-Treasurer.—Martha Weibly, Ludlowville, N. Y., March 25.

MILL CREEK, VA.—Combined report of the Eastern and Western Mill Creek Aid Societies for the year ending Dec. 31, 1918: On account of our large membership and wide territory it was decided to make a division and have two organized societies, instead of one. We have an enrollment of 90 members. During the year 21 business meetings were held, with an average attendance of 27. Two all-day meetings were held for the purpose of making comforters and children's clothing. Our regular collections amounted to $291.66; lunch served at sale, $38.70; special collections, $20.96; total, $422.82; money paid out during the year, $382.77; balance, $40; amount in treasury, Jan. 1, 1918, $11.64; donations of clothing, comforters, etc., to the amount of $137.37; total, $569.76. We support two India orphans. We gave $25 to Mary Quister Hospital; $30 to Armenian sufferers; $30 to Y. M. C. A. and Y. W. C. A.; $35 to Orphans' Home at Timberville; $30 to Annual Meeting collection. Officers: Eastern Society, President, Sister Elsie Long; Vice-President, Sister Ida Wilberger; Secretary, Sister Lottie Loog; Treasurer, Sister Rebecca Argenbright; Western Society, President, Sister Bettie Harshbarger; Vice-President, Sister Dora Hooker; Secretary-Treasurer, Sister Ida Wilberger.—Bettie Harshbarger, Port Republic, Va., March 25.

RED BANK, PA.—The Ladies' Aid Society of the Red Bank church had a very prosperous, busy year. The Society held during the year five all-day meetings and nine half-day meetings, with an average attendance of seven. The following articles were made: Ladies' dresses, aprons, boys' suits, sleeping garments, children's boys' suits, bonnets, quilts, hugs, coverings,—in all 523 articles. Many of these articles were made at the homes. Articles sold, $19. The following worthy causes were aided: World-wide Missions, $25; carpet for church, $122; library table for Sunday-school, $13; drapery, $10.11; telephone bill, $4; material purchased, $165.37. Received from sale of articles, $376.55; free-will offerings, $34.09. Amount from the 1917 treasury, $49.84. Total, $460.28. Total expenditures, $339.66. Amount in treasury, $120.60. In addition to the above, the following help was given to the Red Cross: Sweaters for the soldier boys, 12; socks, 42 pairs; scarfs, 12; wristlets, 12; comforters, 2; pounds of substantial help was given by the Aid in the collecting of new and second-hand clothing for Belgian Relief. The Aid, with the help of some others, was instrumental in giving financial help to a sister who had been bereft of her husband by influenza during over $200 was raised for her. The officers for 1919 are as follows: President, Mrs. E. Z. Shumaker; Vice-President, Mrs. W. D. Smith; Secretary, Narcissa Fleming; Assistant Secretary, Mrs. Murray Shumaker; Treasurer, Mrs. Howard Shumaker.—Mrs. J. L. Bowman, Retiring President, New Bethlehem, Pa., March 26.

RIDGELY, MD.—Report of Sisters' Aid Society for 1918: We held 47 half-day and 2 all-day meetings; total attendance, 211. We quilted 6 quilts; knotted 4 comforters; served one Sunday-school picnic supper and made 4 pajama suits for the Red Cross. Donations to the Society: $1 in cash; 6 prayer-coverings; material, consisting of ribbon, thread and lining for 3 bonnets. Donations: 3 silk bonnets and 6 prayer-coverings; clothing for quilting and sewing done, $40.80; from dues, $6.20; total, $47; amount paid out, to Annual Conference, $16; for material, $3.90; total, $21.90.—Sister Hannah Davis, Secretary, Ridgely, Md., March 24.

UPPER DEER CREEK, IND.—Report of Sisters' Aid Society from March 1, 1918, to March 1, 1919: We held five all-day and eight half-day meetings, with an average attendance of thirteen. We quilted 6 quilts, knotted 4 comforters, served 2 sale-dinners, made 64 garments, sewed carpet-rags and did some sewing. We sewed one half-day for the Orphans' Home at Mexico, Ind., and gave two comforts and o box of clothiog to the Home. We gave $25 toward the painting of our church. Towels and material for one comfort was donated. Amount carried over from 1917, $7.50; collected during 1918, $73.59; total receipts, $152.62; balance, $38.99. Officers: Sister Lottie Ridenour, President; Sister Jane Burrows, Vice-President; Sisters Bertha Brubaker-Shamer and Somia Fuller, Superintendents; Sisters Grace Walker aod Rachel Smith, Devotional Committee; Sister Estella Stolt, Secretary; the writer, Treasurer.—Mrs. Lina Burrows, Lincoln, Ind., March 25.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Such should be made at the time the notice is sent, and full address given.

Brubaker-Yowell.—By the oodersigoed, at the parsonage, March 13, 1919, Mr. David Brubaker, of Luray, Va., and Miss Essie Yowell, of Fairfield, Va.—J. M. Henry, Washington, D. C.

Cady-McDougall.—By the undersigned, at the Lewiston church, March 29, 1919, Mr. Roy D. Cady and Sister Mary L. McDougall.—D. F. Landis, Lewiston, Minn.

Cloe-Wright.—By the undersigned, at the parsonage, Feb. 18, 1919, Brother John W. Cline and Sister Elizabeth Wright, both of Weyers Cave, Va.—J. M. Henry, Washington, D. C.

Davis-Nawby.—By the undersigned, at the Glasgow Hotel in Peebles, Ohio, March 10, 1919, Frank T. Davis, Peebles, Ohio, and Laura O. Newby.—Van B. Wright, Peebles, Ohio.

Demuth-Slothower.—By the undersigned, at the home of the bride's father, Bro. Geo. W. Slothower, March 19, 1919, Brother William H. Demuth, of Waynesboro, Pa., and Sister Mildred Elizabeth Slothower, of Dillsburg, Pa.—Jacob 'A. Miller, Dillsburg, Pa.

Dotterer-McCoy.—By the writer, at the home of the bride's parents, Brother and Sister Lewis F. McCoy, of Albia, Iowa, March 19, 1919, Brother John E. Dotterer, of New Windsor, Md., and Sister Emma McCoy.—S. W. Garber, Ottumwa, Iowa.

Foust-Ott.—By the undersigned, at his residence, March 21, 1919, Clark Sherman Foust and Mabel Viola Ott, both of Windber, Pa.—N. H. Blough, Davidsville, Pa.

Merloy-Sorber.—By the undersigned, at his residence, Feb. 8, 1919, Homer L. Merley ond Elsie V. Sorber, both of Davidsville, Pa.—N. H. Blough, Davidsville, Pa.

Mitchel-Moon.—By the undersigned, at the present home of the bride and groom, near Center Point, Ind., Rollie H. Mitchel and Letha Audrey Moon.—Wm. J. Buckley, Bradford, Ohio.

Page-Cline.—By the writer, at his home near Churchville, Va., March 12, 1919, Miss Laura R. Cline and Mr. Cecil P. Page, both of Augusta County, Va.—J. D. Zigler, Churchville, Va.

Poff-Davis.—By the undersigned, at the parsonage, March 19, 1919, Brother Roy A. Poff and Sister Hazel Davis, both of Roanoke, Va.—J. M. Henry, Washington, D. C.

Ryon-Ulrich.—By the undersigned, at the home of the bride, Feb. 20, 1919, Mr. Howard Ryon and Sister Elizabeth Ulrich, both of Washington, D. C.—J. M. Henry, Washington, D. C.

Stanley-Crist.—By the undersigned, at the home of the bride, Feb. 16, 1919, Bro. Alva O. Stanley and Sister Emma Cloe Crist, both of Olympia, Wash.—W. C. Lehman, Olympia, Wash.

Thomas-Urey.—By the undersigned, at his residence, also the home of the bride, March 15, 1919, Bro. Corl Thomas, of Hudson, Ind., and Sister Irma Urey, of Corunna, Ind.—John H. Urey, Corunna, Ind.

Wirth-Frantz.—By the writer, at his home, March 25, 1919, Brother Geo. B. Wirth, of Modesto, Calif., and Sister Anna M. Frantz, of La Verne, Calif.—Geo. H. Basher, Glendora, Calif.

Youngblood-Mitchel.—By the undersigned, at the home of the bride, March 16, 1919, Vincent Youngblood and Mary Ellen Mitchel, both of Center Point, Ind., where they will be at home.—Wm. J. Buckley, Bradford, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barringer, Marian, daughter of Brother Charles and Sister Ina Barringer, born at Laporte, Ind., died Feb. 14, 1919, aged 5 years, 6 months and 25 days. She was stricken with diphtheria which resulted in her death. She was a member of the Sunday-school, which she loved to attend. She leaves her father, mother and two sisters. Services at the cemetery by Bro. E. C. Swihart.—Celia A. Swibart, 720 Garfield Avenue, Elkhart, Ind.

Barringer, Roth Mae, eldest daughter of Brother and Sister R. E. Barringer, died Feb. 14, 1919, at her home in Laporte, Ind., aged 17 years and 25 days. Sister Ruth united with the Church of the Brethren Dec. 8, 1912, living an exemplary life till death. She was subject to much illness, and in great pain, but through all she would exhibit a patience and resignation filled with great patience. One brother preceded her. Her father, mother, and sister survive. Services at Laporte by the writer, assisted by Bro. J. C. Collins. Services at the Camp Creek church, by Bro. Frank Kreider, assisted by the writer. Interment in the Yellow Creek cemetery.—J. C. Shull, Laporte, Ind.

Barnhart, Sister Lizzie Ann, nee Gibble, died of influenza March 26, 1919, aged 43 years, 10 months and 7 days. She married Robert H. Barnhart in 1896. To this union were born five daughters and three sons. She united with the Church of the Brethren when a girl and lived ever faithful. She leaves her husband, seven children and one brother. Services at the Camp Creek church, by Bro. Appleman, Text, 1 Thess. 4:14. Interment at Stony Point cemetery.—Laura Harley, Etna Green, Ind.

Bell, Bro. Geo. T., died March 4, 1919, aged 62 years, 10 months and 26 days. He is survived by his wife, five sons, two daughters and sixteen grandchildren. He was a faithful member of the church for thirty-six years, in the Big Swatara congregation. Services at the Hanoverdale house by Eld. J. H. Witmer and A. M. Kontz. Interment in adjoining cemetery. Text, 2 Tim. 4:6-8.—Ulysses L. Gingrich, Palmyra, Pa.

Beals, Sister Della Maybelle, daughter of Brother A. H. and Sarah Moyer, was boro near Wakarusa, Ind. She came to the city of Elkhart when eight years old. She married Bro. Floyd E. Beals June 1, 1913. Immediately afterda they moved to their home on Capital Boulevard, at which place she peacefully passed away March 4, 1919, at the age of 28 years, 5 months and 20 days. Sister Della united with the church when but nine years old, and remained faithful. She leaves her husband, two children, father and one sister. One brother preceded her. Just the night before her death she called for the anointing. Sister Della was our efficient chorister for a number of years. Services at the home by Bro. Jacob F. Bye, E. C. Swihart, assisted by Brethren E. E. Swartz and Jesse Bollman. Text, Rev. 14:13. Burial at the Prairie Street cemetery, one mile south of town.—Celia A. Swihart, 720 Garfield Avenue, Elkhart, Ind.

Brothers, Sister Cyrena, died March 23, 1919, aged 90 years. She has always lived in Putoam County, Ind. She was married to Robert Brothers Oct. 12, 1847. She was the mother of four children. She had nine children, seventy-two grandchildren and forty-two great-grandchildren. She was a faithful member of the Church of the Brethren for twenty-five years. Services by the writer in the Little Walnut Baptist churchhouse. Her entire life was one of love and service to others.—N. M. Shideler, Greencastle, Ind.

Brubaker, Sister Lanah E., nee Miller, born in Franklin County, Pa., died at Holmesville, Nebr., March 22, 1919, aged 69 years, 4 months and 22 days. Jan. 30, 1875, she was married to Eld. Daniel B. Heisey, Noblesville, Ind. They came to Otk County, Nebr., in 1879, and in 1894 removed to the Bethel church, Fillmore County. Here her husband closed his faithful ministry Nov. 17, 1901, when the Lord called him to the home above. To this union were born three sons, who, with thirteen grandchildren, survive. Nov. 27, 1913, she was married to Eld. Henry Brubaker, and with him pleasaotly spent her last days in the South Beatrice church, at Holmesville, Nebr. She was a faithful member of the Church of the Brethren for fifty years, and an earnest helper to her companions in their ministerial labors. After short services at the house, the body was taken to the Bethel church, near Carleton, Nebr., and, after appropriate services, lovingly laid to rest in the graveyard near by.—Edgar Rothrock, Holmesville, Nebr.

Burgard, Sister Emma, died at the Carlisle Hospital, Pa., March 19, 1919, aged about 42 years. She had been a sufferer for a long time from cancer, but was always patient. Services at the late home by Bro. J. A. Miller, assisted by Bro. John R. Hershman. Interment in the Baker cemetery.—J. W. Galley, Mechanicsburg, Pa.

Burns, Sister Sarah J., nee Cousens, born in Weber County, Utah, died March 16, 1919, in Ogden, Utah, aged 75 years, 9 months and 20 days. In 1890 she married Cyrus H. Burns, who survives with two daughters, one son and five brothers. For seven years she was an invalid. She united with the Church of the Brethren in 1916. Services at the Methodist church in Middleton, by Bro. L. B. Hoff. Interment in the Middleton cemetery.—Vida E. Beckwith, Payette, Idaho.

Chittum, Sarah Elizabeth, died in Rockbridge County, Va., of bronchial pneumooia, Feb. 2, 1919, aged 87 years, 6 months and 17 days. She married Peter Chittum in 1851. To this union were born thirteen children, eight of whom are now living. She was a faithful member of the Church of the Brethren for about forty-five years. Services at Kerr's Creek Baptist church by Eld. S. D. Miller, assisted by Rev. Cosh, of the Baptist church. Text, 1 Thess. 4:18. Burial in the Hartharger cemetery.—Lila B. Wine, Mt. Sidney, Va.

Daily, Sister Ellen, nee Horner, wife of Josiah Daily, died at her home, near Bucketown, Pa., March 24, 1919, of paralysis, aged 55 years. She is survived by her husband, four sons, three daughters, twenty-two grandchildren, one brother and two sisters. Services by the writer at the Scalp Level church. Interment in the Horner cemetery, near Windber, Pa.—M. Clyde Horst, Johnstown, Pa.

Dinsmore, Bro. Jacob H., born in Boone County, Ind., died in the bounds of the Waterford church, Calif., March 20, 1919, aged 61 years, 2 months and 14 days. In 1859 he married Louisa E. Clark. To this union were born seven daughters and one son. Twenty-seven years ago he and his wife united with the Church of the Brethren. One year later he was called to the deacon's office, in which he served faithfully. He leaves his wife, seven sons, six daughters, his mother, three brothers, and eight sisters. Services by Bro. Levi Winklebleck. Text, Luke 23:50. Interment at Modesto.—Mrs. Anna Coolidge, Modesto, Calif.

Dirk, John Leroy, youngest son of John and Jennie Dirk, died March 21, 1919, aged 5 months and 20 days. Services at the house by the writer. Text, Matt. 18:1-6. Interment in the Odd Fellow cemetery near Shamokin.—Adam M. Hollinger, Shamokin, Pa.

Farris, Bro. John C., died at his home Feb. 25, 1919, aged 65 years. His wife and several children survive him. Services at the home, conducted by Eld. P. S. Miller. Text, Matt. 24:42-44. Burial at Fair View cemetery.—Mrs. John H. Shickel, Roanoke, Va.

Fattle, Bro. David, son of Andrew and Barbara Fattic, born near Middletown, Ind., died at the same place, March 25, 1919, aged 76 years. He united with the Church of the Brethren forty years ago. In 1864 he married Mary Swatzey, who died in 1881. He later married Mary E. Smith, who survives. Services by Eld. D. F. Hoover at the Brethren church, Middletown, Ind. Text, Rev. 20:6. Interment in Miller cemetery.—Florida J. E. Green, Middletown, Ind.

Fausnacht, Sister Mary, nee Cordier, born in Stark County, Ohio, died in Richland County, Ill., March 17, 1919, aged 80 years, 3 months and 20 days. March 15, 1838, she was married to J. J. Fausnacht. To this union nine children were born,—four of whom with the husband, preceded her. She united with the Church of the Brethren when about twelve years of age and lived ever faithful. She suffered with pneumonia for about two weeks, and was taken to an invalid for the last fifteen years. Services at the home by the writer. Interment in the neighborhood cemetery.—Dow A. Ridgely, Parkersburg, Ill.

Gard, Bro. Jasper, died of paralysis at his home near Greenville, Ohio, March 15, 1919, aged 77 years, 8 months and 3 days. He was a veteran of the Civil War. He united with the Church of the Brethren in the Pleasant Valley congregation about two years ago. In 1867 he married Mary Catherine Dismore. To this union were born six sons and one daughter. His wife, three sons and one daughter survive. Services at the home by the writer, assisted by Eld. B. F. Sharp. Text, 1 Peter 1:24, 25. Interment in the cemetery at Greenville.—David Daniels, Union City, Ind.

Gardoer, Sister Mary C., nee Short, born in Ohio, died near Kingman, in the bounds of the Mordock church, Kans., of cancer, March 24, 1919, aged 70 years, 6 months and 9 days. She married Bro. B. F. Gardner in 1869. She is survived by her husband, two sons and one sister. She loved her church and was a member for over thirty years. Services in the Pleasant View church by the writer, assisted by Bro. G. W. Keedy. Text, Psa. 116:15. Burial in the cemetery at H. Feller, Kingman, Kans.

Gingrich, Sister Sarah, daughter of Michael and Mary Naftzger, died March 16, 1919, aged 67 years, 7 months and 16 days. In 1869 she married Jacob M. Gingrich. She is survived by her husband, seven children, eleven grandchildren and one great-grandchild. She was a consistent member of the church for over forty years in the Big Swatara congregation. Services at Hanoverdale house by Brethren J. H. Witmer, A. J. Shope, J. A. Landis and A. M. Kuntz. Text, Rev. 14:13. Interment in adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

Harris, Sister Sallie Catherine, daughter of Samuel and Narcissa Webb, born near Rogersville, Tenn., died at the home of her son, S. E. Harris, near McClure, Colo., Feb. 22, 1919, aged 67 years, 2 months and 12 days. She married W. W. Harris in 1870. To this union were born three children. She leaves her husband, son, daughter and one sister. She united with the Church of the Brethren about forty-five years ago and lived a faithful life. Her remains were brought to Tate, Tenn. Burial in the cemetery near the Meadow Branch church. Services by Rev. Chas. Williams, of the Methodist church.—Cora A. Gammon, Tate, Tenn.

Henry, Sister Naomi, daughter of Brother and Sister Henry Eberhart, died March 19, 1919, aged 24 years, 1 month and 18 days. She united with the Church of the Brethren when thirteen years old, and lived a devoted life of service to her Master. She married Leroy Herr in 1893. Three children were born to them. She leaves her husband, one son, four sisters and two brothers. Ten years ago she received injuries in a runaway from which she never recovered, and from which she suffered intensely the last two weeks of her life. Services at the Mohler church, by Bro. Jacob F. Bye. Interment in Pleasant Grove cemetery.—Mrs. J. W. Gerbutt, Lawrence, Kans.

Keller, Lizzie, widow of the late Bro. Isaac Keller, died at the home of her daughter, Mrs. Harry Lane, at Millway, March 18, 1919, aged 79 years, 6 months and 6 days. Death was due to paralysis. She was a consistent member of the Brethren for over forty-nine years. She is survived by one son and three daughters. Services by Eld. David Kilheiner and Bro. Samuel Kulp. Interment in the Springville cemetery.—Gertrude R. Shirk, Dubrata, Pa.

Kline, Bro. David B., son of Eli and Mrs. John H. Kline, died of pneumonia, March 14, 1919, aged 36 years. He is survived by his wife and four children. Bro. Kline was called to the office of deacon in 1912 and was always ready and willing to perform any duty. Services in the home by Eld. J. H. Cassell. Interment in Mt. Tunnel cemetery.—S. P. Engle, Elizabethtown, Pa.

Lackey, Bro. Samuel Jackson, aged 48 years, died at his home March 12, 1919, after a short illness, following an acute attack of bright's disease. Bro. Lackey was a faithful member of the church for a number of years. He is survived by his wife and several children, who are faithful members of the Church of the Brethren. The remains were sent to his old home, in Elansville, Patrick County, for burial.—Mrs. John H. Shickel, Roanoke, Va.

Lamond, Sister Martha Ellen, daughter of the late Brother Thomas and Sister Mary Ross, born near Mendoo, Ohio, died at her home, at the same place, March 25, 1919, aged 58 years, 8 months and 4 days. She was married Jan. 1, 1885, to Bro. D. Lamond. To this union were born two sons and two daughters. In 1916 she united with the Church of the Brethren. She had been on invalid for the past twenty-five years and suffered greatly, but bore it all with cheerfulness and courage. She leaves her husband, four children, five grandchildren and three brothers. Services by the writer, assisted by Rev. Boroff and Rev. Harlan at the Mendon Methodist church. Interment in the Mendon cemetery.—J. W. Garber, Churchville, Ohio.

Meeks, Peter Gillian, born at Mooresburg, Tenn., died at Crescent, Okla., of heart trouble and influnza, March 14, 1919, aged 49 years, 1 month and 17 days. He married Lillie Goodman in 1895. To this union were born five children. He united with the Church of the Brethren when a young man. Services by Bro. Annnias Neher. Burial in Mt. Hope cemetery. He leaves his father, mother, three brothers, two sisters, his wife and four children.—Etta Meeks, Crescent, Okla.

Morricks, Sister Pernie, died at the family home on Sunday, March 16, following a stroke of paralysis, aged 46 years. She is survived by her husband, Bro. Henry J., four daughters, two sons, two sisters and two brothers. Sister Morricks was a faithful member of the Church of the Brethren, and ever faithful. A large concourse of friends gathered at the home on Tuesday afternoon, where the funeral was held, conducted by Eld. P. S. Miller, assisted by the pastor, Bro. B. B. Garber. She was laid to rest in Evergreen cemetery.—Mrs. John H. Shickel, Roanoke, Va.

Milham, Elizabeth A., died March 5, 1919, aged 82 years, 10 months and 3 days. Her husband preceded her a year ago. She was a member of the Church of the Brethren for forty-five years. She leaves three sons and two daughters. Services at the Brethren church by

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Such should be made at the time the notice is sent, and full address given.

...erriter at the Scalp Level church. Interment in the Horner cemetery, ...ear Windber, Pa.—M. Clyde Horst, Johnstown, Pa.

Dinamore, Bro. Jacob H., born in Boone County, Ind., died in the ...ounds of the Waterford church, Calif., March 20, 1919, aged 61 years, 7 months and 14 days. In 1899 he married Louisa E. Clark. To this union were born seven daughters and one son. Twenty-seven years ago he and his wife united with the Church of the Brethren. One year later he was called to the deacon's office, in which he served faithfully. He leaves his wife, seven daughters, one brother, three brothers, and eight sister.—Services by Bro. Levi Winkleblerk. Text, Luke 23: 50. Interment at Modesto.—Mrs. Anna Coolidge, Modesto, Calif.

Dirk, John Leroy, youngest son of John and Jennie Dirk, died March 21, 1919, aged 3 months and 20 days. Services at the house by the writer. Text, Matt. 18: 1-6. Interment in the Odd Fellow cemetery near Shamokin.—Adam M. Hollinger, Shamokin, Pa.

Farris, Bro. John C., died at his home Feb. 28, 1919, aged 65 years. His wife and several children survive him. Services at the home, conducted by Eld. P. S. Miller. Text, Matt. 24: 42-44. Burial at Fair View cemetery.—Mrs. John H. Shickel, Roanoke, Va.

Fattle, Bro. David, son of Andrew and Barbara Fattle, born near Middletown, Ind., died at the same place, March 25, 1919, aged 76 years. He united with the Church of the Brethren forty years ago. In 1864 he married Mary Swatzey, who died in 1881. He later married Mary E. Smith, who survives. Services by Eld. D. F. Hoover at the Brethren church at Middletown. Text, 2 Tim. 10:7. Interment in the Miller cemetery.—Florida J. Green, Middletown, Ind.

Faunasht, Sister Mary, nee Cordier, born in Stark County, Ohio, died in Richland County, Ill., March 17, 1919, aged 80 years, 3 months and 20 days. March 25, 1858, she was married to J. J. Faunasht. To this union nine children were born, four of whom with the husband, preceded her. She united with the Church of the Brethren when about twelve years of age and lived ever faithful. She suffered with rheumatism the greater part of her life, and was an invalid the last fifteen years. Services at the home by the writer. Interment in the neighborhood cemetery.—Dow A. Ridgely, Parkersburg, Ill.

Gard, Bro. Jasper, died of paralysis at his home near Greenville, Ohio, March 15, 1919, aged 81 years, 8 months and 15 days. He was a veteran of the Civil War. He united with the Church of the Brethren in the Pleasant Valley congregation about two years ago. In 1867 he married Mary Catherine Stamps. To this union were born six sons and one daughter. His wife died nine months ago. Funeral services at the home by the writer, assisted by Eld. B. F. Sharp. Text, 1 Peter 1: 24, 25. Interment in the cemetery at Greenville.—David Minnich, Union City, Ind.

Gardner, Sister Mary C., nee Short, born in Ohio, died near Kingman, in the bounds of the Mardock church, Kans., of cancer, March 4, 1919, aged 70 years, 6 months and 9 days. She married Bro. B. F. Gardner in 1869. She is survived by her husband, two brothers and one sister. She loved her church and was a member for over thirty years. Services in the Pleasant View church by the writer, assisted by Bro. G. W. Keedy. Text, Psa. 116: 15. Burial in the cemetery near by.—O. H. Peiler, Hutchinson, Kans.

Gingrich, Sister Sarah, daughter of Michael and Mary Nuttzger, died March 16, 1919, aged 67 years, 7 months and 16 days. In 1869 she married Jacob M. Gingrich. She is survived by her husband, seven children, eleven grandchildren and one great-grandchild. She was a faithful and consistent member of the church for about forty-five years in the Big Swatara congregation. Services at Hanoverdale house by Brother J. H. Witmer, A. J. Shope, J. A. Landis and A. M. Kuntz. Text, Rev. 14: 13. Interment in adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

Harris, Sister Sallie Catherine, daughter of Samuel and Narcises Webb, born near Rogersville, Tenn., died at the home of her son, C. E. Harris, near McClave, Colo., Feb. 22, 1919, aged 67 years, 2 months and 19 days. She married R. Y. Harris in 1851. To this union were born three children. She leaves her husband, son, daughter and one sister. She united with the Church of the Brethren about forty-five years ago and lived a faithful life. Her remains were taken to Tate, Tenn. Burial in the cemetery near the Meadow Branch church. Services by Rev. Chas. Williams, of the Methodist church.—Cora A. Gammon, Tate, Tenn.

Herr, Sister Naomi, daughter of Brother and Sister Henry Eberhart, died March 19, 1919, aged 45 years, 3 months and 18 days. She united with the Church of the Brethren when thirteen years old, and lived a devoted life of service to her Master. She married Leroy Herr in 1893. Three children were born to them. She leaves her husband, one brother, sisters and two brothers. Many years ago she received injuries in a runaway from which she never recovered, and from which she suffered intensely the last two weeks of her life. Services at the Pleasant Grove church by Eld. W. A. Kinzie. Burial in Pleasant Grove cemetery.—Mrs. J. W. Corbett, Lawrence, Kans.

Keller, Lizzie, widow of the late Bro. Isaac Keller, died at the home of her daughter, Mrs. Harry Lane, at Millway, March 18, 1919, aged 79 years, 6 months and 4 days. Death was due to paralysis. She was a consistent member of the Church of the Brethren for forty-nine years. She is survived by one son and three daughters. Services by Eld. David Kilhefner and Bro. Samuel Kulp. Interment in the Springville cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Kline, Bro. David B., son of Eld. and Mrs. John H. Kline, died of pneumonia, March 14, 1919, aged 36 years. He is survived by his wife and four children. Bro. Kline was called to the office of deacon in 1912 and was always ready and willing to perform any duty. Services in the home by Eld. S. H. Hertzler. Interment in Mt. Tunnel cemetery.—S. P. Engle, Elizabethtown, Pa.

Lackey, Bro. Samuel Jackson, aged 48 years, died at his home March 12, 1919, after a short illness, following an acute attack of Bright's disease. Bro. Lackey was a faithful member of the church for a number of years. He is survived by his wife and several children, who are faithful members of the Church of the Brethren. The remains were sent to his old home, in Blamsville, Patrick County, for burial.—Mrs. John H. Shickel, Roanoke, Va.

Lammond, Sister Martha Ellen, daughter of the late Brother Thomas and Sister Mary Ross, born near Mendon, Ohio, died at her home, at the same place, March 25, 1919, aged 58 years, 8 months and 4 days. In 1883 she married H. Lammond. To this union were born seven sons and two daughters. In 1916 she united with the Church of the Brethren. She had been an invalid for the past twenty-five years and suffered greatly, but bore it all with cheerfulness and courage. She leaves her husband, four children, five grandchildren and three brothers. Services by the writer, assisted by Rev. Boroff and Rev. Harlan at the Mendon Methodist church. Interment in the Mendon cemetery.—J. A. Guthrie, Spencerville, Ohio.

Manks, Peter Gillian, born at Moorsburg, Tenn., died at Crescent, Okla., of heart trouble and influenza, March 14, 1919, aged 49 years, 1 month and 17 days. He married Lillie Goodman in 1895. To this union were born five children. He united with the Church of the Brethren when a young man, under the ministry of Ananias Neher. Buried in Mt. Hope cemetery. He leaves his father, mother, three brothers, two sisters, his wife and four children.—Etta Meeks, Crescent, Okla.

Morricka, Sister Pernie, died at the family home on Sunday, March 16, following a stroke of paralysis, aged 46 years. She is survived by her husband, Bro. Henry J., four daughters, two sons, two sisters and two brothers. Sister Morricka was a lifelong member of the Eld. W. R. Brubaker. Text, John 14: 1-3. Interment in the cemetery at Live Oak.—Albert Crites, Live Oak, Calif.

Minick, Effie Agnes, daughter of A. B. and Edith Pickering, born near Buckeye, Kans., died March 22, 1919, aged 20 years and 11 days. She married Fred Minick in 1908. To them were born one son and two daughters, one of whom died in infancy. She united with the Church of the Brethren when a girl. She leaves her husband, one son, a daughter, father, mother, five brothers and four sisters. Services at the Chapman Creek church by the writer, assisted by Eld. Hasiz and Steward.—U. S. Brillhart, Detroit, Kans.

Misener, Charlotte, nee Mowrer, born in Franklin County, Pa., died at the home of her son in Newcastle, Ind., March 19, 1919, aged 99 years, 1 month and 22 days. In 1842 she married Jonathan Misener, who died in 1891. To this union were born four sons and three daughters. One son and one daughter are living. Many years ago she united with the Church of the Brethren, to which she remained faithful. Services at Batsen cemetery by the writer. Text, Jeb 14: 14.—D. E. Bowman, Hagerstown, Ind.

Painter, Cynthia Jane, born in Carroll County, Ind., died at her home, Flora, Ind., March 24, 1919, aged 76 years, 11 months and 9 days. In 1857 she married Wm. Stinebaugh. Nine children were born to them, four of whom died in infancy. The husband died in 1886. In 1894 she married Henry Painter, who died the following year. In 1897 she united with the Church of the Brethren and lived a faithful, consistent life. She is survived by one son, four daughters, eleven grandchildren, fifteen great-grandchildren, one brother, two half-brothers and two half-sisters. Services at the Pyrmont church by the writer. Text, 2 Cor. 5: 1-9. Interment in Pyrmont cemetery.—Ira Kreider, Bringhurst, Ind.

Price, Elizabeth, nee Johnson, wife of Christopher Price, died in South Bend, Ind., March 22, 1919, aged 62 years, 2 months and 3 days. She was united with her husband until the death of Eld. Price many years ago and remained faithful to the cause. She was the mother of twelve children, all of whom, with the exception of one, are living. There are also thirty-three grandchildren. She was left a widow about nineteen years ago. She made her home with her son in South Bend. Services in the Second South Bend church by the writer, assisted by her pastor, Bro. Ralph Rarick. Interment in the Portage Avenue cemetery.—Eli Roose, Nappanee, Ind.

Reasoner, Nancy Elizabeth, daughter of Brother and Sister John Shock, born at Defiance, Ohio, died March 17, 1919, at York, N. Dak., aged 65 years, 5 months and 9 days. In 1881 she married Geo. M. Rearick. To this union were born eight children, four of whom died in infancy. She leaves a daughter, two sons and her husband. In early life she was baptized and became a member of the Church of the Brethren. Services by Eld. Amos Blocher, assisted by Bro. Miller.—Ethel Burns, York, N. Dak.

Sanford, Emma M., born near Snowville, Windsor, Md., died at her home near Franklin Grove, Ill., March 3, 1919, aged 58 years, 9 months and 12 days. In 1891 she married Lyman Sanford. To this union were born two sons and two daughters, who survive. She united with the Church of the Brethren in 1908. She had been a great sufferer for years, but bore it all cheerfully.—Mrs. Jennie Beachley, Franklin Grove, Ill.

Shock, Sister Susan B., nee Snavely, born in Lebanon County, Pa., Sept. 2, 1849, died of heart trouble at her home in Blue Springs, Nebr., March 8, 1919. She moved with her parents to Ohio in 1855, where she lived until her marriage to John D. Shock, Jan. 30, 1873. They located in Gage County, Nebr., shortly after, and have lived here continuously. They were blessed with five children, one son and one daughter survive. Sister Shock united with the Church of the Brethren soon after coming to Nebraska, and was the first convert baptized by them in Gage County. The funeral was conducted by the writer, assisted by Eld. Smith, from the Evangelical Church. Interment in the Blue Springs cemetery.—Edgar Rotbrock, Holmesville, Nebr.

Shoemaker, Sister Elizabeth Ellen, nee Andrew, born in Huntington, Ind., died March 14, 1919, aged 77 years, 4 months and 18 days. She was married in 1863 to Bro. Edward Shoemaker. Soon after she and husband joined the Church of the Brethren and lived a faithful Christian life. Her husband died nearly two years ago, and for some time she has made her home with her son, D. Roy Shoemaker. She leaves two sons, two daughters and a number of grandchildren. Services in the Grandview church by the writer, assisted by Bro. Jos. Reish. Text, Job 5: 26. Interment in Grandview cemetery.—J. S. Geiser, Roid, Mont.

Shultz, Frank L., born in Lagrange, Ind., died at his home at Holcomb, Kans., Dec. 4, 1918, aged 38 years, 7 months and 21 days. Death was due to influenza and pneumonia. Services at the Scott City graveyard. He leaves his wife, four sons, one son, two sisters, four brothers and his mother. He gave his heart to God on his deathbed.—Rees Christ, Scott City, Kans.

Snider, Solomon R., son of Geo. L. and Delilah Snider, born in Perry County, Ohio, died Feb. 8, 1919, aged 54 years, 3 months and 3 days. He was married in 1886 to Anna Mowery. To this union were born six children. He united with the Church of the Brethren in 1894. He leaves his wife, three sons, one daughter, nine grandchildren, his father and mother, two brothers and five sisters. Services by the writer.—C. S. Lehman, Lima, Ohio.

Stremmel, Mary, nee Bollinger, born in Pennsylvania, died in Astoria, Ill., Feb. 6, 1919, aged 94 years, 4 months and 19 days. She married John Stremmel Oct. 20, 1850. With her husband and family she moved to the vicinity of Astoria in 1860, where she has lived ever since. Her husband preceded her about eight years. She became a member of the Church of the Brethren in early life and has lived consistently ever since. She was the mother of eight children, four of whom are living. She also leaves twenty-two grandchildren, thirty-five great-grandchildren, and one great-great-grandchild. Services by Eld. Charles Walter, assisted by the writer.—S. S. Blough, Astoria, Ill.

Thomas, Mary Ann, nee Layman, died at the home of her son, near Singer Glen, Va., March 17, 1919, aged 86 years, 6 months and 17 days. She united with the church many years ago. She is survived by four sons and one daughter. Services at the Alt. Clinton Mennonite church by Bro. I. W. Miller, assisted by Rev. Bowman of the United Brethren church. Text, Rev. 14: 13.—Katie Kline, Broadway, Va.

Thomas, Sister Susan S., wife of Daniel A. Thomas, died of congestion of the lungs, in the Hagerstown congregation, March 17, 1919. She is survived by her husband and one son. Services by Bro. A. B. Miller.—Kathryn Yourtee Lindsay, Hagerstown, Md.

Waltz, Lewis, son of the late Daniel Waltz, born in Henry County, Ind., died March 23, 1919, aged 72 years, 7 months and 2 days. In 1871 he married Eliza Kiser. To this union were born four sons and three daughters. Two sons died in childhood; the rest survive. His wife died in 1911. Services by the writer at the North Christian church in Moorefield, Ind.—D. E. Bowman, Hagerstown, Ind.

Wolford, Sister Alice, born at Carthage, Mo., died of pneumonia at her home in High River, Alta., Can., March 2, 1919, aged 36 years, 10 months and 7 days. She was a daughter of Brother and Sister Jos. Royer. In 1902 she married Bro. John Wolford. To them were born three daughters and one son. She leaves her father, mother, four brothers, three sisters, her husband and three children. She was a faithful member of the Church of the Brethren, having united with the Seminare congregation, N. Dak., in 1906. Services at the home by Rev. H. E. Gordon. Text, 2 Cor. 5: 4. Interment in the High

Last Call for

EASTER CARDS

No. 415. A series of four cards, cross shaped. They h... pictures of tulips, lilies, and daffodils reproduced by the b... tiful offset process. Each in envelope. Per pack of four, ... Per dozen, 25c.

EASTER POST CARDS

No. 238. FLORAL CROSSES. Part of these are formed ... flowers such as snowdrops and Easter lilies. The oth... have crosses with the flowers at the foot. Very appropr... for Easter. Six designs. Per pack, 10c; three packs, 25c.

No. 182. A series of four pictures of children with Ea... flowers. Reproduced by the offset process on a dull fi... card. Per pack of 6, 10c; Three packs, 25c.

No. 191. Landscape panels with Easter lilies, narcissi, ... hyacinths. Tinted borders. Beautiful offset cards. Four ... signs. Per pack of 6, 10c; Three packs, 25c.

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Mothers' Day

PICTURES FOR ON THE WALL. Either the ... two sizes:

Series III. Size

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Feruzzi Madonna

MOTHERS' DA... did 16 page Moth... tions and respons... Mine or of The ... dozen, 50c; per h...

INVITATION... No. 3. As show... the carnations a... this a very attr... per 100, postpaid, ...

No. 4. A fine ... colors with a des... a baby. Price, ... $1.00.

BOOKS CONTAINING MOTHERS' DAY MA... of selections on mother, 25c postpaid. The Mot... message for Mothers' Day, 50c.

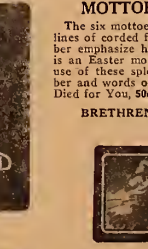
MOTTOE

The six mottoe... lines of corded f... her emphasize h... is an Easter mo... use of these spl... ber and words o... Died for You, 50...

BRETHREN...

No. 5604, 10x13 inches. Price, 50c

RULES FOR TO-DAY
DO NOTHING that you
WOULD not like to be doing
WHEN JESUS COMES
GO to no place where you
WOULD not like to be found
WHEN JESUS COMES
SAY nothing that you
WOULD not like to be saying



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Notes From Our Correspondents

(Continued from Page 237)

May 10, and Bro. Wm. J. Harpine will commence a series of meetings at the Columbia Furnace church at the same time. Eld. Wm. Peters was with us during our council. He was also with us on Sunday and gave us an interesting sermon. Although Bro. Peters is in his eighty-ninth year he has a remarkably clear mind and a wonderful memory.—M. H. Copp, Maurertown, Va., March 27.

WASHINGTON

East Wenatchee church met in council March 29, with Eld. Warren Slahaugh presiding. Eld. A. B. Peters was also with us. Two letters were received. On account of the influenza we did not have our fall love feast. Our spring love feast will be held April 20, at 6:30 P. M. The church decided to be represented at Annual Meeting.—Bunah Graybill, Wenatchee, Wash., March 29.

Mt. Hope.—After a long vacation because of so much sickness, our Sunday-school is again active. Bro. Streeter, our minister, just returned from conducting a series of meetings in the western part of the State and we are again looking forward to regular preaching services. Brethren M. F. Woods and J. A. Eby, of our State Ministerial Board, were with our spring love feast and it is meant much to us, as we did not have the privilege of hearing much from the outside during the past year. Spring is quite advanced in the valley. Our winter was especially mild, with very little snow, even in the mountains.—Pearl Hixson, Chewelah, Wash., March 29.

Olympia.—Bro. Warren W. Slahaugh, of Wenatchee, Wash., came to us March 9 and conducted Bible study each evening, followed by a sermon, continuing till March 23. Studies of the Holy Spirit and prayer were very interesting and instructive. Three of our Sunday-school scholars accepted Christ. At a recent business meeting, our church decided to improve our house by installing a baptistry and several Sunday-school rooms. Our love feast will be held for May 3. A joint Sunday-school Convention will be held May 4,—an all-day meeting.—Mrs. W. C. Lehman, Olympia, Wash., April 1.

WEST VIRGINIA

Mount Union church met in council March 27, with the writer in charge. Bro. James Hamilton and the writer were elected delegates to District Meeting, the writer, delegate to Annual Meeting. Our love feast will be held in May. It was also agreed to hold a series of meetings commencing May 4. Our Sunday-school and church services are fairly well attended and the interest is good.—S. Bucklew, Morgantown, W. Va., April 2.

Pleasant View.—Twelve letters have been granted since our last report. We are sorry, indeed, to lose Eld. J. W. Rogers and family and Bro. W. F. Rogers and wife. They are locating in Ohio and Indiana. While we feel our loss greatly, we know that they will be a great help where they are going. The offering from the Sunday-school for March for the Armenian-Syrian Relief was $80.03; for World-wide Missions, $36.37.—Cyntha E. Fox, Fayetteville, W. Va., March 31.

WISCONSIN

Stanley.—The members met in the recently purchased church March 29, for the purpose of organizing the new congregation. Brethren S. C. Miller and O. D. Buck met with us, the former presiding. We had received permission to organize from our mother churches, Maple Grove and Worden. There are forty-six members in our new organization and six applicants awaiting baptism, which they will receive as soon as the new baptistry can be installed. Bro. S. C. Miller was elected elder. A ministerial committee was appointed, to work with the Mission Board in securing a pastor. The church, Christian Workers and Sunday-school officers were elected, with Bro. O. W. Henderson, Sunday-school superintendent. For some time we have been worshiping, with Bro. J. M. Myers, pastor of the Worden church, administering to us. Our average attendance has been fifty-four, but we expect the number to increase now we are organized. A Protestant hospital is being built in this city, and our church has decided to furnish one room. We are just beginning our new work at this place and hope and pray for success.—Clara E. Winkler, Stanley, Wis., April 1.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 15, 16, District of Northwestern Kansas and Northeastern Colorado, in the Bellerville church, Kans.

April 15, 16, District of Middle Pennsylvania, at Snake Spring church.

April 16, 17, District of Middle Maryland, VanClevesville, W. Va.

April 16-18, District of Southern Virginia, in the Smith River church.

April 17, 18, Northern Virginia, Unity, at Fairview house.

April 22, 23, District of Eastern Maryland, at the Frederick City church.

April 22-27, District of Nebraska and Northeastern Colorado, at South Beatrice church, near Holmesville.

April 24, District of Southeastern Pennsylvania, New Jersey and Eastern New York, Philadelphia, at Bethany church.

April 25-29, Southwestern Kansas and Southeastern Colorado, at Hutchinson, Kans.

April 30, May 1, District of Eastern Pennsylvania, in the Spring Creek church, Palmyra house, at Palmyra.

May 5, 7, 8, Southeastern Kansas, in the Osage church, McCune.

May 13-15, Idaho, and Western Montana, in the Nesperce church.

LOVE FEASTS

California

April 12, 10 am, Laton.

April 19, Live Oak.

April 26, 10 am, Reedley.

April 27, Golden Gate Mission.

May 4, Fresno.

May 10, Empire.

May 10, Lindsay.

May 11, Pasadena.

May 18, 7 pm, Inglewood.

Colorado

April 26, 6 pm, Grand Valley.

May 9, 6 pm, Antioch.

May 17, Haxtun.

District of Columbia

April 27, 7 pm, Washington.

Idaho

May 2, 6 pm, Bowmont.

May 3, Boise Valley.

May 17, 7:30 pm, Nampa.

May 25, Twin Falls.

Illinois

April 19, 7 pm, Allison Prairie.

April 20, 7 pm, Virden.

April 27, 7 pm, Lanark.

May 10, 11, Astoria.

May 10, 6 pm, Panther Creek.

May 11, 6:30 pm, Hickory Grove.

May 18, 8 pm, Polo.

May 24, 7 pm, Pine Creek.

May 24, 10 am, Franklin Grove.

May 25, 6 pm, LaPlace, LaPlace house.

June 1, 6:30 pm, Cherry Grove.

June 14, 15, Waddams Grove.

June 14, 15, 2:30 pm, West Branch.

Indiana

April 19, 8 pm, Four Mile.

April 19, 7:30 pm, Andrews.

April 19, Turkey Creek.

April 19, 7 pm, Bachelor Run.

April 20, Hartford City.

April 20, 5 pm, Wabash City.

April 26, Nettle Creek.

April 27, 7 pm, Flora.

May 3, 7 pm, Anderson.

May 3, English Prairie.

May 3, Kewanna.

May 8, 7 pm, Elkhart City.

May 8, West Gosben.

May 10, 7:45 pm, Monticello.

May 10, Tippecanoe.

May 10, 7 pm, Mississinewa.

May 10, Pleasant Valley.

May 10, Washington.

May 10, Buck Creek.

May 17, 7:30 pm, Rock Run.

May 17, 7 pm, Middletown.

May 17, Shipshewana.

May 18, 6 pm, White.

May 24, Upper Fall Creek.

May 24, 7 pm, Union Center.

May 24, 8 pm, New Bethel.

May 24, 2 pm, Pleasant Hill.

May 24, Loon Creek.

May 25, Muncie.

May 29, Bango.

May 31, 7 pm, Yellow River.

May 31, Beech Grove.

May 31, Middlebury.

May 31, 7 pm, Bethel.

May 31, 10:30 am, Cedar Lake.

May 31, Blue River.

June 1, Bremen.

June 14, 7 pm, Camp Creek.

June 14, 7 pm, Killbuck, Antioch house.

Iowa

April 26, English River.

May 4, Muscatine.

May 10, Libertyville.

May 17, 6 pm, Prairie City.

May 17, Greene.

May 17 and 18, Des Moines Valley.

May 18, South Keokuk.

May 24, Kingsley.

May 25, Des Moines City.

May 31, Brooklyn.

May 31, 7:30 pm, Panther Creek.

June 14, 15, 7 pm, Dallas Center.

June 14, 15, Spring Creek.

Kansas

April 19, 7 pm, Olathe.

April 20, Darlow.

April 20, 7 pm, First church, Hutchinson.

April 21, Garden City.

May 10, 11, 11 am, North Solomon.

May 10, Ottawa.

May 11, Salem.

May 17, 10:30 am, Victor.

May 17, 5 pm, Chapman Creek.

May 17, Monitor.

May 18, Morrill.

April 27, 7 pm, Richland Center.

May 31, Belleville.

May 31, Quinter.

Maryland

April 27, 5 pm, Woodberry church, Baltimore.

May 3, Pleasant View.

May 4, 5 pm, Baltimore (Fulton Ave.).

May 4, Denton.

May 10, 2 pm, Monocacy, at Thurmont.

May 10, 4 pm, Manor.

May 10, 2 pm, Pipe Creek.

May 10, 4 pm, Long Green Valley.

May 17, Meadow Branch.

May 24, 1:30 pm, Brownsville.

May 24, 2 pm, Pleasant Hill.

May 24, 25, 2:30 pm, Beaver Creek.

May 24, 2 pm, Monocacy, at Mountaindale.

June 14, Bear Creek.

Michigan

April 26, 10:30 am, Elmdale.

May 3, Sarsfield.

May 17, 6 pm, Harlan.

June 14, Woodland.

June 28, 10 am, Zion.

Minnesota

June 14, Worthington.

June 28, Lewistan.

Missouri

May 3, Cabool, at Greenwood.

May 10, Shoal Creek.

May 31, South Fork.

Nebraska

May 3, Bethel.

May 11, Lincoln.

May 17, 2:30 pm, Alvo.

North Dakota

May 24, 6 pm, Surrey.

Ohio

April 20, Trotwood.

April 20, 6:30 pm, Canton City.

April 20, Brookville.

May 10, 7:30 pm, Middletown.

May 11, Marion.

May 17, Harris Creek.

May 17, Sugar.

May 17, 5 pm, Eversole.

May 17, 7 pm, West Charleston.

May 24, Strait Creek Valley.

May 24, Painter Creek.

May 24, 10 am, Beech Grove.

May 24, 6 pm, Bear Creek.

May 24, 6 pm, Oakland.

May 31, 10:30 am, Wyandot.

May 31, Pleasant View.

May 31, Blanchard.

May 31, 5 pm, Middle District.

June 1, Reading.

June 21, North Poplar Ridge.

June 21, 10:30 am, Silver Creek.

June 28, 10 am, Swan Creek, East house.

Oklahoma

April 12, Hoyle.

April 14, Monitor.

May 10, Paradise Prairie.

May 17, Pleasant Plains.

May 24, Hollow.

May 31, Big Creek.

Oregon

April 19, Mehel.

May 10, Newberg.

May 10 (evening), Portland.

Pennsylvania

April 13, Greensburg.

April 15, Shippensburg.

April 18, 9:30 am, Lititz.

April 19, 7 pm, Coventry.

April 19, 6 pm, Claar.

April 24, Philadelphia, at Bethany.

April 26, 27, 10 am, Annville.

May 3, West Kel River.

May 4, Ephrata.

May 4, Everett.

May 4, 6:30 pm, Rockton, Rockton house.

May 4, Hanover.

May 6, 7, 1:30 pm, East Petersburg.

May 6, 7, 9:30 am, Midway.

May 7 and 8, East Fairview.

May 8, 9, Bear, Little Swatara.

May 10, 1:30 pm, Back Creek, Shank house.

May 10, 4 pm, Pleasant Hill, Pleasant Hill house.

May 10, 4 pm, Artemas.

May 10, 2 pm, Indian Creek.

May 10, 10 am, Antietam, Price House.

May 10, 6 pm, Clover Creek.

May 10, Lower Char.

May 10, 11, 10 am, Upper Codarus, Black Rock.

May 11, Fairview.

May 11, Codorus, Fairview house.

May 11, York, First church.

May 11, 6:30 pm, Pittsburgh.

May 11 (evening), Carson Valley.

May 12, 13, 1:30 pm, West Conestoga, Middle Creek house.

May 13, 14, 1:30 pm, White Oak.

May 13 and 14, Tulpehocken, at Heidelberg house.

May 14, 15, Chickies, at Chickies house.

May 17, 18, 1:30 pm, Upper Conewago, Mummert house.

May 17 and 18, 10 am, Falling Spring, at Hade house.

May 18, Viewmont.

May 20, 21, 9:30 am, Springville, Mohler house.

May 20 and 21, 1 pm, Mountville, Mountville house.

May 20, 21, 1:30 pm, Fredericksburg, Meyer house.

May 22, 23, 9:30 am, Big Swatara, at Hanoverdale.

May 24, 2 pm, Akron.

May 24, Mechanic Grove.

May 25, Codorus, at Codorus house.

May 25, Manor, at Penn Run house.

May 27 and 28, 1:30 pm, Conestoga, at Bareville house.

May 31, June 1, Lower Cumberland, Mohler house.

June 1, 6 pm, Rummel.

June 1, 6 pm, Smithfield.

June 1, 7:30 pm, Yellow Creek, at Bethel.

June 7, 2 pm, Mingo, at Mingo house.

June 29, Sipesville.

Tennessee

May 3, 3:30 pm, French Broad.

Virginia

April 19, 4 pm, Powell's Fort.

April 19, Cannon Branch.

May 4, Schoolfield.

May 10, Middle River.

May 10, 7 pm, Sangerville.

May 10, 4 pm, Woodstock, Valley Pike.

May 17, Elk Run.

May 17, 4 pm, Midland.

May 17, Woodstock, Columbia Furnace.

May 24, 6 pm, Rileyville.

Washington

April 20, 6:30 pm, East Wenatchee.

April 26, Seattle.

May 3, 7 pm, Olympia.

West Virginia

May 17, Pleasant View.

June 7, 8, 2 pm, Berkley.

August 30, Maple Spring.

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May 24, 6 pm, Bear Creek.
May 24, 6 pm, Oakland.
May 31, 10: 30 am, Wyandot.
May 31, Pleasant View.
May 31, Blanchard.
May 31, 3 pm, Middle District.
June 1, Reading.
June 21, North Poplar Ridge.
June 21, 10:30 am, Silver Creek.
June 28, 10 am, Swan Creek, East house.

Oklahoma

April 12, Hoyle.
April 14, Monitor.
May 10, Paradise Prairie.
May 17, Pleasant Plains.
May 24, Hollow.
May 31, Big Creek.

Oregon

April 19, Mabel.
May 3, 7 pm, Newberg.
May 10 (evening), Portland.

Pennsylvania

April 13, Greensburg.
April 17, Shippensburg.
April 18, 9: 30 am, Lititz.
April 19, 7 pm, Coventry.
April 19, 6 pm, Clear.
April 24, Philadelphia, at Bethany.
April 26, 27, 10 am, Annville.
May 3, West Earl River.
May 4, Ephrata.
May 4, Everett.
May 4, 6: 30 pm, Rockton, Rockton house.
May 4, Hanover.
May 6, 7, 1: 30 pm, East Petersburg.
May 6, 7, 9: 30 am, Midway.
May 7 and 8, East Fairview.
May 8, 9, 10 am, Little Swatara.
May 10, 1: 30 pm, Back Creek, Shank house.
May 10, 4 pm, Pleasant Hill, Pleasant Hill house.
May 10, 4 pm, Artemas.
May 10, 2 pm, Indian Creek.
May 10, 10 am, Antietam, Price House.
May 10, 6 pm, Clover Creek.
May 10, Lower Clear.
May 10, 11, 10 am, Upper Codorus, Black Rock.
May 11, Fairview.
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May 11, York, First church.
May 11, 6: 30 pm, Pittsburgh.
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May 13, 13, 1: 30 pm, West Conestoga, Middle Creek house.
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April 26, Seattle.
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The Spiritual Life, Christian , Prayer and Worship, Guidontrol, Personal Purity, Com-

THE GOSPEL ME

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3

Vol. 68 **Elgin, Ill., April 19, 1919**

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...EDITORIAL...

Something We Can All Do

If we can not preach the Gospel, we can pray for those who do, can we not? If we have no money for the starving, we can pray for them, can we not? And for those who do have money? And if we can not be missionaries to the heathen, and if we have no money for the cause, why, we can pray for the heathen and the missionaries, can we not?

Yes, we can. And there's comfort in the thought too. But do you know, gentle reader, that you and I have had the habit of taking a little too much comfort from that thought? We have been cherishing the feeling that prayer is something cheap and easy, something to fall back on as a last resort, when we can do nothing else.

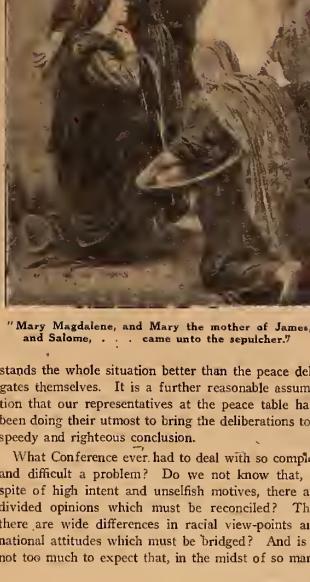
Perhaps we did not mean it that way, but it sounded like it sometimes. And it looked like it, too, when we so readily convinced ourselves that there was nothing else we *could* do.

Did we forget what prayer is,—the soul's instinctive cry to God for something which we very, very earnestly desire? Did we forget that if we really desired to have the Gospel preached and the starving fed and the heathen evangelized, we would try very, very hard to find some way to help?

Yes, we *can* all pray, if we are willing to pay the price. And the price is the consecration of our strength, whether much or little, to the causes for which we pray.

Be Patient; Hold Your Tongue

To pass judgment on persons and things we know little or nothing about, is one of human nature's most cherished privileges. This tendency has found an irresistible temptation in the Paris peace negotiations. Newspaper editors, big and little, have felt themselves quite qualified and authorized to warn the peace commissioners of the terrible consequences of delay. Don't they see the rising tide of Bolshevism? Why don't they quit their dilly-dallying and make peace?



"Mary Magdalene, and Mary the mother of James, and Salome, . . . came unto the sepulcher."

stands the whole situation better than the peace del gates themselves. It is a further reasonable assum tion that our representatives at the peace table ha been doing their utmost to bring the deliberations to speedy and righteous conclusion.

What Conference ever had to deal with so compl and difficult a problem? Do we not know that, spite of high intent and unselfish motives, there a divided opinions which must be reconciled? Th there are wide differences in racial view-points a national attitudes which must be bridged? And is not too much to expect that, in the midst of so ma

"And Death Sh

And when that time comes we need have no furth fear of anything to mar our peace, for did not Pa say: "The last enemy that shall be abolished death"? So when death has been finally overcom we shall know that the last foe to human happine has been vanquished.

War, famine and pestilence,—the triple scourges mankind,—have taken such a terrible toll of deat within the last few years that we can contemplate th prospect of the final overthrow of this King of Te rors with unwonted satisfaction. Our own land ha not known the second of these, but the first and thir —especially the third,—has made us sadly familia with the reality of death. It is safe to say that neve in the same length of time, have so many readers o the Messenger experienced the bitter sorrow of be reavement as in the last year. And never has the Grim Reaper seemed more mercilessly wide-reaching in th swinging of his scythe. From childhood to old age hi victims have been cut down with fine impartiality Indeed, it would almost seem as if he had taken specia care not to miss those in the very prime of manhoo

that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. . . . Wherefore comfort one another with these words."

But let us refer again to that saying of Paul, quoted in our first paragraph. How its frank recognition of death, as an enemy, enlists our sympathetic interest! When are we ready to bid him welcome to our homes? Let us be honest and admit that we dread few things so much as the thought of his approach. We do the utmost in our power to bar his entrance. We count death as an enemy and we love Paul all the more for having rated him as such.

And we love Paul better still for his assurance that the rule of death is only temporary. That is the big comfort in his words. With this prospect and the beneficent provision of the Gospel for extracting the "sting" of death we can bravely and patiently do battle with him until God's good time shall come.

Now let us note another thing. Death is the "last enemy" to be destroyed. Then there are other enemies which must be destroyed first. Does that seem to introduce an element of discouragement? But think a little. Would you really wish to have death destroyed and have left in the world all the misery incident to physical, mental and spiritual disorders? Would you want to see an everlasting world in which sin abounds —such sin and suffering as have been dominant these recent years? Isn't it a blessed thing that the overthrow of death is to be preceded by the destruction of these other foes of human happiness?

Is there anything we can do to help along this wonderful consummation? That is the inevitable question. There is. We can labor faithfully at the task which Jesus left us in the Great Commission. We can yield ourselves to God as willing instruments in his hands for the promotion of his Kingdom through the destruction of that greatest enemy of them all—sin.

Meanwhile, through our Lord Jesus Christ, we can achieve a complete personal victory over the arch-enemy, and thus deprive that other enemy of his "sting." And so, knowing that his boasted "victory" is but transient and empty, we can work and wait with quiet, even joyful, confidence until that glorious day when "death shall be no more."

More About Faithful Teachers

Some weeks ago we had something to say about "Faithful Teachers." In the article we tried to emphasize the value of having no other kind. In fact, the New Testament contemplates only the faithful teachers, such as are "sound in the faith," and will "hold fast to the form of sound words." Judging from the letters coming to us, the article was well received and widely approved. This is, of course, encouraging, showing that there is in the Brotherhood a strong sentiment in favor of our well-established Gospel "landmarks." Our people, however, do not stand alone in demanding ministers and pastors who can be depended upon to "speak the things that become sound doctrine." Most devout men and women are getting tired of the so-called "New Theology." One fine elder writes us, saying that he is heart-sick over the situation. Not a few of the religious papers are calling attention to the lack of sound teaching in the pulpits of this country, and probably none of them has spoken out more plainly than the *Sunday School Times*. We quote from an editorial in the issue of March 1:

> A church was looking for a new minister. As usual, a good many candidates were under consideration. Finally the church agreed upon a certain minister who was in good standing in his denomination, and whose record was good. A friend of one of the members of this church, learning of the decision, asked this member one or two questions about the new man. The answers showed that neither this member, nor apparently any other member of the church, had really definite knowledge as to the detailed beliefs of the new minister in matters of doctrine. The new minister entered upon his work. Later on his utterances from the pulpit were so at variance with the evangelical Christian faith that the church member who had assumed that he was sound was distressed and heart-sick over his misleading teaching and preaching.
>
> This is a typical case; it has been and can be duplicated numberless times, in almost any denomination today. By way of contrast, let us look at the experience of another church.
>
> This church also was looking for a new minister. At a congregational meeting one of the members presented a resolution, the purpose of which was that nothing should be "taken for granted" as to the belief of any candidate who might be brought before the church as its possible pastor, but that definite, detailed, first-hand knowledge on this should be secured from the candidate himself. The resolution, which was approved by the congregation, was as follows:
>
> INASMUCH as the ——— church has been blessed by the pastorate and preaching of a minister who has been true to "the faith which was once for all delivered unto the saints" (Jude 3); and
>
> INASMUCH as many ministers and various seminaries no longer believe and teach the fundamentals of the historic faith of the evangelical Christian church and of the ——— denomination; therefore
>
> BE IT RESOLVED that this church instruct its Committee, appointed to take up the matter of securing a new pastor, that it bring before this church as candidates for the pastorate only such men as will express in writing their personal belief in the following fundamentals of the Christian faith:
>
> 1. The unique, inspired authority and infallibility of the entire Bible in every part as the Word of God.
> 2. The lost condition of all men by nature, as the result of Adam's fall.
> 3. The deity of Jesus Christ, different in kind as well as in degree from any so-called "divinity" of man.
> 4. The virgin birth of Jesus Christ.
> 5. Redemption for men, only by faith in Christ and his finished work, who by his death became man's Savior, by becoming man's Substitute, receiving in Himself the penalty of man's sin and the necessary and holy wrath of God against sin.
> 6. The resurrection of the body of Christ and of all men.
> 7. The personality of the Holy Spirit.
>
> At the first meeting of the committee on a new pastor it was ordered that one thousand copies of this Resolution be printed for distribution among the members of the church, that all might be fully acquainted with the declared position of the church. And, furthermore, the committee agreed upon the following qualifications as describing the sort of pastor desired:
>
> A man sound in the faith, according to the Resolution given above.
>
> A man of real spiritual power, who has gone the whole way with God in the matter of out-and-out surrender, and who is honestly seeking to live solely to the glory of Christ.
>
> A real winner of souls, seeking to bring men in season and out of season to the personal acceptance of Jesus Christ as Savior, and doing this both in personal or individual work, and in all preaching services and public messages.
>
> A man whose prayer life is the biggest part of his life, one who takes time daily, in no inconsiderable degree, for personal prayer and intercession, and to be alone with God.
>
> A real Bible man,—one who feeds on the Word of God, taking time daily for devotional reading of the Bible, so that his spiritual life is constantly being fed and increased, and steady growth in power and efficiency for Christ goes on.
>
> A Bible preacher, one whose sermons are not essays or expressions of opinion or orations or ethical discussions, but unfoldings of God's Word, thus breaking the Bread of Life to his people continually in his public messages.
>
> A man with the missionary vision and the missionary passion, whose interests are those of our Lord himself, taking in the whole world as the field, and recognizing that no church can meet its home duties adequately that is not habitually ministering to the needy fields abroad.
>
> A true pastor, one who goes out with untiring activity among the people of the community, seeking in every reasonable way to bring them into the church and to keep close to their everyday lives and interests.
>
> The Committee met frequently for prayer and conference. It was clearly recognized that only God could lead unerringly to such a minister, and that out of the many applications that would probably have to be considered there would be no hope of avoiding mistake in making the choice unless God supernaturally directed and controlled. With a very keen consciousness of helplessness, therefore, the matter was committed to God, and his guidance was constantly asked and counted upon.
>
> Then the search began. The Resolution and the accompanying qualifications were published in various religious papers throughout the country, and applications began to pour in. The first meeting of the Committee was held October 4, 1918; since that time 106 candidates have been directly or indirectly presented for the consideration of the Committee; and these have represented twenty different States,—Arkansas, Delaware, Georgia, Illinois, Indiana, Iowa, Maryland, Massachusetts, Michigan, Nebraska, New Jersey, New York, Ohio, Oklahoma, Pennsylvania, South Carolina, South Dakota, Tennessee, Virginia, Washington, Ontario, Canada.

We offer this rather lengthy extract to show how difficult it is, among the more popular denominations, to find a man whose mind has not been poisoned by the new school of theology. In some parts of the land it would seem that the finding of an efficient pastor, who really believes in the full inspiration of the Bible, the virgin birth of Jesus, his personal resurrection and final ascension into heaven from the Mount of Olives, is almost like searching for the traditional needle in a haystack.

We read in 2 Tim. 4: 3 of the coming time when people "will not endure sound doctrine." This is bad enough. But what about the time when ministers will not even preach sound doctrine? Think of a congregation searching for a preacher who can be trusted in the pulpit! For every vacant pulpit there are usually several applications, and yet a congregation that is thoroughly orthodox in its faith has to institute a search for a man who can be depended upon properly to feed and nourish the Father's children.

As some view it, the congregation referred to in the *Sunday School Times* may be a bit strict in its demands. One thing is sure, it moves the standard up high. But is it too high? Do not the conditions of the age demand a commendable standard upon the part of those who are to be placed in charge of the souls of men and women? What if all the churches would move their standards up to the same plane! It might mean a lot of vacant pulpits, but in the end it would mean a more loyal ministry and thousands of well-filled pews.

Has any one been thinking of a standard for Brethren ministers? We hear a good deal about the tobacco habit, and living up to our rules respecting simplicity in attire and appearance. This much is proper, but what about practically eliminating Moses from the authority of the Pentateuch? What about the inspiration of the Bible, the miracles of the Scriptures, the Divinity of Christ and the resurrection of his body? One may say that there is not much dangerous teaching along these and kindred lines. But just a little means much when it reaches the pulpit. Then, what about accepting the Gospel principles for which the Church of the Brethren stands? What about respecting the well-meant decisions of Conference? What about lining up with the church activities as well as with the church doctrines? Is the time ever to come when a congregation, well rooted and grounded in the truth, must advertise for a minister "sound in the faith"?

It ought never to be that way. To this end the church ought to have in her pulpits only "faithful men, who shall be able to teach others also." As shown above, we are not the only people concerned about faithful teachers, but let us pray that the circumstance, referred to in our quotation, may never be duplicated in the Church of the Brethren. J. H. M.

Excursions in Bookland

The Message of the Book of Revelation. By E. B. Hoff, 3435 W. Van Buren Street, Chicago.—Price, $1.10

The Book of Revelation has been made the starting point for so many fanciful interpretations that many readers of the Apocalypse have found it more of an enigma than a revelation. The author of "The Message of the Book of Revelation" has frankly recognized this situation. He has definitely set for himself the task of making plain the message of the book.

At the onset the author lays down what seems to us to be a very sound exegetical principle. "The Book of Revelation" is a letter to the "Seven Churches of Asia," and we have a right to assume that as such it carried an intelligible message to them. This basic, important assumption clears the way for arriving at the practical message of the book. The Book of Revelation is addressed primarily to the "Seven Churches of Asia." However, the message of the book is not exhausted on these churches, but carries for us important warnings as well as much comfort and encouragement for the faithful.

"The Message of the Book of Revelation" bears the marks of painstaking scholarship. A lifetime spent in the study and teaching of God's Word has given the author unusual insight into the Apocalypse. The constant reference, throughout the book, to other enlightening passages in the Bible, is an ever-present reminder that the author is not giving range to his fancy; neither is his interpretation made in the light of Revelation alone; but, rather, in the light of the whole Bible context of the Book of Revelation.

The aim of the author is a concise and intelligible interpretation that shall reveal to God's children today whatever helpful messages the Book of Revelation has for them. The Apocalypse, in structure and imagery, is a vivid drama portraying the ancient conflict between good and evil in the realms of the moral and religious issues of life. How will this great drama end? Every scene shows the severity of the conflict, but there are also frequent passages that give "assurance of victory both for the individual and for the church in the aggregate." Perhaps for us, as for the "Seven Churches," the greatest message of the Book of Revelation is its emphasis on the final security of the faithful and the ultimate triumph of righteousness. H. A. B.

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CONTRIBUTORS' FORUM

Resurrection

BY B. F. M. SOURS

Long years afar the glad news swells
Across the foreign hills and dells,
Through ages sped away:
Joy pierces still the near and far,
'Neath shimmering sun and glimmering star,
And triumph breaks today.

The sepulchre no more could hold
The Lord of life; for power untold
O'ershadowed all the scene;
The mighty battle had been fought,
The golden dawn, with glory fraught
Broke, with a light serene.

O Mary! Mary! 'tis thy Lord!
That One by her sad heart adored,
"Rabboni!" swift she cried;
For lo! before her glad amaze
The Risen Jesus filled her gaze,
Risen!—once crucified!

And all the harps of heaven above,
And all the songs of rest and love,
Were less at that sweet hour
Than that delight, O raptured soul!—
He lives to make the wounded whole
By his immortal power!

And so today our spirits still
Feel joy anew, as thrill on thrill
New strength and power imparts;
And all the harps of heaven ring,
And all the choirs of ransomed sing
The Sovereign of our hearts.

Mechanicsburg, Pa.

The Abrahamic Covenant

BY E. B. HOFF

In Four Parts.—Part Four

The larger promise beginning to be realized. Christ and the New Testament writers take up this Abrahamic hope where the prophets had left it and speak with no uncertain sound concerning its fulfillment. And in the first verse of the New Testament, Christ is called the son of David and the son of Abraham, as a basis for his lineage, and at the birth of John the Baptist, Zacharias, under the inspiration of the Holy Spirit, weaves the promise of Abraham into his song of redemption:

"Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
To show mercy towards our fathers,
And to remember his holy covenant;
The oath which he sware unto Abraham our father" (Luke 1: 68, 72, 73).

Peter takes up this same redemptive refrain in his sermon in the temple court, concerning the fulfillment of the hope, when he says: "Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities" (Acts 3: 24-26).

Not lineage but character. The Jews, in the days of Christ, and even long before that time, leaned so heavily upon the value of their ancestral Abrahamic lineage, that they often overlooked the necessity of their own personal moral integrity, but John the Baptist, in his usual vivid, energetic style, gives this false doctrine a tremendous thrust when he says: "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3: 9, 10). The Gospel axe will cut down all such dead timber as Abraham did, they are not worthy of being called th children of Abraham. Instead of being the childre of Abraham or the children of God, they are the chi dren of the devil (cf. John 8: 37-59). The pictu which Jesus draws concerning the Jewish people, i their relation to salvation, is quite sad when he says "And I say unto you, that many shall come from th east and the west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven: bu the sons of the kingdom shall be cast forth into th outer darkness: there shall be the weeping and th gnashing of teeth" (Matt. 8: 11, 12). He is her contrasting between the spirit of the Jew and Gentil in accepting the Gospel; the Gentiles are open an anxious for the truth, while, on the other hand, th Jews are reluctant and obstinate in their self-righ eousness.

Paul combating the false hopes of Judaism. Th Jews had come to believe that there was a divine favo itism toward the Abrahamic lineage entirely independ ent of a genuine, personal, moral integrity; and tha even Christianity, if it were at all allowable, must be a Jewish stamp. As we have already seen, Christ mos emphatically opposed any such false doctrine as thi And Paul, the apostle to the Gentiles, speaks ver plainly on this matter. He says that the large inte national promise, given to Abraham, is realizing it fulfillment in the spread of Christianity. In contro verting the doctrine of the false Judaizing teacher he advocates that the Abrahamic promise is large than the Mosaic code of religion or any Judaistic form of devotion: "For not through the law was the prom ise to Abraham or to his seed that he should be hei of the world, but through the righteousness of faith For if they that are of the law are heirs, faith is mad void, and the promise is made of none effect: for th law worketh wrath; but where there is no law, neithe is there transgression. For this cause it is of faith that it may be according to grace; to the end that th promise may be sure to all the seed; not to that onl which is of the law, but to that also which is of th faith of Abraham, who is the father of us all (as it i written, A father of many nations have I made thee before him whom he believed, even God, who giveth life to the dead, and calleth the things that are not as though they were" (Rom. 4: 13-17).

Again he says: "Know therefore that they that ar of faith, the same are sons of Abraham. And th scripture, foreseeing that God would justify the Gen tiles by faith, preached the gospel beforehand unt Abraham, saying, In thee shall all the nations b blessed. For as many of you as were baptized int Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise" (Gal. 3: 7 8, 26-29).

Every one, therefore, who becomes a true believer of Christ, whether Jew or Gentile, becomes a child of Abraham and falls under the larger Abrahamic promise. Every Hindu, every Chinaman, every Japanese, yes, every Gentile of every kind, as well as every Jew who becomes a Christian, comes under the great covenant God made with Abraham. Christianity is, then, the final potent factor in the Abrahamic promise and the international promise of the covenant of Abraham is being realized in the spread of Christianity.

Maywood, Ill.

What Is Music?

BY J. WILLIAM MILLER

In looking over the past, one finds that music is the very oldest of all the arts. In fact, it may be said to be the foundation on which all other arts are built, or rather the soul of all art. We might say, in the last analysis, it connects divinity with humanity.

It is almost beyond question that in an ancient past a civilization existed in Egypt,—the most wonderful

Frankincense

BY ADALINE HOHF BEERY

Bring the perfume of your soul,
Bring it in a brimming bowl;
Vanished is the night of dread,
Christ is risen, as he said!

Elgin, Ill.

Easter Thoughts

BY IDA M. HELM

THE resurrection of Jesus Christ from the dead is the very pith and brawn of the Christian faith. Without it the doctrine of the virgin birth, the sacrificial death,—all the ordinances and teachings of the Word fall to the ground. The tenor of all Old Testament scriptures points to the priceless sacrifice on Calvary and the vanquished tomb. But we are sorry to say that many people,—and some of them members of the church,—deny the literal resurrection of Christ from the dead. They say that the body that appeared to the disciples was a materialization of the spirit of Christ, for the purpose of convincing the disciples that Christ was alive, and when he left the earth, the materialized body was dematerialized, dissolved and ceased to exist.

If this were true, it was not Christ's body that was alive, but some other materialization, animated for the time being. It was a deception, a camouflage. The apostle says: "If Christ be not risen, then is our preaching vain, and your faith is also vain." "Then they also which are fallen asleep in Christ are perished" (1 Cor. 15: 14, 18).

The Bible says: "He showed himself alive by many infallible proofs." "Being seen of them forty days." Jesus walked and talked and ate with his disciples after his resurrection. At one time he appeared in their midst, and "they were terrified and affrighted, and supposed that they had seen a spirit." But Jesus soon dispelled their fears, saying: "Why are ye troubled? . . . Behold, my hands and my feet, that it is *I myself:* handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet" (Luke 24: 36-40).

1 John 1: 1, Am. Rev., says: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the word of life . . . declare we unto you."

Christ's death was an essential part of his work. The sacrifice of his life and the resurrection of his body were the culmination of his ministry. He says: "I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father" (John 10: 17, 18).

For three days and three nights Jesus' body lay in the sepulcher, as dead as any body that was dead, but when the old ceremonial Sabbath was past, early on the first day of the week, the empty tomb and the angel messenger proclaimed: "He is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead" (Matt. 28: 6, 7).

Now it is not to be supposed that the resurrected Lord needed to eat to satisfy hunger, or to sustain life, but he ate to show them that he was a tangible, physical being. He showed the wounds made by the cruel soldiers to convince them that it was the same body that had received the stripes, and hung on the cross and died in *our* stead,—a guilty race. After eating a piece of broiled fish, he said to the disciples in the upper room: "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses and the prophets, and the psalms concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer and rise again from the dead the third day" (Luke 24: 44-46).

Jesus rose from the dead and "old things had passed away, all things had become new." The ceremonial Sabbath melted into the Lord's Day of grace and freedom. The women with their offering hallowed Sunday, the first day of the week, the Christian's day of rest and worship.

Before Jesus ascended into heaven he said: "All power is given to me in heaven and in earth. Go ye therefore and teach all nations . . . And lo, I am with you alway, even unto the end of the world."

He sent the Holy Spirit to be our Guide and Comforter. I wish the children and all of us could get this idea firmly fixed in our minds, that the Holy Spirit is the third Person in the Godhead, a real Person. He is our Advocate or Peraclete. A paraclete is a helper, one at our side, one who pleads for another at a court. The Spirit stands at the door of our hearts today, pleading for God, and he is pleading for us at the court of heaven, where Jesus is pleading for us with the Father. He leads us into all truth, as we seek Christ in the Word. He is with us today as truly and really as he was with the pioneer Christians. His voice speaking to us is not a far-away call, heard across nineteen centuries, it is a call today in our very midst: "Come, follow me in the resurrection life."

It is said that "the resurrection shall be but the development of that which now works in the children of God,—the Spirit that now works in us mightily, that is already the resurrection of the soul from the death of sin to the life of righteousness. It is the principle and pledge of our final emancipation from disease and death."

Paul says: "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." Without the power of the Spirit of God, the new birth would be impossible; without the redeeming blood of Christ the estate of sonship would have been unattainable. This is the invariable order: faith in Christ, repentance, baptism, the remission of sins, the gift of the Holy Spirit to lead us into all righteousness, to be our strength, to perfect in the saints the good work begun.

The apostles were weak without the fullness of the Spirit. On that night of dread and gloom and anguish in Gethsemane, the disciples, every one, even the valiant Peter, fled and left the Master to his fate. After Pentecost, endued with the fullness of the Spirit, every one witnessed for Christ with great power, and all except one sealed their testimony with their blood. "Blessed are the dead that die in the Lord."

As the gardener knows where every root and bulb and seed is resting in the ground through the long winter, and looks forward to the day when they shall spring up to grace his garden, so Christ treasures the sleeping dust of his saints until the time of God's purpose shall be ripe and then shall the redeemed come forth from the tomb in fadeless splendor as the lovely flowers bloom out of the dark earth. We acknowledge with the apostle: "This is a great mystery." But we can not understand the laws and forces which create and sustain the flowers, and that develop and mature the corn and fruit. Perhaps some glad day it will be plain to us. Christ's victory is our victory. He shall change the body of our humiliation into the glory of his own. "We shall be like him when he shall appear and we shall see him as he is."

Ashland, Ohio.

She Isn't Here

BY OMA KARN

SADLY I wandered among the resting-places of a beautiful Silent City. The graves of my own loved ones were far away. My heart yearned to be near them, to stand above them, kneel at their side, place a flower upon them,—anything, just to be close to them. An instinctive, irresistible force had brought me to the unfamiliar place in which I found myself. It was as if, denied of the boon for which the heart craved, consolation was tendered in the privilege of silent, meditative ministry, above the resting-place of strangers. Wearied by my strolling among the well-kept mounds I sat down on a rustic seat near one of the wide, graveled pathways.

Some distance away, lying directly in range of my vision, was the plat consecrated to the use of those unable to assume the customary financial obligations, attending the purchase of a home in the city of still sleepers. Still occupied with my homesick thoughts, I only indifferently noticed two children wandering about among the unmarked mounds, many of them bearing evidence of having recently become a part of the Silent City. The two children,—a girl of perhaps eleven years and a boy two or three years her senior,—were apparently searching for a particular mound. A third child, in the toddling age, remained seated in a stout go-cart out on the driveway. I watched them idly, uncomprehendingly, for a moment, then lapsed back again into gloomy introspection.

"Oh, well, it doesn't matter, Bobbie, she isn't here, anyway." The words brought me to myself with a start. A vision of the garden and the angel flashed across my mind,—"He is not here; for he is risen." The next moment I became aware that the two children I had noticed, dragging the heavy go-cart behind them, were advancing along the pathway toward where I was seated. The girl, evidently, was trying to console the boy for some disappointment.

My interest was at once aroused. A smile can do wonders in inviting confidence. Especially is this so with children. It worked on this occasion. In a very short time the girl was seated beside me on the rustic bench. The boy was perched on the stone coping of the bend of the pathway. The baby in his go-cart gurgled delightedly over a dandelion bloom he was engaged in deliberately pulling to pieces. "We can't find Mummy's grave," the little girl explained. "We didn't see her buried, you know. We were all sick with the flu,—daddy and Bobbie and baby and me,—when she died. And we don't know where they have put her." How similar to Mary's words in the garden, "They have taken away my Lord, and I know not where they have laid him." "And,—and,—daddy went away, and has not come back,—and,—and we can't find the place." Then, cheerfully, with a bird-like look up into my face, she said: "I tell Bobbie,—he minds a lot, Bobbie does,—that it really doesn't matter, that she isn't here any more, anyway. She's up in heaven, isn't she?" and she drew closer to me as if in mute confirmation of what she herself half doubted.

Kindred spirits in sorrow and in sympathy, we comforted one another with the Risen Message. After a little while they went on their way,—the little girl still chatting cheerfully for the benefit of her somewhat more reconciled brother, and the wee laddie in the go-cart looking back and waving his chubby hand to the accompaniment of a gurgled "bye."

I, too, rose up and went on my way,—back to duty and to the living. Earlier in the day I had been privileged to listen to a matchless Easter sermon from a noted educator in Bible doctrine. He said many fine, true things, none of which compared with the teaching force of the little maid's artless faith, concerning her mother. "What does it matter, anyway? She isn't here,—she's in heaven."

Ashland, Ohio.

Across the Deep

BY A. J. CULLER

FINALLY, on the evening of March 14, after a hurried day with passports, baggage, purchasing needed supplies, credentials, and other matters, we sailed from New York harbor at 6:30 and by the time to retire were well beyond the immediate shores of the homeland. The weather during the trip was typical of March,—wind, snow, rain,—with now and then the smiling of the sun just as a suggestion of the coming of spring. We have not had, what could be called a storm, yet the weather was mostly rough and the sea carrying a swell. Our ship rode over it with but little pitching. As I write this we are entering the outer waters of the English channel, expecting to land at Southampton in the morning.

The "Mauretania" is the swiftest vessel in the world, and one of the largest and finest afloat. She is the twin sister of the ill-fated "Lusitania," like her in all except speed, in which the living one surpasses the dead. She is 762 feet long, 88 feet wide and 57 feet deep, and is rated at nearly 32,000 tons. She burns a thousand tons of coal a day and develops a horse-

tending the purchase of a home in the city of still sleepers. Still occupied with my homesick thoughts, I only indifferently noticed two children wandering about among the unmarked mounds, many of them bearing evidence of having recently become a part of the Silent City. The two children,—a girl of perhaps eleven years and a boy two or three years her senior,—were apparently searching for a particular mound. A third child, in the toddling age, remained seated in a stout go-cart out on the driveway. I watched them idly, uncomprehendingly, for a moment, then lapsed back again into gloomy introspection.

"Oh, well, it doesn't matter, Bobbie, she isn't here, anyway." The words brought me to myself with a start. A vision of the garden and the angel flashed across my mind,—"He is not here; for he is risen." The next moment I became aware that the two children I had noticed, dragging the heavy go-cart behind them, were advancing along the pathway toward where I was seated. The girl, evidently, was trying to console the boy for some disappointment.

My interest was at once aroused. A smile can do wonders in inviting confidence. Especially is this so with children. It worked on this occasion. In a very short time the girl was seated beside me on the rustic bench. The boy was perched on the stone coping of the bend of the pathway. The baby in his go-cart gurgled delightedly over a dandelion bloom he was engaged in deliberately pulling to pieces. "We can't find Mummy's grave," the little girl explained. "We didn't see her buried, you know. We were all sick with the flu,—daddy and Bobbie and baby and me,—when she died. And we don't know where they have put her." How similar to Mary's words in the garden, "They have taken away my Lord, and I know not where they have laid him." "And,—and,—daddy went away, and has not come back,—and,—and we can't find the place." Then, cheerfully, with a bird-like look up into my face, she said: "I tell Bobbie,—he minds a lot, Bobbie does,—that it really doesn't matter, that she isn't here any more, anyway. She's up in heaven, isn't she?" and she drew closer to me as if in mute confirmation of what she herself half doubted.

Kindred spirits in sorrow and in sympathy, we comforted one another with the Risen Message. After a little while they went on their way,—the little girl still chatting cheerfully for the benefit of her somewhat more reconciled brother, and the wee laddie in the go-cart looking back and waving his chubby hand to the accompaniment of a gurgled "bye."

I, too, rose up and went on my way,—back to duty and to the living. Earlier in the day I had been privileged to listen to a matchless Easter sermon from a noted educator in Bible doctrine. He said many fine, true things, none of which compared with the teaching force of the little maid's artless faith, concerning her mother. "What does it matter, anyway? She isn't here,—she's in heaven."

Ashland, Ohio.

Across the Deep

BY A. J. CULLER

FINALLY, on the evening of March 14, after a hurried day with passports, baggage, purchasing needed supplies, credentials, and other matters, we sailed from New York harbor at 6:30 and by the time to retire were well beyond the immediate shores of the homeland. The weather during the trip was typical of March,—wind, snow, rain,—with now and then the smiling of the sun just as a suggestion of the coming of spring. We have not had, what could be called a storm, yet the weather was mostly rough and the sea carrying a swell. Our ship rode over it with but little pitching. As I write this we are entering the outer waters of the English channel, expecting to land at Southampton in the morning.

The "Mauretania" is the swiftest vessel in the world, and one of the largest and finest afloat. She power of 70,000. Two English trains could pass each other in each of her four smokestacks, and when she carries over four thousand soldiers and crew, she is a floating city. She has made a speed of 625 miles a day, and has escaped all submarines because of her phenomenal speed. She bears the marks of war, being at one time a hospital ship, and now a transport, taking boys back home. Her beautiful lounge rooms and even parts of the dining-room are used for rudely-constructed soldiers' berths.

The ship is carrying several people of international fame, among them General Pau, of the French, Dr. John R. Mott and Dr. Charles R. Watson, who are both on their way to the Peace Conference. A Y. M. C. A. Secretary is on board who, on the return trip, ministers to the needs of the soldier boys, giving them entertainment, a few delicacies to eat, and religious help.

Our party is composed of nineteen men, all of them leaders in their respective denominations. It would be fine to mention them, and say something of their work, but space forbids. They are all fine Christian leaders and most companionable fellows in association and travel. We have a morning hour of devotion and discussion, which is rich in spiritual help and content. Two mornings Dr. Watson gave us addresses on Mohammedanism and mission work among the Mohammedans, which were masterly in their treatment. He was born in Egypt, the child of missionaries, and is going back there as the educational leader. We spend some time each day on deck, walking, and in other and varied exercises. In the evening we have entertainments of music, old-fashioned spelling matches, and story telling.

We are all interested in the cause which is uppermost in our minds. We shall remain in England only until a boat leaves for Egypt. We may go through France and Italy, and take a boat at Naples, though there are difficulties in continental travel at the present time. It would interest you to see our baggage. Each one has a suit-case and a "Duffel bag" which is a sort of carryall. We literally take up our beds and walk. We are prepared to sleep in the open rather than in bug-infested houses. We carry enough concentrated food to go two days in case the crisis comes. We are going to a land not to be entertained, but to help, and each man of the Commission is determined to do all he can, and get all the information he can, in order to tell the people of America, for Armenia has two friends,—God in heaven and America on earth.

En route, March 20.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Glendora.—For several weeks each Sunday, our elder, Bro. Geo. H. Bashor, has been teaching us concerning God's eternal principles. March 9, Eld. S. E. Yundt, of Pomona, came with a splendid message. The same evening, the Mission Band, from La Verne College, rendered an excellent program. They were accompanied by the District Christian Worker officers who occupied the hour following in setting forth enlarged opportunities and possibilities for endeavor in the Christian Workers' special field of service. March 16 Eld. S. F. Sanger came to conduct a revival of interest and spiritual progress. For two weeks interested listeners were instructed concerning the ordinances and doctrines of Christ's church, their foundation and significance, the principles of salvation, etc. The church has been strengthened and edified. Bro. Bashor expects to continue this timely teaching, concerning the Antichrist, doctrines of the deities, etc. We have set the time for our love feast, to be held May 18.—Mrs. Sylvia L. Netzley, Glendora, Calif., March 31.

Patterson.—March 30 Empire and Waterford met with Patterson in a joint Sunday-school Convention. A large crowd was in attendance and five topics were discussed. The forenoon was devoted to the interest of Sunday-school work. At noon, lunch was served in the basement. The afternoon was spent in the interest of the Christian Workers' Meeting. The next Sunday-school Convention will be held at Waterford July 20.—Mrs. Emma Fellis, Patterson, Calif., March 31.

CANADA

Fairview church met in council March 29. In the absence of our elder, Bro. Daniel Peters had charge of the meeting. One letter was granted. Bro. J. I. Michael was reelected elder. Church and Sunday-school officers were also chosen. April 6 was the time set for the reopening of our Sunday-school. We decided to have a series of meetings and communion some time during the summer.—Mrs. Martha Porter, Osage, Sask., Can., March 31.

COLORADO

Colorado Springs.—We met in council March 24, with Bro. H. F. Crist

The spirit of Christian giving is growing. Eld. Ira A. Lapp, Miami, N. Mex., will begin a series of meetings here July 6. Sunday-school is arranging a program, to be rendered Easter Sunday.—Bettie Root Crist, West Colorado Springs, Colo., April 2.

IDAHO

Clearwater.—We met in council March 29, with Bro. Jas. Harp moderator. Eight were received by letter. Bro. A. J. Detrick chosen elder. Brethren Harp and Detrick were chosen delegates to District Meeting. Brethren J. S. Lehman and Louis Heisler are the Sunday-school delegates.—Mrs. Mollie Harlacher, Lewiston, Idaho, April 1.

Moscow church met in council March 22. Several queries were sent to District Meeting. Brethren Fred Flora and Floyd L. Lear are to act as delegates to District Meeting. It was decided to hold a love feast May 17, services to begin at 7:30 P. M. It was also decided to ask Bro. B. J. Fike to hold a revival meeting, beginning the first week in January.—Arrie Lear, Moscow, Idaho, April 1.

Notice to District of Idaho and Western Montana.—Churches please have their contributions for District Missions in the hands of the treasurer, David Betts, Nampa, Idaho, not later than May 1, if credit is desired in the report for this year. Please see to this at once as many have sent in nothing for this year.—David Betts, Nampa, Idaho, April 1.

ILLINOIS

Bethel church met in council April 2. We reelected Bro. W. Horner, of Chicago, elder for another year. The church decided to extend a call to Bro. J. W. Lear to act as our pastor for a year. Bro. L. H. Root, of Mt. Morris, Ill., has been secured to hold evangelistic meetings, beginning April 13, and extending over Easter. Following these meetings, we expect to hold our love feast April 27, at 7:30 P. M. April 20 the Sunday-school will render the usual Easter program. March 30 Bro. J. W. Lear gave us two very helpful and inspiring addresses.—Estella B. M. Erb, Naperville, Ill., April 5.

Cerro Gordo church met in council April 5, with Eld. R. H. Nademus presiding. He remained over Sunday and gave two excellent messages. Bro. Galen Wallick was chosen delegate to Annual Conference, with Bro. Al. L. Brenaman, alternate. Bro. Warren Shock has been secured to hold a series of meetings for us some time this fall. Members of the Bethany Mission Band are expecting to render a program in the near future. Bro. J. C. Brumbaugh, of Chicago, has been secured as pastor and will take up the work the last of April. March 29 Bro. Claybaugh, of Bethany Bible School, gave two stereopticon lectures. Many of the views related to the work being done by Bethany students. Sunday morning he gave us a splendid message. The meetings were well attended.—Hattie Leedy, Cerro Gordo, Ill., April 9.

Dixon church met in council March 31, with Eld. John Heckler presiding. Bro. Chas. Boyd was reflected church clerk. Bro. J. H. Johnson is our delegate to Conference, with Bro. Chas. Boyd, alternate. Our love feast will be held May 25, at 7:30 P. M. Arrangements were made to redecorate the interior of our church. Reports Eld. J. W. Lear gave two splendid addresses. Church interest and attendance are good since the influenza has subsided.—Mrs. J. H. Johnson, Dixon, Ill., April 4.

Elgin.—The ends of the earth met in the "little church on Hoffland" last Sunday. Anna Hutchison, missionary to China, on her first furlough, told us about "Weddings and Funerals" in her chosen country. At the same time, 11 A. M., Sadie Miller, missionary to India, on her second furlough, talked to the junior congregation below stairs. In the evening Sister Miller described the status of women in the country of brown people where she works and also the weddings and funerals in that land of deplorable ignorance. . . . Monday evening Dr. D. Webster Kurtz, President of McPherson College, gave his popular and highly informing address on "The Ideals of Democracy." . . . Tuesday evening Dr. Hugh Wampler, medical missionary to China, on furlough, gave a strikingly revealing stereopticon lecture on "Sanitary Conditions in China." It surely ought to educate pocketbooks for their hospital. The General Mission Board, in session at the Publishing House this week, is considering three programs with us. The junior congregation have paid their pledge for the keep of a French orphan, will cultivate gardens, the proceeds of which are to support a native worker in India, "Punja Ally," and have four junior mission study classes in progress. Great enthusiasm prevails.—Adaline H. Beery, Elgin, Ill., April 9.

Girard church met in council April 8, with Eld. W. H. Shull presiding. Bro. Shull was reelected delegate to Annual Conference, with Bro. I. J. Harshbarger, alternate. Bro. Paul Bechtold was elected president of the Christian Workers' Society. The report of the deacons showed that the church is in good working order and we are pleased to see the spiritual activities in both the church and the Sunday-school. A band of workers in the Christian Workers' Society have been singing in private homes two Sunday evenings out of each month. This is appreciated by the ones favored as well as enjoyed by the workers. Bro. D. W. Shock and family will begin pastoral work here May 1. Recently Sister Anna Hutchison gave an address on "The Faithfulness of the Chinese Christians." An offering of $32.90 was taken, to be used by her in the work in China. Dr. S. B. Miller, of Cedar Rapids, Iowa, was also with us. The drive for the Armenian Relief Fund has been launched in the church by Eld. W. H. Shull.—Ethel Harshbarger, Girard, Ill., April 9.

Hudson.—April 5 we met in council, with Eld. J. W. Switzer presiding. Our elder resigned but will remain until some one is secured in his place. We reorganized our Sunday-school and intend to do the best we can, though we do not have a pastor or elder. Influenza and bad roads have been the cause of no meetings for a long time, and we are glad that better conditions prevail now. Our love feast will be held May 18, at 8 o'clock.—Rebecca L. Snavely, Hudson, Ill., April 5.

Mt. Morris church enjoyed a special day, last Sunday, by the ordaining of Dr. and Sister Fred J. Wampler, whose messages from China field are very impressive. We were also gladdened by the presence of Elder and Sister D. L. Miller, who have lately arrived from California. At our recent business meeting, it was decided to retain Bro. M. M. Sherrick as elder in charge. Since our last report one has been received into the church by baptism.—Nola E. Shirk, Mt. Morris, Ill., April 9.

Virden.—We rejoiced recently when three of our junior Sunday-school girls were baptized. To have them come when there has been no revival effort, has been encouraging to both our pastor and Sunday-school workers. They expect to take part in Eld. F. love feast on Easter Sunday.—Stella Brubaker, Virden, Ill., April

INDIANA

Buck Creek church met in council March 8, with Eld. L. L. Teeter in charge. Three certificates of membership were granted. Our delegate to Annual Meeting is Bro. A. C. Priddy; to District Meeting, Bro. L. L. Teeter. Our Aid commission is appointed for Oct. 1, at 10:30 A. M.—Clara Sheets, Mooreland, Ind., April 8.

New Paris.—Bro. Manly Deeter, of Milford, began a series of meetings March 16 and closed March 30. Twelve accepted Christ and one was reclaimed. Ten were baptized on Sunday afternoon, March 30. We held our members' meeting April 1, with Eld. Chas. Arnold presiding. Three were received by letter. It was decided to have Bro. Wampler, of Virginia, conduct a singing school for us some time in June. Bro. Chas. Arnold was chosen delegate to Annual

THE ROUND TABLE

Till He Come

BY MARY STONER WINE

From the noted city Venice
On the Adriatic shore,
Like a crown upon the waters
With its wealth of art and lore,
Comes a story fraught with fragrance
Like the Easter lilies fair,
Bearing to us hope's sweet message
From the depths of deep despair.

Standing there in silent waiting
While the years go rolling by
Is a monument of marble,
In a pyramid built high;
Just within that silent chamber
Lies the precious form in dust
Of a little child of promise
From its earthly parents thrust.

Chiseled in the cold, white marble
With a trumpet in one hand,
Stands an angel fair and shining
Looking tow'rd the glory land,
While the other hand in waiting
Rests upon the fast closed door,
Ready to release the pris'ner
When grim death shall be no more.
Carved upon the door of marble
Speaking, though 'tis silent, dumb,
Bids the waiting angel tarry
"Till he come," yes, "Till he come."

O ye souls who mourn in sadness
O'er the graves of loved and lost,
O ye hearts that break in anguish
For the pain that death has cost,
Standing near that precious loved one
Is an angel fair and white,
Waiting till the heavens open
And the skies are filled with light,
Waiting till the trumpet soundeth
And the clouds a mighty scroll
Part asunder in their glory
And like mighty billows roll,
Waiting till that great archangel
Calls that time shall be no more,
Waiting till the hosts angelic
On the golden, shining shore
Call your dead in Christ to waken
And his resurrection share,
Waiting till they shout, "He cometh,
Lo, he cometh in the air."

Then the earthy, sown in weakness,
From the cold and silent tomb
Clothed in pow'r and raised in glory
Bursts the sepulcher of gloom.
Triumphs o'er the pow'rs of darkness
Bears the heav'nly image fair,
Rising in the pow'r of glory,
Meets the Savior in the air.
Through the blessed Lord, our Savior,
Thanks to God the ransomed sing,
Grave, oh, grave, where is thy vict'ry?
Death, oh, death, where is thy sting?

Polo, Ill.

This Is the Time to Make a Record

BY J. E. YOUNG

How did Jesus make his record? It is one that grows brighter and brighter as the years come and go, —one that can not be erased from time nor eternity. It is made by deeds and words,—by saving life.

Joseph made his record the same way. And so did the woman in Jericho, when she hid the spies. Those opportunities came but once. Yours and mine is here now, in a special way.

Think of it! Not a child in Armenia under five years! All have died! How sad! Listen to the sad story of the missionary who had only food enough for his two hundred orphans for a few months; then all must die. When the supply began to fail, he lined the orphans up before him. Their poor little bodies were emaciated. Not a gleam of joy could be seen in their countenances. The future was dark. He explained to them the situation. Then he said: "What shall we do? Shall we all eat of the food until it is gone? Then all must die. Or shall I pick out eighty, to live until we have hope for more food, letting the other one hundred and twenty go out into the desert, to die in exile?" It was done. The one hundred and twenty marched out to die, as bravely as any American soldier went over the top.

So said an Armenian lady, in her talk to the Huntingdon people on a recent Sunday morning. Had you and I seen the one hundred and twenty,—"A Jerusalem number,"—moving out slowly and feebly to the desert to die, and yet so willingly saving some of their race, would we have said: "Come back, boys, come back, girls, I will save five of your lives. I will save twelve"? Save them now, or many more will perish.

When your sleep is disturbed in the night-watches, like Nebuchadnezzar's was, and you can only toss and think and roll around, would it not be good to offer a prayer something like this: "Holy Spirit, art thou knocking at the door of my heart, asking for admittance? Art thou asking for a surrendered life to do thy will? If thou art, stay longer. Abide with me until I shall open every avenue of my soul. Then thou canst come in and fill my spirit with thy power. Then I shall be satisfied and thy Spirit will raise me up in that great day."

How is it? Will there be many a Zaccheus and Barnabas in this day of opportunity for good?

Huntingdon, Pa.

The Tabernacle, God's First House of Worship

BY ELIZABETH H. BRUBAKER

Did you take another look at the tabernacle, as you passed by Sinai in our current Sunday-school lessons? It is a wonderful object lesson to the Bible student. The tabernacle was divided into two rooms,—the Holy Place and the Most Holy. In the latter place was the ark,—a repository for the testimony, the tables of the law. "Thou shalt put into the ark the testimony which I shall give thee" (Ex. 25: 16; Heb. 9: 4). Here, upon the mercy-seat which covered the ark, shone the awful Shekinah, the outward symbol of the Divine Presence. Here Jehovah communed with his people, representatively, through the high priest.

In the Holy Place was the table for the shewbread, on which were placed twelve loaves every Sabbath,—the priests eating the old loaves. This is a type of Christ, the Nourisher of the Christian's life as a Believer-Priest (1 Peter 2: 9). There was the candlestick, with its seven lamps,—a type of Christ, our Light, and the golden altar, on which was the burning of perpetual incense. Just outside the tabernacle, in the court, was the laver, in which the priests washed their hands and feet before entering the sanctuary. There was also the brazen altar, on which the offerings were made. The brazen altar pointed to the mercy-seat.

Mercy is dependent upon sacrifice. Throughout the Bible we learn that there can be no mercy ministered unto us apart from sacrifice. The latter enables one to worship with reverence and acceptance. The sacrifice gave right of access to the worshiper who came to the ark in the person of the high priest.

Here we have the germs of New Testament truth. Here, the "New Testament is concealed in the Old Testament." The brazen altar suggests blood as being the very first step in the Christian life. The question of sin must first be settled through Jesus Christ, who shed his blood for the sin of the world. Very early, in the history of Israel, God taught them his purposes of redemption through the altar. To approach God, they must go by the altar where the blood sacrifice was made. Then by the laver, typifying daily spiritual cleansing. Then only is man ready to feed on the Bread of Life, typified by the table of shewbread. Guided by the light of God, he is ready to worship at the altar of incense, finally to meet and commune with God in the Holy of holies.

What beautiful progress from the brazen altar to the inner sanctuary! What germs of New Testament doctrine! Repentance, remission, atonement, righteousness, cleansing, holiness, guidance, sustenance, prayer, intercession, worship and communion! Surely, God meant, in all this, to reveal his character, and to declare his purposes. Was it not the design of God to express his great thought of redemption to his people in a typical and symbolic manner? "By laws, ceremonies, institutions, persons and incidents, he sought to keep alive, in the hearts of his people, the hope of a coming Redeemer."

Moses truly preached Christ. "Had ye believed Moses, ye would have believed me, for he wrote of me" (John 5: 46). Jesus is the Center of the Old Testament Scriptures (Acts 28: 23).

At Sinai God gave Israel the law,—not to make them holy but to show them their need of holiness, to show them their unholiness and their need of a Savior. The law is the Gospel, proclaimed beforehand.

Virden, Ill.

The Fatherhood of God

BY AUGUST P. BECKER

The lost sense of the Fatherhood of God, in Germany, has been the menacing factor of civilization. A great catalog of causes and reasons has been worked out, supposedly sufficient to explain the war.

The emphasis on religious affairs pertaining to God, as current in Germany, has proclaimed him the Absolute and Unrelenting Sovereign of the universe. This idea has shaped and molded the civil government of that country. In a general way such a conception is common throughout Europe. Stern rule and iron discipline have been the guiding principle of empires, as administered by tyrannical emperors. This conception has so influenced science and commerce, that even in the discharge of everyday affairs it has penetrated civic life to an appalling extent, poisoning the kindliest impulses of humanity.

Not merely in the national government is this peculiar tendency apparent, but also in the administration of the average home. Everywhere iron discipline is practiced. I am profoundly convinced that the cruelties, committed during the late war, may be traced, when analyzed, to a false conception of God as Sovereign. To forestall other catastrophies, similar to that so recently experienced,—cataclysms that have penetrated the innermost recesses of the human heart,—we must flood Germany, and all Europe as well, with a new conception of Christianity.

It has been the object of the intellectual giants of Europe to enter upon intense historical researches, and to philosophize on vital issues of Christianity,—not for the propagation of a more active and intelligent spirit of worship, but for the sake of argument and higher criticism. Why? It is due to the fact that the Fatherhood of God is not realized as it should be. The deep spiritual experience, so frequently enjoyed and so sincerely coveted in our lives, is absolutely foreign and alien to a man of that make-up.

For that reason, O Christian pilgrim, let the reality of Fatherhood be recognized more vividly than the Sovereignty of God. Let the love of the Father outshine the sovereign idea. And let me predict that the people who at one time compelled Alexander Mack, Peter Becker, and others, to flee for their life, will ere long beckon, with outstretched hands, for the return of the better spirit which, under the pressure of persecution, was driven from its shores.

Today is heard the cry: "Come over and help us!" Listen to St. Paul's touching appeal: "Ye who are spiritual, restore them." Whom? Our European brethren.

Chicago, Ill.

Our Aid Societies

BY ESTELLA B. M. ERB

In looking over the various reports of the Sisters' Aid Societies, which we find in the Messenger from time to time, we are impressed with the good work that can be done by a properly-organized Aid Society, with an aim and a willingness, on the part of the ladies of the church, to support the same. We can not help but feel that a church without a society of this kind is missing a great blessing.

A properly-conducted society will find many avenues of helpfulness.

First, they need an efficient corps of workers, who will do all they can to make it a success.

Secondly, they need, for their support and assistance, every woman of the church, who finds it at all possible to attend and lend her influence.

stitutions, persons and incidents, he sought to keep alive, in the hearts of his people, the hope of a coming Redeemer."

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For that reason, O Christian pilgrim, let the reality of Fatherhood be recognized more vividly than the sovereignty of God. Let the love of the Father outshine the sovereign idea. And let me predict that the people who at one time compelled Alexander Mack, Peter Becker, and others, to flee for their life, will ere long beckon, with outstretched hands, for the return of the better spirit which, under the pressure of persecution, was driven from its shores.

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A properly-conducted society will find many avenues

Thirdly, they need funds,—one of the most necessary items. On the method of acquiring money, societies differ. Some make garments or bedding for sale, and use the proceeds for the advancement of the work, while others take up a free-will offering at each meeting, or at some church service, and thus keep the treasury replenished.

Be this as it may, to give aid should be the prime motive of every society, and there are so many worthy causes. In Deut. 15: 11 are these words: "For the poor shall never cease out of the land. Therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land." So, helping the poor should be the chief aim. In this age, when we are receiving so many calls for help from all sources, there is no excuse for any society not doing all the good it can, to all the people it can, and in all the ways it can.

There should be no age limit to the members. None are too old or too young to be of assistance. Oftentimes people get the impression that this organization is only for the middle-aged. Indeed not! But if we want to be really and truly followers of the lowly Nazarene, and do all we can for humanity, we should lend our assistance to this work, and not view it with criticism.

It is a noticeable fact, in most all the reports given, that the average attendance ranges from four to twelve. What is the matter with us, sisters? Isn't it about time we awaken to the fact that we have a great opportunity at our very door of "doing our bit" in a substantial way? I know we mothers are busy with our home duties, but how many of us are there who could not give two or three afternoons a month to this work? We are so selfish; our interests and work are considered above all others. We fear the Master would rebuke us severely on our selfishness if he were to come in our midst.

Another excuse that some give as their reason for not attending, is: "Too much gossip." This may be true in some societies, but those who are conscientious about this, should attend and effect a reformation. Perhaps their own quiet conduct and thoughtfully-chosen words would be an incentive for the rest to be more careful of their words.

The Aid meetings may be turned into great sources of helpfulness, if, while those present are busy with their needles, different subjects of interest could be discussed, such as the various phases of child-life, motherhood, the problems that arise in our household duties, community interests and many other subjects. Of course, an outline should be made of these various subjects, so they could be handled in order, and with the most benefit.

So, then, let us be up and doing, for "the night cometh when no man can work."

Naperville, Ill.

Church History and Polity

BY CARMAN COVER JOHNSON

IV. The Elder

THE elder in the Church of the Brethren is not a bishop, though several of our most prominent elders did become popularly known as "bishop," at least within certain limited territory, and the office of District bishop did seem, in certain strong elders in certain Districts and at different times in the past, to be almost an accomplished fact, if not a legal title. The fact is, if it had not been for the recent creation of the District Ministerial Committee, it is not hard to believe that the real office and title of District bishop might have been recognized and created.

At bottom, however, the wholesome mixture of congregationalism, presbyterianism, and episcopacy in our church polity has always been of such quality as to prevent the permanent ascendency of any one of these types of church government in our Brotherhood.

Originally we were very markedly congregational in

ly another congregational period. Then set in series of "Annual Meetings" that has run almost re larly down to the present. At first these Annual Me ings seemed to "advise" rather than to "decid The counsels or decisions were often taken up in lo congregations for ratification, there being no "Dist Meetings" until within comparatively recent years

In all these shiftings or stages, however, the el stands out prominently, whether from the point of vi of his own inherent personality, which was v marked in some, or from the point of view of act authority reposed in him,—it matters little. The t centuries of our history are marked in every generat by veritable pillars of Doric strength and simplic in the persons of groups of "Tunker elders," wh very names,—not to speak of their noble countenanc —command admiration and veneration.

The elder properly typifies the authority of the c gregation, embodies that authority, and exercises t authority, and yet is not that authority himself. U like the bishop, in whom authority rests from Peter, the apostles in general, down, an unbroken line by v of "apostolic succession," the elder obtains his thority from and through the people, both in his or nation and in his specific administrations, the peo (the laity, in other words) getting whatever autho they possess directly through the Holy Spirit.

When this matter of the eldership is seen in proper scriptural setting, one can understand why eldership never did and never could grow into a bish ric. If we should ever develop a bishop or bishops, should almost be obliged to abandon the more der cratic and really more nearly Christlike, or at le Pauline, eldership.

Why all this, you say? You have a right to inqu for it may seem far afield. But we need backgrou if we are to make a really significant point in our b discussion of "The Elder," today. It amounts to th We are pursuing the ideal of a "religion of authorit rather than the more fanciful and yet probably v worth-while ideal of a "religion of the Spirit," as French historian, Sabatier, would say. And the id of authority, with us, has centered in the elder sometimes overly-much so.

In the transition stage in which we now find o selves, with pastors, Bible schools, missionaries, Su day-schools and special activities developing very r idly, is the elder losing out? Do we want him to l out? If he *does* lose out, what becomes of our ideal authority? Should we drop our ideal of authority should we modify it? And if we modify it, shall commit it to other hands? Should we treat the el as an incident, or should we, after all, simply, fran and freely confess and re-avow our devotion to t ideal of authority, raising it from the lower levels legalism into the higher levels of moral and spiritu value and still expecting the elder to embody the id for us as of old?

It is needless for me to add that I am for the rete tion, the development, and the extension of the offi of elder in the Church of the Brethren; and I am co vinced that the coming of the pastor does not real minimize the office of the elder but rather ennobles for I am convinced that the very management and go ernment and administration and discipline of a co gregation, constituting the field of the elder, are su charged with opportunities for moral and spiritual e pression away beyond anything that any of us ev saw in an eldership of legalistic authority.

Pittsburgh, Pa.

The King in His Beauty

BY JULIA GRAYOON

IT was early in the evening and two friends sat tal ing together under a pine tree on the grounds of a sum mer resort.

Their talk was of things worth-while, for both wer consecrated women. They parted later in the evenin

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, APRIL 20

Sunday-school Lesson, Our Risen Lord.—Matt. 28: 1-10.
Christian Workers' Meeting, Grounds for Easter Joy.

MEETINGS IN PROGRESS

Bro. A. G. Crosswhite, of Rocky Ford, Colo., in the East Wichita church, Kans.

Brother and Sister Ralph G. Rarick, of South Bend, in the Shepherd church, Mich.

Bro. F. D. Anthony, of Baltimore, Md., in his home congregation, the Woodberry church.

GAINS FOR THE KINGDOM

Two were recently baptized in the Everett church, Pa.

Seven were recently baptized in the Chickies church, Pa.

Ten were baptized recently in the Pittsburgh church, Pa.

Nine were baptized in the West Greentree congregation, Pa.

Three have recently been baptized in the Virden church, Ill.

Nine accepted Christ in the South Waterloo church, Iowa.

One was baptized recently in the Forest Center church, Wash.

One has been baptized in the Mt. Morris church, Ill., since the last report.

Four have been baptized in the Woodland Village church, Mich., since the previous report.

Fourteen were baptized in the Albright church, Pa.,—Brethren Chas. Garver and C. O. Beery, evangelists.

Three were baptized and one reclaimed in the Mohican church, Ohio.—Bro. A. I. Heestand, pastor, evangelist.

Seven have been baptized during two series of meetings and up to the present time, in the Independence church, Kans.

Two were baptized and two await baptism in the Maple Grove church, Ind.,—Bro. Wm. Buckley, of Bradford, Ohio, evangelist.

Twelve accepted Christ and one was reclaimed in the New Paris church, Ind.,—Bro. Manly Deeter, of Milford, same State, evangelist.

Twenty-six were baptized in the Walnut Grove church, Johnstown congregation, Pa.,—Bro. A. B. Miller, of Hagerstown, Md., evangelist.

Seven applied for baptism and one was reclaimed in the Pleasant Mount church, Tenn.,—Bro. Jesse D. Clark, of Jonesboro, same State, evangelist.

Twenty-four were added to the church during a series of meetings in the Mission Sunday-school, Mt. Pleasant, Pa.,—Bro. B. B. Ludwick, of the same place, evangelist.

Eighteen accepted Christ, sixteen of whom have been baptized, and five were reclaimed, in the Clovis church, N. Mex.,—Bro. S. E. Thompson, of Garden City, Kans., evangelist.

CONTEMPLATED MEETINGS

Bro. H. B. Mohler, of Sterling, Ill., to begin May 10 at Parsons, Kans.

Sister Mary Martin to begin May 20 in the VanClevesville church, Pa.

Bro. Lewis Hyde, of Chicago, to begin June 15 in the Grandview church, Mont.

Bro. S. J. Burger, of Howe, Ind., to begin May 11 in the Walnut church, same State.

Bro. B. F. Petry, of Eaton, Ohio, to begin April 20 in the Ross church, same State.

Bro. E. F. Caslow, of Chicago, to begin about July 20 in the Sugar Ridge church, Mich.

Bro. E. G. Diehm, of Royersford, Pa., to begin April 21 in the Everett church, same State.

Bro. Ira M. Lapp, of Miami, N. Mex., to begin July 6 in the Colorado Springs church, Colo.

Bro. F. D. Anthony, of Baltimore, Md., to begin May 11 in the Garrett church, Somerset Co., Pa.

Bro. J. Edwin Jarboe of Marshalltown, Iowa, to begin May 11 in the Thornapple church, Mich.

Bro. Jacob L. Meyers, of Loganville, Pa., to begin May 13 in the Antietam congregation, same State.

Bro. Moyne Landis, of North Manchester, Ind., to begin the last week in April in his home church,—Spring Creek.

Bro. W. G. Group, of York Springs, Pa., to begin April 26 in the Chickies church, at the Chickies house, same State.

PERSONAL MENTION

Bro. E. E. Woodie, of Winston-Salem, N. C., is to take pastoral charge of the Bluefield church, W. Va.

The General Educational Board held its regular meeting on Tuesday of last week with the full membership of the Board in attendance. The Secretary promises us an early report of the meeting for "Messenger" readers.

Northeastern Kansas has selected Eld. Geo. Manon as its Standing Committee delegate for the coming Conference.

The Standing Committee representative of the District of Tennessee for the Winona Conference is Eld. Jesse D. Clark.

The District of Southern California and Arizona is to be represented on the 1919 Standing Committee by Eld. W. F. England.

Bro. G. W. Hahn, heretofore connected with congregational activities in Indianapolis, Ind., is now located at Pendleton, same State.

Middle Indiana is to be represented on the Winona Lake Standing Committee by Elders Frank Fisher and Otho Winger. One paper is sent to the Conference.

Going Over the Top

The reports which are coming in to us indicate that the church is making a splendid response to the Relief and Reconstruction Appeal. Here are a few gleanings from letters and telegrams:

Pittsburgh, Pa., raised a quota of $425 in four minutes.

Kingsley, Iowa, with a quota of $400, answered with $505.60.

Sterling, Ill., with a quota of $260, raised $304.75.

Middletown Valley, Md., quota not stated, gives $325.

McPherson, Kans., quota not stated, says: "Incomplete returns show $1,432.51 today."

Miami, N. Mex., with a quota of $400, raised $550.

Hagerstown, Md., says: "Over the top, quota one thousand dollars, all pledged."

Spring Creek, Ind., with membership of 155, gives $1,477.77 and reports solicitation not finished.

One correspondent says: "All are happy to give." We believe it. We know it.

Will those congregations which have not yet made their contributions please do so at once? The campaign must close, for the time being, with the end of this month, so as not to interfere with other important interests.

Should any have failed to receive the explanatory literature, do not let this stand in the way. Do not wait longer. Take the offering in cash or pledges, and report at once.

The Lord be praised for the outpouring of his Spirit upon his people!

The Committee.

Bro. I. J. Rosenberger has returned from his winter's sojourn at Sebring, Fla., to his home at Greenville, Ohio. He writes us that he enjoyed greatly his stay in the South.

Correspondents of Bro. Isaac Frantz will please note his change of address from St. Petersburg, Fla., to Covington, Ohio. Brother and Sister Frantz have accepted the call from the Covington church, to assist Bro. Geo. W. Flory in the home and evangelistic fields.

Bro. D. L. Miller and wife reached their summer headquarters at Mount Morris Friday, April 4, after a stop of about one week at Hutchinson, Kans., with Bro. Miller's brother, Eld. A. F. Miller. They had contemplated a longer stay in Kansas, but changed their plans on account of the Mission Board Meeting being held a week earlier than the usual time.

In addition to those mentioned elsewhere, there were present, at a part of the Mission Board sessions, last week, Sisters Pearl Grosh and Sarah Replogle, Bro. Neils Esbensen and Bro. Virgil C. Finnell, Field Director of Religious Education. The first three named are students in Bethany Bible School. Sister Replogle is under appointment for the India Field.

Our mission fields were unusually well represented at the Board meeting last week. There were present Bro. J. F. Graybill, of Sweden, Sister Sadie Miller, of India, and Bro. J. Homer Bright and wife, Bro. F. J. Wampler and wife, and Sister Anna Hutchison, of China. The presence of these missionaries added much to the interest of the meeting and was especially helpful to the Board in considering the problems pertaining to their respective fields.

We were sorry to learn from Bro. J. F. Graybill, of Sweden, on the occasion of his recent visit to Elgin, that Sister Graybill's health is not at all good. She had hoped to attend the Mission Board meeting with Bro. Graybill, but was not able to do so. She is especially desirous of being able to attend and enjoy the Winona Lake Conference. It is feared that an operation may yet prove to be necessary. The prayers of all the faithful are earnestly requested in Sister Graybill's behalf.

Bro. Levi M. Neher, of Warsaw, Ind., Secretary of the Committee of Arrangements for the Winona Lake Conference, writes us that the park and buildings are being put in splendid condition for the meeting. Bro. Neher was made Secretary of the Committee to succeed Bro. J. E. Miller, the former Secretary, now absent on the Armenian Sunday-school Commission. The Chairman of the Committee is Bro. J. L. Cunningham, of Flora, Ind. The other members are D. J. Blickenstaff, Oakley, Ill., A. I. Heestand, Wooster, Ohio, Jacob Coppock, Tippecanoe City, Ohio, E. O. Norris, Ingalls, Ind., G. A. Snider, Lima, Ohio, and J. Edson Ulery, Onekama, Mich. "All are looking forward," says Bro. Neher, "to the greatest and grandest Conference we have ever had at this place."

Bro. J. E. Miller says in a personal letter, written as the party was nearing Southampton: "Our crowd is keeping well. Appetites are fine and the cooking is excellent. But when we really get there it will be another proposition, for telegrams say that conditions are a fright. It makes one shudder to think of it. . . . Mail from now on should go direct to me in care of W. W. Peet, American Bible House, Constantinople, Turkey. This means no mail till June 1, but I expected that when I left."

The General Mission Board met at the Publishing House on Wednesday morning of last week, as previously announced, with all members present, including the Life-Advisory Member, Bro. D. L. Miller. The docket of business was one of the heaviest in the history of the Board. With forenoon, afternoon and night sessions, Wednesday and Thursday, the Board reached the conclusion of its labors by Friday noon. In our next issue we shall attempt to give some account of the business transacted.

ELSEWHERE IN THIS ISSUE

Churches of Idaho and Western Montana will please note the announcement of Bro. David Betts among the Notes.

Churches of Nebraska and Northeastern Colorado will kindly heed Bro. Edgar Rothrock's announcement among the Notes.

On page 252 we publish the programs of the various gatherings of Nebraska and Northeastern Colorado, to be held in the South Beatrice church, Nebr., April 22-25.

A Missionary Conference of the District of Southeastern Pennsylvania, New Jersey and Eastern New York is to be held at the Bethany church, Philadelphia, Pa., April 23. The program is given on page 252.

Programs for the Temperance and Missionary Meetings of Western Pennsylvania appear on page 252. These gatherings, together with the District Conference, are to be held April 21 to 23, in the Scalp Level church.

On page 254 we publish the program for the Ministerial and Sunday-School Meetings of the First District of West Virginia, to be held at the Maple Spring house, German Settlement congregation, May 17 and 18. Additional information concerning these gatherings will be found among the Notes.

MISCELLANEOUS

The General Sunday School Board requests us to announce that it has completed an arrangement for the Third Year Teacher Training Course which will be explained in a leaflet, to appear very soon.

All correspondence regarding lodging at the Winona Lake Conference, we are informed by the Committee of Arrangements, should be addressed to Robert Hatfield, Secretary Lodging Committee, Winona Lake, Ind.

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One sister writes, referring to the Armenian Relief Fund, "We have not the privilege of a church here but I want to do all I can. I will send what I had intended for my own needs, but I am convinced that my needs are not so urgent as theirs." Suppose we all felt like that? Why don't we? Isn't the sister right?

The East Wichita church, Kans., will ere long be without a pastor,—Bro. M. S. Frantz, who labored in that capacity for some time, having decided to move to California. Any minister who may feel impressed to offer his services to this needy church, may learn further particulars by addressing Sister Grace Schul, 1321 N. Lawrence, Wichita, Kans.

Bro. S. Z. Smith, Sidney, Ohio, desires us to make special mention of the following: "The District Meeting of Southern Ohio is to be held at Pleasant Hill, Ohio. Elders' Meeting is to convene May 7; General District Conference, May 8. The Secretary desires that all queries, and other matters of business be in his possession ten days prior to the meeting. Mail all such papers to S. Z. Smith, 320 Grove Street, Sidney, Ohio."

After the other pages were already completed, the following notice was received from Bro. H. K. Ober, District Clerk of Eastern Pennsylvania: "The annual sermon on the evening before the business session of District Conference, this year, will be preached by Bro. J. F. Graybill, who, with his wife, recently returned from Sweden, where they spent the past seven and one-half years in the service of the General Mission Board. His subject is: 'The Mind of Christ Concerning Missions.' Remember the date and place: Wednesday evening, April 30, at Palmyra, Pa."

Ohio, E. O. Norris, Ingalls, Ind., G. A. Snider, Luna, Ohio, nd J. Edson Ulery, Onekama, Mich. "All are looking forward," says Bro. Neher, "to the greatest and grandest Conference we have ever had at this place."

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AROUND THE WORLD

How Peace Terms Will Help Germany

While the conditions of peace, to be imposed upon the central powers, may be stringent, in many respects, some of their very restrictions are conducive to large financial savings. By the latest decision of the Peace Commission the German army is reduced to 100,000 men only. This, compared with the millions, supported heretofore, means a saving of at least eighty-five per cent by way of taxes,—an amount well worth considering at this time of Germany's great financial distress. All conscription is also abolished under the proposed peace terms. It is to be hoped that the allied nations, also, will see the great propriety of adopting like measures of reducing military forces.

Increasing Remonstrance to Fashion's Decrees

In many parts of our land the women are unanimously rising in denunciation of the arbitrary and senseless decrees of fashion. One of the most vigorous protests was entered into by the women of Sioux City, Iowa. They have issued a declaration that hereafter they will boycott anything in the dress line that is not sane and sensible. The gentler sex may have been a little slow in awaking to a realization of fashion's grievous bondage, but now, since the truth has become apparent and is duly recognized, we may rest assured that something of importance is going to happen. No longer will the dictators of fashion's vagaries decree what women are to wear, no matter how absurd or uncomfortable.

Promise of Peace Signed by Easter

Thanks to President Wilson's positive stand, the Peace Conference appears to be nearing an agreement on the essential points of peace conditions. Assurances are given that by Easter the proposed document may be ready for signatures. Should this statement prove to be correct, it will be received with profound gratitude by every lover of peace, and all the more so, since at this time war-like demonstrations are reported from at least twenty-seven places throughout the world. The early signing of the treaty of peace will go far in bringing about orderly conditions elsewhere, as much of the unrest, causing anxiety at the present time, might be wholly allayed by the salutary effect of decisive action by the great powers.

More Optimism Needed

Rev. Charles M. Sheldon, the well-known author of "What Would Jesus Do?" is urging a reform in present-day methods of conducting funerals. He sees no reason why these occasions,—sad as they are, naturally,—should be wrapped in the deepest of gloom, when, according to every warrant of the Scriptures, they should be characterized by the most hopeful attitude. He maintains that the minister should emphasize more strongly the precious truths concerning a life beyond, as voiced by Christ and the apostles. Dr. Sheldon closes his plea with these words: "When I die, I want my people to sing the most exultant, triumphant songs in the hymn book. Let there be no dirges, no mournful plaints, but rather let there be pæans of victory. 'O death, where is thy sting? O grave, where is thy victory?'"

We Must Not Forget India

Famine conditions in India are still appealing to the heart of Christendom for adequate relief of its extreme need. The matter can not be dismissed by asking what the Government of India means to do,—all it can do will be inadequate. And at any rate,—as a missionary expressed it,—Christianity can not afford to leave the matter of succor for the starving, to the Government alone. The famine-stricken people must be given food in the quickest and most efficient way possible, ever remembering that, as we minister to these needy ones, we are ministering unto Christ himself. It is well, also, to remember the strenuous remarks of the apostle James, on the uselessness of telling a brother or sister to be warmed and filled, when "ye give not the things needful to the body." Here is a fine chance to prove our sympathy by our works.

Help Armenia Now!

As most of our readers have already learned, the winter in Armenia and the Caucasus has been exceedingly severe, causing intense suffering and great mortality among the refugees. "The Independent" tells us that in Erivan, the chief city in Russian Armenia, 45,000 are absolutely without bread. Even the Government has not a pound to give to the troops or the orphans. In all the Igdir region there is no meat. Not a single dog, cat, horse or camel is left alive. Quite recently a relief agent saw

hinder. Misery is alarmingly spreading. The number of destitute refugees in the Western Caucasus alone is no 330,000. In Asia Minor the Turks are setting adrift a increasing number of Armenian women and children Food and supply ships, sent from New York recently have reached Turkey, and twenty cars of supplies hav by this time reached the interior of Asia Minor. But mo help is needed and should be given. It is a debt of hono

Great Dreadnaughts Superseded

Only recently the great superdreadnaught "Idaho" wa launched,—said to be the largest of its kind, and ampl able to back up the strongest claims that may be urged b our Government. There are twelve huge fourteen-inc guns and plenty of other equipment to make her a mos formidable fighting machine. Fifty-six officers and 1,14 men constitute her crew, but ere long they may see flyin above them an airship with four engines of 500 horse power each. In that machine the observing naval office will speedily see the end of all superdreadnaughts. A the cost of one ship like the "Idaho," a hundred flyin machines can be built, each one capable of sinking th "Idaho," though requiring but a crew of four men. Ap parently, therefore, the further construction of large bat tleships will simply mean the furnishing of additional tar gets at which the fatal flying machines can hurl their de structive volleys.

Our Blessed Hope

WHEN all in life fails in its promise, and all our optimism is buried, seemingly forever, the Angel of Hope still sits by the sepulcher and points to another life, where the inequalities of this one are adjusted, where the first is last, and the last is first. If there were no life but that which we see in this world, human existence would be an appalling tragedy. But the soul-life is endless, and this world is but its primary school. A sure optimism must reach beyond the earth life. Optimism in an army is called "morale"; in religion it is called "faith." Both are phases of the same attitude toward the world and life. A life well lived, and rightly adjusted to both the transient and the eternal, rises superior to every possible fate. We need optimism for health, for courage, for happiness. We get it by harmony with God and with his laws. Achieving this, nothing can finally go wrong. "God's in his heaven,—all's right with the world!"

Reconstruction Work in Palestine

These are busy days in the Holy Land. Reconstruction workers are laboring with unabated zeal. Orphanages are looking after the wants of hundreds of homeless children. A day nursery admirably cares for the smallest children, and releases the mothers who are among the 600 women, doing sewing for the British army. The Red Cross is giving special attention to health and sanitation problems. Many of the valuable olive trees having been cut down by the Turks, to furnish fuel for the railroads, the British soldiers are now setting out new trees in all waste places. Trees are also being planted in streets and towns all over Palestine. Many eucalyptus trees are to be planted, to purify the air. On the new railway from Palestine to Egypt, farm products will soon be shipped everywhere. British forces are building reservoirs on the heights around the Holy City, so that the surrounding country can be irrigated in the dry season. Improvement everywhere is the order of the day.

"A Captain of Industry"

Frank W. Woolworth, merchant and man of visions, died at his home in Glen Cove, L. I., April 8. He left as a monument the tallest building in the world,—the most beautiful of the turrets in the New York sky-line. The further fact that he leaves behind him possessions to the amount of $40,000,000 and beyond, is not of as great moment as the more important lesson that, even though visions may have a scant substantial basis, they can be made to come true. Mr. Woolworth's younger days were hardly indicative of special ability or genius,—so far as his employers were able to perceive. The meager stipend of $3 per week was only slowly advanced to $10, and his subsequent discharge must have been truly disheartening. He tried farming and failed. Again returning to store activities, he was given charge of a counter, stocked with five and ten cent bargains. There it was that young Woolworth saw a vision of possibilities that was more than an idle dream. Utica, N. Y., was the city in which his first commercial venture was launched, and the success achieved led to the starting of additional five-and-ten-cent stores in other cities of New York and Pennsylvania. In rap

HOME AND FAMILY

Eastertide

BY MYRA WELCH

The wind has stripped the branches,
The swirling, drifting leaves
Seek shelter in the gutter
And trough along the eaves.
The merry little brooklet,
That laughed and sang with glee
In nature's lap is sleeping
As quiet as can be.

The roses all are fading,—
And e'en the fairest die,
As dark and murky storm-clouds
Sweep o'er the wintry sky.
Then over all, in silence,
A blanket white and clean
Is wrapped about securely
And winter reigns supreme.

* * *

At length the breezes soften,—
The snow-drift slips away.
The buds burst forth in blossom,
And nature seems to say:
"Ho winter! Where's your viet'ry?
Ho frost! Where is your sting?
Though mighty in your season
You can not conquer spring!"

And so the Loving Father
Has set the bounds of death,
Though mighty in his season
To stop the halting breath.
And ev'ry bursting blossom
And ev'ry springtime flower
Proclaims the resurrection
And demonstrates its power.

La Verne, Calif.

Breaking Engagements, Is It Ever Right?

BY NORA E. BERKEBILE

THELMA, the romp, the light-hearted one, the life of whatever company she was in, was just now in an extremely quiet mood. It was rather a troubled mood than a quiet one, although she sat so still on the low stool in Aunt Margaret's sitting room, with elbows on knees and her dimpled chin resting in the cup formed by the upturned palms of her beautifully-formed hands.

Auntie did not disturb her. She knew she would speak out her troubled mind. For some time Aunt Margaret had noticed a restless, troubled look in the eyes of the usually light-hearted girl. She had imagined the cause, but kept her thoughts to herself.

Dicky sang away in his cage, the kettle sang softly out on the kitchen range, and Aunt Margaret kept on sewing. Still Thelma sat silently gazing at the toe of her slipper.

Then she suddenly looked up, saying: "Aunt Margaret!" "Yes, Thelma, child, what is it?"

"Is it ever right to break an engagement,—a betrothal, I mean? You see, I know a girl who is very much troubled over this question and I thought, perhaps, you might give me some advice to help her," and again she gazed at the shining toe of her slipper.

"Well, girlie, I scarcely know how to answer you," replied Aunt Margaret. "'Circumstances alter cases,' you know. Many betrothals have been broken for a mere whim, because of a sudden flare of temper, a jealous thought, or some other trifling thing, and many hearts have ached a lifetime because of it.

"But there are cases where it is right to break an engagement, although I would not want to say anything that would cause people to think it right to do so on the least provocation. There are too many sad hearts now, because of such things, without giving encouragement to it. But I repeat, it is sometimes the only right thing to do, to break an engagement."

"For instance, Auntie?"

"Well, one in particular I remember. She was a dear friend of mine. She loved a man, and was engaged to marry him. He came from a fine family and she felt he was worthy of her love. But a short time before their marriage was to take place, she learned he had been untrue. When he came, she asked him if the report was true. He confessed, but begged her to forgive him. She had loved him very much, but now she told him to go, although it broke her heart to know he was false. She begged him to go repair the wrong as nearly as possible, and marry the girl he had ruined. Any one would say that she did right in that case to break her vow to marry him."

"That is an extreme case, Auntie. This girl I am talking about is promised to a splendid young man,—one who respects womanhood and is a perfect Christian gentleman. She thought she did love him when she promised him. They have been engaged quite a while, but he lives in a different city, quite a distance from her home and only comes to see her occasionally. They have put off the marriage several times and sometimes she imagines he does not love her as a man should love the woman he marries. Her parents think he is the only one for her. Of course she likes to go out in company with the other young people and he not being here, she has gradually fallen to the lot of an old chum, as the other young people pair off, going here and there. The old friend is also engaged to a girl who lives away from his home town. They speak of the absent sweetheart and lover to each other, and each knowing that the other was engaged, they felt that it was the proper thing for them to do, to be chummy rather than to pair off with some one else. But they failed to reckon with the power of propinquity.

"One day they awoke with a shock to find that they were desperately in love with each other. Their very hearts cried out for each other. She knew he was her man. He knew she was his woman, although both were plighted to another. At first they bravely decided that they would part, but the binding tie was too strong.

"Her parents began to realize the state of affairs. They scolded, they tried to keep them apart and then, as a last resort,—knowing how conscientious the girl is,—they told her that the betrothal is really the marriage before God, and is almost as binding as the marriage vow. She had always been taught that the marriage tie is only severed by death. She knew God never meant people to separate and remarry, and knew the punishment connected with such a step. 'Now, if the engagement is as binding as the marriage,' she thought, 'by breaking it and marrying some one else I shall be lost.'

"Between threatenings and pleadings she is almost distracted. She needs help and advice, so that is why I asked you the question." Big tears were glistening in her eyes, her face was white and her lips quivered, and Aunt Margaret knew that the girl referred to was the one before her, but she pretended not to know it and said: "Poor folks! I wish I could help them. They must not make shipwreck of four lives. There may be something of the heroic in promising to give each other up, and following what some might call the right way. These two, who love each other so, might be able to make the sacrifice,—might be able to be good, kind companions to those they have promised to marry, but the risk is too great. Thelma, do you think it is right for young people to *ever* marry without love?"

"No, Auntie, it does not seem right, I know, but then there comes in the promise, you know."

"All right. Suppose this girl you speak of decides to give up the man she loves and marries the one she thought she loved, and when she comes to that part of the ceremony where she promises to love and to cherish until death, what does she do then? She then and there tells the untruth, and that is not all, for she must daily live an untruth, for she must pretend she loves when she does not. Had she better break her promise before she spoils four people's happiness for life, or go on and keep it and be a living lie all her life? Ah, Thelma, a promise should not be lightly given, but if it has been given and given in all good faith, and one finds she can not keep it, then the brave thing to do is candidly to confess that she can not keep it, and ask to be absolved.

"That girl, no doubt, loves her parents dearly and does not want to grieve them. She respects and admires the man she has promised to marry, but even this should not be the main point to consider. Do you think that man would want only the husks of her love? He does not know she loves some one else. If he knew and if he is a good, true man he would not want her without her love, and no one could do another a greater wrong than to marry that one when the heart belongs to another.

"I would pity the girl if she kept her promise. I would pity the man she loves, but most of all I would pity the man she marries, for he is the most wronged of all. Should he love her most devotedly, he had far better go through life alone than to be tied to a woman whose heart is another's. She can be good and kind and all that, but, ah, he will be able to see through the veneer to the empty heart beneath."

"Auntie, haven't parents any right at all in this?"

"Parents should advise, teach, warn against what might prove an unhappy marriage, but they have not the right to force their choice of a companion when there is no love in the child's heart for the person. Some parents have advised: 'Marry him. It is a good match. You may not get such a chance again. If you do not love him much now, love will come afterwards.' If love isn't there, better miss all the 'matches' and go through life alone.

"No, Thelma, that girl, and not her parents, must live with the man she marries, so she should decide who it should be. But there is one thing I should advise her to do, before she decides the question, and that is to get away for a time from the persuasion of her parents and from the man she loves, and take time to think over the situation, hearing neither from her lover nor the other man. She may possibly, by being absent from the one she thinks she loves, find that, after all, it may be merely infatuation and not real true, down-deep love.

"Ah, Thelma, these things must not be lightly considered; nor should engagements be lightly broken. But when once awakened to the fact that you have made a mistake, walk up bravely and confess, even though it be but five minutes before the ceremony. It would be better for both to suffer the humility of a broken engagement, and the censure of friends and enemies, rather than be bound for life where love is not. Do not think that I want to put a discount on the advice of parents to children on this question. They have a right to try to persuade them not to marry any one they know to be undesirable, but they *have not* the right to make their child marry some one the child does not want. I hope you see my point in this."

"Thanks so much, Auntie," said Thelma, in brighter spirits now. "You have said things that I am sure will help the girl to decide right. I am almost sure, too, she will go away for a while where she can not be influenced by either side, and when she is sure, she will decide to marry where love is greatest."

Bellefontaine, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

ARCADIA, FLORIDA

March 30 we accompanied Bro. J. H. Garst to Arcadia, fifty miles distant by automobile route. We met with the little band of believers in members' meeting, with Bro. Garst presiding. The most important item of business was a movement looking to the securing of a resident minister, to take charge of the work in Arcadia and the surrounding community.

Arcadia, with a population of not far from five thousand, is the center of an immense fruit and cattle industry. The soil is suited to the production of the best of vegetables. Here the Brethren have a neat chapel, all paid for. There are about twenty resident members, but no resident minister. Bro. S. W. Ball and wife, who have a good winter home and other property here, have been looking after the Sunday-school and preaching services during the winter months. They go north soon and that leaves the church without a minister.

Part support for a minister has already been pledged, and more will be secured. The plan is to secure a minister adapted to the work in an enterprising southern town, who can provide a part of his own support, or is willing, as was Paul, to do some work with his hands. Bro. J. H. Garst, of Sebring, is elder in charge, and any energetic minister, desirous of doing a good work for the Master at a point where his efforts will be appreciated, should communicate with him. The call is not a money-making proposition, but it is a splendid soul-saving undertaking, and we know of no better opening in the South for that purpose.

It was our pleasure to address a very attentive audience on Sunday morning. After having enjoyed the splendid hospitality of Brother and Sister Bail, we drove home, reaching Sebring in time to attend our evening services, where we listened to an exceedingly interesting sermon by Bro. D. H. Zigler. Bro. Zigler is a strong man in the pulpit, and the members in Sebring will look forward to his return in the coming fall. J. H. Moore.

Sebring, Fla.

BOYS' BOARDING-SCHOOL NOTES, INDIA

Growth.—At Vali there has been the largest growth, an increase from twenty-six, at the beginning of 1918, to sixty-four, at the close of January, 1919. About thirty were gained during the past month. This increase comes from two sources: (1) The third standard boys from Anklesvar, a class of seven, went to Vali at the beginning of the year, for fourth standard work. (2) Many parents, who have neither work nor food for their children, now are sending them to the Boarding-school. Famine conditions there are more keenly felt than at some other places in our field. This growth promises to continue. The District Mission Board, at a recent meeting, decided to send five of the eight boys in the little Boarding-school at Rudha, a village in the southern part of the Rajpipla State, to Vali, looking forward to the closing of the Rudha Boarding-school. According to present plans, the Anklesvar boys are to go to Vali. Others will continue to come from the villages around Vali, hence it will only be a short time when it will become our largest Boarding-school.

The Wankal Boarding-school, situated among the aboriginal tribes to the east of Bulsar, has increased, during the past year, from twenty to fifty. Twenty-two of this number have come from Jalalpor. Bro. Emmert had a small boys' Boarding-school for several months on the compound at Jalalpor. Prior to his going to America, arrangements were made to send these boys to the Wankal Boarding-school, where they would be associated with boys of their own caste. When it came time to go, many of their associates in the villages they were from, had decided that the Boarding-school must be a good place to go to, hence there were twenty ready to go in place of six or eight. Later, two Christian boys, who had refused to take advantage of the Boarding-school at Jalalpor, also went to the Wankal school.

The Boarding-school at Vada is still in its infancy. It is a new thing for the people, and they are not ready to send their children. Consequently orphan boys were brought over from the American Marathi Mission, who were unable to care for them. This increased the number of boys from three to twenty. Vada has had to depend on other missions for their workers, many of whom have proved to be unworthy. The hope is that from these boys will come a number of trusty workers.

The Boarding-school at Dahanu is at a village three miles east of the compound, making close oversight difficult. An increase from twelve to twenty during the past year is reported. When cholera broke out among them, a few weeks ago, they were brought to the mission compound, where they might be better cared for. Four died from this awful disease. The others who had it recovered and have since returned to the Boarding-school.

The people in the Dangs are slow to send their boys to the Boarding-school. Nevertheless, during 1918, the Ahwa Boarding-school increased from twelve to fifteen. At Bulsar there are forty-two, and at Vyara, seventy-five. No increase is reported at either place. Last year the Anklesvar Boarding-school increased from forty-four to fifty-five. This number has not been maintained during the past month, owing to seven going to Vali, and also because of the breaking out of smallpox soon after the first of the year. Two were sent home with the disease. Of three others, one had it in severe form and died, not having been vaccinated in time. The other two have nearly recovered. Others went home on account of fear, so the school will hardly reach its normal size before the boys will be sent to Vali.

In round numbers, the total number in our Boys' Boarding-schools is 340,—an increase of one hundred during the past year. In comparison with that we have 140 girls enrolled in Boarding-schools, as previously reported,—an increase of fifty during the year. This gives us a total of 480 children in our Boarding-schools, and a total increase of 150. How much famine conditions will increase that number, remains to be seen.

Since the above was written, this word comes from Vyara: "We count about seventy boys, usually, in the Vyara Boarding-school, besides some half dozen in night school. The night school boys are laborers by day. Some of our little fellows are irregular, hence we do not enroll them the first year."

Teaching.—The training of our boys in our Boarding-schools is to make them mentally, physically and morally fit for larger life and service. The intellectual training is fundamental to material and spiritual progress. People in this country are considered illiterate who have not studied farther than the first standard. According to the totals of our Boarding-school report for 1917, in the primary and first standard are listed 253 pupils, while those listed in the standards above that, number only 205. Thus, for that year the number of illiterates was forty-eight above the number of literates. Those numbers include the day-school pupils who live with their parents. This will take a turn for the better, in time, as many of these schools have not been in existence long enough to develop their pupils to the higher standards. For instance, the Bulsar Boys' Boarding-school is one of our oldest schools. It has pupils in all seven standards. The 1917 report shows twenty-seven in primary and first standard and thirty-nine in the six higher standards, thus giving the literates a majority of twelve over the illiterates. The Bulsar school is the only one reporting seventh standard pupils for that year.

The Anklesvar Boarding-school teaches only to the third standard. After that the pupils go to Vali for fourth and fifth standard work. Next year the Vali school will teach the sixth standard for the first time. Unless the seventh is added later, the boys who wish to go on after finishing the sixth, will go to Bulsar for the seventh. The Bulsar Boarding-school consists largely of boys from our Christian homes, many of whom are from Anklesvar and Vali. Several of our village teachers, who had not completed the seventh standard, are doing so this year at Bulsar.

The boys are also taught how to work, for it is very important in this land, where the educated feel it is beneath their dignity to labor with their hands, that the boys not only learn to appreciate the dignity of labor but also that they should learn a trade whereby they can make a living. At Vali, Vyara and Bulsar we have carpenters who teach the larger boys how to make chairs, desks and other pieces of furniture. There is also considerable gardening at most of our stations, which provides work for the boys, who assist in watering and caring for the plants. A gardener oversees their work. This not only teaches the boys how to grow different vegetables but it also provides beans, onions, tomatoes, etc., for the missionary's table and also for the Boarding-school children. These vegetables are usually paid for the same as if bought in the market. This helps to meet expenses of the gardens. Gardening and carpentry are also being provided for the Wankal Boarding-school. Provisions for the teaching of agriculture at Vali is under way since there is plenty of land near for practical farming. There is one place, among others, where our agricultural missionary will be of great help.

Our Boarding-schools are especially valuable in that they provide a Christian environment in a heathen land. Christian teaching and Christian influences have every chance at the boys, since they are removed from the evil and corrupting influences of the heathen environment, found in their villages. Consequently, the boys who have been in the Boarding-school long enough and are old enough, naturally become Christians. Last year six of the Vali and thirteen of the Anklesvar Boarding-school boys were baptized. The outer appearance of the boys is only an index to the cleansing within. In place of the dirty, ragged, half-clothed or naked boys, many of whom smoke, commonly seen in the villages (the same is true of the girls), our Boarding-school boys are clean, and neatly dressed, while their clear eyes and bright, intelligent faces fairly sparkle with new life! They do their own washing, too,—a regular occurrence on Saturdays. Where there were Christmas programs, as reported at Vali, Anklesvar and Bulsar, the boys had a prominent part in the exercises. They often go to villages with their teachers and others for evangelistic services. They help with the singing, and the speakers often point out the contrast between them and the village children who are always present at such times. In December, at an evening service before Sister Zigler's tent at Sagapur-bata, nearly three hundred people were present. Bro. Stover called upon the Christians present to testify, there being none in that village but the Christian master and his wife. The other Christians, who were present, were from Anklesvar. Among those who testified was Chagan, aged thirteen, one of our third standard Boarding-school boys, who had come along that evening to drive the bullocks. He told them that he was a Christian and spoke to them for a few minutes of the great benefit that he and the other boys were receiving at the Boarding-school. These boys are not only accepting Christ and being trained for Christian service but they are serving the Lord now more faithfully than many who are older. Truly, the future leadership of the Indian church is in the making in our Boarding-schools. Pray earnestly for the teachers and missionaries whose responsibility it is to father and mother these children. Increasing numbers of these children are seeking admittance into these schools! A. T. Hoffert.

Anklesvar, India.

FINANCIAL REPORT OF THE GENERAL SUNDAY SCHOOL BOARD

The following amounts were received at the office of the General Sunday School Board, Elgin, Ill., from March 1, 1918, to February 28, 1919:

SUNDAY-SCHOOLS

California, Northern.—$43.80. Raisin, $5.00; Golden Gate, $3.00; Reedley, $6.60; McFarland, $8.00; Butte Valley, $11.65; Chico, $2.02; Fresno, $7.53.

California, Southern and Arizona.—$44.19. Santee, $1.59; South Los Angeles, $10.00; South Los Angeles, $5.00; First Los Angeles, $5.00; Tropico, $2.00; La Verne, $17.94; Inglewood, $2.75.

Idaho and Western Montana.—$8.05. Weiser, $3.05; Winchester, $5.00.

Illinois, Northern and Wisconsin.—$62.43. Milledgeville, $5.00; Maple Grove, $1.36; Elgin, $9.11; Hastings Street (Chicago), $5.00; West Branch, $3.17; West Branch, $5.26; Silver Creek, $3.00; Cherry Grove, $7.16; Dixon, $4.21; Batavia, $4.89; Oak Park, $3.81; Freeport, $1.00; Bethany, $4.07; Bethany Chinese, $5.00.

Illinois, Southern.—$31.36. Girard, $5.00; Kaskaskia, $1.50; Virden, $6.18; Oakley, $3.00; Astoria, $6.68; Allison Prairie, $5.00; Centennial, $4.00.

Indiana, Middle.—$65.15. Huntington City, $1.80; Mexico, $7.22; West Manchester, $8.00; Andrews, $3.00; Wabash, $5.00; Guernsey, $2.10; Pike Creek, $3.03; Manchester College, $3.00; Logansport, $2.00; Salamonie, $8.00; West Manchester, $8.60; Loon Creek, $7.31; Markle, $5.00.

Indiana, Northern.—$57.04. Goshen City, $9.11; Bremen, $3.00; East House, $9.50; Cedar Lake, $4.61; Oak Grove, $4.54; Oak Park, $7.95; West Goshen, $7.93; Rossburg, $1.60; West Goshen, $2.15; Nappanee, $6.65.

Indiana, Southern.—$82.42. Anderson, $7.70; Locust Grove, $5.00; Rossville, $20.00; Howard, $5.00; Indianapolis, $3.36; Union Grove, $5.00; Arcadia, $9.50; New Bethel, $2.00; Pyrmont, $10.00; Brick, $14.96.

Iowa, Middle.—$75.79. Des Moines, $10.00; Garrison, $5.00; Dallas Center, $20.00; Muscatine, $4.00; Panther Creek, $22.64; First Des Moines, $3.00; Fernald, $4.25; Brooklyn, $4.90.

Iowa, Northern, Southern Minnesota and South Dakota.—$85.89. Root River, $4.03; Slifer $2.25; Worthington, $4.64; Waterloo City, $6.87; Lewision, $8.70; Sheldon, $8.00; Kingsley, $10.00; Spring Creek, $3.00; Greene, $3.00; South Waterloo (Rural), $20.59; Ivester, $15.00.

Iowa, Southern.—$19.97. English River, $9.00; Council Bluffs, $1.00; Libertyville, $4.50; Monroe County, $3.41; Salem, $3.06.

Kansas, Northeastern.—$66.92. Ottawa, $3.00; Sabetha, $5.00; Ramona, $3.59; Pleasant View, $5.17; Morrill, $10.00; Oakland, $5.00; Pleasant Grove, $2.00; Summerfield, $5.00; Central Ave. (Kansas City), $2.21; Lawrence, $2.50; Overbrook, $2.82; Roseville, $6.87; Rock Creek, $5.00; Navarre, $3.79; Wades Branch, $5.00.

Kansas, Northwestern and Northeastern Colorado.—$14.03. Belleville, $3.50; Colorado Springs, $7.03; Hopeful Hill, $4.50.

Kansas, Southwestern and Southern Colorado.—$22.50. Larned, $10.00; Hutchinson, $1.50; Nearon City, $1.00; West Wichita, $5.00; Eden Valley, $6.00.

Maryland, Eastern.—$83.83. Greenhill, $3.29; Meadow Branch, $5.00; District No. 3 (five schools), $5.00; District No. 4 (three schools), $5.00; Beaver Creek City, $3.00; Silver Creek, $5.00; Pine Ridge College, $10.00; Frederick City, $3.00; Pipe Creek, $8.00; Westminster, $5.30; Locust Grove, $7.07; Grossnickles, $5.00; Easton, $5.21; Woodberry, $8.76; Hilton Ave. (Baltimore), $8.00; Myersville, $5.00.

Maryland, Middle.—$31.55. Pleasant View, $5.00; Hagerstown, $5.00; Broadfording, $8.00; Manor, $13.47.

Michigan.—$31.29. Beaverton, $4.60; Homestead, $0.35; Sugar Ridge, $3.92; Shepherd, $7.74; Woodland Village, $3.00; Hart, $2.05; Saginaw, $3.17; Clarion, $2.24; Beaverton, $5.32.

Missouri, Middle.—$18.60. Happy Hill, $1.60; Mineral Creek, $12.00; Prairie View, $5.00.

Missouri, Northern.—$20.42. North St. Joseph, $2.50; Rockingham, $6.25; Walnut Grove, $6.67; Walnut Grove, $5.00.

Nebraska and Northeastern Colorado.—$41.48. Octavia, $3.34; Red Cloud, $1.10; Beatrice, $2.00; Rowland, $4.75; Sterling, $5.00; Falls City, $2.34; South Beatrice, $4.84; Haxtun, $12.00; Afton, $3.00; Afton, $2.26.

North Dakota, Eastern Montana and Western Canada.—$20.00. Fairview, $6.70; Kenmare, $2.40; Pleasant Valley, $1.50; Cando, $10.00.

Ohio, Northeastern.—$52.27. Paradise, $6.35; Springfield, $6.90; Black River, $3.00; Beech Grove, $5.00; New Philadelphia, $4.58; North Bend, $3.00; Canton Center, $2.50; Zion, $4.00; Mt. Zion, $2.59; First Akron, $15.05.

Ohio, Northwestern.—$74.24. Lick Creek, $5.50; Ross, $1.61; North Poplar Ridge, $5.00; Eagle Creek, $4.68; Lima, $2.75; Portage, $1.95; South Poplar Ridge, $10.00; Pleasant View, $12.03; Hickory Grove, $2.00; Wyandot, $3.01; Sugar Grove, $5.00; Walnut Grove, $2.75; Black Swamp, $2.50; Sand Ridge, $4.00; Deshler, $2.00; Lorain, $7.00.

Ohio, Southern.—$116.63. Middletown, $3.00; Bethel, $10.02; Price's Creek, $3.00; Pleasant Valley, $1.98; Trotwood, $5.00; Toms Run, $2.00; West Branch, $3.00; Pleasant Hill, $5.00; Bear Creek, $6.30; West Charleston, $6.00; West Dale, $3.00; Bradford, $5.00; Center, $9.46; Red River, $3.10; Lower Miami, $3.00; Lower Stillwater, $6.40; Painter Creek, $5.42; Loramie, $2.00; Prices Creek, $15.50; East Dayton, $4.60; Troy Mission, $2.50; Bradford, $6.00; Sugar Hill, $1.00.

Oklahoma, Panhandle of Texas and Pecos Valley, New Mexico.—$6.77. Thomas, $4.00; Washita, $2.77.

Oregon.—$31.50. Evergreen, $15.00; Portland, $14.00; Mabel, $2.50.

Pennsylvania, Eastern.—$115.36. Ridgely, $7.12; Akron, $3.40; Lititz, $10.00; Lancaster, $11.81; Mountville, $7.35; Hummelstown, $4.60; Newville, $3.00; Lake Ridge, $5.00; Lower Paxton, $5.00; Hatfield, $6.79; South Annville, $4.00; Mingo, $5.00; Ephrata, $10.00; Manor, $2.00; Indian Creek, $5.30; Heidelberg, $5.00; Shippack, $3.00; Spring Creek, $5.00; Springville, $1.00; Elizabethtown, $10.00; Lansdale, $3.00; Fairview, $3.00.

Pennsylvania, Middle.—$87.95. Clear, $5.00; Leamersville, $7.75; Williamsburg, $3.00; Clover Creek, $2.00; Replogle, $5.00; Snake Spring, $5.00; Riddlesburg, $5.00; Martinsburg, $7.00; Fairview, $1.00; Pine Glen, $2.00; Holsinger, $7.00; Kount, $3.00; Stonerstown, $7.55; Curryville, $5.00; Bethel, $1.00; Spring Run, $4.71; Smithfield, $1.13; Brenham, $8.23; Huntingdon, $10.00.

Pennsylvania, Southeastern, New Jersey and Eastern New York.—$6.00. Pennsylvania Mission, $6.00; Upper Dublin, $3.00.

Pennsylvania, Southern.—$75.63. Wayne Academy, $2.75; Hampton, $5.00; Gettysburg, $4.58; First York, $7.00; Ridge, $2.00; Hanover, $5.00; White Spring, $3.50; Huntsdale, $10.00; Rossersville, $5.00; East Berlin, $5.00; Chambersburg, $5.00; New Freedom and Shrewsbury, $3.00; Codoras, $7.75; Black Rock, $4.00; Shank, $6.05.

Pennsylvania, Western.—$85.88. Ten Mile, $2.00; Rummel, $4.00; Moxham, $7.00; Diamondville, $2.00; Purchase Line, $2.00; Pike, $5.36; Morrellville, $7.96; Locust Grove, $10.00; Chess Creek, $5.00; Brothers Valley, $5.00; Hooversville, $3.00; Scalp Level, $10.47; Maple Glen, $3.00; Fairview, $2.61; Penn Run, $3.00; Conemaugh, $3.36; Beachdale, $2.00; Greensburg, $3.50; Pleasant Hill, $1.62; Moxham, $2.00; Glade Run, $2.00; Elk Lick, $6.00.

Tennessee.—$7.06. Limestone, $3.16; New Hope, $3.90.

Texas and Louisiana.—$12.12. Bethel, $5.96; Manvel, $6.16.

Virginia, First.—$34.67. Roanoke City, $17.67; Maple Spring, $7.00; Bonsack, $5.00; Oak Grove, $5.00.

Virginia, Second.—$49.39. Buena Vista, $5.00; Sangerville, $1.50; Mesorew, $7.00; Pleasant Valley, $5.00; Oak Grove, $6.45; Bridgewater, $15.00; Staunton, $3.00; Branch, $5.00; Summit, $6.44.

Virginia, Eastern.—$19.02. Valley, $1.25; Midland, $4.00; Cannon Branch, $2.00; Mt. Hermon, $3.31; Oakton, $6.12; Evergreen, $1.32; Mountain Grove, $1.02.

Virginia, Northern.—$70.78. Fairview, $3.00; Mill Creek, $10.00; Salem, $3.00; Flat Rock, $2.31; Bethel, $5.31; Dayton, $3.40; Timberville, $21.00; Sunny Side, $4.00; Linville Creek, $5.76; Pleasant Run, $4.00; Melcore, $1.00; Garbers Church, $4.00.

Virginia, Southern.—$4.40. Black Water Chapel, $2.00; Fraternity, $2.40.

Washington.—$3.51. Plain, $3.51.

West Virginia, First.—$9.77. Beaver Run, $1.77; Lime Rock, $6.00; Chapel Mission, $2.00.

Total Receipts of Sunday-schools.—$1,791.51.

CHRISTIAN WORKERS' SOCIETIES

California, Northern.—$12.74. Fresno, $1.19; Golden Gate, $3.74; Chico, $2.40; Reedley, $3.50.

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feast, at which about fifty members were present. The meetings were well attended, with a marked interest from the beginning. The church feels greatly blessed and revived. Five renewed their covenant and eighteen accepted Christ, sixteen of whom have been baptized. Our Sunday-school reaches its interest and numbers, the attendance having gone over the one hundred mark far three Sundays.—Minnie B. Rodes, Clovis, N. Mex., April 8.

Miami church had a "red letter" day March 30. The attendance was larger than it had been for some time. Our pastor, Bro. Ira Lapp, preached his first sermon since recovering from pneumonia. The theme was "The World's Need," with special emphasis upon suffering America. After a strong appeal, he set the goal of $400 for us. The result of the day's collection was $535 and several pledges yet to be received. We are looking forward to the coming of Bro. Manly Deeter to begin a series of meetings April 6.—Mrs. M. N. Mikesell, Miami, N. Mex., April 8.

NORTH DAKOTA

Salem church met in council March 28, with Eld. J. W. Shively presiding. Bro. Isaac Wagoner was reelected clerk. Bro. O. G. Mills, Sunday-school superintendent; Bro. J. W. Shively, elder. Three letters were granted. Our church work was hindered considerably this winter, on account of so much sickness, but services are again held regularly and the work is growing. We are planning an Easter program. Our young people's meeting will be reorganized. Our series of meetings will commence in June, with Bro. D. M. Shorb in charge. Bro. Geo. Studebaker will lead the song service.—Mertie Van Art, Starkweather, N. Dak., April 7.

OHIO

An Appreciation.—In behalf of our entire body af church workers in the Cleveland field, we desire to express the intense sorrow we feel in our pure in the sudden death of Sister Trellis Hartley. By reason of her quiet, strong spirituality and sweetly of heart, she had found a place with us that will be hard to fill. In our church work, especially, will her loyalty, interest and help be greatly missed. Our sympathy goes out to Bro. Harley in his bereavement.—C. E. Copeland, Cleveland, Ohio, April 5.

Cincinnati church met in council April 4, with our pastor, Bro. R. H. Leatherman, presiding. Sister Knoepfle was appointed church clerk for one year. It was decided to hold a love feast, together with the Constance, Kentucky, Mission at this church, May 31, at 7 P. M. Bro. Leatherman was elected delegate to the Annual Conference, and Sister Knoepfle, delegate to the District Conference. The work is rapidly on the increase at this place. At present we have six large classes in the Sunday-school and could easily have ten, if teachers were available. This is a large and pleasant field in which to work and the need of helpers is great.—Mabel Knoepfle, Cincinnati, Ohio, April 6.

Notice to the Churches of Northwestern Ohio.—The Sunday-school and Ministerial Meetings will be held at Deshler, Ohio, August 26-28. Programme will appear later. Those desiring a visit of the Sunday-school and Missionary Secretary, will please corresponed.—Walter D. Landes, Lima, Ohio, April 9.

Ross church met in council April 5, with Eld. J. A. Guthrie presiding. We are expecting a series of meetings to begin April 20, with Bro. B. F. Petry, of Eaton, Ohio, as evangelist. Our love feast is to be held May 10, at 2 P. M. Our people are going to do their bit in the Relief and Reconstruction Work. We desire to "go over the top." Our pastor, Bro. Wm. Forest, was elected delegate to Annual Meeting.—Mrs. Gertrude Guthrie, Spencerville, Ohio, April 5.

OKLAHOMA

Paradise Prairie.—We have changed the date of our meetings, and they will commocee May 11. Our love feast will also be deferred to May 24. Bro. Ray Wagoner, of Enid, was with us March 23 in the interest of the Child Welfare Mission. He gave two sermons during and gave a lecture in the evening, both of which were very much appreciated. Monday and Tuesday nights following, Sister Lydia E. Taylor, of Mt. Morris, Ill., lectured on " The Simple Life."—Cassie Carrier, Coyle, Okla., April 8.

Thomas church met in council March 29, with our elder presiding. Bro. F. E. Marchand was reelected elder; Bro. B. F. Stutzman, Sunday-school superintendent; Bro. Albert Williams, Christian Workers' president. A charity fund was arranged for, with Bro. Jos. L. Hutchison as receiver and distributer. A committee was chosen to secure an evangelist for meetings this fall. We will have no feast this spring. The Sunday-school was reorganized. Our elder will represent us at Annual Meeting. Brethren Robert Gripe and Frank Showalter were called to the deacon's office. Recently Sister Taylor gave an address on "The Simple Life."—Albert L. Williams, Thamas, Okla., April 3.

Washita church met in council April 4. Eld. J. R. Pitzer presided. We decided to hald our spring lave feast April 19, at 6 P. M. We put in a call for the District Meeting, to be held here the last of August. April 1 and 2 Bro. Ira Lapp was with us and gave good lectures on "Clothes and Character." We appreciated them very much.—Mrs. Gilbert Brubaker, Cordell, Okla., April 5.

PENNSYLVANIA

Shrigley.—Dec. 28 Bro. Charles Garver began a series af meetings, continuing until Jan. 4, at which time Bro. C. O. Beery, of Pleasant Hill, Ohio, came and continued for two weeks. Great interest was manifested from the beginning. Fourteen were baptieed. Our church having been closed an account of influenza, aur fall love feast was not held until Dec. 28, after the meetings. A number af visiting ministers were with us and we had a very inspiring meeting. March 30 our Sunday-school taak an offering of $50 far the Armenian sufferers. At aur last council meeting, it was decided to hold our love feast May 11.—Scott Johnson, Roaring Spring, Pa., April 4.

Conowago congregatian met in council in the Bachmanville church March 5. Bra. Samuel Hertzler, elder af the Elizabethtown congregation, presided. Eld. S. D. Wiltner was elected delegate to Annual Conference, with Bro. Chas. Madeira, alternate; Brethren John S. Baker and Jacob Brandt are our delegates to the District Meeting. The officers for the two Sunday-schools at Bachmanville and at Conewago were elected. Our Sunday-schools are organized April 6, with a good attendance at both places. Our love feast will be held at Bachmanville May 31 and June 1.—Lena H. Gruber, Bachmanville, Pa., April 7.

Everott church met in council April 7. Brethren Ira Haisapple and Jahn Hershberger were elected delegates to District Meeting. We secured the services of Bra. Ira Halsopple as pastor far another year. As an expression of appreciation of his labars among us, during the past year, we presented him with a check for $100. Our series af meetings will begin April 21, with Bro. Dehra in charge. Two were recently received by baptism.—Nancy Lashley, Everett, Pa., April 7.

Hanover church met in caunci1 April 2, with Bro. Daniel Bawser presiding. Elders David Hahf and Jos. Long were also with us. Bro. Bawser was reelected elder. Two letters were granted and one received. Bro. D. L. Little will be our delegate to Annual Meeting. Bro. Claude Miller was reelected writing clerk for another year. Sisters Margie Whitmore, Emma Little and Mary Myers were installed as ministers' aid committee. Decided to have an entertainment in the Sunday-schaal, with Bro. Chas. Huff, superintendent.—Mary A. Rhinebart, Hanover, Pa., April 7.

Harrisburg (Hummel Street).—We were pleased to have with us March 23, four members of Elizabethtown College Volunteer Mission Band: Brethren A. C. Baugher, Chester Royer, Ephraim Myer and Sister Lydia Stauffer. They rendered a very interesting and inspiring program. Bro. Beachley preached in the evening on "The Second Coming of Our Lord and Savior." At our Sunday-schaal meeting we decided to hold Teachers' Meeting at 9:30 Sunday morning and Sunday-school at 10 o'clock. April 6 Bro. Conner brought us a splendid message. In the evening we were glad to have with us Brother and Sister Graybill, returned missionaries from Sweden, farmerly of Harrisburg, Bro. Graybill having been elected to the ministry here.—Sallie E. Schaffner, Harrisburg, Pa., April 5.

Hostetter church met in regular service Sunday, April 6, and afterward organized the Sunday-school with Bro. Wm. Forest, superintendent. At this time Bra. Jacab Hostetler is suffering from a light stroke of paralysis, but we hope for his speedy recavery.—Mrs. F. C. Lint, Sandpach, Pa., April 7.

Lost Creek congregation met in council at the Good Will church March 8, with Bro. John E. Rawland presiding. Three certificates of membership were granted. It was decided to hald a love feast May 17, at 1:30 P. M. Sunday-school at the Good Will house. Eld. Geo. Strawser was elected delegate ta Annual Meeting.—Issac P. Basbore, McAlisterville, Pa., April 7.

Marsh Creek church met in council April 9, with Eld. Albert Holsinger presiding. It was decided to have a love feast at Friends' Grove May 11, beginning at 2 P. M.; also a love feast at the Marsh Creek house May 31, beginning at 1:30 P. M. The subject of compiling a church directory in conjunction with the Middle District of Pennsylvania, was brought up for consideration. Bro. D. J. Lightner will represent us at Annual Meeting. Two have been received by baptism and one restared since the last report.—Ida M. Lightner, Gettysburg, Pa., April 10.

Martinsburg.—Eld. B. P. Petry, of Eaton, Ohio, began a series of meetings at this place March 16, and continued until April 6. One was reclimed and one applied for baptism. The meetings were well attended, considering the busy season.—J. H. Crofford, Martinsburg, Pa., April 8.

Middle Creek congregation met in council March 22, with Eld. Silas Hoover as moderatar. Our delegates to District Meeting are R. T. Smith, J. W. Shirley, D. Shirley, H. Kimmel and S. A. Meyers; to Annual Meeting, Bro. S. A. Meyers. Our love feast will be held June 1. We will meet in council priar ta the feast, May 29.—Carrie Walker, Brickerwood, Pa., April 8.

Mt. Joy church met in council March 29, with Eld. M. J. Brougher presiding. Brethren B. B. Ludwick and Harry Meredith were elected delegates to District Meeting and Bro. B. B. Ludwick, delegate to Annual Meeting. We chose Bro. H. H. Heiman, of Ohio, as pastar for the coming year. The congregation expects to come here some time during the summer. Feb. 24 Bro. Heiman's wick began a series of meetings in the Mission Sunday-school in Mt. Heiman, which continued for three weeks. Twenty-four were added to the church. The Sunday-school is growing nicely. Three of the Volunteer Band of Juniata College were here March 29 and 30, and rendered two very interesting programs. Our Sunday-school will render a program on Easter Day.—Sarah E. Neiderhiser, Mt. Pleasant, Pa., April 7.

Mt. Olivet union Sunday-school met in session March 30, to reorganize after being closed during the winter months. Bro. Ira Brandt was elected superintendent. We are sorry to lose four of our members, as we are few in number, but we hope that others may come in their place.—Mrs. Ada Brandt, Millerstown, Pa., April 8.

Moxham (Johnstown).—We met in regular members' meeting April 2, at 7:30 P. M., with our elder, Bro. C. M. Horst, in charge. Brethren David Shumaker and J. C. Flora were elected delegates to District Meeting, with Sisters Shumaker and Flora as alternates. Four letters of membership were received. It included the entire family, husband, wife and two children. Sister Flora's father is a deacon and the son is a minister. Our pastor, Bro. J. C. Flora, presented his resignation in a formal way, to go into effect not later than June 1, a movement is on foot for us to raise the debt which is on our church property. Already over $1,000 has been pledged and we believe that it will soon be wholly raised. Recently, a sale of bakery goods and fancy work was held by our "Women's Bible Class," at which time $83 was realized, clearing $60. Our love feast will be held on the evening of Easter, April 20, at 7:00 o'clock.—Mrs. J. C. Flora, 538 Coleman Avenue, Johnstown, Pa., April 8.

New Enterprise.—We met in council April 5. Bro. G. E. Yoder, of Norristown, was present. Several certificates were granted. A missionary committee was elected for Relief and Reconstruction Work. Bro. D. F. Metzger was chosen delegate to Annual Meeting. We expect to entertain the Ministerial Meeting and Sunday-school Convention of the Middle District in August. Our love feast will be held May 18, at 5 P. M.—Margaret Replogle, New Enterprise, Pa., April 7.

Palmyra.—April 6, at 9 A. M., we met for Sunday-school. Following the Sunday-school session Bro. Jacob Graybill, our missionary from Sweden, preached a very helpful sermon from Ps. 91: 1, 2. He also sang some selections in the Swedish language.—Elizabeth Blauch, Palmyra, Pa., April 7.

Scalp Level.—The District Meeting of Western Pennsylvania will be held in the Scalp Level church April 21-23. At our business meeting, April 5, delegates were elected to both District Meeting and Annual Conference. The delegates to District are Mary Blough, Ellen Spencer, A. S. Hoffman and S. B. Hoffman; delegates to Annual Conference, H. S. Replogle and S. B. Hoffman. Our love feast will be held May 18.—Amy Manges, Scalp Level, Pa., April 7.

Shade Creek.—In February we began regular services at all of our three stations and have been very busy since last fall. We are glad to be able ta go an with the work again. Our Sunday-school is doing well, with Sister Early, did considerable visiting during the winter, and services were held at the Berkey house a part of the time. December 24 Bro. Ira Hoover began a series of meetings which continued for two weeks. We expect to take another affering soon. We met in council March 29. Delegates to Annual Meeting are Brethren S. P. Early and W. H. Fry; to District Meeting, Brethren Jas. Weaver, Ira J. Manges and the writer. We expect a deputation from the Juniata College Mission Band to be with us May 3 and 4. A resaultian was passed, signifying aur desire to work with the Brotherhad in carrying out the "Five-year Forward Movement" as outlined. We extend Bro. Early a unanimous call to serve as pastor for two mare years, in addition to the one year he has yet to serve. We expect to hald our love feast May 25, at the Berkey house. Owing to the epidemic, aur series of meetings was postponed. Bro. H. S. Replogle, who had been secured, can not be with us this spring, so we have decided to wait until next fall unless some one else can be secured now.—Mrs. J. H. Weaver, Martinsburg, Pa., April 8.

Spring Creek.—We met in caunci1 at the Spring Creek house March 4, with Eld. J. H. Longenecker presiding. The membership was well represented. Five certificates were received and nine were granted. Eld. Longenecker was reelected elder. Bro. C. Edw. Frank S. Carpet; to District Meeting, Brethren Aaran Grubb, Benjamin Ebersole, Amos S. Blauch, Irvin Allwine. Our elder gave us a very interesting talk at the close of the meeting. We met in another council at the Palmyra house, March 31, with Eld. J. H. Longenecker presiding. A committee of arrangements was elected,—five deacons,—to arrange for the District Meeting to be held at the Palmyra house April 21-23. Our love feast will be held at the Spring Creek house, May 31 and June 1. We also decided to hold an election for a minister April 21.—Elizabeth Blauch, Palmyra, Pa., April 7.

Wainut Grove church, Johnstown congregatiaa, concluded a three weeks' series af meetings March 30. Bro. A. B. Miller and wife, of Hagerstawn, Md., were with us. Bro. Miller's sermons were inspiring and convincing, and the twenty-six who were received into the church by baptism. Our pastor, Bro. Clyde Horst, had charge of the music, which added much to the meetings. Bro. Horst met with the children a number of times for instruction, before receiving them into the church. He has announced a splendid "fallaw-up" program for the next six weeks which, we hope, will keep the revival spirit with us. Feb. 16 the Mission Band of Juniata College, represented by Sister Statler, Maynard Cassady, Grace Stayer and Nettie Gregory, rendered a much appreciated program. We held our general council April 4. Bro. Harry Shaffer and wife were installed into the deacon's office. Brethren L. B. Harshberger and S. W. Pearce were elected delegates to Annual Meeting and Brethren C. W. Harshberger, Gilbert Shumaker, L. B. Harshberger, S. N. Pearce and Sister Horst, delegates to District Meeting. It was decided to purchase individual communion cups. Bra. C. Custer has been appointed local chairman for the Relief Work. Our Johnstown, Pa., April 8.

Welsh Run church met in council April 3, with Eld. D. M. Zuck presiding. Bro. Ira Hoover was elected delegate to Annual Meeting. Bro. L. E. Elliott, alternate; delegates to District Meeting, Brethren Wm. Hoverberger and S. C. Martin. Our love feast will be held May 24, at 1:30 P. M. Sunday-school and preaching services will be held May 25. April 6 an offering of $132.05 was taken for Armenian-Syrian Relief.—Mrs. N. A. Winger, Mercersburg, Pa., April 8.

West Greentree congregation met in council March 4, at Greentree. Eld. Hiram Kaylor presided. Elders Samuel Fahnestock and Samuel Eshelman were present for the purpose of electing an elder. Our present elder's time having expired, Eld. Hiram Kaylor was reelected for a two years' term. Recently nine were made application to be received into the church and were baptised. Brethren Hiram Kaylor and S. S. Shearer were chosen delegates to Annual Meeting; Brethren Hiram Kaylor, Hiram Eshelman and Benj. Reinhold, delegates to District Meeting. It was decided to have a love feast at Greentree June 5 and 6. The Sunday-schools at Greentree, Florin and Shenks opened April 6.—S. R. McDannel, Elizabethtawn, Pa., April 8.

TENNESSEE

Beavor Creek church met in council April 5, with Eld. J. Henry Peterson presiding. We planned to have our love feast May 17, at 3 P. M. One letter was granted. We raised $16 for District Missions. April 6 we had an attendance of sixty-six at Sunday-school. We have a Home Department, with twenty-four members.—Julia E. Petersan, Fountain City, Tenn., April 8.

Pleasant Mount.—March 22 the writer went to this church and began a series of meetings, continuing till April 3. The meetings closed sooner than was expected on account of so much sickness in the community and the failing health of the writer, we have applied far baptism during the meetings and one was reclaimed. The members have had quite a financial burden in the building of a new churchhouse, but now have it paid for. The writer had the charge of the congregation, which consists of fifty members.—Jesse D. Clark, Jonesboro, Tenn., April 7.

VIRGINIA

Greenmount church met in council March 29, with Eld. J. W. Wampler presiding. Two letters were granted. We decided to take an offering at all the churches in the congregation for District Meeting. Delegates to District Meeting are Brethren D. R. Miller, J. F. Wampler, D. B. Garber and B. B. Miller; to Annual Meeting, Brethren P. I. Garber and I. C. Senger. We decided to call for District Meeting next year. Brethren I. C. Senger, D. R. Miller and B. B. Miller were appointed a committee on the Local Mission Board.—Annie Miller, Harrisonburg, Va., April 8.

Manassas congregation met in council April 5, with Eld. E. E. Blough in charge. One letter was granted and four received. Sister Linnie Lasher and Bro. W. D. Kline were elected superintendents for the Bradley Sunday-school. The following officers were elected from both Cannon Branch and Bradley Sunday-schools to the Sunday-school Convention, to be held in May. Eld. E. E. Blough is our delegate to Annual Meeting. We have decided to have a Sunday-school Board for each school. Our love feast will be held April 19, at 6 o'clock.—Nora Harley, Manassas, Va., April 7.

Mill Creek church met in council March 15, with Eld. H. C. Early presiding. Nine letters were granted and three received. Delegates to Annual Meeting are Elders H. C. Early and C. D. Bonsack; to District Meeting, Brethren Charles Shiry, Jackson Long, T. L. Bowman and B. B. Miller. The Sunday-school and church extension committee have completed their work and are planning to have seven Sunday-schools in the congregation during the coming summer. Communion service will be held at Mill Creek May 3.—Stella Long, Penn Laird, Va., April 7.

Pleasant Valley (Second District).—Our church met in council March 15. Elders Peter Garber and S. D. Miller presided. The delegates to Annual Conference are Brethren Peter Garber and J. F. Clark, and Bro. Brethren C. Miller, alternates; to District Meeting, Brethren J. W. Wright, B. F. Miller and Eugene Grove, with Brethren S. D. Miller, D. A. Cline and S. L. Wampler, alternates. We will have a love feast May 17, commencing at 4 P. M. Three letters were granted. On the same day a regular preaching services every Sunday, at 11 A. M., and Sunday-school at 10 o'clock. Our church was closed for several months because af influenza.—Our Sunday-school is progressing nicely with good attendance and offerings.—Ruth E. Williams, Mt. Sidney, Va., April 8.

Roanoke.—March 30 three members were admitted by letter. Bro. B. B. Garber's subject far the morning was "Pure Religian." April 2 Bro. Garber left for the annual meeting of the Southeast Mission, Bro. Miller at Tinker Creek, and Bro. D. P. Hylton at Mt. Pleasant church. We are looking farward with great pleasure to the coming, April 13, af Brethren and Sister Fred Wampler, returned missionaries from China. April 20 the Primary and Young People's Classes will give a program. There will be a free-will offering far the Armenian sufferers.—Mrs. John H. Shickel, Roanoke, Va., April 7.

Redoak Grove.—March 14 Bra. Virgil C. Flanell came to our church and spent two days, giving us several interesting lectures. He helped ta put our Sunday-school in better shape and we hape soon to have it measure up to the standard. Bro. C. D. Hylton was with us at the same time, preaching in the interest of the Asheville school. We met is council at Stone Wall April 5, with Bro. W. F. Wood presiding. An offering af $11.30 was taken far a needy brother. One was received by letter. On Sunday morning Bro. W. F. Vest preached an inspiring sermon to an attentive congregation.—Clara V. Vest, Floyd, Va., April 7.

St. Paul church met in council March 22, with Eld. A. J. Weddle presiding. Bro. Weddle was unanimously reelected elder far the year. All Sunday-schaal officers were reelected. We expect to begin our Sunday-schaal April 6. The writer was chosen "Messenger" agent and correspondent. While with us, Bro. Weddle preached three interesting sermons, which we greatly enjoyed.—W. J. Payne, Cana, Va., April 2.

Summit church met in council March 23, with Eld. Peter Garber presiding. Brethren Ben and Marian Craun and Eld. J. T. Glick were appointed to make monthly visits to the homes in the benevolents of the home department work. The church decided to purchase a number of Bibles to be used in Sunday-school. The survey made by the Sunday-school March 16, was a great success and revealed the religious condition of our community. We decided to Annual Meeting in Bra. Ben Craun, with Paul Glick, alternate; to District Meeting, Brethren W. A. and Ernest Craun, with W. J. Glick and Ben Craun, alternates. Elders Peter Garber and J. T. Glick were chosen ta serve the church for another year. Bro. Peter Garber was presented with a tabacca of appreciation for his services and Bro. Ben Craun was elected to the place of treasurer. Our love feast will be held May 10, at 6 P. M.—Mattie F. Wise, Bridgewater, Va., April 2.

WASHINGTON

Forest Center church met in council March 29, with Eld. W. H. Tigner presiding. One letter was received. We are planning to have a short series of meetings soon, followed by a love feast. Eld. Ira M. P. Wade and Bro. A. Bowers, delegates to the Ministerial Board, were with us, each giving a good talk which was appreciated by all. Our church and Sunday-school work is quite encouraging now. We organized a Young People's Class the first of the year, with eighteen charter members. They are planning an Easter program. One member af the class,—a young man,—recently applied for church membership and was received by baptism.—Nora A. Willey, Valley, Wash., April 2.

Mt. Hope church met in council April 5, with Bro. J. O. Streeter presiding. We decided to hold a series of meetings during the year. Bro. Amos B Peters was elected deacon. Our Sunday-schaal under, with Bro. J. O. Street-

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C. B. Smith, of Morrill, Kans., will assist in evangelistic work, beginning July 13. At our last council several letters were granted. Sunday-school officers were assigned their duties for the next six months. Eld. J. E. Ulery will represent the Onekama church at Annual Conference.—J. E. Joseph, Onekama, Mich., April 9.

Saginaw church met in council April 5, with Eld. J. M. Smith presiding. Bro. D. T. Schechter, of North Manchester, Ind., was here over Sunday, preaching in the morning, and Bro. Smith in the evening. Bro. Samuel Bollinger was chosen elder for one year; Bro. John Somers, church trustee for three years; the writer, correspondent. Our love feast will be held May 17. One of our young brethren, Royal Holden, has arrived home from service in France.—Mrs. Myrtle Freneb, Elsie, Mich., April 9.

Sugar Ridge church met in council April 5, with Bro. L. H. Kreider presiding. Four letters were granted. Bro. Bruce A. Miller was chosen superintendent of Sunday-school; also delegate to the State Sunday-school Convention. Bro. Walter Stump was elected president of Christian Workers' Meeting. Bro. L. H. Kreider is our delegate to Annual Meeting, with Bro. J. M. Lair, alternate. Our love feast is appointed for June 1, at 8 P. M. We expect Bro. E. F. Caslow to assist in our series of meetings, to begin about July 20.—Mary B. Teeter, Scottville, Mich., April 8.

Thurnapple church expects to have the assistance of Bro. J. Edwin Barboe and wife in a series of meetings beginning May 11. Bro. P. B. Messner was chosen to represent the congregation at Annual Meeting, with Bro. Wm. Smith, alternate. Eld. S. M. Smith, whose health has prevented his active ministerial work during the past winter, was enabled to give another of his forceful messages of divine truth March 30. One week previous we had been favored by a visit from Bro. E. Miller, wife and daughter, of Grand Rapids. Their presence and work were much appreciated. Last Sunday all enjoyed an interesting discourse by Bro. Buryl E. Hoover, from Ivesdale, Ill. A special Sunday-school service, with Christian quarrel, was the review lesson, which had been carefully arranged for acceptable presentation by our superintendent, Sister Ruth Smith. A temperance address was given by Bro. I. J. Smith, of Hastings. A temperance program was also rendered by the Loyal Temperance Legion society.—The Sunday-school decided to send two offerings each month, the first half of the year,—to the General Mission Board, for use in home work.—Grace E. Messner, Lake Odessa, Mich., April 9.

Woodland Village church met in council March 27, with Eld. G. F. Culler presiding. One letter was granted. Bro. Culler will represent us at Annual Meeting. We decided to hold our love feast on the evening of May 10. Bro. Culler resigned the care of his church and John Edmund Haldeman was chosen in his place. Our church has given about $358 for missionary purposes during the last year. Since our last report four of our Sunday-school children have been received into the church by baptism.—Orpha Lehman, Woodland, Mich., April 3.

MISSOURI

Carthage.—We met in council April 5 and decided to have an old-fashioned love feast May 31. We place it at that time, thinking that brethren on their way to Annual Meeting may wish to be present. Bro. Oren, who has also labored for the church in Joplin, would also be very much gratified to have any visiting brethren stop there and preach. They have a convenient church building, just at the end of that branch of the Southwest Missouri Electric Line that goes to Smeltzer Hill and Joplin. It is easy to reach, as the car stops in front of the church, and there is a half-hour service. Bro. Liehtenwalter, of Neutral, Kans., has been covering them recently with some excellent sermons, which were much appreciated. Their recently-printed circulars read: "Come and he with us, and we will do thee good: for the Lord hath spoken good concerning Israel." Sunday-school, Christian Workers' Meetings and preaching both morning and evening, are kept going regularly each Sunday.—J. L. Switzer, Carterville, Mo., April 6.

Peace Valley church met in council April 5. Eld. P. L. Fike presided. Several letters were granted. Bro. Lester E. Fike was elected delegate to the Sunday-school Convention. We will hold our love feast June 14. Bro. Lester E. Fike has returned from Bethany Bible School and gave two inspiring sermons on Sunday.—Tillie Beidler, Peace Valley, Mo., April 7.

Prairie View.—Bro. Fred Wampler and wife, missionaries from China, were with us on Sunday, March 29. We enjoyed their lectures and talks very much.—Alice L. Mohler, Versailles, Mo., April 3.

MONTANA

Grandview church met in council March 29, with Bro. J. D. Reish as moderator. Five letters were received. Bro. S. A. Shoemaker was elected Sunday-school superintendent; Sister Nellie Kao, "Christian Workers' president; Sister Nellie Kao, "Messenger" agent, Sister Kattie Kellar was appointed delegate to Annual Meeting and Bro. J. D. Reish, delegate to District Meeting. Our series of meetings will begin June 1, with Bro. Lewis Bright, of Bethany Bible School, in charge. We decided to build a baptistry for the church. We expect to, hold memorial services May 30 for our members recently lost by death. Our good missionary sentiment is strengthening systematic giving and our ministers are urging an interest in the Forward Movement.—Mrs. Chalmer Barley, Froid, Mont., April 8.

Poplar Valley church met in council March 29. Bro. A. M. Swihart presided. Two letters of membership were received. Sister Freda Brechbiel was chosen Sunday-school superintendent. We will begin our series of meetings June 22, and our love feast is appointed for July 5. The Sunday-school Convention will be held July 4.—Jessie Dees, Selps, Mont., April 4.

Poplar Valley.—A special missionary sermon was preached April 6 by Bro. S. U. Reed. Afterward a collection was taken for the Armenians. At our last council Bro. A. M. Swihart was elected delegate to the Annual Meeting and Bro. J. D. Brown, delegate to the District Meeting.—Bessie Dees, Selps, Mont., April 8.

NEBRASKA

Afton church met in council April 5, with Eld. J. H. Snell in charge. One letter was received. Steps are being taken to arrange for remodeling of our church, in order to make it more convenient for Sunday-school purposes. We organized a Mission Study class, with Bro. Weybright as teacher; also a class for the juniors. The work of the Sunday-school is progressing and at a recent meeting of the officers and teachers, plans were made for personal work in homes not interested in the work of the Kingdom. March 30 our young people gave a missionary program. Our Christian Workers are doing definite study work for the rest of this year. We will support two Armenian orphans.—Constance Snell, Cambridge, Febr., April 7.

Notice to Churches and Sunday-schools of Nebraska and Northeastern Colorado.—Owing to a conflict, which makes it impossible for the instructors for the District Institute to remain for three days, it has been decided to limit the Institute to one day, immediately following the District Meeting, namely, Friday, April 28. Dr. D. W. Kurtz and J. W. Deeter are the instructors.—(See program for the meetings in this issue of the "Messenger.") The Old District Meeting asked each Sunday-school to devote one Sunday's offering to the support of the District Institute. Please send it along with your delegates. The meetings are to be held in the South Beatrice church, near Holmesville and all who come will be provided with good accommodations. Trains will be met at Rockford and Holmesville.—Edgar Rothrock, Moderator of Official Board.

feast, at which about fifty members were present. The meetings were well attended, with a marked interest from the beginning. The church feels greatly blessed and revived. Five renewed their covenant and eighteen accepted Christ, sixteen of whom have been baptized. Our Sunday-school grows in intcrest and numbers, the attendance having gone over the one hundred mark for three Sundays.—Minnie B. Rodes, Clovis, N. Mex., April 8.

Miami church had a "red letter" day March 30. The attendance was larger than it had been for months. Our pastor, Bro. Ira Lapp, preached a great sermon since recovering from pneumonia. The theme was "The World's Need," with special emphasis upon suffering Armenia. After a strong appeal, he set the goal of $400 for us. The result of the day's collection was $555 and some pledges yet to be received. We are looking forward to the coming of Bro. Manly Deeter to begin a series of meetings April 6.—Mrs. M. N. Mikesell, Miami, N. Mex., April 1.

NORTH DAKOTA

Salem church met in council March 28, with Eld. J. W. Shively presiding. Bro. Isaac Wagoner was reelected clerk; Bro. O. G. Mills, Sunday-school superintendent; Bro. Jacob Wagoner, delegate. Three letters were granted. Our church work was hindered considerably this winter, on account of so much sickness, but services are again held regularly and interest is growing. We are planning an Easter program. Our young people's meeting will be reorganized. Our series of meetings will commence in June, with Bro. D. M. Sborb in charge.—Bro. Geo. Studebaker will lead the song service.—Mertie Van Art, Starkweather, N. Dak., April 7.

OHIO

An Appreciation.—In behalf of our entire body of church workers in the Cleveland field, we desire to express the intense sorrow we feel in our loss through the sudden death of Sister Trellis Harley, of Lorain, in her quiet, deep spirituality, and sincerity of heart, she had found a place with us that will be hard to fill. In our church work, especially, will her loyalty, interest and help be greatly missed. Our sympathy goes out to Bro. Harley in his bereavement.—Eld. Jesse Ireland, Bryan, Ohio, April 5.

Cincinnati church met in council April 5, with our pastor, Bro. R. N. Leatherman, presiding. Sister Knoepfle was appointed church clerk for one year. It was decided to hold a love feast, together with Mt. Pleasant, Kentucky, Mission at this church, May 31, at 7 P. M. Bro. Leatherman was elected delegate to the Annual Conference, and Sister Knoepfle, delegate to the District Conference. The work is rapidly on the increase at this place. At present we have six baptized and in the Sunday-school and could easily have ten, if teachers were available. This is a large and pleasant field in which to work and the need of helpers is great.—Mahel Knoepfle, Cincinnati, Ohio, April 6.

Notice to the Churches of Northwestern Ohio.—The Sunday-school and Ministerial Meetings will be held at Deshler, Ohio, August 26-28. Programs will appear later. Churches desiring a visit of the Sunday-school and Missionary Secretary, will please correspond.—Walter D. Landes, Lima, Ohio, April 5.

Rusa church met in council April 5, with Eld. J. A. Guthrie presiding. We are expecting our revival meetings to begin April 20, with Bro. B. F. Petry, of Eaton, Ohio, evangelist. Our love feast is to be held May 10, at 2 P. M. Our people are going to do their hit in the Relief and Reconstruction Work. We desire to "go over the top." Our pastor, Bro. J. A. Guthrie, was elected delegate to Annual Meeting.—Mrs. Gertrude Guthrie, Spencerville, Ohio, April 5.

OKLAHOMA

Paradise Prairie.—We have changed the date of our meetings, and they will commence May 13. Our love feast will also be deferred to May 24. Bro. Ray Wagoner, of Enid, was with us March 23 in the interest of the Child Saving Mission. He preached in the morning and gave a lecture in the evening, both of which were very much appreciated. Monday and Tuesday nights following, Miss Lydia E. Taylor, of Mt. Morris, Ill., lectured on "The Simple Life."—Cassie Carter, Coyle, Okla., April 4.

Thomas church met in council March 29, with our elder presiding. Bro. F. E. Marchand was reelected elder; Bro. B. F. Stutzman, Sunday-school superintendent; Bro. Albert Williams, Christian Workers' president. A charity fund was arranged for, with Bro. H. L. Hutchison as receiver and disbursing officer. We expect to have an evangelist for meetings this fall. We will have no feast this spring. The Sunday-school is increasing in attendance. Our elder will represent us at Annual Meeting. Brethren Robert Gripe and Frank Showalter were called to the deacon's office. Recently Sister Taylor gave an address on "The Simple Life."—Albert L. Williams, Thomas, Okla., April 3.

Walnut Grove church met in council April 4. Eld. J. R. Pitzer presided. We decided to hold our spring love feast April 19, at 6 P. M. We put in a call for the District Meeting, to be held here the last of August. April 3 and 4, Sister Lydia Taylor gave us two good lectures on "The Simple Life and Characters." We enjoyed them very much.—Mrs. Gilbert Brubaker, Cordell, Okla., April 5.

PENNSYLVANIA

Ashright.—Dec. 28 Bro. Charles Garver began a series of meetings, continuing until Jan. 4, at which time Bro. C. O. Beery, of Pleasant Hill, Ohio, came, remaining for two weeks. Great interest was manifested from the beginning. Fourteen were baptized. Our church having been closed on account of influenza, our fall love feast was not held until the close of the meetings. A number of visiting ministers were with us and we had a very inspiring meeting. March 30 our Sunday-school took an offering of $30 for the Armenian sufferers. At our last council meeting, it was decided to hold our love feast May 11.—Scott Johnson, Roaring Spring, Pa., April 4.

Conawago congregation met in council in the Bachmonville church March 5. Bro. Samuel Hertzler, elder of the Elizabethtown congregation, presided. Eld. S. Z. Witmer was elected delegate to Annual Conference, with Bro. Chas. Madeira, alternate; Brethren John S. Baker and Jacob Brandt are our delegates to the District Meeting. The officers for the two Sunday-schools at Bachmonville and at Conewago were elected. Our Sunday-schools were organized April 6, with a good attendance at both places. Our love feast will be held at Bochnianville May 31 and June 1.—Leno H. Gruber, Bachmanville, Pa., April 7.

Everett church met in council April 7. Brethren Ira Holsopple and John Hershberger were elected delegates to District Meeting. We secured the services of Bro. Ira Holsopple as pastor for another year. As an expression of appreciation of his labors among us, during the past year, we presented him with a check for $105. Our series of meetings will begin April 21, with Bro. Diehm in charge. Two were recently received by baptism.—Nancy Lashley, Everett, Pa., April 7.

Honover church met in council April 2, with Bro. Daniel Bowser presiding. Eldera David Hohf and Jos. Long were also with us. Bro. Bowser was reelected elder. Two letters were granted and one received. Bro. D. L. Little will be our delegate to Annual Meeting. Bro. Claude Miller was reelected Sunday-school for the year. Sisters Margie Whitmore, Emmo Little and Mary Myers were installed os ministers' wives. We decided to have a home department in the Sunday-school, with Bro. Chas. Huff, superintendent.—Mary A. Rhinehort, Honover, Pa., April 7.

Harrisburg (Hummel Street).—We were pleased to have with us elected to the ministry here.—Sallie E. Schaffner, Harrisburg, Pa., April 5.

Hostetler church met in regular servlee Sunday, April 6, and after reward organized the Sunday-school with Bro. Wm. Forest, superintendent. At this time Bro. Jacob Hostetler is suffering from a light stroke of paralysis, but we bope for his speedy recovery.—Mrs. F. C. Lint, Sandpatch, Pa., April 7.

Lost Creek congregation met in council at the Good Will church March 8, with Bro. John E. Rowland presiding. Three certificates of membership were granted. It was decided to hold a love feast May 17 and 18, at 2 o'clock, at the Good Will house. Eld. Geo Strawser was elected delegate to Annual Meeting.—Isaac P. Basbore, McAlisterville, Pa., April 2.

Marsh Creek church met in council April 9, with Eld. Albert Holdinger presiding. We decided to have a love feast at Friends' Grove May 11, beginning at 2 P. M.; also a love feast at the Marsh Creek house May 31, beginning at 11:30 P. M. The subject of compiling a church history, in conjunction with the Middle District of Pennsylvania, was brought up for consideration. Bro. B. F. Lightner will represent us at Annual Meeting. Two have been received by baptism and one restored since the last report.—Ida M. Lightner, Gettysburg, Pa., April 10.

Martinsburg.—Eld. B. F. Petry, of Eaton, Ohio, began a series of meetings at this place March 16, and continued until April 6. One was reclaimed and one applied for baptism. The meetings were well attended, considering the busy season.—J. H. Crofford, Martinsburg, Pa., April 8.

Middle Creek congregation met in council March 22, with Eld. Silas Hoover as moderator. Our delegates to District Meeting are R. T. Hull, J. W. Wegley, H. H. Klmmel and S. A. Meyers; to Annual Meeting, Bro. S. A. Meyers. Our love feast will be held June 1. We will hold council prior to the feast, May 29.—Carrie Walker, Rockwood, Pa., April 5.

Mt. Joy church met in council March 29, with Eld. M. J. Brougher presiding. Brethren B. B. Ludwick and Harry Meredith were elected delegates to District Meeting and Bro. B. B. Ludwick, delegate to Annual Meeting. We chose Bro. H. H. Heiman, of Ohio, as pastor of the Jacobs Creek congregation. Bro. Heiman expects to come here some time during the summer. Feb. 24 Bro. B. B. Ludwick began a series of meetings in the Mission Sunday-school in Mt. Pleasant, which continued for three weeks. Twenty-four were added to the church. The Sunday-school there is growing nicely. Three of the Volunteer Mission Band, of Mt. Joy, visited Mt. Pleasant, 29 and 30, and rendered two very interesting programs. Our Sunday-school will render a program on Easter Day.—Sarah E. Neiderhiser, Mt. Pleasant, Pa., April 7.

Mt. Olivet union Sunday-school met in session March 30, to reorganize after being closed during the winter months. Bro. Ira Brandt was elected superintendent. We feel sorry to lose four of our members, as we are few in number, but we hope that others may come in their place.—Mrs. Ira Brandt, Mifflintown, Pa., April 4.

Moxham (Johnstown).—We met in regular members' meeting April 2, at 7:45 P. M., with our elder, Bro. C. M. Horst, in charge. Brethren David Shoemaker and J. C. Flora were elected delegates to District Meeting, with Sisters Shoemaker and Flora as alternates. Four letters of membership were received. It included the entire family, husband and wife and a son and a daughter. The father is a deacon and the son is a minister. Our pastor, Bro. J. C. Flora, presented his resignation in a formal way, to go into effect not later than June 1. A movement is on foot to raise the debt which is on our church property. Already over $1,500 has been pledged, and we believe that it will soon be all provided for. Recently, a sale of bakery goods and fancy work was held by our "Women's Bible Class," at which time $82 was cleared. The work is growing nicely here. Our love feast" will be held the evening of Easter, April 20, at 7:00 o'clock.—Mrs. J. C. Flora, 538 Coleman Avenue, Johnstown, Pa., April 8.

New Enterprise.—We met in council April 5. Bro. G. E. Yoder, of Norristown, was with us. Several certificates were granted. A missionary committee was elected to look after Relief and Reconstruction Work. Bro. D. T. Detwiler was chosen delegate to Annual Meeting. We expect to entertain the Ministerial Meeting and Sunday-school Convention of the Old District in August. Our love feast will be held May 18, at 5 P. M.—Margaret Replogle, New Enterprise, Pa., April 7.

Palmyra.—April 6, at 9 A. M., we met for Sunday-school. Following the Sunday-school we had a Child Dedication. Our pastor, Bro. Hoff, from Sweden, preached a very helpful sermon from Ps. 91: 1, 2. He also sang a song and repeated the Lord's Prayer in the Swedish language.—Mrs. Jacob Blauch, Palmyra, Pa., April 7.

Scalp Level.—The District of Western Pennsylvania will be held in the Scalp Level church April 21-23. At our business meeting, April 1, delegates were elected to both District Meeting and Annual Conference. The delegates to District Meeting are Mary Blough, Ellen Spencer, J. H. Replogle and Ira Hoffman; delegates to Annual Conference, H. S. Replogle and S. B. Hoffman. Our love feast will be held May 18.—Amy Manges, Scalp Level, Pa., April 7.

Shndo Creek.—In February we began regular services at all of our three churches for the first time since last fall. We are glad to be able to go on with the work again. Our pastor, Bro. S. P. Early, with Sister Early did considerable visiting during the winter, and services were held at the Berkey house a part of the time. About $125 was contributed to the Armenian-Syrian Relief, and we expect to take another offering soon. We met in council March 29. Delegates to Annual Meeting are Brethren S. P. Early and W. H. Fry; to District Meeting, Brethren J. L. Weaver, Ira J. Manges and the writer. We expect a deputation from the Juniata College Mission Band to be with us May 2 and 4. A resolution was passed, signifying our desire to work with the Brotherhood in carrying out the "Five-year Forward Movement," as outlined. We extended to Bro. Early a unanimous call to serve as pastor for two more years, in addition to the one year he has yet to serve. We expect to hold our love feast May 25, at the Berkey house. Owing to the epidemic, our series of meetings was postponed, Bro. H. S. Replogle, who had been secured, can not be with us this spring, so we have decided to wait until next fall unless some one else con be secured now.—Mrs. J. H. Weaver, Windber, Pa., April 4.

Spring Creek.—We met in council at the Spring Creek house March 4, with Eld. J. H. Longenecker presiding. Our membership was well represented. Five certificates were received and nine were granted. Delegates to Annual Conference are Eld. John C. Zug and Frank S. Gregory; to District Meeting, Brethren Aaron Gruhb, Benjamin Ebersole, Amos S. Blauch, Irwin Allwine. Our elder gave us a very interesting talk at the close of the meeting. We met in annual council at the Palmyra house, March 31, with Eld. J. H. Longenecker presiding. A committee of arrangements was elected, five deacons,—to arrange for the District Meeting to be held at the Palmyra house April 30 and May 1. Our love feast will be held at the Spring Creek house, May 21 and June 1. We also decided to hold an election for a minister April 21.—Elizabeth Blauch, Palmyra, Pa., April 7.

Walnut Grove church, Johnstown congregation, concluded a three weeks' series of meetings March 30. Bro. A. B. Miller and wife, of Hagerstown, Md., were with us. Bro. Miller's sermons were inspiring and encouraging, and a help to all. Twenty-six were received into the church by baptism. Our pastor, Bro. M. Clyde Horst, had charge of the music, which added much to the meetings. Bro. Horst, had

FINANCIAL REPORT OF THE GENERAL SUNDAY SCHOOL BOARD

(Continued from Page 251)

California, Southern and Arizona.—$7.00. South Los Angeles, $5.00; Long Beach, $2.00.

Illinois, Northern and Wisconsin.—$3.68. Elgin, $2.60; Batavia, $1.08.

Illinois, Southern.—$11.29. Kaskaskia, $1.50; Astoria, $3.03; Oakley, $3.00; Allisan Prairie, $3.76.

Indiana, Middle.—$16.86. Markle, $1.55; Huntington City, $1.31; Loon Creek, $2.60; Flora, $5.00.

Indiana, Northern.—$9.52. East House, $6.02; Nappanee, $3.50.

Indiana, Southern.—$13.20. Rossville, $10.00; Union Grove, $1.00; Mt. Pleasant, $2.20.

Iowa, Middle.—$6.63. First Des Moines, $3.78; Brooklyn, $6.85.

Iowa, Northern, Southern Minnesota and South Dakota.—$15.00. Ivester, $10.00; South Waterloo City, $5.00.

Iowa, Southern.—$4.25. English River, $4.03; Libertyville, $2.25.

Kansas, Northeastern.—$8.00. Morrill, $8.00.

Kansas, Northwestern and Northeastern Colorado.—$3.05. Colorado Springs, $3.05.

Kansas, Southwestern and Southern Colorado.—$1.60. Newton, $1.00; Maryland, Eastern.—$9.77. Woodberry, $4.77; Westminster, $5.00.

Maryland, Middle.—$10.00. Brownsville, $5.00; Manor, $5.00.

Michigan.—$3.97. Sugar Ridge, $0.51; Hart, $1.15; Shepherd, $2.26.

Missouri, Middle.—$7.47. Mineral Creek, $2.57; Happy Hill, $1.65; Mineral Creek, $3.25.

Missouri, Northern.—$3.50. Rockingham, $3.50.

Nebraska and Northeastern Colorado.—$7.20. Octavia, $5.00; Sterling, $2.20.

North Dakota, Eastern Montana and Western Canada.—$3.40. Battle Creek, $3.40.

Ohio, Northeastern.—$10.00. New Philadelphia, $5.00; Canton Center, $2.50; Mt. Zion, $2.50.

Ohio, Northwestern.—$8.58. Pleasant View, $4.58; First Toledo, $2.00.

Ohio, Southern.—$11.00. Pitsburg, $2.00; Lower Miami, $3.00; West Charleston, $6.00.

Pennsylvania, Eastern.—$25.37. Akron, $1.50; Elizabethtown, $5.37; Harrisburg, $5.00; Spring Creek, $2.00; Fairview, $2.10; Cornwall, $9.00.

Pennsylvania, Middle.—$9.00. Stonerstown, $2.00; Bethel, $1.00; Lewistown, $1.75; Spring Run, $2.04; Claar, $2.00.

Pennsylvania, Southern.—$23.05. York, $5.00; Hanover, $2.10; Waynesboro, $10.00; Chambersburg, $2.00; First York, $3.95.

Pennsylvania, Western.—$12.65. Georges Creek, $2.00; Fairview, $1.85; Greenville, $1.60; Salem, $5.00; Peon Roo, $2.21.

Texas and Louisiana.—$3.62. Manvel, $3.62.

Virginia, Eastern.—$2.75. Valley, $1.25; Cannoo Branch, $1.50.

Virginia, Northern.—$4.00. Fairview and New Dale, $2.00; Lioville Creek, $2.00.

Virginia, Second.—$2.00. Staunton, $2.00.

Washington.—$2.50. Outlook, $2.50.

Total Receipts of Christian Workers' Societies.—$267.38.

SUNDAY-SCHOOLS AND CHRISTIAN WORKERS' SOCIETIES

Illinois, Northern and Wisconsin.—$9.51. Sterling, $9.51.

Kansas, Southwestern and Southern Colorado.—$9.21. McPherson, $9.21.

Virginia, Northern.—$5.00. Greenmount, $5.00.

Total Receipts of Sunday-Schools and Christian Workers' Societies.—$23.72.

CONGREGATIONS

Indiana, Northern.—$5.00. Camp Creek, $1.50; Tippecanoe, $3.50.

Indiana, Northeastern.—$2.00. Olathe, $2.00.

Nebraska and Northeastern Colorado.—$5.55. Bethel, $5.55.

Ohio, Northwestern.—$2.00. Sugar Creek, $2.00.

Pennsylvania, Eastern.—$2.00. Hatfield, $2.00.

Washington.—$2.50. Outlook, $2.50.

Total Receipts of Congregations.—$19.05.

MISCELLANEOUS

Mrs. Horace Dutcher, Minneapolis, Minc.—$3.00.
Emily S. Michael, Kenmare, No. Dak.—$4.25.
B. F. Stutzman, Thomas, Okla.—$1.00.
Elizabeth M. Grosh, Pittsburgh, Pa.—$25.00.
D. F. Lepley, Cooeellsville, Pa.—$50.00.
Refund on Board Meeting Expenses.—$2.50.
Receipt from Sales.—$456.74.
Total Miscellaneous.—$542.49.
Total of all Receipts.—$945.05.

General Sunday School Board,
Per J. E. Miller, Secretary.

FIRST DISTRICT OF WEST VIRGINIA

The Ministerial and Sunday-school Meetings of the above-named District will be held in the German Settlement congregation at the Maple Spring house, Preston County, W. Va., May 17-18.

Saturday, May 17, 9:30 A. M.

The Gospel Ministry.—Its Calling and Work.—Albert Arnold and John S. Fike.

Responsibility and Duties of the Elder in Charge Where There Are Associate Elders.—Peter Arnold and Jeremiah Thomas.

How Can a Congregation Know Whom It Has Material for the Ministry?—Isaac Saville and E. T. Fike.

The Country Church: (a) Its Problems.—Luther Riggleman. (b) Solving the Problems.—Marshall Wolfe.

Our Responsibility and Duties to Present World Conditions.—Raphael Leatherman and Geo. Arnold.

Afternoon, 1:30

The Five-Year Forward Movement: (a) Geocral Goal.—Luther Shanholtz. (b) The Mission Goal.—J. A. Arnold. (c) The Educational Goal.—B. W. Smith. (d) The Periodical Goal.—W. L. Teets.

The Need of Efficient Leadership.—Earl Cosner and Geo. W. Van Sickle.

The Evangelist Problem.—C. R. Wolfe and L. H. Fike.

Should We Aid the Government to Securiog the Conviction of Those Who Violate the Prohibition Laws? If So, How?—A. J. Whitacre and Ezra Fike.

Evening, 8 o'clock

Sermon.—Wm. A. Smith.

Sunday, May 18, 9:30 A. M.

Possibilities of the Sunday-school in Training Our Young People For: (a) Christian Service.—Clay Harmao. (b) Social Life.—Walter Whittker. (c) Christian Education.—Jesse Arnold. (d) Mission Work—Joseph Whitacre.

Rots in Sunday-school Work.—Washington Fike.

Sunday-school Equipment.—Grace Fike.

Teaching Without Telling.—Allie R. Leatherman.

What Are the Essential Qualifications of the Successful Sunday-school Teacher?—M. L. Riggleman and Joshua Knox.

Afternoon, 1:30

How Can We Secure Better Prepared Teachers?—Jas. M. Thomas.

Discuss the Forward Movement: (a) The Sunday-school Goal.—Lloyd Liston. (b) The Christian Workers' Society Goal.—E. D. Combs.

By What Standard Shall We Measure Success in the Sunday-school?—Seymour Hamstead.

The Modern Ideal Sunday-school.—Daniel Spaid.

The Sunday-school Standard for 1919.—Newton Cosner.

Rouod Table: The Teacher as a Soul-Winner. Singing in the Sunday-school. The Minister's Place in the Sunday-school. Our Young People's Opportunities in Suoday-school Work.

Evening, 7:15

Report of Sunday-school Delegates.
Missionary Sermoo.—Jeremiah Thomas.
Committee: Chester A. Thomas, Mary Hamstead, C. E. Grapes.

DEATH OF SISTER CATHERINE WENGER

Catherine (Studybaker) Wenger, of South Bend, Ind., who died March 25, 1919, was the youngest daughter of Bro. Samuel and Lydia (Leer) Studybaker. She was born in St. Joseph County, Ind., June 8, 1835. Her parents were among the early settlers and pioneers of the county, and at her death "Aunt Catherine," as she was familiarly known, was the oldest resident.

During her earlier life she worked hard to help the family make a living. Her father died when she was young, and she, with her sisters, ran the farm till to help provide for the family.

Jan. 28, 1858, she was united in marriage to Christian C. Wenger, a native of Lehanon County, Pa. To them one son was born, but died in infancy. After her husband died, Aunt Catherine left her farm at Mishawaka and moved to the home in South Bend, where, later on, she died.

Aunt Catherine united with the Church of the Brethren in the Bauge congregation and lived faithful to her vows and ideals till her death. In one sease she lived far behind her generation, fer it was her wish that she should have a horse and carriage fuoeral, rather than an auto fuoeral. On the other hand she lived fully abreast, if not in advance, of the age in which she died, for she was an ardent supporter of the mission work of the church under the General Board. Something over $30,000 she gave during her lifetime. It was a joy to help in this larger, reach of service for mankind.

Years ago she adopted a foster daughter, Sister Maggie Johnson, the only near one left to mourn the departure of our sister. The following nieces and nephews also survive: Christian Wenger, Mrs. J. M. Brightbam, Mrs. Emma Bowman, Mrs. J. M. Chilas, Mrs. Edith Giogrich and Clem. W. Studebaker.

Funeral services at 2:30 P. M., March 28. Elder Solen B. Royer, of Huntingdon, Pa.

SISTERS' AID SOCIETIES

EATON, IND.—Report of Uoion Grove Aid Society for 1918: We held 22 meetings, with a total attendance of 413; average, 6. We received from all sources, $37.39; amount on hand, Jan. 1, 1918, $46.08; amount paid out, $82.31; balance on hand, $1.16. Our work consisted of quilting, knitting comforts, sewing by the day in homes, piecing comfort and quilt blocks. We spent two days making garments for Chicago Mission; also sent a box of provisions to Chicago at Thanksgiving. We gave $10 for Armenian sufferers; $10 to our evangelist's wife; $5 for Annual Meeting offering; $5 to a sister; $3 for Bro. O. P. Heim; $12 for charity relief fund; $3 for blanket for the Old People's Home; $32.31 for running expenses for the society. Officers: Ethel Miller, President; Mollie Studebaker, Vice-President; the writer, Secretary-Treasurer; Hattie Pierson, Assistant.—May E. Isgrig, Eaton, Ind., April 5.

HARRISBURG, PA.—Report of Sisters' Aid Society for 1918: Number of members enrolled, 30; business meetings, 12; average attendance, 6. Balance of money on hand, $92.08; received for fees, $18.95; donations, $9; for work,—quilting, making aprons, dust-hoonets, etc., $117.67; paid out for materials, $67.05; Armenian sufferers, $10; pastoral support, $36; Quioter Memorial, $10; Boys' Boarding-school, India, $10; Red Cross, $16; for the needy, $2; flowers, $3.50; balance, $143.11. Total Receipts of Year, $241.73. Officers: President, Sister Kate Hollinger; Vice-President, Sister Susan Rapp; Secretary-Treasurer, Sister Mildred Gonner; Assistant, Sister Katie Graybill; Secretary, the writer; Treasurer, Sister Lena Burkhart.—Annie E. Siple, Harrisburg, Pa., April 1.

LIMA, OHIO.—Report of Sisters' Aid Society of the Pleasant View church for 1918: We held 16 meetings, with an average attendance of 9; total attendance, 144. Jan. 1, 1918, we had $9.42 in the treasury; received from dues, $46.05; donations, $2.30; birthday offerings, $2.76; special offerings, $106; for sewing, $2.50; sale of quilt-top, $1.50; total, $165.06. Expenditures were as follows: For material, $21.33; for support of native worker in India, $25; Mary Quinter Hospital, $105; total, $152.33; balance, $19.15. Our work consisted of quilting, knotting comforters and making garments. We also made bandages for the Red Cross. One box of clothing was sent to the poor in Lima, valued at $78. Officers: Sister Alice Carroll, President; Sister Blanche Byerly, Vice-President; the writer, Secretary-Treasurer.—Elsie Cunningham Lima, March 15.

SOUTH WATERLOO, IOWA.—Report of the Sisters' Aid Society of the rural church for 1918: Number of meetings held, 10; average attendance, 18; enrollment, 43. We quilted 12 quilts and pieced and knotted one comfort. We gave $100 to the Mary Quinter Memorial Hospital; to other causes, $30.10; received during the year, $199.14; paid out, $153.61; on hand, $45.50. Officers: Sister Cora Schrock, President; Sister Amanda Blough, Vice-President; Sister Keugh, Superintendent; the writer, Secretary-Treasurer.—Mrs. Ira Flee, Waterloo, Iowa, March 15.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bascbore-Painter.—By the undersigned, at his residence, April 2, 1919, Bro. Ira Bascbore and Sister Mary A. Painter, both of Fostoria, Ohio.—E. E. Eshelman, 1126 North Union St., Fostoria, Ohio.

Clemens-Ziegler.—By the undersigned, at the home of the bride, Hatfield, Pa., Dec. 25, 1918, Mr. Leroy A. Clemens and Sister Lovina K. Ziegler.—Levi K. Ziegler, Denton, Md.

Greenwood-Shoemaker.—By the undersigned, at the home of the bride's parents, March 19, 1919, Mr. Herbert L. Greenwood, of Cushing, Okla., and Sister Sarah J. Fillmore, of McPherson, Kans.—Oliver H. Austin, McPherson, Kans.

King-Lantz.—By the undersigned, at the home of the bridegroom, near Denton, Md., March 26, 1919, Bro. Milton F. King and Sister Viola M. Lantz, of Greenwood, Del.—Levi K. Ziegler, Denton, Md.

McDaoiel-Brubaker.—By the undersigned, at his home, March 25, 1919, Bro. S. R. McDannel, of Elizabethtown, Pa., and Sister Alice May Brubaker, of Palmyra, Pa.—Nathan Martin, Elizabethtown, Pa.

McRoberts-Winey.—At the home of the bride's parents, March 5, 1919, by Rev. Isaac Mourer, Mr. Roy McRoberts and Sister Ruth Winey, both of Lake Odessa, Mich.—Mary E. Hahn, Woodland, Mich.

Rancll-Trimmer.—By the undersigned, at the home of the bride's sister, York, Pa., April 3, 1919, Bro. Benj. T. Rencll, of East Berlin, Pa., and Sister Anna Trimmer, of Norristown, Pa.—L. Elmer Leas, York, Pa.

Topp-Aultman.—By the undersigned, at the home of the bride's mother, Grace City, N. Dak., Dec. 25, 1918, Bro. Fred R. Topp and Sister Jennie B. Aultman, both of Grace City, N. Dak.—D. M. Shorb, Minot, N. Dak.

Thomas-Burgard.—By the undersigned, at the home of the bride's mother in Astoria, Ill., Jan. 25, 1919, Earl Thomas and Sister Ruth Irene Burgard.—S. S. Blough, Astoria, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnold, Lizzie G., nee Klein, born in Lancaster county, Pa., died March 26, 1919, at her home in Mt. Etna, aged 75 years, 7 months and 4 days. She married Simon Arnold in 1870. To this union were born six children, three of whom preceded her. Sister Arnold united with the Church of the Brethren when a young woman and lived a devoted Christian life. Services in the Mt. Etna church by Bro. H. F. Caskey, Text, 1 Peter 1: 3. Interment in the Mt. Etna cemetery.—Wm. Hickeox, Mt. Etna, Iowa.

Baker, Helen Irene, daughter of John M. and Elnora Baker, born near North Manchester, Ind., died in the hospital at Huntington, March 22, 1919, aged 15 years, 11 months and 12 days. Feb. 22 she underwent an operation for appendicitis and one week later a second one for hemorrhage. She united with the Church of the Brethren in October, 1915.—Ivah M. Gressnickle, North Manchester, Ind.

Brubaker, John Y., died March 29, 1919, aged 63 years, 8 months and 19 days. He had suffered more or less for ten years, and death was a sweet relief. In all his suffering he was always patieot and trustful. Services by the writer, assisted by Eld. M. J. Mishler, Newton, Kans.—W. H. Yoder, Conway, Kans.

Clark, Jas. L., died Feb. 24, 1919, aged 64 years, 3 months and 3 days. He married Rebecca E. Sherfy in 1876. To this union were born four sons and five daughters. He joined the Church of the Brethren in 1876 and faithfully served the church as deacon for eighteen years. For the last two years he suffered severely but was always very patient. He was one anointed. He leaves his wife, seveo children and thirteen grandchildren. Services by the writer.—A. M. Laughrun, Jonesboro, Tenn.

Creager, Sister Ida, of Woodberry, Baltimore, Md., died March 24, 1919, aged 60 years, 4 months and 15 days. She united with the Church of the Brethren many years ago and lived a faithful aod consistent life. Services at the Mesdow Branch church by Eld. T. S. Fike, assisted by Eld. Jesse Ebersole. Interment in the Meadow Branch cemetery.—Allen D. Hoover, Graceham, Md.

Dotson, Leona May, infant daughter of Byron and Myrtle Dotson, born May 31, 1918, died Feb. 17, 1919. She is survived by her father, mother and two brothers. Services at the Sugar Creek church by Eld. David Byerly.—Carrie B. Early, Lima, Ohio.

Forney, Melissa, wife of Bro. Henry J. Forney, died of paralysis at her home in Chenoa, Ill., March 26, 1919, aged 72 years and 4 months. She was the daughter of Abraham and Catherine Dick. She was born at Hudson, Ill., in 1866, and remained a member of that church until her death. She is survived hy her husband, one daughter and three sons. Services at the home by Eld. J. W. Switzer. Text, Rev. 14: 13. Interment in the Meadow Branch cemetery.—Allen D. Hoover, Graceham, Md.

Dotson, Leona May, infant daughter of Byron and Myrtle Dotson, born May 31, 1918, died Feb. 17, 1919. She is survived by her father, mother and two brothers. Services at the Sugar Creek church by Eld. David Byerly.—Carrie B. Early, Lima, Ohio.

Forney, Melissa, wife of Bro. Henry J. Forney, died of paralysis at her home in Chenoa, Ill., March 26, 1919, aged 72 years and 4 months. She was the daughter of Abraham and Catherine Dick. She was born at Hudson, Ill., in 1866, and remained a member of that church until her death. She is survived hy her husband, one daughter and three sons. Services at the home by Eld. J. W. Switzer. Text, Rev. 14: 13. Interment in the Meadow Branch cemetery.—Allen D. Hoover, Graceham, Md.

Frost, Blanchard, son of Ephraim aod Agnes Frost, died at Memphis, Ohio, March 28, 1919, aged 17 years, 9 months and 23 days. March 29, 1918, he married Rosie Deatley. To this union was born one son. He leaves two sisters and one brother. He was a member of the Christian church. Services by the writer in the Peebles Methodist church, assisted by the pastor, Rev. F. N. Smith. Interment in the Grove cemetery.—Vao B. Wright, Peebles, Ohio.

Gaba, Ethel, daughter of Lilie Gaha, died to Glensted, Mo., March 26, 1919, aged 15 years, 8 months and 4 days. Death was due to influenza and pneumonia. She was baptized with the Church of the Brethren when twelve years old. Services by Bro. H. L. Holsopple. Burial in the Prairie View cemetery.—Alice L. Mohler, Versailles, Mo.

Gass, Eliza, wife of Bro. J. R. Gass, died at her home in Wright County, Mo., in the bounds of the Fairview congregation, March 31, 1919, aged 85 years and 24 days. When seventeen years old she joined the Methodist church, but later became associated with the Church of the Brethren. She had been a sufferer for some time with cancer, which was the cause of her death. She leaves her husband, five daughters, one son and several grandchildren. Services by Eld. J. B. Hylton in the Methodist church at McComb, Mo. Interment in the adjoioing cemetery.—Belle Hylton, Mansfield, Mo.

Hartman, Bro. Allen Brown, died at his home near Abbottstown, Pa., March 9, 1919, of tuberculosis, aged 63 years, 1 month and 22 days. He was a member of the Church of the Brethren for many years. He is survived by his wife, one son, one graodaughter and his father, Daniel Hartman, of this house. Services by Elders C. L. Baker, S. S. Miller and W. G. Gipp.—Nellie I. Kreider, East Berlin, Pa.

Hire, Sister Neva, daughter of Robert and Sister Della Hire, died at the home of her parents, March 7, 1919, aged 22 years, 7 months and 22 days. She united with the Church of the Brethren in January, 1909, and lived faithful. One brother preceded her. She is survived by her father, mother and one sister. Services at the Christian chapel by Eld. Walter Whitmer.—Lewis Crick, Churubusco, Ind.

Hunt, David Paul, son of Benj. and Laura Huot, died March 23, 1919, of dropsy, aged 4 years, 2 months and 13 days. He is survived by his father and mother, three brothers and two sisters. Services at the Sugar Creek church by Eld. David Byerly, assisted by Bro. S. I. Driver.—Carrie B. Early, Lima, Ohio.

Jacobson, Hanoah, died March 31, 1919, aged 75 years, 3 months aod 7 days. She was born in Sweden and came to America at the age of five. She was a member of the Church of the Brethren for about twenty-four years and was quite active to Sunday-school and church work. She leaves her husband, two sons and two daughters. Services by Bro. J. H. Price and the writer at the Libertyville church. Interment in the Brethren cemetery.—W. N. Glotfelty, Batavia, Iowa.

Keiser, Sister Evelioe, daughter of Barney and Nora Hesseltine, born in Moscow, Idaho, died in Spokane, Wash., March 23, 1919, aged 21 years, 2 months and 15 days. She united with the Christian church early in life and later became associated with the Church of the Brethren. August 25, 1918, she married Walter J. Keiser. Services by the undersigned at Spokane. Text, James 4: 14. Interment in the Greenwood cemetery.—Fred A. Flora, Mossow, Idaho.

Keys, Sister Harriet A., wife of J. C. Keys, died at Deer Park, Md., died March 21, 1919, aged 57 years, 4 months and 3 days. About fifteen years ago she suffered a stroke of paralysis which left her an invalid; the second stroke caused her death. She became a member of the Church of the Brethren about thirty years ago. She leaves her husband and one brother. Services at the home by the writer. Text, Heh. 11: 16. Burial in the Males cemetery.—Phineas Snyder, Deer Park, Md.

King, Bro. John Edw., son of Brother and Sister J. A. King, boro near Terra Alta, W. Va., died at Eglon, W. Va., March 27, 1919, aged 32 years, 5 months and 3 days. He was baptized when thirteen years old and lived a consistent Christian life. He leaves father, mother, one brother and two sisters. Services by Bro. T. F. Fike. Text, Psa. 90: 1. Interment at Maple Spring cemetery.—Goldie Judy, Eglon, W. Va.

Miller, Bro. John, born near Horatio, Ohio, died March 26, 1919, aged 84 years, 3 months and 10 days. He was the son of Aaron K. and Susan Miller. In 1892 he married Genetta Smith. To this union were born three daughters. In 1910 he became a member of the Church of the Brethren and remained loyal and true. Later he was made an official of the church. He leaves his wife, three daughters, one brother and two sisters. Services by Brethren A. H. Weimer and B. F. Sharp. Burial in the Greenville cemetery.—Ella Miller, Greenville, Ohio.

Miller, David S., son of Jos. and Catherine Miller, born near Greenmount, Va., died at the home of his son, Peh. 3, 1919, aged 79 years, 5

mother in Astoria, Ill., Jan. 25, 1919, Earl Thomas and Sister Ruth Irene Burgard.—S. S. Blough, Astoria, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnold, Lizzie G., nee Klein, born in Lancaster county, Pa., died March 25, 1919, at her home in Mt. Etna, aged 75 years, 4 months and 4 days. She married Simon Arnold in 1870. To this union were born six children, three of whom preceded her. Sister Arnold united with the Church of the Brethren when a young woman and lived a devoted Christian life. Services in the Mt. Etna church by Bro. H. F. Caskey. Text, 1 Peter 1: 3. Interment in the Mt. Etna cemetery.—Wm. Hickcox, Mt. Etna, Iowa.

Baker, Helen Irene, daughter of John M. and Elnora Baker, born near North Manchester, Ind., died in the hospital at Huntington, Ind., March 22, 1919, aged 15 years, 11 months and 13 days. Feb. 22 she underwent an operation for appendicitis and one week later a second one for hemorrhage. She united with the Church of the Brethren in October, 1915.—Ivah M. Grossnickle, North Manchester, Ind.

Brubaker, John V., died March 29, 1919, aged 63 years, 8 months and 29 days. He had suffered more or less for ten years, and death was a sweet relief. In all his suffering he was always patient and trustful. Services by the writer, assisted by Eld. M. J. Mishler, Newton, Kans.—W. H. Yoder, Conway, Kans.

Clark, Jas. L., died Feb. 24, 1919, aged 64 years, 3 months and 3 days. He married Rebecca E. Sherfy in 1876. To this union were born four sons and five daughters. He joined the Church of the Brethren in 1876 and faithfully served the church as deacon for eighteen years. For the last two years he suffered severely but was always very patient. He was twice anointed. He leaves his wife, seven children and thirteen grandchildren. Services by the writer.—A. M. Laughrun, Jonesboro, Tenn.

Creager, Sister Ida, of Woodberry, Baltimore, Md., died March 24, 1919, aged 69 years, 4 months and 15 days. She united with the Church of the Brethren many years ago and lived a faithful and consistent life. Services at the Meadow Branch church by Eld. S. E. Hess, assisted by Eld. John Smith. Interment in the Meadow Branch cemetery.—Allen D. Hoover, Graceham, Md.

Dotson, Leona May, infant daughter of Byron and Myrtle Dotson, born May 31, 1918, died Feb. 17, 1919. She is survived by her father, mother and two brothers. Services at the Sugar Creek church by Eld. David Byerly.—Carrie B. Early, Lima, Ohio.

Forney, Melissa, wife of Bro. Henry J. Forney, died of paralysis at her home in Chenoa, Ill., March 26, 1919, aged 72 years and 4 months. She was the daughter of Abraham and Catherine Dull. She united with the church at Hudson, Ill., in 1866, and remained a member of that church until her death. She is survived by her husband, one daughter and three sons. Services at the home by Eld. J. W. Switzer. Text, Rev. 14: 13. For many years Sister Forney was almost totally blind, but through all her affliction her faith never wavered.—Sarah Forney Fitzgerald, Chenoa, Ill.

Frost, Blanchard, son of Ephraim and Agnes Frost, died at Memphis, Ohio, March 28, 1919, aged 19 years, 10 months and 23 days. March 26, 1918, he married Bessie Deatley. To this union was born one son. He leaves two sisters and one brother. He was a member of the Christian church. Services by the writer in the Pechke Methodist church, assisted by the pastor, Rev. C. N. Smith. Interment in the Grove cemetery.—Van B. Wright, Peebles, Ohio.

Gaba, Ethel, daughter of Lillie Gaba, died in Glensted, Mo., March 26, 1919, aged 13 years, 8 months and 4 days. Death was due to influenza and pneumonia. She united with the Church of the Brethren when twelve years old. Services by Bro. H. L. Holsopple. Burial in the Prairie View cemetery.—Alice L. Mohler, Versailles, Mo.

Gass, Eliza, wife of Bro. J. R. Gass, died at her home in Wright County, Mo., in the bounds of the Fairview congregation, March 31, 1919, aged 55 years and 23 days. When seventeen years old she joined the Methodist church, but later became associated with the Church of the Brethren. She had been a sufferer for some time with cancer, which was the cause of her death. She leaves her husband, five daughters, one son and several grandchildren. Services by Eld. J. B. Hylton in the Methodist church at McComa. Interment in the adjoining cemetery.—Belle Hylton, Mansfield, Mo.

Hartman, Bro. Allen Brown, died at his home near Abbottstown, Pa., March 9, 1919, of tuberculosis, aged 63 years, 1 month and 22 days. He was a member of the Church of the Brethren for many years. He is survived by his wife, one son, one daughter and his father. Burial near the Mummert house. Services by Elders C. L. Baker, S. S. Miller and W. G. Group.—Nellie I. Kreider, East Berlin, Pa.

Hire, Sister Nevia, daughter of Robert and Sister Della Hire, died at the home of her parents, March 2, 1919, aged 22 years, 7 months and 22 days. She united with the Church of the Brethren in January, 1909, and lived faithful. One brother preceded her. She is survived by her father, mother and one sister. Services at the Christian chapel by Eld. Walter Swihart.—Laura Frick, Churubusco, Ind.

Hunt, David Paul, son of Benj. and Laura Hunt, died March 23, 1919, of dropsy, aged 4 years, 2 months and 13 days. He is survived by his father and mother, three brothers and two sisters. Services at the Sugar Creek church by Eld. David Byerly, assisted by Bro. S. I. Driver.—Carrie B. Early, Lima, Ohio.

Jacobson, Hannah, died March 31, 1919, aged 75 years, 3 months and 7 days. She was born in Sweden and came to America at the age of five. She was a member of the Church of the Brethren for about twenty-four years and was quite active in Sunday-school and church work. She leaves her husband, two sons and two daughters. Services by Bro. J. H. Price and the writer at the Libertyville church. Interment in the Brethren cemetery.—W. N. Glotfelty, Batavia, Iowa.

Kelser, Sister Eveline, daughter of Barney and Nora Hesseltine, born in Moscow, Idaho, died in Spokane, Wash., March 24, 1919, aged 21 years, 2 months and 13 days. She united with the Church of the Brethren early in life and later became associated with the Church of the Brethren. August 25, 1918, she married Walter J. Keiser. Services by the undersigned at Spokane. Text, James 1: 14. Interment in the Greenwood cemetery.—Alfred A. Flora, Moscow, Idaho.

Keys, Sister Harriet A., wife of J. C. Keys, of Deer Park, Md., died March 21, 1919, aged 73 years, 4 months and 5 days. About fifteen years ago she suffered a stroke of paralysis which left her an invalid; and a second stroke caused her death. She became a member of the Church of the Brethren about thirty years ago. She leaves her husband and one brother. Services at the home by the writer. Text, Heb. 11: 16. Burial in the Males cemetery.—Phineas Snyder, Deer Park, Md.

King, Bro. John Edw., son of Brother and Sister J. A. King, born near Terra Alta, W. Va., died at Eglon, W. Va., March 27, 1919, aged 32 years, 5 months and 3 days. He was baptized when thirteen years old and lived a consistent Christian life. He leaves father, mother, one brother and two sisters. Services by Bro. E. T. Fike. Text, Psa. 46: 1. Interment at Maple Spring cemetery.—Goldie Judy, Eglon, W. Va.

Miller, Bro. John, born near Horatio, Ohio, died March 26, 1919, months and 7 days. In 1863 he married Amanda Hinegardner. To this union were born three sons and one daughter. His wife died in 1907. He leaves one son, one daughter, six grandchildren, five great-grandchildren, two brothers and one sister. He became a member of the Old German Baptist church in early life and served faithfully as deacon for over thirty-seven years.—H. G. Bright, Arcanum, Ohio.

Morgan, Sister Bertha, nee Daubert, died at her home, Pine Grove, Pa., March 23, 1919, aged 25 years, 10 months and 1 day. Death was due to influenza and pneumonia. She united with the Church of the Brethren when quite young and lived a Christian life. She leaves her husband, one child, father, mother, three brothers, one of whom is in France, and three sisters. Services in the Big Dam house, Pine Grove, by Eld. E. M. Metzger and Bro. Wm. Z. Kintzel, Text, Psa. 23. Interment in Big Dam cemetery.—Mrs. Cora M. Becker, Pine Grove, Pa.

Mummert, Mrs. Bleza B., wife of Edw. Mummert, died at her home in East Berlin, Pa., of dropsy, March 31, 1919, aged 78 years, 5 months and 22 days. She is survived by her husband and four children. She was a member of the Lutheran church. Services at the home by Eld. C. L. Baker. Burial at Gettysburg, Pa.—Nellie I. Kreider, East Berlin, Pa.

Peel, Lawrence, born in Bornholm, Denmark, Sept. 5, 1854, died of heart failure at McPherson, Kans., March 17, 1919, aged 64 years, 6 months and 12 days. Mr. Peel was united in marriage with Mrs. Minnie Christenson March 19, 1894. To this union was born one son. Mr. Peel united with the Lutheran Church at the age of fourteen years, in which organization he lived a consistent and faithful member until death. Services at the house by the writer and Bro. E. E. John. Interment in the McPherson cemetery.—Ella M. Studebaker, McPherson, Kansas.

Pence, Lucretia G., daughter of Nathan and Letitia Fountain, born in Madison County, Ind., died March 20, 1919, aged 37 years, 1 month and 14 days. She married Ora W. Pence in 1898. To this union was born one son, who preceded her. She united with the Church of the Brethren in 1909. She leaves her husband, two sisters and one brother. Services by Eld. E. O. Norris.—H. E. Millspaugh, Muncie, Ind.

Ream, Sister Matilda Giffin, born near Johnstown, Pa., died March 27, 1919, aged 77 years, 9 months and 4 days. She married Jonathan Ream, who died about five years ago. Early in life she united with the Church of the Brethren and remained a faithful member. She died at the home of her daughter, Mrs. D. F. Ramsey, Ashville, Pa. Services by the writer at the home of her son, Silas Ream, Johnstown, Pa., and interment in the Gossard cemetery. Text, Psa. 23: 4.—J. W. Fyock, Latrobe, Pa.

Rodeheffer, John A., born in Montgomery County, Ohio, died in Pittsburg, Ohio, March 26, 1919, aged 76 years, 11 months and 12 days. In 1868 he married Mary Ann Gilbert. To this union were born seven children. Four of these, with his wife, preceded him. He has been a faithful member of the Church of the Brethren for about forty years. He took an active part in the organization of the First Sunday-school at Painter's Creek, Ohio, in 1891. He leaves two sons and one daughter. Services at the Pittsburg house by Eld. Jesse Stutsman, assisted by Eld. Lawrence Kreider and Bro. Edw. Miller.—Mrs. J. W. Eikenberry, Pittsburg, Ohio.

Rittenhouse, Bro. Eli M., son of Christian and Esther Rittenhouse, born in Richland County, Ohio, died April 1, 1919, aged 78 years, 9 months and 13 days. In 1861 he married Sarah Hull. To this union were born two sons and five daughters. Soon after their marriage he and his wife united with the Church of the Brethren and he was chosen to the office of deacon and then elected to the ministry. He was advanced to the second degree and served faithfully to the best of his ability for the advancement of the cause of Christ and the upbuilding of the church which he loved. He had been an invalid for over three years, yet bore his affliction patiently. About one week before his death he was stricken with apoplexy, from which he never fully rallied. He leaves his wife, one son, four daughters, sixteen grandchildren, four great-grandchildren and one brother. Services at the Walnut Grove house by the writer. Interment in the Walnut Grove cemetery. Text, 2 Cor. 5: 1.—J. W. Keiser, Alvordton, Ohio.

Ritter, Samuel, son of John and Elizabeth Ritter, born in Lancaster County, Pa., died in the bounds of the New Haven church, of valvular heart trouble, March 31, 1919, aged 78 years, 1 month and 20 days. In 1865 he married Hannah Barick, who died many years ago. To this union were born eight children, five of whom survive. He was a faithful member of the Church of the Brethren for forty-eight years. Services at the Stone church by Eld. J. W. Switzer, assisted by Eld. D. E. Sowers. Text, 2 Cor. 5: 1. Interment in the cemetery near by.—Alla L. Emrich, Middleton, Mich.

Sala, Mary Ann, died in the bounds of the Dry Fork church, Neck City, Mo., aged 90 years, 2 months and 4 days. Death was due to old age and bronchial trouble. She was an invalid for many years. The writer assisted in her anointing. She joined the Church of the Brethren in 1853. She married Bro. M. Sala in 1850. She leaves her husband, seven children, forty-one grandchildren, seventy-seven great-grandchildren and seven great-great-grandchildren. Services at the Dry Fork church by Bro. H. Sunderland and the writer. Interment in the cemetery near by.—D. W. Teeter, Jasper, Mich.

Saylor, Sister Lydia L., daughter of Jonathan and Elizabeth Berkley, born in Somerset County, Pa., died at Central City, Nebr., March 24, 1919, aged 79 years, 5 months and 2 days. In 1865, at Waterloo, Iowa, she was united in marriage with John Wesley Saylor, who preceded her in death in 1903. To this union were born seven sons and two daughters, all of whom are living, and were present at the last services for their mother. Early in life she united with the Church of the Brethren, and lived a faithful Christian life. Services at her home at Central City. Burial at her former home at Aurora, Nebr., in charge of the writer, assisted by Eld. George W. Hilton, of Carleton, Nebr.—A. P. Blough, 1315 Grant Avenue, Waterloo, Iowa.

Schmucker, Sister Bessie Alberine, daughter of Preston and Emma J. Rush Schmucker, born in Lanark, Ill., died April 1, 1919, aged 25 years and 4 months. Death was due to pneumonia. When she was seven, her mother died. From that time she made her home largely with her grandparents, Brother and Sister Levi Schmucker. She was baptized into the Church of the Brethren Dec. 12, 1907. Affliction kept her from many lines of service, but having taken a course in nursing, she consecrated her life to caring for the sick. She was stricken at the post of duty, and died faithful to the end. She leaves her father and one brother. Services at the Church of the Brethren by the writer, assisted by Eld. P. F. Eckerle, and also by Eld. B. F. Burnworth, of the Progressive Brethren Church. Burial in the beautiful Lanark cemetery.—James M. Moore, Lanark, Ill.

Snowberger, Sister Mollie C., nee Epperson, born near Sedalia, Mo., died at her home in Larned, Kans., March 16, 1919, aged 55 years and 16 days. She had been an invalid for the past eighteen years, but her final illness was of only a few days' duration. She married Albert Snowberger in 1885. To this union were born four daughters and two sons, one of whom is now in France. These, together with her husband, four sisters, three brothers and her aged mother, survive. She had been a faithful member of the Church of the Brethren for many years, a charter member of the Larned City church by Bro. M. Keller. Interment at Larned.—Mary Geiman, Larned, Kans.

Sulter, Glenna, nee Burns, died at her home in Sinking Spring, Ohio, of tuberculosis, March 27, 1919, aged 40 years, 7 months and 12 days. She was the daughter of Isaiah and Ada Burns. In 1902 she married Jasper Sulter. To this union were born three sons.

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Official Organ of the Church of the Brethren

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L. A. PLATE, Assistant Editor

Special Contributors: H. B. Brumbaugh, Huntingdon, Pa.; J. H. Moore, Sebring, Fla.; H. C. Early, Penn Laird, Va.; A. C. Wieland, Chicago, Ill.; D. W. Kurtz, McPherson, Kans.; H. A. Brandt, Elgin, Ill.

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Notes From Our Correspondents

(Continued from Page 253)

er, foreman. Sister Ida Metcalf was elected Sunday-school superintendent; the writer, clerk and "Messenger" correspondent. All are much encouraged since the Sunday-school has opened again, as the attendance is good and the spirit splendid. Any ministers, seeking a new location, and preferring the Northwest, will please correspond with the writer. We should also be glad to hear from any one who could favor us with a series of meetings.—Pearl Hixson, Chewelah, Wash., April 7.

WEST VIRGINIA

Bluefield.—March 29 Bro. Virgil C. Finnell came to us, and while with us gave us four very interesting and instructive lectures on Sunday-school work. His stay with us was entirely too short, but we appreciated what he told us, and we hope to enlarge our work in many ways. Bro. C. E. Eller, of Salem, Va., President of the Mission Board of the First District of Virginia, was present at his last lecture, and held a members' meeting following it. He gave us good advice, relative to our pastor, who is to be with us this year. Bro. E. C. Woodle and wife, of Winston-Salem, N. C., have decided to take up the work in this church. All our people are glad to have them with us, and we trust that God may use them in their new field to the advantage of the kingdom. They will arrive April 14, and will continue until some time in September, when they will go back to school. We are praying that some one else will be ready to take up the work when they leave us.—C. E. Boone, Box 368, Bluefield, W. Va., April 7.

Notice.—The following gatherings for the First District of West Virginia will be held in the German Settlement congregation, May 15-18. The Mission Board will meet May 15, 1:30 p. m., at the home of the writer; Elders' Meeting on the afternoon of the same day, at 2 o'clock, at the Maple Spring church; District Meeting, May 16, at 9 A. M.; Ministerial Meeting, May 17, at 9:30 A. M.; Sunday-school Meeting, May 18, at 9:30 A. M. All are invited.—John S. Fike, Eglon, W. Va., April 5.

Spruce Run congregation met in council March 8. Our elder, Bro. Hutchison, was not able to be with us. We decided to hold our spring love feast May 10, beginning at 2 P. M. We arranged to have some one come each month to preach for us. Our Sunday-school is progressing nicely. We are looking for a large attendance during the summer.—Mary R. Bradley, Lindside, W. Va., April 8.

VanClevesville.—We reorganized our Sunday-school April 6, with Sister McDonald, superintendent. Ours is an evergreen Sunday-school, in session throughout the entire year. Bro. Wm. Bradley is our pastor and is assisted by Bro. Lowry. We have preaching twice a month. Sister Mary E. Martin will commence a series of meetings May 20, continuing to June 1, at which time our love feast will be held, at VanClevesville. Sister Martin is an able speaker and much interested in the upbuilding of the Kingdom of God.—Mrs. V. O. McDonald, Bunker Hill, W. Va., April 7.

WISCONSIN

Maple Grove congregation met in council March 28, with Eld. S. C. Miller presiding. Bro. Geo. Shade was elected pastor; Bro. Alfred Pearson, church treasurer; Bro. F. E. Beddleman, clerk; the writer, correspondent; Bro. Leon Robinson, Sunday-school superintendent; Sister Geo. Shade, Christian Workers' president. An offering of $21 was taken for church expenses.—Clara A. Pearson, Stanley, Wis., April 7.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 21-23, District of Western Pennsylvania, at Scalp Level church.

April 22, 23, District of Eastern Maryland, at the Frederick City church.

April 22-25, District of Nebraska and Northeastern Colorado, at South Beatrice church, near Holmesville.

April 24, District of Southeastern Pennsylvania, New Jersey and Eastern New York, Philadelphia, at Bethany church.

April 26-28, Southwestern Kansas and Southeastern Colorado, at Hutchinson, Kans.

April 30, May 1, District of Eastern Pennsylvania, in the Spring Creek church, Palmyra house, at Palmyra.

May 6, 7, 8, Southeastern Kansas, in the Osage church, McCune.

May 13-15, Idaho, and Western Montana, in the Nezperce church.

LOVE FEASTS

California

April 19, Live Oak.

April 26, 10 am, Reedley.

April 27, Golden Gate Mission.

May 4, Fresno.

May 10, Empire.

May 10, Lindsay.

May 11, Pasadena.

May 18, 7 pm, Inglewood.

May 18, 6:30 pm, Glendora.

Colorado

April 26, 6 pm, Grand Valley.

May 9, 6 pm, Antioch.

May 17, Haxtun.

District of Columbia

April 27, 7 pm, Washington.

Idaho

April 26, Weiser.

May 2, 6 pm, Bowmont.

May 10, Boise Valley.

May 17, 7:30 pm, Nampa.

May 17, 7:30 pm, Moscow.

May 25, Twin Falls.

June 7, Nezperce.

Illinois

April 19, 7 pm, Allison Prairie.

April 20, 7 pm, Virden.

April 27, 7:30 pm, Naperville.

April 27, 7 pm, Lanark.

May 10, 11, Astoria.

May 10, 6 pm, Panther Creek.

May 11, 6:30 pm, Hickory Grove.

May 12, 8 pm, Hudson.

May 18, 7 pm, Polo.

May 24, 7 pm, Pine Creek.

May 24, 10 am, Franklin Grove.

May 25, 7:30 pm, Dixon.

May 29, 6 pm, LaPlace, LaPlace house.

June 1, 6:30 pm, Cherry Grove.

June 14, 15, Waddams Grove.

June 14, 15, 2:30 pm, West Branch.

Indiana

April 19, 8 pm, Four Mile.

April 19, 7:30 pm, Andrews.

April 19, Turkey Creek.

April 19, 7 pm, Bachelor Run.

April 20, 6:30 pm, South Bend, First church.

April 20, Hartford City.

April 20, 5 pm, Wabash City.

April 26, Nettle Creek.

April 27, 7 pm, Flora.

May 3, 7 pm, Anderson.

May 3, English Prairie.

May 3, Kewanna.

May 8, 7 pm, Elkhart City.

May 8, West Goshen.

May 10, 7:45 pm, Monticello.

May 10, Tippecanoe.

May 10, 7 pm, Missinnewa.

May 10, Pleasant Valley.

May 10, Washington.

May 10, Buck Creek.

May 11, 6:30 pm, South Bend, Second church.

May 17, 7:30 pm, Rock Run.

May 17, 7 pm, Middletown.

May 17, Shipshewana.

May 18, 6 pm, White.

May 24, Upper Fall Creek.

May 24, 7 pm, Union Center.

May 24, 8 pm, New Bethel.

May 24, 2 pm, Pleasant Hill.

May 24, Loon Creek.

May 25, Logansport.

May 25, Muncie.

May 29, Bauco.

May 31, 7 pm, Yellow River.

May 31, Beech Grove.

May 31, Middlebury.

May 31, 7 pm, Bethel.

May 31, 10:30 am, Cedar Lake.

May 31, Blue River.

May 31, 7:30 pm, Wakarusa.

June 1, Bremen.

June 1, Walnut.

June 14, 7 pm, Camp Creek.

June 14, 7 pm, Killbuck, Antioch house.

Iowa

April 26, English River.

May 4, Muscatine.

May 10, Osceola.

May 10, Libertyville.

May 17, 6 pm, Prairie City.

May 17, Greene.

May 17 and 18, Des Moines Valley.

May 18, South Keokuk.

May 24, 25, 3 pm, Coon River, at Panora house.

May 24, Salem.

May 24, Kingsley.

May 25, Des Moines City.

May 31, 7 pm, Fairview.

May 31, Brooklyn.

May 31, 7:30 pm, Panther Creek

June 14, 15, 7 pm, Dallas Center.

June 14, 15, Spring Creek.

Kansas

April 19, pm, Olathe.

April 20, Barlow.

April 20, 7 pm, First church, Hutchinson.

April 21, Garden City.

April 25, East Wichita.

May 4, Independence.

May 10, 6:30 pm, Mont Ida.

May 10, Murdock.

May 10, 11, 11 am, North Solomon.

May 10, Ottawa.

May 10, Salem.

May 17, 10:30 am, Victor.

May 17, 5 pm, Chapman Creek.

May 17, Monitor.

May 18, Morrill.

May 31, 7 pm, Richland Center.

May 31, Belleville.

May 31, Center.

June 14, 10:30 am, Burr Oak.

Maryland

April 27, 5 pm, Woodberry church, Baltimore.

May 3, 2 P. M., Mount View.

May 4, 5 pm, Baltimore (Fulton Ave.).

May 4, Denton.

May 10, 2 pm, Monocacy, at Thurmont.

May 10, 4 pm, Manor.

May 10, 2 pm, Pipe Creek.

May 10, 4 pm, Long Green Valley.

May 17, Meadow Branch.

May 17, 2:30 pm, Middletown Valley.

May 24, 1:30 pm, Brownsville.

May 24, 2 pm, Pleasant Hill.

May 24, 25, 2:30 pm, Beaver Creek.

May 24, 2 pm, Monocacy, at Mountaindale.

May 31, 3:30 pm, Beaver Dam.

June 14, Bear Creek.

Michigan

April 26, 10:30 am, Ramdale.

May 3, Sunfield.

May 10, Woodland Village.

May 17, 7:30 pm, Saginaw.

May 17, 6 pm, Harbin.

May 18, 7 pm, Onekama.

June 1, 8 pm, Sugar Ridge.

June 14, Wreland.

June 21, 10:30 am, New Haven.

June 28, 10 am, Zion.

Minnesota

June 14, Worthington.

June 28, Leaf Mountain.

Missouri

May 3, Cabool, at Greenwood.

May 10, Shoal Creek.

May 31, South Fork.

May 31, Carthage.

June 14, Pesce Valley.

Nebraska

May 3, Bethel.

May 11, Lincoln.

May 17, 2:30 pm, Alvo.

North Dakota

May 24, 6 pm, Surrey.

Ohio

April 20, Tenmile.

April 20, 6:30 pm, Canton City.

April 20, Brookville.

May 10, 2 pm, Rome.

May 10, 7:30 pm, Middletown.

May 11, Marion.

May 11, 7 pm, Mohican.

May 17, Harris Creek.

May 17, Logan.

May 17, 5 pm, Eversole.

May 17, 7 pm, West Charleston.

May 18, Straight Creek Valley.

May 24, Painter Creek.

May 24, 10 am, Rome.

May 24, 10 am, Beech Grove.

May 24, 6 pm, Bear Creek.

May 24, 6 pm, Oakland.

May 24, 7 pm, Cincinnati.

May 31, 10:30 am, Wyandot.

May 31, Pleasant View.

May 31, Blanchard.

May 31, 5 pm, Middle District.

June 1, Reading.

June 21, North Poplar Ridge.

June 21, 10:30 am, Silver Creek.

June 28, 10 am, Swan Creek, East house.

Oklahoma

April 14, Monitor.

April 19, 6 pm, Washita.

May 17, Pleasant Plains.

May 24, Hollow.

May 24, Paradise Prairie.

May 31, Big Creek.

Oregon

April 19, Mahel.

May 3, 7 pm, Newberg.

May 10 (evening), Portland.

Pennsylvania

April 20, 7 pm, Moxham.

April 24, Philadelphia, at Bethany.

April 26, 27, 10 am, Annville.

April 30, May 1, Spring Creek.

May 3, 3 pm, Reading.

May 3, West Eel River.

May 4, Ephrata.

May 4, Everett.

May 4, 6:30 pm, Rockton, Rockton house.

May 4, Hanover.

May 4, 7 pm, Walnut Grove.

May 6, 7, 1:30 pm, East Petersburg.

May 6, 7, 9:30 am, Midway.

May 7 and 8, East Fairview.

May 8, 9, 10 am, Little Swatara.

May 10, 1:30 pm, Back Creek, Shank house.

May 10, 4 pm, Pleasant Hill, Pleasant Hill house.

May 10, 4 pm, Artemas.

May 10, 2 pm, Indian Creek.

May 10, 10 am, Antietam, Price House.

May 10, 6 pm, Clover Creek.

May 10, Lower Clear.

May 10, 11, 10 am, Upper Codorus, Black Rock.

May 11, Lewistown.

May 11, Albright.

May 11, 6:30 pm, Quemahoning, at Maple Spring.

May 11, 2 pm, Marshcreek, at Friends Grove house.

May 11, Fairview.

May 11, Codorus, Fairview house.

May 11, York, First church.

May 11, 6:30 pm, Pittsburgh.

May 11 (evening), Carson Valley.

May 12, 13, 1:30 pm, West Conestoga, Middle Creek house.

May 13, 14, 1:30 pm, White Oak, at Pennville house.

May 13 and 14, Tulpehocken, at Heidelberg house.

May 14, 15, Chickies, at Chickies house.

May 17, 18, 2 pm, Lost Creek, at Good Will house.

May 17, 18, 1:30 pm, Upper Conewago, Summert house.

May 17 and 18, 10 am, Falling Spring, at Hade house.

May 18, Viewmont.

May 18, Stony Level.

May 18, 6 pm, New Enterprise.

May 20, 21, 9:30 am, Springville, Mohler house.

May 20 and 21, 1 pm, Mountville, Mountville house.

May 20, 21, 1:30 pm, Fredericksburg, Meyer house.

May 22, 23, 9:30 am, Big Swatara, at Hanoverdale.

May 24, 1:30 pm, Welsh Run.

May 24, 1:30 pm, Antietam, at Welty house.

May 24, 2 pm, Akron.

May 24, Mechanic Grove.

May 25, Codorus, at Codorus house.

May 25, Manor, at Penn Run house.

May 25, Shade Creek, Berkey house.

May 27 and 28, 1:30 pm, Conestoga, at Bareville house.

May 31, 1:30 pm, Marshcreek, at Marshcreek house.

May 31, June 1, Lower Cumberland, Mohler house.

May 31, June 1, Conewago at Bachmansville.

June 1, Middle Creek.

June 5, 6, West Greentree at Greentree.

June 7, 8, 2 pm, Aughwick, at Germany Valley.

June 1, 6 pm, Rummel.

June 1, 6 pm, Smithfield.

June 1, 7:30 pm, Yellow Creek, at Bethel.

June 7, 2 pm, Mingo, at Mingo house.

June 29, Sipesville.

Tennessee

May 3, 3:30 pm, French Broad.

May 17, 3 pm, Beaver Creek.

Virginia

April 19, 4 pm, Powell's Fort.

April 19, Cannon Branch.

April 19, 6 pm, Manassas.

May 3, Mill Creek.

May 4, Schoolfield.

May 10, Middle River.

May 10, 4 pm, Sangerville.

May 10, 4 pm, Woodstock, Valley Pike.

May 10, 6 pm, Summit.

May 17, 4 pm, Pleasant Valley, Second District.

May 17, Cook's Creek, at Hinton Grove.

May 17, Elk Run.

May 17, 4 pm, Midland.

May 17, Woodstock, Columbia Furnace.

May 24, 6 pm, Ridgeville.

Washington

April 20, 6:30 pm, East Wenatchee.

April 26, Seattle.

May 3, 7 pm, Olympia.

West Virginia

May 10, 2 pm, Spruce Run.

May 17, Pleasant View.

June 1, VanClevesville.

June 7, 8, 2 pm, Berkley.

August 30, Maple Spring.

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THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24:14. "STRETCHING FORWARD."—Philpp. 3:

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...EDITORIAL...

The New Standard of Respectability

"The new call is for service and those who do not recognize it are going to be back numbers in this country."

SOUNDS like it might be from a sermon, or a new book, but it is not. The words were spoken by an American army officer just returned from France, to the soldiers under his command. He was trying to forewarn his men against the danger of lapsing from the high ideals of unselfish devotion which had inspired their service in the war.

Was the army officer right? Is it true that those who do not recognize the new call for service will be reckoned as back numbers? If it could be truthfully said that soldiers returned to civilian life could not make self-interest the goal of their ambition without jeopardizing their standing before their fellow-men, what about the rest of us?

We think the officer was right. His words are approximately true now, and they will be increasingly true as time goes on. Service is a much used word, 'tis true, but the idea it stands for was never so much alive as now.

Society will have little use for the man who disregards the rights of others and devotes his energies to looking out for number one. And history will have little to tell of the nation which essays to live unto itself alone. And God will have no place for the Christian who does not realize that he has been saved to serve.

Service is the new standard of respectability.

How to Find Your Heart

MANUFACTURING concerns which sell their goods to the general public, find it to their advantage to have large numbers of people as stockholders in the business. Colleges prefer to get their endowment from many sources rather than have it all come from one rich man.

The principle involved was stated long ago by Jesus: "Where thy treasure is there will thy heart be also." Why? Because the heart is the seat of the affections, and the affections are always centered on that which is most valuable. Jesus knew that the heart is the most valuable thing in the world, and that it is the only thing which God will accept in payment for salvation. Hence he urged men to lay up treasure in heaven, that their hearts might be there.

But why should the heart be in heaven? Why not on earth? Because heaven is the only safe place for it

fund. It is believed that it will be wise to make greater efforts for the evangelization of the present generation, rather than simply or chiefly to hoard up money for the use of our children in missionary endeavor. The more the present generation is reached, the better it can take care of the future. It should not be understood that the Board wishes to discourage further contributions to the perpetual endowment fund. These are still welcome. But now, since a considerable endowment fund has been established, it is felt that the time has come for a shifting of the emphasis. Hence greater urgency will be attached to the securing of funds, both in the form of annuity bonds and direct donations, for immediate use in the great world field.

Approval was also given to the plan for strengthening the fund for relieving disabled ministers and missionaries. All who desire to help this worthy cause, while insuring for themselves a needed income, can secure the same rates of annuity as under other funds. At their death the money will be used to care for missionaries and ministers who, by reason of age or other infirmities, must retire from active service and are without available means of support. This work is most heartily commended to the consideration of our brethren and sisters who have means at their disposal.

A method of conducting the physical examination of our missionary applicants, which will utilize the experience of the doctors on the field, as well as the knowledge of our homeland physicians, is under investigation.

A home mission fund, to encourage and develop work in the homeland, is to be established by means of a general annual offering. The date designated for this purpose is the last Sunday in August.

India has called for eight missionaries, and the Board is looking for them. While a number were appointed at this meeting for India, it is hoped that others may file their application to go to India this fall. These applications can be considered by the Board at the Annual Conference and, if satisfactory, submitted to the Conference for approval. The Brotherhood is asked to remember, in their devotions, the critical nature of the situation in India. The Board is very anxious to secure the needed men.

A number of missionaries were also appointed for China. Present indications are that we shall have a larger body of missionaries going to the field this year than in any year of our history.

Here is an index to the growth of interest in the work throughout the Brotherhood. At least ten organizations or individuals have asked for missionaries to be assigned them for support and there are none to give them. Every missionary on the field is now definitely assigned. The Lord be praised, but where are the new workers to answer the call? We hope they will soon be ready.

The estimates for 1920 for India were not yet at hand and of course could not be considered. The estimates for China were presented and a large budget was approved for this field. A five-year program for China was offered and favorably considered.

Bro. J. F. Graybill gave in person a very full report on the conditions in Denmark and Sweden. The Sweden field, in particular, presents an encouraging outlook. The greatest need of these fields appears to be trained native workers. Bro. Graybill presented this matter very forcefully and the Board took action in accord with his recommendations.

Bro. J. E. Miller was reappointed for three years on the Gish Fund Committee. A number of new tracts recommended by the Tract Examining Committee were approved for publication.

One churchhouse loan was approved. An appropriation of $3,000 in various amounts was made for assistance to State Districts. The members at Fruitdale, Ala., asked that an evangelist be sent them for several months, to conduct revival meetings, and favorable action was taken on this request. The work at San Francisco is progressing very favorably. A suitable house of worship is greatly needed and the Board gave encouragement to this end.

That the money given for Armenian-Syrian Relief may serve to the utmost the purpose intended, the Board authorized the use of the office force in caring for this work, without any expense to the Relief Fund.

Contributions for the establishment of missions in other countries than those we now occupy were offered. While these have been accepted, pending future developments, the Board feels that it should not undertake new missions at this time, but should rather first develop more fully those already established.

Looking over the business of the Publishing House for the last fiscal year, the Board found a very satisfactory situation. The showing was a good one for any year, and particularly so, in view of the abnormal conditions created by the war. A full report will, of course, be made to the coming Conference.

One of the last acts of the Board was its decision to discontinue the Special Contributors to the Gospel Messenger. We refer to the office or name. No violence to these good brethren themselves is contemplated. On the contrary, it is hoped they may long continue to live and prosper, and bring their helpful messages to our readers. But they will not be listed hereafter as "special" contributors and their productions will await the light in the same drawer as do those of contributors generally, and will appear in like relation in our columns. We suppose the Board must have been affected,—unless *infected* is the proper word,—with the general trend toward democracy and brotherhood which is so characteristic of these post-war times.

It was one of the most strenuous of the meetings of the Board. May the blessing of Heaven be upon it. May it redound to the progress of the Forward Movement and the consequent enlargement of the Kingdom!

Is Jesus Coming?

When he was here on earth, Jesus told his disciples that he was coming again, and all of his apostles so thoroughly believed what he said, that they talked and wrote about the precious promise until their dying day. They never attempted to explain away or to spiritualize, out of reality, the promised return of their Master. They went everywhere, telling the people, and the believer especially, that Jesus was coming back to the earth sometime.

They did not argue the case, they simply said he was coming. They had stood on the eastern slope of Mount Olivet and seen him pass from earth up into heaven. Not only so, but they heard two celestial beings, right then and there, say: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

This was promise enough for them. They did not go back to Jerusalem, into the upper room and explain to the one hundred and twenty saints how it might be possible for this saying of the angels to be fulfilled by Jesus coming spiritually. They did not try to make it seem impossible, or improbable at least, for the Master to return literally. They might have explained by saying that while the Lord spent years in the flesh, his body has now become spiritualized, and it is only in the sense of the spirit that we can expect his return.

They did nothing of the kind. They had no use for such a theory. In fact, they knew better, and so, as the years go by, we hear of them comforting one another with the thought of the Master's return. They said and wrote all sorts of nice things about the coming of Jesus. Speaking of the resurrection, they said that the dead in Christ should rise first, and, along with the living saints, should be caught up in the clouds to meet the Lord in the air. In their exhortations they further added that the Lord himself should descend from heaven with a shout, with the voice of the archangel, and with the trump of God (1 Thess. 4:14-18).

There is no occasion for misunderstanding this and a whole lot of other scripture, relating to the return of our Lord. A great deal more is said about his second coming than there was said about his first appearance, and what is said concerning his return is much plainer than what was prophesied about his sojourn on the earth in the flesh. Inspired men, in their writings, commented on what Jesus promised, respecting his return, not a time or two, but the matter is directly or indirectly referred to hundreds of times. Much more is recorded, relating to the second coming of Jesus, than has been said on baptism or the communion service.

As a people, the Brethren emphasize the fact that the salutation of the holy kiss is mentioned five times in the New Testament. If the number of times that an institution is mentioned should cut any figure in its favor, then those who believe in the second coming of the Messiah have much more reason for holding fast to their belief in this particular.

Furthermore, the New Testament writers, who refer to the return of their Lord, wrote just like the writers who now believe in the doctrine. They make it plain that the Master is to return. They could not have made the matter plainer. With them it was not a matter of uncertainty. They knew what the Lord himself said about it, and they understood perfectly what the Holy Ghost helped them to say. Had they believed that what the Master said, concerning his return, must be understood spiritually, they would have written differently. There is not the remotest hint, in all their writings, that the coming of Jesus should be regarded as a spiritual coming.

Those who hold that the return of Christ is to be accepted in a purely spiritual sense, do not write on the subject like the sacred writers wrote. By their writings one can easily determine on which side of the question they are, but to most careful readers the inspired writers seem to be decidedly on the other side, looking for the coming of the Lord in person.

In order to secure the least showing in support of the spiritual coming of Jesus, there must be more or less wresting of the Scriptures. They must be explained to mean something different from the plain statements of the sacred writers. Notice the statement in the last citation as made above: "For the Lord himself shall descend from heaven." What could be plainer? Or notice the other citation, Acts 1:11: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Could the words that make the doctrine of the personal appearing of the Master a certainty, be plainer? Did not the apostles see the Master go up into heaven? Most assuredly. Well, is he not to return in the same manner? By what method of interpretation can one get the personal element out of the last part of the statement of the angels and not remove it from the other? Half of the efforts put forth to reason a literal coming of Jesus out of this scripture would wholly eliminate literal baptism from the New Testament teachings.

The first appearance of Jesus was personal, or literal. And since the scriptures relating to his second coming are fully as clear as those applying to his first coming, why should we insist on the literal interpretation of one set and demand a spiritual interpretation of the other set? With such a method of interpretation one could reason away every sacrament mentioned in the New Testament. The apostles, and other holy men of Bible times, did not attempt to reason away the personal or literal element in what is said about the return of Jesus, and why should we? Their one united voice, in support of the personal return of the Lord, his coming in the clouds of heaven, and even his reign upon the earth, goes ringing all down through the New Testament, and is reiterated in next to the closing verse, as the final benediction to all that is inspired: "Even so, come, Lord Jesus" (Rev. 22:20). The Gospel of Matthew starts in by referring to the first coming, while the Book of Revelation practically closes with what is said about his second coming. J. H. M.

Justice

Truth converted into action.
The cornerstone of all the virtues.
The atmosphere of God on earth.
The eternal principle of the true revelation of man to man.
The rarest virtue in human life.
The angel with the scales, not blind, but all-seeing.
The real cure for all social wrongs.
The right of each, to the detriment of none.
Consecrated wisdom sitting in the seat of judgment.
The lamp of truth in the hand of charity.
The conscience of omniscience.—*Sel.*

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CONTRIBUTORS' FORUM

The Good Part

BY MYRA WELCH

Two women sat down at their leisure;
One gazed from the window at length
On mountains majestic, eternal,
From whence cometh comfort and strength,
And thoughts that were sordid and common
Gave place to the infinite, grand.
The other one saw on the window
The print of a small, sticky hand.

The sky was so blue and so cloudless,
One revelled in ecstasy there,—
The other saw naught but her dishpan,
And dust on the round of a chair.
The one saw a beautiful sunset,—
The other remarked: "If it's fine,
I'll rise with the sun in the morning
And put my wash out on the line."

They sat with their patchwork and mending;
One mused on the state of her purse,
The other one builded a tower
O'erlooking the vast universe,
Where star after star in the heavens,
The sun and the moon and the world
All formed and controlled by Jehovah
Through space on their orbits are whirled.

Her thoughts were borne onward and upward,
And over vast silences hung,
Until her soul caught and reëchoed
The song that the morning stars sung.
The hour that brought her this blessing,
And tides of eternity spanned,
Brought naught to the other save day-dreams,
And thoughts of the patchwork in hand.

The one was so cumbered with serving
Her spiritual windows were dim.
The other sat down with the Master
And learned goodly lessons from him.
One spirit was free as a bird song,
Her mind was renewed and refreshed.
The other a slave to her housework,
Was caught by its net and enmeshed.

La Verne, Calif.

The Glorious Eastertide Hope

BY H. E. BLOUGH

There is a unique plant, known as the "resurrection flower." It grows out in the arid regions of the desert. When it has flowered, and the drouth becomes tense, its branches droop and shrivel up as if dead. But when touched by refreshing water it gradually takes on new life, its body expands, the leaves unfold and the plant approaches normal life again. This little parable illustrates the spiritual condition of many professing Christians. They seem to profess, yet have become dwarfed, shriveled up and spiritually lifeless,—inactive as far as a vital Christian life is concerned. They are not exactly dead but before they will be able to do much for him, they will need to be vitalized by the life-giving Spirit of the Living Christ.

This arid world is much in need of the refreshing blessings of the Easter season. It is then that we commemorate anew the glorious resurrection of our Blessed Lord. But there are many who have never caught the deeper meanings of the Eastertide. They seldom share its joys, its hopes, its blessings. Some have never gotten beyond the display of Easter style or of eating a dozen boiled eggs. These have no connection whatever with the true spirit of Easter. For centuries the human family had buried its dead in dark and hopeless graves. The race had been going down into death by millions, and no one was coming back. The grave had devoured mighty nations, but no one had returned a look, or revealed aught as to the abode of the soul. In all the graveyards there was no empty tomb.

But in that quiet Judean garden, early one beautiful Sabbath morn, some two thousand years ago, two earnest but bereaved seekers after the expectant Christ derful, angelic message of hope: "He is not here; he is risen, even as he said." The dynamic power of this freeing truth is fast gripping the soul of the human family. Because he lives, we shall live also!! The Christian's hope is that he shares the destiny of his blessed Lord, for "we shall be like him when we see him as he is."

We hear much, today, of "the new order,"—a "better tomorrow." True, indeed, far better things have been promised the world long ago, but the main issue is whether you and I will see them, and whether we will have part in their initiation. After all our progress and achievements in science, education, discovery, government, religion,—we are still in camp on the east banks of the Jordan. The best things our Maker has in store for us are still before us. The "greater works" are yet to be achieved, and they come by way of the uplifting power of a Risen and Living Lord. There are two kinds of death,—the cessation of the vital forces, which so many dread; then there is that diseased condition of the soul which kills off the spiritual forces, which makes all life wrong, and often ruins it forever. This is the death of deaths. From it, through Christ, we may arise into a new life here and now. Has Christ been lifted up in your life? Does Jesus Christ and the Easter hope have any significant bearing upon your life? Remember that eternity stretches from the present on into that which is never-ending, and that heaven is present as well as future.

The empty tomb of our Blessed Lord speaks today out of a far past. The drawing power of the uplifted cross shall pervade the uttermost parts. This is the great tide that is running through the souls of men everywhere. We hear echoes of gathering storms from over the earth,—it is the grinding process, going on as foretold by holy prophets of old. It is but the sloughing off of the diseased parts, after which there shall come forth a purer and better world. This Eastertide will usher in the beginnings of a League of Peace. Surely, this must be one of "the greater works"! Thank God for great souls who have the courage to tackle the big and hard things,—brave souls, whose noble spirit knows no giving up. They know of the presence and power of the Risen Lord. Like the mighty eagle, whose nest is secure in the niched rock of the high mountains, where the winds and rainstorms have no effect, so there are those who hide in "the Rock that was cleft" for all. Praise him that we need not live as those "having no hope and without God in the world"!

West Wichita, Kans.

Observations in England

BY J. E. MILLER

A week in England is not sufficiently long to form much of an opinion as to conditions, and yet one can see much when conditions are unusual and favorable. Besides, traveling in a Commission, as we travel, avenues open for observation and information that do not usually come to one traveling alone.

Our party consists of nineteen, representing seventeen churches officially. We have a congenial party and each tries to do what he can to make the journey pleasant and profitable for all.

We have had a week in England. During that time I have personally seen Southampton, Winchester, Canterbury and something of London. Most of our time has been in London, but because of the uncertainty, as to sailing date, we were not at liberty to leave the city except on one day. We are now ready to leave for Paris. From there we go to Marseilles, from which port we sail for Port Said, April 2. We are aliens and as such find that we must register as all aliens do, secure our permission to enter a new land, get permission to go to Egypt, and what not. This red tape affair requires much time and patience. But to tell you something of England, I must hurry on.

England has a genuine feeling of respect and affec-

the work. It is hard to realize how the war has brought woman to the front and broken down other barriers that used to separate people.

We have permission to enter Port Said by way of Marseilles, from which port we are to sail April 2. Mail addressed to Constantinople, Turkey, in care of W. W. Peet, American Bible House, should reach us. We should be there by June 1. It will take about three or four weeks to reach that address by mail from America. Our party is all well and happy.

London, March 29.

Report of the Educational Board Meeting

BY H. A. BRANDT, SECRETARY

THE GENERAL EDUCATIONAL BOARD of the Church of the Brethren met on Tuesday, April 8, for its first meeting in 1919. All of the members of the Board were present. A full day was spent in the discussion of the general educational problems, confronting the Brotherhood, and in planning to solve the same.

The Home Study Course for ministers was the first item of business taken up. The Board was able to make considerable progress with the Home Study Course. It may be remembered that the Conference in 1917 accepted a report of the Ministerial Committee, in which the following sentence occurs: "While we do not fix a standard of educational qualifications, we do encourage College and Biblical training; . . . we recommend a Home Study Course, arranged by the Educational Board, the books to be secured through the Gish Fund."

The Educational Board has given this matter considerable attention and is now able to announce the general plan of the course. The Home Study Course will extend over a period of four years and cover six subjects, viz., Old Testament, New Testament, Church History, Theology, Homiletics and Practical Theology, Sunday-school and Missions. In credits it is planned that the course shall be equal to two years of high school work. Ministers will be enrolled for not less than one year of study. The successful completion of two years of study entitles the student to a certificate, and the completion of the four years' course to a diploma, on the payment of a small fee. The books for the first year of the course will probably be announced by Conference time, and the books for the remaining years some time later, as they are needed. More definite announcements will be made when everything is ready for the enrollment of students. Until this announcement is made, we will not be in a position to answer correspondence on the Home Study Course.

The question calling forth the greatest amount of discussion was the relation of the General Educational Board to our colleges, especially as that relationship is affected by the Forward Movement. So much was said upon this subject that it is just a little difficult to know what to report for the general reader. Lest it might be overlooked, it should, perhaps, be mentioned right here, that one of the educational goals has been changed. Please remember that it is now "$300,000 per year for endowment and *equipment*," in place of that amount for endowment only. It was felt that, as originally stated, this point in the educational goals was too restricted.

The president of the Board, Dr. D. W. Kurtz, gave a report of a recent Educational Conference, held at Detroit, that proved to be very important. In the light of this report the Board decided that hereafter they must arrange to be represented at such meetings. It was decided that the president of the Board, or some one designated by him, should be in attendance at such conferences in order that our colleges may be sure to keep in touch with the progress of Christian education in the country at large. The president's report showed that it is the conviction of Christian educators everywhere that a new and tremendous responsibility has come to the Christian colleges. Not only religion, but our democratic institutions as well, can hardly survive except as Christian schools and colleges are made equal to the task of overcoming the disintegrating influences of materialistic philosophy and the great war engendered by it. Never was there such a need for the wide diffusion of the highest type of Christian education.

The Board considered at great length the problem of a general policy. As usual, the question of a paid secretary was up for discussion. There is much that such a secretary might do, and yet the Board feels that much that might be put into the hands of such a secretary can be done just as well, perhaps even better, by the local schools. In the matter of raising funds for endowment and equipment, the Board wishes it to be generally understood that it is squarely behind the Forward Movement financial campaigns of our schools. But when it comes to the campaign of any particular school, the Board feels that the local schools are so much better acquainted with local conditions and the best way of presenting specific needs, that these campaigns should be left, as largely as possible, in the hands of the schools themselves. As its name implies, the work of the Board is general in character. Problems that are common to all of our schools are the Board's proper field. In view of this interpretation of its work, the Board aims to keep the several schools informed of any changes in educational standards that may affect their standing, to keep the Brotherhood acquainted with our educational needs, to issue literature and posters for Educational Day and for the use of the colleges, to coöperate with the other Church Boards in the promotion of the Forward Movement program, and to hold itself ready to serve in any way in which the Board can be of assistance to all of the schools. The Board can hardly go farther than this unless its constitution is changed.

It has been arranged for the "Educational Offering" to be taken up at the close of the session on Monday morning, June 9, at Conference, this year. Dr. Kurtz will give the Educational Address immediately preceding the taking of the Educational Offering.

The plans for Educational Day, June 29, touch every sort of public meeting that will be held on that day. The subject for the Sunday-school lesson was selected with Educational Day in mind. The Christian Workers' topic is in the same general field; and as for the preaching services, arrangements are being made to send out, as usual, some material for ministers. It is hoped that this united emphasis on education in the Church of the Brethren will result in generous offerings for the day. At the suggestion of the General Mission Board, these offerings are to go to the local school, and the fund thus built up is to be used to help ministers and missionaries to get an education. The offerings sent one college, in 1918, were sufficient to assist twenty young people in getting through the school-year. There are great possibilities in the Educational Day Offerings, if the churches will only generally realize that the total of many comparatively small gifts aggregates a very large sum. It is the suggestion of the Board that these offerings be sent to the local school,—that is, the school owned by the District in which the church is located.

Many other matters of routine character were attended to, but perhaps the foregoing is sufficient to indicate the fact that the General Educational Board is squarely behind the Forward Movement in education in the Church of the Brethren. The Board is behind this movement not only because of the needs of the church, but also because democratic institutions in the world at large can not stand unless they are supported by a widely-diffused Christian education.

Elgin, Ill.

The Evolution of the New Order

BY HARRISON A. FRANTZ

In Three Parts.—Part One

There is nothing, perhaps, so much a part of human experience as progress, unless we should grant that the opposite is true,—that no quality is more marked than stupidity. We, in this twentieth century, note the progress of man, how he has brought the resources of nature to serve his will. He has hewn the forests, harnessed the streams and the lightnings, that they may serve him. By his ingenuity he has made for himself wings, that he may search out the heavens, and has taken on the marks of the fish, that he may explore the great deep. He hath builded lordly institutions, that he may get him learning. Yea, he stands as a mighty conqueror and says: "See the work of my hands and the mastery which my wisdom hath wrought! See how I have builded upon the work of my fathers, and have raised out of the dust of the ages monumental works of glory." Man is, indeed, a most wonderful being; his works are marvelous.

But methinks I hear the "Prince of Peace," as he stands with pitying eye, but his soul indignant with holy wrath as he utters the words, "Thou," man, "that art exalted unto heaven, thou shalt be brought down, for thou art lifted up with pride. Thou, who boastest of thy greatness, and of how thou hast mastered the elements, and of all thy wonderful works, knowest thou not that thou hast not yet conquered thine own worst enemy,—thyself?" "Wherein," says man, "have I not conquered?" The answer is plainly evident. Progress? Yes, much and glorious progress, after these many years have passed, but, lo, how many years progress has waited on war between man and man. We need but to recount the great wars and ages of manslaughter that fill the pages of history, to be made to feel that man is, after all, in some respects very stupid. Man's mind has been so fertile in inventive genius and in cultural taste, but the one blot upon his history is that he still, as did Cain of old, seeks his brother's life. He also seeks it for the same debasing causes,—jealousy and hatred. Therefore the same curse is upon man today. He has a mark upon him. In repentance only, and by the conquering of his own nature, can he redeem himself from that curse.

War is a monster and its ravages are dreadful. To this all men will agree. Why, then, do we still perpetuate so great an evil? Why do we, now in this golden age, tolerate and honor and bow down to the god of war? Men have, long ago, found the folly of man fighting man. Individually, they have, long ago, learned that it was unwise for tribe to fight tribe and have united tribe with tribe until they have built up great states and nations. But why have nations not discovered the folly of nation fighting against nation? Must the progress of man, as a social being, stop short just here? And is it true, as men of renown have told us, and are still telling us today, that we must always and forever have war among the nations? Men of renown? Yes, men of renown to a people who have yet to remove the veil from their eyes which has so long dimmed their clearer vision. Men of war have been our dictators in government. Men, whose ideals are no higher than brute force, have too long posed as the only men of knowledge, as the only men who have foresight, and as the only ones who can enact laws. Strange to say, we have been willing to grant them these claims. Of all men the militarist is the most narrow. The military expert can tell how to lay a mine and how much explosive to put into it. He can also tell us just how far a gun of a certain caliber will shoot, and how many inches of solid steel its ball will penetrate, and at how great a distance. He alone knows how to build forts, and how to plan great campaigns in battle. We are willing to grant him this knowledge in which he is expert, and are willing that he shall exercise in those functions at our command as need may require. But let him keep his place. He should be our servant, not our master. To this he will not agree, But insists on making our laws, appropriating our funds, and dictating our foreign policies. Yes, "foreign relations" is his pet phrase. His eyes are trained to the target and he is always looking with suspicion upon the motives and movements of other nations than our own, whereas our real statesmen, who have keener insight and a holier vision, would think in kindly terms of our brothers in neighboring states, though they are our rivals; rivals should inspire us; they need not cause us to be jealous and to hate.

The narrow mind and dwarfed soul of the militarist is unable to see beyond his own selfish interests, or, at most, beyond the selfish interests of his own nation. His soul is not attuned to appreciate and receive the deeper things which make for the true national life and prosperity. His whole training, experience, and environment tend toward the destruction of life and property. He is wholly unfitted to be a guide of a great people, or a dictator of laws and policies to govern a nation and to direct its people in ways that tend to life and peace. Why should human progress and brotherhood be thus blocked, and the spirit of hatred forever fostered, simply because men who love war insist on seizing and holding the reins of government? Why should the wealth of nations be thus wasted? Why should those nations, who are struggling to rise, and to educate their people, be kept ever in abject poverty, and seething in the crime and degradation incident to it, that these boasted supermen,—these gnostics,—should continue to feed their carnivorous appetites?

War settles nothing save one thing,—it determines who is the stronger, or who has used the most skillful tactics. It decides nothing as to the question in dispute. I quote from Hon. W. H. Taft this simple analogy: "Now, at common law, if one man sued another on a promissory note, and was a little short of witnesses, and the issue raised was whether he had ever made the note, or, if he had made it, whether he had paid it, the defendant could demand wager of battle. Then the judge handed out two swords and the defendant and plaintiff went at each other, and if the defendant cut off the head of the plaintiff, that proved either that the defendant had never made the note, or if he had made it, that he had paid it. They discontinued that several hundred years ago; but in what regard does that method of settling the issues in a court of law

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War is a monster and its ravages are dreadful. To this all men will agree. Why, then, do we still perpetuate so great an evil? Why do we, now in this golden age, tolerate and honor and bow down to the god of war? Men have, long ago, found the folly of man fighting man. Individually, they have, long ago, learned that it was unwise for tribe to fight tribe and have united tribe with tribe until they have built up great states and nations. But why have nations not discovered the folly of nation fighting against nation? Must the progress of man, as a social being, stop short just here? And is it true, as men of renown have told us, and are still telling us today, that we must always and forever have war among the nations? Men of renown? Yes, men of renown to a people who have yet to remove the veil from their eyes which has so long dimmed their clearer vision. Men of war have been our dictators in government. Men, whose ideals are no higher than brute force, have too long posed as the only men of knowledge, as the only men who have foresight, and as the only ones who can enact laws. Strange to say, we have been willing to grant them these claims. Of all men the militarist is the most narrow. The military expert can tell how to lay a mine and how much explosive to put into it. He can also tell us just how far a gun of a certain caliber will shoot, and how many inches of solid steel its ball will penetrate, and at how great a distance. He alone knows how to build forts, and how to plan great campaigns in battle. We are willing to grant him this knowledge in which he is expert, and are willing that he shall exercise in those functions at our command as need may require. But let him keep his place. He should be our servant, not our master. To this he will not agree, but insists on making our laws, appropriating our funds, and dictating our foreign policies. Yes, "foreign relations" is his pet phrase. His eyes are trained to the target and he is always looking with suspicion upon the motives and movements of other nations than our own, whereas our real statesmen, who have keener insight and a holier vision, would think in kindly terms of our brothers in neighboring states, though they are our rivals; rivals should inspire us; they need not cause us to be jealous and to hate.

The narrow mind and dwarfed soul of the militarist is unable to see beyond his own selfish interests, or, at most, beyond the selfish interests of his own nation. His soul is not attuned to appreciate and receive the deeper things which make for the true national life and prosperity. His whole training, experience, and environment tend toward the destruction of life and property. He is wholly unfitted to be a guide of a great people, or a dictator of laws and policies to govern a nation and to direct its people in ways that tend to life and peace. Why should human progress and brotherhood be thus blocked, and the spirit of hatred forever fostered, simply because men who love war insist on seizing and holding the reins of government? Why should the wealth of nations be thus wasted? Why should those nations, who are struggling to rise, and to educate their people, be kept ever in abject poverty, and seething in the crime and degradation incident to it, that these boasted supermen,—these gnostics,—should continue to feed their carnivorous appetites?

War settles nothing save one thing,—it determines who is the stronger, or who has used the most skillful tactics. It decides nothing as to the question in dispute. I quote from Hon. W. H. Taft this simple analogy: "Now, at common law, if one man sued another on a promissory note, and was a little short of witnesses, and the issue raised was whether he had ever made the note, or, if he had made it, whether he had paid it, the defendant could differ from the method of settling issues now between the nations?" We think with ridicule of such a method. We say that is a relic of the ancient past and belongs to barbarism. In such matters, both between individuals and between tribes or families, we have long ago abolished such illogical and barbarous methods, but in international relations we still use this senseless method. International law has not yet advanced beyond the laws governing individual differences in the tenth century, for then two litigants might go before a judge and have him decide their case on evidence brought, or they might end their differences by duel,—either was lawful. So now, nations may either arbitrate or fight a duel,—the one is just as legal as the other according to international law. As yet we have little more than international anarchy.

Opposition to peace progress exists because of war lords who feed their beastly appetites, first by sucking the vitality from the prosperous and peace-loving peoples of the world, by securing the appropriation of immense war budgets, that great profits may come to themselves from the war industries in which they have large investments. Among these are the gun and munitions factories, and shipbuilding industries. Then they proceed to create dissension, and after fanning it into the flame of war, they lap the blood of their brothers who are forced to go as their fighting fists, but under the pretense of defending the honor of their country.

Just now, at the close of the Great War of 1914, we are inclined to feel that with the defeat of Germany, victory has been won; but this is only partially assured, for victory is not yet certain. If the world goes on drilling with bayonets as before, we dare not claim victory, for then Prussianism shall have triumphed. What advantage to have crushed German militarism if the rest of the world goes on increasing armaments? Will not Germany rise again, to take revenge in later years? John A. Hobson points out that "supremacy of state" was not born in Germany but has also been found both in theory and in practice in Italy, France, and England. He cites this one example from his own country: "Nothing more shocked the conscience of the civilized world in the conduct of this war than the German contention that the 'necessity' of her situation warranted her brutal assault upon the neutrality of Belgium. Yet our sudden, unprovoked attack upon Copenhagen, in 1806, without declaring war, was justified by our Government of that day in language almost identical with that employed last year by the German Chancellor. It ran as follows: 'While he [the King] laments the cruel necessity which has obliged him to have recourse to acts of hostility against a nation with which it was his majesty's most earnest desire to have established the relations of common alliance, his majesty feels confident that, in the eyes of Europe and the world, the justification of his conduct will be found in the commanding and indispensable duty, paramount to all others among the obligations of a sovereign, of providing while there is yet time, for the immediate security of his people.'" ("Towards International Government," page 179.) Mere disarmament will not suffice. There must be developed an international mind whose conscience will not allow selfish aggression. There must be a plan whereby every nation can feel the security of its defense by the united powers of the world.

It is commonly accepted by all that war is not the ideal. Even the soldiers themselves say peace is the ideal, and they seek to end war as quickly as possible, that they may have the joys of peace. It is not, then, a matter of uncertainty, as to which is the ideal. It has been many times proved that all constructive progress must wait on war. Judicial settlement of international differences leads to prosperity, civilization, and peace, but armament leads back to barbarism. The only point of consideration, then, between arbitration and war is, whether or not we are able to work the ideal. Every sane-minded person must admit that with our present ethical attainment we are ready to break with the OLD ORDER and to lend our support to the evolution of the NEW ORDER. Some earlier wars may have served their purpose, but our ethics have advanced, and the question now is not, "Would the ideal have worked in the past?" but, "Can it be applied from henceforth?" Force has no foundation for its authority and never has had any right except as the instrument to enforce the ideal which some one has been unable or unwilling to grasp. The greatest men of all the nations are now ready to lay down the sword and reason together. "Force and right are governors of this world—force till right is ready." ("The International Mind," by Butler, page 8.) Right is now ready to claim her kingdom. "Public opinion is the real ruler of this country. Tomorrow it is going to be the ruler of the world. It is higher than congresses and parliaments, more potent than emperors and kings. This world belongs to the people and, sooner or later, they are going to rule it." ("Christianity and International Peace," by Charles E. Jefferson, page 274.)

"Peace is the outcome of justice; justice, the outcome of tarded our progress toward peace and disarmament in the past. But we are not in despair. Even while our hands are yet dripping with the blood of our brothers from the most dreadful war of all history, there is a most hopeful sign. The liberal and consistent thinkers of all civilized countries are today of a united mind on the great question of peace and war. Peace is the ideal. These are they who now speak the mind of the nations that are soon to be,—they are the harbingers of peace. Their united minds are today the embryo of the international mind of tomorrow.

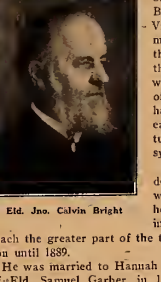
But what do we mean by the international mind? Butler says: "The international mind is nothing else than that habit of thinking of foreign relations and business. It is as inconsistent with the international mind to attempt to steal some other nation's territory as it would be inconsistent with the principles of ordinary morality to attempt to steal the other person's purse. Magnitude does not justify us in dispensing with morals." (Butler, page 102.)

A nation, then, must have a conscience. Nations do have their own individual conscience. But there are, indeed, many and varied types of consciences. For example, and for the sake of contrast, let us note the type of conscience that prompted the United States to return to China our part of the great Boxer indemnity fund. This is the Puritan type of conscience. Then note the very different conscience that prompted Prussia, in 1871, to crush and bleed France as she did, and, too, without just cause for provocation. The same power, with a conscience hardened by the years, struck again in 1914, and little Belgium was the victim. This, perhaps, we choose to call the Prussian type of conscience. Each of the great nations has developed a conscience which is more or less sensitive, according to the type of men who have been in power. The democracies of the world are more sensitive to right and wrong than the autocracies.

McPherson, Kans.

ELD. JNO. CALVIN BRIGHT

Eld. Jno. Calvin Bright, son of Eld. Isaac and Sarah (Rife) Bright was born Oct. 26, 1851, on Bear Creek, near New Lebanon, ten miles west of Dayton, Ohio. The Brights were related to the Virginia Dutch, through their maternal grandmother with the Garbers, and through their paternal grandmother with the Bowmans. They are of Swiss German descent, having come to America early in the seventeenth century and settled in the Pennsylvania woods.



Eld. Jno. Calvin Bright

Eld. Bright's health was delicate in his youth, but with an early taste for books he was able to teach school in 1867, and continued to teach the greater part of the time during the winter season until 1889.

He was married to Hannah Garber, youngest daughter of Eld. Samuel Garber, in 1875. He buried wife and daughter in July and August, respectively, of 1878. He then married Elizabeth Heistand, December, 1879. Their union was crowned with eight children, six of whom grew to maturity. The eldest, Homer, is a missionary to China, but at this time is at home on his first furlough, while another son, Daniel, is a young minister, at present a teacher at Camp Sherman. Both were able to be with their father during his last illness and assist in caring for him. Sister Bright died February, 1909. His third marriage was to Hettie Stauffer in August, 1912.

Bro. Bright moved from the Bear Creek to the Wolf Creek church in 1876. Here he was elected deacon in 1879, to the ministry in 1881, and ordained in 1892. He contributed articles for the church papers frequently. "The Gospel Visitor" came to his father's home from his birth.

Bro. Bright served with others as a committee over the churches in Highland and Adams Counties for many years, as well as on many other committees. He was on the General Educational Board for eight years. At the time of his death he was a member of the Historical Committee of Southern Ohio, and a District Trustee of Manchester College.

Eld. Bright has had charge of several different churches. Upper Twin (1897 to 1907), Wolf Creek (1897 to 1910), Palestine (1906 to 1913), Fort Wayne (1905 to 1911), and Harris Creek (1914 to 1917).

He moved to Brookville in 1911, presiding over this church one year.

In 1913 he moved to Troy, having charge of the church as pastor three years, then moving to Georgetown, in the Ludlow church. Much of his time, during the past few

THE ROUND TABLE

That Unused Page and Other Wastes

BY M. G. FLORY

THERE are millions of pages of stationery wasted in the fad of writing letters on one side of the sheet only. In all ordinary correspondence this habit is as useless and extravagant as putting a bit of good fuel upon the fire, to replenish it, and then throwing the same amount of fuel of equal quality away. What consumer would do such a foolish thing? Yet we waste these unused pages in social correspondence at the cost of country, home and life to others!

Whenever a certain lady gets a letter written on only one side of the paper, she writes her reply on the blank pages and tells the writer that she is a strong advocate of conservation even in writing paper. Let us all "do likewise."

Then, how about those billions of dollars spent for chewing gum, tobacco, candy, idle amusements at the cost of thousands and thousands of hungry, starving men, women and children?

How shall we account for the jewelry, laces and useless adornment at the cost of unnumbered souls, lost for lack of means to send them the saving story of the cross?

What an increase in the funds for Reconstruction and the Forward Movement of the church the computed costs of these various wastes would make! There will be a final accounting for every extravagance, though it may not be until the Master comes for the divine reconstruction of earth.

He taught a beautiful lesson in conservation by means of the simple command: "Gather up the fragments." Even in nature there are no wastes. Decay only produces more abundant vegetation,—just as a seed dies that many of its kind may have new existence and life. In all realms the divine law is beautiful economy and sacrifice for larger gifts of life. But we, of divine origin, go on in our world-old sin of extravagance, regardless of the high privilege of sacrifice for the blessing of others.

Cresson, Pa.

Reflection and Reality

BY IDA M. HELM

"For now we see in a mirror, darkly: but then face to face" (1 Cor. 13: 12).

AT the time Paul wrote to the Corinthians, mirrors were made of metal, and often they gave imperfect reflections. When we speak of looking into a mirror, we think of our own reflection there, and that is about the first thing we do see. When we look properly into the Bible mirror, we see ourselves and we see God. When we see ourselves in the Gospel mirror as God sees us, we are made to feel unworthy and humble.

On the day of Pentecost, three thousand people saw themselves in the Gospel mirror, as Peter held it before them, and invited them to look in. They were made to cry: "Brethren, what shall we do?" It was something far deeper than excitement that moved these men. They were not worked into high-pitched religious excitement by an emotional man. They saw the reflected, glorified Lord, and in the same mirror they saw themselves, as they really were,—sinful and undone. Conviction and penitence gripped their hearts. They wanted to be like Christ,—the Perfect One, and they cried out: "What shall we do?"

Peter was glad to tell them: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38). "And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation" (verse 40).

They had to save themselves by yielding wholly to Christ. The mere fact that they had knowledge of Christ would not save them. They must become obedient from the heart to that form of teaching whereby they might be delivered, and be made free from sin,—the thing that distorted them.

Now we see in a mirror, darkly. The knowledge of God has come to us through human language. Some things are only partially revealed,—much is not revealed at all. We have to use earthly language and figures to explain eternal truths of God.

"We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.... Let not sin therefore reign in your mortal body, that ye should obey the lust thereof." "Neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead.... For sin shall not have dominion over you."

Here we see the face of our Redeemer as in a mirror, and the reflected countenance is one day to give place to the full reality, face to face, if we devote ourselves in full obedience and loving service to the Master. The Psalmist says, "I shall be satisfied when I awake with thy likeness."

Ashland, Ohio.

The Heaven Smile

BY OMA KARN

THE shadow of the influenza epidemic lay over the land. For a time its deadly presence had eclipsed that of the war shadow. Death stalked everywhere. We knew not what an hour might bring to us. The sight of unaccompanied funeral cars, moving swiftly toward the silent city, out on the crescent-shaped hills, was not only a frequent, but some days an almost hourly occurrence. Save for matters of absolute necessity, the streets of the city were almost deserted. Business houses and places of assembly were closed. Homes were quarantined. Acquaintances hastened by one another as if fearful of contact. The very face of nature seemed changed. There was a feeling in the air as if the entire earth was mourning. Even the distant hills, standing rugged and bare in the changeable autumn haze, appeared to have lost their attitude of strengthening trust and to be sorrowing over the presence of the visitation in our midst.

In the gray of a chill, damp morning, a woman hurried along the street. In addition to the general gloom a dense gray fog had wrapped the earth in its fleecy drapery. The heart of the woman was as chill and as gray as the atmosphere through which she was passing. In her own home, in homes bound by the ties of kindred love, in homes endeared by the association of close friendship and Christian affinity, the grim spectre had entered, and was battling for the possession of loved ones, or else had departed triumphantly, taking loved and familiar forms and faces with him. It was a time of anxiety and heart-trial,—a time of darkness, as if God had, for a time, turned away from the world the light of his countenance and left it to its fate.

The thought came to the woman in a question: "Was it so? Had humanity sinned until the favor of Divine Providence was clearly turned against it?" As if in reply to this faithless wavering on her part, a sound cut directly across the question. Such a simple matter of fact sound as it was! Just the laughter of little children. Two little ministering angels, the only members of a family of six able to show a clean bill of health, on their way to the home of a married sister, with messages of assurance, and a bucket of mother's chicken-broth for its similarly epidemic-smitten inmates. Hand in hand they emerged from the enveloping mist, and as they passed they looked up and smiled.

For the woman, looking down into the two pairs of blue eyes, raised so trustingly to hers, the world all at once took on a new aspect. It was as if God had suddenly, graciously, turned his face forward again. Heaven smiled up from those blue depths. Sorrow, sickness, death, the war shadow, might be in the world, but God was there too. And with this thought the burden fell away. Hope revived and faith looked up. Smilingly she hastened on her way, and, lo, in a little while the fog had lifted, the sun was shining, and the earth was glorious again.

The heaven smile! It is never absent. There never was an earth-night so dark but that its gloom was illumined by its encouraging radiance. We find heaven's light in the darkest of times, in places where we least expect to see it. Never doubt! No matter how full of sorrow and suffering your life may be, that heaven does smile! Keep alert for the sight of it! Look into the face of a flower, catch the sunny expression on the face of a friend! Be cheered by the bright little incident! Look into the eyes of trusting, innocent childhood! Radiance is always to be found in something. Watch for it and you will see it!

Ashland, Ohio.

Alcohol as a Medicine

BY ALICE TIPPY KLINGER

THERE is a question in the minds of some people whether there is any further need of temperance organizations and temperance committees. It should be remembered, however, that the temperance work has not been completed, but is just getting a good start. Among the many things yet to be accomplished, is the making of laws that will put a stop to the manufacture and sale of medicines that are largely dependent upon alcohol and other narcotics for their action.

The art of distillation of alcohol was discovered by an Arabian alchemist about the tenth century of the Christian era. As medical knowledge was very limited at that time, there was no accurate way of determining its action upon the human system. Its seeming effects were pleasing, and it was supposed that a great medical discovery had been made. Physicians were lavish in their praises of its curative powers. The following is quoted from a prominent German physician of the sixteenth century, to show the medical opinion of alcohol in his day: "It sloweth age, it strengtheneth youth, it helpeth digestion, it cutteth phlegme, it cureth hydropsia, it healeth the strangurie, it pounces the stone, it expelleth gravel, it keepeth the head from whirling, the teeth from chattering, and the throat from rattling; it keepeth the weasen from stiffling, the stomach from wambling, and the heart from swelling; it keepeth the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking."

If the medical profession is responsible for the belief that alcohol is of great value as a food and medicine, it must be remembered that it is to the same profession we are indebted for the correction of these errors. All through the centuries there were some who doubted and were opposed to its medicinal use.

The first American investigator of the effects of alcohol upon the human body was Dr. Nathan S. Davis, of Chicago, who, as early as 1848, published articles controverting the universal opinion that alcoholic drinks are warming, strengthening and nourishing. His experiments laid the foundation for the scientific study of the physiological effects of alcohol.

At the present time alcoholic liquors, as medicines, are condemned by the best medical authorities. The leading medical society of America declared in June, 1917, in special resolutions, that "the use of alcohol in therapeutics, as a tonic, or a stimulant, or as a food has no scientific basis," and "the use of alcohol as a therapeutic agent should be discouraged." In other words, alcoholic liquors should not be used for remedies in sickness.

One of the greatest American frauds of the day is the alcoholic patent medicine. The temperance man and the "boozer" may alike be guilty of its use. In fact, the manufacturers are realizing neat sums through the temperance trade. Why not make your own patent medicine? If you wish Peruna, for instance (quoted from an article by Samuel Hopkins Adams), "take half a pint of cologne spirits (190 proof alcohol), a pint and a half of water, add a little cubebs for flavor and a little burned sugar for color." What does Peruna cure? Catarrh. If you read the Peruna book, "The Ills of Life,"—you will be convinced that catarrh is whatever ails you. Pneumonia is catarrh of the lungs; so is consumption, and so on. Why does the United States Government forbid the sale of Peruna to Indians? Simply because it has been found too tempting and effective as an intoxicant. Among some mountaineers the "Peruna jag" is a standard form of intoxication, yet we temperance people are

light in the darkest of times, in places where we least expect to see it. Never doubt! No matter how full of sorrow and suffering your life may be, that heaven does smile! Keep alert for the sight of it! Look into the face of a flower, catch the sunny expression on the face of a friend! Be cheered by the bright little incident! Look into the eyes of trusting, innocent childhood! Radiance is always to be found in something. Watch for it and you will see it!

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A more recent and popular alcoholic nostrum in some States now is Tanlac. The Cleveland Bureau of Health Bulletin says: "Tanlac is 18 per cent alcohol with a few bitter drugs having a slight laxative action, and is valueless aside from its laxative property. Tanlac will do nothing that a drink of liquor and a teaspoonful of castor oil will not do." It classes Tanlac as "boozē." Here, again, good temperance people are misled by the advertising of this nostrum, into thinking it is a beneficial medicine.

Is it not right that our pocketbooks and our health should be protected from these frauds? The temperance people of our land should work for really "bone-dry" laws; laws that will prohibit the manufacture and sale of these alcoholic patent medicines.

Cuyahoga Falls, Ohio.

Spare Moments

BY PERNIE HYLTON FAW

"I HAVEN'T had time to study any of the lessons," said a member of the home department. She is kept busy with her home duties, but I was made to wonder if any one is so busy not even to have a half hour out of each week, to study God's Word. We don't find many people too busy to eat, but so many are too busy to partake of the spiritual food.

At the State Sunday-school Convention a speaker said: "We have the best District Secretary that can be found anywhere. She is the mother of five children, but never misses a District Convention, and she visits every Sunday-school in the District."

The very busiest people have some spare moments, but so many do not know how to utilize them. If we are prompt to seize and improve the very shortest intervals of time, it is astonishing how much can be accomplished. With perseverance, the very odds and ends of time may be worked up, and result in great value. An hour of study a day will make a well-informed man in ten years.

Marion Harland has accomplished wonders by economizing the minutes. She has written most of her novels and newspaper articles after she had put her children to bed. Harriet Beecher Stowe wrote her great masterpiece, "Uncle Tom's Cabin," in the midst of her pressing household cares. Burns wrote many of his most beautiful poems while working on the farm. Longfellow translated the "Inferno" by snatches of ten minutes a day, while waiting for his coffee to boil, persisting for years, until the work was done. One of the great chancellors of France, by carefully utilizing his odd bits of time, wrote a book in the successive intervals of waiting for dinner.

A certain very successful physician began his study of medicine while working in the field. His father objected to his preparing for the medical profession, and so he had no chance to study while in the house. The boy used every spare moment he had, therefore, while about his work. He would sometimes hide his book in the furrow, to keep his father from seeing it. "Where there's a will there's a way."

Ironing ceases to be such a monotonous job if you try memorizing a psalm or poem, while at your work. Perhaps the ironing doesn't go so fast, to have to look at the book lying on the end of the ironing-board, but the few moments it takes for that are well spent.

Lincoln studied law during his spare hours, while surveying. Franklin took as little time as possible for his meals, so as to have more time to study. When a child, he became impatient at his father's long grace at the table, and asked if he couldn't say grace over a whole cask, once for all, and thus save time.

Great men have always been misers of moments. While Michael Faraday was employed binding books, he devoted his leisure to experiments. In writing to a friend he said: "Time is all I require. Oh, that I

Report and Query for Annual Conference

1. REPORT OF CREDENTIAL BLANK REVISION COMMITTEE

To the General Conference of 1919,—Greeting:

We, your committee, appointed to consider the revisio of our General and District Conference delegate credentia blanks, respectfully submit the following revision for cou sideration.

Credential for Delegates to General and District Conferences

Name of State District, ...
Name of Congregation, ...
Name of Delegate, ...
Official position (if any), ...
This is to certify that ..... has be duly elected to represent the above-named congregation at t ..... Conference, to be held ..... Date, ...
We recommend ..... for ..... spiritual life and as being in full accord with the faith and pra tices of the church as defined by General Conference. ..... Date, ...
Signed
..... Elder of Congregation.
..... Clerk of Congregation.

Declaration of Principles and Intention

1. I gratefully accept Jesus Christ the Son of God, as my Savio and the Bible as God's infallible word of truth, and the ultimate ru of faith and practice.

2. I declare myself to be endeavoring, in submission to God's Ho Spirit, to reflect in my daily life, all the Christian virtues.

3. I pledge my loyalty, by life and influence, to the Church of t Brethren and to her doctrines and practices, as defined by her Ge eral Conference.

4. As a delegate to the ..... Conference promise to consider, with open mind and teachable spirit, all ma ters presented and conscientiously, by voice and vote, to act in t best interests of the church, that she may continue to be "the pill and ground of the truth."

Signed, ...
Delegate.

Committee, T. S. Fike, Eva Trostle, J. P. Dickey.

2. MIDDLE INDIANA

The Lower Deer Creek church, Carroll County, Ind requests the District Meeting of Middle Indiana to a Annual Meeting of 1919 to say whether it is right, a cording to the Scriptures, and permissible by the churc for a brother or sister to be admitted to the bar and t practice in such profession.

Passed to Annual Conference by District Conference.

A Sketch of the Life of Eld. John M. Mohle

The subject of this sketch was one of the active elde of the Middle District of Missouri until the infirmities old age made it necessary for him to retire somewh from the active work of life. He was born near Mecha icsburg, Pa., Dec. 8, 1835. When he was four years o his father's family moved to Covington, Ohio. Here grew to manhood, and early in life united with the churc He was the eighth of a family of thirteen children, all whom united with the church as they reached the years responsibility. Likewise, all of his children became fo lowers of the Master, as they grew to the proper age, a are in the church.

Sept. 29, 1860, he married Mary Ann Miller. Togeth they served the Lord, the church, and their fellow-me until she was called to her eternal home, April 11, 191 Since then he has ever longed to go also; however, he w still earnest in the Master's service, and always ready help in every good work, with good counsel, with the po er of a godly life, and with all the means at his comman

Bro. Mohler was chosen to the deacon's office whi living at Covington, Ohio. Oct. 15, 1873, he left there wi his family and moved to Johnson County, Mo., to the Mi eral Creek church, where he spent the rest of his life. Ja 1, 1874, he was chosen to the ministry and immediately b came one of the most active missionary spirits of t Middle District of Missouri. He probably did more tha any other one man to spread the faith of the Brethre throughout all sections of the District. He traveled muc in his own conveyance to visit out-of-the-way places, a was always a welcome guest wherever he went. The Go pel he preached was a Gospel of fellowship and kindnes but not to the neglect of the peculiar tenets of the Brothe hood, of which none was more zealous than he. Sept. 1875, he was advanced in the ministry, and Oct. 23, 1885, sound in the faith and in counsel. He was more of shepherd than a disciplinarian, and more of a teacher tha an expounder. His life will live in those that follow hi He preached the last time when a little past eighty-thre years old.

One of his daughters, Sister Jennie Mohler, is a missio ary-nurse in India, and this was one of the greatest joy of his life. He had a desire that other of his childre would choose the missionary service for a life-work. all his sickness and suffering he did not once wish tha

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, APRIL 27

Sunday-school Lesson, The Holy Spirit Our Helper.—John 16: 7-15; Acts 2: 1-18.

Christian Workers' Meeting, Scripture Verses That Have Helped Me.

MEETINGS IN PROGRESS

Bro. M. C. Swigart, of Germantown, Pa., in the First Church, Pottstown, same State.

Bro. J. Edwin Jarboe and wife, of Chicago, Ill., in the Pyrmont church, Ind.,—five having come forward up to April 17.

GAINS FOR THE KINGDOM

Ten were recently baptized in the Akron church, Pa.

Three were recently baptized in the La Verne church, Cal.

One was reclaimed in the Harrisburg church, Pa., recently.

Three were recently reclaimed in the Chambersburg church, Pa.

Ten were baptized during the past week in the Pittsburgh church, Pa.

Two have been baptized in the Marshereek church, Pa., since the last report.

Two have been baptized in the Sugar Hill church, Ohio, since last heard from.

Two have been baptized in the Marion church, Ohio, since the previous report.

Ten accepted Christ in the Riddlesburg church, Pa.,—Bro. John P. Harris, pastor, evangelist.

Eigbteen aeeepted Christ in the Cloverdale church, Pa.,—Bro. H. S. Replogle, of Windber, same State, evangelist.

Eighteen accepted Christ in the Altoona church, Pa.,—Bro. C. D. Bonsack, of New Windsor, Md., evangelist.

Ten accepted Christ in the Morrellville church, Pa.,—the pastor, Bro. C. C. Sollenberger, in charge of the meetings.

Four accepted Christ in the Upper Deer Creek church, Ind.,—Bro. Geo. Mishler, of South Whitley, same State, evangelist.

Four were received into the church at Hutchinson, Kans., Brother and Sister Oliver H. Austin, of McPherson, evangelists.

One was reclaimed and one applied for baptism in the Martinsburg church, Pa.,—Bro. B. F. Petry, of Eaton, Ohio, evangelist.

Fifteen accepted Christ in the Pittsburgh church, Pa., during the evangelistic services, conducted each Sunday evening by Eld. C. Walter Warstler.

Seventeen accepted Christ in the Sidney church, Ohio,—Bro. R. N. Leatherman, of Cincinnati, evangelist; one was recently baptized at the regular Sunday evening service.

CONTEMPLATED MEETINGS

Bro. S. S. Blough, of Astoria, Ill., to begin April 27 in his home congregation.

Bro. C. B. Smith, of Morrill, Kans., to begin July 13 in the Onekama church, Mich.

Bro. H. B. Heisey, of Rummel, Pa., to begin Sept. 1 in the Cherry Grove church, Md.

Bro. H. B. Yoder, of Lancaster, Pa., to begin May 3 in the Akron church, same State.

Bro. L. H. Root, of Mt. Morris, Ill., to begin Sept. 28 in the Hutchinson church, Kans.

Bro. Edgar Diehm, of Royersford, Pa., to begin August 23 in the Salem church, W. Va.

Bro. Bowser, of York, Pa., to begin May 18 in the Chambersburg church, same State.

Bro. Clyde Forney, of McPherson, Kans., to begin Nov. 4 in the Ramona church, same State.

Bro. T. R. Coffman, of Meyersdale, Pa., to begin about the middle of May in his home church.

Bro. D. M. Shorb, of Surrey, N. Dak., to begin some time in June in the Salem church, same State.

Bro. Ira Kreider, of Bringhurst, Ind., to begin some time in May in the Rossville church, same State.

Bro. B. F. Petry, of Eaton, Ohio, to begin about the middle of May in the Salem church, same State.

Bro. A. S. Thomas, of Bridgewater, Va., to begin some time in May in the Fairfax church, same State.

Bro. J. W. Norris, of Huntington, Ind., to begin some time in October at the Georgetown house, Salem congregation, Ohio.

Bro. S. D. Zigler, of Harrisonburg, Va., to begin about August 1 in the Mt. Zion church, Greenmount congregation, same State.

Bro. A. J. Beeghly, of Somerset, Pa., to begin May 11 at the Mt. Joy church, Jacobs Creek congregation, same State; to begin June 7 at the Crossroad meetinghouse in the Clover Creek congregation, same State.

Bro. Herbert Richards, of Chicago, to begin some time in September in the Lamotte Prairie church, Ill.

Bro. N. W. Coffman, of Fishersville, Va., to begin May 18 in the Little River congregation, same State.

Bro. Elmer Gilbert, of North Manchester, Ind., to begin the last of May in the Huntington country church, same State.

PERSONAL MENTION

Middle Maryland is to be represented on the 1919 Standing Committee by Eld. Jno. S. Bowlus.

Bro. S. M. Stouffer, formerly residing at Carlisle, Pa., is now located at Newville, same State.

Bro. E. S. Rowland changes his address from R. D. 6, Hagerstown, Md., to R. D. 4, same city.

Bro. Nathan Martin is moving from Elizabethtown, Pa., to 1031 Poplar Street, Lebanon, same State.

Bro. Chas. Noble Stutsman, of R. D. 5, Wenatchee, Wash., changes his address to Manson, same State.

Bro. R. H. Cox, pastor of the Rockford church, Ill., has accepted a like charge in the Greenleafton church, Minn., where he is to locate in the near future.

Our Conference Offering

It is a very hopeful indication of the mind of our Brotherhood, concerning the forthcoming Conference offering, that already funds are beginning to come in to us from those who do not contemplate being present at Winona Lake. Likewise many inquiries are beginning to reach the Board rooms, concerning this great offering which will be lifted.

Especially are we gratified with these unsolicited expressions and inquiries, for it means that our brethren and sisters are thinking of the spiritual interests of the unsaved, and are planning on doing their full share in financial ministration for the heathen world.

Therefore we trust that these inquiries are but indicative of the state of mind which is developing towards the lifting of the largest Conference offering in our history,—a sum not below $150,000. This sounds like a stupendous amount, or, rather, would have sounded that way some years ago, but we have become accustomed to large gifts, in the last few years, and have come to know that the combined offerings of all, when each one does his duty, is very large. We have not yet been witness to the entire Brotherhood uniting in one large offering. Many have never been giving heretofore.

The General Mission Board, as a servant of the church, has planned to ask the Brotherhood to center its efforts for Conference upon the week of

May 18 to 25.

Efforts will be made to help every congregation to get in touch with each of its members by an appeal to do something for this offering. And it is none too early for pastors and elders to be formulating their program for the work. Giving to the Lord on such a scale, with everybody helping, not only produces a large sum, but it also is very practical missionary education.

Fuller announcement will be made later concerning this great offering. In the meantime let us pray, and plan, and work, that we may give and receive the bounteous blessings of the Father.

Most fraternally,
GENERAL MISSION BOARD.

The Secretary of the General Mission Board is attending the District Meeting of Nebraska this week, and looking after some interests of the Board in that State.

Bro. J. A. Wyatt, of 6230 East Sixteenth Street, Kansas City, Mo., has accepted the pastorate of the First Church of the Brethren, same city, and should now be addressed at 6238 Hughe Street.

Bro. Geo. W. Hilton, pastor of the Bethel church, Carleton, Nebr., has resigned from that work, and has accepted an offer from the Los Angeles church, Calif., to teach in the Chinese Mission at that place.

Bro. C. O. Bogart, of Oronoque, Kans., is in a position to consider a pastoral engagement with a congregation which would provide a partial support. He would like to procure a small farm which would give employment for his son, while he himself devotes most of his time to pastoral work.

Bro. D. C. Moomaw, of Roanoke, Va., is employing a practical and unique method of stimulating interest in promoting the principles of peace. He has invited all the ministers of his home city to join in a friendly contest with the pen. He offers a prize of ten dollars in gold for the best essay on the subject, "The Incompatibility of the Gospel and War."

According to information just received, Bro. J. M. Blough and wife, of India, had arranged to sail for America, April 15. They hope to arrive in good time for the Winona Conference. They are coming via the Atlantic. Persons wishing to write them may address them at Gibraltar, Spain, or New York, care of Thos. Cook & Son, Incoming S. S. "City of Benares."

Bro. J. C. Flora, pastor of the Moxham church, Johnstown, Pa., has accepted the pastorate of the West Charleston church, Ohio, and will enter upon his labors there about the middle of May. His new address will be R. D. 4, Tippecanoe City, Ohio.

ELSEWHERE IN THIS ISSUE

An announcement regarding transportation arrangements to the District Conference of Southern Ohio is made by Sister Mary West among the Notes.

Our sisters should be sure to note Sister M. C. Swigart's announcement on page 270. An opportunity is given for rendering effectual assistance to the work of our Aid Societies, and one, too, that should not be neglected.

On page 267 Bro. L. M. Neher, Secretary of the Committee of Arrangements for our forthcoming Conference at Winona Lake, Ind., publishes general information concerning the great gathering. Be sure to read this communication and arrange to be present at the sessions from first to last.

MISCELLANEOUS

The District Meeting of the Second District of Virginia is to be held in the Elk Run church May 1 and 2. Elders' Meeting is to convene April 30, at 2 P. M.

The District Sunday-school and Christian Workers' Meetings of Northern Virginia are to be held in the Greenmount church, Rockingham County, May 9 and 10. We publish the program in our next issue.

Reading the Bible Through in Thirty Days.—Most people excuse themselves from the task of reading the Bible from cover to cover because it takes too much of their time,—so they say. Dr. Weston divided the Bible into thirty parts, so as to cover the entire volume, and by devoting but twenty minutes a day to the task, he finished a careful perusal of the Holy Oracles within the allotted time.

We heard of a Sunday-school, the other day, that lays special emphasis on trained workers. It has this suggestive motto right before the school all the while: "Every Member a Christian; Every Christian a Worker; Every Worker Trained." Just what would happen,—do you think,—if even a hundred of our Sunday-schools had such a motto and would live up to it wholly and unreservedly? We would have an abundance of trained workers for Christ, so greatly needed everywhere. Christian leadership would be exalted to a position of real power.

Some Good Definitions.—It is well, sometimes, "to see ourselves as others see us," and a keen critic thus describes some of the leading characteristics of mankind: "VANITY,—the outward fullness of inward emptiness. SYMPATHY,—the unspoken language of another's heart. LOYALTY,—being in your place at every church service, whether you feel like it or not. EXCUSES,—the counterfeit coin with which many try to pay the debt of Christian duty. SELF-COMPLACENCY,—that resource of shallow natures, whereby fools are satisfied with their folly."

THE ARMENIAN CAMPAIGN

The encouraging reports which continue to come in,—not merely the figures but the comments which accompany them,—are a delight to the heart. We can not mention all here, but these additional gleanings from recent returns clearly show with what fine spirit our churches, large and small, have taken hold of this enterprise.

Johnstown, Pa.,—assigned a quota of $840,—has reported $1,180 and is not done yet.

Virden, Ill., has gone over the top with $336.

New Carlisle, Ohio,—quota not stated,—reports $1,515.64.

Woodland, Mich., with 50 members, has raised $255 and expects to make it $300.

Greene church, Iowa, raised over $850,—more than doubling her quota.

Bethel church, Nebr.,—with a quota of $400,—has brought her total to $927.58.

Logan church, Ohio,—quota $536,—has raised nearly $1,600.

Salem church, Ohio, quota not stated, gives $1,200.

Meadow Branch, Md., quota not stated, gives $855.

Richland Center, Kans., 85 members, raised $750 in ten minutes.

Pleasant Hill, Ohio, quota $837, raised $1,155.

A general report of the result of the present "drive" will be given as soon as this can be done, and our churches are again urged to send in their reports of both cash and pledges as soon as possible. An itemized statement of all money received is published each month in the "Missionary Visitor." The Committee.

NOTICE TO MINISTERS

The following Gish Fund books will be taken from the list on May 15, 1919:

Bushnell, "Character of Jesus." ..... 15 cents.
Pell, "Our Troublesome Religious Questions," .. 30 cents.
Gordon, "Quiet Talks About the Tempter," .... 20 cents.
Schaff, "History of the Christian Church," Vol. VII. ..... 90 cents.
Royer, "Thirty-Three Years of Missions," is out of print, and therefore no copies are available at present.

Gish Fund Committee,
H. A. Brandt, Sec.

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AROUND THE WORLD

Worshipers in Secret

Considerable interest has been aroused in India by an association which,—like Nicodemus and Joseph of Arimathea of old,—seeks to serve the Master in secret. The organization is known as the "Sanyasi Mission." Its 24,000 members are scattered all over the country. Their work is mainly confined to a select circle of their choosing. While the Bible and Christian literature are freely circulated among them, these "Christians in secret" have not yet learned the great lesson of boldly confessing Christ in public, and influencing others by the extension of the broad and comprehensive Gospel invitation: "Whosoever will." They have failed to see that Christians, as light-bearers, must shine out to others.

Disorders in India Growing

Recent reports from India indicate that the world-wide spirit of unrest is permeating many portions of that country. The British, who have been able, heretofore, to rule hundreds of millions in India, without very much difficulty, have at last been compelled to declare martial law. Apparently, the "home rule" element in Bombay has gained in volume and strength, and its insistence upon supposed rights and privileges has taken shape in attacks on officials, on Europeans in general, and on property. Apparently it is but another manifestation of the Bolshevism that is evidencing its destructive tendencies in Russia and elsewhere. Like a fatal blight it works havoc and devastation wherever it gains a foothold.

A Useless Undertaking

In various ways is the motion picture industry made use of to carry conviction to those who can be induced to attend its exhibitions. According to a recent announcement, the saloon defenders of the United States have raised a fund of $3,000,000, to show to the people of our country that the saloon is a good thing for the nation,—special emphasis being given to the fact that immense revenues are thus being raised for the support of our Government. This final attempt, to keep "John Barleycorn" from being ousted, reminds one very much of the proverbial clutching at a straw by a man in dire danger of drowning. In this case, however, there is no possible chance of escape. Liquor's doom is sealed.

Educating Georgia Negroes

Education of the right sort has been designated, by many students of the perplexing race problem, as the most logical solution of the question. Recently an important school for Negroes, at Fort Valley, Ga., has come under the supervision of the Protestant Episcopal Church. This is an industrial high school, which seeks to do for the million or more Negroes of Georgia, what similar institutions are doing in other States. Of the 600 students enrolled, 200 live in the dormitories. The others come from the surrounding country. A farm of ninety acres, and industrial plants valued at $60,000, are important factors in the work of the school. Each student is trained in some useful trade, insuring him the opportunity of developing into a helpful, contented citizen of the State.

Looking After the "Vanishing Indians"

It is not wholly creditable to the Christian forces of our land that sixty per cent of the American Indians are without religious affiliation. Only half of those, who are enrolled as believers, are Protestants. Illiteracy, too, is deplorable, for 260,193 of the 335,998 Indians in the continental United States can neither read nor write, and only one-third of the entire Indian population can speak English. Then, too, various ills, due to unsanitary surroundings and utter lack of personal hygiene, have ravaged almost every tribe. Special attention has been given to all these matters of late years, with the result that the death rate has fallen considerably below the birth rate, and now the Indian is no longer a "vanishing race," but developing physically, mentally and religiously. As everywhere else, Christianity is "profitable in all things."

Missouri's Drastic Anti-Cigarette Bill

When the Legislature of Missouri passed a bill, recently, against the cigarette evil, Governor Gardner, in signing it, took occasion to point out, in strong language, some of the evils of cigarette smoking. According to an editorial in the "Christian-Evangelist," the remarks of the Governor are most illuminating: "The glaring evil of the most high-priced and exclusive cafés and restaurants of St. Louis and Kansas City is the cigarette smoker. Most of these places smell like Chinese 'Joss Houses,' because way, more than any one else, the soldiers who smoke cigarettes, or else the person who gave them to them." A loud and emphatic "Amen" greeted the conclusion of the Governor's speech. With the "Evangelist" editor, many others will say "Amen" also, and with him we would fain add our protest against smoking cigars and pipes in public restaurants and street cars. Why should non-smokers be compelled to breathe the air that is vitiated by the vile fumes of nicotine?

The Quaker Principles Unchanged

Because a comparatively small number of men, belonging to the Society of Friends, voluntarily entered military service, some have argued that the Quakers in general have weakened on their old-time opposition to war activities. Such a conception is wholly erroneous. At the recent meeting of Orthodox Quakers of Philadelphia it was agreed that "a loving and tender spirit" should be observed towards such of their number as had been in military service, but it was also insisted upon that such a spirit of forbearance should not be construed that there has been a radical change in the old-time Quaker principle of opposing war. Not in the least have the anti-war principles of these people been lost sight of.

FUNDS NEEDED
FOR
DRESS REFORM WORK

May 4 is the day agreed upon by our Committee to ask all the churches of the Brotherhood for an offering for our work, now in need of funds, to carry out rapidly-developing plans.

A widespread interest on every hand is evident in the determined effort, by the various organizations, to throw off the shackles of Madam Fashion. The practical plan is through "standardization" of women's clothes.

Many firms are enthusiastic. Some very practical designs are being made and your Committee has the privilege of having an active part in this commendable work. Three tailored suits we are now ready to recommend to our sisters, and any other women wishing garments durable, sensible, made-to-measure, as against the freaks now on the market. Already the patronage is encouraging.

To get these before our people and to provide for the new "Book-list," to be published before Conference, we need your help,—this help, according to Annual Meeting Minutes, 1914, page 5, we are authorized to "request."

Sunday, May 4

is the day. Please announce the offering a week in advance,—April 27.

All sums will be duly acknowledged, if sent to the Secretary-Treasurer, Lydia E. Taylor, Mt. Morris, Ill., who, upon request, will also furnish particulars regarding the "standardized suits," mentioned above.

Fraternally yours,
Committee on Dress Reform.

The Korean Revolts

Under date of April 17 we are told that the seriousness of the situation and the alarming proportions of the riots prevalent throughout Korea, have led to the adoption of more rigorous measures than the employment of police force alone. It is also true, however, that the authorities are combining humanity with firmness. Reports of alleged Japanese cruelty are declared to be unfounded, and it is also asserted that there is no tendency, on the part of Japanese authorities, to intimate that American missionaries have been instigating the uprisings in Korea. Some malcontent Koreans,—it is asserted,—have sought to implicate the missionaries in their plots. This accusation has now been proved to be wholly unwarranted. In every instance have missionaries aligned themselves on the side of law and order.

Needs of the Near East

Cabled reports come from the newly-arrived missionaries to the Near East, saying that the field for missionary service is open as never before. Missionaries in Constantinople and in adjacent territory are well and hopeful with unexpected opportunities opening, as Mohammedans are being held under strict control by the allied powers. Great numbers of Christian children and girls, hitherto sequestered, are being rescued and adequately cared for. This is a responsibility impossible to evade. The need is an urgent one. The entire country needs the benign influence of Christian missionaries as never before. One hundred and twenty missionaries were in Turkey and

HOME AND FAMILY

Comfort the Living

We know one you loved is now missing;
We know you have sorrowed and wept.
We know you no longer are kissing
The lips of the one who has slept
Drear months in the earth. Are you giving
Too much to the soul that has fled?
Won't you give to the heart-hungry living
What you're trying to give to the dead?

You did all you could when you had him,
When you looked at him eye unto eye;
You staid till the end, and you bade him
A loving and tender goodby.
There ended the best of your giving,—
Just there when the farewells were said.
You can do,—oh, so much for the living,
But you can't do a thing for the dead!

In your heart keep the tenderness, dearie,—
The living have need of it all.
They need you all blithesome and cheery,—
Not reeking with wormwood and gall.
And I think he'll be slow in forgiving,—
Aye, perhaps he may chide you instead!
If, neglecting the heart-hungry living
You give all your love to the dead.

—Strickland Gillilan, in Woman's World.

Flowers for the Living

BY EDNA VIOLET KERR

In Three Parts.—Part One

THE sun beat relentlessly down upon the smooth, gray-white board walk that led from the side-door of Mary Varley's cottage to the pump. The board walk was scrubbed every morning, whether it needed it or not, and so was the little side-porch where Mary Varley sat in a low, armless rocker, with its patchwork cushion.

It was early yet,—hardly nine o'clock,—but Mary Varley's work was done and she sat rocking gently, wondering if there might not be some little duty she had overlooked. A bee buzzed drowsily around a white clover blossom, and it was very peaceful, and very, very lonely. The clover blossom reminded Mary of the more pretentious posey-stalk around in front,—a pink geranium stalk that Mrs. Plummer had carried to her, down the hot dusty road, just a week before. Yes, she must go and see to it, and Mary bustled round to the front, oh, just as though there were mountains of work to be done, and only a few hours in which to do it all. Perhaps hungry harvest hands and a bouseful of little folks were all clamoring for dinner and a big baking under way and jelly to make, and a baby to rock to sleep,—yes, Mary Varley often pretended things just like that when time hung too heavily, and the loneliness came to crush her down.

Well, Mary knew the pink geranium wouldn't grow,—nothing would grow in the poor soil around Mary's house. If only some one would haul her a load of black loam from the woods, a mile away, she was sure she could raise a few flowers then. But who would do that? Every one was busy with his own affairs, while she had to hunt for little make-believe duties, for idleness drove her to distraction. If only she could remember to work slower and make it last longer, like a child nibbling slowly at a choice bit of candy,—there are children like that,—and Mary Varley was like that. Well, maybe in a few years the little Plummer child could take his red wagon to the woods for rich dirt and she knew well how she would reward him!

But in the meantime the pink geranium must die. Why, even the grass was straggly! And flowers, she felt, were the only things that could have kept her hands busy and fed her lonely soul. Flowers! Well, it couldn't be helped. But, O dear, the loneliness! She hadn't noticed the loneliness when Myra had been with her. Now Myra had been taken away,—not by death. It would have been better so,—but Myra's had been a mental sickness and Myra had been taken to Norwood, to the institution built for such cases, but the treatment had not proved effective and, like her pink geranium, Mary knew that Myra must wither and die, while she could not go to her. Myra, her old friend, who had shared her home for so many years! If only she could go once in a while to see her! But there was no way except by automobile, and who was there that would take a childish old woman to see a mentally-deranged woman fifty miles away? And what good would it do anyway? Myra wouldn't know her. But Myra had been a loving friend and Mary would have loved to carry her a festive bunch of flowers,—like those that one could buy at the big greenhouses in Norwood. But it was no use to think of those wild schemes. No one had time, these days, to bother with old women. Besides, Gibson Varley, Mary's brother, lived in Norwood and would see that Myra was treated well, for Myra had been an angel of mercy to Gibson Varley's family, years ago, when diphtheria had laid them low, and Mary knew that Gibson Varley never forgot a kindness.

And that was all the *folks* Mary Varley had, unless one counted Gibson Varley's daughter Ella and her family,—the Leonard Lee Brockmans, of Carroll City, twenty miles away. O, *they* loved Aunt Mary dearly, but never showed it, and they had loved Myra too, even called her *Aunt*, but just the thought of an asylum gave cold chills and horrors, especially to the daughter Flora and the son, Varley Brockman.

No, visiting Aunt Myra in the asylum was out of the question, but what was to prevent them from going to Aunt Mary's? Well, they did go once a year and every Christmas Aunt Mary received from them a box containing gray-knitted things, bought at the church bazaar. O, things very suitable for old, feeble folks, and Aunt Mary was *not* feeble nor did she feel old. But what more could one expect a niece and her family to do for an old woman twenty miles away, when the niece's family had so many affairs and so much going on?

If Ella Brockman's conscience ever troubled her, over her neglect of Aunt Mary, she always soothed it with: "Next year we will have her here for a long stay." But next year never seemed to come. Besides, Flora and Varley always had the house full, and the noise alone might kill Aunt Mary, used to the peacefulness of her little house,—and the intolerable loneliness,—Ella Brockman forgot the last.

"Well, tomorrow," promised Ella, "I will write a long letter to Aunt Mary, the dear, dear old soul. I just wonder how she is." But tomorrow never comes and letters somehow do not get written.

So the Leonard Lee Brockmans went about their absorbing affairs and Aunt Myra languished in the asylum, and Gibson Varley looked in at the institution every once in a while, and loneliness reigned supreme in Aunt Mary's cottage, as the sun continued to beat down upon her spotless walk, and the bee buzzed drowsily around the few white clover blossoms among the grass in her yard, while she ate her solitary meals and swept her already clean rooms, and made one glass of jelly at a time to make the work last longer.

Then, suddenly, there came a day when the Brockmans' hilarious household was startled and shocked by a yellow slip of paper, bearing the words: "Aunt Mary died last night. Funeral at ten o'clock Wednesday morning.—Gibson Varley."

Ashland, Ohio.

EXCURSIONS IN BOOKLAND

The Story of the Pilgrim Testament

The publication of a new edition of the "Pilgrim Testament" makes this an opportune time to tell the story of this well-known "blue line" Testament. Perhaps most of those who have seen the Testament know that it is in reality the "Gish Testament" marked with red and blue lines. They know, too, that the blue lines emphasize the passages, particularly the words of Christ, that show the way to heaven. The red lines mark passages of warning. The "Gish Testament," thus marked, becomes the Pilgrim Testament, because it aims to show the pilgrim at a glance the passages pointing the way to heaven. All of this may be known, and still there is no clue as to just how the "Pilgrim Testament" came to be.

The Boiler Manufacturer that Blew Up

The man who marked the "Pilgrim Testament" is a very successful manufacturer of steam and hot water heaters and boilers. All his life he has been interested in Christian work and shared in such activities as were open to laymen in his church. However, in 1906, something happened which gave a new impetus to this work and in particular the "Pilgrim Testament." In 1905 the boiler manufacturer acquired a fourth factory; and, like many ambitious Americans, tried to supervise all the factories himself. But at last, from worry and overwork, the boiler manufacturer blew up. He was left with nerves so shattered that a complete rest was ordered by the doctors. The sick man visited various quiet health resorts, but particularly Mackinac Island, Michigan. Here the days were spent in walking about the island, and the evenings in rowing out on Lake Huron. These exercises were taken with a view of producing a physical exhaustion that would induce sleep.

Lost on Lake Huron

On one of the last evenings, in July, 1906, the boiler manufacturer went out for his customary row about the Island of Mackinac. Finally he grew weary, and then fell asleep in his boat. Near midnight he awoke and found himself lost and drifting on Lake Huron. The sick man had been praying for special guidance for weeks, but on this particular night he was in special need of Divine Guidance. Then something happened which the sick man instantly interpreted as an answer to prayer. He saw a large red star, and, reasoning that if it were of divine origin it would be in the East, he took his direction from the star and rowed for Mackinac Island. He rowed steadily the remainder of the night. About 3 A. M. the guiding star suddenly disappeared and the shadowy outlines of Mackinac Island came in view, far to the west. The whole experience was one which deeply impressed the boiler manufacturer. To him it was plainly nothing but Divine Guidance that saved him from becoming lost on the lake. Toward morning he saw also certain figures in the heavens which he interpreted as a call to deeper consecration to God's work.

The First Pilgrim Testament

It was not long after the impressive experience, related above, that the boiler manufacturer sat down in a car by a member of the Gideon Society. The latter showed his Bible, which was beautifully and wonderfully marked. Then in a flash came the idea of a "Pilgrim Testament,"—a Testament marked so that any one could see at a glance the passages that point to heaven. Different colors were experimented with, but it was finally decided that since blue is the color of the sky, that blue lines should mark all passages pointing heavenward. Since red is a commonly accepted sign of danger, it was selected as the color for underscoring all passages that warn of the perils of the lost. The "Gish Testament," marked in this way, becomes a "Pilgrim Testament," or Bible, as it is sometimes called.

Making Boilers to Save Men

As the years have gone by, the manufacturer of steam and hot water heaters has gone on making heating apparatus and money. But it has, in no way, dimmed the vision that came the night he was lost on Lake Huron. Besides distributing quantities of the "Pilgrim Testament," the boiler manufacturer has spent much time and thousands of dollars in related lines of Christian work. Today twenty per cent of his income and as much of his time is spent in the work of saving men to clean Christian living. The "Pilgrim Testament" has, in this way, been useful in bringing many to a knowledge of Christ, for, as can easily be seen, it is most conveniently marked for the use of personal workers, as well as inquirers after the way to heaven.

H. A. B.

(Note: The "Pilgrim Testament" is printed by the Brethren Publishing House, Elgin, Ill. It is a leather-bound Testament 4x6 inches in size. Price, each, $1.00.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

"INFANT CONSECRATION"

When "The Gospel Messenger" of Feb. 22 came, and I opened and read it, I noticed the above title. I hastened to read, and certainly feel like saying "Amen" and "Amen."

For many years the thought has been in my mind that children should be dedicated to the Lord, if we desire to secure workers for the Master in after-life. I have often wished that our church might have a consecration service to which we could take our children, to dedicate and consecrate them to the service of the Master. Yet I knew it was never a custom of our church, and I hesitated to mention it publicly, although I did so to individuals.

Of a truth, I do believe in the dedication before birth. And no mother should bring a child into this world without many prayers ascending to the throne of God in its behalf. But this is not sufficient. Can we ever have too much prayer? The prayer for dedication and consecration of children, while they are still innocent, may be answered as well as the prayer when they are born into the spiritual kingdom. Were not little children brought to be blessed in the time of Christ, because he heartily commended it? My own children are young and in the church, and I at-

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Of a truth, I do believe in the dedication before birth. nd no mother should bring a child into this world with-tribute much to prayer, but fuller consecration and greater blessings might have been ours, had we been favored with a consecration service.

Oh, that the church might feel the weight of the article on "Infant Consecration." Read it again!

Monticello, Minn. Mrs. Sara Smith.

DISTRICT MISSION BOARD, MIDDLE INDIANA

At the District Meeting, April 3, Bro. Emery Miller, of Huntington, was reelected and Eld. Charles R. Oberlin, of Hartford City, elected as a member of the Board. The new Board met April 11 and organized by reelecting Eld. J. G. Stinebaugh, of Camden, President, and Bro. Emery Miller, Secretary-Treasurer.

Cards are to be furnished our workers and reports of work done and claims for compensation sent to the Secretary-Treasurer.

The oversight of the Mission churches was apportioned as follows:

J. G. Stinebaugh, Camden, Ind.,—Peru, Logansport, Kewanna, Beaver Creek, Oak Grove and Walton.

G. E. Swihart, Roann, Ind.,—Wabash and South Whitley.

D. M. Byerly, Magley, Ind.,—Andrews and Hartford City.

Chas. R. Oberlin, Hartford City, Ind.,—Marion and Portland.

A general canvass is to be made, to procure money to build a churchhouse in Logansport.

Camden, Ind. J. G. Stinebaugh.

GENERAL INFORMATION FOR THE WINONA CONFERENCE

For the fourth time our Conference will be held at Winona Lake, Indiana. It is a splendid recommendation for the Winona Assembly that our church is coming back for the fourth time.

Winona Lake is situated on the main line of the Pennsylvania Railway, 110 miles east of Chicago and three miles east of Warsaw. The Winona Interurban Railway connects with the main lines of the Union Traction Company of Indiana, at Warsaw. The Big Four Line also passes through Warsaw. Interurban lines, railroad facilities, automobiles and hard roads easily place Winona Lake within the reach of all.

The grounds and buildings are in fine condition. The Auditorium and other public buildings, the spacious grounds, the fourteen miles of concrete walks, the fine shade trees, with open spaces for the sun, the beautiful lake, the good railroad facilities and the splendid people of Winona, all contribute to make this an ideal place for a religious Conference. The only objection that has ever been lodged against Winona is the size of the Auditorium. A movement is now under way to erect a new and much-needed larger Auditorium on these grounds.

Those coming to the Conference should send their baggage, freight, express and mail to Winona Lake, Ind., then call and claim the same.

Winona is amply prepared to take care of all who will come to this Conference. Both large and small residences are opening their doors to receive our people. Good lodging in private homes and hotels may be had at the rate of 50 cents a night, per person, or $1 for double beds. Cots may be had for 25 cents. Those who prefer hotel accommodations will find the large Winona hotel, "The Inn," and other hotels at their disposal, the rate being $1.50 per day for lodging and board. Meals, 35 cents each.

When it comes to eating, meals may be had at 35 cents at many places. The lunch counter will be conducted by members of our local congregation and will enable all to order just what they wish, thus reducing the price to the minimum. At the lunch counter, articles will be sold on a five and ten cent basis, payment being made by tickets, which should be purchased at the regular ticket stands. This lunch counter, conducted by the Brethren, is one-half block west of the Auditorium, at the same place it has been at all former Conferences.

A large number will come by auto. Space will be provided for parking a large number of automobiles.

Immediately on entering the grounds, you will see large posters, telling you where the various committees are located, and directing you to the place you wish to find. By following these, and the information given you by responsible guides, you will save many steps. The buildings are close together, so that you will be able to find them without trouble.

The Brethren Publishing House will have its usual stand, with bargains in Bibles, books, etc. Those in charge will be glad to give you any information, and supply all of your needs, if you but make your wants known.

The Mission Board, the Sunday School Board and the Educational Board will have suitable quarters and instructive displays. You will want to visit their headquarters, and learn what is being done in these three great lines of the Assembly and the people, will be the best. If y come to enjoy a spiritual meeting, you will certainly n be disappointed. Should the weather prove unfavorab at the time of our Conference, you will find about as co venient shelter and provision as at any place where t Conference has ever been held.

It affords the nine Districts of the central part of o Brotherhood great pleasure to invite you to Winona f the Conference of 1919. The Committee of Arrangemer consists of: J. L. Cunningham, Chairman, Flora, Ind.; M. Neher, Secretary and Treasurer, Warsaw, Ind.; D. Blickenstaff, Oakley, Ill.; A. J. Heestand, Wooster, Ohi Jacob Coppock, Tippecanoe City, Ohio; E. O. Norr Ingalls, Ind.; G. A. Snider, Lima, Ohio; J. Edson Ufe Onekama, Mich.

In behalf of the Committee,

L. M. Neher, Secretary.

DISTRICT CONFERENCE OF NORTHEASTERN KANSAS

Our Conference was held in the Ozawkie church Ap 6-8. It was the postponed meeting of last October. T attendance was not as large as usual, but all seemed to n tice the growth in vision and activity from year to year

The program was good. Postponement and sickne had made many changes necessary. Parts of it were s cast entirely,—due largely to a desire to bring the Fo ward Movement with greater emphasis before the Distri

The Sunday-school session was much benefited by t presence of Prof. J. H. Engle, Kansas State Sunday Sch Secretary. He filled his part of the program and ga much of inspiration and many practical suggestio through the entire session.

The Monday morning session on Temperance and Ed cation was merged into a Forward Movement program, which Prof. E. M. Studebaker gave the main addre Many are anxious and eager to see what they can do w the new standard. I am sure the delegates went ho with a new vision of our field and a consciousness th the church was coming into her own with a wealth dormant power, to be hitched to the seemingly impossib

Eld. Ira Frantz gave the main address in the Child Re cue session. He and his wife were in charge of t Home at Mt. Morris for several years, so he was able put real scenes and experiences into his message, th went home to the hearts of those present.

The sermons of the Conference were more or less fil with the Forward Movement. The writer spoke in t morning on the text: "Thus mightily grew the Word God and prevailed." Eld. R. A. Yoder preached on Su day evening on "Faith, the Fundamental of Christianit He led us to see that it is this that will overcome t world. Eld. W. H. Yoder, who is to take the pastora at Morrill, Kans., soon, gave the "Home Missions" s mon. The offering of $835 shows the force and power his appeal,—a high water mark for our District.

The Conference was organized as follows: Eld. G Manon, Moderator; C. A. Shank, Reading Clerk; F. McCune, Writing Clerk. There was little business to done, as we were through by three in the afternoon. A of our work was vital to a growing church. One chur East Maple Grove, was, since a minister had moved reorganized for work. The churches of the District d cided to support another foreign missionary. There we no queries for Annual Conference. Eld. Geo. Manon our delegate, with Bro. C. A. Shank, alternate.

The Ozawkie church was splendid in her entertainme They have a number of real old members but a fine gro of young people who are a credit to their leader, Eld. H. Brammell.

We pray God to bless the work done, to grant wisde and guidance for the leaders of the District, and th every member will do his full share for the Kingdom Christ.

Since our meeting had been postponed, it will be b seven months till we meet with the Appanoose church f the Conference of 1919. F. E. McCune, Clerk

EN ROUTE AGAIN TO "DO THE WORK OF A EVANGELIST"

2 Tim. 4: 5

We are again giving our time exclusively to the eva gelistic phase of church activity because of the recogniz urgency for every member of our Brotherhood being in t place where his efforts will count for the most in this o five-year "Forward Movement."

A few notes will be in place here, relative to the two l unreported months in the Second Church at South Ber Ind. Several of our members were on the sick list, a lar share of their time, and one was called to rest in the pe son of our faithful sister, Elizabeth Price. Just four hou before her passing over, a few of us met with her and e gaged in a brief service, much to her comfort. She w

DEATH OF BRO. REUBEN O. ROOSE

Reuben O. Roose was born Feb. 9, 1886, died Feb. 22, 1919, aged thirty-three years and thirteen days. When about fifteen years old, he united with the Church of the Brethren. He first served as church clerk and then was elected deacon, serving in this capacity for nearly two years. Dec. 6, 1912, he was elected to the ministry and was ordained to the full ministry five years later.

Reuben O. Roose

Sept. 4, 1910, he married Merle Wilson. To them three children were born. Surviving are his father, three brothers, six sisters, his wife and three children. His last illness,—nephritis,—was borne with much patience. He made a heroic fight for his life, but was wholly resigned to the will of God.

He called for the anointing. His desire was complied with by our former pastor, Bro. C. C. Kindy, and Bro. Ira Sollenberger. When the word came over the telephone, "Bro. Roose is dead!" great sadness was felt by all who knew him. The news touched every sympathetic heart in the whole community. We surely have lost a loved one, but our loss is our brother's gain.

Though here at Naperville but a few months, he and Sister Roose endeared themselves not only to the members of the church of which he was pastor, but to all who learned to know them.

His parents had recently moved to Goshen, Ind., where his mother died Feb. 19. Arrangements had been made for her funeral, when word came of the death of the son. A double funeral was held at the Yellow Creek church, where Bro. Frank Kreider officiated for the mother and Bro. T. E. George for the son. Interment at the Yellow Creek (Mennonite) cemetery.

Estella B. M. Erb.

Naperville, Ill.

IOWA AND MINNESOTA SUNDAY-SCHOOL INSTITUTES

My dates for Institute work in the District of Northern Iowa, Minnesota and South Dakota are as follows:

Franklin County, Iowa, Friday, Saturday and Sunday, April 25, 26 and 27.
Ivester, Iowa, Monday, April 28.
Slifer, Iowa, Tuesday, Wednesday and Thursday, April 29, 30, May 1.
Curlew, Iowa, Friday, Saturday and Sunday, May 2, 3 and 4.
Sheldon, Iowa, Monday, May 5.
Worthington, Minn., Tuesday, May 6.
Hancock, Minn., Wednesday, Thursday and Friday, May 7, 8 and 9.
Morrill, Minn., Saturday, Sunday and Monday, May 10, 11 and 12.
Bethel, Minn., Tuesday, Wednesday, Thursday and Friday, May 13, 14, 15 and 16.
Deer Park, Minn., Saturday, Sunday and Monday, May 17, 18 and 19.
Monticello, Minn., Tuesday and Wednesday, May 20 and 21.
Minneapolis, Minn., Thursday and Friday, May 22 and 23.
Winona, Minn., Saturday and Sunday forenoon and afternoon, May 24 and 25.
Lewiston, Minn., Sunday evening, Monday and Tuesday, May 25, 26 and 27.
Rose River, Minn., Wednesday, Thursday and May 28, 29 and 30.
Waterloo, Iowa, Saturday and Sunday, May 31 and June 1.

Several of the evening lectures will be illustrated by means of stereopticon and slides. A Community Survey has been planned for each of the rural points. At most points plans are being made for one all-day program, with hasker dinner as a feature.

Virgil C. Finnell,
Field Director of Religious Education.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA

Fruitdale church met in council April 5. We decided to hold our love feast April 19. Bro. Glen W. Peicher was chosen moderator for this year.—J. Z. Jordan, Fruitdale, Ala., April 16.

ARIZONA

Glendale church met in council at the Phoenix church April 5, with Eld. Platt presiding. One letter was received and two were granted. Sisters Pepe Rodriguez and Emma Stover, and Bro. Arnold, were appointed as a Missionary Committee, to help us in reaching the goal of the "Five-year Forward Movement."—Emma T. Whitcher, Glendale, Ariz., April 10.

CALIFORNIA

Inglewood congregation was one of the many churches that enjoyed a visit from Brother and Sister Emmert and family. Bro. Emmert gave us a talk March 28 and also the following Sunday. He explained, in a clear and forceful way, the condition in India, and the work that is being done. An offering of $66.85 was received for the Boarding-schools in India. The midweek prayer meetings have proved quite a help for the spiritual growth of the church. The Sunday morning prayer meetings at 9:30 are held in behalf of our Decision Day,—Easter Sunday. The Men's Bible Class provided a special song and a number of Scripture quotations for the opening exercises of the Sunday-school April 13.—Susan Stoner, Inglewood, Calif., April 14.

La Verne church met in quarterly council last Monday evening, at 7:30, with our elder, Bro. J. F. Dickey, presiding. The regular business was transacted speedily and pleasantly. Our elder was elected delegate to Annual Conference, with our pastor, Bro. R. H. Miller, as alternate. Eld. J. B. Emmert occupied the preaching hour both morning and evening, last Sunday. He illustrated his lectures with maps and charts. He made some earnest appeals on behalf of the India mission field. At the close of the evening service the rite of baptism was administered to three applicants by our pastor. Eld. I. V. Funderburgh addressed the "section workers" at their regular biweekly meeting, last Sunday afternoon. He emphasized three characteristics of the earnest Christian: (1) Bible Study (God talking to us), (2) Prayer (talking to God), and service. A night school is held at our church five evenings, each week, for Japanese men, with about twelve enrolled. They are taught English by some thirty volunteers. At the close of the hour, spent in studying English, they adjourn to the home of the writer for an hour of worship in song, Bible study and prayer. These men get closer together physically and therefore mentally and spiritually, in a small room, and appreciate to the fullest extent the fact that an American home is open to them. Under the direction of the section worker delegated to the Mexican people, classes in English and sewing are being organized in the Mexican homes.—Grace H. Miller, La Verne, Calif., April 11.

COLORADO

Colorado Springs.—We invite all the members, who are looking for a change of location, to investigate our country. We have fine, rich, productive land here, that raises big crops, and, from Chicago, is not yet, at reasonable prices. We have two churches, one in the city and the other in the country, giving good church privileges to all. If interested, write the undersigned.—E. C. Cohun, 403 South Nevada Avenue, Colorado Springs, Colo., April 5.

Haxtun.—At the time of our last report, we were expecting Bro. M. M. Heiney to conduct a singing class each evening for at least one week. This was given up on account of bad weather and roads. Our pastor, Bro. S. G. Nielsen, is now conducting a series of meetings, leading up to Decision Day, Easter Sunday, at which time we will have a program. In the near future, we expect Sister Florence Dickey, of Chicago, to be with us in the interest of mission work. Our supply serving Bro. Ernest G. Hoff, of Chicago, will fill the appointments during the summer months.—E. L. Lapp, Haxtun, Colo., April 14.

Wiley church is recovering from the hardships of the winter and the influenza epidemic. We deeply feel the loss of Sister Cora Funk. Not until April 1 were we able to reorganize our church work for the present year. Bro. Homer Ullom was retained as our pastor, Jacob Funk as assistant, Jacob Lindaman as Sunday-school superintendent and Bro. Scott Martin, president of Christian Workers' Band. Delegates to District Meeting are Brethren Funk and Ullom. Bro. Funk is delegate to Annual Meeting. The financial board was increased to ten, including younger brethren, that they might be in training. We have raised over $300 for the Armenian Relief Fund. Our Sunday-school has organized for a personal canvass, and responsibility Sunday—Decision Day—will be a big day. Also a contest is being waged between the Wiley, Rocky Ford and McClave Sunday-schools for attendance and collection. Our organized classes are planning some definite work.—Laura V. Ullom, Lamar, Colo., April 8.

IDAHO

Nezperce church met in council March 25, with Eld. B. J. Fike presiding. Arrangements were made for the coming District Meeting, to be held in this church May 13-15. Our delegates are Bro. Perry Sanger and Sister Ella Billyeu. We are hoping for good roads and good weather, that many may enjoy the meeting. Our love feast will be held June 7.—Mattie E. Thomas, Nezperce, Idaho, April 5.

ILLINOIS

Lamotte Prairie church met in council April 5. Bro. J. C. Stoner presided. We were very glad to have Bro. Miller, from Allison Prairie, with us. We decided to send Bro. Stoner as delegate to the Annual Conference. Bro. Herbert Richards, from Chicago, has promised to be with us for our revival meetings during September.—Ruth L. Swinger, Palestine, Ill., April 7.

Liberty church met in council April 5, with Eld. I. D. Heckman presiding. Bro. Shank, of Bethany, has been chosen pastor for three months, beginning June 1. Our revival is to begin the middle of June. Eld. Heckman was chosen delegate to Annual Conference. Four letters were granted. Bro. Heckman preached two very interesting and spiritual sermons on Sunday following the council. His coming always puts new life into the church.—Lucas C. Akers, Liberty, Ill., April 9.

INDIANA

Arcadia church met in council April 5, with Brethren Wm. Burcham and G. F. Wagoner presiding. One Sunday of each month is to be set aside for a missionary meeting, beginning with April. Delegates to be our delegate this year to Annual Meeting. The committee reported that $3,222.50 had been subscribed toward the remodeling fund, and $1,000 had been donated from the cemetery fund.—Kate Smeltzer, Arcadia, Ind., April 10.

Auburn.—Bro. David Metzler, of Nappanee, Ind., recently conducted a series of meetings, preaching in all eleven sermons, which were much appreciated. We trust that much good has been done.—Mrs. Maud M. Wirt, Auburn, Ind., April 11.

Gosben City church met in special council March 6, with Eld. David Metzler presiding. Eighteen letters were received and three were granted. The services of Bro. Lampin have been secured for our evening services during April. At our council, held April 5, five letters were received: Brethren Walter Gibson and W. H. Grecnawalt were chosen delegates to Annual Meeting, with Bro. Chas. Sherman and Sister Dora Stiver, alternates. It was decided to hold a love feast this spring, the date has not yet been set. Our pastor's report showed a decided increase in the attendance at evening services. The Missionary Committee reported an offering of $14.93 on Missionary Day. The Temperance Committee reported that they had secured the services of Eld. T. E. George for a lecture April 27. March 23 Sister Cora Wise gave an interesting talk to the children after Sunday-school. She gave her illustrated lecture on "The Jewish Tabernacle" in the evening. April 13 Sister Ina Fields, of North Manchester College, is to give her recital, "The Prince of the House of David." Both lectures are under the auspices of the Christian Workers' Society. Two have been received into the church since our last repost.—Beulah I. Manahan, Goshen, Ind., April 8.

Huntington country church met in council March 29, with Eld. J. A. Sell presiding. Two letters were granted and two received. It was decided to hold a series of meetings the last of May, with Bro. Elmer Gilbert, evangelist. Bro. Q. L. Brower was chosen delegate to Annual Meeting, with Bro. Emery Miller, alternate. April 6 we took offering of $16.50 for Armenian-Syrian Relief. Our Sunday-school seems to be increasing in numbers since spring has come. —Mary J. Miller, Huntington, Ind., April 15.

Indianapolis church met in regular council April 5. Elder G. W. Hahn presided. Six letters of membership were granted,—among them being those of Bro. Hahn and family. Bro. Hahn took charge here when the church was first organized. He was elected to the ministry soon after coming to Indianapolis, and after several years of service ordained to eldership. He has been unselfishly and earnestly while among us, and has been a great factor in keeping things together when the church was weak. We trust that, as he enters other fields of labor, his work for the Master will be effective, and that he will be a help in building up the Kingdom. His address in the future will be R. F. D., Pendleton, Ind. Sister Helen Gufan was elected as delegate to Annual Meeting. Other matters pertaining to the welfare of the church and Sunday-school, and in preparation for the coming of our new pastor, were discussed and planned for.—J. J. Kintner, 59 N. Holmes Avenue, Indianapolis, Ind., April 8.

Logansport church met in council March 27, with Bro. J. G. Stinebaugh presiding. Bro. H. C. Murphy was chosen delegate to Annual Meeting. We decided to hold our love feast May 25. The building of our new church was discussed with good results.—Dora Hirt, Logansport, Ind., April 9.

Maple Grove church is rejoicing over the many blessings received. Our three weeks' series of meetings, conducted by Bro. Wm. Buckley, closed April 6. The weather conditions were all we could have wished for and the attendance was splendid. Two have been baptized and two others await baptism. We organized a Christian Workers' Meeting April 8. We are hoping to secure a pastor soon. —Mae Mitchel, Center Point, Ind., April 8.

Rossville church met in council March 30. Seven letters were granted and four received. A committee was elected to arrange for District Meeting, to be held at this place. Bro. W. L. Hatcher was elected delegate to Annual Meeting, with Bro. Chas. Hilton, alternate. Bro. Ira Kreider, of Bringhurst, Ind., will hold a series of meetings here some time in May.—Lillian A. Hufford, Rossville, Ind., April 9.

Upper Deer Creek.—Bro. Geo. Mishler closed a very good two weeks' series of meetings here April 6. Four decided for Christ, three of whom have been baptized. April 13 Bro. Harvey Wolfe gave a short talk, setting forth the great need of the Armenians and Syrians. Pledge cards were distributed and we hope to receive a liberal amount.—Mrs. Geo. R. Murphy, Lincoln, Ind., April 14.

Wawaka congregation met in council March 29, with Eld. Wm. Hess, of Goshen, presiding. It was decided to hold our communion May 17, to be preceded by a week's revival. Hallie Miller was chosen delegate to Annual Meeting, with Sister Etta Elson, alternate. Our Sunday-school is using the collections from the first Sunday of each month for missionary purposes. Interest in mission work is growing in our church.—Hallie Miller, Wawaka, Ind., April 9.

KANSAS

Lone Star church held a special service for Armenian Relief April 13. Bro. C. A. Ward preached a very inspiring sermon, after which a collection of $134.37 was taken, besides securing a number of pledges. Lone Star church was dedicated less than one year ago and represents a rural community of five church workers. Our church, which has electric lights, furnace, etc., is free from debt and we expect to go "over the top" with every phase of the "Forward Movement."—Mrs. J. W. Gorbutt, Lawrence, Kans., April 14.

Ramona church met in council March 31, with Eld. E. F. Sherfy presiding. One letter was received. Bro. Sherfy was chosen Sunday-school delegate to District Meeting, with Bro. C. E. Hart, alternate. The committee have reported that they had secured Bro. Clyde Forney to begin a series of meetings Nov. 4. Our love feast will be held May 24 and 25. At a special meeting, Bro. Heckman, of Madison, Kansas., was secured as pastor, to take charge in June. Bro. Sherfy and family are to take charge of the church at Monitor, Kans. We are sorry to lose this splendid family. Bro. Sherfy has done much good here and was well liked both in the church and in the community. Our birthday collection of $8.30 was sent to the Armenian-Syrian Relief.—Welcome Sondergard, Ramona, Kans., April 10.

Rock Creek.—Our church services and Sunday-school are starting in fine this spring. April 13 we had 104 at Sunday-school. Our pastor, Bro. H. D. Bowman, delivers an address in behalf of the Armenian-Syrian Relief and a collection of $375 was taken. Bro. Bowman has been giving good sermons to large audiences. We resumed Christian Workers' Meeting on Sunday evening, with Ethel Davis, president. We hope to have a series of meetings the fore part of June, followed by a love feast.—Frank Hoover, Sabetha, Kans., April 14.

Verdigris church met in council March 27, at the Madison house, with Bro. Heckman presiding. One letter was granted. We decided to have our spring love feast at the Madison house May 12. Bro. Heckman left April 6, to be gone three months. He will be engaged in evangelistic work for the Mission Board of the Southeastern District of Kansas. There are good openings here for members desiring new locations.—Mrs. J. H. Elrod, Madison, Kans., April 10.

MARYLAND

Meadow Branch church met in council in the Country house April 10, with Eld. Uriah Bucher presiding. Four letters were received and one was granted. The Visiting Committee reported 424 calls made during the past year. Sister Eugenia Geiman was chosen for a term of three years on the Temperance Committee. The Missionary Committee's report showed more practical work done than ever before, and the full payment of our quota for District Mission work. Other donations to benevolent causes are: $835 to Armenian sufferers; $327.25 to India Famine Relief from Meadow Branch Sunday-school; $348.96 from Westminster Sunday-school; $168.96 to the Home for the Aged at San Mar, all of which, together with the local church expenses and charities, makes a grand total of $2,413.31. The above does not include amounts donated to the Conference Board's contribution towards the keeping of native workers on the foreign field. Brethren Amos Wampler, J. W. Thomas and Frank Garner were chosen delegates to District Meeting, with Bro. John D. Royer and the same alternates. A Sunday-school was duly ordered to represent, or sce that we were represented, at Annual Meeting. Two queries were sent to the District Meeting:—W. E. Roop, Westminster, Md., April 11.

Old Furnace church met in council April 12, with Eld. B. W. Smith presiding. One letter was received. Bro. Smith was reelected elder for one year; W. E. Abe, clerk; Ethel Abe and Effie Abe, "Messenger" correspondents. The missionary collection reported $32 collected during the past year for home mission work. Delegates to Ministerial and Sunday-school Meeting are Ethel Abe and Olive Abe. An offering of $8.62 was taken for Armenian Relief. Blue Ridge College, is now used in the building of a school in India; $12.12 was received for Armenian-Syrian Relief.—Mrs. Effie Abe, Cumberland, Md., April 15.

Sams Creek church met in council March 5, with Eld. A. P. Saudey presiding. One letter was received. Our delegate to Annual Conference is Bro. W. E. Gosnell; to District Meeting, Brethren P. J. Duvall and S. E. Bigler. We gave to Home Missions $75 and to the Old Folks' Home, $42. Our collection for Armenian-Syrian Relief is $330, which we will raise soon. The Mission Band from Blue Ridge College will give a program April 27. Our love feast will be held Sept. 20, commencing at 2 P. M.—Alice E. Rigler, New Windsor, Md., April 12.

MICHIGAN

Beaverton church met in council April 5, with Eld. Bowser presiding. Two letters were granted. It was decided to have a series of meetings this fall, followed by a communion. Bro. Nathan McKimmey was chosen delegate to Annual Meeting.—Martha M. Whitmer, Beaverton, Mich., April 8.

Grand Rapids church met in council March 19, with Eld. C. L. Wilkins presiding. Blanche Robinson was elected president of Christian Workers' Meeting. The question of recreation and entertainment for our young people was discussed and we decided to place that branch of work in the hands of committees with an assistant,—M. M. Chambers and Harry Wondergan being elected. Bro. Roy Miller was elected delegate to Annual Meeting, with Bro. J. C. Overholt, alternate. Our communion service will be held May 30. Bro. F. Caslow and family, former pastor of this church, who have been in Arizona during the past winter for the benefit of the health of their son, have returned and will make this city their home. April 13 an offering was taken for the Armenian-Syrian Relief. Our Sunday-school is taking on new life and the attendance and interest are materially increasing. We have six organized classes,—each doing splendid work. At the last Kent County Sunday-school Convention our school carried off the banner for having scored the most points of any school in the county during the past year.—Mrs. M. M. Chambers, Grand Rapids, Mich., April 14.

MISSOURI

Deepwater church met in council April 12, with Eld. T. J. Simmons presiding. We reorganized our Sunday-school. A collection of $30 was received for the Armenian sufferers. Our elder delivered three good sermons to a large audience,—the first sermons we have had the pleasure of hearing for months.—Lizzie Fahnestock, Montrose, Mo., April 13.

NEBRASKA

Bethel.—The County Sunday-school Convention was held April 12 and 13 in the Bethel church. Owing to the bad roads, the attendance was not large, but the interest was good. Sunday morning, our pastor, Bro. Geo. Hilton, preached an appropriate sermon, after

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per Deer Creek.—Bro. Geo. Mishler closed a very "good two ks' series of meetings here April 6. Four decided for Christ, e of whom have been baptized. April 13 Bro. Harvey Wolfe a short talk, setting forth the great need of the Armenian and ans. Pledge cards were distributed and we hope to receive eral amount.—Mrs. Geo. R. Murphy, Lincoln, Ind., April 14.

awaka congregation met in council March 29, with Eld. Wm. s, of Goshen, presiding. We have decided to hold our communion ices May 24, at 8 P. M. Bro. C. B. Smith will begin our revival meeting April 13.—Edith Kingig, Holmesville, Nebr., April 8.

NEW JERSEY

Amwell church met in council April 13. We decided to hold our love feast May 11, at 6: 30 P. M., at the Amwell house. Our revival meetings will be held about the middle of October. We arranged for a Volunteer Prayer Band to work through the summer, preparatory to the meetings. Our pastor and wife are delegates to District Meeting. We were very much pleased to have our missionaries from Sweden, Brother and Sister Graybill, with us March 30. We had a very interesting meeting, hearing about the people and their work. They expect to visit us in September, before returning to Sweden. Bro. Graybill was a former pastor.—Mrs. Hannah D. Hoffman, Dunellen, N. J., April 15.

NORTH DAKOTA

Ellison church met in council March 27. Bro. Alfred Berry was chosen Sunday-school superintendent. Bro. J. E. Jarboe will be with us in a series of meetings in the early summer.—Geo. Stevens, Rock Lake, N. Dak., April 15.

Golden Willow.—April 6 we reorganized our Sunday-school, with Bro. D. J. McCann, superintendent. This is the first service we have had since last October, on account of sickness in the neighborhood.—Nona McCann, Sykeston, N. Dak., April 14.

Williston church met in council April 10, with our elder presiding. We elected new officers for church and Sunday-school; with Bro. O. A. Myer, elder; Bro. I. M. Kauffman, Sunday-school superintendent the writer, "Messenger" agent and correspondent. It was decided to have a series of meetings and love feast this fall. A missionary committee was elected and we are hoping that much good may be accomplished in the Forward Movement. It was decided to have a Fourth of July meeting.—Lora Marsh, Williston, N. Dak., April 15.

OHIO

Akron church met in council April 5, with Eld. A. F. Shriver presiding. Bro. Theo. Brumbaugh is our delegate to Annual Conference. Delegates were also elected to our District, Sunday-school and Christian Workers' Conventions, to be held here in June. On Sunday morning Bro. Shriver preached a fine sermon, which was much appreciated. The Sunday-school expects to give a short program Easter morning.—Alice Tippy Klinger, Cuyahoga Falls, Ohio, April 15.

Ash Grove church met in council March 29, with Eld. Frank Weimer presiding. Bro. Edw. Coate was elected trustee and clerk; Sister Fannie Cordier, "Messenger" agent and correspondent; Brethren W. E. Coate and R. B. Moomaw, Sunday-school superintendent. Bro. F. P. Cordier was chosen delegate to Annual Meeting. Sisters Christena Coate and Fannie Cordier were chosen delegates to District Meeting. During the past winter our church work was much hindered on account of sickness. Bro. Coate is nicely again.—Ora Coate, Bro. J. A. Guthrie as presiding elder for one year.—Faonie Cordier, Celina, Ohio, April 14.

Bradford church met in council April 2 with Eld. J. M. Stover presiding. Two letters were granted and three received. Bro. Mikesell was also received back into the church. The financial committee gave a very favorable report. April 6 Bro. O. J. Yount, of Troy, gave a very interesting talk. In the evening Bro. Hugh Miller gave us a message which was enjoyed by all. April 13, Bro. Elvia Overholser gave a talk on India. Our Sunday-school is continuing in its growth and we hope, in the near future, to have a larger place for love feast.—Mrs. Prudence Eley, Bradford, Ohio, April 13.

Lqramie church met in council April 12, with Eld. Chas. L. Flory presiding. Brethren U. R. Corkle and H. H. Helman will represent us at the District Meeting. We will oot send a delegate to Annual Conference, as there is none "over the top" in our contributions to the Armenian-Syrian Relief Fund. Our apportionment was $90; our total collected, $121.60. Our love feast will be held Saturday evening, May 24. Our Sunday-school and church services are taking on new life since the recent revival meeting, conducted by Bro. D. D. Wine and H. H. Helman have preached for us during the last two months. In the absence of a pastor, our ministerial committee is securing ministers from other places during the summer months, while endeavoring to secure a pastor to take charge of the work here.—Earl F. Helman, Sidney, Ohio, April 15.

Logan church had a very inspiring meeting April 13. Our quota for the Relief Fund was $536 and at this writing nearly $1,600 has been pledged. Bro. Berkebile preached in the morning and in the evening nearly every family present responded liberally. We are expecting Bro. Emmett and family, returned missionaries, to be with us about June 15. The church recently presented Bro. Leslie Yoder with the Gish Books.—Mrs. Leslie Yoder, Bellefontaine, Ohio, April 17.

Marble Furnace church met in council March 28, with Bro. Wm. B. Wright presiding. We will have preaching every second and fourth Sundays. We have had very few preaching services this winter, on account of the influenza. We now have Sunday-school every Sunday morning at 9: 30.—L. C. Ramsey, Peebles, Ohio, April 5.

Marion.—Since our last report two have been baptized. We have been favored with visits by ministers from other places during the past few weeks. March 30 Bro. Levi Patten, of Chilliocothe, Ohio, filled the pulpit at both morning and evening services. April 6 and 13 Bro. J. S. De Jeanc, of Nevada, Ohio, preached for us at the morning services. In the evening of April 13, Bro. Harley D. Helman, of Richwood, delivered an address. All these sermons were sound and inspiring and were much appreciated. Our Bible study and prayer service is growing in attendance and interest. Our Christian Workers' Society will give an Easter program April 20 in the evening.—Rachel Bowman, Marion, Ohio, April 15.

Mohican.—Our pastor held one week of services in Mareb. Three were received into the church,—two by baptism and one from the Progressive church. The Mohican and Mareb charges will have preaching on Sunday from now on, morning and evening. Our love feast will be held May 11, at 7 P. M.—Minnie Wagner, West Salem, Ohio, April 7.

New Carlisle.—April 6 Bro. John Gump gave a very interesting talk on conditions in Armenia and Syria. Our collection was $1,515.64. April 26 and 27 Sister Eva Trostle is to be with us. April 26, at 2 o'clock, she will talk to the women of the church.—Ruth B. Shroyer, New Carlisle, Ohio, April 16.

Notice to Churches of Southern Ohio.—The District Meeting will be held in the Pleasant Hill church May 7 and 8. We have a large, commodious house and are planning to care for all who wish to attend. The Dayton, Covington and Piqua Traction Company runs cars each hour from Dayton through our town, passing by the church. There are several limited cars due at Pleasant Hill going south to Dayton at 9: 06 A. M., 1: 46 and 5: 46 P. M.; from Dayton due at Pleasant Hill, going north, at 8: 51 A. M. and 12: 51. The Big Four R. R. runs through Ludlow Falls, south of Pleasant Hill,—one passenger train going west in the morning and another east in the evening. Those who get to D. C. & P. car at Ludlow Falls. We are planning to have Sister

which an offering of $81540 was taken for Armenian-Syrian Relief. Bro. Hilton handed in his resignation, as he has accepted an offer from Los Angeles, to teach in the Chinese Mission. We regret very much to have him leave us.—Ella S. Saylor, Carleton, Nebr., April 15.

South Beatrice church met in council March 31 with Eld. J. W. Gish presiding. Bro. Edgar Rothrock was asked to remain as pastor for another year, beginning Sept. 1. Bro. Ira N. Kindig will represent us at Annual Conference. We decided to hold our communion services May 24, at 8 P. M. Bro. C. B. Smith will begin our revival meeting April 13.—Edith Kingig, Holmesville, Nebr., April 8.

Spring Creek church met in council March 30. Two letters were granted and one received. A committee was elected to arrange for a short talk, setting forth the great need of the Armenians and Syrians. Pledge cards were distributed and we hope to receive several amount.—Mrs. Geo. R. Murphy, Lincoln, Ind., April 14.

Wawaka congregation met in council March 29, with Eld. Wm. Sharp, of Goshen, presiding. We have decided to hold our communion services May 24, at 8 P. M. Bro. C. B. Smith will begin our revival meeting April 13. Hallie Miller was chosen delegate to Annual Meeting, with Sister Etta Elson, alternate. Our Sunday-school is using the collections from the first Sunday of each month for missionary purposes. Our Sunday-school work is growing in our church.—Hallie Miller, Wawaka, Ind., April 9.

KANSAS

Cone Star church held a special service for Armenian Relief April 6. Bro. C. A. Ward preached a very inspiring sermon, after which collection of $134.37 was taken, besides securing a number of pledges. The church was dedicated here three years ago and represents a rural community of five church workers. Our church, with has electric lights, furnace, etc., is free from debt and we pect to go "over the top" every phase of the "Forward vement."—Mrs. J. W. Gorbutt, Lawrence, Kans., April 14.

Lamona church met in council March 31, with Eld. E. F. Sherly presiding. One letter was received. Bro. Sherly was chosen Sunday-hool delegate to District Meeting, with Bro. C. E. Hurt, alternate. Committee reported that they had secured Bro. Sherly and family are to take charge of the church at Monitor, Kans. We are sorry lose this splendid family. Bro. Sherly has done much good here was well liked both in the church and in the community. Our holiday donation of $8.50 was to the Armenian-Syrian Relief.—Jcome Sondergard, Ramona, Kans., April 10.

Rock Creek.—Our church services and Sunday-school are starting fine this spring. April 13 we had 104 at Sunday-school. Bro. H. D. Bowman, an aged minister, was here in behalf of the Armenian-Syrian Relief and a collection of $375 was taken. Bro. Bowman has been giving good sermons to large audiences. We returned Christian Workers' Meetings on Sunday evening, with Daniel Davis, as leader. We hope to have a series of meetings the fore part of May, followed by a love feast.—Frank Hoover, Sabetha, Kans., April 14.

Wordrigia church met in council March 27, at the Madison house, with Bro. Heckman presiding. One letter was granted. We decided to have our spring love feast at the Madison house May 12. Bro. Heckman left April 6, to be gone three months. He will be engaged in evangelistic work for the Mission Board of the Southeastern District of Kansas. There are good openings here for members desiring locations.—Mrs. J. H. Elrod, Madison, Kans., April 10.

MARYLAND

Meadow Branch church met in council in the Country house April 7, with Eld. Urish Bixler presiding. Four letters were received and one granted. The Visiting Committee reported 424 calls made during the past year. Sister Eugenia Geiman was chosen for a term of three years on the Temperance Committee. The Missionary committee's report showed more financial work done than ever before, and the full payment of our quota for District Mission work. Other donations to benevolent causes are: $685 to Armenian sufferers; $327.25 to India Famine Relief from Meadow Branch Sunday-school; $50 from Westminster Sunday-school; $138.96 to the Home of the Aged at San Mar, all of which, together with the local church expenses and charities, makes a grand total of $2,413.31. The above does not include missionary offerings nor the Sunday-school's contribution towards the keeping of native workers on the foreign field. Brethren Amos Wampler, J. W. Thomas and Frank Garner were chosen delegates to District Meeting, with Bro. John T. Royer as writer, alternates. The church is more spiritual

Lehman, Faye Louise, infant daughter of Mr. and Mrs. Elmer Lehman, died March 22, 1919, aged 9 months and 14 days. She leaves her father, mother and one sister. A brother preceded her a week ago. Services by Bro. D. P. Miller. Burial in Fairview cemetery, in the bounds of the Blanchard church.—Edna Weller, Continental, Ohio.

Leecalete, Bro. Franklin Pierce, died April 1, 1919, aged 66 years, 3 months and 13 days. He united with the Church of the Brethren many years ago and continued faithful. Services by Elders T. S. Fike and L. J. Plohr at the Rocky Ridge church. Interment in adjoining cemetery.—Allen D. Hoover, Gracehara, Md.

Miller, Sister Polly C., died March 30, 1919, aged 72 years, 8 months and 24 days. She had been afflicted for years, being unable to walk, yet she bore her suffering patiently. She was a member of the church for many years. Her husband preceded her about three years ago. She leaves two sisters. Services by Bro. P. I. Garber, assisted by Bro. S. L. Garber. Interment in the New Erection cemetery.—Annie Miller, Harrisonburg, Va.

Mosbaugh, Mrs. Jacob, nee Miller, born in Lebanon County, Pa., died March 14, 1919, aged 67 years, 11 months and 24 days. She married Jacob Mosbaugh in 1872. To this union three sons were born. For the past ten weeks she was confined to her bed, but bore her sufferings patiently. She was a member of the Church of the Brethren, of Arcadia. She leaves her husband, two sons, five grandchildren and several brothers and sisters.—Katie Smeltzer, Arcadia, Ind.

Mulligan, Sister Mary Minerva, daughter of Hiram and Minerva Kintner, born in Defiance County, Ohio, died March 4, 1919, aged 22 years and 9 months. In 1918 she married Bro. Frank Mulligan. She united with the church while young and was very active in church work. About two weeks ago she received a telegram, telling of the illness of her husband, who was in Camp. She hastened to him and while there took sick with influenza, which caused her death. She leaves her husband, father and mother, three brothers and three sisters. Services at the grave by the writer.—A. L. Sellers, Bryan, Ohio.

Nadrow, Geo. W., born in Minnesota, died at his home in the bounds of the Bethel church, near Devenport, Nebr., of paralysis, March 31, 1919, aged 61 years and 2 days. When about sixteen years of age, he united with the church, serving faithfully as a deacon for eleven years. He married Sister Mary Dull, who survives with one son, one daughter and one grandchild. Services by the writer, assisted by Brethren Geo. Hilton and E. S. Rothrock at the Bethel church. Interment in the Bethel cemetery.—Edgar Rothrock, Holmesville, Nebr.

Obrecht, Mary, nee Baehman, died at her home near Harlan, Iowa, March 18, 1919, aged 78 years, 7 months and 21 days. She was born in Germany and with her parents emigrated to America. Her husband, Martin Obrecht, preceded her twenty-three years ago. She was a devoted Christian. Services by the writer. Burial in Bowman's Grove cemetery.—Jas. Q. Goughnour, Ankeny, Iowa.

Pierce, Sister Mary Ann, daughter of Elder J. H. and Sister Cakerice, born near Lanark, Ill., died at her home in Buckeye, Kans., April 1, 1919, aged 40 years, 7 months and 4 days. In 1901 she married Lester Pierce. To them were born two sons and three daughters. She united with the Church of the Brethren in 1907 and remained faithful. About one week before her death she called for the elders and was anointed. She leaves her father, mother, husband, two sons, three daughters, two brothers and one sister. Services at the house by the writer, assisted by Eld. Steward. Burial at Marshalltawa, Iowa.—J. S. Brillhart, Detroit, Kans.

Randall, Bro. Charles, son of Brother and Sister John Randall, born in Huntington County, Ind., died at Mitchell Aviation Field, Hempstead, N. J., following an extended illness, March 14, 1919, aged 20 years, 1 month and 13 days. He united with the Church of the Brethren in 1917. He was called into service Dec. 14, 1917. He was loyal and obedient and had the respect of the officers and his fellow-soldiers. He leaves his father, mother and three sisters. Services at the church by the writer. Interment in Beech Grove cemetery.—Geo. L. Studebaker, Muncie, Ind.

Rinck, Sister Catharine, daughter of Jacob and Barbara Ulrey, died at her home in Salem, Ill., March 31, 1919, aged 66 years, 4 months and 6 days. In 1887 she married Jacob Rinck, who died in 1903. She united with the Church of the Brethren in 1870 and lived a devoted Christian life. She is survived by one brother and three sisters. Services by Bro. Henry Lilligh.—Lavina Cripps, Salem, Ill.

Roach, Pearl, nee Heckman, born near Girard, Ill., died at her home near the same place, March 28, 1919, aged 28 years, 9 months and 7 days. At twelve years of age she united with the Church of the Brethren and was a faithful worker in both church and Sunday-school. In 1913 she married Roy Roach. Sister Roach died of pneumonia, following influenza. She leaves her husband, infant son, father, mother and two sisters. Services at the Girard church by Bro. J. W. Lear, assisted by Bro. J. Harshbarger and M. Flory. Interment in the Pleasant Hill cemetery.—Ethel Harshbarger, Girard, Ill.

Shenk, J. B., born in Rockingham County, Va., died Feb. 22, 1919, aged 60 years and 3 months. He united with the Church of the Brethren in 1908. He married Annie Van Trump, who survives, with one son and a daughter. Services at Wakenda church by Bro. Chas. A. Miller.—Mrs. Kittie Bowman, Hardin, Mo.

Shepler, Sister Mabel Blanche, nee Hastings, died March 24, 1919, aged 32 years and 20 days. In 1903 she married Alonzo Shepler. To this union were born five children, four of whom, with the husband, survive. A little daughter died March 24. The funeral of both was held at Pipe Creek by Bro. Irvin Fisher. Interment in the near by cemetery.—Dora Hirt, Logansport, Ind.

Sleppy, Lucille Catherine, daughter of Walter and Minnie Sleppy, died March 24, 1919, aged 1 year, 5 months and 19 days. Death was due to pneumonia. She leaves her father, mother, one brother and one sister. Services in the Castine church by the writer. Interment in the cemetery near by.—Sylvan Bookwalter, New Paris, Ohio.

Thomas, Mrs. Josephine, born in Greene County, Ohio, died at her home in Muncie, Ind., March 5, 1919, aged 40 years, 1 month and 2 days. She leaves her husband, L. M. Thomas, and twelve children. Services by the writer in the Pleasant Run church. Interment in the cemetery near by.—Geo. L. Studebaker, Muncie, Ind.

Troyer, Lillie Lenora, wife of Wm. Troyer, born at Pyrmont, Ind., died Oct. 26, 1918, aged 42 years, 11 months and 26 days. She leaves her husband, two sons, one daughter and her father. Death was due to pneumonia, resulting from influenza. Interment in the Salem cemetery.—Mertie Van Art, Starkweather, N. Dak.

Walling, Mary E., daughter of John and Rachel King, born near Peebles, Ohio, died in New Petersburg, Ohio, April 5, 1919, as a result of an operation, aged 54 years and 2 months. In 1885 she married Geo. Walling. To this union were born three sons and two daughters, both of whom have died within the last five weeks. She was a member of the Presbyterian Church. One son was in France and arrived home about three hours after his mother's death. Services by the writer at the Locust Grove cemetery.—Van B. Wright, Peebles, Ohio.

Warner, Susannah, daughter of Andrew and Susannah Hoerner, born in Pennsylvania, died at her home in West Milton, Ohio, April 5, 1919, aged 85 years, 10 months and 14 days. For more than fifty-eight years she has been a loyal, devoted member of the Church of the Brethren. In 1852 she married Christian Shelley. To them was born one son, who died when seven years old. The father died in 1879. Some years later she married John O. Warner, who preceded her about a year ago. For the past five years she was entirely helpless, but always manifested the highest degree of Christian patience. Services at the West Milton church, by Eld. S. A. Blessing, assisted by Eld. Jesse Stutsman.—J. Henry Showalter, West Milton, Ohio.

Whetzel, Elsie, daughter of Mr. and Mrs. J. B. Whetzel, died of pneumonia, April 1, 1919, aged 15 years, 2 months and 27 days. Services by the writer at the New Dale church. Interment in the New Dale cemetery.—S. W. See, Mathias, W. Va.

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FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker, Sister Elizabeth, nee Shirk, wife of John Baker, died at the home of her daughter, at Clyde, N. Y., March 17, 1919, aged nearly 89 years. Her husband preceded her about twenty-seven years ago. Death was due to hardening of the arteries of the heart, from which she suffered for five years. She was a member of the Church of the Brethren at this place for many years and lived a consistent life. She is survived by one daughter and one son. Services at the home her son, of this city, by Eld. H. B. Yoder and Rev. Alleman, of the Lutheran church.—Leah N. Phillipy, Lancaster, Pa.

Baney, Ann Eliza, died March 28, 1919, aged 77 years, 4 months and 2 days. She was a member of the Baptist church. She is survived by her husband, nine children, one brother and one sister. Death is due to paralysis. Services at the house by the writer. Interment in the family burying ground.—Henry Moyers, Dovesville, Va.

Bowman, Esta L., daughter of Henry and Mary Lewis, born in Montgomery County, Ohio, died March 31, 1919, aged 44 years, 10 months and 11 days. She married Wm. W. Bowman in 1893. To them were born six children five of whom are still living. In 1913 she and her husband united with the Church of the Brethren. Services at the West Milton church by Eld. S. A. Blessing.—J. Henry Hunsicker, West Milton, Ohio.

Burkholder, Susanna, born in Adams County, Pa., died March 13, 1919, aged 75 years, 8 months and 11 days. She was the daughter of John and Mary Grove Harbold. In 1864 she married Henry K. Burkholder. To this union were born three daughters and one son. Her husband preceded her about five years ago. She united with the Church of the Brethren when twenty years old and was a faithful worker. She leaves three daughters, one son, eight grandchildren, one brother and a sister. Services at the Navarre church by Bro. F. Hantz and the writer. Interment in Navarre cemetery.—C. A. Hantz, Abilene, Kans.

Carson, Bro. Jas. W., born in Marion County, Ind., died at his home in Independence, Kans., April 22, 1919, aged 72 years, 3 months and 25 days. He married Mary Ehman in 1867. To this union were born seven sons and five daughters. He united with the Church of the Brethren twenty-two years ago and was faithful to the end. He was stricken with paralysis eight years ago and continually grew weaker. He leaves his wife, two daughters, sixteen grandchildren, seven great-grandchildren and one sister. Services at the church by Eld. W. H. Miller.—Pella Carson, Independence, Kans.

Clark, Sister Nancy, widow of Solomon Clark, died at her home near St. Luke, March 24, 1919, aged 74 years. Death was the result of severe burns. She is survived by three daughters and two sons. Services at the St. Luke church by Eld. H. R. Mowry. Interment in the cemetery near by.—M. H. Copp, Maurertown, Va.

Cruea, Wesley, son of Elsworth and Jane Cruea, born in Miami County, Ohio, died in Muncie, Ind., of heart failure, March 23, 1919, aged 65 years, 11 months and 4 days. He united with the Church of the Brethren in 1897. In 1875 he married Sarah Sinclair, who died about three years ago. To this union were born six sons and five daughters, who survive with four brothers and one sister. Services in the Methodist church at Shideler, Ind., by the writer.—Geo. E. Studebaker, Muncie, Ind.

Ehman, John, born in Hamilton County, Ind., died at his home near Atlanta, April 7, 1919, aged 75 years. He was the son of John and Polly Ehman. In 1864 he married Barbara Sinclair. Four children were born to this union. He was a member of the Brethren church of Arcadia for many years. He is survived by his wife, two sons, one daughter, nine grandchildren, two brothers and one sister. Services at Sinclair, Arcadia, Ind.

Elkenberry, Daniel, born in Union County, Ind., died April 8, 1919, aged 79 years. He married Isabel Toler in 1864. To this union eleven children were born, all of whom preceded him except one son. He died in 1894 and he later married Mary E. Freeman. He united with the Church of the Brethren when a young man. He leaves his wife, one son, six grandchildren and two great-grandchildren.—Ethel Hostetsmons, College Corner, Ohio.

Faunachi, Bro. Peter, died April 4, 1919, aged 78 years, 6 months and 9 days. He married Mattie Stuckey. To this union were born two daughters, one of whom preceded him. His wife died about nineteen years ago. He afterward married Mary Ann Brouse, who, together with the one daughter and one grandchild, survive. He united with the Church of the Brethren over fifty years ago, and remained faithful. Services at the Brick church by Elders Noah Longenecker and S. S. Shoemaker. Text, 2 Cor. 5:1-9. Burial in the cemetery near by.—A. J. Cooper, Middletown, Ohio.

Frownfelter, Sister Annie C., died at her home in the bounds of the Hagerstown congregation, Md., of pneumonia, March 30, 1919, aged 72 years. She leaves her husband, Samuel D. Frownfelter, a son and a daughter. Services by Eld. D. Victor Long.—Kathryn Y. Lindsey, Hagerstown, Md.

Gittings, Margaret Diehl, wife of Bro. George Gittings, died March 7, 1919, aged 60 years, 7 months and 2 days. She was a devoted sister and is greatly missed. Services by the writer, assisted by Brethren Felty Fahrney, C. D. Bonsack and A. P. Snader.—J. Kurtz Miller, Frederick, Md.

Hertzog, Sister Esther, wife of Wenger Hertzog, of Akron, Pa., died at the St. Joseph's Hospital, Lancaster, Pa., April 10, 1919, aged 37 years. She had been ill for two months and undergone several operations. She is survived by her husband and one daughter, her parents, Eld. David and Sister Emma Snader, and one brother. At the age of fourteen she united with the church and remained faithful. She has been a member of the Gleaners' Sunday-school class since its organization and will be greatly missed.—David H. Snider, Akron, Pa.

Jackson, Sister Gertie Flossie, nee Chandler, born in Coleridge, Nebr., died of pneumonia and influenza, at her home in Ekalaka, Mont., March 9, 1919, aged 30 years. The remains were brought to her old home at Nezperce. Services by Bro. B. J. Fike. Burial in the Nezperce cemetery. She is survived by her husband, two daughters, one son, her, parents and one brother.—Mattie E. Thomas, Nezperce, Idaho.

Kintner, Sister Florence May, daughter of Hiram and Minerva Kintner, born in Defiance County, Ohio, died of influenza, March 7, 1919, aged 14 years, 3 months and 16 days. She united with the church while quite young, and was a faithful worker. She leaves her father and mother, three brothers and two sisters. Services at the grave.—A. L. Sellers, Bryan, Ohio.

Kintner, Arthur Samuel, son of Hiram and Minerva Kintner, born in Defiance County, Ohio, died March 8, 1919, of influenza, aged 19 years, 1 month and 8 days. He united with the church while quite young and was a faithful worker. He leaves his father and mother, two brothers and two sisters. Services at the grave by the writer.—A. L. Sellers, Bryan, Ohio.

Kunkle, Henry, son of Jacob and Magdalena Kunkle, born near Fulton City, Ind., died March 1, 1919, aged 73 years, 7 months and 9 days. He married Caroline Haney in 1867. To this union were born two sons and two daughters. He united with the Church of the Brethren in 1877 and lived faithful until his death. The father died in

Lehman, Faye Louise, infant daughter of Mr. and Mrs. Elmer Lehman, died March 22, 1919, aged 9 months and 14 days. She leaves her father, mother and one sister. A brother preceded her a week ago. Services by Bro. D. P. Miller. Burial in Fairview cemetery, in the bounds of the Blanchard church.—Edna Weller, Continental, Ohio.

Lescalete, Bro. Franklin Pierce, died April 1, 1919, aged 66 years, 5 months and 13 days. He united with the Church of the Brethren many years ago and continued faithful. Services by Elders T. S. Fike and L. J. Flohr at the Rocky Ridge church. Interment in adjoining cemetery.—Ella D. Hoover, Graceham, Md.

Miller, Sister Polly C., died March 30, 1919, aged 72 years, 8 months and 24 days. She had been afflicted for years, being unable to walk, yet she bore her suffering patiently. She was a member of the church for many years. Her husband preceded her about three years ago. She leaves two sisters. Services by Bro. P. I. Garber, assisted by Bro. S. L. Garber. Interment in the New Erection cemetery.—Annie Miller, Harrisonburg, Va.

Mosbaugh, Mrs. Jacob, nee Miller, born in Lehanon County, Pa., died March 14, 1919, aged 67 years, 11 months and 24 days. She married Jacob Mosbaugh in 1872. To this union three sons were born. For the past ten weeks she was confined to her bed, but bore her sufferings patiently. She was a member of the Church of the Brethren, of Arcadia. She leaves her husband, two sons, five grandchildren and several brothers and sisters.—Katie Smeltzer, Arcadia, Ind.

Mulligan, Sister Mary Minerva, daughter of Hiram and Minerva Kintner, born in Defiance County, Ohio, died March 4, 1919, aged 22 years and 9 months. In 1918 she married Bro. Frank Mulligan. She united with the church while young and was very active in church work. About two weeks ago she received a telegram, telling of the illness of her husband, who was in Camp. She hastened to him and while there took sick with Influenza, which caused her death. She leaves her husband, father and mother, three brothers and three sisters. Services at the grave by the writer.—A. L. Sellers, Bryan, Ohio.

Nedrow, Geo. W., born in Minnesota, died at his home in the bounds of the Bethel church, near Davenport, Nebr., of paralysis, March 31, 1919, aged 61 years and 2 days. When about sixteen years of age, he united with the church, serving faithfully as a deacon for eleven years. He married Sister Mary Dull, with whom he lived one son, one daughter and one grandchild. Services by the writer, assisted by Brethren Geo. Hilton and E. S. Rothrock at the Bethel church. Interment in the Bethel cemetery.—Edgar Rothrock, Holmesville, Nebr.

Obrecht, Mary, nee Bachman, died at her home near Harlan, Iowa, March 18, 1919, aged 78 years, 7 months and 21 days. She was born in Germany and with her parents emigrated to America. Her husband, Martin Obrecht, preceded her eighty-three years ago. She was a devoted Christian. Services by the writer. Burial in Bowman's Grove cemetery.—Jas. Q. Goughnour, Ankeny, Iowa.

Pierce, Sister Mary Ann, daughter of Elder J. H. and Sister Cakerice, born near Lanark, Ill., died at her home in Buckeye, Kans., April 1, 1919, aged 40 years, 7 months and 4 days. In 1901 she married Lester Pierce. To them were born two sons and three daughters. She united with the Church of the Brethren in 1907 and remained faithful about one week before her death she called for the elders and was anointed. She leaves her father, mother, husband, two sons, three daughters, two brothers and one sister. Services at the house by the writer, assisted by Eld. Steward. Burial at Marshalltown, Iowa.—U. S. Brilliart, Detroit, Kans.

Randall, Bro. Charles, son of Brother and Sister John Randall, born in Huntington County, Ind., died at Mitchell Aviation Field, Hempstead, N. J., following an extended illness, March 14, 1919, aged 20 years, 1 month and 18 days. He united with the Church of the Brethren in 1917. He was called into service Dec. 14, 1917. He was loyal and obedient and had the respect of the officers and his fellow-soldiers. He leaves his father, mother and three sisters. Services at the church by the writer. Interment in Beech Grove cemetery.—Geo. L. Studebaker, Muncie, Ind.

Rinck, Sister Catharine, daughter of Jacob and Barbara Ulrey, died at her home in Chelsea, Ill., March 14, 1919, aged 65 years, 4 months and 6 days. In 1887 she married Jacob Rinck, who died in 1893. She united with the Church of the Brethren in 1870 and lived a devoted Christian life. She is survived by one brother and three sisters. Services by Bro. Henry Lillig.—Lavina Cripps, Salem, Ill.

Roesch, Pearl, nee Heckman, born near Girard, Ill., died at her home near the same place, March 28, 1919, aged 28 years, 9 months and 7 days. At twelve years of age she united with the Church of the Brethren and was a faithful worker in the church and Sunday-school. In 1913 she married Roy Roesch. Sister Roesch died of pneumonia, following influenza. She leaves her husband, infant son, father, mother and two sisters. Services at the church by Bro. J. W. Lentz, assisted by Elders I. J. Harshbarger and M. Flory. Interment in the Pleasant Hill cemetery.—Ethel Harshbarger, Girard, Ill.

Shenk, J. B., born in Rockingham County, Va., died Feb. 22, 1919, aged 68 years and 3 months. He united with the Church of the Brethren in 1903. He married Annie Van Trump, who survives, with one son and a daughter. Services at Wakenda church by Bro. Chas. A. Miller.—Mrs. Kittie Bowman, Hardin, Mo.

Shepler, Sister Ethel Blanche, nee Hastings, died March 24, 1919, aged 32 years and 20 days. In 1903 she married Alonzo Shepler. To this union were born five children, four of whom, with the husband, survive. A little daughter died March 24. The funeral of both was held at Pipe Creek by Bro. Irvin Fisher. Interment in the near by cemetery.—Dora Hiett, Logansport, Ind.

Sleppy, Lucille Catherine, daughter of Walter and Minnie Sleppy, died March 24, 1919, aged 1 year, 5 months and 15 days. She was due to pneumonia. She leaves her father, mother, one brother and one sister. Services in the Castine church by the writer. Interment in the cemetery near by.—Sylvan Bookwalter, New Paris, Ohio.

Thomas, Mrs. Josephine, born in Greene County, Ohio, died at her home in Muncie, Ind., March 5, 1919, aged 40 years, 1 month and 2 days. She leaves her husband, L. M. Thomas, and twelve children. Services by the writer in the Pleasant Run church. Interment in the cemetery near by.—Geo. L. Studebaker, Muncie, Ind.

Troyer, Lillie Lenora, wife of Wm. Troyer, born at Pyrmont, Ind., died Oct. 26, 1918, aged 42 years, 11 months and 26 days. She leaves her husband, two sons, one daughter and her father. Death was due to pneumonia, resulting from influenza. Interment in the Salem cemetery.—Mertie Van Art, Starkweather, N. Dak.

Walling, Mary E., daughter of John and Raebel King, born near Peebles, Ohio, died in New Petersburg, Ohio, April 5, 1919, as a result of an operation, aged 54 years and 2 months. In 1885 she married Geo. Walling. To this union were born three sons and two daughters, both of whom have died within the last five weeks. She was a member of the Presbyterian Church. One son was in France and arrived home about three hours after his mother's death. Services by the writer at the Locust Grove cemetery.—Van B. Wright, Peebles, Ohio.

Warner, Susannah, daughter of Andrew and Susannah Hoerner, born in Pennsylvania, died at her home in West Milton, Ohio, April 5, 1919, aged 85 years, 10 months and 13 days. She was one of eight children. She has been a loyal, devoted member of the Church pi eight years. She married Christian Shelley. To them was born one daughter. In 1852 she married Christian Shelley. To them was the Brethren. In 1852 she married Christian Shelley. To them was born one daughter. In 1852 she married Christian Shelley. To them was born one daughter. In 1852 she married Christian Shelley. To them was born one daughter

THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

"An Idea Whose Time Has Come"

It doesn't really matter whether Victor Hugo said it or not. The important thing is that it is true: "There is only one thing stronger than armies and that is an idea whose time has come."

You see ideas have their times as well as other things. Slavery was always opposed to the spirit of Christianity. But the early church did not realize it. The time for the idea had not come.

The saloon is to be abolished in America, and elsewhere also, in the not far future. The time for the idea has arrived. It has not yet penetrated the *Chicago Tribune*, but it would be unreasonable to expect the world to wait for that.

The leading nations are about to join in a great compact to reduce the ravages of war. They will succeed. Not entirely, at first, perhaps. But it is a good beginning. And finally the monster will be slain. The reason is: It is a great idea and the time for it is near at hand.

The spirit of more aggressive Christian endeavor is seizing the churches generally. It is time for it, high time. Did you wonder why the Church of the Brethren also has its Forward Movement? It is "an idea whose time has come."

Where Does the Spirit Live?

You remember Paul's teaching that the Christian is a temple of the Holy Spirit. The idea occurs in more than one passage. Here is one of the most familiar: "Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?"

Did it ever occur to you to ask just where the Spirit resides? In what part of you? Would the surgeon's dissecting knife be able to locate him? Would a chemical analysis of the physical body disclose his secret hiding-place?

If a search of that kind seems too surely fruitless, suppose you explore the region of "the thoughts and intents of the heart." With the aid of the instrument which is "sharper than any two-edged sword," you ought to succeed in hunting out everything.

Look very carefully among your *wishes* and *choices*. If you find no trace of the Spirit *there*, it is hardly worth while to continue the search. You might as well conclude that he does not live in *you*.

Tenants of God and Trustees for Humanity

I FOUND two interesting sentences the other day. They were about the property relations that will prevail in that good time coming,—the time when men will have some just sense of their obligations to each other, and to God. And will really put the Golden Rule to practice.

You know there are those who say that private property will be abolished,—that everything will belong to everybody. This writer did not put it that way. He does not accept that view of things. But he said something just the same. This is what it was: "All holders of property will feel themselves tenants of God. All holders of property will feel themselves trustees for humanity."

What have you to say to that? Holders of property still, but not irresponsible holders, blind alike to the blessings of Heaven which have made their property possible and the claims of their fellow-men, without whom it would be of little worth. Holders of property? Yes, *holders*, but recognizing God as the rightful Owner, and mankind as the rightful beneficiary.

Absolute community of property will never be practical. If that statement is too sweeping, since *never* is such a very long way off, let us say that communism is not practical now and there are no present signs that it ever will be. But the signs are plentiful that the coming days will demand a new interpretation of the responsibilities of property holders. It is no disgrace yet to hold property. But the day has already begun in which it will be a disgrace to hoard property for selfish uses.

Three forces are at work in the public mind, tending toward this end.

One of them is the natural and powerful instinct for self-preservation. It is the voice of prudence calling for attention to the gathering storm. Only they who refuse to look can fail to see. For it is as clear as day that the only way to forestall the tyranny of the propertyless laborer is to stop the tyranny of his property-holding employer. The "lower classes" can be held in serfdom for a while,—sometimes for a very long while,—but in the eternal balancings of Divine Justice there comes the day of reckoning—the day when master and serf change places and the latter wields the lash. And we have only to look at Eastern Europe to see how mercilessly he can do it.

For the successful treatment of Bolshevism an ounce of prevention is worth a thousand pounds of cure.

The second of these forces is the growing conviction that the property holder, as a rule, has kept for himself more than is his due. Not that he has always been consciously dishonest. Sometimes he has, but often, perhaps generally, he has dealt honestly, according to the accepted standards. He has paid his employés the wage agreed upon. And he has sold his wares in the open market at the market price. But he has usually forgotten that the wages paid his employés did not represent the whole value of their labor to him. And he has entirely overlooked the fact that the public, which furnished the market for his products, was the biggest factor of all in bringing him his profits.

So the property-holder shows signs of waking up. He is beginning to ask whose these things which he handles really are? And who are entitled to their benefits? And the questions are making him uncomfortable.

But what is that third thing stirring in the public conscience? It is that sense of obligation which rests, not upon the claims of justice, but upon that deeper feeling which can not be quite content unless it is doing something—well, something you would appreciate having done to you, if you were in the other person's place. It is the feeling that perhaps, after all, we would all be happier if we *were all* happier, that is, if we all tried to do what we can to make everybody else enjoy life better. So people are just wondering more and more if it would not conduce to this result if the folks who have property would regard it as a sacred trust, to be administered by the holders thereof for the good of all.

Do you know what makes people have such mental questionings? Do you know the name of that peculiar feeling in you that just anyhow,—when you would not need to at all, if it were not for this feeling,—makes you want to take whatever of your holdings you can lay your hands on and do somebody some good with it? It's *love*. That's the big force which is disturbing old ideas of the rights, privileges and duties of the property holder.

"To have and to hold," the deed says, but instead of adding, "his heirs and assigns forever," it would be more fitting to say "during good behavior." It is a high enough position with which God has honored you,—that of manager of a small portion of his vast estate. Do not abuse your trust. The Owner might come and let your holdings out to some other husbandman.

Tenants of God and trustees for humanity! What if we all were faithful tenants and trustees? How the borders of the Kingdom would enlarge! God speed the day!

Sermons That Touch Life

"WHERE did you make that sermon?" the pastor was asked by one of his congregation after a discourse which seemed unusually impressive. The listener knew the pastor had been called away from home the previous week and wondered how he could have found time or conditions sufficiently free from distraction to enable him to prepare such an excellent sermon.

"On the train," came quickly the pastor's answer. And just as quickly came the parishioner's rejoinder, "Say, if you will travel again this week, I'll pay your fare."

Our information does not state whether the pastor accepted the proposition or not. Very likely he got some profit from the hint, anyway.

What was the new quality in that sermon? It was the note of contact with life. The preacher had been shutting himself up with his books. His sermons were good, no doubt. They were packed full of truth. But they were somewhat stiff and formal. They dealt mostly with abstract principles. They failed to connect with the concrete problems of the people. But that week he had rubbed elbows with human beings. He had heard them talk. He found out what they were concerned about. And his sermon, instead of being musty with the smell of mediæval lore, was fragrant with the freshness of living issues.

A preacher should have a place and time for quiet study. He needs good books and plenty of them. But he also needs contact with the world in which the people live to whom he tries to minister. He must know that the finest exposition of Scripture truth will miss its mark unless it touches human hearts exactly where they hurt and throb and struggle.

And the place to find out where the hearts hurt is on the highway, in the homes and shops and everywhere that people face the hard facts of *life*. Close up your books, go out and mingle with men. The sermon will come more easily and it will be better.

Manchester College

Summer School Opens May 26, 1919

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"STRETCHING FORWARD."—Philpp. 3:

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...EDITORIAL...

"An Idea Whose Time Has Come"

It doesn't really matter whether Victor Hugo said it or not. The important thing is that it is true: "There is only one thing stronger than armies and that is an idea whose time has come."

You see ideas have their times as well as other things. Slavery was always opposed to the spirit of Christianity. But the early church did not realize it. The time for the idea had not come.

The saloon is to be abolished in America, and elsewhere also, in the not far future. The time for the idea has arrived. It has not yet penetrated the *Chicago Tribune,* but it would be unreasonable to expect the world to wait for that.

The leading nations are about to join in a great compact to reduce the ravages of war. They will succeed. Not entirely, at first, perhaps. But it is a good beginning. And finally the monster will be slain. The reason is: It is a great idea and the time for it is near at hand.

The spirit of more aggressive Christian endeavor is seizing the churches generally. It is time for it, high time. Did you wonder why the Church of the Brethren also has its Forward Movement? It is "an idea whose time has come."

Where Does the Spirit Live?

You remember Paul's teaching that the Christian is a temple of the Holy Spirit. The idea occurs in more than one passage. Here is one of the most familiar: "Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?"

Did it ever occur to you to ask just where the Spirit resides? In what part of you? Would the surgeon's dissecting knife be able to locate him? Would a chemical analysis of the physical body disclose his secret hiding-place?

If a search of that kind seems too surely fruitless, suppose you explore the region of "the thoughts and intents of the heart." With the aid of the instrument

Tenants of God and

I FOUND two interesting sentences the other day They were about the property relations that will prevail in that good time coming,—the time when men wil have some just sense of their obligations to each other and to God. And will really put the Golden Rule to practice.

You know there are those who say that private property will be abolished,—that everything will be long to everybody. This writer did not put it tha way. He does not accept that view of things. But he said something just the same. This is what it was "All holders of property will feel themselves tenants of God. All holders of property will feel themselve trustees for humanity."

What have you to say to that? Holders of property still, but not irresponsible holders, blind alike to the blessings of Heaven which have made their property possible and the claims of their fellow-men, without whom it would be of little worth. Holders of property? Yes, *holders,* but recognizing God as the rightfu Owner, and mankind as the rightful beneficiary.

Absolute community of property will never be practical. If that statement is too sweeping, since *never* i such a very long way off, let us say that communism is not practical now and there are no present signs tha it ever will be. But the signs are plentiful that th coming days will demand a new interpretation of the responsibilities of property holders. It is no disgrac yet to hold property. But the day has already begun in which it will be a disgrace to hoard property fo selfish uses.

Three forces are at work in the public mind, tending toward this end.

One of them is the natural and powerful instinct fo self-preservation. It is the voice of prudence calling for attention to the gathering storm. Only they who refuse to look can fail to see. For it is as clear as day that the only way to forestall the tyranny of the property lawless laborer is to stop the tyranny of his property holding employer. The "lower classes" can be held in serfdom for a while,—sometimes for a very long while,—but in the eternal balancings of Divine Justice there comes the day of reckoning—the day when master and serf change places and the latter wields the lash. And we have only to look at Eastern Europe to see how mercilessly he can do it.

For the successful treatment of Bolshevism an ounce of prevention is worth a thousand pounds of cure.

The second of these forces is the growing conviction that the property bolder, as a rule, has kept for himself more than is his due. Not that he has always been consciously dishonest. Sometimes he has, but often perhaps generally, he has dealt honestly, according to the accepted standards. He has paid his employé the wage agreed upon. And he has sold his wares in the open market at the market price. But he has usually forgotten that the wages paid his employés did not represent the whole value of their labor to him. And he has entirely overlooked the fact that the public which furnished the market for his products, was the biggest factor of all in bringing him his profits.

So the property-holder shows signs of waking up. He is beginning to ask whose these things which he handles really are? And who are entitled to their

CONTRIBUTORS' FORUM

Patience

Christ never asks of us such heavy labor
As leaves no time for quiet resting at his feet.
The waiting attitude of expectation
He oftimes counts a service most complete.

He sometimes wants our ear,—our rapt attention,
That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance,
There's only room to suffer,—to endure.

Well, God loves patience! souls that dwell in stillness,
Doing the little things, or resting quiet,
May just as perfectly fulfill their mission
Be just as useful in the Father's sight,

As they who grapple with some giant evil,—
Clearing a path that every eye may see,
Our Savior cares for cheerful acquiescence
Not less than for a busy ministry.

Then seek to please him, whatso'er he bids thee,
Whether to do, to suffer, or to lie still,
'Twill matter little by what path he led us,
If in it all we sought to do his will.

No Neutrals or Conscripts in the "Forward Movement"

BY D. F. WARNER

THE Great War is over, but the conflict for righteousness is on in dead earnest. The liquor men are showing the red eye of defiance as their iniquitous business is doomed. Politicians are opposing an international agreement to minimize the probabilities of war. And many classes and peoples are crying for justice in this new day of unrest. And now the church has no other honest and brave choice but to move forward in vigor and purpose with her healing and salvation.

But, in this day, when we are the more yielding to the impact of spiritual forces, set loose nineteen hundred years ago by the Man of Galilee, we are the clearer seeing that righteousness consists not in getting justice but in giving justice. President Wilson has already indicated that every country, participating in the League of Nations, must give up something of its sovereignty,—must make concessions to other nations. This is social righteousness. The key-principle of Christianity is *giving*,—not getting.

Now, this is a forward movement principle and ideal by which to live in this age. How many ideas there are, but how few the *ideals!* An idea becomes an *ideal* when we are willing to clothe it with sacrifice and devotion; when we enshrine it in flesh and make it live before men; and more, when we are willing to die for it. Jesus and Paul were moved by the eternal "must" and their lives went out as the martyr's price. Lincoln yielded to the assassin's bullet for an ideal, and Edith Cavell gloried in death at the hands of her cruel enemies.

Psalm 110 sets forth the church's program. In verse one we have the present and universal reign of Christ. His atonement is finished. His spirit has been released for men; and the conflict for truth shall rage until the restoration of all things. This is a time to die for others. "Except a grain of wheat fall into the ground and die, it abideth alone." Jesus quotes this psalm, in Matt. 22: 44. It is a convincing proof of his Messianic power on earth,—a sovereignty which he makes the surety of the Great Commission.

Verse two represents the church as waging the conflict. "Zion," to the Jew, is the earthly Jerusalem; but to the Christian it is the spiritual Jerusalem, or church. "The rod of thy strength" is the rod with which the prophets and the Revelator saw Jesus smiting the nations, or the Word of God.

So the "Forward Movement" is to be won by the church wielding "the Sword of the Spirit." The church must rule in the midst of her enemies. They must be subdued by the power of the Gospel through the church. In this dispensation the world's sins must be purged out by the blood of the Lamb, through heralds that are willing to die to declare the news.

During this dispensation Jesus is to remain in heaven. When the church's task is finished he returns again,—not unto restoration but unto judgment. Then the door of salvation will be closed (Matt. 25: 10). Now, only, is our hope. Now is the time for a forward and united drive. Now is the time to answer Christ's prayer for unity, and to join in the Revelator's universal chorus: "Unto him that sitteth on the throne and unto the Lamb."

And for this glorious consummation God's people are willing to labor, for this is the day of the church's power, says verse three. This psalm is the war cry of our Great Commander, calling the church to mobilize against the enemy. It is a world struggle. It involves every man and every man's affairs. You can not be neutral. There is no God and Mammon in this movement. Either you are willing or not willing. But the call is to the willing,—to the volunteers. No drafted men are wanted. What a wonderful situation! There is no place in Christ's army for a conscript. Already we have too many of such in the church. When the call comes for a "Forward Movement," you have to send out an officer to get them in line.

And what have you when you have lined them up? Nothing. They won't fight. They look like soldiers but belie the name. With such an army defeat is certain. When Gideon reviewed his thirty-two thousand men, his close eye detected the fearful, and he said: "Go home; we can't use you." He had but three hundred left. They were volunteers that had the conception of their leader and the same stout faith in God. Every Bible reader knows how the sword of Jehovah and Gideon won. If the battles of the church are lost, they are lost to the fearful, the neutrals, and the conscripts. But heaven pity that soul and that church in the day when God shall let loose the winds of judgment, if they are not found bravely fighting! "By the water courses of Reuben there were great resolves of heart." Foch said: "Send me volunteers whose hearts are but for the fight." And this is fundamental in the success of our "Forward Movement." And it is an assured fact that no conscript or sluggard shall enter the Kingdom of God.

A guarantee of victory is found in verses 4-7. Jesus has gone into the great Holy of holies as a "priest forever," to offer his body as a moral satisfaction for the world's sins. But sinners must know this. The church must declare it. How long? "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth" (Rev. 6: 10; see Luke 1: 8, 9, 21)? While our High Priest remains in the temple, the church is to keep up its fight against sin. Listen! The Master is praying that our faith fail not. How long? Until we rule over our enemies in his Name. Until every man and woman has heard the call to mobilization. Then the Priesthood ends, and Jesus comes out of the temple on the clouds of heaven to visit vengeance on the unwilling. He that is willing shall inherit the new earth, but he that is unwilling will be consigned to the lake that burneth with fire and brimstone.

Dear reader, the battle seems hard and long, but our Leader is interceding with a God that "hath sworn victory" and will not repent. We are hastening on to that glorious day, and in the "Forward Movement" of the church we love, let no one die the death of a neutral or conscript.

Dayton, Ohio.

The Doctrine of Justification

BY J. H. MOORE

CAN a man be justified by faith? Paul, in Gal. 2: 16, says that "a man is not justified by the works of the law, but by faith in Christ Jesus." From this we learn that justification is by faith in Christ, and that the works of the law,—that is, the works of the Mosaic law,—cut no figure in the act. Jewish converts,—that is, Jews who were about half converted,—wanted to hitch the Gospel to the law of Moses, and have all believers obey the law, as well as to accept the further teaching of Jesus. That is why they contended so strenuously for justification by the law. However much of Christ they may have preached, still they taught the necessity of obeying Moses as well.

Paul was capable of a broader view of Christianity and taught that Christ was the end of the law, the end of the Mosaic system, and that those who accepted Christ in faith and obedience cut entirely loose from what Moses had enjoined. He would have all believers to understand that the whole Mosaic system, however fully inspired, was primarily intended to bring the generations up to Christ and thus prepare people for the teachings of Christ. This being true, the introduction of Christianity practically did away with the Mosaic requirements, and the compliance with any or all of these requirements served no purpose in the plan of salvation. Hence he lays down the broad principle that "a man is not justified by the works of the law," or by obedience to what Moses enjoined. But, says he, "justification is by faith in Christ Jesus." That is, justification is obtained absolutely independent of the Mosaic law.

This, however, does not mean that faith,—mere faith,—is the only thing that figures in justification. The Mosaic law cuts no figure, but that does not exclude everything else. In Titus 3: 7 it is stated that we are "justified by his grace." That is, by the grace, or favor, of God. Hence we have both faith and grace figuring in justification. Paul further adds (Rom. 5: 9): "Being now justified by his blood, we shall be saved from wrath through him." This gives a third item as being associated with justification. We now go to James 2: 24 for a fourth item, and there we read: "Ye see then how that by works a man is justified, and not by faith only." By works, in this instance, are meant the duties enjoined by the Gospel. Just before this, in verse 21, we are told that Abraham was "justified by works, when he had offered Isaac his son upon the altar." This does not refer to the works of the law, for the law of Moses had not yet been given. It was simply the obedience of the faith he had in God.

Reasoning from the experience of Abraham, James would have us understand that a man is justified by works, that is, through the performance of the duties set forth in the teachings of Christ. As Abraham, through believing in and obeying God, was justified, so is the man who believes in Christ and obeys his Word. Then, to fortify believers against another extreme, he affirms that a man is not justified "by faith only" (James 2: 24). While some loose thinkers taught that a man is justified by works, there were those who went to the other extreme and maintained that justification was by faith alone. To correct this error, James makes it clear that justification is not "by faith only." And to clinch the argument and to make it forever unanswerable, he lays down this broad, solid, fundamental principle: "As the body without the spirit is dead, so faith without works is dead, being alone" (James 2: 26).

In his logical reasoning, Paul gets entirely rid of the Mosaic law and introduces the Gospel as an independent plan of salvation, affirming as one of the fundamentals of this Gospel, that man is justified by faith, that is, the faith in Christ Jesus,—a faith that always has obedience of the Gospel associated with it. A faith without obedience would be considered dead or inactive. In justification even the works of the Gospel, independent of faith, will cut no figure. And the same is true of the faith that stands entirely alone. The two, that is, faith and obedience, must go together. Separate them and we have mere formality and death.

From the very start the Brethren accepted the doctrine of justification by faith and obedience, holding, as does James, that justification by faith only is a false and a misleading doctrine, being wholly at variance with the teachings of the New Testament. Pertaining to the doctrine of justification there are two schools,—one maintaining that a man is justified by faith only, while the other adds obedience to genuine faith. To the latter class the Brethren belong, and in their teaching, for more than two centuries, we find no uncertain sound along this line. Now and then one emphasizes justification by faith and not by works, as the result of a bit of carelessness in stating the proposition, or for

strenuously for justification by the law. However much of Christ they may have preached, still they taught the necessity of obeying Moses as well.

Paul was capable of a broader view of Christianity and taught that Christ was the end of the law, the end of the Mosaic system, and that those who accepted Christ in faith and obedience cut entirely loose from what Moses had enjoined. He would have all believers to understand that the whole Mosaic system, however fully inspired, was primarily intended to bring the generations up to Christ and thus prepare people for the teachings of Christ. This being true, the introduction of Christianity practically did away with the Mosaic requirements, and the compliance with any or all of these requirements served no purpose in the plan of salvation. Hence he lays down the broad principle that "a man is not justified by the works of the law," or by obedience to what Moses enjoined. But, says he, "justification is by faith in Christ Jesus." That is, justification is obtained absolutely independent of the Mosaic law.

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Sebring, Fla.

The Worst Kind of Materialism

BY D. W. KURTZ

ONE of America's greatest sociologists says that the three hindrances to happiness and social success are materialism, individualism and hypernationalism. What do we mean by materialism?

There are, for our purpose, two kinds of materialism,—philosophic and practical. Philosophic materialism is a belief, entertained by some scientists and philosophers, that ultimate reality is matter. The more modern terminology is "force," "energy" or "motion." This philosophy is now more generally called "naturalism." It can be defined best by telling what it is not.

It is a denial of the reality of *mind*, or spirit, or soul, or God. If all is matter or energy, there can be no such thing as mind or spirit. What we call "mind" is only a manifestation of a mechanism,—the machinery of the brain and nervous system. The mind and consciousness are compared to the music made by a piano. When the piano strings cease to vibrate, the music ceases. So with the brain. When its mechanism ceases to work, consciousness ceases forever.

Philosophic materialism can only be met on its own ground, by showing that the facts of life and mind are such as to make a mechanistic explanation an absurdity. My purpose is not to write a "Theism," but to point out the practical dangers of materialism. The philosophy that denies the reality of the Spirit, and the reality of God, undermines all hope of progress in social morality. All is determined, fixed, fatalistic, and growth in social or individual goodness is simply impossible. There is no motive for righteousness, honesty, unselfishness, brotherhood, or any of the social virtues. All is determined. There is no place for the word "duty" or "ought" or honor, dishonor, sin, worth, virtue, etc., for where there is no human freedom, there is no responsibility and no virtue.

A general belief in absolute determinism would stop all efforts at self-control, self-culture and self-sacrifice for a cause, and life would follow the strongest instincts. The lower forms of life have but two functions,—nutrition and reproduction. All their time and energy is spent in these functions. But man not only follows the instincts of nutrition and reproduction; he has a lot of leisure, and this leisure is used to build up a civilization. The civilization which man builds for himself includes education, culture, morality, religion, music, art, play, social life, etc. This whole work of civilization is due to the fact that man does not spend all of his time and energy in nutrition and reproduction,—which, for the most highly civilized man, take but a very small part of his time and energy,—but in behalf of ideals and aspirations to develop the inner life, the life of the Spirit, the Kingdom of God.

Materialism follows the lower instincts and thus will eventually destroy all idealism and spiritual values,—all civilization. Of course, I am sure that such a thing will not happen because materialism is false, and in spite of his philosophy, the materialist himself has a mind, and uses his mind to think out his philosophy. He is free to think that he is determined. He has a faith in the unity of the universe, and this faith drives him on to think and make his system of philosophy. His own life is quite sufficient to disprove his theory, to say nothing of the lives of the saints, the prophets and apostles and, above all, the life of Christ.

There is another kind of materialism. I call it form of insanity is the mania to *own*. One of the first acts of a person who comes into money is to load himself down with a pile of rubbish that makes his life a fret, and his death-bed terrible. The very rich collect. They get together spoons, canes, pictures, vases, pitchers, books, or marbles. When there is no more room for them in the house they build a wing and pack it full. The stores are heaped up with *things*. The most skillful men are employed to persuade people to buy *things* for which they have no earthly use. American living-rooms are as cluttered as Westminster Abbey. Every mantel is loaded with junk. The walls are covered with pictures, most of them bad. The floors are so thick with chairs and superfluous stands and tables that few can wind their way through them by day and none by night. Things, things, things! Bedrooms are full of them, closets heaped with them, the attic is choked with them, the woodshed and barn are running over. When we go away on vacations we take trunks full of things. When we go to Europe, also, we find that baggage is the plague of our life."

Six days in the week we work for things, and the seventh is often spent in thinking and dreaming about things. Life is spent in accumulating and collecting things; then worried to death in guarding and caring for things. This mania to outdo each other in getting things is one of the greatest curses of our prosperous country. In Bible times it was "hard for a rich man to enter the Kingdom of heaven," because of his emphasis on things and his lack of interest in the spiritual life. Today it is hard for the common man also to enter into heaven, for he, too, is interested in things as the mania of his soul. Will we ever learn that "a man's life consisteth not in the abundance of things which he possesseth"? What is worldliness, if it is not just this love for things? Worldliness is not limited to one particular kind of thing,—but the interest in and love for *things* for their own sake, rather than the life of the Spirit, is worldliness.

This practical materialism is far more dangerous to our spiritual life than philosophic materialism, because it is so universal. We need a national revival of idealism, another pietistic movement, an ethical and spiritual evangelism that will turn the minds and hearts of men toward God. Let us read Goldsmith's Deserted Village and think on these lines:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

The wisdom of the past echoes down through the ages: "Where there is no vision, the people perish." And also, "Righteousness exalteth a nation, but sin is a reproach to any people." Paul reminds us that "the things that are seen are temporal, but the things that are not seen are eternal."

McPherson, Kans.

An Irresistible Conclusion

BY PAUL MOHLER

THE following excerpts, from an article by Nixola Greely-Smith in the *Seattle Post-Intelligencer* of March 2, 1919, are exceedingly significant. Notice them carefully:

"When is an evening dress a moral menace? At a meeting of the City Federation of Women's Clubs (in New York) last week, 1,000 women joined in discussion of this perplexing problem. The debate was led by Mrs. James Griswold Wentz, who pleaded for a modification of present-day fashions in the interest of our returning soldiers."

"'Women,' said Mrs. Wentz, 'have disgraced themselves by appearing with shockingly bare necks, bare arms, and bare backs, and it has a bad effect on our boys.'

"Some time ago, Mrs. Wentz expressed to an interviewer her earnest concern over the possible influence exerted on returned soldiers by shop windows laden with lacy lingerie."

Here followed the main body of the article, which

tirade of profanity and obscenity, cursing his God, himself, the wind and the scattered papers in unbelievable shamelessness and blasphemy.

The point I wish to impress is that zeal for a *theory* of Christian faith does not go very far with people if its exponent does not show unmistakable evidence of that theory's power to cleanse a life of filth, profanity and all other forms of sin. Yes, "consistency, thou art a jewel," and all the more precious because so rare.

Those who are convinced that certain fundamental doctrines are essential to salvation, surely can not deserve criticism for seeking to bring before the people such evidence, influence and persuasion as will induce a large acceptance of those doctrines. Doubtless one error, of which most of us are guilty, is a failure to appreciate such fundamentals and to teach them as zealously as we should. But our own *greater* error may consist in reducing much wholesome truth and teaching into impotent mockery by inconsistent living,—by virtually denying that our religion has power to transform the life.

Let us ever teach, with zeal and intelligence, all the Bible doctrines, including those which are distinctive of our own church; but while doing this let us make sure that our lives in every detail may be a positive evidence that the Gospel, as understood and practiced by us, has power completely to cleanse from sin,—yea, even from the "appearance of evil." Let our lives give evidence that our religious experience has power to make us "new creatures in Christ Jesus." Such consistent living will make our teaching effectual. Such consistency is a "jewel" in the "King's" treasure house.

Bloom, Kans.

Observations in France

BY J. E. MILLER

It has always been "beautiful France." I labored over Cæsar's Commentaries when in school and later delighted in seeing others labor over them. When I first read them, the task was so difficult and went so slow that I failed to find the connected story and did not associate the events and places with modern France. Later I learned the connection and the narrative of Cæsar's conquests became an object of interest. It was war in Cæsar's time and it is war now. One still sees in France the ravages of war. And at this time it becomes especially apparent.

At present France is a cosmopolitan people, or, rather, contains people from all parts of the world. The Chinese, the Indo-Chinese, men from all her colonies and of all colors are seen in France. Everywhere the boys from America are conspicuous. Locomotives marked U. S. A. are seen on the roads and autos of all kinds and makes with the United States stamp are seen. You should see our boys smile as they behold one from the States. Their first question is as to how things are in America and their next statement is that they want to get back home as soon as possible. Three of our party have sons in Europe, in the army, and all three succeeded in seeing them.

France finds her people dressed in mourning. Everywhere black meets one's eyes. It would seem that every family has been called to mourn the loss of some member of the family. However, an American soldier informed us that women especially wear mourning even for a second cousin, thinking the dress becoming and popular. Surely, war is a cruel monster and cares not who is made to suffer.

France has paid a tremendous price, in money as well as in men. She is straining every nerve to recuperate as soon as possible. One must keep this in mind, as he hears the reports of the heavy claims France is making against Germany. This will also explain why everything in France is high and why there are rumors that even America is called upon for heavy payments for various purposes.

Amid all her suffering and mourning, France is gay and happy. If only one could say that she is not sinful, it would be a great relief. For years the standard of morals in France has been different from that of America. The home life of these two nations has not been the same. What one sees on the street is not of such a nature as to cause him to hope for the best. But even America has her dark blots in the social and moral life and so can not count herself guiltless.

Here and there may be seen the effect of air raids or of a shell from a "Big Bertha." The sand piled outside the building where Napoleon lies buried, tells of the days when his tomb was protected against raids. The cannon crowded within the Place de la Concord and extending in a double row as far as the Arch of Triumph, where again a large number is gathered, tell us that a great war has been fought. Crippled soldiers and the frequent display of artificial limbs in the windows tell that unusual conditions prevail. Guides glory in pointing out the grand hotel in which the Kaiser had ordered his banquet when he should enter Paris. That meal has not yet been prepared. His last argument failed him in the hour of deepest need. One may see on the cannon of Louis XIV. these words: "*Ultima ratio regum.*" "The last argument of kings." The Kaiser has these words on his Prussian cannon, "*Ultima ratio regis,*" "The last argument of the king." He recognized no king but himself and now the world and his own people refuse to recognize him. Man plans in vain when he leaves God and righteousness out of his plans.

Sentiment has a deep grip on the French people. They are very expressive. They talk not only with words and lips, but with their face and hands and entire body. Sentiment and appreciation led them to name one of their streets after President Wilson and others after other men of other nations that have figured prominently in the war. They even have a street named United States. Of course they give it in French and not in American. May there never be a day when the cordial relations between these two great nations shall be broken!

One sees in the rolling stock of the railroads and in other instances that the energies of France have been devoted to the successful prosecution of the war. Many improvements have been deferred until time and means will make them possible. Her depleted manhood as well as her depleted treasury and her devastated fields will consume years in rebuilding. To find English and French money at a discount must be annoying to these two great nations. Money values fluctuate from day to day, but the American dollar is the best dollar in the world at present.

If all goes as we plan, we board the *Camberri* at Marseilles April 4 and will sail when the boat sails. We are learning to wait patiently until passage can be secured, and try to improve the time as we travel from place to place.

Marseilles, France.

The Evolution of the New Order

BY HARRISON A. FRANTZ

In Three Parts.—Part Two

The American colonies, in their relations to each other, just after they had won their independence from the oppressor, were in grave danger of losing their cause for lack of a unified purpose. They had fought together against a common enemy,—they had won. Now they were ambitious, but selfishly ambitious. Just so long as they fostered a hostile attitude toward each other, so long did their destinies hang in the balances. But there were those brave, unselfish men who had faith and courage enough to espouse the cause of unity. By these few, living above the dissension and discord of the many, they were able to lead to a victorious triumph the cause which was to determine the destinies of many nations who were then yet unborn.

Likewise today there are those brave volunteers who are giving their lives to save the international cause of the "United Nations." These men are giving their lives in an even more real sense than did the brave soldiers who fought the Prussians on the battle-fields of France. Those boys nobly sacrificed their life-blood on the battle-fields, but thrice noble are those mighty statesmen who stake their lives and their honor for the cause of a just peace, and who shall be able to steer the great ship of world-peace safely past the shoals among which she is now plying. International law has not called out these men. Not International law is yet but a helpless infant. These saviors of the world have come forth in answer to the call of human brothers who are in suffering, and in answer to the call of generations yet unborn. Their hearts are attuned to respond to the mighty call of humanity which had long fallen upon deaf ears. They are now laying the foundations for a glorious world organization.

Under the Old Order the various nations each have a Secretary of War. These secretaries seem to have succeeded quite well in promoting and handling wars. Let us now have also a Secretary of Peace, to direct the peace interests of our respective countries. These, in turn, may have under-secretaries throughout their respective countries. This will greatly assist in building up a unified and compact international mind. Among other things that are bringing greater world-unity are, the dependence of the nations upon each other for foods and raw materials, the great commercial interests, and the educational institutions of the world.

The American Declaration of Independence was signed in 1776. Therein our fathers proclaimed: "For the support of this declaration we mutually pledge our lives, our fortunes, and our sacred honor." The United States resulted. Let the peoples of the world now pledge their lives, their fortunes, and their sacred honor to President Wilson's declaration of interdependence. The United Nations will result. In the formation of the United States, one or two of the States had to be forced to come into the union, but they came in and soon were glad they were in. Perhaps it may be so in the proposed United Nations. Some may hesitate to come in, but they will come in and, as the peoples of the great world family of tomorrow shall look back upon this, our generation, they will marvel that so late as the year 1918 there was opposition to the uniting of the nations into a common family. The New Order has been evolving step by step for many years.

In Europe, as early as 1713, shortly after the Treaty of Utrecht, there was quite an elaborate document worked out by which there was to be formed "A League of Peace to Maintain Public Law." The document did not find favor, for there was no international mind, neither had the ethical standards of the time arisen to this ideal. Many efforts were made to establish the peace of the world at various times down through the ages. All these seemingly failed. But did they fail? No! These were the ideals of the race seeking expression, and when one martyr laid down his mantle, another took it up, each in his day getting a little more definitely before the world the great ideal which is now, even in this twentieth century, just beginning to be taken seriously by the nations.

Developments have been much more rapid since the meeting of the first Hague Conference in 1899, there being another in 1907. In spite of the much uncomplimentary talk about The Hague, its conferences and its organized movement have demonstrated to the entire world that arbitration between nations is no longer an experiment but that it will work. It HAS WORKED with marvelous success. During the ten-year period in which occurred four great wars, viz.: The Russo-Japanese war, the Boer war, the China-Japanese war, and the Spanish-American war, there were also six minor disputes, in which there was resort to arms. But during this same period almost one hundred national and international disputes were settled by arbitration. And some of those cases were of the most complex and delicate nature. Arbitration has seldom failed when it has been tried, but the difficult thing has been to get the nations to submit their cases for arbitration, and without international organization there has been no power to demand peaceful settlement. Meanwhile secret treaties and secret diplomacy have been responsible for bringing on many hasty wars. World democracy will change all this. The nations will court friendliness and brotherhood instead of war.

A notable evidence of the blessings of the absence of war is the fact that for more than forty years, prior to 1914, there were no wars of any consequence in all Northern, Central, or Western Europe, neither in North America (save the short Cuban campaign). During this period there was, in those countries, the most remarkable growth of industries and expansion of commerce that has ever been known to the world. On the other hand, wars have always demoralized business and trade, and have destroyed the homes and the lives of innocent peoples. In the late war every cannon belched forth, at a single shot, more than the equivalent of a suburban home. But this is not the worst. It is the loss of the best blood of the nations and the retarding of our civilization that is most of all unbearable. We will make almost any sacrifice, in times of peace, to save a single life, but when war is on, we recklessly sacrifice lives by the thousands. All that science, eugenics, and the evolution of the race have wrought for us in a thousand years, is despised and cast aside or diverted in a time when we are beside ourselves and not able to think or act consistently. And after all is said and done, WAR SETTLES NOTHING.

The apostle Paul said that the law of Moses was a schoolmaster to bring us to Christ. And again: "But when that which is perfect is come that which is in part shall be done away" (1 Cor. 13: 10). So war in the past may have served a purpose (because men were unable to grasp the better way) and has served as a schoolmaster to bring us to the era of peace. We are now on the threshold of that era of peace. The country schoolmaster of fifty years ago thought the "hickory" an indispensable factor in the conducting of an educational institution. But with our present standard of ethics and pedagogical meth-

ods, the "hickory" has no place as a rod of correction. It is a relic of the past. Soon will the art and the implements of war be so classified.

Charles Edward Jefferson, pastor of the Broadway Tabernacle, New York, points out that for ages men believed in witchcraft. It was not an isolated belief. It was a universal belief. It was not temporary but persistent. Less than two hundred years ago the most learned and highly cultured men believed in the power of witches. Consequently in Europe alone, during the seventeenth century, more than one hundred thousand men and women were executed because they were charged with witchcraft. Men of that time, no doubt, believed that witchcraft would abide forever. Moreover today,—only two hundred years later,—it has vanished completely from all civilized countries. As soon as men ceased to believe in witchcraft, they ceased to kill men and women on the charge of being witches.

For centuries the courts of Europe, in order to find out the guilt of prisoners suspected of crime, subjected them to cruel torture. This method was sanctioned by the highest legal authorities in the world. Those instruments of torture are still on exhibition in museums and we look upon them with wonder and horror. As soon as men came to believe that truth could be ascertained more surely in some other way, those instruments of torture were laid aside. So, also, when men come to believe there are better ways of settling disputes than by war, they will lay aside the implements of war. That such a time will come is as certain as that witchcraft is dead, or that slavery is dead. "Victor Hugo spoke with the insight of a prophet when, years ago, he declared that the time would come when a cannon would be preserved in museums, and would be looked at with the same feelings with which we now gaze on the abandoned instruments of torture." ("Christianity and Universal Peace," Jefferson, page 203.)

We therefore note that there is being born out of the failure of the Old Order an intense desire for that which is better,—that which is life-giving and constructive rather than destructive. There is in evidence, on every hand, the issuing forth of that which is based on reason, love, and justice. This tends to life, whereas the Old has stood as an insurmountable barrier to progress and civilization.

What, then, is the meaning of the new order? It is not enough to want peace. WE MUST TAKE IT. Some believe that everything is coming out right, without our doing anything. WE LONG FOR BROTHERHOOD. It is the acknowledged ideal. We must lay hold of that ideal and never relinquish our grip until the end is accomplished. That may not be fully realized in our own generation, nor even in the next, nor the next. That matters not. "Work till the sun goes down and the night falls in which you can not work any more, and some one, noting your fidelity, will take up the work where you dropped it, and then another, and still another, and some day, somehow, the glorious triumph will be complete." (Jefferson, page 42.)

There are ups and downs in human life and so have there been in the progress of the race; and though sometimes we seem to slip back a little, there is a corresponding reaction which takes us far ahead of the place from which we slipped. After the beginning of the great war of 1914 the scoffers were on hand with their "I told you so." Germany had only a short while before, openly and slanderously defied the "Little Hague." But let the scoffers say what they will, our cause is just: it will live. The immortal names, Abraham Lincoln, Henry Ward Beecher, Harriet Beecher Stowe, and John Greenleaf Whittier speak to us of noble spirits that lived and died, devoted to ONE great cause. Frances Willard, though a woman, dared to rise against the organized forces of the liquor traffic and mother the W. C. T. U., which has since become one of the prime factors in rooting out alcoholism. General Booth founded the Salvation Army, Clara Barton the Red Cross, and we honor their names. "These all died in faith, not having" fully "received the promise," but their causes have lived and have won, and are still blessing the world. Those heroes and heroines lived and died for a cause in which they had faith. In each case the cause had only become well rooted during the life of those who gave it birth, and so nobly defended the early years of the movement.

In our own generation such men as William J. Bryan, David Starr Jordan, William H. Taft, Andrew Carnegie, and Henry Ford, are looked upon by many as being Utopian in character, as being idealists who try to promote theories which are not practical. Only by the great success with which President Wilson is now carrying forward his program for the establishment of a permanent peace is he shielded from the attacks of the more narrow-minded and war-imbued people of the present time. Let the scoffers scoff! These same men,—some of whom are being derided now,—will have monuments erected to their honor by future generations because they shall have been the heroes who have begotten and stood by the cradle-movement of the peace of the world. President Wilson, who is now the man-of-the-hour, has the courage and blessed privilege of taking from the cradle the infant "peace" and is now teaching it to walk alone. It will suffer many hard knocks and meet severe testings, but these shall be to it as exercise to the growing child. Out of the testings shall come strength. This child shall grow and "wax strong," for it is, indeed, a child of the Most High. It shall never again return to the cradle nor shall any injury, it may receive, result in its death. Of the "Prince of Peace" it is said, "Of the increase of his government and of peace there shall be no end" (Isa. 9: 7).

McPherson, Kans.

Standardization

BY LYDIA E. TAYLOR

Our Part in the Movement

Of Special Interest to All Women.—All who have given the subject earnest consideration know that standardization is the practical way for the general solution of the dress problem. It gets at the root of the fashion menace, by abolishing the foolish, frequent changes of modern fashion, which just now have reached the climax of indecency.

After a long, strenuous effort, fraught with many difficulties, we are now ready to distribute among our sisters, and all others interested in sane dress, a little catalog of three standardized suits, containing illustrations, descriptions and prices, besides other material of an exceedingly interesting nature.

The plan is superior to anything we had hoped for, as a beginning. This tailoring firm offers you the made-to-measure plan in all-wool garments with guaranteed lining, at 15% to 20% below the price asked for the extreme designs in suits now on the market,—many of these freaks being only 27 inches wide at the bottom.

Your Personal Interest.—If you need a suit, or simply wish particulars, write for the catalog, or "Suit Booklet," to the Secretary of the Committee on Dress Reform. Any necessary questions regarding the work may accompany this request, and will be cheerfully answered. Send your order (using care to follow instructions) to **Doff Cloak & Suit House, 1550 N. Robey Street, Chicago, Ill.**

Do not write this tailoring firm unless you are ready to order. Remember their mail-order plan is a special arrangement to serve people outside of Chicago with these standardized garments. So make all preliminary inquiries of the Committee through the Secretary. These special suits already have an encouraging patronage. They are before us as a recommendation, not for adoption. It is our chance to help in this "Forward movement" for sane dress for women.

Is the Plan Practical?—For answer we cite you to the onward surge of the movement on all sides, voiced in the protests going up from various organizations over the country:

Our article on the "Biennial Clothing Conservation Conference," "Messenger," March I issue, gives the Conference speakers' part in the enthusiasm manifested, as well as the sweeping resolutions passed on that occasion. What follows here, is but a partial fulfillment of our promise, in March I "Messenger," that these resolutions would be "CARRIED OUT."

Several State Conventions have already "carried out" the "simply gowned" request of their State presidents. The October number, 1918, "Federation Magazine," not only gave one-half of its space to a full discussion of the subject, but at least three types of standardized dresses were illustrated and described in that issue.

Mrs. James G. Wentz, acting chairman of the "Decent Dress Committee" of the New York City Federation, has entered upon a general crusade of organized effort against the indecent freaks of fashion: By appeal to the designers; through a systematic censorship of shop windows; by supplying copies of the New York City Federation "Protest" to all the women's organizations throughout the country; and by the public appeal to women to dress modestly, since precept without example counts for little in anything.

Kansas City women were among the first to evidence their cooperation by the passage of pointed resolutions, ending in the appointment of a committee "to investigate conditions in Kansas City, looking toward moral improvement along these lines."

Massachusetts women gave the reform effort hearty approval at their Quincy Convention recently. "It is a serious question," declared Mrs. Frederic Bishop, in the discussion, "dress reform is a principle." And the "American" (Boston) comments, "The gates are opened, and fashion may be wrecked before the tide recedes."

Women of Nebraska, in Convention at Omaha, last February, sent out "letters of protest" to over 200 Nebraska women's organizations declaring: "Tight skirts are uncomfortable, embarrassing and immoral," and threatening to petition the State Legislature for the passage of laws against such evils in dress.

In March, the position of the Women's Christian Temperance Union was expressed through Mrs. Elizabeth Neff, leader in the "Campaign to Improve Style Standards," at their Cleveland, Ohio, Meeting where the address by Mrs. Neff was followed by the passage of very comprehensive resolutions, of which she herself is the author.

Last February, at a Chicago Meeting of the women deans of twenty-one Universities, these women, with a vision of the future, went on record in their united protest against modern fashions. In a personal letter, the president of that organization, Miss Ruby E. C. Mason, Dean of University, Urbana, Ill., comes out in considerate but emphatic defense of their position on the question.

An account of the work of New York and Nebraska women was concisely given in "Gospel Messenger" of March 29, last article, page 201, while the "vigorous protest" of the Iowa women at Sioux City is clearly outlined in "Gospel Messenger," April 19, page 249.

Ministers from the pulpit are coming out in bold defense of the movement. Rev. Arthur Staples, of Wilkinsburg, Pa. in a recent sermon on the subject, quoted a certain magazine editor as saying, "when a woman becomes 'stylish' she becomes cheap."

Certain Boston designers have admitted that the "jazz dress" of the ultra fashionables of our time, through reaction, is serving as an impetus to the upward movement of dress reform.

What is our part, brethren, sisters? Shall we "fold our hands serene and wait," while others **do the work** in this cause for righteousness? Or, shall we be big and brave enough to face the issue, and through organized effort, do "with our might" something constructive to help? What should be our attitude in a reform movement, involving so much of the "simple life" principle to which we have so long clung?

Note the following quotation from a Reform Bureau leaflet: "'Camouflage' is a word much used, because much needed to describe false pretenses,—strategie in war, but rank hypocrisy in most cases in civil life. 'Lord, make us real!'"

Mt. Morris, Ill.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Egan.—The work at this place is progressing nicely, most of the members being anxious to do what they can for the advancement of the church. Eld. J. P. Dickey was with us April 13. His coming is much appreciated. Jan. 26 Brethren W. I. T. Hoover and L. J. Lehman, of La Verne, came to anoint Sister S. F. Yoder, our elder's wife. They also filled the appointments for the day, giving two excellent talks. A Sunday-school has been organized at Egan Siding, with an enrollment of about forty. This is one of the one hundred new Sunday-schools for 1919, suggested in the program of the Forward Movement. It is the only school in the community and Christians of other denominations are lending encouragement and attending whenever possible. Sunday-school is held at 3 P. M., followed by a lively Christian Workers' Meeting and prayer circle, during which hour the children under twelve years are given kindergarten and memory drills in an adjoining room. Socials are being planned at the several homes and it is hoped the little church may prove a social center and a blessing to the community. A number of the Christian Workers' Band are preparing to spread Easter joy by sunrise singing. March 31 the Mission Band of La Verne College, and the District Christian Worker officers rendered two excellent programs. Bro. I. V. Funderburgh preached in the morning at Hemet and Bro. Albert Brubaker conducted a quarterly review during the Sunday-school hour at Egan. The members decided to have revival meetings and communion in May. We also decided to join a neighborhood prayer meeting, which meets every Friday evening.—Margaret Brubaker, Hemet, Calif., April 14.

Live Oak.—Not being able to secure Bro. M. M. Eshelman, we arranged with Bro. C. Ernest Davis, of Chico, Calif., for a series of lectures on the Book of Revelation. He commenced on the evening of April 6 and gave us twelve interesting talks, all stood for Christ, ten of whom were baptized, one joining the Presbyterian church and one not being allowed to unite with the church because of youth. April 19 our communion was held. An Easter program was given by the Sunday-school.—A. Crites, Live Oak, Calif., April 20.

Raisin church met in council March 29, with Bro. Stover presiding. Our pastor, Bro. Brubaker, was unanimously elected to serve for another year. The Faithful Workers' Class planned a beautiful Easter program, which was rendered on Sunday morning. We decided to hold our love feast May 18. Much enthusiasm is manifested along all lines of church work.—W. Harlan Smith, Raisin, Calif., April 20.

Reedley.—Our series of meetings, held by Bro. P. E. Robertson, of Lindsay, Calif., closed March 23. Seventeen were baptized. We are meeting with Eld. M. H. Miller every Friday evening, planning to do our share in the "Forward Movement." We have organized two teacher-training classes and also a home department. The Sunday-school has decided to use all the birthday collections to support a native worker in India. Great interest is being shown in all the departments of our church work and we hope to do better work in the future. April 21 we are expecting Bro. S. F. Sanger, from Empire, Calif., to be with us and to begin a two weeks' series of doctrinal sermons.—Mabel Armantrout, Reedley, Calif., April 15.

Waterford church met in council March 27, with Eld. J. W. Oesterdorf presiding. We decided to have a short series of meetings and a love feast as soon as arrangements can be made. Bro. Dayton McMillan was elected to the deacon's office and with his wife duly installed. Three letters were received. April 6 Bro. Albert Sharp, of Ceres, Calif., preached for us. His subject was, "The Living Water." Bro. L. E. Miller, of Empire, Calif., preached for us April 13. We are preparing for an Easter program, to be given Sunday evening. The opportunities are good for a greater church of the Brethren in this community. Interest and attendance are increasing.—Hattie Garvey Deardorff, Waterford, Calif., April 18.

COLORADO

Clay Creek Sunday-school reorganized April 6, with Bro. J. W. Jarboe, superintendent. Our school was closed from Oct. 6 to Feb. 2, on account of influenza. April 13 Bro. W. T. Lockett, from McClave, preached for us. He or Bro. Harris will come every two weeks. Isn't there a minister somewhere who would like to move here, to help us and to take up the work?—Susan Jarboe, Lamar, Colo., April 18.

Denver.—Easter Sunday a splendid program was rendered with Sister Molly Culler as leader. Bro. Geo. Burgin, our pastor, gave a splendid talk on the resurrection. In the evening we had a fine talk by Bro. Patzerueger, a Jewish Christian Baptist Bible School. His subject was "Japan." Bro. Chas. Shively also read a splendid letter to the audience from Sister Horning, our missionary to India. Our many new converts, as a result of Bro. Jarboe's series of meetings, are very earnest and taking great interest in our prayer meeting and Sunday-school, as well as all other departments of Christian work. Our dear sister, H. C. Long, who has been our Sunday-school superintendent for many years, is in the hospital at this time, but is now improving. We hope that she soon will be at her active work again.

(Continued on Page 284)

THE ROUND TABLE

The Poet

BY JULIA GRAYDON

Once, so the story goes, God held a meeting in heaven with the angels who said, with one accord, that they needed another voice in the angel choir.

So God bethought himself of a pure and holy singer, who had sung on the earth for a long time, who was weary of earth's scenes and who yearned to soar beyond the blue sky he had so often sung about. And God said: "Let Gabriel fly thither and bring to us that waiting spirit."

Then the angel came to the poet at midnight and whispered in his ear, and these were his words: "Oh, great and good poet, we need you in heaven. There is a lyre waiting for the touch of your gentle fingers and a golden crown lies beside it,—this last being a reward for the good deeds done on the earth by thee, and best of all the Heavenly Father waits with open arms to receive you at the gates of glory."

Then the great poet replied: "Oh, messenger of death, the dear Lord's will be done. I have been waiting for this call during these late years of my life and now I gladly follow thee."

And the angel carried the poet on his bosom up to the mansion of light, and while heaven rang with songs of rejoicing, earth was wrapped in sorrow, mourning the departure of one who had lived a noble life. But they never forgot the words they had heard from the lips of the poet himself:

"The dear Lord's best interpreters
Are humble, hungry souls,
The gospel of a life
Is more than books or scrolls."

Harrisburg, Pa.

Ordinary Young Folk

BY G. W. TUTTLE

Young folks, are you ordinary young persons? Do you rub elbows continually with people who are brighter, better educated, or more talented than yourself? Do you get discouraged? Do you say to yourself: "I am only ordinary"?

Keep your eyes open and you will soon learn that the heavy end, the larger portion, of life's best work is done by people whom the world has regarded as very ordinary. Extraordinary people, who have great natural ability or talents, often get off in a corner by themselves. After a time they get so cold that their corner freezes over, talents and ability are frosted, and they are extraordinary no longer. There is no growth without exercise,—the meal and oil with which the widow fed Elijah would not have grown, had they not been used.

I use the word "ordinary" here as it is usually understood, but as a matter of fact I hold that young folks cease to be ordinary the day that the heart's door is opened wide for Jesus Christ to come in. Their eyes see new visions, their feet tread new paths, their hearts respond to the promptings of the Christ who abides within. There may be seasons of depression or discouragement; there may be difficulties and pains and losses to face, but life can never be ordinary again unless they turn away from God.

Young folks, are you ordinary? Are you? We are told that God has chosen the weak things of the world to confound the things which are mighty. Hath not God chosen you, and chosen me? "Yet not I, but Christ liveth in me," Paul says. God's highest form of creation, made in his own image, ordinary? Is the melody of the mocking-bird, that falls on my ears just now, ordinary? Are my roses, in their wondrous beauty, ordinary? Is the beauty of the sunrise and the glory of the sunset ordinary to me? Young folks, look me in the eye, let your warm palms cross mine, and let us say together: "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."

Young folks, our Father can make the humblest, most ordinary life, rich with service, fruitful with results, and fragrant with praise. No young person who has sought God's face, who lives in the sunshine of his presence, who does his work and goes gladly upon his errands, can remain common.

We become weary of the common round, the ordinary tasks, when there is no Christ in them. On the other hand, a Christian life makes luminous and helpful the most humble tasks. Back of the tasks is God. Shining through them is the light of him who said: "I am the light of the world." Remember these words: *"It is the ordinary young folks, whose every door is opened wide for the extraordinary Christ to come in, who are the lesser lights of this old world."*

Pasadena, Calif.

Volunteers Wanted!

BY W. J. HAMILTON

The King of kings, and his only Son, Prince Immanuel, do not use the conscript method for raising their world-famous army of multiplied millions. They rely solely upon the volunteer system, which has proven so effective and efficient for several thousand years.

The war of the ages, which has been waged for almost six thousand years, with its marvelous campaigns in every land, is without a parallel in the history of the world. The number of soldiers enlisted under the blood-stained banner of Prince Immanuel is large, but those that follow the black flag of the Prince of Darkness, are incomparably larger in number than any host ever marshalled beneath the ensign of an earthly ruler.

The magnitude of the battle line, the far-reaching effect of the artillery, the strategic skill of the commanders, the heroism of officers and soldiers, and the patient endurance of those enlisted with Prince Immanuel, will ever be the wonder of the universe.

When the King of kings sits on his dazzling throne, to review the magnificent army of Prince Immanuel, rewards will be given to the soldiers for deeds of valor in the world conflict. These will far excel any received by those engaged on fields of carnage.

As the battle-line is advancing and lengthening in many lands, there is always room for volunteers in Prince Immanuel's Army, so that the ranks may always be full, and ready for the spiritual warfare at any time.

The battalion of every State District, and the regiment of every congregation need volunteers at once, for the summer campaign. Recruiting stations are maintained in every church, Sunday-school, and Christian Workers' Society. Volunteers will be gladly accepted at any of the stations. Applicants should apply to the officers in charge.

Word has gone out from headquarters, and is being passed down the line, from the highest in authority, down through the ranks, to the latest private recruit, to "advance" in a general "Forward Movement." Every soldier of Christ should do his best to bring every church, Sunday-school and Christian Workers' Society up to the front line.

This is no time for "slackers," or for any Christian soldier to be straggling along in the rear. Let every one of us make a heroic effort to bring the entire Brotherhood up to the front line position, and "stretch forward" in the mighty advance against the hosts of sin!

Indian Head, Pa.

What Do We Want?

BY ELIZA POPE VAN DYNE

Rasselas went hunting the world over for that feeling we call happiness—only he hunted for a *condition* of happiness, and there isn't any such thing, of course.

It's a delightful, bubbling sensation that must, of necessity, be transitory,—because of its very nature; because of the cause of the effect; but chief of all because a vacillating human being must do the feeling in the matter. And if a human being doesn't feel like being happy, he isn't going to be happy, no matter what happens, nor where he is, nor what combination of good things the world may place around him. It is mental.

Were one placed in a complete and irrevocable condition of delight, it is very easy to imagine such a one going mad before the prospect. For there is one thing that a person can't stand, and that's the same thing,—over and over and over, day after day. Dietitians have proved how imperative it is for food to vary,—physicians, and nature, the benefit of seasons. Philosophers have lauded the priceless worth of different interests, hobbies, contrasts.

And so with happiness. It is the unexpectedness of it,—the change, the difference,—that creates that new, effervescing life in the mind and body. If it were to go on continually, it wouldn't be what it is.

Those of us who have a brilliant, dazzling, sun-shining day but seldom, exclaim over it, love it. They long, somehow, to make this beautiful gift a permanent thing with us. Yet those who have it always, hate it. It hurts them. Their whole being cries out for a fog,—something dull, something dark even.

Is happiness, as we use the term, really our goal then,—the object of all our striving, of all our learning? Or is it *peace*, and, perhaps, indifference? For there is nothing in the world nicer than ease in mind and body; to be free to laugh when things are funny, to enjoy people without them hurting; to be one's self, regardless of the others, or the others' views.

It is a very great achievement to learn to accept the good and the bad calmly; and so go neither wild with joy nor with grief. We tear ourselves to pieces with feeling, one way or another, until, from constant, drastic changes, we are never really what we are,—and so never our best.

We take everything so seriously, which, of course, at the bottom, means personally. But if we ever get away from our person, we have gotten away from our ills. That's what peace is,—a getting away. It is the sanest, the most comfortable, the most enjoyable state of man, barring none, not even happiness.

Washington, D. C.

In the Days of Herod

BY EZRA FLORY

The Gospel of Luke opens with the dark background of "in the days of Herod," against which is painted the beautiful home-life of two devout people, a husband and wife, through whom God appears on the scene with his plan of redemption. While this wicked ruler was making his plans, and plying his unscrupulous designs, God noted and selected vessels of ordinary material that were clean, for "they were righteous, walking in all the commandments and ordinances of the Lord blameless."

The Gospel of Luke is one of humanity. The simple tale of domestic sorrow appears at its very beginning. We can imagine the disappointment and grief it records in this event.

A vision appeared to these holy ones which could be seen and heard only by eyes and ears that are adjusted to God. How long these two souls had prayed is not told. God has a way and a time, and his is always the best way and the best time. If his answer should come at any other time, we would miss the best blessing. See that picture of the coming child for which these devoted worshipers had almost lost hope.

1. A joy to his parents (Luke 1: 14). What a comfort to any parent is a child! What a heritage for any child to be reared by such parents as these! When God was about to reform the world, he selected the best home for that training. What a sacred trust! Who can measure the influence of one such home?

2. A joy to many (Luke 1: 14). The mother of Zebedee's children was ambitious for their excellency above others. It is far better to desire that children shall bring helpfulness to others.

3. Great in the sight of the Lord (Luke 1: 15). "In the sight of the Lord" comprehends all the elements of true greatness. The rich, covetous man was not great in the sight of the Lord. The publican's prayer showed him greater than the Pharisee in the sight of the Lord. The widow's mites marked her great. He who regards the child-like spirit and conserves it, is great in the Kingdom.

4. He is to be separated from the world,—a Nazarite (not Nazarine) (Luke 1: 15). Did you note this

in the text? How many people are willing to pounce upon the "shall not drink wine or strong drink" in the text, without comprehending the significance of the scripture! One of the arraignments of the prophets against Israel was that the people gave the prophets wine. That is, they virtually made void the separation of these men of holy function from the world. When the Nazarite, Samson, lost his emblem of separation he was powerless enough. His unshaven hair was one of the marks of the Nazarite. John's manner and appearance are described later in another account where we are told of his simple dress, simple food, simple and direct message, and his hermit life. What does it mean to be separate? Some good people, I have known, take time to teach their children the way of God both by precept and example. Some are separated from the world so much that they would not have their children prepare for missionary work, and even give so little thought to loving the benighted world that they refuse to send their sons and daughters, that the erring ones might not be damned. What is it to be a present-day Nazarite? Is it to dress as odd as did the Nazarites? Is it that alone? Is it to refuse wine, —at least when you might be reported? What is it to be separated? It was one of the ear-marks of this great child. Is the idea a source of joy to you or does this scripture sound void?

5. He was to be filled with the Holy Spirit (1: 15). Can a child be filled with the Holy Spirit from his birth? Was this a case of predestination? What had the pious life of the parents to do with the filling of the child with the Holy Spirit? Have we begun early enough, in the rearing of children? Is it necessary to wait till conversion (Acts 2: 38) for the filling of the Holy Spirit? What right have we to claim such traits in our children unless we contribute to that end as did these parents? Are children naturally depraved sinners,—conceived and born in sin? "Of such is the kingdom of heaven." Have we, then, thwarted and maimed the holy children given to our nurture?

6. "Shall turn many to the Lord" (1: 16). This is what might be expected in a child under such circumstances. We must fulfill the conditions if we shall have a right to claim the ideals. Many of these conditions obtain before children are born. If we would have a religious awakening and turning to the Lord, let us begin in our home lives, before children are born.

7. He shall prepare the people for the coming of the Lord (1: 17).

What a picture of John the Baptist! The Spirit of God ordered it and then flung it down the centuries as a mighty weapon in the onward march of the Kingdom. Thus he began to paint this exquisitely tender and beautiful picture upon the canvas of the deeds of the men of the political world. May its cardinal truth grip us anew and his reviving work be again quickened in a day like ours!

Chicago, Ill.

Jesus, the King

BY NORMAN W. TWIDDY

Up the highway to the Shushan gate, in the wall of Jerusalem, rides Jesus Christ, seated upon an ass. The crowd waves palm branches. They spread their garments along his path. They acclaim him: "Hosanna! Blessed is he that cometh in the name of the Lord!" These are the pilgrims coming up to Jerusalem for the passover who, in joyous shout, hail him. Exultantly they cast palm branches along the highway.

Into the Court of Jehovah goes the Christ and there the children raise their voices in songs of happy triumph. The palm branches are a symbol of gladness and victory, and the spreading of the garments is a recognized act of homage. All Jerusalem hails the Master. It is a gala day.

Some days later, out from the gate of the city winds a procession of Roman soldiers and a taunting crowd. Jesus, the Christ, is bearing his cross toward Calvary. "Crucify him! Crucify him!" "His blood be upon us and our children," cries the mob which only last week had strewn tokens of victory and homage at his feet. To Golgotha wearily toils the Christ; the cross is borne on the shoulders of Simon, the Cyrenian. "He came unto his own and his own received him not." Cruelly nailed, he hangs there. The crowd reviles and curses their Messiah. Bleeding in the agony of death he is yet the most sublime figure of all that throng. "Despised and rejected" then, yet "today every language on earth owns him King and none can refuse homage to him." But the crowd that acclaimed was the crowd that crucified! There is the tragedy of it all.

Are we doing that today, friends? Are we singing praises unto him with our lips, but crucifying him with our deeds? Do we acclaim our King and then nail him to the cross? No! No! Let us worship him with hosannas that ring to high heaven, *but* let us also enthrone him as the King of our lives.

Brooklyn, N. Y.

Keeping Up With the Times

BY RAY S. WAGONER

I HAVE just finished reading Mark Sullivan's article in the March 8 issue of *Collier's Weekly*, in which he is appealing for a speedy return of the American troops from Europe, and of America in general to a "pre-war America." In his entire article there is no conception of the fact that it is as impossible for America to return to a "pre-war America," as it is for an old man to return to the days of his youth. And in his reasoning there is no consideration of the need of the world at large. He seems only to have grasped the selfish benefits to be derived from such a maneuver, for his entire article is an attack in disguise upon the League of Nations. He appeals to America, through the homes which have sons over seas, to take no part in the affairs of her neighbor nations. But he should have remembered that that principle was thrown to the winds when America entered the war. Now every one in America must see the world as a whole,—his horizon must grow beyond his own selfish interests.

Everything in America has a broader scope than ever before. The world is new and needs a new spirit, —a spirit that it has heretofore not had,—a spirit of justice and righteousness that is new to the world. In his appeal for America to turn over the policing of Germany to the Belgian army, he says that the American army is too lenient, and that the Belgian army will translate into German, and administer to the Germans, the famous infamous orders once given to the Belgian population. But the sores of the world can never be healed by the making of a second Congo out of Germany. The world needs, and must have, the spirit of love to heal its wounds. What Germany needs is not absolute destruction, but absolute education to a higher standard than that of force.

But Germany is not the only patient needing such an education. The entire world is needing it. There never was such a need for the Gospel of love, of peace and of justice. There never was such an opportunity for the church to accomplish exactly what the world needs, and to demonstrate, beyond doubt, the efficiency and the merit of the plan of Christianity. The church is the only thing today that stands between the world and ruin,—between the weak and the strong, between justice and injustice.

Such an opportunity is a challenge to the Church of the Brethren as an ardent advocate, for over two hundred years, of a higher order of things. It is to be commended that our Board, at this opportune time, has launched the new Forward Movement, and it behooves you and me to see to it that our own personal part, and the part of our local congregations, does not fall below the mark set in their plans. It is not a hardship. It is not impossible, but it is all-important, the most important thing that confronts not only the church today, but you and me individually. Heretofore we have been content largely with a defensive program and I am glad that our leaders have now decided upon an aggressive program. This is no time for weak-kneed Christians. You and I have a part personally in this great Forward Movement, and if we fail in our part, then our part of this worthy movement will be a failure.

Arise, let us move forward! We can if we will, and God is expecting us to. He says: "Ye are the salt of the earth." And again: "If the salt have lost his savor, wherewith shall it be salted?" O, brother, what is to happen to the world if we are unfaithful in this great hour of need?

Christ made this assertion to his disciples, his believers, after extended preaching tours in Galilee, and they understood it to mean that they were the seasoning of the world, the keepers of the world, the healers of all the world's diseases, and the preservers of the world. What would civilization have been today if they had failed in their hour of trial? Would we have had our present-day conveniences and our modern pleasures of civilization? But there never was a time when the words of the Master were more applicable to the church than they are today: "Ye are the salt of the earth." What an all-inclusive statement of the position of the child of God to the world!

East Enid, Okla.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Self-Saving and Saving Others

Matt. 27: 42

For Week Beginning May 11, 1919

1. Introductory.—It was a wonderful truth to which the high priests unintentionally gave utterance in their scornful reference to Jesus as he hung on the cross: "He saved others; himself he can not save." It was absolutely true. He could not save himself from the cross and still be the Savior of others. If he is the Lamb, slain from the foundation of the world, he must place himself upon the altar of sacrifice. If there is no shed blood, there is no remission of sin, and if Christ saves himself, there will be no shed blood, and consequently no remission.

2. Gethsemane's Struggle Was for Us.—That awful night when Christ was in Gethsemane, the burden seemed almost too great for him to bear. The disciples were asleep, but Christ was out under the old olive trees, bearing the cross alone. The agony of it wrung from him that pathetic cry which has been heard around the world: "Father, if it be possible, let this cup pass from me!" But the cup did not pass. "Nevertheless," he cried, "not my will but thine be done." He could not bear the cross and relinquish it at the same time. He could not let the cup pass and still be the Redeemer of his people.

3. Christ Would Not Save Himself.—It was one of the sublime excellencies of our Lord that his own safekeeping was a matter of no concern to him. Had he been an impostor, he might readily have denied his mission and saved himself. But he could not and would not fail in his mission, and so he could not come down from the cross.

4. The People Who Spare Not Themselves to Save Others.—There are those in the various avenues of life who have felt the significance of these words: "He saved others; himself he can not save." We see it exemplified in the missionary work of the church. Men and women cheerfully go to foreign mission fields and face the tremendous responsibility that is before them. The field is large, the cares are many. Thousands of men and women are dying in sin. How can the missionaries save others while saving themselves from the toil and sacrifice involved? The work must be done, and there are but few to do it. It means toil and privation. It means self-surrender and self-immolation. Can they afford to spare themselves? How can they, if they desire to acquaint the sin-engulfed villages with the knowledge that One has come to save them who would not save himself?

5. Sacrifice Is Ever the Secret of Achievement.—It is literally true that no one can accomplish any great work for humanity and yet save himself,—his own convenience and personal desires. Every great achievement necessarily rests on sacrifice. If we insist on saving ourselves at all hazards, we will be unable to save others. The nurse who braves the perils "of the pestilence that walketh in darkness and the destruction that wasteth at noonday" is not trying to "save herself," in any way. She is willing to give up all to save others. The fireman must brave the smoke and flame if he is to save the child in the burning home. The diver must risk his life if he is to rescue the perishing. Through tribulation we enter heaven. The road to conquest lies through suffering. The Lord of all was Servant of all.

6. Suggestive References.—Save others by declaring God's glory (Psa. 96: 2, 3, 10). Watchmen should not keep silence (Isa. 62: 6). "They that be wise shall shine" (Dan. 12: 3). "Let your light so shine" (Matt. 5: 16). "Abounding in the work of the Lord" (1 Cor. 15: 58). "Be not weary in well-doing" (Gal. 6: 9). "Shine as lights in the world" (Philpp. 2: 15). Paul determined "by all means to save some" (1 Cor. 9: 22). The promise to the faithful worker (James 5: 19, 20). "Labor . . . to be accepted" (2 Cor. 5: 9).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, MAY 4

Sunday-school Lesson, Man Made in the Image of God. —Gen. 1: 26-28; 2: 7-9; Eph. 4: 20-24.

Christian Workers' Meeting, Simple Life in Dress.

MEETINGS IN PROGRESS

Bro. Wm. J. Tinkle, of Bellefontaine, Ohio, in his home church.

Bro. L. H. Eby, of Fruitland, Idaho, in the Proctor church, Montana.

Bro. E. L. Heestand, of Plymouth, Ind., in his home church, Salamonie.

Bro. J. Edwin Jarboe, of Chicago, Ill., after the second week of his meetings in the Pyrmont church, Ind., reports thirty-two accessions, including those previously reported. Others are near the fold. The meetings are being continued for another week.

GAINS FOR THE KINGDOM

One was baptized in the First Church, Philadelphia.

One was reclaimed in the Lower Stillwater church, Ohio.

One was recently reclaimed in the Beachdale church, Pa.

Two were recently baptized in the Monitor church, Okla.

Two have been baptized in the Lititz church, Pa., since the previous report.

One has been baptized in the Germantown church, Pa., since the last report.

Three have been baptized in the Muncie church, Ind., since last heard from.

One has been baptized in the Sterling church, Colo., since last heard from.

One was reclaimed and one baptized in the Woodberry church, Baltimore, Md.

Two have been baptized in the Swan Creek church, Ohio, since the last report.

Two have been baptized in the New Philadelphia church, Ohio, since the last report.

Two from the Antioch Mission were recently baptized in the Fountain church, Ind.

One has been baptized in the Myrtle Point church, Oregon, since the last report.

Two have been received by baptism in the Circleville Mission, Ohio, since the last report.

Two accepted Christ in the South Whitley church, Ind., —Bro. S. J. Burger, of Howe, same State, evangelist.

Eighteen were baptized in the Reedley church, Calif.,— Bro. P. E. Robertson, of Lindsay, same State, evangelist.

Twenty-four accepted Christ in the Bridgewater church, Va.,—Bro. M. C. Swigart, of Philadelphia, Pa., evangelist.

One was reclaimed in the Pleasant Hill church, Va.,— Bro. Geo. A. Phillips, of Waynesboro, same State, evangelist.

Eight were baptized at the Snyder house, New Enterprise congregation, Pa.,—Bro. Kulp, pastor, in charge of the meetings.

Seven stood for Christ, four of whom were baptized, in the Flora church, Ind.,—Bro. I. R. Beery, pastor, in charge of the meetings.

CONTEMPLATED MEETINGS

Bro. Z. E. Mitchel, of Wirtz, Va., to begin May 11 at the Spray mission, N. C.

Bro. Hugh Heckman, of Chicago, to begin May 18 in the Garrison church, Iowa.

Bro. J. W. Lear, of Mt. Morris, Ill., to begin July 13 in the Burr Oak church, Kans.

Bro. M. H. Geyer, of Milford, Ind., to begin May 4 in the Rock Run church, same State.

Bro. O. H. Peiler, of Hutchinson, Kans., to begin May 6 in the Bloom church, same State.

Bro. J. H. Longenecker, of Palmyra, Pa., to begin May 3 in the Springfield church, same State.

Brethren W. E. Wolford and J. W. Sanner to begin May 11 in their home church,—Ligonier, Pa.

Bro. J. H. Beer, of Denton, Md., to begin July 27 in the Beaver Dam congregation, same State.

Bro. Nathan Martin, of Rheems, Pa., to begin August 9 in the Pleasant Hill church, same State.

Bro. S. E. Decker, of Ashland, Ohio, to begin August 10, at the Golden Gate Mission, Oakland, Calif.

Bro. E. S. Rowland, of Hagerstown, Md., to begin May 18 at the West Brownsville church, same State.

Brother and Sister Ralph G. Rarick, of Covington, Ohio, to begin May 18 in the Middlebury church, Ind.

Bro. C. D. Hylton, of Troutville, Va., to begin May 11 at Pleasant Valley (Southern District) same State.

Bro. J. Edson Ulery, of Onekama, Mich., to begin some time in November in the McPherson church, Kans.

Bro. John Zug, of Palmyra, Pa., to begin May 12 at the Codorus house, Codorus congregation, same State.

Bro. D. G. Berkebile, of Bradford, Ohio, to begin sometime in August in the Lower Stillwater church, same State.

Bro. C. D. Bonsack, of New Windsor, Md., to begin May 12 in the Mercersburg mission, Welsh Run congregation, Pa.

Bro. S. M. Stouffer, of Carlisle, Pa., to begin May 11 at the Wolgamuth house, Lower Conewago church, same State.

PERSONAL MENTION

Southern Virginia has selected Eld. L. A. Bowman as its Standing Committee delegate for the Winona Conference.

Middle Pennsylvania is to be represented on the Winona Standing Committee by Elders John Bennett and J. H. Cassady.

Bro. Geo. W. Hilton has been chosen to represent Nebraska and Northeastern Colorado on the Standing Committee at Winona Lake.

1919 Conference Offering $150,000

The Armenian drive for funds has done more than awaken us to the needs of that country. It has also stimulated the church as nothing else could, to raise $150,000 for missions at this Conference time.

As a means to this end, the Brotherhood is being organized according to the general plan employed for the Armenian drive, with the following men as Regional Secretaries: G. A. Snider, Lima, Ohio; Edgar Rothrock, Holmesville, Nebr.; V. F. Schwalm, North Manchester, Ind.; J. W. Cline, 1823 S. Bronson Avenue, Los Angeles, Calif.; John Heckman, Polo, Ill.; A. S. Thomas, Bridgewater, Va.; A. B. Miller, Hagerstown, Md.; P. J. Blough, 735 Grove Avenue, Johnstown, Pa.; Jacob Punk, Wiley, Colo.

District men are being appointed by the Regional Secretaries, and next week we hope to print the complete list of District Chairmen. In turn, these brethren will appoint local men in every church for this work.

While this organization is different from any ever proposed for a Conference financial campaign, yet this is an unusual time and the offering will be unusual in its size. And since we know that every church and every individual will want to share in the joy and blessing, we have taken this method, to be sure that every one has a chance to give.

We, therefore, earnestly appeal to every person, who is appointed for this special work, to do his assigned task. We earnestly entreat every pastor and elder to cooperate in raising this fund; and we pray that every organization in each local church will respond to this 200th year "Jubilee" Thank-offering.

To the isolated members we also send this appeal to help. We should all do our share in raising the full amount.

Go "over the top" double, treble, of your apportionment. Begin saving now, that you may have plenty to contribute.

Remember the week, May 18 to 25 is the week to canvass your church. And May 25 is the Offering Day. May God help us all to do our full share! Thanks in advance.

Fraternally,
GENERAL MISSION BOARD.

Bro. C. C. Cripe, of Auburn, Ind., recently located in the Waddams Grove church, Ill., and has assumed pastoral charge of the congregation.

Western Pennsylvania has selected as its Standing Committee representatives for 1919 Elders H. B. Heisey and E. M. Detwiler. Two papers are sent to the Conference.

Eld. D. J. Lichty has been chosen by the First District of India as a member of the Winona Lake Standing Committee. The District sends two queries to the Conference.

The Auditing Committee, Brethren L. R. Peifer and E. M. Butterbaugh, are busily engaged at the Publishing House as this issue goes to press, trying to close up their labors in preparation for their Conference report.

Bro. E. P. Caslow has changed his address from 3435 W. Van Buren Street, Chicago, and 1138 E. Filmore Street, Phoenix, Arizona, to 107 Quigley Boulevard, Grand Rapids, Mich. He expects to do evangelistic work during the summer, if health permits.

Bro. P. C. Peterson, of 1217 East Twenty-third Avenue, Denver, Colo., informs us that his name and address failed to be reported for the 1919 Yearbook. We suggest that the correspondents of our brother enter his name and address as indicated above.

Our attention has been called to a correction that should be made in the Yearbook. Instead of Bro. A. C. Daggett being listed as elder of the Burr Oak church, Kans., the name of Bro. G. O. Stutsman should be entered as pastor and elder. Those interested will kindly make the adjustment in their copy of the Yearbook.

Bro. D. L. Miller is spending a few weeks among some of the Maryland churches. He left for the East immediately after the Mission Board Meeting, stopping first at Huntingdon, Pa. When last heard from, he was engaged in a series of meetings at Broadfording, Md.

The General Mission Board has just received a letter from Bro. John I. Kaylor, of India, under date of March 17, stating that he was then nearing Colombo on his way to the homeland. He hopes to leave Yokohama April 22 and reach the American shores in time for the Winona Conference.

We have received word that on April 18, "Grandmother" Crumpacker, of Redfield, Kans., mother of our China missionary, Bro. Frank H. Crumpacker, passed on to her reward. Further particulars are promised us later. Let us extend our prayerful sympathies to all the bereaved ones and especially to those so far away. What a comfort, at such a time, is the faith of Jesus and the consciousness of devotion to his cause!

Concerning the Sunday-school Commission, en route to the Bible Lands, of which Brethren J. E. Miller and A. J. Culler are members, a cable message, signed by Dr. Barton, has been received, announcing the following: "The Sunday-school forces arrived safely at Cairo, Egypt. They will start to Jerusalem at an early date." This indicates that their progress has even exceeded their expectations, and that they were doubtless able to spend Easter in Jerusalem, as planned.

ELSEWHERE IN THIS ISSUE

Members of Western Maryland will please note Bro. Jonas L. Mellott's announcement among the Notes.

Descendants of Bro. Peter Becker will please refer to the announcement of the Bicentennial Program Committee, on page 284.

On page 286 we publish the program for the District Sunday-school and Christian Workers' Meeting of Northern Virginia, to be held in the Greenmount church May 9 and 10.

A Missionary Conference is announced for the evening preceding the District Conference of Southern Ohio. Please turn to Bro. Ira G. Blocher's announcement, among the Notes, for further particulars.

By reference to the announcement on page 284, under the heading "A Golden Prize," it will be seen that Bro. D. C. Moomaw, of Roanoke, Va., is widening the scope of his prize contest benefactions, reference to which was made in our last issue. We shall await with interest the results of the proposed contest, hoping it may bring to "Messenger" readers a contribution of unusual strength on "The Incompatibility of Christianity and War."

We publish this week, on page 277, an article by the Secretary of the Dress Reform Committee, giving valuable information on the subject of sane and simple dress. We have been interested in examining the suit booklet referred to in the article and it is a satisfaction to know that our own committee has had a part in its production, and that we have this concrete evidence that the committee is making a real contribution to the cause of dress reform. With the absurdities and extravagances of fashion so manifest on every hand, it is decidedly pleasant to note the strong tendencies at work in the opposite direction. We quote from the booklet: "Full proof of the great dress reform movement now upon us is the willingness of the active, thinking class of women to throw off the shackles of Madam Fashion for the appropriate, the practical in dress."

MISCELLANEOUS

Correction.—In the financial report of the General Sunday School Board, the donation of $3, reported as having been given by Mrs. Horace Dutcher, should have been credited to Minneapolis Sunday-school, Minn.

The following notice, by Bro. M. Clyde Horst, District Clerk of Western Pennsylvania, reached us too late for insertion among the Notes. To insure its immediate publication, we make room for it on this page: "The original paper, containing the motion concerning the authority of the Old Folks' Home Committee, which was handed to the Clerk by the Assistant Moderator after its passage, has been found, and it reads as follows: 'Moved that the committee be empowered to buy, solicit, and build an Old Folks' Home, as in their judgment is wise.' Those desiring to verify this statement may do so at any time."

At the recent World Program Conference, at Chicago, there was a strong pressure for greater activity, as well as a realization of past shortcomings. One of the delegates, fully impressed by the lamentable indifference of many professing Christians, exclaimed with much fervency: "O Lord, we have been riding in baby carriages, when we should have been mounting upward in chariots of fire." At once a heartfelt "Amen" was voiced by every member of the assembly. We, too, as members of the Church of the Brethren, may well watch our progress in the great work of missions. "Baby carriages" or "chariots of fire," —which shall it be? The "Forward Movement" awaits our decision.

AROUND THE WORLD

May 4, Employment Sunday

President Wilson heartily approves the suggestion of the United States Department of Labor, that Sunday, May 4, be designated as "Employment Sunday." Congregations everywhere have been requested to form "Church Welcome Committees" to greet the discharged soldiers and sailors, and to assist them in every needed way. It is but right and proper that the Christian people of our land should consider the welfare of the returning lads of the Army and Navy, who are seeking to be reabsorbed into the normal round of life. It is one of the opportunities of "doing good" that is amply authorized by apostolic precept, "as we have opportunity."

All Beer Manufacture to Stop May 1

According to the announcement of A. Mitchell Palmer, United States Attorney General, prompt action will be taken against brewers who persist in the manufacture of beer after the date above specified. The Government will prosecute all transgressors under the food conservation act of Nov. 21. As the law stands now, the manufacture of beer of any sort is prohibited, whether it contains 2¾ per cent alcohol or even less. While the law's constitutionality is being tested by the brewing interests of the New York district, manufacturers may possibly continue operations, but all such activities, in violation of a specific law, will surely be dealt with,—so the Attorney General has ruled.

True Greatness Means Service

General Pershing has distinguished himself by many admirable traits of character, but never before did he illustrate his real greatness more forcibly than on a recent occasion. Pursuing his journey to a distant appointment, his car was making swift progress along the highway. In passing a peasant's cart, piled high with firewood, the teamster's horse became unmanageable and, lurching to one side, half the brush slid off. The peasant, about seventy years of age, was quite decrepit. At once Gen. Pershing ordered his driver to stop, while he got out and personally helped the aged man to pick up the bundles, —a shining example of helpfulness that is a striking characteristic of the truly great.

Buddhists as Imitators

When Paul said: "Be ye imitators of me, even as I also am of Christ" (1 Cor. 11: 1), he had special reference to a complete appropriation of the Christ-life by the believer. The fatal mistake that is being made by Buddhists of Japan, is seen in their latest move, by which they spy out the strong points of Christianity, as seen in the missions, and make use of them as ideas of Buddhism. It is a veritable adoption of the "forms" of Christianity while "denying the power thereof." Buddhist girl spies commit the words of the Sunday-school lessons to memory, without reference to the spiritual import. Heathen preachers use Christian sermons by substituting the names of their native gods for the Deity. Religious revivals, even, are attempted along occidental lines,—all, of course, in promotion of Buddhism.

Is Walking Becoming a Lost Art?

Health experts are loudly bemoaning the fact that, with the increasing prevalence of automobiles, long-distance walking is becoming less frequent,—many persons, in fact, declaring their inability to endure the severe physical strain thus imposed. And yet,—according to these same health experts,—extended walks are a wonderful means of physical recreation and upbuilding. Herman Weber, a noted physician, who recently died in England, at the age of ninety-five years, had one prescription for health and a long life. It was this: "Walk, walk, walk every day, and while walking give the arms full play. By so doing, the bones, blood, muscles and brain will be kept in healthy activity. Take this exercise every day,—wet, fine, hot or cold." Dr. Weber took his own prescription, proving its merits by the length of years attained.

Intensive Culture

A noted agricultural expert, referring to farming conditions in the United States, recently said: "This country knows nothing about getting wealth from the soil. The island of Guernsey, in the English Channel, is about half the size of a township in Illinois. That island of fifteen thousand acres supports forty thousand people well. In many States of the Union a farmer is proud if he takes sixty dollars from an acre in one year. Guernsey exports, in agricultural and horticultural products, $400 a year for every acre. They have on the island miles upon miles of glass houses in which they raise four crops a year without artificial heat. These houses are forty-eight feet wide, following each other in unbroken succession. Their first crop is early potatoes; the second, string beans; the third, tomatoes; the fourth, grapes that sell for a dollar a pound up. In the early season they strip the leaves from the grapevines, to let in the sun to the other crops. This retards the grapes until the desired time. This is intensive culture." We are wondering what would happen if a similar system of "intensive culture" could be applied to the spiritual realm. Might not a greatly increased fruitage be the result?

Better Than Police Protection

It is a matter of general knowledge that many parts of China are so generally infested with robbers that the police forces,—inadequate at best, to meet the situation,—are practically unable to afford the desired protection. There is, however, one redeeming trait in these brigands, —they never trouble native Christians, Chinese preachers, and foreign missionaries. Recently a native preacher was obliged to visit a medical mission dispensary for treatment. While returning to his home, his chair-bearers were held up by a band of robbers. When inquiry was made concerning the man in the chair, they were told: "He is a preacher of the church." At once the order came, "Pass on." The little company was treated with the utmost respect by the band of outlaws.

Disturbing Conditions in Turkey

Grave anxiety is being aroused by the present situation of things in Turkey. Internal disorder is rife, according to reports of Rear Admiral Webb, at Constantinople. It is feared that there will shortly be further outbreaks and massacres of the Armenian population on a large scale. The situation in Smyrna, where the Turks and Greeks are ready to spring at each other's throats, is typical of conditions throughout Turkey. Bands of brigands are dominating the country, even within a few miles of Constantinople, and committing atrocious outrages. Further disorders are feared also in Egypt. A division of British troops is on the way from the Dobrudja, to reinforce the troops of Major-General Allenby, the special High Commissioner to Egypt, and to aid in the restoration of orderly conditions.

In Promotion of Peace

Opponents of militarism in Kansas have launched out in an interesting cooperative movement,—so we are told in a recent issue of "The American Friend." Representatives of the Society of Friends, of the Mennonites, and of the Church of the Brethren, in that State, met at Newton recently and effected a temporary joint organization for the promotion of peace, as opposed to militarism. It is hoped that denominational sanction will be given to the contemplated movement, so that the plan of the organization may speedily be ratified and made permanent. It was suggested at the meeting, alluded to above, that similar organizations of anti-war churches be formed in other States, to be followed, possibly, by a national organization of those religious bodies which are unalterably opposed to militarism in all its phases.

"Oh, Where Are Kings and Monarchs Now?"

Now, since the dust of crumbling thrones, that wrecked whole dynasties in their fall, has somewhat cleared away, it is quite interesting to compare the present condition of these rulers with that which they occupied six months ago. Morose and taciturn, William Hohenzollern,—second and last of the name,—is awaiting the judgment of the Peace Conference within the narrow confines of the estate, belonging to one of the few men in this world who still have the courage to avow themselves his friends. The former German Crown Prince, at Wieringen, has, after a few interviews, relapsed into profound silence. This, it is thought, is probably the bitterest punishment that could be visited upon him. A feeling of pity, and even of sympathy, seems to characterize the attitude of the world at large towards Charles, the former Emperor of Austria. He has found a refuge among the mountains of Switzerland, where doubtless the remainder of his life will be spent. The day of kings and emperors is drawing to a close.

Urgent Need of Assistance

A cablegram, recently received from Dr. G. H. T. Main, President of Grinnell College, Grinnell, Iowa,—now serving as Commissioner to the Caucasus under the American Committee for Armenian and Syrian Relief,—gives some illuminating facts. We quote the most essential parts of the message for the benefit of our readers who are so nobly and liberally contributing to the needs of the suffering ones in the Orient: "I have been handling refugee concentration along the former boundary line between Russia and Turkish Armenia. Alexandropol, a large center, and Ejchmiadzin, a small one, are typical. In the one are 68,000 refugees by actual census at our bread and soup kitchens; in the other there are 7,000. They have come here, hoping to find it possible to cross the border into their former homes in Turkish Armenia, near Kars. Concentration at these two places and many others, without food or clothing, and after a winter of exile in the Caucasus and beyond, has produced conditions of horror, unparalleled among the atrocities of the great war. On the day of my arrival, 192 corpses were picked up on the streets of Alexandropol,—far below the usual average per day. One-seventh of the refugees are dying each month. At Ejchmiadzin I attended a refugee burial,—seven bodies being thrown indiscriminately into a square pit as carrion, and covered with earth, without special care or pity. As I looked at the workmen, I noted that a hand protruded from the loose earth. It was a woman's hand, and seemed to be stretched out in mute appeal. To me this hand, reaching upward from the pit, represented starving Armenia. These were the first of thirty-five, awaiting burial that day. The refugees dare not go forward. They halt on the borderland of their homes. Turks, Kurds and Tartars have taken possession of the land and will hold it by force of arms. Refugees in that section now number 330,000,— all of them in need of help. Local inhabitants are also suffering."

Sacrificing All Things for Christ

G. Sherwood Eddy, who has just made another trip through China, holding meetings and conferences, has been much encouraged by finding a rich fruitage of previous labors. One man, Mr. Wen, who was brought to Christ several years ago, was found by Mr. Eddy in a high office under the Governor. Mr. Eddy felt that there was, for this promising convert, even more important work than this, and he asked the man if he would not give up his political field of work, and enter upon Christian activities as a Y. M. C. A. secretary. While this meant a sacrifice of his ambitions, both politically and financially, without hesitation Mr. Wen accepted the work assigned him. It took, however, much persuasion to secure the release from the Governor. In the development of the moral character of China's young manhood, Mr. Wen will doubtless prove a great power for good.

Will Franklin's Adage Prove True?

Considerably more than a century ago Benjamin Franklin made this observation: "When you lend your money, you lose your friend." While this country has been, what you might call "a useful friend" to the leading nations arrayed against the Central Powers in the recent war, curiously enough it is said to be, because of its signal prosperity, the most unpopular country today, among the nations it has specially favored. This resentment may not be openly expressed, perhaps, but it exists, nevertheless, and finds unconscious expression every now and then,—so we are assured. All in all, the United States has loaned to the allied nations nine thousand million American dollars,—a sum beyond the comprehension of the ordinary mind,—and naturally the liquidation of this vast debt is very apt to prove a task of no slight magnitude, provocative of unpleasant feelings.

Preservation of Vital Powers

It has been frequently noted that the intelligence of aged persons, who have lived temperate lives, remains bright long after their bodily powers have failed. Decay of the body does not necessarily imply a corresponding decay of the mental faculty,—the brain. The sudden mental illumination, or clearing up, often noticed at the point of death, indicates that the soul is not dimmed as the body decays, and that it is capable of stimulating the brain cells to renewed activity even when they are about to fall into dissolution. Medical experts maintain that if your occupation consumes your bodily energies, and if, at the same time, your brain cells get no exercise, or the least possible exercise, your chances for long life are not very good. In most cases of remarkable longevity the subjects were mentally active to a noticeable degree, even when their occupations and their status of education did not demand what is called intellectual labor.

An Example of Genuine Sacrifice

Much has been said about the Doukhobors who, when driven out from Russia some years ago, because of their nonresistant religious principles, settled on the prairies of Canada. Criticism there has been in plenty,—largely unwarranted,—as evidenced by their recent wholly altruistic demonstrations. When informed that the "Great War Veterans' Association of Canada" had passed a resolution, demanding that Doukhobor lands be given to the soldiers, because the people of that sect had not taken up arms,—it being against the tenets of their religion,—members of the Canadian Doukhobor community, while mildly protesting that war is savagery, voluntarily offered all their lands,—their entire possessions, if necessary. Their statement reads as follows: "The directors of the Christian Society of Universal Brotherhood considered it necessary to call a meeting at Brilliant, Quebec, to discuss resolutions concerning the point at issue. At this meeting more than 2,000 of our society were present,—the women being in the majority. It was decided that we solemnly offer all lands which are occupied by Doukhobors in Canada to soldiers, who have suffered so much from the recent war." We are greatly impressed by the practical object lesson, thus given by the humble sect of Doukhobors, concerning a leading principle of the Sermon on the Mount. Astute theologians have contended that the sublime teachings of Christ in that memorable discourse are too idealistic for everyday exemplification in the present age, but the Doukhobor, when he reads: "Give to him that asketh thee" (Matt. 5: 42), is ready to respond to the limit, though it means the sacrifice of his entire landed possessions.

HOME AND FAMILY

God Knoweth Best

Beautiful toiler, thy work all done,
Beautiful soul into glory gone,
Beautiful life with its crown now won,
God giveth thee rest.
Rest from all sorrows, and watching and fears,
Rest from all possible sighing and tears,
Rest through God's endless, wonderful years,
At home with the blest.

Beautiful spirit, free from all stain,
Ours the heartache, the sorrow and pain,
Thine is the glory and infinite gain,
Thy slumber is sweet.
Peace on the brow and the eyelids so calm,
Peace in the heart, 'neath the white folded palm,
Peace dropping down like a wondrous balm,
From the head to the feet.

"It was so sudden," our white lips said,
"How we shall miss her," the beautiful dead,
Who take the place of the precious one fled,
But God knoweth best.
We know he watches the sparrows that fall,
Hears the sad cry of the grieved ones that call,
Children and grandchildren, he loveth them all,
We can trust for the rest.

Grandmother Warren

BY BESS BATES

The Other Corners

GRANDMOTHER WARREN and Sally were settled for their quiet Sunday afternoon. Sally had picked up her Bible, as soon as she sat down, with an eagerness that Grandmother watched smilingly. Sally read her Bible regularly, but Grandmother noted that this was not a regular reading. Sally was reading not from habit or duty but because she was extremely interested. Grandmother smiled and took up her own Bible, but she could not keep still very long.

She finally laid down her Bible, folded up her spectacles (Grandmother believed that she looked better without them) and remarked: "You are hunting the other corners, eh, Sally?"

"What?" Sally's finger continued along the line jerkily.

"You are hunting the other corners?"

Sally sighed and looked up, well knowing that was the quickest way to get back to reading.

"I once read," said Grandmother, "that if you give a person one corner of a subject and he can not hunt out the other three for himself, he is not worth the trouble of a complete explanation. I had to think about that when I saw you pick up your Bible so quickly after dinner. You are hunting the other three corners, aren't you?"

"I am studying about the sermon this morning," said the matter-of-fact Sally.

"Exactly," asserted Grandmother smiling. "That was a one-corner sermon and I venture to say that a good many more people besides you and me are hunting for the other corners this very minute. I saw Jennie Davis making a few notes on her Sunday-school paper and it wasn't a note to Alice either. Neither of them were reading their papers, as they usually do, all through church, but they were listening to the sermon. Almost every one else was, too.

"We have had a good many sermons lately where the preacher would pick out one clause out of one verse out of one chapter out of one book out of the whole Bible, and tell so much about those few words that there was nothing left for the congregation to do. Those sermons are all right and we need them, but now and then we do need something like we got this morning. It sort of revives and stimulates our own interest and study in the Bible.

"Bro. Myers introduced us to one book of the Bible and showed us how to get acquainted by ourselves. Of course, he had to put quite a lot of work on that sermon, in order to show us how to work, but I believe his efforts are worth while. It was worth a lot to me to see Jennie and Alice interested. I have been a little worried about them lately.

"I suppose some would think that taking a whole book of the Bible for the subject of a sermon is a waste of good material. But I think it is just what we need. We study the Bible piecemeal in the Sunday-school. We read it in our home verse by verse or chapter by chapter. If we go to school or make some particular study of it, we may get a comprehensive view of it, but so few of us have that opportunity, so many are missing some of the most beautiful things in it. We only see the patches when we ought to be admiring a whole quilt.

"Now, Bro. Myers told us this morning the things about this Book that we couldn't find out from the Bible itself. He told about the history, the author and the purpose of it and also gave a brief outline. It was like leading us into a beautiful palace and saying: 'Now I have brought you here. Make yourselves at home and enjoy the beauties about you.' That kind of a sermon is bound to do good, for it did not stop at twelve o'clock but will keep growing and growing in the lives of everyone who will be inspired to study. I hope he gives us some more like it, once in a while.

"Really, it is better to get people to work for themselves. You can preach at them, inform them and inspire them and they will go out of the church saying: 'That was a good sermon. How much did you get for that load of hogs, John?' but when the preacher can make the members of his congregation work and study for themselves, he is doing his best work.

"Bro. Myers knew how to do it, too. He got his congregation so curious about the Book of John that they wanted to find out more for themselves, and there was no keeping them away from their Bibles. I was glad to see that one corner was all our people need to make them find the other three. Well, Sally, you don't need to listen any more. You can go back to reading for yourself."

Grandmother leaned back and smiled while Sally started moving her finger across the page.

Prophetstown, Ill.

Flowers for the Living

BY EDNA VIOLET KERR

In Three Parts.—Part Two

QUIETLY the guests at the Brockman home slipped away, leaving the family alone with their sad news. And Flora and Varley Brockman were surprised to see the grief portrayed in their mother's face.

Finally to her children she said: "We will start for Aunt Mary's very early in the morning and must take food along that is easily prepared. The neighbors may not know about us and father might not think of dinner for us. Poor father, how bad he must need us at this minute! Flora and Varley, you must go at once to order flowers. Spare no expense. We want to take everything with us in the morning, so all should be delivered here this evening. Tomorrow is the funeral. We'll all have to help. And hurry, children!"

"Oh, mama, don't say we have to go to a funeral! I never was at a funeral in my life! Please, mama!" pleaded Flora.

"Why, Flora, how could you think of staying away?"

"But mother, do please have a heart. Surely, it isn't necessary for us to go!" added Varley Brockman.

"That will do, children. Your words only show me how terrible has been our neglect of Aunt Mary. You children weren't always grown up. Once you were babies and there was no money and Aunt Mary helped us. Oh, she did everything for us! Now there is money,—lots of it,—and what have we done for her? I can't bear it,—dear Aunt Mary!" wailed Ellen Brockman.

"Get the most beautiful flowers in Carroll City, Flora. Hundreds of them! Get all we can possibly stow away in the car. It's all we can do now. And hurry, children. Ring for Sam. I want him."

Sam Gallup, man of color from Alabama and chauffeur for the Brockmans, appeared with proper self-effacement, received brief orders and was gone, wholly unconscious of the ghostly experience that was to be his on the morrow. Mrs. Brockman was soon giving more orders to one of the maids about food: "A large baked ham, Rita, and anything else you think of that can be stowed away in the hampers," finished Mrs. Brockman.

"Yes, ma'am, I'll see to it at once," answered the maid, and Mrs. Brockman knew she would, for her servants were faithful and once her orders were given, she was free to indulge her grief for Aunt Mary to any extent she pleased. So, when Leonard Lee Brockman came across his wife, huddled in a corner of the library, and heard her sobs, he was surprised to find she had had such a deep attachment for her Aunt Mary, and offered himself to go and get flowers and *yet more flowers* to lay upon the still form of Aunt Mary.

"It's all we can do now," he said.

"Yes, it's all we can do now," echoed his wife.

* * *

The gray dawn of Wednesday morning found Ella Brockman arising to a duty that for once could not be put off, while to Flora and Varley Brockman it was the first time they could remember having to do something they didn't want to do. Their spoiled young lives had been pleasant, and grim realities like this were unheard of and unwelcome. Leonard Lee Brockman,—always thoughtful of his wife,—was at once her comfort and support. Even now he was prodding Sam Gallup to unwonted activity, overseeing Rita's packing of the hampers, hurrying Flora and Varley at their dressing, and anything else he found to do that would help his wife.

Soon Sam's head appeared at the foot of the stairs, as Mr. Brockman was once more hurrying down. "What is it, Sam?"

"It's de boxes ob flowahs, Mistah Brockman. Theah hain't room fo' all. If Mistah Varley could run de cah it would save a heap o' room; Mistah Brockman, and ah could stay heah," said Sam.

"Oh, no, Sam, I think we can get the boxes all in. Come, I'll show you."

"But, Mistah Brockman, ah couldn't go to a daid woman's house nohow. Ah hain't used to funerals," protested Sam.

"Oh, I see. So that's it? Well, you needn't go near the dead woman and you may stay in the car every minute you are not needed to run errands. You see you are really needed, Sam, or I would let you off this time."

"Well, Mistah Brockman, ah cain't promise nohow what ah would do if ah saw a ghost. Sometimes, Mistah Brockman, daid folks' ghoses hant de places wheah dey libed!" said Sam in fear and trembling.

"That will do, Sam. Be ready in a half hour. You will be handy to the machine so if you see a ghost you can start down the road at fifty miles an hour and go as far as you like," rashly promised Mr. Brockman.

"Yes, suh, Mistah Brockman, ah'll be ready, suh." And Sam Gallup was ready at the appointed moment, and so was the family.

Somehow everything and everyone that was to go found places in the luxurious closed car. And because it was closed they missed the sweetness of the fresh morning air. Farmers were just beginning to stir about as they passed along. The young folks couldn't remember ever having risen so early before. Flora sat moodily staring at the tips of her gray kid shoes,—the very last word in shoes,—and dreaded the unknown ordeal before her. It would be torture, she knew. Varley stared gloomily at the farmhouses and frowned.

Leonard Lee Brockman sat wrapped in his own thoughts. He could ill afford to spend this day away from his office. Big affairs were to have been discussed today. Well, it was too bad about Aunt Mary, too bad! And Ella feeling so bad and all,—

Ella softly sobbed into her handkerchief, which was of the purest and sheerest of linen.

"Now, mama, try to be brave. We're almost there," said Mr. Brockman to his wife.

And soon the smart equipage passed the staring Plummers and glided noiselessly up before Aunt Mary's gate.

"Yes, it all looks just the same. How clean and shining everything is!" they murmured in low voices. "Yes, we should have come long ago."

"I thought Uncle Gibson would be here, mama," said Flora. "And mama, the neighbors, surely there must be some one about. Oh, I can't bear to go in!" shivered Flora.

"Come at once, everybody," ordered Ella Brockman.

"Sam, bring everything into the house."

The door was not locked and they entered. No one was there to greet them. The stillness was oppressive. The loud ticking of the clock accused them all of the crime of neglect. Ella Brockman sank into an arm-chair to continue her sobbing, and Sam Gallup, stepping warily about, now and again glancing over his shoulder at the several closed doors, brought the boxes and hampers.

Flora nervously began unpacking the beautiful blossoms they had brought, laying them about on tables and chairs till the room was filled with the overpowering fragrance of them. So beautiful were they that even the Brockmans, whose rooms were graced with the costliest and freshest of flowers every day, were made to exclaim again and again at the wonder of them. When all were uncovered, every corner overflowed and were they all piled high upon one still form, even the dead must feel the weight of them. Every blossom would bow its head and mourn, "Too late."

"Take the hampers to the kitchen, Sam," spoke Mrs. Brockman.

"Yas, ma'am. Which doah, ma'am?" asked Sam, desperately afraid of opening the wrong one and being confronted with a nameless horror. "Wheah is de daid woman?"

"That door, Sam," answered Mrs. Brockman, and Sam, thinking she was answering his last question chose, of course, the wrong door! And it was a long, hair-raising, blood-curdling howl that Sam Gallup let forth as he beheld the apparition before him!

Ashland, Ohio.

Why Take Time?

BY REBECCA C. FOUTZ

"WELL, what did she say about it?" Mrs. Forbes eagerly inquired of her sister as she returned from her errand. Her sister had come to live with her since being widowed.

"That they couldn't possibly take the time now," she replied, at which Maria Ann Forbes burst out indignantly with these words: "Might be out a few dollars, you know, if they didn't dig and grub for those two days,—not to mention the expense of car-fare." Then, more resignedly: "But it's just what I might have expected; only I did think that your asking them might have more weight."

At the shocked look on Ellen Bradley's face, because of this sudden outburst on the part of her usually even-tempered sister, Maria Ann confessed: "I guess my faith wasn't of a mountain-moving strength and I know my criticism wasn't kind, but I do get out of patience with their excuses about the work and no time. There isn't any one in our congregation who could better afford to go to this Sunday-school and Missionary Convention than the Harlows, and we do so need the help and inspiration that one gets at such meetings to push the work here at home," she finished with a break in her voice, as the last thought almost overcame her.

"Yes, it is a pity," sister Ellen sympathized, "for any one to get into such a rut. I argued and coaxed, but to no avail."

"And what's worse," Maria Ann began again, as she warmed to her subject, "I fear they have the wrong idea about this sticking so close to work now and enjoying themselves when they get old, for it can't be done. We must take a little time, as we go along, to enjoy rightful pleasures, or we won't know how when we grow old. We have to develop the capacity for them during all the years and not wait until we are old and the mind is as incapable of learning new tricks as is the body. As a rule, we can't 'right about, face,' so suddenly, especially in old age, for we are not made that way. And more, one can not make up for such things missed during former years." Then she questioned: "Do you remember Mr. and Mrs. Lowe back home?"

"I certainly do. Are they living yet?" Ellen asked with real interest.

"Yes, and I went to see them when I was down there last year on a visit to Aunt Milly. To me, it is one of the most pitiable cases and as much of a warning as Lot's wife."

"Pitiable case!" Ellen exclaimed. "Have they lost their money?"

"They surely have not. Trust old man Lowe to hold onto that, but I think they'd be much happier if they had." Maria Ann shook her head emphatically, then continued: "You know how they always worked. There was never a let-up. For years it was nothing but hard, unremitting toil. They wouldn't take time or money to enjoy any kind of pleasure. I can remember so well how Mrs. Lowe used to say what they were going to do when they got old.

"Well, they've reached that place, and now they can't because they don't know how. There they sit in that fine house, surrounded by luxury that is really a burden to them. They'd keep working like always if the children would let them do it. Some of the younger folks were going on an outing, the day I called to see them, and Mrs. Lowe told me that they wanted her to go along, but she did not care to do so. She said that there was a time when she longed to go out a day and just sit and drink in the wonderful beauty God made in nature, but that now the desire was gone.

"To me, it was tragic. Such a shriveled soul among all that plenty! Why, my washerwoman has a much richer life, for she takes time to keep alive her taste for some of the finer things to be had in life. She hasn't accumulated much of this world's goods in the process but she has something far more valuable.

"And the worst part of it is, that what they have gotten by squeezing the best out of their own lives, is being flung around pretty freely by their children and grandchildren, without any appreciation of how it came, and not always for their good, either. I feel that they could have been happier themselves and given their children a far better inheritance by living differently.

"That was quite a speech," Maria Ann apologized, "but since observing what I saw last summer, I get so upset whenever I see people taking such a course as the Harlows are following. This subject always makes me think of all the folks who want to go to heaven, and who, despite such a desire, don't care to go to meeting or to enjoy the things of God here. I always feel like telling them that they had better cultivate their taste for these things here if they expect to enjoy the life over there."

"All you said is true," Ellen readily agreed, "but then there is the other extreme. Over in Boyton I had neighbors who simply lived to give their children pleasure. Their theory was that young folks should just have a good time, and nothing was ever allowed to interfere with it. There was no better or higher ideal ever held up to them. And the pace they did go! They grew up without any preparation for real life, and some of them came mighty near not only shipwrecking their own lives but those of some others too, when they got up against some of the stern realities of life."

Maria Ann sighed. "Yes, and far too many children are raised that way, nowadays. Extremes in anything are bad and should be carefully avoided."

Waynesboro, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

HELP OTHERS

You may wonder why we wish to write or tell a story,—a true story of how pastor and members of the Church of the Brethren, Hummel Street, Harrisburg, Pa., "help others."

Mr. Henry is blind as well as deaf, and has not had the use of his lower limbs since Jan. 5, 1905. All this is the result of an encounter with burglars who enterd our home in October, 1902. Mr. Henry can not attend any church service, but the dear friends of the above-named church bring the message of love and devotion to us. It is such an uplift to have them come and they are always welcome guests. They share with us their joys and often bring us the messages of sweet flowers, fruit and other material gifts.

We look for Pastor Conner and Miss Sallie Schaffner regularly,—just as we look for the coming of the morning of each day. They visit us every week. Whenever they "pass this way" there is always a greeting. We wish that more of God's chosen people might do the "little things." No one can tell the good that is done by helping others. By their acts of kindness we continue to have faith in Christ's teachings and the teachings of the church. We feel that there still are true and helpful Samaritans, just as there were many years ago.

May we all learn the lesson to "help others" in some way,—a kind word, a greeting, a wave of the hand or a smile! An act or a deed, no matter how small, will bring forth its "harvest in due season."

Callers converse with Mr. Henry by placing his fingers on raised letters and spelling the words they wish to convey to him. Any one wishing to read the magazine article of the burglar attack and how Mr. Henry meets people, can have the same by enclosing a stamp to the writers for a reply. Mr. and Mrs. J. G. Henry.

1224 Derry Street, Harrisburg, Pa.

HUTCHINSON, KANSAS

The church at this place is promoting the Forward Movement for the Kingdom. Brother and Sister Oliver H. Austin were with us in a one week's campaign for souls. The Bible sermons, new life in the song services and their effective personal work were greatly appreciated.

Four were received by Christian baptism and one by letter. Prior to the love feast Bro. Melvin Kint and wife, Bro. Thomas Templeton and wife, and Bro. Alfred Kint were installed into the office of deacon. Bro. Austin officiated, assisted by Bro. Ellis M. Studebaker, both of McPherson.

The Sunday-school, under the leadership of Bro. J. A. Nininger, is increasing in attendance and spirituality.

The Junior League is preparing to give an Easter Program, both at the church, and at the State Reformatory.

Brother and Sister Miles Blickenstaff will have charge of the services here on Mothers' Day, May 11.

At our last members' meeting the Evangelistic committee reported as having secured the services of Eld. L. H. Root, to be with us in a four weeks' revival Sept. 28. Brother Alfred Kint and the writer were chosen delegates to the Annual Meeting.

Since our last report, Eld. D. L. Miller and our District Sunday-School Secretary, Bro. J. W. Deeter, have been with us. We were favored with messages of life and encouragement.

April 26-28 is the date for the District Meeting. Bring "Kingdom Songs No. 2." The churchhouse is located at Eighth and Ford Streets, four blocks north of street-car line. Ask for a Fourth Avenue car on Main, and stop at Ford. Lodging is free. Phone to 3235W or 1639W. Meals will be furnished at reasonable rates.

We assure you a welcome in Hutchinson's characteristic way. While it is only a three days' session, we hope that all will help to make it one of the best in this District.

717 East Ninth, Hutchinson, Kans. O. H. Feiler.

LOS ANGELES, CALIFORNIA

We met in council March 28, with Eld. D. W. Crist presiding. Eld. C. W. Guthrie gave a very favorable report of the work of the Boyle Heights Mission during the last quarter. It shows a healthy growth and promises to be a fruitful field. Feeling that a permanent work can be established in that territory, but considering that a site nearer the car-line, more centrally located, would be an advantage, the members of the mission requested the privilege of soliciting the church for funds to purchase another lot and to build a suitable churchhouse. The request was granted, and the trustees of the church were appointed to arrange for the disposal of the present property.

The treasurer's report was good, and it was decided to pay the District Mission Board our apportionment up to date. Our love feast was appointed for May 11.

The Chinese mission is in good condition, considering the fact that the Mission Board has not yet been able to secure a permanent worker. The Primary Department, especially, is growing. Last Sunday morning the superintendent of that department made an earnest appeal to the young people of the Los Angeles church for a permanent teacher for the beginners, and we hope some one will respond.

We have recently been favored with a number of addresses from brethren and sisters returning from various foreign fields. Bro. Thomas Chung, who spent the last year in China, gave a very interesting account of the few days he stopped over in Japan, and of his sojourn in South China, the home of most of our Chinese brethren now in America. Bro. Lew Faun, having spent the last three years in China, returned with Bro. Chung. He gave an interesting address in the Chinese Mission. He and Bro. Chung are both impressed with the need of a permanent mission in South China for the sake of the returning brethren and their families.

Brother and Sister Wampler, returned missionaries from

(Continued on Page 286)

A GOLDEN PRIZE

To the Presidents of the Brethren Colleges, including Ashland College, Ohio, I will give ten dollars in gold for the best essay on the subject: "The Incompatibility of Christianity and War."

The essay is to consist of testimony, argument and conclusion. The time limit is May 30. The space limit is 1,500 words. Communications should be typewritten, and signed with a nom de plume,—the real name being enclosed in a sealed envelope. The award is to be given by a non-partisan, disinterested commission. The contestants will send their communications to me. The winning essay will be published in the "Gospel Messenger" and the "Brethren Evangelist," with the consent of the authors.

Roanoke, Va. D. C. Moomaw.

REUNION OF PETER BECKER'S DESCENDANTS AT WINONA

All descendants of Eld. Peter Becker are urgently requested to attend a reunion of the descendants of Peter Becker during the Conference at Winona. The time and place are to be determined and announced on the Bulletin Boards during the Conference. Any one reading this notice and knowing of such descendants, who might not receive this information, will confer a favor by informing them of this meeting. It is the opinion of the committee that this may be a very pleasant, profitable and instructive event during the Conference at Winona.

Bicentennial Program Committee.

McPHERSON COLLEGE, McPHERSON, KANSAS

The thirty-first session of McPherson College will close with the events of Commencement week, which begins Sunday, May 25, and ends Friday, May 30. Commencement comes a week later, this year, on account of the loss of time, incident to the prevalence of Spanish influenza in the school. The Baccalaureate Sermon will be given on the evening of May 25 by the President, D. Webster Kurtz. There will be large graduating classes. The Alumni Business Meeting and Banquet take place on Thursday night. The speaker for graduation morning (Friday) is one of the most widely-known educators and pulpit orators in the West. Dr. Raymond A. Schwegler, of the University of Kansas, will give a message of vital interest to all who hear him. Friends and patrons of the college are invited to spend the week with us. No formal invitation is needed.

June 2 the Summer School of the College begins. It continues till July 11. Special emphasis is laid on work leading to graduation in some department of the school. Teachers will find our review courses very helpful. Those interested will correspond with the College.

Field Secretary W. O. Beckner has just returned from a trip to Texas and Southeastern Kansas. A good brother in Cherokee County, Kansas, conveyed to Bro. Beckner, for the College, a fine eighty-acre tract of land, this making a total of 160 acres given by this same brother within the present calendar year. The College is profoundly thankful for the gift.

President Kurtz is to spend a short time at Estes Park, Colo., this summer, where he is one of the speakers and Bible teachers at the great Y. M. C. A. Conference. He has been compelled to decline many invitations to give Commencement addresses this spring.

The catalog for the next school-year will be issued in May, and may be had by addressing the College.

E. L. Craik.

College Hill, McPherson, Kans., April 19.

Notes From Our Correspondents

(Continued from Page 277)

—W. R. Cline, 1070 Gas and Electric Building, Denver, Colo., April 20.

Sterling church met in called council April 10, with Bro. S. G. Mickey presiding. Bro. Weaver, of Omaha, gave us two good messages. A Japanese brother from Bethany Bible School was here for several days and told of the customs and different religions of Japan, emphasizing the great need of sending missionaries to that country. While here, he led two Japanese to Christ. They were baptized and enjoyed the love feast with us April 11. One of our junior Sunday-school boys has been baptized since our last report.—Mary Countryman, Atwood, Colo., April 19.

ILLINOIS

Batavia church met to business session April 7, with Eld. Geo. Heagley presiding. He was reelected to continue in this office during the coming year. Bro. A. F. Musselman was elected delegate to Annual Conference, with Bro. J. S. Flory, alternate. We decided to hold our communion service May 18, at 7:30 P. M.—Nellie K. Netzley, Batavia, Ill., April 17.

Elgin.—"The King of Glory" was given his Easter crown at the "little church on Highland" last Sunday. Children predominated in the program in the morning, with songs and readings. Three young ladies, robed in white, gave the pantomime, "Abide With Me," while an invisible quartet sang. The adult chorus sang two numbers. The beautiful finale of the morning was the baptism of nine, mostly children, the fruit of our Decision Day of two weeks ago. Over the baptistry rose a white cross, on which were the words, "Rose in violets," "He is Risen." Green and white was the note in the decorations. The attendance was two hundred and forty; the offering, $9.77. In the evening the King was offered his crown of victory in a beautiful cantata. The rendition was preceded by an interpretation of it by S. C. Miller.—Adaline H. Beery, Elgin, Ill., April 22.

Lanark church met for business April 18, with Eld. J. M. Moore presiding. Three letters were received. We are anticipating having us some time in the near future. Bro. P. F. Eckerle was elected delegate to Annual Meeting, with Sister Ella Moore, alternate. The Sunday-school is now supporting six French orphans. We are also working to raise our apportionment for Armenian Relief. Our church recently dedicated the parsonage which is now occupied by our pastor and elder, Bro. J. M. Moore. Bro. P. F. Eckerle gave the dedicatory address in a very pleasing manner. Bro. Moore responded and in his discourse emphasized the value to the church and community, of the parsonage as well as our homes, being dedicated to the Lord. April 21 we began a week of Bible study on the doctrines of the church, closing with our love feast.—Neil Sites, Lanark, Ill., April 18.

Mt. Morris.—Easter Sunday was a full day for the Mt. Morris church. Following the Sunday-school hour an impressive program was given by the primary, intermediate and junior departments. After this we elected one of our local ministers to serve as pastor, Eld. M. M. Sherrick was chosen. In the afternoon we were favored by an address on "The Balkan Situation," by Eld. Edward Bell Haskell, who has served as a missionary in that country for more than twenty years. Later in the afternoon one was received by baptism. In the evening the Christian Workers gave a program and later Dr. Haskell spoke on "The Land of Missionary Adventure." The young people were urged to devote their lives to work which will mean most to the cause. He also spoke of the suffering in Armenia and Syria and the Balkan States. To this, the church made up its offering. Over $1,000 has been raised in cash and pledges. This amount, with what was contributed at Christmas time, makes a total of about $1,800.—Marion E. Shirk, Mt. Morris, Ill., April 23.

Pine Creek church enjoyed a very interesting Easter service given by eleven sisters. The attendance was very good. We decided to change the date of our love feast, making it May 3, at 7 P. M. We expect to have Bro. J. W. Lear with us May 11, in the morning service.—Bertha M. Stauffer, Polo, Ill., April 24.

Rockford church met in council April 3. Our elder, Bro. Redenbo, of Mt. Morris, was present. Our pastor, Bro. Cox, announced that he would soon be leaving to take up work with the Greenleafton church, Minnesota. We voted to have Bro. Cox continue to secure another pastor soon.—Mrs. E. C. Wise, Rockford, Ill., April 15.

Virden church reports a total offering of $336.07 for the Armenian sufferers. Our love feast was held last Sunday at 7 P. M. The services of the day were well attended and the spirit was appreciated. He preached an impressive sermon in the morning on "What Think Ye of Christ?" As he is our Sunday-school Secretary, he also gave a practical talk on the standard for Sunday-schools. The primary department gave an Easter program in the regular Sunday-school hour. This was followed by "In Old Jerusalem," given by the older Sunday-school pupils. Altogether we had a feast of good things on Easter Day.—Stella Brubaker, Virden, Ill., April 20.

Waddams Grove.—April 13 Eld. Chas. H. Keltner preached an inspiring sermon, after which over $550 was pledged and given in money for the Armenian sufferers. All the members have not yet been solicited. Bro. Ira Auburn, recently arrived, volunteered to take charge of the church at this place. Our young people gave a very interesting Easter program at the Chelsea church.—Clara E. Myers, Waddams Grove, Ill., April 21.

INDIANA

Flora church has enjoyed a week's series of meetings, with our pastor, Bro. H. C. Early, assisted by Eld. Kintner. Decision Day will be utilized by the teachers of each class. During the week seven stood for Christ, four of whom were baptized. The children also rendered an appropriate program. We had an attendance of 283 at Sunday-school. Our envelopes are coming to raise our quota for the Armenian Relief.—Mattie Welty, Flora, Ind., April 20.

Fountain.—March 23 Eld. E. O. Norris gave two inspiring sermons. Two young men from the Antioch Mission were baptized. March 30 we organized a Sunday-school, with Bro. Kintner, Superintendent. April 30, at our regular preaching services, a collection of $10 was taken for Armenian-Syrian Relief.—W. I. Kintner, Holton, Ind., April 22.

Landess church met in council April 7, with Eld. Hummer presiding. One letter was granted and two received. Bro. Olie Mathias was elected delegate to District Meeting. Bro. Marshal Pence, Olie Mathias and David Kitch were elected as ministerial committee for one year. The Sunday-school and church services are in regular progress again in the new church, which is not quite completed yet. The attendance is good. Cottage prayer meeting is held each Tuesday evening.—Ethel Mae Landess, Bach, Ind.

Loon Creek.—April 6 Bro. D. H. Hirt, our pastor, began a series of meetings continuing until April 20. While there were no accessions, still we feel that much good has been done. Bro. Hirt's sermons were inspiring and helpful to all. Our offering for the Armenian-Syrian Relief, counting that previously reported, has reached almost $400. May 11 we expect to have with us Sister Anna Hutchison, returned missionary from China.—Mae Hoover, Huntington, Ind., April 22.

Manchester.—It has been our privilege to have Bro. Chas. D. Bonsack, of New Windsor, Md., with us in three of our services of the past two Sundays. The Sunday-school, Easter Day, was given to the Primary, Junior and Intermediate departments, with a special program. The Choral Society rendered a musical program in the evening.—Ivah M. Grossnickle, North Manchester, Ind., April 23.

Middlebury church enjoyed a great spiritual blessing April 11 and 12, when Bro. A. Cline, Sister Sadie Miller, of India, Bro. Brooks and Sister Inez Byer, of Bethany, were with us. Bro. Claybaugh gave lectures and views of Chicago, while the others showed us the need of more workers in the foreign field. It is a great inspiration to see such devoted young people giving up their lives in service. On Saturday afternoon they met with the Junior Mission Band and Sister Sadie Miller told the children what is meant by self-denial. Bro. Brooks also gave some good suggestions for Mission Study. An offering of $38 was lifted for the Nyoda Boarding Fund. April 20 Sunday morning Bro. Brooks preached for us.—Mrs. Geo. S. Sherck, Middlebury, Ind., April 18.

Muncie.—In this report, three more have been added to our number by baptism. Five have been received by letter. Our Sunday and Sunday-school continue to grow. There were 140 present at Sunday-school on Easter Sunday. An Easter program was rendered by the children. At the evening service, Eld. G. L. Studebaker's theme was "The Resurrection."—C. Branson, Muncie, Ind., April 21.

Oak Grove church met in council April 5, with Eld. M. J. Whitmer presiding. Three letters were granted. Bro. Claude Ullery was elected delegate. Sister Armilda Hoover, March 22 and 23 Sister Clara Michael and Bro. Floyd Irvin, of Bethany Bible School, were with us in the interest of missions. Sister Sadie Miller, on furlough from India, also gave a very interesting talk on her work. We had a good attendance at both services and an offering of nearly $32 was taken for mission work. On Sunday evening, Bro. Charles Rupel, who is now attending Bethany Bible School, delivered his first sermon, which was very good.—Harry Miller, North Liberty, Ind., April 14.

Plevna church met in council March 23, with Bro. Elsworth Weimer presiding. Bro. Forrest Hostetler was elected delegate to Annual Conference, with Eld. Joe Kendall, alternate. March 30 we lifted an offering of $70.25, $56 of which is to go to the Armenian-Syrian Relief and the remainder to the India Famine Fund. Our series of meetings will begin some time in May.—Tena Smith, Kokomo, Ind., April 14.

Salamonie church has enjoyed many splendid services lately and is anticipating more good things in the very near future. Since March 1 our Christian Workers' Society has been reorganized and several interesting programs have been given. Recitals by the students from North Manchester College rendered a program of a missionary character. An offering was taken for Reconstruction Work, bringing our total to about $350. April 14 a special council meeting was held to make necessary arrangements for our lectures and series of meetings. April 21 Owen W. Wiard, a lecturer of international fame, will begin a course of seven lectures, followed by the revival conducted by Eld. F. L. Heestand, pastor of the church. May 4 will be held the dedication and home coming services,—the former in the morning and the latter program in the afternoon. Dinner will be served in the basement for all who desire to attend. A special invitation is extended to those who were once connected with the Salamonie church. The primary department of the Sunday-school will give an Easter program on Sunday evening.—Hampton Zook, Huntington, Ind., April 15.

South Whitley.—Our two weeks' series of meetings, conducted by Bro. S. J. Burger, of Howe, Ind., closed April 6. Two accepted Christ. The meetings were well attended throughout, and the church feels greatly blessed and revived. We now have sixty members. Bro. Geo. Swihart was retained as elder. Easter Sunday Bro. D. C. Cole, of North Manchester, preached two sermons, which were highly appreciated.—Mrs. Henry J. Neff, South Whitley, Ind., April 20.

West Eel River church met in special council April 19, with Brethren Emanuel LeCrone and P. D. Yarbrough presiding. Reports were given by all the deacons sent out on the annual visit. Also reports of two visitation committees were received. Our love feast will be held May 3. Our Sunday-school is progressing nicely.—Ruth Metzger, Claypool, Ind., April 21.

IOWA

Franklin County.—Our quota for Relief and Reconstruction is $275. Our offering April 13 was $302.05. This, with the amount previously reported, totals $417.08. The quota is higher than these figures show, since several families have moved away from our records. Our elder is urging us to make a larger missionary offering than ever before, naming $500 as the goal. Bro. Virgil C. Finnell will be with us in a three-day Institute, April 25-27. Friday, at 8:30 P. M., he will give his illustrated lecture, "The Rural Church Facing Its Tasks." Sunday will be a full day at the church, with lectures at 11 A. M., 1:15, 2:00 and 8:30 P. M.—Harvey W. Allen, Dumont, Iowa, April 16.

Garrison church met in council March 15, with Eld. H. A. Gnagy presiding. We expect Bro. Hugh Hoffman, of Chicago, to hold a series of meetings for us May 18, closing with a love feast May 31 and June 1.—Mrs. Minnie Gnagy, Dysart, Iowa, April 23.

Greene church convened in council, with Eld. W. H. Lichty presiding. Bro. Lichty was retained as elder for another year, and Bro. W. E. Ankeny as deacon. Two letters were received. Two new families have moved into our midst since March 1. Bro. Buntain will represent us at Annual Meeting. April 13 our pastor gave us a very impressive sermon on the subject "The Good Samaritan," which was very appropriate for the occasion.—Relief Sunday. At the close of the service an offering was lifted for Armenian-Syrian Relief. Our quota was $400 and $630.05 was received. It is expected that the amount will be raised to $900, when the report is complete. An Easter program will be rendered on Sunday evening.—Elsie A. Pyle, Greene, Iowa, April 15.

KANSAS

Belleville.—The District Meeting of Northwestern Kansas and Northeastern Colorado, after being twice postponed, was held at the Belleville church April 15 and 16. Only the business part was held on account of the influenza being prevalent when the arrangements were made. The District was very harmonious in the passing of delegates from the different churches. Thursday night Bro. Stutsman, of Burr Oak, preached, and Wednesday night Bro. Jarboe, of Superior, talked to a well-filled house. The District Meeting will be held next fall at Quinter, Kans. The Belleville church also held a council meeting Wednesday. Bro. A. C. Daggett was reelected for the next six months as elder, and Bro. John Oakley, our pastor, as assistant elder. Four letters were granted to those who have moved away. Our love feast will be held May 31.—Jessie Ball, Belleville, Kans., April 22.

Bloom.—Our Sunday-school gave a very good Easter program on Sunday morning. In the evening our pastor, Bro. J. S. Sherly, gave us an excellent discourse on "Life Emerging from Death." Our Sunday-school and Christian Workers' Band are doing some excellent work since the epidemic has subsided. Our series of meetings will begin May 6 and continue for two weeks, the love feast to be held at the close of the meetings. We expect Bro. Feiler, from Hutchinson, Kans., to be with us.—Cassie Martin, Bloom, Kans., April 21.

Kansas City (Armourdale Mission).—We are glad to report some progress in the work here. Interest is slowly, but we feel steadily, increasing. We have been favored with a few sermons, recently, by Brethren Geo. Clemens, and Isaac Crist. We intend to have a love feast this spring, announcement of which will be made later. Last Sunday night we held special services for Armenian and Syrian relief work, at which our offering was $33.72. Then we decided to take the class offering the next Sunday, at Sunday-school, for the same purpose, and that amounted to $8, making a total of $41.72 for that work. Our Annual Conference offering has also been taken. It amounted to $30.' We are making some much needed improvements on the mission property. We are few in number and need more workers, especially teachers. Please pray for our little mission.—Chas. 'A. Miller, Kansas City, Kans., April 20.

McPherson.—Gifts to the Armenian Fund, which was launched by this congregation on April 6, are coming in. The amount now amounts to slightly over $1,600. Our semiannual love feast was held April 13, and was enjoyed by one of the largest crowds, assembled here for that purpose, for some time. Eld. D. W. Kurtz delivered a masterly self-examination sermon in the morning, explaining the real spiritual significance of the symbols. He also presided at the love feast in the evening. The quarterly business meeting of the church occurred last night, with Eld. J. S. Johns in charge. The report of the church treasurer, Bro. Joseph Andes, showed a substantial balance. One query was sent to District Meeting. Seven letters of membership were received. Bro. J. Edson Ulrey, of Onekama, Mich., will be with us in a revival effort next November.—F. L. Craik, McPherson, Kans., April 15.

Sabetha church had a "red letter" day April 13, when our elder, Bro. R. A. Yoder, preached a very inspiring sermon. The theme was, "A Vision of the World's Need." Special emphasis on suffering Armenia. After a strong appeal, $1,200 was raised for relief work. The Gospel Team, from McPherson College, will be with us April 26 and 27. Our series of meetings and love feast have been postponed indefinitely. Our Sunday-school is progressing nicely, with a good attendance. Bro. Roy Kistner is holding services every two weeks at the Porter schoolhouse.—Mrs. John Heikes, Sabetha, Kans., April 23.

OKLAHOMA

Monitor.—We held our love feast April 14, with about forty communing. Bro. B. Bright efficiently and pleasantly presided in the presence of visiting members. Sister Lydia Taylor was also with us and gave two interesting lectures on "Character and Clothes." Our prayers accompany Sister Taylor as she goes to other fields of labor. Two were received into the church by baptism.—Sarah Miller Logsdon, Nash, Okla., April 19.

MARYLAND

Baltimore (Woodberry) church met in council April 6, with Eld. C. D. Bonsack presiding. One was reclaimed and another received by baptism. Eld. F. D. Anthony was chosen elder of this church. Delegate to Annual Conference, with Eld. Ira Rairigh, and Bro. Gilbert; to Annual Meeting, Bro. F. D. Anthony, with Bro. S. Rairigh, alternate. The report of the treasurer showed an increase of $833.61 for 1918 over 1917. We are glad to report that this church is now self-supporting and hopes to continue to prosper. April 13 an offering of $25 was lifted for Armenian Relief by the Christian Workers' Society.—Flora A. H. Babylon, Baltimore, Md., April 16.

Baltimore (Woodberry).—Our opportunity to help the Armenian-Syrian Relief Fund is $110, and today the Sunday-school itself gave $100 in cash. This amount, with nearly $25, given by the Christian Workers' Society, puts us "over the top" and there are other offerings to follow. Next Sunday the church will be given the opportunity to contribute to this worthy cause.—F. D. Anthony, Baltimore, Md., April 20.

Notice.—Our Sunday-school Convention will be held at the Pine Grove church, Oakland congregation, June 8, and the District Meeting of Western Maryland will be held at the same place Aug. 29. The Ministerial Meeting convenes Aug. 30.—Zenas L. Mellott, Sines, Md., April 18.

MICHIGAN

Lake View church met in council April 19, with Bro. L. T. Holsinger as moderator. Our love feast will be held May 31, beginning at 7 P. M. We decided to have an all-day meeting June 1. Bro. Holsinger was chosen elder for one year; the writer, correspondent and "Messenger" agent. Bro. Holsinger was chosen delegate to Annual Meeting.—Ella Keith, Brethren, Mich., April 21.

Ministerial Conference.—Marilla, Harland, Homestead, Brethren, and Onekama congregations met in conference at Kaleva, Mich., April 12. Eld. J. Edson Ulery, of Onekama, was appointed Moderator of the meeting and O. F. Gochenour, of Kaleva, Clerk. The purpose of the Conference was to effect a more perfect organization of the ministry. The total membership of the five congregations is two hundred and three. The Onekama congregation has four ministers, Brethren has three, Homestead one, and Harland and Marilla have none. It was decided select an informal committee, of one member from each congregation, to draft plans by which the five churches can cooperate in the work of the ministry. The following members were appointed on this committee: Sister Lung from Homestead; Bro. Charles Miller from Harland; Bro. H. Grosnickle from Marilla; Bro. H. W. Gochenour from Brethren and Sister J. E. Ulery from Onekama. Bro. Grosnickle was chosen chairman of the committee and Bro. Charles Miller, secretary. This committee will meet April 26, and will then announce the date for the next Conference.—O. F. Gochenour, Kaleva, Mich., April 19.

Rodney church met in council April 5, with Eld. Samuel Bollinger in charge. Church officers were elected, with Bro. Bollinger, elder. Our love feast will be held June 21, commencing at 10 o'clock.—an all-day meeting. Our Brethren Sunday-school and our two church services since last November, except in February, when Bro. Bollinger came and preached for us. We have our Sunday-school going now, and will have preaching every two weeks.—W. E. Tombaugh, Rodney, Mich., April 15.

MINNESOTA

Hancock.—After having closed our school all winter on account of influenza, we again organized April 13, with Bro. Edwin Glover, superintendent. Our elder, Bro. A. J. Nickey, was present, and his help was much appreciated. His son, Bro. Ernest Nickey, gave us a splendid sermon. Our love feast was appointed for June 28 and 29.—Mrs. H. W. Yingst, Hancock, Minn., April 16.

Root River church met in council March 28, with Eld. Jonathan Broadwater presiding. Communion was granted. Sister Amanda Oornink was elected delegate to Annual Conference, with Bro. J. O. Burkholder, alternate. Bro. Cox has been secured to take up the pastoral work at this place from June 1. The Primary Department is preparing to give a program some time in May.—Amy J. Owen, Preston, Minn., April 16.

MISSOURI

Shelby County church met in council April 12. Two letters were granted to Brother and Sister Folger, who are moving to Idaho. Sister Salome Stouder was elected delegate to our Christian Workers' Society. April 6 our pastor talked to us about the Armenian-Syrian sufferers. 'Cash received for the fund amounted to $85.05. One of our sisters gave $10, who is not a member of the evangelist, going to or from Annual Meeting, hold a series of meetings for us if Bro. Geo. Ellenberger can not come. We are anxious for a revival, as we had none last fall. We had a very interesting Easter service.—Merle Stouder, Leonard, Mo., April 22.

NEBRASKA

Lincoln.—April 6 we had the pleasure of having with us again our former pastor, Bro. J. Edwin Jarhoe, and wife. They closed their meetings at Oenver and on their way to Chicago stopped over Sunday. In the morning Bro. Jarhoe gave us a fine talk on the work they had been doing in the past church year. While we have missed them greatly, yet we were made happy to know that Bro. Jarhoe, though his earnest preaching, has been the means of bringing so may souls to Christ. In the evening he again gave us a splendid sermon, on the subject "Eternity Without God." Both services were largely attended. We could not help but notice the new life and spirit that the song service took on, with Sister Jarhoe as leader again. We hope to have them with us again in the near future.—Alice Rush, Lincoln, Nebr., April 17.

NORTH CAROLINA

Pleasant Grove Sunday-school is progressing nicely. Our cradle roll superintendent has fourteen infants enrolled. Some have already received their Sunday cards, and the remainder will receive theirs the schools which Bro. Virgil C. Finnell, the Field Director, has visited. We hope they are all striving to become Front Line Sunday-schools. —Emma Boyer, Beaumont, N. C., April 20.

Spray Mission.—Our elder, Bro. A. Bowman, came to us April 19, and remained several days, preaching three times. April 20 we met in council. The report of the visiting brethren was favorable. Bro. Bowman was chosen elder for another year; the writer, "Messenger" correspondent. Sister Lucy Rickman, Sunday-school secretary decided to call Bro. Z. E. Mitchell, of the Antioch congregation, Va., to begin a series of meetings May 11, closing with a love feast May 24, beginning at 5 P. M. We should like information that will help us a membership of about fifty, and we hope that the work may prosper.—Mrs. Lucy A. Rickman, Leaksville, N. C., April 22.

NORTH DAKOTA

Egeland congregation met in council April 19, with Eld. A. M. Sharp presiding. Three letters were received. We decided not to send a delegate to Annual Meeting. On Easter Sunday Bro. Arthur Shively gave a splendid talk on Armenia and its needs, after which a collection of $125 was taken for the relief work. Our love feast will be held in July the close of our series of meetings, which will begin June 1. We are glad to have Bro. Sharp with us again. He spent the winter in California.—Nellie Kahl, Egeland, N. Dak., April 22.

Ellison.—We are glad indeed to have with us, April 13, Bro. Arthur Shively, of Egeland. His subject was, "Our Christian Duty to Armenia's Need." He gave us information that was much appreciated in our drive for the Armenian Relief. We about doubled our quota. We are looking forward with joy to the Mission Board's request for May. Surely we should double our quota, for the need is great.—J. C. Forney, Rock Lake, N. Oak., April 22.

OHIO

Bear Creek.—The Christian Workers' committee arranged an Easter program for the evening of April 13, which was well rendered. Following this, Bro. John Garst gave a splendid sermon. Easter Sunday we had an interesting service at 10 o'clock, when another program was given. Our returned missionary, Sister Anna Eby, told how she spent Easter in India last year. She showed us the costumes worn by Hindu women and girls. Following the Sunday-school hour, Sister Eby gave us an interesting talk, telling her experiences in evangelistic work in the villages. We expect to have Bro. Claybaugh, of Bethany, with us May 25 and 26.—Maudie W. Fifburn, Clayton, Ohio, April 22.

Circleville mission closed a series of meetings April 20, conducted by the pastor. Sister Edith Pletcher, of Goshen, Ind., had charge of the song service. Two have been received by baptism since our last report. We have gone "over the top" more than fourfold for Armenian-Syrian Relief. Our Sunday-school is nearing the 100 mark again and continues to grow in interest. The work has been greatly hindered during the winter on account of influenza, etc., but we hope for better things.—Mrs. Oliver Royer, Circleville, Ohio, April 23.

Jonathan Creek church met in council April 12, with Bro. E. B. Bagwell presiding. Eld. Bagwell is our delegate to Annual Meeting, with Bro. A. O. Helser, alternate. Brethren Helser and Marion Leckrone are our delegates to District Meeting, with Sister Mary Leckrone and the writer, alternates. Arrangements are being made to hold special services on Mother's Day. We decided to hold our spring love feast some time in May. Our pastor will try to secure an evangelist to hold services for us some time this fall. The Sisters' Aid Society gave a report of their year's work. The treasurer of the Missionary Committee also gave a report. Bro. J. J. Hoover, of Morrill, Kans., held services for us on Sunday morning and also on the evening of March 30. It had been a long time since Bro. Hoover had been in our midst and his presence and efforts were appreciated by all.—Mary H. Snider, Thornville, Ohio, April 21.

Lower Stillwater church met in special council, preparatory to our love feast, with Eld. L. A. Bookwalter presiding. Three letters were granted and three received. One was reclaimed. Our visiting brethren gave a good report. Eld. L. A. Bookwalter was elected delegate to Annual Meeting, with Bro. Harvey Miller, alternate; Brethren Harvey Miller and Alva Oren, delegates to District Meeting. We have with us O. G. Berkebile, of Bradford, Ohio, to hold our series of meetings sometime in August. The third Sunday of each month we take a special offering for the Armenian-Syrian Relief. Sister Oren prayer meeting and teachers' meeting every Thursday evening. March 22 and 23 Bro. H. A. Clayhaugh gave us an illustrated lecture on the work in Chicago and Bethany Bible School, which was very much appreciated. We expect to hold our home communion April 19, at 7 P. M.—Maude E. Crook, Trotwood, Ohio, April 18.

New Philadelphia.—We met in council April 11, with Bro. Shriver presiding in the absence of Bro. Shepler. We decided to send two delegates to the Sunday-school Conference. Sister Snyder prayer meeting and teachers' meeting every Thursday evening. March 22 and 23 Bro. H. A. Clayhaugh gave us an illustrated lecture on the work in Chicago and Bethany Bible School, which was very much appreciated. We expect to hold our home communion April 19, at 7 P. M.—Maude E. Crook, Trotwood, Ohio, April 18.

New Philadelphia.—We met in council April 11, with Bro. Shriver presiding in the absence of Bro. Shepler. We decided to send two delegates to the Sunday-school Conference. Sister Snyder and Sister Morse were elected. They are to serve as delegates to the Christian Workers' Convention also. Bro. Shriver was elected delegate to Annual Meeting. We agreed to pay our amount to the Armenian-Syrian Relief. Bro. Reuben Shroyer recently gave us two excellent addresses, containing many words of encouragement. Good Easter services were held in the morning and evening. Since our last report, two have accepted Christ and been baptized by him into the church. We hope and believe that after the building of our new church many more souls may be brought into the fold. We are working with earnest will and effort toward getting our share of the money. This new building which is much needed.—Clark E. Springer, New Philadelphia, Ohio, April 21.

Notice to Southern Ohio.—On the evening before our District Meeting, at Pleasant Hill, Ohio, we will hold our conference. Eld. L. A. Bookwalter will give the address which will be of special interest to our committees. Time will be given to discuss local problems. We hope every committee will be represented.—Ira G. Blocher, District Missionary Secretary, Greenville, Ohio, April 22.

Swan Creek.—April 20 the Sunday-school rendered an appropriate Easter program, after which Bro. W. C. Oetrick, of Bryan, Ohio, preached a very forceful sermon. Steps have been taken to raise our quota for the Armenian Relief. Two have been received by baptism since our last report.—Nancy Smith, Wauseon, Ohio, April 21.

OREGON

Myrtle Point church met in council April 5, with Bro. C. H. Barklow as moderator. It was decided to have a series of meetings either in June or July,—announcement to be made later. The program given on a program being rendered by the Sunday-school in the morning and services of some kind in the afternoon of July 4. We discussed the subject of Christian Stewardship, and decided to have some evangelistic work. Since our last council one has been received into the church by baptism and another awaits the rite.—Rachael Michael, Myrtle Point, Oregon, April 21.

Portland.—April 20 the Young People's Class of our Sunday-school rendered a program at the Christian Workers' service, under the direction of their teacher, Sister Laura Cheney. The program consisted of Scripture readings, special singing, recitations, etc., all of which were inspiring and helpful. We are glad to see our young people participate in this good work.—Grace W. Hewitt, Portland, Oregon, April 21.

PENNSYLVANIA

Codorus church met in council at the Codorus house April 7, with Eld. J. M. Blauhart presiding. Delegates to Annual Meeting were elected: Brethren Michael Markey and Eld. J. M. Blauhart; Brethren S. B. Myers and J. H. Keller, alternates. We will hold two love feasts this spring,—the first one at Fairview house May 11, the other at Codorus house May 25. Bro. John Zug, of Berwick, Pa., will begin a series of meetings at the Codorus house May 12. Series of meetings will also be held at four of the other preaching places during the summer and fall this year. Three letters of membership were granted. Some needed repairs will be made on the Pleasant Hill and New Freedom houses. Bro. Geo. Keeney was appointed secretary, and Bro. E. H. Lehman, correspondent; the writer and Bro. Zug, agents for "Messenger." Our collection for Armenian Relief amount to about $1,000.—S. C. Godfrey, Red Lion, Pa., April 22.

Connellsville Mission.—Bro. I. R. Pletcher has moved his family to Connellsville, to take charge of the work. We hope that much good will be accomplished. The church, Sunday-school and Aid Society together raised $50 for the Armenian-Syrian Relief. Bro. Pletcher expects to hold revival services some time in May and at the close of the meetings the first love feast will be observed. The Sunday-school is in a flourishing condition. Our collection for Armenian Relief amount to about $1,000.—S. C. Godfrey, Red Lion, Pa., April 22.

Connellsville Mission.—Bro. I. R. Pletcher has moved his family to Connellsville, to take charge of the work. We hope that much good will be accomplished. The church, Sunday-school and Aid Society together raised $50 for the Armenian-Syrian Relief. Bro. Pletcher expects to hold revival services some time in May and at the close of the meetings the first love feast will be observed. The Sunday-school is in a flourishing condition. Our collection for Bro. P. S. Lepley. The Aid Society has organized a Mission Society. A mission program is given once a month. Sister Friend has organized a Junior Mission and twenty-three members are taking the first course of study. They will give an Easter program.—Anna Cogan, Dawson, Pa., April 17.

Elk Lick church met in council April 12, with Eld. Waltz presiding. Our love feast will be held May 11, at 7:30 P. M. The Sunday-school will be held at 9:30 on the same day. Our Armenian relief was $727.50. Two Mission Study Classes and the teacher training class meet weekly.—Mrs. B. F. Walts, Elk Lick, Pa., April 18.

Germantown church met in council April 14, with Bro. Geo. W. Yoder, of Norristown, present. Three deacons were elected and with their ordination will be Brethren Jos. Sawyer, John Mohler and Howard Shugard. It was decided that an offering be taken in the near future for the Armenian work. The pastor, Bro. M. C. Swigart, and his wife, are delegates to Annual Meeting. Our Sunday-school gave an Easter program. One has been received by baptism and five by letter since our last report.—Mrs. M. C. Swigart, Philadelphia, Pa., April 21.

Hatfield congregation met in council March 29, with Eld. Wm. B. Freed presiding. One letter was granted. The visiting brethren gave their report, which was very favorable. We decided to have the Volunteer Mission Band give us a talk along the line of mission work. We expect to hold the revival meeting with Eld. Jacob Mohler and two deacons. Our elder was elected delegate to Annual Meeting, with Bro. David N. Cassel, alternate; Brethren Frank Munsinger and Peter Freed, delegates to District Meeting; Brethren David N. Cassel and the writer, alternates. We expect to hold our love feast May 3, at 6:30 P. M.; preparatory services at 2 o'clock.—J. Herman Rosenberger, Souderton, Pa., April 18.

Ligonier church met in council April 6, with Bro. P. J. Blough presiding. We decided to have the church officers for one month. We will have a series of meetings beginning May 11, and closing May 25 with a love feast. Our home ministers, Brethren W. E. Wolford and J. W. Sanger, will conduct the meetings. Bro. P. J. Blough will represent us at Annual Meeting, and Brethren H. L. Miller and Arthur Wolford at District Meeting. Easter Sunday we held with us the close of the National Temperance Workers, Mr. H. S. Bonsib, from Indianapolis. Brethren Sanger and Miller had charge of the children, in charge of one of the Sunday-school classes. Our Teacher-training Class is almost ready for the last examination. We lifted an offering of $40 for the Armenian Relief and are raising money this month for the same purpose. Our share is $105.—Our Sunday-school is doing nicely now.—Opal W. Leonard, Ligonier, Pa., April 23.

Lititz.—We held our love feast on Good Friday. Ministering brethren from seven of our neighboring congregations were with us. Eld. Harry Yoder, of Lancaster, officiated. March 30 Bro. J. H. Cassady, of Juniata College, preached for us morning and evening. His sermons were very instructive and highly appreciated. Since our last report two have been received by baptism and fourteen by letter.—Florence B. Gibbel, Lititz, Pa., April 21.

Moxham (Johnstown).—The Moxham congregation called a special business meeting on Monday evening, April 14, to consider calling Eld. O. F. Hoover to the pastorate of the congregation, the present pastor having recently resigned. Bro. Hoover preached for us on the morning and evening of April 13. The congregation unanimously called Bro. Hoover to become their pastor as soon as he can take up the work. The present pastor expects to leave about the middle of May, and will begin his pastorate with the West Charleston congregation, of Southern Ohio, immediately. Bro. Hoover will be in shape to begin the work there about the same time. One letter was granted and an assistant chorister was elected.—Mrs. J. C. Flora, Johnstown, Pa., April 18.

New Enterprise.—Bro. Cassady was with us for a few days, in the interest of the James Quinter Memorial Fund. He gave us a fine lecture on the subject of "Alexander Mack and the Early Church." Sunday morning he talked on "The Crisis of the Church Based on Christian Education," and Sunday evening on the "Second Coming of Christ." We raised $815 for Armenian-Syrian Relief. Bro. Kulp, our pastor, held a very successful meeting in the Snyder house. Eight confessed Christ and were baptized.—Margaret Replogle, New Enterprise, Pa., April 22.

Philadelphia (First Church).—March 9 Bro. Stover Kulp preached for us morning and evening. In the afternoon, at Sunday-school, he gave an interesting talk. March 23 Bro. J. A. Myers preached in the morning. In the afternoon and evening he gave illustrated addresses. Prof. Francis Harvey Green's lecture on the "Interrogation Point," given March 28, was very much appreciated. March 30 Bro. C. C. Ellis preached for us, and at the close of the evening service one young man united with the church by baptism.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., April 15.

Pleasant Hill church met in council April 18, with Eld. Oavid Hobf presiding. Eld. E. S. Miller and Bro. A. S. Baugher were with us. We elected two deacons: Brethren Jacob Hummert and Harry C. Miller. Three letters were granted. Bro. G. Howard Danner is our delegate to Annual Conference, with Bro. S. K. Jacobs, alternate. We will have a two weeks' series of meetings, beginning August 9, conducted by Bro. Nathan Martin, of Rheems, Pa. April 20 Bro. J. L. Myers, of Loganville, Pa., preached a memorial sermon for Bro. G. E. Stoughbaugh, who died a few months ago in France.—Amanda K. Miller, Spring Grove, Pa., April 21.

Robinson.—Our church met in council March 18, with Eld. M. J. Brougher presiding. We chose our elder as delegate to Annual Conference; to District Meeting, Sisters Carrie Bowser and Rebecca Mc-Graw. The pastor will endeavor to secure an evangelist to hold a series of meetings in the near future. Bro. M. J. Brougher preached a very interesting sermon April 17. The service was well attended.—Mrs. Carrie Bowser, Robinson, Pa., April 18.

Royersford church recently held a two weeks' series of meetings, conducted by our pastor, Bro. E. G. Oiehm. Eight converts were baptized April 13. At our council of April 14, Bro. Oiehm and Sister Emma Tyson were chosen to represent our church at the District Meeting, to be held in the Bethel church, Philadelphia. Our love feast will be held May 10.—Mrs. Elizabeth G. Harley, Royersford, Pa., April 23.

Springfield church met in council April 5, with Eld. Hottel in charge. A series of meetings, to be conducted by Eld. J. H. Longenecker, of Palmyra, Pa., will begin May 3, followed by a love feast May 17, at 6 P. M. Oelegates to District Meeting are Brethren S. S. Flint and Mathias Steely. Superintendents for the Springfield Sunday-school are Brethren Edwin Jacoby and Elmer Buchman. The Quakertown Sunday-school sent $50 to the Armenian-Syrian Relief. A splendid Easter program was rendered by the Christian Workers' Society under the leadership of Sister Winnie Lint.—Lucina Heraberger, Quakertown, Pa., April 22.

Uniontown.—In March Bro. Carl S. Oriver came to this place as pastor of the church. Our communion was held April 19, preceded by a two weeks' series of meetings. Bro. G. M. Oover, of Smithfield, was to have charge, but was called home on account of illness in the family. Our pastor continued the meetings. Four were baptized during the meetings and two previously, making a total of six since our last report. Bro. Carl S. Oriver is our delegate to District Meeting and Eld. C. M. Oriver to Annual Meeting. We have organized a Teachers' Training Class. The Sunday-school rendered an Easter program April 20.—Orpha Cather, Uniontown, Pa., April 21.

York (First Church).—April 10 we met in council, with Eld. J. A. Loop presiding. Two letters were received and nine granted. Brethren Eli Wagner and Thos. Fitz were elected to the office of deacon and, with their wives, ordained. Brethren J. L. Baker and O. W. Cook were present and assisted in the installation services. Our quarterly Teachers' Institute was held March 20. The subject of "The Teachers' Meeting Hour" was ably discussed. The Round Table, conducted by Bro. Arthur Ahrens, was also very interesting. April 13 Bro. Lewis Clower, of Bridgewater, Va., preached for us.—Alice K. Trimmer, York, Pa., April 22.

SOUTH CAROLINA

Melvin Hill (N. C.).—We met in council April 12, with Eld. Geo. A. Branscomb in charge. Eld. C. M. Thomas was present also. Three letters were granted. Our church and Sunday-school were closed for quite a time on account of influenza. Five of our number were taken by death,—all young people. We were thankful and glad when we could resume work once more.—Jennie M. Robb, Campobello, S. C., April 17.

TENNESSEE

Knob Creek.—April 6 was the annual missionary day. The committee arranged for Bro. S. M. Lilly to preach, and Pleasant Hill congregation, to give the address. An offering of $332 was taken for the support of our missionary in China, Sister Anna Seese. We also reorganized our Sunday-school, electing Bro. John A. Pritchett as superintendent.—Mrs. C. R. Simmons, Johnson City, Tenn., April 21.

Pleasant View.—We recently took an offering of $36.90 for the famine-stricken people of India. Easter morning the church had the privilege of hearing a splendid sermon on "The Resurrection," by Bro. Rural Pritchett, of the Knob Creek church.—Johnson City, Tenn. —Lawrence E. Edwards, Jonesboro, Tenn., April 20.

VIRGINIA

Antioch church met in council April 5, with Bro. S. M. Ikenberry acting as moderator. One letter was granted. An offering of $21.81 was raised for the benefit of sorrow-poor members. April 6 Bro. Jos. Bowman preached a very interesting sermon. This was a fine service. We believe our Sunday-school is increasing in interest and attendance since the visit of Bro. Virgil C. Finnell.—Beula Bowman Peters, Rocky Mount, Va., April 16.

Beaver Creek.—We met in visit council April 12, with Eld. M. B. Miller presiding. The brethren brought in a very interesting report. Elders H. L. Miller and M. G. Sanger were present. One query was sent to District Meeting. Delegates to Annual Meeting are Brethren A. S. Thomas and J. W. Hess; to District Meeting, Brethren S. E. Garber, Earl Shirkey, M. B. Miller and J. W. Hess.—Nannie Miller, Bridgewater, Va., April 21.

Damascus church met in council April 7, with Eld. Oaniel Turner presiding. One was received by letter and one was reinstated. Our delegate to District Meeting is Bro. Grover C. Moyer, with Bro. Oscar Oavis, alternate. Bro. Moyer was elected solicitor for funds for the Orphans' Home at Timberville. We expect to have a series of meetings soon, if an evangelist can be secured. We have had very few meetings during the winter, on account of the influenza.—F. A. Yankey, Ooovesville, Va., April 18.

Nokesville.—The churchhouse at our mission point, near Fredericksburg, will be dedicated May 11. The dedicatory sermon will be preached in the morning and there will be a program in the afternoon. A council meeting will be held Saturday afternoon, May 10, followed by a love feast.—Mrs. J. A. Seese, Nokesville, Va., April 21.

(Continued on Page 288)

LOS ANGELES, CALIFORNIA

(Continued from Page 283)

North China, visited our church and each delivered an address. The subject of Sister Wampler's talk was: "Some of the Customs of the Chinese People." She exhibited a few articles of wearing apparel, which were very interesting. Bro. D. L. Miller, being present, called our attention to the fact that some of the customs of the women of Christian America are as foolish and injurious as the foot-binding practice among the heathen of China. Bro. Wampler's subject was: "Some of China's Christians." Lasting impressions were made on all who heard him speak. The faithfulness and devotion to the Christian religion, on the part of these heathen converts, surrounded by idolatry, puts tp shame the indifference exhibited by many American Christians, whose environment has ever been Christian. Dr. Wampler's hospital work affords him a rare opportunity to gain the confidence of the people. This line of work certainly should be encouraged on every mission field.

Brother and Sister Emmert, of India, and their son and two daughters, recently visited us. Sister Emmert is the missionary supported by the Sunday-schools of this District. On account of her broken-down health, she was unable to address us. Bro. Emmert delivered two able addresses on different phases of their work in India. This picture of India's Macedonian call should be a constant appeal to men of means to support that work. It should inspire young men and women to give their lives to that work. Especially are young men greatly needed. An offering was taken, to be forwarded to the General Mission Board.

Della Lehmer.

April 18.

DEATH OF ELDER S. U. SHOBER

Eld. S. U. Shober died on Thursday, March 27, in the Memorial Hospital of Johnstown, Pa., where he had undergone two operations for internal troubles, aged sixty-five years, eleven months and twenty days. Bro. Shober was the eldest son of George W. and Leah Berkley Shober. He was educated in the common schools and Berlin Normal School, of Somerset County, Pa. At fifteen years of age he began teaching school, which profession he followed for five years.

Sept. 26, 1872, he was united in marriage to Sarah Ellen Kimmel, to which union were born three sons and one daughter, all of whom survive. He is also survived by his wife, seven grandchildren, one brother and two sisters. Two grandchildren preceded him.

Eld. Shober was a faithful worker in the Church of the Brethren, which be made his choice at sixteen years of age. He was elected deacon in the Brothersvalley congregation of Western Pennsylvania in 1880. In 1897 he was called to the ministry, and ordained to the eldership in 1908 by the same church. He had oversight of the Bolivar congregation of Western Pennsylvania from 1908 to 1912. He served as a worthy member of the District Mission Board of Western Pennsylvania for several years. He was always active in the service of the Master, and his departure means the loss of one who always tried to do his share in the work of the church. Funeral services were held in the Pike church on Sunday, March 30, being conducted by the writer, assisted by Eld. W. G. Schrock. Interment was made in the Pike cemetery.

Berlin, Pa. Lewis S. Knepper.

DISTRICT SUNDAY-SCHOOL AND CHRISTIAN WORKERS' MEETING

These meetings will be held at the Greenmount church, Rockingham Coooty, Va., May 9 and 10.

Friday, May 9, 10:30 A. M.

Welcome.—Sister Lizzie S. Myers.

Afternoon, 2 o'clock

Business Session.

How to Make Our District Sunday-school Meetings Count in Congregations of the District.—I. W. Miller. What Is An Ideal Sunday-school?—J. W. Harpine. A History of Timberville Sunday-school: (a) Birth and Infancy.—J. F. Driver. (b) Developmeots.—W. C. Hoover. When Has the Superintendent Done His Duty?—J. Frank Good.

Evening, 8 o'clock

Address.—Fred J. Wampler.

Saturday, May 10, 10 A. M.

When Hast a Teacher Done His Duty?—J. H. Bowman. The Art of Teaching Without Telling.—W. A. Myers. Brief Review of "Training the Sunday-school Teacher"—Book Two.—J. S. Roller. Our Suoday-school Standard.—Wm. K. Hamilton.

Afternoon, 2 o'clock

How Can Each Individnal Member Best Advance the Interest of His Sunday-school?—C. F. Kohne. Christian Workers' Society: (a) The Benefits of the Christian Workers' Society to the Active Worker.—A. J. Pitzer. (b) The Junior Christian Workers' Society.—Catherine Kline. The Sunday-school and the Christian Workers' Society in the Forward Movement.—J. F. Wampler.

Committee: S. L. Garber, L. S. Miller, P. M. Funkhouser

A FAITHFUL WORKER CALLED HOME

With the passing of Bro. Leonard Clarence Morrison, there went from the Altsmont church a strong and influential example of Christian life and service. Bro. Morrison was born in Labette County, Kans., and died near the same place, of influenza, March 27, 1919, aged thirty-eight years, two months and twenty-four days.

In the fall of 1902 he married Essie P. Morris, who survives. Five children were born to them. One little daughter preceded her father a few years ago. His good counsel and fatherly presence will be greatly missed by the family.

About twelve years ago he was received into the church of his choice and remained faithful. A few years later he was elected deacon and faithfully discharged the duties of that office. He could always be depended upon to be present with his family at all church services, ever ready and willing to do his part and often much more. The little band at this place keenly feels the loss of one so much needed.

Services at the home by Bro. W. H. Miller, of Independence. Burial in the cemetery near the church.

Lillie Miller.

Altamont, Kaos.

IN MEMORY OF OUR BELOVED FATHER

James Rufus Henricks, son of Elisha and Hannah Henricks, was born in Woodford County, Ill., March 30, 1859. In 1882 he married Christena Waggoner. To this union were born ten children, two of whom died in infancy. They made their home near La Place, Ill., until 1901, when they moved to Wichita, and later to Caldwell, Kans.

James Rufus Henricks

At twenty-one years of age he united with the Church of the Brethren and the following year was elected to the office of deacon. He was a great Sunday-school worker, serving as superintendent for a number of years while living in Wichita and also in his home congregation. Although he was never called to the ministry, yet he often taught, admonished and encouraged those who were starting out on the Christian way. He was very fond of music and led the song service in many revivals.

He died Dec. 19, 1918, of heart failure. His wife preceded him about two years ago. He never gained entirely from his sickness, but was willing to lay up treasure in the heavenly home. He was a kind, loving husband and father, and will be missed by all who knew him.

Caldwell, Kans. Minnie Henricks.

SISTERS' AID SOCIETIES

CERRO GORDO, ILL.—Report of the Aid Society of Oakley church for 1918: We held two all-day and one half-day meeting, with an average attendance of five. Our work coosisted of quilting and serving sale lunches. The total receipts for the year are $243.88; amount paid out, $224. We sent to the Kindergarten at Champaign, $80; to Sister Lauver, Maywood, Ill., $25; to Mission in Sweden, $50; Belgian Relief, $48; Hastings Street Mission, Chicago, $25; Bethany Bible School, $25; balance, $19.68. Officers: President, Sister Clara De Vault; Vice-President, Sister Lydia Urban; Secretary-Treasurer, the writer.—Lydia Heckman, Cerro Gordo, Ill., April 12.

DIXON, ILL.—The Sisters' Aid Society met Feb. 27 and reorganized with Sister Martin, President; Sister Johnson, Vice-President; the writer, Secretary-Treasurer. We have knotted foor comforters and quilted one quilt. Our work is principally aiding mothers and those who need sewing and meeding done. We also did some Red Cross work. We held eighteen meetings. Collections, $6.59; received for work done, $10.20. At the last meeting we decided to give $10 toward redecorating the church.—Elizabeth Brubaker, Dixon, Ill., April 26.

LEON, IOWA.—Report of Sisters' Aid Society of Franklin church for 1918: We held 16 meetings, with ao average attendsnce of 6. We sewed for the Red Cross at three of our meetings. Money received during the year, $201.95; we held 4 exchanges, receipts from which were $123.44; served lunch at two sales, $41.75; quilting and sewing, $4.50; other work, $5; donations, $22.89; birthday offerings, $4.37. We paid on our $800 pledge for the proposed new church building, $131.47; Mary Quinter Memorial, $5; general treasury for 1918, $63.23. Officers: President, Sister Mary Sears; Vice-President, Sister Susie Cnoots; Secretary-Treasurer, the writer.—Mrs. Maggie Keim, Leon, Iowa, April 12.

MAPLE GROVE, PA.—We held six all-day aod two half-day meetings duriog 1918. We made four quilts and forty-one bonnets, which sold for $15.35. Total amount taken in during the year for dues nod work done, $30. We sent $5.75 to Bro. O. S. Heltny gave $4.25 for charity; balance in treasury Jan. 1, 1919, $31.35. Officers: Mrs. Jos. Hoover, President; Mrs. Anoie Link, Vice-President; Sister Lucy Berkey, Secretary-Treasurer.—Mrs. Edith Varner, Salix, Pa., April 13.

PORTLAND, IND.—We met at the home of Sister Eva Tharps April 3, 1919, and reorganized our Aid Society. Officers: Sister Tharps, President; Sister Stump, Vice-President; Sister Andrews, Secretary; Sister Stomp, Treasurer. We are working for the Armeoian sufferers.—Marie Stump, Porthod, Ind., April 12.

VIRDEN, ILL.—Report of Aid Society for 1918: Eighteeo meetings were held, with an average attendance of eleven; enrollment, twenty-five. Aid given to the home congregation, $100; Sunday-school society, $20; help to families in Virden, $16.75; wardrobe for society, $5; curtains for Sunday-school rooms, $11. Aid given to State District: To Champaign church, $87.00; to Mt. Morris, Springfield, $7.50; to Decatur Mission, $8.50. Aid given to Foreign Missions: Toward support of Esah Ruth Ebey, $45; Mary Quinter Memorial, $35; to Belgian Relief, $10; also help sent to Chicago Mission. On hand from 1917, $29.58; received during year, $241.92; total, $281.50; paid out, $254.09; balance, $16.62. President, Elms Brubaker; Treasurer, Myrtle Shutt; Secretary, the writer.—Mrs. E. R. Snell, Virden, Ill., April 15.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Coffman-Snell.—By the undersigned, at the bride's home, Feb. 5, 1919, Brother John I. Coffman, Laton, Calif., and Sister Rozie Snell, Ontario, Calif.—W. I. T. Hoover, La Verne, Calif.

Hoff-Waddelow.—By the writer, Feb. 28, 1919, Brother Paul Hoff and Sister Emma Waddelow, both of Waterloo, Iowa.—A. P. Blough, Waterloo, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Allbaugh, Charles, Jr., infant son of Mr. and Mrs. Charles Allbaugh, born April 9, 1919, died April 11, 1919. Services at the home by Eld. Ira Kreider. Interment in the Maple Lawn cemetery.—Pearl Sink, Flora, Ind.

Arbegast, Sister Mary B., died at her home, Mechanicsburg, Pa., April 2, 1919, aged 77 years. Death was due to typhoid fever. She was a daughter of George H. and Sarah Arbegast. At the age of thirteen she united with the Church of the Brethren and was a consistent member. She leaves her father, mother, four sisters and two brothers. Services at the Mechanicsburg house by Brethren Wm. Murphy and J. A. Miller. Text Philpp. 1:21. Burial in Mechanicsburg cemetery.—J. W. Galley, Mechanicsburg, Pa.

Barton, Sister Elisabeth, died near McAlisterville, Pa., of heart failure April 6, 1919, aged 75 years, 8 months and 15 days. For the last fifteen years she made her home with Bro. H. J. Shallenberger. She was a faithful member of the Church of the Brethren for about forty years. One brother and one sister survive. Services by the writer and Eld. C. G. Winey. Text, Rev. 22:7. Burial at the Academia Presbyterian church.—John E. Rowland, Bunkertown, Pa.

Clem, Sister Carrie Lueinda Mackley, wife of Chas. Clem, born Oct. 18, 1895, in the bounds of the Beaver Dam congregation, near Union Bridge, Md. She was an active member of the church. She died Dec. 25, 1918, of influenza. She leaves her husband, three children, three brothers and one sister. Services in the Rocky Ridge house by Eld. L. J. Flohr, assisted by the writer. Burial to cemetery adjoining.—John S. Weybright, Thurmont, Md.

Cross, Sister Hazel, wife of the late Bro. Wm. U. Cross, died Feb. 26, 1919, aged 26 years, 1 month and 28 days. She united with the Church of the Brethren about two years ago. She leaves her father, mother, grandmother, four brothers and one sister.—Z. L. Mellott, Sines, Md.

Evans, Thos., died April 11, 1919, of dropsy, aged 50 years. He united with the Church of the Brethren about four years ago and remained faithful. He leaves his wife, stepdaughter, two brothers and one sister. Services by the brethren at the Williams cemetery.—J. Z. Jordan, Fruitdale, Ala.

Gentry, Bro. Leon, died in a New York hospital, of influenza, Feb. 23, 1919, aged 29 years, 5 months and 23 days. The body was brought to Beaver Creek for burial. He is survived by his sister and a younger brother. Services by Eld. M. B. Hughes, assisted by Eld. A. S. Thomas.—Nannie J. Miller, Bridgewater, Va.

Harley, Cordelia Trellis, nee Whitehead, born at Dayton, Ohio, April 7, 1891, died at her home, 1080 Fairchild avenue, Cleveland, Ohio, March 19, 1919, aged 27 years, 11 months and 12 days. She graduated from the grades and the high school of Dayton, Ohio, and finished her A. B. at Juniata College, Huntingdon, Pa., in 1913. She was an accomplished pianist, and was a member of the faculty of that college, previous to her marriage to Prof. Henry B. Harley, one of the talented young ministers of the Church of the Brethren, in charge of the mission at Cleveland, Ohio. Services by the writer from 1 Sam. 20:3, at the home of her parents in Dayton.—Mrs. M. Cobb, Dayton, Ohio.

Hummel, Sister Lydia, widow of Bro. Ephraim Hummel, died at the home of her daughter at Middletown, Pa., from a complieation of diseaes, April 2, 1919, aged 75 years. She is survived by three daughters. She was a member of the Church of the Brethren of this city, but for the past four years made her home with her daughter at Middletown. The remains were brought to Lancaster. Services by Elders H. B. Yoder and S. Z. Witmer. Interment in the Riverview cemetery.—Leah N. Phillips, Lancaster, Pa.

Jones, Sister Melinda Frey, died at her home near Oakland Mills, Juniata County, Pa., from the effeets of a stroke, April 4, 1919, aged 64 years, 2 months and 8 days. In 1872 she married Bro. Hiram Jones, who survives, together with nine children. For twenty-five years she had been a member of the Church of the Brethren and her whole life was one of service. Services by the writer and Eld. C. G. Winey, Text, 2 Tim. 4:7, 8. Interment in the United Brethren cemetery, East Salem, Pa.—John E. Rowland, Bunkertown, Pa.

Keim, Sister Sarah Beachley, born near the Cove, Md., died at her home in Elk Lick, Pa., April 14, 1919, aged 81 years, 6 months and 1 day. She is survived by her husband, J. J. Keim, three daughters and a son. She was a member of the church for sixty-six years and forty-four years assisted her husband in the deacon's office. Services by her pastor at the home. Interment in the I. O. O. F. cemetery.—B. B. Walts, Elk Lick, Pa.

Lindsey, Mrs. Ruth Anna, died, following a lingering illness, March 23, 1919, aged 75 years, 2 months and 19 days. For the past few years she made her home with her daughter, Mrs. Coehlin Frymoyer. Surviving are nine children, thirty-four grandchildren and eleven great-grandchildren. She was a member of the Evangelical church and devoted to her Christian life. Services by the writer and Eld. C. G. Winey in the Cross Roads United Brethren church. Text, Luke 10:42. Interment in cemetery adjoinioq.—John E. Rowland, Bunkertown, Pa.

Ludwick, Rachel Catherine, wife of Daniel Ludwick, of Burlington, W. Va., died of a complieation of diseases, Feb. 8, 1919. She united with the Church of the Brethren when a girl and remained faithful. She leaves her husband, nine sons and four daughters.—Sister Bro. G. S. Arnold. Interment in the Arnold cemetery.—B. B. Ludwick, Mt. Pleasant, Pa.

Martz, Jas. Luther, born in Virginia, April 29, 1871, died at his home near Salix, Pa., Feb. 28, 1919. He leaves his wife and six children. Services from the Elkson church by Eld. J. C. Forney. Interment in Elkson cemetery.—H. A. Stevens, Rock Lake, N. Dak.

Meyers, Bro. Jacob J., son of John B. and Barbara Miller Meyers, born in Somerset County, Pa., Sept. 27, 1860, died at his home in Morrill, Kans., April 14, 1919. With his parents he came to Ashland, Ohio, at the age of fourteen, where he grew to manhood. Dec. 6, 1864, he was united in marriage to Nannie Beechley, of Dayton, Ohio. To this union six children were born, five of whom are living, and were present at the funeral. In the fall of 1868 he, with his family, moved to Auburn, Ill., and in 1879 they came to Brown County, Kans. In 1886 he, with his wife, was baptized into the Church of the Brethren. For many years he faithfully served the church as deacon. The church has lost one of its most spiritual and consecrated fathers, but our loss is his gain. Shortly before his death he arranged in detail for his funeral, choosing the 4th of Cor. 5:1, 2 as a funeral text. Services by the writer, assisted by the brethren. Burial in the Morrill cemetery.—C. B. Smith, Morrill, Kans.

Overdorf, Sister Clara Pearl, died April 3, 1919, at her home in Johnstown, Pa. She was the daughter of Bro. and Sr. Emma Atkinson,—of this city. She was 26 years of age. She is survived by her husband, three children, mother, father, two sisters and three brothers. Services at the house by her pastor, Bro. J. C. Flora. Burial in the Grandview cemetery.—Mrs. J. C. Flora, Johnstown, Pa.

Pressler, Mrs. Minnie Belle, daughter of Bro. Henry (deceased) and Sister Mary Anstine, born in Miami County, Ind., died in Wabash County, Ind., of influenza, March 25, 1919, aged 31 years, 2 months and 5 days. In 1906 she was married to Mr. Pressler. Three children were born. She is survived by her husband, four daughters, two sons, her mother, three sisters and two brothers. Services at the house by her pastor, Bro. J. C. Flora. Burial in the Grandview cemetery.—Mrs. J. C. Flora, Johnstown, Pa.

Ream, Sister Mary B., died at her home, Mechanicsburg, Pa., April 2, 1919, aged 77 years. Death was due to typhoid fever. She was a daughter of George H. and Sarah Arbegast. At the age of thirteen she united with the Church of the Brethren and was a consistent member. She leaves her father, mother, four sistera and two brothers. Services at the Mechanicsburg house by Brethren Wm. Murphy and J. A. Miller. Text Philpp. 1:21. Burial in Mechanicsburg cemetery.—J. W. Galley, Mechanicsburg, Pa.

Barton, Sister Elisabeth, died near McAlisterville, Pa., of heart failure April 6, 1919, aged 75 years, 8 months and 15 days. For the last fifteen years she made her home with Bro. H. J. Shallenberger. She was a faithful member of the Church of the Brethren for about forty years. One brother and one sister survive. Services by the writer and Eld. C. G. Winey. Text, Rev. 22:7. Burial at the Academia Presbyterian church.—John E. Rowland, Bunkertown, Pa.

Cross, Sister Hazel, wife of the late Bro. Wm. U. Cross, died Feb. 26, 1919, aged 26 years, 1 month and 28 days. She united with the Church of the Brethren about two years ago. She leaves her father, mother, grandmother, four brothers and one sister.—Z. L. Mellott, Sines, Md.

Evans, Thos., died April 11, 1919, of dropsy, aged 50 years. He united with the Church of the Brethren about four years ago and remained faithful. He leaves his wife, stepdaughter, two brothers and one sister. Services by the brethren at the Williams cemetery.—J. Z. Jordan, Fruitdale, Ala.

Gentry, Bro. Leon, died in a New York hospital, of influenza, Feb. 23, 1919, aged 29 years, 5 months and 23 days. The body was brought to Beaver Creek for burial. He is survived by his sister and a younger brother. Services by Eld. M. B. Hughes, assisted by Eld. A. S. Thomas.—Nannie J. Miller, Bridgewater, Va.

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Hummel, Sister Lydia, widow of Bro. Ephraim Hummel, died at the home of her daughter at Middletown, Pa., from a complieation of diseaes, April 2, 1919, aged 75 years. She is survived by three daughters. She was a member of the Church of the Brethren of this city, but for the past four years made her home with her daughter at Middletown. The remains were brought to Lancaster. Services by Elders H. B. Yoder and S. Z. Witmer. Interment in the Riverview cemetery.—Leah N. Phillips, Lancaster, Pa.

Jones, Sister Melinda Frey, died at her home near Oakland Mills, Juniata County, Pa., from the effeets of a stroke, April 4, 1919, aged 64 years, 2 months and 8 days. In 1872 she married Bro. Hiram Jones, who survives, together with nine children. For twenty-five years she had been a member of the Church of the Brethren and her whole life was one of service. Services by the writer and Eld. C. G. Winey. Text, 2 Tim. 4:7, 8. Interment in the United Brethren cemetery, East Salem, Pa.—John E. Rowland, Bunkertown, Pa.

Keim, Sister Sarah Beachley, born near the Cove, Md., died at her home in Elk Lick, Pa., April 14, 1919, aged 81 years, 6 months and 1 day. She is survived by her husband, J. J. Keim, three daughters and a son. She was a member of the church for sixty-six years and forty-four years assisted her husband in the deacon's office. Services by her pastor at the home. Interment in the I. O. O. F. cemetery.—B. B. Walts, Elk Lick, Pa.

Lindsey, Mrs. Ruth Anna, died, following a lingering illness, March 23, 1919, aged 75 years, 2 months and 19 days. For the past few years she made her home with her daughter, Mrs. Coehlin Frymoyer. Surviving are nine children, thirty-four grandchildren and eleven great-grandchildren. She was a member of the Evangelical church and devoted to her Christian life. Services by the writer and Eld. C. G. Winey in the Cross Roads United Brethren church. Text, Luke 10:42. Interment in cemetery adjoinioq.—John E. Rowland, Bunkertown, Pa.

Ludwick, Rachel Catherine, wife of Daniel Ludwick, of Burlington, W. Va., died of a complieation of diseases, Feb. 8, 1919. She united with the Church of the Brethren when a girl and remained faithful. She leaves her husband, nine sons and four daughters.—Sister Bro. G. S. Arnold. Interment in the Arnold cemetery.—B. B. Ludwick, Mt. Pleasant, Pa.

Martz, Jas. Luther, born in Virginia, April 29, 1871, died at his home near Salix, Pa., Feb. 28, 1919. He leaves his wife and six children. Services from the Elkson church by Eld. J. C. Forney. Interment in Elkson cemetery.—H. A. Stevens, Rock Lake, N. Dak.

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Overdorf, Sister Clara Pearl, died April 3, 1919, at her home in Johnstown, Pa. She was the daughter of Bro. and Sr. Emma Atkinson,—of this city. She was 26 years of age. She is survived by her husband, three children, mother, father, two sisters and three brothers. Services at the house by her pastor, Bro. J. C. Flora. Burial in the Grandview cemetery.—Mrs. J. C. Flora, Johnstown, Pa.

Pressler, Mrs. Minnie Belle, daughter of Bro. Henry (deceased) and Sister Mary Anstine, born in Miami County, Ind., died in Wabash County, Ind., of influenza, March 25, 1919, aged 31 years, 2 months and 5 days. In 1906 she was married to Mr. Pressler. Three children were born. She is survived by her husband, four daughters, two sons, her mother, three sisters and two brothers. Services at the house by her pastor, Bro. J. C. Flora. Burial in the Grandview cemetery.—Mrs. J. C. Flora, Johnstown, Pa.

Ream, Sister Serena, died April 8, 1919, aged 78 years, 2 months and 21 days. She married Milton Ramsey in 1867. To this union were born eight children, five of whom preceded her. The father died eleven days ago. She united with the Church of the Brethren twenty-nine years ago and lived a consistent life. Services at the Methodist church near Beverly, W. Va., by the writer. Text, 2 Cor. 5:1. Interment in the cemetery near by.—T. P. Valentine, Junior, W. Va.

Richter, Sister Emma M., nee Kimer, of Chambersburg, Pa., died April 2, 1919, aged 17 years, 10 months and 2 days. She united with the Church of the Brethren at the age of twelve, and was a faithful member. She leaves her husband, an infant son, her parents, one sister and six brothers. Services at the church by Eld. P. S. Lehman, assisted by Brethren Forney and McCoy.—Emma R. Carr, Chambersburg, Pa.

Row, Bro. Henry J., born in Maryland, died at his home in Brantford, N. Dak., March 8, 1919, aged 75 years and 25 days. He married Ella Zellers Stoner in 1877. To this union were born two sons who, with the wife and six grandchildren, survive. He also leaves one sister, one half-sister and one half-brother. He was a veteran of the Civil War. Bro. Row became a member of the Church of the Brethren about five years ago and remained faithful. Services at the house by Bro. W. A. Deardorff and Rev. J. J. Jones. The remains were taken to Leal River, Ill., for burial in the Silver Creek

cemetery. Eld. M. S. Newcomer officiated.—Veda Row, Brantford, N. Dak.

Sagar, Sister Minnie, died Feb. 26, 1919, of pneumonia, following Spanish influenza. She had been a member of the church for a number of years and lived a quiet, Christian life. Services at the house by Bro. B. F. Miller. She is survived by her father, mother, one sister and one brother. Interment in Fairfax cemetery.—Maggie Miller, Vienna, Va.

Slaubaugh, LeRoy Richard, son of Brother and Sister A. L. Slaubaugh, born Aug. 14, 1915, died of influenza, Nov. 9, 1918.—Emra T. Fike, Oakland, Md.

Smith, Sister Annie E., died at the Brethren Home at Neffsville, Pa., April 3, 1919, aged 71 years. Her husband preceded her a few years ago. She was one of the charter members of the Church of the Brethren of this city and lived a consistent Christian life. She is survived by one daughter and one son. Services by Eld. H. B. Yoder. Burial in Lancaster cemetery.—Leah N. Phillipy, Lancaster, Pa.

Studebaker, Bro. Henry, born in Bethel Township, Miami County, Ohio, July 4, 1839, died in Tippecanoe City, Ohio, April 13, 1919, aged 68 years, 9 months and 9 days. He was married to Catharine Sensenman Dec. 26, 1871. To this union six children were born, one of whom died in infancy. In 1873 he united with the Church of the Brethren and was ever faithful. No one in need ever appealed to him in vain. He leaves a faithful wife, two sons, three daughters, five sisters, and six brothers. Services at his home by Bro. Woodford W. Peters. Interment in the Studebaker cemetery.—Mrs. W. W. Peters, Tippecanoe City, Ohio.

Taylor, Sister Lula Virginia, died March 19, 1919, of pneumonia following Spanish influenza, aged 24 years, 8 months and 6 days. She is survived by her mother, one sister and three brothers. Her father preceded her about eleven months ago. She was a member of the church for several years. Services at the Pirtle church by Bro. W. H. Sanger. Interment in the cemetery near by.—Maggie Miller, Vienna, Va.

Walker, Sarah N., daughter of Johnson and Barbara Walker, died at her home near Shanksville, Pa., April 9, 1919, aged 52 years, 9 months and 17 days. She suffered with rheumatism for more than twenty years. She tried many kinds of treatment, but none gave her entire comfort and she was heard to remark, that prayer strengthened her more than medicine. This remark is significant of the kind of life she lived. She was married to John Walker in 1886, to which union were born three sons and one daughter. She is survived by her husband, one son, one daughter, two brothers and two sisters. Services in the Pike church April 11, by the writer, assisted by Eld. W. G. Schrock.—Interment in the Pike Cemetery.—L. S. Knepper, Berlin, Pa.

Wiley, Samuel B., died at the home of Sampson Wiley near Conway Chapel, April 14, 1919, aged 72 years, 3 months and 6 days. He leaves one sister. Services at the home by the writer. Burial in the Flat Run cemetery.—Van B. Wright, Peebles, Ohio.

Williams, Bro. Benjamin Franklin, son of Brother and Sister P. B. Williams, born in Augusta County, Va., died of influenza, March 5, 1919, aged 28 years, 5 months and 26 days. He is survived by his wife, who was Miss Stella Sandy, one daughter, his father and mother, five brothers and two sisters. He united with the church when sixteen years old, and lived a devoted Christian life. Burial in Summit cemetery March 6. Services at a later date by Bro. J. T. Glick at the Summit church.—Mattie F. Wise, Bridgewater, Va.

Young, Sister Mary Catharine, nee Royer, born in Bridgewater, Va., Nov. 11, 1854, died at her home north of Lanark, Ill., April 12, 1919, aged 64 years, 5 months and 1 day. She was the daughter of Jacob and Rebecca Royer. In the spring of 1856 she came with her parents to Illinois, where she has made her home ever since, with the exception of something over three years, spent in Ohio. At the age of fourteen she was baptized into the Church of the Brethren, and was a consistent and faithful to the end. March 23, 1887, she was married to Eld. I. R. Young. Two daughters were born to them. She has been afflicted for seventeen years with asthma and high blood pressure,—more seriously for the past three years. Last November she called for the anointing, and received much physical and spiritual benefit from the service. The end was most peaceful. Besides her husband and two daughters, she leaves four brothers and two sisters. Services at the Cherry Grove church, north of Lanark, by the writer, assisted by Elders S. I. Newcomer, Chas. Delp and Wm. Eisenbise.—James M. Moore, Lanark, Ill.

Zimmers, Bro. William, born in Bedford County, Pa., April 7, 1835, died at the "Old Folks' Home," Darlow, Kans., April 5, 1919, aged 83 years, 11 months and 28 days. The deceased came to Kansas about forty years ago and made his home in Douglas County until several years ago when he, with his companion, accepted a room in the comfortable "Home" at Darlow, Kansas. He united with the Church of the Brethren when a young man, and enjoyed its blessings until life's close. July 17, 1887, he was joined in marriage to Esther Neff, to which union was given one son, who, with his mother, is left to follow later. Bro. Zimmers left many friends in his old community and will be greatly missed at the "Home." He was highly esteemed by all because of his faithfulness to duty, and his personal care of the children whom he safely piloted to and from school during the fast cold and stormy weather. Services by the undersigned from the parlor of the "Home" on Sunday afternoon, April 5. Interment in the Darlow cemetery.—W. A. Kinzie, Nickerson, Kansas.

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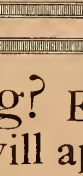

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Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 285)

Pleasant Hill.—We have just closed a two weeks' series of meetings, conducted by Bro. Geo. A. Phillips, of Waynesboro, Va. He gave us some very interesting lessons on Christian life and duties toward God and man. One was reclaimed. We feel that we were spiritually blessed and drawn closer together during these meetings which closed with a love feast. We organized our Sunday-school April 20, with Brethren Isaac Spitzer and John M. Wright, superintendents. Our school closed last fall on account of influenza. With a good working force we hope to do greater things during the coming year than ever before.—Nora B. Crickenberger, Harriston, Va., April 22.

Selma church met in council April 21. The committee reported that Bro. R. G. Rarick had consented to hold a series of meetings beginning August 3, immediately following the District Meeting, which is to be held here. Our love feast will be held May 4, at 6 P. M. The church decided to send their first delegate to Annual Conference. Bro. J. H. Wummer was chosen. Easter Sunday a delightful program was rendered. The music was especially sacred and impressive.—Ada K. Carter, Selma, Va., April 23.

WASHINGTON

Loomis church met in council March 29. We decided to build a churchhouse this spring. The grounds for the church and cemetery were donated by Bro. Geo. Shamberger. We have two Sunday-schools and preaching appointments, both being held in schoolhouses. Bro. Paul Mohler and family, of Minneapolis, have just settled in our valley. We have received nineteen new members this spring. We have a splendid country, with many opportunities for people with limited means to secure homes.—Mrs. Alice Rothrock, Tonasket, Wash., April 17.

Wenatchee Park congregation convened in council March 15. April 13 an offering of $19.54 was lifted for Armenian-Syrian Relief. Easter Sunday a special program was rendered, consisting of recitations and songs appropriate for the occasion, followed by an address by the writer.—C. F. Engel, Plain, Wash., April 22.

WEST VIRGINIA

Capon Chapel met in council April 5, with Brethren I. J. Saville and Geo. S. Arnold present. Bro. J. S. Ubitas and wife were installed into the ministry and Bro. Baker and wife into the deacon's office. During the month of February the Mission Chapel Sunday-school sent an offering of $15 to the Armenian-Syrian Relief. The Mission Chapel Sunday-school was reorganized and Bro. Leslie Baker appointed as superintendent. April 13 the Sunday-school at Bright Hollow was organized with Bro. J. L. Shanholtz, superintendent.—Delcie Shanholtz, Levels, W. Va., April 18.

Correction.—I am sorry for the mistake I made in my communication to the "Messenger" two weeks ago. It has been customary to hold our love feasts at Vandevenville on Sundays and I thought that the coming love feast was announced for Sunday, June 1. It is to be held, however, on the first Saturday of June. I also wish to say that the Sunday-school I reported is not at Vandevenville but at the Fairview schoolhouse, near Bunker Hill, W. Va. We are a part of the Berkley congregation. Our Sunday-school has never been reported.—V. O. McDonald, Bunker Hill, W. Va., April 22.

Mount Union.—Bro. Walter Hamilton, Field Sunday-school Secretary, came to us April 5. He preached a number of sermons and gave some very good lessons on Sunday-school and church work. The last Sunday evening he spoke on conditions in Armenia and we took an offering of $72.03. Bro. Hamilton organized a Sunday-school in the country churchhouse with a splendid interest. We hope his work may prove a blessing.—S. Bucklew, Morgantown, W. Va., April 18.

ANNOUNCEMENTS

DISTRICT MEETINGS

May 6, 7, 8, Southeastern Kansas, in the Osage church, McCune.

May 7, 8, District of Southern Ohio, Pleasant Hill.

May 13-15, Idaho, and Western Montana, in the Nezperce church.

LOVE FEASTS

California

May 4, Fresno.
May 10, Empire.
May 10, Lindsay.
May 11, Pasadena.
May 11, Los Angeles.
May 18, 7 pm, Inglewood.
May 18, 6:30 pm, Glendora.
May 18, Raisin.

Colorado

May 9, 6 pm, Antioch.
May 17, Haxtun.

Idaho

May 2, 6 pm, Bowmont.
May 10, Boise Valley.
May 17, 7:30 pm, Nampa.
May 17, 7:30 pm, Moscow.
May 25, Twin Falls.
June 7, Nezperce.

Illinois

May 10, 11, Astoria.
May 10, 6 pm, Panther Creek.
May 10, 6 pm, Macoupin Creek.
May 11, 6:30 pm, Piney Grove.
May 18, 8 pm, Hudson.
May 18, 8 pm, Polo.
May 18, 7:30 pm, Batavia.
May 24, 10 am, Franklin Grove.
May 24, 6:30 pm, Elgin.
May 25, 7:30 pm, Dixon.
May 29, 6 pm, LaPlace, LaPlace house.
May 31, 7 pm, Pine Creek.
June 1, 6:30 pm, Cherry Grove.
June 14, 15, Waddams Grove.
June 14, 15, 2:30 pm, West Branch.

Indiana.

May 3, West Eel River.
May 3, 7 pm, Anderson.
May 3, English Prairie.
May 3, Kewanna.
May 8, 7 pm, Elkhart City
May 8, West Goshen.
May 10, 7:45 pm, Monticello.
May 10, Tippecanoe.
May 10, 7 pm, Mississinewa.
May 10, Pleasant Valley.
May 10, Washington.
May 10, Buck Creek.
May 11, 6:30 pm, South Bend, Second church.
May 17, Wawaka.
May 17, 7:30 pm, Rock Run.
May 17, 7 pm, Middletown.
May 17, Shipshewana.
May 17, 8 pm, Burnettsville.
May 18, 6 pm, White.
May 24, 7 pm, Red River.
May 24, Upper Fall Creek.
May 24, 7 pm, Union Center.
May 24, 8 pm, New Bethel.
May 24, 2 pm, Pleasant Hill.
May 24, Loon Creek.
May 24, 6 pm, Pipe Creek.
May 25, Logansport.
May 25, Muncie.
May 29, Bango.
May 31, 7 pm, Yellow River.
May 31, Beech Grove.
May 31, Middlebury.
May 31, 7 pm, Bethel.
May 31, 10:30 am, Cedar Lake.
May 31, Blue River.
May 31, 7 pm, Wakarusa.
June 1, Bremen.
June 1, Walnut.
June 14, 7 pm, Camp Creek.
June 14, 7 pm, Killbuck, Antioch house.
June 22, 7 pm, Indianapolis.

Iowa

May 4, Muscatine.
May 10, Oscela.
May 10, Libertyville.
May 17, 8 pm, Prairie City.
May 17, Greene.
May 17 and 18, Des Moines Valley.
May 18, South Keokuk.
May 24, 25, 3 pm, Coon River, at Panora house.
May 24, Salem.
May 24, Kingsley.
May 25, Des Moines City.
May 31, 7 pm, Fairview.
May 31, Brooklyn.
May 31, 7:30 pm, Panther Creek.
May 31, June 1, Garrison.
June 14, 15, 7 pm, Dallas Center.
June 14, 15, Spring Creek.

Kansas

May 4, Independence.
May 10, 6:30 pm, Mont Ida.
May 10, Murdock.
May 10, 11, 11 am, North Solomon.
May 10, Ottawa.
May 10, Salem.
May 12, Verdigris, at Madison house.
May 17, 10:30 am, Victor.
May 17, 5 pm, Chapman Creek.
May 17, Monitor.
May 17, Prairie View.
May 18, Lawrence.
May 18, Morrill.
May 24, 5 pm, Ramona.
May 31, 7 pm, Richland Center.
May 31, Belleville.
May 31, Quioter.
June 14, 10:30 am, Burr Oak.

Maryland

May 3, Pleasant View.
May 4, 5 pm, Baltimore (Fulton Ave.).
May 4, Denton.
May 10, 2 pm, Monocacy, at Thurmont.
May 10, 4 pm, Manor.
May 10, 2 pm, Pipe Creek.
May 10, 4 pm, Long Green Valley.
May 17, Meadow Branch.
May 17, 2:30 pm, Middletown Valley.
May 24, 1:30 pm, Brownsville.
May 24, 2 pm, Pleasant Hill.
May 24, 25, 2:30 pm, Beaver Creek.
May 24, 2 pm, Monocacy, at Mountaindale.
May 31, 3:30 pm, Beaver Dam.
June 14, Bear Creek.

Michigan

May 3, Sunfield.
May 10, Woodland Village.
May 17, 7:30 pm, Saginaw.
May 17, 6 pm, Harlan.
May 18, 7 pm, Oneksms.
May 30, Grand Rapids.
May 31, 10:30 am, Crystal.
May 31, 7 pm, Lake View.
June 1, 8 pm, Sugar Ridge.
June 7, Woodland.
June 21, 10:30 am, New Haven.
June 21, 10 am, Rodney.
June 28, 10 am, Zion.

Minnesota

June 14, Worthington.
June 28, Lewiston.
June 28, 29, Hancock.

Missouri

May 10, Cabool, at Greenwood.
May 10, Shoal Creek.
May 17, 6 pm, Dry Fork.
May 31, South Fork.
May 31, Carthage.
June 14, Peace Valley.

Montana

May 3, Flat Head Valley, at Proctor.

Nebraska

May 3, Bethel.
May 11, Hanson.
May 17, 2:30 pm, Alvo.
May 22, 8 pm, South Beatrice.

New Jersey

May 11, 2:30 pm, Amwell, at Amwell house.

North Carolina

May 24, 5 pm, Spray Mission.

North Dakota

May 24, 6 pm, Surrey.

Ohio

May 3, 7 pm, Sugar Hill.
May 10, 2 pm, Ross.
May 10, 7:30 pm, Middletown.
May 11, Marion.
May 11, 7 pm, Mohican.
May 17, Harris Creek.
May 17, Logan.
May 17, 5 pm, Eversole.
May 17, 7 pm, West Charleston.
May 24, Loramie.
May 24, Stroll Creek Valley.
May 24, Painter Creek.
May 24, 10 am, Rome.
May 24, 10 am, Beech Grove.
May 24, 6 pm, Bear Creek.
May 24, 6 pm, Oakland.
May 31, 10 am, Lick Creek.
May 31, 5 pm, Pleasant Valley, Valley house.
May 31, 7 pm, Cincinnati.
May 31, 10:30 am, Wyandot.
May 31, Pleasant View.
May 31, Blanchard.
May 31, 5 pm, Middle District.
June 1, Reading.
June 21, North Poplar Ridge.
June 21, 10:30 am, Silver Creek.
June 28, 10 am, Swan Creek, East house.
June 28, Greenspring.

Oklahoma

May 17, Pleasant Plains.
May 24, Hollow.
May 24, Paradise Prairie.
May 31, Big Creek.

Oregon

May 3, 7 pm, Newberg.
May 10 (evening), Portland.

Pannsylvania

May 3, 3 pm, Reading.
May 3, 6:30 pm, Hatfield.
May 3, 2:30 pm, Upper Cumberland, at Huntsdale.
May 3, Eel River.
May 4, 6 pm, Huntingdon.
May 4, Ephrata.
May 4, Everett.
May 4, 6:30 pm, Rockton, Rockton house.
May 4, Hanover.
May 4, 6 pm, Walnut Grove.
May 4, Beachdale.
May 6, 7, 1:30 pm, East Petersburg.
May 6, 7, 9:30 am, Midway.
May 7 and 8, East Fairview.
May 8, 9, 10 am, Little Swatara.
May 10 7 pm, Stonerstown.
May 10, Royersford.
May 10, 1:30 pm, Back Creek, Shank house.
May 10, 4 pm, Plessant Hill, Pleasant Hill house.
May 10, 4 pm, Artemas.
May 10, 2 pm, Indian Creek.
May 10, 10 am, Antietam, Price House.
May 10, Lower Claar.
May 10, 11, 10 am, Upper Cedorus, Black Rock.
May 11, 6:30 pm, Pottstown, First Church.
May 11, Lewistown.
May 11, Albright.
May 11, 6:30 pm, Quemahoning, at Maple Spring.
May 11, 2 pm, Marsherock, at Friends Grove house.
May 11, Fairview.
May 11, Codorus, Fairview house.
May 11, York, First church.
May 11, 6:30 pm, Pittsburgh.
May 11 (evening), Carson Valley.
May 11, 6 pm, Clover Creek.
May 11, 6:30 pm, West Johnstown.
May 11, 7:30 pm, Elk Lick.
May 12, 13, 1:30 pm, West Conestoga, Middle Creek house.
May 13, 14, 1:30 pm, White Oak, at Pennville house.
May 13 and 14, Tulpehocken at Heidelberg house.
May 14, 15, Chickies, at Chickies house.
May 17, 6 pm, Upper Dublin, at Ambler.
May 17, 6 pm, Springfield, Springfield house.
May 17, 18, 2 pm, Lost Creek, at Good Will house.
May 17, 18, 1:30 pm, Upper Conewago, Mummert house.
May 17 and 18, 10 am, Falling Spring, at Hide house.
May 18, Elizabethtown.
May 18, 6:30 pm, Altoona, First church.
May 18, Viewpoint.
May 18, Scalp Level.
May 18, 6 pm, New Enterprise.
May 18, Williamsburg.
May 20, 21, 9:30 am, Springville, Mohler house.
May 20 and 21, 1 pm, Mountville, Mountville house.
May 20, 21, 10 am, Fredericksburg, Meyer house.
May 22, 23, 9:30 am, Big Swatara, at Hanoverdale.
May 24, 1:30 pm, Welsh Run.
May 24, 1:30 pm, Antietam, at Welty house.
May 24, 2 pm, Akron.
May 24, Mechanic Grove.
May 24, 25, 1:30 pm, Conewago, at Bachmanville.
May 25, Ligonier.
May 25, 4 pm, Carlisle.
May 25, 6 pm, Roaring Spring.
May 25, Codorus, at Codorus house.
May 25, Manor, at Penn Run house.
May 25, Shade Creek, Berkey house.
May 27 and 28, 1:30 pm, Conestoga, at Bareville house.
May 31, 1:30 pm, Marsherock, at Marsherock house.
May 31, June 1, Lower Cumberland, Mohler house.
May 31, 4 pm, Spring Run, Pine Glen house.
June 1, Meyersdale.
June 1, Quakersburg.
June 1, Lancaster.
June 1, Harrisburg.
June 1, 6 pm, Rummel.
June 1, 6 pm, Smithfield.
June 1, 7:30 pm, Yellow Creek.
June 1, Middle Creek.
June 5, 6, West Greentree at Greentree.
June 7, 8, 2 pm, Auglwick, at Germany Valley.
June 7, 4 pm, Mingo, at Mingo house.
June 11, 2 pm, Buffalo.
June 29, Speedwell.

Tennessee

May 3, 3:30 pm, French Broad.
May 17, 3 pm, Beaver Creek.

Virginia

May 3, Mill Creek.
May 4, 7 pm, Harrisonburg.
May 4, Schoolfield.
May 4, 6 pm, Selma.
May 10, 3 pm, Trenevville.
May 10, Middle River.
May 10, 4 pm, Sangerville.
May 10, 4 pm, Woodstock, Valley Pike.
May 10, 6 pm, Summit.
May 10, Nokesville.
May 10, 4 pm, Texas Chapel.
May 17, 4 pm, Pleasant Valley, Second District.
May 17, Cook's Creek, at Hinton Grove.
May 17, Elk Run, at Moscow.
May 17, 4 pm, Midland.
May 17, Woodstock, Columbia Furnace.
May 18, 6 pm, Bridgewater, at the old church.
May 24, 6 pm, Rileyville.
May 24, 3 pm, Linville, at Cedar Run.

Washington

May 3, 7 pm, Olympia.

West Virginia

May 10, 2 pm, Spruce Run.
May 17, Pleasant View.
June 7, 8, 2 pm, Berkley.
August 30, Maple Spring.

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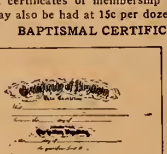

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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

"Our Father"

THERE are no words in the Lord's Prayer more wonderful than the first two. All the rest are subordinate to these.

You can not really hallow God's name, nor wish his Kingdom to come and his will to be done, until you have caught the deep significance of these words. Many Christians scarcely put the "father" idea into their thought of God. They use the word but it has no content. It is only another name for King.

The king idea is in this prayer, as it is elsewhere in the New Testament, but it is not the controlling conception. It is a lingering, but necessary, survival from the Old Testament.

The father idea is in the Old Testament, but it is not dominant. It is a foreshadowing from the stronger light of this doctrine in the New. Both ideas,—King and Father,—are in both Testaments. The difference is one of emphasis but that difference is great.

The bread, forgiveness and deliverance which you pray for in this prayer presuppose a father. You would not ask such things of kings, unless they were exceptionally fatherly. Kings delight in collecting taxes. Fathers delight in giving good things to their children.

Do you mean it when you say, "Our Father"?

From Faith in Man to Faith in God

NOT only is it impossible to please God without faith; it is impossible to do business with our fellowmen without faith. It is the basis of all normal human relationships. It may be called by other names, such as credit, confidence and trust, and for this reason may escape recognition as the fundamental fact which it is in our social, domestic, commercial, national and international life.

The loss of faith, therefore, whether between individuals or between nations, is one of the most serious of disasters, and the betrayal of faith is justly regarded as one of the most terrible of crimes.

Seeing, then, how vital a place faith holds in every kind of human activity, is it strange that Christianity should put such emphasis upon it? Whence came the silly sneer that religious faith is a mark of intellectual weakness? In part, perhaps, from that ignorant fanaticism which confounds faith with superstition and credulity. Certainly not from any real acquaintance with that thoroughly sane and rational thing which is Christian faith.

Just because faith is the "substance" or "assurance" of "things hoped for," it does not follow that we are left without good grounds for hoping for them. Just because faith is the "evidence" or "conviction" of "things not seen," it does not follow that we have no solid basis for our conviction.

"Maternal love! Thou word that sums all bliss!"

(See the Descriptive Sketch on Page 298)

Intelligent men and women continue to do business with each other on a basis of mutual confidence, in spite of an occasional breach of trust. Intelligent men and women believe in the reality of "things not seen" and in a good God, worthy of their confidence, notwithstanding some things they can not explain, because such a faith is in harmony with the only satisfactory interpretation of the facts of human experience.

Fools will continue to deny these spiritual realities, even while they continue to trust one another. Sensible persons will prefer to believe that the ultimate explanation of "the riddle of existence" is the God of Jesus.

Asking in Words and in Deeds

"YES, I know the Spirit can do all these things, but how can I get him to do them for *me*? How can I really have the Spirit of God as the constant strength and comfort and guide of my life?"

How do you get anything you want? Do you simply say, "Oh yes, it would be very nice to have that," and then promptly forget all about it? Not if it is anything you actually desire. Such an attitude is conclusive proof that you do not want it.

Did you never read "How much more shall your Heavenly Father give the Holy Spirit to them that ask him"? Do you get the force of that "much more"? Did you ever "ask him"? Actually *ask* him? To be sure, you and I have often said the words in those nice little prayers we make. And then we went right on in pursuit of the same worldly ambitions as before.

That isn't asking. That's making mockery with words. Did you think we could fool God so easily as that? He knows what we want.

Memories of the Old Home and Mother

THESE bright spring days the writer is spending in his old home church, Broadfording, Washington County, Maryland, holding meetings and in part living over the boyhood days. Here he was born nearly seventy-eight years ago and was converted sixty-six years ago, accepting Christ as his Savior. From our good Office Editor comes a kind suggestion that something be written for the Mothers' number of the MESSENGER.

In the early years of his life father purchased a flouring-mill here. There was no dwelling-house connected with it, and my parents lived in two small rooms, in the lower part of the mill. Here it was that I first saw the light of day. Born in a mill, learning the milling trade, and named "Miller," there can be no dispute as to the validity of the name.

As I wander about the old home place, I live in the past. Memory after memory floods the mind, but the strongest of them is that of my sainted mother. She was a godly, faithful Christian woman, with a great, kind, loving heart. The Lord stilled that heart and took her home forty-six years ago, at the age of fifty-three. The Lord filled her life with the care of fifteen children,—thirteen of her own and two stepchildren. Five sons were chosen as elders in the Church of the Brethren, and her only living daughter's husband is an active elder. She was one among the most loving, kind and considerate mothers. Roaming about the old home, in every nook and corner the memories of the past come with wonderful force to the mind, as they did years ago when the home was visited and this was written:

"To return, after many years, to the old home, and to visit the scenes of early youth and childhood, fills the heart with both pleasant and sad reflections. It is pleasant to renew old and almost forgotten acquaintances, to ramble over the old and well-remembered hills and valleys, to search out the nooks and corners where in childhood we spent so many happy hours, where every rock and tree is familiar, and each brings to mind some reminiscence of the olden time, recalling to memory the pure, unalloyed pleasures of childhood, before dull, corroding care touched our hearts; when the shadows flitted quickly, and all the joyous years were full of sunshine and childish happiness.

"But with these pleasant reflections come sad ones too. We stand, it is true, amid the familiar scenes of our youth, but we look in vain for the friends of the olden time. We realize that we are strangers in our old home. As we stand in some well-remembered spot, made almost sacred to memory by the associations of the past, and give way to reflection, how the long forgotten faces, like ghosts of the past, come trooping through the mind,—how each face and form carries with it some memory of the past! But of all the faces that come and go, like the flitting shadows of a summer day, one only remains with me in all my wanderings around the old home,—it is the face of my sainted mother. Years ago she died, and her body was laid away to rest in the quiet churchyard. Her loved form has mouldered to dust. Although dead, yet she speaketh. Her life of pure, unselfish Christian devotion, to her family and friends, has raised for her a monument more lasting than granite or marble. The example of a life like hers is worth much to humanity."

And so the memory of my dear, good mother still lingers, and brings joy to the heart, and the hope grows brighter of a happy reunion in heaven very soon.

* * *

The following beautiful poem was written by a man who let the "*Wanderlust*,"—the desire to tramp,—get stronger than his love for home:

"Near the camp fire's flickering light,
In my blanket bed I lie,
Gazing through the shades of night
At the twinkling stars on high;
O'er me spirits in the air,
Silent vigils seem to keep,
As I breathe my childhood's prayer,
'Now I lay me down to sleep.'

"Sadly sings the whip-poor-will
In the boughs of yonder tree;
Laughingly the mountain rill
Swells the midnight melody.
Foeman may be lurking near,
In the canyon, dark and deep;
Lo, I breathe on Jesus' ear,
'I pray the Lord my soul to keep.'

"'Mid the stars one face I see,—
One the Savior took away,—
Mother, who in infancy
Taught my infant lips to pray.
Her sweet spirit hovers near
In this lonely mountain brake;
Take me to her, Savior dear,
'If I should die before I wake.'

"Fainter grows the flickering light,
As each ember slowly dies;
Plaintively the birds of night
Fill the air with saddened cries;
Over me they seem to cry,
'You may never more awake.'
Lo, I lisp, 'If I should die,
I pray the Lord my soul to take.'

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep,
If I should die before I wake,
I pray thee, Lord, my soul to take."

Governor Colquitt, of Texas, used the verses in his proclamation,—one of the most beautiful ever issued,—setting apart May 14, 1911, as "Mothers' Day."

D. L. M.

CONTRIBUTORS' FORUM

My Mother

I miss thee, my mother, when young health has fled,
And I sink in the languor of pain,
Where, where is the arm that once pillowed my head,
And the ear that once heard me complain?
Other hands may support me, gentle accents may fall,—
For the fond and the true are still mine:
I've a blessing for each; I am grateful to all,—
But whose care can be soothing as thine?

—Eliza Cook.

Church History and Polity

BY CARMAN COVER JOHNSON

V. The Official Board

When Paul speaks of "ordaining elders in every city" in which churches were just then in process of being established, he could not have meant "elders,"—just such as we Brethren now speak of,—else he would probably have said "ordain an elder in every city." Elders, as then understood, or "presbyters," to use the Greek term, meant a group of synagogue or church head men or overseers; and so our Calvinistic brethren are very likely most nearly scriptural when they make the term elder or presbyter apply to that group of ministerial and non-ministerial brethren, sometimes including deacons, who are chosen and ordained by the local congregation to be most intimately responsible for the general polity of the congregation, always subject, of course, to a periodic, or at least an occasional, congregational meeting.

But I am not arguing herein that we Brethren should drop the name elder as we now use it, or even presiding elder, and adopt the Presbyterian use of the term. What I am getting at is this, that there was originally an elders' board, a presbyterial board, or an official board, in the congregations of the primitive church, and we do well to preserve the idea in our congregations today.

Yes, but I hear somebody say: "It isn't democratic," "It becomes a secret or hidden government of the congregation by a few," "It tends to get into the control of the exclusively aristocratic, or the exclusively rich, or the exclusively learned, and ignores the mass of the congregation." Is the mass of the congregation essentially neither rich, nor aristocratic, nor learned? Is the mass of the congregation free from all cliques and factions and parties and issues and schisms, just because it is the mass or the whole? Let not our zeal for democracy and liberty run away with us, even in our churches,—not to speak of our civil governments. It is about the cheapest and most empty type of argument to cry: "Wolf, wolf," or "special privilege," or "ecclesiastical politics," at every turn, even when the very wisest and most thoroughly representative and most sincerely honest consideration of the congregation's affairs is merely being prepared for advice to the congregation as a whole.

At any rate, Brethren, it is time to take stock of our inherited policies and to note what the Brotherhood really provides for in its inner historical character. Elders, ministers and deacons are the inner circle of official responsibility in every true congregation of the Brethren. The very nature of the choice of these officials distinguishes them with a kind of respect on the one hand, and a kind of responsibility on the other hand, that never does and never can attach to auxiliary officials, elected periodically or yearly by the congregation, to perform some distinctive duty,—such as trustees, Sunday-school superintendents, choristers, ushers, and special secretaries or committees. Note carefully, I am not rating the personal, spiritual or moral quality of elders, ministers and deacons personally, or even as a class, above the spiritual and moral quality of others in the congregation. What I am herein setting forth is the fact of inherent churchly responsibility that attaches to all elders, ministers and deacons because of the offices to which they have been chosen by grace of the Holy Spirit. And so, from time immemorial, in the church at large, and even in our own denomination, these permanent officials in every congregation have been the official board, whether they so acted or not.

In view of this essentially scriptural and historical background of the official board, what should be added by way of suggestion? If I may, I beg to submit, first of all, that my argument is never for the exercise of more legalism, severity and merely officious authority; but rather for more recognition, on the part of the officials and laity alike, of what might be called the moral responsibility of the official board. Here's the real provision for Christian democracy in church government,—not that government should crumple up and become sour and individualistic in the elder; not that it should become a ball of petty jealousies to be tossed around among a group of indifferent or unspiritually-minded deacons; not that it should be a convenience to be put on or laid aside by an irresponsible pastor; but rather that it (church government and constructive discipline) should be the prayerful and deeply serious consideration of a group of godly-minded officials who naturally check and balance one another wholesomely and generously and helpfully, to the good of the larger body for whom they act.

Furthermore, if we develop the idea of "housekeeping," management, government, discipline and polity in general around the elder and within the official board, rather than around the pastor, and somewhat independently of the official board, we do what no other denomination is really doing adequately today,—we save the pastor for his very unique and exalted work of spiritual ministration, very largely unencumbered with matters of congregational finances, organization and discipline.

The official board of every congregation should meet quarterly, at least,—not exactly to make business, and yet to make good business. It feels good, also, when the congregation realizes that the pastor or the preacher of the day comes into the pulpit fresh from a little prayer meeting and sympathetic conference with his fellow-ministers and deacons. No congregational, or, more properly, council meeting, ever goes really right if its business is not at least prepared by the official board. Notice, I say "prepared," and I do not mean "set up" or "fixed" or "predetermined,"—I merely mean, and I specifically mean, "put into intelligent shape for handling in council," without any other thought than entire freedom of action by the open council.

And, as a matter for reflection, I venture again to raise this question here, because the pastor is a new factor in our Brotherhood: Why should any congregation of Brethren ever be obliged to create a special "pastoral committee" to seek, invite, hire, advise, and probably recommend the discontinuance of a certain pastoral contract? Yes, I do mean it without any hesitation,—we have a natural, normal, safe, entirely representative and wholly satisfactory pastoral or ministerial committee, always ready at hand, in our official board. Any special ministerial or pastoral committee throws itself open immediately to possible bias as a factional, and therefore not truly representative, committee, just because it is special and temporary, while, if the official board is anything like as nearly right as it should always be, and more especially if it is treated by the congregation as if it must be above reproach, there can scarcely be any failure in securing, supporting and holding a good pastor, and constantly making him a better pastor.

In short, the official board is, or should be, the solid and substantial center of every congregation, presided over always by the presiding elder of the congregation or some one specifically delegated by him, if he must be absent, and eagerly awaiting the leadership of the pastor in matters purely spiritual. Given an official board, such as is herein contemplated, and there need never be any occasion for special usurpations of power and control on the part of specially-picked groups of members whose motives may be very good but whose only rule is either mere caprice or personal judgment, unseasoned by that element of wisdom and careful consideration of the interests of all that come from thorough respect for really original principles and institutions of church promotion. This is good doctrine for liberal and conservative alike.

Pittsburgh, Pa.

Women and Welfare

BY EZRA FLORY

The source of our social and national life is in the home. As goes the home, so goes the nation. During the chaos of the Middle Ages, when feuds and wars raged between church and state, political and ecclesiastical powers waned, but a small group of people, secluded in the small valleys of Piedmont, survived,—a people of the simplest character and loftiest morality and piety. These Waldenses were kept untouched by political ambitions or moral corruptions, which had invaded every other part of Europe. These families proved to be the cradle and the citadel of the simplest faith and the purest morals, the heart and inspiration of which had been the Bible.

The home is the whole pedagogical system in miniature. The mother is the most natural teacher in this school. Fathers too often give little attention to this most controlling factor in society. One small boy was asked, one morning, as his father left for his usual work: "Who is that man?" The boy's reply was: "He is the old man that stays at our house nights." The proper sphere of the woman is the domestic life. The more she invades the dominion of man, the more will her social and moral status be lowered. This, certainly, is an age when the home is neglected, and Christian people have a great duty to perform in having their homes of the right kind, and in aiding others to establish the same kind. The sweet odor of morning prayer is too often supplanted by the smell of gasoline.

Let us take a glimpse into the days of Isaiah, to discover there a concrete picture of a time not dissimilar to our own. An era of prosperity had come to Judah, and two powerful monarchs,—Uzziah and Jotham,—

reigned for half a century. Unblushing wickedness (Isa. 3: 5-7) was one of the causes calling for the intervention of God. In the description we have a wonderful picture of the wicked women of the city. Isaiah describes minutely the jewelry and dress of the women, who have made themselves beautiful outwardly. Much of a city's welfare depends upon its women. We often mistake the outward show for the real thing.

"What is beauty? Not the stately show
Of form and feature; these are but flowers
That have their dated hours
To breathe their momentary sweets, then go.
'Tis the spotless soul within
That far outshines the fairest skin."

Though the society women of the city may make the greatest show, the modest, unassuming toilers are often the greatest in reality.

A sharp contrast is seen in the following verses of the prophet's message as he portrays the various elements of prosperity in the city which shall be (Isa. 4: 2-6). Let us pray for inward purity and beauty, which transforms outward life and makes character.

Chicago, Ill.

The Christian Woman's Present Responsibility

BY CAROL MILLER BLOUGH

HERMES wrote: "A beautiful and chaste woman is the perfect workmanship of God." Next to God we are indebted to woman for life itself, and then for making it worth living. While we can not, with mathematical precision, say that man and woman are equal, we may say that they are equivalent. Each one in his own sphere must shoulder his respective portion of the world's burdens. The world, weary of war, is urgently calling today for the help and service that woman can render. "Make the world safe for democracy" was the inspiring slogan of the allied armies. "Make democracy safe for the world" is the nobler battle-cry of the united womanhood of the world.

The casual observer will term the present crisis a political and economic one, but a thorough analysis will show it to be a moral and spiritual crisis. We were not lately fighting a government, but we were and are primarily fighting for moral principles. It is the principles and ideals of our Christ that made those of Germany objectionable, and dangerous to the well-being of the human race. But the ideals of Christianity can be upheld only through the instrumentality of Christian homes, Christian parentage and universal Christian teaching.

We speak of the "new world of tomorrow." In so speaking, do we mean a world changed merely from an economic and political standpoint? This is practically all that the war has accomplished, but this forced obedience is not the highest goal toward which we are striving. Making democracy a world issue will not, in the truest sense, regenerate the world. The vital teachings of Christ is the only world issue that can bring such results. The human will should be free, cultured and trained to discern the proper ways of life. This, mere force will never do. Peace negotiations and treaties, signed by royal officialdom, counted for nought when the great struggle broke upon a sleeping world. The Hague Conference has sought, these many years, for world peace, but the day of world peace will never come until the living generations become Christed and until the human will freely chooses to love all men as brothers. Just as the individual has character, conscience, and organization of powers, so nations have a character, conscience and organization that determine the nature of the national life. "By their fruits ye shall know them," is one of the simplest laws of life.

Character can not be produced by reading books, or watching noble leaders. It comes only by way of experience and the disposition we make of our daily opportunities. Much of our early character is moulded by our direct parental teachings. Woman, the world over, is primarily the teacher of the home. In the schools, as well as in the home, the youth of our land are trained and tutored by women. The altruism and fair play, upheld in all our national dealings, is due to the Christian ideals taught throughout the land.

There is another phase of our subject that must not be overlooked. All of us, who are grown, understand the spirit and motive underlying our participation in the recent war. But what have the children seen? What impressions have they received? The headlines of the newspapers, cartoons, posters, and even the drift of our conversation have instilled in them any but Christian ideals. These early impressions, by the very laws that govern mental development, will become lasting impressions and color their whole after-life unless the counteracting impressions are given with greater force and greater frequency than the former ones have been. The children of but yesterday saw war, heard war, dreamed and played war. For most boys no day's play is complete without it. If military drill becomes compulsory in our schools, the children will have additional inducement to think along this line. The peril that hovers around the children of today will, if not controlled, lead our youth to embrace the very militaristic ideals which have been humanity's bitter enemy in Germany. While we were making a mighty effort to kill it off abroad, it is unconsciously being absorbed at home. If the child can be taught war by constant reference, equally well can he be taught love by the same method.

The teaching of the wonderful love of the Living God, and Christ as the world's Redeemer,—this and this power only can regenerate the human race and bring healing to a convalescent world. Jesus Christ should be made the main theme in every home. This teaching rests, in most cases, with the mother. It may be necessary to call up the old Jewish law (Deut. 6: 6-9): "Thou shalt teach them diligently unto thy children, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

We are all agreed that if the mothers of our land succeed in instilling these lofty principles in the lives of the youth, democracy will indeed be safe! It is not unthinkable for the world to become evangelized in the next generation,—it is merely the natural outcome of strong Christian teaching. Is not the desire to give a life of service, in carrying the Gospel to the unsaved, just as strong, just as noble, as the recent response to military service? Our army of three million was easily mustered. If an army of Christian soldiers equally eager and equipped, were sent out, fired with the conviction that the WHOLE WORLD MUST be won for Jesus Christ, the missionary goal of world evangelization in this generation would be realized.

The woman's Christian responsibility, as she faces the present crisis, is twofold,—first, she herself must keep a strong faith in a Living, Personal God; and second, she must have a burning desire to make him known to others as such.

West Wichita, Kans.

A Girl's Regard for Mother

BY SARA ZIGLER MYERS

WE are very greatly indebted to the originator of Mothers' Day, when we think of the many hearts that are made glad at this time because of its being set apart, and annually remembered and celebrated by thousands of people. In all probability, great amounts of cards, letters, flowers and other little remembrances are being gladly received by the mothers of our country because some distant boy or girl, or even a near one, has been prompted specially to remember them at this particular time.

But I am thinking of the other three hundred and sixty-four days of the year, and I am wondering if mother receives as many little favors and kindnesses from us as are due her. Girls, how many times have we made our mothers happy since last Mothers' Day? This is such a busy world. We come and go. We make and execute various plans, but seldom do we realize that mother remains at home, constantly backing us up in our efforts, doing all she possibly can for our enjoyment, and helping us over the rough places.

I am wondering whether we are as thoughtful as we should be in helping mother while we are at home. I once heard a girl say: "Mamma, if you knew how tired I am, you wouldn't ask me to feed the chickens; you would go yourself." The truth of the matter was that the girl had done practically nothing all day, while the mother had worked hard and was then busy preparing supper for company.

Think of the many unnecessary steps mother has to take, oftentimes, because we are negligent and thoughtless! Surely, additional steps make her very tired when she is growing old, and has worked hard all her life. You ought to do that little task, or run that errand for her yourself, and have her sit and rest a few moments. She will not only enjoy the rest, but will appreciate, in no small way, your willingness to help.

Then, there are times when mother, perhaps, feels bad. Does she always tell it and give up her work? No, she usually says little about it and goes until she is compelled to stop. How many times could we have relieved that bad headache by getting dinner, while she rested where it was cool? How often have we cheered her by surprising her with something suitable for her meal, when she didn't feel like eating? There are so many things we could do for mother which would not only help her physically but mentally as well. She may not tell you, in so many words, every time, that she appreciates what you have done, but deep down in her heart she remembers the little act a long time.

If you are away from home, do you go to see mother as often as you can? We can never understand and appreciate the feeling of a mother at the homecoming of her children until we have children of our own to come home. She spends many moments thinking of her daughter, wondering where she is, what kind of company she is in, and what she is doing. And when she receives your letter that you are coming home, she can hardly wait until she sees you. Then, how do you come? Do you come feeling grouchy, dissatisfied with the old place and its inconveniences, perhaps, and cross because she does not give you the things to eat which you most like? Or do you come, filled to the brim with joy because it is home, and because it is mother who dwells there? Are you appreciative of the extra work mother has done that you may enjoy your little visit at home? Do you know that ever since you wrote or telephoned that you were coming she has been planning, in some way or other, for you, and preparing the things you will most enjoy? If she, mother-like, prepares for your coming, you ought to prepare for the visit. Do not cause her a lot of extra work, but make it a period of real enjoyment for her, as well as for yourself.

I know a young girl, who, although quite devoted to her widowed mother, frequently brings a half dozen friends home unexpectedly to dinner. The mother prepares the best meal she can, while the young people remain in the parlor, having a good time, unconscious of the embarrassing position of their hostess. Your mother is willing and anxious for you to bring your friends at suitable times, because she wishes to know with whom you associate, but when you do, make her as little extra labor as possible, and at the same time assist her all you can. Your friends will appreciate you all the more for it.

How about your words when you talk with mother? Are they always kind and gentle? Naturally, things happen which worry us, and we can not be in the best mood on all occasions, but angry words never help matters, and, worse than all, they wound mother's heart. I know a young girl who fusses and quarrels about everything, and causes her poor mother to shed tears almost daily because of her unpleasant disposition. Mother has many things to vex her, and she may occasionally scold, or be a little peevish, but we should only try the harder to lift her burden and make her pathway smoother.

Do you always comply with mother's wishes? How many times we disobey her and cause her tender heart to ache! Sometimes we think her suggestions old-fashioned and we would rather pursue a more up-to-date course. Many girls have wept in bitter anguish when they had gone too far, contrary to mother's de-

sires and prayers. Mother may not see things just as you do, which is quite natural, but her ideas are not as objectionable as you may think. Talk things over with her in a reasonable way, free from undue haste and unkindness, and all will work out well. Mother's counsel is invaluable because of her years of experience. Nestle as closely to her heart as possible, to receive the benefits which are so lovingly stored there for you. Confide in her above all others, and consider her your first and best friend in everything.

Does your mother like flowers? Of course she does, especially if you put forth a little extra effort to provide them for her. Take her a nice bunch once, see how she will admire them and care for them as long as even one remains fresh. She loves them, but she loves your thoughtfulness far more. How many dear, sweet mothers have never been given a flower by their children during their lifetime, though they were lavished on the casket-lid and the grave. Why not give them flowers while they are living and able to enjoy them?

A few years ago I attended a Mothers' Day program in a little mountain church. Among the people was an aged lady,—a mother who had walked twelve miles to be present. After church she went to one of our party, and, pointing to the white carnation which she wore, asked her what it was. The young lady told her, and, immediately removing it, pinned it on the faded calico dress. The old lady looked up into the girl's eyes much pleased and said with tears: "It's the first one I ever had." Girls, give your mothers flowers! Do not wait until the clods have hidden the dear face from your sight, and then heap them there for display!

Have you ever told your mother that you appreciate her and the countless things she has done for you? She loved you long before she ever saw you, and she loves you still. She eased cruel pain many times when you were sick, and she is willing to do it yet. She has spent sleepless nights in caring for you when you were small, and she will do it still. She has suffered much for you, and she suffers with you now, when your pathway seems rough and hard. She is willing to spend her very life for her children, and why should we not show her our appreciation in some real way?

If your mother has been a blessing to your life, tell her now. If her efforts have made you successful, tell her now. If her prayers and teachings have kept you pure and clean, tell her now. Mother has meant more to you than you can ever understand, and she deserves every word of praise you can give. Accept her counsel, consider her feelings, do everything you can for her comfort and happiness! Tell her what her life means to you, and be the best girl that mother, in her close fellowship and communion with God, can help you to be.

Nashville, Tenn.

The Transforming Touch of Mothers

BY RALPH G. RARICK

When, as a child, my mental faculty was much inclined to make animated tours in the province of the fanciful, I could read repeatedly, without tire, or lag of interest, the fabulous story of King Midas. In spite of the sequel, I was prone to ponder what a great thing could be done, to make the world beautiful, if some one could really touch and turn things into gold. But later years have convinced me that many things of earth can be turned into gold only by the transforming touch of mothers!

How charming were the things my own mother touched for me!. Well do I remember the first day I spent in the "chart class" of the public school. There was a whole building full of wiggling boys and giggling girls, so it seemed, but I was lonesome. It was a dreadfully long time until the noon period came. How eagerly, then, I clutched that little dinner bucket of mine, that had erstwhile been out of sight on the shelf in the entry way! It wasn't because I was so very hungry. It was more because that little bucket, purchased expressly for me, with its contents of two boiled eggs and other things,—just as I liked them,—represented the love of my mother.

Winter came on and, with her own hands, she knit me mittens. Not a schoolmate of mine could have prized them as highly as I did, for the reason was that they evidenced more to me than so much practicably-knitted yarn. Mother's touch had been knitted in. With a knowledge of that, I felt in them the warm glow of mother's heart. And so it was with many other things which figured in my career as a baby and a boy. And now, since I am no more with her, she ministers by mail. She has done many necessarily hard things for each of us children, and as I reflect on what her toil-worn hands have touched and turned for the better, I faintly see the rugged path that might have been mine had it not been smoothed by mother love and made, in many respects, a golden pathway.

Youth has felt this transforming touch of mother in every land. As an instance of this, on the far side of our globe, it is reported that in a certain Japanese agricultural college there were two brothers. One of the boys appeared one day wearing a woman's yellow and black striped padded coat. The coat had a velvet neck band which indicated that the garment was ordinarily worn to support a baby, carried Japanese fashion, on the back. There was much tittering among the other students at this strange garb, and the instructors found their classes somewhat demoralized. At noon the young man was called into the faculty room for an explanation.

Then they learned that his father was dead. The mother was still on the small farm, but making little more than a bare subsistence. Though she had succeeded in sending her boys to school with clothes for the summer session, and had hoped to provide the necessary winter kimonos, or over-garments, yet, in spite of every economy, she had been unable to manage it.

At this point her letter read: "So I am sending you my own kimono and coat. You must have your thin cotton ones washed and mended. Wear my heavy kimono underneath, and as soon as I can, I will send you some money to buy new ones."

"But, though I have mended my old kimono," the young man further explained, "it is too ragged. There was only one thing to do,—wear this one on the outside."

When he was asked why he had not at least removed the tell-tale black velvet band, he answered: "Last night I took the scissors and began to rip; but suddenly I remembered how my mother's hands had sewed those stitches, and how she had taken off her warm coat to send it to me, and how she was always working for us and thinking of us here, lonely for the sight of our faces, and I could not rip out the stitches of my mother's hands. I had to wear it as it was."

Be it said that the culminating touch of mothers is the touch given to our very characters. It is that touch, verily, that surpasses aught else. It is a Spanish proverb, worthy of general acceptation, that says: "An ounce of mother is worth a pound of clergy." Charles Dickens paid this tribute to the permanency of maternal influence when he said: "I think it must somewhere be written that the virtues of mothers shall, occasionally, be visited on their children, as well as the sins of fathers."

Over a century ago, in a rude cabin in Southern Indiana, a mother lay dying. Realizing that the end was near, she asked for her seven-year-old boy. She pressed him close to her and whispered: "Be somebody, Abe!" He did become somebody, for he was Abraham Lincoln, and he became a great and good man, a dearly beloved President of our United States. Throughout the years of struggle, and later, when honors came fast to him, Lincoln often remarked that those last words of his "angel mother" led him on.

"Mighty is the force of motherhood!" wrote George Eliot. "It transforms all things by its vital heat; it turns timidity into fierce courage, and dreadless defiance into tremulous submission; it turns thoughtlessness into foresight, and yet stills all anxiety into calm content; it makes selfishness become self-denial, and gives even to hard vanity the glance of admiring love."

"She led me first to God;
Her words and prayers were my young spirit's dew,—
For when she used to leave
The fireside every eve,
I knew it was for prayer that she withdrew.
How often has the thought
Of my mourned mother brought
Peace to my troubled spirit, and new power,
The tempter to repel!
Mother, thou knowest well
That thou hast blessed me since my natal hour."

—John Pierpont.

John Randolph, one of our American statesmen, once made this noteworthy confession: "I should have been an atheist if it had not been for one recollection, —and that was the memory of the time when my departed mother used to take my little hand in hers, and cause me on my knees to say: 'Our Father who art in heaven!'" Such is the highly exalted work God has given to mothers, and in what would a woman find a greater?

It is recognized, of course, that not all women are vested with the privilege to serve in motherhood. And yet, what greater and higher blessing is there than that of being a good mother? Truly, "The hand that rocks the cradle rules the world." It is altogether fitting and proper, therefore, to exalt the sweet-sounding and service-signifying name of "mother dear," above aught else that this earth can offer as a mark of distinction.

Covington, Ohio.

Report and Queries for Annual Conference

I. REPORT OF CHURCH ORGANIZATION COMMITTEE

We, your committee, appointed to draft rules to be followed in dividing churches and in organizing new churches, beg to submit the following report:

DIVISION I.—Organization of New Churches

Article 1.—A call for an organization may originate with the congregation, with the District Mission Board or in the Elders' Meeting.

Article 2.—Whenever there are twenty members living within convenient distance of each other, in territory where there is no organized church, it shall be their duty, unitedly or separately, to report the fact to the Mission Board of the State District in which they reside.

The Mission Board, upon receiving this information, shall present the request to District Meeting. In case the District passes favorably on the organization, a committee of elders shall be appointed, whose duty it shall be to go and organize the new congregation.

One member from the Mission Board and one from the Ministerial Board shall be appointed on this committee. The committee shall call a meeting of all members in said territory, and if, in the judgment of the committee and a majority of the members present, it is deemed advisable, shall organize them into a church by electing and installing officers, as the committee, in conference with the members present, may decide, such as elder in charge, ministers and deacons, as the Holy Ghost may direct, church secretary, treasurer, trustees, church correspondent, chorister, and committees for departmental work, as deemed advisable.

The election may be by private vote or ballot. If an ordained elder, having the requisite qualifications, resides in the territory of the church, he should be recommended by the committee. The church, however, may choose an elder in the State District of which it is a part, or from an adjoining State District. The new organization shall then be reported by the committee to the Clerk of the District Meeting of the State District of which it is a part, and, after its acceptance by District Meeting, its delegates shall be seated in the District Conference.

Article 3.—In case of a mission point, they may petition District Meeting, through the Mission Board, or over the wishes of the Board.

Article 4.—Should a congregation be refused the right to organize they may petition again, but not more than twice in succession.

DIVISION II.—Dividing Organized Churches

Article 1.—A query, expressing a desire to divide an organized church may be presented to the church for consideration in the regular way, through the annual visit or the official board of the church. If a majority of the church votes in favor of the request, the fact shall be reported to the adjoining elders.—one or more of whom should be invited to the council meeting of said church, to assist in determining lines, division of church property, etc., and upon a majority, by a private vote or ballot, agreeing to divide, each of the proposed new churches shall send a request to District Meeting for a committee of elders to assist them in their organization. This committee shall meet with the church and shall proceed to elect an elder in charge and such other officers as they and the new church may decide. The new organization shall then be reported to the Clerk of District Meeting, and recognition by the same be obtained, after which their delegates shall be seated.

Article 2.—If, however, the original request for division should not be granted by the church, the member, or members, feeling it would be for the best interests of the cause to divide, may draw up a petition, setting forth their reasons for the request. If a majority of the members, residing in the proposed new church, sign the petition, it shall be forwarded to the elders of the State District at Elders' Meeting. The elders, after hearing the petitioners and considering their request, may send a committee to the church, who, after hearing the arguments for and against the proposition, shall make a report, recommending what their judgment dictates for acceptance or rejection by the church. In the event the church then decides to grant the petition for a division, the same proceedure, as suggested above, shall obtain.

Signed J. Bruce Book, L. H. Eby, Sam'l H. Hertzler.

II. FIRST DISTRICT OF INDIA

1. Because of the difference in languages, making it difficult and, in most cases, impossible for those from one language area to understand what is done in the other language, thus depriving them of the benefits and inspiration of the conferences and business sessions of District Meeting, therefore we, the members of the Ahwa church, petition Annual Conference through District Conference of the First District of India, that the Marathi-speaking members (at present composing three churches, with a membership of 160) be allowed to form a separate District.

(Note.—This petition is supported by the other two churches of the Marathi area.)

Answer of District Conference.—Request granted and sent to Annual Conference.

2. The Vyara church petitions Annual Conference, through District Conference of the First District of India, to grant voting power at the sessions of the District Conference to the Indian Christian ministers, the same as has been granted to the missionaries.

Answer of District Conference.—Request granted.

III. WESTERN PENNSYLVANIA

1. Whereas, our Committee on Fraternal Relations was discontinued and now the [Progressive] Brethren are asking on what terms they can be received into the Church of the Brethren, should we not follow the minutes of 1916, that effort should be made to bring the churches together?

Whereas, The mission of the church is to save all who ask to be received, then, are we not, under the Gospel, obliged to answer them? and,

Whereas, We are the larger body, should we not take the initiative and work for a union of the churches?

Therefore, we, the Meyersdale congregation, petition Annual Conference, through District Meeting, to appoint a committee of at least three competent brethren, whose duty it shall be,

(1) To investigate more thoroughly the relations between the two churches, and try to carry out the provisions of the adopted report of 1916.

(2) To help the local congregations where the Brethren churches have asked to come into our Conference.

(3) To report then to Annual Conference.

Passed to Annual Conference.

2. We, the Mount Union congregation, ask Annual Conference, through District Meeting, to change section three (3) of Dress Decision (see Minutes of 1911), so as to read: "That the sisters attire themselves in plainly-made garments, free from ornaments and unnecessary appendages, that the headdress be plain, and that the hair be worn in a becoming Christian manner."

Passed to Annual Conference.

The Evolution of the New Order

BY HARRISON A. FRANTZ

In Three Parts.—Part Three

Those nations or individuals who have consecrated and devoted their lives to a great cause, have secured for themselves an immortal name and shall have the gratitude of many generations. Other men have died and have been forgotten. So with nations. Therefore what shall be the mission of the American people? For what purpose have we, as a nation, been raised up? When we think of the United States and of that for which it stands, we think of liberty. But why of liberty? Are we, whose good fortune it is to have been born in America, more deserving of liberty than other peoples? Not all people can live in the United States, nor would they if they could. But why liberty? "Liberty is a way station on the road which leads to the goal. Liberty is a condition under which life can be developed. The final word in the vocabulary of life is, not liberty, but love. To establish the reign of love is the sublimest of all achievements." ("Christianity and International Peace," Jefferson, page 44.) Are we not, then, as an American people, ready to espouse a cause of so worthy a character, and of such great magnitude? I say "America," because she must lead,—yea, for this very purpose hath she been raised up. The United States is "like unto leaven, which a woman took and hid in . . . meal, till it was all leavened." (Matt. 13: 33).

When we speak of an international organization, it at once suggests that there must be international law. National laws are made by congresses, legislatures, or assemblies of one kind or another. But this is not true of the international law of the present day. It is merely recognized international usage. Indeed, how could it be otherwise? For there is no centralized power that has authority to enact laws that shall be obligatory upon the nations. The world is, today, ready to make for itself laws by which it shall be governed,—not only laws of inhibition or of a conciliatory nature, as though to settle difficulties were the chief business of the nations, but laws for the promotion of world enterprise, progress, and social well-being,—" to set at liberty them that are bruised." For this very purpose did our Christ come, and for this should the Christian nations stand. The lamentation of Christ over the nations today is even as was his lamentation over the Israel of old: O nations, nations, ye that smite each other and kill them that are sent unto you, " how often would I have gathered you together " in peace and unity " but ye would not."

We MUST have a political organization of the world, and laws to govern and guide us in our quest after that which shall make for the social well-being of the citizens of our world. Until now the term " citizen of the world " has been applied only to a few men. Those men were worthy of that distinction, but the day is coming when ALL MEN with noble ideals, of whatever caste or color, shall be citizens of the world, and shall be permitted to share, if they will, the richest blessings which the social and spiritual resources of men can afford. Today, while our noble statesmen are sitting in the great Peace Conference, we are on the threshold of a new era. The destinies of the whole world are hanging in the balances. The great forward movement which we, the civilized nations of the world, should now take, as our big initial step, is to form a League of Nations.

We only need to refer to past history to know that right now is the psychological moment for the formation of a " United Nations." After the American Colonies had fought side by side and won their independence, they united and formed a nation with one united and definite aim. In 1871, after the German States had fought in the war against France, they laid down their differences and united to form a powerful German Empire. Likewise, also, the United Italy was formed in the same year. So now, in this year 1919, following the greatest of wars, when the allied nations have fought for a common cause, shall they not unite in a common defense against the possibility of future wars? The world is sick of war. It has had its fill, but moral disgust is not enough, neither is moral sanction of future peace enough. We must organize with definite aims in view.

A League of Nations must be formed. There is much criticism of the League of Nations idea, but so has there been of all great movements which have been launched. Even today, as I am writing these lines, word comes that prohibition has won the victory in our own beloved country,—a victory which many have contended could never come. So I say again, " Let the scoffers scoff."

We grant that a League of Nations created now, with perhaps only the few greatest powers as charter members, will not have solved all the world problems from the beginning of its existence. The immediate task of the proposed League should be the organizing of the nations for united work. The great fundamental aims of the League, as set forth by " The League of Free Nations Association," 130 West Forty-Second Street, New York City, are: " To achieve for all peoples, great and small, security, due protection of national existence, equality of economic opportunity."

Heretofore it has been the policy that each nation, be it great or small, no matter whether it had great or limited resources, whether it were land-locked or had abundant access to the sea, be compelled to be its own defender. If a strong rival nation wanted some richly-endowed territory, or some advantageous strategic point on which to build forts of defense, or at which it could build a great harbor, it might proceed to take it without any regard for the advantages or disadvantages of a sister nation, and without having transgressed any law of nations. Then each of the greater nations have kept on increasing their armies and navies, that they might be safe from their rival sisters. So long as the nations increase their means of defense and aggression in about the same ratio, what has been gained? It has merely been a question as to which nation should get the strongest group of allies, as to which one should be superior in power.

Why should one nation be afraid of another? The whole secret lies in the fact that their laws have been only selfish nationalism, rather than a wholesome internationalism. The forty-eight States under the stars and stripes each have a pride and ambition of State, yet all live in perfect harmony under the flag and laws of the union. The reason is obvious. The ambitions of the States are wholesome,—there is a rivalry which produces thrift but does not advance one State at the expense of another, for that would, in the last analysis, defeat the well-being even of the aggressor, by affecting the union as a whole.

The same should be true of the nations. Dare we say that it was of no concern to other nations if Germany wanted to include Belgium, and parts of France and Russia in her empire? Or is it of no concern to the world if Turkey should continue to massacre Armenians, Jews, and missionaries, and thus continue to stay the onward progress of civilization and leave a terrible blot upon the pages of twentieth century history?

But how shall the League of Nations cure these evils? Let us see. " The fundamental principle underlying the League is that the security and rights of each member shall rest upon the whole League, pledged to uphold, by their combined power, international arrangements insuring fair treatment for all." With this guarantee, nations may safely decrease their armaments and they will. The difficulty, heretofore, has been that no one nation dared to disarm, for it had no guarantee of security against the aggressions of other nations.

There are three kinds of force in the world: (1) The force of aggression, which is wholly bad and should be abolished. (2) The force of defense,—to neutralize the force of aggression,—a necessary evil so long as there is aggression. (3) Police force,—almost wholly good. The first must go. The second will vanish with the disappearance of the first. The third will always be needed and will be incorporated in the League of Nations' program, as the rod to threaten an international offender. This it will seldom be necessary to use in a conspicuous way. A police force is not a standing army. It will not demand a program of increasing military preparation. It shall consist simply of power being vested in the international commission that they may, with authority, direct and use the combined forces of the nations to bring pressure upon the offender. The first work of this commission, in case of disagreement between two or more powers, shall be to offer terms of reconciliation. A proposal from the commission will, in most cases, be accepted. If it is not accepted then the economic boycott can be put into operation, and the naval police shall patrol the seas and the ports of the offender, to see that the boycott is rigidly enforced, and that no ships shall enter or leave her ports. Likewise also on land all interstate railway trains shall be stopped at her borders, and all telegraph and mail service shall be cut off. As a last and final word, if it becomes necessary, actual, arbitrary force will be used, but one can scarcely conceive of any power being able or disposed to refuse the judicial advice, much less to be willing to face the boycott, knowing whom it is resisting. This, it is apparent, would require only a small navy and army to be maintained by each nation, each doing double service by policing the domestic interests of its own country and at the same time being subject to international command when needed.

Another great advantage will be that it shall no longer be necessary for nations, after spending some millions, in a single year, for modern battleships, then to be compelled, only a few years later, to cast them aside as scrap-iron because other nations shall have built later and more effective types. The same battleships, cannon, airplanes, submarines, rifles or clothing will not be carefully kept for the next war, but will, in the main, be discarded. Before we entered the war, we were selling rifles to England at $48 apiece. We have since equipped more than two million soldiers with these rifles, to be used for a time; then they are worthless.

Now, in order that the League may succeed, it should be organized with an understanding that there shall be no secret diplomacy between the powers, and that all the conferences of the International Council shall be open. It shall also be the duty of the League to see that no minor leagues or special covenants shall be formed, neither any special boycotts or exclusions. The League should be so democratic in spirit, should so control economic world resources, as would make it far more advantageous for a State to become, and to remain, a member of the League, and to cooperate with it than to challenge it. A " Monroe Doctrine " for the world should be the policy whereby it is made unlawful for any nation to attempt to gain advantage, territorially or in any other way, which would work as a disadvantage to any other nation.

An effort should be made to have as nearly a representative body of all the free peoples of the world as possible. Also the various political parties of those Governments, which are responsible to the people, should be fairly represented. Thus, as one by one the more skeptical nations shall come into the family, the world will realize, more and more, that all the principles of the League are merely the extension of the great principles upon which our own national life and that of all self-governed peoples rest.

The practicability of a League of Nations has long been doubted for the reason that we, as a nation, would not always receive satisfactory decisions. But what court, even of the highest type, has always been able to render a decision equally satisfying to both litigants? If a nation is in the right, it will get justice. If it is in the wrong, it should not expect a decision in its favor but should gracefully submit to a decision which is equally fair to all concerned.

Let us note a few of the definite things for which the League shall stand:

(1) It shall serve as a guarantee against war.

(2) It shall guarantee one state against the aggression of another.

(3) It shall provide for the settling of disputes between powers by arbitration.

(4) It shall establish and codify international law.

(Continued on Page 300)

THE ROUND TABLE

Nobody Knows But Mother

Selected by Mrs. Wilson Weller, Laketon, Ind.

Nobody knows of the work it makes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows,—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody,—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody,—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody,—only mother.

Nobody knows of the anxious tears
Lest darlings may not weather
The storm of life in after-years,
Nobody knows,—but mother.

Nobody kneels at the Throne above
To thank the Heavenly Father
For that sweetest gift,—a mother's love,
Nobody can,—but mother.

"Put Beauty Into Your Life"

BY PERNIE HYLTON FAW

THE life that would be complete; that would be sweet and sane, as well as strong, must be ornamented, softened and enriched by a love for the beautiful.

There is a lack in the make-up of a person who has no appreciation of beauty, who does not like good music, and see beauty in the sunset or in nature around him.

Savages have no appreciation of beauty. They have a passion for adornment, but there is nothing to show that their esthetic faculties are developed. But as civilization advances, ambition grows, and we find aspiration and love of the beautiful manifested on the person, in the home and in the environments.

There are many evidences in the New Testament that Christ was a great lover of the beautiful, especially in nature.

Back of every rose, back of every landscape, back of all the beautiful things that enchant us, there must be a great lover of the beautiful and the beauty principle. Every star that twinkles in the sky bids us look behind it for its source. It points us to the great Author of the beautiful.

No one can look at the wonderful beauties of nature and doubt that the Creator intended that man, made in his own image and likeness, should be equally beautiful.

Beauty of character, charm of manner, attractiveness of expression are our birthrights. Yet how ugly, stiff, coarse and harsh in appearance and bearing many of us are! No one can afford to disregard his good looks for personal appearance.

If we wish to beautify the outer, we must first beautify the inner, for every thought and every motion shapes the delicate tracings of the face for ugliness or beauty.

Shakespeare says: "God has given you one face and you make yourself another." The mind can make beauty or ugliness at will.

A sweet, noble disposition is absolutely essential to the highest form of beauty. It has transformed many a plain face. But a bad temper, jealousy and ill nature will ruin the most beautiful face ever created.

Beauty is from within. We have all seen very plain women who, because of the charm of their personality, impress us as being beautiful. A fine spirit speaking through the plainest body will be beautiful.

We admire the beautiful face, the beautiful form, but we love the face illumined by a beautiful soul. Too many women have the wrong conception as to being beautiful. While they are spending hours at the mirror, trying to look attractive, they are losing the very best beautifier,—smiles and kind deeds to others.

It was only a glad "good morning"
As she passed along the way,
But it spread the morning's glory
Over the livelong day.

Every one should endeavor to be beautiful and attractive; to be as complete a human being as possible. There is not a taint of vanity in the desire for the highest beauty.

The love of beauty that confines itself to the mere external form, however, misses its deepest significance. It is the indwelling Spirit and the pure character that make one beautiful.

813 Northumberland Avenue, Roanoke, Va.

Listening to a Sermon

BY NETTIE C. WEYBRIGHT

WHEN I was a little girl, an aged minister and his wife moved into our neighborhood. They were humble, faithful, cheerful Christians. Especially was I impressed with the saintly countenance and habitual good cheer of the mother. One of her practices I remember, especially. She always repeated to herself the sermons she heard. As a child, I often watched the motion of her lips as she sat, gazing intently at the speaker.

To me, that was a new custom. But how much good she derived from the sermons, that many others lost or missed entirely! Her characteristic expression, as she greeted others after church, was: "Wasn't that a good sermon we had today?" Or, "We ought to praise God that we can come to church and hear such good, helpful sermons."

To be sure, she couldn't have told the color or make of the dress worn by the sister at her side, neither did she look at the door, to gaze at the late-comer, nor did the children annoy her. But her calm face,—radiant with the love of God and peace of a life lived with Christ, spoke volumes of what she had gained by listening intently and interestedly to the Word of God, as preached by his servants.

It may not be necessary, for all of us, to listen to sermons in just that way; but I have often thought if I were troubled with being sleepy at church, I would try repeating the sermon. I doubt, if the mind were thus actively engaged, if the eyelids would close in such peaceful slumber, while rich thoughts are being wasted on sleeping ears. I would at least try taking notes of the sermon. However unsystematic they might prove to be, it would certainly keep me awake, and be a better example to others. It might help me to gain much more good from the service, and be more exemplary than a drowsy attitude.

Syracuse, Ind.

Witness-Bearing That Counts

BY G. W. TUTTLE

OFTEN, when we multiply words, we lessen effectiveness. We shoot too many arrows without taking time to aim. We are to confess Jesus Christ, according to his fullness of blessing to us, and not according to an unabridged dictionary. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

The witness-bearing of the devout soul always counts. The words of a new beginner in the Christian life may be few and stumbling, but the Spirit gets busy, and fills in the gaps, and opens men's hearts, and straightens up the crooked words, and makes the heart message powerful. Ah! but our God can use stumbling words as a lever to lift some needy soul from the depths of despair, to draw men closer to him. Talk about self-possession,—it is Christ-possession that we need to make witness-bearing effective.

And the life testimony that counts is the consistent living, day after day. How cumulative is the testimony of the earnest Christian life! The unchurched, who work daily by your side, heed not, for a time, but day after day, month after month, year after year, it grows before him. The mole-hill becomes a mountain. Even almost blinded eyes can see it. That which was dormant awakes, and says: "Whence came this mountain?" and the reply echoes in his heart: "This is the witness of the power of God."

And only the Lord knows when speech will be effective, or when silence will speak louder than words. If we listened more for his voice, our blunders would be fewer, our results greater. A pastor's wife said to a young man, a beginner in the Christian life: "I am very much interested in Mary S——; she likes you, and I think you can exert a good influence over her, but you must not talk to her directly about religion, as it will do no good and might do much harm."

The young man intended to obey her counsel, but a few evenings later he happened to be alone with the young lady, and somehow the way opened. The young lady listened with tears in her eyes that bore witness to her sense of need,—to the personal appeal. She did not accept Christ at the time, and yet the young man's heart rejoiced because he had spoken, for he felt that it would not be in vain. "We ought to obey God rather than men." When God says: "Speak," words are golden. When God says: "Keep silence," words are lifeless and useless.

Pasadena, Calif.

Mothers the World Around

BY KATHREN R. HOLSOPPLE

MANY different things are seen when one goes around the world. There are wonderful buildings, old and curious trinkets and relics, beautiful paintings, gorgeous sunsets at sea, new sights, sounds and smells on land, strange faces and odd costumes. But there is one thing that is just the same as at home,—that is human nature. Everywhere you find fathers and mothers, brothers and sisters and babies, and they laugh and play, weep and work, in much the same way we do.

The mothers and babies attracted my eye the most, and I wish it were possible for me to make you see them as I saw them in all parts of the world. There were the babies of my dear friends here, many of whom I had helped to care for. There were the children of the rich in New York City, dressed in the finest clothes, playing with costly toys, and tended by uniformed nurses. There were the English babies, confined to the nursery, with a careless nurse maid as a companion. On the English mail-boat two sweet little girls were left in the care of a Mohammedan man servant. There were the babies of Port Said, running the streets naked, begging when they were scarcely old enough to walk. There were the babies of India, opium-fed, starved and filthy, and the babies of Singapore, dirty and ill cared for. There were the babies of China, hanging on their mothers' backs. There were the Japanese babies, indulged and spoiled. And always there were mothers,—mothers who loved their babies and cared for them in the best way they knew.

Yes, mother love is the same the world over. No matter where you go, whether in the temperate zone or in the tropics, among the rich or poor, educated or ignorant, mother love is there, a beautiful light that shines out above all else. No sacrifice is too large, no service too great, no burden too heavy for mother love.

Look at this home in India. The house has one room, a door but no window. The walls are of mud, the roof so low that you can not stand upright except in the middle. A small, dug-out place serves as a fireplace and stove. Around it are a few vessels for cooking. In one corner is a rickety cot, on which are a few dirty clothes, and under it a small tin box, which holds the family wardrobe. The mother sits at the fire preparing breakfast. On the cot lies the baby, wrapped in dirty rags and breathing the foul air and the dense smoke made by the fire. Four or five people slept in this one room all night with no ventilation, for the door is kept closed, even in warm weather. After breakfast the mother turns the older children on the road, takes the baby and starts to the field, where she can make six cents a day by pulling weeds. She has fed the baby most of the night, so she gives it some opium, hangs him in a hammock made of a strip of cloth, attached

to the branch of a tree, where he stays alone.

If she does not go to the field to work, she stays at home and alternately scolds, whips and pets the children, quarrels and visits with her neighbors and does the little work necessary around her house. If the baby gets sick, a native doctor or an old hag is called. They burn the baby's flesh with hot irons, put pepper in his eyes and give horrible doses. She blackens the children's faces around the eyes with soot to keep the devils away, and often ruins their eyesight. She tells them fearful stories of the gods, their vile deeds and their anger and how to appease it. But despite all this she loves her children and is doing the very best she knows. It is hard for her to make her baby suffer, but she thinks that it is for his good.

Look at a home in this country. The mother may be a so-called educated woman and one who loves her children dearly. Yet she allows her children to eat all sorts of harmful things, and at all hours. She lets them run the street, or camp at the neighbors' houses. She trains them on "Don't do that," or lets them do as they please, as long as they don't bother her. In case of sickness she stands wringing her hands and weeps at the sight of her child's suffering. And *she*, too, loves them and is doing the best she knows.

Let us look at another home. The clean, well-kept, well-lighted home is ventilated and sanitary. The well-cooked meals are planned to nourish the body. The regularly-fed, regularly-bathed baby is trained, from the first day of its little life, not to acquire bad habits, that will be hard to break when older. The clean, sweet children are taught to play happily together, with instructive toys. Little ones are helped and guided with gentle look and word, though firm, to do what is right, to think of the comfort of the other person, and to be helpful to every one they meet. In case of sickness the mother aids the physician or nurse with skillful hands, carrying out every instruction, even though it may mean pain. She teaches her flock about the Heavenly Father, who loves them and cares for them, and who will help them if they go to him. And she, too, is doing the best she knows.

But why the difference in these homes? It can not be *love*, for we found that in all three. It can not be *instinct*, which some consider sufficient, and is to be depended upon, for that, too, is found in all the homes, and surely did not always produce the best results. It can not be poverty, for we find the ideal home among the poor as often as among the rich. I believe it is a difference of training,—mother knowledge.

Mothers hold the most important job there is, and have the least training for it. The college girl, the social butterfly, the factory and business girl,—all trained along their special lines,—are expected to go into homes of their own and care for and train children, without a bit of preparation. How can the best be expected, and yet, are not our children entitled to the best?

Mothers should teach their daughters these things, and encourage them to read and study along these lines. There should be "Home Training Courses" in our schools. This has been tried out in a large New York high school with excellent results. Young mothers should read and study helpful books, and take one or two of the splendid mothers' magazines. Where possible, it would be well to take one of the "Mother-training Courses," that are given by some of our universities in their correspondence departments. In this day, when there is plenty of material and opportunity, all should desire to learn.

Mother love and mother instinct are great things and God-given, but neither one is complete or sufficient without mother knowledge.

Penn Run, Pa.

The Man With One Arm

BY JULIA GRAYDON

ONE day, not long ago, as I was going down street, I saw ahead of me a man who had only one arm. As he passed a laundry wagon, which stood in the street, he walked out to the curb, picked up a bag which had fallen from the wagon and tossed it up to the driver.

Men with two arms had probably passed by that bag, but none of them thought to pick it up,—that was left to the man with one arm.

And I saw a lesson in it: Not to let the thing we have *lost* hinder us, in any way, in helping others with what we have left.

In fact, we can make what we have left, do double duty.

Harrisburg, Pa.

District Conference of Nebraska and Northeastern Colorado

Having been privileged to meet with the Brethren of Nebraska in their District Conferences, and for some reason having been requested to prepare a report of the same, we take pleasure in noting a few facts and observations of this splendid meeting.

Because of influenza this District Meeting, which was to have convened in the Omaha church in October, 1918, was postponed until April 22 to 25, just past, and was held in the South Beatrice church, near Holmesville, Nebr.

The Conference of Tuesday was devoted to the interests of the Sunday-school. Bro. Edgar Rothrock acted as chairman. Tuesday evening was given to a presentation of the Forward Movement. Wednesday forenoon was devoted to Ministerial Meeting, Bro. S. G. Nickey presiding; the afternoon to the Christian Workers' Society, Elders' Meeting, Mothers and Daughters' Conference; the evening to missions at home and abroad. Thursday was the District business session. The evening was devoted to education, while on Friday there was a Sunday-school Institute. In addition to the evening sessions, above mentioned, each evening was closed with an evangelistic message by Bro. C. B. Smith, who was engaged in a revival effort there. The Educational Address was delivered by Bro. D. W. Kurtz, while he and Bro. J. W. Deeter, representatives of McPherson College, conducted Friday's Institute. The District rightly places these men from its college in the fore-front, realizing their worth in influencing its youth for God.

The various Inspirational Conferences were splendid, affording not only inspiration but also awakening a keen sense of the place which each church activity emphasized, occupies in God's great business campaign. Likewise the business sessions, proper, afforded inspiration as well. To be engaged for four days in such a Conference, generates much enthusiasm for the cause.

The elders of the District, in their session, dealt only with positive problems, and there are always plenty of them. The reports given show commendable zeal and spiritual progress.

The business session was very efficiently cared for by Brethren S. G. Nickey, Moderator; George W. Hilton, Reading Clerk; W. W. Blough, Writing Clerk.

Nearly all of the churches were represented by delegates. We noted that the Nebraska brethren have a very effective method of reminding the churches, through their delegates, of the necessity of keeping apportionments paid. It helps the District Treasurer not a little, if the delegate, in answering the roll call, is required to state whether dues are paid or not. Really, it's quite a tonic, putting iron into the financial blood of a District's obligations. While the doses may prove bitter, they do not nauseate. The result in Nebraska was quite satisfactory.

The District showed its foresight in having provided a committee beforehand, to plan for a Golden Jubilee service, to take place at the regular 1919 District Conference which will convene next October.

Only one query was presented. This one, asking that the 1920 Annual Meeting be held in this Conference territory, was unanimously passed to Winona Lake Conference.

Eld. Geo. W. Hilton represents the District on Standing Committee, with Eld. S. G. Nickey, alternate.

That the Nebraska District has a distaste for debts was shown in the way a $1,200 obligation on the Omaha churchhouse was handled. The Conference simply stopped its business, when the Omaha Building Committee made a report, and called for donations and pledges. The full amount was raised without great effort and with much joy.

The whole meeting was most enjoyable. Of course, the entertainment was splendid. Our people always enjoy these privileges of association. This congregation has only one latchstring, and it surely "hangs out."

Nebraska District needs are similar to those of every other District we know about,—needs of an increased force of leaders. What she has are rendering faithful service, but more are needed. While our pastors will shift from one District to another, yet the only way our Brotherhood can ever have an adequate efficient leadership is for every District to contribute a quota large enough to supply its own District needs. This would be fairness to the whole body. But where are the men? We believe there are enough in the Brotherhood but they are "busy here and there."

Nor can we stop without emphasizing another fact, well worth mentioning, concerning the South Beatrice church. This country church is holding its young people through love and sympathy. It is willing to spend some money to do so. It supports its wide-awake pastors,—Brother and Sister Edgar Rothrock. Instead of a cemetery, a splendid, attractive parsonage is on the church grounds. The church shows growth in giving, membership and influence, for its sheep are being shepherded. If the wealthy men of our churches could be financially converted (and nearly every church contains a few of them) and would do as these brethren have done, it would not be long until there would be plenty of others to help share the burden. We are quite sure that pastors will be more plentiful when the spirit of building parsonages and affording comfortable supports to workers takes more complete possession of us. And our churches must do it, or many of them are surely going to die.

Elgin, Ill. J. H. B. Williams.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

Be True to Your Ideals

Acts 26: 12-23

For Week Beginning May 18, 1919

1. Introductory.—Paul relates a bit of personal experience before King Agrippa, to show the paths by which he was led into the Kingdom and service of Jesus Christ. These and other facts he recites to the king, to call attention to the fact that, in proclaiming the truth as he had been doing, he was simply yielding "obedience to the heavenly vision," that the Gentiles might "receive remission of sins and an inheritance among them that are sanctified." Then he says to the king: "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision."

2. How May We Be True to Our Ideals?—In the declaration just named is couched the thought before us. The verses which precede, show us what should be the basis of our ideals. We should not only be true to our ideals, but we should have ideals that are in themselves true,—that rest upon the vision of Jesus of Nazareth whom Paul preached. It only requires a moment's thought to discover how very many ideals there are in the world and in society about us, that might lead us far astray. Men are every day following delusive will-o'-the-wisps which can only bring them to an evil end. No one wants us to be true to such ideals. A base ideal may lead to a base life. We will be no better than the models which we imitate and the ideals which we follow, and possibly we may be a great deal worse.

3. Our Ideals Being Right, We Must Necessarily Be True to Them.—At the very point of testifying to the reality of our ideals by our lives, many of us break down. A person may have the very best of teachers, but if he pays little attention to their instruction,—however superior it may be,—he will make no intellectual progress. The young painter may have the picture of the finest artist on his easel, and his instruction may be to copy it line by line, but he may fail entirely in reproducing it, notwithstanding the beauty and attractiveness of his pattern. How necessary, then, if anything is to be copied, to reproduce it as it is,—not as we THINK it ought to be!

4. Lofty Ideals in the Building of Character.—There must be no affiliation with that which is false, nor must we fail to be loyal to that which is true. David said: "I have set the Lord always before me." That explains a good deal of David's character. He had an ideal and he followed it. He had a model and he imitated it. That model was nothing else but Jehovah himself. Following or being true to that ideal, he became a man after God's own heart. There was no other way by which he could reach such an exalted stature of relationship with God. He kept the Lord always before him, hence he grew into high favor with God. And if we are to attain unto the loftiness of his relationship with God, we must choose the same lofty Model.

5. God Honors Faithfulness to High Ideals.—With this idea in mind, Paul urges that we should be "imitators of God as beloved children." He knew something of the splendid reward that is promised. When Peter followed the Lord "afar off" there was no blessing gained thereby. On the other hand, we are told of Caleb and Joshua, and their faithfulness to high ideals. They followed the Lord fully. Of all the thousands of adults who left Egypt for Canaan, they were the only two to enter the Promised Land. They were true to their ideals.

6. Suggestive References.—David's experience (Psa. 27: 4, 5, 6, 13). David's faithfulness in his relations toward God (Psa. 73: 28). Ideals found in the Christ-life (Gal. 2: 20). Paul's idealistic aspirations (Philpp. 3: 4-14). Faithfulness to an ideal life verified (2 Tim. 4: 7, 8). Leading essentials (1 Cor. 16: 13). Discard self and live unto Christ (2 Cor. 5: 9, 15). Stand fast in the Lord (Philpp. 4: 1).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, MAY 11

Sunday-school Lesson, Sin and Its Consequences.—Gen. 3: 1-24; Rom. 1: 18-23; James 1: 15.

Christian Workers' Meeting, Things Worth While as Seen in Mother—Father.—Luke 1: 6.

MEETINGS IN PROGRESS

Bro. J. C. Garber, of Staunton, Va., in his home church, —Staunton.

Bro. W. E. Baker, of Kansas City, in the Oakley congregation, Ill.

Bro. J. F. Britton, of Bristow, Va., in the Black Rock congregation, Md.

Bro. Milo Geyer, of Milford, Ind., in the Rock Run church, same State.

Bro. B. D. Hirt, of Huntington, Ind., in the Clear Creek church, same State.

Bro. H. E. Blough, of West Wichita, Kansas, in the Paradise Prairie church, Okla.

Bro. H. C. Early, of Penn Laird, Va., in the Peters Creek congregation, same State.

GAINS FOR THE KINGDOM

Three were baptized in the Flora church, Ind.

One was recently baptized in the Spray Mission, N. C.

One was recently baptized in the Mt. Morris church, Ill.

Four were baptized recently in the Shamokin church, Pa.

Six were baptized in the Fulton Avenue church, Baltimore, Md.

One was reclaimed recently in the Spring Creek congregation, Pa.

One was recently baptized in the Peters Creek congregation, Va.

Three were recently baptized in the Bethany church, Philadelphia.

Three were recently baptized in the Council Bluffs church, Iowa.

One has been baptized in the Hanover church, Pa., since the last report.

Eight were baptized in the Royersford church, Pa.,—Bro. E. G. Diehm, pastor, evangelist.

Three were added to the Miami church, N. Mex.,—Bro. Manly Deeter, of Milford, Ind., evangelist.

Thirteen were added to the South St. Joseph church, Mo.,—Bro. Wm. Lampin, of Polo, Ill., evangelist.

Ten were baptized in the Dayton church, Ohio,—Bro. Geo. W. Flory, of Covington, same State, evangelist.

One was baptized in the Trotwood church, Ohio,—Bro. Chas. Flory, of Pleasant Hill, same State, evangelist.

One was baptized in the Spring Grove church, Pa.,—Bro. H. M. Eberly, of Lititz, same State, evangelist.

Three were baptized in the Pleasant Hill congregation, Va.,—Bro. J. F. Britton, of Bristow, same State, evangelist.

Forty-seven accepted Christ in the Greensburg church, Pa.,—Bro. H. B. Heisey, of Rummel, same State, evangelist.

Seven were baptized in the Pleasant View church, Kans., —Bro. Wm. Thompson, of Conway Springs, same State, evangelist.

One was baptized and one reclaimed in the Centralia church, Wash.,—Bro. J. O. Streeter, of Chewelah, same State, evangelist.

Fifteen stood for Christ, twelve of whom have been baptized, in the Stonerstown church, Pa.,—Bro. J. P. Harris, pastor, evangelist.

Nine were baptized in the Union Chapel, W. Va.,—Brethren G. E. Shahan and N. H. Fike, home ministers, in charge of the meetings.

Twelve stood for Christ, ten of whom were baptized, in the Live Oak church, Calif.,—Bro. C. Ernest Davis, of Chico, same State, evangelist.

Seventeen were baptized, one reclaimed and two await baptism in the Hagerstown church, Md.,—Bro. A. B. Miller, pastor, in charge of the meetings.

Five confessed Christ, four of whom have been baptized, in the Shepherd church, Mich.,—Brother and Sister Ralph G. Rarick, of Covington, Ohio, evangelists.

Four were baptized during the meetings in the Uniontown church, Pa.,—Brethren C. M. Driver and Carl S. Driver, evangelists. Two were baptized previous to the revival.

CONTEMPLATED MEETINGS

Bro. A. L. B. Martin, of Baltimore, to begin May 11 in the Greenwood church, Md.

Bro. F. D. Anthony, of Falls Road, Baltimore, to begin May 18 in the Garrett church, Pa.

Bro. B. W. Smith, of Burlington, W. Va., to begin May 24 in the Peach Blossom congregation, Fairview house, Md.

Bro. M. S. Frantz, of Wichita, Kans., to begin May 11 in the Newton City church, same State.

Brother and Sister Ralph G. Rarick, of Covington, Ohio, to begin August 3 in the Selma church, Va.

Bro. C. H. Steerman, of Honey Grove, Pa., to begin June 1 in the Farmers Grove church, same State.

Bro. A. J. Beeghley, of Somerset, Pa., to begin May 11 in the Jacobs Creek congregation, same State.

Bro. Earl M. Bowman, of McPherson, Kans., to begin June 1 in the Rock Creek church, same State.

Bro. G. S. Batzel, of Everett, Pa., during September at the Mountain Chapel, a point in his home congregation.

Bro. W. G. Group, of East Berlin, Pa., to begin May 18 in the Mountville congregation, Manor house, same State.

Going Over the Top with the CONFERENCE OFFERING $150,000

Already signs are abundant that the Brotherhood is planning to make this the greatest Conference offering in our history. The churches that have been among the most liberal in the Armenian Drive, are likewise ready and willing to work at the Conference offering, with a firm desire to see it made a success. Our people are learning the joy of giving abundantly.

As a means toward accomplishing the desired results, the following brethren have been appointed as District Chairmen, to lend encouragement and aid to every church in their District:

Arkansas, B. E. Kesler; Northern California, J. Harman Stover; Southern California, J. P. Dickey; Idaho, J. H. Graybill; Northern Illinois and Wisconsin, P. R. Keltner, Elmer Bollinger, J. J. Johnson, J. S. Flory; Southern Illinois, G. W. Miller, E. A. Gibson, Noah H. Miller, S. S. Blough; Middle Iowa, J. Q. Goughnour, Dr. S. B. Miller; Southern Iowa, S. N. Garber; Northern Iowa and Minnesota, C. E. Kimmel; Northern Indiana, Manly Deeter; Middle Indiana, D. O. Cottrell; Southern Indiana, J. A. Miller; Michigan, P. B. Messner; Northeastern Kansas, Roy Kistner; Northwestern Kansas, G. O. Stutzman; Southeastern Kansas, Roy Neher; Southwestern Kansas, W. A. Kinzie; Eastern Maryland, J. Walter Englar; Middle Maryland, John S. Bowlus; Western Maryland, A. W. Auvil; First District of West Virginia, Emra T. Fike; Second District of West Virginia, J. B. Shaffer; Northern Missouri, G. W. Ellenberger; Southern Missouri, W. R. Argabright; Nebraska, G. W. Hilton; North Dakota, Eastern Montana and Western Canada, Frank Allen, G. C. Long, Geo. K. Miller; Northeastern Ohio, Geo. Strausbaugh; Northwestern Ohio, David Byerly; Southern Ohio, E. E. Brumbaugh; Oregon, S. E. Decker; Eastern Pennsylvania, John C. Zug; Southeastern Pennsylvania, L. R. Holsinger; Middle Pennsylvania, J. P. Harris; Southern Pennsylvania, J. A. Long; Western Pennsylvania, H. S. Replogle; First District of Virginia, A. S. Thomas; Southern Virginia, L. A. Bowman; Second District of Virginia, S. D. Miller; Northern Virginia, J. M. Kagey; Eastern Virginia, I. A. Miller.

We are not in position to announce the Chairmen for the other Districts, but hope to do so next week.

Local men are also being appointed, in practically every case using the same men that helped so splendidly in the Armenian drive.

Now let us work together in this great effort! May we all do our full share in coöperative effort! And we thank you for it all.

Most fraternally,
GENERAL MISSION BOARD.

Bro. E. J. Egan, of Greencastle, Pa., to begin May 19 at the Upton church, Back Creek congregation, same State.

Bro. J. F Britton, of Bristow, Va., to begin May 31 at Critton, W. Va., and soon thereafter at Braddock, same State.

Bro. Michael Flory, of Girard, Ill., to begin August 1 in the Mt. Pleasant church, Ind.; and the latter part of the month in the Noblesville church, Ind.

PERSONAL MENTION

Northwestern Kansas and Northeastern Colorado is to be represented at the coming Conference by Bro. G. O. Stutsman.

Sweden will be represented on the Winona Lake Standing Committee by Eld. J. F. Graybill, who is now in the homeland on furlough.

Bro. W. W. Gibson having taken up pastoral work at Auburn, Ind., has changed his address from 916 Eighth Street, Goshen, Ind., to 1111 South Main Street, Auburn, same State.

The Standing Committee delegate for the coming Conference, selected by Southeastern Pennsylvania, New Jersey and Eastern New York, is Eld. G. E. Yoder, of Norristown, Pa.

Eastern Maryland has selected Eld. John J. John as its Standing Committee delegate for the Winona Conference.

Bro. Ira E. Long has resigned from the pastorate of the Andrews church, Ind., and proposes to give his entire time to evangelistic work, beginning Aug. 1.

ELSEWHERE IN THIS ISSUE

Information is wanted by the Secretary of the District Temperance Committee of Northwestern Ohio. His announcement appears among the Notes.

On page 300 we publish the program of the Closing Exercises of Bethany Bible School, Chicago. Those who contemplate to be in attendance, will please note Bro. J. Hugh Heckman's announcement.

Sunday-school Bible Institutes are to be conducted by the Middle District of Pennsylvania as follows: Woodbury, May 3 and 4; Roaring Spring, May 10 and 11; Stonerstown, May 17 and 18; Altoona, May 24 and 25. See further particulars on page 302.

On the last page will be found an announcement by Bro. John R. Snyder, editor of the Conference Daily. Of course, every wide-awake member will want the Daily, and it is of the highest importance that an opportunity be given to every member to enter his subscription at as early a date as possible. Bro. Snyder's plan of setting aside a special Sunday for that work, is a reasonable request, and should be arranged for by every congregation of our Brotherhood.

MISCELLANEOUS

The Clay Creek church, Colo., is greatly in need of a minister. Intending applicants will please address Sister Susan Jarboe, Lamar, Colo., for further particulars.

Have you any relatives or friends residing in Bartlesville, Okla., or in that vicinity? Bro. James Hardy of that place generously offers to visit such, if he is given their names and addresses. Write Bro. Hardy at Box 36, R. D. 1, Bartlesville, Okla.

To District Meeting Officers: Has YOUR District any queries for the Conference? Have you sent them to the "Messenger" for printing in the Booklet? And the name of your Standing Committee delegate? If not, do it NOW. This is the last call.

Arrangements are being made to start a mission at Tampa, Fla., if the Mission Board can arrange for the successful carrying on of the work. Tampa is one of the strategical points of Florida for church expansion. Many tourists spend the winters there, and many families make it their home the entire year.

Announcement has been made by the Japanese Sunday School Association that the Graded Lessons for their Sunday-schools are now coming from the press. These, it should be remembered, are not simply routine translations, but are carefully planned to appeal to the Japanese mind. In that respect the Nipponese Sunday-school leaders have shown a remarkable degree of real skill. Westerners, who are fortunate enough to attend the World's Sunday School Convention in Japan, in 1920, will probably be surprised at the phenomenal progress that has been made in successful Sunday-school methods by the Japanese.

The pastor of a flourishing Arizona church recently held a very spiritual series of meetings, resulting in a large number of accessions. He did not rest content, however, with the mere reception of the new members into the church family. He makes it his special business to train all these recruits for active service. To that end he advises them to form the habit of early morning Bible reading and prayer, to attend the Sunday-school, preaching services, and other religious gatherings, regularly, and to do their part in the financial obligations incumbent upon every member. He has also mapped out a course of reading by which the New Testament is comprehensively covered. This phase of "after-revival" work is too often sadly neglected or wholly overlooked, but it is, nevertheless, of highest importance, to conserve the harvest that, by the grace of God, has been gathered in.

SEND IN THOSE REPORTS, PLEASE

Again we urge all local managers of the Armenian Fund Campaign, who have not already done so, to send to the Relief and Reconstruction Committee their reports on the recent "drive." Many most excellent reports have come in. We are greatly pleased. But many have not yet reported. We want to know just where we are. We think the "Messenger" readers want to know too. And we want to tell them. Fill out the blanks, showing both cash paid in and the amount pledged for later payment. Should you, for any reason, have failed to receive blanks, send us the information at any rate. Elders and pastors, will you each one please see that the matter is attended to in your congregation? Please do it NOW. Thank you.

The Committee.

We are now ready to consider applications from strong men and women who want to do relief work in Armenia. The American Committee has just received a cable from Constantinople asking for additional workers. Let us have your applications at once.

Relief and Reconstruction Committee.

AROUND THE WORLD

Vanishing Towns

During the progress of the war, many industries closely related thereto, had to be so abnormally extended that special towns sprang up, whose several thousand people were employed in the all-important powder or armament factories. With the discontinuance of these activities, towns of this sort are rapidly dwindling. The chances for employment being gone, there is no further incentive for the thousands of workers to remain. How vastly different are the more beneficial activities of peace! Their highest development insures permanent employment, and a fruitage of joy and happiness to all concerned. Humanity's greatest blessings are ever found in the realm of peace.

Feeding Starving Russia

While it is clearly incumbent upon humanity to feed the starving, some are seriously questioning the propriety of giving food to the Bolshevistic element of Russia, as long as those reactionaries persist in their pernicious career of terrorism and rapine. A recent cablegram announces that sixty American soldiers were killed by the Bolshevists. In view of this and other acts of violence it would seem eminently proper to make a close investigation of all those who desire to share America's bounty. It would be no more than right to help the orderly part of Russia in every way possible, but it would hardly seem proper to encourage the Bolshevists in their lawlessness.

Juvenile Delinquency Increasing

In Chicago, the other day, one of the judges had to deal with a most peculiar case. A boy of fifteen had been threatened with severe punishment by his father, because of some misdemeanor. During the night following, the boy shot his father, thus evading the threatened chastisement, but not weighing the consequences of his rash act. Further investigation revealed the fact that the boy was given to the use of cocaine, heroin and kindred drugs,—just as scores of other boys are doing despite rigid laws to the contrary. Quite recently it became known that attempts are being made to introduce the use of the deadly "hashish,"—long the bane of the Orient. Only the utmost vigilance will curb the use of these corrupting drugs.

Six Millions Died in Three Months

Influenza levied a heavy toll upon humanity even under the most favorable circumstances. It was to be expected that in countries with far inferior sanitary environments the death rate would be still greater. So far as now known, India leads the world in influenza fatalities,—the last three months of 1918 showing an aggregate of six million deaths. This is a greater mortality than has occurred from the plague during the twenty-two years it has been ravaging India. This most astounding showing in but three months nearly approximates the mortality in the armies of all the Allied nations during five years of the Great War. Official records claim that nearly eighty per cent of the total population of India was attacked by the ominous epidemic of influenza.

Simplified Chinese Writing

In order that the native churches in China may be given ready access to Bible knowledge, special attention has been given by Sunday-school workers in China to a system of phonetic writing. A complete alphabet has been arranged by the use of thirty-nine signs. Already several manufacturers of typewriters are arranging to introduce machines fitted with the special type. Only a small portion of the population,—perhaps not more than twenty-five per cent of the church members,—can read fluently even the simplest Scripture portion, written in Mandarin Chinese characters. The new system of phonetic characters can be mastered by the average person in a little while. Special efforts are now being made to teach the new system to all church members.

A New Sense of Responsibility

Many large employers of labor have seen a vision of higher and better things, so far as their relation to their workers is concerned. Only a few years ago, a pet proverb was: "Corporations have no souls." Big business was cold and remorseless. The worker had no real, personal contact with the company. In less than a generation America has experienced an industrial growth that is truly phenomenal, and a new and different spirit is in evidence. "Captains of industry" are now endeavoring to put the soul back into business. The specific aim now is to restore the human element which had been squeezed out by the complexities of intense business rivalry. Everywhere the tendency is, nowadays, to develop an industrial establishment as a living organism, instead of a bloodless machine. Close, sympathetic relations between employer and employé are striven for. A wealthy and well-known soap manufacturer has for some years given his workers an equitable share of the profits of the business, besides the wages paid them. When remonstrated with, by one of his business friends, he frankly replied: "I do it because it is right." Incidentally it may be of interest to add that this manufacturer has no labor troubles whatever,—his workers are his friends, just as he is theirs. It is an ideal relation,—very much like that of Boaz and his workers, as referred to in Ruth 2: 4.

Earthly Fame Is Fleeting

While our beloved Chief Executive richly merits all the honors that have been showered upon him, it is just a little surprising how small a pretext will suffice to change the felicitations, so graciously bestowed upon him, to downright abuse and bitter invective. A few months ago, while President Wilson stood high in Italy's good graces, a thoroughfare of the capital was named "Wilson Avenue." Then came the dispute about the awarding of Fiume to the Italians,—President Wilson contending at the Peace Conference, that in justice the Jugo-Slavs should have this outlet to the Adriatic. Strong sentiment was quickly aroused in Italy against the ruling, and now it is "Wilson Avenue" no longer, but "Fiume Avenue." Popularity wanes when self-interest is threatened.

Liquor Interests Lose on Pacific Coast

Oregon and California liquor men recently attempted to have the Supreme Court approve the action of the Legislature in each of these States, by which the Prohibition Amendment would be referred to the vote of the people. The court, however, sustained a demurrer by the Attorney-General, according to which a referendum on the Prohibition Amendment can not be entered into. The decision is of special importance to every advocate of prohibition principles from the fact that several other States were threatened by a like move, on the part of the "wet" element. Large amounts of money are at the disposal of the liquor interests, and we must expect that every means,—foul or fair,—will be employed in attempts to nullify the prohibition enactment.

The Orphanage of Lebanon

Some months ago the Moslems seized the buildings of a Christian College in the Mountains of Lebanon. Having a number of younger children of murdered Syrians and deported Armenians on their hands, they placed them in these buildings, hoping to rear them as Mohammedans. But by the coming of General Allenby their plans were thwarted, and now a real orphanage is being carried on by American Relief Workers, under the auspices of the American Committee for Relief in the Near East. And what a change for these hundreds of children! After years of always being hungry,—often very near starvation,—these little ones now have all they can eat. Though only 664 out of more than 6,000 in the Lebanon district are thus rescued, America's bounty is working wonders.

Keep Up the Acquaintance

In a great many American communities the people got better acquainted with one another during the war period than they had ever been before. Red Cross work and other activities brought the people in decidedly closer touch and gave them a better understanding of each other. It is a generally-admitted fact that the American people are not always as sociable as they ought to be. Most of us pursue our own way and confine ourselves to our own comparatively small circle. Now since, by reason of circumstances above referred to, new acquaintances have been formed, what should be done to make the most of them? Clearly, the thought of helpfulness to each other should be uppermost. And what more helpful act can we, as members of God's family, engage in, for our fellow-men, than to win them for the right,—make them travelers with us in the good old way? Let us keep in touch!

When Fear Becomes Torment

In a recent issue of "Capper's Weekly" a striking cartoon delineates the "Three Fears" which darken and even destroy the lives of men,—"Fear of Ill Health," "Fear of Unemployment," "Fear of Want in Old Age." In illustration of the fact that dire fears, unmitigated by deep-seated religious convictions, may become sinister and powerful factors in robbing man of all that is best, we were impressed by a recently-reported incident,—only one out of many: William J. Marwitz, late assistant postmaster at Hinsdale, Ill., had a record of excellent service. He had always been a hard worker, and his wife managed economically. They got along nicely until affliction, like a dark pall, settled upon their peaceful home. About a year ago the wife went to a dentist who, during an operation, happened to break a drill,—the broken portion being imbedded in the jawbone, where it caused intense pain. Then and there began a struggle that challenged the strongest endeavors of the husband. No expense was spared to secure the best medical skill, but seemingly without avail. Blood poisoning set in, causing the most excruciating pain to the suffering one. Mr. Marwitz, in an endeavor to secure further expert medical aid, mortgaged his home, pledged his salary ahead, borrowed where he could, and went deeper and deeper into debt, but with no apparent results for the better. Finally the problem of mounting bills, without resources to meet them, haunted him day and night. In a dark hour he was driven by his fears to seize his revolver, to kill his wife and his two children, and to end his own life. This is what two of the "Three Fears" did for Mr. Marwitz. His failure to resist the onslaught of these foes, and to seek the Refuge that never fails, may well be a lesson to others (1 John 4: 17, 18).

A Wonderful Experience

Few of us, perhaps, can realize what it would mean to a person born blind, to see the world in all its beauty for the first time, after twenty-four years of darkness. As a matter of fact, such an experience can hardly be imagined. It came recently, however, to a young woman in a Baltimore hospital, when the glories of nature, wholly unknown before, suddenly burst upon her, by the restoration of her eyesight. And so, it seems to us, will be the ecstatic joy of the believer when, through the grace of God, the promised vision of celestial glory is revealed unto him: "Eye hath not seen . . . the things which God hath prepared for them that love him." To every believer, however, the gracious promise is given that some day all will be revealed that the Father has in store for those that are his own.

A Momentous Question

At last the much-heralded constitution for the League of Nations is before the people of the United States. It comes to us in the revised form which, undoubtedly, is a great improvement over the one originally submitted. Several important essentials have been incorporated in the document. There are twenty-six articles to the constitution, and only a careful study will determine the full significance of each stipulation, and the bearing of one article upon another. Under the constitution, the Senate of the United States will now make a critical examination of the document in all its bearings, and possibly some changes may suggest themselves. In our opinion this is the time of all times when the prayers of God's people, throughout the nation, should be offered at a throne of grace, that due wisdom might be given to our Senators, to keep in mind not only the interests of our own land, but also the general welfare of humanity, by the well-devised provisions of the League of Nations.

Diplomacy's Devious Ways

To the unprejudiced observer of proceedings at the Peace Conference in Paris it is clear that the special interests of the respective nations are crowding lofty principles decidedly to the rear. We had been told that the Peace Conference would deal out evenhanded justice alike to foe and friend, and that a new era of disinterested fairness would be ushered in. The Peace Conference, as it really turns out to be, bears very little resemblance to the war-time vision of a better world. War has not allayed national ambitions, but rather inflamed them. The French insist on holding the Saar Valley for "military and economic reasons." Italy wants Fiume, which, if finally granted, can hardly be other than a concession by the conference under the compulsion of "peculiar conditions." Then there is the so-called settlement of "Japanese claims" on Shantung, China,—virtually nothing but a substantial recognition of Japan's power. Truly, diplomacy has ways and means peculiarly her own!

For Conscience' Sake

Untold suffering has been experienced by the little band in Great Britain who are conscientiously opposed to military service. The editor of "The New Statesman," London, gives a glimpse of actual conditions,—not as a sympathizer but merely as a journalist who gives his impressions: "Conscientious objectors are still dying in prisons, or are being sentenced to new terms of hard labor. Of 1,500, still incarcerated, 700 have served sentences amounting to two years' hard labor. Since the armistice 115 have been court-martialed, many of them being sentenced to a fresh term of two years' hard labor. Fifty-four men have died since their arrest, eight have died in prison, one in an asylum, eleven in home office camps. Six have committed suicide, and thirty-seven have become mentally affected. . . . We consider it disgraceful that this remnant,—including as it does, many of the most sincere of the objectors,—should continue to be persecuted long after hostilities have ceased. No good purpose can be served by continuing their imprisonment indefinitely. We do not suppose that most of the politicians care aught about them, but the very influentially-signed memorial, recently presented to the Prime Minister, might well suggest a change of policy. Unless the agitation is kept up, these wretched men will continue to receive new sentences until the last of them has been killed by his hardships." In the United States strong efforts are now being made to secure the release of all "conscientious objectors" still in prison. Their cases are to be investigated at an early date.

HOME AND FAMILY

"Rock Me to Sleep"

An Old Favorite, Republished by Request

Backward, turn backward, O time in your flight,
Make me a child again just for tonight!
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep;—
Rock me to sleep, mother,—rock me to sleep!

Tired of the hollow, the base, the untrue,
Mother, O mother, my heart calls for you!
Many a summer the grass has grown green,
Blossomed and faded, our faces between;
Yet, with strong yearning and passionate pain,
Long I tonight for your presence again.
Come from the silence so long and so deep;—
Rock me to sleep, mother,—rock me to sleep!

Come, let your brown hair, just lighted with gold,
Fall on your shoulders again as of old;
Let it drop over my forehead tonight,
Shading my faint eyes away from the light.
For with its sunny-edged shadows once more
Haply will throng the sweet visions of yore.
Lovingly, softly, its bright willows sweep;—
Rock me to sleep, mother,—rock me to sleep!

Mother, dear mother, the years have been long
Since I last listened to your lullaby song;
Sing, then, and unto my soul it shall seem
Womanhood's years have been only a dream.
Clasped to your heart in a loving embrace,
With your light lashes just sweeping my face,
Never hereafter to wake or to weep;—
Rock me to sleep, mother,—rock me to sleep.

—Elizabeth Akers Allen.

The Four Stars

BY OMA KARN

RUDOLPH RAYNOR is one of the great men of our town. His birthplace was Country Center, a quaint, old-fashioned wayside village, lying along a recently-improved highway. His mother still resides at this place, occupying the well-kept little old cottage in which her distinguished son was ushered into this world, near the close of the Civil War. The place is about twelve miles distant from the city. Every Sunday afternoon, the son, unless absent from home, motors out for an hour or so with his mother.

Recently we were privileged to witness one of these weekly meetings between mother and son. "Rudy," the mother joyously exclaimed, tottering down the cleanly-swept, bricked walk toward the tired-looking man approaching. And, oh, the mother-love and the mother-pride thrilling through the one word spoken. "Mother," he made reply, and we could scarcely comprehend that it was the distinguished man of business, the leader in civic matters and the dictator in political affairs, who was speaking, so great was the tenderness and the devotion with which he spoke. Leaning upon his strong arm, they passed on into the cottage. A touch from our man at the wheel, and our roadster shot forward, its several passengers better men and women for having witnessed the touching little scene. "Mothers such as she is should wear a silver star in this world, as well as in the world to come," one of the ladies of our party remarked, a very noticeable tremor in her voice.

We were down at the railway station, seeing a member of the family off on a journey. Among those waiting was a gray-haired, middle-aged woman, engaged in restlessly pacing the waiting-room floor. So pronounced was her nervousness that the attention of about every one in the room centered upon her.

The train drew into the station. In the confusion of looking after luggage, saying good-bye and so forth, we, for a time, lost sight of the object of our attention. Several of the boys from "Over There" alighted from the train. Among them was a giant in stature, a six-foot-two specimen of young manhood, whose eyes, as he descended the steps of the coach, were engaged in eagerly searching the faces of the crowd surging about on the platform below.

"Jim! Jim!" Oh, for the power to express in words the love, the longing, the immeasurable relief sounding through the words! More eyes than those of the writer of this article turned, to see from whose lips the cry had sounded.

It was the woman we had noticed in the waiting-room. The cause of her exceeding restlessness of manner was explained. She was one of the war-mothers waiting to welcome back home her safely-returned battle-scarred boy. No wonder her cry thrilled those who heard. Days, weeks, months of heartache, anxiety and travail of soul patiently and uncomplainingly borne, was in its utterance. Mingling with this was a pæan of gratitude, inexpressible and indescribable. There was a long, silent embrace, and then, arm in arm, they went away down the platform, leaving tear-dimmed eyes and more tender hearts among those privileged to witness the affecting scene. One among the witnesses was reminded of an exquisite little jewel she had seen,—a small gold cross and in the center a tiny white star. And she found herself wishing she had one like it to give to that mother.

John Harris was among the first to be stricken down by the deadly invasion of influenza. He was sick three weeks. At the conclusion of this time he arose from his bed and went downstairs. Three more weeks elapsed before he got any farther. The after-effects refused to let go. A racking cough set in. Its victim became thin and pale and listless. The physician dropped in on him unexpectedly, one day in February. He studied John's face silently for a time. One of the stern necessities of the medical profession is that of telling a patient he can not live. The best men of medicine are plain-spoken to bluntness, in the matter of imparting this information. Doctor Emory belonged to this class. "John," he tersely said, "you're developing tuberculosis."

John's mother heard. At the moment the words were uttered she was engaged in wringing a tea-towel from a vessel of clean water. With methodical precision she hung the towel on its rack to dry. Judging from her undisturbed demeanor no one would have suspected the force of the shock, sustained through the words just borne to her ears. "Tuberculosis! Her worst fears were confirmed!" At the thought her lips set in firm, grim lines. Very quietly and composedly she went about placing the dishes in the cupboard.

John sat silent. He took a long look through the window away over at the hills beyond the town. His lips too, contracted, but for a different reason from the one which had just locked his mother's together. "A sure thing, is it, Doc?" he asked.

The doctor gravely nodded. "A sure thing, my boy," he gently said. "I've tested the case."

Again John sat silent. Then he smiled. "As good a way as any, is it not, Doc?" he asked, almost humorously, but the trained ear of the physician detected a tremble underneath the firmly-spoken words. Sympathetically he followed John's eyes as they turned toward his mother. "But for her," the boy breathed. "I'm her one thing in life, you know, support and all." She did not hear this last for she had slipped away into another room. A few minutes later they heard her leave the house by a rear way.

She stayed away, what seemed to the stricken son, a long, long time. He was patient, though, respecting her desire for privacy to fight the inevitable out with herself alone. "It was hard on her, poor mother." For the first time, since the announcement had been made, John sighed. He wrote several letters and called up the office superintendent of the firm where he had worked, telling him that he need not keep his place for him any longer.

At four o'clock he watched his mother alight from an incoming interurban car. She came into the house the exact opposite of what John expected and dreaded to see. Her countenance was radiant, her voice jubilant as she announced to the pale-faced invalid at the window that she had been to the country, out at the Cooke place on the King road, and leased the little old, unused tenant-house there. "You remember it, John. It is up on the edge of the orchard back of the big house. There's a screened-in sleeping porch, a bit of a garden, a truck-patch, a chicken-house and a rabbit-hutch. We can have the use of all these helps. The rent? Oh, that's all settled. I'm to help Mrs. Cooke several days each week in return. And right glad Sara Cooke is to have such good luck come her way. While I'm doing at the big house you can take care of the little one and raise chickens and rabbits. It's nice out there, and you're going there, and you're going to get well, dear boy,—there's no other way about it."

And John, apparently, is getting well. One day, recently, when we were out at the Cooke place, he showed us a small red star he had come across somewhere. "I'm going to wear it on Mothers' Day beside my rose carnation," he boyishly confided, "in tribute to mother's courage. But for her I might now be very close, if not over, into the far country."

It so happened that I was held up by the railroad gates just as a troop train came by. Several hundred of our boys were on board on their way back from "Over There." A few months ago we had watched them go,—watched them with tears of sorrow,—our brave boys, the flower of our country, on their way to a fate of which we did not know. There were tears in my eyes again on this occasion as well,—only this time they were tears of joy. Our boys were coming home, happy, healthy and glad, as their somewhat hilarious actions proved.

The train was running slowly. A woman of middle age had come and stopped at my side. Moved by the emotion of the occasion we looked into each other's eyes in mute sympathy. She was a stranger, clad in plain, neat garments, with a black band on the sleeve of her dress. Gleaming against this dusky background was a gold star. The eyes of the woman were more than merely dimmed with moisture. Tears were literally raining down her cheeks. And yet she was smiling and waving gaily to the soldier boys, some of whom, quick to notice the star gleaming from the uplifted arm, ceased their noisy shouting and gravely lifted their hats. We walked together across the tracks. "My boy will never come back," she said through bravely-stifled sobs. "But I am so glad for the mothers who have boys to come back,—boys to meet." And I longed to write in golden letters a golden word above the gold star.

Sacrifice, unchanging love, courage, unselfishness, the four cardinal virtues of the human heart! We think of them and then we think of—MOTHER.

Ashland, Ohio.

Edna Garst Stauffer,—An Appreciation

[Note the Illustration on First Page]

When God created woman he gave to man a "helpmeet for him." It is especially fitting that a minister of the Gospel should have such a help, for she is an inspiration in his arduous work. Such a one was the subject of this sketch. She had high and holy desires for the success of her husband's ministry, believing this to be his highest calling.

Edna Garst Stauffer was the daughter of Brother and Sister Peter Garst, born at Watson, Mo., Jan. 17, 1889. She graduated from the Cabool high school at the age of sixteen, after which she taught, with marked success, one year in the rural schools and about four years in the Cabool schools. Having a desire for greater efficiency in the Lord's work, she attended Bethany Bible School in the winter of 1907-8. In 1912 she married Bro. Elmer J. Stauffer.

Sister Stauffer was baptized at the age of fifteen and was loyal and devoted to her Savior and her church. When the influenza was raging she was much concerned about some of her relatives. It was characteristic of her life to be always concerned for the welfare of others. Finally the disease came to her own loved ones and the entire family was stricken. Later, after about one week of illness, the wife and mother was called home. She leaves her husband, one son and two daughters, her parents and four brothers.

Sister Stauffer filled well the standard of God's ideal woman. She rejoiced in being a wife and mother and brought love and constant devotion to husband and home. It has seldom been my privilege to be in a home where such love and sympathy were portrayed and where there was such evident desire to bring up the little ones in the nurture and admonition of the Lord. These were ever first in her heart.

Thus has been called from us one of God's noblest and

best, and we wonder at the providence. Why should one who kept her earthly as well as her heavenly house in order, be taken away from her life-work when she seemed to be doing it so well? This and all other like questions we leave with God, knowing that he "doeth all things well." Our sister had the right view of life and its realities, and expressed herself that these days of usefulness were her happiest days. With such wifehood and motherhood the Lord is well pleased and the world is made better. If only all could see the joy of such living! S. S. Blough.

Astoria, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A WEEK OF EVANGELISM AT PING TING, CHINA

The first week of the Chinese New Year is observed by most of the missionary societies in China as a special week of evangelism. This week is selected because of the special opportunities it affords for reaching the people. During this week all business activities, as far as possible, are suspended, and the people who have business away from home put forth every effort to get home. It is a time of national leisure, in which the people are free to indulge in any pleasures that may appeal to them most. The restrictions, which at other times hold gambling and kindred vices somewhat in check, are removed and money changes hands very freely,—sometimes very much to the embarrassment of the loser. Taking advantage of this time of leisure, and attempting to get the people to see the folly and sin of their New Year celebrations, the missions observe this week of evangelism.

It was my privilege to join with the workers at Ping Ting in their evangelistic effort this year. We met on Sunday evening, Feb. 2, for special prayer and organization preparatory to our preaching tours, which were to begin on Monday morning and continue throughout the week. There had been a committee appointed to select a number of leaders, and to divide the territory immediately surrounding Ping Ting into districts, according to the number of leaders selected. The committee appointed seven leaders, and we were accordingly divided into seven different groups. After a short season of prayer, the meeting was dismissed, and all returned to their homes with an earnest desire to do their best for the Master.

After a season of prayer on Monday morning we started our visits among the villages. Each group had three or four villages to visit during the day. Owing to the fact that the Chinese do not eat their breakfast before half-past eight or nine o'clock, we did not think it expedient to start out before about half-past nine, and then we returned about two o'clock. This gave us nearly an hour to spend in each village. We met again in the evening, to give a report of the work of the day. We found that we had visited about twenty villages,—all within a radius of less than three miles from Ping Ting.

I wish each of the "Messenger" readers could have been with us to hear the reports given, and to feel the presence of God among us. There is nothing that gives life to a soul, like giving testimony for the Master. In our groups we had school-boys, school-teachers, evangelists, gate-keepers, business men, and any other class of people who desired to help in the work. It is a common thing for the Christians to give testimony among our own people, but to some of them it was a new experience to stand out on the street and testify for the Master. Some of them did it nobly, and as the meetings progressed during the week, they grew in their ability to speak.

Our purpose was to center our efforts upon the villages nearest Ping Ting. There are hundreds of other villages within the Ping Ting district that are just as destitute of a knowledge of the real God as the ones we selected, and that are just as open to work, but we desired to create an interest in church attendance among the people who live nearest the church. The villages, therefore, were visited in rotation, that is, Group No. 1 visited No. 1 villages the first day, No. 2 villages the second day, and so on, during the week. Thus, by Saturday evening, each village had had about six visits, and therefore six different messages. Each group treated the same subject on the same day, but all had a different subject each day. We used such subjects as sin, repentance, love, hell, heaven, faith, God. These may seem like rather abstract subjects for beginners to use among a people who know nothing about the Gospel, but with the aid of the Sunday-school picture rolls, which some of the missionary Sunday-schools have so thoughtfully sent out, and a few simple illustrations, the people were able to understand the subject rather clearly.

From the reports given we found that an average of fifty-five workers went out each day. We visited twenty-two villages, preached to an average of 891 people each day, and sold 204 Gospels, besides distributing a lot of Gospel tracts. We found twenty-three prospective inquirers. We noted also that as we continued to visit the villages, the interest among the people increased. On Monday we preached to 567 people, and on Saturday to 1,465. The people do not tire of the Gospel Story, and the better they become acquainted with it, the more they seem to hunger for it.

The work among the women, under the direction of Sister Horning, was conducted in very much the same manner as that among the men. The women workers were divided into four and five groups during the week, and went out into the different villages. Their meetings, however, were held within the courtyards or in the houses of the people. They held meetings in 150 different homes, including homes in Ping Ting and ten of the surrounding villages. Their meetings were well attended, the rooms, in many instances, being almost too small to accommodate all that came to hear. They also used the Sunday-school picture rolls and Sunday-school cards to illustrate their truths. In their messages they put special emphasis upon the harm done by drinking alcohol, smoking cigarets, and foot-binding.

Wherever we went in our work, both among the men and the women, we were received with a hearty welcome. China's millions are truly hungering for a message that can free them from their ignorance and superstition, and give them a sure hope beyond the grave. The faithful work of the early missionaries is bearing fruit. Your prayers are now proving their efficiency. The problem is no longer, how to get into the homes of the people, but how to teach them properly, and how to take care of the homes that are begging us to come to them. How our hearts long for the time when China's people will all have had an opportunity to hear the Gospel! The work needs your daily support in prayer and with finances.

Walter J. Heisey.

THE PASSING OF ELDER PETER ARNOLD

Bro. Peter Arnold was born Oct. 29, 1840, and died April 9, 1919, aged seventy-eight years, five months and eleven days. Zech. Arnold moved from near Frederick, Md., about 1785, to Burlington, W. Va. His son, Joseph, erected a home at Patterson Creek, near Burlington. In this home five sons and one daughter were born, one of whom was Peter Arnold,—the last of the children to pass over the river of death.

Elder Peter Arnold

In 1866 he married Miss Martha A. Kelly, who survives him. They joined the Church of the Brethren about three years later and he has lived a consistent and earnest life. He was elected to the ministry in 1873 and was ordained Sept. 2, 1895. He had charge of the following congregations for various periods of time: Little Capon, Knobley and Beaver Run. He served very efficiently on the Mission Board for twenty years and, with possibly one year's exception, was president of the Board. Bro. Arnold did quite a lot of work in the mission field, traveling many miles with horse and buggy. He seldom missed the District, Ministerial or Sunday-school Meetings.

He purchased part of his father's homestead where he spent all his life until several years ago, when he sold his farm and built a home in Burlington, W. Va. Here he passed quietly to the home beyond, after less than two hours of suffering from heart trouble.

Services at the church in Burlington by the writer, assisted by Eld. B. W. Smith and Rev. Grosscup, of the Methodist church. Text, John 17: 24. Interment in the family burying ground. Emra T. Fike.

Oakland, Md.

DISTRICT MEETING WEEK IN INDIA

This is the big annual event in the experience of our Christian community. It is looked forward to and planned for long in advance, and the effort and sacrifice made by many, in order to attend, is an index of their appreciation of the occasion. A group of fifty brethren and sisters, with their children, accompanied Sister Alice Ebey from their jungle home at Ahwa, traveling a distance of nearly fifty miles in their springless bullock carts, camping along the way and cooking their own simple meals. They slept under a large tree near the mission compound during the days of the meeting. Others came on foot from considerable distances, while many came on the train, involving an expense which, in this famine time, could hardly be afforded. In view of the stringent times, the attendance was surprisingly large, there being between three and four hundred present at some sessions.

Having missed seven consecutive Conferences, due to the prolonged stay at home, the writer was in a position to study the progress of the church in India in a unique manner. One could not help feeling the fine spirit of comradeship, such as is prevalent in many of the annual assemblies in the homeland. One could see also the marked growth in vision and mental grasp of the many problems of the church life upon the part of our Indian brethren. During the time of my absence from the field, several of the most worthy of our young men had been called to the ministry, and these, with others, are manifesting a decided development of mental and spiritual power. They are assuming larger responsibilities in the mission and church life,—which is an essential condition for the development of native capacities. Experience develops character.

Memories of the recent epidemic of influenza and the present heart-rending conditions, incident to the unprecedentedly high prices of food might have cast a spirit of dejection and sadness over the meeting, but such was not the case. There was joy in the Christian experience, which found expression in the usual "gayan sabha" or song service, each night, after the close of the regular sessions of the Conference. Too few of the native customs have been brought over and Christianized, and thus retained as a part of their experience. But this one, grown up among the members, is greatly appreciated and enjoyed. Songs with elevating sentiments have replaced the ordinary and too often debasing songs of their former lives. Late into the night they sit and sing, under the leadership of one of their own number, songs composed by Indian Christians, with an occasional translation and western tune.

The weather was ideal; the moon shone in all its Oriental splendor, the preparations for the meeting by the Vyara church were first-class. We met with a common purpose, having come from many different localities. All these conditions contributed towards making the meeting a most pleasant one. The program was carried out as prepared, with very few exceptions or substitutions,—a marked contrast with some District Conferences the writer has attended in the States. One brother had decided he could not afford to attend this year, but on finding his name on the program, for a testimony as to why he became a Christian, all hesitancy vanished and he was there for his part. Others, long in the service of Christ, or just recently brought to a saving faith, gave willing and glad testimony of their joy in Christ.

The Conferences, prior to the District Conference, were on Sunday-school, Christian Education, Evangelistic Work, Social Service (a new feature), and kindred topics. They were two days of inspiration and of vision. The Forward Movement in the homeland was explained and a call made to respond to this new impulse by a vigorous campaign in Sunday-school, educational and evangelistic work. The attitude of the Indian church, in this time of new visions and of undertaking large things for God, may be seen in the offering, taken at the close of the District Meeting session for mission work carried on under the direct supervision of the District, through its District Mission Board.

A large offering was sent in from the different churches by their delegates, larger than last year, but not content with this, a public offering was called for, which was heartily entered into and swelled the offering to a total of over 1,900 rupees, or the equivalent of the wage of the usual laboring man (in ordinary times) for 7,200 days. One brother, who is in Mesopotamia with the British army, sent a whole month's wage, and others did nearly as well. Some of the money came from families who, in order to give, had deprived themselves of the ordinary amount of food. A week of self-denial is observed by many, throughout the District. The Mission Board of the District employs three workers and will doubtless enlarge its work in the near future. This is a work worthy of the best effort of the Indian church. We hope it will grow and grow till it can take over much of the work now undertaken by the mission. We wish to foster every effort at self-expression, self-dependence and self-propagation on the part of the church in the mission field. With larger experience, greater ability is developed, more work can be undertaken and larger responsibilities will be assumed by our church members.

The business of the District Conferences had reference to the growth of work throughout the District. The territory of the District is composed of two language areas. This presents a barrier to free intercourse, which is felt at every meeting, and has become intolerable. All the business is transacted in the Gujerati, and those from the Marathi territory are unable to get much from it. This fact led the churches in the latter area to ask for a division of the territory into two Districts. The request is being sent to Annual Conference for approval. Another query to Conference is a request to grant voting powers to the Indian Christian ministers, along with the delegates and missionaries. This is to safeguard the interests of the church. We are still in the training stage of self-government along democratic lines, to which we are so used at home, and sometimes delegates are appointed who are scarcely able to exercise the necessary judgment in matters of importance.

There were reports from various committees,—Temperance, Sunday-school, Mission Board, and a committee

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CLOSING EXERCISES AT BETHANY BIBLE SCHOOL

Plans have been made for a fitting conclusion to a school-year which is distinguished for its banner attendance of students and their wholesome growth in interest and efficiency for the Kingdom. Six men are to be graduated from the seminary, three women from the training-school, and two women from the school of music. A digest of the closing plans follows:

Saturday, May 31, 7:30 P. M., Prayer Service.

Sunday June 1, 11:45 A. M., Baccalaureate Service, Eld. Emanuel B. Hoff; 3 P. M., Program by Chinese Sunday-school.

Monday, June 2, 9:00-4:00, Regular Class Sessions; 7:30 P. M., Illustrated Lecture, Eld. W. J. Horner.

Tuesday, June 3, 9:00-4:00, Final Class Sessions; 7:30 P. M., Student Volunteer Program.

Wednesday, June 4, 9:30 A. M., Commencement Address, Pres. D. W. Kurtz, of McPherson College; 1:00 P. M., Alumni Address, Eld. S. S. Blough, Astoria, Ill.

The faculty and students take pleasure in inviting our friends to enjoy these exercises with us. Brethren from the East and West will find it convenient to include this in their Conference journey. Afternoon trains from Chicago make it possible to arrive at Winona Lake in good time for the first session of the Life Work Program there, on the evening of June 4.

Strangers to Chicago should inform us of the date and time of their arrival, and over what railway, so that they may be met. It will be appreciated if all who contemplate being here will write in advance. J. Hugh Heckman.

3435 Van Buren Street, Chicago, Ill., May 1.

The Evolution of the New Order

(Continued from Page 293)

(5) It shall repress one treaty power from attacking another, and shall protect a treaty power against an outside power.

(6) It shall create an international legislature.

(7) It shall take aggressive action in the promotion of interests of international importance.

"When once the League has been formed the world will move forward from international anarchy toward international order under the protection of law. The new civilization will be so infinitely superior to the old that the wonder will be that we endured the old so long." ("Independent," Dec. 14, 1918.) Therefore let all the free peoples of the earth make this solemn declaration: We, the free peoples of the world, "in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this League of Nations for the United Nations of the world."

McPherson, Kans.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Covina.—March 23 Bro. I. V. Funderburgh, with his two coworkers, officers of the District Christian Workers' Society, visited this church. They gave some helpful suggestions for the year's work. The church met in council March 29, with Eld. Geo. F. Chemberlen presiding. The Christian Workers' officers were elected for the year, with Bro. Lewis Smith, president, and Sister Elsa Overholtzer, superintendent of the Junior Society. Bro. E. S. Young, of Claremont, preached on the morning of April 6. Brother and Sister J. B. Emmert and family came to meet our people and while here a reception was given in their honor. April 20 Bro. Emmert gave an address which was an inspiration to us all. In the evening an Easter program was rendered which was not only entertaining but very helpful.—Mrs. S. W. Funk, Covina, Calif., April 21.

Golden Gate Mission.—Easter Sunday we met at 6:30 A. M. for a sunrise prayer meeting, with eighteen present. We had a good attendance at Sunday-school and an interesting program was given. Our mid-week prayer-meetings are always been well attended,—usually over thirty present. We are just beginning a series of doctrinal antides, instead of the usual prayer meeting topics, and they are proving very interesting.—Ivy Walter, Oakland, Calif., April 22.

Inglewood.—Easter was observed with a short program in the morning, followed by the "Decision Day" sermon. Our Easter offering amounted to over $60 for the war-stricken countries. In the evening a program was given by the Junior Christian Workers. It was one of the best ever given, due to the splendid talent of these younger folks, and to the efficient training they had received from their superintendent, Mrs. Wertenbaker, and her assistant, Mrs. C. C. Roberts. Our Junior Society is made up of earnest young people, of whom the church can well be proud.—Susan Stoner, Inglewood, Calif., April 23.

Pomona church met in council on the evening of April 29 and elected Bro. Frank Hartman as deacon. With the able assistance of his companion he will fill that position creditably. It was decided to hold our love feast May 4.—Mary E. Forney, Pomona, Calif., April 25.

DELAWARE

Greenwood.—Since our last report we have elected two deacons who will be installed in the near future. Our Sunday-school is growing. Our series of meetings began May 11, with Bro. A. L. B. Martin, evangelist.—Clara Selders, Greenwood, Del., April 24.

FLORIDA

Zion congregation met in council April 12. Bro. Felthouse was elected elder for another year; Sister Grace Cripe and the writer, "Messenger" correspondents. Sister Felthouse will represent us at Annual Meeting. Brother and Sister Felthouse are delegates to District Meeting. After the foregoing business was disposed of, the question which has been under consideration for some time,—that of starting a mission in Tampa,—was discussed. Through the efforts of Bro. Felthouse and others, the Mission Board has been asked for help. Bro. Garat, of Sebring, who represented that body at our meeting, is very much in sympathy with the cause here. All present expressed their willingness to help. If the Board approves of Tampa as being the place for a mission, it will mean a great thing for the cause, as this is the most central part of Florida and every year finds many tourists here, besides a number of families who live here the year round.—Carl Price, Tampa, Fla., April 23.

ILLINOIS

Oakley church met in council March 29, with Eld. D. J. Blickenstaff presiding. Several letters were received and a number were granted. Bro. Blickenstaff was elected delegate to Annual Meeting, with Bro. I. D. Heckman, alternate. Sister Ida Garber was elected president of the Christian Workers' Meeting. We decided to hold a love feast May 25, at 8 P. M.—Jennie Wagner, Oakley, Ill., April 14.

INDIANA

Camp Creek.—A splendid home talent program was rendered on the evening of Easter Sunday in the place of the regular Christian Workers' Meeting. A collection of $168.72 was taken for Armenian-Syrian Relief. We were very much encouraged by going "over the top." The amount received is more than our quota,—a wholly free-will offering. The prayer meetings, which were closed for a while, have been resumed with renewed interest. The Sunday-school also is increasing in attendance and interest.—Laura Harley, Etna Green, Ind., April 25.

Goshen City.—April 27, during the Sunday-school hour, the children of the Primary Department, under the direction of their superintendent, gave a very interesting program of dialogues, recitations and songs, in the evening the Easter cantata, "The Conqueror" was rendered by a combined chorus of seventy voices from our church and Goshen College. Prof. Ebersole was the director. The program was given at the close of the afternoon hour, our total offering for Armenian-Syrian Relief is a little over $375. Our quota was $450. April 27 our pastor gave a talk to the children at our junior church service, which is held each month. In the evening Bro. T. E. Cronk, of North Manchester, gave a splendid temperance lecture.—Beulah Manahan, Goshen, Ind., April 28.

Mississinnewa.—Bro. Vernon Schwalm and wife were with us April 13. He preached both morning and evening. At the latter service his subject was, "The Worst Enemy and the World's Greatness." Sister Schwalm led some of the singing. Their services were greatly appreciated. April 20 our pastor preached a good sermon on the resurrection. An Easter program was given by the young people in the evening. We expect some of the Manchester Mission Band of North Manchester College to be with us May 4. Our love feast is appointed for May 10, at 7 P. M. Good attendance and interest was manifested at our services. We have been taking cash and pledges for Armenian-Syrian Relief and our fund amounts to $534.22.—Alice E. Miller, Gaston, Ind., April 28.

Mt. Pleasant church met in council April 5, with Eld. S. D. Stoner presiding. Bro. D. L. Miller was chosen delegate to Annual Meeting, with Bro. Scherer, alternate. A committee was chosen to make arrangements for preaching once a month. We expect to begin a series of meetings August 1, conducted by Bro. Michael Flory.—Lera Miller, Ladoga, Ind., April 21.

Nettle Creek church met in council April 12. Elders John A. Miller and Frank E. Hay were elected delegates to Annual Meeting. April 26 we held our love feast, which was much enjoyed by those present. Seven waiting ministers were present and gave us splendid talks. Eld. W. Barnhart, of Kokomo, preached Sunday morning, day, Eld. O. D. Werking, of Kokomo, Ind., conducted an interesting Children's Meeting, after which Eld. J. W. Rarick and Bro. Werking preached. The latter also had charge of the evening service.—Chas. W. Miller, Hagerstown, Ind., May 1.

Noblesville.—The interest in our Sunday-school is growing and the attendance is increasing rapidly. Other services are well attended. April 13 a collection of $247.45 was lifted for the Armenian sufferers. Bro. M. Flory, of Girard, Ill., will conduct a series of meetings the latter part of August.—Miss Dewey Bailiff, Noblesville, Ind., April 27.

Pine Creek.—April 13 was devoted to Armenian-Syrian Relief. Bro. Orville Houser preached a splendid sermon, picturing to us, in a very vivid way, the conditions in the war-stricken countries. Over $600 and Bro. W. M. Summers was appointed to raise the amount. Several solicitors were appointed to canvass the congregation. April 19 Brethren Elmer Hoff, of Elgin, Ill., and Chicago, gave us an illustrated lecture. Sunday morning Bro. Claybaugh gave a splendid sermon, after which we took an offering for the Armenian Relief. The amount, including that received on the drive, was $722.18. Having previously sent in $51.50, the total is $773.68. Sunday evening the Christian Workers' Society rendered a splendid Easter program, after which Bro. Claybaugh gave another illustrated lecture, showing the work being done in Bethany Bible School.—M. S. Morris, North Liberty, Ind., April 28.

Rock Run.—April 13 we finished our drive for Armenian Relief. Our quota was $325 and we went "over the top." The total offering amounted to $405.50. April 27 was missionary day. Our District Secretary, Bro. H. L. Harnly, was present. Sunday evening Bro. Scherer's offering was $34. May 4 our series of meetings will begin. Bro. Milo Geyer will preach for us.—Mrs. Clarence R. Cripe, Goshen, Ind., April 29.

Topeka church met in council, with Bro. I. S. Burns in charge. Bro. Warren Bowman was chosen delegate to Annual Conference, with Bro. A. J. Yontz, alternate. Eight letters were granted. Brethren Bowman and Yontz are to hold a meeting soon. Our Armenian offering amounted to $34, making a total of over $100. The membership is small and not so wealthy, but is trying to do its share.—Mrs. Sarah E. Yontz, Topeka, Ind., April 25.

IOWA

Council Bluffs.—After working through many discouragements for seven months the church decided to keep the "home fires burning" in our little church, the members were more than pleased to have Bro. C. E. Schrock and family return March 2. Considering the many difficulties,—quarantine, lack of teachers, etc.,—the Sunday-school kept up very well. We are glad for the help and inspiration of Brother and Sister Schrock. The interest is growing. Three have accepted Christ and new received into the church by baptism. Three were received by letter at our business meeting. The officers of both church and Sunday-school were retained for the remainder of the year and vacancies filled. Since Bro. M. R. Weaver is leaving for the East, Bro. W. D. Grove, member of our Mission Board, was chosen delegate. Bro. Weaver will be held in charge at 7:45 P. M. The Sunday-school rendered an interesting program on Easter Sunday. The offering for Armenian Relief was $18.53. Our offering January 1 was for the planning suitable exercises for Mothers' Day.—Mrs. Dora Hutchison, Council Bluffs, Iowa, April 28.

English River church enjoyed a spiritual love feast April 26. Quite a number from adjoining churches were present. Eld. D. P. Miller officiated. Our drive for the Armenian Relief netted a total of nearly $1,000,—about double our quota. Quite recently we have had lectures by Dr. Fred and Sister Wampler and Sister Anna Hutchison, which were appreciated.—J. D. Brower, South English, Iowa, April 29.

Franklin congregation met in council April 23. Eld. A. L. Sears presided over the meeting. All church officers were retained for the year. One letter of membership was granted. We raised about $50 for Armenian-Syrian Relief. We decided to hold a series of meetings some time during the summer. Our love feast will be held May 23.—A. L. Sears, Leon, Iowa, April 26.

KANSAS

Larned country church met in council April 19. The visiting brethren gave their report. A request to increase the membership of the Sunday-school Board to five was voted down. Bro. Smith, of Morrill, Kans., is to be here soon, to conduct an evangelistic meeting. An effort is being made to secure a chorister for the meetings. Our Sunday-school will be represented at the District Meeting at Hutchinson, and also at the State Sunday-school Convention, to be held at Wichita in May. Two letters of membership were granted. We are glad to welcome a minister, Bro. Ernest Markley, and his wife, of Eastern Kansas.—Anna Hylton, Larned, Kans., April 23.

Newton City church met in council April 4, with Bro. M. J. Mishler presiding. The annual visit preceded this meeting and the brethren gave an excellent report of the same. Bro. M. J. Mishler was chosen delegate to Annual Meeting. The Mission Band from McPherson College will give us a program May 4. A midweek service was suggested and the same is now being held at the church. The time is spent with songs, prayer and the study of the book, "Christian Heroism in Heathen Lands." We also adopted the "Forward Movement" program. Bro. M. S. Frantz, of Wichita, Kans., begins our series of meetings May 11. At the close, our love feast will be held,—the date to be announced later. Since our last report sixteen have been added to our number by letter. We now have sixty members in the Newton City church. We are glad to report $381 contributed by this congregation for Armenian-Syrian Relief. April 13 Bro. W. H. Yoder and family, of Monitor, Kans., were with us. Bro. Yoder favored us with one of his inspiring sermons. An Easter program was given on Sunday evening and enjoyed by all. The church is to be commended for doing their part so well.—Mrs. Lizzie A. Lehman, Newton, Kans., April 24.

Pleasant View.—April 20 is a day that will he long remembered. Bro. Wm. Thompson closed a very successful series of meetings. Seven were baptized. Sunday morning we had communion. Lunch was served and almost every one remained. In the evening, just before communion, an election for two deacons was held. Brethren Samuel Emmert and Russell Showalter were chosen and will be installed soon. The communion, at which sixty were present, closed a very busy day. An offering of about $70 was taken for Bro. Thompson. April 12 we held our council, with Bro. O. H. Peiler, senior elder, presiding. Bro. Peiler was chosen delegate for the remainder of the year, also as delegate to Annual Meeting. We decided to try the envelope system of raising funds for the church.—Minnie Arnbroads, Badlow, Kans., April 22.

Rock Creek.—Bro. Earl M. Bowman, of McPherson, will begin our series of meetings June 1. Our love feast will be held June 14. A much appreciated program was given last evening at the church by the McPherson College Gospel Team, composed of Harry Gilbert, J. Howard Engle, C. N. Hoover, O. W. Trapp and Paul R. Yoder.—Frank Hoover, Sabetha, Kans., April 28.

MARYLAND

Baltimore (Fulton Avenue).—Our revival meetings closed April 6. Six have been baptized, one reclaimed and three received by letter and there is an increase in attendance and interest. March 23 Bro. Holsopple, president of Blue Ridge College, preached on the "Forward Movement," and 16 the evening on "Entering into Life." April 6 our elder, Bro. W. E. Roop, preached in the morning and in the afternoon we met for members' meeting, with our elder in charge. Brethren A. L. B. Martin and D. C. Angle were elected delegates to District Meeting. Bro. Martin was also elected delegate to Annual Meeting. Easter Day the Sunday-school rendered a splendid program and also had an offering of $94.86 for Armenian-Syrian Relief. The attendance at Sunday-school was 125.—D. C. Angle, Baltimore, Md., April 24.

Meadow Branch.—The two organized Sunday-school classes of which Misses Eugenia C. Lavenstein and Beverly Roop are teachers, held a joint meeting April 26, with about sixty present. The social bond is growing as well as religious enthusiasm and fervor, ever since the church has established itself in the privilege of class organization in the Sunday-school.—Wm. E. Roop, Westminster, Md., April 30.

Peach Blossom congregation, in Talbot County, has two churchhouses, eight miles apart, with a small band of members adjacent to each, numbering about one hundred in all. One of our churches is located in the town of Easton, which has been without a resident minister for years, until the first of this year, when Bro. Barry T. Fox, of Zullinger, Pa., moved into our midst, to take charge of the work at that point, much to the encouragement of the membership. However, our joy was turned into sorrow, when, on Feb. 6, he was thrown from a wagon, the wheel passing over his leg, breaking both bones and badly bruising the flesh, from which injury he has suffered very much. After spending six weeks in the hospital, he was able, about a week ago, to be moved to his home, and at this writing is getting along very well. Our quarterly council was held April 5, having been postponed one month, with the hope that Bro. Fox might recover sufficiently to be with us. Our membership was well represented. A committee of five was elected to serve as our Local Missionary, Educational and Ministerial Committee, to develop the interest of missions along lines suggested by the General Mission Board. The same committee is also to manage a fund, for the purpose of assisting young men and women in preparation for Christian service, and also other deserving. Our series of meetings, to be conducted by Bro. B. W. Smith, of Burlington, W. Va., will begin May 24, at the Fairview house. Our love feast will be held at same place June 7. Up to the present date the offerings of this congregation for the Armenian-Syrian Relief Fund has reached the amount of $703, with further amounts later on.—Norman J. Hutchison, Cordova, Md., April 23.

MICHIGAN

Hart.—Our young people gave an interesting Easter program. We remembered the work at Grand Rapids by donating two cases of eggs, to be distributed among the members there who are sick and needy. April 27 was a full day. Three ministers with their families visited here. Bro. Roy Miller preached at Hart in the morning and at the country church in the evening. Brethren D. Keiser and J. S. Masterson conducted services in the afternoon at Hart. Being somewhat isolated, we greatly appreciate these visits. Our Sunday-school and church services are increasing in attendance since the influenza has abated.—Dora Keiser Sprogum, Hart, Mich., April 30.

Long Lake church met in members' meeting April 12. Owing to the absence of Eld. D. E. Sower, Bro. Kreider presided. Two letters were granted and two received. Officers were elected for the year: Bro. Kreider, elder; Bro. Bussard, treasurer; Sister Ella Landis, clerk; Sister Dollie Shepherd, "Messenger" agent and correspondent; Brethren Boxwell and Landis, trustees. We are planning to have a series of meetings this fall.—Dollie Shepherd, Manistee, Mich., April 29.

MISSOURI

South St. Joseph.—Bro. Wm. Lampin, of Polo, Ill., came to this place April 6, to assist in our series of meetings which closed April 13. We had a splendid meeting and practical preaching, and we feel greatly encouraged. There were thirteen additions to the church.—Mary P. Ellenberger, St. Joseph, Mo., April 29.

MONTANA

Flathead Valley.—Bro. L. H. Eby, of Fruitland, Idaho, arrived in Kalispell April 16 and started preaching at Proctor April 18, where meetings are being held in the Methodist church. Seven are to be baptized. Our council meeting and love feast will be held May 3 at Proctor.—Mrs. Levi Learn, Proctor, Mont., April 21.

NEBRASKA

Beatrice.—The time for our love feast has been appointed for May 11. This is to be preceded by a week's series of meetings, conducted by our pastor. The attendance at Sunday-school, Sunday-school and Christian Workers' Meeting, $75.04 has been raised for Armenian-Syrian Relief. Bro. Blough and family expect to move to Omaha in May to take up the work there. Bro. Forest Eisenbise and wife, of Astoria, Ill., will take up the work here after June 1.—Pearl Reiff, Beatrice, Nebr., April 29.

NEW MEXICO

Miami church met in council April 12, with Eld. Wm. Mohler presiding. Bro. Manly Deeter was present, having just arrived with Sister Deeler, to begin the series of meetings. A number of letters were granted. Bro. Deeter worked faithfully for two weeks and three were added to the church. April 19 a very enjoyable communion service was held. April 20 a collection of $30 was lifted at Sunday-school for the second year's support of our French orphan.—Mrs. M. N. Mikesell, Miami, N. Mex., April 28.

NEW YORK

Brooklyn.—March 12 we were pleased to have with us Bro. A. J. Culler, of McPherson, Kans., and appreciated his talk on "The Brotherhood of Man." We contributed $85.78 to the Armenian Relief and Construction Fund, and our Sunday-school has decided to raise the necessary funds to support one or more Armenian babies this year. Our returned missionaries from Sweden, Brother and Sister Graybill, were with us March 26 and told some of their interesting experiences in Sweden. Our pastor, Bro. J. S. Noffsinger, has been giving us some very helpful sermons on "What Kind of a Christian Are You?" and at this time in the world's history this is a searching question to us all. At our council meeting April 16, we chose our pastor as delegate to the District Meeting held in the Bethany church, Philadelphia. On Easter afternoon, the rite of baptism was administered to six applicants, four of whom are Sunday-school scholars. We are glad to see the young folks taking this forward step. Following Bro. A. Philip Grub preached for us and also assisted our pastor at our love feast which was held in the evening.—Ada M. Didham, Brooklyn, N. Y., April 30.

NORTH DAKOTA

Cando.—Our council meeting convened March 29. Bro. Marvin Kensinger was elected delegate to Annual Conference, with Bro. Geo. K. Miller, alternate. It was decided to hold our series of meetings during the latter part of June. Our church is giving very liberally toward the Armenian-Syrian Relief. April 20 an Easter program was rendered to a full house.—Mrs. Marvin Kensinger, Zion, N. D., April 23.

Golden Willow church met in council April 12, with Eld. W. J. McCann presiding. We decided to hold a series of meetings some time in June, if we can secure a pastor.—Nona McCann, Sykeston, N. Dak., April 25.

Surrey.—The Sunday-school rendered an Easter program on the evening of April 20, after which Bro. D. T. Dierdorff gave a very interesting talk on Armenia. An offering of $48 was taken.—Nora E. Petry, Surrey, N. Dak., April 25.

OHIO

Freeburg.—April 9 Bro. Sargent, of Bethany Bible School, gave us three splendid talks. Our collection for Bethany, including our mission point at Science Hill, amounted to $40. We are in the midst of a series of meetings here, conducted by our elder, Bro. A. H. Miller. These meetings will close with a love feast May 10.—Mrs. Otis V. Bowman, Faris, Ohio, May 1.

Hagarstown church has just closed a very interesting revival, held during Passion Week and conducted by our pastor, Bro. A. B. Miller. Seventeen have been received into the church and two were baptism. A special Easter service was held, consisting of appropriate anthems and songs by the music class of the Sunday-school. A powerful sermon was preached by the pastor on "The Power of the Resurrection." An offering of $67 was taken for Home Missions. This church has also reached its quota, $1,000,—for the Armenian-Syrian Relief.—Kathryn Yourtee Lindsay, Hagerstown, Md., April 24.

Maple Grove church met in council April 19. Bro. H. H. Heiman was elected delegate to Annual Conference. We decided to hold a series of meetings May 11, closing with a communion on the evening of May 25. We have recently organized a Christian Workers' Meeting and will meet every Sunday evening during the summer.—Mrs. C. L. Bowerize, Ashland, Ohio, April 30.

Notice to Northwestern Ohio.—The Secretary of the District Temperance Committee would like to have at once the name and address of one live temperance worker in each congregation. The committee expects to do work along aggressive lines. Any inquiries concerning speakers should be directed to Bro. J. D. Wampler, Lima, Ohio, R. D. 8, and for literature send to the secretary. Any information, for speakers and literature will be gladly received.—Leo Lillian Wise, Secretary-Treasurer, Tiffin, Ohio, R. D. 3, April 25.

Trotwood church enjoyed a short series of meetings, conducted by Bro. Chas. Flory, of the Salem congregation. They began April 14 and closed with a home communion April 20. Dec. 1 we organized the church by baptism. An interesting Easter program was given by the children, followed by a sermon by Bro. Flory. April 13 Bro. John Gump preached for us in the morning and Bro. John Beeghly in the evening.—Martha A. Coffman, Trotwood, Ohio, April 25.

OREGON

Ashland.—Bro. S. P. Van Dyke, of Newberg, Dregon, began a series of meetings April 7, preaching twelve spiritual and uplifting sermons. Although there were no accessions, the workers at this place were much encouraged and strengthened. April 6 Bro. Thos. Barklow, of Myrtle Point, Oregon, preached for us. Sunday-school Bro. S. E. Decker and wife soon leave us for a time, to work among the churches of California.—Laura E. Goetze, Ashland, Orégon, April 21.

Mabel congregation held her love feast April 19. Eld. Hiram Smith held one week's meetings for us and officiated at the feast. While there were none added to the church, we hope it will bring good after-results.—H. H. Rohrer, Mabel, Oregon, April 23.

Portland.—April 20 the four primary classes of the Sunday-school rendered a splendid Easter program. Instead of conducting the service in the usual way, the time was given over to the children, who sang their songs and gave recitations. It was a delightful time, as well as a beautiful lesson to all. It was, indeed, a "resurrection day" for our Sunday-school,—there being nearly 100 in attendance. We hope the interest will continue.—Grace W. Hewitt, Portland, Oregon, April 23.

PENNSYLVANIA

Back Creek congregation held a Sunday-school Meeting at Brandt's church. Members from surrounding Sunday-schools were present and sessions were very instructive and well attended. March 30 Bro. Emmert, of Waynesboro, spoke on "The Efficiency of the Sunday-school." Bro. Newcomer spoke of the use of Bibles in Sunday-school, and Bro. John S. Wallech, of Greencastle, gave a talk on how to reach the child. We took a collection and after our expenses are paid there will be a very nice offering left for home missions. Bro. Emmert was also with us in the morning and gave an interesting Easter sermon. The Missionary Conference added much to the interest of the meeting with their fine singing.—Pearl Heckman, Williamson, Pa., April 25.

Bethany.—April 13 three were received into the church by baptism. April 20 we had a reception for new members,—those who joined during and after the revival. Testaments and certificates were presented to each by the pastor. Easter Sunday we had appropriate services all day. Special music was rendered by the choir both morning and evening, under the direction of the chorister, Bro. J. W. Andrews. We had the pleasure of having with us Bro. Wilbur McKee, who gave the Easter message. In the afternoon a program was given by the children of the Home and Primary Departments, directed by Sister Keidnich. In the evening we had a preparatory service for our approaching communion. We met in council April 21, with our pastor presiding. The report of the treasurer showed the finances of the church to be in good condition. We endorsed the five-year program, as outlined by the Mission Board. The pastor and Sister Irwin were chosen delegates to Annual Meeting; Brethren C. G. Hesse and Robert Jones, delegates to District Meeting. The Missionary Conference convened at our church April 23. The missionary spirit was felt by all who attended, and the wonderful messages of the speakers helped to strengthen us all. The closing message of the day was given by Dr. C. C. Ellis. The District Business meeting convened on Thursday morning. On the same evening we had our love feast and communion service and were glad to have with us many members from neighboring churches.—Margaret E. Rogers, Philadelphia, Pa., April 28.

Big Swatara.—April 6 we were very much pleased to have with us four members of the Juniata College Volunteer Mission Band: Brethren Ezra Wenger and Nathan Meyer and Sisters Sarah Royer and Sarah Shisler. The program was well rendered, causing us to feel more keenly our responsibilities toward missions. Professors B. H. Meyer and H. K. Shisler conducted a very instructive Bible Institute, beginning April 13, giving us seven sessions in all. The meetings were very well attended. Sunday morning Bro. H. K. Dher spoke concerning Armenian-Syrian Relief. We have already contributed $50.00 and expect to give another offering. The Sunday-schools at East Hanover and Paxton were organized April 6.—Ulysses L. Gingrich, Palmyra, Pa., April 22.

Conewago.—Our Sunday-schools, in both the Bachmansville and Conewago church-houses, are progressing nicely and a greater interest is being manifested in the work than ever before. Our regular preaching services were held in the Bachmansville church on Easter Sunday, and a splendid sermon was delivered by our pastor, who served by letter. At the close of the services a collection of $189 was lifted for the relief of the suffering Armenians. Our love feast will be held May 24 and 25.—Lena H. Gruber, Bachmansville, Pa., April 25.

East Petersburg.—April we put in special council and elected Bro. Roy S. Forney to the ministry. He is a son of Eld. M. G. Forney. Less than a year ago Bro. Forney, with his wife, united with the church and proved to be a consecrated worker. He has since brought a season of sorrow. Three months ago, his wife died, but the prayer of the church is that God may strengthen him and that he may be a faithful minister of the Gospel. Eld. Yoder had charge of the installation services.—Ebares J. Forney, East Petersburg, Pa., April 24.

Farmers Grove church met in council April 5, with Bro. C. H. Steerman presiding. We reorganized our Sunday-school, with Bro. Ohio Bingaman, superintendent. Our letter was granted. We expect to begin a series of meetings June 1, and to close with a love feast June 14. Bro. C. H. Steerman will conduct the meetings.—Mrs. Effie J. Book, Path, Pa., April 28.

Garratt church met in council April 6, with Bro. B. F. Waltz presiding. Our pastor was our delegate to District Meeting. Sister L. A. Phenicie was elected delegate to Annual Conference. May 13 Bro. F. D. Anthony, of Falls Road, Baltimore, Md., will begin our two weeks' series of meetings, which will be followed by a love feast. Our pastor, Bro. B. F. Waltz, made a strong appeal for Armenia and the amount given was $302. A very interesting program was rendered by the Sunday-school boys and girls Easter evening. The pastor gave a splendid address.—Mrs. E. G. Fidler, Garrett, Pa., April 27.

Greensburg.—Bro. H. B. Heisey, of Rummel, Pa., was with us in a series of meetings March 16 to 30. Bro. Heisey is a very forceful and convincing. Forty-seven accepted Christ,—more than one-half of whom are adults. We closed the meetings with a love feast at which 235 were present. Our Sunday-school attendance on that day was a banner one for Greensburg, being 247.—M. J. Brougher, Greensburg, Pa., April 25.

Hanover.—The Volunteer Mission Band of Elizabethtown College rendered an interesting program April 13. Sister Royer gave a reading, "Bessie's Missionary Box." April 20 Bro. Ezra Wenger spoke on "An Address to the Heathen Not Yet Born," and Sister Royer presided, spoke on "The Idea of the Common Fatherhood." Sister Sarah Shisler told us of "The God-planned Life." Bro. Ezra Wenger spoke on "An Address to the Heathen

DISTRICT MEETING WEEK IN INDIA

(Continued from Page 299)

was given the task of workiog out a plan whereby the churches, now organized, may secure the services of a pastor, aside from the help rendered by the missionary. Committees were instructed to undertake more aggressive work than has been done in the past. The temperance cause demands coostant and strenuous efforts. The newly-appointed Sunday-school Secretary, with the assistance of his committee, expects to visit all the Sunday-schools in the District, to help them to a larger sphere of usefulness.

The early dawn of the day following the District Meeting saw all astir, and by sunrise the camping ground was emptied of its occupants, the visitors departing on the early train. The missionaries, however, remained for the quarterly Field Committee Meeting. They spent two days of very strenuous labor, dealing with the various phases of mission work. Not the least of these was the consideration of famine relief, which is daily growing more imperative. Distressing stories of famine conditions are coming with increasing frequency and urgency.

The budget of expenditures for 1920 was a feature of this meeting. It is an expression of the desire of the mission, to offer to the church on the home base an outlet for the increasing liberality of the church, incident to the New Forward Movement. It is a statement of the actual needs of the field, in view of the greatly-eolarged opportunities. The world is astir with new life and impulses. And even backward India is responding to this spirit. It will be difficult for the mission to keep abreast of the rapidly-developing desire for education in our field. It is our duty to give to as many as possible a Christian educatioo, which is the only kind that will really help India to realize her true destiny. Hence the cablegram to the Board's office for eight men as the minimum of our needs for the present situation.

These five days were full of rich, spiritual experiences and social enjoyments. The writer felt deep emotions of joy, to be privileged to he among the people he loves and wishes to serve, aod again to assume some of the heavy burdens resting continually upon the shoulders and hearts of the little group of loyal workers, both native and foreign. The future is radiant with hope and overflowing with opportunity. E. H. Ehy.

Bulsar, India.

THE DISTRICT MEETING OF MIDDLE PENNSYLVANIA

This meeting convened in the Snake Spring Valley congregation April 15, with a good representation of delegates. The elders of the District occupied the first session, disposing of quite a few matters concerning their respective charges. The ordination of several of the brethren to the full ministry was reported, and committees were asked for and named to visit several of the churches, with a view of making further ordinations.

There being very little unfinished work for the District Meeting from last year, and no papers to he sent forward to Annual Meeting, a larger amount of time was available for the consideration of reports from the several departments of church activity, as well as for the plans of meeting the opportunities that are opening all around for more aggressive work.

A resolution was passed unanimously, by a rising vote, eodorsing and pledging our loyalty and support to the Five Year Forward Movement in behalf of the Brotherhood. This was emphasized in some strong speeches and much favorable comment.

The committee having in charge the preparation of the church's history of Middle Pennsylvania, report their work as going forward. They expect to publish the work by 1920. The Mission Board of the District made a report of their outlook for the year. The delegates pledged to raise $1,500 for Home Mission work the coming year.

Many of the churches observed Education Day last year by having sermons preached on Christian Education, and the committee urged the same plan again. Juniata College, in its report to the District, among other things presented the following principles of scriptural teaching, on which correct Biblical Interpretation must necessarily rest. In these she firmly believes, and these she emphasizes in her teaching:

1. The Divine Authority and the full and complete inspiration of the whole of the Old and New Testament Scriptures.
2. The Deity of our Lord Jesus Christ.
3. The doctrine of the Trinity.
4. The fall of man and his consequent depravity, and the necessity of the new birth.
5. The sinless life of Jesus Christ, atonement by means of his blood, which was shed for sin, and his personal resurrection.
6. Justification by faith in our Lord Jesus Christ.
7. Regeneration by the Holy Spirit.
8. The Personality of the Holy Spirit and, as the Divine Paraclete, the Comforter and Guide of the people of God.
9. Sanctification through the Word and the Spirit.
10. The personal return of our Lord Jesus Christ, the resurrection of the dead and the last judgment.

The report was unanimously endorsed and commended by the delegate body.

The Child Rescue Home was reported duly organized and at work.

All other departments of church work were heard from with commendable reports. Elections were held to fill vacancies.

Brethren John Bennett aod J. H. Cassady were chosen to represent the District on the Standing Committee.

The Brethren of the Snake Spring congregation gave hearty welcome and entertainment to the visiting members. While the weather was extremely inclement, the situation was met without inconvenience or disappointment to the visitors.

Brethren D. L. Miller and F. F. Holsopple were with us and gave helpful counsel and encouragement. In all it was a splendid meeting. J. C. Swigart.

Mattawana, Pa., April 21.

MIDDLE PENNSYLVANIA SUNDAY-SCHOOL BIBLE INSTITUTES

Third District

Woodbury (Replogle Church), May 3 and 4

Saturday, 7:30, The Worker and His Work.—A. Brown Miller. Address.—J. A. Myers.

Sunday, 10:30, Address.—J. A. Myers. 2:30, The Kingdom of God.—M. J. Weaver. Address.—J. A. Myers. 7:30, Address.—J. A. Myers. The Unshakable Kingdom.—M. J. Weaver.

The Third District includes the following Sunday-schools: Clover Creek, Martinsburg, Smithfield, Cross Roads, Fairview, Williamsburg, Replogle, Curryville, Holsinger, Snyder, New Enterprise, Koontz.

Second District

Roaring Spring Church, May 10 and 11

Saturday, 7:30, Studies in Romans.—W. M. Ulrich. A Separated People.—W. S. Long.

Sunday, 10:30, Studies in Romans.—W. M. Ulrich. 2:30, A Justified People.—W. S. Long. Studies in Romans.—W. M. Ulrich. 7:30, Studies in Romans.—W. M. Ulrich. A Triumphant People.—W. S. Long.

The Second District includes the following Sunday-schools: Carson Valley, Hollidaysburg, Leamersville, Claar, Queen, Albright, Roaring Spring, Dunnings Creek.

Sixth District

Stonerstown Church, May 17 and 18

Saturday, 7:30, Evidences in Growth.—A. E. Wilt. The Origin of the Church.—T. T. Myers.

Sunday, 10:30, The Word of the Church.—T. T. Myers. 2:30, Instructions in Prayer.—Ira C. Holsopple. The Worship of the Church.—T. T. Myers. 7:30, Intercessory Prayer.—Ira C. Holsopple. The Work of the Church.—T. T. Myers.

The Sixth District includes the followng Sunday-schools: James Creek, Riddlesburg, Raven Run, Stonerstown.

First District

Altoona Church, May 24 and 25

Saturday, 7:30, Studies in Romans.—W. M. Ulrich. The Master Teacher-Preacher.—T. T. Myers. Sunday, 10:30, The Beatitudes.—T. T. Myers. 2:30, Inside and Outside Religion.—T. T. Myers. Studies in Romans.—W. M. Ulrich. 7:30, Studies in Romans.—W. M. Ulrich. What to Do With the Word.—T. T. Myers.

The First District includes the following Sunday-schools: Tyrone, Warriorsmark, Bellwood, Riggle's Gap, Juniata, Twenty-eighth Street, Altoona.

Sunday-school Association of Middle Pennsylvania, A. E. Wilt, Field Secretary.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made at the time the notice is sent, and full address given.

Blough-Rosenberger.—By the undersigned, at the home of the groom, Johnstown, Pa., April 19, 1919, Eld. P. J. Blough and Sister Elizabeth D. Rosenberger, of Covington, Ohio.—E. Percy Blough, Johnstown, Pa.

Hengsteler-Swank.—By the undersigned, at the home of the bride's parents, April 17, 1919, Mr. Omer J. Hengsteler, of Degraff, Ohio, and Miss Lulu M. Swank, of Bellefontaine, Ohio.—H. Z. Smith, Bellefontaine, Ohio.

Karn-Garner.—By the undersigned, at his residence, April 9, 1919, Mr. Andrew Karn and Sister Ella Garner, of Wellbridge, Ohio.—L. I. Mohler, Prairie Depot, Ohio.

Ober-Lovelace.—By the undersigned, at the home of the groom's parents, near Clymer, Pa., April 17, 1919, Bro. Solomon W. Ober and Sister Rosie Mae Lovelace, of Clymer, Pa.—W. N. Myers, Clymer, Pa.

Resch-Michaels.—By the undersigned, at his residence, April 19, 1919, Bro. Otis Resch and Sister Letha Michaels, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

Starkey-Loutzenheiser.—By the undersigned, at his home near Paris, Ohio, Vernon E. Starkey and Mary E. Loutzenheiser, both of Paris, Ohio.—D. F. Stuckey, Paris, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Berkebile, Mildred A., daughter of Brother and Sister Wm. Berkebile, died April 8, 1919, aged 11 years, 9 months and 22 days. She is survived by her parents, three brothers and two sisters. Services by Bro. A. L. Berkley in the Locust Grove church. Interment in the adjoining cemetery.—Elizabeth Ribblett, Johnstown, Pa.

Brown, David, born in Preble County, Ohio, died April 11, 1919, aged 90 years, 8 months and 28 days. He married Anna Beckner in 1852. To this union seven children were born, two of whom died in infancy. He united with the Church of the Brethren sixty-five years ago. He leaves four daughters, one son, six grandchildren, eight great-grandchildren and one brother.—I. E. Warren, Roann, Ind.

Brown, Sarah Belle, infant daughter of Brother and Sister Simon Brown, born March 19, 1919, died March 17, 1919. She leaves her father, mother, one brother and one sister. Services by the writer. Interment in Beech Grove cemetery.—Geo. L. Studebaker, Muncie, Ind.

Coffman, Sister Martha A., nee Campbell, born in Shelby County, Ind., died at Avery, Iowa, April 11, 1919, aged 88 years, 11 months and 4 days. She married Peter Coffman in 1850. To this union were born four children, one of whom, with the husband, preceded her. Early in life she united with the Church of the Brethren, remaining ever faithful. Services at the Methodist church in Avery by the writer, assisted by Bro. E. S. Fouts.—David H. Fouts, Fredric, Iowa.

Conover, Norma Faith, infant daughter of Brother and Sister N. A. Conover, of Kansas City, Mo., died April 17, 1919. Services at the home of the writer, after which the body was sent to Dayton, Ohio, for burial. The father died in December, 1918. The mother and a brother survive.—L. A. Weaver, Kent, Ia.

Dolloy, Bro. Elmer E., son of Brother and Sister Jos. H. Dolley, born in Miami County, Ind., died in the bounds of the Pipe Creek church, Ind., of cancer, April 9, 1919, aged 48 years, 2 months and 11 days. He married Rosa Stout in 1893. One son and two daughters were born to them. He united with the Church of the Brethren while a young man and ably superintended the Sunday-school in his home church for several years. He served in the deacon's office for about twenty years and was elected to the ministry in 1906. He was faithful to his calling, always willing to perform any duty assigned him. He stood high in the estimation of the church and community at large. He leaves his wife, three children and his parents. Services by Bro. Frank Fisher, assisted by Brethren Aaron Moss, Silas Fisher and Perry Coblentz. Text, James 4:14.—W. B. Dolley, Peru, Ind.

Duvall, Sister Susan (Johnson), died at the home of her son, near New Market, Md., April 14, 1919, aged 83 years and 7 months. She was the youngest daughter of Brother Peter and Sister Sarah (Stoner) Johnson, born in Carroll County, Md. In 1854 she married Charles T. Duvall. To this union were born five sons and one daughter. Her husband died some years ago. Four sons and the daughter survive. She was an exemplary member of the Church of the Brethren for about fifty years. Services in the Beaver Dam church by Eld. W. E. Roop, assisted by Eld. Jesse M. Burall. Text, Rev. 14:13. Interment in the Beaver Dam church cemetery.—Wm. E. Roop, Westminster, Md.

Filburn, Geo. W., son of Henry and Elizabeth Filburn, died at the Ohio State Sanitorium, April 14, 1919, aged 52 years, 10 months and 13 days. Death was due to pulmonary hemorrhage. Father, mother and two brothers preceded him. Services at the Bear Creek church by Bro. John W. Beghly.—Maude Filburn, Dayton, Ohio.

Foust, Raymond Kenneth, son of Brother Raymond and Sister Estella Foust, died of pneumonia, April 17, 1919, aged 1 year and 7 months. He leaves father, mother and one sister. Services by Bro. Newcomer at Bethel church. Interment in St. Thomas cemetery.—Pearl Heekman, Williamson, Pa.

Houston, Mary, daughter of Benj. B. and Mary Bashore, born near Bradford, Ohio, died at the home of her daughter, near Le Roy, Kans., March 25, 1919, aged 86 years, 4 months and 18 days. In 1850 she married Wm. O. Houston, who died sixteen years ago. To this union were born seven children, two of whom died in infancy and one son in 1908. She leaves 4two sons, two daughters, ten grandchildren, two brothers and two sisters. Services at the home of her daughter by Rev. Adamson of the Christian church. Interment near Eldorado.—Wm. Smith, Lake Odessa, Mich.

Hause, Sister Ida Elizabeth, died at her home in the bounds of the Hagerstown congregation, after an illness of about four months, aged 65 years, 4 months and 19 days. She has been a member of the Church of the Brethren for many years. She is survived by her husband, two daughters and two sons. Services by the brethren at the Broadfording church.—Kathryn Lindsay, Hagerstown, Md.

Herr, Bro. Amos, died at the home of his son, David Herr, Neffsville, in the bounds of the East Petersburg congregation, April 14, 1919, aged 84 years, 4 months and 2 days. He was a faithful member of the Brethren church for many years. His wife preceded him twelve years ago. He is survived by five sons, one daughter, thirteen grandchildren, one great-grandchild, one brother and a sister. Services at the Neffsville church. Interment in the adjoining cemetery.—P. J. Forney, East Petersburg, Pa.

Hoffman, Sister Elizabeth, wife of Adam Hoffman, died at her home, York, Pa., March 2, 1919, aged 80 years, 4 months and 27 days. Death was due to Bright's disease. She was a member of the church for many years. She is survived by her husband and one daughter. Services at the house by Eld. Daniel Bowser, and at East Berlin by Eld. J. A. Long. Text, Rev. 14:13. Interment in the cemetery adjoining the Mummert meetinghouse.—Alice K. Trimmer, York, Pa.

Kirkpatrick, Sister Frances Virginia, nee Beery, born at Edom, Va., April 3, 1853, died at Ft. Collins, Colo., March 31, 1919. Three sons survive. Services at the Brethren church near South English by Eld. W. D. Grove.—J. D. Brower, South English, Iowa.

Lehman, Sister Martha W., wife of Bro. Jos. P. Lehman and daughter of Brother and Sister Michael Wiley, died at her home at York, Pa., April 19, 1919, aged 47 years, 11 months and 17 days. Four months ago she was stricken with influenza, after which complications set in. She is survived by her husband, one son, one daughter, two stepchildren and seven sisters. She united with the church when quite young and lived a consistent life. Services at the house by Eld. Daniel Bowser, assisted by Bro. L. Elmer Lehman. Texts, Rev. 14:13; 21:4. Interment in Greenmount cemetery.—Alice K. Trimmer, York, Pa.

Lichty, Ethel Zerlina, youngest daughter of Mr. and Mrs. E. B. Lichty, born near Barlow, N. Dak., died at their home near Zion, N. Dak., April 6, 1919, aged 16 years, 5 months and 20 days. In 1915 she united with the Church of the Brethren at Zion and ever since has lived a Christian life. In 1916 she entered the Cando high school, but during the winter her health failed, and the following year, with her mother and sister, she went to Long Beach, Calif., hoping to benefit by the change. April 5, 1918, she submitted to an operation for tuberculosis from which she never fully recovered. She leaves her father, mother and one sister. Services at the home by Brethren Geo. K. Miller and Marvin Kensinger, and in the South Waterloo church, Iowa, by Bro. A. F. Bosch, assisted by Bro. H. L. Goughnour. Burial in the cemetery near by.—Mrs. Marvin Kensinger, Zion, N. Dak.

Lohr, Paul, son of Brother and Sister W. E. Lohr, died April 19, 1919, aged 1 year, 11 months and 19 days. Pneumonia croup and complications were the cause of his death. Services by the writer at the family home, 822 Von Lunen Road, Johnstown, Pa. Interment in Singer cemetery.—M. Clyde Horst, Johnstown, Pa.

Mechling, Elmer E., son of Alfred and Sarah Mechling, born in Marshall County, Ind., died April 12, 1919, aged 47 years, 6 months and 9 days. He married Lillie B. Vandoren in 1904. To this union were born three children. He was a faithful member of the Church of the Brethren. He had been in poor health for several years. He leaves his wife, three children, one sister and one brother. Services by Bro. J. F. Appleman.—Helen Mowiser, Tippecanoe, Ind.

Miller, Bro. Levi, died at his home in Hummelstown, Pa., March 25, 1919, aged 70 years, 1 month and 17 days. Seven years ago he died he was baptized and united with the Spring Creek congregation. Services in the Hanoverdale house by Elders J. H. Witmer and J. A. Landis. Interment in adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

Miller, Sister A. W., wife of Bro. Albert Miller, born in Somerset County, Pa., July 7, 1854, died at her home, 628 Von Lunen Road, Dale Borough, April 22, 1919, aged 64 years, 9 months and 15 days. The cause of her death was apoplexy. Sister Miller is survived by her husband, to whom she was married Sept. 6, 1885, one son, four grandchildren, one sister and five brothers. Services by the writer at the Walnut Grove church. Interment in the Weaver Mcnnonite cemetery.—M. Clyde Horst, Johnstown, Pa.

Mussolman, Bro. Wm., died March 25, 1919, aged 65 years, 9 months and 19 days. He was in failing health for some time and met with an accident last summer, from which he never fully recovered. He is survived by his wife, three sons and three daughters. He has long been a member of the church. Services at the home by Bro. D. A. Foust. Burial in St. Thomas cemetery.—Pearl Heekman, Williamson, Pa.

Perry, Bro. Theo. M., died at the home of his son, C. K. Perry, Hagerstown, Md., of general debility, March 16, 1919, aged 66 years. He is survived by his wife, three sons and four daughters. Services at the home by Bro. A. B. Miller. The body was taken to the Pipe Creek church, where services were held by the brethren.—Kathryn Lindsay, Hagerstown, Md.

Petry, Dorothy Ellen, daughter of Clarence F. and Gertrude

Leckrone Petry, died at her home, York, Pa., March 9, 1919, aged 2 years, 10 months and 23 days. She is survived by her parents and one brother. Services at the house by Eld. Daniel Bowser. Text, Matt. 19: 14. Interment in Greenmount cemetery.—Alice K. Trimmer, York, Pa.

Rogers, Elias P., son of Byron and Lettie Rogers, born at Ft. Jefferson, Ohio, died near Converse, Ind., April 8, 1919, aged 67 years, 7 months and 21 days. He married Elizabeth Bausman in 1875. To this union were born two sons and two daughters, who survive with eleven grandchildren and one half-brother. Services by Bro. Ellis Brubaker and Rev. Can Camp.—Frances Hollinger, New Madison, Ohio.

Shank, Eliza A., daughter of Uriah and Sarah Caylor, born in Montgomery County, Ohio, died near Trotwood, Ohio, April 14, 1919, aged 69 years, 7 months and 15 days. She married Emanuel Shank in 1882. To them were born one son and two daughters. She united with the Church of the Brethren in 1885, and was a great help to her husband in the work of the ministry. She leaves her husband, one son, one daughter, three grandchildren, four sisters and three brothers. Services at the Trotwood church by Bro. D. M. Garver. Burial in Lower Miami cemetery.—Martha A. Coffman, Trotwood, Ohio.

Shidler, Susan Elizabeth, nee Oglesby, born in Tippecanoe County, Ind., died at her home, near Monmouth, April 13, 1919, aged 56 years. She became a member of the Church of the Brethren in early life and was a devoted Christian. In 1871 she married Wm. Huffer, who died four years later. To this union were born three children, two of whom preceded the mother. In 1886 she married Eld. Henry Shidler. A son and a daughter were born to them. One son, Floyd, is with the Army of Occupation in Germany. Services from the home by the writer, assisted by Rev. Way of the Methodist church. Text, Heb. 13: 14. Interment in the McCune cemetery. —O. P. Neher, McCune, Kans.

Simmons, Noah E., son of Branson and Lillian Simmons, died April 21, 1919, aged 9 years, 3 months and 7 days. He leaves father, mother, three sisters and one brother. Services by Eld. Ezra Fike. Interment in Maple Spring cemetery.—Goldie S. Judy, Eglon, W. Va.

Stinebouse, Mary Jane, nee Wingard, died at her home in Flora, Ind., April 24, 1919, aged 75 years, 3 months and 9 days. Death was due to injuries received when she was struck by an auto. In 1884 she married Lewis Stinchcomb, who died twelve years later. In 1904 she became a member of the Church of the Brethren, to which she was faithful. Services at the church by Bro. Ira Kreider, assisted by Bro. Beery. Text, Psa. 31: 5. Interment at Rossville cemetery.—Mattie Welty, Flora, Ind.

Stuckey, Clyde O., son of Jacob and Sarah Stuckey, died of blood poison April 21, 1919, aged 36 years, 10 months and 11 days. His mother died six days ago. The father, two brothers and three sisters survive. Services at the home by the writer, assisted by Eld. O. F. Stuckey. Interment in Freeburg cemetery.—A. H. Miller, Louisville, Ohio.

Stuckey, Sister Sarah, wife of Bro. Jacob Stuckey, died at her home, near Paris, Ohio, April 15, 1919, aged 79 years, 6 months and 27 days. She spent almost her entire life within the bounds of the Freeburg congregation, of which she was a member for many years. Death came after a lingering illness of several months, caused by paralysis. She is survived by her husband, three sons and three daughters. Services at the home by the writer, assisted by Eld. D. F. Stuckey.—A. H. Miller, Louisville, Ohio.

Swinger, Emanuel, son of Samuel and Mary J. Swinger, born in Oarke County, Ohio, died of pneumonia, April 17, 1919, aged 44 years, 11 months and 19 days. His home was with his sister, Mrs. Ella Mills, near Blythesville, Ark. He leaves five brothers and two sisters. The remains were brought to Rutsonville, Ill., and interred in the Oak Grove cemetery. Services by the undersigned.—J. C. Stoner, Palestine, Ill.

Yoder, Sister Cora Weaver, wife of Bro. Milton C. Yoder, died at her home in Scalp Level, Pa., April 11, 1919, aged 31 years, 9 months and 19 days. Sister Yoder had been ill for a number of years. She leaves her husband, daughter, parents, three brothers and two sisters. Services at the home by Eld. H. S. Replogle. Interment in Grandview cemetery.—Amy Mangus, Scalp Level, Pa.

SISTERS' AID SOCIETIES

FROID, MONT.—Report of Grandview Sisters' Aid Society for 1918: Number of meetings held, including those to do Red Cross work, 19; average attendance, 14. Receipts: Free-will offerings, $15.92; aprons, $1; comforters, $12.85; prayer-coverings, $4.10; clothes-pin aprons, 70 cents; quilts made and sold for Red Cross, $38; work done on quilts for member, $10; miscellaneous, $2.21; Minot Mission, $6; local church lighting plant, $5; neighborhood charity, $1; District Aid Secretary, 25 cents; Red Cross, $39.50; 100 garments for Red Cross, 5 pair bed-socks, 30 pajama suits, 30 pair of socks and 15 sweaters. Officers: Sister Lucy Wingert, President; Sister Mae Shoemaker, Secretary.—Mrs. W. E. Swank, Froid, Mont., April 19.

HOWE, IND.—Report of English Prairie Aid Society for 1918: We held 14 meetings, with a total attendance of 243, average attendance, 18. Amount of dues received, $4.60; total receipts, $46.25; total expenditures, $46.10; amount on hand, $0.15. We donated $53 to various causes and made up $25 for the Mary Quinter Hospital fund. Our work consisted of knotting 9 comforts, quilting 6 quilts, 2 days' sewing for the Red Cross and mission boxes and also miscellaneous sewing. Officers: Della Corper, President; Anna Light, Vice-President; Bessie Colwel, Treasurer; the writer, Secretary; Della Wingard, Assistant.—Mabel E. Light, Howe, Ind., April 20.

KINGSLEY, IOWA.—Report of Aid Society for 1918: We held 12 meetings, with an average attendance of 11; enrollment, 36. Balance on hand Jan. 1, 1918, $4.58; received for dues, $18.10; offerings, $13.07; comforts and quilt, $33.50; total, $69.25. Paid out for material, $15.10; balance, $54.15. We quilted 1 quilt, knotted 11 comforts, made 235 bandages for the Red Cross, 23 refugee garments, knit 56 sweaters, 48 pair of socks and several mufflers. The work is continuing this year. Officers: Sister Kathryn Wingert, President; Sister Hetena Vannorsdel, Vice-President; the writer, Secretary-Treasurer.—Gladys Kalson, Kingsley, Iowa, April 22.

NEW LEBANON, OHIO.—Report of Bear Creek Aid Society for 1918: We held seven all-day and fourteen half-day meetings, with an average attendance of eight. We quilted 7 quilts; made 24 sunbonnets, 8 prayer-coverings; pieced some quilts and comfort-tops; sewed one day for a sister; served lunch for one sale. Money on hand Jan. 1, 1918, $62; took in all sources for year, $210.88. We gave $100 to Mary Quinter Hospital; $10 to Cincinnati Mission; $10 to Hastings Street Mission for Thanksgiving; $10 to Bro. Helm; $5 to our evangelist's wife; one quilt to a family in Michigan; total expense, $168.50; balance, $42.38. Officers: President, Sister Sarah Eby; Superintendent, Sister Ella Dichl; Secretary-Treasurer, the writer.—Mrs. Grace O. Hudson, New Lebanon, Ohio, April 19.

SEBRING, FLA.—Report of Sisters' Aid Society for the winter of 1918-19: Officers: President, Sister J. H. Garst; Vice-President, Sister Mary Stutzman; Superintendents, Sisters J. B. Kendall and Salome Fasnacht; Treasurer, the writer; Secretary, Sister Elsie Singer; Devotional Committee, Sisters Sadie Younce and D. H. Zigler. Number of regular meetings held, 15; aggregate attendance, 200; total enrolled, 32; average attendance, 14. Receipts: Free-will offerings, $10.50; other cash donations, $4; received for rafts sold, $1.80; pine needle baskets, $10.50; quilt, $13; clothes-pin aprons, $4; knotting comforters, $1.50; miscellaneous, $5.30; total, $80.10. Expenditures: General Secretary dues, 25 cents; material, $8.10; raffia and needles, $2; material for clothes-pin aprons, $1.87; charity, $18; India sufferers, $45; Mission Hospital in China, $10; District Fund for educating young ministers, $10; local Sunday-school library, $5; laundry, $2; World-wide Missions, $7.87; total, $80.10. The Society also did sewing for busy mothers. One quilt, worth about $12, is still on hand.—Mrs W. E. Swank, Sebring, Fla., April 19.

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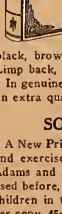

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 301)

WEST VIRGINIA

Crummett Run church met in council April 18, with Eld. G. M. Poffenbarger presiding. Eld. J. D. Glick and Bro. Minor C. Miller were also with us. Bro. Berlin Bodkin was elected delegate to Annual Conference, with Eld. G. M. Poffenbarger, alternate; Brethren J. D. Simmons and Elmer Crummett, delegates to District Meeting, with Brethren Kennie Bodkin and Loy Simmons, alternates. It was decided to have a Sunday-school Institute some time this summer. Eld. A. S. Thomas was selected to secure a minister to hold a series of meetings this fall. Our District Secretary, Bro. Minor C. Miller, was with us for several days and gave some very interesting talks along the line of Sunday-school work. Sunday morning Eld. J. D. Glick preached a very interesting Easter sermon. We appreciated the presence of these brethren very much.—Clara E. Bodkin, Sugar Grove, W. Va., April 24.

Union Chapel.—We have just closed a week's meeting which was held by our home brethren, G. E. Shahan and N. H. Fike. Nine were baptized and united with the church. We were expecting Bro. J. E. Shepler, of Benton's Ferry, W. Va., to be with us, but it was impossible for him to come before June. However, we feel very thankful for what has already been accomplished. During the meetings, $30.50 was made up for Armenian-Syrian Relief. We have preaching every second and fourth Sunday by the home ministers. Our council meeting will be held June 24, at which time we expect to elect two ur three ministers and one or two deacons.—Nelson A. Williams, St. George, W. Va., April 21.

The Conference Daily

Already a large number of subscriptions have been received for the Conference Daily. We are glad for this early response. It shows that our church people are becoming more and more interested in daily reports from the Conference. Letters, announcing the features of the Daily, together with blanks for subscriptions, have been sent to the elders, pastors or some one, directly connected with each congregation of the Brotherhood. At least we endeavored to get a letter to each congregation.

In this letter we urged that all subscriptions possible be mailed as soon after May 18 as possible. We also suggested that Sunday, May 18, be made "Conference Daily Sunday,"—public announcement to be made on that day of the Daily, and some one to be selected to receive the subscriptions and send them in. We trust that those to whom the letters were sent will see to it that they are given prompt attention.

As announced a few weeks ago, the Conference Daily this year will be entirely devoted to the Conference proceedings. There will be seven issues, with at least one big, double issue giving almost one-half more space to the Conference than ever before. There is but little increase in price,—single subscriptions being 30 cents for the period. Five or more subscriptions in one order, 25 cents each. A number have already availed themselves of the club price. It does not take much more time to care for ten subscriptions in one letter than it does one, hence the lower price. Remember that

Sunday, May 18, is "Conference Daily Sunday"

but you need not wait until that time to get up your club. Let the subscriptions begin rolling in at once. Early lists mean prompt mailing. Send all orders to

JOHN R. SNYDER, Conference Editor,
809 North Main Street, Bellefontaine, Ohio.

ANNOUNCEMENTS

DISTRICT MEETINGS

May 13-15, Idaho, and Western Montana, in the Nezperce church.

LOVE FEASTS

California

May 11, Pasadena.
May 11, Los Angeles.
May 18, 7 pm, Inglewood.
May 18, 6:30 pm, Glendora.
May 18, Raisin.

Colorado

May 17, Haxtun.

Idaho

May 17, 7:30 pm, Nampa.
May 17, 7:30 pm, Moscow.
May 24, Boise Valley.
May 25, Twin Falls.
June 7, Nezperce.

Illinois

May 11, 5:30 pm, Mt. Morris.
May 11, 6:30 pm, Hickory Grove.
May 18, 8 pm, Hudson.
May 18, 8 pm, Polo.
May 18, 7:30 pm, Batavia.
May 23, 8 pm, Oakley.
May 24, 10 am, Franklin Grove.
May 24, 6:30 pm, Elgin.
May 25, 7:30 pm, Dixon.
May 26, 6 pm, LaPlace, LaPlace house.
May 31, 7 pm, Pine Creek.
June 1, 6:30 pm, Cherry Grove.
June 14, 15, Waddams Grove.
June 14, 15, 2:30 pm, West Branch.

Indiana.

May 11, 6:30 pm, South Bend, Second church.
May 17, Wawaka.
May 17, 7:30 pm, Rock Run.
May 17, 7 pm, Middletown.
May 17, Shipshewana.
May 18, 8 pm, Burnettsville.
May 18, 6 pm, White.
May 24, 6 pm, Elkhart Valley.
May 24, 7 pm, Eel River.
May 24, Upper Pell Creek.
May 24, 7 pm, Union Center.
May 24, 8 pm, New Bethel.
May 24, 2 pm, Pleasant Hill.
May 24, Locu Creek.
May 24, 6 pm, Pipe Creek.
May 25, Logansport.
May 25, Muncie.
May 29, Baugo.
May 31, 7 pm, Yellow River.
May 31, Beech Grove.
May 31, Middlebury.
May 31, 7 pm, Bethel.
May 31, 10:30 am, Cedar Lake.
May 31, Blue River.
May 31, 7 pm, Wakarusa.
June 1, Bremen.
June 1, Walnut.
June 14, 7:30 pm, Clear Creek.
June 14, 7 pm, Camp Creek.
June 14, 7 pm, Kilbuck, Antioch house.
June 22, 7 pm, Indianapolis.

Iowa

May 17, 6 pm, Prairie City.
May 17, Greene.
May 17 and 18, Des Moines Valley.
May 18, South Keokok.
May 18, 7:45 pm, Council Bluffs.
May 23, Franklin.
May 24, 25, 3 pm, Coon River, at Panora house.
May 24, Salem.
May 24, Kingsley.
May 25, Des Moines City.
May 31, 7 pm, Fairview.
May 31, Brooklyn.
May 31, 7:30 pm, Panther Creek.
May 31, June 1, Garrison.
June 14, 15, 7 pm, Dallas Center.
June 14, 15, Spring Creek.

Kansas

May 10, Salem.
May 12, Verdigris, at Madison home.
May 17, 10:30 am, Victor.
May 17, 5 pm, Chapman Creek.
May 17, Monitor.
May 17, Prairie View.
May 18, Lawrence.
May 18, Morrill.
May 24, 25, 6 pm, Abilene, at Hulland house.
May 24, 5 pm, Ramona.
May 31, 7 pm, Midland Center.
May 31, Belleville.
May 31, Quinter.
June 14, 10:30 am, Burr Oak.
June 14, Rock Creek.

Maryland

May 17, Meadow Branch.
May 25, 2:30 pm, Middletown Valley.
May 24, 1:30 pm, Brownsville.
May 24, 2 pm, Pleasant Hill.
May 24, 25, 2:30 pm, Beaver Creek.
May 24, 2 pm, Monocacy, at Mountaindale.
May 31, 3:30 pm, Beaver Dam.
June 7, Peach Blossom, at Fairview.
June 14, Bear Creek.

Michigan

May 17, 7:30 pm, Saginaw.
May 17, 6 pm, Herlan.
May 18, 6 pm, Detroit.
May 18, 7 pm, Onekama.
May 30, Grand Rapids.
May 31, 10:30 am, Crystal.
May 31, 7 pm, Lake View.
June 1, 8 pm, Sugar Ridge.
June 14, Woodland.
June 21, 10:30 am, New Haven.
June 21, 10 am, Rodney.
June 28, 10 am, Zion.

Minnesota

June 14, Worthington.
June 28, Lewiston.
June 28, 29, Hancock.

Missouri

May 17, 6 pm, Dry Fork.
May 31, South Fork.
May 31, Carthage.
June 14, Pesce Valley.

Nebraska

May 11, Beatrice.
May 11, Lincoln.
May 17, 2:30 pm, Alvo.
May 31, 8 pm, South Bestrice.

New Jersey

May 11, 6:30 pm, Amwell, at Amwell house.

North Carolina

May 24, 5 pm, Spray Mission.

North Dakota

May 24, 6 pm, Surrey.

Ohio

May 10, Freeburg.
May 10, 2 pm, Ross.
May 10, 7:30 pm, Middletown.
May 11, Marion.
May 11, 7 pm, Mohican.
May 17, Harris Creek.
May 17, Logan.
May 17, 5 pm, Eversole.
May 17, 7 pm, West Charleston.
May 24, Lonamie.
May 24, Strait Creek Valley.
May 24, Painter Creek.
May 24, 10 am, Rome.
May 24, 10 am, Beech Grove.
May 24, 6 pm, Bear Creek.
May 24, 6 pm, Oakland.
May 25, Maple Grove.
May 31, 10 am, Lick Creek.
May 31, 5 pm, Pleasant Valley, Valley house.
May 31, 7 pm, Cincinnati.
May 31, 10:30 am, Wyandot.
May 31, Pleasant View.
May 31, Blanchard.
May 31, 5 pm, Middle District.
June 1, Reading.
June 21, North Poplar Ridge.
June 21, 10:30 am, Silver Creek.
June 28, 10 am, Swan Creek, East house.
June 28, Greenspring.
June 28, 10 am, Richland.

Oklahoma

May 17, Pleasant Plains.
May 24, Hollow.
May 24, Paradise Prairie.
May 31, Big Creek.

Oregon

May 10 (evening), Portland.

Pennsylvania

May 10, Green Tree.
May 10, 7 pm, Mississinewa.
May 10, 1:30 pm, Spring Grove, at Kemper house.
May 11, Albright.
May 11, 6:30 pm, Quemshoning, at Maple Spring.
May 11, 2 pm, Manchereek, at Friends Grove house.
May 11, Fairview.
May 11, Codorus, Fairview house.
May 11, Work, First church.
May 11, 6:30 pm, Pittsburgh.
May 11 (evening), Carson Valley.
May 11, 6 pm, Clover Creek.
May 11, 6:30 pm, West Johnstown.

New Jersey

May 11, 7:30 pm, Elk Lick.
May 12, 13, 1:30 pm, West Conestoga, Middle Creek house.
May 13, 14, 1:30 pm, White Oak, at Pennville house.
May 13 and 14, Tulpehocken at Heidelberg house.
May 14, 15, Chickies, at Chickies house.
May 15, 16, Pine Grove, at Big Dam house.
May 17, 6 pm, Upper Dublio, at Ambler.
May 17, 6 pm, Springfield, Springfield house.
May 17, 18, 2 pm, Lost Creek, at Good Will house.
May 17, 18, 1:30 pm, Upper Conewago, Mummert house.
May 17 and 18, 10 am, Falling Spring, at Hade house.
May 17, 18, 10 am, Maiden Creek, Mohrsville house.
May 18, Elizabethtown.
May 18, 6:30 pm, Altoona, First church.
May 18, Viewpoint.
May 18, Scalp Level.
May 18, 6 pm, New Enterprise.
May 18, Williamsburg.
May 20, 21, 9:30 am, Springville, Mohler house.
May 20 and 21, 1 pm, Mountville, Mountville house.
May 20, 21, 10 am, Fredericksburg, Meyer house.
May 22, 23, 9:30 am, Big Swatara, at Hanoverdale.
May 24, Sugar Valley.
May 24, 1:30 pm, Welsh Ruo.
May 24, 1:30 pm, Antietam, at Welty house.
May 24, 2 pm, Akron.
May 24, Mechanic Grove.
May 24, 25, 1:30 pm, Conewago, at Bachmansville.
May 25, Ligonier.
May 25, 4 pm, Carlisle.
May 25, 6 pm, Rossing Spring.
May 25, Codorus, at Codorus house.
May 25, Manor, at Penn Run house.
May 25, Shade Creek, Berkey house.
May 25, 4 pm, Shamokin.
May 25, Jacobs Creek.
May 27 and 28, 1:30 pm, Conestoga, at Bareville house.
May 31, 1:30 pm, Manchereek, at Manchereek house.
May 31, June 1, Lower Cumberland, Mohler house.
May 31, 4 pm, Spring Run, Pine Glen house.
June 1, Meyersdale.
June 1, Chamberaburg.
June 1, Lancaster.
June 1, Harrisburg.
June 1, 6 pm, Rummel.
June 1, 2 pm, Smithfield.
June 1, 7:30 pm, Yellow Creek.
June 1, Middle Creek.
June 4, 5, West Greeotree, at Greentree.
June 7, 8, 2 pm, Aughwick, at Germany Valley.
June 7, 2 pm, Mingo, at Mingo house.
June 14, 2 pm, Buffalo.
June 14, Perrys Grove.
June 29, Sipesville.

Tennessee

May 17, 3 pm, Beaver Creek.

Virginia

May 17, 5 pm, Peters Creek.
May 17, 4 pm, Texas Chapel.
May 17, 4 pm, Pleasant Valley, Second District.
May 17, Cook's Creek, at Hinton Grove.
May 17, Elk Run, at Moscow.
May 17, 4 pm, Midland.
May 17, Woodstock, Columbia Furnace.
May 17, 3 pm, Stuarts Draft.
May 18, 7 pm, Staunton.
May 18, 6 pm, Bridgewater, at the old church.
May 24, 6 pm, Rileyville.
May 24, 3 pm, Linville, at Cedar Run.
May 31, 5 pm, Unity, at Bethel house.

Washington

May 17, Yakima.
May 24, Outlook.

West Virginia

May 10, 2 pm, Spruce Run.
May 17, Pleasant View.
June 7, 8, 2 pm, Berkley.
August 30, Maple Spring.

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"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

Correcting an Error in Calculation

It is easy to see why many Christians regard the enterprise of world evangelization as without any promise of large results, or why they look upon the whole conflict between good and evil in this world as hopeless.

They are counting the opposing forces man for man. They see how few are those who fight for righteousness compared with the hosts who march under Satan's banner.

Their arithmetic is at fault. They should take a few lessons from stalwart old Joshua. He did not underestimate the ranks of the enemy. But in measuring the chances of success he made use of this simple little formula: "One man of you shall chase a thousand."

That puts the whole problem in an entirely different light. If you want to know how the strength of the Christian forces compares with that of the enemy, you must multiply each Christian by one thousand. That is how "they that be with us are more than they that be with them." If you insist on further explanation, it is this: "For Jehovah, your God, he it is that fighteth for you."

Isn't it strange that so many people, Christian people, seem to attach no importance to the fact that God is on one side of this great conflict?

You see, our side is the right side, God's side. That is why we are going to win.

A Call for More Gospel

Not very long ago we received a letter from one of our readers, in which the writer expressed his desire for "More Gospel in the Gospel Messenger." "Can not the Gospel Messenger give us a little more Gospel doctrine?" he asks. And the way he underscored the words "Gospel Messenger" clearly shows that he thinks a paper with such a name ought to have plenty of "Gospel" in it, a sentiment with which any right-minded person would heartily agree.

It was an interesting letter, but what interested us most was the brother's idea of what the "Gospel" is. If he had not made this plain, we would have been puzzled by his request, for we have been under the impression all along that the Messenger has a considerable amount of "Gospel" in it every week. But other portions of the letter showed clearly what the writer had in mind. He was thinking of a certain group of doctrines which he felt should receive more emphasis, namely, those which constitute what we often speak of as our "distinctive features." In fact, it is evident that, to this reader's mind, the "Gospel" is practically synonymous with these special doctrines.

The General Mission Board, a good long while ago, adopted as a motto or slogan the phrase "The Whole Gospel for the Whole World." It seems to us that this expresses admirably what should be the policy of a church paper which calls itself the "Gospel Messenger."

We sympathize entirely with our correspondent's feeling that the doctrines which distinguish us as a people from some other organizations should not be neglected. (In this connection our readers will be interested to know that we have secured from one of our most competent contributors the promise of a series of articles, in the not far future, along these special lines.) We do not wish any Gospel doctrine to be forgotten. But we desire to observe, as nearly as possible, the same sense of proportion or emphasis, which is found in the Gospel itself. This is our ideal. We are well aware that we still come far short of it. But our aim is to proclaim the whole Gospel, making first and central what the Gospel makes first and central and making secondary and incidental what is made so in the Gospel.

May we suggest to any interested reader an exercise which he would find profitable, we believe, and which might also be used to help us in our editorial work. Let him look through his Messenger files for any considerable period, say six months or a year, making note of all articles which deal wholly or in part with our distinctive doctrines and practices. Let him estimate the proportion of space given to these subjects. Then let him also carefully examine the New Testament with a view of noting what proportion of its space is given to these features, not forgetting to observe what the rest of the story is about. Then let him compare ratios, and give us the result of his investigations, along with any suggestions he may feel to offer.

We want to make the "Gospel Messenger" worthy of its name. We solicit the kind help of our readers. We want to answer favorably this call for "More Gospel."

Is It a Practical Doctrine?

Does the doctrine of the Holy Spirit have some practical bearing on the life of the Christian, or is it merely something to be believed? Something essential to a sound creed, but not affecting Christian duty and soul culture one way or the other?

Are you never puzzled at all as to what you ought to do,—as to what it would be right for you to do? Do you never feel the need of light on the path of duty? Well, it is the function of the Spirit to convict men "in respect of sin and of righteousness and of judgment." Would not clear convictions on these subjects help out sometimes in handling the day's work?

Do you never have occasion to wonder about the meaning,—the meaning for you,—of some things that Jesus said? Would you like to know just how his teaching would apply in certain concrete situations? Well, that is exactly where the Spirit's help comes in. It is his business to take of what Jesus said and "declare it unto you." Isn't that practical? Doesn't that touch you exactly where you live?

Do you never have a great sense of unsatisfiedness without being able to tell exactly what the trouble is? Do you sometimes want to pray for something but can not put it into words,—can not just tell what your heart is longing for? Well, "the Spirit himself maketh intercession for us with groanings which can not be uttered." He "helpeth our infirmity" when "we know not how to pray as we ought." Isn't that something practical?

Do you never have a sense of depression, uncertainty and loneliness? That feeling which cries out for a friend to counsel with, to share your burdens, and cheer you up generally? Well, that is a big part of the Spirit's business. He is a Comforter, a "Paraclete," a Helper at your side, just an all-around Standby, able and ready for any situation that may arise. What *could* be more practical than that?

Elaborate dissertations on the Third Person in the Trinity are meaningless and worse than meaningless, unless the Spirit himself,—God himself,—is an Actual Power, *the* All-controlling Power in the *life*. There is no more practical doctrine in the whole New Testament, when it is made so.

The Gross Sins Named by Paul

In a very recent personal letter, received from a faithful member of the church, our attention is called to the gross sins, especially those named in 1 Cor. 5: 11, which reads as follows: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." A very plain, simple, Scriptural statement. No one can put a different meaning on it from that placed on it by the apostle.

Especial attention is called by the writer of the letter to the sin of fornication, mentioned among these gross sins to which the inspired apostle so pointedly and clearly calls attention. They are six in number and all are placed on exactly the same basis. Fornication, covetousness, idolatry, railing, drunkenness and extortion are all classed together, and with those who are guilty of these gross sins, we are not to keep company, and with such an one "no not to eat."

It was from this strong passage of Scripture that our Brethren, as well as a number of other churches, took the doctrine of avoidance, which was held for a number of years by our church. Any one guilty of either of these gross sins was placed in avoidance, and with such an one the members were forbidden to eat a common meal. Members of the church, of the same family, were not permitted to eat with the one in avoidance. He ate his meal alone, while the rest of the family surrounded the common table. In later years this rule of avoidance was entirely dropped. There are very few, if any, living now who knew that rule by personal experience.

The later rule was to expel any one who committed one of these gross sins, even if he did make a public confession and humbly asked to be forgiven. The rule was that he must be expelled. After expulsion, if he asked to be restored, this was done. We know of a case where two members, guilty of fornication, made their confession, and asked to be forgiven. They were expelled just before dinner. During the noon hour they requested to be restored, and this was done immediately after dinner. They had not been out of the church over two hours.

This rule of action did not appeal to the membership of the church generally as being for the best. Many held that if the one guilty of the sin made an honest,

humble confession, and asked forgiveness, it should be granted in accordance with the teaching of Christ. For a number of years Conference was appealed to to change this ruling in the church, and this was finally granted. At the Conference of 1915 the following query with the answer of the Standing Committee was unanimously passed by the delegates:

Query: Whereas, our churches forgive, without expulsion, members who are guilty of some of the sins named in 1 Cor. 5: 11, when they are repentant, and whereas, all of those sins are named as belonging to the same class, and whereas, the culprit named in 1 Cor. 5: 1-5, that was expelled, was unrepentant, and whereas, the teaching of the Scriptures is forgiveness on repentance and confession, therefore we ask that the decision of Conference on this question be reconsidered and the churches be allowed to forgive without relieving of membership all who bring forth fruits meet for repentance, and make public confession for any of the sins named in 1 Cor. 5: 11.

Answer.—If the penitence and confession are satisfactory to the church, such may be retained.

This query and its answer in no way sets aside action against any one guilty of the sin set forth in 1 Cor. 5: 1-5. The guilty one must be brought before the church and if the confession of sin and the plea for forgiveness are satisfactory to the church, forgiveness is granted and membership retained. This is in line with the teaching of the Gospel. God promises, through Jesus Christ, to forgive, upon repentance and confession, all our sins, save the sin against the Holy Ghost.

The church can not, for a moment, condone sins of this gross character without bringing the guilty one to account. This must be done. The action of Conference does not give the least license for wrongdoing. It is the bounden duty of every elder to bring those, guilty of any one of these gross sins,—even if the guilty one should be a relative,—before the church, and hear the confession and plea for forgiveness. If these are refused, let the offender "be unto thee as a heathen man and a publican."

It is an absolute bemeaning of the decision of Conference, even to infer that it is intended to condone sin. It is simply taking the high ground of the Gospel on forgiveness, when repentance, confession and a plea for forgiveness are made. Those setting forth fruits meet for repentance and sorrow for sin must be accepted in accordance with the Word of God.

We confess that we were intensely interested in looking over the Report of Annual Conference, when the query, referred to here, was passed. I just read the speech made by Bro. Jno. Calvin Bright, in favor of the query. That godly man has recently been called home to his reward. He will be rewarded for the firm stand he always took for the truth as he saw it.

It has been intimated to the writer that some elders are not doing their duty in calling guilty ones to account before the church. If these statements are correct, it shows a sad neglect of duty, and the adjoining elders should at once look into such a case, and set such elders right. D. L. M.

Can Any One Tell Why?

Why do supposedly sensible people do so many foolish things? Why, for instance, will men of recognized soundness of judgment, men whose counsel on great issues is sought after, eat more than they want, —not merely more than they need, mind you, but more than their satiated appetites desire,—just to get the dish empty or to keep something from being "wasted"?

Is it because their minds are so completely occupied with large things that they can not give any consideration to such trifling questions as the right time to stop eating? So, in these routine matters, they are guided by the impulse of the moment, pure caprice,—just whatever sight or sound may happen to suggest.

Paul was a man with some large questions in his program, but he did not think eating and drinking were matters too small to be handled in a rational way. He did not think anything was too small to be handled in that manner. "Whatsoever ye do," he said, "do all to the glory of God."

But if eating for God's glory is too high a standard to begin with, can any one tell why men do not have sense enough to eat for their own comfort?

CONTRIBUTORS' FORUM

If the League Makes Good

Suppose it isn't perfect in its every single line!
Suppose it's only human—not a spark in it divine!
Suppose it's but a treaty full of faults for men to tell,—
If it helps to stop war's murders 'twill be doing very well!

Suppose it isn't worded just as you would like to see!
Suppose its every sentence doesn't quite appeal to me!
They may not jam together all the fiats that they should,
But if it stops the slaughter it will still be making good!

It may be shy on logic or it may be scant of wit,
But a few mistakes technistic will not worry me a bit.
It's the spirit of the nations that we want in that big pact,
And if it keeps us friendly for a while,—it's quite an act!

Suppose it isn't perfect,—no such compact ever was!
It's a move in the right direction of the greatest human cause.
If it stops mankind from fighting, and some brother-love awakes,
I don't care a continental if there are a few mistakes!

There can not be much error when a score of lands or more
Are bound to help each other in the settling of a score,
So if the League of Nations proves some day a paper scrap,
I'll feel a wee bit safer when I know it's on the map!

—Lurana Sheldon in New York Times.

Jesus and the New Tomb

BY J. H. MOORE

In the time of Christ, Jerusalem, as now, was inclosed by a strong stone wall, possibly ten feet thick and four times as high. The city could be entered by various gates, open during the day and usually closed at night. When Jesus was crucified, he was taken for execution to a point resembling a skull, outside of the wall, or "without the gate," as it is expressed in Heb. 13: 12. With this agrees what Matthew (28: 11) says regarding the soldiers placed in charge of the sepulchre, from which Jesus arose on the morning of the third day. "Now when they [the women] were going, behold some of the watch came into the city and showed unto the chief priests all the things that were done." The soldiers coming from the tomb into the city would indicate that Jesus had been crucified and buried outside of the city walls.

To the north of the present Damascus Gate, about 1,050 feet, there is a knoll, possibly twenty feet high, embracing not far from ten acres, that is pointed out by many scholars and travelers as the New Testament Calvary. In shape it resembles a skull, and it is without the city. At the foot of the hill, next to the city, there is a splendid place for a garden. Back of the garden, up against the knoll, there is a perpendicular rock ledge into which were cut a number of tombs for burial purposes.

In all probability Joseph of Arimathæa, a rich Jew and a member of the Jewish Senate, owned this garden at the foot of the knoll, or at least a part of it and hired workmen to hew out for him, in the rock, a tomb for burial purposes. Some of these rock-hewn tombs of ancient times contained several rooms. For some reason the workmen completed only the one room, to which we are now directing attention. It is not far from twelve feet square, and in one corner contains a stone-cut resting-place for one person. When completed, this tomb could be entered through an opening about three feet high and possibly twenty-eight inches wide. A large stone, rolled past the opening and fitting close to the ledge of rock, would close the tomb. This tomb, presumed to be the one owned by Joseph, was new, and completed at the time referred to in this article.

It was on Friday morning, not far from April 6, and near nine o'clock, that a band of soldiers were seen leaving the Roman castle in charge of three men on whom the sentence of death by crucifixion had been pronounced by Pilate, the Roman governor of the province in which Jerusalem was located. As they passed through the streets and out of the Damascus Gate and on to the knoll, above mentioned, they were followed by a howling mob, made up of religious fanatics and high ecclesiastical leaders, bent on the death of the most innocent-looking of the three.

In a little while the top of the knoll was reached. The prisoners were hastily and ruthlessly nailed to their respective crosses, which were reared and secured in holes dug for the purpose. The scene was an exciting one and could have been easily viewed by many more than two hundred thousand people lining the north wall of the city and occupying the open spaces around the knoll.

Two of the prisoners were robbers and had made a business of killing and robbing people. According to law and the prevailing code of justice, they doubtless deserved death. But the one, suspended on the middle cross, was a different type of man. He was a fine, manly-looking Jew, not yet thirty-four years old, and had never harmed a human being in all his life. He spent his time going about the country doing good and teaching the people a way of holiness far superior to that taught by the religious teachers of the day. It was this superior teaching that aroused the hatred of the religious leaders of Jerusalem, and so enraged did they become that they finally trumped up false charges against him and, aided by a mob demonstration, induced the governor, against his own better judgment, to pronounce the death sentence.

It was at the time of the Passover. The city was thronged with people from every part of the civilized world and the air was full of rumors concerning the young prophet, his teaching and his wonderful works. As a preacher, teacher and the expounder of the Jewish scriptures he easily, in the estimation of the public, outranked anyone in all Jerusalem and the regions round about. Hundreds confided in him. The masses loved and even admired him. But those higher up in church and state viewed his movements with fear and hatred. A half million people within a circle of a few miles were talking about him. The interest was great and now, since he could be seen hanging on a cross, and the cross guarded by soldiers, the excitement became intense. And to add to the intensity of the situation, and fill every soul with fear, darkness settled down over the country and remained for three long hours. Then, out of the midst of the scene, there came, from the agonizing young prophet, a never-to-be-forgotten declaration: "It is finished." He dropped his head, the earth quaked and a half million people were filled with superstitious fear.

It was three o'clock in the afternoon. To Joseph the governor granted permission to remove the body of the young prophet from the cross. Nicodemus, another member of the Jewish Senate, came to his aid, and the body was taken into the garden at the foot of the knoll, washed, embalmed with costly spices, wrapped in clean linen and laid to rest in the new tomb. The large stone was then rolled over the entrance, the burial process being watched by thousands of people. There was no funeral discourse, no music and no flowers. It was all done in silence,—profound silence. As the sun disappeared beyond the western hills the great mass of human beings,—men, women and children,—returned to their homes, saying: "The Galilean prophet is dead and buried." Some said: "The lowly Jesus is dead." Two sobbing sisters were heard to say: "The good man who raised our brother to life is no more." A saintly woman, as she leaned upon the arm of a strong young man, might have been heard repeating: "My son, O my son! What does all this mean!"

The night came. The moon shone brightly, but all was darkness in the souls of the hundreds who, in faith, had clung to the marvelous prophet. But with them it was all over. Their beloved Master was dead and buried.

Saturday, the Jewish Sabbath, passed. The people rested. All shops and stores were closed. The disciples, the believing women, and others interested in the prophet, remained quiet,—probably most of them in hiding. Soldiers guarded the sealed tomb and not a soul ventured near the place. The wheel of time reeled off the hours of Saturday night.

Sunday morning came. Bright and early some people were astir. Since the quiet burial on Friday evening some of the more devout women had not been able

to dismiss the awful tragedy of the day from their minds. Though dead they were still interested in their great Teacher. This led them to the tomb at early dawn. To their amazement they found it empty. Then rumors began to spread. Some said the body was stolen from the tomb. Not a few were circulating the report that Jesus the prophet had arisen from the dead, that he had been seen by several and that he had even conversed with some of his more intimate followers. As the hours went by, the conflicting rumors multiplied and we may well imagine that before the close of the day everybody was again talking about the prophet, wondering what would be the outcome of it all.

In the evening, behind closed doors, there was a little meeting, and Jesus was there, alive and his real self. One week later there was another meeting. And other gatherings followed, Jesus showing himself to Peter, James, some of the women, all the faithful apostles and as many as five hundred others. The old faith was revived, confidence took the place of doubt and we soon hear of these apostles and others going everywhere preaching the death, burial, resurrection and ascension of the Master. The good news has been caught up by others of many generations and the watchword,—the resurrection,—goes ringing on down through the ages.

As the outcome of what happened we have the church, the New Testament and all that goes to make this world better, to redeem men and women from their sins and to make eternal salvation possible, all because the Master, Jesus the Christ, the Son of God, came alive from Joseph's new tomb.

Sebring, Fla.

Christian Science,—So-Called

BY I. J. ROSENBERGER

THE phrase "Christian Science," as a title, sounds well. The name is euphonious, but its doctrine is appalling. Its teaching, in many instances, is in direct contradiction to the Bible.

Let us ascertain the facts of this doctrine. To get the facts of Mormonism we go to the "Book of Mormon." To get the doctrine of Mohammedanism we must go to the Koran. To get the facts of Christian Science, so-called, we must go to their standard work, "Science and Health, with Key to the Scriptures," by Mrs. Baker G. Eddy. The book lies before me, and I will refer to the pages quoted by number.

God.—On page 449, Mrs. Eddy says: "God is a divine principle, supreme, incorporate being." Page 604, "God dwells in the realm of the mind." The Bible says: "In the beginning was God. . . . God made the world and all things therein. . . . He giveth all, life and breath and all things." Can a principle do all the foregoing? And as to God's dwellingplace, the Bible says that Stephen looked up into heaven and saw Jesus at the right hand of God.

Christ.—On page 29, Mrs. Eddy says: "Jesus was the Son of Mary. . . . Mary's conception of him was a divine principle. . . . He claimed no intelligence, action or life separate from God." I leave these statements for the reader to ponder.

Sin.—Mrs. Eddy says on page 459: "Man is incapable of sin." On page 464 we are told: "God or good, could not make man capable of sin." Paul says: "All have sinned and come short of the glory of God" (Rom. 3: 23). "The soul that sinneth it shall die" (Ex. 18: 4). Hence man is not only capable of sin but has sinned and does sin.

Satan.—Mrs. Eddy (page 81) calls Satan an "illusive personification." Page 507 tells us: "The first mention of evil, in Genesis, is the legend of the serpent." Job was tried by Satan in person, whom God permitted to so do, though bounds were set to his efforts. Matthew minutely relates Satan's tempting Christ: "Then the devil taketh him into the holy city." "Then the devil leaveth him," etc. These words speak of Satan's real person and *not* his personification. Paul says: "All scripture given by inspiration. . . . Holy men wrote as they were moved by the Spirit." To bring inspired Writ down to the low basis of legend, is dishonoring its Great Author.

Death.—Mrs. Eddy says on page 563: "Death is an illusion, for there is no death." On page 349: "Death will be found to be a mortal dream. It comes in darkness." The Scriptures are so abundant and our observation and experience so constant and so painfully setting forth the facts that death is real and not an illusion or a dream, that I will silently pass by this grave contradiction of Bible teaching.

Soul.—Mrs. Eddy says: "Soul is a Divine principle of man, and never sins" (page 465). Ezekiel says: "The soul that sinneth it shall die" (Ezek. 18: 4).

Mortality.—Mrs. Eddy says: "Mortality of man is a myth; for man is immortal" (page 576). Paul says: "This mortal must put on immortality" (1 Cor. 15: 53).

Judgment.—Mrs. Eddy says: "No final judgment awaits mortal; for . . . it comes hourly, continually." Paul says: "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained."

Prayer.—Mrs. Eddy says: "The danger from audible prayer is that it may lead us into temptation (page 331). It leads to wrong ideas of God" (page 635). I close by raising the question: "How can intelligent minds so say and so write, while pretending to believe the Holy Bible before them?"

Greenville, Ohio.

Wide-Awake Christians

BY GALEN B. ROYER

IT is in connection with instructions concerning so important a service as the communion that Paul talks about sleepy Christians, and his words are not exactly commendable to them either. At once they should raise the question for each one of us: "Am I a sleepy or a wide-awake Christian?"

Sleepy people are not only of little service but, when trusted with responsibilities, often are the cause of great disasters. Because a flagman is asleep at his post, a passenger train dashes to ruin and lives are lost. Because the lookout man in the "crow's-nest" of a ship is asleep, the ocean liner strikes the reef and is dashed to pieces.

Sometimes, however, boats run into a bank of fog and then the lookout man is helpless and the captain resorts to the foghorn. Its shrill, coarse, penetrating signals are sent out over the waters to warn other vessels that may be approaching. If the boat is near some signal station, answer may be given from that. But should the signal-station keeper be asleep, and not answer the foghorn, disaster impends again.

Not unlike these relations is every Christian life. How important, then, it is to be wide-awake and to sound the foghorn when there is real danger.

A foghorn is far from musical in its tone. Its shriek usually sends shivers through the passengers who hear it for the first time, yet its gruff, moaning sound gives the needed warning (Rom. 13: 11; Eph. 5: 14) against danger and death. At such times there is no need of symphonies for cultured ears. Soothing notes of this type would put people to sleep when they should be wide-awake and ready for action. What of it, if the appeals of the minister are too rough and noisy, if his cries are shrill and piercing? If thereby sleepers are awakened and prepared for judgment, we have reason to thank God.

Just one wide-awake man, in the strength of the Lord, can do wonders. There is Jonah marching alone through wicked Nineveh, a mighty city. Listen to his sharp, startling cry, so greatly at variance with the city's life: "Yet forty days and Nineveh shall be overthrown" (Jonah 3: 4). When he entered the city, every one was careless, indifferent, absorbed in other things, asleep, with only forty days until their doom would be upon them. But Jonah's foghorn wakened them up, and repentance followed.

What made Jonah so powerful with his foghorn? He himself had just spent three days and nights at the very mouth of hell, where he felt God's righteous anger and the power of his judgment. When deliverance came, his whole soul entered into the cry of warning to Nineveh.

While Jonah has his remarkable experience, if today one would be wide-awake, he must be keyed to intensity by the Holy Spirit, to sound properly his warning note. Our own zeal is not enough. It is often misleading. "The zeal of thy house hath eaten me up" (Psa. 69: 9). Some well-meaning preachers apparently see nothing but danger all the time. Even when the sky is clear, when the sea is smooth and when the ship of Zion should go forward at her full speed, some are blowing their dismal foghorns, the engineer is running at low speed, and often,—too bad to admit it,—the boat is standing still.

What a pity to blow a foghorn all the time! I was trying to be a sympathetic listener at a funeral, while the minister was discoursing words of comfort from Psa. 23. Imagine my surprise when, in that hour of aching and torn hearts,—a time when the oil of comfort should be poured in at every opening,—the preacher's foghorn proclaimed "that the good Shepherd must chastise his sheep" though they already lie wounded and bleeding under the sore bereavement.

Zeal, "love for the cause," or "love for the other's welfare" is far from being an ample guide to blow a foghorn. Only the power of the Holy Spirit can send the blast rightly into erring hearts and save from death.

But, reader, are you sure you are awake? Sleep comes over one unconsciously. We don't make up our minds to sleep, but, placing ourselves in a comfortable position, we fall asleep without knowing it until we awake.

What! Do we not know we are asleep when we are!

In addition, what alarm this should give, when we know how pleased the devil is to have a Christian asleep. He understands human nature perfectly. He has been on his job for six thousand or more years. If he thinks he can not blight Christian life by the chilling winds of persecution, he may try more pleasing ones, and lull one to sleep through prosperity,—have him live on "Easy Street," in the city of "Comfort." Often he succeeds thus in soothing noble Christians into a sound sleep.

Then, too, Satan has some very effective narcotics and opiates to make people sleepy. There is one he calls "a liberal spirit." The poor, deluded "fool" makes his boast: "I can not be narrow. I can not make myself believe I am right and others are wrong. Surely, there are two sides to every question and it is wrong to ignore the other side." When one talks that way it may be depended upon that Satan has given him a narcotic,—he is asleep,—his vessel is in a dense fog and he is not blowing the foghorn (Gal. 1: 8, 9).

Of course, every question has two sides,—the right and wrong side,—and this is verily true of Christianity. Here is the right side: "He that hath the Son, hath life," and this is the wrong side: "He that hath not the Son of God, hath not life" (1 John 5: 12). The great question for each one to settle is: On which side of this grave question are you, your loved ones and your friends?

Another declares that he dare not be narrow. He comforts himself in his doubts rather than "to tie to some creed." Verily, creeds are poor things to tie to. Christ never commanded his disciples to tie to any of them. But one makes no mistake when he ties to his Lord, wakens up and arouses those about him to do the same thing. "Two blacks never made a white," and two objections to Christian life never saved a soul. If believers are so far wrong, all the more reason why the critic, by his right Christian life, should warn both saint and sinner, so that they may be saved.

Are you, dear reader, a murderer? "How dare you suggest such a thought?" is your quick retort, as you think how free from such a crime you are. But reflect for a few moments. If you have not yielded your heart and life to Christ, you are guilty of crucifying him (Heb. 6: 6). As long as you refuse to repent, you consent to his death.

Or if you are a Christian and asleep, are you not guilty of soul murder? "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand" (Ezek. 3: 18).

What an awful reckoning awaits those who have lived complacent, formal lives, who never warn any one of danger, who refuse to move out of their rut, who take no interest in any one but themselves!

Does God ever try to waken the sleeper? He surely does. Sometimes his call is loud and rough, like the rising bell in a college dormitory. It may come in the form of a crushing sorrow, a great loss, cherished hopes vanished,—our Ziklag destroyed (1 Sam. 30) to bring us back to true dependence upon God.

But such experiences are so painful, so undesirable! How much better had we heeded God's first call and obeyed his first command to go!

Beloved, the night of our Lord's absence is far spent, the day of his personal, visible and imminent returning is at hand (Rom. 13: 12). In order to be looking for his coming again as he went, we can not afford to be other than wide-awake Christians.

Huntingdon, Pa.

Application of Matthew 18

BY A. G. CROSSWHITE

As I read Bro. Moore's article of some weeks ago, referring to his eighteenth-of-Matthew man, I was forcibly reminded of an instance in my early management of church affairs which I hope will never be repeated.

A fine congregation had gathered to transact business the first of the year. Short devotional services, including an admonition to unity, were held, certificates of membership disposed of, and the program of business announced.

Before entering upon the "unfinished business," I made this statement: "Any member having troubles that have not been satisfactorily adjusted, and who has proceeded according to Matthew 18, by previously taking the first and second steps, may now proceed with the third step by 'telling it to the church.'"

Scarcely had the privilege been granted when an aged brother rose to his feet rather gingerly, and said he had a case. "State your case, brother," said I, feeling assured that it would be his maiden effort in speech-making,—that is, in congregational addresses.

Everything was as still as death. Many of those present were looking for something, and especially when they saw that he was well up in front,—an unusual occurrence.

He began by stating that he had rented a certain piece of land to Bro. B, to be cultivated in corn, and,—

"Beg pardon, Brother A," said I, "but I hardly think we are ready to hear your case. You have not taken the first step yet, unless you count that disturbance upon the public highway that step."

He suddenly became as pale as death, dropped into his seat and in a low murmur declared that there was a better way of settling such matters than through the church.

We proceeded with business and at the close of the session I made an effort to speak to this brother, but he was too quick for me, and so the matter rested for a few days.

At the first opportunity I inquired of him if a settlement had been made. "No," he said, "but it will be settled at the courthouse in due time."

I had had one version of the dispute, so now I said: "Let me hear your side. How much is there between you?"

He then related the whole transaction, identically as I had heard it. There was but little to it, and absolutely nothing to go to law about. Bro. B had raised a crop of corn on a certain field of his, and by some disagreement with his landlord, who was rather wealthy, by the way, had forfeited any farther rights on the farm.

Being rather slow in gathering the corn, the landlord had permitted the incoming tenant to go into the standing corn and drill wheat to the damage of the unhusked corn (sixteen rows) estimated to make that many bushels, and so the corn was not gathered until late in the spring.

At this little conference between us I asked him if he had been well acquainted with his tenant, and his manner of life before renting to him.

"Yes," he replied, "I knew him well."

I informed him that it made some difference in the disposition of the case. But he insisted that his case came under the provisions of Matt. 18 and should be settled at a future *called* business session of the church.

"Now, Bro. A, you are a good financier and I wish you to look at this matter from that view-point."

"Certainly," said he, "all I want is my own."

"Now, then, suppose I should call the members together the first of May, as busy as we all are, and we would succeed in getting one hundred together and a day would be spoiled in disposing of this case. How much is time worth? A dollar a day?"

"Yes, two of them," he quickly retorted. He saw the point. "But that is not the way to look at it," he finally ventured. "It's a *personal grievance*, and the church should judge between us."

"All right," I admitted, "let's reason from that angle then. How many people are now affected by your troubles?"

"Well, to be candid, only two of us."

"But when one member suffers, the whole body suffers. Is that scripture?" He admitted that it was.

"But disputes are both infectious and contagious, and I hereby establish a quarantine, thus hoping to protect the flock. You brethren must settle your differences between yourselves, for we can not afford to stir up the whole church and give occasion to party spirit and lasting differences for the paltry sum of eight dollars. You may have a committee of arbitration and what they decide must be final."

Both parties agreed to this, and, after a hard day's work and the loss of five busy men's time, the decision was rendered that Bro. B should pay Bro. A two-fifths of sixteen bushels of corn. The latter was very indignant at first and declared he would not stand to any such arbitration, but being previously bound and knowing what lawsuits usually cost, he finally submitted.

One day he hailed me thus: "Say, that was a great arbitration. Why, just think! They paid me in my own corn."

"Well," said I, "I suppose we must grin and bear it." But actually, it is the first literal fulfillment of the old maxim that I recall.

What became of the damaged corn? The sixteen rows in dispute? Well, on the principle of "the dog in the manger" the corn was doing nobody any good, and so a poor worthy brother was advised to go and husk it out and haul it home. So far as I heard, neither party said a word.

It is not the purpose of this article to throw a damper upon a long-established principle of church government, for it is fundamental and should meet with universal favor, even outside of our own church. But there is a danger line somewhere, between the second and third step, and it is possible that most of the failures in settling troubles have been due to a misapplication of the divine rule. Equally disastrous is the custom of presenting personal grievances on the annual visit. May God give us more brotherly love and a greater hungering for lost souls and for the coming King!

Rocky Ford, Colo.

Forgiveness

BY G. L. WINE

FORGIVENESS is the foundation of the Christian religion. Jesus Christ left his fellowship with the Father and took upon himself humanity,—not to lay down the terms of exactness and justice, with which we must comply, in order to be saved, but principally to make an atonement for sin, by which the Father might justify the sinner in forgiving him all his sins and trespasses. And as saints of God we are such today because of his forgiveness.

Practically all of the essence of the teachings of Christ, on the subject, is found in Luke 17: 3-5: "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying: I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith."

"If"

In the first place, the Lord directs that we give heed to ourselves. Possibly we may think that an offense has been committed against us when there has been nothing of the kind. We may be "nearsighted by the sin of selfishness," so that we can not see our brother as he is. Or we may have a "warped vision," through strata of prejudice, and the actions of our brother, again, are not properly seen. Because of the sins of depravity we can not see as we ought to see, and our vision is blurred. It is clear, then, that because of our infirmity, introspection should be the first step in a supposed trespass. Let us come to him, the Great Optician, and have the lens of our spiritual eyes properly focused, through prayer and supplication, to see our brother as he is. If, then, the trespass remains, we may take the next step, but not before. Let us clear away the "if" first.

"Rebuke Him"

Now that my brother has wronged me, what shall I do? Our Lord said: "Rebuke him." How often have we heard the expression: "He will *have* to make that right." This is not forgiveness but the exacting of justice to the last farthing. Because my brother has sinned against me, does that put him in debt to me? Does it change my character because *he* has sinned? Am I not the same, in the sight of God, as I was before? Why, then, should I even go to him? Simply because he has "fallen out by the way." He has lost his fellowship with God and with men, and it becomes my privilege and duty to help to lift him out of the mire into which he has fallen, and to restore him to loving relationship. Then I will not go to him, gritting my teeth and clinching my fist in passionate outcries for justice, but with a countenance that is beaming with love. I will manifest a spirit of forgiveness that has already taken place in my heart. Then can I go to my brother as Paul said,—"full of goodness, filled with all knowledge, able also to admonish [or rebuke] one another."

A certain minister tells of an offense given in a sermon, which was rebuked by a sister in such a kind, loving way that he ever afterwards felt that the sister had paid him a compliment. A rebuke like this will, as the wise man has said, enter "deeper into a wise man, than one hundred stripes into the heart of a fool." This kind of rebuke touches the very fountain-head of life, changes the bitter waters into sweet, and makes the ever-flowing stream of life pleasant.

"Him"

"Go tell him his fault between thee and him alone." God said to the Israelites: "Thou shalt in any wise rebuke thy neighbor and not suffer sin to be upon him." How often we do it differently! We gather our friends about us and relate to them how we have been offended. If, perchance, the offending party should enter the room, we silently change the conversation to something else, and never mention it to him. Our Lord said: "*Him.*" How many heartaches would be saved if we would follow the Lord's instructions!

"Forgive Him"

But this forgiveness, in order to be effective in the life of the offender, is conditioned upon the fact: "If he repent." And what shall I demand of my brother before I recognize that he has repented? Must he saturate his handkerchief with tears, in order to repent? "Godly sorrow *worketh* repentance." "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went." First he said: "I will not," but when he repented he said: "I will." "Right-face-about,"—that's repentance. And when the penitent has turned, for mercy, to God, who is gracious to forgive, we should recognize the same penitence and forgive.

But what is it to *forgive?* You have heard it said: "I can forgive, but I can never *forget* it," with such an emphasis on the *forget* that makes us believe they have not forgiven. Our minds are so constructed that it is not easy entirely to forget. We can not prevent the offense from coming to our minds, but we can prevent it from harboring there, and that with hatred. Some people talk about "burying the hatchet," but so many bury it with the handle sticking out. Then they can pull back the old grudge at the first convenience. But

this is not forgiveness. The literal meaning of the Greek word used here is, *to loose, to set free.* This phrase is said to have been used by our Lord when, while in a boat, he wanted it loosed, so that it might sail out on the waters. This is true forgiveness,—"loose it," let the winds carry the offense out on the sea of oblivion to the uttermost coasts of the shore, from whence there is no returning wind to bring it back. The offense is gone from us and it is no longer held against our brother. But this is not all. Jesus said:

"Seven Times in a Day"

It may have seemed easy enough, by the grace of God, to forgive once, but how about oftener? "How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven,"—practically no limit. Can I forgive until two, three, or even seven times, in one single day? Yes, "*Thou shalt forgive him.*"

A tourist, on departing to see the Alps for the day, was told by the guide that, in order to get the scenery, it would be necessary to do "hand-and-knee-work." This almost caused the tourist to turn back, whereupon the guide exclaimed: "But what glorious scenes!" It may seem hard to forgive an erring brother seven times in a day, but what glorious scenes in the soul life of the saint, who has the grace of God thus to forgive! It is more to be desired than thrones and dominions, and the joy of it is known only to the possessor.

Again, how often we trespass against our Lord, and turn to him in penitence! He is ever gracious to forgive us. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." We have been taught to pray: "Forgive us our debts as we forgive our debtors." So, then, to pray this prayer with an unforgiving spirit is to pray that our Father will not forgive us. Yes, we must possess the spirit of forgiveness, even if the offending one is not penitent enough to receive it. Read the parable of the debtor who was forgiven a large debt (Matt. 18), who, in turn, was not willing to forgive a small debt and was in judgment delivered "to the tormentors." "So likewise shall my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses." Is it too much to say that the gates of the eternal city stand closed to every one who will not so forgive?

"Increase Our Faith"

Is it any wonder that the "apostles said unto the Lord, Increase our faith"? His grace is sufficient to make this doctrine of forgiveness beautiful in our lives if we but have faith to receive it. May God grant it to each one of his saints!

Polo, Ill.

Queries for Annual Conference

1. From the General Mission Board

In view of the music interests of the church needing direction and development, rather than editorship, we therefore ask the Annual Conference of 1919 to appoint a committee of three to take charge of these interests, rather than an editor or committee appointed by our Board, as stated in the decision of Wichita Conference of 1917,—General Mission Board.

2. Southeastern Pennsylvania, New Jersey and Eastern New York

We, the District Mission Board of the District of Southeastern Pennsylvania, New Jersey and Eastern New York, of the Church of the Brethren, petition Annual Conference, through District Conference, to authorize the General Educational Board of the Church of the Brethren to raise funds, which may be loaned to approved young brethren and sisters who are preparing definitely to enter the work of the church,—said loan to be canceled after a period of satisfactory service. Details to be worked out by the General Educational Board of the Church of the Brethren.

3. Eastern Pennsylvania

The Spring Creek church asks Annual Meeting of 1919, through District Meeting of Eastern Pennsylvania, to authorize the committee on revision of Annual Meeting Minutes, to eliminate from the new book:

1. Minutes of a historical nature, e. g., Revised Minutes, page 186, Art. 5, 1891.

2. Minutes in which Conference made no ruling, but referred to some one of the various boards or committees, c. g., Appendix, page 61, Art. 10, 1906.

Answer by District Meeting: Request granted and the paper sent to Annual Meeting.

4. Second District of Virginia

1. Whereas the report of the committee on Fraternal Relations, adopted by the General Conference of 1916, when the committee was discontinued, provides that brotherly love should be cultivated between the Church of the Brethren and the (Progressive) Brethren and that effort should be made to bring the two bodies together into closer relations; and,

Whereas, The (Progressive) Brethren have maintained their Committee on Fraternal Relations, notwithstanding the discontinuance of the Church of the Brethren committee, which fact invites the consideration of close relations; and,

Whereas, It is the duty of the church to use all Gospel means to maintain unity against the sin of division, since the unity of the body of Christ is taught (1 Cor. 12: 12-14), and that believers should be one, even as the Father and Son are one (John 17: 11, 21, 22),

Therefore, we petition the General Conference, through District Meeting, to appoint a committee of three capable, faithful Brethren, whose duty shall be:

(1) To study more thoroughly the relations between the two bodies, and at the same time to labor to carry out the provisions of the report adopted in 1916.

(2) To assist our local congregations, in case there should be desire expressed by (Progressive) Brethren congregations to come as congregations and unite with the Church of the Brethren.

(3) To make full report annually to the General Conference.

2. In view of the urgent need of Christian work and workers in so many fields, challenging the best efforts on the part of our various church agencies,—the Sunday-school, our educational institutions, our missionary and evangelistic enterprises,—we, the Bridgewater church, through District Meeting, ask Annual Conference to give its earnest endorsement to the Forward Movement, and thus enable the various church boards to meet the enormous needs of the church and the world with a more generous spirit and in fuller measure.

5. Southwestern Kansas and Southeastern Colorado

1. The McPherson Church of the Brethren asks Annual Meeting, through District Meeting of Southwestern Kansas and Southeastern Colorado, to recommend that the pastoral year for the churches of the Brotherhood begin September 1.

Passed and sent to Annual Meeting.

2. We, the members of the Miami church, petition Annual Meeting of 1919, through District Meeting of Southwestern Kansas and Southeastern Colorado, to so change the present method of electing deacons and ministers that churches may elect their deacons and ministers by ballot.

Answer of District Meeting:

We decide that the ballot system be allowed, provided that the ballots are prepared in private and counted in private by brethren in charge of the election only.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country

ALABAMA

Fruitdale church held its semiannual love feast April 19, with about thirty members communing. Bro. W. E. White officiated. Other ministers present were Brethren Ralph White, Walter Redfoote and M. Wine. The following day, Bro. Ralph White preached to us. In the afternoon Bro. W. E. White gave a talk to the children which was very instructive.—J. Z. Jordan, Fruitdale, Ala., April 29.

CALIFORNIA

Reedley.—We met in council April 19. Five members were elected as a "Forward Movement" committee. Easter Sunday, Sister S. P. Noll's class of girls had charge of our opening exercises at Sunday-school. They gave a very interesting illustration on "The Bridge That Leads from Earth to Heaven." They also sang a special song and each offered a sentence prayer. Following this, Eld. S. F. Sanger gave a splendid Easter sermon. In the evening the Intermediate and Junior Christian Workers delivered an appropriate and interesting program, April 26 we met for our love feast. The first service was at 10 A. M., when Eld. M. H. Miller gave an excellent sermon on "Covered Sins." At noon we enjoyed an old-fashioned, sociable meal in the basement. The examination sermon was delivered by Bro. J. H. Stover, of Fresno. At this time also, Brother and Sister S. P. Noll were installed into the ministry. In the evening we had our communion service. Bro. P. E. Robertson, of Lindsay, was also one of the visiting ministers present. Bro. S. F. Sanger has been with us since April 20, each evening giving us sermons on Bible doctrine. The church is being strengthened and our faith is renewed by this sound teaching.—Mabel Armantrout, Reedley, Calif., April 29.

Santaa.—April 26 we enjoyed having with us Bro. J. B. Emmert, one of our missionaries in India, now on furlough, and Bro. Wm. E. Trostle, of San Gabriel. The former gave a fine lecture on the customs of India, the need of help and the work being done. A collection of $6.10 was taken for the India field. We decided to have Bro. G. H. Bashor, our elder, give us a series of talks, followed by a love feast June 22.—Anna R. Hyatt, Santaa, Calif., May 4.

CANADA

Redcliff.—The work at our mission is moving along very nicely. Several interruptions in church services on account of influenza somewhat discouraged the work but we are still having good attendance at our services. One brother was called higher; others have all recovered and we are very thankful. Several families have left town and gone back to their farms, to put in the crops. Two have been received into the church since our last report.—Catharine Hollinger, Redcliff, Alta., Can., May 5.

COLORADO

Bethany church met in council April 18, with Eld. H. F. Crist presiding. Officers were elected, with Bro. Crist, elder. Two letters were granted. Our Sunday-school is prospering, with Bro. J. E. Akers as superintendent. April 20 an offering was taken for Armenian-Syrian Relief.—Eunice S. Akers, Limon, Colo., April 28.

Denver.—Our Gospel Workers' Sunday-school Class, composed of about thirty-five members, was recently organized for more systematic work. Our desire is to increase the class membership, to deepen interest in Bible study and to win souls. We have four committees, with a total of twenty members. A social and business meeting is held once each month, at which time programs are rendered, consisting of talks, special songs, debates, etc. Refreshments are served and a good, social evening is enjoyed by all. Our organized class of young people is doing splendid work. Our Sunday-school in general is continually increasing in number. We have a field ready for the harvest, an enthusiastic pastor and a wide-awake congregation. If any one is looking for a new location, a more pleasant and healthy climate can not be found. Farming advantages in this country are excellent, land is comparatively cheap and our market is the best. If more information is desired we would be glad to furnish it.—S. A. Miller, 109 S. Washington Street, Denver, Colo., May 7.

ILLINOIS

Coal Creek congregation met in council April 5. Three deacons were elected. Arrangements were made for our semiannual love feast, which was held April 26. Bro. Bucher and wife and Bro. Walters and wife, of Astoria, were with us at that time. The attendance was good. One has been received into the church through baptism since our last report. Our offering for the Armenian-Syrian Relief was $300.—Susie Vanzyckle, Custer, Ill., May 4.

Girard.—Bro. D. W. Shock and family have now commenced their pastoral work at this place. May 4, after a few introductory remarks by Eld. W. H. Shull, Bro. Shock gave his first discourse. Good crowds were in attendance both morning and evening. Through sincere cooperation we hope to do our part in the great "Five-year Forward Movement." The Christian Workers' Society commemorated Easter Day by giving an Easter dawn "sing." Homes of the invalids and aged were visited. Our Children's Day will be held on the evening of May 23, at 8 o'clock. For the Armenian Relief Fund we raised $300, the church, Sunday-school and Sisters' Aid Society each contributing.—Ethel Harshberger, Girard, Ill., May 5.

Decatur was one of the several churches that enjoyed an inspiring program given by one of the Volunteer Mission Bands of Bethany Bible School. Bro. Floyd Ewing and Sister Mano Baker, of Bethany, and Sister Sadie Miller, on furlough from the India mission field, were with us April 26 and also the following Sunday morning. Bro. Ewing gave a convincing argument and drew some beautiful word pictures on the theme, "God's Triangle Completed." Sister Miller told of the good work being done in India and of the need of consecrated workers to give their all in the foreign field. She illustrated her lecture with picture slides of India life. Sister Baker gave two wonderful missionary readings, which filled us with a desire to be of service on the mission field. Three signified their intention of preparing for mission work and an offering was taken for the Volunteer Mission Movement. Our elder, Bro. J. W. Grater, has a class of about sixteen young people taking a course of mission study and to them the missionaries were quite an inspiration and help.—Rosa L. Etherton, Decatur, Ill., April 28.

Four Mile church met in council March 24, to make arrangements for the future pastoral work at this place. Our services, during the last few months, have been conducted by Bro. S. W. Payton, of Connersville, Ind., and Bro. Herschel Weaver, of West Manchester, Ohio. March 16 Bro. J. C. Flora, recently from Johnstown, Pa., preached. We held our regular quarterly council April 5. Eld. L. L. Teeter presided at each meeting. One letter was received and four were granted. We elected Silas Ohmit delegate to Annual Conference, with Sister Rose Druby, alternate. Our love feast was held April 19. Bro. S. W. Payton officiated. Eld. L. L. Teeter remained with us over Sunday and delivered the morning discourse. April 27 Bro. A. P. Musselman, of Batavia, Ill., preached both morning and evening. Our offering for Armenian-Syrian Relief was $365.45.—Edna Brower, Kitchel, Ind., April 30.

Milledgeville.—An all-day Township Sunday-school Convention was held in the Dutchtown church recently. We not only did we receive spiritual strength for greater work in our Sunday-school, but the social bond with our friends and neighbors was strengthened. The condition and needs of India were forcibly set before us very forcibly by the Mt. Morris Mission Band. Easter Sunday, Sadie Miller, from India, gave two splendid talks. These things are preparing us to do our part in the great "Forward Movement." April 19 four were received into church fellowship by baptism. The collection for Armenian Relief amounted to $547.28. Our communion will take place on the evening of May 25. We are already making preparation for the series of meetings, to be conducted by Bro. C. B. Smith, of Morrill, Kans., beginning June 22. Some splendid efforts have been put forth to beautify our church grounds.—Eva L. Whisler, Milledgeville, Ill., May 8.

INDIANA

Cart Creek church met in council May 1, with Elders E. S. Brubaker and Elsworth Weimer in charge. Two letters were received. Church officers were elected, with Bro. J. P. Wenger, clerk; Bro. M. D. Wenger, treasurer; Bro. Samuel Frantz, trustee; the writer, correspondent; Bro. Daniel Wenger, "Messenger" agent. The last-named brother was installed into the deacon's office. Our communion will be held Sept. 27, at 2 P. M. Bro. Daniel Wenger was elected delegate to Annual Meeting, with Bro. J. P. Wenger, alternate.—Mahel Wenger, Marion, Ind., May 1.

English Prairie.—May 3 we held our love feast which was well attended. Bro. Swihart, of Elkhart, officiated and gave us two inspiring sermons, one on Saturday afternoon and one on Sunday morning. Our church raised $300 for Armenian Relief, our quota being but $250. April 27, we, with the five adjoining churches, Shipshewana, Middlebury, Pleasant Valley, Rock Run and Topeka, held our quarterly Christian Workers' and Sunday-school Meeting at this place, which was very well attended. Interesting subjects were discussed. At this meeting we collected $34 for the India sufferers.—Gertie McKenzie, Howe, Ind., May 8.

Lower Deer Creek church met in council May 3, with Eld. J. G. Stinebaugh presiding. Six letters were granted and two received. Sister Ella Dilling was chosen delegate to Annual Meeting, with Eld. J. G. Stinebaugh, alternate. We expect Bro. J. H. Fike, of Middlebury, to conduct our revival meeting, commencing about the middle of August. Our offering for the Armenians was $53.82.—Mary Dilling, Delphi, Ind., May 5.

Spring Creek church met in council May 8, with Eld. Geo. Mishler presiding. The reports of the annual visits were made. Two letters were received and five were granted. Our Children's Day will be held on the evening of June 29. We have decided to support a missionary on the foreign field. Our pastor, Bro. Moyne Landis, and wife, were ordained to the eldership. Bro. Loyan Landis will be our delegate to Annual Meeting. Our series of meetings is in progress now, with good attendance.—M. Amanda Rusher, Pierceton, Ind., May 5.

Tippecanoe.—For about six years our midweek prayer meeting services were held at the different homes of the community. In the hope of arousing greater interest, we concluded to use the Christian Worker Booklets and to meet each Sunday night at the church. We trust that the interest of this community may revive.—John H. Eberly, Pierceton, Ind., May 2.

IOWA

Beaver.—Our series of meetings is to begin soon, with Bro. Eikenberry, of Maxwell, Iowa, in charge. Our love feast will be held June 1, in the evening, but we will have an all-day meeting, the feast

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THE ROUND TABLE

A Child's Idea of Giving

BY JULIA GRAYDON

I WAS out collecting for our women's Welfare Work and in one home the small son and daughter of the house came into the parlor and entertained me while their mother was out of the room.

The little boy, about five years old, had a bag of crackers which he held tightly in one hand. Suddenly he turned to his sister, a sweet-looking child of about seven years, and, taking one cracker out of the bag, he said: "Here's one I don't want," and handed it to her.

She took it eagerly and exclaimed: "Oh, it's a bunny!" It was one of the animal crackers. The little girl was much pleased over the one cracker that her brother *did not want*.

How we show our characters, I thought to myself, even in our childhood! Then I thought of *our* gifts and especially of our gifts to our Lord who gave,—not what "he did not want," but of his very best for us.

"I gave my life for thee,
What hast thou given for me?"

Harrisburg, Pa.

"Sunshine Ward"

BY NETTIE C. WEYBRIGHT

IN a city hospital two of our young sisters were sick at the same time in the same ward. Without a doubt, they were fully as sick as others in the same institution, but their happy, sunny dispositions shone through their sickness. They appreciated the care of their doctors and nurses. They could not lessen their pain by complaining, so they smiled. Instead of talking of their sickness, they conversed on things worth while. Instead of remembering yesterday's suffering, they looked forward to "a better day tomorrow." They had little ones at home, about which they could have made themselves and others unhappy by worrying, but they trusted God to care for them in their absence as well as in their presence.

Their happy faces and pleasant ways were so noticeable in the hospital that they became proverbial. Their ward was called the "Sunshine Ward." It was known as such all over the hospital. A doctor told one of them he would like to have her go on his rounds with him, to help cheer up his gloomy, discouraged patients. Her answer was: "I have more important business." Others needed the sunshine she alone could bring them.

Habitual happiness is a powerful testimony to the world of the power of our Savior to sustain us even amid adversities. It is not an act of our physical mechanism, alone, nor a matter of mere will-power, but a heart at peace with God, and a life bent on doing God's will, that brings the smile and song and good cheer. "Out of the abundance of the heart the mouth speaketh."

Syracuse, Ind.

One Tongue

BY OMA KARN

THE REV. WILLIAM ARTHUR, in his excellent book, "The Tongue of Fire," relates the incident of a husband and wife driving together to market. Evidently the domestic relations between the two were not always of the most agreeable nature, for the wife remarked to the husband: "My dear, why can not we pull together as peaceably and as harmoniously as these two old horses do?" To this question the husband made prompt reply: "I will tell you why,—they have only one tongue between them."

The homely illustration contains a great truth. Too many tongues is the cause of much of the evil in the world today. The unrestrained liberty to which these many different tongues are privileged, is one of the greatest perils threatening the peace of the Christian church. The Apostle James, in his clear, practical way, plainly proves the truth of this statement; "Behold how great a matter a little fire kindleth." One hour of work by an unbridled, malicious tongue will cause ruin that years of time will fail in restoring. It is a spreading conflagration,—one that does not stop with the place of its starting but reaches out, consuming as it goes, so long as there is anything on which to feed.

The one remedy against this wholesale devastating evil is the consecrated tongue,—the one tongue speaking one language only. Once let every individual adopt the use of the consecrated tongue, and there will be no further danger from disastrous conflagration. The consecrated tongue can not possibly speak anything to start a burning. It speaks only what is kind and just and loyal. It is formed of love and tipped with truth. It is fed and nourished by the Word of God, and therefore can not be guilty of anything unchristianlike in the way of conversation.

"Speak evil of no man," is a commandment that is sometimes hard to obey. But if the heart is pure, the words will not offend, for "out of the abundance of the heart the mouth speaketh." To have the consecrated tongue, the heart must first be in a proper condition to furnish the qualifications that make it consecrated. A heart engaged in truly serving the Lord will have a oneness of purpose which can not fail to hold the tongue to silence. It is held by the restraining grace of God. Imagine the effect in general, should this restraining influence be more freely exercised among us! What a marked cessation of the endless war of words, the strife of tongues, and the fury of temper, marring the different phases of life today! Oh, for the consecrated tongue! It is possible to obtain. May we all strive to have it!

Ashland, Ohio.

Is This Your Kind of Prayer?

BY MARIE L. FABENS

"We beseech thee, O Lord, to send forth laborers into thy harvest. Amen."

MRS. JAMES, the chairman of the missionary meeting, rose from her knees and introduced the speaker of the afternoon, a slight young deaconess. The audience was the usual gathering of middle-aged women. A row of boys occupied the rear seats, bribed to come by the promise of refreshments which they were expected to serve. The deaconess spoke of China, the opportunities for service, and the lack of workers there. She had great magnetism, and every one listened attentively. The boys, before this, had hardly realized that the China of romance and the China of the missionaries were one and the same.

Missionaries were always entertained by Mrs. James. She was a widow with an only son,—one of the listeners. The boy, Caleb, was at the impressionable age. For years he had heard his mother pray for missions, but not until today had it entered into his head that these prayers might be answered through him. He was awake long that night, but when morning came his decision was made for China, although Caleb James, senior, had been an able lawyer, and his son was expected to succeed him.

Two years later, at the end of his Sophomore year, Caleb decided to tell his mother of his determination.

"Mother," said he, the first night of his vacation, "I have changed my plans; I hope to go to China as a missionary."

"Caleb," said his mother, "what has induced you to make this decision?"

"Do you remember the little deaconess who came here and told us of China?"

"Yes," said Mrs. James.

"Well, that day," continued Caleb, "I suddenly realized that your prayer might be answered by me; that, perhaps, you meant me."

"I did not," said Mrs. James, "and what is more I will not allow it. Your father would not have allowed it."

Caleb looked at her in amazement.

"Do you mean to say that you did not really pray those prayers, that you just said them because they were the things to say, and that you did not expect or want them to be answered?"

Mrs. James paused a moment before replying: "I certainly did want them to be answered, but not by you."

"You are willing, then," said Caleb, "that other mothers should sacrifice their sons and daughters but you, who have prayed for just this end, refuse to do your part. What were you praying for? Did you expect God to say: 'I will send laborers, but your son I will not take'? The one who prayed should be the first to make the sacrifice."

"If you persist in this foolish scheme, Caleb," said his mother, "I shall not give you one cent more of your father's money."

"Mother," said Caleb, "is there a God?"

"Of course."

"When you pray to him do you mean what you pray?"

There was no answer. Mrs. James had left the room.

Caleb spent another sleepless night. His faith in his mother was gone; his faith in his God, which he had learned from her, was gone.

At breakfast he said to his mother: "I have changed my mind. I will be a lawyer."

Mrs. James smiled, well pleased.

Salem, Mass.

The Fullness of Jesus

BY G. W. TUTTLE

THE evangelist says: "They did all eat and were filled." There is no emptiness when Jesus is the host. A hungry multitude! A wilderness-table! A satisfying Savior!. In this miracle of the loaves and fishes the Master might have miraculously multiplied the food just enough to take off the keen edge of hunger, so that none might faint by the way as they returned. That would have been a wonderful miracle, but it would not have been like our Master. When "his completeness flows about our incompleteness," there can be no emptiness, but we must stretch forth the arm of faith and take the satisfying portion. If there had been one hungry man among the thousands, who had refused to stretch forth his hand for the satisfying portion, he would have gone away hungry.

When Jesus was the host, the people were filled. When the Master healed, the healing was complete. When Jesus forgave sins, the soul was fully cleansed, and life became new. No sinners were half-forgiven; no half-healed were blind or crippled, no half-fed men were hungry when Jesus ministered. The seal of completeness,—of fullness,—was on all his works. "Incompleteness" can be written accusingly against much of our work, but over every earthly task of Jesus might be written those last luminous words of his own: "It is finished."

And shall we call ourselves followers of the Christ and give divided allegiance? Shall we offer half-hearted service? Shall we be content with half-finished tasks? Shall we say: "Master, thou didst give us fullness; we bring thee emptiness in return"? Will he write: "It is finished" against our task, or, "Alas, it was scarce begun"?

Slipshod Christian work,—unwilling service, half-hearted endeavor, giving the fag end of our time to God, taking hours for pleasure and then sandwiching in a few unwilling moments for God,—*this is the highway of emptiness.* The giving life, the responsive heart, the love that goes out to every needy soul,—love that would not only feed the body but would feed the soul with the Bread of Life, the life where the lure of the giving is ever stronger than the lure of the getting,—*this is the highway of fullness.* Here are the Master's footprints, for he walked this way.

Does not the Master long with unspeakable longing to have these words fulfilled in us: "And of his fullness have we all received, and grace for grace"? The shadows of half-finished tasks, of ill-done work, that so often mar our tasks, never fell upon the tasks of the Master.

Pasadena, Calif.

WHATEVER our place, allotted to us by Providence, that for us is the post of honor and duty. God estimates us, not by the position we are in, but by the way in which we fill it.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MISSION WORK BY COLONIZATION

I was interested in the statement made by Secretary Lane, quoted in "Gospel Messenger" on page 169, issue of March 15, 1919, which reads as follows: "There is enough waste land, that ought to be producing, to make seven States the size of Virginia. Such an effort would provide work for all the unemployed and would mean farm-homes for thousands upon thousands of soldiers and others."

The writer addressed a letter,—in fact, several letters,—to Secretary Lane, asking for particulars, especially as to how private citizens could participate, and be able to secure farms under the bill as presented to Congress, and was advised: "Secretary Lane has received your letters, which I am asked to acknowledge. I note your interest in the Secretary's proposal for soldier settlements and your questions regarding the plans. These will be answered in part by the printed matter I am sending you, which discusses the proposal in some detail. Of course, you realize that the whole program awaits action by Congress, which has the last word not only as to details but whether the proposal be put into action at all."

What particularly interested me was, that the land in question,—now under consideration for these homes,—is located (so the printed matter states) in every State in the Union.

The Los Angeles papers this week published articles, stating that 36,000 soldier boys have made applications for these homes and published the list of 400 soldier boys whose homes, as shown by the list, are in Los Angeles.

Immediately after reading this list, the writer took the matter up with a member of Congress from Los Angeles, asking that he favor an amendment to the bill, now pending in Congress, that will permit private citizens to take up land on the same basis as the soldier boys. The object of this article is to suggest that the readers of the "Messenger" immediately write to Senators and Congressmen, asking them to favor or introduce an amendment, advocating the same thing. This will permit those of our people, who can never hope to get a farm otherwise, to secure one either in their home State, or in some State where they have relatives or friends.

Perhaps those of you who know me, will be surprised, when they read this, to find that the writer is not advocating "Mission Work by Colonization" for some particular State in the West. Geo. L. McDonaugh.

1109 S. Marguerita, Alhambra, Calif.

COLORADO'S NEW CHURCH

Fifty miles east of Pueblo, surrounded by one of the best agricultural sections of Colorado, is the growing town of Ordway. For about fifteen years we have had a meeting point in a country schoolhouse, three miles from town. Three years ago, Eld. A. G. Miller, of Darlow, Kans., moved into the community and took up the work. A number have been baptized and at present there are about twenty members. A new church is now under construction in town, and the District Mission Board is making arrangements to locate a pastor.

Any one desiring information about this new congregation and the opportunity for doing the Master's work, should write to Bro. A. G. Miller, Ordway, Colo. He will cheerfully answer all letters. David Hamm.

La Junta, Colo., April 25.

FROM DOUGLAS PARK MISSION, CHICAGO

The days and weeks of the winter, just past, have been busy ones at the Douglas Park Mission. Soon after our last report two more were received by baptism.

Aside from the regular services on Sunday,—Teachers' Meeting, Sunday-school, morning preaching, "Story Hour," Christian Workers, and evening sermon,—our home visitation groups conducted services in five or six homes of the neighborhood. These informal services were often marked by much warmth and power of the Spirit and elicited very earnest responses.

Through the generous offerings, both of money and clothing, from individuals and from Aid Societies and churches, we have been able to offer relief for the physical needs of many during the winter months. More than forty families are on our regular list for help. Some of the instances are touching indeed. In one basement home of three small, dark rooms lives a family of eight. Father and mother have both been sick for weeks, and none of the children are old enough to work. Examples could be multiplied. With the increasing difficulty of securing work and the prevalent high prices for provisions, suffering and need will continue to prevail.

Our Mothers' meetings, held every two weeks on Friday evenings, are proving of great interest and help. From fourteen to twenty mothers and daughters have attended.

A very impressive memorial service for Sister Montgomery, a faithful mother in Israel, who entered the beyond a year ago, was held on the evening of April 13. Bro. D. H. Keller brought to us strong lessons, appropriate to the occasion.

Our Sunday-school has continued to grow, in spite of much moving and an unusual amount of sickness. An Easter program, which was much appreciated, was given on Easter morning. An offering of $12.50 was given for Sister Garner's support in India and the famine relief there. Best of all, decisions were made for Christ, and several are now being taught, preparatory to baptism.

With the coming of spring our open-air meetings on the street have been resumed with unprecedented interest and attendance.

"Fresh-Air" time is approaching. We hope to be able to arrange for many of our children to spend a part of their vacation months in the country, in Christian homes, where their souls, as well as their bodies may grow. A widowed mother with four small children, who must go out to work, begs us to send her boys to the country, so they shall not become bad by reason of associations on the street and alley, while they are out of school. If any of you are moved to help in this great opportunity, will you write us?

We are looking forward to the spring love feast of the Chicago church, to be held here May 10. Mothers' Day will be observed May 11, at 10 A. M. Pray for the Lord's cause here! Marie Jasper.

1607 S. California Avenue, Chicago, Ill.

DETROIT, MICHIGAN

Last Sunday we had possibly the best services ever held since starting the work in this city. The weather was ideal and our churchhouse was full to the door. Ninety per cent of our members were present as well as many strangers. The Sunday-school lesson was well taken care of by the teachers, and the offering was quite large. Our theme for the preaching period was: "The Five-year Forward Movement." We discussed the topics in the sequence of their appearance on the chart and in the Booklets sent out. The movement is an excellent thing and there is no doubt but that the wide-awake churches will enter into it with a strong determination and a mighty enthusiasm, and come out more than conquerors.

The Detroit church is determined to win out. The hearty acceptance of the plan is best explained by saying that in twenty minutes we had most of the money subscribed for the entire movement for the first year. This embraces our share for the raising of the $150,000 in the Annual Meeting offering, for the State District Mission Board, and for the additional $100,000, to be paid to the General Mission Board during the year. It also includes our share for the raising of $40,000 by the Sunday-schools, as well as our share from the Christian Workers' Meetings. We wound up the campaign with the best of feelings and every one determined to do his best.

Two weeks ago we baptized two fine young men. So we have already started on the necessary additions for the year. Our Sunday-school is growing nicely. There is no doubt but that we will far exceed the stipulated increase there.

We are planning to enlarge our churchhouse, so that it will be more commodious. If the present plan is carried out, it will have a seating capacity of from 250 to 300, with a gallery, thirteen Sunday-school rooms and a large room for the Sisters' Aid Society. The basement will be large enough for communion services, as well as council and other meetings. It will also be fitted and equipped so that the Chinese may use it for services.

We expect, sometime during the present year, to organize a Chinese church, as we already have the necessary number of members, and enough of them qualified, to effect a good organization. We also have a Chinese minister.

Detroit is a great and prosperous city, with more than 1,000,000 population and growing by leaps and bounds. The Housing Commission reports that we need 50,000 houses to take care of the present people and those coming in. We think that hundreds of our brethren and sisters could better their condition by coming here. All can get work at the highest wages paid anywhere. This is also a fine place to engage in business and make money.

Our love feast will be held May 18, beginning at 6 o'clock. The writer was chosen to represent the Detroit church as delegate to Annual Meeting. Jno. F. Dietz.

DISTRICT MEETING OF SOUTHEASTERN PENNSYLVANIA, NEW JERSEY AND EASTERN NEW YORK

The District Meeting of the above-named District met in the Bethany church, Philadelphia, Pa., on Thursday, April 24. There were delegates from fourteen congregations and two mission points,—the latter being the Italian mission, Brooklyn, N. Y., and the Wilmington mission, Wilmington, Del. There were thirty-two delegates, representing all the churches of the District. The work of the District is progressing, and encouraging reports were made by different officers and committees.

The District Mission Board made a few recommendations, one of which is that the District endorse the "Five-Year Forward Program," and the figures for this particular District would be as follows: 350 added annually to the churches by baptism; 7 aggressive, spiritual young men called to the ministry; $5,625 given to General Mission Board; two new missionaries sent to the foreign field in five years; $4,666 raised annually for the District Mission Board; every congregation organized for the greatest missionary efficiency.

The following petition goes to the Annual Conference: "We, the District Mission Board of the District of Southeastern Pennsylvania, New Jersey and Eastern New York, of the Church of the Brethren, petition Annual Conference, through District Conference, to authorize the General Educational Board of the Church of the Brethren to raise funds which may be loaned to approved

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THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

How to Insure a Harvest

Psalm 126: 5, 6

For Week Beginning May 25, 1919

1. **Introductory.**—The thought of the inspired penman of this psalm is not of harvests on the hills of Judea. His mind rises to higher themes. His thoughts dwell upon fields where immortal sheaves are gleaned. It is a song of thanksgiving for Israel's return from captivity. Truly, the people had sown in tears! Hardship and unrewarded toil had been their lot. Now they were coming back home. The hill of Zion was precious to all of them. Joyously they were coming back, bringing their sheaves with them.

2. **We Learn Wisdom by Misfortunes.**—Our very tears water the soil out of which some of the rarest of life's blossoms spring. There sometimes comes to the soul a little cloud,—the shadow of some deep grief we have known. Yet we also see that, because of the cloud, the grass has grown greener, and the flowers seem brighter. The path out of the canyon becomes more attractive as we near the end of the trail, where the land of sunshine and home await us.

3. **Sorrow Is Not Agreeable While Upon Us, But Beneficial Nevertheless.**—There are few persons of mature years that have not felt at least some blessedness in the "afterward." It is not an hour of joy that we spend by the grave of a loved one, who has been snatched from us by the hand of the grim messenger. It is not an experience that we voluntarily choose. We prefer the path of joy and gladness. But the sowing has been ours. We have gone forth weeping. The seed has been precious and why should not the harvest be likewise? We have to bend low to gather the sheaves, and it is with sad hearts that we carry home the clustered memories. Though moistened with the crystal rain of tears, is there not, after all, a feeling of joy in the reaping? While you leaned upon the white marble, and wept for the days that will never come again, longing for the voice that will speak no more on earth, has there not come to you, at that hour, the comforting thought that you should look up and not down, and that in the home above there is prepared a resting-place, where just recently one from your home has found a safe refuge, where sickness and pain never come, and where there are no tears?

4. **Our Joy in Anticipating the Lord's Reward.**—As the years pass on, your heart is weaned more and more from the resting-place of your dead, and linked to the home beyond, where joy rules supreme, and where the weary toiler of earth is bountifully rewarded. With rapture you think of the sweet by-and-by. Hope takes on a thousand rosecate hues, and somehow you feel yourself just waiting at the outer gate for the time when it shall swing on its golden hinges, to usher you into the blessed fellowship of which you have been so long dreaming.

5. **To Insure This Blissful and Hoped-for Harvest, We Must Sow the Seed.**—The golden sheaves will not be our reward, if we have failed in the day of sowing. And remember, the sowing-time is today. By and by will come for us the glad day when God will call the sower and the reaper to the joys prepared for all those who love him. Then it will be light,—the dawning of the morning of our fondest dreams, our most eager hopes, and our most ecstatic faith. And we shall come up to the "Welcome" with our sheaves for the Husbandman. Let us serve him well in the days of sowing and reaping, and he will not fail us in the day of gathering in.

6. **Suggestive References.**—A harvest of blessings to the faithful (Psa. 32: 6, 7, 8, 10). "No want" to them that fear the Lord (Psa. 34: 9, 15, 17). Safety to those who trust the Lord (Psa. 37: 3, 4, 5, 9, 18, 23-29, 34). Cast thy burden on the Lord and be sustained (Psa. 50: 15). A harvest of Beatitude promises (Matt. 5: 3-12). Sowing to the Spirit brings a harvest of life everlasting (Gal. 6: 8, 9). God's grace within the heart, insures a harvest of salvation (Titus 2: 11-14).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, MAY 18

Sunday-school Lesson, The Grace of God.—Gen. 6: 8; Ex. 34: 6, 7; 2 Cor. 12: 9; Eph. 2: 4-10; Titus 2: 11-14.

Christian Workers' Meeting, Handicaps.—2 Cor. 12: 7-10.

MEETINGS IN PROGRESS

Bro. H. M. Mohler, of Sterling, Ill., in the Parsons church, Kans.

Bro. John R. Snyder, of Bellefontaine, Ohio, in the Plum Creek church, Pa.

Bro. Ray S. Wagoner, of East Enid, Okla., in the Elk City church, same State.

GAINS FOR THE KINGDOM

Five were baptized in the Annville church, Pa.

Four were recently baptized in the Milledgeville church, Ill.

Two have been received at the Douglas Park mission since the last report.

One has been received in the Muscatine church, Iowa, since the last report.

One has been baptized in the Jacobs Creek congregation, Pa., since the last report.

Three have been baptized in the First Church, Lebanon, Pa., since the last report.

Five have been baptized in the Woodworth church, Ohio, since the last report.

One has been baptized in the Coal Creek congregation, Ill., since the previous report.

Two have been received into the church at Redcliff, Alta., Can., since the last report.

One has been received by baptism in the Eagle Creek church, Ohio, since last heard from.

Twenty confessed Christ at Long Meadows, Md.,—Bro. Galen B. Royer, of Huntingdon, Pa., evangelist.

Eleven were baptized in the Pipe Creek church, Md.,—Brethren Wm. Kinsey and Oren Garner, evangelists.

Four were baptized in the Denton church, Md., the pastor,—Bro. Levi K. Ziegler, in charge of the meetings.

One was baptized in the Greenspring church, Ohio,—Bro. Wm. J. Tinkle, of Bellefontaine, same State, evangelist.

Two were added to the Sugar Hill church, Ohio,—Bro. Herschel Weaver, of West Manchester, same State, evangelist.

Seventeen were baptized in the Elizabethtown church, Pa.,—Bro. Frank Carper, of Palmyra, same State, evangelist.

Five were baptized in the Beans Chapel congregation, W. Va.,—Bro. J. F. Valentine, of Belington, same State, evangelist.

Six accepted Christ in the Polo church, Ill.,—Bro. P. B. Fitzwater, of Chicago, and Bro. G. L. Wine, pastor, evangelists.

Eight were baptized in the Baltimore, Woodberry church, Md.,—Brethren A. L. B. Martin and F. D. Anthony, evangelists.

Nine were baptized and one restored in the East Wichita church, Kans.,—Bro. A. G. Crosswhite, of Rocky Ford, Colo., evangelist.

Thirty-eight confessed Christ, sixteen of whom have been baptized in the Rockton church, Pa.,—Bro. H. A. Brubaker, of Akron, Ohio, evangelist.

Forty-nine were added to the church at Pyrmont, Ind., including those previously reported, forty-eight being baptized and one reclaimed,—Bro. J. Edwin Jarboe and wife, of Chicago, Ill., evangelists.

CONTEMPLATED MEETINGS

Bro. C. B. Smith, of Morrill, Kans., to begin June 22 in the Milledgeville church, Ill.

Bro. O. E. Messamer, of Chicago, to begin June 15 in the East Nimishillen church, Ohio.

Bro. W. D. Keller, of Canton, Ohio, to begin May 18 in the Reading church, same State.

Bro. E. F. Caslow, of Grand Rapids, Mich., to begin May 18 in the Greene church, Iowa.

Bro. E. E. Eshelman, of Fostoria, Ohio, to begin June 15 in the Deshler church, same State.

Bro. L. H. Root, of Mt. Morris, Ill., to begin June 15 in the Willow Creek church, S. Dak.

Bro. Calvin R. Wolfe, of Brandonville, W. Va., to begin May 25 in the Maple Glen church, Pa.

Bro. M. J. Brougher, of Greensburg, Pa., to begin Sept. 1 in the Maple Grove church, Md.

Bro. J. R. Smith, of Juniata, Nebr., to begin June 1 in the Silver Lake congregation, same State.

Bro. Obed Hamstead, of Oakland, Md., to begin the latter part of May in the Onego church, W. Va.

Bro. H. F. Richards, of Chicago, to begin about the middle of September in the Springfield church, Ohio.

Bro. D. L. Little, of Hanover, Pa., to begin May 18 in the Gettysburg house, Marshcreek congregation, same State.

Bro. J. H. Fike, of Middlebury, Ind., to begin about the middle of August in the Lower Deer Creek church, same State.

PERSONAL MENTION

Bro. D. G. Brubaker has moved from Nocona, Texas, to Taft, same State.

Bro. J. S. Masterson changes his address from Scottville, Mich., to Batavia, Ill.

Writing a Great Page in Our History of Giving

Conference Offering, $150,000

Next week the drive for $150,000 for Annual Conference World-Wide Missionary Offering in the Brotherhood will be reaching its climax. Never before has there been such a general response in our church to an offering as to this one. The pastors, in most Districts, have as their helpers in gathering the offering, special persons appointed for the task, and in many cases an active Local Missionary Committee. Organized Sunday-school classes, Sunday-schools, Christian Workers, Aid Societies,—all are cooperating in this great work of grace for the Lord's cause.

We shall, in this month, give our answer to the challenge of heathendom.

Most Districts of the Brotherhood have been organized for this drive with a District Chairman appointed through nine regional secretaries, and local chairmen in each church. Of course it has been impossible to get every single church organized in this way. Where this has not been done, the same material as has gone to local chairmen, has gone to the pastors or elders. Likewise material, to help the minister in his sermon, has been sent to each church.

In case our records are incomplete, and your church has been missed in this, rest assured it was unintentional. The mails miscarry, or our records may not be complete. But do your BEST,—not merely your bit,—and the credit will come to you and your church just the same.

We sincerely trust that you will labor with us in this, presenting the matter, or considering the matter, in the great proportions of need, immediacy and opportunity. We should like to see every District 100% efficient in churches contributing to the offering.

Liberty Bonds

A brother writes and asks: "Can you accept Liberty Bonds in the Conference offering? Some of our brethren can give considerably more, if you can." Most surely we can accept Liberty Bonds. Through them you have helped to free the world from autocracy. Now let us use them to free the world from the autocracy of sin. Send them in to us! We will put them to the Lord's use.

To the Isolated Ones

Once more we appeal to you, who are far away from your local church and are denied the privileges of frequent association with brethren and sisters. Will you not become sharers with us in sending the Gospel to a needy world, by sending in your offerings, either through your local church or direct to us?

Now, may we all work together in this supreme effort! Many young men of our land,—some of our own boys,—gave their lives in the great world conflict; we gave our money. Our missionaries are giving their all. Can we afford to deny them our fullest sympathy and cooperation?

May the Lord bless you in this great work which you are doing in these weeks, in behalf of missions!

Most fraternally,

GENERAL MISSION BOARD.

H. C. Early, Otho Winger, Chas. D. Bonsack, J. J. Yoder, A. P. Blough

Southeastern Kansas is to be represented on the Winona Lake Standing Committee by Eld. D. P. Neher.

Bro. Roy E. Miller, who has been residing in Grand Rapids, Mich., should now be addressed at Onekama, same State.

Southern Ohio has selected Elders J. W. Fidler and D. M. Garver as its Standing Committee delegates for the coming Conference.

Eastern Pennsylvania has elected Elders J. H. Longenecker and S. H. Hertzler as its Standing Committee delegates at Winona Lake.

We are requested to say that Eld. J.H. Garst, of Sebring, Fla., and a member of the District Mission Board of North Carolina, South Carolina, Georgia and Florida, is planning to attend the Winona Lake Conference, and would be pleased to confer, while there, with active and efficient mission workers, wishing to locate in the South as pastors on part or full support. There are openings in Florida and other parts of the South where the right kind of preachers can be used in the Lord's work to excellent advantage.

The Mission Rooms received word last week from Bro. John I. Kaylor, who is returning from India on furlough, that he hoped to reach America from Japan by the thirteenth of this month.

Bro. S. L. Cover, who has had charge of the church at Mt. Etna, Iowa, has removed to North Manchester, Ind., where he will attend school. He should be addressed at R. D. 1, Laketon, Ind.

We regret to learn that Bro. D. J. Lichty, our India missionary now on furlough, is not in good health. While he hopes to attend the Conference, he has asked that his place on the Standing Committee be filled by the alternate delegate, Bro. Jesse B. Emmert.

Writing from Port Said, under date of April 14, Bro. J. E. Miller says, among other things: "In the morning we start for Jerusalem. Run an hour and a quarter, then wait till eleven at night and get on without sleeper, to reach Jerusalem for breakfast if all goes well. . . . Bro. Culler may go to Aleppo from Jerusalem. . . . My places for work will doubtless be Sidon, Haifa, Beirut, Damascus and the environs of these places. . . . At Cairo we met Dr. Barton, the President of the Relief Committee. He gave us much information and helped us to readjust some of the work."

ELSEWHERE IN THIS ISSUE

Sister Catharine Beery Van Dyke has a communication on page 316 that is of special interest to mothers and daughters who expect to attend the Winona Conference. Our sisters should be sure to give her communication careful consideration.

MISCELLANEOUS

The dedication of the Maple Glen church, Pa., is announced for May 25, Bro. Galen B. Royer, of Huntingdon, Pa., delivering the address for the occasion.

Our church at Detroit, Mich., has received into fellowship a number of Chinese, and hopes to organize them into a congregation some time during the present year.

The General Sunday School Board asks us to urge the Sunday-school officers to whom report blanks have been sent, to fill them out at once and mail them, as requested,—one copy to the District Secretary and one copy to the Board here at Elgin. Do not delay this, please. Do it NOW.

Next week the Relief and Reconstruction Committee will give a general report on the results of the recent campaign. The committee had intended to have the same ready for this issue but the labor involved was too great,—a fact which gives no grounds for discouragement, however. The report will be just as interesting next week as this.

Armenian Relief Workers.—A recent letter from the American Committee says: "We need men for relief distribution, men and women for orphanage and industrial relief work, and men for supervision of transportation, some stenographers and some business men." The Relief and Reconstruction Committee is ready to consider your applications.

Mount Morris College, we note, from a recent number of the "College Bulletin," is enlarging her Bible Department so as to provide the regular Seminary Course of three years, leading to the B. D. degree. This will require the addition of two members to the faculty. Bro. H. S. Randolph has been secured as one of these, and has already entered upon his work.

The Reading church, Ohio, has made arrangements by which each family of its members will receive a copy of the Conference Daily. Such a plan is a most excellent one. It puts each member in touch with the great gathering at Winona Lake, thus enabling them to gain at least some of the inspiration engendered by a representative assembly of the church's leaders. A good example to follow.

The American Committee for Relief in the Near East sends us the following: "A cable from Jerusalem, dated April 26, sends Easter greetings from the Sunday-school Commission to their friends in America. It is very gratifying indeed, to know that they were able to spend Easter Sunday in Jerusalem and will be able to proceed at once to the inspection of the relief work to which the Sunday-schools of America have been contributing so generously."

CONFERENCE DAILY SUNDAY

Bro. John R. Snyder, Bellefontaine, Ohio, who has charge of the Conference Daily this year, has suggested that Sunday, May 18, be made "Conference Daily Sunday" and that all elders, pastors, or those in charge of services on that day, announce the fact and invite all to subscribe for the Daily. Appoint some one to take charge of the subscriptions and send them in as soon as possible. Bro. Snyder guarantees prompt delivery of the papers if the mailing-list can be made practically complete before Conference begins. The price is 30 cents for single subscriptions, or 25 cents each in clubs of five or more. Don't forget to make the announcement on Sunday.

AROUND THE WORLD

Mexico to Oppose Wet Element

Reiterated statements concerning the contemplated move of the brewers and distillers of the United States, to transfer their establishments to Mexico, when prohibition takes effect here, has aroused opponents of alcoholic liquors in that country to active resistance. A determined propaganda has been started against the unwelcome intruders from the North. The National Board of Health, under the presideney of Dr. J. M. Rodriguez, has arranged for a campaign of tentative legislation against liquor. In the opinion of the Board, alcoholism is a national affliction which should be combated by every means authorized by the Constitution.

The World's Largest Gun Works

Those who had fondly hoped that, with the signing of the Peace Treaty and the eventual establishing of the League of Nations along safe and conservative lines, there would be at least a noticeable cessation of intense military activity, are doomed to considerable disappointment. Aecording to the recent announcement of Col. Mettler, of the Watervliet Arsenal, N. Y., the Government has authorized gigantic extension plans, which will convert the Gun Factory, opposite Troy, into the greatest plant of its kind in the world, not excepting that of the Krupps in Germany. The plans call for the expenditure of $14,000,000 and the purchase of thirty-five additional acres of ground in Watervliet. Militarism is still holding its own.

Child Labor Prevention

In order to enforce the provisions of the new revenue law, placing a heavy tax on child labor in industries, the Federal Bureau of Internal Revenue is taking comprehensive measures. "Employment of one child for one day even, in conflict with the child labor tax provisions of the new revenue law," said Commissioner Roper, "will subject the employer's business to a tax of ten per cent of the net profits of the taxable year." This tax applies to mines and quarries where children of less than sixteen years are employed, and to factories and other industries where children less than fourteen years are actively engaged. The bureau is giving particular attention to States where adequate child labor laws do not exist,—North Carolina, South Carolina, Georgia, Mississippi and Texas.

When Spiritual Leaders Fail

Some reluctance is felt, at times, about entering the various countries of South America with Protestant missionary enterprises, because most sections are so fully covered by the Catholic hierarchy. On this point a recent statement by Dr. S. H. Chester, thoroughly conversant with actual conditions on the Southern continent, is most illuminating. He claims that the priests of Rome, in their make-up, are an explanation of all the corruption and superstition one finds in those countries. The relation of many of the priests to the people is similar to that of the Buddhist priesthood in China and Japan. In many sections the religious life of the people has degenerated to a mere form, wholly devoid of any real spiritual life. Those who should be leaders have failed to be real examples.

Great Suffering Among the Jews

No other body of people has suffered more, during the intense stress of war activities and the devastation resultant therefrom, than the Jews. Large finds have been raised throughout the United States for their special relief, but the amount thus secured has proved wholly inadequate. Hunger, disease, persecution and privation are levying a frightful toll on the Jews, according to latest reports by a Jewish Commission from the United States. They have found appalling conditions in Poland, Czecho-Slovakia, Greece, Serbia, Turkey, Syria, Palestine and Siberia. General disorganization, following the end of the war, is declared to have added to the war-time distress. Then, too, in many places there have been strong Anti-Semitie demonstrations, greatly aggravating the already critical situation.

The Peace Treaty

May 7 will be remembered among notable events of history as the date when conditions of peace were delivered to the representatives of the German republic. As might be expected, the document of about 80,000 words, with its stern and inexorable conditions, is likely to prove a bitter disappointment to the vanquished nation, but it should also be borne in mind that it does not wholly suit the representatives of some of the countries which had hoped to obtain more substantial gains by means of the peace covenant. Whether the close affiliation of the stipulations pertaining to the League of Nations, with those of the Peace Treaty, will he acceptable to the Senate, when presented for acceptance, remains to be seen. It is generally conceded that the Peace Treaty proper will pass our lawmakers without serious objections. It is altogether likely, however, that the various stipulations of the League of Nations covenant will be subjected to close scrutiny and possible improvements, in the interest of greater service to humanity in general.

Syria's Urgent Need of Clothing

According to a recent letter from Syria, received by the American Committee for Armeniah and Syrian Relief, the need of clothing is so great in that land that many people have to borrow garments before they ean appear on the street. Major James H. Nicol, at Beirut, writes: "When we came into Syria after the occupation, we found practically no clothing among the inhabitants of the Lebanon Mountains. In many cases women had to borrow clothing from each other, and this in spite of the committee's most strenuous endeavors to supply the most pressing needs. At least 500,000 additional garments should be distributed. This urgent need of clothing will be felt for some time yet. Very little cloth is available, and most of the people in the mountains have no means for the purchase of necessary supplies."

Mormon Sueeess in New York

With the recent dedication of the Brooklyn Chapel of the "Church of Jesus Christ of Latter Day Saints," Mormonism may be said to have gained an actual and potential foothold in the Empire State. Senator Reed Smoot, of Utah, offered the dedieatory prayer and delivered the principal address on the occasion referred to. Future possibilities of the Mormon cult were dwelt upon in glowing terms. The Brooklyn congregation starts with 250 members, but there are seven smaller congregations in the State, aggregating 350 members. Mormon propaganda in the State of New York is thoroughly organized. Their workers get results, because they go about their proselyting activities in a systematic and efficient manner. Unless the Christian forces quickly hestir themselves, Mormonism will gain ground from which they will not readily be dislodged.

The Value of United Effort

Can there be aught but great possibilities when thirty-five thousand persons attentively read the same passage of Scripture on the same day, offering the same prayer, eherishing the same ideals, and then exemplifying them in daily life and business? Such a plan has been brought into effeetual operation by Christian leaders in Connecticut through the "Community Betterment Plan," sponsored by several religious organizations of New Haven. To promote a higher degree of personal spiritual life and better public order, the leaders of the movement realize that the fountains of spirituality must be kept full through daily contact with the Bible and the unseen world. To that end, definite material is provided through a series of community betterment booklets. Each of these contains a list of interesting daily Bible readings, as well as several prayers. Memory verses are also given from week to week.

Unealled-for Lawlessness

During the last thirty years, mobs in the United States have killed 3,224 persons,—2,834 of these living in the South. Colored people,—as might be surmised,—have been the chief sufferers of mob violence, which still persists in some communities of an otherwise civilized land. "Georgia heads the list with 386 victims," says the report, "followed closely by Mississippi with 373, Texas with 335, Louisiana with 313, Alabama with 276, Arkansas with 214, Tennessee with 196, Florida with 178, and Kentucky with 169." The North, with all its indignation against lynch law, is not wholly guiltless,—219 victims being charged to mob ruthlessness. President Wilson, some months ago, expressed the ardent hope that all lynching might cease during the progress of the war, but his request brought no appreciable diminution. During 1918 sixty-three negroes,—five of them women,—and four white men fell victims to lawlessness. None of those, guilty of these excesses, was convicted of his crime.

1,500,000 Slaves to the Drug Habit

We are told that native-born Americans possess less self-eontrol than foreigners in this country, so far as the use of narcotics is concerned. It is no matter for self-congratulation that of all white races, and indeed, of all races, except the yellow,—strongly given to the use of opium and hashish,—we are the greatest drug addicts in the world. All this is not a mere fancy of some one's unwarranted conception, but a fact established on the testimony of a competent committee appointed by the Secretary of the Treasury to make a national investigation of the drug habit. As a result of the revelations already made, it is quite likely that stringent measures will be added to the prohibition act, to discourage the use of all narcotic preparations. It has been found that in practically all of our cities liquor and drug habits are blighting their victims side by side. Taking Jacksonville, Fla., as an example, there are 800 victims of the drug habit in a population of 7,000. Registration being required in that city, the figures quoted may be regarded as being wholly dependable and indicating, measurably, the ratio of drug addicts in other cities. A conservative estimate places the total number of drug victims in the United States at 1,500,000, and possibly more. It is claimed that the unremitting energy of the American people and the consequent, intense nervous strain, have caused this demand for sedatives which, after all, are but a broken reed and even worse,—a real danger. Medical experts declare that millions are absolutely wasted each year for nostrums that purport to restore wrecked constitutions and shattered nerves,—the deluded victims being wholly oblivious of the fact that these noxious preparations rapidly undermine bodily strength and vigor. Mankind in general has yet to learn that restoration of jaded nerves depends upon rational ways of living rather than upon recourse to drugs.

Leprosy in South America

That the loathsome disease of leprosy is prevalent in many sections of South America, may not be generally known. We are assured, however, that many cases are found in Colombia, in Brazil, and in Argentina. The Mission to Lepers has already established stations in Dutch Guiana, and is anxious to do more, but is confronted by difficulties hard to overcome. The Protestant missionary bodies are comparatively few, and so far apart that definite organized effort is practically impossible for the present. In no other way have Christian missions shown their altruistic aims more fully than in earing for the loathsome lepers,—shunned and cast out by all save the amhassador of the Lord. He who ministers to the leper in his woeful plight, walks in the very footsteps of the "Man of Nazareth," who tenderly cared for even the vilest.

The Foolishness of Going to Law

More than fifteen years ago the pigs of a well-to-do Illinois farmer broke into the corn-field of a neighbor, doing much harm, as might readily be inferred. Heavy damages were asked hy the farmer whose corn had been invaded. The owner of the pigs refused to pay the amount asked, though quite willing to pay a reasonable sum. Right then and there a law-suit started that was continued from time to time for fifteen years, neither party being willing to give up. After both sides had paid out hundreds of dollars, they recently decided to settle the matter out of court,—the defendant paying the costs. The uselessness of a bitterly-contested law-suit was never illustrated more graphically. Had the two farmers confided their trouble to a level-headed board of arhitration, they might have saved time and money,—saying nothing of sparing ruffled feelings.

War's Effect on the Unborn Generations

We are well able to realize the loss of life during the progress of a sanguinary hattle. Not so easily do we realize another huge loss of life due to war,—the unborn. A writer in the "Yale Review" notes that in 1917 the hirths in England and Wales fell to the lowest level since 1858. Every day the war continued,—so a competent statistician estimated,—was a loss of 7,000 potential lives to the nations of warring Europe. The war not only filled the graves, but kept the cradles empty. The hirth rate dropped with frightful rapidity. These conditions will not readily be fully overcome,—in the opinion of the writer above quoted. "Life is cheap at present," he says, "but it will he dearer in the future, and we shall have to make it more worth living than ever before. Homes and home-life depend more than anything else upon satisfactory living conditions. That point should be kept in mind."

Constructive Efforts Must Win

A noted labor leader, convinced of the folly of strikes and lock-outs, recently exclaimed: "We shall progress hy the use of the machinery of representative government, or we shall not progress. To tear down is easy. Mere physical strength is required. Samson pulled down a great temple hy the effort of his arms. To build a temple requires great labor and skill." Ours has always been a nation of builders, and that, too, in the broadest sense of the term,—applicable alike to the industrial pursuits, the various domains of human progress, as well as the religious realm. From the very heginning, construction has heen the American aim and method. The people first huilt a government out of divided and often discordant States. New States and industrial communities were created out of the frontier wilderness and added to the already existing commonwealths. They built great cities, great industries. Most important of all, homes were huilt that, hy their cherished ideals, have become the very bulwark of the nation. Much credit is due to the early settlers of our land. They were men of visions,—greater possibilities. They had in mind a more aggressive and a more prosperous America,—a land of still better opportunities for the rising generation. It is not strange, therefore, that the American people, as time went on, found a vast field for their constructive energy in the improvement of social conditions. They hegan to build new conceptions of human rights in the social and industrial relations, and to provide appropriate safeguards. How true that American achievements are the results of using,—not of throwing away,—the only possible tools of progress!

HOME AND FAMILY

Kiss Him!

BY B. F. M. SOURS

Curly-headed little boy,
Tired of talk and tired of toy,
Upturned face, not clean, maybe,
Restless little fellow he;
Kiss the gathering tears away,
Let no rainfall spoil his day.

Do you know that just a kiss
In a weary world like this,
Given to a little child,
Thought to be so rough and wild,
May direct a lengthened life
From the paths of sin and strife?

See! the cunning little face
Looks at you with winsome grace;
Like a crocus in the snow
Does the brightness overflow
All the chill and gloom; and this
Is the harvest of a kiss!

Sunny-curled, with eyes of blue,
Heart of love, with spirit true,—
Don't say: "Red-head," don't say: "Bad,"
It would make the child's heart sad.
Love,—you can not love amiss,
Give the little one a kiss.

Mechanicsburg, Pa.

Alice Jane's Lesson

BY ELIZABETH ROSENBERGER BLOUGH

MOTHER'S spice cakes were always scalloped around the edge and most always had currants or raisins in them. Alice Jane thought she would rather have cloth-o'-gold cake; it wasn't scalloped but then it was as yellow as a dandelion. Only Alice Jane was not thinking much about the cake. Her thoughts were dwelling on the new tailored suit she wanted, and other things.

Mother was stirring the cake. She was large and cheerful and smiled a beautiful floury smile at Alice Jane. "I hope it'll be light and tasty," she said.

"Oh, no, it must be dark blue with some braid," answered Alice Jane earnestly. Then she added: "The suit, I mean. I want a dark blue tricotine."

Mother sighed. To think that only the suit would satisfy Alice Jane. Mother put the cloth-o'-gold cake in the oven with a heavy heart. The cake was light as a feather.

That evening mother talked to pa about it. "Seems as if them two and a half years at school have teetotally ruint Sis. She's plumb turned the house inside out. Nothin' here good enough for her. I never set out to keep up with the times. I know I couldn't do it, no more than they can make a churn dasher out of the north pole. For two weeks there ain't been a thing said or done in this house that ain't teched on that tailored suit in one way or another, an' she's mighty nigh quit speaking to the rest of us."

"'Tain't fair to Lemuel," father spoke slowly, as if he were thinking his way through this domestic problem. "Lem's a hard worker and he jest about would give the clothes off his back to Alice Jane. Lem's got to have his chanct at school, same as Sis. If I had more money I could git her all the frxin's she wants, and send Lem to school too,—but I hain't got it."

"It'll take mor'n a hundred dollars, for she's got to have a silk petticoat and silk stockings, and maybe ten dollar shoes for all I know. So does one thing call for another in this world of sin and woe, when you can't be satisfied. If we get a chill we're obliged to have a fever too."

But Alice Jane was *not* satisfied. She grew more sulky, more ill-natured and more determined than ever to have the new suit and other things. And because she acted so ugly about it, her parents felt as if she needed a lesson.

"She ought to learn to do without," said her mother, who was of a contented disposition. "I always said if I couldn't have butter, I'd eat gravy. An' if I couldn't have my rocking-chair, I'd be satisfied to set on a stool. It's powerful straight for settin'. Sis couldn't enjoy that frock now, noways. Things you have to fight for, leave a bad taste in the mouth."

Then the unexpected happened. Pa gave in. He got more for his corn and hay than he expected, so he gave Alice Jane one hundred dollars with which to buy clothes. Yes, the blue suit was a certainty now.

The blue suit, with all the fixings, was in a valise and Alice Jane was ready to go to Ferndale to a house party. Her mother begged her to wait. "The ford ain't safe since the rain."

Lem, the faithful and tried, had the horses hitched, so they started for the station. "She's whipped out the whole family and got her own way," her mother declared. Then, strangely enough, Alice Jane began to wonder whether it was worth it. For the first time she had no pleasure in her exploit.

They were off. Lem driving carefully, for the road was covered with water. At the ford Lem stopped. "It's not safe, Sis. I don't believe we should try to get across."

But Alice Jane was her own stubborn self once more. "You do as I tell you. Drive on. And whatever happens, keep that valisé from getting wet."

In a moment a number of things happened. The horses began to swim before they were ten feet from land. The water flowed over the wagon-bed. Lem was cutting the horses loose; then he held the valise on his head, while he tried to reach the opposite bank. The horses were swimming to shore, but Lem was losing out. He held on to the valise as he had been told, but he was carried along by the swirling waters. Then Alice Jane's voice reached him. "Drop that old valise and save yourself! Drop it. Do you hear?"

Knowing that only in this way could he save himself, Lemuel dropped the valise which went floating down the river, while Alice Jane watched his brave struggle to reach the opposite bank.

When Lem came to her, he said: "It's too bad for you to lose it after all." Then he had the surprise of his life. Alice Jane put her wet arms around his neck and began to cry.

"It never brought me the pleasure I expected and I wish you had the hundred dollars," she sobbed as she thought of her reckless waste of the money that would have given her self-sacrificing brother a chance to begin his course in school. It was the first time in weeks that she had spoken in her naturally affectionate way.

The mother said: "When you have to fight for a thing it's sure to be disappointing. What's good for us is always in reach."

Strange to say, Sis did not contradict her. She was so glad that they had escaped drowning, all her pride and discontent went floating with the valise down the river. She was happier than she had been for weeks. She would never again clamor for a suit or a dress as she had done. She mastered her lesson.

Sis had made the mistake of undervaluing her most precious things. She knew now that Lemuel's loving heart, and the sacrifice her parents were willing to make, were more precious than any tricotine suit of blue.

Johnstown, Pa.

Flowers for the Living

BY EDNA VIOLET KERR

In Three Parts.—Part Three

ONLY one look Sam Gallup had needed, at the figure before him, clothed in trailing white robes and a night cap set at a rakish angle on its head!

Only one fleeting glance had Sam given it and, dropping the baked ham he carried, he turned, his black face ashen and only the whites of his eyes visible, as he jumped over Varley Brockman who sat in his way. Then out of the door he flew and, ignoring the slow fifty-mile-an-hour car, was off down the road, leaving the astonished Brockman family petrified in their chairs, as Aunt Mary's voice came to them through the half-open door.

"What! Niggers in my house? Now you light right out of here! There's no money in *this* house anyway. If it's something to eat you want, you'll not get *it* either. You sneaking—" And Aunt Mary appeared at the door in nightgown and cap. At that the Brockmans began to bestir themselves! Flora and Varley were already at the outside door, while Mrs. Brockman could only scream, "Aunt Mary!" over and over again.

"Well, well, what's going on out here? First I find my house full of niggers and now it's Leonard Brockman's family, looking as if they were gone crazy! What makes you look like that?"

And Leonard Lee Brockman, the only brave one, whose hair even then was standing on end, and over whose spine rolled huge icicles, started to explain their presence.

"We have come to your funeral, Aunt Mary. You are dead, you know. Hadn't you better lie down?" he said, with chattering teeth. And it took a long time for Aunt Mary to convince them that she was not dead, but very much alive, and glad to see them. But not till she showed them her own telegram from Gibson Varley would they believe it was not she who had died: "Myra died last night. Funeral at ten Wednesday morning.—Gibson Varley."

Yes, it was plain now that a mistake had been made. Some one had juggled the letters to make "Myra" into "Mary" with the result that Sam Gallup and the Brockmans had had a ghost on their hands. Now Sam was gone, the gasoline supply was low and there would be no funeral that day for the Brockmans.

"And these wonderful, wonderful flowers! They are for Myra?" asked Aunt Mary, bewildered by the profusion of them and forgetting that she was supposed to be dead.

"No, Aunt Mary," spoke Ellen Brockman, "they are yours. Only we never expected that you would see them. We have neglected you so long and so terribly, and that was all we could do. Oh, Aunt Mary, I thought I could not bear it!" sobbed Ella Brockman. And the whole family wept in sympathy, while Aunt Mary for once had *flowers, and yet more flowers*, and her childish delight in them was a stinging reproach to the Brockmans.

It was a long while afterwards that Aunt Mary remembered her scant attire and happily slipped away to dress. Then all at once everybody became busy. Ella Brockman getting dinner,—funeral food is very festive,—Flora rearranging flowers that had been tied into funeral shapes, and placing them in water. Could she ever find vases, crocks and pails to hold them all? Varley Brockman started away in search of gasoline, and Leonard Lee Brockman, up at the Plummers', had, after much wild telephoning, located a breathless Sam Gallup miles up the road and still running until stopped by an accommodating farmer along the line.

"And come back here at once, and no more shenanigans! Understand?" exclained Mr. Brockman, after explanations of some length.

"Yas, suh,—no, suh,—yas, suh,—Mistah Brockman. Ah'll be theah suah, Mistah Brockman."

Then, up at Aunt Mary's, the funeral feast was ready, and Aunt Mary sat at the head of the table, wearing all the flowers she could possibly pin to the front of her dress,—very foolish for an old person,—and said grace, to which she added a long prayer of thankfulness for having restored to her, her loved ones, just as though it had been they who had been dead and not she!

"And to think, that all these flowers were for me! Why, I never dreamed that any one cared like that about me!" exclaimed Aunt Mary. "Poor Myra should have had some of these, but after all, she could not have seen them. I often wished I could have taken her some."

"Yes, and we should have taken you there with your flowers," said Ella Brockman, sorrowfully.

"But I'm sure Myra understands now. Maybe she often wondered about it, but I feel that she understands now," repeated Aunt Mary.

"Well, Aunt Mary, is there anything Sam and Varley and I could do for you this afternoon?" asked Leonard Brockman. "Don't be afraid to put us to work." But it was some time before he found what it was that Aunt Mary wanted most.

And that afternoon the borrowed Plummer wagon was used to haul Aunt Mary a great load of rich leaf mold from the woods, with promises of more and greater favors than mere loads of dirt. For now Aunt Mary was to have all the things that grief-stricken

friends would fain press upon their beloved ones after they have suddenly slipped away, without guessing the love that was theirs.

But Aunt Mary was still here and living, and she had FLOWERS!

Ashland, Ohio.

EXCURSIONS IN BOOKLAND

"Studies in Doctrine and Devotion."—Fifty cents. Part I, Studies in Doctrine, D. W. Kurtz. Part II, Studies in Ordinances, S. S. Blough. Part III, Studies in Christian Living, C. C. Ellis.

The book of doctrine that dates back to the Conference of 1913 is now completed and published under the title: "Studies in Doctrine and Devotion." The issue of the book at this time is exceedingly fortunate, because of the way in which it fits in with the Sunday-school lessons of the second and third quarters of this year. It should be widely used as a reference book, and it is also particularly adapted for use as a textbook for class study.

"Studies in Doctrine and Devotion" is divided into three parts. A summary of the topics treated will still further emphasize the importance of the publication of the book at a time when it supplements the Sunday-school lessons. Part I covers the following subjects: "The Doctrine of God," "Man," "Sin," "Christ," "Salvation," "The Church," "The Holy Spirit," "Faith," "Christian Experience," "Future Things" and "The Scriptures." Part II treats of the ordinances under the following heads: "Baptism," "Laying on of Hands," "Feet-washing," "The Lord's Supper," "Communion," "Christian Salutation," "Reverence," "Anointing," "The Simple Life" and "Beginning the Christian Life." Part III is a study of the following topics: "Christian Living," "The Spiritual Life," "Christian Growth," "Bible Reading and Study," "Prayer and Worship," "Guidance," "Service," "Stewardship," "Self-Control," "Personal Purity," "Companionship," "Recreation," and "Loyalty."

While there is a special fitness in the use of "Studies in Doctrine and Devotion" in connection with the Sunday-school lessons, this fact in no way affects the permanent worth of the book. The original suggestion contemplated "a small book for converts, the object being to instruct and indoctrinate these converts in the principles and practice of true religion." But why stop with converts? It is true that every convert ought to be presented with a copy of this incxpensive book; and yet, the book is so packed with directions for true Christian living that most church members will profit by a reading of the volume. Thus, in a larger way, the issue of "Studies in Doctrine and Devotion" fits in with the Forward Movement program. It is a part of the broad plan to encourage a higher type of Christian living, and thus to lay the foundation of a real Forward Movement.

The three busy men who gave so generously of their time that "Studies in Doctrine and Devotion" might be written, and the Sunday School Board who planned and carried through the project, are to be congratulated upon the quality of the finished product. Of course, the book will not read like a story book, but it will do something vastly more important. "Studies in Doctrine and Devotion" will aid all those who read it carefully to grasp more perfectly the great doctrines of the Bible. It will show the reader something of the inner meaning and every-day helpfulness of the ordinances; finally, it will give a much needed knowledge of the great principles underlying real Christian living. H. A. B.

DISTRICT MEETING OF SOUTHEASTERN PENNSYLVANIA, NEW JERSEY AND EASTERN NEW YORK

(Continued from Page 311)

young brethren and sisters who are preparing definitely to enter the work of the church. Said loan to be cancelled after a period of satisfactory service. Details to be worked out by the General Educational Board of the Church of the Brethren. Respectfully submitted, J. C. Dettra, President, H. K. Garman, Secretary."

A specially-called meeting of the Sunday-School Association of the District had also a session during the District Meeting. They decided to establish a scholarship of $300 annually to help two young people through Juniata College, or some other approved school, in order to prepare them for the foreign mission field. Should they not go as missionaries, after their preparation, this help advanced is to be returned to the Sunday-School Association again, with interest.

There seemed to be a strong sentiment to help worthy young folks through school, which is, indeed, a noble spirit for any church District.

Pottstown, Pa. G. K. Walker, Writing Clerk.

SHEPHERD, MICHIGAN

Brother and Sister Ralph G. Rarick, of Covington, Ohio, came April 6 and conducted an excellent series of meetings of three weeks' duration, productive of much good. Much interest was manifested, although the attendance, at times, was not what we wished for. On Sundays the services usually brought a well-filled house.

Inasmuch as quite a number who attend our Sunday-school and church services are nonmembers, Bro. Rarick made an effort to put the doctrines of our church before the people. Many expressed their pleasure with this effort. Consecration services were held each evening just before the sermon.

At the close of the second week we were glad to see three little girls from the junior class of our Sunday-school and one from the adult class accept Christ. We all feel that the members have been much encouraged and that the good seed sown during these meetings is just the beginning of a still greater work for the Master. On the last day of our meetings, Bro. Rarick was ill, but Sister Rarick offered her services and presented the messages in an inspiring way. Nora Kindig.

SOUTHERN DISTRICT OF VIRGINIA

On account of influenza, the District Meeting of Southern Virginia, to have been held Nov. 8, 1918, was deferred until April 18. April 15 the writer, in company with Bro. U. M. Reed, started for the Smith River church,—a distance of about thirty miles. The first evening we traveled about fifteen miles and spent the night in the hospitable home of Bro. Samuel Rakes. About 9 o'clock we resumed our journey, arriving about 1:30 P. M.

The time set for the organization was 3 P. M., but those coming by rail and in cars had not yet arrived, so we waited about two hours. By this time, fourteen elders had come together and the organization was effected by electing Eld. S. P. Reed, Moderator; Eld. H. J. Woodie, Reading Clerk, and the writer, Writing Clerk. Several committees were appointed, papers read and passed on to the open Conference. We then adjourned until 9 o'clock Thursday morning.

Others came late that evening and the next morning twenty-four elders and twenty-nine delegates were present, which constituted the official body. At 9 A. M., Friday, the Conference proper was opened. Some very interesting queries were brought before the Conference and discussed at some length. The meeting was much enhanced by the presence of Elders P. S. Miller and C. D. Hylton, of the First District of Virginia, and Brother and Sister Wampler, our China missionaries. The meeting closed at noon, when we bade farewell to each other and started for our homes.

Floyd, Va. Michael Reed.

SUSAN V. CRUMPACKER

Grandmother Crumpacker was born in Augusta County, Va., died April 18, 1919, aged eighty-one years, six months and ten days. She united with the church early in life and for the last nineteen years has made her home in the bounds of the Paint Creek church. She was the daughter of Jacob and Anna Sanger. In 1860 she married Jacob Crumpacker. Eight years later they moved to Illinois, then to Missouri and finally to Kansas. She and her husband served the church in the deacon's office for a number of years. Bro. Crumpacker died in 1900.

To this union were born eight sons, seven of whom survive, with twenty-eight grandchildren and two great-grandchildren. As a mother she wielded a mighty influence for the church. Five of her seven living sons have been called to the ministry, one of whom, Bro. Frank Crumpacker, is now on the foreign field. The other two sons are serving the church as deacons. Her desire and concern for her boys did not grow dim with age. Her presence in a congregation meant an inspiration to the speaker, for she was an exceptionally-interested listener and alive to the various activities of the church. The mission cause found a responsive chord in her heart and also her means. The aims of the Forward Movement would already be more than reached, if all of us were as willing to use our opportunities as she.

Services were conducted by the writer, assisted by Bro. T. A. Robinson, of Uniontown. Text, 2 Tim. 4:7, 8. Burial in the Marion cemetery, adjoining the Paint Creek church. J. A. Strohm.

Redfield, Kans.

DOES IT PAY TO HELP THE PREACHER?

God's Word says: "It is more blessed to give than to receive." We have no reason to doubt the statement,—in fact we have found it true occasionally. But if it is ALWAYS true, then the brethren and sisters of Brooklyn, Iowa, must be very blessed indeed!

On the morning of April 3 the members of the church, together with some of the neighbors, met at our home to spend the day. The brethren put in the time chopping down trees and hauling them in. There were ten working most of the day, so that by evening there was a large pile of wood ready to be sawed. The sisters brought well-filled baskets and at noon dinner was served in cafeteria style. Besides the dinner, they brought flour, sorghum, salt, potatoes, apples, canned beef, fruits and vegetables,—enough to last for many a day. Many of them brought chickens. We appreciated the supplies and the help, as well as the spirit of good-will, which prompted these acts of kindness.

During the course of the day, one brother made this remark: "We have found that it pays to help the preacher." Meditating upon this remark, we are made to wonder just how many of us have made this discovery. We were glad that he did not say: "Yes, we try to help the preacher. He usually has a pretty hard time of it, and needs a little help once in a while." And we are wondering if there might be any one to whom "helping the preacher" means just that. Why, bless you, dear reader, the minister does not desire help that bis life may be made easier. No one realizes, as does the minister, the magnitude of the work, and no one can realize as he does, how the support and encouragement of bis people make it possible for him to give himself more freely. The time that would be required to cut and haul ten loads of wood can now be used in the Lord's work.

Does it pay to help the preacher? If you have never tried it, it might prove an interesting experiment. May God bless the people of Brooklyn, who are standing by us so nobly, and may they never have cause to feel that it does not pay to help the preacher! Rose D. Fox.

Brooklyn, Iowa.

WEST DAYTON, OHIO

We met in council March 27. Brethren Warner, Hodgden and Wine were chosen delegates to District Meeting; Brother and Sister Warner, delegates to Annual Meeting.

These matters being disposed of, our attention was directed to the prospective revival, to be conducted by Bro. Geo. W. Flory. The entire congregation was organized into a band of workers, in order efficiently to carry on the meetings. Everyone showed a willingness to do his part.

Our revival closed with a great climactical sermon. Bro. Flory put forth his best efforts at West Dayton and, regardless of inclement weather, an intensely interested audience was present every night. We are sure that we had a great revival in spirit as well as in reclaiming souls for the Master. Prof. Yoder, of Philadelphia, led us in song. His thorough knowledge of music and his melodious voice charmed all, as he led the great audiences in inspirational singing.

The meeting was one of the most interesting ever held in the West Dayton church. Bro. Flory's well-chosen addresses were truly refreshing to the soul, and the church has been awakened to new ideas and a new vision. With our hope anchored in Christ, we hope to accomplish much for the Master.

We had a number of confessions. Ten have been baptized so far, with others still to come and a number reclaimed.

On Easter morning the young people magnified the Risen Lord by an impressive song service, led by Bro. Weimer, our song leader.

The young people are taking a greater interest in church affairs,—a sure sign of spiritual prosperity.

N. B. Wine.

SOUTHERN VIRGINIA

The various gatherings of the above-named District were held in Smith River congregation, April 16-18. This was the first time the District gatherings were ever held at this place. We were welcomed and cared for generously by the members and their friends.

The different speakers at the Temperance Meeting insisted that we aid the Government in securing the conviction of those who violate the prohibition laws, believing that if we make our State effectually dry, our influence will be beneficial to those States where the liquor traffic is more strongly entrenched.

In the Ministerial Meeting four elders were assigned to as many topics for discussion. "The Responsibilities and Duties of Elders" was discussed along the line of coöperation and association, especially where there are associate elders. The overseer will want to coöperate with his brethren in the eldership, and not lord it over God's heritage. "How Can We Best Keep Our Members Loyal to the Church," was a most important topic. The point was emphasized that as spiritual leaders we should be loyal ourselves, in order more impressively to teach the doctrine of loyalty. Create sentiment for the church and her work. Keep the members busy. When we call young men to the ministry, we should stand by them. It is important that more young men be called to the ministry, to fill up ranks that are being depleted. If possible, we must increase our force. If we are awake to our opportunities, we will know when we have material to fill this most important position.

The Missionary Meeting was splendid. It was urged that we catch our Lord's vision of the mission field of our District. Brother and Sister Wampler, returned missionaries from China, were present, and delivered much appreciated addresses. The latter is being supported by the Sunday-schools of this District, in connection with the Sunday-schools of the First District.

(Continued on Page 318)

NOTICE TO MOTHERS AND DAUGHTERS

The Committee on Arrangements has kindly assigned to our work at the Coming Conference the Westminster building on the hill, just south of the auditorium and near the college building. Our daily sessions will begin, if possible, on Wednesday at 4 P. M., and so continue each day for the week. It is desired that all former officers of the organization, and all interested in any particular way be present on Wednesday evening, to help in planning some details of the week's work.

On Sunday and on the last Wednesday the meetings will be for the public, when young men and women, as well as all parents, are most eordially invited to be present. Remember the time: 4 P. M. each day.

We are planning to carry on our Juvenile Department work again this year, where some competent mothers and some young girls will be given the care of the babies. Girls will be in charge of the three and four year olds, and we solicit the help of some good kindergartners for such of the children as belong to that class. This work will be in the same building and at the same time, and perhaps at another hour also, at which the mothers and daughters will meet.

Come with your children! Come with your friends and, above all, come with the love of God and humanity in your heart, and enjoy a part in this work of uplifting the home and sustaining its high mission.

Chicago, Ill. Catharine Beery Van Dyke.

PRE-COMMENCEMENT NOTES FROM McPHERSON COLLEGE

It is quite likely that there will be present, at our Commencement this year, a larger number than usual of the former students and alumni of the college. This is due to the fact that Annual Conference comes so soon after the close of school. We are glad to call the attention of our Western friends to the fact that by getting a rather early start to the Conference they may enjoy Commencement programs both at McPherson College and at Bethany Bible School.

At the last annual meeting of the Board of Trustees it was voted to erect a Science Hall at the approximate cost of $60,000. Further plans for this building are now maturing, the architect already being at work on the blue print. It has also become necessary to provide additional facilities in the way of rooms for the increasing number of students. To meet the growing demand, the trustees lately decided to build on the campus another dormitory, which will accommodate perhaps forty-five students, the intention being to provide quarters for several families. This building will be ready for occupancy by Sept. 15, next.

It is gratifying to the management to note that most of the students who are finishing courses are finding responsible positions awaiting them. This spring has witnessed an abnormal demand for teachers; insomuch that our department of education has been unable to present candidates to fill all the positions available.

Four members of the faculty will have the summer school in charge. Two members expect to pursue summer work in preparing their doctoral dissertations. Others will represent the college in field work. At the present time the prospects for students next year are exceptionally bright. E. L. Craik.

College Hill, McPherson, Kans., May 5.

MODEL ACCOMPANIED LECTURES ON THE JEWISH TABERNACLE

Several of our Northern Indiana churches, with some churches of other denominations in the city of South Bend, have had the benefit this spring of what is here announced.

Sister Cora Wise, of said city, has, with the coöperation of her large Sunday-school class of women, worked out the details and made an excellent model of the Jewish Tabernacle. In addition to a showing of the large model,—worth much in itself,—she speaks on points of interest connected therewith. What she has to say is best given in three lectures, but they are "boiled down" and presented in one when the circumstances admit of only one appearing.

The writer takes occasion to say that Sister Wise can and will be glad to serve others after Annual Conference. How would this be as a special program for your Christian Workers' Society? If interested, see her about it. Inquire for Sister Cora Wise in the Sunday-school Exhibit room, at Winona Lake. Ralph G. Rarick.

Covington, Ohio.

POLO, ILLINOIS

The Polo church enjoyed a series of splendid addresses given by Bro. P. B. Fitzwater, of the Moody Bible Institute, April 6-13, on "The Incarnation of God in Christ." Bro. G. L. Wine, our pastor, continued the meetings for two weeks. Six accepted Christ and were baptized.

We recently improved our audience room by redecorating and putting in a gallery, thereby increasing the seating capacity and giving us more Sunday-school room. Under our efficient superintendent, Sister Wine, the school is steadily progressing. At our recent County Convention, ours was one of the three "standardized" schools. This is the first time that we have attained this rank.

An Easter service, "The Pilgrim's Vision," was rendered by the young people, assisted by a chorus. A few Sundays ago we had a "Boys' Day." Every man and boy was to bring a boy. Some new pupils were secured in this way. Other ways to increase interest and attendance are being planned.

Much interest is being manifested in our song service. Special music is frequently rendered and our young people and children are being trained.

Bro. Wine is our delegate to Annual Conference, with Bro. Heckman, alternate. Our quota for Armenian-Syrian Relief is almost raised. We are preparing properly to observe Mothers' Day. Jane Stauffer.

SEBRING, FLORIDA

April 24 our members' meeting was held, with Bro. J. H. Garst presiding. Some good financial reports were made, and especially can this be said of the work done by the Sisters' Aid Society. During the winter, in various ways, and especially in piecing quilts and in making pine-needle baskets, the Society came into possession of $92.10. This was wisely disbursed and the sisters can feel that they have done a good work.

Using the money gathered at our morning offerings and at the Sunday-school, different sums were appropriated: Ten dollars went to the India sufferers; a like sum was set apart to aid in the education of a young minister; twice the amount was divided between the State District and our Sunday-school library. The Annual Meeting collection is to be remembered in a special offering.

At this meeting steps were taken to establish a Sunday school library, containing a collection of books suited to Sunday-school use and general reading. The idea is to have the library cover a wide range of reading. Any "Messenger" readers having books that they wish to have placed in this library, can send the same to the writer by parcel post, or otherwise, prepaid.

Bro. J. H. Garst will represent this congregation, as delegate at the Winona Lake Conference.

Several days after the close of this meeting, a gentleman who has spent several winters in Florida, came to us for baptism. He knew the Brethren in Pennsylvania years ago. Through the "Messenger" he got in touch with us, and it was a pleasure, after a little meeting in our chapel, to administer baptism. He is a man of more than ordinary modesty and a liberal giver. Even before his induction into Christ, he placed several hundred dollars where our Brethren can use it in carrying forward some lines of the Master's work. It was a case of bringing a splendid offering to the altar before baptism.

J. H. Moore.

DISTRICT SUNDAY-SCHOOL MEETING

April 24, at Bethany church, Philadelphia, a special session of the District Sunday-school Association of Southeastern Pennsylvania, New Jersey and Eastern New York was held. After much interesting discussion the following decision was passed:

That the Sunday-schools of Southeastern Pennsylvania, New Jersey and Eastern New York establish two annual scholarships of $150 each at Juniata College, or such other school as the Association may sanction, to aid some brother or sister, educationally, for the foreign mission field,—the brother or sister to be approved by the Sunday-school Association of said District.

If the person so aided serves on the foreign field after his or her preparation, said scholarship, appropriated for this preparation, is to be considered a gift from the District. If, however, the person thus aided, does not go as a missionary, said money provided is to be returned to the Sunday-school Association of said District, with interest at 4%.

Many hopes were expressed that this might be an effective aid in securing more workers for the foreign field.

Norristown, Pa., April 28. Carrie W. Ellis.

DISTRICT MEETING OF EASTERN PENNSYLVANIA

The fifty-third regular District Meeting of Eastern Pennsylvania convened in the Spring Creek congregation, Lebanon County, Pa., April 30 and May 1. Every congregation in the District was represented by one or more delegates.

The following organization was effected: Bro. I. W. Taylor, Moderator; Bro. R. W. Schlosser, Writing Clerk; G. N. Falkenstein, Reading Clerk. The first day of the meeting was spent in several sessions of the elders of the District, in the organization, and in a very interesting missionary program in the evening. Bro. J. F. Graybill, of Sweden, spoke on the theme, "The Mind of Christ on Missions." He made a strong appeal that all appropriate, to their own lives, the characteristics of the Master, so as to be efficient workers in needy fields. Encouraging reports were given by the different representatives from our various mission points of the District.

The business session convened at half-past eight on Thursday morning. The devotional services were conducted by Bro. J. H. Cassady who is laboring in the State in the interests of the James Quinter Memorial Fund.

The various reports of our District organizations show intense zeal and devotion in the cause of the Master. The membership of the District of Eastern Pennsylvania is now over seven thousand. The contributions from the District have been generous, but are simply an indication of an awakened interest in suffering and sin-sick humanity, and a foregleam of still greater things that will be done.

Elizabethtown College, now the property of Eastern and Southern Pennsylvania, has entered upon its endowment campaign, and expects to raise $400,000. The congregations canvassed so far have reached their quota of forty dollars per member, and Spring Creek congregation has exceeded her quota by a thousand dollars. The imperative need of Christian education is being felt more and more, in view of present-day tendencies toward infidelity and materialism in many of our State institutions of learning.

One query was passed on to the Annual Conference.

The meeting was largely attended, in spite of the inclement weather. All who attended the meeting were filled with enthusiasm to labor for the best interests of the Kingdom. R. W. Schlosser, Writing Clerk.

Elizabethtown, Pa.

WESTERN PENNSYLVANIA

The District Meeting of Western Pennsylvania was held in the Scalp Level church, April 21-23. A temperance program was given the first evening. Bro. A. U. Berkley, who was chairman, added much to the interest of the meeting. Helpful thoughts were given by Brethren C. W. Warstler, C. C. Sollenberger, Oran Fyock, D. R. Berkey and I. R. Pletcher. A special feature of the program was the singing of "A Saloonless Nation in 1920," by a chorus of some twenty voices from the Rummel church. Bro. A. G. Faust, of Rummel, a splendid leader of song, had charge of the chorus.

Tuesday morning and afternoon was devoted to the Elders' Meeting. Bro. M. Clyde Horst was Moderator; M. J. Brougher, Writing Clerk; E. M. Detwiler, Reading Clerk. Tuesday evening the District Mission Board had charge of the program. The five members of the Board constituted the speakers. Their names are: J. J. Shaffer, P. J. Blough, M. Clyde Horst, S. P. Early and H. B. Heisey. Five enthusiastic speeches, dealing with phases of the Five-year Forward Movement, were given.

Wednesday was District Meeting proper. A large amount of business was passed. The Old Folks' Home project took on very definite shape. Five trustees, empowered to incorporate, were chosen to establish and care for a home at Rummel, which shall be used for both aged ones and children. It was decided that each congregation's amount for District Missions should be at least fifty-two cents per member, and that, to secure this amount, weekly or monthly voluntary offerings be lifted for said cause. A ruling that no officer of District Meeting may succeed himself, was passed. Due to a new minute, the moderator for 1920 was elected. Bro. M. Clyde Horst was the one chosen. Two papers were sent to Annual Conference. Brethren E. M. Detwiler and H. B. Heisey were chosen to represent the District on Standing Committee. The officers in charge of the District Meeting were M. J. Brougher, Moderator; D. K. Clapper, Assistant Moderator; H. B. Heisey, Clerk; T. R. Coffman, Reading Clerk; A. S. Hoffman, Treasurer; Jerome E. Blough, Annual Meeting Treasurer for this District. After prayer by Eld. Solomon Bucklew, the meeting adjourned. There has been no call for the 1920 meeting as yet.

Rummel, Pa. H. B. Heisey.

WASHINGTON, D. C.

The Washington City church held its semiannual love feast on Sunday, April 27. The occasion was marked by the presence of the greatest number of communicants at the tables in the history of the church at Washington. That day was further notable in that the largest attendance at an ordinary Sunday-school session was recorded. At the close of the morning services two were baptized, one renewed her vows and two were received by letter.

Washington City responded readily to the call for relief funds. The quota assigned to us for relief work was $440. More than $1,100 has been given for various relief and missionary purposes since the beginning of the year. The amount given by the Sunday-school for the India Famine relief, which was $238, was reported several weeks ago. More recently $504 has been subscribed for French and Belgian orphans; $305 has been given for Armenian Relief; $41 was donated by a Sunday-school class for the Mary Quinter Hospital; and $25 was contributed to the fund for leper missions.

Our quota for the Conference offering is $330. A third of this has already been pledged by a few members, and all indications are that we shall "go over the top."

Even a casual look at our congregation reveals the fact that the large Sunday-school attendance, the additions to the membership in the course of the everyday

worship and the amounts of money given, are a tangible evidence of an exceedingly vigorous growth.

May 5. Chas. E. Resser.

Notes From Our Correspondents

(Continued from Page 309)

commencing about 7:30. The young people gave a fine program Easter Sunday at the evening meeting, followed by a sermon by Bro. Hoelle, our young minister. We took a collection for the Armenian cause. At our next business meeting we will take up the matter of redecorating the churchhouse.—Belle Ruth, Grand Junction, Iowa, May 5.

Dry Creek.—Feb. 16 and March 30 Bro. D. E. Miller, of Cedar Rapids, was present and delivered two fine sermons. April 13 Bro. M. W. Emmert, of Mt. Morris, spoke on the theme, "Definite Decision for Christ's Kingdom." April 18 we met in council, with Eld. S. B. Miller presiding. The church decided that the offerings of Easter Day be used for World-wide Missions. Our delegate to Annual Meeting is Bro. S. B. Miller, with Bro. A. W. Miller, alternate. Our love feast was appointed for June 14 and 15, with the thought of securing ministerial help of brethren on their way home from Annual Meeting. Easter morning we were pleased to have with us Sister Anna Hutchison, home on furlough from China. In her discourse she told of the great sacrifice of the early missionaries; then presented the need of today, closing with a plea for helpers to carry Christ's message of salvation to those who have not heard. Easter evening a joint program was rendered by our Sunday-school and Christian Workers.—Mrs. Jennie B. Miller, Robins, Iowa, April 25.

Franklin County.—April 13 our offering for Relief and Reconstruction Work amounted to $202.05. Then it was decided to give our Easter offering to the same cause. These two offerings, together with what has been reported previously, makes our total contribution $830.83. Our quota is $275. Our elder has placed our Annual Meeting offering goal at $500. Bro. Virgil C. Finnell came to us in a three-day Institute April 25, 26 and 27. His lectures were well attended and very much appreciated. On Sunday we had an all-day meeting, with a basket dinner at the church. Bro. Finnell's lectures are timely and practical, and our workers' conference is considering ways of placing both our Sunday-school and Christian Workers on a higher standard of efficiency. Our union Sunday-school rendered a very acceptable Easter program.—Harvey W. Allen, Dumont, Iowa, May 2.

Greene church reports a total offering of $938.15 for the Armenian sufferers. The Sunday-school has decided that an offering be lifted the first Sunday of each month to be sent to the support of a native worker on the India field. Bro. Virgil Finnell, District Sunday-school worker, gave three splendid lectures, April 22, 23 and 24. We are expecting Bro. P. H. Bowman, of Grand Rapids, Mich., with us in a series of meetings, beginning May 18, following our communion service Saturday evening, May 17. Mothers' Day will be observed next Sunday.—Elsie A. Pyle, Greene, Iowa, May 6.

KANSAS

Bloom church is beginning her revival campaign, with the pastor in charge. We expect Bro. O. H. Fetter to be with us May 11-18. Our correspondent, Sister Cassie Martin, is in the hospital, recovering from an operation. She is greatly missed from the varied activities in which she is usually so effecient. Our love feast will be held May 19.—J. S. Sherfy, Bloom, Kans., May 5.

East Wichita.—Our series of meetings, conducted by Bro. A. G. Crosswhite, of Roeky Ford, Colo., was very spiritual and edifying. Nine were baptized and one restored. We feel that much good was done in the three weeks' work. We will hold our love feast April 25, with Bro. Crosswhite officiating. About 100 members communed. East Wichita went "over the top" in the Armenian Drive, the total amount being $371.80. Bro. John Deeter, of McPherson, District Sunday-school secretary, recently gave us some very practical ideas to put into operation.—Grace Schul, Wichita, Kans., May 5.

Independence.—Easter Sunday was a day we all enjoyed. After a beautiful Sunday-school lesson, we had a fine sermon by Bro. John Denny on the subject, "A Risen Christ." That evening an Easter program was rendered by the Sunday-school scholars. May 4 Eld. Jas. Hardy and wife, from Bartlesville, Okla., were with us. Our home elder, Bro. W. H. Miller, organized the "Five-to-Forward Movement." Bro. John Denny and wife were called to the ministry and duly installed. Our love feast was held in the evening, with fifty-six present. Bro. Miller officiated, assisted by Bro. Hardy. We now have a Teacher-training class of twenty-five. Next Sunday we expect to observe Mothers' Day. May 17 the Gospel Team from McPherson will be with us. Our Christian Workers' Band has taken the "Story of Ida B. Ellis" and the India Mission field.—Pella Carson, Independence, Kans., May 6.

Larned City church met in council April 15, with Eld. E. S. Fox officiating. We decided to hold our love feast May 25. We received four letters. Two letters were granted. We elected Bro. E. S. Fox as our delegate to District Meeting. We collected $179 for the Armenion Relief Fund.—Mary Geiman, Larned, Kans., May 5.

Parsons.—Bro. H. M. Mohler, of Sterling, Ill., will assist us in a two weeks' series of meetings, to begin May 10 and to close with a love feast. Brethren John Campbell and S. S. Ames will represent the church at District Meeting; Sister Nettie Clark, the Sunday-school; Bro. Porter Amos, the Christian Workers. Bro. Frank is our delegate to Annual Conference.—Julia C. Jones, Parsons, Kans., May 1.

Washington Creek.—Since the influenza epidemic our services are revived. Sunday evening of May 4 Sister Lucy Shisler gave a talk about India, followed by a lecture on India. We gave $75 to Armenion Relief.—Mrs. Clyde E. Shively, Richland, Kans., May 5.

MARYLAND

Baltimore (Woodberry).—As a result of the three weeks' series of meetings, conducted by Bro. A. L. B. Martin and our pastor, eight were received into the church through baptism. An interesting Easter program was rendered by the Sunday-school. April 27 was a joyous occasion, when about 120 communed. Bro. Martin officiated and a number of visiting brethren were also present. Our total amount for Armenian-Syrian Relief is $165.25. Two letters and membership were received May 4.—Flora A. H. Babylon, Baltimore, Md., May 7.

Denton church has enjoyed a week's revival meeting, conducted by our pastor, Bro. Levi K. Zeigler. Four of our Sunday-school scholars stood for Christ and were baptized. Our, communion was held May 4 and was largely attended,—about 150 communing. Visiting brethren officiating were S. F. Bowman, Bro. Hartzler and S. F. Raitigh. The Sunday-school had charge of the Christian Workers' Meeting for Easter Sunday and rendered an appropriate program.—Mrs. C. E. Deitz, Denton, Md., May 5.

Maple Grove.—April 27 Bro. A. C. Auvil, of Swanton, Md., preached for us and on Sunday morning, April 28, gave a leeture on the Armenian Relief. An offering of $139.29 was lifted for that purpose. In the afternoon, Bro. Auvil baptized at the Bethesda house. The offering there amounted to $6.43. Sept. 1st the Bro. W. J. Brumbaugh, of Greensburg, Pa., will begin a two weeks' series of meetings at Maple Grove, closing with a love feast Sept. 14.—E. Grace Yost, Grantsville, Md., May 3.

Pipe Creek.—April 9 we met for a Sunday-school business meeting and special prayer for our series of meetings. April 27 we closed a two weeks' series of meetings, consisting of Bible Institute and evangelistic services, conducted by the home ministers.—Bro. Wm. Kinsey, assisted by Bro. Oren Garner. The former's messages gave us a deeper vision of many texts and an inspiration for greater Bible study. Eleven were baptized. Our Teacher-training Class has completed the book, "Training the Sunday-school Teacher," and received their certificates. We organized a Christian Workers' Meeting, with the writer as president. We expect to hold a local Sunday-school Meeting at this place some time in June.—Carrie L. Garner, Union Bridge, Md., May 2.

Pine Creek church met in council May 4, with Eld. J. J. John presiding. A number of letters were granted and several received. The financial report of the church for the past year was given, showing a total of $1,800 raised for various purposes. The church decided to support a day-school at the present time are supporting one missionary and three native helpers in the foreign field. We also have raised about $800 for the Armenians. The church selected Eld. C. D. Bonsack as delegate to Annual Meeting, with Eld. D. E. Englar, alternate. We also elected two deacons,—Brethren Frank Shriver and Keener Bankard,—to be installed at some future time.—Ida M. Englar, Uniontown, Md., May 4.

MICHIGAN

Homestead.—Easter evening o large number of friends and neighbors gathered at the church to listen to a splendid program given by the Sunday-school. Our superintendent, Bro. Jos. Raichart, opened the services. The children appeared in recitations and dialogues and the choir rendered some fine songs. Our pastor, Bro. A. B. Hollinger, gave a short address.—Ray Sells, Benaonia, Mieb., May 4.

Marilla church met in council May 3, with Eld. J. Edson Ulery as moderator. Two letter were granted. The writer and Bro. Clark Williams were chosen as pastoral committee. Bro. Ulery was with us over Sunday and delivered two sermons, which we appreciated very much. Our next council will be Friday, June 28. We are greatly in need of a pastor. Any one wishing to change location, will please write the undersigned.—Beatrice Shideler, Marilla, Mich., May 4.

MISSOURI

Fairview congregation met for Sunday-school May 4. We had an interesting lesson on the creation and the work of man. Sister Dixie Robertson is the teacher of the Bible Class. We then organized a teacher-training class with an enrollment of twenty-seven. Nannie Letsinger was elected president and Sister Dixie Robertson, teacher. We decided to meet each Sunday at 3 P. M.—Belle Hylton, Mansfield, Mo., May 5.

Mound church met in council April 3, with Eld. Ira Witmore presiding. April 11 we held our love feast. Eld. G. W. Lentz, from Rich Hill, had charge of the services. Our Sisters' Aid Society was reorganized, with Sister Nannie Wagner, President, and Sister Ruth Enos, Secretary-treasurer. Our Sunday-school and Christian Workers' Meeting decided to save the money, ordinarily spent for rlings they could get along without. The collection amounted to $27, which went to the India sufferers. April 27 we took up a collection of $82.90 for Armenian Relief. We also took a collection for the China orphan whom the Christian Workers are supporting.—Mrs. Fern M. Wagner, Adrian, Mo., May 1.

Osceola church met in council April 19, with Eld. T. J. Simmons presiding. April 11 we held our love feast. Armenian-Syrian Relief Sunday-school is progressing nicely, with an average attendance of about thirty. We are very anxious for a revival meeting this fall, but so far we have been unable to secure an evangelist.—Mary K. Simmons, Osceola, Mo., May 3.

NEBRASKA

Octavia church will hold her spring love feast on Monday evening, May 26. Isolated members of the church are urged to be present and to those living away from the church we would say that, if notified, we will see that transportation and entertainment provided. —Elda Burkholder, Edholm, Nebr., May 3.

NEW YORK

Brooklyn Italian mission received one Italian brother by baptism on Easter Sunday. Each Friday a class of about fourteen Italian girls from Catholic homes meet to study the Book of Mark. The children enjoy their meeting very much. Sunday-school has been as many as sixty in the Sunday-school. Church services are held each Sunday evening. Brother and Sister Caruso attended the District Missionary Conference in Philadelphia.—Margaret Griffith, Brooklyn, N. Y., May 2.

NORTH DAKOTA

Kenmare church met in council March 28, with Eld. G. I. Michael presiding. Three letters were granted. We decided to have Bro. Geo. Studebaker come immediately after District Meeting, to give us two weeks of singing lessons, closing with a love feast. Easter Sunday our offering was a special one for Armenian Relief. "Who Is My Neighbor?" after which a collection of $161.86 was taken for the Armenian sufferers.—Elsie Larsen, Bowbells, N. Dak., April 22.

OHIO

Black River church met in council May 3. Eld. D. R. McFadden presided and was retained for another year. Two were received by letter. We expect to hold a series of meetings this spring, as soon as we can secure the services of Bro. Bagwell. Our love feast is to be held at the close of these meetings. Our apportionment for Armenian-Syrian Relief is $250. Sunday morning we had a call for our reports are not all in, we hope to add to this amount.—Mrs. Anna Nolt, Lodi, Ohio, May 5.

East Nimisbillen church met in council May 3, with our home ministers present as Eld. S. J. Shoemaker acting as moderator. We reelected Bro. H. Carper church trustee. Our delegate to Annual Meeting is Eld. S. S. Shoemaker, with Bro. E. W. Wolf, alternate. We decided to hold a love feast,—an all-day meeting, in connection with our regular meeting in June. We will hold this June 15, Bro. O. E. Messamer, of Bethany Bible School, evangelist. —A. J. Carper, Middlebranch, Ohio, May 7.

Ludlow church met in special council April 26, at the Pitsburg house, with Eld. W. Bell presiding. Elders Wm. Minnich, Peter A. Blessing and Wm. Royer were present. Two letters were received and six were granted. The amount of our apportionment for the Armenian-Syrian Relief was $250. April 27 our subscription list was solicited for that work. With what had been given by the Sunday-schools in January, the amount raised was $1,027.56. Our presiding elder offered his resignation. Eld. S. A. Blessing was chosen to finish the unexpired time.—Mrs. J. W. Eikenberry, Arcanum, Ohio, May 5.

Owl Creek church met in council, with Eld. G. S. Strausbaugh presiding. Arrangements were made for our love feast, preceded by a few meetings, beginning May 28, with Bro. Strausbaugh in charge. Two letters were granted and four received. Since the influenza epidemic, church services have been held every Sunday. As there are places near for Bible Study and Meeting, we decided, we decided to have preaching every two weeks and go to these other points to conduct services every other Sunday. Bro. G. S. Strausbaugh was chosen delegate to Annual Meeting, with Bro. J. H. Beehler, alternate. A number of church officers were elected. We decided to secure the services of Bro. Otho Winger at the earliest possible date. We also decided to hold a series of meetings some time after September. A collection was taken, signifying our desire to work with the Brotherhood in carrying out the "Five-year Forward Movement" as outlined. Sometime ago an offering of $75 was taken for the India sufferers. We have raised $200 for Armenian-Syrian Relief.—Zora Montgomery, Fredericktown, Ohio, May 7.

Potsdam.—May 4 we had the pleasure of having Brother and Sister Homer Bright with us. The latter gave an interesting talk on China and her needs. We welcome Brother and Sister Bright to West Virginia, who have lately moved into our midst.—Mary Weisenbarger, Laura, Ohio, May 5.

Prices Creek.—April 27 Bro. Norris, of North Manchester, Ind., closed a two weeks' series of meetings, giving us seventeen stirring sermons. We had large congregations and feel that much good will result. The membership was strengthened by Bro. Norris' work among us.—Alma Miller, Eldorado, Ohio, April 30.

Reading church met in council May 3, with Eld. A. I. Heestand as moderator. May 18 Bro. W. D. Keller, of Canton, Ohio, will begin a series of meetings, followed by a love feast June 1, at 6:30 P. M. Any one wishing to come by train, will please notify Bro. B. F. Roose, Homeworth, Ohio. Our quota for the Armenian-Syrian Relief is $405. Sunday morning we lifted an offering of $224.91; $60 has been sent in and the balance will be raised in the near future. We have recently organized a Sisters' Aid Society. Arrangements are being made for our District Meeting. Aug. 9 our next all-day council will be held. Sister Emma Rohrer and Bro. Sargent have visited us this spring. We have arranged to have the Conference daily paper sent to each home in our congregation. Our mission class is about to finish the first book.—Rena Heestand, Moultrie, Ohio, May 5.

Springfield church met in council May 3, with Eld. Adam H. Miller in charge. A report of the annual visit was given. A ministerial committee was appointed, a church trustee reelected and vacancies on various committees were filled. Bro. S. A. Kreiner was chosen delegate to Annual Conference, with Bro. Chas. Kurta, alternate. Delegates to the District Sunday-school Convention are one superintendents, Brethren Fred E. Young and I. R. Young. Bro. H. P. Richards, of Chicago, has been secured to condnet revival services for us after the middle of September. It was decided that the Springfield church entertain the evening Fourth of July meeting. Owing to rain, April 30, our communion was not so well attended as usual. Eld. Miller was with us, and Bro. O. P. Haines officiated. May 4 a memorial service was held at the home of Brother and Sister Wm. Etter, for their son, Clark, who was killed in action in France. Bro. Chas. Kurtz conducted the service. Our quota for Armenian Relief has been raised. We are adding to it by using the monthly missionary offerings.—Alice C. Munaw, Mogadore, Ohio, May 5.

Sugar Hill church met in council April 26, with Eld. J. Franklin Brubaker presiding. Five letters were read and one was granted. Reports on the annual visit were made. We have raised $200 for Armenian-Syrian Relief. We just closed a three weeks' series of meetings, conducted by Bro. Hershel Weaver. Two were added to the church,—one by baptism and one by former baptism. Bro. Weaver's sermons were a spiritual uplift. May 3 we held our love feast. Sunday morning Bro. Weaver held a Children's Meeting, which was followed by the regular meetings closed May 4.—Mary Bowser, West Alexandria, Ohio, May 6.

Woodworth church enjoyed a great spiritual blessing during the week beginning April 27, when Bro. F. Sargent, of Bethany Bible School, gave us three interesting lectures. Bro. D. W. McFadden, who is one of the committee of three, appointed by our District to perfect the organization of our church, was with us Tuesday. Thursday the other two members of the committee, Brethren W. D. Keller and Edw. Shepler, came. At our council meeting Bro. J. F. Kelsher was chosen elder for one year. Bro. Ed Arner was elected deacon. We also appointed our pastor, Bro. J. O. Byler, delegate to Annual Conference. Communion was held on Friday evening, with sixty-five present. Our church and Sunday-school work is progressing. Since our last report five have been baptized.—Ruth Garver, Poland, Ohio, May 8.

Wyoming.—Influenza has again been raging in this section, interfering with our services for a time. April 20 we again had services, when Bro. J. S. De Jean delivered an Easter sermon. April 27 our pastor, Eld. J. L. Guthrie, gave a forceful missionary address, setting forth the needs of Armenia and Syria. At the close of the service, an offering was taken for this work. Our quota was $66, but with what had previously been handed in, the total was $93.09. Two sermons have been arranged to present the Five-year Forward Movement,—one to be given May 4 and the other May 18. May 18 a missionary program will be given, and we hope to have our missionary secretary, Bro. W. D. Lundes, with us. Our love feast will be held May 31,—an all-day meeting.—Mary L. Cook, Nevada, Ohio, May 1.

OKLAHOMA

Red River church met in council April 24. Bro. Joseph Nill was elected elder; Sister Lizzie Hilbert, church clerk and treasurer. The writer, correspondent and "Messenger" agent.—Etta Nill, Frederick, Okla., May 5.

PENNSYLVANIA

Annville church had a very inspiring meeting April 13, when five were baptized. Our love feast was held April 26 and 27, with a good attendance. A number of visiting ministers were with us. Bro. W. K. Conner, of Harrisburg, Pa., officiated. We were also very much pleased to have Brother and Sister Ernest Lundquist, missionaries from Sweden, with us at that time. Our church is responding very well to the Armenian-Syrian Relief. Five letters have been received since our last report.—Fannie Kreider, Lebanon, Pa., April 30.

Elizabethtown.—Sister Ingeborg Lundquist and Sister J. E. Nill, returned missionaries from Sweden, were with us. The former preached both morning and evening. The following Monday he gave us a very interesting talk on the customs of Sweden. Our offering for the Armenian-Syrian Relief is $1,038.50. Several Swedish-born young people were received into the church, all of whom stood for Christ during the late series of meetings, conducted by Bro. Frank Carper, of Palmyra. Bro. Jesse Ziegler, of Harrisburg, Pa., preached for us, using the Twenty-third Psalm as a basis for his discourse, which was an inspiration to all. In the evening the Volunteer Mission Band of our college rendered a fine program, instead of the regular preaching services.—S. P. Engle, Elizabethtown, Pa., May 5.

Lebanon (First Church).—One more was recently baptized, making three since the last report. We made an appeal in behalf of our work to the Elders' Meeting of Lancaster County, asking for the hope by next year to receive recognition as a congregation. We use the Brethren literature, preach Brethren doctrine and live Brethren lives; and we desire the prayers and help of the Brethren.—J. G. Francis, Lebanon, Pa., May 4.

Locust Grove church met in council April 30, with Bro. M. C. Horst presiding. It was decided to hold a series of meetings, beginning June 15 and closing with a love feast June 28. Beginning May 18, we will have preaching services every Sunday morning and every two weeks in the evening. April 27 an offering of $183.89 was raised for Armenian Relief.—Elizabeth Ribblett, Johnstown, Pa., May 5.

Maple Glen church met in council April 26, Bro. L. A. Peck presiding. The dedication of our remodeled church will be held May 25. Bro. Geo. B. Royer will be the dedicatory sermon. Our series of meetings, to be held by Bro. Calvin R. Wolfe, of Brandonville, W. Va., will follow the dedication and close with a love feast on June 8. —Mrs. P. S. Davis, Springs, Pa., May 7.

Plum Creek church beginning May 13, Bro. John R. Snyder will conduct evangelistic services at the Plum Creek church. Our love feast will be held May 25. We are planning for a children's service on Sunday morning, May 18. In the afternoon of May 4, a memorial service was held for Bro. Ellis Beachley, who was killed in France. Brethren Barney Miller and A. B. Replogle were our representatives at District Meeting. Our church has raised over $400 for Armenian Relief. Contributions are still coming in.—Mrs. A. B. Replogle, Shelocta, Pa., May 7.

Upper Conewago church met in council at the Mummert house May 3, preparatory to our love feast, to be held at this place May 17 and 18, with Eld. C. L. Baker presiding. Seven letters were received and four granted. We recently had our church duly incorporated; also the cemeteries of our congregation. The following offerings were made recently for Relief and Reconstruction work: East Berlin Sunday-school, $40; Conewago Sunday-school, $90.40, a total, with previous offering, of $1,013. An offering of $310 was given for our church home near Carlisle, as a donation.—Andrew Bowser, East Berlin, Pa., May 5.

Upper Cumberland church held her love feast May 3. Bro. G. N. Falkenstein, of Elizabethtown, and Bro. Miller, of Carlisle, were with us. Bro. Falkenstein preached on Sunday morning at Hunsdale and at the Brethren's Home in the afternoon. Our Christian Workers' Meeting is progressing very nicely. The attendance is good and the interest manifested is encouraging. Our collection for the Armenian sufferers at Huntsdale amounted to $1,538 and in the dia-

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SOUTHERN VIRGINIA

(Continued from Page 315)

The Sunday-School Meeting was interesting throughout. The main topic for discussion was: "The Possibilities of the Sunday-School." This was subdivided into four divisions: (1) "In Training Our Young People for Christian Service," (2) "In the Social Life," (3) "In Christian Educatioo," (4) "In Mission Work." These were ably discussed by one of our young superintendents, two of our elders, and by Bro. Wampler.

The day set for the elders to meet and organize being very rainy, only a few were present at the time appointed. Eld. S. P. Reed was chosen Moderator of the District Meeting; Eld. H. J. Woodie, Reading Clerk; Eld. Michael Reed, Writing Clerk. Several queries were presented to the meeting, which were disposed of unanimously. The writer was chosen Secretary of the program meetings, hence he gives this report. He was also chosen to represent this District on the Standing Committee, with Eld. H. J. Woodie as alternate.

Altogether the District gatheriogs were most enjoyable ones. We were well entertained and cared for. Large gatheriogs were present, and the discussions and deliberations manifested a fine spirit. Elders P. S. Miller and C. D. Hylton, of the First District, were present and rendered valuable assistance. As we were formerly one District, we are always glad to have the brethren with whom we were formerly associated, visit us in our aonual gatheriogs. They seem like homefolks. May the Lord graot that our District may be fully alive to her opportunity in the great Forward Movement for a greater Church of the Brethren in the world! L. A. Bowman.

Callaway, Va., April 23.

SPRING CREEK, PENNSYLVANIA

April 13 we were delighted to bave Eld. H. C. Early with us. He preached in the morniog at the Spring Creek house and in the evening at the Palmyra bouse. He delivered an inspiring sermon on "Seek for the Lost."

At Palmyra we have beeo enjoying mountain-top experiences,—feasting on good things. April 19 Bro. H. H. Nye, of Elizabethtown, preached on the theme "Keep Thyself Pure." On Sunday moroing following he spoke of the hope by the resurrectioo of Jesus Christ from the dead. Io the afternoon we had a semicenteoial talk by Eld. S. R. Zug, concerning the organization of the Spring Creek and Big Swatara congregations, fifty years ago last September.

In 1770 Spring Creek and Big Swatara were one organization,—thirty-nine members in all. In 1763 George Balshaugh was baptized, and some time after that he moved two miles east of Hanoverdale. Some years later his son, Valentine, took the farm and was called to the ministry. He held meetings in barns and houses. In 1865 Bro. S. R. Zug was elected to the ministry. The following year the first District Meetiog was held in the Tulpehocken congregation. Bro. Zug was present. He has attended every District Meetiog sioce theo. In 1868 the congregation was divided. Bro. Zug was present at that meeting. They took the Swatara Creek as the dividing line. Bro. Wm. Hertzler was elected elder for Spring Creek, Bro. John Etter for the Big Swatara. Bro. Zug also spoke about some of the hardships they had to endure at that time, how they traveled long distances oo horseback and on foot to hold meetings. At that time there were no colleges or Sunday-schools. In 1876 the first Sunday-school was organized in the Hanoverdale congregation. Bro. John Witmer was the first superintendent.

Bro. Zug is in his eighty-eighth year. His health is good and bis mind serves him well. He attended forty-five Annual Meetings. His talk was very much appreciated by all who heard it. The above-mentioned George Balshaugh was a grandfather of Bro. C. H. Balsbaugh, and a great-great-grandfather of the writer.

In the evening the children gave an Easter program, which was well reodered and enjoyed by all. Following this, Bro. H. H. Nye continued the Easter story and made it very interesting for the children. The meetings were well attended and we hope that many good results may follow.

April 21 we met in council at Palmyra, with Elders John H. Witmer and Samuel Hertzler in charge of the meeting. Ao election was beld for a minister. The lot fell on Bro. Benj. W. Ebersole. One member was reclaimed.

Elizabeth Blauch.

Palmyra, Pa., April 23.

SUNDAY-SCHOOL CONVENTION

The Sunday-school Convention at the Fairview church, Douglas County, Mo., was well attended and was one to be remembered. April 20 we met for Sunday-school. After an interesting lesson, a collection of $22 was raised for Armenian-Syrian Relief, which makes $45, in all, for the month of April.

The program consisted of discussions of Sunday-school work. After dinner we assembled to finish the program. Quite a few members from adjoining churches were present. Bro. A. W. Adkins, of Osceola, Mo., District Secretary, was with us. At 7:30 we met for a missionary program. The Sunday-school scholars gave a program of music and recitations which was very interesting. Bro. F. E. Miller, of Enders, Nebr., preached an inspiring missionary sermon, after which a collection of $11 was taken for the missions of Southern Missouri.

We have decided to take up the work of the Teacher-training Course and hope to make a success of it. We also plan on taking up the cradle roll work. We have one organized class. Belle Hylton.

Mansfield, Mo., April 25.

WHY NOT AN AID SOCIETY "FORWARD MOVEMENT"?

The District Meeting of Northeastern Kansas was held at Ozawkie in April. The Aid Society work of this District was organized at the meeting the year previous. We find, by looking at the reports in the Program Booklet, that there are some banner Aid Societies.

Richland Center comes first in the raising of funds, with $488.27. Washington Creek comes second, and Sahetha, third, each having raised over $200. In average attendance, Richland Center, Ottawa and Rock Creek lead. Sahetha Aid Society gave the most to benevolences. The Olathe Aid Society has sent a check for Child Rescue Work about every quarter during the past two years. Since the last District Meeting, other societies also are helping in the Orphanage work.

Several churches have lately organized Aid Societies and we feel that our District is now a vital part of the great number of busy sisters and that we belong to the big Aid Society of our Conference.

Sister Emma Devilbiss, Ottawa, Kans., is the President, and Sister Sue Saylor, Ramona, Kans., is our Secretary-Treasurer. Why may we not be included in the "Forward Movement," along with the program for the Sunday-school, the Christian Workers, Educational work, periodicals and missions? Mrs. E. F. Sherfy,

Retiring President of Northeastern District of Kansas.

McPherson, Kans.

IN MEMORY OF SISTERS MABEL WEAVER AND LULU STUNTZ

Like many other churches the Bremen congregation, Bremen, Ind., gave her quota to the dread disease—influenza,—during the scourge of this past winter. The two named above were among the most active in the church.

Sister Mabel Weaver, wife of Bro. Wm. Weaver, died Dec. 9, 1918, aged thirty-three years, nine months and sixteen days. She was the oldest child of Friend George and Sister Elizabeth Stuntz. In 1904 she married Bro. Wm. Weaver. To them were born five children, three of whom died in infancy.

She united with the church in 1904 and two years later, together with her husband, was called to the office of deacon. In her work for the church she served faithfully, especially as a teacher in the Sunday-school. Her Christian life and teaching wielded a large influence in the community, and though only in the prime of life, she was an example to the young. She leaves her husband, one daughter, a son, her father, mother, three brothers and two sisters.

Sister Lulu Stuntz, sister-in-law of the above-named, and daughter of Brother and Sister Levi Bollman, died Dec. 14, 1918, aged twenty-one years, three months and seventeen days. She was baptized on Easter Sunday, of 1908, when only ten years of age. Her life in the church was one of usefulness and inspiration to all who knew her. She was a teacher of the Sunday-school for several years.

In 1916 she married Bro. Sheron Stuntz. Since their marriage they have worked together in the deacon's office. She leaves her husband, father, mother, brothers and one sister.

All who knew these two sisters join in testifying to their beautiful Christian character, and their unreserved consecration to their Master. Each of them called for the anointing oil.

On account of illness in both families, private services were held and public memorial services April 6. The services were conducted by the writer, Text, Mark 14:8. Chas. C. Cripe.

Bremen, Ind.

DEATH OF BRO. D. H. MILLER

Bro. Daniel H. Miller, of Mechanicsburg, Pa., who died April 12, 1919, was the son of Joseph Miller, of Carlisle Springs, and was born June 3, 1843. His education was limited to that afforded by the District school, which was supplemented by the experiences of an active business life. At the age of twenty-five he was married to Elizabeth Grove. To them were born five sons,—William H., of Carlisle, Pa., Ira G. (now deceased), John A., of Tipton, Iowa, Daniel E., of Washington, D. C., and Harvey B., of Elgin, Ill.

He united with the Brethren church in 1869, having been baptized by Eld. Daniel Eekerman. The same year he was married, he began in business at what was then known as "Red Barn," near Shippensburg, Pa. He succeeded in building up a profitable grain business, also selling coal, lumber, etc. Later he built a grain elevator at Camp Siding. At the latter place he continued for a period of about twenty-seven years. He also was in partnership, for a time, with his brother, H. K. Miller, at Huntsdale, Pa., and John A. Miller, at Oakville, Pa., in the grain business.

His second marriage was to Leah T. Condry, of Mechanicsburg, Pa., to which union was born one daughter, Rhoda E. Miller.

After retiring from business, he moved to Elizabethtown, Pa., and later to Mechanicsburg, at which place he resided at the time of his death.

He served in the deacon's office for approximately fifty years, and three of the sons are also deacons in the Brethren church. He was a great-grandson of Eld. George Miller, of the Big Swatara congregation, Pa., tracing his ancestry in an unbroken line back to Switzerland, in 1740. He was a consistent member of the church, and always manifested the deepest interest, not only in the work of the local congregation but the General Brotherhood. During the later years he endeavored to attend the Annual Conferences whenever possible.

His death occurred after an illness of about two years, during which time he sustained several paralytic strokes. Services by Eld. William Murphy and Eld. S. M. Stouffer. Interment at the Huntsdale church. At his request, made many years before his death, his four surviving sons acted as pallbearers. The texts used by those in charge of the services were Job 14: 10 and 1 Thess. 4: 14. He is survived by the children above named, also the two brothers referred to, and one sister, Mrs. J. S. Gabel, of Lincoln, Nebr., as well as his wife, Mrs. Leah T. Miller. D. E. Miller.

Washington, D. C.

SISTERS' AID SOCIETIES

ANKENYTOWN, OHIO.—Report of the Sisters' Aid Society of the Owl Creek church for the first quarter of 1919: Six meetings were held, with an average attendance of nine. We made 5 comforts, 1 quilt, 10 aprons and several sunbonnets. Balance of money on hand, Jan. 1, 1919, $55.29; sale lunch, $20.34; for comforters, quilt and aprons, $15.75; birthday offerings, $3.33; dues, $11.16. Paid out for material, $20.91; India Mission, $25; to Armenian Fund, $20; to Bethany Bible School, $10; to Manchester Mission Chapel, $10; to India Famine Fund, $10; balance, $9.94. Funds received from the sale of eggs, gathered on Easter Sunday and Monday, amounted to $58.46, which will go to the Annual Missionary offering at Conference. In our yearly report we failed to mention the $10 we gave to the Red Cross and $25 to Manchester College Endowment.—Della Leonard, Fredericktown, Ohio, April 30.

PARSONS, KANS.—Report of Doreas Society from June 1, 1918, to May 1, 1919: We held 40 all-day meetings, with an average attendance of 8. Our work consisted principally of quilting. We made 15 quilts, 3 comforts and 44 prayer-coverings. We gave $10 to Mary Quinter Memorial Fund; $10 to Red Cross; $10 to a worthy family; $5 for "Messenger" to different individuals; $10 to Old Folks' Home; $30 for Reconstruction Work. We served lunch at two sales and had one food exchange. We earned during the year $146.98; disbursements, $90.63; balance, $54.35.—Mrs. A. J. Murray, President; Julia Cornelius Jones, Secretary-Treasurer, Parsons, Kans., May 1.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Mathis-Burton.—By the undersigned, at the home of the bride's mother, of Slater, Iowa, March 26, 1919, Bro. Jefferson Mathis, of Ankeny, Iowa, and Sister Corda Burton, of Slater, Iowa.—J. F. Burton, Ankeny, Iowa.

Moon-Bates.—At the home of the undersigned, April 19, 1919, Mr. Howard Moon and Sister Iva Bates, both of North Liberty.—H. B. Dickey, North Liberty, Ill.

Rummel-Reger.—By the undersigned, at the home of the bride, near Johnstown, Pa., April 20, 1919, Bro. Arthur L. Rummel and Geraldine Reger, both of Johnstown, Pa.—Wm. H. Rummel, Johnstown, Pa.

Warner-Hoke.—At the bride's home, in Abbottstown, Pa., April 26, 1919, by the undersigned, grandfather of the bride, Mr. William L. Warner, of Midway, Hanover, Pa., and Miss S. Lydia Hoke.—David H. Baker, Abbottstown, Pa.

FALLEN ASLEEP

"Blessed are the dead which din in the Lord"

Ambroso, Daniel, born June 12, 1835, in Frederick County, Md., died at his home in Polo, Ill., March 31, 1919. He was married to Emaline Traverse Oct. 12, 1860, to which union one son and one daughter were born. Bro. Ambrosc was a member of the church for about thirty-eight years and lived a consistent life. Services by the writer and Bro. Wm. Lampin.—G. L. Wine, Polo, Ill.

Blosser, Bro. Isaac, born in Perry County, Ohio, died at his home, near Bronson, Mich., April 23, 1919, aged 82 years, 5 months and 1 day. He enlisted in 1862 and served till the close of the Civil War. In the fall of 1865 he married Emily O'Hare. To them were born three sons and one daughter. He is survived by one son, three grandchildren and two great-grandchildren. His wife preceded him three years ago. He was a faithful member of the Church of the Brethren for thirty-five years. Services by the writer at the Mennonite church near Bronson.—J. H. Fike, Middlebury, Ind.

Boek, Susanna, born in Montgomery County, Ohio, died April 25, 1919, aged 82 years, 6 months and 13 days. She married Daniel Bock in 1855. To this union seven children were born, five of whom survive, together with the father. Services at the home and in the Howard church, of which she was a member for twenty years, by Bro. Frank Fisher, assisted by Bro. Geo. Cripe. Text, Hos. 14:7.9.—Anna Davis, Kokomo, Ind.

Bouser, Wm. B., born in Schuyler County, Ill., died at his late home, near Crook, Colo., of pneumonia, April 13, 1919, aged 77 years, 3 months and 4 days. In 1870 he married Lydia J. Wright. Seven sons were born to them, two of whom preceded the father. He served in the 19th Illinois Cavalry. When a young man, he united with the Union Baptists, but about eight years ago became a member of the Church of the Brethren, being ever faithful. He leaves his wife, five sons, eight grandchildren, four great-grandchildren, four brothers and one sister. Services by the Christian minister, Rev. Simpson, and at Kearney, Nebr., by Eld. J. J. Tarver. Text, Job 5:26. Burial in the Kearney cemetery.—Mary F. May, Kearney, Nebr.

Campbell, Joyce Virgeline, infant daughter of Walter G. and Grace Campbell, died near West Alexandria, Ohio, April 26, 1919, aged 7 months and 27 days. Services by the writer, assisted by Eld. J. F. Brubaker.—B. F. Petry, Eaton, Ohio.

Collier, Olive B., born in Coffee County, Kans., died at the home of her parents, Brother and Sister S. S. Lane, Holly, Colo., of influenza, April 25, 1919, aged 20 years and 23 days. She married Cletus H. Collier in 1906. She united with the church about eight years ago. Short services at the house and also at the country schoolhouse. Burial in near by cemetery. She leaves her husband, four children, her parents, two sisters and one brother.—Hattie Easig, Holly, Colo.

Derrick, David H., died at the home of his parents, Brother and Sister Geo. Derrick, Mechanicsburg, Pa., April 22, 1919, aged 15 years. Death was due to typhoid fever. The writer is Brother's pastor of our Sunday-school and will be greatly missed. He leaves father, mother and one brother. Services by Brethren Wm. Kulp and Ira M. Hart. Interment in the Mechanicsburg cemetery.—J. W. Galley, Mechanicsburg, Pa.

Farneman, Bro. Jacob F., born near Delphi, Ind., died April 25, 1919, aged 87 years, 2 months and 24 days. His wife died about ten years ago. Five children were born to them, four of whom survive. Brother and Sister Farneman united with the Church of the Brethren in 1887. Services by the writer.—A. B. Lichtenwalter, Columbus, Kans.

Faust, Lois Elizabeth, daughter of A. G. and Maude Faust, born July 11, 1916, died March 15, 1919, of influenza, aged 2 years, 8 months and 4 days. She is survived by her parents and a brother. Lois was a lovable child,—patient and unselfish. Not being permitted to hold a public service on the day of the funeral, a memorial service was held March 30, conducted by the writer.—S. P. Early, R. D. 1, Windber, Pa.

Flagle, Robert Wm., infant son of Harry and Mary Flagle, born April 14, 1919, and died the same day. Short services at the Chapman Creek church by the writer. Burial in the cemetery near by.—U. S. Bollhart, Detroit, Kans.

Frankwina, Henry, born in Rockingham County, Va., died April 29, 1919, aged 79 years, 7 months and 1 day. He married Pannie E. Rife in 1868. To them were born four sons and four daughters, one of whom died in infancy. He leaves, besides the children, seventeen grandchildren, three brothers and three sisters. He united with the Church of the Brethren at Hagerstown, Ind., in 1871. Services by

the writer. Interment in the Wakendo cemetery.—E. G. Rodobaugh, Norborne, Mo.

Herman, Edwin G., died at his home, near Hahnstown, Pa., April 14, 1919, aged 74 years, 3 months and 13 days. He is survived by his wife, two brothers and o sister. Services at the Mohler church, near Ephrata, by Brethren J. B. Brubaker und Amos M. Martin.—Florence L. Mohler, New Holland, Pa.

Landis, Bro. Michael A., son of Henry Landis, died ot the home ol his son, Michael, at Boiling Springs, Pa., March 25, 1919, aged 99 years, 6 months and 13 days. He was a faithful member of the Church of the Brethren lor over fifty years and continued to attend services until a year ago. Services by Brethren Wm. Kulp, Wm. Murphy and W. K. Conner. Interment in the Mt. Zion cemetery.—J. W. Galley, Mechanicsburg, Pa.

Leatherman, Bro. Roy B., son ol Conrad and Susan Leatherman, born near Milford, Ind., died ot his home in the bounds of the Pine Creek congregation, near North Liberty, Ind., April 29, 1919, aged 40 years, 2 months and 26 days. In 1905 he married Margaret Blough. To them were born three daughters and three sons. In 1913 he and his wife were received into the Church ol the Brethren. From that time until his death he was a true and loyal follower of his Master. For the last ten years he had declined in health, being afflicted with cancer. He leaves his wife, six children, lother, mother, three brothers and three sisters. Services in the Methodist church of North Liberty by Eld. Daniel Wysong, assisted by Bro. Arthur Long. Text, Job 14:10.—M. S. Morris, North Liberty, Ind.

Minser, Bro. Leroy, eldest son ol Brother and Sister Jesse Minser, died of hydrophobia, April 25, 1919, aged 29 years, 9 months and 26 days. In 1911 he married Sister Mabel Kerner. To them were born four children who survive with the wife, his father, one brother and a sister. The family resided within the bounds of the Freeburg congregation, where Bro. Minser was chosen deacon in November, 1918, being a faithful worker. He also served as Sunday-school superintendent at a preaching point in the congregation. Services in the East Nimishillen church by the writer, assisted by Elders D. F. Stuckey and S. S. Sheaffer. Burial in the adjoining cemetery.—A. H. Miller, Louisville, Ohio.

Myers, Mathias, born in Franklin County, Pa., Jan. 10, 1841, died at his home in Polo, Ill., April 28, 1919. July 6, 1865, he was married to Nancy E. Davis, who preceded him about two years. He was the second of a family of fourteen children and the father of eight, of whom one died in infancy. Almost all of his life was lived in the Church of the Brethren, in which faith he peacefully and triumphantly passed to the world beyond. Services by the writer.—G. L. Wine, Polo, Ill.

Nauman, Samuel, son ol Bro. Elmer M. Nauman, born in Rapho Township, Lancaster County, Pa., died April 2, 1919, aged 11 years, 6 months and 16 days. Samuel being suddenly taken ill with peritanitis, was taken to the Lancaster Hospital, where he died. He is survived by his father, stepmother, one brother and two sisters. His mother preceded him in death. He was a very bright boy and admired by all who knew him. He was a regular ottendont of the Fairview Sunday-school. Services at the Fairview church by Elders J. B. Brubaker and George Weaver. Interment in the cemetery adjoining the church.—H. A. Mercy, Manheim, Pa.

Rexrode, Sister Mary A., wife ol Bro. Martin Rexrode, born in Highland County, Va., died April 9, 1919, aged 74 years, 3 months and 12 days. She was a member of the Church of the Brethren lor many years. Surviving are her husband and two daughters. Services at the home by Eld. D. B. Gorber, assisted by Eld. G. M. Pufnsharger. Text, Psa. 39:4 and 5. Interment in the home cemetery.—Clara R. Bodkin, Sugar Grove, W. Va.

Ropp, Bro. Samuel S., born in Harding County, Ohio, died April 24, 1919, aged 67 years and 24 days. Death was caused by heart, failure. He is survived by his wife, son, daughter, three grandchildren, two brothers and four sisters. He united with the Brethren church thirty-eight years ago and was a faithful member. Services at his home, near Pingree, by Rev. Collier.—Fred Ropp, Pingree, Idaho.

Ruff, Bro. David, horn in Wayne County, Ohio, died in the bounds of the Pine Creek church, at his home, near Lakeville, Ind., April 24, 1919, aged 69 years, 2 months and 21 days. He was the son of David and Eliza Ruff. In 1872 he married Mary Lower. To them were horn two daughters and two sons. His wife preceded him over five years ago. He united with the Church of the Brethren in 1895 and the same year was elected to the deacon's office, where he served faithfully. He leaves four children, four grandchildren, five brothers and one sister. Services in the Pine Creek church, at the East house, by Eld. Daniel Wysong, assisted by Brethren John Stump and Orville Houser.—M. S. Morris, North Liberty, Ind.

Shenk, Sister Annie, nee Henninger, died at her home, Huntsdale, Pa., April 27, 1919, aged 70 years, 7 months and 1 day. She has been a faithful member ol the church for a number of years. Her husband died some years ago. Three daughters and one son survive. Services at the Huntsdale church by Eld. J. A. Miller, assisted by Eld. Peter S. Lehman and Bro. Flohr. Interment in Huntsdale cemetery.—A. A. Evans, Carlisle, Pa.

Shively, Joseph M., horn Sept. 24, 1836, in Stork county, Ohio, died April 17, 1919, in Glendale, Calif., aged 82 years, 6 months and 26 days. He moved to Lawrence, Kans., in 1857, married Mary Ulrich Sept. 24, 1862. To them were born one son and five daughters. He moved to Glendale, Calif., in 1905, where he resided until his death. He has been a consistent member of the Church of the Brethren for over thirty years,—all of his family having united with the church. In his last moments he urged upon each member of the family to serve the Lord in all his appointed ways. He leaves his wife, one son, three daughters, fifteen grandchildren, and eleven great-grandchildren. Services in the Tropico church by the writer, assisted by Eld. H. R. Taylor. Text, Num. 23:10. Interment in Grand View cemetery.—W. H. Wertenbaker, Los Angeles, Calif.

Stoudt, Lizzie, nee Moyer, born July 14, 1859, died March 25, 1919, aged 59 years, 8 months and 11 days. She was married to Daniel Stoudt Dec. 18, 1890. Her husband, four sons and one daughter survive. Services at the Spring Creek house by Eld. J. H. Longenecker, assisted by Bro. F. S. Carper. Text, Psa. 102: 11-12. Interment in the Spring Creek cemetery.—Elizabeth Blauch, Palmyra, Pa.

Uncapher, Bro. Wm., died at his home in Robinson, Pa., of paralysis, April 14, 1919, aged 76 years and 9 months. He married Miss Stouffer in 1878. To them were born ten children. His wife died about twenty-five years ago. He afterward married Sister Nan Rarigh who, together with two daughters and four sons, survives. He united with the Church of the Brethren about thirty-five years ago and remained faithful. Services at the Robinson church by Eld. M. J. Brougher. Burial in Bolivar cemetery.—Carrie Bowser, Robinson, Pa.

Weaver, Bro. Peter P., horn in Ohio, died at the home of his son, near Bremen, Ind., April 27, 1919, aged 72 years, 5 months and 8 days. In 1869 he married Nancy Troup, who preceded him seventeen years ago. To this union were born nine children, eight of whom survive. He also leaves two brothers and one sister. He united with the church many years ago and remained faithful. Services by the writer. Burial in the cemetery near Bremen.—Chas. C. Cripe, Bremen, Ind.

Wise, Sister Susan, nee Heckman, widow of Bro. Moses Wise, born in Darke County, Ohio, died in Wakarusa, Ind., April 18, 1919, aged 73 years, 4 months and 22 days. Her husband preceded her a little over a year ago. She is survived by four sons and four daughters. She was a member of the Church of the Brethren for about fifty years. Services by Elders Frank Kreider and Christian Metzler.—Bertha Moyer, Wakarusa, Ind.

Zook, Sister Rachel, died at her home, Huntingdon, Pa., April 12, 1919, following a stroke of paralysis. Sister Zook was a daughter of Jacob and Rachel Brumbaugh, of James Creek, Pa., and was born July 4, 1848. She married Rufus A. Zook in 1876; he died ten years later. She is survived by two sons, one sister and one brother. Services at the James Creek church by Bro. Irvin B. Brumbaugh. Burial in the cemetery on the Brumbaugh homestead.—A. Herbert Zook, Huntingdon, Pa.

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Notes From Our Correspondents

(Continued from Page 317)

trict of Upper Cumberland to $1,700.—A. A. Evans, Carlisle, Pa., May 6.

Woodbury.—We had the pleasure of having with us Bro. Ralph Holsinger, of Agra, Okla., who preached for us March 23. Bro. Holsinger is a son of Eld. John L. Holsinger, former presiding elder of the Woodbury church. We held our quarterly council April 19, with Eld. J. R. Stayer presiding. Eld. D. T. Detwiler was also with us. Our love feast was appointed for May 25, at 6 P. M., with a preparatory service in the morning. Eld. Detwiler is expected to be with us. Eld. J. R. Stayer will represent us at Annual Meeting.—J. C. Stayer, Woodbury, Pa., April 29.

SOUTH DAKOTA

Willow Creek church was closed from Oct. 14 until April 6, on account of the influenza epidemic. Our church council was held March 28, with Eld. Grant Tooker presiding. The work for the coming year was planned. Bro. Jas. Miller was elected Sunday-school superintendent. The Sisters' Aid Society was reorganized, with Sister Ellen Haridsoo, President. After working with the Red Cross for a year, we now expect to take up our regular work again. June 3 Capt. Owen O. Ward, one of the world's greatest detectives, will begin a series of illustrated lectures, closing June 8. June 15 Bro. Root, from Mt. Morris, Ill., will begin a series of revival meetings, with Sister Nora Shively to assist in the song service. Our love feast will be held July 5, and services will close on Sunday evening, July 6. We held special services April 28 and received $45.60 for Armenian Relief.—Lizzie C. Tooker, Wetonka, S. Dak., May 4.

TEXAS

Taft.—The prospects for the Lord's work at this place are encouraging. Bro. J. W. Wampler, of San Antonio, rendered us splendid instruction in vocal music. Bro. D. G. Brubaker, of Nocona, has also been with us and has decided to locate here. Some four or five other families of members have decided to locate and make their home here. Bro. J. H. B. Williams was with us last winter for a few days. We have been here ten years. We find that, as an agricultural proposition, this country is second to oooe in the South. The neighborhood in which we are working is not occupied by another church. Those wanting an agricultural location, with prospective church privileges, are heartily welcomed.—H. D. Blocher, Taft, Texas, April 20.

VIRGINIA

Beaver Creek church met in council April 26, with Eld. N. S. Mannon presiding. Interesting talks were given by Brethren Mannon and Jesse Bootbe. Four letters were granted. Bro. Richard Reed preached the following Sunday.—Bessie Mannon, Sowers, Va., May 1.

Flat Rock.—Dr. Fred J. Wampler was with us at the Flat Rock church and gave his much-appreciated illustrated lecture. May 3 the church met in special council. Brethren J. G. Roller and J. D. Hufiman were with us to assist in the work. Brethren David B. Good and Raleigh Good were elected to the ministry. As both were absent, the installation had to be deferred. The church decided to select its presiding elder annually, save the first term, which is to expire at the November council, in 1920. Eld. D. P. Wioe was chosen for that work. The regular quarterly council will be held at Liberty on Saturday, May 24. Topic for the forenoon session is: "What Constitutes a Christian?"—J. D. Wine, Forestville, Va., May 6.

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ANNOUNCEMENTS

LOVE FEASTS

California

May 18, 7 pm, Inglewood.
May 18, 6:30 pm, Glendora.
May 18, Raisio.
June 22, 7 pm, Santee.

Colorado

May 17, Haxtun.

Idaho

May 17, 7:30 pm, Moscow.
May 24, Boise Valley.
May 25, Twin Falls.
June 7, Nezperce.

Illinois

May 18, 8 pm, Hudson.
May 18, 8 pm, Polo.
May 17, 7:30 pm, Rock Run.
May 17, 7 pm, Middletown.
May 17, Shipshewana.
May 17, 8 pm, Barnettsville.
May 18, 6 pm, White.
May 24, 6 pm, Elkhart Valley.
May 24, 7 pm, Eel River.
May 24, Upper Fall Creek.
May 24, 7 pm, Union Center.
May 24, 8 pm, New Bethel.
May 24, 2 pm, Pleasant Hill.
May 24, Loon Creek.
May 24, 6 pm, Pipe Creek.
May 25, Logansport.
May 25, Muncie.
May 29, Bourgo.
May 31, 7 pm, Yellow River.
May 31, Beech Grove.
May 31, Middlebury.
May 31, 7 pm, Bethel.
May 31, 10:30 am, Cedar Lake.
May 31, Pine River.
May 31, 7 pm, Wakarusa.
June 1, Bremen.
June 1, Walnut.
June 14, 7:30 pm, Clear Creek.
June 14, 7 pm, Camp Creek.
June 14, 7 pm, Hillhuck, Antioch house.
June 22, 7 pm, Indianapolis.

Iowa

May 18, South Keokuk.
May 18, 7:45 pm, Council Bluffs.
May 23, Franklin.
May 24, 25, 3 pm, Coon River, at Panora house.
May 24, Salem.
May 24, Kingsley.
May 25, Des Moines City.
May 31, 2:30 pm, Iowa River.
May 31, 7 pm, Fairview.
May 31, Brooklyn.
May 31, 2:30 pm, Panther Creek.
May 31, June 1, Garrison.
June 1, Beaver.
June 14, 7 pm, Dallas Center.
June 14, 15, Spring Creek.
June 14, 15, Dry Creek.

Kansas

May 17, 10:30 am, Victor.
May 17, 5 pm, Chapman Creek.
May 17, Smith.
May 17, Prairie View.
May 18, Lawrocce.
May 18, Morrill.
May 19, Bloom.
May 24, 25, 6 pm, Abilene, at Holland house.
May 24, 5 pm, Ramona.
May 24, 10 am, Xabetha.
May 31, 7 pm, Richland Center.
May 31, Belleville.
May 31, Quinter.
June 14, 10:30 am, Burr Oak.
June 14, Rock Creek.

Maryland

May 17, Meadow Branch.
May 17, 2:30 pm, Middletown Valley.
May 24, 1:30 pm, Brownsville.
May 24, 2 pm, Pleasant Hill.
May 24, 25, 2:30 pm, Beaver Creek.
May 24, 2 pm, Monocacy, at Monteindale.
May 25, 5 pm, Ridgely.
May 31, 2:30 pm, Beaver Dam.
June 7, Peach Blossom, at Fairview.
June 14, Bear Creek.

Michigan

May 17, 7:30 pm, Sagiosw.
May 17, 6 pm, Harlan.
May 18, 6 pm, Detroit.
May 18, 7 pm, Ooekama.
May 31, Grand Rapids.
May 31, 10:30 am, Crystal.
May 31, 7 pm, Lake View.
June 1, 8 pm, Sugar Ridge.
June 14, Woodland.
June 21, 10:30 am, New Haven.
June 21, 10 am, Rodney.
June 28, 10 am, Zion.

Minnesota

June 14, Wortbington.
June 28, Lewiston.
June 28, 29, Hancock.

Missouri

May 17, 6 pm, Dry Fork.
May 18, Rockingham.
May 31, South Fork.
May 31, Carthage.
June 14, Peace Valley.

Nebraska

May 17, 2:30 pm, Alvo.
May 24, Alton.
May 24, Arcadia.
May 31, 8 pm, South Beatrice.

North Carolina

May 24, 5 pm, Spray Missioo.

North Dakota

May 24, 6 pm, Surrey.

Ohio

May 17, Harris Creek.
May 17, Logan.
May 17, 5 pm, Eversole.
May 17, 7 pm, West Charleston.
May 18, 7 pm, Fostoria.
May 24, Loramie.
May 24, Strait Creek Valley.
May 24, Painter Creek.
May 24, 10 am, Rome.
May 24, 10 am, Beech Grove.
May 24, 6 pm, Bear Creek.
May 24, 6 pm, Oakland.
May 25, 10 am, Eagle Creek.
May 25, 6 pm, Lima, city church.
May 25, Maple Grove.
May 31, 10 am, Lick Creek.
May 31, 5 pm, Pleasant Valley, Valley house.
May 31, 7 pm, Cincinnati.
May 31, 10:30 am, Wyandot.
May 31, Pleasant View.
May 31, Blanchard.
May 31, 5 pm, Middle District.
May 31, Owl Creek.
June 1, Reading.
June 14, 10 am, West Nimishillen.
June 21, North Poplar Ridge.
June 21, 10:30 am, Silver Creek.
June 28, 10 am, Swao Creek, East house.
June 28, Greenspriog.
June 28, 10 am, Richland.

Oklahoma

May 17, Pleasant Plains.
May 24, Hollow.
May 24, Paradise Prairie.
May 31, Big Creek.

Pennsylvania

May 17, 6 pm, Upper Dublin, at Ambler.
May 17, 6 pm, Springfield, Springfield house.
May 17, 18, 2 pm, Lost Creek, at Good Will house.
May 17, 18, 11:30 pm, Upper Conewago, Mummert house.
May 17 and 18, 10 am, Falling Spring, at Hade house.
May 17, 18, 10 am, Maiden Creek, Mohrsville house.
May 18, Elizabethtown.
May 18, 6:30 pm, Altoona, First church.
May 18, Viewpoint.
May 18, Scalp Level.
May 18, 6 pm, New Enterprise.
May 18, Williamsburg.
May 20, 21, 9:30 am, Springville, Mohler house.
May 20 and 21, 1 pm, Mountville, Mountville house.
May 20, 21, 10 am, Fredericksburg, Meyer house.
May 22, 23, 9:30 am, Big Swatara, at Hanoverdale.
May 24, Sugar Valley.
May 24, 1:30 pm, Welsh Run.
May 24, 1:30 pm, Antietam, at Welty house.
May 24, 2 pm, Akroo.
May 24, Mechanic Grove.
May 24, 25, 1:30 pm, Conewago, at Bachmanville.
May 25, Ligooier.
May 25, 6 pm, Woodbury.
May 25, Plum Creek.
May 25, 4 pm, Carlisle.
May 25, Codorus, at Codorus house.
May 25, 6 pm, Roaring Spring.
May 25, Manor, at Penn Run house.
May 25, Shade Creek, Berkey house.
May 25, 4 pm, Shamokin.
May 25, Jacobs Creek.
May 27 and 28, 1:30 pm, Conestoga, at Bareville house.
May 31, 1:30 pm, Marshereek, at Marshereck house.
May 31, June 1, Lower Cumberland, Mohler house.
May 31, 4 pm, Spring Run, Pine Glen house.
May 31, 2:30 pm, Ridge.
June 1, Meycredale.
June 1, Chambersburg.
June 1, Lanraster.
June 1, Harrisburg.
June 1, 6 pm, Rummel.
June 1, 6 pm, Smithfield.
June 1, 7:30 pm, Yellow Creek.
June 1, Middle Creek.
June 4, 5, West Greentree, at Greentree.
June 7, 8, 2 pm, Aughwick, at Germany Valley.
June 7, 2 pm, Mingo, at Mingo house.
June 8, Maple Glen.
June 11, 2 pm, Buffalo.
June 14, Farmers Grove.
June 29, Sipesville.
June 29, Locust Grove.

Tennessee

May 17, 3 pm, Beaver Creek.

Virginia

May 17, 5 pm, Peters Creek.
May 17, 4 pm, Texas Chapel.
May 17, 4 pm, Pleasant Valley, Second District.
May 17, Cook's Creek, at Hinton Grove.
May 17, Elk Run, at Moscow.
May 17, 4 pm, Midland.
May 17, Woodstock, Columbia Furnace.
May 17, 3 pm, Stuarts Draft.
May 18, 7 pm, Staunton.
May 18, 6 pm, Bridgewater, at the old church.
May 24, 6 pm, Rileyville.
May 24, 3 pm, Lioville, at Cedar Run.
May 25, 6 pm, Roanoke City.
May 31, 4 pm, Unity, at Bethel house.

Washington

May 17, Yakima.
May 24, Outlook.

West Virginia

May 17, Pleasant View.
June 7, 2 pm, Berkley.
August 30, Maple Spring.

Notes From Our Correspondents

(Continued from Page 317)

trict of Upper Cumberland to $1,700.—A. A. Evans, Carlisle, Pa., May 6.

Woodbury.—We had the pleasure of having with us Bro. Ralph Holsinger, of Agra, Okla., who preached for us March 23. Bro. Holsinger is a son of Eld. John L. Holsinger, former presiding elder of the Woodbury church. We held our quarterly council April 19, with Eld. J. R. Stayer presiding. Eld. D. T. Detwiler was also with us. Our love feast was appointed for May 25, at 6 P. M., with a preparatory service in the morning. Eld. Detwiler is expected to be with us. Eld. J. R. Stayer will represent us at Annual Meeting.—J. C. Stayer, Woodbury, Pa., April 29.

SOUTH DAKOTA

Willow Creek church was closed from Oct. 14 until April 6, on account of the influenza epidemic. Our church council was held March 28, with Eld. Grant Tooker presiding. The work for the coming year was planned. Bro. Jas. Miller was elected Sunday-school superintendent. The Sisters' Aid Society was reorganized, with Sister Ellen Haridsoo, President. After working with the Red Cross for a year, we now expect to take up our regular work again. June 3 Capt. Owen O. Ward, one of the world's greatest detectives, will begin a series of illustrated lectures, closing June 8. June 15 Bro. Root, from Mt. Morris, Ill., will begin a series of revival meetings, with Sister Nora Shively to assist in the song service. Our love feast will be held July 5, and services will close on Sunday evening, July 6. We held special services April 28 and received $45.60 for Armcoian Relief.—Lizzie C. Tooker, Wetonka, S. Dak., May 4.

TEXAS

Taft.—The prospects for the Lord's work at this place are encouraging. Bro. J. W. Wampler, of San Antonio, rendered us splendid instruction in vocal music. Bro. D. G. Brubaker, of Nocona, has also been with us and has decided to locate here. Some four or five other families of members have decided to locate and make their home here. Bro. J. H. B. Williams was with us last winter for a few days. We have been here ten years. We find that, as an agricultural proposition, this country is second to oooe in the South. The neighborhood in which we are working is not occupied by another church. Those wanting an agricultural location, with prospective church privileges, are heartily welcomed.—H. D. Blocher, Taft, Texas, April 20.

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1719-THE BECKER BICENTENNIAL-1919

Conference Notes

will be eagerly read by everyone as they appear from week to week in "THE GOSPEL MESSENGER." Not since 1908 has there been anything quite so ambitious in the way of a Conference program. There will be more than a score of strong addresses, besides special meetings and the business sessions to report. This is a year when everyone will want to read the CONFERENCE NOTES as they appear in "THE MESSENGER."

How to Get the Notes and "The Messenger"

The regular price of "THE GOSPEL MESSENGER" is $2.00 per year, but in view of the special interest in the Conference "THE MESSENGER" may be had for seven months—June to December—for only $1.00. That is, for the price of a regular six months' subscription you get the extra month with the issues containing the Conference Notes. At this rate many may wish to send "THE MESSENGER" to some poor brother or sister who cannot attend Conference, or to neighbors and friends.

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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

Is Man Nothing But a Worm?

EVEN the most important truths can be overemphasized. Or, if not that, exactly, they can be so exclusively emphasized as to crowd out of consideration other equally important truths.

For instance, man is a creature much given to pride and vanity. He often yields to the temptation to think of himself more highly than he ought to think. Yet it is not good,—it is very harmful,—to make that fact an excuse for ignoring another one. We mean the fact that God created man in his own image and destined him for dominion over the earth and companionship with himself.

Read the thirty-eighth chapter of Job occasionally. It will help to take the conceit out of you. It will give you your proper measure in comparison with the mighty forces of Omnipotence.

But do not overlook the eighth psalm. And a certain verse or two in the first chapter of Genesis. And the passage from Ephesians, which is printed each week near the top of this page. These will teach you something about your dignity and worth. And make you not proud, surely, but humbly grateful, and ashamed to be anything less than what God meant you to be.

Not New But Mightier

"DOES the world need a new church?" That depends. Please come forward and explain.

If you mean a church with a new remedy for sin, it does not. If you mean a church with some other foundation than Jesus Christ, it does not.

If you mean a church with a new sense of its responsibility and mission, it probably does. If you mean a church better equipped for its job and more intent upon doing it, we think it does.

The world certainly does need a more efficient church. It needs a church with a new measure of power. It needs a church more successful in the regeneration of men.

Whether this will require a new organization depends entirely upon what existing organizations do with their opportunity. Christ's promise of perpetuity was made with reference to *his* church. That is the church which is doing *his* work.

How does this answer the question? "Not a new church but a mightier church is the church for the times."

Making Education the Handmaid of Religion

IT is the duty of a handmaid to serve the interests of her mistress. To seek her comfort and well-being, to know her wishes and to do them, to be constantly at her call, to be, in very truth, her "hand" maid,—this is her whole business.

Perhaps this simple figure will help us a little in understanding the proper relation between education and religion.

A few wise (?) philosophers have discerned in the distant future the breaking of the day when education will have done away with religion entirely. Religion, according to them, is only a bit of superstition which the light of increasing intelligence will dissipate as the morning mists disappear before the rising sun.

At the opposite pole of human thinking is that old notion that education may be a very handy thing for secular success, but it has no connection with the religious life at all. It has to do with "this world" only and with only the material side of it at that. In fact, according to this view, the material side of life in this world is about all there is. The interests of religion lie wholly in the next world. Its only connection with the present life is this: We must make preparation in this world for the world to come. But religion is not supposed to have any direct relation to life's ordinary activities.

A proper understanding of the scope of both religion and education is the corrective for such extreme theories. As for the alarming prospect indicated in the first, we need not lie awake nights over it. Man is too "incurably religious," ever to have religion educated out of him. And the second conception quickly yields to a little actual experience with education itself, if this is anything at all worthy of the name.

Religion, the mistress of your life and education her handmaid,—isn't that the conception which sets them in their right relation? Consider what it means.

"Religion is the chief concern of mortals here below." If it is the real thing, it is the controlling factor in every interest of life. Nothing can be settled until the fundamental thing has been settled. Why am I here? Where am I going? What is my relation to the universe of which I am but an atom, to the forces which brought me into being, to the laws which I can not control but whose operation upon me I can not escape? What should I try to make of my life? Why should I do this or that? No question can be answered until these questions have been answered. No enterprise can be safely undertaken until its bearing on the main issue has been determined.

One of the most mischievous of modern conventionalities is the arbitrary distinction between secular and religious things. It tends to encourage that narrow and utterly false conception of religion which limits it to a part, and usually a very small part, of our life activities, namely, those which are supposed to be necessary to insure our happiness in the next world. The worst thing about it is its mechanical theory of the nature and conditions of salvation. But we can not go into that now. What we wish to emphasize is the fact that religion,—true religion,—is absolutely unlimited in the scope of its influence upon human life. It includes everything. Anything in which human beings may legitimately engage,—and that is anything necessary to human welfare,—is subject to the control of religion. The religious spirit must dominate it. For it must have a real place in the establishing of the Kingdom of God, which is the supreme business, the only business, of man.

Wherefore, to assist in this noble enterprise, is the supreme function, the only function, of education. It is the business of education to serve the interests of religion. It is the business of everything to serve the interests of religion.

How may education fulfil its high mission? In part, surely, by providing religion with efficient tools,—men and women with all their powers of mind and body trained to top-notch strength and skill. This education does. Not mere learning, but education, for it gives practice in the use of these powers, practice in the doing of hard things. And this is useful,—very useful,—for the task of religion, the establishment of the rule of God in human lives, is not an easy one. It requires skilled hands and toughened sinews.

But the nature of education is an expanding concept in the minds of men. It's growing, like all other live things. So now we would stress chiefly another point. Education will serve religion most, not through the development of power, important as that is, but through the cultivation of discernment and worthy purpose. To open up the world to the eye of the soul, to see what is worth while, to learn to love the loveliest, to measure things at their just rating, to get right ideals of life and to make out a program for yourself that will appeal to the best and worthiest in you,—this is education.

It is because we believe these things, and believe they are important enough to deserve attention, that we come to you this week with a number devoted largely to our educational interests. You can easily see that the various writers have put no small amount of earnest thought and labor into their contributions. And though they write upon a common general theme, you will find a surprising variety in subject matter. Read and ponder, pray and act.

Our schools are striving earnestly to give to education her rightful place. They solicit and they need our continued help. They want to make education a faithful handmaid to religion.

The True Test of Spirituality

"HE does not seem to be very spiritual, does he?" said one church member to another on the way home from prayer meeting. The reference was to a certain brother who seldom spoke at the meeting, but that evening had offered a few words not very coherent or edifying.

"He is not much of a talker, surely," replied the other, "but he puts a lot of grace into his work."

It would be interesting to know whether the conversation was continued and if so, just what was said. They had a good topic, better than was promised by the first remark.

Prayer meeting testimonies are a useful means of spiritual culture, and all possible encouragement should be given, especially to the timid ones, not to neglect this means of grace. As in every good thing the practice may be abused. And perhaps most of us have yielded to the temptation to gauge the spirituality of Christians by the frequency or fluency or emotion with which they speak in the prayer meeting.

We can afford to be careful here. Some very undemonstrative people, when it comes to making an impression before a public assembly, do nevertheless "put a lot of grace into their work." Isn't that something to be taken account of? Isn't that a fairly good test of one's spirituality? Exactly what is the thing called spirituality?

EDUCATIONAL DAY IN THE CHURCHES

Sunday, June 29, 1919

THE last Sunday in June,—the 29th by the calendar,—has been set aside as Educational Day for this year. It is a day when all of the services will stress some aspect of the educational needs of the church. The Sunday-school lesson for the day is entitled: "Preparing to Live." The Christian Workers' topic is: "God's Need of Men and Women." The 29th of June is a day, too, when the sermons should be especially *educational*. To this end literature will be sent out to all pastors and elders, explaining the Forward Movement in Education, and at the same time these brethren will be asked to see that an address is delivered on this subject. It will be impossible for the churches, the schools, and the Board, to coöperate to the fullest extent unless what is meant by the Forward Movement in Education is generally understood.

The Educational Board suggests that the offerings lifted on Educational Day be sent to the local schools. That is, any given church should send its offering to the school owned by the State District in which the church is located. It is further suggested that the schools use these offerings to assist young ministers and missionaries to get their education. Past experience shows that some splendid things can be accomplished in this way.

June 29 ought to be a red letter day, so far as coöperation between the churches and the schools is concerned. It is a day on which the churches can give very concrete expressions to their appreciation for all that the schools have done for the Brotherhood. In this connection it may not be amiss to note a few reasons why the churches and the schools should seek to labor in the fullest possible harmony. We are not assuming that any proof of such a proposition is needed, but rather simply suggest a few points "lest we forget."

So far as the historical relationship between the church and Christian education is concerned, it is clear that the first is the mother of the latter. Indeed, the relation between religion and learning has always and everywhere been very intimate, but no religion is so truly the mother of scholarship as is Christianity. In view of the close relation between the Christian church and education, it is a pity that some folks make so much of the little differences in viewpoint that naturally characterize the so-called churchmen and the schoolmen. So far as we can see, there is no difference in aim, but only in viewpoint, and, perhaps, in method. Whatever differences of this sort exist need not be deplored, but rather welcomed as a means of arriving a little nearer the truth through mutually helpful criticism.

The church and the schools are not only bound together by historical ties, for in addition there is a similarity in aim that is not always as fully recognized as it ought to be. Let us stop for a moment to see what the aim of the church is, and how that aim compares with the real purpose of the schools. The simplest and clearest statement of the aim of the church is found in the life and teachings of the Founder of Christianity, for the church is Christian in so far as she measures up to the standards of Christ. Of himself the Master said: "I came that they may have life, and may have it abundantly." He was concerned especially over man's prospect of a future life, for he gave his life that none might perish, and that whosoever believeth might have eternal life. The great aim of the church, most briefly put, is life, eternal life. Now what is the purpose of the training that the schools give? Some folks act as though they thought an education was just a key to an easy living, or an open way to social position, or the door to power. Unfortunately, like most good things, an education may be used to just such ends by selfish, short-sighted people. But the abuse of an education does not determine its real aim. Henry Cope suggests that education is not simply a personal process, but a social and moral process as well. It is a process seeking to make men efficient to live; that is, it aims to cause knowledge, feeling and judgment to issue in right conduct. In the last analysis the aim of education is life, a richer and saner life. If the church and the schools are really one in aim why should they not make every effort not only to understand each other, but to effect the fullest possible coöperation? Fill up the baskets on Educational Day if you are thrifty Christians, for every dollar given to the schools is twice a blessing; first, it helps the schools to educate the young people; second, it helps to train the leaders of the church of tomorrow.

Fraternally yours,
General Educational Board.

The Relation of Christian Education to the Present Crisis

BY D. W. KURTZ
Chairman General Educational Board

THE war has raised more problems than it has solved. The Peace Conference was confronted by many problems that did not exist before the war. The one extreme of autocracy has brought about another extreme,—anarchy or Bolshevism. Society has not yet stabilized itself, and there is but one outlook that it will, and that is the hope of the Gospel of Christ in a revitalized church.

The leaders of religion and education are trembling at the unrest and threatenings in every corner of the globe. Governments that seem stable today are shattered tomorrow. The ancient loyalties are gone, and no new loyalties are made that bode for permanence and peace.

It is evident to the thinking person that laws have no power without a public spirit that is law-abiding; governments have no stability without a culture of the governed that produces loyalty to the social gospel. Economics can not solve the world problem, for economics is at the basis of ninety per cent of our troubles.

There is only one solution for the world-problem,—the Kingdom of God through Christian education.

Christian education is absolutely essential for an enduring civilization. Democracy is the only form of government that fulfills the Christian principle of Brotherhood. But democracy can not be created without intelligence, justice, and unselfish service in the spirit of brotherhood and equality.

Political democracy, which means a "government of the people, and by the people, and for the people," or in other words, *self-government*, is based on Christian education. But political democracy is not enough. There must also be social democracy, and economic democracy, and religious democracy. These ideals are essential for the future world. Without them there can be no peace and harmony among the peoples of the earth. There will be no permanent civilization unless the Christian forces of today succeed in educating the coming generations in the ideas of the Christian Gospel.

Germany has demonstrated that a nation can change her ideals and sentiments in two generations. "What you want in the nation, you must put into the schools," said Humboldt. "The school-teacher has won," said Von Moltke in 1871. The child is born into this world with capacities for many things, either good or bad; education determines what they will be. If we want a decent world, a world of peace and harmony; of happiness and brotherhood,—we must put all these ideals into our educational policies of the home and school and church.

The Christian college is the hope of the world. There is no hope without Christian education, neither is there hope without leadership. The Christian college combines or creates these two essentials. In the first place, history shows that the great leaders in all ages have been the young men of vision; the college students with a deeper insight into life and religion, who have reformed our institutions and lifted humanity upon higher planes of living. Statistics show that at present the leaders in all walks of life are college bred in the proportion of five hundred to one who is not college bred.

The Christian college gives the young people the vision, the training, and the character that are essential in building a new world. If the Christian college fails, then the cause will fail. But the Christian college must not fail. She must have the united support of the church for which she exists. She needs students, and money, and spiritual support, as well as the self-sacrifice of her teachers.

Statistics show that since 1892 the State schools have increased their enrollment 600%, while the church colleges have increased only 100%. It is also true that some State universities have more students belonging to a certain church, than a half-dozen church colleges and universities of the same denomination. This means that if the church is not more loyal to her own colleges, the cause can not succeed. It is also true that over 90% of all ministers and 94% of all missionaries come from the Christian colleges, in spite of the fact that State institutions have grown six times as rapidly and contain many more students.

The conclusion is clear: The work of Christian education rests upon the Christian college for leadership, and the Christian college must have the full support of the church.

The world problem can not be solved by European nations. Their young men are killed by the war; their institutions are disorganized; and their local problems are demanding all their strength. America must shoulder the responsibility of foreign missions. We can do it if we will. We have the schools, the men and women, the money, and the organizations to do the work. All that is needed is vision, consecration, preparation and organization. We must get the vision of the world's need and of our ability to meet the need. Then we must consecrate our children and dedicate our money to make the Kingdom of God real in the lives of men. Our church colleges have been created to give the special preparation that is needed. Our organizations,—churches and Mission Board,—can direct the energies for efficient service.

It is very clear that there can be no forward movement anywhere without intelligent and consecrated leadership. This leadership in all Christian statesmanship depends upon Christian education in the church colleges.

Just as our college faculties are giving their lives in living sacrifice for the cause of Christian education, so must the entire church coöperate to meet the present crisis of the world. None of the colleges are sufficiently supported. No investment in the world counts more for the Kingdom of God than an investment in Christian education. Christian education is the one creative force in society for the building up of a permanent civilization. Loyalty to this cause is the highest patriotism and the purest expression of religion.

McPherson, Kans.

Why Our Educational Work Is Included in the Forward Movement

BY JOHN S. FLORY

AT the request of the editor of the MESSENGER I make this brief statement on the topic he proposes, and will present the reasons under three heads.

First, Similarity of Aim.—The work entrusted to the three great church boards is fundamentally the same. They are all aiming to get the Gospel of Jesus Christ into the hearts and lives of people. While this ultimate object is the same, each has its own particular sphere of work and its distinctive methods of accomplishing it. The fundamental idea of our mission work centers in the foreign field, with work among heathen people. Of course, there are many phases of this work and many degrees of heathenism, and home mission work is, not among the heathen, as such, at all. But everywhere the one purpose is to have men know the Gospel Message and live it. The work of the Mission Board is to organize, with reference to accomplishing this result, whether at home or abroad.

The aim of our Sunday-school work is the same, but deals with a different class of people in a different

way. Primarily the Sunday-school is organized to teach God's Word in our churches. Its chief aim, therefore, is to implant the Gospel Message in the hearts of the people with the idea of having them accept it as the rule and counsel of their lives. Consequently the first objective of Sunday-school work is to make Christians of all the people. Beyond this it aims to establish them in Christian character and develop them in line with the principles of the Gospel. It also aims to prepare teachers to help others to better living and to a saving knowledge in Christ. The organization of this work is different from that of missions. It works largely in a different field. It works with different people. It seeks to attain this object by different methods. And yet the ultimate purpose of the two is the same,—to teach God's revealed will to men and induce them to accept it and live it in their lives.

The educational ideals of the church are not different from these in kind. The work differs again only in method and with a change of emphasis on the immediate end sought. When we speak of education in the church we mean Christian education. This seeks the same object as our mission and our Sunday-school work,—the education of the people in the knowledge of the truth. The change of emphasis lies in the fact that in our educational work we stress the importance of training in a larger way than does either missions or the Sunday-school. While these two endeavor to enlighten the masses (in their respective fields) with regard to their highest duty and privilege, our educational work stresses the point of preparing teachers and other Christian leaders to carry on our missionary, Sunday-school and other church enterprises. The aim of the three is essentially the same,—the development of Christian character,—although all differ in the method of conducting their work.

Second, Basic Nature of Our Educotional Work.—Our educational work is fundamental to all of our other church enterprises. One of the loftiest conceptions of the human heart is the desire to give one's self in unselfish service for the good of others. This is the prompting missionary impulse, and is a divine inspiration. But these lofty feelings alone can never convert the world to Christianity. Without careful training and a systematic development of the faculties with which God has endowed us, all our efforts at foreign mission work would be a dismal failure. The missionary needs the very best and most thorough training that our colleges can give him, and this needs to be intellectual as well as moral and spiritual. Many of the best-trained men and women of the Christian church are found on the foreign mission fields. Anything less than the most thorough training is found to be inadequate for their needs. To provide this ripe culture and rich scholarship is the distinctive work of our colleges.

The same thing is, to a large measure, true of Sunday-school work. The weakest place in the Sunday-school today is in the class-room,—the weakness of unqualified teachers. When we demand half the efficiency of those who teach the Bible to our children that we demand of those who teach them arithmetic and grammar, we will have made a long step forward. Our Sunday-schools have been poorly manned and have accomplished only a fraction of what they should have accomplished. When we once work up to the full importance of religious education, we will demand at least as great efficiency of our religious teachers as we do of our secular teachers. Our colleges are destined to play an increasingly important part in preparing our future Sunday-school teachers, even for the local schools. So fundamental is the relation of our educational work to all the larger church enterprises, that none of them can hope to succeed without the aid of our colleges.

Third, There Con Be No Forword Movement of the Church Without Educotion.—This is true because of the similarity of aim in these three great fields of enterprise and because of the fundamental relation sustained by education to the other two. We cannot have a forward movement in missionary work, in Sunday-school work, or in any other line of aggressive endeavor, without a trained leadership, and without such Christian scholarship as our colleges provide.

Our hearts are sometimes touched by suffering or want, and our generous promptings seek to render immediate relief. But any charitable or philanthropic work that performs a lasting good must recognize those basic facts of economic and social life upon which all permanent achievement depends. And any forward look of the church that fails to reckon with sound educational training in the development of mind, soul, and character, is doomed to miserable failure. The goal of our aim as a church can never be reached without a recognition of the fact that, basic to every important activity of the church, is our educational work.

Bridgewater, Va.

Hints to Parents

1. Begin to talk education to your children as soon as they can talk. Keep right on talking until your children have grown up. Children will do about what their parents wish if it is wished hard enough.

2. Encourage your children to earn money and to save it. Help them start a savings bank account. If this is done, your children will learn sound business methods, as well as lay up treasure with which to get an education.

3. Help your children to become acquainted with your college. Visit the college with them on important occasions, keep the college catalog on the reading table and a picture of your college upon the walls of the living-room.

4. Try hard to give your children the highest ideas of education. Help them to understand that an education should be the door to a richer, happier and more unselfish life. Think education, talk education, help your children to get an education.

SELECT YOUR COLLEGE FROM THIS LIST

Bethany Bible School,	Chicago, Ill.
Blue Ridge College,	New Windsor, Md.
Bridgewater College,	Bridgewater, Va.
Daleville College,	Daleville, Va.
Elizabethtown College,	Elizabethtown, Pa.
Juniata College,	Huntingdon, Pa.
La Verne College,	La Verne, Calif.
Manchester College,	North Manchester, Ind.
McPherson College,	McPherson, Kansas.
Mt. Morris College,	Mt. Morris, Ill.

A Long Stride Forward in Religious Education

BY MERLIN G. MILLER

The Lack in Our Present System

A system of education is not merely a system of schoolhouses. If it were, the Sunday-schools of America might pass as a system of religious education. But a system of education requires, in addition to buildings,

(1) Teaching material (books, pictures and the like), correctly graded to the ability of the pupils;

(2) Teachers naturally endowed and scientifically and thoroughly trained for the task of teaching;

(3) Sufficient time for the instruction.

Let us examine the Sunday-school system and see how it compares with the public school system in these essentials. First, as to teaching material, the Sunday-school floundered on for nearly half a century without graded lessons for children. That lack is rapidly being supplied as our Sunday-schools adopt the graded lessons. It is true, there yet remains much to be done in the amplification of supplementary material, but we are well started on the solution of the problems of teaching material.

And yet,—have we begun to do justice to the realm of knowledge which belongs, by right, to religious education? Where do we take time to teach our boys and girls the whole of the Bible stories, the whole of Biblical history, and the history of the church? Where, in our Sunday-schools, do children have time to commit to memury that wealth of Bible verses which, in times past, has been the stay of Christian character? And where do we make a consistent, patient, and prolonged effort to aid our children in the memorization of those magnificent hymns which form so large a part of our worship? And when do we have time to tell our children, or give them to read, the scores of stories of heroic pioneers of the Christian religion, whose lives are more fascinating than fiction?

Is it any wonder that in this day, when we take plenty of time to teach everything else except the Bible, that Biblical knowledge is fast becoming obsolete and with it much of heart Christianity?

But how does the Sunday-school measure up to the second requirement,—trained teachers? Far be it from me to cast any reflections upon that earnest and self-sacrificing body of Christian men and women,—our Sunday-school teachers. Yet their very self-sacrifice is an impeachment of our system. We are willing to pay forty to four hundred dollars a month for the services of some one to teach Johnnie and Susan geography and spelling, or history and French; and we demand of that teacher years of special training. But any conscientious (and untrained) Christian may teach Johnnie and Susan the Bible! What a comment on the reality of our interest in religion! Nor can we dodge the issue by our teacher-training classes of today,—good as they may be. Our public school teachers must be able to pass thorough examinations in every subject they expect to teach, and besides must spend months or years in special training in that finest of all arts,—the art of teaching. But we attempt to give our Sunday-school teachers their review of the Bible and their training in the art of teaching in fifty-two hours,—more or less,—or the equivalent of two weeks of a "Teachers' Institute."

The reason why we fail so completely in the training of our Sunday-school teachers is that we expect so little of them after they are trained,—or rather so much. We expect them to teach for nothing (which is good in its place), and we expect them to teach one hour, or more often only half an hour, each week. But in this half-hour, or hour, a week we expect them to teach all the Bible stories, survey Biblical history and eventually deduct all the important Biblical teachings about life and conduct, God and Christ, spirituality and the hereafter. Johnnie spends five hours a day or twenty-five hours a week learning to read and to write, to spell and to "figure," but one hour or less will suffice for Johnnie to learn the Bible and all its teachings! In other words, whatever we may think we believe about it, in practice we believe that religion is about 4% of life's valuables, with geography and history and the like for the other 96%.

The result of such an insignificant effort at religious education is that Johnnie takes Sunday-school on the 4% basis. He may be a good pupil in the public schools, but he never thinks of studying his Sunday-school lesson,—it isn't important enough! He may have perfect deportment in the public school, but he will cut up in Sunday-school,—it's not a *real* school, you know! In short, *we* are playing at religious education and Johnnie knows it.

Religion in the Public Schools

Now there are several additional ways of giving a religious education to children beside the Sunday-school. We might combine religion with public school instruction, as do the Catholics, in a system of parochial schools. Ninety-five per cent of our congregations, however, would not have enough children to organize and equip a thorough, modern school, and it would be an injustice to our children to compel them to accept poorer instruction, in the elementary branches of knowledge, in our own schools, than they could get in the public schools. Moreover, the parochial school is undemocratic. It fosters the feeling

of caste the division of the democracy into hostile religious camps. Any system is undesirable that will make of our children poorer citizens while attempting to make them better Christians.

As an alternative, there are many who will suggest that we reinstate the reading of the Bible in the public schools, and let this suffice. Desirable as this might be, where children are of Protestant extraction, the State is undoubtedly right in forbidding anything savoring of religious teaching in the public schools as a violation of the constitutional right of freedom in religion. We dare not seek religious freedom for ourselves and force religion upon others. Church and State are and must be separate. If we ask the State to teach religion, even in a slight and superficial way, we are in one act committing two unpardonable blunders. In the first place we are reuniting Church and State and thereby annulling the freedom of religious thought at the most vital point in the nation's life,—the nation's schools. More than this,—we are shifting upon others,—and perhaps upon the godless at that,—the sacred duty, the God-given obligation of rearing our children in all the beauty of Christ's religion.

The Movement for Community Religious Schools

How, then, shall we provide for the religious education of our children in a way more adequate than that which we now have? The answer is: "*Only by week-day schools of religion.*"

Schools must be provided that will give children instruction in the essentials of Christian religion. These schools must meet on the regular school-days of the week, as do the public schools. There must be the same high standard of training demanded of the teachers as is now demanded of public school teachers. There must also be high standards of Christian faith and life demanded,—as high as we would now demand of our best Sunday-school teachers. They who teach our boys and girls the vital truths of religion, must be the best Christians and the best teachers of the entire community. Nothing less will be worthy of the enterprise.

An hour of every school-day, from the kindergarten to the college, ought to be given to religious education. Week-day schools of religion are the missing link in the greatest educational system in the world today,—the American public schools! Few there are among us who realize what marvelous characters, what devout and sensible Christians such a system would produce. The few who have had such training in those exceptional homes where godliness and culture reign together,—they alone know what the fruits of such a system of education for all would mean. The Church of Jesus Christ in America will continue to be a church of infant Christians,—until week-day church schools are established the country over.

Now this is no idle dream. In the first place a number of States have, by legislation, granted varying portions of the school-hours to religious education, to be conducted voluntarily by the churches where the parents so desire. The rest of the States will gladly set aside time for religious education when once the churches demonstrate that they want the time and will use it profitably. To speak plainly: The pitiful lack of real education in the typical Sunday-school has prejudiced educators against the Sunday-school, but once we set up a system of week-day schools, with competent and trained teachers, with satisfactory equipment, with a sane and thorough curriculum and under real educational leadership, the State will gladly permit the children of Christian parents, and all others who so desire, to attend such schools a given amount of time each week, during school hours.

Let me repeat it: *This is no dream.* It is coming as sure as God lives, and his sons and daughters in America live up to the visions they now see. The International Sunday School Association is solidly back of a movement for community week-day schools of religion under interdenominational control. Read these quotations from their bulletins:

"An adequate program of religious education for the American people demands more time than can be secured on Sunday. A system of week-day church schools must be established in every community. This step involves—

"(a) An adequate supply of trained lay-teachers.

"(b) A curriculum suited to the needs of the various grades and properly related to the program of Sunday instruction.

"(c) An enlightened public sentiment which will insure the necessary moral and financial support, and prevent misunderstanding and partisan controversy.

"*It is clear that religious week-day schools must come, but they must come slowly,* as the result of *careful experimentation and statesmanlike direction.*" (Educational Bulletin 1918, No. 8.)

"The largest harmony can be secured through the common acceptance of the principle of *non-denominational control of inter-denominational coöperative community work in religious education and the* principle of *denominational control of religious education within the local church.*" (Educational Bulletin, 1919, No. 1.)

"Some agency must do for religious education what the nation and State governments do for secular education. It is precisely this service which the world, and International Sunday School Associations and their auxiliaries propose to render the American people through their projected $20,000,000 financial campaign." (Educational Bulletin 1919, No. 1.)

The italics above are not ours but are in the original Bulletins, which may be secured from the International Sunday School Association, 5 South Wabash Avenue, Chicago.

Our Part in the Movement

The community week-day school of religion is coming, but it is not coming today or tomorrow. There is yet time for preparation. What shall be our part in the movement? Shall we sit idly by and let others assume the leadership and the burdens of this, the greatest forward movement in all the religious life of our own nation and generation? We can not stay outside the movement. If we do we are lost.

The first and most vital thing for us, as a denomination, to do, is to examine our own position and see upon what basis we can coöperate with other Christians in such community schools. If a Methodist, a Presbyterian, a Baptist, and I, can read the same Bible and sing the same songs to the same God, each out of his own full heart, surely my boy and their boys can learn those same songs and those same Bible passages together under the teaching of whichever one of us is most competent to teach them. This doesn't mean that my boy needs to learn predestination of the Presbyterian, or that the Presbyterian boy needs to learn feet-washing from me. The points on which we differ can be taught, and must be taught, only in the respective churches. But the great bulk of the material of Biblical instruction,—the Bible narratives, the Biblical history, the great Christian hymns, the stories of missionary heroism,—these are the common property of Christendom. This will be the basis of coöperation in community schools, and upon such a basis we can conscientiously and whole-heartedly unite with other Christians.

The project of community week-day schools of religion must remain in the experimental stage for some time. There are too many problems in the working out of such a system to be hasty. While the experimentation proceeds, there are several things we can do by way of preparation.

First, we can spread sentiment for such schools. Let the wide-awake pastor, the alert Sunday-school worker, the earnest parent, study the question, spread literature and pave the way for what will be the greatest thing we have ever undertaken in religious education.

Second, we can seek out and encourage talented young people to prepare to be teachers in the church schools of tomorrow. Particularly, experienced public school teachers should be encouraged to secure Biblical training with this in view.

Third, there are a few communities where our own people, by virtue of being the most numerous denomination in the community and the leaders in the public school districts, could launch the movement for an experimental school of the type we have discussed. Such a school ought not to begin, however, until there has been a thorough study of all the available literature on the subject; and not even then should the project be launched without prayer and the employment of the best educational and spiritual leadership to be had at any cost.

And finally, let every one who reads this article, who is also a lover of the children whom Christ loved, breathe a prayer for the hastening of the day when we may make a more worthy effort to rear all the children of our nation in "the nurture and admonition of the Lord."

Chicago, Ill.

Shall We Educate? If So, Where?

BY J. W. LEAR

Some folks tell us that education is dangerous, that educated people are heady and proud, and that Jesus put a ban on education by choosing uneducated men to preach his doctrine. We will admit that education is dangerous and that of all of the rascals in the world, the educated rascal is the most dangerous. But it might occur to us, by a little reflection, that, after all, education is not so much to blame. Every virtue may be degenerated into a vice and thus become a menace to society. It is dangerous to ride in an automobile or in a railroad train, nevertheless the majority prefer that method of locomotion to walking. One is willing to take the risk, because of the advantages gained in the faster mode of travel.

So it is with education. While it is true that occasional wrecks are found along the educational road, the practical, liberalizing, cultural, social, and spiritual values of education impel us to take that course in spite of the losses incurred. On the other hand, one must not overlook the fact that ignorance and superstition have worked havoc with society. Who would like to go back to the pow-wow days for medical help? What parents would desire to send their children to the schools of two hundred years ago? Or who would prefer membership in the church of mediæval days? Yes, education is dangerous, but very few people are willing to exchange what little stock they have for a full market of ignorance.

Maybe, if we were better acquainted with the meaning of education we would find less cause for condemnation. I can remember the time when, as a boy, I was afraid of a threshing-machine, but later I stood, day after day, before a separator and fed the grain into its mouth. Of course some people have been seriously injured by the swiftly-revolving cylinder, but that did not deter me from making it do service, for somehow, I argued that the carelessness of the individual and not the machine was to blame for the accident. It was just a lack of proper adjustment.

Several years ago I labored in a neighborhood where lived a people that condemned the telephone. They advanced many arguments to prove its perniciousness, and condemned all of the people who had one in their homes. Of course, this instrument may be used to drive sharp bargains or to enlarge the possibilities of the public gossiper. However, it is not the fault of the telephone but just another case of improper adjustment. It might be advantageous, therefore, to reflect on the meaning of education before we censure too severely.

Some one has said: "To educate a person means to adjust him to those elements of his environment that are of concern in modern life, and to develop, organize, and train his powers so that he may make efficient and proper use of them." To some this may seem a little too secular. I will venture a statement of my own: "To educate a person means to so introduce him to the objective world and its Creator that his possibilities may function, unfold, and ripen physically, mentally, socially, and spiritually to his own satisfaction, to the advantage of his fellow-men, and to the glory of God." Did not the Creator incorporate all of this in his statement to man in the beginning when he said: "Be fruitful, and multiply, and replenish the earth, and subdue it"? The best farmers are educated men. They may not have attended college but they have busied themselves discovering

the laws governing soils, crops, stock, markets, etc. They have read books and farm journals, conversed with other farmers, and organized institutes in order to familiarize and adjust themselves to the best methods in their particular section. What is true of the farmer may be said of any other vocation.

There may have been a day when this matter of adjustment was more easily accomplished, but now the race of life is growing more and more intense. Competition is constantly growing keener. The survival of the fittest is the law in business. Experience is a splendid teacher, but often going that road takes a lifetime to perfect a little knowledge. Every generation has added a little to the stock in trade. Investigations in agriculture, commerce, political economy, banking, engineering, arts, and religion have been made from time to time, and the results tabulated; so the student of today may profit from the experiences of others. If every generation had to make all of its inductions and deductions, there would be very little increased development in one generation over the preceding generation. Our public schools, colleges, and universities are institutions where the latest tabulations may be found, where the potential possibilities of the mind are wisely functioned, and where the knowledge obtained may be classified and organized for service. The complexity of life has demanded division of labor, and division of labor requires specialization, so the person who divorces himself from the schools, who decides to make his own discoveries and deductions, will soon find himself outclassed, outdistanced, and bewildered as he is jostled about by the passing crowd.

Now, a serious question arises in our minds: Can we accept all of the information passed out over the counters of the educational institutions? Here is the crux of the matter. Several years ago I watched a plasterer plying his trade. I noticed that he had two sieves with meshes of different sizes. The one with the coarse mesh answered pretty well for coarse work, but when the plasterer desired to do finished work he used a finer sieve. It is true that some of the instruction, in the higher schools of learning, are not conducive to a well-rounded life. A finer sieve must be used. Here lies the necessity and value of our denominational schools. Materialistic evolution ruined Germany. The product sent out from such schools is too coarse and brutal, and sad to say that many of the schools of our own country are teaching the same doctrines. While we need, and must have, education, if we are to turn out a product that will honor our Lord and bless humanity, we must have schools that will thoroughly test the modern ideas and throw out the elements that would mar the beauty of the soul, and would destroy the simple faith, without which no one can please God. This is the place our schools should occupy and if the professional sieve in our schools does not eliminate the dangers that lurk in the State and other educational institutions, they have no ground for an existence, and as such they place an unnecessary burden upon their constituency.

The church, then, should see to it that her schools provide a wholesome moral and religious atmosphere, that the instruction prepare her young people ably to take their place in the business and social world, and, above all, the schools should train them "as children of God for the family of God" for the work of God. Our schools should foster the religion of the Book, in accord with the general interpretation of the church through the Spirit. If our schools refuse to do this, they are disqualified to hold the place of Brethren schools. On the other hand, to make the educational sieve that fine, means endless competition for our schools, and if the church demands this standard, she is under obligation to make it possible. The schools that come up to this requirement should not go begging for the financial means to make possible our claims. Our people have the money to finance our schools and they should do it promptly and gladly. We need, we must have, these finer sieves, so let us make them and keep them in good repair.

Mt. Morris, Ill.

A Church Education

BY LEANOER SMITH

We believe that an education is a *good thing*, and that a Christian education is a *better thing*, but that a church education is the *best thing*,—in education. If church ideals and principles are worth anything, then education, plus these ideals and principles, is worth just that much more. This means that when you send to the Brethren's schools, you get not only an education,—a Christian education,—but that you get a Christian education plus our church ideals and principles, which you can't get elsewhere.

Muscatine, Iowa.

More Agriculture in Our Colleges

BY JOHN WOODARD

The Church of the Brethren is a rural church. Of course we have quite a number of congregations in cities and the number will probably increase in the future, but it is quite likely that the greater part of our membership will always reside in the country.

In the past, many of our young people, who were reared in the country, have gone to cities. In the future, this movement from the country to the city will continue to some extent, but the most of our country boys should, and we believe they will, remain on the farm. On the other hand, some who were reared in the cities and towns will go to the country and farm. These young people who are going to live in the country need an education just as much as those who will live in the cities, and they need an education which will fit them for their life-work. Where shall these young people get their education? In the Brethren colleges or in the State institutions? All will agree that they should be educated in our own colleges. It is necessary, then, that one or more of our colleges give a college course in agriculture.

There may be some who think that our colleges should confine their attention to a Bible course or a Liberal Arts course. If there are such, they should be reminded that our colleges were not founded merely to train ministers and missionaries, but to educate all of our young people under conditions most favorable for their spiritual development. Our young people who will become farmers, engineers, physicians and teachers, need the spiritual environment of the Brethren colleges just as much as those who are to go into foreign lands as missionaries or to become ministers in the homeland. We need active, consecrated lay-members, just as much as we need active, consecrated ministers, and our young lay-members are less likely to become active in church work if they go to State schools for their education, than if they go to our own church schools.

In the past our colleges have not been able to give courses in either engineering or medicine, and most of them have done very little in agriculture. Even at the present time they can not give courses in either engineering or medicine. All they can do is to give pre-engineering and pre-medical courses, that include a large part of the sciences which are found in engineering and medical courses. But a college course in agriculture, which will rank with the courses found in some of the smaller State schools, can be developed in some of our strongest colleges at the present time. Of course, it will be impossible to give *all* the work found in an agricultural course during the first year. At first there will be no students for the advanced courses, but the start can be made, and advanced work added as the students become prepared for it.

In the Brethren schools, some of the students who want agriculture are in the college, others in the academy. It seems likely that the academic students who want agriculture will be mainly those living on farms near the college. These young men come to college during the winter months, when work is slack. On this account it seems probable that the academic work in agriculture should be arranged as a short course in agriculture beginning late in the fall and continuing until the spring work opens up. The college students who want to study agriculture expect to complete a full college course and our colleges should make it possible for them to remain until they graduate.

If our young people, who want an agricultural course, can not get it at the Brethren colleges, they will go where they can get it. A large number of these young people who go to the State schools will be less useful to the church after they graduate than if they had attended one of our schools.

Some will say that it is useless for our schools to try to give college courses in agriculture. They will look at the equipment that is found at institutions such as the University of Illinois and the Iowa State College and they will say: "We can never compete with these schools." It is true that we can not provide as good equipment as they, but that is not necessary. The State institutions give post-graduate instruction, and that requires costly equipment, while our colleges are under-graduate institutions and such costly equipment is not necessary. There are a large number of small State colleges in the South and West. Their equipment is rather meager, yet their graduates are as well prepared for farming as the graduates of the large State institutions.

It is true that our schools will have to provide more teachers and better equipment before they can give a complete college course in agriculture, but these additional facilities are not beyond the reach of any school which has attained the rank of a standard college. Everybody realizes that an endowment of $200,000 is only sufficient for present needs and that further endowment must be provided from time to time if our schools are to retain their rank. The program of our Educational Board calls for an annual increase in endowment of $300,000. That means $30,000 for each of our ten schools. The chairman of the Board, in discussing the Forward Movement in Education, has emphasized the fact that this is the minimum which is necessary for the schools to do good work. Some of the colleges, at least, ought to do better.

If our schools are to serve the church as well in the future as they have in the past, they must improve their facilities for instruction in the natural sciences, social sciences and Bible. This is necessary whether agriculture is taught or not. In most small colleges,—those in charge of other denominations as well as our own,—the natural sciences should receive more attention. Provision should be made for advanced courses in geology, physics, chemistry, botany and zoölogy.

The agricultural course includes work in the above sciences and in the agricultural sciences proper, which fall naturally into four groups: Farm mechanics, animal industry, plant industry and soils. If there are sufficient teachers in the other sciences, three additional teachers could handle all the agricultural work in a satisfactory manner. There should be one teacher for animal industry, another for plant industry and the third for soils and agricultural engineering. For a time two teachers could handle the work, but eventually three would be necessary. Farm management could be taught by either the professor of plant industry or the professor of animal industry. Agricultural economics and rural sociology could best be taught in the department of social science, if the teacher is acquainted with rural conditions.

Of course, there are other groupings which might be more satisfactory. Soils and geology under one man, and physics and agricultural engineering under another, would probably be better than the arrangement previously mentioned, but that would not change the number of teachers. Six teachers in agriculture and other sciences are sufficient to give the agricultural course. As there should be at least three science teachers, the agricultural course will need the addition of only three more teachers. Is that possible?

But what about the physical equipment? It is expensive? Laboratory equipment for agriculture is no more expensive than for physics and chemistry. If the latter can be provided, the former can. A farm is not essential but is a great help, especially for the work in animal industry. The fact that the agricultural department has a farm as part of its equipment, will draw many students who would otherwise go to the State schools.

Can one or more of our schools develop a college course in agriculture? It is not a question of *can* but *will*. It will take money, of course, but our people have money and they will support our schools if they realize their needs. We want to save our young people for the church and we can save more if they are educated in our schools than if they go to State schools. If we are to educate the greatest possible number in our schools, we must teach agriculture as well as all other subjects for which there is a demand.

Mt. Morris, Ill.

Our Colleges Were Not Listed

BY W. ARTHUR CABLE

TODAY there came to my desk, from the Bureau of Education at Washington, Bulletin No. 30, 1918, entitled "Resources and Standards of Colleges of Arts and Sciences." It is a report of a committee representing the associations of higher educational institutions. Among other values, this study "should help college officers in one part of the country to evaluate credentials presented by students from institutions in other parts. It should assist parents to select wisely the institutions to which they shall send their children. Above all, it should enable college authorities to compare their own institutions with others and to strive for the most necessary improvements."

Turning to a table giving a list of colleges, with detailed data about each, I ran down the list to California and was disappointed not to find LaVerne College. As I continued, I failed to find Mt. Morris, Manchester, McPherson, Blue Ridge, Elizabethtown, and Juniata. Bridgewater was on the list. Daleville was not.

However, the list included both State and private schools, non-sectarian and denominational, Catholic and Protestant. In it were colleges that do not make as good a showing as the Brethren colleges. With one exception, the 1919 Yearbook of the Church of the Brethren indicates our college department faculties as numbering from 6 to 12. Yet the Government list includes 49 colleges maintaining a college faculty of from 6 to 12. And with only one exception our colleges have from 26 to 189 students enrolled. The list includes 57 colleges with enrollments in the college department of from 30 to 188. The income and productive endowments of our colleges are quoted in the Yearbook as from $9,550 to $60,819.56, and from $5,000 to $238,961.84, respectively. In the bulletin appear 96 colleges with an income of from $7,500 to $60,784, out of a total of 255 institutions, 23 of which do not quote; and 83 colleges with a productive endowment of from $1,000 to $236,786, out of the total, 55 of which do not quote.

The foregoing facts would indicate that, from the point of view of the committee of eleven educators who compiled the report, there was no objection to including the Brethren schools. The report states that, early in 1916, the committee sent a questionnaire to 500 colleges, and in the course of a year received replies from 252. The Educational Directory of the Bureau of Education for 1915-16, which may have been used as a basis, lists 620 colleges and universities, including McPherson, Juniata, and Bridgewater. Of course none, possibly, of the Brethren colleges received the questionnaire.

But I wonder if the infrequency with which the activities and institutions of our church are known, outside the Brotherhood, is not illustrative of our general attitude in times past. Have we not lived too much to ourselves? Have we not largely neglected to make ourselves known as an integral part of the leavening influence in the world in which we are living? Have we not sometimes hesitated to join forces with other organizations working to a common end with us?

I have just heard of a Brethren Sunday-school in Michigan that appears to be about ready to resign from the Sunday School Association. And in the face of the Forward Movement, which is just gaining momentum, and which should spur all to increased effort! Now is an opportune time for each one of us to ask himself this question: Am I willing to sit on the curbstone and watch the world go by, or am I going to take a man's share in the responsibilities and resultant joys of this old world of ours? And, by the same token, let the Church of the Brethren ask the same question of itself. Not until we have threshed out the answer will we be ready to lend our shoulder to the aid of the Forward Movement.

5515 Ingleside Avenue, Chicago, Ill.

THE ROUND TABLE

A Day of Rejoicing

BY L. H. PROWANT

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118: 24).

THIS Easter Day it is rather gloomy and rainy but within many hearts there is a feeling that it is a day of rejoicing. No doubt many experienced that feeling in their worship, in various places, because it "is the day which the Lord hath made."

The Jews rejected the stone which later on became the head of the corner, and consequently are not rejoicing this day. Not so it is with Christians. No other message has brought them such great joy and comfort as the resurrection of Christ. This fact led Peter to exclaim: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1: 3).

Our future happiness depends wholly upon the resurrection (1 Cor. 15: 12-20). No wonder that in every sermon delivered by the apostles, as recorded in the Acts, the history of the early church, the climax is reached in preaching the resurrection (Acts 1: 22; 2: 32; 2: 24; 3: 15; 3: 25; 4: 2; 4: 12; 4: 33; 5: 31; 10: 40; 13: 30-34; 17: 31. A number of other Bible references will show how different the sermons of the primitive church were from much of the preaching we hear now.

Associated with the event is the day. Surely, if the event is of such great importance, the day upon which the event took place should be a day of service and rejoicing, for it is not a day that we have made but a day which the Lord has given us, hence it is the Lord's Day (Rev. 1: 10), just as the Lord's supper of 1 Cor. 11: 20 is the Lord's because he gave it to us.

The great sermon, on the Day of Pentecost, made great because of the outpouring of the Holy Spirit, was no doubt preached on this day. The believers at Troas met on this day in worship, and broke bread in remembrance of the Lord's death. They also listened to Paul's farewell address (Acts 20: 7). Upon this day John was in the spirit on the isle of Patmos (Rev. 1: 10). Jesus first met with his disciples on Sunday after his resurrection.

Let us be glad and rejoice in the day which the Lord hath made!

Hamler, Ohio.

The Art of Conversation

BY EZRA FLORY

TALKING is certainly a very potent agency for good. When we see how earnest and persuasive some men are in business, we can but wish that the same eloquency might be employed in the service of Christ. Whatever one may think of women speaking in meeting, certainly out of meeting women have a fluency and fervency which would make them valuable allies of any cause they might espouse.

Talking is one of the things for which many people do not consider themselves responsible. It costs so little and is so common that the world does not appreciate its value. But if our Savior's words be true,—that for "every idle word that men shall speak they shall give account thereof in the day of judgment,"—talking is a serious business.

Paul is rich in admonition in this particular: "Let the word of Christ dwell richly in you in all wisdom" (Col. 3: 16); "Let no corrupt speech proceed out of your mouth, but such as is good for edifying" (the word *edify* means house-building) (Eph. 4: 29); "Let your speech be always with grace seasoned with salt" (Col. 4: 6); "Let your conversation be as becometh the Gospel of Christ" (Philpp. 1: 27).

It is said of Samuel that "the Lord let none of his words fall to the ground." That means that none of them were lost, but that all found their way to their proper destination, did their appropriate work, and returned laden with blessing to the God who gave them.

A single word, fitly spoken, has often changed man's whole career. When the early Christians were persecuted, and driven out of Jerusalem, they went everywhere "talking" about Christ. Christian conversation is almost a lost art now. How seldom does one hear such conversation in the parlor, when visitors arrive! The conversation lags, grows heavy, and dies for want of a proper subject (?). Why do we not talk like Christians? Why do ministers not talk about that for which they should be devoting their lives? This is a constant surprise to the unconverted, and often the occasion of their doubt.

Recently, at a meeting where forty church members were present, the talk ran for three hours upon other subjects, and not once was the name of Christ mentioned. There must be a great deal of sham about professional Christian people. "Out of the abundance of the heart the mouth speaketh." "Speak that I may see you." "Tell me what you like to talk about, and I will tell you what you are."

On the other hand, how refreshing it is to meet those who, like Peter and John, say: "We cannot but speak the things we have seen and heard." Suppose you are invited to ride with a man. You consent and expect the conversation to be about the weather, or politics or about crops. It is none of these. He begins with: "Well, how is religion at your place?" How some would be startled by such a direct question and what a profitable conversation would follow! How much might be accomplished by each of us, if our hearts were warm and glowing with the love of Christ, and our minds alert to improve every opportunity that God sets before us.

It will require skill to carry on religious conversation successfully. But it will be worth while to study the art until we become proficient in it. If we follow Paul's advice to the Colossians we shall always have something to say. It might be well to begin the day with David's prayer: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." If we watch for souls as those who shall give account, we shall find many opportunities to make the conversation both profitable and a real pleasure, at the same time that it will be a blessing to others.

Chicago, Ill.

Thoughts on Prayer

BY D. D. THOMAS

THE subject of prayer is one of much concern to me. Its study should engross the attention of God's people everywhere. It is the direct avenue to God. No promise is made plainer than the one that God will hear prayer. No assurance is clearer than the one that God wants us to pray. No practice gives more comfort. Truly, it is a great privilege to talk to the Father of all things! And, since we know that he answers our prayers, it is one of the most practical subjects of the Bible.

Recent experience has proved to me that our prayers are too formal. Mostly we pray for things in general,—nothing is specific, nothing is thought of until we get on our knees. It seems to me that this is not well. The burden of our prayers ought to be great,—things that we have thought of much before we came to service. Whatever we have prayed for much, is sure to come forth from our hearts,—things that are specific. Pray not only for men in general, but pray for a definite person, whom one has learned to love. Pray not only for things in general, but for a thing,—an object, a goal.

Sometimes the worshipers use the same prayer,—or nearly the same prayer,—each time they pray. It shows that they had not thought much about it before they fell on their knees. They have gotten in the ruts,

and their worship will be formal if they are not careful. We should study our prayers, as much so as a minister needs to study his sermons. The things we long for ought to be the things we pray for. Sometimes, however, a little study will prove to us that the things we long for are not the things we should have.

The things for which we pray are very often not the first things in our minds. When we work six days for ourselves, we are apt to occupy a part of our thoughts on the Lord's Day with our weekly subjects, if not careful. Such a tendency is apt to grow, until, after a while, we will have little or no interest in spiritual things.

Much grace may be gotten by not forgetting to pray every day. Because of a failure on this very point one can not get some people to pray in public. They never pray at home, at their work, in the secret chamber. Some may not express themselves as well as others, but *all* can pray.

When one prays, one ought to think of the brotherhood of men and the Fatherhood of God. One's prayers ought to be as broad as the universe. Then he will take in the heathen. A true child of God will not leave any one out. But one's gravest concern is for one's own field. One can particularize there.

A great many things may crowd themselves upon one's mind during the week, too many upon which to concentrate in a single prayer. Then choose only the most important and present them in the Spirit. Yes, in the Spirit, for it is by the power of the Spirit that we pray. If we have not the Divine Spirit within, our prayers will be lifeless. Our efforts will be futile, our labors will be in vain.

I am glad the Spirit aids us in prayer. "We know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings that can not be uttered." Notice the yearning that seems to be expressed in this language! It does not commend eloquence and versatility, but the things that we can not utter. You that say you can not pray, is there not a fund of knowledge in this for your edification? Let the Spirit help you with "groanings that can not be uttered" and rest assured that it will be acceptable with God. And the same Spirit that intercedes for us will give us voice to utter our burdens of heart. Like Moses, the one who is slow of speech may become the most eloquent in addressing God.

One of the things that should concern us is that God answers our prayers. Some, perhaps, think nothing about God answering their prayers. They pray because it is the fashion, and were it not for the people about them, they would not concern themselves as to what they say. One thing would be as good as another. The answer is what one should seek after. God wants us to seek after the answer. Jacob cried out to the angel: "I will not let thee go except thou bless me." He was seeking after the answer. It was God's will that Jacob receive a blessing. His prayer was answered.

Then, too, God knows one's motive in the petitions offered. He who can "discern the thoughts and intents of the heart," knows why we are asking certain things, and it is well to study our own hearts, to see whether we are sincere or not. One ought to labor to discern the difference between weakness and hypocrisy, and not to mistake the one for the other. God will bear with weaknesses but will not put up with hypocrisy.

There is no special time set for prayer. The Jews had an hour for prayer, and it is said that the disciples went up to the temple at that hour. Daniel prayed three times a day. The Gospel writers give no special time. Paul says: "Pray without ceasing." That sums up the matter. Every act should be a service, and every service should be accompanied with prayer. A man loses nothing in taking time to pray. His health is not impaired by it and the little time he loses by it, is abundantly made up by the riches of God's grace.

Do not forget that prayer is a fertile soil for the growth of grace. Its strengthening power is very great, and the most timid spirit will become bold when nurtured by prayer. Its consummation is praise. We may not need to pray in heaven, but we shall praise. The one grows naturally into the other. The objects of our prayers are all consummated, and we praise the Lord fully because he is worthy.

Latty, Ohio.

Society's Need

BY CHESTER F. SCHROYER

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay;
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied."

WITH the insight of a prophet, Goldsmith read in the signs of the times a verification of the truth which men must learn over and over again,—that individual character is the basis of society. Man must be the proper study and highest concern of mankind. The regeneration and reformation of the individuals who compose the proletariat still is the logical solution for the social ills which are so prevalent.

Only recently George Landsbury, a labor leader, said in London: "I still retain some faith in religion. You agnostics are not going to build up a new world by mere organization and machinery. It is new hearts, a new inspiration and a new spirit breathed into mankind that you want." The first man who advocated that doctrine was crucified. Men are being crucified anew by public opinion today for holding that doctrine. It is not popular but it is the only way to a better world.

Thinking men, with an eye to the future, view with grave concern the growth of our urban population. We have gone a long way since the world was called a field by the Great Teacher. The world has been commercialized. Human life, in the eyes of the world, has decreased in value. We are losing our sense of individuality and of responsibility to our fellow-men. The world is being regarded as merchandise and machinery, to be possessed and exploited. Men have become mere numerals, with which leaders of commerce and industry calculate projects. Instead of a peasantry who, in God's pure air and sunshine, assist God's laws in the production of the fruits of the soil, we have a large and rapidly-growing proletariat who are but cogs in the wheels of a factory age.

This is an experimental age of society. What have we not tried and found wanting! We tried large armaments to prevent war,—but the nations with the greatest armaments were the first in war. We tried shorter hours and higher wages for the discontent of the workingman,—but here in America, where conditions of the workman are best, we have more labor troubles than in any other country, with anarchy and Bolshevism rampant. With the Great Teacher the world is a field; with us it is a factory. We must finally come to realize that his teaching was, and still is, fundamental; that the trouble is not with God's field,—the world,—but with its farmers; not with the wages, but with the workers.

Social betterment can not be attained by external, mechanical and economical change alone. Spiritual, ethical and personal change is needed. Permanent reconstruction can come only when the teachings and Spirit of Christ are applied to social problems in greater measure than they have been in the past. His are not ways of redeeming society as a whole, but by changing individuals to make a people susceptible to social redemption. First we must have better men, and a better world will come as a natural sequence. First let us build character which will result in usefulness, not in a material and selfish way but in unselfish, social service.

This teaching goes to the root of the difficulty. Not what we must do for men but what men must do for themselves is the need. To improve the world as God's field, we must improve ourselves in grace toward God and man.

We dare not lose sight of human values. Man must be our first concern, despite the fact that commerce, industrialism and materialism bulk high on our horizon. We must realize more fully the worth of childhood as a time for determining the future of society. One-fourth of our population who are workers in poorer circumstances will become the parents of three-fourths of the next generation. If anarchy, Bolshevism and unchristian ideals become prevalent in that working class from whose homes the bulk of the next generation will come, it will be a condition most deplorable.

If society would turn to Christ's method of social reconstruction with an energy and unity which it showed in the war, every valley would be exalted and every hill brought low.

Lynbrook, N. Y.

Goo's way of forgiving is thorough and hearty,—both to forgive and to forget; and if thine be not so, thou hast no portion of his.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Joys of the Christian Life

1 Peter 1: 3-12

For Week Beginning June 1, 1919

1. Introductory.—The first joy of the believer, here referred to, is the hope that comes to us all through the resurrection of Jesus Christ from the dead. He is "the first-fruits of them that slept." The assurance of his rising from the dead is the guarantee of our own resurrection. That, certainly, is a great joy as well as a glorious hope. When we lay our dear ones away, joy comes in the knowledge that they are in the glory land, that their bodies will rise again, and that we shall see them anew when God will wipe away all tears from our eyes.

2. A Blessed Promise.—It is something truly worth while: "An inheritance incorruptible, and undefiled, and that fadeth not away." Our inheritance on earth, if it is neither corruptible nor defiled, will certainly "fade away." It will come to an end. This is a defiled world. Sin has everywhere left its mark. The trail of the serpent is over it all. The hope of the Christian is that he shall be done forever with this sort of thing. He shall be free from the contagion of sin, its corruption and defilement, and the surroundings of his eternal residence shall henceforth be incorruptible, undefiled and unfading. That hope is worth living for,—worthy of life's most supreme service. Herein is one of the great joys of the Christian life.

3. Faith Is Sometimes Put to the Test, But Nevertheless Victorious.—God always has a purpose in his testings,—"that the proof of your faith, being more precious than gold that perisheth, though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ." The joy does not come during the testing, perhaps, but it certainly is the eventual result of it. The "manifold trials" may, for the time being, cause grief, but we may have the joyful assurance that out of it will come a clearer vision and a brighter hope. We can endure as seeing him who is invisible. We can bear all trials because of the joy which Christ has sent into our hearts in helping us to bear the burdens. Like Paul we know that it will work out for us "a far more exceeding and eternal weight of glory."

4. The Joy of Real Service.—In helping and befriending those in real need, a wonderful joy comes to us. The cup of cold water, given in the name of Jesus, has its reward. We all know, possibly, something of the joy of doing good, and it ought to inspire us to greater effort. None but the one who has brightened another's pathway, knows the unspeakable delight to the soul. God brings the reward home to the heart that truly serves him by blessing the lives of others. The Loving Father always has a blessing to be dropped into the outstretched palm of him who serves "one of these little ones." No one will charge us with being guilty of extravagance of expression when we say that there is no joy equal to that which comes from unselfish, beneficent work done for others in Christ's name. We do not have to look forward to the hereafter, to receive a reward for "the deeds done in the body." The greater rewards, the supremest joys, are held in waiting, but there is a joy that God gives to the one who does his best to serve him in kindness to the poor and needy. Nothing on this earth is more sure than that. Seedtime and harvest will come, for God has so decreed. The righteous shall not fail of their reward.

5. Suggestive References.—Rejoicing in hope of the glory of God (Rom. 5: 2, 11). Joy and peace in believing (Rom. 15: 13). One cause of our rejoicing (2 Cor. 1: 12, 24). Sorrowful, yet rejoicing (2 Cor. 6: 10). Joyful even in tribulation (2 Cor. 7: 4). Joy abounding (2 Cor. 8: 2). Rejoicing always (Philpp. 4: 4). Joy of the Holy Ghost (1 Thess. 1: 6). Joyful under suffering (Heb. 10: 34). Joy in time of temptation (James 1: 2). Rejoice while suffering (1 Peter 4: 13).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, MAY 25

Sunday-school Lesson, Repentance.—Jonah 3: 1-10; Luke 13: 1-5; Acts 2: 37, 38.

Christian Workers' Meeting, Contending for the Faith.—Jude 3.

MEETINGS IN PROGRESS

Bro. L. H. Root, of Mt. Morris, Ill., in the Rummel church, Pa.

Bro. J. L. Mahon, of Van Buren, Ind., in the Lima church, Ohio.

Bro. Jas. A. Guthrie, of Spencerville, Ohio, in the Sand Ridge church, same State.

Bro. S. E. Thomas, of Garden City, Kans., in the Ottawa church, same State.

GAINS FOR THE KINGDOM

Two were recently baptized in the Detroit church, Mich.

Three were baptized April 20 in the Spring Creek church, Pa.

Three were baptized May 11 in the Canton Center church, Ohio.

Five have been baptized in the Midway church, Pa., since the last report.

Two were baptized on Easter Sunday in the First church, Philadelphia.

One has been added to the West Nimishillen church, Ohio, since the last report.

Two more, making five in all, have recently been baptized in the Virden church, Ill.

One has been baptized and one reclaimed in the Schoolfield church, Va., since the last report.

Eleven were baptized in the Valley church, Va.,—Bro. J. S. Roller, of Timberville, same State, evangelist.

Four were baptized in the Bellefontaine church, Ohio,—Bro. Wm. J. Tinkle, pastor, in charge of the meetings.

Twenty-two were baptized in the Everett church, Pa.,—Brethren Ira Holsopple and Edgar Diehm, evangelists.

Five were baptized in the Pottstown church, Pa.,—Bro. M. C. Swigart, of Germantown, same State, evangelist.

Five accepted Christ in the Salamonie church, Ind.,—Bro. E. L. Heestand, of Plymouth, same State, evangelist.

Twenty-six have been baptized in the Glade Run church, Pa.,—Bro. C. O. Beery, of Pleasant Hill, Ohio, evangelist.

Nineteen have been baptized recently in the East Fairview church, Pa., as the result of meetings held last winter.

Twelve have been baptized in the Fostoria church, Ohio,—Bro. E. E. Eshelman, pastor, in charge of the meetings.

Forty-nine have been baptized in the Pyrmont church, Ind.,—Bro. J. Edwin Jarboe, of Marshalltown, Iowa, evangelist.

Fourteen were baptized in the Shippensburg church, Pa.,—Bro. Galen B. Royer, of Huntingdon, same State, evangelist.

Twelve were baptized, six reclaimed and two await baptism in the Anderson church, Ind.,—Bro. R. N. Leatherman, of Cincinnati, evangelist.

Twenty confessed Christ, fourteen of whom have been baptized, in the Long Meadow church, Md.,—Bro. Galen B. Royer, of Huntingdon, Pa., evangelist.

Forty-three were baptized and nineteen restored in the Buena Vista church, Va.,—Bro. Saylor Greyer, of Toledo, Ohio, evangelist. Five were baptized previous to the meetings.

CONTEMPLATED MEETINGS

One has been received in the Ottawa church, Kans., since the last report.

Bro. W. C. Detrick, of Bryan, Ohio, to begin August 24 in the Wabash church, Ind.

Bro. L. H. Root, of Mt. Morris, Ill., to begin Oct. 26 in the Big Creek church, Okla.

Bro. A. P. Musselman, of Batavia, Ill., to begin June 15, in the Sheldon church, Iowa.

ELSEWHERE IN THIS ISSUE

Two Conference queries, received too late for earlier publication, will be found on page 332.

Bro. John R. Snyder, editor of the Conference Daily, gives a message to our members on page 332. His arduous efforts deserve the whole-souled support of all.

In addition to the announcement on page 332, concerning railroad fares to the Conference, our Transportation Agent, Bro. P. S. Miller, calls our attention to the published newspaper statements to the effect that "special rates of two-thirds of the usual round-trip charges will be put into effect soon by the Railroad Administration for travel to religious, fraternal and educational meetings." Bro. Miller did not have time to secure detailed information from the railroad authorities, as it was Saturday evening and the offices were closed. We suggest that our readers present the matter to their local agents and request them to secure complete information. Many who had not thought of attending the Conference will no doubt be induced to do so by the prospect of lower fares.

PERSONAL MENTION

Bro. Thos. C. Ecker has moved from Taneytown to Kump, Md.

Bro. E. E. Joyce, late of Leslie, Idaho, announces his change of address to R. D. 3, Nampa, same State.

Bro. B. D. Kerlin changes his address from 3435 Van Buren Street, Chicago, Ill., to R. D. 1, Garrett, Ind.

The Oregon representative on the Standing Committee for the Winona Lake Conference is Eld. Geo. C. Carl.

Bro. Wm. E. Thompson expects to leave his charge at Conway Springs, Kans., to locate at Ottumwa, Iowa, Aug. 1.

The Standing Committee delegate for Western Colorado and Utah, at the coming Conference, is Eld. A. A. Weaver.

Idaho and Western Montana has chosen Eld. B. J. Fike to represent the District on the Winona Lake Standing Committee.

This Is the Week

Yes, this is the week in which our brethren and sisters, loyal to the cause of world-wide evangelization, are actively at the task of lifting their Conference offering. Every section of the Brotherhood is engaged in it. We are very hopeful that the Brotherhood may show itself 100% efficient in this Bicentennial year, by lifting an offering in every church we have in this country. May there be one from every church!

Just this week there came to us the estimates from India for 1920. The call of India is for more than $140,000 for this one year. This shows that the Forward Movement is being applied in that mission, and this is but indicative of what the future demands may be. But there is not the need to raise the offering unless the places are there to use it.

This note, therefore, is intended as an expression of thanks for those churches that have done their best for the offering and likewise is an appeal to those who have done little, or have neglected the call. Please do not allow others to do the work which you should do, for the efforts of all are necessary.

We have helped to free the world from autocracy; let us help to free it from sin. Let us "FINISH THE JOB."

Hoping that you may not, by failing to give on this great day, miss the blessing which will accrue to you and your church, and appreciating your every effort of helpfulness, we are,

Most fraternally yours,

GENERAL MISSION BOARD
Church of the Brethren.

Northern Virginia will be represented on the Standing Committee at Winona Lake by Elders H. C. Early and J. Carson Miller.

The Second District of Virginia is to be represented on the Winona Lake Standing Committee by Elders A. S. Thomas and Jno. S. Flory.

Southwestern Kansas and Southeastern Colorado has selected Eld. Jacob Funk as Standing Committee delegate for the coming Conference.

Bro. F. M. White, of Trevilian, Va., would like to get in touch with a brother who knows how to combine repairing automobiles with helping to build up a church.

Bro. D. L. Miller, writing from Hagerstown, Md., under date of May 16, says: "I shall hold meetings here a few days and then go to Altoona, Pa." Bro. Miller expects after that to return to Mount Morris before the Conference.

Bro. J. F. Valentine, of Belington, W. Va., who was recently engaged in evangelistic work in Upshur County, same State, is now in position to assist other West Virginia congregations who may desire his services in a series of meetings.

Bro. Jas. M. Moore, of Lanark, Ill., was a recent visitor at the "Messenger" rooms. Bro. Moore spent several days in Elgin last week, making final disposition of books and other personal belongings of his father, Bro. J. H. Moore, former Office Editor of the "Messenger."

Bro. Ira J. Lapp, of Miami, N. Mex., writing of his recent visit to Pecos Valley, that State, reports that the missionary offering of the eight members there is $370. He says, "To them the Forward Movement means business." Does it mean that kind of business to you?

A message from Bro. Geo. L. McDonaugh, of Alhambra, Calif., brings us the sad news of the death of his wife in Los Angeles, at 7 P. M., Sunday, the 18th. Bro. McDonaugh is widely known among our people and all will join in extending him their deepest sympathy in his bereavement.

Bro. J. H. Moore and wife, of Sebring, Fla., are planning to attend the Winona Conference, if all goes well. This will be a special pleasure to them and their many friends, in view of the fact that Bro. Moore has not been permitted to attend a Conference since he left the editorial chair of the "Messenger."

Writing from Jerusalem under date of April 17 Bro. A. J. Culler says: "We are packing up and preparing to separate. I guess I will not get to remain over Sunday, but leave tomorrow, to go directly into the interior of Armenia. Conditions are worse than we expected, so far as many things are concerned. Owing to censorship I shall not send any remarks about political conditions here. I shall not even make any about religious conditions, owing to the extreme delicacy of the situation. My safety depends on being non-committal on such things."

MISCELLANEOUS

The Poplar Valley church, Mont., has decided to change the date of the Sunday-school Convention, announced for July 4, to July 6.

The new house of worship, at Oklahoma City, Okla., is to be dedicated at 11 A. M., Sunday, May 25. For about a year past Bro. J. H. Morris has been pastor of the congregation.

THANK YOU

Of course, every one is very anxious to know the results of the Armenian and Syrian Relief Drive. We are giving herewith, by States, the amount of cash and pledges that have come into our hands up to April 30. There is much money coming in at this time and this will be reported later, through our publications.

The results of this great campaign will go into our church history as one of our great works during reconstruction days succeeding the world war; and we know that joy and satisfaction will come to you because you have had a part in it.

We take this means of thanking every Regional Secretary for the splendid part he has played in this drive. We thank the District Chairmen for what they have done; and the local Chairmen, who have been right on the firing line, collecting the money and furthering the cause. How blessed it is when we work in unity! To the givers themselves we wish to give an expression of our gratitude. We have not been able to write a warm letter of thanks to every church that has given so magnificently. Some have sent in really wonderful offerings. And they have been happy in it. May God reward them for this!

Armenian and Syrian Relief Fund

December 1 to April 30, Inclusive

Alabama,	$ 37.37	Montana,	$ 126.43
Arkansas,	96.50	Nebraska,	1,171.26
California,	2,488.99	New Jersey,	4.00
Canada,	512.19	New Mexico,	46.53
Colorado,	728.59	New York,	85.78
Cuba,	282.00	North Carolina,	133.88
Delaware,	18.00	North Dakota,	1,203.13
District of Columbia,	46.04	Ohio,	16,690.61
Florida,	379.50	Oklahoma,	141.54
Idaho,	945.53	Oregon,	268.77
Illinois,	6,942.54	Pennsylvania,	20,427.40
Indiana,	16,259.17	South Dakota,	36.50
Iowa,	7,163.46	South Carolina,	2.50
Kansas,	6,132.89	Tennessee,	351.60
Louisiana,	388.70	Texas,	646.44
Kentucky,	36.00	Virginia,	4,291.17
Maryland,	4,004.31	Washington,	941.87
Michigan,	1,043.36	West Virginia,	815.02
Minnesota,	58.56	Wisconsin,	274.09
Missouri,	1,860.97		
		Total,	$97,663.10

Relief and Reconstruction Fund

December 1 to April 30, Inclusive

California,	$ 75.25	New Mexico,	$ 6.00
Canada,	30.00	North Carolina,	124.00
Colorado,	233.30	North Dakota,	55.42
Idaho,	5.50	Ohio,	200.03
Illinois,	180.25	Oregon,	48.00
Indiana,	360.85	Pennsylvania,	294.94
Iowa,	107.03	South Carolina,	21.10
Kansas,	146.80	Tennessee,	11.50
Maryland,	288.80	Texas,	8.40
Michigan,	30.00	Virginia,	176.35
Minnesota,	395.00	West Virginia,	59.89
Missouri,	16.00	Wisconsin,	50.00
Nebraska,	61.90		
		Total,	$3,476.59

Summary

Total receipts Armenian and Syrian Relief,*	$ 97,663.10
Total receipts Relief and Reconstruction,*	3,476.59
Approximate total unpaid pledges,	5,208.20
Total reported to date,	$106,347.80

*These two funds will be used for Armenian Relief, but have been acknowledged according to request made when money was sent in.

Much credit must be given Bro. Geo. W. Flory for his splendid help in organizing this campaign. He threw his whole personality and force into this cause and by reason of this was able to persuade or conscript men for the great work itself. He deserves much credit.

But more thanks than we can extend, will be the expressions of gratitude that we shall never hear until, in heaven, we meet those countless starving women and children of Armenia, who, through the efforts of our church, will be fed. How the tears come, as we think of the joy that these thousands of dollars will bring!

And we can truly say in their behalf, "We thank you!"

Executive Committee of
Relief and Reconstruction Committee.

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AROUND THE WORLD

Sensible Advice

At the recent convention of the State Federation of Women's Clubs, held at Atlantic City, N. J., it was urged that wide skirts for women, long-sleeved waists, with high neck, and a positive ban on dancing are necessary to preserve the morals of the youth of our land. Dr. Florence N. Richards, medical director of William Penn High School for Girls, Philadelphia, said: "Waists, exposing the shoulders, should be discarded. Let evening gowns be equipped with small sleeves, at least, and let there be a high-cut corsage." More and more are the women of our land taking safe and sane views on the question of dress. It is decidedly heartening to note this evident trend toward simplicity and modesty.

At the Parting of the Ways

At times, the necessity of making an instant decision for the right is forced upon us in a wholly unexpected way, and happy is he who chooses quickly and wholeheartedly. The press relates that Miss Eva Tanguay, a vaudeville actress, coming to her room in a hotel, recently, found a Gideon Bible, and noted this advice: "If discouraged or in trouble, read John 14." Right there the arrow of conviction found its mark, for Miss Tanguay says: "From that moment I read and read. Now my one aim and desire is to go before the people of our American cities and impart to them a knowledge of the Bible." After gaining a complete mastery of the Sacred Volume, Miss Tanguay hopes to make use of all her ability in the evangelistic field.

Unifying Public Instruction

Strong efforts are being made by the Department of the Interior, in the furtherance of Americanization. To that end, according to Dr. P. P. Claxton, Commissioner of Education, all instruction must be carried on in the English language, and private and parochial schools must teach the same subjects taught in the public schools. In the past, many of the parochial schools have not only made use of the various foreign languages, in the work of instruction, but also had courses of study peculiarly their own. This has resulted in creating a sphere of action and manner of life wholly at variance with established principles of Americanism. Dr. Claxton truly says: "Without a knowledge of English no one can truly become an American."

Bolshevik Iniquity

Pernicious attempts by the Bolsheviki in the Caucasus, as elsewhere in Russia, seek to destroy religion by bringing it into contempt. The most sacred functions of religion are made ridiculous by being perverted into irreverent and even obscene parodies. The better elements of Russia are becoming greatly alarmed over the disastrous influences thus being excrcised, and well they might. If the sacred tenets of religion are wholly ignored and even ridiculed, the morals of the people are bound to decline most alarmingly. Never before, in the history of the Russian people, have there been as many instances of shocking offenses against sexual propriety and decency as at present. As a ship without a rudder, so the Bolshevik-controlled part of Russia is drifting toward imminent destruction.

A Formidable Foe

According to medical experts, cancer is increasing, and now destroys one out of every twenty persons in the United States. In New York City about 5,000 persons die of cancer every year. The alarming malignancy of the disease strongly suggests the propriety of treatment in the earliest stages, when a permanent cure is said to be quite feasible. The earlier a suspected lump or pimple is removed, the more certain is the prevention or cure. Cancer usually occurs in middle life, or among persons who have passed the forty-year mark. In many ways the dread disease most significantly typifies the stealthy approach of sin. Apparently harmless at the beginning, the sinister influence of even the smallest sin soon asserts itself. How watchful we should be to destroy the cancer of sin at the earliest possible moment!

Dangers Ahead

According to the prediction of Abraham Bowers, Immigration Secretary of the Y. M. C. A., two million foreigners will have to come to this country for some years, in order to supply the urgent demand for labor. He thinks that most of these will be Chinese and Japanese. Should his prediction come true, it will constitute a serious

who prize the uplifting ethics of the Gospel, to be more active than ever. If this country is to be preserved, the church must come to the rescue.

The People Rule

More and more is representative government of and by the people coming to the fore. The king business is going to the rear so fast that the world's republics now exceed the monarchies in the ratio of twenty-nine to twenty-one. Before the great war, kingdoms and republics were about equally divided. Now the number of republics is constantly being augmented by the creation of new states. The largest republic is China, with 400 million inhabitants, and the smallest is San Marino, with only 11,000. The grievous fault of the monarchical system is the most serious one that if the people get a bad king, they have to put up with him for a lifetime. A republic that happens to be afflicted with an inefficient president, can promptly discard him after the first term, and get a more efficient man.

Prohibition for African Tribes

It is a matter of profound gratification that the world treaty of peace has a prohibition clause in it. In speaking about the mandatory systems, applying to the weaker nations, it is declared: "Communities like those of Central Africa . . . where equal opportunities for trade will be allowed to all members, certain abuses, such as trade in slaves, arms, and liquor, will be prohibited." The sale of liquor to the African tribes has long been the shame of Christendom. The crimes, committed by untutored savages under the influence of liquor, have long cried for the vengeance of High Heaven. Whole regions have been depopulated by liquor. Prohibition will doubtless be a great blessing to those sections. But why would it not be equally good for Great Britain and France?

Europe's Urgent Need

According to American business men, who have completed tours of close investigations throughout Europe, American machinery is the only thing that can bring quick and lasting peace to Europe. The vast army of unemployed is being increased daily by the demobilization of the military forces. In England more than a million people are receiving regular grants from the Government, amounting to a total of more than $5,000,000 a week, because of their unemployment. In Belgium 800,000 are out of work. Holland also has her hands full. Conditions are worse as one goes from Italy to Poland, and then to Czechoslovakia. Roumanian farmers have no horses to till their fields, and the same is true of other lands. The whole industrial world in Europe, now largely idle, lacks machinery, and America is the only country to supply it. Her task is humanitarian rather than commercial.

When Things of Earth Recede

Recent visits of aviators to Elgin gave opportunity to several of our citizens to get their first experience in aëronautics. It was interesting to listen to the narration of feelings and sensations experienced. One of them said he was chiefly impressed by the way things on earth dwarfed as he sailed skyward. At an elevation of 3,000 feet the city looked very small indeed, and farm lands became a mere checker board. The higher the machine climbed, the more diminutive and insignificant seemed things here below. To remove undue conceit about things terrestrial, on the part of any one, that amateur aëronaut recommends a trip by airplane. We were made to wonder whether most Christians, also, might not get a clearer conception of right values,—so far as things terrestrial and celestial are concerned,—were they occupying the high plane of spiritual life that is the God-given privilege of every devoted child of the Father.

Armenians and Turks Since the Armistice

In times past the Turks have never been regarded as kind masters, and there is no reason to suppose that their real nature has changed with the signing of the Armistice. One has only to read of the horrors of the Armenian massacres, to know that men who committed such atrocities, would not change materially because of a cessation of hostilities. The leopard "does not change his spots." Expediency, for the moment, while the discussions of the Peace Conference are going on, makes the Turk put his best foot foremost, hoping thus to escape with lighter war terms. With a great show of repentance the Turkish authorities in Constantinople every now and then sentence and put to death some of the men whom they consider the ring leaders in the massacre of hundreds of thousands of innocent Armenians. Ostensibly they are doing this disciplinary work to prove their sin-

HOME AND FAMILY

Why Are You Standing Outside?

BY MYRA WELCH

Within the fair gates of the city,
Whose Builder and Maker is God,
A life-giving river is flowing,
Where Christ, the Redeemer, hath trod.
He lived upon earth and he suffered
The death on the cross, for he died
To open the door of salvation,
Then why are you standing outside?

Chorus

Why are you standing outside,
Why are you standing outside?
The door is ajar,—there's naught to debar,
Then why are you standing outside?

The prodigal son is returning
From the far-away country of sin,
The sheep on the mountains are weary,
The Shepherd is bringing them in,
The feast is all spread, and the Bridegroom
Will soon come to earth for his bride,
The call may be given at midnight,
Then why are you standing outside?

The winds from the desert are chilling,
The storm-clouds are dark in the sky,—
The mists are obscuring your vision,
But all will be clear by and by.
The bride and the Spirit are calling,
And now is the time to decide,
It may be too late on the morrow,
Then why are you standing outside?

La Verne, Calif.

Unconscious Teaching in the Home

BY IDA W. HOFF

A CHILD is an impressionable being. He is a very imitative creature, having a strong tendency to observe and perform new acts. Imitation is an important means of widening his experience and fitting him for his surroundings. Before school age the process of imitation is his largest asset in learning about his environment and in gaining knowledge.

After school-age, and even throughout the entire life, it is difficult to estimate how much the silent influence of the home has to do with the destiny of character. What is true of the teacher, applies also to the parent. "We are taught, and we teach by something about us that never goes into language at all. This is the very highest kind of teaching,—most charged with moral power, most apt to affect conduct, because it is spiritual in its character, noiseless in its pretensions, and constant in its operation." The silent influence of the parent gives an unconscious revelation of his acquired and inward character.

Parents may not realize the unconscious teaching and training that takes place in the home, but this powerful influence is wielded for good or evil, whether they are cognizant of the fact or not. From healthy, intelligent and Christian families emerges a new crop of healthy, intelligent and Christian beings for service to humanity.

How does this unconscious teaching take place in the home? As parents, we teach in terms of no uncertain sound by means of the voice, by the temper, by the expression of the face, by manners, by the attitude of the parents toward each other, and by the hidden influences, shown in sympathy, love and all the finer feelings of soul-touch which emanate from the Divine.

How interesting to think of the quality and tone of the voice as disclosing a disposition in the heart! Children soon distinguish between the kind, gentle voice and the harsh, repulsive tones. How the voice might be improved by the exercise of it in song! The slogan of the day, "Sing and the world sings with you," is just as true in the home as it is in the world at large. How much more good cheer and radiance emanates from the home where song and music are enjoyed than from the home where the cheery influence of music is unknown.

Too often ill temper is displayed by the parents, and it always has a harmful influence. Temper is termed "an effectual revealer of our real stuff." It lets out the hidden man and pulls off his mask. Parents exhibit to their children some sort of temper. When they least suspect it, the influence keeps going out. Whatever temper we have suffered to develop within us, may we not control it by the grace of God?

How can the child be taught unconsciously by the expression of the face? By reading the lessons of the countenance he sees many pleasurable emotions of joy and love, with cheery smiles, as well as anger, shame and sorrow.

The child's insight is more far-reaching and heart-searching than the lessons from the face. Long before he can read the printed page, does he read and feel the influence of the parents' good nature. This force is unconsciously at work, whether natural or aequired, and is a constant source of supply. The child can grow into a cheery good nature as easily and surely as otherwise, with the proper influence constantly before him.

What is the unconscious tuition in the home? What teaching does the child receive before he emerges from the home into the larger world of experience,—school and community life? We are told that a child learns more the first six years of his life than during any six subsequent years. He is very active in crowding into these six years as much as possible. No one can learn for him; others can furnish the material, but he must do the learning himself. How eager he becomes to see, to hear and to do what others are doing! His little world is carefully scrutinized. Nothing escapes his notice. The home is the child's first small world; the parents are his first guides in leading to an appreciation of his God.

Whatever spirit is manifest in the parents, or is daily demonstrated by them,—be it physical, mental or spiritual,—the same appears in the child. He can not, as yet, discriminate between right and wrong. Good to him is as contagious as the bad. He imitates correct language as readily as incorrect language; good manners as readily as bad manners; careful habits as easily as careless habits.

Before he has studied grammar or rhetoric, he has laid the foundation for proper language. Where the right use of language is constantly employed, he knows no other. It is worth while for parents to use correct language. Then the child does not need to spend years in school, correcting faulty language.

Another unconscious influence of the home is a taste for reading and study. In some homes parents are so absorbed in a search for wealth or worldly pleasure that there goes forth no silent impulse for the study of God's Word and other good books, while in other homes there are shelves of good books and such a devotion to study that there is an impelling influence,—unconscious as it may be,—that impresses every member of the family.

Another means of unconscious teaching in the home is the pictures and mottoes on the wall. The mother who lamented that all her boys became sailors, was greatly shocked to learn that they had received this desire from the picture of an ocean scene hanging in their own room. She did not realize that this ocean scenery, constantly before the boys, would influence them to such an extent as to determine their life work.

The same is true of girl-life. When a girl is taught simplicity in dress from God's Word, as well as by the example of her mother, while pictures, calendars, etc., are allowed to suggest gaudy, stylish and scantily-clad figures for daily imitation, the latter are sure to have a large controlling influence in her life. Why not place before your daughter pictures of the Madonna and other ideal characters, which speak loudly, even though no voice is heard?

Children unconsciously learn lessons in religion very early in life. Prayer at the family altar, asking a blessing at the table, the spirit of worship and love of God are seen and imitated by the child. We can not expect, however, that the spiritual life should be more real to the child than it is to the parent. It has been said that a flower does not sing about the sun; it grows toward it. That is the test of the child's religion: Is he, with the parent, growing Godward in thought, action and character?

As we think of the imitation of children and how susceptible they are to the many unconscious influences of the home, how necessary and important that the very best ideals be placed before them! As our children imitate us, as parents, may we, in turn, imitate Christ! Just in proportion as we follow Christ, will it be safe for them to be guided by us. May we live such beautiful, exemplary Christian lives that it will be safe and helpful for our children to imitate our example.

Maywood, Ill.

A Realistic Dream

BY LEE W. POLLARD

A MAN whom we shall call Earthly Pilgrim once had a dream. In this dream he thought he had passed from this life and arrived at the outer pearly gates, which opened wide. Peter, standing there, with solemn mien, said: "Enter."

Earthly Pilgrim raised his head in wondrous admiration. "Why," said he, "words have not been sufficient to describe this."

"Yes," quoted St. Peter, "those beautiful pearls you see are the crystallized tears of the ones who underwent persecutions for his sake. But let us pass on. Others will soon follow you."

Earthly Pilgrim could not withhold his admiration. "Look, even the streets are gold, and everything seems to be new. Nothing looks worn."

St. Peter remarked: "Not so very new. Abraham once came through this street. Now, let us go through this door."

Earthly Pilgrim followed him, talking rapidly all the while. People who know him said that talk was his strong point.

The interior of this room was magnificent. The most exquisite pictures were hanging on the beautifully-decorated walls, but his attention was attracted to a familiar figure among the crowd gathered there. Yes, it was one of his old neighbors. Earthly Pilgrim was thinking.

St. Peter fixed a stern eye upon him and said aloud: "This is the one whom you criticised in his holy work and humble efforts down there. You tried to blame some little act of his for keeping you away from church. We will now pass on."

Yet a little way, and a radiant light came through an open door. Therein were many beings whose faces reflected the glory of the King (cf. Rev. 7:9).

Yes, Deacon Smith was there. Earthly Pilgrim again looked into the dim past. St. Peter's countenance was stern as he said: "When Deacon Smith, in his earnest efforts, tried to help the cause along, you made sport of him and said you would not attend church that had a hypocrite in it."

At another place, a multitude were singing heavenly songs. Again, Earthly Pilgrim reflected. St. Peter answered his thoughts: "Yes, that is the unfortunate one who withstood the gibes, the jeers and the scornful looks from you people who thought you were better than she. You never held out your hand, nor did you say a helpful word to a yearning heart. Yet her soul was pure and now she rejoices with the downtrodden and faithful (cf. Rev. 7:14). But we can not tarry here."

A group of children of various hues and colors was gathered together at one place. Ah, Earthly Pilgrim had another mental picture brought to him from the dim past. St. Peter said: "Several of these little children starved to death in a foreign land because your pocketbook was tied so tightly to a stony heart the day the preacher made an eloquent appeal for funds. You told those around you it was all a game of graft anyway. Look at that little curly-headed fellow. He would have been a great teacher for the Master, had your ten dollar bill fallen into the offering basket that day. Instead, you went down to the store and paid your tobacco bill with it,—but time passes." With these words he led the way onward.

Here were gathered women with infants,—seemingly of all ages. Again, Earthly Pilgrim started. He seemed to know some. St. Peter noticed this and replied: "They passed away prematurely from lack of proper nourishment because their husbands and fathers spent their money for drink, sold legally be-

the home, how necessary and important that the ery best ideals be placed before them! As our chil- en imitate us, as parents, may we, in turn, imitate hrist! Just in proportion as we follow Christ, will be safe for them to be guided by us. May we live ch beautiful, exemplary Christian lives that it will safe and helpful for our children to imitate our ex- mple.

Maywood, Ill.

A Realistic Dream

BY LEE W. POLLARD

A MAN whom we shall call Earthly Pilgrim once d a dream. In this dream he thought he had passed om this life and arrived at the outer pearly gates, hich opened wide. Peter, standing there, with lemn mien, said: "Enter."

Earthly Pilgrim raised his head in wondrous ad- iration, "Why," said he, "words have not been fficient to describe this."

"Yes," quoted St. Peter, "those beautiful pearls u see are the crystallized tears of the ones who derwent persecutions for his sake. But let us pass . Others will soon follow you."

Earthly Pilgrim could not withhold his admiration. Look, even the streets are gold, and everything seems be new. Nothing looks worn."

St. Peter remarked: "Not so very new. Abraham ce came through this street. Now, let us go through is door."

Earthly Pilgrim followed him, talking rapidly all e while. People who know him said that talk was s strong point.

The interior of this room was magnificent. The ost exquisite pictures were hanging on the beauti- lly-decorated walls, but his attention was attracted a familiar figure among the crowd gathered there. es, it was one of his old neighbors. Earthly Pilgrim as thinking.

St. Peter fixed a stern eye upon him and said oud: "This is the one whom you criticised in his ly work and humble efforts down there. You tried blame some little act of his for keeping you away om church. We will now pass on."

Yet a little way, and a radiant light came through open door. Therein were many beings whose ces reflected the glory of the King (cf. Rev. 7:9). Yes, Deacon Smith was there. Earthly Pilgrim ain looked into the dim past. St. Peter's counte- nce was stern as he said: "When Deacon Smith, in s earnest efforts, tried to help the cause along, you ade sport of him and said you would not attend urch that had a hypocrite in it."

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And so they traveled from place to place. At last they came to an immense space, but no one was there. The silence was oppressive to Earthly Pilgrim. St. Peter's gaze was piercing as he fixed his wondrous eyes on him and remarked impressively: "You wonder why such a beautiful place is deserted. It is because of the bad example set by people like you. Others so influenced were led astray. They are not where they would have been, had all been true to the Master."

They now came to a massive iron door, bolted on the inside. St. Peter unlocked it with keys hanging at his girdle. When the door swung open, a chilling darkness was disclosed. As St. Peter began to close the door, he remarked: "No guide is needed here. An impelling force will take charge." Clang went the door and Earthly Pilgrim was on the outside (cf. Rev. 21:8).

Dear reader, this was only a dream, but too true in many instances. May we all labor to spread the glory of God's Kingdom!

Garrett, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SOUTHERN OHIO ELDERS' AND DISTRICT MEETING

May 7 and 8 of this month the Elders' Meeting and District Meeting were held in the Pleasant Hill church.

At 10 A. M. the elders were called to a season of worship by the Retiring Moderator, Eld. D. M. Garver.

To the roll call sixty-two elders responded, twenty-two were absent and four passed over the river during the year,—H. Baker, J. H. Christian, D. Leatherman and J. C. Bright. These we greatly missed, especially Eld. Bright, who was always very active in these conventions.

During the year the following were ordained to the full ministry: J. H. Root, Van B. Wright, J. A. R. Couser, O. Royer, U. R. McCorkle and D. D. Funderburg.

We planned to ordain four more during this year. The meeting was a very pleasant one.

The evening service was a Missionary Meeting. Eld. L. A. Bookwalter delivered the message. This was full of enthusiasm and spirit, as is characteristic of his sermons.

At eight o'clock the next morning the District Conference convened. The large, splendid church was soon filled. Four hundred autos were reported present. You can have some idea of the size of the audience. Surely, weather conditions have little to do with our people,—it rained the entire day.

We were glad to welcome the following brethren from other Districts: Eld. D. G. Blickenstaff, J. W. Lear, D. H. Keller, —— Wysong, of Indiana, J. Homer Bright, of China. To these were extended the courtesies of the meeting.

The organization of the meeting resulted as follows: Eld. J. W. Fidler, Moderator; Eld. L. A. Bookwalter, Reading Clerk; Bro. C. L. Flory, Writing Clerk.

Eld. J. W. Fidler and D. M. Garver will represent our State District at the Winona Conference.

We planned an "Assembly" of several days' duration for the summer, to take the place of our Ministerial and Sunday-school Meeting, thus providing more time for the most interesting subjects of discussion.

The report from our missions shows splendid work, notwithstanding the effect of the war and the influenza epidemic.

There were no queries for the Annual Meeting.

The meeting was splendid and spiritual throughout. The singing was especially good, being in charge of Sister Marguerite Bixler Garrett, of Indiana,—she being in a Musical Institute at this place, just then.

The Pleasant Hill church knows how to entertain a very large meeting of this kind. The organization of forces seemed almost perfect. The auto committee, lodging, cooking and dining-room management, ushers and all made us feel welcome and happy.

Our next meeting will be held in the Salem church, the Lord willing. Chas. L. Flory.

Union, Ohio.

ANNUAL MEETING OF NATIONAL CHRISTIAN

ning on Thursday evening, June 5, and continuing through Friday, the 6th.

The tokens of God's blessing on the work and the workers of the Association were never more numerous nor more encouraging than this year.

We hope that our readers will take a prayerful interest in this meeting and make it a point to attend if possible. Rev. A. B. Bowman, prominent in the United Brethren Church, Rev. Thos. A. Maxwell, an evangelist from Lincoln, Nebr., Rev. P. B. Fitzwater, D. D., of the Moody Bible Institute, "Lizzie Woods" Roberson, and others, are among the speakers.

If you can not attend, send your testimony and questions by mail at once to Secretary Wm. I. Phillips, 850 West Madison Street, Chicago, and secure a full program.

CONWAY SPRINGS, KANSAS

The work here has been greatly hindered during the past winter on account of influenza. We had planned a revival meeting last October, to be conducted by Eld. O. H. Feiler, of Hutchinson, this State, but our city was quarantined early in October, and we did not think it advisable to attempt holding the meeting until in March.

Bro. Feiler began the meetings March 2, with a good interest and a bright outlook. We only had three meetings when the quarantine was again placed on us, compelling us to close. Bro. Feiler was only with us a short time, but his many kind words and his loving disposition won for him many friends, and will cause him to be long remembered. Three young people were baptized while he was with us, and we are sure that if the meetings could have continued, many others would have come into the fold.

The writer was away two weeks in April, in revival work in the Pleasant View church of this State. Bro. J. R. Wine, of Wichita, filled the pulpit in our absence, and his work was much appreciated.

Our Sunday-school is doing good work under the leadership of Sister Cora Frantz. We also have a live Christian Workers' Band, with John Stauffer as president.

We had our communion service on Sunday evening, May 4, after a week's meetings, conducted by the pastor. Bro. V. K. Meek was with us over the Sunday of our feast, and officiated at the service.

The writer has accepted the pastorate of the Ottumwa church, Iowa, under the direction of the Mission Board of that District, beginning Aug. 1.

Any minister, in a position to accept the pastorate of the Conway Springs church, should write to J. M. Obenchain. We have a few over one hundred members, with a new and modern church, nicely located in Conway Springs, a city of 1,200 population.

Wm. E. Thompson.

FAMINE CONDITIONS IN INDIA

That the reader may know how other parts of India are affected by famine conditions, I will quote from a letter of Dr. R. A. Hume, chairman of the Executive Committee of the Bombay Representative Council of Missions, to John R. Mott, appealing for famine relief money in behalf of all India. In part he says: "I have been an active administrator in three serious Indian famines. But I speak with restraint when I say that in forty-five years of mission service I have never known a time of so painful economic distress as the present. Not only were the rains of the last rainy season, on which India depends for the production of food, very insufficient in many parts of the country, but several causes have combined to make the cost of grain very much higher than in the worst days of the worst famine. One cause was the war. Another cause was the heavy exportation of grain to Mesopotamia and the West. Another cause was a very, very serious epidemic of influenza. . . . This dread calamity has taken off many bread-winners and left helpless widows and children without means of support."

In this connection the following statement from "The Indian Witness" of March 5 will be of interest: "Major Norman White, sanitary commissioner with the Government of India, says it is a conservative estimate to say that India lost more than 6,000,000 by influenza." That is two per cent of population, while in America it was one half per cent. and only one-twelfth the number of deaths.

Dr. Hume's letter, printed in the paper mentioned above, continues: "In many parts of India ordinary grains cost from three to four times as much as in the most trying days of the worst famine.

"All that the excellent Government of India can be expected to do is to keep people from dying by opening relief works, at which just enough money can be earned to keep soul and body together. But such relief is not of the kind to which widows and children of Indian Chris-

Monitor.—Bro. Deeter was with us March 2 and gave a very inspiring sermon on missions, after which an offering of $400 was taken for home missions. The Ladies' Glee Club from McPherson College was here on the same Sunday, furnishing splendid music. Rally Day was observed April 23. Bro. W. H. Yoder, our former pastor, who is now at Morrill, Kans., gave the address in the morning. The children rendered a program in the evening, followed by a short sermon by our present pastor, Bro. Sherfy. The sixth annual Community Day was observed April 30. Capt. Ward, from Camp Funston, gave three lectures during the day. Miss Anderson, from McPherson, gave several good readings. The day was well spent and long to be remembered.—Mrs. Laura Murrey, Conway, Kans., May 10.

Morrill.—Ed. W. H. Yoder, who has been chosen to take up pastoral work at this place, preached his initial sermon on Sunday morning. His subject was a timely one, very practical, and attentively listened to by a large audience. His sermon in the evening was a wonderful appeal for a pure life. We feel that we are indeed fortunate in having secured the services of Bro. Yoder, and pray that the work at this phee may continue to grow.—Mrs. Delilah A. Maxey, Morrill, Kans., May 10.

Navarre.—May 4 the Gospel Team from McPherson College, composed of Brethren Yoder, Stover and Neher and Sisters Cullen and Davis, rendered inspiring programs both morning and evening. In the morning Bro. Paul Yoder talked on "Reconstruction." In the evening, talks were given by the brethren on "Purity," telling of the anti-tobacco movement. Musical numbers were rendered by the quartette at both services. A collection of $20.66 was taken, which was used to pay the expenses of the team. To date we have raised $235 each for the Armenian Relief, and more is promised. Our spring love feast will be held at the Holland house May 31 at 6 P. M. Bro. C. A. Shank was chosen delegate to Annual Conference, representing the Abilene church.—Bessie Enterprise, Kans., May 10.

Ottawa.—Since our last report one has been received into the church by baptism. A few weeks ago Bro. W. B. Devilbiss preached a sermon on "Giving," making a strong appeal for the Armenian-Syrian Relief. At the close of the sermon an offering of $83 was taken. Previous to this, our church had sent in $83.15. Our Teacher-training Class meets one evening of each week. We are studying, "Training the Sunday-school Teacher," Book 1. Each department of the church is trying to do its part in the "Forward Movement." Our communion was held May 10, with 199 members present. Bro. S. J. Heckman, of Overbrook, officiated and we enjoyed the presence of a number of visiting members of neighboring churches. Sunday morning C. M. Thomas delivered a splendid sermon on "Motherhood Parallel With Christ." Special songs were appreciated both morning and evening. Occasionally, on Sunday night, we have stereopticon views of Bible scenes and characters. Bro. S. J. Thompson, of Garden City, to begin a series of meetings. A Child'dren's Day program is being prepared by our young people.—Olive M. Wheeler, Ottawa, Kans., May 12.

Parsons.—Mothers' Day in a short but very impressive program was rendered, followed by an excellent sermon on "Mother," by Bro. H. M. Mohler, who is now conducting a revival here. In the evening the theme was continued in the Christian Workers' Meeting, with another instructive sermon by Bro. Mohler on the subject of "Home." Our love feast will be held Saturday evening, May 24. Our offering for Armenian Relief was $222.40.—Julia C. Jones, Parsons, Kans., May 12.

Sabetha church met in council May 5, with Eld. R. A. Yoder presiding. Four letters were received and three were granted. Bro. R. A. Yoder was elected delegate to Annual Meeting, with Bro. Roy Kistner, alternate. Our love feast will be held Saturday, May 24, beginning at 10 A. M. The Gospel Team from Goshen will visit us April 26 and 27. Those who attended heard a very interesting program. Sunday morning Bro. Paul Yoder, who was with the team, preached a very interesting sermon.—Mrs. John Helkes, Sabetha, Kans., May 8.

MARYLAND

Brookside.—Bro. E. T. Fike began a series of meetings at the Brookside church April 26 and continued until May 4. The meetings were well attended. Bro. Fike preached fifteen minutes each evening to the children, showing Bible pictures and telling stories about them. We all enjoyed these very much.—Prema R. Bittinger, Oakland, Md., May 8.

Long Green.—We have just closed a very interesting revival. Bro. Galen B. Royer and wife came April 20 and remained until May 9. The attendance and interest grew from the beginning. Twenty confessed Christ, fourteen of whom have been baptized and five young people but one, Miss Ruth, have been received by letter recently. Our contribution for Armenian-Syrian Relief was $242.83.—K. Mae Rowland, Hagerstown, Md., May 14.

Ridgely church met in council May 7, with Eld. A. C. Reber presiding. Plans have been agreed upon for our love feast, services to begin at 5 P. M. Officers were elected for the Sisters' Aid Society, with Sister Sadie K. Harley, President. The report of the missionary committee was read. The amount of $75 for the support of a native worker in India has been forwarded, and also $25 for the support of an orphan in school. April 20 Bro. L. R. Brumbaugh spoke of the Armenian-Syrian Relief work, after which a collection of $37 was taken. Together with our former offerings, will take us over the top. In the evening, an Easter program was rendered, which was well attended.—Debora K. Reber, Ridgely, Md., May 8.

MICHIGAN

Rodney church wishes to announce that the time of our love feast has been changed from June 21 and 22 to June 28, Monday, May, as a time of our minister, Bro. John C. Jehnzen, with well-filled baskets for dinner. Sister Jehnzen is unable to attend church. Services will long be remembered. Present and absent were Bro. Jehnzen's father and mother, and Sister Jehnzen's aged father, Eld. J. E. Predrick.—W. E. Tombaugh, Rodney, Mich., May 12.

Vestaburg church met in council May 10, with Eld. Joseph Robinson presiding. Sunday-school has been in session for one year, being organized July 1, with Bro. John Krabill, superintendent. At the same meeting, Eld. John Krabill was anointed by Elders Joseph Robinson and Samuel Bollinger.—B. F. Switzer, Vestaburg, Mich., May 12.

MINNESOTA

Montlecllo.—Since our last report we have organized two Mission Study Classes, one made up of young ladies, the other of adults. The Sunday-school sent an offering to the India Famine Fund. The Sunday-school also gave an interesting program on Easter morning. Our business meeting was held May 8, and at that time we decided to have our communion service June 16. Mothers' Day was observed by appropriate readings and songs, followed by a discourse by our pastor, Bro. A. J. Nickey. Recently Bro. Fred Sherland, of Condo, N. Dak., and Bro. Lee Hoff, of Nebraska, gave us some fine discourses.—Mrs. W. S. Sink, Monticello, Minn., May 12.

MISSOURI

Deepwater church enjoyed a fine sermon May 4 by Bro. Geo. Leatz, of Rich Hill, Mo. May 11 Bro. Earnhart, from Osceola, Mo., gave us two good talks. We had lunch at noon and spent the day pleasantly together. Our Sunday-school is progressing nicely. We hope the ministering brethren will not forget the Deepwater church when passing this way.—Lizzie Weigle Fairnestock, Montrose, Mo., May 11.

Dry Fork church met in council May 10, with Eld. D. W. Teeter presiding. Arrangements were made for our love feast, which is to be held May 17. Eld. Henry Sunderland was chosen delegate to Annual Meeting, with Eld. D. W. Teeter, alternate. The writer was elected correspondent.—Mrs. Earl Harvey, Jasper, Mo., May 12.

Rockingham church met in council May 3, with Eld. E. G. Rodabaugh presiding. Bro. Oscar Early was chosen delegate to Annual Meeting. We decided to continue the present organization of the Christian Workers' Band, with Bro. E. E. Brunk, president. We, with the Wakenda church, have called Bro. Slater, of Springfield, as our pastor for the coming year. Our love feast will be held on Sunday evening, May 18. Brethren Evert Clemens, Willie Falls and Irl Nicholson were sent as delegates to the Ray County Sunday-school Convention, held in Hardin, May 7 and 8. With the new Sunday-school rooms added to our church and attendance at Sunday-school and preaching services increasing, we are looking forward to greater work for the Master in the future.—N. S. Rhodes, Hardin, Mo., May 8.

Shoal Creek.—May 10 we met at 4 P. M. and listened to a sermon by Bro. J. H. Argabright, after which we held our love feast, with 75 members present. Sunday evening, the Bible Class of the Sunday-school had charge of the Christian Workers' program, with the teacher, Bro. E. J. Reese, as leader. The subject was, "Things Worth While As Seen in Mother—Father." We had special music and were also favored with two appropriate selections by the male quartette of the town. Bro. W. R. Argabright preached two inspiring sermons on Sunday. His subjects were, "Sowing and Reaping," and "The Contests of Sin, As Transmitted from the Parent to the Child." We have ordered books for the first course in teacher-training, and expect to organize a class soon.—Virgie Argabright, Fairview, Mo., May 13.

NORTH CAROLINA

Melvin Hill (N. C.) church met in council May 10, with Eld. Geo. A. Branscom in charge. We listened to an instructive talk on the duties of members by the elder in charge. We will be represented at Annual Meeting by Eld. George A. Branscom—Jennie M. Robb, Campobelle, S. C., May 13.

OHIO

Ashland (Pleasley Church).—Mothers' Day was observed by an appropriate service of recitations and song followed by a talk by our pastor, Bro. W. L. Desenberg, on the subject, "Father and Mother." Through the kindness and thoughtfulness of several members of the Ladies' Bible Class was our sick and aged were remembered with flowers. At the suggestion of Sister Lavina Workman, a birthday offering of at least a penny for each year will be taken each Sunday and the money used for missions. The interest in Sunday-school grows and the attendance increases as the weather improves. Our collection for Armenian-Syrian Relief was $446.35. Our quota was $400.—Esther Zimmerman, Ashland, Ohio, May 13.

Bellefontaine church recently enjoyed a revival, conducted by the pastor, Bro. Wm. J. Tinkle. Three accepted Christ and were baptized, with one other who had formerly been baptized for baptism. The Christian Workers' Society was reorganized, with Sister Burl Kaylor, president. Bro. C. S. Lehman, of Lima, was recently chosen elder. An offering of $46.50 was taken for Armenian-Syrian Relief, $125 having previously been given. The Sunday-school continues to grow.—Lula R. Tinkle, Bellefontaine, Ohio, May 12.

Canton Center church met in council May 10, with Eld. Taylor presiding. The report of the yearly visit was given and elders chosen. Spring is the Sunday-school convention were also chosen. Spring is the time for our superintendent, Bro. Homer, and the writer. We observed Mothers' Day with an appropriate program of songs, readings and talks. At the close of the morning worship, three were received through Baptism.—Mrs. Lydia Conrad, Columbia, Ohio, May 12.

Eversole church met in council May 1, with Eld. John Root presiding. Elders Henry Eby and J. O. Garst were also present. Seven letters were granted and four received. Easter Sunday our young people rendered a splendid program. A collection was taken to help equal for the Armenian-Syrian Relief with an offering of $319. Our Sunday-school is increasing in attendance and is doing good spiritual work.—Hattie Kreitzer, New Lebanon, Ohio, May 11.

Fostoria church has just closed a three weeks' series of meetings. Though results have not been as favorable as could have been desired, yet the attendance and interest were good throughout. The membership has been blessed, and twelve have been received into the church by baptism. Two have been received by letter, and Bro. Eld. Bro. E. E. Eshelman, our pastor, did the preaching and Miss Eva Byerly, our chorister, directed the music. The series began with a splendid Easter program, given by the Sunday-school at the Christian Workers' Society. The theme of it was "Jesus Only." The first Mission Study class of 1919 finished its work and rendered its graduating program several weeks ago. They are repeating the program in Bascom on the two of May 11, to assist in a series of meetings. Our love feast will be held May 25.—Mary E. Roberts, Lima, Ohio, May 9.

Marion church met in council May 10, with Bro. J. L. Guthrie presiding. The annual visit from the elder was given out to this meeting. A good report was given by the brethren. Bro. Geo. L. Deardorff was chosen delegate to Annual Meeting. Arrangements were made to hold an all-day Fathers' and Mothers' Meeting on Sunday, May 25, and a committee was appointed to make out a program. There will be a joint Sunday-school Meeting of the Marion and Wyandot schools at this place July 6. Sunday morning, May 11, we had the pleasure of hearing Bro. Jacob Hoover, of Plainfield, preach a splendid sermon on "Citizenship." In the evening we held our love feast and communion service. A number of ministers and members from our neighboring churches were present. Brethren's members from our neighboring churches were present. Brethren's meeting were given up to the Armenian-Syrian Relief, with an offering of $50.—Rachel Bowman, Marion, Ohio, May 12.

New Carlisle.—April 26 and 27 Sister Eva Trostle, of Bethany Bible School, was with us. Saturday she gave a splendid talk to the mothers. Sunday morning she gave two splendid talks which were appreciated by all. In the morning her subject was, "Christian Attire," and in the evening, "How to Be True and Happy." Both times she had a large audience.—Ruth B. Shroyer, New Carlisle, Ohio, May 10.

Pleasant View.—An offering of $1,257 was taken for the Armenian-Syrian Relief. A short time ago $89.33 was given by the Sunday-school, making a total of $1,346.33 to date. There are six young girls in our teacher-training class, of which Sister Blanche Beverly is the teacher. Recently four of the number completed Book I, and are now studying Book II. May 10 we expect the Glee Club of Manchester College to give us a program. Our Christian Workers' Society will give a Mother's Day program May 11.—Ada Miller, Lima, Ohio, May 7.

Sand Ridge.—We are expecting Bro. Jas. A. Guthrie, of Spencerville, Ohio, to be with us in a few months, commencing May 20, and continuing until May 25. Our Sunday-school is increasing in interest and attendance. We are arranging for a Children's Day program in the near future. Bro. Geo. Deardorff is to conduct a series of meetings in September of this year.—Mary E. Prowant, Hamler, Ohio, May 12.

Sugar Creek congregation met in council at the Bunker Hill house May 3, with Bro. W. D. Fisher presiding. We decided to have a short series of meetings some time after harvest, if we can secure an evangelist. A love feast will also be held at that time. We granted three letters and received two. May 7 Bro. Frank Sargent, from Chicago, gave us an interesting lecture in the interest of the Bethany Bible School, which we enjoyed very much.—Sarah Middaugh, Berlin, Ohio, May 10.

West Nimishillen church met in council April 26, with Eld. R. E. Shroyer presiding. Various items concerning the interest of the church were considered. We decided to hold our communion June 14, at 10 A. M. One has been added to the church since our last report. Steps were taken to secure an evangelist to hold a series of meetings during the summer or fall.—L. W. Hall, North Canton, Ohio, May 13.

OKLAHOMA

Guthrie.—May 4 we were pleased to have with us our elder, Bro. F. E. Marchand, of Thomas, Okla., who gave two inspiring sermons, —one in the morning after the Sunday-school lesson, and one in the evening. March 26 we had the pleasure of listening to Sister Lydia Taylor who gave a lecture on Dress Reform. While she was all appreciated very much. Our Sunday-school is moving along nicely and is increasing in attendance.—M. A. Nininger, Guthrie, Okla., May 10.

Hoyle.—Our series of meetings, conducted by Bro. Ray Wagoner, of Enid, Okla., closed April 13. We intended to continue for a longer time, but Bro. Wagoner was taken ill,. Our love feast, which was held April 12, is one to be remembered. Only twenty-eight were present. Bro. H. Booze officiated. Visiting ministers were Brethren H. Booze and George Prentis, of the Pleasant Plains congregation. They returned to their homes after services, but their words of explanation and encouragement were much appreciated. The last lecture, recently given by Sister Lydia Taylor on Dress Reform, was a most acceptable one.—Mary E. Root, Ames, Okla., April 26.

OREGON

Newberg church held her love feast May 4, with most of the members in attendance, and with visitors from Portland and Albany. Bro. G. C. Carter, of Portland, and Bro. Hiram Smith, of Albany, our District Sunday-school and Christian Workers' Secretary, remained over Sunday, giving us a very helpful message in the morning and in the evening spoke to a workers' conference, which was full of help and instruction. Our church and Sunday-school contributed $40 for Armenian Relief.—Eliza J. Moore, Newberg, Oregon, May 4.

Portland church held a love feast service on Saturday evening, May 10, with fifty-four present. We were glad to have with us so many of our neighboring churches. Bro. Hall all were likened by coming together. A number of visitors remained with us over Sunday. Being Mothers' Day, the service was turned over to the sisters and mothers, who rendered a very interesting program. The ladies' choirs sang "Mother Mine." A white carnation was given to all mothers present. After the service, dinner was served in the basement. The theme of the morning was continued during the evening service.—Grace Hewitt, Portland, Oregon, May 12.

PENNSYLVANIA

East Fairview.—May 7 and 8 we held our love feast, which was well attended, Eld. Hiram Kaylor officiating. One hundred and eighty members partook of the sacred emblems. Nineteen young people have been received recently as a result of our revival, held last winter. Our offering for reconstruction work amounted to $273.65. Five letters of membership have been granted since my last report. —H. A. Merkey, Manheim, Pa., May 13.

East Petersburg church enjoyed a spiritual love feast at the East Petersburg home, beginning Tuesday noon, May 6, and closing the following day. Eighteen ministers from adjoining congregations were present. Eld. H. B. Yoder presided. Remarks were made by various brethren of the ministerial force. Bro. Hiram Strickler conducted the evening services.—Phares J. Forney, East Petersburg, Pa., May 10.

Ephrata.—Our love feast was held May 4 and was largely attended. Bro. J. F. Graybill and wife, returned missionaries from Sweden, were present, also Brethren Geo. Weaver, Rufus Hershey, Wm. Gehman and Amos Martin. Sister Graybill gave a talk to the children at the close of the Sunday-school period. May 5 Bro. Graybill gave an address on Sweden, the people, habits and church work. He also illustrated some of the subjects discussed. The talk was very interesting and many were in attendance. May 18 eleven, who completed the Mission Study Course recently, will render a program in the evening. Each member of the class will have a part in the program, which will consist of addresses, recitations, readings and songs, along missionary lines.—Gertrude R. Shirk, Ephrata, Pa., May 9.

Everett church held a two weeks' revival service, beginning April 20. The first week Bro. Jacob Hoover, of Plainfield, Ohio, assisted, and the second, Bro. Edgar Diehm, of Royersford, Pa. Twenty-two were received through baptism, one reclaimed and two await baptism. They were nearly all boys and girls from the Sunday-school, which is growing both in numbers and interest. These meetings closed May 4 with a love feast which was largely attended.—Nancy Lashley, Everett, Pa., May 10.

Glade Run church is rejoicing over the three weeks' series of meetings, conducted by Bro. C. O. Beery, of Pleasant Hill, Ohio, which closed May 11 with a love feast. Bro. Beery did considerable visiting among the members. Seventy-five have been baptized and united with the church. Our Sunday-school attendance is increasing.—Ida B. Bowser, Kittanning, Pa., May 14.

Hatfield.—April 19 a meeting was held in the Hatfield congregation for the purpose of electing members into the official body. Elders James Beery and Jacob Hoover were present. Brethren were present,—the latter presiding. Bro. Wm. M. Delp and his wife were elected to the ministry. Bro. Geo. K. Henning and his wife, and the writer and his wife were elected to the deacon office. Brethren Hoover and his wife were elected Mission Band of Elizabethtown College gave us a very interesting talk on missions. May 3 we enjoyed a very spiritual love feast,—one of the largest ever held in this place. Bro. Wm. Overholtzer, of Myerstown, with other brethren and sisters of neighboring churches were present. May 17 our Mission Study Class will render a program in the Hatfield churchhouse.—J. Herman Rosenberger, Souderton, Pa., May 12.

Midway.—Our Easter Sunday Bro. Nathan Martin, our District Sunday-school Secretary, who has recently moved into our District, preached a very impressive sermon at the Cornwall house. His text was "Peter Reasoned." He also spoke at the Sunday-school at that place. We held our love feast May 6, with Bro. Levi Mohler officiating. The attendance was large and quite a number of ministering brethren were with us, which we appreciated. Among them were Bro. J. F. Graybill, of Ephrata, Sweden, who preached the examination sermon. We were glad to have him with us. He is the missionary supported by this church. Six letters were received. Five have been baptized since the last report and one was received through former baptism.—Lizzie B. Nolt, Midway, Pa., May 10.

Philadelphia (First Church).—April 6 our pastor, Bro. C. C. Ellis, preached for us. In the evening Bro. H. W. Rohrer, our District Missionary Secretary, delivered a splendid address on Easter Sunday two were baptized. In the afternoon the children gave an appropriate Easter program, interspersed with special music. April 27 Bro. J. H. Cassady preached for us both morning and evening. Two were received by letter. Eld. J. M. Fogelsanger, Mrs. J. L. Markley, Mrs. Harry Alderfer and the writer.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., May 12.

Pleasant Hill congregation had her love feast May 10, with about 190 members present. Eld. J. A. Long, of York, was with us and officiated. Others present were Brethren Nathan Eshelman and Samuel Lehigh.—Amanda K. Miller, Spring Grove, Pa., May 12.

Pottstown.—Our series of meetings, conducted by Bro. M. C. Swigart, of Lancaster, closed May 4. During the three meetings, Bro. J. A. Connell, our church chorister, assisted by our pastor, Bro. G. K. Walker, ably conducted the song services. The attendance throughout the meetings was fairly good. Five were received into the church by confession and baptism. Our Sunday-school, too, is increasing in numbers and a deep interest is being manifested in the work.—Evelyn R. Kulp, Pottstown, Pa., May 7.

Rummel.—Our offering for the Armenian-Syrian Relief amounted to $339, with $19 pledged. May 4 we enjoyed a splendid program by the Volunteer Mission Band of Juniata College. An offering was taken for their work. Our pastor gave two special sermons May 4

(Continued on Page 336)

Moultor.—Bro. Decter was with us March 2 and gave a very inspiring sermon on missions, after which an offering of $400 was taken for home missions. The Ladies' Glee Club from McPherson College was here on the same Sunday, furnishing splendid music. Rally Day was observed April 23. Bro. W. H. Yoder, our former pastor, who is now at Morrill, Kans., gave the address in the morning. The children rendered a program in the evening, followed by a short sermon by our present pastor, Bro. Shesly. The sixth annual Community Day was observed April 30. Capt. Ward, from Chicago, gave three lectures during the day. Miss Anderson, for McPherson, gave several good readings. The day was well spent and long to be remembered.—Mrs. Laura Murrey, Conway, Kans., May 10.

Morrill.—Ed. W. H. Yoder, who has been chosen to take up pastoral work at this place, preached his initial sermon Sunday morning. His subject was a timely one, very practical, and attentively listened to by a large audience. His sermon in the evening was a wonderful appeal for a purer life. We feel that we are indeed fortunate in having secured the services of Bro. Yoder, and pray that the work at this place may continue to grow.—Mrs. Delilah A. Maxey, Morrill, Kans., May 10.

Navarre.—May 4 the Glee Club Team from McPherson College, composed of Brethren Yoder, Stover and Neher and Sisters Cullen and Davis, rendered inspiring programs both morning and evening. In the morning Bro. Paul Yoder talked on "Reconstruction." In the evening, talks were given by the brethren on "Purity," telling of the anti-tobacco movement. Musical numbers were rendered by the quartette at both services. A collection of $20.66 was taken, which was used to pay the expenses of the team. To date we have raised $235 cash for the Armenian Relief, and more is promised. Our evening love feast will be held at the Holland house May 31 at 6 P. M. Bro. C. A. Shank was chosen delegate to Annual Conference, representing the Abilene church.—Orpha Hartzler Enterprise, Kans., May 10.

Ottawa.—Since our last report one has been received into the church by baptism. A few weeks ago Bro. W. B. Devilbiss preached a sermon on "Giving," making a strong appeal for the Armenian-Syrian Relief. At the close of the sermon an offering of $91 was taken. Previous to this, our church had sent in $83.15. Our Teacher-training Class meets one evening of each week. We are studying, "Training the Sunday-school Teacher," Book 1. Each department of the church is trying to put on a "Go Over the Top" movement." Our communion was held May 10, with 109 members present. Bro. S. J. Heckman, of Overbrook, officiated and we enjoyed the presence of a number of visiting members from adjoining churches. Sunday morning Bro. G. M. Myers gave a splendid sermon on "Motherhood Parallel With Christ." Special songs were appreciated both morning and evening. Occasionally, on Sunday night, we have stereopticon views of Bible characters. Last night Bro. S. E. Thompson, of Garden City, to begin a series of meetings. A Children's Day program is being prepared by our young people.—Olive M. Wheeler, Ottawa, Kans., May 12.

Parsons.—Mothers' Day was a short but very impressive program was rendered, followed by an excellent sermon on "Mother," by Bro. H. M. Mohler, who is now conducting a revival here. In the evening the theme was continued in the Christian Workers' Meeting, and another instructive sermon was delivered by Bro. Mohler on the subject of "Home." Our love feast will be held Saturday evening, May 24. Our offering for Armenian Relief was $222.40.—Julia C. Jones, Parsons, Kans., May 12.

Sabetha church met in council May 5, with Eld. R. A. Yoder presiding. Four letters were received and three were granted. Bro. R. A. Yoder was elected delegate to Annual Meeting, with Bro. Roy Kistner, alternate. Our love feast will be held Saturday, May 24, beginning at 10 A. M. The McPherson Glee Team was with us April 26 and 27. Those who attended heard a very interesting program. Sunday morning Bro. Paul Yoder, who was with the team, preached a very interesting sermon.—Mrs. John Heikes, Sabetha, Kans., May 8.

MARYLAND

Brookside.—Bro. E. T. Fike began a series of meetings at the Brookside church April 26 and continued until May 4. The meetings were well attended. Bro. Fike delivered twelve splendid sermons to the children, showing Bible pictures and telling stories about them. We all enjoyed these very much.—Prema R. Bittinger, Oakland, Md., May 8.

Long Meadow.—We have just closed a very interesting revival. Bro. Galen B. Royer and wife came April 20 and remained until May 9. The attendance and interest grew from the beginning. Twenty confessed Christ, fourteen of whom have been baptized. All are young people but one. Others have been received by letter recently. Our contribution for Armenian-Syrian Relief was $242.83.—K. May Rowland, Hagerstown, Md., May 14.

Ridgely church met in council May 7, with Eld. A. C. Reber presiding. May 25 has been appointed for our love feast, services to begin at 5 P. M. Officers were elected for the Sisters' Aid Society, with Sister Sadie K. Harley, President. The report of the missionary committee was read. The amount of $75, for the support of a native worker in India, has been forwarded, and also $25 for the support of an orphan in school. April 20 Bro. L. R. Brumbaugh spoke of the Armenian-Syrian Relief work, after which a collection of $137 was taken. Then, with our former officers, will take us over the top. In the evening, an Easter program was rendered, which was well attended.—Dehora K. Reber, Ridgely, Md., May 8.

MICHIGAN

Rodney church wishes to announce that the time of our love feast has been changed from June 21 to June 28. On Mothers' Day, as a surprise, the members of the Rodney church gathered at the home of our minister, Bro. John C. Johnzen, with well-filled baskets for dinner. Sister Johnzen is unable to attend church. This gathering will long be remembered. Among those present were Bro. Johnzen's father and mother, and Sister Johnzen's aged father, Eld. J. E. Fredriek.—W. E. Tombaugh, Rodney, Mich., May 12.

Vestaburg church met in council May 10, with Eld. Joseph Robinson presiding. Sunday-school officers were chosen for one year, beginning July 1, with Bro. John Krabill, superintendent. At the same meeting, Eld. John Krabill was anointed by Elders Joseph Robinson and Samuel Bollinger.—B. F. Switzer, Vestaburg, Mich., May 12.

MINNESOTA

Monticello.—Since our last report we have organized two Mission Study Classes, one made up of young folks, the other of adults. The Sunday-school sent an offering of $10 to the India Famine Fund. The Sunday-school also gave an interesting program on Easter morning. Our business meeting was held May 8, and at that time we decided to have our communion service June 15. Mothers' Day was observed by appropriate readings and songs, followed by a discourse by our pastor, Bro. A. J. Nickey. Recently Bro. Fred Sherland, of Cando, N. Dak., and Bro. Nickey, of Nebraska, were at home and discourses.—Mrs. W. S. Sink, Monticello, Minn., May 12. some fine discourses.—Mrs. W. S. Sink, Monticello, Minn., May 12.

MISSOURI

Deepwater church enjoyed a fine sermon May 4 by Bro. Geo. Lentz, of Rich Hill, Mo. May 11 Bro. Earnhart, from Osceola, Mo., gave us two good talks. We had lunch at noon and spent the day pleasantly together. Our Sunday-school is progressing nicely. We hope this ministering brother will not forget the Deepwater church when passing this way.—Lizzie Weigle Fahnestock, Montrose, Mo., May 11.

Dry Fork church met in council May 10, with Eld. D. W. Teeter presiding. Arrangements were made for our love feast, which is to be held May 17. Eld. Henry Sunderland was chosen delegate to Annual Meeting, with Eld. D. W. Teeter, alternate. The writer was elected correspondent.—Mrs. Earl Harvey, Jasper, Mo., May 12.

Rockingham church met in council May 3, with Eld. E. G. Rodabough presiding. Bro. Oscar Early was chosen delegate to Annual Meeting. We decided to continue the present organization of the Christian Workers' Band, with Bro. E. E. Brunk, president. We, with the Wakendo church, have called Bro. Slater, of Springfield, as our pastor for the coming year. Our love feast will be held on Sunday evening, May 18. Brethren Evert Clemens, Willie Falls and Irl Nicholson were sent as delegates to the Ray County Sunday-school Convention, held in Hardin, May 7 and 8. With the new Sunday-school rooms added to our church and attendance and Sunday-school and preaching services increasing, we are looking forward to greater work for the Master in the future.—N. S. Rhodes, Hardin, Mo., May 8.

Shoal Creek.—May 10 we met at 4 P. M. and listened to a sermon by Bro. J. H. Argabright, after which we held our love feast, with thirty-six members present. Bro. W. R. Argabright officiated. Sunday evening following, the Bible Class of the Sunday-school had charge of the Christian Workers' program, with the teacher, Bro. E. J. Reese, as leader. The subject was, "Things Worth While As Seen in Mother,—Father." We had special music and were also favored with two appropriate selections by the male quartette of the town. Bro. W. R. Argabright preached two inspiring sermons on Sunday. His subjects were, "Sowing and Reaping," and "The Effects of Sin As Far Away from the Throne As the Earth." We have ordered books for the first course in teacher-training, and expect to organize a class soon.—Virgie Argabright, Fairview, Mo., May 13.

NORTH CAROLINA

Melvin Hill (N. C.) church met in council May 10, with Eld. Geo. A. Branscom in charge. We listened to an instructive talk on the duties of members by the elder in charge. We will be represented at Annual Meeting by Eld. George A. Branscom.—Jennie M. Robb, Campobello, S. C., May 13.

OHIO

Ashland (Dickey Church).—Mothers' Day was observed by an appropriate service of recitations and songs followed by a talk by our pastor, Bro. W. L. Eisenbise, on the subject, "Honor Thy Father and Mother." Through the kindness and thoughtfulness of several members of the Ladies' Bible Class our sick and aged were remembered with flowers. On the suggestion of Sister Lavina Workman, a birthday offering of at least a penny for each year will be taken each Sunday and the money used for missions. The interest in Sunday-school grows and the attendance increases as the weather improves. Our collection for Armenian-Syrian Relief was $46.86. Our quota was $400.—Esther Zimmerman, Ashland, Ohio, May 13.

Bellefontaine church recently enjoyed a revival, conducted by the pastor, Bro. Wm. J. Tinkle. Three accepted Christ and were baptized, with one other who had previously applied for baptism. The Christian Workers' Society was reorganized with Earl Taylor, president. Bro. C. S. Lehman, of Lima, was recently chosen elder. An offering of $40.50 was taken for Armenian-Syrian Relief, $125 having already been given. Our Sunday-school continues to grow.—Lula R. Tinkle, Bellefontaine, Ohio, May 12.

Canton Center church met in council May 10, with Eld. Taylor presiding. The report of the yearly visit was given and proved gratifying to all. We decided to hold our communion services June 28, at which time Bro. Ira Holsopple will conduct a series of meetings that fall. Our delegate to Annual Conference is Eld. M. M. Taylor. Delegates to our Sunday-school Convention were also chosen,—these being our ministering brethren, Bro. Holsopple will have charge of the Mothers' Day with an appropriate program of songs, readings and talks. At the close of the morning worship, three were received through baptism.—Mrs. W. M. Mohn, Louisville, Ohio, May 12.

Everoale church met in council May 1, with Eld. John Root presiding. Elder Levi Ray and J. O. Cover were present. Two letters were granted and four received. Easter Sunday our young people rendered a very interesting program. Our church met on appeal for the Armenian-Syrian Relief with an offering of $38. Our Sunday-school is increasing in attendance and is doing good spiritual work.—Hattie Kreitzer, New Lebanon, Ohio, May 11.

Fostoria church has just closed a three weeks' series of meetings. Though conditions have not been as favorable as could have been wished, yet the meetings were well attended and much interest taken. The membership has been blessed, and twelve have been received into the church by baptism. The meetings were conducted by local talent. Bro. B. F. Sellman, our faithful pastor, and the visiting evangelist, Bro. Byerly, our chorister, directed the music. The series began with a splendid Easter program, given by the Sunday-school at the Christian Workers' Society hour, the theme of it was "Jesus Only." The first Mission Study class of 1919 began its work and rendered its graduating program several weeks ago. They are repeating the program in the near future in two of our adjoining churches. The Christian Workers' Society is expecting to conduct a social campaign with an adjoining congregation the last Sunday of May. About thirty of our members are planning to attend the Winona Lake Conference.—Mrs. Anna Eshelman, 1126 N. Union Street, Fostoria, Ohio, May 13.

Lima church met in council May 8. Bro. G. A. Snider was chosen elder and Bro. C. S. Lehman, delegate to Conference. We expect Bro. J. L. Mohon on Sunday morning, May 11, to assist in a series of meetings. Our love feast will be held May 25.—Mary E. Roberts, Lima, Ohio, May 9.

Morion church met in council May 10, with Bro. J. L. Guthrie presiding. The annual visit having been made just previous to this meeting, a good report was given by the elder in charge. Bro. L. C. Beardorff was chosen delegate to Annual Meeting. Arrangements were made to hold an all-day Fathers' and Mothers' Meeting on Sunday, May 25, and a committee was appointed to make out a program. Three members by letter were received. Bro. Guthrie and Bro. and Wyandot schools at this place July 6. Sunday morning, May 11, we had the pleasure of hearing Bro. Lester Heisey, at Mansfield, preach a splendid sermon. The attendance and interest were good for our love feast and communion service. A number of ministers and members from our neighboring churches were with us. Our church went above its quota for the Armenian-Syrian Relief, with an offering of $50.—Rachel Bowman, Marion, Ohio, May 12.

New Carlisle.—April 26 and 27 Sister Eva Trostle, of Bethony Bible School, was with us. Saturday she gave a splendid talk to the mothers. Sunday morning and evening she gave talks which were appreciated by all. In the morning her subject was, "Christ Is Risen," and in the evening, "How to Be True and Happy." Both times she had a large audience.—Ruth B. Shroyer, New Carlisle, Ohio, May 10.

Pleasant View.—An offering of $1,237 was taken for the Armenian-Syrian Relief. A short time ago $89.33 was given by the Sunday-school, making a total of $1,346.33 to date. There are six young girls in our teacher-training class, of which Sister Blanche Byerly is the teacher. Recently they studied the organization of the church and now studying Book II. May 10 we expect the Glee Club of Manchester College to give us a program. Our Christian Workers' Society will give a Mothers' Day program May 11.—Ada Miller, Lima, Ohio, May 7.

Sand Ridge.—We are expecting Bro. Jas. A. Guthrie, at Spencerville, Ohio, to be with us in a few meetings, commencing May 20, and continuing until May 25. Our Sunday-school is increasing in interest and attendance. We are arranging for a Children's Day program in the near future. Bro. Geo. Deardorff is to conduct a series of meetings for us in September of this year.—Mary E. Prowont, Hamler, Ohio, May 12.

Sugar Creek congregation met in council at the Bunker Hill house May 3, with Bro. W. D. Fisher presiding. We decided to have a short series of meetings some time oiter harvest, if we can secure an evangelist. A love feast will also be held at that time. We granted three letters and received two. May 7 Bro. Frank Sargent, from Chicago, gave us an interesting lecture in the interest of the Bethany Bible School, which we enjoyed very much.—Sarah Middaugh, Berlin, Ohio, May 10.

West Nimishillen church met in council April 26, with Eld. R. R. Shroyer presiding. Various items concerning the interest of the church were considered. We decided to hold our communion June 14, at 10 A. M. One has been added to the church since our last report. Steps were taken to secure an evangelist to hold a series of meetings during the summer or fall.—L. W. Hall, North Canton, Ohio, May 13.

OKLAHOMA

Guthrie.—May 4 we were pleased to have with us our elder, Bro. F. E. Marchand, of Thomas, Okla., who gave two inspiring sermons, one in the morning after the Sunday-school lesson, and one in the evening. On March 25 we had the pleasure of listening to Sister Lydia Taylor who gave a lecture on "The Simple Life" which we all appreciated very much. Our Sunday-school is moving along nicely and is increasing in attendance.—M. A. Nininger, Guthrie, Okla., May 10.

Hoyls.—Our series of meetings, conducted by Bro. Ray Wagoner, of Enid, Okla., closed April 13. We intended to continue for a longer time, but Bro. Wagoner was taken ill. Our love feast, which was held April 12, is one to be remembered. Only twenty-eight were present. Bro. H. Boose officiated. Visiting ministers were Brethren H. Horner, George Prentis, of the Pleasant Plains congregation. They returned to their home after services, but their words of explanation and encouragement were much appreciated. The lecture, recently given by Sister Lydia Taylor on Dress Reform, was a most acceptable one.—Mary E. Root, Ames, Okla., April 26.

OREON

Newberg church held her love feast May 4, with most of the members in attendance, and with visitors from Portland and Albany. Bro. G. C. Carl, of Portland, officiated. Bro. Hiram Smith, of Albany, our District Sunday-school and Christian Workers' Secretary, remained over Sunday, giving us a very helpful message in the morning and in the evening holding a workers' conference, which was full of help and instruction. Our church and Sunday-school contributed $50 for Armenian Relief.—Bessie J. Moore, Newberg, Oregon, May 4.

Portland church held a love feast Saturday evening, May 10, with fifty-four present. We were glad to have with us so many of our neighboring brethren, and feel that all were blessed by communion. A number of visitors remained with us over Sunday. Being Mothers' Day, the services were turned over to the sisters and mothers, who rendered an impressive program. Sister Vertie Myers sang "Mother Mine." A white carnation was given to all mothers present. After the communion we enjoyed a social movement. The theme of the morning was continued during the evening service.—Grace Hewitt, Portland, Oregon, May 12.

PENNSYLVANIA

East Fairview.—May 7 and 8 we held our love feast, which was well attended, Eld. Hiram Kaylor officiating. One hundred and eighty members partook of the consecrated emblems. Nineteen young people have been baptized recently as the result of our revival, held last winter. Our offering for reconstruction work amounted to $273.65. Five letters and membership have been granted since my last report. —H. A. Merkey, Manheim, Pa., May 13.

East Petersburg church enjoyed a spiritual love feast at the East Petersburg house, beginning Tuesday noon, May 6, and closing the following day. Ministers present from adjoining congregations were present. Eld. H. B. Yoder presided. We were glad to have our various brethren of the ministerial force. Eld. Rufus Bucher conducted the evening services.—Pbrea J. Forney, East Petersburg, Pa., May 10.

Ephrata.—Our love feast was held May 4 and was largely attended. Bro. J. B. Graybill and wife, of Lancaster, were here Sunday, were present, also Brethren Geo. Weaver, Rufus Bucher, Wm. Conner and Amos Martin. Sister Graybill gave a talk to the children at the close of the Sunday-school hour, May 4. Sister Graybill gave an address on Sweden, the people, habits and church work. He also exhibited some of the national costumes. The talk was very interesting and many were in attendance. May 16 eleven, who completed the Mission Study Course recently, will render a program in the evening. Each member of the class will have a part in the program, which will consist of addresses, recitations, readings and songs, along missionary lines.—Catharine Ephrata, Pa., May 12.

Everett church held a two weeks' revival service, beginning April 20. The first week the pastor, Bro. Ira Holsopple, had charge, and the second, Bro. Edgar Diehm, of Royersford, Pa. Twenty-two were received through baptism and seven by letter, with await baptism. They were nearly all boys and girls from the Sunday-school, which is growing both in numbers and efficiency. These meetings closed May 4 with a love feast which was largely attended.—Nancy Lashley, Everett, Pa., May 10.

Glade Run church is rejoicing over the three weeks' series of meetings, conducted by Bro. C. O. Beery, of Pleasant Hill, Ohio, which closed May 11 with a love feast. Bro. Beery did considerable visiting among the members. Twenty-six have been baptised and united with the church. Our Sunday-school attendance is increasing.—Ida B. Bowser, Kittanning, Pa., May 14.

Hatfield.—April 26 and 27 were days in the Hatfield congregation for the purpose of electing members into the official body. Elders James Schisler, Levi Ziegler and Samuel Hertzler were present,—the latter presiding. Bro. Wm. M. Delp and his wife were elected to the ministry. Bro. Wm. M. Delp was ordained to the eldership, and his wife were elected to the deacon's office. April 26, four members of the Volunteer Mission Band of Elizabethtown College gave us a very interesting talk on missions. On Sunday we had considerable visiting among the members. Twenty-six have been baptised and united with the church. Our Sunday-school attendance is increasing.—Ida B. Bowser, Kittanning, Pa., May 14.

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Midway.—On Easter Sunday Bro. Nathan Martin, our District Sunday-school Secretary, who has recently moved into our District, preached a very impressive sermon in the Conewago Valley. His theme was "The Resurrection." He also spoke to the Sunday-school at that place. We held our love feast May 6, with Bro. Levi Mohler officiating. The attendance was large and quite a number of ministering brethren were with us, which we appreciated. Among them was Bro. J. F. Graybill, of Malmö, Sweden, who preached the examination sermon. We were glad to have him with us. He is the missionary supported by this Sunday-school in Sweden received. Five have been baptized since the last report and one was received through former baptism.—Lizzie B. Nolt, Midway, Pa., May 10.

Philadelphia (First Church).—April 6 our pastor, Bro. C. C. Ellis, preached for us. In the evening Bro. W. J. Rothen, our District Missionary Secretary, gave a stirring missionary sermon. Easter Sunday two were baptized. In the afternoon the children gave an appropriate Easter program, which was enjoyed with spirit. April 27 Bro. J. H. Cassady preached for us both morning and evening. Our delegates to District Meeting were Bro. J. M. Fogelsanger, Mrs. J. L. Markley, Mrs. Harry Alderfer and the writer.—Mrs. Wm. H. B. Schmidt, Philadelphia, Pa., May 12.

Pleasant Hill congregation held her love feast May 10, with about 130 members present. Eld. J. A. Long, of York, was with us and officiated. Others present were Brethren Nathan Eshelman and Samuel Lehigh.—Amanda K. Miller, Spring Grove, Pa., May 12.

Pottstown.—Our series of meetings, conducted by Bro. M. C. Swigart, of Germantown, Pa., closed May 4. During these meetings, Bro. J. A. Connell, our church chorister, assisted by our pastor, Bro. G. R. Wolfley, rendered the song services. At the attendance throughout the meetings was fairly good. Five were received into the church by confession and baptism. Our Sunday-school, too, is increasing in numbers and a deep interest is being manifested in the work.—Evelyn R. Kulp, Pottstown, Pa., May 9.

Rummel.—Our offering for the Armenian-Syrian Relief amounted to $339, with $19 pledged. May 4 we enjoyed a splendid program by the Volunteer Mission Band of Juniata College. An offering was taken for their work. Our pastor gave two special sermons May 4 (Continued on Page 336)

FAMINE CONDITIONS IN INDIA

(Continued from Page 331

March 26. There was pressure from our Indian Christians that the Mission do more to relieve distress among them. Many who have land or property desire to get a loan to tide them over. A list of those needing such loans was considered. In British territory where such loans can be secured from the Government, our Christians will be encouraged to get it from that source, but in Raj Pipla State the Government does not grant these loans, heuce the Committee set aside fifteen hundred rupees for the need there. Help is to be given to Ahwa, Anklesvar and Bulsar also, where our Christians seem to have the greater need of assistance. In some cases, where there will be no possibility of the recipient ever being able to pay back the funds loaned him, outright gifts will be made. In the Dangs there is plenty of work for all who desire it, hence relief measures are needed only for children and those unable to work. All the mission workers were granted a monthly increase to meet present high prices. We have six "one-meal-a-day" village boarding-schools in our Vali field, two at Anklesvar, three at Vyara, and several in the Dangs. For the most part all are quite successful. Twenty-two are reported in the Children's Home at Vali. Bro. Arnold is giving work to fifty people daily at that place.

The committee desires to express thanks to the Home Board and the church for the granting of $10,000 for famine relief. Furthermore, it should be stated that they feel the amount granted will be sufficient to bridge us over this time of stress and need. A. T. Hoffert.

Anklesvar, India. March 28.

DETROIT, MICHIGAN

The progress of our work, since the first of the year, has been very gratifying. While many of our faithful members have left us, others have come to this city. Our membership remains about the same. We are glad to have Brethren Galen R. Dietz, Archie Backus, S. A. Summers, and others, who were in the military service, with us again. The church missed the assistance of these young men while they were away.

March 11 Bro. Charlie Yee, assistant superintendent of the Chinese Sunday-school, sailed from San Francisco for his home in China, where he expects to spend a few months visiting relatives and friends, and to return with his family to the United States. We miss him very much in our Chinese Sunday-school work.

March 29 was our first quarterly council of the year. A good attendance was present and the business of the evening was disposed of quickly. May 18, at 6 P. M., was decided upon as the date of our love feast.

Easter Sunday was a very good day for us. Two of our Chinese scholars were baptized at 5; 30 P. M. A number of the boys saw the baptism and were much impressed with its meaning, when explained to them. Our morning Sunday-school was well attended. An offering of $20.72 was taken at this service. The total Sunday-school offering to date, since Jan. 1, 1919, is $198.06. Bro. John F. Dietz, our pastor, delivered an excellent Easter sermon at 11 A. M.

Bro. John P. Guthrie, our energetic and aggressive Sunday-school superintendent, is putting forth every effort to make our school a first-class one in every respect.

A recent announcement was made by the mayor of this city, to the effect that, during the years 1922 and 1923, the World's Peace Fair will be held here under the supervision of Mr. Charles M. Schwab. Great preparations will have to be made for this event, which will mean that thousands of skilled and other workmen will come to Detroit. Many of our young men and women will possibly come here for employment and other reasons. We, as a congregation, hope to be equipped so as to take care of them in the way of church privileges. Our services are held as usual: 10 A. M., Sunday-school; 11 A. M., preaching; 5 P. M., Chinese Sunday-school; 7 P. M., Christian Workers' Meeting; 8 P. M., preaching. The address of the church is 751 Cadillac Avenue, Detroit, Mich.

973 Holcomb Avenue. M. B. Williams.

WOODBERRY CHURCH, BALTIMORE, MARYLAND

Sunday morning, April 13, the writer began a series of evangelistic meetings in the above named church and continued until Sunday evening, May 4. In these meetings he was assisted by Bro. A. L. B. Martin, pastor of the Fulton Avenue church, this city, and Bro. H. Carroll Yingling, a resident minister. April 21 the latter preached on the theme, "The Origin, Activity and End of Satan," and on the following evening, "The New Jerusalem." Bro. Martin, in his characteristic, happy manner delivered seven splendid sermons, and the writer twelve. Eight were received by confession and baptism. Six of these are heads of families.

At our church business meeting, April 6, Brethren C. D. Bonsack and E. C. Bixler were with us,—the former presiding and the latter preaching for us in the evening, choosing for his subject, "The Sufferings of Christ." At this meeting one was reclaimed and since that date three have been received by letter.

April 27 we held our semiannual communion service, with about 125 members communing. Ministers present were Brethren A. L. B. Martin, C. D. Bonsack, J. H. Lau, S. F. Rairigh, H. Carroll Yingling and the writer. Bro. Martin officiated and also conducted the morning preparatory service.

April 20 the Sunday-school rendered an Easter program. In this connection the Program and Decorating Committees are entitled to honorable mention for the interest taken in these little ones to bring Easter joy and good-will to every heart.

Instead of an Easter gift to the lower grades, an offering of $103.50 was taken for Armenian-Syrian Relief. In addition to this the Christian Workers' Society contributed $22.65, the church $30.11, and the Junior Aid Society $5,—a total of $161.26. The apportionment assigned to this church by our State District Secretary was $110. Our school is going upward, in point of attendance and enthusiasm, and at present we have an enrollment in the main school of 180, with an average attendance of 136. Bro. S. F. Rairigh, a resident minister, is our wide-awake and efficient superintendent and back of him are faithful officers and teachers in support of the work.

The finances of the church, for the year 1918, show an increase of $883.61 over the amount raised for the year 1917. The total amount paid in by the church and the various auxiliaries, for the year 1917, was $1,558.14; for 1918, $2,441.75. About seven years ago the church here had a struggle to meet local expenses, even though at that time no financial obligations to any considerable extent were required to supply ministerial aid. However, as time passed, it became apparent to the church that some more effectual plan must be adopted to insure the maintenance and growth of the work. Accordingly, a pastorate was established and the writer was called to take charge of the work. Our State District, upon request, came to our aid, and during the intervening years contributed liberally in a material way to bring the work up to the present standard of efficiency. During the same time the church steadily and commendably developed her talent in the grace of giving, until now we are glad to say that in a few months the District will be relieved of furnishing further support. We greatly appreciate what the churches of the District have done for us, when we could not help ourselves, and we take this opportunity to thank them for their coöperation and interest in building up the cause here. In return we purpose showing our appreciation of this and other helps and blessings, by aiding the Lord's work elsewhere in our State District and in the world at large.

May 18 the writer begins a series of meetings in the Garrett church, Somerset County, Pa., after which he will proceed to Annual Conference as the delegate from his church.

720 Falls Road. F. D. Anthony.

REVIVAL AT ROCKTON, PA.

The epidemic having prevented the meetings scheduled for last October, the same were begun April 15, with Bro. H. A. Brubaker, of Akron, Ohio, as evangelist. Four days later Sister Alice Tippy Klinger, from the same church, came to take charge of the song service. These loyal, consecrated workers labored whole-heartedly and faithfully until May 4, when the meetings closed with a love feast. Thirty-eight confessed Christ; sixteen were received through baptism, four others await the rite, some have united with other churches.

Five of the important human factors in the success of the meetings were: (a) Bro. Raymond Hollopeter, who was instrumental in opening the way for Bro. Brubaker to come. (b) Bro. H. A. Brubaker, the evangelist, who preached twenty-four Gospel sermons in a spirit of love that draws and convinces. (c) The fervent, effectual prayers of the saints,—not alone here but in Akron and other places. (d) Sister Klinger, who, as leader of song, did much to add to the inspiration of the services. (e) The people who were so faithful in attendance upon these meetings.

A deacon, Bro. J. D. Minser, and wife, was received by letter. May God bless the workers in Akron for their prayers and labors in behalf of souls here! More laborers are needed. A minister and a doctor (who is a Christian) would find a welcome here, where opportunity for service is great. J. P. Hollopeter.

SISTERS' AID SOCIETIES

BEAVER, IOWA.—Our Mission Circle has been recently organized, with fourteen charter members. Officers: Zona Diebl and Katie Powers, Presidents; Mamie Powers and Gertie Elliott, Superintendents; Mary Stradle, Secretary; the writer, Treasurer. So far only three meetings have been held, the weather and roads hindering, but we intend to meet every two weeks.—Belle Ruth, Grand Junction, Iowa, May 5.

MAPLE GLEN, PA.—Since our organization, May 2, 1918, we have held 23 meetings, with an average attendance of 9. Our work consisted of making 23 prayer-coverings, 8 clothes-pin aprons; preparing rags for 4 rugs; piecing 3 quilts and quilting 17. We knotted 2 comforts, stitched 12 quilt-blocks, sewed one day lar poor children. We also did some sewing for which we received pay, and made 16 garments for the Red Cross. Offerings received, $82.10; donations, $4; for quilting, sewing and rugs, $48.0. We donated one quilt to the Red Cross; paid for material, $30.08; for sewing-machine, $22; for church carpet, $50.40; to Red Cross, $4; to Sister Ida C. Shumaker, $5; balance, $22.64. Officers: Sister Mary E. Davis, President; Sister Lucy Peck, Vice-President; the writer, Secretary-Treasurer.—Olive M. Peck, Fort Hill, Pa., May 5.

LOWER MIAMI, OHIO.—Report af Sisters' Aid Society, organized March 6, 1918: Number of regular meetings held, 15; called, 2; largest attendance, 27; smallest, 5; average, 13; largest offering, $3.20; smallest, 60 cents; total, $29; paid in for dues, $35. We made 27 sunbonnets, 27 prayer-coverings, 6 aprons, 3 comforts, 1 quilt-top, 2 clothes-pin bags. We received for articles sold, $27.80; for sewing, $2.35; total, $94.15. Paid far material, $21.91. We donated 1 comfort and 1 prayer-covering. We gave to the boys in Camp, $10; Mary Quinter Hospital, $10; Chicago Mission, $30; World-wide Missions, $15; total, $76.91; balance, $17.24. We made for the Red Cross 98 garments, bemmed 10 dozen napkins, and collected 119 pieces of linen. Officers: President, Alice Swope; Vice-President, Naomi Garst; Superintendent, Emma Stebbins; Assistant, Maud Shank; Treasurer, Leura Baker; Secretary, the writer.—Luella M. Stebbins, Dayton, Ohio, May 7.

PETER'S CREEK, VA.—Report of Sisters' Aid Society: President, Mrs. Levi Garst; Vice-President, Mrs. Sallie Baon. We held 12 all-day meetings, with an average attendance of 12. Money received: lunch sale, $13.75; 3 comforts, $15; tacking comforts, $13; donated to Society, $15.25; 44 prayer-coverings, $13.20; membership fees, $64.30; expenses far material, $12.85; aid given to home congregation, $54.87; to India Famine Fund, $15; to Armenian-Syrian Relief, $10; to the poor, $10; balance on hand from 1917, $32.40; total received during the year, $138.13.—Mary Webster, Salem, Va., May 5.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied on a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Flary-Thomas.—By the undersigned, at the home of the bride's parents, Brother and Sister D. S. Thomas, April 2, 1919, Bro. Galen D. Flory and Sister Eva Thomas.—John S. Flory, Bridgewater, Va.

Frick-Rayer.—By the undersigned, at the residence of the bride's parents, May 4, 1919, Bro. Elmer E. Frick and Sister Nora Rayer, of Louisville, Ohio.—A. H. Miller, Louisville, Ohio.

Jenkins-Franklin.—By the undersigned, at the home of the bride's sister, Mrs. J. H. Cross, Washington, D. C., April 18, 1919, Bro. Wm. Jenkins, of New Windsor, Md., and Miss Muriel Franklin, of Woodbine, Md.—J. M. Henry, Washington, D. C.

Masener-Kunkle.—By the undersigned, in the Washington City church, D. C., May 1, 1919, Mr. Jesse Masener and Miss Salome Kunkle, both of Washington, D. C.—J. M. Henry, Washington, D. C.

Slaan-Spaerer.—By the undersigned, at the parsonage, April 4, 1919, Lieut. Lewis W. Sloan, of Philadelphia, Pa., and Miss Anna Spaerer, of Baltimore, Md.—J. M. Henry, Washington, D. C.

Styers-Trutt.—By the undersigned, at his residence, March 13, 1919, Mr. William E. Styers and Sister Catharine R. Trutt, both of Hartleton, Pa.—Isaiah Beaver, Mifflinburg, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Athey, Michael, born in La Fayette, Ind., died April 23, 1919, aged 81 years. He was twice married. Eleven children and his second wife survive. He united with the church one year ago, and yet his church relationship, short as it was, brought him much joy. Services by the writer.—F. E. McCune, Lawrence, Kan.

Bare, Bra. Nathan Albert, born in Rockingham County, Va., died April 29, 1919, aged 69 years and 3 months. In 1878 he married Mollie Snyder, who, with one son, one daughter and twelve grandchildren, survives. He was a member of the Church of the Brethren for a number of years. Services at the church in Timberville on Sunday, May 4, 1919, conducted by Bro. Noah Wampler and Bro. Mary Hitchcharger, Laura. Burial in cemetery near by.—Mary Hitchcharger, Laura.

Barnhart, Cuba Irene, infant daughter of Brother Herbert and Sister Clara Barnhart, died April 26, 1919, aged 4 months and 10 days. She leaves her mother, father, brother and sister. Services by Eld. D. D. Funderburg, assisted by Bro. Roy Leach. Burial in the New Carlisle cemetery.—Ruth B. Shroyer, New Carlisle, Ohio.

Badey, Mary J., daughter of Jacob Rohrer, born at Mossbull County, Ind., died at the Woodlawn Hospital, Rochester, April 24, 1919, aged 54 years, 4 months and 12 days. She had undergone on operation, but failed to recover. She married Arley Badey in 1886. To this union three sons were born. She united with the Church of the Brethren in 1887 and lived an exemplary Christian life. She is survived by her husband, two sons, one granddaughter, father, one brother and one sister. Services at the church by Eld. J. F. Appleman. Interment in near by cemetery.—Helen Mowiser, Tippecanoe, Ind.

Brubaker, Ralph Franklin, son of Noson and Caro Brubaker, died March 27, 1919, aged 15 days. Services from the home by the writer.—L. J. Yoder, Bellefontaine, Ohio.

Clingenpeel, Dale Ewing, son of Brother and Sister O. F. Clingenpeel, born near Flora, Ind., died May 6, 1919, aged 16 years, 11 months and 15 days. He had undergone an operation for appendicitis. He leaves his father, mother and one sister. Services by the writer, assisted by Bro. Wm. Angle at the Bochelor Run church. Interment in the Maple Lawn cemetery.—Ira Kreider, Bringhurst, Ind.

Cans, Florence Mable, daughter of Charles and Milo Newcomer, born near Sidney, Ind., March 5, 1885, died at her home in Richland Township May 3, 1919, aged 34 years, 1 month and 28 days. While in her usual health, a sudden attack of sickness came upon her, and about eight hours later she passed away. April 6, 1910, she was married to Fred Cone. To this union were born one daughter and one son. Nov. 17, 1901, she became a member of the Church of the Brethren, and lived a devoted Christian life until the end. She was exemplary active in every avenue of church work. She is preceded by one brother. She is survived by her husband, one daughter and one son, her father and mother, one sister and one brother. Services at the Spring Creek church in charge of the writer. Burial in the Boonsville cemetery.—Moyne Landis, North Manchester, Ind.

Denney, Mary Elisabeth, daughter of William and Elizabeth White, born in Hancock County, Ind., died April 23, 1919, aged 64 years, 10 months and 5 days. She married Isom W. Denney in 1881. To this union were born two sons and one daughter, who survive, with a stepdaughter, one brother, two grandchildren and one step-grandchild. Her husband preceded her. She united with the Methodist church in her youth but later became a member of the Brethren church. Services by Eld. M. Smeltzer. Interment in Gravel Lawn cemetery.—Vernie Beaver, Fortville, Ind.

Dispaut, Bro. Amos, died at his home within the bounds of the Lost River congregation, of heart failure, aged 86 years, 2 months and 27 days. He was a faithful deacon in the church of the Brethren at which he had been a member for many years. Services by the writer at the home, assisted by Eld. J. C. Kahne. Interment in the family cemetery.—S. W. See, Mathias, W. Va.

Fetters, Perry, born Sept. 7, 1851, near Salem, Ohio, died April 7, 1919, near Pitsburg, Ohio. He was the son of Joseph and Elizabeth Petters. In 1909 he married Sarah Funderburg, who survives, with his mother, two brothers and two sisters. Services by Rev. Jos. Mohler, of the Old German Baptists, and Eld. N. W. Binkley.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

Hull, Andrew Alfred, son of John and Margaret Hull, born in Highland County, Va., died April 9, 1919, aged 76 years. In 1867 he married Mary J. Campbell. To this union were born three sons and two daughters. He united with the Brethren Church in 1882 and has lived a consistent Christian life. He leaves his wife, five children and thirteen grandchildren.—Mrs. Jennie Hull, Jeffersonville, Ohio.

Krabill, Melissa, wife of Eld. John Krabill, born in Wyandot County, Ohio, died at her home at Vestaburg, Mich., April 29, 1919, aged 54 years. She was a member of the Brethren church. Besides her husband she leaves three sons and one daughter. Services at the Church of Christ by the writer. Interment in the Ferris cemetery.—Samuel Bolliuger, Vestaburg, Mich.

Kreider, Sister Pearl Viola, daughter of George and Sarah Beseckcr, born in Painter Creek, Ohio, died April 30, 1919, aged 41 years, 2 months and 10 days. She married Willis C. Kreider in 1895. To this union were born two sons and one daughter. In 1900 she and her husband united with the Church of the Brethren. She leaves her husband, who is in the ministry, a son, her mother, two sisters and one brother. Services at the Painter Creek church by Brethren B. F. Sharp and Reuben Boomershine.—Martha Minnich, Greenville, Ohio.

Landis, Bro. Chas. Edw., son of David D. and Sarah E. Landis, born near Gettysburg, Ohio, died of pneumonia resulting from influenza, March 24, 1919, aged 40 years, 3 months and 4 days. Bro. Landis has been a member of the Church of the Brethren for about seveoteen years. He leaves his father, mother, four brothers and two sisters. Services at the Painter Creek church by Brethren Lawrence Kreider and Wm. Royer.—Martha Minoich, Greenville, Ohio.

Loughine, Bro. Christopher, died in the hounds of the Buffalo Valley congregation, Pa., April 9, 1919, aged 79 years, 9 months and 16 days. Interment at the Pike cemetery. Services at the home by the writer, assisted by Bro. Samuel Steorok.—Isaiah Beaver, Mifflinburg, Pa.

McCuen, Merle J., daughter of Brother and Sister W. A. Young, died April 22, 1919, aged 28 years, 10 months and 22 days. In 1910 she married Elmer McCuen. One daughter was born to them. She united with the Church of the Brethren in 1911 and has lived a devout Christian life. She leaves her husband and little daughter, her father, stepmother, three sisters and one brother. Services at the Prairie City church by Eld. W. I. Buckingham.—Nellie L. Bowie, Prairie City, Iowa.

Melke, Alta Mae, died April 27, 1919, aged 13 years, 1 month and 4 days. Aaron L. Melke died April 28, 1919, aged 5 years, 2 months and 28 days. Both of these children died from burns received. Services at Beatrice by the writer. Interment in Evergreen cemetery.—W. W. Blough, Beatrice, Nebr.

Montzer, Maggie, nee Forney, born in Penn Township, Pa., died at her home at Ephrata, of influcuza, May 4, 1919, aged 52 years, 8 months and 2 days. She was an active member in the Church of the Brethren, especially in Sunday-school work. She is survived by her husband, one daughter and one son. Services at the home by Elders David Kilheiner and Samuel Kulp. Interment in Bowman's cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Milleson, Roscoe, son of Brother Frank and Sister Dora Milleson, died April 26, 1919, aged 16 years, 8 months and 15 days. Death was due to the accidental discharge of a gun. He united with the Church of the Brethren when but twelve years old. He leaves his parents and one brother, who is in service. Services at the Prairie City church by Eld. I. W. Brubaker.—Nellie Bowie, Prairie City, Iowa.

Niswonger, Mary Ann, nee Coffman, born July 29, 1838, at Little York, Ohio, died April 25, 1919, at Pitsburg, Ohio. In 1859 she married Eli Niswonger. To them were born nine children, five of whom are living. About fifty years ago she and her husband united with the Church of the Brethren. She was an active, devoted worker. She leaves her husband, five children, fifteen grandchildren, three great-grandchildren and a sister. Services at the Pitsburg church by Elders D. M. Garver and N. W. Binkley.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

Peterson, Sister Miranda, nee Gockley, born in Lancaster County, Pa., died April 16, 1919, aged 64 years, 3 months and 21 days. Death was due to the effects of influenza. She married Andrew Peterson in 1876. To these were born eight children. She leaves two daughters, one son, two brothers and two sisters,—five children and the husband having preceded her.—Retta Baker, Weiser, Idaho.

Rairigh, Sister Margaret, born near Covington, Ohio, died April 6, 1919, aged 71 years, 10 months and 13 days. She was the daughter of Samuel and Catherine Mohler. She married Eld. Isaiah Rairigh, who preceded her. She is survived by a brother and a sister, with whom she made her home. She was stricken dropsy for over a year, but through it all was patient and cheerful.—E. M. Fox, Covington, Ohio.

Rochester, Martha Rupard, nee Templeton, born in Webb City, Mo., died April 16, 1919, aged 36 years. She married Jos. Rochester in 1899. She was a devoted member of the Church of the Brethren. She is survived by her husband, four brothers and three sisters. Services at the home by the writer. The body was taken to Carterville, Mo., for burial.—O. H. Feiler, Hutchinson, Kans.

Roop, Sister Easter Ann, daughter of the late Daniel and Lydia Roop, died of paralysis at her home near Uniontown, Md., April 3, 1919, aged 69 years, 5 months and 22 days. She is survived by one sister and several nieces and nephews,—all members of the Church of the Brethren. Services at the Pipe Creek church by the writer, assisted by Eld. J. Walter Englar. Burial in the Pipe Creek cemetery.—W. P. Englar, Uniontown, Md.

Sager, Sister Minnie Haines, daughter of Bro. A. V. and Sister Hannah Sager, born near Maxwell, Iowa, Dec. 25, 1889, died at Fairfax, Va., Feb. 1919, after a short attack of influenza. She united with the Church of the Brethren when quite young and took great interest in it. She is survived by her father, mother, one sister and one brother. Services at the house by Bro. B. F. Miller. Interment in the Fairfax cemetery.—Myrtle Mathias, Fairfax, Va.

Shuttleworth, Glenna, daughter of Brother James and Sister Pearl Shuttleworth, died March 30, 1919, aged 10 years, 5 months and 18 days. She leaves her father, mother, three brothers and three sisters. Services at the home by Eld. Lawrence Kreider.—Mrs. J. W. Eikenberry, Areanunt, Ohio.

Thoroman, Wm. T., son of John and Rosanna Thoroman, born at Whent Ridge, Ohio, died at Peebles, Ohio, May 1, 1919, aged 75 years, 2 months and 15 days. He was a veteran of the Civil War. In 1872 he married Harriet C. Elliott. Four children were born to them. he married Harriet C. Elliott. Four children were born to them. Two sons, the wife, one sister and six grandchildren survive. In 1883 he united with the Methodist church and lived a life consistent with that faith. Services at the home by the writer, assisted by Rev. Elliott. Interment in the Treber cemetery.—Van B. Wright, Peebles, Ohio.

Zeigler, Nerlin Henry, son of Brother and Sister Harvey Zeigler, died May 4, 1919, aged 1 year, 8 months and 13 days. He leaves died father, mother and one brother. Services at the South Annville house by Brethren H. B. Hollinger and A. B. Gingrich. Burial in the South Annville cemetery.—Fannie Kreider, Lebanon, Pa.

Zumbrun, Sister Sarah E., nee Ott, died at her home near Churubusco, Ind., April 29, 1919, aged 77 years and 8 months. She married Daniel Zumbrun in 1866. To this union were born one son and five daughters,—all surviving. Her husband died in 1915. She united with the Church of the Brethren about forty years ago. Services at the Blue River church by Eld. Jesse Gump, assisted by Eld. Walter Swihart. Burial in Merriam cemetery.—Laora Frick, Churubusco, Ind.

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40 For I̱ lift up my hand to he'
And say, As I live for ever,
41 If I whet my glittering sword,
And my hand take hold on
ment;

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Specimen of Typa

22 And David spake unto
Jehovah the words of this
song in the day that Jehovah deliv-
ered him out of the hand of all his
enemies, and out of the hand of
Saul: 2 and he said,

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24 a ram on every altar. 1 And
when Ba'laam saw that it
pleased Je-ho'vah to bless Is'ra-el,
he went not, as at the other times, to

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20 For every beast of the forest is
mine, and the cattle upon a thousand
hills.
21 I know all the fowls of the
mountains: and the wild beasts of
the field are mine.

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BDURGEOIS TYPE TEACHERS' AND STUDENTS' BIBLES

Self-Pronouncing. Size 5½x7⅞ inches

Specimen of Typa

23 (Howbeit there came other boats
from Ti-bē'ri-as nigh unto the place
where they did eat bread, after that
the Lord had given thanks:)

4712. Egyptian Morocco, divinity circuit, red under gold edges, head bands and marker, ...$3.75

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26 And to Sēth, to him also there
was born a son; and he called his
name Ē'nōs: then began men 'to'

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 333)

and May 11. His subjects were, "A Greater Church of the Brethren for the World" and "The Gospel for the Whole World,"—the first being a boost for the "Forward Movement" and the latter for the Annual Meeting offering. Bro. Leonard Root, evangelist, is with us in a two weeks' campaign, which closes with our love feast June 1.—Mrs. James E. Murphy, Rummel, Pa., May 12.

Shippensburg church enjoyed an interesting series of meetings March 30 to April 13, Bro. Calvin B. Royer and wife, evangelists. Fourteen were received into the church by baptism and one by letter. Many homes were visited and the attendance and interest were excellent throughout. A love feast was held at the close of these meetings. A large number of members were in attendance at a sunrise prayer meeting on Easter morning. A special Easter sermon was preached by our pastor at the morning service. May 4, four members of the Juniata College Mission Band rendered a very interesting program in behalf of mission work. A liberal offering was taken for their benefit.—Mrs. Katie Railing, Shippensburg, Pa., May 12.

TENNESSEE

Pleasant View congregation met in council, with Bro. J. B. Clark presiding. Brethren R. G. Edwards and John Garst were also present. On Sunday the latter delivered a sermon that will long be remembered. His subject was, "Obedience." Recently a collection of $30.06 was taken for World-wide Missions.—W. T. Larimer, Jonesboro, Tenn., May 12.

VIRGINIA

Barren Ridge church met in council May 9, with Eld. N. W. Coffman presding. A committee was appointed to devise plans and ascertain the cost of arranging Sunday-school rooms. We decided to take an offering for Annual Conference, to be used for the support of a home missionary on the foreign field. Our council will be held May 31.—J. Walter Crickenberger, Waynesboro, Va., May 10.

Bethel church met in council April 5, with Eld. I. N. H. Beahm presiding. We elected officers for Sunday-school, with Bro. W. B. Cunningham superintendent. Bro. Cunningham will represent us at the Ministerial and Sunday-school Meetings.—Mrs. Maggie Cunningham, Shipman, Va., May 10.

Buena Vista.—Bro. Saylor Greyer, of Toledo, Ohio, our former pastor, came April 6 and began a series of meetings, lasting two weeks. Interest was fine from the beginning and large crowds assembled every night. On the second Sunday night, the ushers reported that more than a hundred were turned away from the church. Forty-three have already been baptized and nineteen restored to full fellowship. Five were baptized previous to the series of meetings, making a total of forty-eight received into the church by baptism and nineteen restored since the last report. Our love feast will be held on Sunday evening, June 1.—Thelma Humphreys, Buena Vista, Va., May 8.

Pleasant View church met April 6 and organized the Sunday-school, electing Brethren J. F. Good and J. D. Harpine, superintendents. April 27 Bro. Wm. Peters preached for us. He is in his eighty-ninth year,—possibly the oldest preacher in our Brotherhood. On the same day we took an offering of $3.82 for the Armenian-Syrian Relief. Sister Mary Kagey is our delegate to the District Sunday-school Convention.—Mrs. J. Wm. Harpine, Mt. Jackson, Va., May 10.

Roanoke.—At the Tinker Creek Mission, on Sunday evening, April 27, Bro. H. Allen Flora conducted the services. The subject for his sermon was "The Armenian People." An offering of $42 was given for Relief Work. The Roanoke church will have a Vacation Bible School as the result of the very earnest effort of Bro. H. Allen Flora in carrying out the plans of Bro. Virgil C. Finnell. Already $300 has been subscribed to carry on the work. The school will begin June 30 and last five weeks. Very capable teachers have been secured to take charge of the work.—Mrs. John H. Shickel, 703 Third Avenue, N. W., Roanoke, Va., May 8.

Roanoke City.—By special request our love feast has been postponed one month, to be held on Sunday evening, June 29, beginning at 6 o'clock. May 8 one sister was received into the church by baptism. Mothers' Day was observed in a manner befitting the day in the Roanoke church. In the morning, after a short program of music and recitations, Pastor Garber delivered a masterful sermon. He paid a wonderfully fine tribute to mothers. The Young Men's Bible class presented a white carnation to each mother and father present. In the evening the program was rendered by Sister Pernie Hylton Faw's class, assisted by others. The climax of the evening was an address by Bro. Walter M. Kahle, of Troutville. His subject was "Ruth." He addressed the future mothers. Three outstanding traits of character he found in Ruth,—constancy, modesty and love. He did not spare the evils that are endangering our young girls, or fail to give warning, and yet he did it in that fine way of his that would inspire higher ideals and instill a desire for ideal womanhood and motherhood. At both morning and evening services the congregation was favored with a solo by Bro. Edmond Layman. Pastor Garber is conducting a series of services at the Southeast Mission this week.—Mrs. John H. Shickel, 703 Third Avenue, N. W., Roanoke, Va., May 13.

Schoolfield church met in council May 3, with Bro. H. J. Woodie presiding. He also preached an encouraging sermon on Sunday morning. Our communion service was held in the afternoon, with forty-four members present. Our elder in charge was elected delegate to Annual Meeting. One has been baptized and one reclaimed since our last report.—A. T. Prather, Schoolfield, Va., May 14.

Trevilian church met in council April 19, with Eld. L. M. Neff presiding. Bro. Neff spent several days visiting among the members and especially the isolated ones. He lives some sixty miles away and this was his first opportunity to visit in the congregation since being chosen elder. April 25 we again met in council, at which time Brethren A. G. Snyder and L. A. Shumaker were elected to the deacon's office and installed. Our Teacher-training Class is growing in interest. We have preaching at the Trevilian house now four times a month.—Rebecca Glick, Trevilian, Va., May 14.

Valley church met in council May 10, with Eld. S. H. Flory presiding. Officers for the year were elected: Bro. S. H. Flory, elder; Bro. J. T. Flory, clerk; Bro. Luther Miller, "Messenger" agent; the writer, correspondent. Bro. D. B. Showalter was elected as a member of the Home Mission Board. Bro. S. H. Flory is our delegate to Annual Meeting, with Brethren U. E. Garber and D. B. Showalter, alternates. As a result of a series of meetings, held in December by Bro. J. S. Roller, eleven were added to the church through baptism. During the year eight letters were received and fifteen were granted. We had one death, leaving a membership of 124.—Mrs. D. B. Showalter, Bristow, Va., May 12.

WASHINGTON

Seattle.—We held our regular communion and love feast April 28. We had a very good meeting but not a very large attendance. May 3 communion was observed at Olympia and a number of our people attended. Consequently we had a small Sunday-school here and no preaching services at all.—Cora Weimer, Seattle, Wash., May 5.

Spokane church met in council March 29, with Eld. C. F. Rupel presiding. Bro. Jacob A. Eby, of Sunnyside, Wash., and Bro. M. F. Woods, of Tonasket, Wash., were present also, in the interest of the ministerial work of this place. We just closed a series of meetings, conducted by Bro. Rupel. An offering of $27.05 was taken for Armenian Relief. We have no regular preaching at present.—Truman Aschenbrenner, Spokane, Wash., May 16.

WEST VIRGINIA

Mount Union.—Bro. Obed Hamsted came to us May 3 and commenced a series of meetings, preaching in all ten fine sermons. May 10 we held our love feast. The church seems to be revived and strengthened by the meetings. We held an election for two deacons who will be installed soon. Mothers' Day was observed with songs and talks, which were interesting to all.—S. Buckiew, Morgantown, W. Va., May 13.

ANNOUNCEMENTS

LOVE FEASTS

California

June 22, 7 pm, Santee.

Idaho

May 24, Boise Valley.
May 25, Twin Falls.
June 7, Nampa.

Illinois

May 24, 6 pm, Rockford.
May 24, 10 am, Franklin Grove.
May 24, 6:30 pm, Elgin.
May 25, 7:30 pm, Dixon.
May 25, Milledgeville.
May 29, 6 pm, LaPlace, LaPlace house.
May 31, 7 pm, Pine Creek.
June 1, 6:30 pm, Cherry Grove.
June 14, 15, Waddams Grove.
June 14, 15, 2:30 pm, West Branch.

Indiana

May 24, 6 pm, Elkhart Valley.
May 24, 7 pm, Eel River.
May 24, Upper Fall Creek.
May 24, 7 pm, Union Center.
May 24, 8 pm, New Bethel.
May 24, 2 pm, Pleasant Hill.
May 24, Loon Creek.
May 24, 6 pm, Pipe Creek.
May 25, Logansport.
May 25, Bunker.
May 29, Bango.
May 31, 7 pm, Yellow River.
May 31, Beech Grove.
May 31, Middlebury.
May 31, 7 pm, Bethel.
May 31, 10:30 am, Cedar Lake.
May 31, Blue River.
May 31, 7 pm, Wakarusa.
June 1, Bremen.
June 1, Walnut.
June 14, 7:30 pm, Clear Creek.
June 14, 7 pm, Camp Creek.
June 14, 7 pm, Killbuck, Antioch house.
June 22, 7 pm, Indianapolis.

Iowa

May 24, 25, 3 pm, Coon River, at Panora house.
May 24, Salem.
May 24, Kingsley.
May 25, Des Moines City.
May 30, 8 pm, Cedar Rapids.
May 31, 2:30 pm, Iowa River.
May 31, 7 pm, Fairview.
May 31, Brooklyn.
May 31, 7:30 pm, Panther Creek.
May 31, June 1, Garrison.
June 1, Beaver.
June 14, 15, 7 pm, Dallas Center.
June 14, 15, Spring Creek.
June 14, 15, Dry Creek.

Kansas

May 24, 3 pm, Larned, country church.
May 24, Parsons.
May 24, 5 pm, Ramona.
May 24, 10 am, Sabetha.
May 31, 6 pm, Navarre, Holland house.
May 31, 7 pm, Richland Center.
May 31, Belleville.
May 31, Quinter.
May 31, June 1, Abilene, at Holland house.
June 14, 10:30 am, Burr Oak.
June 14, Rock Creek.

Maryland

May 24, 25, 2:30 pm, Beaver Creek.
May 24, 2 pm, Monocacy, at Mountaindale.
May 25, 5 pm, Ridgely.
May 31, 2:30 pm, Beaver Dam.
June 7, Peach Blossom, at Fairview.
June 14, Bear Creek.

Michigan

May 31, Grand Rapids.
May 31, 7 pm, Crystal.
May 31, 7 pm, Lake View.
June 1, 8 pm, Sugar Ridge.
June 14, Woodland.
June 21, 10:30 am, New Haven.
June 28, 10 am, Rodney.
June 28, 10 am, Zion.

Minnesota

June 14, Worthington.
June 15, Monticello.
June 28, Lewiston.
June 28, 29, Hancock.

Missouri

May 31, South Fork.
May 31, Carthage.
June 14, Pesce Valley.

Nebraska

May 24, Alton.
May 26, Octavia.
May 31, 8 pm, South Beatrice.

North Carolina

May 24, 5 pm, Spray Mission.

North Dakota

May 24, 6 pm, Surrey.

Ohio

May 24, 6 pm, Painter Creek.
May 24, 10 am, Beech Grove.
May 24, 6 pm, Bear Creek.
May 24, 6 pm, Oakland.
May 25, 10 am, Eagle Creek.
May 25, 6 pm, Lima, city church.
May 25, Maple Grove.
May 31, 10 am, Lick Creek.
May 31, 5 pm, Pleasant Valley, Valley house.
May 31, 7 pm, Cincinnati.
May 31, 10:30 am, Wyandot.
May 31, Pleasant View.
May 31, Blanchard.
May 31, 5 pm, Middle District.
May 31, Owl Creek.
May 31, 7 pm, New Philadelphia.
May 31, 6 pm, Chippewa, at Beech Grove house.
June 1, Reading.
June 14, 10 am, West Nimishillen.
June 21, North Poplar Ridge.
June 21, 10:30 am, Silver Creek.
June 28, 10 am, Swan Creek, East house.
June 28, Greenspring.
June 28, 2 pm, Richland.
June 28, Canton Center (all-day meeting).

Oklahoma

May 17, Pleasant Plains.
May 24, Hollow.
May 24, Paradise Prairie.
May 31, Big Creek.

Pennsylvania

May 24, Sugar Valley.
May 24, 1:30 pm, Welsh Run.
May 24, 1:30 pm, Antietam, at Welty house.
May 24, 2 pm, Akron.
May 24, Mechanic Grove.
May 24, 25, 11:30 pm, Conewago, at Bachmanville.
May 25, Ligonier.
May 25, 6 pm, Woodbury.
May 25, Plum Creek.
May 25, 4 pm, Carlisle.
May 25, Codorus, at Codorus house.
May 25, 6 pm, Roaring Spring.
May 25, Manor, at Penn Run house.
May 25, Shade Creek, Berkey house.
May 25, 4 pm, Shamokin.
May 25, Jacobs Creek.
May 27 and 28, 1:30 pm, Conestoga, at Bareville house.
May 31, 1:30 pm, Marshereek, at Marshereek house.
May 31, June 1, Lower Cumberland, Mohler house.
May 31, 4 pm, Spring Run, Pine Glen house.
May 31, 2:30 pm, Ridge.
May 31, June 1, 3 pm, Spring Creek, Spring Creek house, at Hershey.
June 1, Meyersdale.
June 1, Chambersburg.
June 1, Lancaster.
June 1, Harrisburg.
June 1, 4 pm, Rummel.
June 1, 6 pm, Smithfield.
June 1, 7:30 pm, Yellow Creek.
June 1, Middle Creek.
June 4, 5, West Greentree, at Greentree.
June 7, 8, 2 pm, Aughwick, at Germany Valley.
June 7, 2 pm, Mingo, at Mingo house.
June 13, Maple Glen.
June 11, 2 pm, Buffalo.
June 14, Farmers Grove.
June 14, Albright.
June 29, Sipesville.
June 29, Locust Grove.

Virginia

May 24, 6 pm, Rileyville.
May 24, 3 pm, Linville, at Cedar Run.
May 25, 6 pm, Roanoke City.
May 31, 5 pm, Unity, at Bethel house.
May 31, 4:30 pm, Barren Ridge.
June 1, Buena Vista.

Washington

May 24, Outlook.

West Virginia

June 7, 8, 2 pm, Berkley.
August 30, Maple Spring.

1719-THE BECKER BICENTENNIAL-1919

Conference Notes

will be eagerly read by everyone as they appear from week to week in "THE GOSPEL MESSENGER." Not since 1908 has there been anything quite so ambitious in the way of a Conference program. There will be more than a score of strong addresses, besides special meetings and the business sessions to report. This is a year when everyone will want to read the CONFERENCE NOTES as they appear in "THE MESSENGER."

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"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

Teach and Preach Doctrine Now

PLEASE look carefully at this list of subjects: God, Christ, The Holy Spirit, Man, Sin, Grace, Repentance, Faith, Obedience, Prayer, Love, The Church, Baptism, The Lord's Supper, Fellowship, Worship, Evangelism, Missions, Social Responsibility, Temperance, The Kingdom of God, The Future Life, The Bible.

To be sure, a mere list of topics stated in such general terms as these may seem like rather dry reading, but if the reader would allow his imagination to supply a few predicates, adjectives and interrogation points, in connection with the above-named nouns, he would suddenly find them throbbing with life and interest. Or if his imagination is not sufficiently fertile for that, the Sunday-school lessons for the present and next succeeding quarters will do it for him, provided he has energy enough to give them a little serious attention.

The point is that our International Lessons are just now providing us with special inducements for the study of Christian Doctrine, and the purpose of this reminder is to urge teachers, preachers and everybody else to make the most of them. The doctrines covered include those which are most fundamental to Christian faith, and in several instances splendid opportunity is given to emphasize some of those which are distinctive of the Church of the Brethren.

It is not a good practice for a preacher to make his sermon a rehash of the Sunday-school lesson, but the fact that we are studying these themes in the Sunday-school creates an atmosphere especially favorable to doctrinal preaching and our ministers should not fail to take advantage of it. Add to this the fact of the publication at this time of Studies in Doctrine and Devotion by the General Sunday School Board, and we have a rare chance indeed to do some important and much needed work in indoctrination.

"Are We to Surpass Christ?"

No, the question was not meant in jest. It was proposed seriously. Any remarks?

If not, we should like to entertain a motion that the question be deferred indefinitely. Or, until the questioner himself shows very distinct signs of catching up with Christ.

Or, if you prefer, "till we all attain unto the measure of the stature of the fulness of Christ."

Winona Lake and the Becker Bicentennial

IT is almost time to start for Winona Lake. In fact, it *is* time if you are one of the young people and have very far to go. For remember that the Life Work Conference begins on Wednesday evening, June 4.

Of course, you are planning to be there. If you have been hesitating, perhaps the recent announcement of the Railroad Administration, removing all war-time restrictions on travel, together with that of our own Transportation Agent, to the effect that reduced rates may be had at least from many places, will help you to make up your mind. Get there in time to take it all in. It is a great feast that the program committee has provided. The new inspiration it will give you will make the cost seem small. It may be the turning point of your life, setting your feet in the right road, helping you to find your place in God's great Kingdom-building program.

If you are not one of the young people, you will do well to get there reasonably early anyway. For by Thursday afternoon there will be something on the program especially for you. Besides this, you will certainly want to drop in on one of the side seats and see what these young people are about. And maybe drink in a good deep breath of youthful freshness. It might do your whole soul and body good. So, if your grip needs fixing or you have any other preparations to make, you have no time to lose.

This Conference is the Becker Bicentennial, you know,—the two hundredth anniversary of the transplanting of the Brethren to America. It's just two centuries since Peter Becker and his little company turned their faces westward, seeking more congenial spiritual soil. For us that was a very significant event. We are to celebrate it this year at Winona Lake,—whatever that word "celebrate" may mean. Which gives us opportunity to say that this is just the question we wish to raise. What do we mean by "celebrate"? What is it we intend to do?

Talk, isn't it? Or listen, or get sleepy, while others talk? We shall hear some fine addresses, no doubt. The achievements of these hardy pioneers will be recited and our hearts will thrill with admiration. But is that all we expect to do about it?

We have noted with much satisfaction that the program committee, while inviting us to take a backward look, as is fitting, have put the emphasis upon the look ahead. In doing this we think they give evidence of having hit upon the right idea of celebrating past events. To plan and purpose to do ourselves such things as they did, whose memories we seek to honor, is a worthier celebration than the most eloquent oratorical tributes to their greatness. So that is what we are to talk about in the main. We look backward only long enough to get our proper bearings, only long enough to catch the spirit of those men of two centuries ago,—the spirit with which we must then look forward. They were forward-looking men, most emphatically so. We shall not show them the respect which is their due by trying to solve their problems over again. We have plenty of our own. What we want is a double portion of their spirit as we face our own responsibilities.

But we must not exhaust our energies in laying plans and passing resolutions, however good. To get a purpose so deep-set that it will stick, to catch a spirit of consecration that will stay with us when we get back home and carry us through the long hard pull, all by ourselves, in our own little corner of the big world field,—this is the real thing when it comes to "celebrating."

To get filled up with that kind of a spirit should be our supreme purpose at Winona Lake this year. Merely to go off on an emotional spree for a few days or a week, has about the same value that the other kind of a spree has. It feels fine while it lasts and leaves you weaker and worse fitted for work than before. The purpose that has conviction back of it as well as feeling is what we want. That is the kind Peter Becker had. That is the kind the Peter of Pentecost had. That is the kind all Spirit-filled souls have.

We must get a new start this year. This is the year when the whole religious world is seething with feverish desire to make a new start in getting the will of God done on earth as it is in heaven. This bi-centennial anniversary, this first year of our Five-Year Forward Movement, this double nineteen year must be a notable year in our history. It must be the year when the Church of the Brethren got a new start toward usefulness in extending the Kingdom of God.

As it happens, the Conference strikes the Pentecostal season again this year. God grant that the true Pentecostal Spirit may overwhelm the Conference and the whole church, and abide with her forever.

Among the Eastern Churches

DURING the months of April and May the Lord granted us the privilege of holding meetings in several churches in Pennsylvania and Maryland. It was a most enjoyable experience to visit again the East, where my childhood, boyhood and young manhood were spent. It was a blessed privilege, and was intensely enjoyed from first to last.

Huntingdon, Pa., was our first stopping-place and here several meetings were held. Juniata College is flourishing. The Quinter Memorial Endowment Fund has passed the $100,000 mark and the entire endowment of the Institution will soon reach the half million mark for which they are earnestly striving.

We also had the privilege of attending the District Conference of Middle Pennsylvania, in the Spring Creek congregation, Bedford County. The meeting was largely attended. Bro. W. J. Swigart was Moderator. He wrote up the meeting for the MESSENGER, and we refer to it only briefly. You have read his good article. The Conference was ably conducted. A missionary sermon was given in the evening. Elders J. H. Cassady and John Bennett serve the District on the Standing Committee.

Our next stop was Hagerstown, Md. A six-mile drive in an auto brought us to the old home church, Broadfording. The drive filled the memory with many incidents of the past. Among these were the first sight of Hagerstown. My good mother took me with her to the town on horseback. I sat in the rear and clung to her. This occurred seventy years ago. She carried a large basket, filled with butter, on her arm and lap. A mile from town is a rise in the road, and from this hill-top I had my first view of the city. The high spires of the churchhouses made the deepest impression on the mind of the little fellow sitting astride the horse in the rear of his mother.

Two weeks were spent in the old home church. The meetings were well attended. On several occasions, all who came could not gain admittance. There were five applicants, some of whom were ready to come before the meetings commenced. These should have continued longer. But the dedication of the San Mar Chapel, at the Old People's Home, came as a duty and the meetings were closed reluctantly.

While in this church we had our home with Eld.

(Continued on Page 340)

CONTRIBUTORS' FORUM

Prayer of Dedication

The following poem, from "The American Friend," may appropriately be used in the dedication of a church. The sentiment is inspirational and uplifting.—Ed.

Today our hearts we raise with one accord
In fervent prayer and praise unto our Lord,
Thou God of majesty, and love, and power,
Oh, let thy gracious favor crown this hour.

Unto thy worship now we dedicate
This building, framed by human hands, and wait
Thy benediction as our labor's seal,
Within these walls in coming days reveal

Thyself a conscious Presence ever nigh,—
Fulfill the promise, "In their midst am I
Where two or three are gathered in my name,
And may this church in righteousness proclaim

The life and power of him who spent his time
In "doing good," and teaching truths sublime.
A blessing on this building, Lord, we pray,
As we in dedication meet today.

Oh, may it be indeed a "house of prayer"
Where weary hearts shall find relief from care;
May needy souls here meet thee face to face,
Accept thy wondrous love and pardoning grace,

And as the years shall pass, and memories here
Shall cluster, and affection close and dear,
May this the glory of these altars be,
That sinful lives have found true peace in thee.

* * * * * * *

The temples of our hearts help us to give
Unto thy service, Lord,—within them live
And through thy "grace sufficient" for each need,
Teach us thy will to fully know and heed.

Amid the clamor of earth's weary strife
Cause us to lead a pure and blameless life.
To be an instrument for working good
To souls whose wants themselves ne'er understood,

Each day endeavoring some life to bless,
The inward love which we for thee profess
We fain would manifest in outward deeds
Of kindly service to our brother's needs.

Help us, our Father, that when life is done
And all the sands of Time for us are run,
Not one shall stand in the great judgment day
And hear the solemn word,—"a cast-away."

May all who gather in this sacred place
So know of Christ's redeeming love and grace
That he shall say, "My Father, these are Mine,
Kept through thy Name, and all of Mine are Thine."

The Lord's Prayer

BY H. C. EARLY

It is recorded by Matthew, sixth chapter, and Luke, eleventh chapter. Luke does not record the ascription of honor nor the Amen, as given by Matthew, and there are slight differences in wording, but the meaning is identical. Turn to both chapters and read it carefully, going to the limit of your strength, to comprehend its meaning in the light of its setting. It is important that the prayer be studied in the light of its setting.

In one of the general divisions of the Sermon on the Mount, Jesus discusses motive at some length. The discussion covers the first eighteen verses of the sixth chapter of Matthew. He states the general proposition for discussion in the first verse, saying: "Take heed that ye do not your righteousness before men, to be seen of them." For the Pharisees and hypocrites would sound a trumpet to attract attention, to be seen and commended of men, speaking figuratively. Now, to make the general proposition of the first verse clear, exposing false motive and teaching right motive, Jesus used three illustrations.

The first is the *doing of alms*. Gifts shall be made quietly, without effort to attract attention, with the purpose of relieving the needy; not to bring glory to the giver. The second is *praying*,—that prayers be not offered on the corners of the streets, with ostentation, inviting the notice and praise of men; but we shall pray from the "inner chamber," in sincerity, without the vanity of repetition, whether it be in public or private. The third is the *fast*,—that it be not with sad countenance and disfigured face, that we appear unto men to fast; but we shall fast with anointed head and washed face, with gladness, when the passion for the Kingdom of God overcomes the appetite for bread, and food is loathed for the glory of God. So it is seen that unless we do alms and pray and fast from the right motive, we have the reward of the Pharisees and hypocrites. The Lord's Prayer by Matthew is given to teach the value of right motive.

The first verse of the eleventh chapter of Luke gives the setting of the prayer from Luke's point of view. When Jesus ceased praying in a certain place, one of the disciples said unto him: "Lord, teach us to pray, even as John also taught his disciples." Jesus then said, "When ye pray, say, Our Father," and so on. These poor men,—the disciples,—like us, felt they should be taught to pray, which means, no doubt, that they had the desire to pray, but felt the need of teaching as to the *how* and *what* of prayer. To meet this need, the prayer was given. It is the model prayer.

From the view-point of Matthew the prayer was given as an illustration in the teaching of right motive, and from Luke's view-point it was given to teach the disciples to pray, showing *how* to pray, and *what* to pray for, embracing both the relations and matter of Christian prayer. No one can pray the Lord's Prayer from an improper motive, and no one can pray it without imbibing the spirit and knowledge of prayer.

To analyze the prayer in a general way, it is composed, first, of the address: "Our Father which art in heaven." Then come the seven petitions, then the ascription of honor: "For thine is the kingdom, and the power, and the glory, forever." Finally there is the closing and sealing of the prayer with the "Amen." The petitions divide themselves into two classes or groups. The first three relate to the Kingdom of God, and the last four to man's needs. First things, or the weightier matters, are put first, and the things of smaller importance come second. The great petition of the first group is: "Thy kingdom come," while the first petition, "Hallowed be thy name," and the third petition, "Thy will be done in earth as it is in heaven," pray for conditions making possible the coming of the Kingdom. In fact, the weight of the whole prayer hangs upon the second petition. Hallowing God's name, the doing of his will, daily bread, forgiving, bringing us not into temptation, delivering from evil, are but contributory conditions to the coming of the Kingdom in its largest sense, when it shall fill the whole earth and God's reign shall be universal. So, when we pray, the coming of the Kingdom should be put first, or, rather, that the Kingdom should so absorb our thought and purpose and affection that we naturally remember it and pray about it first, and then for such human needs as we desire as conditions to the end that the Kingdom may come.

So, to sum up briefly, it is seen that acceptable prayer must spring from right motive, that the Lord's Prayer, in its nature, forbids wrong motive, that the Lord's Prayer teaches men to pray, for it was given for this express purpose, and so it embodies the relations and principles of prayer.

What does it mean, then, to pray the Lord's Prayer? First of all it must mean to pray *honestly*, without thought or effort to play upon the public ear, according to Matthew. In the second place, it must mean an effort to *learn* to pray,—an effort to grasp the things that belong to prayer, and, in the order of their relative values, to think them out, and present them in the relation of a child to its Father in heaven,—according to Luke and the content of the prayer. It must mean *more* than the repetition of the words of the prayer. There is hardly a doubt but that the prayer has been much abused by a mere repetition of its words. The thing to do is to think out the meaning of the several parts of the prayer, to live in them for the time, doing our utmost to comprehend them, as we pray. Following set phrases does not force thinking. It hardly invites it. It would be much more profitable, therefore, and much more in harmony with the purpose of the prayer, to do our best to think out and pray out one part of the prayer after another, until the ground is covered. For it is scarcely possible to take in the scope and sweep of the several parts of the prayer as the words are repeated. The prayer is so tremendously big in meaning and scope that when we pause at the several parts at length, we fail to comprehend them fully. And the prayer, without the most vigorous effort to comprehend it, and to be in harmony with it, is to no purpose. It is but mockery.

The common practice, in public worship, of praying almost everything, near and foreign, and then repeating the Lord's Prayer,—repeating it only mechanically in many cases, apparently,—is far from the thought of Jesus. As a model prayer, in view of its brevity in words, and yet its wonderful scope and reach in thought, covering the field of prayer, its thought must be developed in our thought and life. That's the idea. As the foundation of our prayer-life, let its thought and spirit be absorbed to the extent of our capacity, giving ourselves the utmost freedom in speech when we pray. Then, perhaps, the Lord's Prayer would not be repeated word for word at each prayer service. A better thing has been done, if its thought and life have been comprehended, measurably at least, and worked out in our own words whose meaning is more readily comprehended. Then, at another time, when all are thoughtful and in spiritual mood to comprehend things, it might be well to pray the Lord's Prayer, using only its words, and letting that suffice. That seems much nearer the idea as I see it.

Penn Laird, Va.

An Appeal From the Christian Workers

BY I. V. FUNDERBURGH

Christian Workers' Secretary of Southern California and Arizona

The Christian Workers' Society of the Church of the Brethren finds itself confronted with this important question: "During the past few years, has the Christian Workers' Society of the Church of the Brethren accomplished what it should?" Let us look at ourselves a moment.

What is the Christian Workers' Society? It is not the Sunday-school. It is not the church. It is not the prayer meeting. It is not a Bible class, social club, or a literary society. Then, what is it? It is a religious organization, for it has in it the elements of worship,—prayer, praise, and service. It is a Christian organization, for it is founded upon the principles of life as lived and taught by Jesus Christ. May we say: "It is the church"? Yes, if we go a step farther and say: "It is the church organized for work." The Christian Workers' Society is the "Service Department of the Church." Witness its name.

What is the purpose of the Christian Workers' Society? Certainly its purpose is not that of Bible study. The Sunday-school takes care of that. Is its purpose to afford an opportunity for people to talk? Has it ever been used as an exhaust-pipe in the church? Do we have Christian Workers' Societies merely to take up part of the time on Sunday evenings? I am wondering if some of us have the conception that the Christian Workers' Society is organized as a sort of safety-appliance, to be used as a plug or cork to stop the leak of the young people from the church. None of these constitutes the object or purpose of this organization, but the primary and fundamental purpose of the Christian Workers' Society is Service, with the motto: "Saved to Serve."

In consideration of this introduction, let us take an inventory and see what we have. Counting every member of the church as a member of the Christian Workers' Society, as we do now, we have an organization with less than twenty per cent of its membership in average attendance. We have an organization, primarily for young people, with no provision for definite, practical work. We have an organization with infinite power and opportunity, with no unity of purpose or plan of action. We have an organization with no head of its own; no central organizing or directing power. We have an organization with no general secretary to study its problems, to give it inspiration, and to plan its work and standards. We have an organization seemingly organized as an end in itself, rather than as a means or agency for spiritual development and practical Christian service.

Now let us count our assets. The Christian Workers' Society of the Church of the Brethren has a number of valuable resources. First, an unlimited amount

of ability among the best group of young people on earth. Second, an overflowing enthusiasm from not less than 5,000 courageous, noble, loving-hearted young men and women. Third, a theology based upon sound, fundamental Gospel truth. Fourth, an unshakable confidence in God. Fifth, a firm belief in the principle of right. Sixth, an extraordinary opportunity for practical Christian work. With these resources, what may the Christian Workers' Society of the Church of the Brethren accomplish in the world?

There is no limit to our possibilities. There is no power under the hand of God that can successfully resist the progress of Christian idealism, backed by the aggressive, constructive, spiritual forces which we are able to muster. By intelligent conservation of our resources, and a wise and considerate direction of them, the Christian Workers of our loved church may strike a telling blow for peace, justice, and right, in a world that has been torn with anger, despotism, and murder.

The greatest need of the Christian Workers of the church is more efficient leadership and direction. This statement in no way reflects upon the General Sunday School Board, which now has supervision of the Christian Workers' activities. This Board has done well,—the best that it could under the circumstances,—but with its hands already full to overflowing of Sunday-school and other problems, it is unreasonable to suppose much could be done for the Christian Workers. The appeal of this article and of hundreds of young Christian Workers throughout the Brotherhood is for something in the nature of a Christian Workers' Board, to study the problems of our church from the young people's view-point, to unify and systematize the organization and work of all the societies in the church.

We ought to have some individual, or group of individuals, whose particular function it is to study the field represented by the Christian Workers of the Brotherhood. A study should be made of the conditions found in the various churches, the needs, the opportunities for service. There ought also to be a study of the resources,—human resources,—of our church. If the Christian Workers' Society is the service department of the church,—the expressional medium through which she delivers her message of practical service to the world,—there ought to be some central authority or power to take an inventory and gain information concerning the young people of the Church of the Brethren. We ought to know who our young folks are, what they are doing, their ambitions, aspirations, their preparation for various lines of Christian work, etc. Thus being in a position to place its hands on competent and efficient young people, and having an adequate knowledge of the field of service, this central board could act as a clearing-house for the church, placing young men and women in the fields for which they have special training, thus interesting them in the work of the church, and at the same time making the influence of our Fraternity felt in the world.

This is merely suggestive of the field open to such a Board. The details, of course, must be worked out by the Board itself. The Christian Workers of the District of Southern California and Arizona have especially felt the need of more direction and systematization of our work from a General Committee or Board, who is in close touch with other societies, and is in a position to offer suggestions and help along the various lines of work. This feeling has resulted in the formation of a petition which goes to Annual Conference this year from this District, asking for the creation of a General Christian Workers' Board.

The time is here when the Church of the Brethren must take care of her young people. That we have recognized this is evidenced by the prominence given in recent Annual Conferences to the problem of "Saving Our Young People to the Church." I believe this problem would be partially solved if we were to organize more efficiently our young people's interest in church work. At the Seattle Conference, when this question of reorganizing the work of the Christian Workers was up for consideration,—the result of queries from four different Districts,—Eld. J. Harman Stover made this statement: "We have a great church, and a great work to do, and we must have a great plan to do a great work." Bro. Stover was speaking in favor of a General Christian Workers' Board at that time, and he spoke the truth.

I believe there is a large opportunity and an unlimited field open to the Christian Workers of the Church of the Brethren. Let us give our young people a bigger chance than they have ever had, by providing for them an authoritative body which shall devote its time and effort especially to the problems of the younger people.

La Verne, Calif.

Westminster Abbey

BY J. E. MILLER

I FIRST saw Westminster Abbey in August of 1911. But I saw it only from the outside. King George V. had been crowned, and all coronations to the English

Westminster Abbey

throne now take place in this historic cathedral. Though the coronation had taken place some time before, the Abbey had not yet been open to the public, because of the necessary changes that had to be made for that great event. One of our party then remarked that if that coronation had taken place in America the place would have been cleared and ready for business the next morning. That was rather a strong assertion, but there is a wonderful difference between American push and English deliberation.

On our recent stop at London a number of us attended services in the Abbey. Like all cathedrals, it is built in the form of a cross and one does not necessarily see those in charge of the services. The Episcopal services,—impressive rather than spiritual,—were gone through with. The formality of the English church does not readily appeal to one reared in the free churches of America. On this occasion there was a short sermon. There was nothing especially striking about the sermon, but the speaker did have fine terminal facilities, which he used after speaking fifteen or twenty minutes.

Westminster was long the burial-ground of kings and queens and their families. At present they are buried at Windsor. Queen Victoria, however, is buried in a mausoleum of her own. Her husband, Albert, could not be buried with kings and queens, and the English people wondered what they could do about it. The queen solved it by building a tomb near the palace at Windsor and arranging for two bodies, that of Albert and her own. She could not bring him into the place where she was entitled to lie, but she could have herself laid to rest by his side, and she did.

Personally, I was less interested in the long lines of royalty, resting in Westminster, than I was in the line of distinguished celebrities who have found this the place where they repose in their long sleep. To mention Livingstone (though his heart is buried in Africa), Darwin, Dean Stanley, Gladstone, Disraeli, and others, famous as statesmen and great leaders, will tell you that this is not a mean place.

The place of greatest interest, as a burial-ground, is "Poets' Corner." Here lie the great English writers. Though Shakespeare is not buried at Westminster, but at Stratford, he has been remembered, as are many others, with a figure of himself. In this one part of the building one can put in all the time at his disposal, reading the names of famous writers, and reviewing in mind their works and the influence they exerted. To think that you are really walking over the graves of these men, as you pass through the aisles and chapels, causes you to feel that you are in a sacred place. And to see large statues of them, representing them in their accustomed position, helps you to realize a little more fully what a powerful nation England is and has been. Nothing so impresses me with the newness of times and dates in America, as to go over historic grounds that were old even before America was discovered.

The old coronation chair in which kings and queens are and have been crowned, with its stone hanging beneath the seat, is beautiful because of what it has stood for, rather than because of its looks. No, visitors are not allowed to sit in it. But they all pay for the privilege of seeing it, as they also do for seeing the chapels that are cut off from the larger part of the building, which is open to the public.

Here is the little chapel or room in which the first session of the first Parliament of the English and Irish met. How strange that it has become the English and not the Irish Parliament. No, it is not strange in the least. The English have developed a trait for ruling other nations and ruling them justly, while the Irish have not even been able to get together to rule themselves. Whatever may be said against the British Government, this much is true, it knows how to take people not highly civilized and bring them to a point where they may become capable of at least partial self-government.

The Germans did their utmost to reach the buildings in this section with their air bomb raids, but they always failed. One of the bombs fell in the river near by, others fell in other sections not far away. But none of them damaged these historic buildings. Every Britisher swells with pride as he points out to you what the Germans failed to do, both in making their attacks in these raids and in establishing colonies such as have made England great.

For me the place of greatest interest was Jerusalem Chamber. Here the crown jewels are kept for a few days prior to their use by the king and queen. During this time they are securely guarded. He who could steal them and make way with them afterwards, would have a fortune for the rest of his life. But it was not as a depository for the jewels that Jerusalem Chamber had its interest for me.

Leading to the chamber is a small room which is still used as the place for small business meetings in work connected with the Abbey. The room is low, is furnished with old furniture, and though all else breathes of age, electric lights may be seen. These do seem out of place in such old surroundings, but modern man will not have it otherwise.

It was in this Jerusalem Chamber that the King James Translation was made. And it was in this same Jerusalem Chamber that the committee met and labored that gave us the Revised Version. These two events have made this chamber one that all Bible students aim to see when they stop in London. I failed to get the dimensions of the room, but think it must be about thirty feet wide and sixty feet long. I may be mistaken in this, and do not give it as authentic.

The King James Translation was made to furnish a text that would more nearly conform to the language then in use. Besides it was thought that improvements could be made in the way of bringing out the original more clearly. The Revised Version was made partly to give us an English text that would conform

more fully to the English in common use, partly to correct some mistranslations and partly because the discovery of manuscripts since the days of King James had furnished us with better texts from which to make a translation.

The King James Translation met with bitter opposition. Many claimed that it was an effort on the part of scholars to insert their own ideas. After a long contest it became the commonly approved text. The older people will remember the opposition that was at first made against the Revised Version. But in these days, while many do not use it, practically no one finds fault with it, or considers it a corruption either in text or in motive.

The Jerusalem Chamber is the one place above all others that I wish to remember in Westminster Abbey.

London, England.

Among the Eastern Churches

(Continued from Page 337)

Cadmus Hicks, and a most pleasant and comfortable home we had. It is only half a mile from the old home where the writer was born.

At San Mar, Md., is a Brethren's Old People's Rest Home, second to none in the Brotherhood. Eld. Abram Barnhart, the founder of the Home, has his abode here, and a pleasant home he has. He did a noble work for the church when, with the assistance of others, he established the Home. A chapel was recently built, and this was dedicated on Sunday, May 4. I was told it seats about three hundred people. It was crowded inside and out. Some one said there were more people outside than inside. Bro. Galen B. Royer preached an able sermon in the afternoon. Several evening meetings were held, and then an auto and train ride brought us to the Pipe Creek congregation, in Carroll County, Md. Here, at New Windsor, is located the flourishing Blue Ridge College.

Pipe Creek is among the old churches in Maryhouse of worship, four miles in the country, and a large chapel in the college, serve them well. In the country we attended the feast of love. Eld. Caleb Long, of Boonsboro, preached and officiated at the feast. At the morning service two deacons were installed.

Pipe Creek is one among the old churches in Maryland. Eld. Ephraim Stoner, of sacred memory, was elder here for many years. Eld. D. P. Sayler's home was not far distant. He was a prominent church leader in his day. Four sermons were preached in the College Chapel. On Sunday evening the Methodists dismissed their services and attended ours. The large chapel was full. At the close an invitation was given and the only male student in the College not a professing Christian, stood for Christ. There was manifest joy. Like all our schools, Blue Ridge suffered the loss of some students on account of the war. They are gaining now and the prospects for the future are very good.

Waynesboro, Pa., is, perhaps, the largest organized congregation in our Brotherhood. There are over one thousand members, eight preachers, among whom are two elders. Twenty-five deacons answer to roll call. There are seven appointments for services. The congregation is doing well but might do better if it were divided into about three congregations, thus making three important centers of activity instead of one. The Conference committee wisely suggested a division. It has not yet been accomplished.

Eld. Hugh Mitchell Stover, brother of our India missionary, is now bishop of the church. Eld. C. R. Oellig was bishop for a number of years but earnestly requested to be relieved and Bro. Stover was appointed in his place. Like many other churches, Waynesboro has its difficulties. These were common in the days of the Apostolic church and they will be common until Christ comes again. We had a most pleasant stay of four evenings at Waynesboro. Bro. Stover's home was indeed a home to us.

Hagerstown, Md., and Altoona, Pa., were our next stopping-places. Hagerstown has a membership of some eight hundred. Bro. W. S. Reichard is bishop of the church and has been closely connected with it from the start. He may be called its founder. At first they worshiped in a rented hall, then in a larger one. Then they built a small house of worship and now they have a fine, large house, in which to accommodate their large congregations. Bro. A. B. Miller, the pastor, was in Virginia, holding meetings. When a bishop has charge of a church, growing from its infancy to a membership of over eight hundred all told, it shows that good work has been done. Bro. Reichard has been a hard worker, and in recent years has had an energetic assistant in Bro. Miller. The latter becomes pastor at Bridgewater, Va., in September.

Altoona, Pa., has a membership of about 750. Bro. Walter S. Long has been pastor and bishop here for fourteen years. When he came, the membership numbered 150. Since then there has been a continuous growth. Altoona has perhaps the most costly house of worship in our Brotherhood. Including the lots and the building, the cost is placed at $65,000. The building alone cost $55,000. It has a seating capacity of 1,160. In connection with it, and under the same roof, a good parsonage was erected, so that the cost really includes both buildings. The building cost much more than it otherwise would had it not been for the coming on of the world war while it was being constructed. We had a pleasant visit at Altoona and we shall not soon forget the kindness shown us by the members at this place, and also in the good home of Bro. Long.

Other calls came to hold meetings, and we would have gladly filled them all, but a season of rest was demanded before our Conference. So we are now homeward bound. The Lord has been so very good to us. Thank him, the Giver of all good! D. L. M.

Giving and Getting the Windows Open

BY MRS. RALPH G. RARICK

When Jesus was on earth "he sat down over against the treasury, and beheld how the multitude cast money into the treasury." Be it remembered that he is as much there now, watching the gifts of his people with deep discernment and with much appreciation, especially as pertains to those gifts which are given out of sacrificial obedience to his last command.

From the early days of the human race giving has been a cardinal factor, for the "in deed and in truth" worship of our God. There is, for instance, the early mention of an offering of this type by Abel. "Abraham divided a tenth part of all" to Melchizedek, the "priest of God Most High." Jacob exemplified the giving grace of his grandfather. The children of Israel, when building the tabernacle, were generous to the extent that Moses had finally to restrain them.

The liberality of David, when preparing to build the temple, causes some of our apparently noble gifts to pale into less significance. Exemplary acts of giving glow here and there, and much everywhere, on the pages of our Good Book.

Giving is a necessity for our gain. Paradoxical as this may seem, it is a fact, not to be gainsaid, that giving is a necessary means for our own spiritual development. Here, then, is argument enough why we should cultivate the graces of liberality and charity.

Moreover, there is another good reason why giving is necessary, and it is an exceeding big reason, as every man and woman of vision and love most assuredly knows. It is necessary to bring about the good on this earth which our Lord wills. He has designed that we properly improve and appropriate the money which, for convenience's sake, we call ours, but which is, in reality, no closer related than exchange intrusted to our stewardship. We need to give to keep our accounts square with God. "Will a man rob God?"

We need to give to carry on the work of the Gospel. The Lord has promised, in Mal. 3: 10, to open the windows of heaven and pour out a great blessing to those who bring in the *whole* "tithe,"—a blessing so great "that there shall not be room enough to receive it." How often have congregations said "Amen" to their leader's fervent prayer for a fulfilling of this promise, and then marveled because the windows did not open! The trouble was that all the time the leader and the congregation had the key, that opens the windows, in their pockets, but never thought, or else were plainly indisposed, to take it out and use it. Bringing in "the whole tithe" would have brought down the blessing. It will do it yet. Giving,—satisfactory giving,—will get the windows open.

Now the giving that "gets open" is the giving which bears the insignia of cheerfulness and liberality. We have 2 Cor. 9: 7 for the truth that "God loveth a cheerful giver." So, then, it follows that if a man desires this love which God has for the cheerful giver, he would better be one. If a man loves God he will be a cheerful giver. He will give because he *wants* to give. To him it will be a delightful service, an inherent part of his religion. By giving liberally we are laying up abundant treasures in heaven. Let us inspire one another with this precious verity!

"But just how much shall I give?" asks one. Here is the answer: "Give as the Lord hath prospered you." What wonderful results would be obtained if every one were to follow this instruction! There are grounds for believing that there are a few people, at least, who are giving the same amount annually to missions that they gave five, ten or even twenty years ago, although, in the meantime, they have succeeded in becoming much better "fixed" financially,—fixed with an ill-advised percentage of God's money. Unfaithful stewards, these!

I once read the noteworthy story of a man who began for himself on a small farm with a large mortgage to pay off. He was a capable man and prospered. He added field to field and barn to barn; his herds and flocks multiplied; his bank account grew. So did his mortgages, only now, instead of being mortgager he was mortgagee. When he started for himself, in those first years, he gave two dollars per annum for missions, and no doubt this was for him, at that time, a fairly generous gift. But unlike his acreage, flocks, herds and bank account, it did not grow. He still gave two dollars a year for missions,—two dollars a year to save the world.

Candidly, do we keep sufficiently conscious of the fact that we are stewards? What kind are we proving to be? If the professing followers of Christ were separately weighed in the balances on this test, would there be any found wanting? Yes. Is this much the reason for empty treasuries, struggling churches, mission boards in debt and persons waiting to be sent to spread abroad the "good tidings"? Yes. Is this the reason why many of "the fatherless and widows in their affliction" are not visited? Yes. Is this the reason why cherished dreams for our church colleges and Bible schools are painfully slow to materialize? Yes, alas!

It is feared that some of us stand in great danger of some day being confronted with the words that Christ used when speaking to the rich young ruler. Those unwelcomed, but nevertheless fitting, words were: "One thing thou lackest." This young man had not made proper distribution of his goods. Brother, sister, let us not be foolish and do the same. Never forget that "he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."

And then we hear some well-meaning one say: "Why, I can hardly get along now, even when I don't give to missions." Now that one has himself, though unconsciously, suggested one factor in the reason why he "can hardly get along now." He would gain by giving. "Give and it shall be given unto you," says Christ. Does the above-mentioned man believe it? Obviously, no. Yet it is true, very true. God judges our giving, not as to whether it is in itself large or small, but with reference to its accordance with "as much as in us is." More than the amount of the money, it is the amount of the heart; and more than the weight of the coin, it is the weight of the love. As Lowell, in his well-known poem, gives to the saying of Christ:

> "Not what we give, but what we share,
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three,
> Himself, his hungering neighbor, and me."

Suppose your tenant retained a part of the rent at the end of the year because he felt he couldn't spare

it for you; or suppose he should say he wouldn't properly cultivate the land because it didn't matter so very much after all. What would you think of him? Would you praise him or cast him out? And yet, are not some rendering similar service to the Lord? They have not given him his full share, his whole "tithe." Much of the money that should be signed over is still in their pockets. Is there any in ours? If any, let us come out with it and be honest! Our accounts are open to the All-seeing Eye.

Beloved, the hour has struck for us severally to decide upon, and get ready our sacrificial sum for the one hundred and fifty thousand dollars, or more, to constitute the fast-approaching Becker Bicentennial Missionary Offering. The "windows" are now ajar because of what we have given for the relief of the Armenians.

Now, as one man, let us give again. Giving of the right sort will get the windows open. It will please our gracious Lord to pour out the promised blessing. The only place where it is proper to place a question mark is after ourselves. Will we give and get the windows open? May an affirmative answer be given to this by a hundred thousand strong!

Covington, Ohio.

A Typical Armenian Refugee Camp

BY A. J. CULLER

ONE of the best established and most successful of the camps for Armenian refugees is on the sands of the desert, just south of Port Said and along the Suez Canal. It is easily reached from here by either sail, motor or ferry boat. We visited the camp a few days ago and were treated to our first experience in the work of Armenian Relief.

This is one of the first camps for the poor unfortunates deported by the Turks, it having been established in 1915. Its beginning reads like a romance. The Turks had driven a large number of Armenians from their villages up into the mountains, among the wild peoples of the Taurus range. This particular group were huddled together on a mountain top near Mersine, a port on the Mediterranean. They were threatened that they would have only three days to live, when they should all be killed. Almost hoping against hope, they constructed a distress signal and hoisted it as high as they could. This signal was detected by a French warship which lay off the harbor. At first they thought it was a decoy and sent out an investigating party to determine the facts. This party found the destitute and hopeless mass of Armenian refugees,—mostly women and children. They were then asked to come down from the mountain and get on board of the French warship, which was accomplished without any serious mishaps, and one can imagine the happy crowd, snatched just in time from the jaws of a horrible death.

There are many interesting little side details which we can not relate. One of them, however, has to do with a little baby, now over three years old, which was born at the time of the descent to the warship. It is the child of the governor of one of the provinces, who, with his wife, was among the refugees. For a few days the mother had been hid in a cave to save her from the Turks until the rescue came. The child is named after the captain of the ship and the name of the ship itself, though we are not permitted to mention names in either case.

The French warship landed the refugees at Port Said, where they were herded together without much relief in sight. "The Friends of Armenia," a relief society of London, sent workers to arrange for their care. The American Red Cross also, at the first opportunity, sent relief and workers to help. The Egyptian Government gave valuable aid also. The present camp, two miles south of Port Said, was established and has been operated ever since, with many additions from other sources. At present it is still operated by the American Red Cross, but is to be taken over by the American Relief Committee in a few months.

The number of occupants fluctuates from time to time, as some are taken back to their homes and others arrive, but on last Sunday, April 6, the number was 7,499. There were 2,249 men, 3,137 women, 957 children over 12 and 805 under twelve, while there were 351 infants under two years of age. Since coming over here we find there are not as many orphans as had been supposed, for the death rate among the orphans has been very high. It is estimated that of the Armenians alone there are one hundred thousand orphans. More than that number have perished.

The camp consists of large buildings, constructed of Egyptian date-palms, and small white tents for the families. If possible, families are kept together in the small tents, or even several families in one tent. It is

Tent Life in an Armenian Refugee Camp

interesting to note that most of them have little gardens which they water and tend, so as to have some fresh vegetables. The buildings for the orphans, and all the work-rooms and school-rooms are cool, and fitted for their respective tasks. The refugee camp is a veritable beehive of industry. Whole buildings are devoted to making shoes, carpentry and cabinet-making, the manufacture of combs, spoons, and varied household articles out of wood and bone, as well as to various other occupations for the men. The work of the women consists largely of spinning and weaving. They work in wool, flax and silk. Some are making silk articles of every description. Others weave fine Oriental rugs, and others are doing the finest lace and crochet work. No woman could go through the camp without wanting to buy a lot of the things they make, and even a number of our men have overloaded their already burdened baggage with large and varied purchases. I can only say that we were amazed at the skill shown, for their work is equal to that of the best Oriental artisans.

The cooking is all, or at least mostly, done in the central bakeries and kitchens. They bake about twenty-three thousand little loaves of bread a day, for each person is rationed three little loaves, and other food in proportion. One is surprised at the remarkable cleanliness and the apparent good order of everything. Schools are held for children of all grades, from the kindergarten to about the ninth grade, all of

A Scene in a Refugee Camp.—The Spinner

them taught by native Armenian teachers. They also have a dispensary and hospital, with all the fixtures simple but efficient for the work to be done. On Sunday, services are held in the native Gregorian worship, and also in the Protestant and Catholic manner, for there are some of each faith in the camp.

We were very warmly received by the workers in attendance. Eight American and English workers are organizing and overseeing this work. We were received into their cozy date-palm homes, and served to the delightful Oriental afternoon tea, which is quite refreshing after one has stamped about in the hot sun.

Externally the place seems very happy. They look well, and sickness is rather remarkable for its absence and one can hardly see a child that is undernourished. There is not very much of the eastern skin disease, and comparatively little eye disease. A happier, more cheerful lot one could not meet anywhere.

But they hide the sorrow that rests in their bosoms. In the life of almost every adult there is a tragedy. Perhaps the thing that touched me most is that so many of them do not know where their friends are. When they learned we were on our way to Armenia, they wanted us to inquire for husband, wife, child, parent, or loved one. It has been two or three years since they heard. Nearly all of them mourn the loss of one or more of their family. One woman with a small baby was driven from her home. She took a bunch of clothes and the baby. When driven like a beast she had to drop one bundle, and so dropped what she thought was the bundle of clothes, only to find later that in her mad excitement she had dropped the baby.

The exiles tell of their pleasant homes, which are now broken up, and no one of the family knows where any of the others are. Women that look to be eighty years old are only fifty or sixty, so unnaturally have they aged. They sit there quietly, doing their work, but when they tell you their story, tears will come in spite of all their efforts to restrain them. One of the things that the relief work must lead to is to get these people back to their homes, eventually to reunite the scattered fragments of broken families.

It is all so inexpressibly sad. We feel that we have had our first baptism of that sorrow which will engulf us with its briny waters more and more, as today we turn our footsteps to Jerusalem and the North.

Port Said, Egypt.

Why Some Are Not Saved

BY H. J. BEACHLEY

WE are often greatly disturbed and many times are at a loss to know, why sinners do not turn to the Lord for salvation. We set a date for a series of meetings, engage an evangelist, and when the time comes we go to the church to see the new preacher.

After weeks of laboring we talk it over together, and find that only a few have "come out." Then we blame the evangelist, find fault or maybe say: "We can not see why certain ones failed to come."

Have we ever made an honest effort to see the matter from the sinner's standpoint? Maybe, if we would turn on the great searchlight, some things would be revealed that would startle us. After the great plan of salvation has been revealed by men of God, who declare the truth in no uncertain tones; after the testimony of thousands of men and women has been given to the saving grace of God; after centuries of history have told us of martyrs who gladly sealed their testimony with their lives,—we still have hundreds, yea, thousands, who are either indifferent or refuse to accept salvation. There must be some reason.

Men and women of the world do not read the Bible and, as a rule, know but little of its teachings. They look around and see many denominations, cults, isms and parties who claim to base their teaching on the Bible. They see some hundreds of churches differing to the extent that some debate and even quarrel over their doctrines. They see Christian Science, Russellism, Theosophy, Free-loveism and many others who claim to find their truth (?) in the Bible. Then the unconverted one listens, goes his way, feeling he wants but little of religion, if the versions shown him be religion. Can you blame him?

But, my dear fellow traveler to the judment bar of God, I want to bring this thing close home. Though the worldly man does not read his Bible, he reads *you*. Let us see what he finds in these "living epistles": He goes into the bar-room and there finds, alongside of him, Mr. Church Member, with his foot upon the brass rail, gulping down the vile stuff. He goes over to the theatre and finds Officer Deacon occupying a choice seat in the pit. He goes into a Christian (?) home and finds its members engaged in

(Continued on Page 348)

THE ROUND TABLE

A Child Comforts

BY JULIA GRAYDON

It came to me the other day, this little instance of what a child can do to comfort sometimes in a dark moment.

Her father had died and as they stood about the grave, while the remains of that precious one were being lowered, she, who was the oldest of three children, herself only eleven, said to her mother: "Don't look down there, mother. Daddy is not there, he's up with Jesus."

And a strong man standing there said afterward: "It was the best sermon I have ever heard."

Shall we not, then, keep our eyes turned upward to the things which are above, looking for this same Jesus who shall come in like manner as he went up?

Harrisburg, Pa.

Do You Know?

BY WILLIAM J. TINKLE

Yes, do you know that Rupert Blue, Surgeon General of the Army, reports more days lost from venereal diseases in the army than from poison gas, wounds, other sickness, or any other cause?

Do you know that five cases of venereal disease were brought into the army, for every case that developed in camp?

Do you know that venereal diseases are easily spread but very hard to cure?

Do you know that many a young man has considered himself cured of the results of "sowing wild oats," only to have the disease break out again and make his wife an invalid and his child blind?

Do you know that many parents say nothing to their boys and girls about the most dreadful diseases and the foulest sins?

Do you know that many a young man, who would not think of stealing a horse, thinks nothing of stealing a young lady's virtue?

Do you know that these lamentable conditions are the result of a lack of teaching, training, and watchfulness on the part of ministers, teachers and parents?

What Are You Going to Do About It?

Let us teach our boys and girls to think of reproduction as being normal and pure. We must have that attitude ourselves before we can instill it in their minds.

Let us teach them the truth about the origin of life in a pure way before they learn half truths clothed in vile language. It is well to tell them stories about baby plants and baby animals first, then the story of their own origin.

Parents should keep close to their children as they grow up, taking an interest in the things which interest the children. Thus the parents can guide them in the choice of books, associates, and all activities.

In addition, well informed speakers should address young men and young women separately in every church.

If the plans of one State District are carried out, at the coming Conference, the Temperance Committee will be intrusted with the organization and direction of the above work. This will be a long step in the right direction.

Bellefontaine, Ohio.

The Garden

BY NORMAN W. TWIDDY

Easter Day has passed, but the joy of the Easter season abides. Springtime sees the immortality of the flowers. Springtime brings a consciousness of the immortality of man. The hope of that immortality is a universal instinct. But the hope does not depend purely on such instinct. We know that One rose from the dead, that One conquered death and that One removed forever the victory of the grave. "If Christ he not risen then is our preaching vain and your faith also vain." But the glorious Easter message, which flames through the centuries, is that Jesus Christ, our Savior and our King, rose again from the dead and brought "life and immortality to light through the gospel."

In John 19: 41 appear the words: "In the garden was a tomb." This was the tomb in which our Master was laid,—the tomb whose bonds he burst asunder. Did you ever meditate on the truth that all the beautiful hopes of life are summed up in those few recorded words?

First was the garden, with its grass and its flowers, and in it,—a mere incident of the garden,—was a tomb. The important part was the garden. The garden stretched its grassy fingers all about the cold, rock-hewn tomb. Does that not paint a picture of a life which is hid with Christ in God?

Through the suffering which seems to engulf us, and our sorrow which draws the tear, we ascend to the greater stretches of the Eternal Garden. "When our work on earth is ended and we cross the swelling tide," it will be to walk in the garden of God's love. The tomb is but a passageway to a life more abundant. "Death is the gateway of life." Christ burst forever the seal of the tomb.

In this life, even, it is possible to walk in the garden with him, and the glorious beauty of the roses. Even though sorrow presses hard and grief seems about to overwhelm, we have the garden of the love of Christ. Ah, Christian, to walk with him and to talk with him!

Outside of, and around the ruins of your hopes and your might-have-beens, buried in the tomb of yesterday, lies that garden where the flowers ever bloom as we walk by his side. The cold blackness of the tomb is dispelled by the sunshine of his love, the clammy dampness yields to the glorious fragrance of the roses.

Is it not life,—the life of a Christian,—because of Jesus Christ?

Brooklyn, N. Y.

The Christ Cross

BY LIZZIE SHIRK

During the past few years the organization of the Red Cross has been quite effectively implanted in the hearts of men. The work is far-reaching and as we pass up and down our streets, we are constantly reminded by the emblem that hangs in a window of nearly every home, that many people support the movement. We are glad to see the sign, and we instinctively count the number of crosses to ascertain how many members of the home are enrolled. All this has a greater effect upon the passer-by than we at first suppose. It tells that the home stands for mercy and temporal help to our fellow-men everywhere.

This is commendable, but I wonder if the Christ cross is beneath it all as it should be. While we are giving so much attention to the temporal needs of men, are we giving corresponding attention to the spiritual needs of the masses, whose souls have been wounded and torn by Satan?

The efforts of the Red Cross have been directed chiefly to the sufferers in the war, or from the effects of war. The suffering for want of food, medical attention and temporal needs is extremely great. This great war has given us a realization of what comes to humanity as a result of war.

The undesirable effects of the war, which Satan and his hosts are waging upon the souls of men, is not so apparent, but is more deadly and constantly going on. The sin sufferers are infinitely more in number than the war sufferers. The outburst of war was only the great storm that had accumulated by years of the sin conflict in those countries that waged the war.

Now, since the war storm has subsided and the Red Cross is performing its mission, will the church carry the Christ cross to these same nations with a corresponding zeal and rapidity? War has torn a great gap into humanity, and the Christ cross should fill that gap ere the adverse power gain control.

But we can not stop with the war-ridden nations, because the work for the Christ cross goes farther than that. Every nation has its untold numbers of sin sufferers. So-called Christian nations have too many of them, and when I come to the vast army of the helpless in the heathen nations, I stand almost appalled at the magnitude of the work for the Christ cross,—China, India, Africa, South America and the islands of the sea,—all stretching out their hands for help.

Sin is just as effectively doing its deadening work upon the world of humanity as the late war did upon the bodies of men. We have been so slow to bear the Christ cross to this greater number of sufferers that I sometimes wonder if God had to send the war to spur us on to duty, ere too many souls pass beyond earth's help.

The Christ cross calls for greater activity and speed than even the Red Cross. Every person who professes Christ's name should help in some way. An emblem of the Christ cross should hang in a window of every Christian home, as well as the Red Cross emblem. Stars could surround it to show how many members of the home are enrolled for God. That would have its effect on the unsaved members of a household, as well as the passer-by.

In this day, when there is so much enthusiasm for the Forward Movement along so many lines, and large sums of money are needed for various purposes, let us not fail to keep pushing the work of the Christ cross foremost. When we are told that only thirty-five per cent of the world's population is Christian and that sixty-five per cent are yet without the life that the Christ cross seeks to bring them, can we not form some little idea of the stupendous work we have yet on hand?

The war swept men into eternity at a very rapid rate, but now influenza, famine, starvation and threatening cholera are even more rapidly sweeping thousands beyond our help. Would we not feel better if we knew they had had a chance to know God and prepare to meet him before their lives went out?

A recent writer says: "We have lately become accustomed to an atmosphere surcharged with the desire to dare and to do big things." While this is true, let the biggest thing attempted be to carry the news of the Christ cross as rapidly as possible to the multitude of poor souls who know it not.

This task is preëminently the work of the Christian. While they need to help in the relief for the body, yet men who do not profess Christ will aid that cause, so that the Christian's highest duty lies in bearing the Christ cross forward to bring about better conditions on the earth, that hunger, famine and wars may be no more, and that Christ may put an end to all these distressing conditions, and take home those of every nation who have been cleansed and made pure by the Christ cross message.

Mt. Morris, Ill.

Only an Immigrant Girl

BY REBECCA C. FOUTZ

She was brought into a city hospital one summer day, suffering from the effects of the heat and strong drink. She seemed morose and uncommunicative, troubled no one and asked for no attention. Her very attitude was that of one who felt herself an outcast,—not willing to intrude on those who she thought might not want to associate with her.

In a few days she was able to be up, and at once, in a very quiet and unassuming way, she began to lend a hand in the work of the ward. She was deft, and quite willing to carry out suggestions given by the nurses. Soon the other patients began to have a friendly regard for her,—yes, even a feeling of respect,—and would speak kindly to her. They were really sorry to see her leave when she was dismissed, some days later, for she had so eagerly ministered unto them.

But in the stress of seeing other suffering unfortunates, she was almost forgotten, until one day, about a week later, when one of the nurses, returning after having had her afternoon hours off, stepped into the ward with this query: "Whom, do you think, I saw while out?" As no one could guess, she went on: "Miss B., the immigrant girl, who was brought in here ill from a factory, the other week. I was going down F Street and a woman standing in a doorway called to me. I was quite surprised to learn that it was she and that I had been recognized. She seemed

as overjoyed to see me as if I had been a long lost friend.

"To me, she possesses splendid possibilities if she could have a little help. She seems so responsive to right influences, and it is not for us to judge or censure. I wonder if we had landed in a strange country and the first, to make friends with us, had been those who planned our downfall, if we would have done differently or been any better?"

Yes, we wondered too, and thought much more charitably still of her, as we meditated on who was responsible that the forces of evil are permitted to be the first to hold out open arms in pretended help and friendliness to the lonely, strange language-speaking souls who come to our land, seeking better things, but who, instead, are all too often soon ensnared.

Now, since the great drink evil is to be removed, do not let us, as Christians, rest easy, or think that there are no other soul-destroying influences to fight. Let us help to save not only the immigrant but also our native-born.

Waynesboro, Pa.

"Infant Consecration" Reviewed

BY I. J. ROSENBERGER

"INFANT CONSECRATION" is receiving some attention, having first appeared in GOSPEL MESSENGER No. 8, and then being heartily endorsed in GOSPEL MESSENGER No. 17. I have met with teachings and doctrines which, if you but listen to them and bring no test to bear, seem full,—seem to have a mission,—but, when analyzed under the X-ray of the Gospel, fade like vapor beneath the rays of the rising sun. When "*infant consecration*" is weighed in the great balances, it is found wanting. Let us calmly and prayerfully examine the question. Truth is a jewel of priceless worth.

It is said: "Infant baptism" is absurd. Why? Because it lacks precept or example of either Christ or the apostles. I affirm that the same thing is true of "*infant consecration*," hence, I hang it on the same hook with infant baptism, asserting that *there is not a vestige of Scripture in support of the doctrine.*

We are asked: "*What is the relation of my child to my church?*" I answer: "If your church has two classes in its membership,—voluntary (adults) and involuntary (infants), then your child may sustain the relationship of membership to your church. But your child, until duly received, is not a member of Christ's church, and sustains no relation to it.

We are further asked: "*Are our children strangers, heathens or outsiders?*" I stoutly affirm that *they* are not classified as being any of the three. When we speak of strangers, heathens and outsiders, we mean adult men and women,—responsible beings. Our children are redeemed, royal guests in our homes. They need the watchful care of pious parents to give them the early teaching that will help them to see the beauty of piety,—as pious Hannah did for little Samuel, and sainted Eunice did for Timothy. Let it be remembered that the little soul of that heathen mother's child will be clad with a robe just as white as the robe that adorns your child or mine. "God is no respecter of persons."

I was at some loss to know what this "infant consecration" service was like, as the Scriptures are wholly silent on the question, but here we have it: "This consecration service is much like the baptismal service, except that there is no baptism. Instructions are given to the father and mother . . . that the child should be brought up in the nurture and admonition of the Lord. . . . The child is dedicated and consecrated to God. . . . The child then is received by the church with open arms. . . . There is now a vital spiritual bond between the church and the child."

There are a number of things claimed in the foregoing, but some of them hang in the scale of doubt. Let us look at them:

1. We are told: "*In this service, parents are instructed to raise this child in the nurture and admonition of the Lord.*" The Scriptures are ample in teaching along these lines, hence, it is a fixed duty of Christian parents to so do, and it is the duty of ministers so to teach. My parents so taught, and I have heard it all my life, but they never once called it "*infant consecration.*"

2. Another claim is: "*The child is dedicated and consecrated to God.*" I inquire: Is that true? You can dedicate a house to the Lord. You can consecrate a piece of ground. You can consecrate funds, that is, you can appropriate them to sacred use. You can consecrate yourself, but you can not consecrate your neighbor, neither can you consecrate your wife, and for the same reason *you can not consecrate your child.* You can only consecrate and dedicate that to the Lord over whose use, life and service you have *absolute control.* Parents have no such control over their children, hence they can not consecrate them. To consecrate a thing, there is a future assurance of use and devotion. I seriously ask the reader: "What special assurance can any parent give of the future of his child?" I place such an assurance in the same class with the one of a godfather, and pronounce it *vain,* if not worse.

3. "*The child thus is received by the church with open arms.*" This language well nigh implies that it becomes a member of the church. If not, I'm wondering what relation that child now sustains to the church?

4. "*There is now a vital spiritual bond between the child and the church.*" I have shown that this service is unscriptural, hence not vital at all. This service being unscriptural, it is not dictated by the Spirit, therefore can not be spiritual. There may be a bond there, but it is neither vital nor spiritual. Let us suppose that in that service sat a sainted mother with her child, taking no part in the service. Are not the obligations of that mother towards her child just as binding as those of the mother whose child has just been consecrated? Do not the obligations of the church, the Sunday-school and the ministry apply equally to the two children? Suppose both children die, will not that mother's child wear as bright a crown as the child that was consecrated? Will not those receive the same consolation in the funeral service? So I am compelled to conclude that the doctrine of "*infant consecration*" is vain and idle,—that it is as "a sounding brass or a tinkling cymbal."

Greenville, Ohio.

A Man's Need of Christ

BY G. W. TUTTLE

SAD, sad it is to see a man who is blind. The wonderful beauty of the flowers, the living green that carpets the hillsides, the cool ferns by the friendly water courses, and the trees which nod to us with every passing breeze, alike appeal to him in vain.

He perceives neither the beauty of the sunrise nor the golden glory of its setting, while the face of friend or enemy is alike hidden from his view. When the stars appear in their beauty, in the infinite meadows of heaven, he sees them not, neither knows when the moon is at its full. Darkness is before his eyes instead of the beauty spread before our vision. Careful, faltering steps in the darkness, while we walk in the light. Who does not pity him in all sincerity?

But such blindness is but a light affliction, compared with blindness of soul. The man who says he has no need of Christ is more blind than the man from whose earthly vision friends, enemies, the flowers, the trees, and all the wonders of this beautiful world, are shut out.

Those who are blind of soul look to material things for the satisfaction that only Christ can give. He who said: "I am the Bread of Life." They weary themselves with recreations and amusements, and make themselves uncomfortable by reason of strenuous seeking after the comforts of life. Life should be simple; they make it complex. Where it might be easy, they make it hard,—and all life is hard without Jesus Christ.

The man without Christ often knows not that he is naked,—clad only in the filthy garments of his own righteousness, while the Master is longing to cover him with the spotless robe of his righteousness. Would that his blind eyes might be opened, his weary soul awake out of its sleep, for the Master's waiting has been long and patient, and his ears are ever attentive to the slightest cry of the penitent soul.

Of many a soul the angels might say today: "He goes about with unseeing eyes; he is hungry and thirsty, yet knows it not; he holds out covetous hands for the husks of this world, while the Master is longing to feed him with the Bread of Life." All the resources of earth can never satisfy soul hunger.

The most beautiful thing in this world is a soul that feeds on the Master's bounty; that basks in the sunshine of his presence, and mirrors forth, in some small degree, his virtues. Very luminous are the Master's words: "The Kingdom of God is within you."

Pasadena, Calif.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Looking at the Unseen

2 Corinthians 4: 15-18

For Week Beginning June 8, 1919

1. The Transitory and Unsatisfactory Character of the "Things That Are Seen."—Solomon—the one man who seemed to be most signally favored with temporal blessings—made the discovery that the things to which great men aspire, are but a striving after wind. He tried mirth and found it a failure. He said of laughter: "It is mad." He, sought relaxation in beautiful gardens and fruitful vineyards. He planted extensive orchards and revelled in their luscious fruits. He builded great reservoirs, whose sparkling waters smiled upon thirsty vegetation and caused it to flourish in luxuriant verdure. He had, in fact, all that heart could wish. "Of the things that are seen" he had more than any other man in the world, but in spite of it all he threw himself on his luxurious couch surfeited and unsatisfied.

2. The Soul Is Not Contented with Earthly Things.—If Solomon was compelled to exclaim: "All is vanity," after testing all the delights within his reach, which great riches only can procure, what is the use of us, with our few dollars in the bank, or our few acres, to think that we can satisfy our souls with temporal things? Even though we accomplish our ambitions, and realize all the dreams we have cherished, our final conclusion must be: "It is all a striving after wind."

3. The Fleeting Nature of This Earth.—Looking away from ourselves, and our possible possessions, to the good and beautiful world in which our Mereiful, Heavenly Father has placed us, what do we find? Only change and decay—all is "vanity of vanities." "The grass withereth, the flower fadeth." Forests disappear. Treasures, which God has placed in the earth, are quarried from their recesses, leaving but emptiness in their places. Earthquakes and tidal waves play havoc with our old earth and, as we look upon it, we sometimes wonder: "What, after all, is enduring?" Even the earth itself shall "wax old as a garment, and the elements shall melt with fervent heat." What is there, in the visible things, that is worth all the striving usually seen? Even if these things should endure, we ourselves must bid goodbye to them all, and mingle our dust with that of the field, and be at last as though we had not been.

4. The Things That Are Unseen.—Now, if there were not things other than those referred to above, this old world would, indeed, have a dreary outlook for us all. So we are brought back, by the sacred writer, from this profitless excursion, to contemplate the things that are unseen, "for the things which are not seen are eternal." Here we find something to build on. What is hope? It is unseen. What is faith? It is unseen. What is love? It is unseen. The most precious things referred to in Holy Writ are unseen. Paul speaks of "the innumerable cloud of witnesses." These faithful ones are all unseen. We read of the praise of the redeemed and the glory of the transfigured multitudes about the throne—all unseen and yet all are eternal We think of life itself, but life is unseen, and yet it is, undoubtedly, eternal. There is that within us that belongs to the eternal—the unseen things. With wings, as those of an eagle, our faith flies away toward heaven, to the unseen domain of the unseen hosts, standing about God's throne. May he help us to rise above the things seen, and to realize that things really worth living for are beyond the veil!

5. Suggestive References.—The unseen building (2 Cor. 5: 1). The unseen peace and the riches in glory (Philpp. 4: 7). The unseen inheritance of the saints in light (Col. 1: 11,12). The unseen reward of a chastened life (Heb. 12: 10, 11). We are kept by the unseen power of God (1 Peter 1: 5-8). The unseen reward of the faithful (Heb. 11: 25, 26). The unseen but abundant entrance into the Kingdom of our Lord (2 Peter 1: 10, 11).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JUNE 1

Sunday-school Lesson, Faith: What It Is and What It Does.—Heb. 11: 1-40; 12: 1, 2.

Christian Workers' Meeting, Origin of the Church of the Brethren.—Rom. 1: 16.

MEETINGS IN PROGRESS

Bro. J. Edwin Jarboe and wife, of Chicago, in the Thornapple church, near Lake Odessa, Mich.

GAINS FOR THE KINGDOM

Three have been baptized at Burnham, Pa.

One accepted Christ in the Chico church, Calif.

Nine were recently baptized in the Beatrice church, Nebr.

One was baptized recently in the Bremen church, Indiana.

One was recently baptized in the Armourdale Mission, Kansas City.

One has been baptized in the Macoupin Creek church, Ill., since the last report.

Four have been baptized in the Pittsburgh church, Pa., since the previous report.

Two have been baptized in the Long Green Valley church, Md., since the last report.

Eight accepted Christ at Naperville, Ill.,—Bro. L. H. Root, of Mt. Morris, same State, evangelist.

Twenty accepted Christ, four of whom have been baptized, in the First Church, Minneapolis, Minn.

Eight were baptized in the Salamonie church, Ind.,—Bro. E. L. Heestand, pastor, in charge of the meetings.

Thirteen have been baptized in the Middletown Valley church, Md.,—the home ministers in charge of the meetings.

Sixty-one were received into the Covington church, Ohio,—Bro. Geo. W. Flory, pastor, in charge of the meetings.

Nine were baptized at Rouzerville, Antietam congregation, Pa.,—Bro. John C. Zug, of Palmyra, same State, evangelist.

One was baptized at the South Fulton house, Astoria congregation, Ill.,—Bro. S. S. Blough, pastor, in charge of the meetings.

Ten were baptized at Pennersville, a mission point in the Antietam congregation, Pa.,—Bro. John C. Zug, of Palmyra, same State, evangelist.

Ten stood for Christ, five of whom were baptized in the Columbia Furnace church, Woodstock congregation, Va.,—Bro. J. Wm. Harpine, of Mt. Jackson, same State, evangelist.

Six were baptized and one awaits baptism in the Fredericksburg church, Pa.,—Brethren J. W. Meyer and S. G. Meyer, evangelists. One has been baptized at Rankstown, in the same congregation, since the last report.

CONTEMPLATED MEETINGS

Bro. W. F. Haynes, of Virden, Ill., to begin Sept. 6 in the White church, Ind.

Bro. B. F. Waltz, of Elk Lick, Pa., to begin June 14 in the Bear Creek church, Md.

Bro. Earl Bowman, of McPherson, Kans., to begin Aug. 3 in the Wakenda church, Mo.

Bro. Glen Montz, of Ramey, Minn., to begin June 15 in the Morrill church, same State.

Bro. J. U. G. Stiverson, of Oaklaud, Calif., to begin June 15 in the Sterling church, Ill.

Bro. Jesse Shull, of Chicago, to begin about the middle of August in the Hurricane Creek church, Ill.

Bro. Ezra Flory, of Chicago, to begin June 15 at Browns Mill church, Falling Spring congregation, Pa.

Bro. Wm. Kinsey, of New Windsor, Md., to begin about July 27 in the Long Green Valley church, same State.

PERSONAL MENTION

Bro. Earl L. Flora, formerly located at Turtle River, Minn., should now be addressed at Tenstrike, same State.

Bro. J. R. Smith, late of Juniata, Nebr., has accepted a call from the Lincoln church, same State, and will enter upon his new duties June 1.

Bro. Noah M. Shideler, late of Greencastle, Ind., has accepted the pastorate of the New Hope church, and should hereafter be addressed at R. D. 2, Seymour, same State.

Blue Ridge College is the first of our church schools to favor this office with a copy of the Catalog Number of the "College Bulletin" for the current year. We shall be glad to be remembered in like manner by all our educational institutions as the new catalogs are published. It is of mutual advantage to the "Messenger" and the colleges, to have the catalogs on file.

Bro. Charles Walter, Summum, Ill., has several open dates for series of meetings this fall. Those who may desire to secure his services, should communicate with him at their earliest convenience.

Bro. Ralph G. Rarick and wife, who are now giving their time to evangelistic work, have placed their membership with the Pleasant Hill church, Ohio. This means a change in their permanent address from South Bend, Ind., to Covington, Ohio.

It was a pleasure much appreciated,—that of an interview with Bro. Jesse B. Emmert, our missionary lately returned from India, who stopped off a while at Elgin last week, as he was on his way eastward to attend a missionary conference at Clifton, N. Y.

Owing to tubercular trouble it became necessary for Bro. S. P. Berkebile, of Bellefontaine, Ohio, to have his left foot amputated. The operation was performed May 12. It will be remembered that Bro. Berkebile and wife, after having served a term of seven years as missionaries in India, came home on furlough in 1911 and were unable to return to the field on account of the condition of Bro. Berkebile's health. His misfortune will elicit the sincere sympathies of our readers, and their prayers in his behalf that he may be granted, in spite of this handicap, still many years of useful service in the Master's vineyard.

The Conference Booklet

If you can not go to Conference you can still follow the progress of the meeting by sending at once for a Conference Booklet. Price, 10 cents per copy, by return mail.

All who attend Conference will find the Booklet on sale at 10 cents per copy. You will save time and worry by getting a Booklet. It gives the full program with the place, time, speaker and subject indicated. The Booklet also contains the items of business, together with the reports of Boards and Committees. You will find the Conference Booklet indispensable to the fullest enjoyment of the meeting.

The Full Report

Advance orders for the Full Report should be sent in as soon as possible. Why not keep in touch with the work and aims of the church? The Full Report will help you to do this. The price will be the same as last year,—35 cents per copy, postpaid. Order from the Brethren Publishing House, Elgin, Ill.

Bro. I. N. H. Beahm, of Nokesville, Va., sends us the following, which will explain why he can not attend the Conference this year,—a disappointment, doubtless, to his many friends: "The approaching General Conference at Winona Lake, Ind., is full of good work, radiant hope, and sweet fellowship. It is with profound regret that I mention my inability to attend, on account of having to look after my simple daily duty. I am still not strong, but I am most grateful for the many blessings that come to me. I rejoice also in the fact that Sister Beahm is hoping to be at the Conference. She has so often stayed 'by the stuff,' while I went, that it would seem but fair now that I should stay. I pray and hope that the Conference may be singularly blessed and prospered in the onward march of spiritual growth and evangelization!"

ELSEWHERE IN THIS ISSUE

The programs for the various District gatherings of Northeastern Ohio, to be held in the Akron church, June 24-26, appear on page 348.

On page 348 Sister Lydia E. Taylor gives information of special value to our sisters who will attend the Conference at Winona Lake. Be sure to read her communication, and make full use of the opportunity.

MISCELLANEOUS

La Verne Church, Calif., reports $2,223.79 for the Conference Missionary offering.

All subscriptions and correspondence for the Conference Daily should now be addressed to Bro. John R. Snyder at Winona Lake, Ind., where he will give these matters his full and immediate attention.

All Sunday-school librarians are urged to come to the Winona Conference. A trained librarian will be located at the Missionary Exhibit and will be glad to talk over your library problems with you. Samples of books will also be on display. Come and learn how to increase the interest in your library.

Since the Conference Booklet went to press we have been informed of a change of speakers for the last topic in the Saturday afternoon session. Under the general theme, "The Church of the Brethren," the sub-topic, "Its Present and Future Educational Work," is to be discussed by Bro. D. C. Reber, of Manchester College, instead of Bro. J. J. Yoder, of McPherson College, as printed in the Booklet.

The Ministerial Board of the First District of West Virginia is anxious to get in touch with a wide-awake minister who wishes to devote his time to pastoral work. A pastor is needed in Keyser, W. Va., and it is hoped that those interested will confer with Eld. B. W. Smith, Burlington, W. Va.

We note that the Elizabethtown College endowment campaign is making good progress. In order to raise the amount planned for,—$400,000,—the quota of each member in the two affiliated Districts has been fixed at $40. One of the wide-awake churches,—Spring Creek,—has already reached its allotment, with $1,000 to spare.

The ministers or Missionary Committees of those churches that prepared special material to help in the $150,000 Conference Offering are asked to mail samples of such to the General Mission Board. An exhibit of such material, including Church Yearbooks, is being prepared for use in connection with the missionary exhibit. The Board welcomes any material along these lines. By visiting this exhibit, while at Conference, you may get some ideas that will work splendidly in your church.

Just as we go to press we have word from Bro. P. S. Miller, transportation agent, saying that the Assistant Director General of Railroads has informed him "that while it has recently been concluded to authorize reduced rates for conventions of a religious character, it is impossible to print and file tariffs and to complete other arrangements early enough to take care of your particular convention." Rates will not be effective, he states, till about June 9. One road has announced rates beginning June 1. There is evident confusion among the railroad people themselves. Bro. Miller exceedingly regrets the situation but he has done his best to clear matters up. Later: Telegram from Bro. Miller says: "The summer tourist fare is promised us for Annual Conference."

SINGING AT WINONA

Sister Cora Stahly, who so ably directed the singing at Winona Lake three years ago, will again have charge of the Conference music. She requests us to announce that "Kingdom Songs No. 2" will be the book used, and all persons attending the Conference should supply themselves with this book. Sister Stahly will conduct all song services or provide leaders. She will conduct a Musical Institute each morning in the Auditorium from 7 to 8 o'clock.

The special musical feature of the meeting will be the Oratorio "Esther," on Saturday afternoon from 5 to 7 o'clock in the Auditorium.

Special musical numbers provided are as follows: Thursday morning, Daleville College, by Dorothy Moherman. Thursday afternoon, Bethany Bible School. Thursday evening, Mt. Morris College. Friday morning, Mt. Morris College. Friday afternoon, Manchester College Girls' Chorus. Friday evening, Bethany Bible School. Saturday morning, Manchester College Boys' Chorus. Saturday afternoon, Bethany and Dalcville. Saturday evening, Mt. Morris College. Sunday afternoon, Manchester College. Sunday evening, Mt. Morris and Bethany.

STANDING COMMITTEE FOR 1919

1. Arkansas, First District and Southeastern Missouri,	Not reported
2. California, Northern,	J. U. G. Stiverson
3. California, Southern and Arizona,	W. F. England
4. China, First District,	Not represented
5. Colorado, Western and Utah,	A. A. Weaver
6. Denmark,	Not represented
7. Idaho and Western Montana,	B. J. Fike
8. Illinois, Northern and Wisconsin,	Jas. M. Moore
9. Illinois, Southern,	W. T. Heckman
10. India, First District,	J. B. Emmert
11. Indiana, Middle,	Frank Fisher, Otho Winger
12. Indiana, Northern,	Manly Deeter, J. W. Grater
13. Indiana, Southern,	D. W. Bowman
14. Iowa, Middle,	L. L. Royer
15. Iowa, Northern, Minn. and S. Dakota,	A. P. Blough
16. Iowa, Southern,	W. N. Glotfelty
17. Kansas, Northeastern,	Geo. Manon
18. Kansas, N. W. and N. E. Colorado,	G. O. Stutzman
19. Kansas, Southeastern,	D. P. Neher
20. Kansas, S. W. and S. E. Colorado,	Jacob Funk
21. Maryland, Eastern,	John J. John
22. Maryland, Middle,	John S. Bowlus
23. Maryland, Western,	A. C. Auvil
24. Michigan,	C. L. Wilkins
25. Missouri, Middle,	Ira Witmore
26. Missouri, Northern,	E. G. Rodabaugh
27. Missouri, S. W. and N. W. Arkansas,	J. B. Hylton
28. Nebraska and E. Colorado,	Geo. W. Hilton
29. North and S. Carolina, Ga. and Fla.,	J. V. Felthouse
30. North Dak., E. Mont, and W. Can.,	Luther Shatto
31. Ohio, Northeastern,	D. L. McFadden
32. Ohio, Northwestern,	J. L. Guthrie
33. Ohio, Southern,	J. W. Fidler, D. M. Garver
34. Oklahoma, Pan. of Tex. and N. Mex.,	J. R. Pitzer
35. Oregon,	Geo. C. Carl
36. Pennsylvania, Eastern,	J. H. Longenecker, S. H. Hertzler
37. Pennsylvania, Middle,	John Bennett, J. H. Cassady
38. Pennsylvania, S. E., N. J. and E. N. Y.,	G. E. Yoder
39. Pennsylvania, Southern,	C. L. Baker, D. A. Faust
40. Pennsylvania, Western,	H. B. Heisey, E. M. Detwiler
41. Sweden,	F. J. Graybill
42. Tennessee,	Jesse D. Clark
43. Texas and Louisiana,	J. F. Hoke
44. Virginia, Eastern,	D. M. Glick
45. Virginia, First District,	P. S. Miller
46. Virginia, Northern,	H. C. Early, J. Carson Miller
47. Virginia, Second District,	A. S. Thomas, Jno. S. Flory
48. Virginia, Southern,	L. A. Bowman
49. Washington,	F. L. Whisler
50. West Virginia, First District,	Emra T. Fike
51. West Virginia, Second District,	W. J. Row

AROUND THE WORLD

War Prohibition to Stand

President Wilson's recommendation that the ban against the manufacture of beer and light wines be lifted, is not striking a very responsive chord. Temperance workers are wholly and determinedly opposed to a repeal of the war prohibition act, and at present prospects Congress is likely to oppose any such move. Already efforts are being set on foot to line up the forces in favor of the prohibition enactment, as originally planned, and hopes are entertained that the desperate endeavors of the liquor men will not avail in an overthrow of the ban on liquor. Arrangements are also being made, looking to the thorough enforcement of the law in every State of the Union.

In Darkest Africa

To the white people of South Africa the following message has been sent: "Chief Khama and other heads of the Bamangwato tribe desire to place on record their determination, to have the rulers of the white people understand, that they are strongly opposed to supplying the native laborers with wines or beers, either by purchase or free gifts. They hear with sorrow that white people allow the native workers to buy these drinks. They respectfully ask your serious consideration of this, their strong protest, for they do not desire to see their people become drunkards." How such a modest appeal should touch the heart of every temperance promoter! The influence of liquor in heathen lands has debased the people to an alarming extent. They should be set free.

India, Too, Is Aroused

Recently, in the Imperial Legislative Counell for India, the Hon. Rao Bahadur N. Sarma moved a resolution recommending that the Government should accept and declare total prohibition of the use of all alcoholic and intoxicating liquors and drugs to be the aim and object of its policy, and so to direct its administrative methods as to achieve the end in view at an early date. While Mr. Sarma did not succeed in seeuring the passage of his well-meant measure at this time,—owing to the determined opposition of the British members of the Council,—the enactment will doubtless pass later on. It is to be regretted, however, that against the formal protest of Indian legislators, liquor is foreed upon India in much the same spirit in which the opium eurse was inflicted upon China.

More Battleships

It is somewhat disconcerting to note that, amid the clamor for disarmament, the raee for naval supremacy goes merrily on. Great Britain, of course, is not to be eclipsed by any one, so all that the United States can hope to achieve, will be to stand as a close second. Recently the Government asked for bids to construct two battleships of the most approved pattern. When the bids eame in, the prices were found to be practically double the previous quotations. One of the "patriotic" conecrns offered to construct a superdrcadnought "with a guarantee of a fixed profit of $1,800,000, under eertain conditions." The cheapest bid, so far received for a big fighting ship, is something over twenty-one million dollars. Quite a sum, considering the faet that these complex battle-machines of the sea become obsolete in just a few years.

Church Advertising

Much is being said in the religious press on this subject, but as a preliminary to all advertising in the public press or the bulletin board, the church should back up its widespread invitation by the fact that it uniformly has a service well worth attending. If a minister will take special pains to arrive at a friendly understanding with the editors of the local press, he can get a great deal of valuable advertising without expense, provided the matter furnished is newsy and kept within proper limits. Then, too, a good bulletin board has been found of great value by many of the churches, but this, like all else truly worth while, should be attractive and contain all the announcements for the week,—special and regular. It has been the experience of the most wide-awake churches that good advertising always brings results to correspond.

Applying Christian Principles to Business

A business man in a leading city, who aims to apply "Golden Rule" principles to all his transaetions, was unable to arrive at a satisfactory adjustment of a business matter with one of his customers. Correspondence on the question being seemingly without avail, the wholesale dealer called upon this customer when happening to be in his city. When asked what he would do regarding the claim, the dealer said: "I don't knowingly propose to do anything in my business that is at variance with the practice of Jesus. You tell me, therefore, what is the Christian thing to do in this case and I'll do it." Surprisedly the customer said: "That's the strangest way of doing business I ever heard of." The dealer, however, persisted in leaving the matter to the fair judgment of his customer, and the upshot was that the customer, knowing himself to be at fault, when it was thus put up to him, wrote a check for the full amount. The "Goldeo Rule" appeals to men of fair minds.

Attempts to Cross the Atlantic

While all hindrances to a complete conquest of the air have not yet been overcome by the eouraeous aëronauts, notable progress is being made along that line. Most remarkable was the recent venture of Henry G. Hawker and MacKenzie Grieve, two British airmen, who, with eool and deliberate contempt of death, attempted to cross the great Atlantic Ocean, well knowing that success meant immortal fame, while failure would mean certain and sudden death. The attempt to fly across 1,950 miles of sea, in a frail, single-engined biplane, without a landing-sulky or a pontoon boat, was ill-advised, to say the least. For six days the bold aviators were given up as lost. May 25 their rescue hy a Danish steamer was reported,—the aireraft having been wrecked while 1,100 miles from Newfoundland.

Noah's Ship-Building Vindicated

Bible critics have taken delight, every now and then, in questioning Noah's skill and eraftsmanship in general, as exemplified in the building of the ark. They have argued that a vessel of the dimensions as given would be impraeticable, and that it could not carry so large a cargo of animals and sufficient food for all of them. Experts, connected with a prominent British ship-building journal, have looked into the matter, and tell us that Noah's ark was 460 feet long, 80 feet wide and 48 feet deep. This would supply accommodations for one thousand persons, and give plenty of room for pairs of all the distinct speeies of animals that, as classed by the naturalist Buffon, number 244. There would be left, besides, plenty of storage plaee for food supplies. The journal also says that many ships, built in recent years, follow closely the dimeosions of the ark.

"Uncle Sam" Will Be Kept Busy

Aecording to recent reports it seems quite likely that the United States will be entrusted with the "mandatory" control of Turkey. The Sultan is merely to be the spiritual head of the Mohammedan cult. As the diplomats at Paris figure it, something must be done to retain the goodwill of the millions of Mohammedans, who might resent the complete humiliation of the Ottoman ruler. It is becoming more and more apparent that policy, rather than principle, is the chief factor in many decisions of the august council at Paris. Great Britain is greatly interested in conciliating the Moslem population in its large dependencies, and the action above referred to is deemed to be expedient, rather than the complete elimination of Turkey in Europe, as some suggested. Just why the United States, however, should be saddled with the task of Turkish control, is somewhat puzzling.

To the Dead Sea by Aëroplane

Upon the invitation of Major C. E. H. Medhurst, Commander of the British Flying Squadron in Palestine, Lincoln Wirt and G. R. Carrier, of the American Committee for Armenian and Syrian Relief, made on April 11 a two hundred mile flight from El Ramleh to the Jordan and return, cireling Jerusalem three times. From an altitude of 8,000 feet above the ancient city, they rose to an elevation of 11,000 feet over the Dead Sea. A message dropped from the plane, while passing over the historic city, read in part as follows: "Peace be within thy gates and prosperity within thy palaees, O Jerusblem! From the skies that look down upon the Holy City and on the advent of the first Easter in 1,000 years, upon which those who bear his Name may freely approach the tomb of our Lord without reproach, two Amerlean members of the relief expedition drop this expression of their joy in the triumphant redemption of the Holy Land, and the promise of human brotherhood and religious freedom here and everywhere."

Appalling Conditions

Mr. Louis Edgar Browne, writing for the "Chicago Daily News," deseribes conditions in parts of Armenia that are heartrending, and were it not that his testimony is wholly dependable, one would hardly believe that human beings could be driven to the extremity which he describes. From his very full description we give a few of the most salient points: At Igdir, nine miles from the Persian frontier, Mr. Browne found two women boiling grass in a copper kettle and, expressing his surprise, he was told: "There is nothing else to eat,—no bread, no meat, no vegetables. We must eat grass or die. Three months ago there were nineteen people in this house. Now two remain." A tragic story, summed up in a few words. But the most ghastly scene presented itself to Mr. Browne when his guide took him to a refugee graveyard. Here scores of graves had recently been opened. Mutilated corpses, human bones, etc., were strewn about in confusion. Shreds of flesh still clung to some of the bones. There was every evidence that the rumored charge of cannibalism was only too well substantiated. Pointing to a recently-disinterred corpse, the guide called attention to the fact that only one thigh bone was left of the lower limbs. The bones of one arm yet remained. The skin and flesh of the other arm, and the face, head and abdomen, were unbroken and intact, but the flesh, yet remaining on the thigh, and also on the armbooe, bore unmistakable evidence that the rest of the flesh had been removed by human hands. There were other similar exhibits in profusion. Interviewing the people of a near by village, several testified emphatically regarding the use, by the refugees, of human corpses as food. The evidence seems to be conclusive. Ghoulism appears to erop out sporadically, in these wild countries, when protracted want has reduced the population to starvation. Assuredly, Armenia sorely needs help.

When Theories Are at Fault

According to all reports, Bolshevism is not proving a panacea for all the ills that befall humankind in political, economic or social ways. Like its close kin,—socialism,—it is a charming theory on paper, but fails to work out in practice. Lenine and his followers promised the Russian people more food, more clothing and more liberty under Bolshevik rule. As a matter of fact, the people are in dire want of both food and clothing,—almost at the point of desperation,—and as to freedom, there is less of it today than under the autoeratic rule of the Czar, because the present leaders are even greater despots. How strange that humanity forgets the age-old rule that only labor under orderly eonditions, gives assurance of food and all else that is necessary, and, beyond all, that stable government, as ordained by God, must be at the helm of affairs!

Utilizing War-Time Devices

In various ways are the achievements of war-time research and discovery now being utilized in the promotion of general welfare. Large quantities of nitrate of soda, originally intended for the manufacture of explosives, are being distributed to the farmers, and will materially assist in the soil-fertility and in the production of larger crops. "Camouflage,"—the art of concealing the true nature of things during war times,—is now employed in a wholly different way. Ships are being painted in a way by which their true eourse will be readily recognized, and their visibility vastly enhanced. Microphones and geophones, which so successfully revealed the enemy's guns, will now help to find entombed miners. Radiophones, which during the war afforded a ready means of communication with aëroplanes, are now to be adapted to the requirements of modern business aetivities.

When Napkins Served a Novel Purpose

Sister Lydia E. Taylor sends us the following utterance by Wilbur F. Crafts, Superintendent of the International Reform Bureau. His remarks will be read with interest: "At an elite dinner of leading women of the National Capital, to meet the 'Mother of Russia,' who was very plainly and modestly dressed, many of the guests were fashionably 'undressed,'—in bare shoulders, though it was a bitter night of winter. Two of the guests, unequal to the Spartan test of loyalty to fashion, spread the soiled napkins that they had used through the first part of the banquet, over their shoulders, like capes, during the last courses, as an accompaniment of the ice cream. Surely, this is the 'reductio ad absurdum' of decollete. And those same women will cover their necks with furs in August. If any despot, save fashion, bade them shiver in winter and sweat in August, it would be published as a cruelty too hard to bear. When will American women make a declaration of independence against the commercialized discomforts of changeful fashions by adopting comfortable and comely standardized dress?"

What Relief Workers Are Doing

Measures for the care of the thousands of Christian women and girls who have been released or rescued from Turkish harems since the signing of the Armistice, have been taken by the American Committee for Armenian and Syrian Relief. A cablegram from Constantinople to the committee in New York announces that homes for the women and girls, and for many children, also taken from the harems, have been started in fifteen cities in Asia Minor, and that preparations have been made for the industrial training of the women and girls under the direction of a committee of experts. In the homes of the Turks, these Christian women and girls were treated as slaves, and were not permitted to study, or to aequire any useful accomplishments. After the signing of the Armistice, many of the Turks, believing that by so doing they might escape punishment, set free the Christian women in their harems, turning them out on the streets to starve. Hundreds of these have been wandering over the country, here and there, and many have been crazed by their experiences. Many other Christian women were rescued from harems by the Allied troops. Another cablegram refers to an epidemic in the Armenian provinces, and appeals for medical supplies in the largest quantities as quickly as possible. Great distress exists in the province, according to latest reports. In response to a cablegram from Constantinople for abont sixty additional relief workers, the committee is preparing to send another expedition to Asia Minor. It will inclnde men and women for all the varied needs of the field.

HOME AND FAMILY

"Call Back!"

Selected by Mrs. Adaline H. Beery, Elgin, Ill.

If you have gone a little way ahead of me, call back,—
'Twill cheer my heart and help my feet along the stony track;
And if, perchance, Faith's light is dim, because the oil is low,
Your call will guide my lagging course as wearily I go.

Call back, and tell me that he went with you into the storm;
Call back, and say he kept you when the forest's roots were torn;
That, when the heavens thundered and the earthquake shook the hill,
He bore you up and held you where the very air was still.

O, friend, call back, and tell me, for I can not see your face;
They say it glows with triumph, and your feet bound in the race;
But there are mists between us and my spirit eyes are dim,
And I can not see the glory, though I long for word of him.

But if you'll say he heard you when your prayer was but a cry,
And if you'll say he saw you through the night's sin-darkened sky,—
If you have gone a little way ahead, oh, friend, call back,—
'Twill cheer my heart and help my feet along the stony track.

Is It Going to Rain?

BY ELIZABETH ROSENBERGER BLOUGH

"I THOUGHT we might go to District Meeting tomorrow, but it looks like rain, so I guess we'll have to give it up." Deacon Coleman looked sorry as he said this. He seldom missed the meetings at the Salem church, his old home. He particularly wanted to go to this District Meeting.

"Now, Pa, don't you go to fret and worry about the weather. It ain't going to rain tomorrow. Why, there's no clouds anywheres." His wife followed him out to the back porch, where they looked at the blue skies and felt the warm south wind blow in their faces.

"It's that wind that's goin' to bring rain, Melinda," said the deacon argumentatively. "You just wait and see if it don't bring rain tomorrow."

"Well, if it rains, it's just got to rain, we can't stop it," answered Melinda philosophically, hurrying into her kitchen to rescue some potatoes that were burning, or boiling dry at least.

The next morning dawned bright and clear. Though the wind was still from the south, it did not rain for a week. "I thought sure we'd have rain today, but it must have cleared off through the night." The deacon was guiding his car over a smooth road at the rate of twenty-five miles an hour. As he peered for a moment at the distant horizon, he added: "I wouldn't be surprised if we'd get in a storm going home tonight."

Melinda had lived with him long enough to know that he always did worry about the weather and was likely to keep on doing so. She was going to enjoy the District Meeting, unperturbed by thoughts of a coming storm, or fears of a downpour of rain. Worrying about it never helped any, so far as she could see. Her husband was like many other people, who have a habit of thinking that the weather is going to interfere with their plans or their pleasure.

If in July the weather is extremely hot, we have heard men and women complain as if they had been confidently looking for frost about this time, and even a fall of snow would not have been unexpected. They go about saying: "Oh, what weather this is!" "I shall have to get out of this somehow, I really can't stand it!" "I can't work in such weather as this!" They talk as if a man who enjoys his work had time to stop for weather and seasons. If his work is paramount, he does not watch the barometer. The figures on the thermometer mean less to him than the figures on his cash-book.

What's the gain of worrying? The man who suffers least from the extreme heat or the extreme cold is the man who takes it all as it comes, knowing well that there is little else to do. The girl who went to her office, looking trim and neat on a broiling August day, said: "The women on the verandas, who talk about the heat and lounge and complain, all suffer more than I do. I go to my work and forget about the hot day."

It should help us to remember that the men who have the best health and the clearest minds and the most vigorous manhood and womanhood, are to be found in those regions where there are the widest extremes of heat or cold,—where the winters are uncomfortably cold and the summers are uncomfortably hot. Our cold winters have their compensations. Read Whittier's "Snowbound" for an account of the cold which made home a refuge from the storm without:

> "Shut in from all the world without,
> We sat the clean-winged hearth about,
> Content to let the north wind roar
> In baffled rage at pane and door,
> While the red logs before us beat
> The frost line back with tropic heat;
> And ever with a louder blast
> Shook beam and rafter as it passed,
> The merrier up its roaring draught
> The great throat of the chimney laughed.
> The house-dog on his paws outspread
> Laid to the fire his drowsy head;
> The cat's dark silhouette on the wall
> A couchant tiger's seemed to fall;
> And for the winter fireside meet,
> Between the andirons' straddling feet,
> The mug of cider simmered low.
> The apples sputtered in a row,
> And close at hand the basket stood
> With nuts from brown October's wood."

Then, while the north wind blew high, blew low, the cruel cold was shut outside, the family around the fireplace were happy.

There are many people who go to the South, or go anywhere to escape the winter's cold. In summer time they go to the Adirondacks or to the seashore or Alaska, so that they need not suffer during the sweltering and ripening season. But that does not change the fact that the men and women who take the weather as it comes are of the highest type physically, mentally and morally. The less worrying there is, in any temperature, the greater the gain to him who endures seasonable weather without complaining and chafing impatiently.

We must say a word about the church member who allows the clouds and the winds to overrule his attendance at church. There is little dependence to be placed in him who stays at home waiting for the south wind to bring rain, while his brethren are assembled around the mercy-seat praying for God's presence among them. If we could see how important it is to meet God on Sunday morning, we would do what Jimmy did when the snow had drifted badly. Jimmy just went to church. Mr. Hartley saw him go. He turned to his wife and said: "Guess I'll go to church. The snow isn't deep enough to make it bad going." Myra Wine said: "Why, there goes Jimmy in time for church. If he can get through, I'll wear my old rubbers and go too." A half dozen boys, who saw Jimmy wading through the snow, decided it was fun, and they, too, went to church. Jimmy was a real live boy, the snow was real snow, but that morning the minister had a good congregation because Jimmy went to church through the drifts.

Johnstown, Pa.

Sex Discipline

BY LULA R. TINKLE

ONE of the greatest problems of the present day, which confronts every father and mother of our land, is that of sex discipline. However, the problem is no greater today than in the past, but the day of the new birth of proper sex discipline has dawned. There is a star in the sky, and wise parents seek it.

Occasionally we hear a short-sighted parent, whose children have already entered school, say: "I have not talked to my children as to how they came into this world, because they are too young. I do not believe children should know about *such things*."

Oh, parent, what a crime you have committed! It is not a question of whether children should know *such things*. The question is: "Who shall tell them?" Shall they hear it in the back alley, behind the barn, on the playground or in some secluded place, from those whose every thought is impure, and whose every word vulgar and full of evil suggestion? Where, dear parent, did you hear the story of life,—the beautiful story of life, too sacred to be uttered in any but the purest and cleanest words, and only by those who are nearest and dearest? Do you want your child to learn the sacred truths in the way you learned them? Your child has a right to know the truth from your lips. We can not hope for a purer nation if we neglect so great a thing, which affects the character of our boys and girls. God has entrusted you with those precious lives, and you, parent, are the one to feed their bodies with wholesome food, and their minds with pure and sacred truths.

The question is asked: "When should I tell my child about its birth and about the functions and care of the sexual organs?" When the little child starts to school the teacher does not try to teach it the multiplication tables, or about the Civil War, or the discovery of America. Why? Not because they are secrets to be concealed from the child, but because the mind is not yet developed enough to comprehend such facts. The men who outline the course of study are aware that there is a gradual growth of the mind, as well as of the body, and they outline the subject material with such in mind.

The same thought must be recognized in the teaching of sexual truths. The child of four or five years can not understand the deeper and scientific truths, but there are fundamental teachings which the child needs at this age. The questions the child asks are an index to the development of the mind, and are a guide to the parent who will heed. Very, very early in life the child asks: "Who made the moon? Where is God? Does God make everything? How does he make everything?"

The child likes the flowers, the fish, the birds and his pets. He is delighted when he can learn something about them. Watch the child's eyes grow with wonder and interest as you show how the dust or pollen from the father part of the flower is deposited on the mother part of the flower, and is carried to the little nest at the bottom, where it will grow into a seed which has life within.

Again, notice the interest as you tell how the mother fish swims around to find a cozy place to lay her eggs, and how the father fish very soon follows her and deposits a fluid which fertilizes the eggs and starts the little fish to grow within the fish eggs.

The development of the chick or birdies within the egg is very interesting, and furnishes a good foundation for the later teaching of mother's love and father's protection. It is very important to teach the father's part along with that of the mother's. By teaching the sex relations and functions of male and female organs in plants and animals, we lay a good foundation for teaching the sacredness, the function and care of the most sacred organs of both man and woman. In all things the child should be told the truth, and at no time should he be turned away without an answer to his question.

If your child is not asking questions, there is need for alarm. Your child is abnormal, or has already learned what he wants to know from sources of which you know not. If it is abnormal, seek skilled advice. If the latter condition exists, waken up. Already you are losing the confidence of your child. By all means win his confidence, and find out the source of his knowledge, correct the false teachings and let him hear from your lips the things he desires.

Prepare yourself and the child for the question "Where did I come from?" when it comes. Don't be guilty of the crime, as some are, of turning your boy or girl away with a slap or a "hush!" It is a beautiful story, sacred, and needs no myth or fairy tale for a covering.

When the critical age comes and your boy and girl develop into maturity, be prepared to go with them every step of the way. They need you then. Are you

going with them? Are you keeping their confidence? Are you giving them the sacred truths in a sacred way that they may be clean, strong characters? May God hasten the day when the Church of the Brethren will be organized to work more efficiently in the purity cause and enabled to give to the parents the help and information they seek!

Bellefontaine, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DISTRICT MEETING OF THE SECOND DISTRICT OF VIRGINIA

This meeting was held at the Elk Run church May 1 and 2. Although the weather was extremely inclement the first day, the attendance was large and the Elk Run congregation proved a generous host in providing for all who came.

The organization of the meeting resulted in electing Bro. A. S. Thomas, Moderator, Bro. John T. Glick, Reading Clerk, Bro. Jno. S. Flory, Writing Clerk. The first day's business consisted chiefly of reports of church boards and committees. Encouraging reports were made by the Trustees of Bridgewater College, the District Mission Board, the District Sunday School Secretary, the District Secretary, the District Treasurer, the Temperance Committee, the Trustees of the Orphanage, the Sisters' Aid Society, and a few others.

In connection with the educational report earnest addresses were made by Brethren Jno. S. Flory and Paul H. Bowman, president and president-elect of the college, respectively. In connection with the report of the District Mission Board, Bro. J. W. Hess, Secretary of the Board, made a stirring address, after which the usual missionary offering was taken which resulted in raising $996.56. The Sunday School Board was reorganized with a view of enlarging its activities. It is the plan of the organization to employ a director of religious education, who shall give his entire time to the Sunday-school interests of the District.

There were eight queries before the meeting. One of these asked the Conference to endorse the Forward Movement in Education in the District. Another asked similar endorsement of the Sunday-school interests. Two papers were passed to General Conference. Brethren A. S. Thomas and Jno. S. Flory were chosen to represent the District on Standing Committee.

The finest Christian spirit prevailed in all of the discussions. The meeting was in every way pleasant and the work constructive. Visiting brethren from adjoining congregations were present both days. Their presence was enjoyed. Next year's meeting is to be held in the Mt. Vernon congregation. Jno. S. Flory, Clerk.

Bridgewater, Va.

WEST JOHNSTOWN CHURCH, PENNSYLVANIA

Following the regular Sunday-school period, on Easter Sunday, a splendid Easter program was rendered by the children and young people. In the evening the cantata, "The King of Glory," was given by the choral society. Immediately preceding the cantata, a young brother was baptized. Appreciative audiences attended these services. The following Sunday, April 27, was Anti-Saloon Field Day in our city. We had the pleasure of listening to a strong sermon by Eld. T. T. Myers, of Huntingdon, Pa. In the afternoon of the same day a number of us heard Rev. Sam Small on "Uncle Sam Sobering Up."

In the campaign for the Armenian-Syrian Relief our aim was to see every member. We raised, in cash and pledges, over $680, which, with what we had previously given, makes our total $740, with more expected.

May 8 we met in council, preparatory to our approaching communion. As a means of carrying out the Forward Movement a committee on evangelism, consisting of five brethren and sisters, was elected. Our Sunday-school is also planning how to do its share of the work. It was decided to provide individual communion cups by next fall. Elders N. W. Berkley and Jerome E. Blough were elected delegates to the Annual Conference, with Brethren J. C. W. Beam and Edward Livingston, alternates.

May 11 we enjoyed our semiannual love feast. Our pastor, Brother Detwiler, led in the services, assisted by our five home ministers. Our elder, N. W. Berkley, has gone for the summer to his farm, near Norristown, Pa., whither his companion had gone several months ago. We felt sorry to have them leave us.

We are now planning to do our best for the Annual Conference offering. A letter from the Mission Committee, accompanied by envelopes for the offering, and a tract on "Tithing," is sent to every family of members.

A missionary program will be given June 8, a temperance program June 15, and a Children's Day service June 22. Bro. J. H. Cassady is engaged for the temperance address.

The influenza plague seems to have wholly disappeared from our community, and we are thankful to the Heavenly Father that, though many of our members were afflicted with it, we lost none by death. We have, however, lost four of our number from other diseases since New Year, and a like number is seriously ill now. Jerome E. Blough.

1309 Franklin Street, May 16.

IN MEMORY OF ELD. JOHN H. CHRISTIAN

Eld. John H. Christian was born Dec. 5, 1850, in Montgomery County, near Phillipsburg, Ohio. He died at his home in Bradford, Ohio, Jan. 16, 1919, aged 69 years, 1 month and 11 days. Jan. 22, 1871, he was married to Sarah Jane Waitman by Eld. James Quinter. One child was sent to bless their home,—Nina Belle,—who preceded her father nearly eight years, having left her earthly home, April 1, 1911. Of his immediate family there remain his loving wife, two grandchildren and two great-grandchildren.

Eld. John H. Christian

In November, 1880, he, with his wife, united with the Church of the Brethren in the Oakland church, Darke County, Ohio, and both lived consistent to their baptismal vows.

Feb. 20, 1884, the church placed upon his shoulders the burden of the Christian ministry, advancing him Aug. 18, 1897, and gave him the highest honor and responsibility in her power at his ordination to the eldership Aug. 17, 1898. For eighteen years he had the oversight of the Oakland church. To all the duties and responsibilities, which the church placed upon his shoulders, Bro. Christian responded faithfully. He gave freely as the Lord blessed him, with talent and strength. Many sad homes have been comforted by his loving ministry in times of sorrow, he having officiated at 307 funeral services. Often has he responded at the midnight hour to the call of the sick and suffering, to administer the consolation of the sacred anointing service. Because of these many duties, which he so cheerfully performed, and of his genial, kindly spirit and disposition, Bro. Christian will be sadly missed by the large circle of friends who have learned to love him and to rely on him for counsel and help.

Realizing that his days on earth were drawing to a close, he obeyed the injunction of the Apostle James, and called for the elders of the church, who administered to him the sacred and solemn anointing service Jan. 4, 1919. Services were held in the Harris Creek church by the writer and Eld. S. E. Porter. Text, Dan. 12: 13: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Bradford, Ohio. John M. Stover.

A SAD STORY

May 10 the writer went to Chimney Run, about eight miles from Hot Springs, Va. Here we have between forty and fifty members scattered among the mountain valleys. We had communion services that same evening.

On Sunday night, just as we closed the services, a report came to the church that Bro. Walter Beard had wandered away from his home. He was for a number of years a faithful deacon and active Sunday-school worker. Over three years ago he lost his health and was unable to work. Being in limited circumstances the nature of his disease seemed to prey upon his mind. He was at times very melancholy, and often wondered what would become of his wife and children.

As soon as the news reached the church, nearly all the men started in search, and continued all night. Monday morning messages were sent over the phone in all directions. Everybody seemed anxious, and large numbers of men searched the mountains and valleys for two days, but found no trace of the lost man. At the time of this writing, no trace of his whereabouts has been found, and parties are still out searching. All seems to be enveloped in mystery.

The sister craves the prayers and sympathies of the church in this hour of deep sorrow. We still hope that Bro. Beard may be found and restored to the family. Sister Beard's address is Warm Springs, Va.

Warm Springs, Va., May 16. Geo. A. Phillips.

IRRICANA, ALTA., CANADA

It has been a busy spring for this congregation, both in our spiritual and in our temporal work. The season has been unusual, and farm work has rushed the farmers at times. But this has not very seriously lessened our church attendance. The interest has been good, and our present house could scarcely hold the congregation many times.

Besides our regular services at the churchhouse, eight miles from Irricana, we are assisting with a Sunday-school and preaching in Irricana. We also will open work at Kathryn, a small village on the Grand Trunk Railway, several miles south of our church. Other points seem accessible and we intend to reach out in our work as fast as is expedient.

Owing to our being in another country, we have a number of problems to solve, which are very different from those in the States. The most important one now is to get a correct standing with the Government, so that our church property and our ministers get proper recognition. Even with the heavy expense of building our new churchhouse, we overreached our apportionment for the Relief Work. The amount of the collection is $275. However, we feel this is sharing rather than giving.

March 29 was our regular council. Several papers were sent to the District Meeting, relating to problems we are facing now. The District Meeting is to be held this summer in the Bow Valley church, which joins us on the south.

Several new families have moved here this spring. There is practically no new land to be had in this locality now, and the country is rapidly assuming the aspect of a well-settled community. Until the first of May the season was dry, but a big snow-storm visited us then and we have had several showers since, so moisture is plentiful, and the crops are growing rapidly.

May 13. Pearl Cawley.

ANTIETAM CHURCH, PENNSYLVANIA

At the solicitation of Bro. M. A. Jacobs, one of the young elders of the Antietam church in Southern Pennsylvania, we consented to labor in a series of meetings in Rouzerville, beginning March 8 and continuing two weeks. We found a band of earnest members, willing to work for the Master. Nine were baptized.

While laboring at the above-named place, arrangements were effected by which the writer was to assist in a similar meeting at a mission point of the same congregation, near Blue Ridge Summit, in a village called Pennersville. For several years a live Sunday-school, under the care and direction of Bro. H. J. Bare, of Waynesboro, was held here and quite an interest was manifested on the part of the citizens of the town. They pressed their claims upon the Brethren in a call for these meetings. The Sunday-school is held in a rented dwelling-house, one-half of the lower story being fitted for such work. For about a year the brethren have been preaching at the same place every second Sunday evening also,

The meeting began April 6 and continued until Easter,—the attendance and interest being all that could be expected, with the available room at hand. Ten were baptized one week later. By actual count there had been, up to the time of beginning these meetings, only eleven members of the Church of the Brethren living in the town and vicinity who could be considered as belonging to that section, the mountains causing a natural divide, and several of these held their membership at Silverdale. By these additions,—almost doubling their number,—the project of building a house of worship on a lot formerly purchased, is made more feasible. Once this project is consummated, the work there is bound to grow, supported by an active membership and guided by those who have thus far given of their time and means.

The writer remembers with pleasure many happy experiences with the members at both of the above-named places. John C. Zug.

Palmyra, Pa., May 17.

DISTRICT OF SOUTHEASTERN KANSAS

Our District Conference was held in the Osage church at McCune, Kans., May 6-8. The attendance was very good, considering the busy season, and all present were very enthusiastic about the needs and future growth of the District. We feel that our District is growing stronger very rapidly. The spirit of the meeting was the best ever known.

Bro. W. O. Beckner, of McPherson College, was with us and presented the Forward Movement in such a way that the District rallied to the cause with great enthusiasm. This was shown in the missionary meeting on Wednesday evening. Bro. Beckner gave an address, after which $1,200 was pledged for the purpose of starting a new mission in the District.

We also decided to organize for mission work. The District was divided into groups, each to give a missionary program at one of the churches in their territory June 9. We believe this to be a very wise step in the line of missions and also toward the Forward Movement.

Tuesday was the day for our Christian Workers' Society and Temperance Meetings. A collection of $15 was taken for the District temperance work.

The Sunday-school Meeting was held Wednesday morning. The reports of the different schools were encour-

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ANNOUNCEMENT OF COMMITTEE ON DRESS REFORM

Book Counter.—Our regular Conference "Book Counter" will be again maintained in connection with the Brethren Publishing House Office. Various sisters will help us in this work. Be sure to get a supply of our literature. Examine the new books on our "List."

New "Book List."—This "booklet" is just off the press. It contains many things of interest and value to you. It is yours for the asking.

Suit Standardization.—Representatives of the Doff tailoring firm will be on the grounds, with an office at "The Inn," to answer your questions, and take orders, per measure, for these sensible suits for women. The "Suit Booklet" will be furnished free here, and also at our "Book Counter."

Conservation for the great world need is our imperative duty. Loyalty to the church and obedience to the Word will enable us to "glorify God" in all we do,—even in what we wear to Conference. Our conduct, our eating, our very appearance should show our willingness to sacrifice for the promotion of a deepened spiritual life among us, without which, the "Forward Movement" would be in vain. Brethren, sisters, will you help us in this? Let us do only those things which become "men and women professing godliness."

Lydia E. Taylor, Secretary.

SUMMER STUDY AT BETHANY BIBLE SCHOOL

The summer sessions of study at Bethany Bible School have occupied a unique place in the programs of a large number of church workers and students during the past five years. They have found that these summer studies afford ideal avenues for spending profitable vacations among wholesome environments, as well as affording advance credit in Biblical and College Courses.

For the summer of 1919 we are planning a series of courses which shall make the coming quarter the equal of any previous term. The dates of opening and closing are Monday, June 16, and Thursday, August 28. Between these dates it is intended that there shall be twelve weeks of positive and earnest instruction in Biblical subjects, and those which ally themselves closely to Christian equipment.

Courses in prospect are: New Testament Parables, Doctrinal Survey of Acts, Hebrews, Prison Epistles, Hebrew Prophecy, Sunday-School Survey, Social Problems, Sermon Building and Practice Preaching, Missions of the Church of the Brethren, and Church Music.

These studies will be in charge of regular members of the faculty. Credit is equivalent to that of any quarter of the school-year.

Prospective students will confer a favor by writing in advance of their coming. J. Hugh Heckman.

3435 Van Buren St., Chicago, Ill., May 16.

A COMMUNITY UPLIFT

Early last year the members of the Salem church unanimously agreed to put on a lecture course for the benefit of the entire community. A committee was appointed and an excellent program was arranged. All seemed to be enthusiastic over the venture and voluntarily pledged their full support.

The first number was given by Dr. D. W. Kurtz, of McPherson, on the subject, "German Kultur." Despite the influenza scare a large audience anxiously awaited the appearing of the speaker, and eagerly listened to this great message as it proceeded from a soul burning for the cause of humanity.

The remainder of the course had to be postponed indefinitely because of influenza. However, as spring appeared, health conditions improved, and a series of lectures was promised by Capt. O. O. Wiard for the first eight days of May.

Corn-planting being a work of the present, to some of us it seemed as though we had "hit" the wrong time, but the loyal enthusiasm of last fall revived, and we were glad to start with a full house. Capt. Wiard manfully "held his job" with interest, which increased as time passed on. He gave us twelve strong lectures, including two all-day meetings,—the latter being the inauguration of our Community-Day. The inspiration of this day was materially increased by the excellent music with which the Glee Club of McPherson College favored us.

Sin in its worst form was exposed and the cause of righteousness was exalted. The outstanding purpose of each lecture was "that this world might be a better place in which to raise boys and girls." The success of this series was shown, in a measure at least, by the multitude of people who came from far and near to hear the great detective.

While this,—only a beginning of what we hope to enjoy as years come and go,—has meant an outlay of money, time and energy, yet we feel that it has been a paying investment from which we expect to reap a harvest of higher ideals and a stronger citizenship.

Nickerson, Kans. W. A. Kinzie.

FIRST DISTRICT OF WEST VIRGINIA

May 15 the District Mission Board Meeting was held, followed by the Elders' Meeting. Since our last District Meeting five elders have been ordained and seven or eight ministers elected. In the evening Eld. Geo. S. Arnold preached on "Church Government."

May 16 District Meeting convened. Eld. B. W. Smith was Moderator; Eld. Ezra Fike, Reading Clerk; Eld. Jeremiah Thomas, Writing Clerk. A request for assistance in building a house of worship in the city of Keyser was favorably considered and the members have the privilege to solicit aid throughout the District. A request for a pastor for the same place was placed in the hands of the Ministerial Board. The German Settlement congregation was granted the privilege of changing its name to the Eglon congregation. The report of the Mission Board showed a deficit of over $100. Along with doing considerable ministerial work, the Mission Board is supporting several sisters in the field, who are doing a splendid work.

Hereafter our District Meeting will be held on Saturday before the second Sunday in October. Our delegate to Annual Meeting is Bro. Emra T. Fike; alternate, Bro. Jeremiah Thomas. There were fifteen delegates, but there were five congregations not represented. In the evening Bro. J. F. Britton, of Bristow, Va., preached for us.

May 17 was our Ministerial Meeting. Twenty-one of our sixty ministers were present and several from other Districts. We had a splendid meeting and Bro. C. R. Wolf preached the same evening.

The next day was the Sunday-school Meeting. All seemed enthused. On that evening Eld. Jeremiah Thomas preached a stirring sermon on missions, after which an offering of over $100 was taken.

Our next District Meeting will be held in the Capon Chapel congregation, and our next Ministerial and Sunday-school Meeting in the Old Furnace congregation.

Eglon, W. Va. Goldie Judy.

DISTRICT OF NORTHEASTERN OHIO

The Christian Workers' and Sunday-school Convention of the above-named District will be held in the Akron church, Ohio, June 24-26.

Tuesday, June 24, 7:30 P. M.

Sermon.—A. H. Miller.

CHRISTIAN WORKERS' MEETING

Wednesday, June 25, 9 A. M.

Some Things We Lose by Not Having Christian Workers' Meetings.—Chas Kurtz. The Open Door of the Christian Workers' Organization in the World's Reconstruction.—Ira Moomaw. To Whom Can We Look for the Establishment, Growth and Development of Christian Workers' Organizations in Northeastern Ohio?—H. H. Helman.

MISSIONARY MEETING

Afternoon, 1:30

A program is being arranged, in which a returned missionary will participate. Offering.

EDUCATIONAL MEETING

Evening, 7:30

Educational Work of India.—J. I. Kaylor. The Forward Movement of the Church of the Brethren.—W. D. Keller.

SUNDAY-SCHOOL CONVENTION

Thursday, June 26, 9 A. M.

What Constitutes True Success in the Sunday-school?—Kathryn Porter. What Does the Home Owe to the Sunday-school?—Martha Morse.

Afternoon, 1 o'clock

Some Things I Hope to Find When I Visit Your School.—Emma Rohrer. The Rewards of the Consecrated Sunday-school Teacher.—J. I. Byler, Reading.—The Teacher's Dream.

Special Meetings for the Children Each Afternoon.—In Charge of Zuma Heestand.

Why Some Are Not Saved

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a social game of cards. He meets many of the professing Christians at the dance, at the club, the race-track and other places that godless, worldly, pleasure-loving church members frequent. The men with whom he works, that claim salvation because of profession, drink, swear, laugh at filthy jokes and deal selfishly. He goes into the court-room and finds the respectable gentleman that is an influential member of a prominent church of his city, defending the crookedest, vilest criminal. He sees him taking advantage of every technicality, bulldozing witnesses, and by every cunning device, known to his shrewd profession, attempting to paint a black scoundrel white. He looks about him and sees church members,—deacons, Sunday-school superintendents and preachers,—using and selling the filthy weed. He sees the men professing godliness planting the rich soil of God's fields in this same stuff that robs it of its fertility, despoils the youth of our land, wastes labor, producing poison instead of food to feed the hungry, and violating the law of love. Seeing men thus defiling the temple of the Holy Ghost, and giving the lie to their profession, we do not wonder that he dwells upon the word "hypocrite" and turns away from what such have to offer.

In the name of Jesus why not wake up! When Jesus is rejected, when the Holy Ghost is ridiculed, and when a great Niagara of souls is pouring into the abyss of eternal night, why not cry aloud and strive to stay the tide that is sweeping over our land like a cyclone of moral ruin?

Harrisburg, Pa.

Who Prays?

BY ZACH NEHER

Only the righteous? Surely there is none but that has an ardent wish (a prayer) for something,—a god or something to make a god out of, whether it be false or true, dead or alive. Most of us are true to our God, our Maker, exactly like him,—even Brother X, recently spoken of in the Messenger editorial, in his prayer. His words went upward in space to fade away, but his thoughts went down where his heart is, his treasure, his energy, his life.

Does not the saloon-man have an ardent wish,—a prayer? Separate the miser from his money, his god, and mental agony will follow. Even the fashion-monger goes to the very limit to support her god,—Fashion. It would be utter folly for her to pray for fashion,—her god,—and then not support it. It's rather expensive, as the editorial says, to support our prayers, but we must do it or give up our God and quit praying.

At least we should be consistent and let our word prayer be with our thought prayer,—our ardent wish. Then our God, if he is alive, will hear us. Then, with our support and coöperation, the good work goes on.

Brother X's prayer is much like some of ours. He did that which he was most fluent in,—making money and praying,—and let the others do the paying with the help of their God, to whom he prayed in word. We do not usually pray unless we want something,—it may possibly be an evil want, or we may worship a false god. Our prayer always corresponds to the one we worship, whether false or true, dead or alive. And so our prayer words should correspond to our heart wish, or else we should not pray at all.

Who prays? Everybody. To whom? Our God, of course. What for? Things we want. Have you the price of your want? No. Then give up your want and live. Call to the true God for help!

Reeds, Mo.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Chico church has been enjoying some spiritual blessings of late. Brother and Sister S. E. Decker, of Ashland, Oregon, came to us April 27 and remained until May 12. Bro. Decker gave us fifteen splendid sermons. The members were greatly strengthened and encouraged. One accepted Christ. May 10 we held our communion. A few visiting members were present.—Sarah E. Rife, Chico, Calif., May 14.

Fresno.—An excellent program was rendered by the younger Sunday-school scholars on Easter morning. A special council was called May 2. Bro. Stover, our pastor, was chosen to represent Fresno church at Annual Meeting. The building committee reported various plans for the contemplated new church and will present a unified plan at an early date. May 4 we held our love feast with seventy-eight present. The Christian Workers' Meeting properly observed Mothers' Day.—Mrs. O. N. Whitlow, Fresno, Calif., May 12.

McFarland.—We are glad to report an increase in our membership. Several new families are locating among us. The Sunday-school shows a marked growth in interest and attendance. We have just furnished a comfortable rest-room. To the many calls for charitable and relief work our church has responded liberally. The following is a report of the contributions to the Armenian Relief since last Christmas: Sunday-school, $184.11; county quota, $76.69; church, $167.66; total, $428.46.—J. Ross Hanawalt, McFarland, Calif., May 15.

Pasadena.—Our love feast was held May 11, with Bro. J. B. Emmert officiating. About 125 members were present. Monday morning the Emmert family left us, starting on their journey east. They have been a great inspiration to us and have endeared themselves to all with whom they came in touch.—Mrs. Alice Vaniman, Pasadena, Calif., May 12.

South Los Angeles.—The children of our Sunday-school rendered a splendid program on Easter morning, a large crowd being present. In the evening the District Christian Workers' officers met with us, and gave some excellent addresses, outlining the Forward Movement which they intend to establish among the several Christian Workers' Societies of this District. Mothers' Day was observed with an appropriate service. The pastor delivered a very impressive sermon, special music was rendered and many beautiful flowers were distributed. Our midweek prayer meetings are increasing in interest, and those attending express themselves as being very much benefited.—Lena I. Swank, 1156 E. Forty-fifth Street, Los Angeles, Calif., May 13.

CANADA

Pleasant Valley church met in council May 10, with Eld. Peter Brubaker presiding. We reorganized our Sunday-school, with Brethren E. J. Brubaker and Elmer Frantz, superintendents. The latter was chosen delegate to District Meeting, with Bro. E. J. Brubaker, alternate. We decided to hold our love feast June 14, beginning at 7 P. M.—Dora E. Brubaker, Medicine Hat, Alta., Can., May 16.

ILLINOIS

Astoria church met in council May 3, with Eld. A. H. Lind presiding. Three letters were received. One was baptized in April, at the

end of a two weeks' series of meetings, held by our pastor at the South Fulton house. An enjoyable and well-attended love feast was held May 10. Our church was visited by one of the Volunteer Mission Bands of Bethany Bible School, composed of Bro. Wenger, Sister Pauline Eisenhise and Sister Anna Hutchison, on furlough from the North China mission field. The latter gave an illustrated lecture on China. The whole program was along the line of missionary work and was much enjoyed by the listeners.—Goldie Eichenberg, Astoria, Ill., May 21.

Big Creek church met in council May 3. Sister Bertha E. Ridgely was chosen delegate to Annual Conference, with Bro. Howard Ridgely, alternate. We expect Bro. J. D. Heckman, of Cerro Gordo, Ill., to be with us in a series of meetings some time during the summer or early autumn.—Dow A. Ridgely, Parkersburg, Ill., May 15.

Hudson.—May 18 we enjoyed another communion service, with thirty members present. Bro. T. J. Blackburn, our elder, officiated. Bro. Henry Forney, of Chenoa, was anointed. We expect to have services twice a month now, until we can secure a pastor.—Rebecca L. Snavely, Hudson, Ill., May 17.

Hurricane Creek church met in council May 18, with Bro. M. Flory presiding. Bro. Flory was elected elder for another year, and the writer, church correspondent. We decided to hold a revival, to begin about the middle of August and to be conducted by Bro. Jesse Shull, of Indiana. A love feast will be held at the close of the meetings.—Pearl Parker, Mulberry Grove, Ill., May 19.

Naperville.—Our church held a series of meetings April 13 to 27. Eight accepted Jesus as their Savior. Bro. Leonard Root, of Mount Morris, Ill., was our evangelist.—A. J. Yohn, Naperville, Ill., May 19.

Nilwood.—We met in council May 3, with Bro. J. A. Smeltzer as moderator. Bro. Smeltzer was elected elder for one year, also delegate to Annual Conference, with Bro. Ed Nunes, alternate. Five letters were granted. Our Sunday-school pupil has been baptized since our last report. Our annual love feast was held May 10, with a good representation of members present. Bro. D. W. Shock officiated. We have raised $185 for the Armenian sufferers.—Clara B. Brubaker, Nilwood, Ill., May 20.

Romine church met in council May 3, with Eld. Urias Blough presiding. One letter was received. One brother was reinstated into the deacon's office. We have decided to hold a series of meetings in October, but the time and the evangelist have not yet been set. In addition to our Sunday-school and preaching services, each Sunday, we expect to have meetings Sunday evenings beginning May 18, and continuing throughout the summer.—Stella Baker, Salem, Ill., May 12.

Sterling church met in council May 5, with Eld. C. M. Suter presiding. Brother and Sister H. B. Mohler were elected delegates to Conference. Our love feast is to be held June 22, at the close of a week of services, conducted by Bro. Silverman. Sister Mohler, Bro. H. B. Mohler, is now conducting a series of meetings in Parsons, Kans. On Mothers' Day the Junior and Senior Christian Workers' Societies gave a fine program. A special missionary program is to be given June 1, at the time our missionary offering will be taken.—Mrs. Olive Dearmie, Sterling, Ill., May 20.

Virden.—For some weeks our Sunday evening services, our pastor has been giving some rich spiritual sermons along evangelistic lines. Five of our Sunday-school girls have accepted Christ through baptism. Mothers' Day we had special services. Through the kindness of some of the young men of our Sunday-school who have autos, a goodly number of our Home Department and Cradle Roll mothers were permitted to attend. Sister Ryan gave a touching address, at the close of which each mother was presented with a souvenir. In the evening the Christian Workers rendered an inspiring program in honor of the mothers. Our pastor has already launched the Annual Conference offering and a large chart, explaining the "Forward Movement," hangs in the front part of the church, as a silent message.—Stella Bruhaker, Virden, Ill., May 14.

INDIANA

Bremen.—March 29 Sister Eva Trostle, of Bethany Bible School, gave us a series of very helpful talks. On Saturday afternoon she held a special Mothers' Meeting. Sunday morning she spoke on "Christian Culture." In the afternoon she held a Girls' Meeting, and in the evening her subject was, "How to Be Happy." April 26 and 27 Sisters Anna Hutchison and Ruth Forney and Bro. Baxter Mow, members of the Mission Band at Bethany Bible School, gave us some interesting missionary talks. The messages were highly appreciated by the church. Our congregation met her quota of $300 to the Armenian-Syrian Relief Fund. May 4 one was received into the church by baptism. We have a series of meetings now, preparatory to our communion service, to be held June 1.—Emma Kauffman, Bremen, Ind., May 19.

Manchestor.—May 18 was a day especially enjoyed by all. The attendance at Sunday-school was nearly 450. Two classes of twenty-five boys and girls from the Primary Department gave a missionary recitation exercises, consisting of the recitation of hymns and Scripture passages. Bro. T. E. George, who is now our pastor, had charge of the preaching service. We are glad to welcome Bro. George and family with us. The baccalaureate sermon of Manchester College was preached by President Otho Winger in the evening, his subject being "Know Thyself."—Iva M. Grossnickle, North Manchester, Ind., May 22.

Middletown.—Bro. Spitzer is now in the midst of a series of meetings. The weather being unfavorable, our meetings are not as largely attended as they might be. Three were received into the church through baptism. The citizens of Middletown are liberal in assisting us with a furnace for the church. We hope to have it installed some time in September. We are looking forward to a love feast on Saturday evening, as this will be the first ever held at this place.—Florida J. E. Green, Middletown, Ind., May 12.

Osceola church met in council May 9, with Eld. Hiram Rooze presiding. He was assisted by Brethren H. M. Schwalm and Frank Kreider. Bro. Wm. Angle-yer was elected deacon and, with his wife, duly installed. We also elected Bro. Wm. Hammond delegate to Annual Conference. Bro. Jacob Meta was elected Sunday-school superintendent for six months.—Mrs. Cora Conaway, Elkhart, Ind., May 17.

White church held her love feast May 18, with a good attendance, several visiting members being present. Bro. E. N. Gosborn, of Ladoga, and Bro. John W. Root, of Fairview, conducted the services, which were much enjoyed by all present. We have raised $85 more for the Armenian-Syrian Relief, making a total of $385. Our revival meetings, beginning Sept. 6, will be conducted by Bro. W. F. Haines.—Roy Coyner, Clarks Hill, Ind., May 19.

KANSAS

Garden City.—The revival at this place, held by the writer, recently closed. One was received by baptism. Since that time five letters have been granted, two are to be received by letter and received on their former baptism. We are now beginning to prepare for a meeting to be held next fall. At our recent business meeting, plans were laid for needed church repairs and conveniences. We are glad we could go over the top in the Armenian Relief.—H. D. Michael, Garden City, Kans., May 17.

Kansas City (Armourdale Mission).—We have been here just a little over a year. We have seen some very discouraging conditions in the work but we feel to thank the Lord that a decided improvement is noticeable. At no time, since we have taken up the work, has there been such a missionary spirit shown as in the recent months. Attendance is increasing rapidly. Last Sunday there were seventy-four present at the morning services. Appropriate services were held in honor of the mothers of the land. A short but interesting program was rendered, after which a short address was given especially for the mothers. In the evening an appreciative audience listened to an address by Bro. Park Strole. At our regular Sunday evening service, May 4, one of our Sunday-school girls came forward for admission into the church by baptism. Our school has arranged for an outing on June 1, in beautiful Swope Park. Following the plan of last year, we will have a special car, which will convey the entire school to and from the park without change. A Ladies' Aid Society has been organized. The following officers were elected: Sister Anna Miller, President; Sister Rose Whitmer, Secretary; Mrs. Flossie Wooden, Treasurer.—Chas. A. Miller, Kansas City, Kans., May 12.

Morrill.—May 11 was devoted to the Armenian Relief cause. Our pastor, Eld. W. H. Yoder, preached a splendid sermon, making a wonderful appeal for suffering Armenia. An offering was lifted and, with a previous donation, amounted to $1,203.80. May 12 Capt. Owen O. Wiard lectured on "Mormonism, a Menace," professing this with a timely and instructive talk on the anti-tobacco cause. May 18 we were favored with a very interesting report from our delegate to the State Conference, Sister Mary Hutchison. Reports were the examination services, preparatory to our love feast which was held in the evening.—Mrs. Delilah A. Maxey, Morrill, Kans., May 20.

Protection.—May 7 our elder, Bro. O. H. Feller, gave us three inspiring sermons. We met in council May 9, when church officers were elected. Bro. Feller was chosen elder for another year. Our love feast was held May 11, with Bro. Feller officiating. Any one wishing to change location will be more than welcome here. This is a fine country and we are greatly in need of workers. The prospects for crops never were better than at present.—Clara Frantz, Protection, Kans., May 15.

MARYLAND

Bear Creek church has postponed her love feast one week, as we could not get a brother to officiate on the days at that time. Bro. B. F. Waltz will hold our meetings, beginning June 14, with the love feast June 21.—Bertha Speerlein, Accident, Md., May 19.

Long Green Valley church held its regular spring council April 26, with Eld. W. E. Roop presiding. The love feast was held May 10, with Eld. S. H. Hertzler officiating. Elders W. T. Miller, J. M. Pfrigel and Wm. E. Roop assisted in the services. The presence of those from the Shady-school pupil has been realized since our last report. Bro. Wm. Kinsey, of the Blue Ridge College faculty, will hold a series of meetings at this place to begin about July 27 and continue for two weeks.—Bertha Weishaupt, Glenville, Md., May 12.

Meadow Branch church held its semiannual love feast May 17, with the usual large attendance,—about 350 communing. Eld. B. F. Lightner officiated. Elders Lemon Fouts, T. S. Fike, Harry Roland, E. C. Bixler, John Kline, Aaron Kline, Jacob Wolfe and Jacob Wolfe, of Black Rock congregation, assisted in the services. The presence of many brethren and sisters from other congregations was much appreciated. Bro. Lightner preached a very acceptable sermon in the evening of the same day in our Westminster house. An offering of nearly $300 was lifted after the morning service at Meadow Branch, toward the Annual Conference offering for World-wide Missions.—W. E. Roop, Westminster, Md., May 18.

Middletown Valley.—We held our love feast May 17. Bro. Caleb Long officiated and remained with us until Sunday. His services were acceptable. Bro. Long has conducted a series of meetings in the Harmony house previous to our love feast. Thirteen have been baptized and several more await the rite.—C. N. Firnhour, Myersville, Md., May 19.

Notice.—The Ministerial Board of the First District of West Virginia is anxious to get in touch with a wide-awake minister who wishes to give his time to the church, as we need a pastor in the city of Keyser, W. Va. It interested, confer with Eld. B. W. Smith, Burlington, W. Va. There is also a fine church and city of about 8,000 inhabitants, on the main line of the B. and O. R. R., at the foot of the Alleghany Mountains. About sixty members are in the city. Prospects are bright for a live, energetic worker and all who have been granted the privilege to canvass the District for funds to build.—By order of the Ministerial Board, Emra T. Fike, Secretary of the Board, Oakland, Md., May 19.

Pipe Creek church held her annual love feast May 10. We were glad to be with us Bro. D. S. Miller, of Mt. Morris, Ill., and Bro. Caleb Long, of Washington County, Md. Sunday morning Bro. Miller installed Brethren Frank Shriver and Keener Bankard, with their wives, into the office of deacons. Bro. Long taught the Sunday-school lesson. Bro. Miller gave us a brief outline of the growth of the mission work, from its beginning to the present, and called for greater work from our young men. A collection of $350 was taken for missions. Bro. Long made a splendid tribute to mothers.—Rachel A. Pfoutz, Linwood, Md., May 12.

Upper Codorus.—April 26 Eld. J. F. Britton, of Bristow, Va., began a series of meetings in the Upper Codorus congregation at the Black Rock house. Bro. Britton preached eight interesting sermons. The attendance was good throughout the meetings.—N. S. Sellers, Linchoro, Md., May 19.

Winterville.—At present the writer is at this place for a two weeks' series of meetings, which is held in the Baptist church. The meetings began with good attendance and interest. There are only a very few members at this place. The work is supported by the Home Mission Board, and pastor's salary is paid by them. A well-attended Sunday-school has been organized recently with Sister Jacob Fahrney as superintendent. The Locust Grove congregation, with Bro. David Klein as elder in charge, heartily cooperates with all of the activities of the mission, and supplies most of the regular preaching appointments.—W. E. Roop, Westminster, Md., May 20.

MICHIGAN

Saginaw church held her love feast May 17, with about forty communicants present. Eld. David Sowers officiated. Other ministers present were Eld. Samuel Bollinger, of Vestaburg; Bro. Spencer, of Shepherd, and Bro. A. P. Sanders, who, with his family, has just moved here from North Manchester, Ind. Bro. Spencer gave a talk to the children on Sunday morning, after which Bro. Sowers gave an able address. Our Sunday-school work is encouraging and is growing in attendance.—Mrs. Myrtle French, Elsie, Mich., May 20.

MINNESOTA

Bethel.—We have been very much pleased to have with us Bro. Virgil C. Finnell, one of the church's Sunday-school workers. He gave us many good suggestions that will help our Sunday-school greatly. We had an unexpectedly large collection, which was helpful in making his point clear to us. We hope to have Bro. Finnell with us again.—Florence Miller, Hines, Minn., May 16.

Minneapolis (First Church).—April 20 was arranged for our Decision Day in the Sunday-school and several weeks previous we were definitely planning and praying toward that end. Easter morning we gave a program, at the close of which our pastor extended the invitation. Twenty stood for Christ, four of whom have been baptized. The whole service was indeed a Pentecost and made a splendid beginning for our week's meetings which were conducted by Brethren Nicodemus and Dilling, of Chicago, who gave us splendid instruction. We feel that we are entering into a new period in the growth of our church. Our pastor will represent us at Annual Conference.—Mrs. Sophia Leatherman, Minneapolis, Minn., May 17.

Morrill church met in council April 12, with Eld. I. N. Wagner presiding. Two letters were granted. Bro. Wagner will represent this church at the Annual Conference. We expect Bro. Glen Monts to begin a series of meetings June 15, closing with a love feast June 28. April 6 a collection of $73.60 was taken for the Armenian sufferers. May 10 Bro. Virgil C. Finnell was with us, giving his lectures on Sunday-school work. Mothers' Day was observed with recitations and song. A basket dinner was served at the church and all enjoyed the day.—Mrs. Effie Johnson, Ramey, Minn., May 19.

MISSOURI

Fairview congregation met May 10 in council, with Eld. J. B. Hylton presiding. Six letters were granted. We decided to hold a series of meetings in the near future. May 4 we met for Sunday-school, after which Bro. Hylton gave us a talk on "Christian Duty." In the afternoon we met for Bible study, or teacher-training. We also have begun the home department work.—Belle Hylton, Manafeld, Mo., May 19.

Kansas City (First Church).—Our love feast will be held Sunday evening, June 1, preceded by a week's meetings, with Bro. O. A. Miller in charge. We extend an invitation to those passing through Kansas City to stop over from Annual Meeting, to stop over. Our church is located at 6236 Hughe Street, in the eastern part of the city. From down town take a Fifteenth Street car, come east to Fremont Avenue and walk three blocks south. Should you know of any members or members' children moving into the city, notify us, and we will look them up. We have services every Sunday morning and evening, and prayer meeting each Thursday evening. Our Sunday-school rendered a very nice Easter program. Bro. Ira Wimmer, our elder, was with us in our prayer service and gave us much encouragement. We regret to have some of our devoted workers move from us the past month. The needs of the city mission work are so great that one can not enumerate the extent of them. We thank those who have shown an interest in our church in this big city in the past, and ask for a continuance of it.—J. Arthur Wyatt, 6236 Hughe Street, Kansas City, Mo., May 14.

Rockingham.—May 18 Bro. J. H. B. Williams, of Elgin, Ill., gave us a splendid missionary sermon, which was much appreciated. Afterward a Conference offering of $291 was received. Our love feast was held to-day evening, with Bro. Williams officiating. The attendance was larger than usual, and we enjoyed the services throughout the day.—N. S. Rhodes, Hardin, Mo., May 19.

Wakenda church met in council May 10, with Eld. Frank Van Pelt in charge. One letter of membership was received and two were granted. Sister Emma Van Trump was elected delegate to Annual Conference, with Bro. Van Pelt, alternate. Our revival meetings are to begin August 3, with Bro. Earl Bowman, of McPherson, Kans., as evangelist. During the last two months our church has sent $140.18 to the Armenian-Syrian Relief.—Mary Bowman, Hardin, Mo., May 16.

Warrensburg church enjoyed a spiritual love feast May 2, with our elder, Bro. I. L. Mohler, officiating. Fifteen members were present. On the following Sunday Bro. Mohler gave us a splendid sermon on "Love." The sermon was greatly enjoyed by every one present.—Rowena Wampler, Warrensburg, Mo., May 21.

MONTANA

Kalispell church met in council May 3, with Eld. L. H. Eby presiding. Sister J. W. Fox was chosen delegate to District Meeting. It was decided to change the name of the Flathead Valley church to Kalispell church. Bro. L. H. Eby had charge of a two weeks' series of meetings, which closed with a love feast. The members have decided to tithe during the coming year, the money to go toward building a churchhouse.—Mrs. Levi Learn, Proctor, Mont., May 14.

Troy.—Eld. L. H. Eby, of Fruitland, Idaho, came to this place May 6 and preached four sermons. The meetings were appreciated and enjoyed by all who attended. Sister J. W. Fox will represent us at District Meeting. We are very much in need of a minister at this place.—Mrs. A. A. Cripe, Troy, Mont., May 12.

NEBRASKA

Beatrice.—Sunday, May 11, at the close of our week's series of meetings, three were baptized, and two received by the rite. Our love feast was held on the evening of the same day.—Pearl Reiff, Beatrice, Nebr., May 16.

Lincoln church met in called council May 5, with Bro. Hersh presiding, in the absence of Eld. J. H. Stair. Eld. E. H. Smith, of Juniata, Nebr., has accepted a call from this church and will begin the work June 15. One letter was granted. An offering of $200 was given for Relief and Reconstruction work.—Mary A. Hargleroad, Lincoln, Nebr., May 20.

NORTH CAROLINA

Pleasant Grove.—Our Sunday-school is progressing nicely. Our superintendent has been absent for some time on account of sickness in his home, but his assistant is carrying on the work. At this writing we have five enrolled in the home department.—Emma Bryant, Brummett, N. C., May 14.

OHIO

Ashland (First Church.)—We admired, then worshiped, when, on the morning of May 11, singly, in couples, groups and families, we entered our new sanctuary on Third Street, and beheld the scene presented to view. Making free use of the cheerful-looking dogwood bloom, loving hands had tastefully decorated the audience room in honor of Mothers' Day. Appropriate songs and recitations filled the entire charge of the hour of the morning preaching service. A program that was touching to the emotions, and inspiring to the soul, was rendered. At the close of the exercises we went forth into the world again with a deeper love for the Heavenly Father and an increased love and respect for mother.—Oma Karn, 908 Orange Street, Ashland, Ohio, May 15.

Covington congregation enjoyed a series of inspiring services, lasting from April 20 to May 4, with Bro. Lee Haggard in charge, largely devoted to evangelistic singing, directed by Prof. Yoder, of Philadelphia. April 27 our pastor, Bro. Geo. W. Flory, began a series of ten sermons. We had 60 in attendance at Sunday-school that day and the house was filled to overflowing that evening. Sixty-one were received into the church during the meetings.—Mrs. Forrest Honeyman, Covington, Ohio, May 16.

Logan church held her love feast on Saturday evening, May 17. We were pleased to have with us Bro. E. E. Eshelman, of Fostoria, Ohio. On Sunday morning Bro. Eshelman preached for us, at which time our missionary offering was taken.—Mrs. Lealie Yoder, Bellefontaine, Ohio, May 20.

Painter Creek church met in council May 17, preparatory to our love feast, to be held May 24, with Eld. Lawrence Kreider presiding. One letter was received and two were granted. May 4 Bro. J. Homer Bright and wife, returned missionaries from China, were with us. Sister Bright gave a very interesting address to the Sunday-school and also at the preaching hour. May 18 Bro. I. J. Rosenberger preached for us.—Martha Schmidt, Greenville, Ohio, May 19.

Pleasant View.—The splendid program, given by the Manchester College Glee Club May 10, was very much appreciated. Since our last report $54 has been added to our Armenian-Syrian Relief fund, making a total of $1,400. We have nearly doubled our quota, which was $726. Our love feast will be held May 31.—Ada Miller, Lima, Ohio, May 21.

Potsdam.—The combined councils of the Ludlow and Salem congregations were held May 17, with Eld. S. S. Blickenstaff presiding. Eight letters were received. Bro. Ed Miller was elected a member of the ministerial committee. Bro. Harry Delk was elected president of the Christian Workers' Meeting. An offering was taken for the "Messenger" fund.—May Weiserberger, Lena, Ohio, May 19.

Salem.—We are in the midst of a series of meetings, conducted by Eld. B. F. Petry. The church met in council May 15, with Eld. Wm. Minnich presiding. We decided to hold our love feast June 1, commencing at 7 P. M. Our congregation met her quota of the Armenian-Syrian Relief call, giving a total of $1,450, going over the top by $450. We decided to take the same plan for raising the missionary offering. We have a well-organized Sunday-school of nineteen classes. The attendance last Sunday was 200; collection $27. We have fourteen young people in the teacher-training class.—Mabel Wenger, Union, Ohio, May 16.

Troy Mission is glad that the remodeling of our church is nearing completion. We have put in a gallery, which gives us six Sunday-school rooms, besides the main room. We have been holding our services in the school auditorium, but expect soon to be back in our own house. Our dedication will be held June 22, with Bro. Otho Winger, of Manchester College, to deliver the address.—Mrs. E. S. Petry, Troy, Ohio, May 20.

PENNSYLVANIA

Connellsville Mission.—Bro. Irwin R. Pletcher, our new pastor, was recently tendered a reception at his home at Greenwood. The affair was planned by the Ladies' Aid Society of the church and was a

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FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Austin, Sister Malinda F., nee Barnhizer, born in Maryland, died at the home of her daughter in the bounds of the Big Creek church, Okla., May 8, 1919, aged 77 years, 1 month and 24 days. Death was due to the effects of a stroke of paralysis, which she suffered last October. In 1865 she married A. W. Austin. To this union were born ten children. Her husband and five children preceded her. Brother and Sister Austin were among the first members to locate in this vicinity and were instrumental in establishing a church here. Services by Eld. N. S. Gripe.—Oma Holderread, Cushing, Okla.

Chapman, Catharine, wife of John Chapman, born in New York, died at the home of her son, Wm. Chapman, Berrien County, Mich., May 7, 1919, aged 96 years, 2 months and 27 days. She was the mother of nine children. Brother and Sister Chapman were charter members of the Berrien church. Services in the Methodist church in Bridgman, Mich., by the writer, assisted by the home minister, Bro. Louis Howard.—Eli Koontz, Nappanee, Ind.

Chrystler, Sister Sarah J., died at her home near Middlebury, Ind., May 6, 1919, aged 60 years, 1 month and 18 days. In 1878 she married Eugene Chrystler. To this union were born six children, three of whom survive, with four grandchildren, two sisters and two brothers. A number of years ago she united with the Church of the Brethren and lived a faithful life. Services by the writer, assisted by Bro. J. L. Mishler.—J. H. Fike, Middlebury, Ind.

Dillman, Sister Catherine, nee Brown, wife of Bro. Jacob Dillman, died at her home in Richland, Pa., May 7, 1919, aged 83 years, 1 month and 22 days. Services in the Richland house by Eld. John Herr and Bro. Michael Kurtz. Interment at Tulpehocken cemetery.—H. F. King, Lebanon, Pa.

Oltmer, Anna Lucile, daughter of Harley and Susie Ditmer, died May 7, 1919, aged 11 years, 11 months and 10 days. She never enjoyed good health, yet with all her illness manifested a cheerful disposition. She was desirous of obtaining an education and although not permitted to attend school regularly, kept up her studies at home. She leaves father, mother and sister. Services by Eld. N. W. Binkley at Pitsburg.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

Fisher, Mary Catherine, nee Barklow, died at the home of her son, in Freeport, Ill., May 10, 1910, aged 70 years, 2 months and 16 days. She married Geo. M. Fisher in 1869. She was a faithful member of the Church of the Brethren for forty-six years. She leaves six daughters, one son and thirty-two grandchildren. Services by the writer, assisted by Bro. A. Kuhleman. Burial in the cemetery near by.—I. E. Weaver, Kent, Ill.

Heaston, Lewis, born near Huntington, Ind., died at his home, McPherson, Kans., April 17, 1919, aged 70 years, 9 months and 28 days. When he was thirteen years of age, his father, with his entire family, crossed the plains with ox-teams, and located in Salt Lake Valley. Here for ten years they were engaged in gold-mining and operating sawmills, after which they returned to the State of Iowa. When twenty-three years old he united with the Church of the Brethren, of which he was a faithful member. In 1871 he married Mary Teeter. To this union were born eight children. He leaves his wife, four sons, two daughters and eleven grandchildren.—J. J. Yoder, McPherson, Kans.

Lentz, Bessie Elizabeth, daughter of Brother Warren and Sister Altha Lentz, died May 14, 1919, aged 1 year, 2 months and 7 days. She leaves her father, mother and sister. Services at the Bear Creek church by Bro. J. W. Beeghly, assisted by Bro. Parker Filbrun.—Maudie Filbrun, Dayton, Ohio.

Londeis, Sister Emma Clare, daughter of Mr. and Mrs. G. W. Londeis, born near Troutville, Va., died at her home near the same place, April 6, 1919, aged 18 years, 3 months and 16 days. She was a member of the Church of the Brethren for three years. She leaves her father, mother, two sisters and two brothers. Services at the Troutville church by Eld. J. A. Dove, assisted by Dr. George Braxton Taylor. Interment in the cemetery near by.—Mrs. E. L. Showalter, Roanoke, Va.

McQuate, John G., born in Lebanon County, Pa., died May 1, 1919, aged 65 years, 4 months and 17 days. In 1877 he married Elmina Weaver. Six sons and three daughters were born to them, all of whom are living, except one son. Bro. McQuate and his wife united with the Church of the Brethren about 1881. Services at the Maple Grove church by Bro. H. H. Helman. Interment in the Maple Grove cemetery.—Mrs. C. L. Bowerizc, Ashland, Ohio.

Meyers, John M., son of Michael and Elizabeth Meyers, of Somerset County, Pa., died at his home, in Enid, Okla., April 15, 1919. He leaves his wife and five children. Services by Rev. Potter, of the Baptist church.—Mrs. W. H. Sell, Perdido, Kans.

Miller, Mary, nee Schrock, born in Somerset County, Pa., died near Brookside, W. Va., March 4, 1919, aged 69 years, 1 month and 18 days. She married C. J. Miller in 1872. To this union were born one daughter and one son. She and her husband joined the Church of the Brethren about 1885 and lived consistent lives. She is survived by her husband, son, daughter, seven grandchildren and three great-grandchildren. Services at the Maple Spring church by Eld. E. T. Fike. Interment in Maple Spring cemetery.—Goldie Judy, Eglon, W. Va.

Patten, John, born in Howard County, Ind., died at his home in the bounds of the Worden church, Stanley, Wis., March 22, 1919, aged 72 years, 10 months and 2 days. About two years ago he had a stroke of paralysis, from which he never fully recovered. In 1870 he married Mary Keyes. To them were born seven children, four of whom are living. His wife died when the children were small. He later married Maggie Studebaker. To them were born three children. Bro. Patten was the first minister of the Worden church, coming to this part of Wisconsin when the country was a dense forest. He traveled on foot or horseback to preach the Gospel. Services by Bro. J. M. Myers at the Worden church. Interment in the cemetery near by.—Mollie Patten Turner, Stanley, Wis.

Rau, Solomon P., born in Snyder County, Pa., died May 8, 1919, aged 61 years and 9 months. He married Miss Mary Ayres in 1884. To this union were born eight children, three of whom preceded him. He united with the Church of the Brethren in 1916. Services by Eld. D. P. Weller. Interment in the Palview cemetery.—Edna Weller, Continental, Ohio.

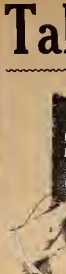
Rhoades, Ralph Monroe, son of Earl and Alma Rhoades, died near Brookville, Ohio, May 12, 1919, aged 2 years, 11 months and 2 days. Services by the writer.—C. Perry Union, Ohio.

Steel, Susannah, daughter of Joseph and Eliza Cripe, died April 29, 1919, aged 69 years, 9 months and 14 days. She united with the Church of the Brethren about fifty years ago, and lived a faithful Christian life. She was born in Elkhart County, Ind., and always lived in the bounds of the Rock Run church. She leaves her husband, Jacob Steel, one sister and six brothers. Services in the Goshen City church by Eld. I. L. Berkey, Goshen, Ind.

Steinberger, Sister Henrietta, nee Miller, died in the bounds of the Lewistown congregation, Pa., of heart failure, April 14, 1919, aged 71 years, 10 months and 14 days. She married Eld. Albert Steinberger in 1864. To them were born three sons and five daughters. The husband, one son and four daughters survive. Sister Steinberger united with the church soon after her marriage and was a devoted Christian. Services by the writer, assisted by Eld. W. J. Swigart. Burial in the cemetery at Dry Valley.—S. J. Swigart, Lewistown, Pa.

Swigart, Bro. Abraham, died of cancer, April 28, 1919, aged 78 years, 9 months and 8 days. He leaves his wife, four sons, two daughters and several grandchildren. One son is in France. Services in the Glade Run church by Bro. C. O. Beery, assisted by Bro. A. B. Replogle. Interment in the church cemetery.—Ida B. Bowser, Kittanning, Pa.

Take a New Bible to Church



Most of the Bibles listed on this page are Text Bibles, and therefore contain no references or helps. The Text Bible represents the utmost economy in space, consequently they are convenient to carry and reasonable in price. Teachers will find Text Bibles especially fitted for gifts to scholars.

RUBY TYPE TEXT BIBLES

AMERICAN STANDARD VERSION

Our Ruby Type Text Bibles are ideal for Sunday-school use because they combine readable type with small size in the book. Size 3½x5½ inches.

Specimen of Type used

steps, which is gone down on the dial of Ahaz with the sun, so return backward ten steps. So the sun returned ten steps on the dial whereon it was gone down. 21
9 The writing of Hezekiah king of Judah, when he had been sick, and

No. 40. Bound in Cloth, round corners, red edges, ...$0.55

No. 47. Genuine Maroon Leather, Morocco grain, flexible covers, round corners, red under gold edges, ...$1.50

No. 51L. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, with 31 full page illustrations in sepia, ...$1.85

MINION TYPE TEXT BIBLES

AMERICAN STANDARD VERSION

Size, 4x6 inches, 1½ inches thick

These Bibles are printed from large Minion Type and make excellent books for Sunday-school and church use and for gifts to scholars.

No. 101. Bound in Cloth, stiff covers, round corners, red edges, ...$0.70

No. 112. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, ...$2.10

No. 113. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ...$7.70

SMALLEST TEXT BIBLE

AUTHORIZED (KING JAMES) VERSION

This is our smallest complete Bible. It contains the entire Bible and is small enough to carry in your pocket. Is not as large as an ordinary Testament. Just the Bible to carry with you. Diamond Type, Printed on **India paper.** Size, 4½ x2⅝x⅝ inches.

Specimen of Type
St. LUKE 8.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.
16 And he with drew himself

No. 01103X. French Morocco, divinity circuit, round corners, red under gold edges, ...$2.50

No. 01112X. Persian Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, $3.00

PEARL TYPE TEXT BIBLES

AUTHORIZED (KING JAMES) VERSION

Pocket Size, 3⅛x5⅜ inches

Furnished in strong durable bindings at prices within the reach of all.

Each Bible contains Bible Atlas, comprising handsome colored lithographic maps.

Specimen of Type.
6 AND the LORD appeared unto him by the plains of Mamre; and he sat in the tent door in the heat of the day;

1008. Divinity Circuit Binding, overlapping covers, durable Morocco cloth, burnished edges, gold titles, each in a box, .$1.15

1001K. Same as No. 1008, Flexible Limp Binding, without divinity circuit, ...$1.10

Size 3⅛x5⅜, with 6 Maps only

No. 010. French Morocco, limp, round corners, red under gold edges, ...$1.40

No. 012. French Morocco, divinity circuit, round corners, red under gold edges, ...$1.60

NOTICE:—Thumb Index on Bibles 35 Cents Additional. Name, or name and address in gold, will be placed upon any of these Bibles and Testaments at 20 cents per line.

AGATE TYPE TEXT BIBLES

AUTHORIZED (KING JAMES) VERSION

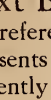
Size, 3⅝x5⅜ inches, with Maps

1103K. Grained Morocco cloth, flexible limp, gold edges, gold side and back titles, ...$1.25

1106. Grained Morocco cloth, red burnished edges, divinity circuit, gold titles, ...$1.30

1111. Seal Grain Genuine Leather, divinity circuit, round corners, gold edges, ...$1.75

Button Flap Binding



The Button Flap Binding gives an added advantage for slipping in and out of the pocket.

The leather cover extends completely over the front edge and is fastened on top with a button clasp as shown on illustration.

Size, 3½x5½ inches. Self-Pronouncing

No. 1115F. French Seal, divinity circuit, button flap, gold titles, silk head bands and silk marker, round corners, red gold edges, ...$2.05

India Paper Edition

Weighs 7½ ounces, ¾ of an inch in thickness

No. 1115XF. French Seal, divinity circuit, button flap, gold titles, silk head bands and silk marker, round corners, red gold edges, ...$2.50

MINION TYPE TEXT BIBLES

AUTHORIZED (KING JAMES) VERSION

Self-Pronouncing, Maps in Colors. Size 5¼x3¼ inches

1303K. Grained Morocco cloth, flexible limp, gold edges, ...$1.55

1309. Grained Morocco cloth, divinity circuit, overlapping covers, gold edges, ...$1.60

1311. Morocco Grained Genuine Leather, overlapping covers, gold edges, ...$2.00

India Paper Edition

1315X. Egyptian Morocco, overlapping covers, red under gold edges, silk head bands and marker, ...$2.75

BLACK FACE TYPE TEXT BIBLES

AUTHORIZED (KING JAMES) VERSION

Size, 4½x2¾ inches

1502. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, ...$1.45

1515. Seal Grain Leather, divinity circuit, red under gold edges, ...$2.65

Specimen of Type
THE LORD is my shepherd not want.
He maketh me to lie d green pastures: he leadeth m the still waters.

India Paper Edition

1515X. Egyptian Morocco, divinity circuit, red under gold edges, silk head bands and marker, ...$3.50

RED LETTER TEACHERS' BIBLES

Words of Christ Printed in Red

AMERICAN STANDARD VERSION—BOURGEOIS TYPE

No. 2182. Teachers' Bible with standard helps, but words of Christ in red. Large Bourgeois Type, Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, ...$4.00

MINION TYPE

AUTHORIZED (KING JAMES) VERSION

Specimen of Type

15 BUT GOD will redeem my soul from the power of the grave: for he shall receive me. Selah.
16 Be not thou afraid when one is made rich, when the glory of his house is increased;

graveyard
a habitation
him in every
one of them.
1 Job 20. 27.
2 Hos. 13. 14.
3 Ps. 61. 7.

No. 85453. French Morocco, divinity circuit, round corners, red under gold edges, ...$4.20

India Paper Edition

No. 85453X. French Morocco, divinity circuit, linen lined, round corners, red under gold edges, ...$7.20

BOURGEOIS TYPE

812RL. French Seal, divinity circuit, grained lining and fly leaves, head bands and marker, round corners, red under gold edges, ...$4.25

830RL. Same as 812RL, with extra leather-lined covers, $5.00

India Paper Edition

833XRL. Algerian Morocco, divinity circuit, leather lining, silk sewed, round corners, red under gold edges, extra quality binding, ...$6.75

Brethren Publishing House

Elgin, Illinois

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Austin, Sister Malinda F., nee Barnhiser, born in Maryland, died at the home of her daughter in the bounds of the Big Creek church, Okla., May 8, 1919, aged 77 years, 1 month and 20 days. Death was due to the effects of a stroke of paralysis, which she suffered last October. In 1865 she married A. W. Austin. To this union were born ten children. Her husband and five children preceded her. Brother and Sister Austin were among the first members to locate in this vicinity and were instrumental in establishing a church here. Services by Eld. N. S. Gripe.—Ora Holderread, Cushing, Okla.

Chapman, Catharine, wife of John Chapman, born in New York, died at the home of her son, Wm. Chapman, Berrien County, Mich., May 7, 1919, aged 96 years, 2 months and 27 days. She was the mother of nine children. Brother and Sister Chapman were charter members of the Berrien church. Services in the Methodist church in Bridgman, Mich., by the writer, assisted by the home minister, Bro. Louis Howard.—Eli Rosser, Nappanee, Ind.

Chrystler, Sister Sarah J., died at her home near Middlebury, Ind., May 6, 1919, aged 60 years, 1 month and 18 days. In 1878 she married Eugene Chrystler. To this union were born six children, three of whom survive, with four grandchildren, two sisters and two brothers. A number of years ago she united with the Church of the Brethren and lived a faithful life. Services by the writer, assisted by Bro. J. L. Mishler.—J. H. Fike, Middlebury, Ind.

Dillman, Sister Catherine, nee Brown, wife of Bro. Jacob Dillman, died at her home in Richland, Pa., May 7, 1919, aged 82 years, 1 month and 22 days. Services in the Richland house by Eld. John Herr and Bro. Michael Kurtz. Interment at Tulpehocken cemetery.—H. F. King, Lebanon, Pa.

Ditmer, Anna Lucile, daughter of Harley and Susie Ditmer, died May 7, 1919, aged 11 years, 11 months and 10 days. She never enjoyed good health, yet with all her illness manifested a cheerful disposition. She was desirous of finishing an education and although not permitted to attend school regularly, kept up her studies at home. She leaves father, mother and sister. Services by Eld. N. W. Binkley at Pitsburg.—Mrs. J. W. Eisenberry, Arcanum, Ohio.

Fisher, Mary Catherine, nee Barklow, died at the home of her son, in Freeport, Ill., May 10, 1910, aged 70 years, 2 months and 16 days. She married Geo. M. Fisher in 1869. She was a faithful member of the Church of the Brethren for forty-six years. She leaves six daughters, one son and thirty-two grandchildren. Services by the writer, assisted by Bro. A. Kuhleman. Burial in the cemetery near by.—I. E. Weaver, Kent, Ill.

Heaston, Lewis, born near Huntington, Ind., died at his home, McPherson, Kans., April 12, 1919, aged 70 years, 9 months and 28 days. When he was thirteen years of age, his father, with his entire family, crossed the plains with ox-teams, and located in Salt Lake Valley. Here for ten years they were engaged in gold-mining and operating saw-mills, after which they returned to the State of Iowa. When twenty-three years old he united with the Church of the Brethren, of which he was a faithful member. In 1871 he married Mary Teeter. To this union were born eight children. He leaves his wife, four sons, two daughters and eleven grandchildren.—J. J. Yoder, McPherson, Kans.

Lentz, Bessie Elizabeth, daughter of Brother Warren and Sister Altha Lentz, died May 12, 1919, aged 2 months and 7 days. She leaves her father, mother and sister. Services at the Bear Creek church by Bro. J. W. Beegbly, assisted by Bro. Parker Filbrun.—Maudie Filbrun, Dayton, Ohio.

Londeis, Sister Eunice Clare, daughter of Mr. and Mrs. G. W. Londeis, born near Troutville, Va., died at her home near the same place, April 6, 1919, aged 18 years, 3 months and 16 days. She was a member of the Church of the Brethren for three years. She leaves her father, mother, two sisters and two brothers. Services at the Troutville church by Eld. J. A. Dove, assisted by Dr. George Braxton Taylor. Interment in the cemetery near by.—Mrs. E. L. Showalter, Roanoke, Va.

McQuate, John G., born in Lebanon County, Pa., died May 1, 1919, aged 65 years, 4 months and 17 days. In 1877 he married Elmina Weaver. Six sons and three daughters were born to them, all of whom are living, except one son. Bro. McQuate and his wife united with the Church of the Brethren about 1881. Services at the Maple Grove church by Bro. H. H. Helman. Interment in the Maple Grove cemetery.—Mrs. C. L. Bowerize, Ashland, Ohio.

Meyers, Jacob M., son of Michael and Elizabeth Meyers, of Somerset County, Pa., died at his home, in Enid, Okla., April 15, 1919. He leaves his wife and five children. Services by Rev. Potter, of the Baptist church.—Mrs. W. H. Sell, Predonia, Kans.

Miller, Mary, nee Schrock, of Conemaugh, Somerset County, Pa., died near Brookside, W. Va., March 4, 1919, aged 69 years, 1 month and 18 days. She married C. J. Miller in 1872. To this union were born one daughter and one son. She and her husband joined the Church of the Brethren about 1885 and remained faithful. She is survived by her husband, son, daughter, seven grandchildren and three great-grandchildren. Services at the Maple Spring church by Eld. E. T. Fike. Interment in Maple Spring cemetery.—Goldie Judy, Eglon, W. Va.

Patten, John, born in Howard County, Ind., died at his home in the bounds of the Worden church, Stanley, Wis., March 22, 1919, aged 72 years, 10 months and 2 days. About two years ago he had a stroke of paralysis, from which he never fully recovered. In 1870 he married Mary Keyes. To them were born seven children, four of whom are living. His wife died when the children were small. He later married Maggie Studebaker. To them were born three children. Bro. Patten was the first minister of the Worden church, coming to this part of Wisconsin when the country was a dense forest. He traveled on foot or horseback to preach the Gospel. Services by Bro. J. M. Myers at the Worden church. Interment in the cemetery near by.—Mollie Patten Turner, Stanley, Wis.

Rau, Solomon P., born in Snyder County, Pa., died May 8, 1919, aged 61 years and 9 months. He married Miss Mary Ayres in 1884. To this union were born eight children, three of whom preceded him. He united with the Church of the Brethren in 1916. Services by Eld. D. P. Weller. Interment in the Fairview cemetery.—Edna Weller, Continental, Ohio.

Rhoades, Ralph Monroe, son of Earl and Alma Rhoades, died near Brookville, Ohio, May 12, 1919, aged 2 years, 11 months and 2 days. Services by the writer.—B. F. Henry, Union, Ohio.

Steel, Susannah, daughter of Joseph and Eliza Cripe, died April 29, 1919, aged 69 years, 9 months and 14 days. She united with the Church of the Brethren about fifty years ago, and lived a faithful Christian life. She was born in Elkhart County, Ind., and always lived in the bounds of the Rock Run church. She leaves her husband, Jacob Steel, one sister and six brothers. Services in the Goshen City church by the writer, assisted by Bro. L. Berkey.—Goshen, Ind.

Steinberger, Sister Henrietta, nee Miller, died in the bounds of the Lewistown congregation, Pa., of heart failure, April 14, 1919, aged 71 years, 10 months and 14 days. She married Eld. Albert Steinberger in 1864. To them were born three sons and five daughters. The husband, one son and four daughters survive. Sister Steinberger united with the church soon after her marriage and was a devoted Christian. Services by the writer, assisted by Eld. W. J. Swigart. Burial in the cemetery at Dry Valley.—S. J. Swigart, Lewistown, Pa.

Swigart, Bro. Abraham, died of cancer, April 28, 1919, aged 75 years, 9 months and 8 days. He leaves his wife, four sons, two daughters and several grandchildren. One son is in France. Services in the Glade Run church by Bro. C. O. Berry, assisted by Bro. A. B. Replogle. Interment in the church cemetery.—Ida B. Bowser, Kittanning, Pa.

Take a New Bible to Church

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AMERICAN STANDARD VERSIDN

Our Ruby Type Text Bibles are ideal for Sunday-school use because they combine readable type with small size in the book. Size 3½x5½ inches.

Specimen of Type used

steps, which is gone down on the dial of Ahaz with the sun. so return backward ten steps. So the sun returned ten steps on the dial whereon it was gone down. 9 The writing of Hezekiah king of Judah, when he had been sick, and

No. 40. Bound in Cloth, round corners, red edges, ... $0.55

No. 41. Genuine Maroon Leather, Morocco grain, flexible covers, round corners, red under gold edges, ... $1.50

No. 51L. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, with 31 full page illustrations in sepia, ... $1.85

MINION TYPE TEXT BIBLES
AMERICAN STANDARD VERSIDN

Size, 4x6 inches, 1½ inches thick

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No. 112. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, ... $2.10

No. 113. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $2.70

SMALLEST TEXT BIBLE
AUTHDRIZED (KING JAMES) VERSIDN

This is our smallest complete Bible. It contains the entire Bible and is small enough to carry in your pocket. Is not as large as an ordinary Testament. Just the Bible to carry with you. Diamond Type, Printed on India paper. Size, 4¼ x2⅝x½ inches.

Specimen of Type
St. LUKE 5.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 * And he withdrew himself

No. 0103X. French Morocco, divinity circuit, round corners, red under gold edges, ... $2.50

No. 0112X. Persian Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, $3.00

PEARL TYPE TEXT BIBLES
AUTHDRIZED (KING JAMES) VERSIDN

Pocket Size, 3¼x5⅝ inches

Furnished in strong durable bindings at prices within the reach of all.

Each Bible contains Bible Atlas, comprising handsome colored lithographic maps.

Specimen of Type.

AND the Lord appointed unto him by the plains of Mamre: and he sat in the tent door about the heat of the day;

1098. Divinity Circuit Binding, overlapping covers, durable Morocco cott, burnished edges, gold titles, each in a box, ... $1.15

1003X. Same as No. 1098. Flexible Limp Binding, without divinity circuit, ... $1.10

Size 3½x5⅛, with 6 Maps only

No. 010. French Morocco, limp, round corners, red under gold edges, ... $1.40

No. 012. French Morocco, divinity circuit, round corners, red under gold edges, ... $1.60

NOTICE:—Thumb Index on Bibles 35 Cents Additional. Name, or name and address in gold, will be placed upon any of these Bibles and Testaments at 20 cents per line.

AGATE TYPE TEXT BIBLES
AUTHORIZED (KING JAMES) VERSION

Size, 3⅝x5⅜ inches, with Maps

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1105. Grained Morocco cott, red burnished edges, divinity circuit, gold titles, ... $1.50

1111. Seal Grain Genuine Leather, divinity circuit, round corners, gold edges, ... $1.75

Button Flap Binding

The Button Flap Binding gives an added advantage for slipping in and out of the pocket. The leather cover extends completely over the front edge and is fastened on top with a button clasp as shown on illustration.

Size, 3⅝x5⅜ inches. Self-Pronouncing

No. 1115F. French Seal, divinity circuit, button flap, gold titles, silk head bands and silk marker, round corners, red gold edges, ... $2.05

India Paper Edition

No. 1115XF. Weighs 7⅛ ounces, ⅜ of an inch in thickness French Seal, divinity circuit, button flap, gold titles, silk head bands and silk marker, round corners, red gold edges, ... $2.50

MINION TYPE TEXT BIBLES
AUTHORIZED (KING JAMES) VERSION

Self-Pronouncing, Maps in Colors. Size 5¾x8¼ inches

1303K. Grained Morocco cott, flexible limp, gold edges, ... $1.55

1309. Grained Morocco cott, divinity circuit, overlapping covers, gold edges, ... $1.80

1311. Morocco Grained Genuine Leather, overlapping covers, gold edges, ... $2.00

India Paper Edition

1315X. Egyptian Morocco, overlapping covers, red under gold edges, silk head bands and marker, ... $2.75

BLACK FACE TYPE TEXT BIBLES
AUTHDRIZED (KING JAMES) VERSIDN

Size, 4½x7¼ inches

1502. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, ... $1.45

1516. Seal Grain Leather, divinity circuit, red under gold edges, ... $2.65

Specimen of Type
THE LORD is my shepherd not want.
2 He maketh me to lie down green pastures: he leadeth me the still waters.

India Paper Edition

1515X. Egyptian Morocco, divinity circuit, red under gold edges, silk head bands and marker, ... $3.50

RED LETTER TEACHERS' BIBLES
Words of Christ Printed in Red

AMERICAN STANDARD VERSION—BOURGEOIS TYPE

No. 2182. Teachers' Bible with standard helps, but words of Christ in red. Large Bourgeois Type, Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, ... $4.00

MINION TYPE
AUTHDRIZED (KING JAMES) VERSIDN

Specimen of Type

25 BUT God will redeem my soul from the power of the grave: for he shall receive me. Selah.
26 Be not thou afraid when one is made rich, when the glory of his house is increased;

growing old in Author-ness to every eye of Hym.
† Job xx. 27.
‡ Rom. 13. 14
§ Ps. 80. 7.

No. 0543. French Morocco, divinity circuit, round corners, red under gold edges, ... $4.20

India Paper Edition

No. 0543X. French Morocco, divinity circuit, linen lined, round corners, red under gold edges, ... $2.70

BOURGEOIS TYPE

812RL. French Seal, divinity circuit, grained lining and fly leaves, head bands and marker, round corners, red under gold edges, ... $4.25

830RL. Same as 812RL, with extra leather-lined covers, ... $5.00

India Paper Edition

832XRL. Algerian Morocco, divinity circuit, leather lining, silk sewed, round corners, red under gold edges, extra quality binding, ... $6.75

Brethren Publishing House
Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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D. L. MILLER, Editor EDWARD FRANTZ, Office Editor
L. A. PLATE, Assistant Editor

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Notes From Our Correspondents

(Continued from Page 349)

complete surprise to Brother und Sister Fletcher. About forty members attended, bring with them various provisions. Refreshments were served by the ladies. The young women have organized a class, of which Bro. Beahm was elected teacher, and Sister Fletcher, president. Bro. Fletcher is holding evangelistic services, which will close with a love feast on the evening of May 25,—the first to be held in Connellsville. The Sunday-school observed Mothers' Day by giving an excellent program. Brethren Beahm and Fletcher gave very interesting talks. We expect to have Children's Day in June.—Anna L. Cogan, Dawson, Pa., May 19.

Falling Spring.—May 17 and 18 we held our spring love feast at the Hade meetinghouse, with a good attendance, about 200 communing. Visiting ministers were Brethren C. D. Bonsack, B. F. McCoy, S. D. Vistine, John Flohr, Aaron Newcomer, Jacob Myers, J. O. Butterbaugh, who officiated, and C. S. Byers. Brethren Bonsack and Myers are both holding meetings in adjoining congregations, the former at Mercersburg and the latter at Welty's church. Bro. Byers preached along missionary lines on Sunday morning. At the close of the services an offering was taken, to be sent with our delegate to Annual Meeting for World-wide Missions.—H. N. M. Gearhart, Shady Grove, Pa., May 21.

Fredericksburg.—April 13 a series of meetings was opened at Rankstown, with two of our home ministers, Eld. J. W. Meyer and Bro. S. G. Meyer, as evangelists. The meetings were well attended. Six young people were baptized and one awaits baptism. Since our last report one has been baptized besides those at Rankstown. Easter Sunday four members of the Elizabethtown College Volunteer Band were with us and gave a much appreciated program.—Annis B. Wenger, Fredericksburg, Pa., May 15.

Harrisburg.—May 11 a very interesting Fathers' and Mothers' Day program was rendered by the Sunday-school. Bro. Beachley giving the address of welcome. The children gave a number of recitations. Bro. Harold Conner gave a splendid talk on "The Father's Part." Eld. John Whitmer, from the Big Swatara congregation, addressed the school. May 18, Bro. Beachley preached in the county prison. Bro. J. F. Graybill, returned missionary, filled the pulpit both morning and evening. Brother and Sister Graybill favored the Christian Workers with a special song in the Swedish language.—Sallie E. Schaffner, Harrisburg, Pa., May 19.

Lower Claar church has again had a great awakening, after having its doors closed for almost six months on account of the epidemic. We have had a week's meeting, which began May 3 and closed with our semiannual love feast. Eld. J. B. Miller, of Curryville, conducted the meetings, and delivered some inspiring sermons, which built up the church spiritually. The meetings were largely attended, many from adjoining churches assembling with us. We had with us at our feast the following ministers: Brethren James Brumbaugh, Peter Knavel, F. C. Dively, Taylor Dively, Samuel Weyant and J. B. Miller, who officiated.—J. A. Claar, Queeo, Pa., May 20.

Maiden Creek.—We had a very spiritual love feast May 17 and 18. Many members of other churches were present. Visiting ministers with us were Brethren Allen Bucher, Wm. Oberholtzer, H. S. Kline, J. W. G. Hershey, Linn Longenecker, Jacob Peiffer, Ira Gibble, Benj. Zug and Simon Bucher. Eld. Allen Bueher officiated. Brethren Simon Bucher and Ira Gibble addressed the Sunday-school the second day. We hope to go over the top with our Conference offering.—Edwin S. Ermel, Berwille, Pa., May 19.

Pittsburgh.—Easter Sunday we combined our Sunday-school and church services and enjoyed a well-rendered program by the children. May 11 we observed Mothers' Day with appropriate readings and solos. In the evening we held our communion service. We were glad to have with us Eld. Jas. A. Sell, of Hollidaysburg, Pa., who officiated. We had a larger number of communicants than the Pittsburgh church has had for some time past. We are also pleased to report that Sunday morning was a banner day in our school, with the largest attendance we have ever had. Since our last report four have been baptized and one letter has been received. Sunday morning, May 25, we expect to observe as Missionary Day.—Mrs. A. O. Horner, Pittsburgh, Pa., May 15.

Tulpehocken.—Since the last report fourteen have been baptized, as a result of meeting held by Brethren Nathan Martin and Harrison Gips. May 13 and 14 our love feast was held at the Heidelberg house. The exceptionally fine weather was favorable for a large crowd of people. The visiting ministers included Brethren S. E. Zug, Jacob Hertzler, Martin Heisey, Hiram Kaylor, I. W. Taylor, Allen Bucher, Nathan Martin, Ira Gibble, Abram Royer, Bitzer Johns and S. S. Meyer. Eld. Hiram Kaylor officiated.—H. F. King, Lebanon, Pa., May 17.

West Conestoga congregation held her love feast May 12 and 13, which has been a spiritual feast. Twelve visiting brethren of various congregations were with us, who labored for us in the preaching of the Word. Bro. A. S. Hottenstein officiated. The evening meetings, at the Lexington house, are well attended and the interest is good.—A. G. Fahnestock, R. D. 1, Lititz, Pa., May 16.

VIRGINIA

Daleville church met in council May 10, with Eld. T. S. Moherman presiding. Four letters were granted. Our church heartily indorsed the "Five-year Forward Movement" and will do all in its power to carry out her part of the program. A committee was appointed to take steps to open a Sunday-school and to have other religious services in a neglected community near us. Bro. L. C. Coffman will represent us at the Annual Meeting. Our District Meeting will be held in the Salem church this year. Our delegates are Brethren G. O. Reed, B. R. Ikenberry and D. V. Shaver; alternates, Brethren C. S. Ikenberry, J. T. Layman and W. K. Coffman. Immediately after the council meeting we held our love feast, at which Eld. J. W. Ikenberry officiated. The fourth Sunday of April Eld. D. C. Moomaw was with us and preached a very interesting sermon to a large audience. Recently we had the pleasure of having with us Brother and Sister Fred Wampler. Each gave a talk on their work in China. They promised to return to us later and give their illustrated lectures.—Mrs. D. V. Shaver, Daleville, Va., May 16.

Pleasant Hill church assembled in council May 10, with Eld. A. N. Hylton in charge. One letter was received. We have an excellent Sunday-school at this place, with good attendance and interest, under the superintendence of Bro. Jas. F. Hylton. Sunday, May 11, Mothers' Day was observed at this place. Eld. A. N. Hylton preached an able sermon to a large and attentive audience.—Perule Dickerson, Willis, Va., May 15.

Red Oak Grove church met in council May 10, with Bro. J. F. Keith presiding. One was received by letter. We made an effort to raise our money for World-wide Missions and hope to reach the desired amount. Bro. W. F. Vest was chosen elder and Bro. Asa Bowman, assistant. May 11 we met for Sunday-school, after which the home brethren spoke in memory of our late elder, Bro. W. H. Naff.—Sarah Ella Bowman, Floyd, Va., May 15.

Texas Chapel congregation met in council May 17. Bro. Floyd Akers was elected to the ministry and Brethren James Wimmer and Archie Wright were chosen deacons. Brethren W. F. Vest, C. E. Williams and Daniel Shaver, visiting ministers, assisted Eld. Asa Bowman. Following this, our love feast was held, with Bro. W. F. Vest officiating. This was our first time to enjoy a feast at this place, as the church is newly organized. The following day we had both Sunday-school and preaching services.—Dessie Rakes, Alleghany Springs, Va., May 18.

Woodstock.—Bro. S. I. Bowman, of Harrisonburg, Va., held a two weeks' series of meetings at the St. Luke church, beginning April 23. The members were much strengthened by his preaching. Bro. C. H. Wakeman, from an adjoining congregation, had charge of the song services, which were enjoyed by all.—Zella M. Hoover, Woodstock, Va., May 19.

Woodstock.—Bro. J. Wm. Harpine, of Mt. Jackson, Va., began a series of meetings at the Columbia Furnace church May 11, closing May 19, preaching in all nine sermons. Ten stood for Christ, five of whom were baptized during the meetings and five await baptism. The song services were conducted by Sister Mary Kagey, which was very much appreciated and enjoyed. May 17 we held our love feast, with eighty-three members present. Our meetings were very interesting from beginning to end, and the attendance was splendid. Eld. H. R. Mowry was with us during this time and we appreciated his presence.—Mrs. Simon Hollar, Edinburg, Va., May 21.

WEST VIRGINIA

Crab Orchard church met in council May 10. We had services on Sunday with quite a large attendance. Bro. E. L. Clower was with us the second Sunday of last month, for which we were glad. Bro. J. S. Zigler will be our elder for another year. The church called Bro. B. J. M. Crouse as our minister. Bro. M. P. Snuffer was chosen delegate to the District Meeting and Annual Meeting. The church decided to call for the District Meeting for the coming year. A Sunday-school Institute will be held here June 28. The following Sunday, June 29, a meeting will be held at the Pleasant View church. We have had few meetings here during the past winter, on account of the epidemic, and we are very anxious to get the work started again. The writer was appointed "Messenger" agent and church correspondent.—Josie Snuffer Montgomery, Viscova, W. Va., May 13.

ANNOUNCEMENTS

LOVE FEASTS

California

June 22, 7 pm, Santee.

Canada

June 14, 7 pm, Pleasant Valley.

Idaho

June 7, Nezperce.
July 12, 8 pm, Winchester.

Illinois

June 1, 6:30 pm, Cherry Grove.
June 14, 15, Waddams Grove.
June 14, 15, 2:30 pm, West Branch.
June 22, Sterling.

Indiana

June 1, Bremen.
June 1, Walnut.
June 14, 7:30 pm, Clear Creek.
June 14, 7 pm, Camp Creek.
June 14, 7 pm, Killbuck, Antioch house.
June 15, Huntington City.
June 22, 7 pm, Indianapolis.

Iowa

June 1, Beaver.
June 14, 15, 7 pm, Dallas Center.
June 14, 15, Spring Creek.
June 14, 15, Dry Creek.

Kansas

May 31, 6 pm, Navarre, Holland house.
May 31, 7 pm, Richland Center.
May 31, Belleville.
May 31, Quinter.
May 31, June 1, Abilene, at Holland house.
June 1, Kansas City, First church.
June 14, 10:30 am, Burr Oak.
June 14, Rock Creek.

Maryland

May 31, 2:30 pm, Beaver Dam.
June 7, Peach Blossom, at Fairview.
June 21, Bear Creek.

Michigan

June 1, 8 pm, Sugar Ridge.
June 14, Woodland.
June 21, 10:30 am, New Haven.
June 28, 10 am, Rodney.
June 28, 10 am, Zion.

Minnesota

June 14, Worthington.
June 19, Monticello.
June 28, Lewistou.
June 28, 29, Hawcock.
June 28, Morrill.

Missouri

June 7, Bethany.
June 14, Peace Valley.

Montana

July 5, Poplar Valley.

Nebraska

May 31, 8 pm, South Beatrice.

Ohio

May 31, 7 pm, New Philadelphia.
May 31, 6 pm, Chippewa, at Beech Grove house.
May 31, 7 pm, Pleasant Hill.
June 1, 7 pm, Salem.
June 1, Reading.
June 14, 10 am, West Nimisbillen.
June 21, North Poplar Ridge.
June 21, 10:30 am, Silver Creek.
June 28, 10 am, Swan Creek, East house.
June 28, Greenspring.
June 28, 10 am, Richland.
June 28, Canton Center (all-day meeting).

Oklahoma

May 31, Big Creek.

Pennsylvania

May 31, June 1, Lower Cumberland, Mohler house.
May 31, 4 pm, Spring Run, Pine Glen house.
May 31, June 1, 3 pm, Spring Creek, Spring Creek house, at Hershey.
June 1, Chess Creek.
June 1, Meyersdale.
June 1, Chambersburg.
June 1, Lancaster.
June 1, Harrisburg.
June 1, 6 pm, Rummel.
June 1, 6 pm, Smithfield.
June 1, 7:30 pm, Yellow Creek.
June 1, Middle Creek.
June 4, 5, West Greentree, at Greentree.
June 7, 8, 2 pm, Aughwick, at Germany Valley.
June 7, 2 pm, Mingo, at Mingo house.
June 8, Maple Glen.
June 11, 2 pm, Buffalo.
June 14, 2 pm, Licking Creek, at Pleasant Ridge house.
June 14, Farmers Grove.
June 14, Albright.
June 29, Sipesville.
June 29, Locust Grove.

South Dakota

July 5, Willow Creek.

Virginia

May 31, 5 pm, Unity, at Bethel house.
May 31, 4:30 pm, Barren Ridge.
June 1, Buena Vista.
June 14, Free Union.
June 22, 6 pm, Roanoke City.

West Virginia

June 7, 8, 2 pm, Berkley.
August 30, Maple Spring.

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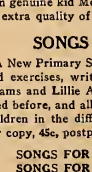

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"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

"Some Big Things Were Undertaken"

THAT is what my correspondent said in a recent letter. He was referring to a meeting of the executive board of a certain organization, at which some very important measures were considered and decided upon. If the organization is engaged in a good cause,—and it is, namely that of operating one of our church colleges, —why shouldn't it undertake big things?

"Despise not the day of small things" is excellent counsel, for people and institutions that despise little things are never likely to have a chance to do anything big. We happen to know that this counsel was faithfully followed in the case of the institution referred to above. So now it is able to lay larger plans.

Our church has not despised the day of small things, which is well. But we are thinking in larger figures now, which is also well. How are we to accomplish big things if we do not undertake them?

The work committed to the church by its Head is a big thing. The Kingdom of God is a big thing. The need of the world is a big thing. The time for undertaking big things is at hand.

They Don't Walk Single File

IT is interesting,—just as a matter of diversion from the strenuousness of constant toil,—to take a minute or two off to note the difficulty some people have in keeping faith and repentance in their proper order. What if somebody would practice one of them too soon? Anxieties on this point seem to have been increased by the fact that the International Sunday-school lessons recently treated both subjects and, it is feared, got the wrong one first!

Logically you must have *some* faith before you can repent. But you can never have much faith until you do repent. You can believe some things without repentance and you can be sorry for some things without faith, but there can be neither a true faith without repentance nor a true repentance without faith. Either one involves the other. They are not the same thing but they are so interdependent that anyone who tries to put either one of them far enough ahead of the other to see between them is likely to kill them both.

Faith and repentance are very dear friends. Don't try to separate them. Just let them walk together, arm in arm.

A Personal Letter to the Folks at Home

BY the time these words meet the reader's eye, the Becker Bicentennial will be on. The Conference of 1919 will be in progress. Some of the speeches will have been made. But many of them,—I am moving forward in my thought to the time when you read this,—are still to come. And the business sessions are yet to be held.

I am writing this to ask you what you are thinking of these days. Is tomorrow Pentecost or perhaps today? Where *are* your thoughts? You, I am supposing, stayed at home. You did not go to Winona Lake. That is, your feet did not, and your hands and eyes and ears. But your heart,—what did you do with that?

Am I right in assuming that the one all-absorbing concern of your life just now,—yesterday, today, and tomorrow,—is that the Conference this year may be a real, epoch-making event in the history of the church? And that you can find time for little else than praying to this end? For surely, you see, do you not, how big and wonderful the opportunities are which confront the church at this time?

You remember how it was a year ago when the Conference met at Hershey. How very critical the world situation was! With what anxious forebodings we watched the newspapers. And how we prayed that the war might end. And that the cruel designs of conscienceless, would-be world conquerors might be confounded. Indeed, it seemed to us then that if peace would only return to the earth again, our troubles would be ended.

Our prayers were answered, even more quickly than we hoped for. And our hearts were filled with praise. For this glorious fact we shall never cease to be grateful. But we already see how childishly foolish we were in our dreams of what the return of peace would mean. We thought everybody would be so happy and unselfish and everything in the world so harmonious that all care would be gone and we should have nothing to do but enjoy the heavenly Jerusalem come down to earth. But now, that the period of reconstruction is upon us, it seems as if the call to world service was never so insistent and so loud.

Can the Church of the Brethren ever be the same after this Conference? Will she, by reason of it, get such a vision of her mission and such a baptism of conviction and determination that she will seem to all of us like a new church? Not new in foundation principles or purpose but new in "demonstration of the Spirit and of power."

I am writing this to ask you whether you are praying earnestly that such may be the outcome. Don't you think there is room for it? Room, I mean, for a church so bent on justifying her existence, so bent on doing something these next years that it will actually make a difference, actually bring the Kingdom nearer? Will you pray that those who are yet to bring their messages to the Conference will do so with their souls on fire with such a purpose? And that those who hear may likewise be set on fire, the kind of fire that never can go out? So that, when they go back home, everybody in the home church will catch fire too? Everybody but you, of course, because you will already be on fire.

And in your praying you will not forget the business sessions, will you? Will you pray that the Spirit of God may have absolute control? That everything may be decided right? Especially that, in the discussion of ways and means, the central things may not be lost sight of in a multiplicity of detail? That things may be kept in the right proportion, with nothing lost but with first things always first? And that such a spirit of unity may seize the delegates as will bind the whole church together in a common purpose, making her absolutely proof against every divisive and weakening tendency?

And when you pray, you will not just say the words, will you? Do you know what it means to pray? Do you know it costs something to pray effectively? Do you realize that you must actually mean what you say? And that God is very quick at detecting any insincerity? And that even your neighbors can tell by the way you act, whether your prayers are likely to amount to anything?

Don't you want this to be a truly great Pentecostal Conference? One that will be pointed back to in the years to come as the Conference which gave the church a new start? A new start in usefulness to God in the establishment of his Kingdom among men? You can help to make it so.

Rights or Duties First,—Which?

WHAT do you think of the doctrine that "no man can have any duties till he is given all his rights"? Does that slogan suggest the true remedy for our social ills? Suppose we all adopt that motto! Each one, of course, being his own interpreter of his rights! Wouldn't we soon have a fine mix-up?

But every such distortion of the truth has some truth hanging around the edges. It is always well to look for that. So if anyone comes at you with that doctrine as an excuse for non-performance of his obligations to *you*, before beginning to argue the matter with him, you will do wisely to make sure that you are not responsible for the withholding of any of his rights. See that he has no just claims on *you*. That will put you in position to show him the absurdity of his contention.

For it is utterly absurd. It is bad policy and bad ethics. Refusing to recognize any duties to others until you have secured from others all your rights, is a poor way to get your rights. And it is directly contrary to the spirit of Christianity.

To be just, even when justice is denied you, is the Christian way. Your duty is your duty, whether others do their duty or not. It would be nearer the truth to say: "No man can have any rights till he has performed all his duties."

The Vine Must Have Branches

THE vine, it is true, can get along without the branch much better than the branch can get along without the vine. Cut off from the vine, the branch dies at once, while the vine can live on.

But to what purpose, if all the branches were cut off? The vine exists for the sake of its fruit and the fruit is borne on the branches. A branch without a vine is soon dead, but a vine without branches is useless.

A Christian who loses his contact with Christ will soon die. But if he thinks that is nobody's concern but his own, he errs greatly. His is the greater loss, to be sure, but Christ is also the loser. His mission is realized in the perfected fruit of Christian lives. When that fruitage fails, his mission fails proportionately.

Fellow-branches, we must abide in the Vine, for the Vine's sake as well as our own.

CONTRIBUTORS' FORUM

The Bugle Call

A bugle note is sounding from over plain and hill,
Is calling you, is calling me, to do our Captain's will.
Oh, there's a battle raging on every sea and land,
Our Captain is the Lord of hosts. Oh, hear his great command!

Obey his marching orders, the victory to win,
To fight the deadliest foes of all, of unbelief and sin.
He calls for heroes, brave and strong, to hear his battle-cry,
And we must fight to right the wrong and some must even die.

It may take much of sacrifice to leave our loved ones dear,
To give up all ambitions for a future great career;
Yet thousands made a sacrifice to heed our country's call.
Shall we, the Lord's own soldiers, do the very least of all?

A challenge comes for volunteers to heed his great command,
To carry his own banner bright to every foreign land;
And though there may be dangers and the way seem dark and drear,
Our mighty Leader guides us. Oh, who will volunteer?

The Elders and Deacons

BY J. H. MOORE

PAUL, in his letter to the church at Philippi, has this greeting, as we find it in the Authorized Version: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." In the Revised Version the rendering is slightly different: "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons." Those having a copy of the Revised Version will observe that the marginal rendering for bishops is "overseers." In fact, in every instance where the word *bishop* occurs, "overseers" will be found in the margin, showing that, in the judgment of the revisers, *overseer* is the more exact rendering. It is interesting to note the Syriac rendering of this verse: "Paul and Timothy, servants of Jesus the Messiah, to all the saints that are in Jesus, the Messiah, at Philippi, with the elders and deacons."

The translation in which the Greek was rendered into the Syriac language, was made not far from A. D. 250, and upon the part of the translator the term bishop was studiously avoided, being employed only once in the entire New Testament, and then in Acts 20: 28. In a measure, this may be said of John, the last of the New Testament writers to make use of the inspired pen. Though he refers to those in charge of the Master's work, time and again, he never has any use for the official title bishop, but makes frequent use of elder and angel, even referring to himself as an elder. And if we can be excused for diverting at least slightly, we may add, that while the term *bishop* has been frequently employed, in a general way, in our Conference Minutes for 140 years, we can not recall an instance where it, as a title, has ever been attached to the name of a brother, definitely designated. In these Minutes we often read of "Elder So-and-so," but never of "Bishop So-and-so."

But to the subject in hand. Paul names two sets of officers in addressing the saints at Philippi,—bishops, or elders, and deacons. In the New Testament, elder and bishop mean one and the same official. It is simply two names for the one officer, the former Jewish usage and the latter Greek or Gentile. In the first century church there was no church official known as elder, and a still higher one known as bishop. This distinction, as a corruption or innovation, came into existence in later centuries, but was unknown to the churches planted by the apostles.

So we have left for consideration two sets of officers for the apostolic churches,—bishops or elders, and deacons. What is said elsewhere in the epistolary writings about pastors, evangelists, teachers, shepherds, etc., is fully covered by these two sets of officials. Since Peter and John, though both apostles, refer to themselves as elders, while Paul has much to say about elders and their work, we will in this article refer to the official board of a well-organized apostolic church as elders and deacons.

For each cougregation there was a plurality of elders as well as a plurality of deacons. This is made clear by Paul's greeting to the saints composing the congregation at Philippi. We learn, from Acts 20: 17, that there were several elders at Ephesus, and in delivering his charge to the elders of this church, Paul addressed all of them. Titus (1: 5) was instructed to ordain, not one elder but "elders in every city." Here we have the plurality of elders for each church too clearly stated to be misunderstood. So far as we can understand the New Testament, this was the apostolic plan. Men of the required qualifications were selected, ordained and placed in charge of the churches. Each group of elders, for any city or congregation, may have had a foreman, or leader, but in looking after the flock, over which the Holy Ghost made them overseers, they all took part. They counseled and worked together. How they divided up their work we are not told, but being of one mind and influenced by the same Spirit, they found it an easy matter to make themselves helpful to each other.

As assistants in their work they had deacons, who doubtless performed their duties as officials under the direction of the elders. Just how much they did may not be especially clear, but they were of sufficient importance in looking after the affairs of the church to make it advisable for Paul to associate them with the elders when writing the saints. We may not go far wrong in saying that to the deacons was assigned the temporal side of the work, pertaining to the congregations they served. And even into this entered a large, spiritual element, hence the importance of the spiritual qualifications laid down for them and their wives. As workers and examples in doctrine and manner of life, they were the wheel-horses of the congregation. They held things steady and gave solidity to the church as a body.

With the counsel, influence and help of the deacons the elders were the rulers, shepherds, pastors and spiritual fathers of the flock. They fed the flock, instructed, encouraged, edified, and even rebuked, when it became necessary. By studying to prepare themselves for their work, taking the oversight of the church and exercising in their office in a discreet manner, they naturally became the pillars of the church or body of members entrusted to them. The members, young and old, learned to love, respect and look up to them. We might well say that among all the saints they were held in high regard and that on every hand their work was appreciated.

In association with the deacons and the church as a body, the duly chosen elders had a degree of authority that the faithful ones were not negligent in exercising. Among other things they were to rule well, firmly and fairly. Under no circumstances were they to lord it over God's heritage, nor were they to be lax in performing their full duty. They were not only to feed the flock, but they were to teach the members their duty and see to it that they lived up to these duties in their lives. One has only carefully to read what was said to the elders or angels of the Seven Churches of Asia, to understand what was required of the overseers of congregations. It was not a mere matter of holding the office, but they were made to feel the importance of earnestly performing the duties for which the office called. We are probably safe in saying that when elders of the apostolic time taught members that their adorning should not be the wearing of gold, they did not fail to apply the necessary discipline when their instructions were willfully ignored. In short, the elders of divine appointment ruled loyally, firmly, wisely and lovingly. They took the oversight of churches not for money and honor, but because they felt that it was their duty, as servants of God, to look after the part of the work entrusted to them.

And what we need today is the same conviction upon the part of those entrusted with the care of the flock of God. They need to be men who understand their work, men of faith, and men who are willing faithfully to perform their duty in full. In the time of the apostles much depended upon the elders and deacons, and the same is true in this age of the world. With properly-trained and fully-indoctrinated elders and deacons,—men full of the Holy Ghost,—no popular evil, no innovation and no false leaders ueed be greatly feared. Given a faithful and an efficient body of church officials, standing together, the church will be held steady under the most trying circumstances, souls will be saved and God's cause honored. Talk about training men for efficiency! There is no department of church interest where thorough training and preparation will produce better results than right in the official body. Give the churches of the Brotherhood a good set of efficient, loyal, prudent and sympathetic elders and deacons,—men who have the faith to accept the teachings of the New Testament, as understood by the Brethren, and nerve to perform their duties in full, and it will take more than an occasional unfaithful pastor to poison any considerable number of the household of faith. Looking at the subject in the light of what we are saying, it must be evident that we are not making enough of the elders and deacons of the modern congregation.

Sebring, Fla.

The New Gish Fund Books

BY H. A. BRANDT
Secretary of the Gish Fund Committee

AT the recent meeting of the Gish Fund Committee six books were added to the list and five were discontinued. The new books on the list are as follows:

77. Things to Live For.—J. R. Miller. This little book is by one of the best known devotional writers. It puts needed emphasis on striving for the things that are really worth while. The retail price of the book is $1.

78. The Character of Jesus.—Charles E. Jefferson. A volume containing twenty-six studies of the characteristics of Jesus Christ that were prepared for a congregation containing a large number of young men. The hearty reception given these studies indicates at once both the nature and the value of this book. Do not confuse this book with a little volume with the same title by Horace Bushnell. Retail price, $2.

79. Pedagogy for Ministers.—Alvah Sabin Hobart. The author insists that the work of the minister is as much teaching as it is preaching. In this he goes back to the example of the Lord Christ, who, in his relations with men, was more at home in teaching than in preaching. This little volume is a new book in a new field. Retail price, $1.

80. The Call of a World Task.—J. Lovell Murray. "The Call of a World Task" has been widely and effectively used at student conferences and on ministers' reading courses. As the title indicates, the book calls attention to the work and opportunity of the church on a scale commensurate with our present knowledge of the world's need. Retail price, 60 cents.

81. Quiet Talks With World Winners.—S. D. Gordon. By some this volume is considered the best of the well-known "Quiet Talks Series." In any case it is a book that is well worth making one's own. Retail price, $1.

82. The Training of the Twelve.—A. B. Bruce. "The Training of the Twelve" is a truly remarkable book. It is primarily a study of Christ's material and methods, while training the twelve disciples. But ministers who read the book will find in addition that it contains a wealth of suggestive material for sermons. It is the largest and most scholarly book on the list of books added this year. Retail price, $2.

It may be interesting to note that the six books put on the list this year have a total value of $7.60. Some fortunate purchases before increases in price took place, makes it possible for the Gish Fund to put these books on the list at a cost to ministers of only $1.80

for the six books. This fact is not mentioned to encourage ministers to send for the books because they represent a bargain, for the Gish Fund is now handling all of the books that its income will permit; and therefore the committee feels that ministers who send for the books should feel under obligation to make the best use possible of them. But the figures given above do show how much the James R. Gish Fund is really doing for our ministers, if they will but make the most of the opportunity. The fact that the Gish Fund has practically reached the limit of its power to distribute books, unless its income is increased, is of importance, in connection with the Forward Movement of the Church. The Gish Fund represents a worthy cause that ought to be remembered along with other valued undertakings now before the church. The Gish Fund can not join in the Forward Movement unless those who have funds come to the rescue.

The list of books now on the list and available to ministers of the Church of the Brethren are as follows:

2. Doctrine of Brethren Defended, ... 20c
5. Seven Churches of Asia, ... 20c
11. Bible Dictionary, ... 25c
15. Eternal Verities, ... 20c
19. Modern Secret Societies, ... 15c
20. Alone With God, ... 15c
23. Cruden's Concordance, ... 30c
26. Bible Atlas, ... 60c
31. The Twelve Apostles, ... 15c
32. Edersheim's Life of Jesus, ... 75c
33. The Sick, the Dying and the Dead, ... 10c
36. Universalism Against Itself, ... 20c
37. Problems of Pulpit and Platform, ... 15c
39. Bible Readings and Bible Studies, ... 10c
43. Blaikie's Bible History, ... 30c
55. Preparation and Delivery of Sermons, ... 35c
56. A Man and His Money, ... 25c
64. Life of St. Paul, ... 15c
67. The Boy Problem in the Home, ... 25c
68. Archæology and the Bible, ... 75c
70. Schaff's History, Vol. V, Part II, ... 90c
71. Manhood of the Master, ... 15c
72. The Christ We Forget, ... 30c
73. Gospel for a World of Sin, ... 30c
74. Little Talks to Little People, ... 30c
75. The Minister as Shepherd, ... 25c
76. When Home Is Heaven, ... 25c
77. Things to Live For, ... 25c
78. The Character of Jesus, ... 50c
79. Pedagogy for Ministers, ... 25c
80. The Call of a World Task, ... 15c
81. Quiet Talks With World Winners, ... 25c
82. The Training of the Twelve, ... 40c

Elgin, Ill.

General Conference the Only Means to Preserve General Church-Unity

BY L. W. TEETER

In the Church of the Brethren, the New Testament of our Lord and Savior Jesus Christ is held as its organic Law. By each of its individual members it is also held as his "Perfect Law of Liberty." In the former sense, every New Testament principle is a constituent part of the essence of the church-body as a whole. In the latter sense, every New Testament principle centers itself in the heart of every truly converted soul, and abides there as an ever-present stimulus to move him out into every righteous activity, and as an ever-present monitor against all unrighteousness. Thus we can see that all truly converted souls are essentially alike, and that each individual convert has within himself the same Divine Essence that the whole church-body has within itself. The origin of this Divine Essence is in God the Father. It was transmitted to men by God the Father, through his Son, Jesus Christ. The Son established that Divine Essence on this earth among men in the organization of his church, and committed his Gospel to his apostles by the Holy Spirit who, in turn, would commit it to other faithful men, to keep them in the unity of the Eternal Godhead forever (John 17: 20, 21).

On this point Jesus says: "Neither pray I for these alone, but for them also which shall believe on me through their word: That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Reader, will you take the time to think very carefully over what Jesus prayed for here? Let me help you to think: (1) His prayer includes even us, if we believe on him through the word of the apostles, which he gave to them. We may be one in him and the Father, and our oneness in him and the Father may be a testimony to the world in our day, that the Father hath sent the Son into the world. (2) He has not only prayed that we may be one with him and the Father, but that we "may be made perfect in" that oneness, that the world may not only "believe" but "know" that the Father hath sent the Son into the world, and that the Father loves us now, as he loves the Son. Now, in the light of this prayer of our Great High Priest, how very important it is that we utilize every lawful means to hold intact that intense ONENESS, so completely prayed for, and which he so soon after sealed with his precious blood!

This oneness with the Father and the Son truly exists in the heart of every truly converted member of the church of Christ. Paul, writing to the Ephesians, states clearly the attitude and graces that each one should cultivate among his fellows, and the relation he sustains to the church as a whole and to the Godhead, as follows: "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and in you all" (Eph. 4: 1-6).

In accordance with the foregoing statement of primary principles as the Divine basis, our General Conference has been formed, taking the Apostolic General Conference of Acts 15 as its precedent.

Now, supposing that in the Church of the Brethren there are 1,000 organizations. Each organization is supposed to be founded upon New Testament principles, and all of its activities are to be governed thereby. It, then, logically follows, that each such organization is authorized, and expected to be, a part of General Conference of the 1,000 churches. The territory, occupied by the 1,000 churches, is, for convenience, divided into State District Conferences. Each church is accorded the right to represent at its District Conference, so the several District Conferences are composed of the delegates from its several churches. Each District Conference is accorded the right to represent on Standing Committee at General Conference. Then, again, each of the 1,000 individual churches is accorded the right to represent at the General Conference, where the delegates from the State District Conferences, together with the Delegates from the several churches, become the voting power of it. Then, again, any member of any church has the right to take part in the discussion of any question, in his home church, in his District Conference, or in the General Conference, and so utilize all the power that he can command, to influence the voting body to make the decision of any question his way.

The Formation of Answers to Questions at General Conference

In 1883 the following was adopted: "All queries sent to Annual Meeting for decision shall in all cases be decided according to the Scriptures, where there is any direct 'thus saith the Lord' applying to the question, and all questions to which there is no express scripture applying, shall be decided according to the spirit and meaning of the Scriptures, and that decision shall be the rule of all the churches for such cases as the decisions cover, and all members who will hinder or oppose such decision shall be held as not hearing the church, and shall be dealt with accordingly. The decision shall not be so construed as to prevent the Annual Meeting from giving advice when it deems it proper to do so, and that given as advice shall be so entered upon the minutes."

Now, in conclusion, I will say that all decisions, made in this manner, must be regarded by all the churches as Scriptural, and as strictly binding upon every member of the 1,000 churches and especially so because all members helped to make them, or had the opportunity to help. Each one had the opportunity, at least three times, to have decisions go his way. If, after spending all of his efforts to have decisions go his way, he fails, he can still be loyal to the General Conference by submitting to its decisions. But, if any individual member or church will not submit, and will deliberately disregard General Conference decisions, the member or the congregation will be guilty of insubordination,—incurring liability to be dealt with accordingly.

Again, all General Conference decisions having been made by all the churches participating in their making, become at once the property of the General Brotherhood, hence, any violation of them by any member or congregation is a very grave offense against all the rest of the church, because such violation attempts to destroy that which is the rule,—the property of all the churches. If I were to do so, I surely would feel that I would deserve the severe condemnation uttered by Jesus: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18: 6).

Hagerstown, Ind.

Things Primary and Secondary

BY FLOYD M. IRVIN

The above caption was the subject of the closing address of the first African missionary, accorded the honor of presiding over a Scottish General Assembly. Dr. James Stewart was a man "great in heart and mind." His great life was poured out for Christ in such a wise and devoted manner and with such telling results that few names in the list of missionary heroes can compare with his. He talked little but did much. As is said in a Minute of the Kafarian Synod: "He came to be regarded by statesmen and missionaries, as well as by the native people, as the chief representative of the mission cause in South Africa." The man behind the message made his words weighty. A part of his closing address to the Synod, twenty years ago, is very appropriate and worth considering by the Church of the Brethren today, when, if ever, in the history of the world, Christianity should and is moving forward with a united and mighty bound. It is as follows:

"My appeal and earnest request is: 'We hang the trumpet in the hall, and study war no more.' In unity there is strength. Why not apply this principle also to our service in the church? We are like men in a mist; or like sections of an army in the darkness, mistaking each other, and attacking each other because we have not the same regimental facings on our coats, or have a slightly different regimental flag.

"Amongst the causes which keep churches apart, it is possible or probable, I think, that mistakes have been made by exalting, to the rank of primary duties, and raising to corresponding primary places in belief, CERTAIN THINGS,—call them ideas, views, opinions, or deductions from Scripture,—ABOUT WHICH JESUS CHRIST SAID NOTHING. These ideas may concern church government,—that perpetual bone of contention,—church ceremonial, or even doctrine itself, or the special duties of individuals. It is possible also,—seeing the width and general freedom of Scripture statement,—that some of these views may have evolved from the church's inner consciousness rather than from another and safer source. It is not that such things or ideas themselves are wrong or unimportant, but that they are put in wrong places, and are exalted to positions which they do not deserve, and which belong to something very much higher and greater,—and that is the true spirit of Christianity itself, and the practice and exhibition of that charity which we are

solemnly assured will live, long after these things have vanished away.

"In our estimation of the value of these things, and in our decisions as to what shall be regarded as primary and what as secondary in the church's testimony and activity, it is possible that our judgments, and the judgments of those who have gone before us, may also have been affected by the inevitable narrowness and weakness which clings to the human mind. It is possible, nay, it is historical, as it is the saddest chapter in the history of religion, that at times even human bitterness and the feelings and jealousy of sect or church have played their parts. These feelings may come to us in the guise of angels of light, though they are not that at all, but angels of darkness, and they may have told us this lie, that by the intensity, zeal, and perhaps even bitterness, with which we fight for these secondary things, we are making ourselves more really the defenders of Christ's truth. These false counselors did NOT tell us that some of these things were the secondary laws of Christ's church and kingdom; and that, THE MORE TIME is spent on lifting them up to the rank of first importance, THE LESS TIME AND STRENGTH the church has for its primary duty,—the care and conversion of souls at home, and the spread of the knowledge of Christ among the millions of men abroad, who hardly know they have souls at all; to whom LIFE is great darkness and a great perplexity, and DEATH a still deeper darkness and a more baffling mystery. These false angels did NOT tell us that whole centuries of the church's existence have been spent in dealing with such controversies, and that the energies of some of the strongest minds and most loving hearts with which God has blessed the church have been consumed in this, I will not say internecine, but inter-ecclesiastical war, with the result of leaving the hostile camps more hostile than before. Our one Teacher, Master, and Commander, is Jesus Christ, and *that to which he mainly directs our attention should be by us mainly attended to*, and yet we have learned some of his lessons and attended to his commands so badly.

"In this connection, and as an illustration, I wish to quote a single sentence, bearing on this great question, of what is primary and what is secondary in a church's life. They were spoken to a church society in reference to the present controversy, agitating the whole of the great historical Church of England. The sentence is this: '*Is it possible to conceive of Jesus Christ being deeply occupied with questions of the ceremonial use of incense, or of lights on the altar, or of the wearing of copes, albs, and vestments, or of any other question of an ornamental rubric?*'

"We shall all agree, I think, that such a conception is absolutely impossible. Jesus Christ, we know, was deeply occupied with entirely different things,—with human hearts and human sin, and with the sorrows of those hearts because of that sin, and mainly he tried to help those sore, overburdened hearts to a better state. What Christ did is the primary work of his church,—to which all the strength and time and energy of every minister of his and every member of his church should be mainly devoted while life's short day lasts. That a question of this kind should be at this hour convulsing the greatest and most powerful church of the Reformation, only shows how far the attention of a church may be distracted and its energies wasted on things of secondary importance. The blame lies entirely with those who insist on making these things of primary importance. But these things have no more to do with the real work and primary duty of any church than the coat I have now the honor to wear, and the triangular hat I wear when I go outside, have to do with my personal Christianity. These externals and secondaries may be useful, and are all right in their own places as the accidents or ornaments of work or office; they are all wrong when they take the place of things essential and indispensable to a church's life and efficiency.

"If you ask why I have so occupied your time I will answer thus: Let nothing but what is of primary importance keep this, or any other church apart from other portions of Christ's church which are willing to work along with us. And, second, let us be perfectly sure that what we class as of primary importance is really so. There is so much to do of the real primary kind,—the care and conversion of souls at home, the finding of souls without number abroad!"

Chicago, Ill.

The Sodom of France

BY J. E. MILLER

IN olden times Sodom grew so wicked that it was destroyed from the face of the earth. God does not settle all his accounts in one day. Some wicked cities have long escaped the destruction to which they have been hastening with all their might. But the day of reckoning will come, and their accounts will be settled.

Marseilles is famous because of its great harbor. We approached the city by rail, coming from Paris through Lyons. It was a night-run up to eleven in the morning. We had the delightful (?) experience of riding all night in a day coach. Fortunately we had reserved seats and went first-class, which made the annoyances a little less annoying than they would otherwise have been. Most of our party managed to sleep some, though few rested much.

We had purchased tickets for breakfast on the train. The ticket, as well as the bill of fare, was printed in French. The breakfast we had purchased was the French continental breakfast, but we had not noticed it at the time. We took what they brought us. Now our regular breakfast should have consisted of a cup of tea, coffee, or chocolate and a roll. To our surprise they also brought us a homeopathic allowance of meat. Naturally we took it. Our breakfast was to cost us two and a fourth francs. We presented our tickets in payment, only to find that they would not satisfy our waiters. We were asked to pay each two and a half francs more because we had eaten meat! Of course there was nothing to do but to pay it. That was paying forty-seven cents for a very little bit of meat, but at the same time we learned to look out for the future and so charged it to profit and loss.

Before the war Marseilles had a population of about 600,000. Now the population is about a million. The United States has four military camps here. Some of us went out to Camp Covington, where we found 6,000 men, all eager to return to America. Some had already been in waiting for a whole month. Later we saw one boat leave for the States with a thousand boys bound for home.

Off in the distance is a German prison camp. We saw some of these prisoners at work, loading our ship. Each prisoner wore the mark "33" on the back of his coat. Two men stood guard over them. The prisoners were fine-looking fellows, well fed, well clothed, and were happy in their work.

All nationalities meet in Marseilles. The war has made this port a great place for embarking and disembarking. The city has its fine, clean quarters, with wide streets and all modern appearances. It also has its older sections, with narrow and filthy streets, where the inhabitants have little to look forward to. A stroll through the older sections is full of interest. One should not make this trip too near his meal-time, as it will cause unpleasant thoughts to arise in his mind.

Saloons abound everywhere. It seems that all the people drink and smoke. To this neither women, girls nor little boys are an exception. So many people are seen with sores on their faces. Filth and disease and sin are the triumvirate that hold absolute sway. There is no attempt to apologize for indecency and sin. The streets swarm with women, aged from twelve to fifty, who do not hesitate to accost any man whom they may chance to meet. In the tougher districts one must not go alone at night and he will do well to avoid such streets even in daytime. The residents do not value your life, your money or your character as something they are bound to respect.

Marseilles is an old city. The Phœnicians left their marks in this city and the Romans set up their monuments, remains of which may yet be seen. Its favorable location on the coast made it a target in commerce and in war. But one does not need to stay more than a day to see all that there is to see. In fact, it contains much in the way of modern life that one does not want to see. Select the very worst you can find in the worst part of the worst city of the States and you will have what is very common in Marseilles. Having said this much, it is not necessary to say more.

This old city is a living example of the truth that when an individual, a community, a city, a nation drives God out of its thought and life, morality ceases to be, and religion, as a vital force, ceases to exist.

I was told by one of the natives that women and girls in stores were paid a dollar a day. On the other hand, an officer on the "Canberra" said that the pay was only fifty francs, which is only nine dollars and fifty cents, a month. He also said that even then it was not poverty that has produced these frightful conditions, but the lack of a living religion.

While we were there, we witnessed a strike parade. The carpenters were asking for an increase in pay and for an eight hour day. A long line marched through the streets, but they were quite civil in their demonstrations. The next morning I read in the papers that the theaters dropped the curtains five minutes that evening out of sympathy with the striking carpenters. The spirit of unrest may be seen everywhere. It remains for nations and capital and labor to decide whether we shall pass through an evolution or a revolution. A willingness, to deal justly on all sides, alone can save us from a revolution. Personally, I believe that *evolutions* are to be preferred to *revolutions* because they disturb existing conditions more reasonably and cause the least loss to all. But if men will not listen to reason, revolutions must follow.

Our Government has spent large sums in building docks at Marseilles. These are well built and will stand for years. I am told that for years there will be no occasion for expenditures for this purpose. Now, since the war is over, the docks will be abandoned by our Government and it is only reasonable that we will realize nothing further from them. They can not be moved and there is no law requiring the French to buy them. They were erected as a war necessity and with the close of the war, their end will have been served.

On the S. S. Canberra for Port Said.

The Ceremony of Feet-washing in the Greek Church

BY A. J. CULLER

IT is the experience of a lifetime to visit Jerusalem, the mother of our religion. But it is to be thrice blest to visit it during the Passion Week. It was our good fortune to arrive in Jerusalem on Wednesday, April 16, and to remain for the few momentous days of the events in the life and death of our Lord. On Wednesday evening we walked to the top of the Mount of Olives. The moon was full, shining in all its splendor, bathing the eternal city in a golden sheen of light. From the top we could see the Dead Sea, nearly twenty miles away and almost four thousand feet beneath us like a shimmering silver sheet in the clear night air. Jerusalem lay below us, sharply outlined but dimly discernible as to details. We went into raptures and I suppose I shall declare, as long as I live, that it was the most inspiring sight of my lifetime. We walked about on the top for an hour or more, looked toward Bethany and followed the paths, somewhere near where our Lord often walked from the quiet retreat to the surging city.

On Thursday morning we witnessed the feet-washing ceremony which represents the entire Greek Catholic Church. It was held in the courtyard of the Church of the Holy Sepulchre, which, according to their tradition, represents the place of the last scenes in the life of Christ. We arrived before 7 o'clock and found that already the roofs of all surrounding buildings, the belfry of the church, all possible grottoes and places to sit in sight, and much of the best standing room had been taken. We, however, managed to get rather close, on some steps, so as to get a fairly good view. We had been there about half an hour when the servant of the American Consul, Dr. O. W.

Glazebrook, came, inviting us to come to his private room. As there were only six of us in the party, we did so and were ushered into a nicely-furnished room, with a balcony window immediately overlooking the scene of the ceremony. The American Consul is a well-educated and most charming man. During the war he had charge of all the interests in Jerusalem, rationed out all food, and took care of the many delicate religious situations in this "very religious" city. He gave us a most illuminating talk on war conditions in Jerusalem.

The crowd in the courtyard below was a most interesting one to study. It flashed with the most variegated coloring I have ever seen. It seemed as if the different types of dress were innumerable, and each of them represented some fact of religion, race or tribe. Moslems and Jews, Armenians and Copts, Greek and Roman Catholic, Druses, Beduins, Persians, Egyptians, Turks, Arabs, Hindus, peoples "from every nation under heaven," each speaking in his own tongue, even as it was in Jerusalem on Pentecost. It was a good-natured group, somewhat noisy, though but little so, for an Oriental crowd, and showing great reverence and respect.

The feet-washing took place on a platform with the Patriarch's throne chair placed on an elevation and seats for twelve,—six on each side of the platform. At the corners were candles burning and in the center of the side, above the steps, was a huge cross. The ceremony began at about 8:30 with reading by a priest from a pulpit on the side of a building near by. The procession marched from the church through a file of soldiers to the platform. In the procession marched a priest with a candle, another with a beautiful gold cross, choir boys in white and purple, four bishops with the Patriarch and the twelve oldest priests of the community, whose feet were to be washed. After they had taken their places, there was a long service of chanting, reading and antiphonal singing, preceding the ceremony itself.

The Patriarch of Jerusalem, who, of course, represented Christ, was the dominating figure of the situation. He is a noble-looking old man, with silvery white hair and beard, and his face has the tender touch of sainthood. He is large of body, has the bearing of a king, and impresses one with a quiet dignity. He wore a most brilliant crown, richly bejeweled, had his golden scepter and a most richly gold-decorated robe and cope. The twelve apostles wore rich, red robes, finely inwoven with gold and the usual black cap and flowing veil of the Greek priests. The four bishops, who attended and assisted the patriarch, wore yellow robes with silver inwoven. The laver and pitcher, also most highly ornamented, were quite large.

When the ritual was through, the Patriarch stepped to the middle of the platform, between the two rows of apostles, and gave up his scepter and crown. The four bishops then removed his beads, Patriarchal cross, cope and robe, and then, clad mostly in white, they tied a large silk towel about him. The bishops poured the water from the large golden pitcher into the beautiful laver. He then proceeded to wash the feet of the twelve, kneeling in front of them as he did so. I think this was simply to be in an easy posture for a large and aged man. He quickly wiped their feet, not with the silk towel with which he was girded, but with another which he threw over his shoulders.

After the washing of the feet, the Patriarch went from the platform to the stone pavement, and there knelt and uttered a prayer. He then returned to the platform and assumed the symbols of his dignity and authority. When he had ascended to his chair, the reader came down from his pulpit, on the side of the wall, and brought the gold-decorated service book to the Patriarch who kissed it. The Patriarch read some scripture and there was some more singing. At this point the private secretary of the Patriarch,—a priest who graduated from Oxford and who, I am told, is a most likable and cultured man,—ascended the pulpit and gave a short address in English on the significance of the ceremony. We could understand only a word now and then, owing to the hubbub of the crowd below. The Patriarch then waved the benediction, took his sceptre and a bouquet of flowers. The flowers were dipped into holy water and, as the procession descended from the platform and passed through the crowd, he smiled and sprinkled the people on each side. The procession did not go back into the church but to the Greek convent, in another part of the city. This is the celebration which each year on Thursday of Holy Week is performed by the Patriarch of the Sacred City in the interests of the millions of this faith who doubtless, this morning, turned their thoughts to this spot.

Jerusalem, Palestine.

Redeemed People

BY IOA M. HELM

"And it shall be when Jehovah shall bring thee into the land of the Canaanite, . . . that thou shalt set apart [cause to pass over] unto Jehovah all that openeth the womb, and every firstling which thou hast that cometh of a beast; the males shall be Jehovah's. . . . And all the first born of man among thy sons shalt thou redeem" (Ex. 13: 12, 13).

All Israel was holy unto Jehovah,—they were the covenant people,—but the firstborn, as representatives of the nation, were specially consecrated. The salvation of the firstborn of the Hebrews, when the firstborn of Egypt were slain, was not without price. Substitution or death was the inexorable rule.

Jehovah instructed the Israelites that when their sons should ask: "What is this?" they should explain that when they were in Egypt, in the house of bondage, Pharaoh was stiff-necked and hardened his heart against letting them go from Egypt. "Jehovah slew all the firstborn in the land. . . . Therefore I sacrifice to Jehovah all that openeth the womb, being males; but all the firstborn of my sons I redeem." Human sacrifices were forbidden, but the lives of the firstborn being forfeited, they were redeemed by the substitution of a lamb that died in their stead.

The sacrifice was to be the best,—a male of the first year without a spot or blemish. Israel might plainly see that the merciful God, who had come down to save them from the tyrant, was not saving them simply because they were descendants of Abraham, but was pointing out a way of salvation. The life of a creature must be given as a ransom.

The Old Testament doctrine of salvation by substitution is typical of the Great Antitype, Christ Jesus,—the Lamb that taketh away the sins of the whole world. Isaiah, in prophetic utterance, could say: "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed. . . . Jehovah hath laid on him the iniquity of us all. . . . As a lamb that is led to the slaughter, . . . so he opened not his mouth. . . . When thou shalt make his soul an offering for sin [trespass offering], he shall see of the travail of his soul and shall be satisfied."

Sin is a violation of God's rights and honor, and the life of Jesus Christ,—the Lamb without spot and blemish, the Lamb slain, as foreordained from the foundation of the world,—is the satisfaction paid for it to God's justice. "Without the shedding of blood, there is no remission of sins," and Jesus, the Son of God, voluntarily took on himself flesh and blood, that he might give his priceless life-blood that we might live and not die. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life" (Lev. 17: 11).

The life or soul of the flesh is in the blood, and the blood maketh atonement by reason of the soul life. 1 Cor. 5: 7 reads: "For our Passover also hath been sacrificed, even Christ." Realizing that the cost of our Passover Lamb was beyond reckoning value, Paul says: "Ye are not your own, ye are bought with a price; therefore glorify God with your bodies and your spirits, which are God's."

While Jesus gave his life-blood a ransom to God's justice for our redemption, and took away our condemnation to punishment, he placed upon us a new obligation to obedience. Dummalow's Commentary beautifully paraphrases 1 Cor. 6: 20: "For ye were bought with a price; glorify God therefore in your body." "You must not argue that the existence of appetite proves the lawfulness of their gratification; you must take care that what is lawful is also wise, and the appetite does not make you its slave. Both food and the organ which digests it are perishable. But the body has an eternal element, and unchastity harms that eternal element, designed, as it is, for the service of Christ and participation in the resurrection. You know that your bodies have a part in the mystic union that exists between Christ and his people. How shameful it is, therefore, to violate this union by acts of immorality! . . . The Christian should be united to Christ in a spiritual union. The immoral union is destructive of the spiritual union. . . . Remember that you are not your own possession. You have been purchased by Christ, who has given his life for you. Therefore see that you honor him by consecrating your very bodies to his service."

Ashland, Ohio.

The Forward Movement

BY EZRA FLORY

The Forward Movement is not a new thing. Life is perpetually a forward movement. All the outstanding characters of the Bible were persons who moved forward. God was not pleased to have Moses stand still. A forward movement was ordered in the face of apparent impossibilities. After a year's stay at Mount Sinai, the march again proceeded toward the Land of Promise.

As the procession was about to move from Sinai, Moses invited his father-in-law to go with them, that the blessings in store might be shared with him. Moses' entreaty was: "Come thou with us and we will do thee good." A splendid motto! But the great man of the desert decided to remain in his own land and with his own kindred. He preferred the tangible to the intangible. He was not willing to leave his well-known paths for the alluring prospects of pooling good things to be turned over to his account without arduous effort.

Unwilling to leave his relative, Moses made another proposition: "Thou shalt be to us instead of eyes" and the blessings we receive shall be shared with you. What an appeal! "You can help *us*." The first appeal was, "We will help *you*." In these two proposals lie the fundamental principles of two different programs in the forward movement of Moses.

Which of these methods works best for you in winning souls, to follow and coöperate in the Lord's work? Have you tried them out? Think how many persons you have heard say: "I tried to do him good, but he will not accept the offer. He wills to be indifferent and I shall let him have his own way." Did it occur to you that the appeal to a soul to be your pathfinder is a stronger appeal than that of doing him good? The Master asked a sinner to give *him* a drink of water, and in that approach succeeded in bringing the Water of Life to a parching soul. The surface may be sandy and undesirable, but veins of value lie deep beneath. If these are tapped, abundant resources will enrich you and make the surface most promising.

A minister was recently asked to preach a sermon at Thanksgiving time. That evening he asked a lay member to assist him in the preparation of the sermon. The lay member declared he could not do it; that he was no preacher. But at last he gave one suggestion after another, until the sermon was ready. When the minister spoke, that lay member was for one time occupying the front seat in the church, attentive throughout the entire service. And when the services were concluded the lay member came to that minister, laid his hand upon his shoulder and remarked: "Say, Jake, that was the best sermon I ever heard you preach." What had happened? Henry had done something in preparing that sermon, and thus unconsciously he had prepared himself to receive its message. How can we, in our Forward Movement, enlist the inner activities of our constituency and neighbors? We need to reach more men, more Reuels. How shall we do it? The undertaking is a

(Continued on Page 364)

THE ROUND TABLE

Be a Missionary

BY ZACH NEHER

RIGHT where you are,—in the harvest field with the threshing crew, the section gang, whatever your work. Show the boys that through seven days in a week there is something to Christianity.

Are you discouraged because of your humble position? And do your efforts count for so little, because you can't go across the sea and be a great light? Perhaps you are just a kitchen servant. Keep your little light burning! Some one may be just outside, groping in the dark. They see your light,—your pure life,—and thus you may be the means of their safety.

Perhaps you are needed at home, to take care of an invalid mother. You can't even go to school. Be a missionary there and bring heaven near to earth for her. Don't say: "Sometime I will be a missionary." Now is your opportunity,—right where you are.

Possibly your husband is not a Christian. He needs a pleasant home and a true Christian woman to live with far more,—shall I say?—than strong sermons from the pulpit.

What really melts hard hearts, moulds sentiment and forms the destiny of nations, is a missionary spirit in mothers and homes. That creates a heaven on earth.

Reeds, Mo.

Parent Consecration

BY U. J. FIKE

I READ two articles in these columns on "Infant Consecration" which prompt me to head this article with a title that appeals to me as being far more important, and yet productive of the same results.

In the articles referred to, the term "infant" was used; therefore, I understand it to be used in its common designation. Such a service would, indeed, be beautiful and right, but it seems to me superfluous. Would it not resolve itself into a "parent consecration" meeting? The child would not understand the service; therefore it would be the parents receiving the instruction.

It may be urged that the child could not be told later that he was consecrated to the service of his Master. Truly so. But I am not so sure that such information carries much weight with it. Do I believe in "Infant Consecration"? Indeed I do. I agree with it in principle; but it is multiplying ceremonies to make a public, individual service of it. Care for the child is obligatory as well as to the church's best interest. The foundation of the future church is, of necessity, laid in the present rising generation. In the context of "Suffer little children to come unto me," I do not find evidence of "infant baptism" or "infant consecration." All three evangelists use it in connection with the story of the rich young ruler to illustrate the conditions of entering Christ's Kingdom.

Many of our congregations have a "Children's Day" once a month during the preaching hour. Such a service may be made very impressive, and one that will do the child great good. Better still, a short children's service may be given each Sunday by the pastor, prior to the regular sermon. At any rate, we *must* not neglect the child; but let us keep it out of the realm of *formal* ceremonies.

I am sure that the best way to consecrate the child is to consecrate the parent. Any amount of services will profit the child but little if the home is not properly conducted, or if the deportment of the parent is not in harmony with the teaching of Christ. Consecrate the parent and you consecrate the child.

Heredity is a great and fundamental law in nature; and so, I believe, it is in a spiritual sense. The offspring, we are told, does not inherit tuberculosis from the parent; but just the physical conditions that are favorable for this particular bacterium to thrive. Thus it is evident that the physical condition of the parent and the atmosphere in which the progeny is reared largely determine whether the latter will be tubercular. Even so spiritually. You show me a godly father and mother rearing a child in a godly atmosphere at home, and I shall venture to show you, in the child, a godly man. I mean, not "having a form of godliness, but denying the power thereof"; but a genuine "godliness" that "is profitable unto all things." Does not each sermon, if heeded, make for a deeper consecration? It is a splendid idea, however, occasionally to have a parents' meeting to remind them of their duty toward their children. My appeal is for deeper spirituality and a more righteous daily life in us all; and I am sure God will abundantly bless.

Clarence, Iowa.

"Look Out for the Bright"

BY JULIA GRAYDON

IT stands on my desk,—just a plain square of ecru and brown cardboard, with a small country scene at the bottom. But it is the verse which catches my eye and that is why I keep it there.

It reads thus: "Look out for the bright, for the brightest side of things, and keep the face constantly turned to it."

A few Sundays ago, we had as our Sunday-school lesson subject, "God Our Heavenly Father," and one of the verses in that lesson was: "Sufficient unto the day is the evil thereof."

So, if we keep our eyes constantly toward the bright side, we will not see the "evil thereof."

The brightest side of things! Has not everything two sides? Even in the material world we find the bright side and the dull side. Turn over a leaf and notice the dullness of the under part.

Is there a disagreement between two persons? We hear others say: "There are *two* sides." And this we know to be true, for every question, every argument, has *two* sides.

However, the main point is: Look at the *bright* side and do not, for a moment, look away from it. Tell this to the people who are always looking at the dark side, the dull side and seeing the flaws and imperfections which make life so unhappy.

I leave them with *you*, these words which I see every day: "Look out for the bright, for the brightest side of things and keep the face constantly turned to it."

Harrisburg, Pa.

How Kind

BY OMA KARN

"'It isn't right to waste the light,'
Said Nurse,—and puffed it out!
'Now go to sleep, the stars will peep, no doubt.'"

* * *

"Geof's curly head went down in bed,
'How kind of God,' said he,
'To waste his light all through the night for me.'"

WHAT charming philosophy! What a pearl of truth from the mouth of a babe! Well might the hearts of men and of women be touched by the sweet, winsome gratefulness contained in the expression: "How kind of God." Yes, how very kind of God to lavish upon his children the care that he does. And how indifferent we are to any adequate regard for its abundant protection. Verily, it appears to be wasted, so often is the gift of it passed unnoticed by the favored recipient. It is so quietly and inconspicuously given that we accept it as a matter of course, as our natural right, with but small thought of gratitude for the Giver. It is in this passive acceptance that we lose sight of what the gift conveys. "In thy light shall we see light."

A keen appreciation of the care that is guarding and guiding our way means an open vision for the blessing that God wants us to have. Without this power of perception we are no more aware of what is within our reach than a blind man, passing at noonday through the Grand Canyon, can grasp the beauty and the wonder around him. Neglect,—not lack of sustenance,—is the cause of much of the impoverishment of spirit from which we are prone to suffer. Every grateful thought breathed forth from our heart ascends as sweet incense to the throne of heaven. Appreciation of his care means returns rich and rare,—heaven's choicest gifts, unlabeled, to be had for the asking.

"Ah! little lad, we, too, are glad
God is so wondrous kind.
His gifts are free, for you and me to find!"

Ashland, Ohio.

How to Be Approved by God

BY REBECCA C. FOUTZ

"Study to show thyself approved unto God, . . . rightly dividing the word of truth" (2 Tim. 2: 15).

THIS is a plain and direct command. It is to be a matter of study and thought on our part as to whether we measure up to God's standard for us and are thus approved by him.

And how can we do this unless we know and understand his Word? And this we can only do by study and prayer under the guidance of the Holy Spirit, to aid us in "rightly dividing the word of truth." Then it should be our one and only aim so to live by the help and instruction he so freely gives us that his approval can be given.

Neither should we feel that so doing is either a burden or a hardship. It is reasonable to conclude that God, as our Father, is the object of our love and devotion. Now it is natural for us to want to please those whom we love here in the flesh. We try to do the things they wish us to do, so as to be approved by them. We do not want or like to hurt them by going contrary to their wishes. We should feel the same way towards our Heavenly Father.

But often it seems, from the lives and conduct of far too many professing Christians, that this command reads thus: "Study to show thyself approved unto man, lightly dividing the word of truth." For all too often much of God's Word is so lightly regarded, yes, even entirely passed over, and we do most things to please our fellow-man instead of God.

Now none of us can draw our garments about us and with a Pharisaical expression declare that we are never guilty of so doing, because we are all more or less influenced by those about us and do the things of which they would approve because we want to be well thought of and liked by them.

This is one of the great weaknesses of human nature. Israel was constantly falling prey to it and later generations have not changed or improved much.

We are always more influenced by the visible than the invisible, and since we can only see God by faith, but others in the flesh, we are much more prone to follow the latter.

But to know and rightly divide God's Word, then to have the courage and conviction to live by it, constantly trying to do only that of which God will approve, should be our highest aim and whole endeavor.

Waynesboro, Pa.

A Word to College Students

BY B. M. FLORY

During the recent turmoil the enrollment in some of our colleges was greatly decreased. It is gratifying to notice that during the school-year just closing the enrollment gradually increased until about the usual average has been reached. This shows that the temporary hindrances did not thwart the original purpose of securing an education. Such men will likely return with renewed determination to make the best use of their time and also be influential in helping younger students to realize that time is a wonderful gift. During school-days some may feel that there is an abundance of time. The days appear long and there is often a tendency to allow an hour or two to pass unimproved by any degree of advancement. The twenty-four hours of the day must be used today or never. Each day brings its golden opportunity.

It is during college days that many decisions are made. The selection of a definite vocation for life is generally made during these years. Each individual must stand at the forks of the road. This decision is almost invariably influenced by parents and very often wisely directed by a sympathetic professor in the small college, such as you are attending. Still the burden largely and properly falls upon the individual. This step should be taken carefully and prayerfully. God has a plan for each one. Consult him and get the facts first-hand in your individual case. Then use your time and talent in preparation for, and in doing, creditable work for him.

Since in China, just a few words to those who have decided to work in the foreign mission field, or who may so decide later.

1. The Lines of Work Now Available

In China the people are approached from three different angles,—medical, educational, and evangelistic. Though different lines of work, the three, taken as a unit, form a solid front and aim to lead the people to Christ and into a larger field of usefulness.

Medical.—In this useful field primary attention is given to administering to the needs of the body. Since the body is the dwelling in which the soul resides, medical attention opens a direct pathway to the inner man. In the mission field, as elsewhere, there is a great struggle for human existence. The mind is also rather primitive. Successful medical attention is looked upon as a direct administration of the gods. In fact, a doctor is sometimes worshiped as a god. The people endeavor to show the most sincere appreciation. The doctor is considered an angel of mercy, performing deeds of kindness. The individual thus attended will generally respond to the teaching of the Word. The work thus affords an opportunity for evangelistic efforts. A direct Christian influence is created. Many souls are by this means led to accept Christ. Not only this, but it also opens the door of many homes to the evangelistic missionary and his work. Since the Chinese live behind walls and closed doors, the evangelist, when first approaching a city or village, must be content with street preaching. Should it happen that some one of the villagers had been away to the hospital and received kind attention he will most likely step forward with an invitation to his home. He may also arrange a preaching point and call the people together. Therefore the work is seed-sowing, preparatory to the harvest. It may also be classed as sowing in the evening, as the majority of hospital patients are old—the body well worn. They thus enter the vineyard at the eleventh hour.

Educational.—This department is sowing seed in the early morning. It lays the foundation for manhood and develops an educated citizenship. Since the strength of any nation or people lies in its young men, this department is indispensable. Strong and dependable leaders do not spring up in a day,—they must be trained from boyhood. What is true in governmental departments is likewise true in the church. Old men may accept Christ and enter the church in all sincerity, but they soon pass beyond, and their work, at best, is only temporary. An indigenous church must be built from the foundation up, and develop within well-trained young men and women who, when they pass beyond, will have firmly established the Christian church. In China each of the mission boarding-schools is located in the center of a community of about 500,000 people. There are other communities, equally as large, awaiting the introduction of Christian schools. The missionary in charge of such a school, in connection with the out-station schools, has an unlimited opportunity of training a stable citizenship and developing consecrated and energetic Christian leaders. It is very likely that in the near future the mission school will be recognized by the natives as the leading educational factor in the community. At present the need is great, in China, for Christian education. The Government schools are non-Christian and are rapidly tending toward materialism. Students who graduate from such schools and such an influence will go to the West for higher training in vocational lines, and not seek Christian institutions or Christian influence. Upon returning to China they are really an obstacle to Christian forces. The remedy is easily foreseen, but requires money and energy, to be put into operation. The Christian school must be taken to the home community of the young men, to develop and direct their lives into the sphere of greatest usefulness.

Evangelistic.—The evangelist is a messenger of light on the mission field. His Bible under his arm, a smile upon his face, and a jolly "good morning" are three essential requisites. The department, properly organized and worked, is sowing and reaping from morning until evening. The evangelist must enter the door opened by the hospital, and cultivate the seed sown by the school. In this work there is no summer vacation. The pioneer missionary, in opening the cities and villages, must preach simple and first essentials, and be content with street and house-to-house preaching. Later the chapel is opened and finally the church is built and organized. At the same time a group of substantial native evangelists are being trained who will teach their own people. At this stage the work becomes more regular and the results more noticeable. It all takes years, and much patience and tenacity are required. The evangelists in China, at present, each have a field of several hundred thousand people assigned to them. There are still other such fields untouched. At present the evangelist's services are most urgent, since the Government is being reorganized, the social customs reformed, and the old religion set aside, especially by the younger classes.

In all of the departments, along with efficient skill, personality is the factor that counts for most. Personal work will reach the heart when all formal means have failed. The missionary must speak the language and be a good mixer, to do the best work. He must live and be one with the people. A study of the characteristics of the people, until they are understood, their point of view appreciated, and their confidence gained, are first essentials to administer to the needs of the soul.

2. The Preparation

Each volunteer should study the different departments of work thoroughly and make a selection. After so doing, preparation can be definitely and properly directed. The missionary, of all persons, should be well trained. Otherwise the Board's funds are misappropriated and the field remains unworked, to a large extent. A standard college course, as a foundational essential, should be looked upon as a reasonable requirement. If any part of the preparation must be postponed, let it be the advanced training. Some boards are already advocating a short first term of service upon the field, followed by the professional preparation at the time of the first furlough. In any case the foundation should be well laid. If for no other reason, our colleges should be properly endowed to give the best opportunity. The courses should be made thorough, and more strictly adhered to, for the special benefit of the missionary. Some enthusiastic men and women desire to finish their preparation quickly, in order to enter the field. They feel that they can not complete the college and a Bible course in addition, and some such are allowed to substitute a great amount of Bible for the ordinary college work. This is a mistaken view, and results in a weak structure. Better add an additional year and carry some Bible subjects along. The student who can not master the whole college curriculum is not the best candidate for the mission field.

The work of the medical missionary is definitely specified and nothing need be said, save that it be done in a first-grade school. The candidates should complete the college and the professional work, if possible, before coming out for the first term of service. In China, at present, the educational department is needing some M. A. and Ph. D. men to direct the work. But along with higher education, primary methods should be given close attention. In our own mission, up to the present, almost all of the work is primary and the larger part will likely be for some years to come. Those who desire to do the preaching, likewise should have their A. B. degree, and all the Biblical knowledge possible, in addition. Get a good foundation and then build upon it. Some one may ask: "Is it impossible for a missionary to make good, without adhering strictly to the above suggestions?" No. There are many good men and women on the field who were unable to complete their preparation, as above suggested, and are doing good work,—some of them excellent work. Still, any student knows, and we must all remember that there is a great difference between a passing mark and a grade of 98%.

3. Selection of Your Field

Careful attention should be given to this important point. Just as we, as individuals, are differently constituted, likewise the people of one nation differ in mental makeup and temperament from those of another. A ride across the ocean does not change the missionaries' likes and dislikes. He may discover that the thing which irritated him most at home is an inherent characteristic of the people among whom he is to labor. Adaptability must not be ignored. The most capable missionary in India may be obliged to take second or even third place in China, and vice versa. Schoolmates and relatives are a great factor in leading their fellows to the field. At the same time misfits may occur occasionally. Since the members of the Mission Board have not had extensive first-hand experience in the field, and are not personally acquainted with all of the applicants, and since most any of us can get a recommendation from our relatives and friends, the matter of locating the field for which one is best fitted is largely up to the volunteer. Here the Mission Study Class should serve a large purpose. It would be well and wise for each volunteer to select good books and make a careful study of the different fields to which he may be appointed, with the view of ascertaining the mental make-up of the people. At the same time, he should put himself to a severe test and learn just where his physical propensities would be least disturbed and his mental make-up fall in proper line, thus placing no more obstacles than necessary in his field of usefulness. The volunteer who applies for a certain field, as a result of thorough study to locate himself, should, if at all possible, be sent to the chosen field.

* * *

These lines have been written because of the deep realization of the burden resting upon the missionary's shoulders. The constituency at home gives freely and hopefully for his support, supporting all departments of work. Thousands of souls are passing by his door. Whether the funds are properly appropriated and most of all, whether souls are led to the light and love of Jesus, depends largely upon the worker's preparation, and his adaptability to the community and work to which he has been appointed. The preparation and the degree of fellowship with the Master make the inner man and, in connection with his adaptability to his people, create the influence which surrounds and influences his work.

Ping Ting Hsien Shansi, China.

Special efforts are being put forth, in some of our churches, to make the Sunday-school library a real factor of helpfulness for the entire congregation. Of course, the children are remembered with an ample selection of books adapted to their special requirements, but the needs of older readers are also cared for. Sunday-school teachers and ministers find volumes fully suited to their special lines of work. The great value of a library, carefully selected to meet the various needs of the congregation, is obvious to all wide-awake members. Any of our Sunday-schools or churches that feel the need of assistance in making the proper selection of books, as above outlined, are invited to address our Book Department.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

A Christian's Power

Acts 1: 8

For Week Beginning June 15, 1919

1. **Introductory.**—Power is one of the things for which an ambitious man strives. Rightly used, it is something well worth acquiring. A Christian's power runs out along other lines than those followed by one who lives merely for this world. The Kingdom of God is "righteousness and peace and joy in the Holy Spirit." Three view-points of the Christian's power naturally suggest themselves,—the inward, the upward and the outward.

2. **The Inward Look.**—We find that there is an influence within us that is at war with the high and holy longings of the soul. We see sin there. We see the evil of our natures,—that our energies are, in some way, out of touch with the loftiness of which we are capable. Sometimes the most exalted visions may present themselves, and hopes may spring up, only to lose themselves in the mist and fog of our carnal nature. Too often "the good that we would, we do not, and the evil that we would not, that we do." Our real self, therefore, must be brought "in tune with the Infinite" to be an instrument of God's power.

3. **The Upward Look.**—It is, indeed, a most blessed realization that with absolute assurance we may see Jesus, who is the "author and finisher of our faith." By trust in his redeeming grace we can experience that "old things pass away and all things become new." When we become "new creatures in Christ Jesus," a new experience is ours. The vision changes, the horizon widens, and we begin to feel a new power stirring within us,—a power that is heaven-inspired. This is the power that worked so mightily in the apostles at Pentecost. It is the power of which Christ spoke when he said: "All authority [power] hath been given unto me in heaven and on earth. Go ye therefore." Because he had power, they would have power. They would have his power, and therefore they could go boldly and make disciples of all nations.

4. **The Outward Reach of This Power.**—As an all-influencing manifestation, the Christian's power is without limit. It is world-wide,—"all the world." There is no colony, no principality, no dominion, no empire, no confederacy that can claim a monopoly of this power, or arrogate to itself the exclusive exercise of the Christian's influence. It is not hedged in by mountains or seas. It is not affected by either poverty or riches.

5. **The Universality of This Power.**—This wondrous power is the heritage of all those who believe in the Lord Jesus, and have placed themselves under his authority. It is the mightiest influence in the world today. It lays hold upon God, and places itself in alliance with his omnipotence. "Because I live, ye shall live also." We live by the exercise of the Divine Power working within us, and therefore we are made mighty to the pulling down of the strongholds of Satan, and the overthrow of systems of iniquity of every sort. But to realize the utmost benefit of this power, it should be cooperative. There should be an alliance of forces that will work in unison with God. If we would have victory over Satan and all his hosts, there must be a strong and united effort of all who are the Lord's followers. If the treasures of the church are freely given, the world's evangelization will be speedily accomplished, and God's name glorified.

6. **Suggestive References.**—The Source of power (Isa. 40: 29-31). Stephen's experience (Acts 6: 8). Paul's experience (2 Cor. 12: 9). When power is in control (2 Tim. 1: 7). How Christ's power may be with us (Matt. 28: 20). Jacob's experience (Gen. 32: 28). How the disciples received power (Acts 2: 2). "The exceeding greatness" of God's power "to us-ward who believe" (Eph. 1: 19).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JUNE 8

Sunday-school Lesson, Obedience.—Gen. 12: 1-4; Matt. 7: 16-29; John 14: 21-24.

Christian Workers' Meeting, Our Great Bicentennial Commemoration.—Psa. 126: 3.

MEETINGS IN PROGRESS

Bro. C. B. Smith, of Morrill, Kans., in the Smith Fork church, Mo.

Bro. Ralph G. Rarick, of Covington, Ohio, in the Middlebury church, Ind.

Bro. C. H. Brown, of Lowell, Ark., in his home church, Springdale congregation.

GAINS FOR THE KINGDOM

Five were recently baptized in the Altoona church, Pa.

Three were recently baptized in the Beachdale church, Pa.

Two were recently baptized in the Pleasant Hill church, Ind.

Five were recently baptized in the Spring Creek church, Ind.

One was recently baptized in the Bellefontaine church, Ohio.

One has recently been baptized in the Cedar church, Iowa.

One was recently baptized in the First Church, Philadelphia.

Three were recently baptized in the Germantown church, Pa.

One was restored and three baptized in the Troutville church, Va.

Five have been baptized in Ahwa, India, since the beginning of the year.

One accepted Christ in the Haxtun church, Colo.,—Bro. E. G. Hoff, of Chicago, evangelist.

Six were baptized in the Fairview church, Ind.,—Bro. J. Edwin Jarboe, of Chicago, evangelist.

Four were baptized in the Parsons church, Kans.,—Bro. H. B. Mohler, of Sterling, Ill., evangelist.

One confessed Christ in the Greenwood church, Del.,—Bro. A. L. B. Martin, of Baltimore, evangelist.

Nine were baptized in the Viewmont church, Pa., Bro. P. J. Blough, of Johnstown, same State, evangelist.

Seven were baptized in the Rock Run church, Ind.,—Bro. Milo Geyer, of Milford, same State, evangelist.

One was baptized in the Elk City church, Okla.,—Bro. Roy Wagoner, of East Enid, same State, evangelist.

Three were baptized in the Clear Creek church, Ind.,—Bro. B. D. Hirt, of Portland, same State, evangelist.

One was baptized in the Garden City church, Kans.,—Bro. H. D. Michael, pastor, in charge of the meetings.

One was received into the Chippewa church, Ohio,—Bro. J. W. Fidler, of Brookville, same State, evangelist.

Eight were baptized in the Connellsville Mission, Pa.,—Bro. Irwin R. Pletcher, pastor, in charge of the meetings.

Six accepted Christ in the Sangerville church, Va.,—Bro. J. W. Hess, of Bridgewater, same State, evangelist.

Seven were baptized in the Paradise Prairie church, Okla.,—Bro. H. E. Blough, of Wichita, Kans., evangelist.

Fourteen were baptized and three await the rite in the Mt. Joy church, Pa.,—Bro. A. J. Beeghley, of Somerset, same State, evangelist.

Four accepted Christ, two of whom have been baptized in the Peters Creek congregation, Va.,—Bro. H. C. Early, Penn Laird, same State, evangelist.

Five were baptized and one reclaimed at the Welty house, Antietam congregation, Pa.,—Bro. J. L. Myers, of Loganville, same State, evangelist.

Three were baptized and one restored at the Chickies house, Chickies congregation, Pa.,—Bro. W. G. Group, of York Springs, same State, evangelist.

Two were restored, two await baptism and six have been baptized in the Shank church, Back Creek congregation, Pa.,—Bro. D. K. Clapper, of Meyersdale, same State, evangelist.

Seventeen confessed Christ, sixteen of whom were baptized in the Norristown church, Pa., and one in the Greentree church,—Bro. M. J. Brougher, of Greensburg, same State, evangelist.

CONTEMPLATED MEETINGS

Bro. Jonas Fike, of Eglon, W. Va., to begin June 14 in the Tear Coat church, same State.

Bro. Jesse Shull, of Chicago, to begin the latter part of June in the Yellow Creek church, Ill.

Bro. Ed Hoffman, of St. Joseph, Mo., to begin about July 13, in the Brantford church, N. Dak.

Bro. A. M. Dixon, of Parker Ford, Pa., to begin June 14 in the Dunnings Creek church, same State.

Bro. Edgar Diehm, of Royersford, Pa., to begin June 14 in the Montgomery church, same State.

Bro. D. R. Murray, of Manchester College, to begin Aug. 17 in the Cedar Lake congregation, Ind.

Bro. D. H. Walker, of Somerset, Pa., to begin June 15 in the Summit Mills congregation, same State.

Bro. L. I. Moss, of Portage, Ohio, to begin the last of October in the Black Swamp church, same State.

Bro. Geo. Deardorff, of Marion, Ohio, to begin some time in September in the Sand Ridge church, same State.

PERSONAL MENTION

Bro. J. G. Harris, formerly residing at Murdock, Kans., should be addressed at Amoret, Mo.

Bro. J. Harman Stover has moved from 2045 Harvey Avenue to 2330 White Avenue, Fresno, Calif.

Bro. J. R. Smith, of Juniata, Nebr., changes his address to Lincoln, same State, having recently accepted a call to serve the church at that place.

A cablegram, received by the Mission Board on Monday of last week, sent from Gibraltar by Bro. J. M. Blough, stated that he expected to land at Boston, June 1.

Interpretation of the Forward Movement

An interpretation of the Forward Movement, along Missionary, Sunday-school and Educational lines, will be given in the three addresses that come Monday morning, June 9. These important addresses will be included in the "Full Report of Annual Meeting." This feature alone is worth the price of the Report, 35 cents.

There are yet other reasons why every one should get the "Full Report" this year. The Missionary Meeting, scheduled for Monday afternoon, June 9, promises to be an unusual service. A report of this meeting will appear in the "Full Report." In the evening of the same day the publishing interests of the church will be discussed by Bro. F. F. Holsopple and R. E. Arnold, General Manager of the Brethren Publishing House.

As usual, the "Full Report" will contain the detailed record of the business sessions, reports of boards and committees, a list of the delegates, etc. There are many reasons why every one should have the "Full Report" this year. It costs only 35 cents postpaid. Order now from the Brethren Publishing House, Elgin, Ill.

Bro. A. C. Daggett, of Covert, Kans., and Bro. A. L. Gorham, wife and daughter, of Payette, Idaho, visited the Publishing House last Monday as they were on the way to the Conference.

Bro. Charles Oren Garner, of Union Bridge, Md., who has been making special preparation for the work, is open to evangelistic engagements from the middle of July to the middle of September of the present year.

Bro. A. O. Brubaker, pastor of the Raisin church, Calif., visited the Publishing House and extended his greeting to the "Messenger" rooms on Monday morning of this week, as he was on his way to Winona Lake.

Bro. D. G. Brubaker, of Nocona, Tex., informs us that his recently announced removal to Taft, same State, was somewhat premature. While he anticipates moving to his new home Jan. 1, 1920, he expects to remain at Nocona until the expiration of the term for which his pastoral activities have been engaged.

Bro. Fred A. Flora, chosen at the late District Meeting of Idaho and Western Montana to represent the District on the Standing Committee for 1920, is undoubtedly the earliest appointment to the Committee for that year. By reason of a change, in the time of holding the District Meeting, it will not convene again until after the 1920 Conference. Hence the selection, at the late meeting, of Standing Committee delegates for both 1919 and 1920.

Bro. A. J. Culler is now located at Aleppo, Syria. That is, his headquarters are there. Writing from that place under date of April 23, he says: "I am to do organization work and tomorrow I go to Marash with a group of workers and supplies, and will be there several weeks. It will be a large distributing center and we are going there to get ready to meet the refugees who are coming back to their homes. It is going to be a gigantic task, for all supplies must be hauled 100 miles by truck. . . . Yesterday I visited one camp where about 5,000 refugees are sheltered. Several hundred arrive each day from the deserts, and others are continually leaving, going up to their homes. Our hope is to get these centers in the interior organized, so as to take care of them. We shall give each family $50 to build their little house, or to fix it up. This seems very little, but stone is in abundance on the ground. Of course, we have to feed them while they do the work of building. These refugee camps are scenes of concentrated poverty and sadness. A family has a space that would be filled by a bed. Some have bedding, others have not. Clothing is often the same as that with which they left their homes two or four years ago. Every one of the refugees has a sad story, and one of the saddest things is that the families are scattered." Mail for Bro. Culler should be addressed in care of American Red Cross, Aleppo, Syria.

Writing from Jerusalem under date of April 25, Bro. J. E. Miller says: "Tonight we leave for Haifa. Tuesday we leave for Tiberias and see Nazareth, Cana and the Sea of Galilee. Then we go to Damascus, and about May 5 we expect to be in Beirut, and work from there around. We plan to sail by boat for Smyrna about May 20-25." Soon after that he hopes to start for London. "But our plans are often changed," he adds, "owing to conditions."

Bro. J. I. Kaylor, our India missionary, just returned from the field on furlough, spent a very few minutes in the "Messenger" rooms on Monday of last week, as he was on his way eastward. Bro. Kaylor reports an unusually pleasant voyage homeward. There was one very sad feature of it, however. We refer to the fact that he could not be accompanied by Sister Kaylor, whose life, as our readers will remember, was laid down in service on the field. Bro. Kaylor, of course, expects to be at the Winona Conference.

MISCELLANEOUS

We acknowledge with thanks the receipt of the June "Daleville College Bulletin," an eighty-page issue,—the same being the catalog number for 1919-20.

The members at Gratis, Ohio, greatly desire that some faithful brother and earnest church worker may be secured as principal of the public school at that place. Inquiries should be addressed to Mrs. M. L. Kiracofe, R. D. 1, Box 20, Camden, Ohio.

Bro. I. M. McCune, of Irricana, Alta., Can., wishes to reach the members of his State District with the following announcement: "To the churches of North Dakota, Eastern Montana and Western Canada: All those desiring to have any queries or notices in the District Conference Booklet, must send the same to I. M. McCune, Irricana, Alta., Can., at once."

Any minister who wishes to offer his services to the Bellefontaine church, Ohio, should write to Sister Bessie Kaylor, 713 S. Detroit Street, Bellefontaine. The church is said to be in a prosperous condition, the Sunday-school having more than doubled during the past year. Bro. Wm. J. Tinkle and wife, who have been serving this congregation, have decided to secure further preparation for pastoral work and are planning to enter Bethany Bible School next autumn.

The Paradise Prairie congregation, Okla.,—we are informed,—is looking for a live pastor to take charge of the work there. The members are putting forth a courageous effort to keep up the interest and attendance through the Sunday-school and special religious programs. During the two weeks of special revival effort, under Bro. H. E. Blough, of West Wichita, Kans., seven splendid young people took a stand for Christ. The interest is good and coöperation is awaiting the leader. The church is strictly rural and is looking for some one who has a practical knowledge of rural conditions. The church is not able, at present, to give full financial support, but is able to make a very reasonable proposition. Any one interested should write at once to Bro. W. H. Carrier, R. D. 1, Coyle, Okla.

ARMENIAN RELIEF AND RECONSTRUCTION

In our issue of May 24, a report was given of cash received up to April 30, under the two funds, "Armenian and Syrian Relief" and "Relief and Reconstruction." These funds have now been combined into one, since all is being used for the relief work in Armenia and Syria. We give below a statement by States, of cash received during the month of May:

Liberty Bond Coupons,	$ 11.21	Nebraska,	887.59
Unknown,	.25	New Mexico,	589.39
California,	2,719.24	New Jersey,	6.00
Canada,	204.25	North Dakota,	329.00
Colorado,	303.43	Ohio,	8,889.28
Idaho,	435.80	Oklahoma,	124.81
Illinois,	3,295.07	Oregon,	73.00
Indiana,	6,581.33	Pennsylvania,	18,803.22
Iowa,	3,407.85	South Dakota,	45.60
Kansas,	3,496.71	Tennessee,	137.50
Louisiana,	14.10	Texas,	131.25
Maryland,	3,445.83	Virginia,	2,325.16
Michigan,	371.86	Washington,	132.80
Minnesota,	608.04	West Virginia,	255.55
Missouri,	330.54	Washington, D. C.,	305.35
Montana,	121.93		

Total for month of May, ... $ 58,515.94

Total reported May 24, under Armenian and Syrian Relief Fund, ... 97,663.10

Total reported May 24, under Relief and Reconstruction Fund, ... 3,476.50

Total cash reported to date, ... $159,655.54

Again we thank you for your generous response to this great need. The money continues to come in. We are well on the way toward that $250,000 set as our goal for 1919. We judge you intend to reach it before the year has closed.

Executive Committee.

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AROUND THE WORLD

Armenia's Need Is Still Urgent

Dr. G. H. T. Main, president of Grinnell College, Iowa, now serving on the Committee for Armenian and Syrian Relief, has appealed to the American Government to save what remains of the nation, and is fervently hoping that his plea will not be in vain. He writes: "At this last moment, can Christian civilization do something to restore and heal? In the emergency I have told the officials of the Armenian Republic that our committee would take over the orphanages until some mandatory power is given authority to assist in establishing order and giving financial stability to the peoples concerned. This move on my part, I firmly believe, is demanded by the conditions and by the most elementary principles of humanity."

Pensions for Needy Mothers

About eight years ago the first mothers' pension law was adopted by the State of Illinois. It was argued that the average mother can take better care of her fatherless children than any institution, and that, by being given a little help from the State, the children could be brought up at comparatively slight additional expense to the State. Results achieved have amply demonstrated the wisdom of the originators of the plan. The best testimony to the effectiveness of the plan, however, is seen in the fact that already thirty-three States have followed the example of Illinois, and vigorous campaigns are being launched in the remaining States for legislation to the same end. Real mother love, after all, provides the best care for a fatherless child.

Socialist Sunday-Schools

Wholly intent upon impressing their principles on the minds of the rising generation, the Socialists of New York are making use of so-called Sunday-schools. Thousands of children are gathered from Sunday to Sunday, and taught that it is their sacred duty to rebel against the existing constitution of our national life as soon as they are grown. The New York "Call,"—a Socialist magazine, boasts that the flourishing state of the schools is "responsible for the growing fear in the churches and employers' associations that the young generation will not grow up the 'easy marks' that their fathers are." It is understood, of course, that there is no attempt to teach religion in these schools. The whole aim is the promotion of Socialism.

Safe Arrival of U. S. Seaplane NC-4

May 8 the NC-4 left Rockaway Beach, L. I., but started from Trepassey, N. F., on the actual flight across the Atlantic at 6:07 P. M., May 16. It arrived at Lisbon, Portugal, May 27, at 4:01 P. M. (Washington time), being the first craft to cross the Atlantic by air. The actual flying time, in crossing the Atlantic from Newfoundland to Spain, was twenty-six hours and forty-one minutes. The arrival of the NC-4 at Lisbon marks the completion of the first transatlantic air-flight in history, with the coveted honor going to a machine designed, built and manned by Americans. The plane covered the distance at a speed of more than eighty miles an hour. As a triumph of American skill, the achievement bids fair to be cherished in future days as one of the world's notable events.

Universal Education for Russia

Much has been said about the present administration of Russian affairs, but if we may depend upon recent reports the Lenine regime has stumbled upon at least one factor of real national progress,—a comprehensive educational program, based on the American public school system. Without schools, there can be little true progress in Russia. Then, too, there will be no real freedom in that vast realm until the schools are a reality. Beyond all question it will require a generation or two to produce a transformation truly worth while. The Russians thought they could be given freedom and all it implies by merely reaching out for it. Now they are beginning to see that the choicest blessings can not be theirs until the darkness of anarchy is displaced by the light of knowledge, the possession of which must be gained by arduous effort.

Volcanic Disturbances in Java

Recent press reports bring the news of fifteen thousand persons killed by a volcano in Java. Appalling as such a loss of life is, under ordinary circumstances, the newspapers devote but little space to the happening. The gigantic occurrences of the last few years have seemingly relegated all lesser calamities to the realm of triviality, ing full well that destruction may come upon them at any time. Dangerous? Yes, to be sure, but it is their home. That explains the whole story. Go where you will,—north, south, east, west,—home is ever dear, though the gaunt shadow of imminent danger be ever present.

China Still Unreconciled

There is still great dissatisfaction voiced by Chinese statesmen at home and abroad, against the delivery of Shantung to Japan. Vividly remembering the lofty sentiments expressed by the leaders of public opinion in America, they have formulated an insistent appeal, addressed to the nation in general, with this leading declaration: "To give up Shantung means that, while Prussianism has been destroyed in every other region of the world, America and her allies have decided to perpetuate it in China, in the interest of Japan. If the tragic settlement stands unaltered, either China's man-power and resources must pass under Japanese dominion, or China must forthwith abandon the pursuits of peace and arm herself." Surely a sad plight for a nation wholly in favor of peace!

Daniels Against Large Navy Plan

Latest news reports assure us that President Wilson's proposed program for the "biggest navy in the world," which Secretary of the Navy Daniels said was "intended to frighten the powers into disarmament," is not likely to be realized. Appearing before the House Committee on Naval Affairs May 27, Mr. Daniels formally withdrew his previous recommendation for a second three-year battleship building program, designed to make the American navy equal or superior to that of Great Britain. Explaining this change of attitude, the secretary said that the United States should demonstrate its confidence in the efficacy of the League of Nations, which will make unnecessary the maintenance of such a big navy. Promoters of peace will rejoice in noting the sensible attitude of Secretary Daniels. The "strongest armament" is not a factor that insures peace.

Churches Are Not "Declining"

Strange, indeed, it is that in some people's opinion the churches are always "declining." These would-be critics look with pity on the section of the public who "stick by the church through thick and thin, who shut their eyes to its shortcomings, believing that the good in it is bound, under all circumstances, to more than offset any bad there may be in it." What are the facts in the case? A table prepared by Dr. H. K. Carroll for the Federal Council of Churches of Christ, shows the growth in membership, of the thirty-three Protestant denominations represented, to be 740,000 for the year 1917. Statistics by the Census Department at Washington show an increase of about twenty-five per cent for the eight leading denominations. Taking into account, furthermore, the sums raised for benevolence,—greater in volume as well as per capita,—the showing is a most commendable one.

A Reassuring Report

Endeavoring to set at rest possible misapprehensions, Bro. A. T. Hoffert, of Anklesvar, India, sends us the following: "Perhaps something came out in the papers at home, of the riots in the larger cities of India. None of our missionaries was molested, nor was our work hindered in any way. At Surat the mission high school of the Irish Presbyterians was broken into, and the furnishings badly damaged. At Amritsar five Europeans were killed and at Ahmedabad one. Many buildings and much other property were destroyed, but after a few days the Government got the upper hand, and now there is quiet. The trouble started in a 'Passive Resistance' movement against the Rowlatt Bills, which were passed to give the Government needed power to put down sedition. But things soon got out of control of the leaders of the movement, and active resistance of the most serious character was offered. It has been an expensive lesson to India, but it is to be hoped she has learned her lesson well."

A New Era for the Bible Lands

When the Turkish armies were decisively defeated on the plains of the Near East, a new era dawned for the people of Palestine. Islamism sustained a defeat from which it will not readily recover. Jerusalem, Bagdad and Constantinople,—the three great centers of Moslem propaganda,—have fallen under control of Christian nations. The immediate result of this will naturally be absolute freedom of all religious worship in the conquered lands of the Turkish territories. While the Mussulman will, of course, still be permitted to cry out to Allah as ever he was, nevertheless the dethronement of the Moslem rulers

HOME AND FAMILY

My Flowers

BY I. H. MILLER

If you have flowers, sweet flowers, for me
Oh, let me now their beauty see,
That I may share them while I'm here,
But do not save them for my bier.

Oh, bring me flowers while here I roam,
That they may cheer my humble home,
And you will prove your love sincere;
But do not save them for my bier.

A gentle act, a word of love,
A kindly blessing oft may prove,
And oft an aching heart may cheer;
Then do not save them for my bier.

Have you a word of cheer to say,
Put it not off until the day
When I am dead, and then revere;
Oh, do not save it for my bier.

When I am dead, the flowers you place
Above my unresponsive face,
Shall cheer me not; it seems so queer
That you should save them for my bier.

I need your love, I need your aid,
I need your words, so kindly said,
I need them now, these acts of cheer,
Then do not save them for my bier.

Your noble acts will aid afford
That I may serve my gracious Lord,
And worship him with holy fear,
Then do not save them for my bier.

Nash, Okla.

How Uncle Si and Aunt Susan Passed It On

BY LULA R. TINKLE

Uncle Si and Aunt Susan Dawson were getting old. Already they had passed the seventy mark, but nobody ever spoke of them as being old. They were just Aunt Susan and Uncle Si. Even the young folks saw the smile and gaiety of youth beneath the grey hair and wrinkled faces. The Dawson home had always been a center for social affairs of the community while the children were at home; and now, after they were married and gone, it was none the less attractive, for Uncle Si was still spry and jolly, though he had a hobble in his walk and a crack in his laugh. Aunt Susan's charms seemed to increase as her black, wavy hair turned to silvery grey, and her graceful form bent with age, for there was always a cheery smile and a warm heart full of sympathy and love. The young folks called the Dawson home the "Partnership Home," for they all wanted a claim on the cheerful fireside, the good things to eat, the jolly stories and the warm friendship of Uncle Si and Aunt Susan.

It was an ideal winter morning. Uncle Si came hobbling in from the barn, after having finished the morning chores. He swung the kitchen door open wide and called for Aunt Susan to sweep the snow off his back. Aunt Susan dropped her knitting into the work basket and hastened to help him. When they were seated by the fire, Uncle Si looked up, as he stroked his long white beard, and leaning forward, with one hand on his knee, he said slowly: "Mother, this is New Year's Day, and I had been thinkin' we'd spend it at home together and enjoy our warm fire. But I notice smoke rolling up over at Widow Carr's, so I know they must be fixin' to butcher. As I sat here I was thinkin' how thankful I am our butcherin' is all done, and our wood in the shed, and our 'taters' and fruit all in the cellar. Then I thought about Widow Carr and her son James, who is only seventeen years old. And you know, mother, that boy don't know how to go ahead with butcherin', though I 'low he'll do his best tryin'. And mother, if you don't mind spendin' New Year's Day alone, I believe I'll go over and help the boy along. They are new in this neighborhood and folks may not think about offerin' their help."

"Now, pa, you know I'm not one that'll hinder you doin' good. I was just thinkin' this morning about Mrs. Carr's apples. She says they're rottin' in the cellar, and bein's her fingers are so stiff with rheumatism she can't peel them to dry. It's a pity for all them apples to waste; and I'd just like to dry them for her. So, if you don't mind hitchin' up, I'll just go along over and dry apples for her while you help James to butcher."

Mrs. Carr and James were wonderfully surprised. It was so seldom that the neighbors took any notice of their hardships. But their surprise was soon overcome by joy, and there was laughter and song throughout the day, as busy hands performed many tasks. As Uncle Si and Aunt Susan drove away that evening, there was a warmer feeling between the two families. Widow Carr's face seemed brighter and James whistled louder. It was a happy New Year to them.

"Pa, it ain't much farther round by the schoolhouse, and bein's it's about time for school to dismiss, why couldn't we drive past and take a load of children that go our way? Them Dixon children have most two miles to walk, and this is a mighty sharp wind. Besides, I 'low they don't have any woolen stockin's or mittens."

The old folks had to wait a few minutes for dismissal, but they didn't mind that. When the door opened, out rushed a bunch of shouting children. They had heard Uncle Si say "whoa" to old Dixie, and they knew he was waiting for them. Uncle Si was soon giving orders.

"You boys pile in behind, and you gals can ride here in front. Everybody ready? Get up, Dixie." And off he went with a spring-wagon full of boys and girls.

The next day was Saturday, and Uncle Si was up early, hustling with the morning work, so that he might get an early start to town,—a trip he made every Saturday.

"Mother, you might fill this sack with potatoes, and put some eggs and butter in this basket, and I'll leave them at the preacher's house. I know every little bit helps there, for they are trying hard to live on a small salary. We have blessings heaped upon us, and it's no more than right that we should share them with those who sacrifice so much for others."

"Yes, pa, and I filled this sack with some raisin cookies for the Smith children. Mrs. Smith has her hands full without baking cookies, and I know the little tots like cookies. Don't forget them."

Aunt Susan sang as she did her Saturday work; and after she had written a card to each of her grandchildren, she rekindled the kitchen fire, saying to herself: "Pa will be cold and a good hot soup will warm him up. I hope he's back by noon."

The next day was Sunday and a fine day too. Uncle Si tried to whistle as he curried and harnessed old Dixie and Fred. When his chores were done he hurried to the house to help Aunt Susan.

"Mother, better peel a few extra 'taters.' The young folks may take a notion to come with us for dinner. I'll bring in a ham ready to cut when we get home. Then I'll bring up a pan of apples, and polish them ready for the folks. They all like apples, and not many folks have them this year."

It was a fine day for sleighing, so Uncle Si hitched the two horses to the sled and they were off to church. The sermon was good,—just the kind that suited Uncle Si and Aunt Susan. The minister preached on the needs of the sufferers in Bible Lands, and made a strong appeal for help. "Just five dollars a month to support a hungry, homeless child. Who would support a child for six months? A starving face stares at you and pleads to be kept alive!"

Uncle Si stroked his beard and studied hard. Then leaning over he whispered to Aunt Susan: "Mother, we used to feed six at our table and it cost more than five dollars. Can't we feed six of these little ones now? The Lord has blessed us wonderfully this past year. What do you say?"

Aunt Susan's mother heart was touched by the need of the suffering ones, and she wiped a tear away as she nodded "yes" to Si. So Uncle Si wrote out his check for $180 and dropped it into the basket.

The young folks needed no second invitation that day, and when Uncle Si drove home he had a sled load of jolly young folks, all bound for the "Partnership Home." A happy day, indeed, it was, but Uncle Si said: "We must not be selfish today. We are having a good time, but just down the road lives old Grandpa and Grandma Still who never get out. I 'low they are lonesome today. Suppose we go over and cheer them up."

"Good," "Good," "Sure," came from all the group.

"Well, you boys come along and help me feed, and you gals help mother, and we will start early to church, so we can stop there on our way. We'll take our song books and sing for them."

That evening when Uncle Si and Aunt Susan were alone they kneeled by the fireside and thanked God for the many blessings that they could pass on to others.

Bellefontaine, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A SAD MOMENT

Not long since, on a beautiful Sunday morning, when all Nature was smiling, I started very early to join a company of Christian workers at Daleville, Va. En route, I turned aside to the beautiful cemetery on the sunny slope.

I stood at the grave of my departed comrade, schoolmate, college-mate, a splendid chum, and a fellow-teacher. I said to myself: "Here lie, awaiting the trump of God, the remains of one of Nature's noblemen. He was a great man. He was great in patience and in goodness. He was exceedingly useful in life. He deserves the rich reward which awaits the faithful."

He leaves, as a rich legacy to his devoted family, his loving friends, and his admiring fellow-men a monument of lasting esteem and delightful memory. Long live the influence of David Newton Eller!

I. N. H. Beahm.

Nokesville, Va.

EARS TO HEAR FOR GOOD CHEER

Christ said: "Let him that has ears to hear, hear and understand." If there is no heed, there can be no understanding.

On Sunday, May 18, we had a good lesson on "Grace." The class gave heed and got good cheer. A sermon was given by the writer on "Cost of Preaching the Gospel" (Luke 4). Christ in the synagogue read from Isa. 11,—words of good cheer. Then he spoke on the bad condition of Israel during the days of Elijah and Elisha. The audience of those days got wrathy, instead of having good cheer, but my audience had good cheer, for the people had ears to hear or understand with joy.

On my porch I listen to footsteps of men and women, as they pass by on the cement sidewalks. Their steps bring cheer. Boys and girls play, laugh and talk as they run by, and bring me good cheer. When I awake at night a busy mocking-bird on the roof or in a tree trills his sixteen variations and gives me good cheer because I have ears to hear. During the day I sit on my porch, facing the east. Automobiles and trucks, with open mufflers, crash by, or electric cars one block west, and steam cars, one block east, run and roll with loud noises,—a cheer not so pleasant. But in the acacia trees or in the pretty climbing plants the mocking-bird, the oriole, the linnet, the robin, and other birds, sound a note of joy, and bring me good cheer, because I have listening ears to hear, though I can not see.

The mail-man comes, brings letters,—one, two, three or five. He stops long enough to express some happy thoughts. Then my kind wife breaks the seals and says: "Here is one from Kansas, and another from Oregon, one from Indiana, one from Pennsylvania or California." Some are long and some are short, but all are wonderful and elevating, and plant good cheer in my soul. Then she picks up the "Messenger," reads an editorial, some other fine articles, and church news. I have good ears. I hear, understand, and gain a great abundance of good cheer. Here comes "Our Young People," bright and breezy, joyous and cheery.

Next come some friends, neighbors, or relatives, some brother or sister. He finds a seat on the porch, while I sit in my swivel-chair, used in the "Brethren at Work" office, more than forty years ago, and the conversation begins on some Bible topic. Presently good cheer is all over that porch in smiles and beauty. Listen! I hear my good wife, Loma, singing in the kitchen, or out in her grand garden, in the back yard. Then good cheer becomes ecstatic, and soars high,—all because I have ears willing to hear.

Next come Brother and Sister Callo F. Smith, with their four bright children. They put us into their auto and hurry us off about eleven miles to Bro. Guthrie's mission in Los Angeles. Then I listen to the uplifting songs and to holy prayers and to a real scriptural sermon,—pressed home to the hearts of the hearers,—all cheers, life-giving cheers! This is what a blind man gets out of passing life.

But the joy of joys is the knowledge of the Bible in great fullness. The Holy Spirit has filled and still abides.
Glendale, Calif. M. M. Eshelman.

A BIT OF EXPERIENCE IN CHINA

About a month ago I was with one of our neighboring missionaries, in a mountainous district of his field. We were having some special meetings for the members in those parts, as well as making a special effort to win the unconverted. In conversation with a young man of the place, I learned that he wanted to be baptized. I asked him if he could read. He said no, but later on he said he could read a little of the simplest kind of literature. I then inquired about his home and his people. Then I asked aboot his village, and as I went on our conversation grew more and more interesting. I found I was talking to a man that came from a historical place.

In 1900, when the missionaries of that section found that trouble was really coming, some of them went to this village and hid, for it is high up in the mountains. One member lived there and he was keeping them supplied with food and water. Not many days later, however, the official of the place learned that the missionaries were out here, and he sent his police out to tell them that if they wanted his protection, they must come back to the city. This, they learned afterwards, was only a pretense. The official had no intention of really protecting them at all. The conduct of these missionaries in this mountainous village made such an impression on the villagers that they began to turn to the Gospel, even immediately following the massacres that took place a few weeks later.

Now, what is in the village? It is a village without a temple and also without idols. All the families in the place are either Christians or definite inquirers. There is no idol worship. A small school is maintained by the people themselves. All the children, both boys and girls, go to school. Many of the older people and, in fact, about all of them, can not read to amount to anything, but they have learned to know the true God. How my heart rejoiced as I talked to this young man and heard him begging the missionary and the Chinese lay evangelists to come to them occasionally, and preach for them.

Just recently I had an experience in our own field that, I hope, will help us to see the possibilities in our own new work. I went with one of our preachers to a mountain place, about twenty miles away, where a big fair was being held. Here the people came together from all the little villages round about. We sold a lot of Gospel portions and did a lot of preaching to the large crowds that gathered. We had not been at the place long until one of our members, who was received into the church last winter, and who lives about five miles from there, came to us with a cordial smile. Then we knew he was glad we had come. He had a bundle of books and tracts, indicating that he had been distributing and selling these to the people. He took us to the shops and then into some of the homes of the place. "A wonderful opportunity," I said to myself. "The people are quite receptive."

After two days of hard work here, we went home with this brother to his village. It was an awful road. The preacher, Bro. Yin, who was with me, was used to a level country, and when we had to pass some dangerous cliffs, he shuddered even to pass on foot. Finally we came to the local brother's village. He took us first to a younger brother's home. Here we rested and drank some tea. Then he wanted us to preach in his village. We went out with him and could not find many of the people. The men were out in the fields and the women were afraid. After standing around awhile, and talking to some who appeared on the house-roofs and peeped through the doors, we got about a dozen together.

Some of the children had run to the fields to call the men and several came later. We began our little service and had a really good time. On inquiry we found that in this place, of about thirty families, our brother is the only man who can read an ordinary tract. Further investigation and inquiry revealed the fact that in the homes of two of his brothers the idols and paper gods have all been removed. They do not burn incense. On the walls several tracts were pasted and even though they can not read them much, they can tell the people that this little leaflet tells about the new doctrine that has come to their place. Further careful notice led me to think that the people are about all ready to get rid of their false gods and accept the new teaching. This local brother was having, and is having, a great influence in the place. His grasp of the Gospel is very limited, but he has enough to know the value of what he has, and he wants all the people to have the Christ, and so he tells them about him. He has removed the idols from the little village temple, and has taken the old bell to his place, to sell for iron. Now we are giving him about two dollars (gold) per month, to go about in these mountain villages, to tell the story, and to distribute Gospel portions and tracts. He seems very happy in it and I am hoping that the place may become a Christian village, as the one alluded to in the first part of this article has become.

We spent a night in this brother's home, and when we three were in the room (he is a widower), there was not room for much else except the few stone jars in which he keeps his grain. We visitors slept on the brick bed, hardly big enough for two people as big as we are. Our host slept on an ordinary bench, about seven inches wide and four feet long. He put a two by four scantling on the bench, at an angle, to make a bit of support for his shoulders, and there he spent the night.

Ordinarily I would have complained with my entertainment, but when I saw what the host was going through with, to have us in his own room, I had nothing to say. As we left, the next morning, he accompanied us three miles on the way, took us into three small villages on the way, and introduced us as the people who are promulgating the Gospel of which he had been telling them.

May the Lord bless this mountainous section, and bring light to many heathen hearts! It is a real joy to work with these simple people who scarcely ever get out of their little mountain gulch in which they live. That is one reason they all look to this member with such respect. He has been several times to the county-seat, fifteen miles away, and he is the one man of the whole neighborhood that can really read. He first gives them the tracts, and then he reads and explains them. May his work be blessed!
F. H. Crumpacker.
Ping Ting Hsien, Shansi, China, April 27.

FREEVILLE, NEW YORK

We began holding regular services here May 1. We were glad to have two automobile loads of brethren and sisters with us a few Sundays ago. We also had with us a brother from Iowa, who was so favorably impressed with the country that he is coming soon to buy a farm. Many people are coming from all over the West, and buying farms. There should be a number of our congregations throughout New York and other eastern States. We are receiving many inquiries concerning the country, and we try to be helpful to all who are interested.

Bro. Bowman, who came from the West and purchased a farm, is taking hold of the church work in a way that shows he is experienced in the work. His sermons are much appreciated.

Our District Mission Board is giving the work here helpful recognition. We are promised a visit from Bro. I. W. Taylor, in June. The church at Hagerstown, Ind., sent us a box of "Kingdom Songs No. 1," for which we are thankful.

We would be glad to have any Brethren and friends, who are interested, to come and see this country.

Ministers are especially invited to preach for us, when passing this way. Freeville has two railroads, thus affording excellent train service. In addition to that, regular automobile service passes through the town. We are half-way between the cities of Cortland and Ithaca,—ten miles from either place. We are forty miles from Auburn and fifty miles from Syracuse. Many leading roads are macadamized, so that travel is made easy. These roads are smooth as city pavements.

We ask an interest in the prayers of God's children everywhere.
F. L. Baker.

DISTRICT MEETING OF IDAHO AND WESTERN MONTANA

The meetings of the above-named District were held in the Nezperce church, May 13-15.

Twelve elders were present in the Elders' Meeting, which convened on the afternoon of May 13. The Missionary Meeting, on the evening of the same day, was well attended. The program was splendid and great interest was manifested. The offering, which was over $130, exceeded any previous offering in the District.

On the morning of May 14 the business session was held, with Eld. J. H. Graybill, Moderator; Eld. B. J. Fike, Reading Clerk, and the writer, Writing Clerk. The twelve churches of the District were represented by eighteen delegates, the largest number present since the District was organized. Several queries, looking to more aggressive work, especially in missionary lines, were considered and adopted. Bro. David Betts was placed on the Mission Board again, and Eld. M. Alva Long was chosen District Evangelist. The Sisters' Aid and the Child Rescue Work were each given attention in the evening.

On the following day, the Ministerial and Bible School program occupied the forenoon, and the Sunday-school and Christian Workers the afternoon, closing with the temperance program in the evening. All of these proved to be helpful and in harmony with the "Forward Movement." Each branch of the work seemed to be receiving more than ordinary attention, which will undoubtedly mean greater attainments during the coming year.

Eld. B. J. Fike will represent the District on Standing Committee this year, and as we changed the time of our meeting to the last of June, we will have no meeting before the Conference of 1920. This meeting chose the writer as a member on Standing Committee for 1920.

We separated from the Nezperce brethren to meet with the Payette Valley church June 29 to July 1, 1920.
Moscow, Idaho. Fred A. Flora.

EVANGELISTIC WEEK IN INDIA

The second week in February, with its beautiful bright moonlight evenings, was an ideal time for the special evangelistic effort put forth by our Indiao church to spread abroad the message of salvation. The boarding-school children, women, carpenters, farmers and other members of the laity, besides the regular mission workers, all took a commendable part in this effort to reach the lost.

That the work was well organized and included nearly one-third of our church membership, is shown by the fact that from our ten churches and mission centers there went out 44 evangelistic groups, consisting of 545 workers. These work-groups visited 546 villages and spoke the Word to 33,950 people in 80 separate meetings. They sold 4,886 Gospel portions, 1,528 tracts and gave away 3,542 tracts. There were 51 New Testaments sold and 7 Bibles. The immediate results of their work report was seen in 34 requests for schools, 58 applicants for baptism, and 19 baptisms during that week. Many heard the truth for the first time. The church has been strengthened, and our Lord has been glorified!

Compared with last year, there is ground for encouragement. While there were two more work-groups last year, also 61 more applicants for baptism, and six more Bibles sold, this year the number of New Testaments sold was the same as last year, but there was an increase of 67 workers, 102 more villages visited, 189 more meetings held, and they spoke to 13,512 more people. They also sold 1,048 more Gospels, 1,379 more tracts, and gave away an increase of 772 tracts over last year. Five more villages requested schools, and four more baptisms are reported this year. During that week a sufficient number of Bibles could not be secured, which largely accounts for the decrease in sales, because the old edition was exhausted before a new edition was issued from the Surat Mission Press.

Each church or mission center that sent out groups of workers during that week, reports as given below. In their statement I have included their offering to District Meeting:

Ahwa: 45 work-groups; 30 meetings held, with 645 persons present; offering, Rs. 172.

Anklesvar: 14 work-groups; 154 villages visited; 291 meetings held; 15,000 persons heard the Gospel; 5 applicants for baptism; 7 villages asked for schools; 126 workers; 1,503 Gospels and 262 tracts sold; gave away 925 tracts; sold 6 Bibles and 9 New Testaments; 4 were baptized. The District Meeting offering was Rs. 400/1.

At the Amletha church 1 work group, with 11 workers, visited 35 villages, held 40 meetings and preached to 1,503 people. There were 7 applicants, 5 of whom were baptized. They sold 176 Gospels and 192 tracts. Their offering was Rs. 45.

Bulsar had 3 work-groups and 40 workers, who visited 60 villages, held 50 meetings and preached to 3,000 people. They sold 1,273 Gospels and 45 tracts. The District Meeting offering was Rs. 313/9.

Dahanu had 2 groups, consisting of 12 workers, who visited 51 villages, conducted 43 meetings, in which were 2,000 hearers. They sold 10 Gospels, gave away 50 tracts, and report 12 applicants for baptism. Their offering amounted to Rs 472.

Jalalpor reports 2 groups, with 16 workers, who visited 14 villages, held 13 meetings, and spoke the Word to 1,538; 10 want baptism. One school was requested; 800 tracts were given away; 1 Bible, 16 New Testaments, 49 tracts and 237 Gospels were sold. They raised Rs. 224 for the work of District Mission Board.

Sister Shumaker reports: "Had we more Gospels on hand, we could have sold more, and there was a grand rush for tracts. We sent a special messenger to Surat, to get Gospels, etc., but we could get only a few. They were sold out of what we wanted. During the whole week groups came before our door, begging for the small tracts we distributed in the villages and wherever we went. I then had a chance to speak to them. This is not included in the report. It was incidental. There were at least 50 different persons who heard the message in this way."

Four groups, consisting of 49 workers, went out from Vali, visited 48 villages and conducted 77 services, with a total attendance of 1,500. They gave away 15 tracts and sold 6 New Testaments, 192 tracts and 176 Gospels. One school was requested and 4 expressed their desire for baptism. An offering of Rs. 150 was sent to the District Mission Board.

At Vyara there were 8 work-groups, with 263 workers, who visited 84 villages, gave out the message to 7,143 people at 116 meetings, baptized 8, and 37 others applied for baptism. Schools were requested by 14 villages; 1,200 tracts were given out; 1,590 Gospels and 465 tracts were sold. The Vyara offering was Rs. 306.

Among the 25 workers at Vada there were 3 groups who visited 83 villages, spoke to 1,200 people at 100 services, gave out 500 tracts, sold 35 Gospels and 500 tracts, and had 10 applicants for church fellowship. The Vada offering was Rs. 50/1.

At Rudha, where our District Mission Board is doing work, there were 2 groups with 3 workers, who visited 17

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HEALTH ON THE INDIA FIELD

In India there is always sickness and plenty of work for all medical people, though, as a whole, the health among our Christian people is better than among those who are not Christians, and the rate of mortality, especially among the children, is much lower.

During the influenza epidemic, in the fall, the mortality was much less, though a number were taken at some of our stations. Since the influenza epidemic, there have been other epidemics, of various natures, at different ones of our stations.

In January cholera broke out in the Boys' Boarding-school at Karadoho, near Dahanu. On Friday morning one of the small boys was brought into the dispensary sick. He was almost pulseless and died about four o'clock that afternoon. The symptoms were similar to cholera, though not typical. The body was wrapped in a sheet, wet with a disinfectant, and buried. On Saturday Dr. Nickey went out to the school and put disinfectant in the well. On Sunday morning two more boys were brought almost pulseless. About half an hour later another boy developed symptoms, and was also brought. About every half hour a new case was brought, till there were eleven or twelve. The worst ones were put in the only room there was for patients,—a room in the dispensary 12x18 feet, and the others were lined up on the floor of the dispensary veranda until little huts could be put up for them.

Very often, as soon as one dose of medicine was given, the patient would vomit, and another must be given at once, if any results were to be obtained. It kept all busy pouring down medicine and water, combating panic among the friends and relatives, and enforcing isolation of all contacts from those who had not been exposed. We do not have the organization that we have at home, in case of epidemics, therefore the duties of doctor, nurse, sanitation committee, health officer, police and undertaker often fall to one person.

Four of the boys died. One, who was very sick, was taken away by his family and doubtless died also.

No new cases developed after Tuesday. We praise the Lord for saving us from a longer and more serious epidemic, and for protecting us from the disease. Wednesday noon Dr. Cottrell came and stayed thirty-six hours to help out. His help was much needed and appreciated.

There is quite a bit of dysentery and smallpox about, but the doctor is never called to treat smallpox, as it is considered as a visitation from the gods and no help is wanted.

At Vada, in the Boys' Boarding-school there was recently an epidemic among some of the boys, some of the symptoms being dysentery and sore eyes. Dr. Cottrell was called out to see them, and later they were brought in to Dahanu, where Dr. Nickey could treat them. Finally they were brought to the hospital at Bulsar. Two of them died and the others have returned, well.

The influenza was later in reaching Ahwa than the stations along the railways, therefore they were later in recovering. It left great marks of its ravages here. It broke out the second time here, and at the time to start for District Meeting at Vyara, March 11-13, there were so many sick that Bro. Adam Ebey thought it his duty to stay by them and give what assistance he was able to render.

Many have been vaccinated for smallpox at Vyara, Anklesvar, Vali and Bulsar. In February one boy was taken down with it and died at Anklesvar. Since then all on the compound have been vaccinated. He was an orphan boy in the Boarding-school, who had not been vaccinated. Several were sent home who had taken it, but, so far as we know, all have recovered. One boy was quarantined for several weeks on the mission compound till he recovered.

There has been some chickenpox in both the Boys' and the Girls' Boarding-schools at Anklesvar, but nothing serious has resulted. The boys were all sent home until danger of any more breaking out was over, so that they could then be sent to the Vali Boarding-school.

The missionaries at Jalalpor do no medical work except to give out ointment for itch and ringworm, of which there is always plenty.

Bulsar has been having an epidemic of measles which, in itself, is not so serious, but some cases have been followed by pneumonia, which were and are still quite serious. There is also much malaria.

Everywhere the doctors find much trouble, which dates from the influenza,—especially affections of the heart and lungs.

With the coming of the hot season the health of the native people seems to improve, for which we are thankful, as it is very trying for the missionaries who remain on the plains. Our stations will all be left without a missionary doctor for a while, as the Drs. Cottrell will be gone about two and a half months at Kodiakanal, South India, and Dr. Nickey about six weeks at Landour, North India.

Brethren Long and Pittenger, with their families, go to Nanai Tal, North India, for the hot season, where Sister E. H. Eby is with the missionaries' school-children, to regain health, strength and energy for the coming year. Sisters Ziegler, Powell and Himmelsbaugh will spend the hot season at Landour. Bro. Pittenger has been much improved in health during the last year, and has been busy with station and building work. Baby Rosaline Pittenger has had a severe attack of chickenpox but has recovered nicely. Bro. Long has had much trouble with one eye and has had to have two operations on it. It is hoped that in time it will be greatly improved.

Miss Swartz, who has been greatly afflicted with malaria, much of the time since in India, is much improved and encouraged. She praises the Father for the improvement.

Dr. Nickey has just returned home to Dahanu, after spending a week at Bulsar with the doctors because of a badly-infected hand.

Miss Mow, who has not fully recovered from the effects of the influenza in the fall, will spend the hot season at Bulsar, and will be in the medical bungalow with me.

We praise the Father that, amid all the diseases and epidemics, which are so prevalent in India, our people have been so well kept and that, comparatively, so few have been taken, as compared with non-Christians.

We praise the Father that the missionaries have been so well kept and though some, on furlough in the homeland, have suffered and have been bereaved, those on the field have been spared. Jennie Mohler.

Bulsar, India, April 1.

FOREIGN MISSION WORK ON THE HOME FIELD

We are willing to give our young men and women, and to spend our money to support the work across the seas. This is good, honorable, and Christlike, and it is the proper thing for us to do, but the question in my mind is: "Should we begrudge the money and talent we give for exactly the same kind of work, among the same kind of people,—when those to be benefited live right at our door?"

There are places in our Brotherhood that are as purely "foreign" as though the communities were located across the sea. Many of us think of these communities very reluctantly, and therefore decline to help them in person and with our finances. We often look upon these localities with antipathy, and really feel that certainly no good thing can come out of such communities. Consequently such people are neglected by us.

We usually find that such people are financially poor and are struggling for a livelihood. This, I am sorry to say, is sometimes repulsive to so-called Christians, who are hoarding up riches for their children and their children's children, forgetting the message of Acts 2: 43-47. They do not think of Jesus' message to the rich ruler, or even the example which Christ himself gives by his own life, as recorded in Rom. 5: 8.

It is hard for some of us,—who are comfortably located in large churches, where the membership has been taught from earliest youth the Word of God and the principles which our church holds dear,—to realize why a church, in such a community as mentioned above, does not soon become self-supporting and a staunch stronghold in the Brotherhood. We often forget that it is a "foreign mission" proposition.

We are realizing that our Minneapolis church is a fair example of foreign mission work on the home field. The church is located in a purely Scandinavian settlement. In working with these people, and getting personally acquainted with them and their manner of living, we are able to say as to whether the time and money spent here are profitably invested or not, even though the church is not self-supporting. I want to state some facts to create sentiment for what, I think, are the most neglected fields in our own land.

When we pass through such communities as stated above, and look down upon them as being lower than our own field, we are judging ignorantly the worth of these people. Jesus' value on souls is the same, whether they are found in these communities or in some large church. The question that concerns him is: "Do these souls know the Lord as their personal Savior?" It is our task to lead them to Christ. The Christian can not neglect these people and say that he has done his duty.

As we get into the hearts of these people, we find many commendable characteristics. We find a surprising readiness for the truth. Their early training in the state church of their own country is to be reckoned with. They are not moved so readily by what the minister may say, until we show them that our teachings are based on the Word of God. They will not, however, affiliate themselves with the church until they are fully taught, and thoroughly understand every step they take. This, of course, takes time and much effort, but to my mind it is much better to have them make sure of every step, rather than to accept our doctrine at first sight,—later on to be driven about by shifting winds.

The hope of our mission here, as well as similar ones elsewhere, depends upon our ability to lead a few influential families to the Lord. Then the entire community will be open for the same kind of teaching.

Not one member should allow himself to think of giving up in despair, for the Forward Movement gives new opportunities to every member of our church. If you have been guilty of slighting such communities, read John 13: 34, 35 and many other texts that dwell upon love. Exercise your love upon these people, and your heart will leap within you to find the gracious response. If you have not given any of your money for this work, ask God to forgive you, and make an investment. If you have given, the Lord has blessed you for it, and will continue to do so; so give more. Remember, too, that these people have relatives and friends in their homeland, to whom they write. Doubtless they tell of this new religion, for to them, indeed, it is new.

The work of our missionaries in these foreign countries will be greatly helped by the work that is done here. Let us not weaken our efforts on the foreign field, but rather let us strengthen them by devoting a part of our talent and finances to the foreigners here. Leading them to Christ, we can, with them, herald the Greatest Message of all the ages across the waters, and touch every heart with the assurance that Jesus saves.

Minneapolis, Minn. I. D. Leatherman.

The Forward Movement

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good one. It is of God. But that does not mean that we shall not make it enticing to souls. We need to appeal to the heroic, to the noblest, to the biggest work and most difficult undertakings ahead. We must, somehow, enlist the loyal services of many thousands of our young people who are eager indeed to do hard service. How shall we do it? Certainly, a flattering promise of a heavenly home without struggling and enduring will not appeal to them. See the mighty throngs of young men returning from the fields of battle! What appealed to them, causing them to leave "their own land and their own kindred"? What but scars and suffering and death was the promise? But somehow the promise to serve, to share in giving themselves motivated their going. Shall we not act as wisely as that personal worker of more than three thousand years ago? Shall we not do as wisely in enlisting our promising "eyes for the wilderness" as do the men of the world? May our forward movement be a challenge, not for numbers, not for dollars, not for organization, merely. Teachers, hear me! Let us challenge to loyal service and efficient coöperation, and the blessings in store will be enriched and enjoyed as they are passed along to others. The world is peculiarly ready for such an occupancy. Let us move forward!

Chicago, Ill.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Golden Gate Mission.—We were glad to have some brethren and sisters from Empire at our love feast April 27. Bro. David Bowman, of that place, officiated and we had a splendid meeting. Bro. J. I. Kaylor, from India, arrived here May 13 and the following evening, at our prayer meeting, gave a very interesting address on the work in India. Our missionary collection for Annual Meeting amounted to $64.85, which puts us over the top.—Ivy Walter, Oakland, Calif., May 24.

Inglewood church met in council May 11, with Bro. Wm. Wertenbaker in charge. The visiting brethren gave their report. The need of better facilities for the Sunday-school has been realized and the church trustees were appointed as a committee to investigate the matter. May 5 Bro. Welty La Fever, of Pasadena, preached for us in the morning. In the evening several officers of the District Christian Workers' Society visited us, giving many suggestions for active Christian work. The Women's Bible Class favored the Sunday-school with several readings on Mothers' Day. In the evening a special program was given during the Christian Workers' hour, and an offering of $22 was received for Chinese mission work of this District. May 18 we held our love feast, which was much enjoyed by those present. Bro. S. W. Funk, of Glendora, preached the examination sermon and officiated at the love feast. About seventy-five were present, including a number of visitors.—Susan Stoner, Inglewood, Calif., May 19.

La Verne.—Three have been baptized since our last report. Our Armenian-Syrian Relief offering totaled $2,080.20. This was collected through the section workers and their sentinels. The Annual Meeting offering is being gathered by the same workers, and already has passed the $2,000 mark, with all not paid in yet. We were delighted to have Bro. John T. Kagay from the Pasadena mission field, with us at the morning and evening services last Sunday. It was an especially opportune time for him to give his testimony, as the subject of the day necessarily was instruction, leading us to give to the "Annual Conference offering" as "the Lord hath prospered us." Bro. Kaylor addressed the section workers on Sunday afternoon at the regular meeting, and on Tuesday evening at a special meeting. We are glad to report a Mexican men's night school, organized under the tutorship of our pastor, R. H. Miller, and wife. Twelve of our Mexican neighbors are enrolled in this work. In the neighborhood of twenty "cottage prayer meetings" are being held in our congregation weekly, under the auspices of the section workers.—Grace Hileman Miller, La Verne, Calif., May 23.

CANADA

Notice to the Churches of North Dakota, Eastern Montana and Western Canada.—All those wishing any queries or notices in the District Conference Booklet must send them to I. M. McCune, Irricana, Alta., at once.—I. M. McCune, Irricana, Alta., Can., May 24.

COLORADO

Denver church is progressing in all her departments as never before. There is no reason why we should not be much encouraged

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Minneapolis, Minn. I. D. Leatherman.

The Forward Movement

(Continued from Page 357).

od one. It is of God. But that does not mean that e shall not make it enticing to souls. We need to peal to the heroic, to the noblest, to the biggest work d most difficult undertakings ahead. We must, mehow, enlist the loyal services of many thousands our young people who are eager indeed to do hard rvice. How shall we do it? Certainly, a flattering omise of a heavenly home without struggling and during will not appeal to them. See the mighty rongs of young men returning from the fields of ttle! What appealed to them, causing them to ave "their own land and their own kindred"? What rt scars and suffering and death was the promise? ut somehow the promise to serve, to share in giving emselves motivated their going. Shall we not act wisely as that personal worker of more than ree thousand years ago? Shall we not do wisely in enlisting our promising "eyes for the ilderness" as do the men of the world? May our rward movement be a challenge, not for numbers, ot for dollars, not for organization, merely. Teachrs, hear me! Let us challenge to loyal service and fficient coöperation, and the blessings in store will be riched and enjoyed as they are passed along to hers. The world is peculiarly ready for such an ccupancy. Let us move forward!

Chicago, Ill.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Golden Gate Mission.—We were glad to have some brethren and sters from Empire at our love feast April 27. Bro. David Bowman, that place, officiated and we had a splendid meeting. Bro. J. I. aylor, from India, arrived here May 11 and the following evening our prayer meeting, gave a very interesting address on the work India. Our missionary collection for Annual Meeting amounted $64.85, which puts us over the top.—Ivy Walter, Oakland, Calif., ay 24.

Inglewood church met in council May 11, with Bro. Wm. Wertenker in charge. The visiting brethren gave their report. The need better facilities for the Sunday-school has been realized and the uuch trustees were appointed as a committee to investigate the natter. May 5 Bro. Welty La Fever, of Pasadena, preached for us th the morning. In the evening several officers of the District Christn Workers' Society visited us, giving many suggestions for active hristian work. The Women's Bible Class favored the Sunday-chool with several readings on Mothers' Day. In the evening a pecial program was given during the Christian Workers' hour, and n offering of $22 was received for Chinese mission work of this istrict. May 18 we held our love feast, which was much enjoyed by those present. Bro. S. W. Funk, of Glendora, preached the examination sermon and officiated at the love feast. About seventyve were present, including a number of visitors.—Susan Stoner, nglewood, Calif., May 19.

La Verne.—Three have been baptized since our last report. Our armenian-Syrian Relief offering totaled $2,080.20. This was collected hrough the section workers and their sentinels. The Annual Meeting offering is being gathered by the same workers, and already as passed the $2,000 mark, with all not paid in yet. We were deghted to have Bro. John I. Naylor, from the India mission field, with s at the morning and evening services last Sunday. It was an specially opportune time for him to give his testimony, as the subject of the day necessarily was instruction, leading us to give to the Annual Conference offering " as "the Lord hath prospered us." Bro. Naylor addressed the section workers on Sunday afternoon at he regular meetings and on Tuesday evening at a special meeting. We are glad to report a Mexican men's night school, organized under he tutorship of our pastor, R. H. Miller, and wife. Twelve of our Mexican neighbors are enrolled in this work. In the neighborhood over the future outlook of this church in a city of 275,000 population. I have been receiving many inquiries from various parts of our Brotherhood, regarding our great State, as well as the church. I will continue to give such information as may be desired.—W. R. Cline, 1070 Cass and Electric Building, Denver, Colo., May 21.

Haxtun church met for her spring love feast May 17. A number of new members have moved into our midst. We have Bro. Ernest G. Hoff, from Bethany Bible School, also Sister Florence Dickey with us for the summer. Our pastor, Bro. S. G. Nickey, expects to spend the summer in Chicago. Bro. Hoff is conducting revival meetings. One has accepted Christ. Prof. Heiney conducts a singing class every Wednesday evening and we have an hour on Sunday evening for song service. Bro. Roscoe Baker is home for the summer from McPherson College. Our brethren are planning on holding preaching services at Dailly, a small town near Haxtun. Anyone desiring to locate where the climate is healthful and agreeable, crops and wages good, and church privileges excellent, would do well to investigate the Haxtun country.—E. L. Lapp, Haxtun, Colo., May 23.

McClave church met in council April 11, with Eld. W. D. Harris presiding. We decided to redecorate the church. Seven letters were received and the prospects are that a number of new members will be received this summer and fall. The work is going nicely, since the weather is favorable. The attendance and offerings are the highest in the history of the church. Our Teacher-training Class is doing very well. Any one wanting to change locations will do well to come and look at the land and prospects.—W. T. Luckett, McClave, Colo., May 22.

DELAWARE

Greenwood.—May 11 Eld. A. L. B. Martin began a series of meetings, preaching in all eighteen inspiring sermons. This was the first revival meeting held in Greenwood. One confessed Christ and the church is much strengthened. Our Sunday-school is steadily growing. This is only a mission point now, but we are looking forward to the time when we shall have an established church. There is an organized congregation in Delaware yet.—Clara Selders, Farmington, Del., May 26.

IDAHO

Twin Falls church held her love feast May 25, with about seventy members communing. Brethren R. E. M. Shook and J. E. Steinour assisted Bro. Fahrney. Bro. Shook gave us a splendid sermon Sunday morning before the feast. His subject was "Jesus, the Same Yesterday, Today and Forever." In the absence of Bro. Fahrney, who was attending District Meeting, Bro. Steinour filled the pulpit for two Sundays. We had a fine program on Easter Day and also on Mothers' Day. The Junior Workers are doing fine under the leadership of Sister Fahrney. We hope that they are preparing the children for future usefulness.—Allee Swab, Twin Falls, Idaho, May 27.

ILLINOIS

Hickory Grove church enjoyed another love feast May 11, with sixty-six members present, also a number of friends. Several members from Lanark, Cherry Grove and Mt. Carroll were with us. Bro. Wm. Eisenbise officiated, and led us in a very inspiring service. Our regular meetings have been greatly blessed of late. Our first spring by the influenza, but we have many reasons to be thankful in that none of our number were lost. The little membership here has responded to many of the calls for assistance, in the great world war. We were unable to make the full quota allotted us on the Relief and Reconstruction work, but are trying now to meet our part of the Conference offering. Our parsonage has been remodeled and repaired, and we are glad to be able to have a pleasant place for the minister to live. Our younger members are, for the most part, faithful in attendance, and seem to be interested in the greater things of the Kingdom.—Mrs. O. G. Corbell, Mt. Carroll, Ill., May 24.

Yellow Creek church met in council May 27. Our elder, Bro. P. R. Keltner, was with us. The deacons gave a good report of their visit, made prior to the feast, which will be held June 21 and 22. Our series of meetings is to begin after the feast and will be conducted by Bro. Jesse Shull. Two deacons will be elected at our feast. Delegates to District Meeting are Bro. A. Kubleman and Sister L. Studebaker; to Sunday-school Meeting, Sister Iva Weaver. We reorganized our Aid Society. Sister Iva Weaver will continue as President, and Sister Maggie Shank, Secretary-Treasurer. Sister Bollinger and Bro. Becker, of Bethany Bible School, and Sister Elsenbise, of the Hastings Street Mission, were with us May 26 from Peari City, and gave us a fine concert. There were appreciative audiences at both places and we know that lasting good has been done.—Lizzie Studebaker, Pearl City, Ill., May 28.

INDIANA

Beaver Creek church met in council May 24, with Eld. J. G. Stinebaugh presiding. The membership will presently be increased. Sister Hattie Bowsher was granted letter to Beaver Creek congregation, with Sister Hattie Bowsher, alternate. Our love feast will be held Oct. 25, at 5:30 P. M. We have also decided to have an all day Meeting, September 4, and expect to have two sermons while with us.—Sarah Hahn, Francesville, Ind., May 26.

Connersville.—May 24 we held our love feast, which was well attended. Eld. Levi Dilling officiated. Sunday morning Eld. John Miller delivered a splendid sermon and in the evening Bro. S. W. Payton gave a stirring missionary sermon. We had a good attendance at both services. Our offering for the Annual Conference collection amounted to $46.—Mrs. Omer White, Connersville, Ind., May 26.

Fairview church met in members' meeting March 29, with Eld. D. L. Barnhart, of the Pyrmont church, present. Church trustees were elected for the year. Bro. David Wagoner was elected delegate to Annual Meeting. It has been our unhappy experience, in the last six months, to grant letters to about fifteen of our members who have moved to other States. Revival services were recently conducted at Pyrmont by Bro. J. Edwin Jarboe. Six have been added to our number by baptism. Four have moved in from other congregations. This gives us encouragement to move onward and upward. May 18 one of the teams of the Bethany Mission Band gave talks on various phases of mission work. Sunday morning Bro. Merlin Miller addressed us on the theme of "Self-Sacrifice." At the close of the service an offering of $159.65 was taken for World-wide Missions. May 25 Bro. L. E. Ockerman, of Kokomo, preached to an attentive audience on the "Danger of Worldliness." The offering of the Sunday previous for World-wide Missions was increased to $175.60. Our quota was $65 and we are grateful for consecrated members who made it possible for us to go over the top. Sunday night the work here seems to be in sympathy with the " Forward Movement."—Lulu E. Root, Lafayette, Ind., May 26.

Huntington City church met in council April 3, with Bro. Long presiding. Bro. Riddle, who has accepted the charge at this place, was chosen delegate to Annual Conference, with Bro. I. B. Wike, alternate. Our love feast will be held June 15, beginning at 7 o'clock. On Mothers' Day Bro. John Wright gave us two splendid sermons. In the evening, the Friendship Bible Class rendered the program for the Christian Workers' Meeting. Children's Day will be observed June 1.—Mrs. Ermal Humbert, Huntington, Ind., May 26.

Middletown.—Bro. Rool, our elder, preached for us May 25. Bro. Ora Gentle is our delegate to Annual Meeting. Our first love feast was one long to be remembered, with 109 members and fifteen ministering brethren present. Bro. Spitzer officiated. We are glad to have with us Bro. Aaron Moss, of North Manchester, who was given by the children. A goodly number of neighbors and friends came to enjoy the program. Recently several ministers from adjoining congregations have favored us with sermons.—Dora A. Stout, Millford, Ind., May 26.

Pipe Creek church met in council May 22, with Eld. Frank Fisher presiding. The annual visit was reported. One letter was received and two granted. Bro. Jesse Kleppinger was chosen "Messenger" agent and the writer church correspondent. Our love feast was held May 24, with a large crowd present. Visiting ministers were Brethren J. D. Rife, Perry Coblentz, Frank Fisher, Moy Gwong, Andrew Miller, Ira Miller, Walter Strawbridge and John Wright. Bro. Andrew Miller officiated. On the following Sunday morning, Bro. Gwong talked on "The Needs of China," followed by Sunday-school and addresses by some of the brethren on mission work.—Ruth Dailey, Peru, Ind., May 28.

Pleasant Hill church met to prepare for our love feast. Bro. Hiram Forney and wife, from Goshen, were with us. Bro. Forney presided. Bro. Leroy Smith, from Collins, was also with us. After the services two of our Sunday-school boys were baptized. Sunday morning we met again for worship. After the Sunday-school lesson Sister Forney gave a talk to the children, which both old and young enjoyed. Bro. Forney delivered three splendid sermons during the day.—Sarah Gump, Churubusco, Ind., May 26.

Rock Run.—May 4 Bro. Milo Geyer, from Milford, Ind., came to hold a series of meetings. Sister Edith Pletcher led the song services. We had good interest and attendance and, best of all, seven of our boys and girls in the Sunday-school were baptized. May 17 we held our love feast. The house was well filled and a number of ministers from adjoining congregations were present. May 25 was missionary day. Bro. Manly Dexter preached an excellent sermon, using as his subject "Others." An offering of $131.93 was taken. Our Conference offering will be about $135, which is almost twice our quota.—Mrs. Clarence K. Cripe, Goshen, Ind., May 26.

Spring Creek church closed a very interesting series of meetings May 19. Five were baptized that evening after services, May 25 the Manchester Mission Band gave two programs, which were enjoyed by all present.—M. Amanda Rusher, Pierceton, Ind., May 26.

IOWA

Cedar.—Church work here is becoming normal again, for which we feel thankful. During the little organization contributed over $420 for charitable and missionary purposes, over and above our local current expenses. March 23 an offering of $84.15 was lifted for the India sufferers. April 20 an Easter program was rendered by the Sunday-school. May 11 we enjoyed communion services, when forty-two members were present. Eld. Leander Smith, of Muscatine, was with us. May 18 an offering of $83 was taken for World-wide Missions. We were very agreeably surprised May 23 when Prof. M. W. Emmert came to us and gave us two inspiring sermons. One has recently been added to the church by baptism.—John Zuck, Clarence, Iowa, May 26.

Greene church met in council May 24, with Eld. W. H. Liehty presiding. Owing to sickness in Bro. Caslow's home he could not be with us in a series of meetings, as planned. We decided to have a revival, beginning about the 15th of July. Our love feast was postponed until June 14, services to begin at 10:30 A. M., with an election for deacons at 1 o'clock. One young man from our congregation, who is now in school at Mt. Morris, has volunteered for the ministry and will be installed at that time. Preparatory service will follow the installation, with communion in the evening at 6:30. The missionary committee set the goal for our Annual Meeting offering at $250; $34.28 of this has been raised, and it is hoped that, by the time our delegate leaves for Conference, we will have reached the goal and more. May 11 we were favored with two inspiring sermons by Bro. M. W. Emmert, of Mt. Morris' College. Bro. Ezra Lutz, of Vadadams Grove, Ill., has given us two good sermons recently.—Elsie A. Pyle, Greene, Iowa, May 26.

Kingsley.—Today we held our regular quarterly council, attending to regular matters and electing officers for the Christian Workers. The appointment committee also gave a report favorable to the building of a new modern churchhouse, to meet the needs of the earnest congregation. This matter is to be considered soon, in a special meeting. Recently about thirty persons from Sheldon met with us in a joint Christian Workers' program. It was a pleasant occasion for all. Brethren C. E. and M. L. Kimmel, of Sheldon, filled the pulpit at the morning service.—S. S. Neher, Kingsley, Iowa, May 21.

Panther Creek church very fittingly observed Mothers' Day, with recitations, essays, speeches and songs. This church raised $722.15 for Armenian Relief. The Sunday-school raised $49.83 and one class of boys and girls—about twelve years old—raised $40. Our quota was $560. May 25 Bro. J. Q. Goughnour, of Ankeny, Iowa, delivered a stirring missionary sermon, after which the Annual Conference offering was taken. It amounted to $275.46, with promise of more later. We will be represented at Annual Conference by Bro. Robert Bentall. Bro. H. L. Royer delivered the examination service last Sunday evening, preparatory to our love feast. Our program committee is planning on observing Children's Day with a special program, to be given June 8.—Mrs. L. D. Replogle, Adel, Iowa, May 27.

KANSAS

Eden Valley.—Bro. O. H. Feller, of Hutchinson, was with us in our love feast and helped to make the occasion a real uplift. Prof. Decter, of McPherson, recently gave us four splendid addresses on missionary and Sunday-school work. Bro. Royer will serve for District Mission work. This church has an added phase of permanency in its work, in that it has built by the side of the church a substantial parsonage. Our indebtedness, amounting to several hundred, we trust to get back to, and go beyond, the standard attained before the unfortunate conditions of last winter. In the fall, Eld. C. B. Smith, of Morrill, Kans., will read us in a series of evangelistic meetings.—Lena Sollenberger, St. John, Kans., May 26.

Fredonia church was favored May 25 by having Bro. W. R. Arga-bright, of Fairview, Mo., preach the missionary sermon, which we very much appreciated. Our offering for Annual Conference was $37.—Mrs. W. H. Sell, Fredonia, Kans., May 26.

Parsons.—The two weeks' series of meetings, conducted by Bro. H. B. Mohler, came to a close last night. Four were received into the church through baptism. The congregation was very much built up and strengthened through Bro. Mohler's preaching. Our love feast was held Saturday evening, with Bro. Mohler officiating, assisted by Bro. Reed, of Galesburg, Kans. Sunday a basket dinner was served and we enjoyed the social hour together. In the afternoon a business session was held. Brethren Harold Clark and Porter Amos were called to the deacon's office and duly installed. Bro. John A. Campbell and wife were advanced to the second degree of the ministry. May 16 the Gospel Team from McPherson rendered a fine program.—Julia C. Jones, Parsons, Kans., May 26.

Wade Branch church met in council May 17, with Eld. R. F. McCune presiding. Two letters were received. We decided to hold a series of meetings this fall, closing with a love feast. Our collection for Annual Meeting was $67.26. Our young people rendered a very good program on Mothers' Day. We will also observe Children's Day by a program. We have no pastor at present but for this place in the near future.—Mrs. S. W. Myers, Paola, Kans., May 26.

MARYLAND

EVANGELISTIC WEEK IN INDIA

(Continued from Page 363)

villages, held 20 meetings and spoke to 421 people. They gave out 52 tracts; sold 16 Gospels and 5 tracts. They received requests for 2 schools; two were baptized. The offering from Rudha was Rs. 33/1.

Great zeal was shown among our Indian workers to lift a large offering for the work of our District Mission Board. This being a year of famine and high prices, the Indian church would have done very well with an offering no larger than that of last year, which was Rs. 1,506/6, but to the joy of us all, they went "over the top" with an offering of Rs. 1,998/2/9, anincrease of little less than Rs. 500 over last year. This includes the bat collection at District Meeting, which was Rs. 117/2/9. One dollar is equal to three rupees.

The workers report many experiences of interest and profit to themselves and to the work. Only a few can be given. One group from Anklesvar made a three days' tour among the villages. The first day they were unable to get fodder for their oxen. In the evening they came to a village and asked the head official for a place to stay for the night, and fodder for the bullocks, stating further that they would cook their own food, which they had with them. The man was a Brahman and when he saw that they were Christians, he did not want to have anything to do with them, fearing they would make trouble for him with his caste. For that reason he would not give them a place nor food for their bullocks. It seemed dark for a time, because they felt they could not go on without first feeding their animals. Finally, one said to the official: "Why are you opposed to the Christians? They are good people. What do you know about them that you should fear? In South India there are many Christians." After talking along that line for some time, the man completely changed his attitude, and ordered his servant to give them a place for the night to feed their oxen and to cook food which he himself insisted on furnishing. In short, he did everything for them that their hearts could desire. When, in the morning, it came time for them to go, the Brahman refused to accept any pay for his hospitality, so they gave him six Gospels, which he accepted.

On Sunday afternoon Bro. Stover with the boarding-school boys and several others went on the streets of Anklesvar, to preach and sell Gospels and tracts. Several of the boys sold a number of Gospels, which they enjoyed doing. Coming into the bazaar, near the place where the liquor-shop is located, a drunken man came before Bro. Stover and bowed to him, bending himself well toward the ground. Bro. Stover lifted up his finger, and looked at the pitiful specimen of humanity bowed before him, who remained thus for several minutes, until finally the Sabab told him it was enough, that he should go his way. By that time a crowd had gathered, and then Bro. Stover spoke to them for a few minutes on the evils of intemperance and what America has done to banish the liquor business from her borders.

The following incidents are related in the April number of "Prakash Patra": When our delegates were on their way to District Meeting, several Brahmans were also in the car. One of the Christians banded a copy of Proverbs to each Brahman,—all of whom, except one, handed their copy back, when they saw it was Christian literature. The one who kept his copy, after reading two pages, turned to his boy and said: "Son, take this book; it is of great use to you." He bought this and two other copies for his friends.

In a district where there is much thieving, one master and his workers, while on their way to a near-by village, at night, met about twenty men, who evidently were out for what they could steal. The workers, "buying up their opportunity," preached the Gospel Message to them and sold them several Gospels. Then both parties went their way.—the Christians, to a village for preaching, and the thieves to the railroad to steal grain from the goods-train.

A. T. Hoffert.

Anklesvar, India.

AN APPEAL FOR WORKERS

To All the Loved Ones Who Have in Any Way Contributed to the Cause of the Kingdom:—

Greetings to you all in the name of our dear Lord! Grace and peace be multiplied! Since arriving here, I have had a longing desire to tell you how wonderfully God has guided us, protected us, and kept us in perfect peace and safety during our long and perilous journey across the deep, and finally brought us to our desired haven, where he has appointed us a place to serve, and where we are busily and happily engaged in his service in this needy field.

To you, "the faithful in Christ," who followed us every step of the way with your prayers, who gave generously of your gifts of love, making it possible for us to be here and share the great blessings with these who so much need salvation, we say, from a full heart: "Thank you and God bless you," in the fullest meaning of that term, for your reward is great in heaven.

Beloved, you will never know what it all means to these needy ones, especially during these hard days of famine and distress. It is sad, sad indeed, to note the physical distress and needs of the famine-stricken people, and to hear the cry of the hungry children especially, but still more sad and distressing it is to note the spiritual needs of India's teeming millions. Who is responsible for this condition?

We are much in prayer that during this coming year the needed workers will be on their way to this needy, needy field. Every one of your force of workers here is overburdened. We are putting up a stiff fight to "hold the fort" until relief comes. Will you join us in prayer that physical strength may be given, that we may not fall down under the heavy strain and the heavy responsibilities, so that we may be able to hold up the banner of King Jesus until victory for the Lord is won in this sin-cursed land?

It is heart-rending as we stand in these open doorways of opportunity, and see the great fields waiting for the reapers, ripe unto the harvest, and not a soul to enter in. We are brought to our knees many times, as we cry out unto the Lord of the harvest.

YOU, whom GOD has called to come over and help, what is in the way? Why are YOU not among those who will come? Remember, no one else can do YOUR share of this work! YOU must do it, or it suffers, and you will bear the consequences.

Just take this one part of our field in Jalalpor district,—to say nothing of the rest. Here is a wonderful opportunity to work among the women, the girls and the children, in the whole of this district. The door is wide open. Who will enter?

Did I bear you say: "Why do YOU not do this work if there is such a wonderful opportunity?" Beloved reader, if you will stop a moment to think, your heart will be made to bleed as does ours, when we tell you that there was no missionary man and wife available for this station when vacated by Bro. Emmert, wife and family, as they left for a much-needed and well-deserved furlough in the homeland. So the management of this station fell to the lot of "single ladies," who should be free to do the work which regularly falls to them on the mission field. Will you not join us in earnest, heart-felt prayer that a man and his wife may be available for this station, as well as the needed workers elsewhere!

I appeal to you, who are MEN, who have manhood and nobility of character, can you stand by and see a woman,—in this land especially,—shoulder the responsibility that rightly belongs to man, and then carry her own share of the work and responsibility besides? No, you can not do that. Then respond at once, and prove your true worth, by doing YOUR part. Please note, that at least EIGHT MEN, besides women, are to be sent to India this year. Will you be one of the EIGHT? "Go or send! Pray and spend"! You are responsible for YOUR PORTION of the unsaved! You have heard that before, and you will hear it again if you do not respond.

Ida C. Shumaker.

Jalalpor, Surat District, India, April 16.

MANCHESTER COLLEGE, INDIANA

The twenty-fourth annual commencement exercises of Manchester College occurred May 18 to 22. Though there was rain every day, the attendance was large and the events passed most pleasantly.

The baccalaureate sermon was preached on Sunday evening, May 18, by Dr. Otho Winger from the theme "Know Thyself." Four excellent programs were rendered during the week by the Literary Societies, Bible Society, Music School and Expression Department. The class of 1919 revived much of the past history of the college by an interesting program on the afternoon of the last day.

The annual Commencement Address was given by Dr. J. A. Clement, of DePauw University. It was a scholarly presentation of the world's condition at present, and the duties of Christian men and women in this present crisis. The graduating class included sixty men and women. Seventeen received the A. B. degree. This is the smallest college class the institution has had for five years. The young men had been hindered in their course by the calls of war. Then, too, there was a vacant chair,—Sister Dora Wagner, of Lanark, Ill., having been called during the year to her home above.

The events of this week were made more pleasant by the presence of a distinguished visitor, Rev. D. N. Howe, A. M., of Custer, Ohio. Rev. Howe was the founder of Manchester College thirty years ago, under the United Brethren direction. This was his first visit to Manchester for nearly twenty years. But he manifests as much interest in the college today as he did then. He was honored, at this commencement, by the degree of doctor of laws.

During the week the entire trustee board was present. Since their last meeting Eld. John Calvin Bright, trustee of Southern Ohio, was called away. His place was ably filled by the new trustee, Levi Minnich. The trustees decided upon many things in harmony with the Forward Movement in education. They have plans for a new sixty thousand dollar building, a larger endowment and a larger faculty.

Four new teachers have been secured for the College Department this coming year. Perhaps the biggest advance is in the Bible Department. Two new teachers were employed for this work. Courses have been added that will be of special interest to country pastors and Sunday-school teachers.

The outlook for a large attendance is the best now that it has ever been. Many new opportunities have come to our Christian colleges. This is the time to accept the responsibility and move forward to greater things.

Clara Harper.

SISTERS' AID SOCIETIES

FAYETTEVILLE, W. VA.—Report of Sisters' Aid Society of the Pleasant View church for 1918: Ten meetings were held, with an average attendance of twelve. We made and sold 4 comforts, donated 2 comforts, sold 4 bedspreads and 53 prayer-veils. We gave for home charities, addition to church, etc., $101.86; to Armenian sufferers, $30; to Annual Meeting, $18; French Relief Work, $11; to World-wide Missions, $40; total expended, $498.03; in treasury, 90 cents. Officers: President, Mary M. Jones; Vice-President, Lucinda Hypes; Secretary-Treasurer, the writer.—Virgie L. McAvoy, Fayetteville, W. Va., May 19.

NEW ENTERPRISE, PA.—Report of the Sisters' Aid Society for the year ending March 31, 1919: Cash from preceding year, $8.12; work completed, $60.68; monthly dues, $11.80; collections, $9.57; birthday contributions, $6.01; outside contributions, $1.75; money lifted from bank, $1,106; contribution to Mary Quinter fund, $120; to Red Cross, $16; rent paid, $12; materials purchased, $21.03; bank deposit, $17; medical care for Sarah Replogle, $4; Old Folks' Home, $5; Armenian Relief, $15; cash on hand, $13.90. Officers: President, Lizzie Ober; Vice-President, Rose Reliey; Treasurer, Ella Snoberger; Secretary, the writer; Assistant, Lizzie Bechtle.—Julia Snyder, New Enterprise, Pa., May 20.

PRESTON, MINN.—Report of Sisters' Aid Society of Root River congregation: On account of the Red Cross work, we discontinued our Aid for a time. This report is of our Aid Society, and does not include the Red Cross work. Collections and donations, $36.04; goods sold, $12.65; received for work, $43.00; on hand from 1917, $24.71; paid out, $64.47; balance, $15.63. Officers: Sister Amy Owen, President; Sister Jane Finekh, Superintendent; Sister Laura Broadwater, Secretary-Treasurer.—Amanda Dornink, Preston, Minn., May 14.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made at the time the notice is sent, and full address given.

Backus-Dietz.—By the undersigned, at the home of the bride's parents, in Detroit, Mich., May 10, 1919, Bro. Archie L. Backus and Sister Olive P. Dietz, both of Detroit.—C. L. Wilkins, Grand Rapids, Mich.

Custer-Millar.—By the undersigned, at the parsonage in Pittsburgh, Pa., May 10, 1919, Bro. James A. Custer and Sister Carrie E. Miller, both of Johnstown, Pa.—C. Walter Warstler, Pittsburgh, Pa.

Dill-Spicher.—By the undersigned, at his home, April 10, 1919, Mr. Ralph Linden Dill, of Felton, Del., and Sister Caroline A. Spicher, of Denton, Md.—J. W. Krabill, Denton, Md.

Shively-Egolf.—By the writer, May 22, 1919, Bro. Esli Shively, Columbia City, Ind., and Miss Helen Egolf, Churubusco, Ind.—Lee R. Smith, Columbia City, Ind.

Vaniman-Bowman.—By the undersigned, at the home of the bride's parents, Brother and Sister Abram Bowman, May 21, 1919, Bro. Arthur C. Vaniman and Sister Olive Ethel Bowman, both of Girard, Ill.—D. Warren Shoek, Girard, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Buston, Delilah, nee Heistand, born in Wyandot County, Ohio, died at Benton, Ohio, at the home of her son, Deonis Buxton, May 19, 1919, aged 81 years, 7 months and 19 days. In 1864 she married Andrew Buxton, who preceded her eleven years ago. To this union were born seven children, five of whom have died. She united with the Church of the Brethren about fifty-five years ago. One son and one daughter survive. Services by the writer in the Union church. Burial in the cemetery near by.—J. L. Guthrie, Upper Sandusky, Ohio.

Covar, Mary Etta, born in Fayette County, Pa., Sept. 8, 1846, died at the home of her brother, John C. Cover, Laketon, Ind., May 11, 1919. When seventeen years of age, her mother died, leaving her to care for her younger brothers and sisters, which she faithfully undertook. She remained at home until the death of her father. She united with the Church of the Brethren in July, 1865, and remained a devoted member until death. She suffered much of her life with asthma, but faithfully attended church services until recent years. She leaves three brothers, three sisters and many nieces and nephews. The remains were brought to Masontown, Pa., and laid to rest in the Fairview cemetery May 15. Services by the writer, assisted by Eld. C. M. Driver.—F. F. Durr, Masontown, Pa.

Cupp, Sister Ada, daughter of Bro. Newton (deceased) and Sister Betty Cupp, died at the Rockingham Memorial Hospital, Harrisonburg, Va., April 10, 1919, aged 22 years, 2 months and 13 days. She is survived by her mother, two brothers and four sisters. Her father and one sister preceded her. She united with the church early in life and remained faithful. Services at the Branch house by Bro. A. S. Thomas. Interment in the cemetery near by.—Meda G. Argenbright, Bridgewater, Va.

Eshelman, Sister Clara Susan, nee Miller, born near Hagerstown, Md., March 11, 1853, died at the home of her sister in Lanark, Ill., May 19, 1919, aged 66 years, 2 months and 8 days. She came to Illinois with her parents when quite young, and lived here ever since except about a year spent in Iowa. About 1875 she was baptized into the Church of the Brethren. Sept. 20, 1877, she was married to Bro. David B. Eshelman, who was called home Aug. 8, 1899. Death was due to a paralytic stroke, from which she was practically helpless for nearly two years. Aunt Callie, as she was known, was kind and cheerful, gentle and good. She leaves one brother and one sister. Services at the Cherry Grove church by the writer, assisted by Elders I. R. Young and Wm. Eisenbise. Burial in the cemetery near by.—James M. Moore, Lanark, Ill.

Gindar, Emma, wife of John E. Gindar, of Mt. Joy Township, died of pneumonia, May 6, 1919, aged 36 years, 5 months and 26 days. She leaves her husband and four children. Services by the home ministers at the Chickies house. Interment in the adjoining cemetery.—P. C. Geib, Manheim, Pa.

Gnagey, Mary Elizabeth, daughter of Brother and Sister Milton

ousand dollar building, a larger endowment and a larger ulty.

Four new teachers have been secured for the College partment this coming year. Perhaps the biggest adnce is in the Bible Department. Two new teachers re employed for this work. Courses have been added t will be of special interest to country pastors and nday-school teachers.

The outlook for a large attendance is the best now t it has ever been. Many new opportunities have come our Christian colleges. This is the time to accept the ponsibility and move forward to greater things.

Clara Harper.

SISTERS' AID SOCIETIES

AYETTEVILLE, W. VA.—Report of Sisters' Aid Society of the asant View church for 1918: Ten meetings were held, with an rage attendance of twelve. We made and sold 4 comforts, do- ed 2 comforts, sold 4 bedspreads and 53 prayer-veils. We gave home charities, addition to church, etc., $101.86; to Armenian suf- rers, $30; to Annual Meeting, $10; French Relief Work, $11; to eld-wide Missions, $40; total expended, $198.03; in treasury, 90 ts. Officers: President, Mary M. Jones; Vice-President, Lucinda e; Secretary-Treasurer, the writer.—Virgie L. McAvoy, Fayette- e, W. Va., May 19.

EW ENTERPRISE, PA.—Report of the Sisters' Aid Society for year ending March 31, 1919: Cash from preceding year, $8.12; ney collected, $60.68; monthly dues, $11.80; collections, $8.37; birth- r contributions, $6.01; outside contributions, $1.75; money lifted m bank, $1,106; contribution to Mary Quinter fund, $100; to Red oss, $5; rent paid, $12; materials purchased, $21.03; bank deposit, $64.47; balance, $15.63. Officers: Sister Amy Owen, President; ter Jane Finckh, Superintendent; Sister Laura Broadwater, Sec- ary-Treasurer.—Amanda Dominik, Preston, Minn., May 14.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication m marriage notice may be applied to a three months' "Gospel essenger" subscription for the newly-married couple. Receipt uld be made at the time the notice is sent, and full address en.

Backus-Dietz.—By the undersigned, at the home of the bride's pa- s, in Detroit, Mich., May 10, 1919, Bro. Archie L. Backus and ter Olive P. Dietz, both of Detroit.—C. L. Wilkins, Grand Rapids, ch.

uster-Miller.—By the undersigned, at the parsonage in Pittsburgh, , May 10, 1919, Bro. James A. Custer and Sister Carrie E. Miller, th of Johnstown, Pa.—C. Walter Wertzler, Pittsburgh, Pa.

ill-Spicher.—By the undersigned, at his home, April 10, 1919, Mr. iph Linden Dill, of Felton, Del., and Sister Caroline A. Spicher, of nton, Md.—J. W. Krabill, Denton, Md.

bively-Egolf.—By the writer, May 22, 1919, Bro. Eali Shively, lumbia City, Ind., and Miss Helen Egolf, Churubusco, Ind.—Lee B. ith, Columbia City, Ind.

animen-Bowman.—By the undersigned, at the home of the bride's ents, Brother and Sister Abram Bowman, May 21, 1919, Bro. hur S. Vaniman and Sister Olive Ethel Bowman, both of Girard, .—D. Warren Shock, Girard, Ill.

FALLEN ASLEEP

"Blessed are the dead which die In the Lord"

**Buxton, Delilah, nee Heistand, born in Wyandot County, Ohio, d at Benton, Ohio, at the home of her son, Dennis Buxton, May 19, aged 81 years, 7 months and 19 days. In 1864 she married drew Buxton, who preceded her eleven years ago. To this union re born seven children, five of whom have died. She united with e Church of the Brethren about fifty-five years ago. One son and daughter survive. Services by the writer in the Union church. rial in the cemetery near by.—J. L. Guthrie, Upper Sandusky, io.

Cover, Mary Etta, born in Fayette County, Pa., Sept. 8, 1846, died the home of her brother, John C. Cover, Laketon, Ind., May 11, 9. When seventeen years of age, her mother died, leaving her to re for her younger brothers and sisters, which she faithfully under- ok. She remained at home until the death of her father. She ited with the Church of the Brethren in July, 1865, and remained devoted member until death. She suffered much of her life with hma, but faithfully attended church services until recent years. e leaves three brothers, three sisters and many nieces and phews. The remains were brought to Masontown, Pa., and laid to t in the Fairview cemetery May 15. Services by the writer, as- ted by Eld. C. M. Driver.—F. F. Durr, Masontown, Pa.

Cupp, Sister Ada, daughter of Bro. Newton (deceased) and Sister tty Cupp, died at the Rockingham Memorial Hospital, Harrison- rg, Va., April 10, 1919, aged 26 years, 2 months and 13 days. She is rvived by her mother, two brothers and four sisters. Her father and one sister preceded her. She united with the church early in and remained faithful. Services at the Branch house by Bro. S. Thomas. Interment in the cemetery near by.—Meda G. Argen- ght, Bridgewater, Va.

Eshelman, Sister Clara Susan, nee Miller, born near Hagerstown, l., March 11, 1853, died at the home of her sister in Lanark, Ill., ay 19, 1919, aged 66 years, 2 months and 8 days. She came to nois with her parents when quite young, and lived here ever since except about a year spent in Iowa. About 1875 she was bap- ed into the Church of the Brethren. Sept. 20, 1877, she was mar- d to Bro. David B. Eshelman, who was called home Aug. 8, 1889. ath was due to a paralytic stroke, from which she was practically

Gnagey, died within the bounds of the Summit Mills congregation, aged 4 years, 6 months and 8 days. Services by the writer.—J. W. Peck, Meyersdale, Pa.

Hinkle, Henry Shafer, son of Mr. and Mrs. Blair Hinkle, born at Iowa City, died at St. Luke's Hospital, Cedar Rapids, Iowa, of meningitis, April 29, 1919, aged 3 years, 8 months and 3 days. His parents and one brother survive. Services in the Brethren church in Garrison by Bro. Edmister. Interment in Garrison cemetery.—Minnie Gnagey, Dysart, Iowa.

Joyce, Noble J., died of lockjaw, April 26, 1919, aged 57 years. He is survived by his wife and five stepchildren. Services at the Antioch church by the undersigned.—S. P. Hylton, Yoder, Colo.

Miller, Bro. Abram S., died in the bounds of the Woodbury church, Bedford County, Pa., April 6, 1919, aged 66 years, 9 months and 22 days. He leaves his wife, three sons and one daughter. Service by Eld. J. B. Miller, assisted by the writer.—J. C. Stayer, Woodbury, Pa.

Puckett, Mattie W., died of heart trouble, May 17, 1919, aged 33 years, 1 month and 27 days. She leaves her husband, five children and several brothers and sisters. She was a faithful member of the Church of the Brethren. Services at Basic by Bro. N. W. Cofman, assisted by the writer.—L. S. Yoder, Basic, Va.

Sanders, Mrs. Isabelle Ann, widow of the late Wm. Sanders, died at her home in Vinton, Iowa, April 5, 1919, aged 79 years, 3 months and 4 days. Death was due to injuries received from a fall. She was a member of the Brethren church for a number of years. She leaves two brothers and one adopted daughter. Services by Bro. Edmister in the United Brethren church in Vinton.—Minnie Gnagy, Dysart, Iowa.

Spaugh, Sister, wife of Bro. C. A. Spaugh, died at her home at Durham, Okla., of influenza, March 3, 1919. She leaves her husband and six children. Services at the Elk City church by Bro. J. R. Pitzer. Interment in adjoining cemetery.—Elizabeth E. Byerly, Elk City, Okla.

Spitler, Sarah Catherine, wife of Bro. Isaac Spitler, died of paralysis at her home, near Lanark, Ill., April 9, 1919, aged 76 years, 8 months and 9 days. She was the daughter of Jonas and Catherine Varner. She united with the Brethren church about forty-five years ago and remained a faithful member. She is survived by her husband, one son and one daughter. Services at Mt. Zion Brethren church by Elders B. F. Neff and D. N. Spitler. Interment in the cemetery near by.—H. F. Sours, Luray, Va.

Strausbaugh, Sister Hasel, nee Merriman, born in Ross County, Ohio, died at her home in Chillicothe, Ohio, May 14, 1919, aged 22 years, 4 months and 20 days. In 1915 she married C. E. Strausbaugh, who, with two sons, survives. Services by the writer at the Charleston church. Interment in cemetery near by.—Oliver Royer, Circleville, Ohio.

Wallick, Rebecca, daughter of Peter and Phebe Showalter, born in Tuscarawas County, Ohio, died at her home near Bloomingdale, Mich., April 30, 1919, aged 87 years, 6 months and 4 days. She married Alexander B. Wallick in 1849. Four sons were born to them, three of whom survive. She was a member of the Church of the Brethren for seventy years and was always actively engaged in the work of the church. Services at the home by Eld. John M. Smith, of Woodland, Mich.—Elias Wallick, Bloomingdale, Mich.

Warner, Sister Malinda, born in Darke County, Ohio, Oct. 14, 1863, died from the effects of influenza, May 17, 1919. She married James Wesley Burkett in 1884. At the age of fourteen she became a Christian and united with the Church of the Brethren. The husband and eight children survive. Services by the pastor, assisted by Brethren Harshbarger and W. H. Shull.—D. Warren Shock, Girard, Ill.

Wertz, Bro. George B., born in Richland Township, Cambria Co., Pa., Jan. 20, 1879, died at his home in Johnstown, Pa., April 28, 1919, aged 40 years, 3 months and 8 days. The cause of death was pernicious anæmia. He is survived by his wife, Sister Blanche Ober Wertz, to whom he was married Aug. 20, 1908, two small children, his parents, Brother and Sister David A. Wertz, four brothers and three sisters. Bro. Wertz united with the church while a student at Juniata College, in 1904. In 1912 he was chosen deacon in the Johnstown congregation, and was considered one of the pillars of the church. He also served faithfully as church choirister, Sunday-school teacher, and assistant superintendent. For several years he was a member of the executive board of the Sunday School Association of Western Pennsylvania. In all of these important trusts he was a faithful worker. Services by the writer, assisted by Eld. Edgar M. Detwiler, at the Walnut Grove Church. Text, Rev. 14: 13. Interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Wise, infant son of Milton and Lavina (Sloop) Wise, died May 12, 1919. Short services at the home by the writer. Burial in the Hillcrest cemetery, near Redkey, Ind.—D. A. Hummer, Portland, Ind.

Young, Bro. Lee W., born at Prairie City, Iowa, died at Hot Springs, Ark., where he had gone for treatment, April 26, 1919, aged 34 years, 10 months and 4 days. For a year he was discharged from service at Camp Funston and returned to his father's home, near Ottawa, Kans. Feb. 22, 1919, he married Miss Ruby Garrett, who survives, together with his father, W. A. Young, one brother and three sisters. Services in the church at Ottawa by the writer, assisted by Eld. R. F. McCune. Interment in Highland cemetery.—Willis B. Devilbiss, Ottawa, Kans.

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Brethren

THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24:14. "STRETCHING FORWARD."—Philpp. 3:13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4:13.

Vol. 68 Elgin, Ill., June 14, 1919 No. 24

1719--Becker Bicentennial Echoes--1919

Not within the memory of the oldest attendant has the Conference been held four times on the same spot. But this is number four for Winona Lake. And the number is likely to be increased, for when we get that splendid new auditorium that's on the way somewhere, the advantages afforded by this place for Conference purposes will indeed be hard to surpass. It is not an easy matter as it is.

Many of us had earnestly hoped that the new auditorium would materialize in time for this Conference, and most of the Districts directly concerned had taken some action looking toward this end. But the conditions brought on by the war, combined with certain other important interests, made it impracticable to push the matter. But it takes a good deal of hope deferred to make the heart of some of us too sick to keep on hoping. So we shall expect to see our hope realized by 1922.

Or by 1923, perhaps, we ought to say. For there's the Pacific Coast to be reckoned with. The folks out there may succeed in convincing the delegates that they should make the seven-year interval for Coast Conferences a regular feature. In that case it is likely to be four years until we get back to Winona Lake.

Did anybody wonder what had broken Virginia's charm on the years that end in nine? Or what gave her that charm to begin with? Or had it slipped your mind that the Conference was held in Virginia in 1869? And in 1879? And in 1889? And in 1899? And in 1909? The writer had not forgotten it,—perhaps because he attended all of them, but one. It doesn't matter, but that one is not the one you've guessed.

Rather an interesting coincidence here, or something, isn't there? We guess the zone system of locating our Conferences had something to do with breaking the spell, but what made it last for half a century? Let some self-appointed expert on the mysteries of chance and Providence work at the problem. We haven't time.

Wednesday, June 4

Sometimes it has been a little difficult to tell just when the Conference begins. But there's no mistaking that point this year. Exactly at the appointed time, 7 P. M., Wednesday, June 4, 1919, the Becker Bicentennial began. And it began in earnest. Bro. H. C. Early, moderator for the evening, called the assembly to order, and Sister Stahly, the Conference song leader, led us in "All Hail the Power of Jesus' Name." "'Tis So Sweet to Trust in Jesus" followed, after which opening devotions were conducted by Bro. C. F. McKee, pastor of the Green Tree church, Pa.

Before introducing the first speaker of the evening, Moderator Early offered a few remarks about the special significance of this Conference, as the two-hundredth anniversary of the coming of the Brethren to America. He explained that the program had been built around the idea of the *meaning* of Peter Becker's coming, rather than the history of it. There was to be some history too, enough to serve as a "spring-board," but we would not dwell on the past so much as we did at the Bicentennial of 1908 when we commemorated the two-hundredth anniversary of the beginning of our church organization. This time we were to do as Peter Becker did,—look forward.

Bro. D. L. Miller's address on "What the Church Means to Me" was a most excellent first number on the program. He was evidently surprised and inspired by the size of the audience. His first answer to the question, implied in his subject, was that the church meant more to him than anything else in the world. This was what he was living for. He had no other business.

He emphasized strongly the importance of sound doctrinal standards, dwelling especially upon those pertaining to the person and work of Christ, such as his virgin birth, divinity, atonement and resurrection. He rejoiced that the church had a form of baptism, the validity of which was hardly questioned by anybody. In commending and urging her simple life principles he spoke out strongly against the evil influence of the average modern picture show.

He made a most earnest plea for church unity, saying that he regarded his relation to his brethren as close as that of the physical members of his body. The importance of unified effort he illustrated by an observation made in his travels, when a few men in a small rowboat, by working together and keeping on, even when they felt an occasional backward jerk, succeeded in pulling a heavily-laden barge up alongside the ship which was to take on her burden. As to church federation, so-called, he was in favor of it, so far as based on the Gospel of Christ, but not otherwise.

The address met with a hearty response by the audience, which was in fine spirit for singing "O Happy Day" before listening to the illustrated lecture of Dr. F. J. Wampler on "The China Field."

Bro. Wampler's address was also listened to and "looked at" with great interest. To avoid prolonging the session unduly, he spoke rapidly and the scenes changed rapidly, the slides being manipulated by Sister Wampler. They have learned how to work together. The ground covered was of a varied nature. Maps and figures were shown, giving a good impression of our China field, physical and other features of the country illustrated, but, as might be expected from a doctor missionary, the lecture was largely devoted to the sanitary (*un*sanitary) conditions in China, and the hospital work of our mission.

Probably the most interesting part was that which pertained to the work of our doctors and others in stamping out the terrible pneumonic plague. Its awful ravages and the perils to which those were subjected who dared to fight it, were graphically portrayed. Nothing could have shown more effectively the value of scientific sanitation and treatment of disease, and the vital place of the medical missionary in the program of world evangelization.

The interest manifested in this first session of the Life Work Conference for Young People outran all expectation. It is well to guard against overenthusiasm in describing the very beginning of a Conference like this, lest we run out of adjectives before we reach the end, but the word of Bro. G. A. Snider, platform manager, is a fitting one. In his closing announcements he said it was wonderful. He was right.

"Would they really come on Wednesday?" The Lodging Committee said they did come, anyway, and they have a good opportunity to find out. Bro. Miller estimated that seven or eight hundred were present when he began his address, and that, in spite of the shower, just at opening time.

There were at least twice that many before the session closed, and people who are not extra cautious would say there were two thousand. Yes, the young people came and the old ones too. Nothing like this has ever been seen at this stage of an Annual Conference.

You may be sure the audience put heart and soul into the doxology, after which the closing prayer was offered by Bro. P. S. Miller, of Roanoke, Va.

Thursday, June 5

At the morning session of the Life-Work Conference four addresses were given on as many subjects, each of which was a sermon in itself. Each one seemed to be the most important, but it was certainly fitting that "The Place of Prayer in the Christian's Life" should be the first on the program, thus setting the tone of the whole session at the proper pitch. Bro. Jas. M. Moore, pastor of the Lanark church, Ill., was the speaker.

Bro. Moore dwelt upon the dependence of the Christian on Divine Resources, because of his own insufficiency, his need of light on the path of duty and of strength in temptation. Prayer is the avenue through which help comes. The speaker recognized the importance of intellectual training for effective work, but showed that the gift of the Spirit, most fundamental of all, comes only through prayer, which is the symphonizing of the heart with the will of God.

But the heart must be open and hungry for God to speak. For often the "line is busy." God is waiting in the depths of our being to talk to us, but we are preoccupied and he gets no response. "Alone with God," other voices cease or we cease to hear them.

The second address was by Bro. J. F. Graybill, our missionary to Sweden, now on furlough, on the theme: "How Shall I Invest my Life?" The very thought of life as an investment is one to thrill the hearts of young people who still have the investment to make. It was the same subject that Jesus talked on once when he gave that wonderful formula for saving one's life. Do you remember what it is?

Bro. Graybill said the life should be invested where it can do the most good. Ask God to show you how to run your business profitably. Learn from the man who gave hay to the preacher's horse how to make your resources yield the largest returns. He said the life should be consecrated about seventy years before birth,—a hint to parents and grandparents. The spirit of resignation, implied in our frequent "If the Lord will" is fine, he said, but when it comes to getting the Lord's work done we should not forget another great truth: "The Lord can, if we will."

At this point Bro. H. K. Ober, who was in charge of the meeting in the absence of Bro. J. J. Yoder, who had not yet reached the grounds, asked all under thirty years of age to stand. Then he said he wished somebody could invent a machine that would enable all these young people to see life as they will see it when they are fifty. Nobody offered to furnish the machine, but the suggestion must have helped a little anyway, in getting the right life-outlook.

A beautiful solo, "Glory to God in the Highest"

(Continued on Page 372)

A Magazine for Officers and Teachers

IN THE SUNDAY-SCHOOL

The May number of the Teachers' Monthly was a regular 48 page issue and contained nine pages of matter devoted to the exposition of each of the four lessons for the month. In addition it contained twelve pages of special articles as follows:

1. Your Sunday-school's Part in the Forward Movement.
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"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24:14. "STRETCHING FORWARD."—Philpp. 3:13

Vol. 68 **Elgin, Ill., June 14, 1919**

1719--Becker Bicentennial Echoes--1919

Not within the memory of the oldest attendant has the Conference been held four times on the same spot. But this is number four for Winona Lake. And the number is likely to be increased, for when we get that splendid new auditorium that's on the way somewhere, the advantages afforded by this place for Conference purposes will indeed be hard to surpass. It is not an easy matter as it is.

Many of us had earnestly hoped that the new auditorium would materialize in time for this Conference, and most of the Districts directly concerned had taken some action looking toward this end. But the conditions brought on by the war, combined with certain other important interests, made it impracticable to push the matter. But it takes a good deal of hope deferred to make the heart of some of us too sick to keep on hoping. So we shall expect to see our hope realized by 1922.

Or by 1923, perhaps, we ought to say. For there's the Pacific Coast to be reckoned with. The folks out there may succeed in convincing the delegates that they should make the seven-year interval for Coast Conferences a regular feature. In that case it is likely to be four years until we get back to Winona Lake.

Did anybody wonder what had broken Virginia's charm on the years that end in nine? Or what gave her that charm to begin with? Or had it slipped your mind that the Conference was held in Virginia in 1869? And in 1879? And in 1889? And in 1899? And in 1909? The writer had not forgotten it,—perhaps because he attended all of them, but one. It doesn't matter, but that one is not the one you've guessed.

Rather an interesting coincidence here, or something, isn't there? We guess the zone system of locating our Conferences had something to do with breaking the spell, but what made it last for half a century? Let some self-appointed expert on the mysteries of chance and Providence work at the problem. We haven't time.

Wednesday, June 4

Sometimes it has been a little difficult to tell just when the Conference begins. But there's no mistaking that point this year. Exactly at the appointed time, 7 P. M., Wednesday, June 4, 1919, the Becker Bicentennial began. And it began in earnest. Bro. H. C. Early, moderator for the evening, called the assembly to order, and Sister Stahly, the Conference song leader, led us in "All Hail the Power of Jesus' Name." "'Tis So Sweet to Trust in Jesus" followed, after which opening devotions were conducted by Bro. C. F. McKee, pastor of the Green Tree church, Pa.

Before introducing the first speaker of the evening, Moderator Early offered a few remarks about the special significance of this Conference, as the two-hundredth anniversary of the coming of the Brethren to America. He explained that the program had been built around the idea of the message of Peter Becker's

Bro. D. L. Miller's address on "What the Church Means to Me" was a most excellent first number on the program. He was evidently surprised and inspired by the size of the audience. His first answer to the question, implied in his subject, was that the church meant more to him than anything else in the world. This was what he was living for. He had no other business.

He emphasized strongly the importance of sound doctrinal standards, dwelling especially upon those pertaining to the person and work of Christ, such as his virgin birth, divinity, atonement and resurrection. He rejoiced that the church had a form of baptism, the validity of which was hardly questioned by anybody. In commending and urging her simple life principles he spoke out strongly against the evil influence of the average modern picture show.

He made a most earnest plea for church unity, saying that he regarded his relation to his brethren as close as that of the physical members of his body. The importance of unified effort he illustrated by an observation made in his travels, when a few men in a small rowboat, by working together and keeping on, even when they felt an occasional backward jerk, succeeded in pulling a heavily-laden barge up alongside the ship which was to take on her burden. As to church federation, so-called, he was in favor of it, so far as based on the Gospel of Christ, but not otherwise.

The address met with a hearty response by the audience, which was in fine spirit for singing "O Happy Day" before listening to the illustrated lecture of Dr. F. J. Wampler on "The China Field."

Bro. Wampler's address was also listened to and "looked at" with great interest. To avoid prolonging the session unduly, he spoke rapidly and the scenes changed rapidly, the slides being manipulated by Sister Wampler. They have learned how to work together. The ground covered was of a varied nature. Maps and figures were shown, giving a good impression of our China field, physical and other features of the country illustrated, but, as might be expected from a doctor missionary, the lecture was largely devoted to the sanitary (*un*sanitary) conditions in China, and the hospital work of our mission.

Probably the most interesting part was that which pertained to the work of our doctors and others in stamping out the terrible pneumonic plague. Its awful ravages and the perils to which those were subjected who dared to fight it, were graphically portrayed. Nothing could have shown more effectively the value of scientific sanitation and treatment of disease, and the vital place of the medical missionary in the program of world evangelization.

The interest manifested in this first session of the Life Work Conference for Young People outran all expectation. It is well to guard against overenthusiasm [illegible] the very beginning of a Conference like

tomed to talking over the work of the church with the pastor in a confidential way, and matters hardly seem to go right in the absence of the good old way. The new pastor has a large congregation, and is kept so exceedingly busy, looking after all the members of his well-scattered flock, that he finds no time to indulge in petting anybody. If he makes any difference at all, with those of his charge, it is his purpose to give the more attention to the weak, the aged and all those especially needing help. So far as he can understand, the Master wants him to feed and care for all the sheep of his flock, and so manage his work as to make the salvation of each one possible.

There may be more of this petting business going on than some of our readers imagine. A year or more ago we heard of a well-to-do congregation whose trustees had been petted until they were spoiled. Nothing could be done without their approval. If a pastor was to be employed, they must conduct all the negotiations and outline the work to be entrusted to the new preacher. When the congregation proposed to entrust such matters to the official board,—deacons and ministers,—there was trouble. The spoiled pets had to be dealt with.

We might easily call up other instances where men and even women have been petted until they became peevish and by and by made the church a whole lot of trouble. And, by the way, it is one thing to make a few pets in the congregation, but quite another to get rid of them, or even to get along with them to the satisfaction of the other members of the flock and the good of the cause. While a pastor can not well help loving some people more than others, he can avoid making special pets of selected favorites.

Sebring, Fla.

"And Joseph Shaved Himself"

BY W. J. SWIGART

CERTAINLY, the Bible says so; and I suspect that he needed it. Neglected two years in an Egyptian prison would leave a man in need of a shave and a change of raiment. Besides that, he is now summoned into the presence of King Pharaoh and needs to look his best. There is no escaping the fact that physical appearance and personal presence figure in the assets of life. A fine, attractive and commanding physique counts in the estimate of men. A good presence is an advantage to its possessor. Who of us, of diminutive size, has not wished he were six feet in height, weighed two hundred pounds,—and were good looking?

Joseph is about as nearly a sane and correct man as any of the characters of history. His is a great and noble character, and his is a distinguished career.

He is now to appear before the king. There are necessary physical preparations for a great event, as well as spiritual. He ought to be presentable. A stubby or straggling beard and his everyday prison garb would be against him. Of course his intelligence and character and spiritual acumen that enabled him to interpret dreams, and forecast the future of Egypt's condition for a fortnight of years, and the Divine grace that enabled him to stand in the fiery forge of lust's enticements, were the real assets and determined all,—but still he provides for a respectful and becoming physical presence, with which to approach the king.

The body is the outward, tangible expression of the inner spiritual man. It is the immediate and personal "*habitat*" of the man. It is more than this,—it is that which we see and first think about, judging of a man; and, of course, too often we think about it and speak about it as *the man*, the ego, the self. We invest it with all the qualities and personalities possessed by the indwelling man himself. It is also "the temple of the Holy Ghost" and should be properly cared for and kept.

The keeping of the body includes the clothing of the body. A change of clothing, with a cleansing of the body, makes a great difference in the appearance of the man. The cleansing and clothing of the body have a reflexive influence on the inner man himself, both intellectually and religiously. A man may be content to sit all day Sunday in his farm clothes, or his hunting garb, or his butchering habiliments, unshaved and hair unkempt, not going to church or among his fellows, content to lounge in unchanged raiment, but it implies decline in mental and moral fiber as well as in religious character. One can think better, worship better and be better when cleaned up physically.

The Sabbath has a physical function, as well as a religious. Shaving and bathing and getting into "Sunday clothes" is good for any one, and helps to maintain the spiritual functions of the Lord's day.

Joseph shaved and changed his raiment. He made himself more attractive in appearance; he was a clean and attractive man. He was presentable and made a favorable impression. Pharaoh concluded: "Here is my man to place over all this scheme of food conservation and to become next to the king in all the land." Who will doubt that the shave and change of raiment to which Joseph resorted, had its effects on him and on the king, and had its influence even on the destinies of his race and people?

Maintaining an attractive and comely appearance is a factor in life's affairs. Clothing does not make the man, but clothing indicates the man. One's influence, his worth and efficiency to the cause which he represents, the force of his appeals to others, the general estimate that is put upon him are all affected by the taste and consistency of his dress and presence. One's own estimate of himself is, in some degree, indicated by the manner in which he keeps himself.

As years come on men and women, they may become indifferent to the amenities of society and even of the home and dear friends, and become neglectful of common decorum in dress and manner. Thus they become repellent to their best friends, even to the extent of affecting the bond of tenderness and respect with which they are regarded. Beauty and attractiveness in youth do not surpass, in power and consistency, beauty and venerableness in old age.

> "The glory of young men is their strength,
> And the beauty of old men is the hoary head."
>
> "The hoary head is a crown of glory,
> If it be found in the way of righteousness."

The venerable and compelling beauty of aged men and women,—beauty first because of the cultured Christian spirit within them, and because of the consistent care they have taken of their persons,—is most inspiring. The plain and simple but fitting and becoming dress and person of many of our aged fathers and mothers is an inspiring memory concerning some that are dead, and an equally inspiring and pleasant fact in others who are living. I have most vivid and impressive remembrance of the attractive and respect-inspiring appearance both in dress and person, of Eld. James Quinter, and the contribution this gave to the power and dignity of his speech and life. I carry about with me always a vivid image of the appearance of his face, as his body lay in death, even after the Christed man had forsaken it, and we stood gazing and charmed, loath to commit to the dark and decaying tomb anything so fair to look upon, and so desirable to keep, and to live with.

Men and women, husbands and wives,—as years come,—may with profit, remember how they studied to be attractive and pleasing to each other in the lover days and courtship period, and may consistently study to maintain their physical as well as their social attractiveness for each other. This not only for the sake of the pleasurable remembrance of those times, but also for the sake of quickening and continuing those sentiments of pleasing attractiveness, and provoking anew admiration and devotion to each other.

In writing this, I have all proper and natural contempt for the dude,—for those whose chief aim is to dress, who study nothing so closely as the fashion plates, and concern themselves more about their physical appearance than about the inner adorning of a sweet spirit and a pure character. I am also aware that a sleek face and faultless dress are factors in the equipment and power of the rascals, villains and libertines, who insinuate themselves into the graces of unsuspecting and gullible innocents, robbing some of their hard-earned money and crushing the guileless hearts of others and robbing them of that which is a thousand times dearer to them than money or life itself. I am aware also that the follies and power of fashion have an unrighteous domination over the hearts, characters and lives of many people.

There is little or no limit to the power and extravagances and follies of fashion. Not what is economical, not what is comfortable, not what is becoming, not what is modest or moral in dress; but what is fashionable, is the final inquiry and determining factor too often. Peek-a-boos in January and furs in August! Clothing, it is said, is provided for two purposes: (1) For protection to the body. (2) For sake of natural modesty. It is a question whether the clothing of present-day fashions serves either purpose. "Fashion is simply doing as others do without asking questions." In the newspaper accounts of some weddings, the dress of the bride receives more notice than the bride herself,—and, possibly, sometimes the chief value the poor fellow gets, is included in this description of dry goods, etc., and the chief financial asset of some men is in the clothes they wear.

But all these facts only add to the force of the contention of this article,—that a personal and attractive physique is a factor in accomplishing one's mission, and in making one's self agreeable and successful among people. Let not the children of this world be wiser in their dealings in and with their generation than are the children of light in dealing and serving theirs. The preacher and the leader, the advocate of reform, the pleader for righteousness among men, the makers of homes, and the personalities that constitute the families,—all, with profit and promotion to their cause, may well remember that while the treasure is in earthen vessels, the earthen vessels should be so kept as to recommend the treasure.

In the visions of heaven that are given to us, the redeemed are represented as being washed and clothed in white raiment. Oh, that glorious vision of the renovated heaven and earth! Peopled with the sanctified and purified throng, hungering no more, thirsting no more,—no longer arrayed in the fading garments of earth, but in the shining robes of heaven,—even the vile bodies changed and made like unto his own glorious body.

Huntingdon, Pa.

The Holy Fire in the Church of the Holy Sepulcher

BY J. E. MILLER

HERE, in the Holy City, one has an opportunity to see many holy associations. He also has an opportunity to see much that is called *holy* that is holy only in name. As it has struck me, the Church of the Holy Sepulcher has gathered within its walls more frauds, as to religion, than can be found in any other place within a like compass, when one speaks of the Christian religion. It was my privilege to see this well-known ceremony on April 19. I must confess, after seeing it, that when I will hear it mentioned in addresses in the future, it will not have such a strong grip on me.

Just a word as to the origin of this Holy Fire. As one story runs, many hundreds of years ago the lamps in the holy place went out because of a lack of oil. The attendants did not know what to do. The chief official interceded and in some miraculous manner the oil was supplied, the lamps lit and all was in order again. There being no oil in the lamps and no fire at hand, it was evident that the fire had come from the tomb of Christ and hence was a holy fire. And now the ceremony of the Holy Fire is an annual observance.

On former occasions the crowds were much larger than this year. From Russia and other distant lands pilgrims have come, walking the entire distance that they might be present when the patriarch hands to the people the Holy Fire that comes from the tomb of Christ. This fire they then carry back to the homeland, and feel that they will be greatly blessed in so doing. This fire, they say, will not burn. I myself saw some put it to their cheeks, but I also saw evidence that they would not allow it to remain there very long.

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have seen some of them. Not only pet deacons, we have seen pet elders, as well as pets that did hold any official position. And it is amazing how ny people of this sort there are in the world. Then re are those who would like to be some one's pet enjoy the privilege of being petted. Candidly, re is something about this petting business that eals to more grown-up people than seems possible irst thought.

o start with, pets are quite generally very trouble- ne creatures. As a rule, they require a great deal ime and attention and fully nine out of every ten spoiled. While a sheep may be regarded as the e of that which is noble and desirable in the saint, a pet lamb is about the most vexatious four-legged ature on the premises. When fondled he may be very embodiment of innocence, and yet every d on the place soon learns, by sad experience, that ety consists in keeping out of his way. And so the y goes about pets. Of course there may be excep- ns, as was Mary's "little lamb that went with her chool one day." But of all the pets to be discour- d are those that wear shoes and possibly boots.

n the New Testament the duties of deacons are efully set forth. But there are no instructions for deacons, unless it be found in what some people te as scripture,—"Be a man."

The human pet,—be he a deacon, elder or non- cial,—is the man who must be constantly petted fondled in some way. Not willing to stand on his ord, he must be made a favorite and especially sulted about everything that is done. While others y take their chances in handling questions coming ore the church for consideration, the pet insists on views receiving special consideration. Sometimes elder, having such a deacon on his official board, ls it expedient to consult him much in order to oid more or less unpleasant opposition. To reason h him and treat him just like the other officials are ated, only makes an unfortunate situation that Th worse. He has been petted and indulged all his e and to him the world does not seem bright unless can be somebody's pet or favorite. In everything wants to be the right-hand man, and he would just soon that the left-hand officials did not know any- ng about his ideas and preferences until he has ceeded in getting them well rooted and grounded the mind of the elder or elders,—as the case may

He simply thinks of himself as the right-hand n, and the members of the congregation are not g in finding out that, after all, he is the real "power hind the throne,"—or tries to be.

Well, who is to blame for this petting, indulging d favorite business? For their peculiarities we have ver blamed the pets as much as we censure those o make the pets. God has made a good many ngs but, so far as we can learn, he has never made y pets. Man has made the pets and that, too, in not few cases, to his own sorrow. An elder may pet a acon, a minister or any other member of his flock. nd, by the way, it is marvelous how easily some ople take to petting. The elder may keep up the actice until he has gathered about him enough vorites to make the situation very pleasant for him- lf and family, but exceedingly disagreeable for those o get no petting. In some States one does not ve to search long to find pastors who are experts at is kind of business. Place them in charge of any ngregation you will, and in a little while they will ve their pets. With these they consult. They treat em as favorites, and in order to get along smoothly d it necessary to indulge them more and more. his kind of business can not last long in a congrega- on. The other members will not stand for it, so the astor must move on to another point and make more ets.

tomed to talking over the work of the church with the pastor in a confidential way, and matters hardly seem to go right in the absence of the good old way. The new pastor has a large congregation, and is kept so exceedingly busy, looking after all the members of his well-scattered flock, that he finds no time to indulge in petting anybody. If he makes any difference at all, with those of his charge, it is his purpose to give the more attention to the weak, the aged and all those especially needing help. So far as he can understand, the Master wants him to feed and care for all the sheep of his flock, and so manage his work as to make the salvation of each one possible.

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water College, filled the place of Bro. M. W. Emmert, of Mount Morris College, who could not be present, and he filled it with a soul-stirring message. His first point was that this is preëminently the age of the Spirit,—the age in which God works in the hearts of men through the Holy Spirit. The baptism of the Spirit is, then, the supreme condition of full discipleship. We live shallow lives because we lack the well of a truly *spiritual* life. And what is the first condition of this baptism? Willingness to do God's will.

He asked: "Why has the Church of the Brethren accomplished so little in 200 years, in comparison with the early activities of the apostolic church? Has the Spirit really filled us all along?" Referring to the evangelistic success of the Pentecostal church and to the fact that interest in evangelism is a necessary expression of a Spirit-filled life, he thought the best way to keep the church pure is to keep her busy saving human souls. Consecration, knowledge and obedience will make the life Spirit-filled, and this will insure the success of the Forward Movement.

Discussing the second topic, Bro. V. F. Schwalm, of Manchester College, reminded us that there is no competition between the home and foreign fields. Every foreign missionary makes more workers at home. Where are the possibilities? In every unfinished task. In every unrighted wrong. The Old Testament prophets were greatly concerned about the social injustice about them. Can Christians be less so?

There are two great classes, he said, who should be won to Christ, those who are not Christians at all, and those who are only half or nominal Christians. Some of our churches are surrounded by people and are little concerned about them. Some are losing their young people and do not seem to be disturbed by the fact. Yet the church, as a whole, was never so conscious of the need of shepherding as now. Everywhere she is calling for pastors, for leaders. The speaker closed with a strong appeal to every young man and young woman to get ready to respond to these calls.

When Bro. A. B. Miller, pastor of the Hagerstown church, Md., began to speak, he called for a show of hands of the laymen present, and then said: "This is the day of the layman. The war was not won by the generals but by the rank and file. The great centenary program of the Methodists, the most ambitious of all the church forward movements, is essentially a layman's movement."

What is a consecrated layman? One "set apart," whatever his mode of activity, to the interests of the Kingdom. One who subordinates everything to that. One who multiplies the efforts of his pastor by his sympathy. One who is himself a soul-winner. One who puts his faith beside that of the pastor and refuses to be discouraged or turned aside by the challenge of material things or unfavorable conditions. The standard we set for the ministry must also be set for the layman. As Pershing said at the tomb of Lafayette: "Here we are," so must our laymen answer to the call of the world's need: "Here we are."

The discussion of the last topic of the forenoon session was made up of six nine-minute speeches, each on a subdivision of the general theme.

Bro. H. S. Randolph told us how to further the interests of the church in the Southland. He said the large per cent of illiteracy and religious indifference was an aswer to former methods of evangelism. The plan of annual visits by imported evangelists had failed. The South must have an evangelism of its own, and to this end it must have permanently-settled pastors. Put leaders in command.

Bro. Virgil C. Finnell applied the question to pioneer districts. There are not so many pioneer districts in our country any more, in the agricultural sense, but there are plenty of them which are pioneer religiously. He gave practically the same answer as the former speaker did to his question. Settled pastors is the only solution, and this can not be applied without funds provided by the strong, established churches.

The next two speakers, Sister Nelie Wampler and Bro. G. L. Wine, applied the question to weak and strong churches, respectively. Both agreed that these terms are not synonymous with small and large. Some small churches are strong and some large ones are weak. Sister Wampler told of one weak church of 400 members, if we got the figures straight, that was not able to take care of the members it had gained. Bro. Wine recommended, for one thing, that strong churches take up the support of missionaries,—by individuals when possible. But the answer to the questions was substantially the same as the first two speakers had given to their questions.

The last two speakers applied the question to another pair of contrasted conditions. Bro. W. J. Horner dealt with the cities and Bro. W. H. Yoder with the rural districts. Bro. Horner emphasized the fact that the cities are where the people are in largest numbers and that, for this reason, we must consider the cities as a needy and fertile evangelistic field. Bro. Yoder reminded us that we have been mostly a rural people and are best acquainted with rural conditions. He helped us to see the largeness of the country field and the real problems that are there. A church which confines its activities to the maintenance of worship is leaving a large part of its field untilled.

Of course both speakers were entirely right, each seeing the bigness of his own problem. And their answers to the main question agreed with each other and with those who had spoken before them. In fact, that was the one outstaoding and important feature of the whole discussion of this very vital question: "What Can We Do to Further the Interests of the Church?" It all came back to this: Provide competent leadership.

If the six participants in this discussion, as well as the three who spoke at greater length before them, were right,—and who will say that they were not?—our program is marked out plainly. Our first and greatest task, as the most practical measure for such progress is, to raise up a great army of Spirit-filled and thoroughly competent young men and women to labor in the many, many fields which are white unto the harvest.

In the afternoon the Life-Work Conference went again, as yesterday, to the Westminster building, the Hillside, or wherever it found room enough to hold it, under the direction of the Student Volunteers. The Temperance and Dress Reform Meetings were held in the auditorium.

Dr. M. G. Brumbaugh, Ex-Governor of Pennsylvania, had been scheduled to speak at the Temperance Meeting, but was unable to be present. Naturally this was a disappointment to the audience, but most of those who listened to the substitute speaker, Bro. J. H. Cassady, got bravely over their disappointment before he got through with his speech. We have reason to guess, however, that some did not become reconciled to the change in program and probably are not yet reconciled, unless,—well, see if you can find the explanation farther down.

Among the features of special interest, before Bro. P. J. Blough, the moderator, introduced the speaker of the afternoon, were a reading, "The Licensed Liquor Traffic Must Die," by Sister Cora M. Emley, of Indiana, and the singing of "May the Master Count on You" by a chorus of Manchester girls.

The first part of Bro. Cassady's address was devoted to impressing the fact, which many seem inclined to ignore, that the temperance fight is not over. He called attention to the powerful forces which are arrayed against the constitutional amendment, seeking to nullify it in one way or another. To prevent this, the utmost vigilance will be required, on the part of the temperance forces. Besides this, there is the great movement for world prohibition, which is likely to command our energies for some time. The liquor forces are preparing to shift much of their nefarious traffic to other countries. Shall we sit still and allow it?

But Bro. Cassady did not confine his remarks to the liquor question. There are other great social evils to be fought. There is the "social evil," strictly so-called, the terrible ravages of which were so startlingly brought to light during the war. Indifference and ignorance are its great promoters. False modesty must not keep us silent and inactive in the face of the awful curse of venereal disease.

Bro. Cassady also paid his compliments to the cigaret and tobacco in no uncertain tones. The giving of cigarets to the army boys he condemned unsparingly, and showed to what an alarming extent the cigaret evil had grown because of this. He then told, in a way they could not fail to understand, what he thought of brethren who use their fertile soil to foster this evil, just because it brings them gain. We forget the number of boys that can be kept in cigarets for ten years by the tobacco raised on Brethren farms, but it is a large one. He said he did not intend to stop bis fight on this evil until a corn stalk takes the place of every tobacco plant on these farms. Are you ready to guess now why some might have preferred risking what Bro. Brumbaugh would have said? They could be certain he would not have hit them any harder.

After the "Westover" quartette had sung "The Brewers' Big Horses Can't Run Over Me," Bro. D. W. Kurtz made a statement about the attitude of our schools toward tobacco. The one with which he is associated will not enroll a student unless he signs an agreement not to use tobacco in any form. He was sure the attitude of all our schools was the same, in spirit at least.

At the Dress Reform Meeting, presided over by Bro. E. M. Studebaker, the Chairman of the Dress Reform Committee, the first address was delivered by Bro. D. L. Miller. His subject was "Conformity to Christ." The church and the world are opposed to each other, he said, and you can not belong to both at once. Conform to the church requirements, he urged, but put first conformity to Christ. This means separation from the world.

On the particular subject of extravagant or immodest dress he quoted the testimony of the Scriptures, as well as that of John Wesley, Dr. Barnes, C. F. Yoder, author of "God's Means of Grace." He recalled a saying he once heard from the lips of Bro. R. H. Miller shortly before his death, "You can not put a gold ring on your hand until you have put it in your heart."

After four Manchester girls had sung "I'll Be True to the Name I Wear," Sister Mary Polk Ellenberger spoke on "Standardization in Dress and the Forward Movement." Alluding to some things the war had taught us about luxury and extravagance, she asked whether its lessons would be permanent. She found encouragement in the attitude of many leaders in all walks of life, who are giving their efforts to the cause of dress reform. Simplicity in dress has always been a principle with us and we must not think of abandoning it now.

She dwelt on the relation of dress to moral purity, citing resolutions of the W. C. T. U. on this subject, and telling how mothers, without realizing it, foster wrong ideals in their children. It is not kind, she said, to send girls to school, dressed so as to excite envy in other girls. It is better to be distinguished by one's personality than by style. Men's clothes were standardized long ago. Why not do the same for women? She explained that standardization is a principle and is not to be made synonymous with uniformity. The question will be settled, she concluded, when the mothers take the matter in hand. "You can't stand out against mothers."

An offering was lifted for the benefit of the Dress Reform Committee. The interest in the cause was shown by the large attendance, notwithstanding other meetings held at the same time.

The evening session in the auditorium marked the

(Continued on Page 376)

ion. Bro. Funk strongly repudiated the idea
he church is "going to sticks." "Quit quibbling
o to work, quit hair-splitting and preach Christ,"
is counsel.

o. Kurtz closed the discussion with a few forceful
rks, stressing the thought that the only cure for
s of the world is Jesus Christ and his principles.
an souls constitute the only ultimate value. All
s machinery. The vigorous way in which Bro.
e drove his thoughts home, made his closing
s an excellent substitute for the address of Bro.
Heckman, of Polo, Ill., who had been placed on
rogram but was unable to be present.

the evening session the Life-Work Conference
back in the auditorium again. Bro. J. A. Dove,
overdale, Va., was in charge.

o. Levi S. Shively, President of Mount Morris
ge, presented "The Claims of the Christian
stry." Bro. Shively's very carefully prepared
exhaustive treatment was worthy of his great
e. Preaching the Word, though not the whole of
inister's work, is his chief duty. And that re-
ibility is increased by the fact that few people
think for themselves. The masses depend upon
rs. The claims of the ministry are so great
demand the most thorough preparation. This
sts of two parts, direct preparation for the work
, and the preparation of the minister's own char-
, using the term broadly, so as to include his
ual life.

s educational preparation should be as compre-
ive as possible. The four years' college work is
too much to ask. Without a broad literary and
tific basis, especially without a good understand-
f the literary forms in which the Bible is cast, the
cher is seriously handicapped. The same is true
ecting those branches of knowledge which deal
human nature, singly and in groups, psychology
sociology. Though not giving as much time to
demands on the character, the spiritual prepara-
of the minister, the speaker put even greater
hasis upon it. The secret thought life of the
cher, which nohody knows but himself and God, is
most vital of all.

ro. Shively knows no larger field of service than
Christian ministry, and thinks the forward step
n by the Conference in 1917, on the manner of
ring our ministers, will do much to encourage the
ous consideration of this great calling by our
ng men, as they face the problem of what to do
their lives.

efore the second number of the evening program
given, "Send the Light" was impressively sung
the Westover (West-Stover) quartet of Mount
rris College.

The stereopticon lecture by Bro. Jesse B. Emmert,
sionary to India, on "The India Field" was
stened to and looked at," like the corresponding one
China last evening, with the intensest interest.
t was evident, though the countenances of the
ple could not be seen. Maps and figures, pictures
people and places, explained by the lecturer, as the
es rapidly supplanted one another, all combined to
e a vivid impression and understanding of our
lia field, the terrible need and its tremendous oppor-
ities for Christian service. How the missionaries
l the natives live, how the latter look before and
er they become Christians, how they hold a District
eting over there, were a few of the many things
own.

Friday, June 6

The morning session of the Life-Work Conference

water College, filled the place of Bro. M. W. Emmert, of Mount Morris College, who could not be present, and he filled it with a soul-stirring message. His first point was that this is preeminently the age of the Spirit,—the age in which God works in the hearts of men through the Holy Spirit. The baptism of the Spirit is, then, the supreme condition of full discipleship. We live shallow lives because we lack the well of a truly *spiritual* life. And what is the first condition of this baptism? Willingness to do God's will.

He asked: "Why has the Church of the Brethren accomplished so little in 200 years, in comparison with the early activities of the apostolic church? Has the Spirit really filled us all along?" Referring to the evangelistic success of the Pentecostal church and to the fact that interest in evangelism is a necessary expression of a Spirit-filled life, he thought the best way to keep the church pure is to keep her busy saving human souls. Consecration, knowledge and obedience will make the life Spirit-filled, and this will insure the success of the Forward Movement.

Discussing the second topic, Bro. V. F. Schwalm, of Manchester College, reminded us that there is no competition between the home and foreign fields. Every foreign missionary makes more workers at home. Where are the possibilities? In every unfinished task. In every unrighted wrong. The Old Testament prophets were greatly concerned about the social injustice about them. Can Christians be less so?

There are two great classes, he said, who should be won to Christ, those who are not Christians at all, and those who are only half or nominal Christians. Some of our churches are surrounded by people and are little concerned about them. Some are losing their young people and do not seem to be disturbed by the fact. Yet the church, as a whole, was never so conscious of the need of shepherding as now. Everywhere she is calling for pastors, for leaders. The speaker closed with a strong appeal to every young man and young woman to get ready to respond to these calls.

When Bro. A. B. Miller, pastor of the Hagerstown church, Md., began to speak, he called for a show of hands of the laymen present, and then said: "This is the day of the layman. The war was not won by the generals but by the rank and file. The great centenary program of the Methodists, the most ambitious of all the church forward movements, is essentially a layman's movement."

What is a consecrated layman? One "set apart," whatever his mode of activity, to the interests of the Kingdom. One who subordinates everything to that. One who multiplies the efforts of his pastor by his sympathy. One who is himself a soul-winner. One who puts his faith beside that of the pastor and refuses to be discouraged or turned aside by the challenge of material things or unfavorable conditions. The standard we set for the ministry must also be set for the layman. As Pershing said at the tomb of Lafayette: "Here we are," so must our laymen answer to the call of the world's need: "Here we are."

The discussion of the last topic of the forenoon session was made up of six nine-minute speeches, each on a subdivision of the general theme.

Bro. H. S. Randolph told us how to further the interests of the church in the Southland. He said the large per cent of illiteracy and religious indifference was an aswer to former methods of evangelism. The plan of annual visits by imported evangelists had failed. The South must have an evangelism of its own, and to this end it must have permanently-settled

out funds provided by the strong, established churches

The next two speakers, Sister Nelie Wampler and Bro. G. L. Wine, applied the question to weak and strong churches, respectively. Both agreed that these terms are not synonymous with small and large. Some small churches are strong and some large ones are weak. Sister Wampler told of one weak church of 400 members, if we got the figures straight, that was not able to take care of the members it had gained. Bro. Wine recommended, for one thing, that strong churches take up the support of missionaries,—by individuals when possible. But the answer to the questions was substantially the same as the first two speakers had given to their questions.

The last two speakers applied the question to another pair of contrasted conditions. Bro. W. J. Horne dealt with the cities and Bro. W. H. Yoder with the rural districts. Bro. Horner emphasized the fact that the cities are where the people are in largest numbers and that, for this reason, we must consider the city as a needy and fertile evangelistic field. Bro. Yoder reminded us that we have been mostly a rural people and are best acquainted with rural conditions. He helped us to see the largeness of the country field and the real problems that are there. A church which confines its activities to the maintenance of worship is leaving a large part of its field untilled.

Of course both speakers were entirely right, each seeing the bigness of his own problem. And the answers to the main question agreed with each other and with those who had spoken before them. In fact that was the one outstaoding and important feature of the whole discussion of this very vital question: "What Can We Do to Further the Interests of the Church?" It all came back to this: Provide competent leadership.

If the six participants in this discussion, as well as the three who spoke at greater length before them, were right,—and who will say that they were not?—our program is marked out plainly. Our first and greatest task, as the most practical measure for such progress is, to raise up a great army of Spirit-filled and thoroughly competent young men and women for labor in the many, many fields which are white unto the harvest.

In the afternoon the Life-Work Conference was again, as yesterday, to the Westminster building, on Hillside, or wherever it found room enough to hold, under the direction of the Student Volunteers. The Temperance and Dress Reform Meetings were held in the auditorium.

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As I witnessed this ceremony, I was made to examine myself more closely,—for only in this way could I be benefited by what I had seen,—and to find a reason for justifying myself in spending a half day or the greater part of it in this way. I wonder whether we, as Christians, may at times use means and methods to reach certain ends that may not bear the light of the truth, as revealed in the Bible, and thus place ourselves on a level with these people. No, we would not do what they do, but we may be using the same ignoble methods. Every people will find that certain forms and ceremonies appeal to their reason or passion or prejudice, and it is the easiest thing in the world to imagine that the end will justify the means.

Some day the Government will step in and prohibit all such observances. And why should it not? A people can not be elevated by feeding on falsehood and deception. Only the truth, as revealed in Jesus Christ, can meet the needs of the human soul, whether that soul be enlightened or ignorant, in Palestine or in America.

Jerusalem, Palestine.

General News Notes from India

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Soon after the middle of April Brother and Sister J. M. Blough will sail from Calcutta for New York. They are to proceed from Bulsar for Calcutta on the evening of April 10, in order to reach Calcutta in ample time for their boat. Before leaving the Dangs they spent several weeks in evangelistic work among the villages. After the District Meeting they visited Anklesvar, Vali, Dahanu and Jalalpor,—at each place services being held. The people listened gladly to the last mesage Bro. Blough had for them before leaving on their second furlough. May the Lord guide these on their way who go from us for a much needed rest in the homeland!

Sister Lillian Grisso and Bro. A. T. Hoffert passed the Gujerati examination for first year, given in March by the United Language Board. March 21 they went to Ahmedabad for the oral examination, which was given at the bungalow of the Irish Presbyterian Mission. Their veteran missionary, Dr. G. P. Taylor, author of a Gujerati grammar and other works, took great pleasure in showing his guests an old coin that Bro. D. L. Miller had bronght from Jerusalem and given to him when he visited India years ago. It is thought to be just such a coin as the widow cast into the treasury, for which she received the commendation of Jesus. Dr. Taylor was pleased to learn that his old friend, Bishop Miller, was enjoying good health, and desired that his kind regards be extended to him.

The Gujerati Missionary Conference was held at Bulsar March 26. About thirty were present. Impressive devotional exercises were conducted by Bro. Blough. In the absence of the president, the vice-president, Bro. J. M. Blough, took charge of the meeting. The report of the committee to investigate the Gujerati Reading Series was heard. The committee was asked to continue its study and get its report in such a shape that at the meeting of the Conference, next August, their recommendations can be passed on to Government. Some desire that passages and lessons, objectionable because they favor Hindu religious ideals, or for other reasons, be omitted from the series. Others feel that a new series of readers should be prepared primarily for Christians. The idea was also suggested that there should be more temperance teaching in the books. The Conference passed a resolution, which was presented to it from our District Meeting at Vyara, asking the Bombay Council of Missions to approach Government with the request that early steps be taken to bring about the total prohibition of the liquor traffic in India.

Sister Eliza B. Miller, with twenty of the Bulsar Boarding-school girls, has moved to Anklesvar, where the two Girls' Boarding-schools will be merged into one. The rest of the Bulsar girls will not come until after the twentieth of this month, when their vacation will be over, and school-work will begin at Anklesvar. The Boys' Boarding-school at Anklesvar has been moved to Vali, and their quarters are being arranged to accommodate the girls.

Sister Olive Widdowson has gone to Vali to take charge of Dispensary work and Foundlings' Home for the hot season, in order that Sister Ida Himmelsbaugh may get a much needed rest at the "Hills." She has delayed her furlough until about Aug. 1.

The hot season is upon us and a number of our missionaries were able to get away from their work for the rest they so much need at the "Hills." Drs. Cottrell are at Kodaikonal in South India. Sisters Ella Ebbert and Goldie Swartz, Bro. Howard Alley and family, and Brother and Sister Garner are at Mahabaleshwar, attending the Marathi Language School. Sisters Kathryn Ziegler, Josephine Powell and Ida Himmelsbaugh are at Landour in North India. At Naina, Tal, also in North India, is Sister Emma Eby with the missionaries' children, Bro. I. S. Long and family, and Bro. J. M. Pittenger and family.

Pastor Govindji Khengar and his good wife, Kankubai Shaukar, left Anklesvar today with their four children for Bulsar. He is to be assistant teacher in the Bulsar Bible Teacher Training School, and Kankubai is to teach a class of Fifth and Sixth Standard women in Kindergarten methods of teaching and other useful subjects. For over two years Bro. Khengar has been Bro. Stover's right-hand man, assistant editor of the "Prakash Patra," has frequently assisted in the village work, and has done pastoral work for the Anklesvar church. His wife was principal of the Anklesvar Girls' School. They will be missed here, for they were heart and soul in the work and had caught the spirit of true missionary service. That they had won a large place in the hearts of the India community, was abundantly shown in the touching farewell given them. Last evening the Christian community gathered in front of the Stover bungalow, where six or eight expressed their high appreciation of the large service our brother and his wife have rendered to the Anklesvar church. Muskmelon was served to each one present by Sister Stover. Then there was prayer. The next day at 12:30 P. M., just before their departure for the station, a short farewell service was held. At this time there was presented to Bro. Khengar a purse of twenty-two rupees, collected the day before. The putting of garlands of flowers about their necks, the tender words of appreciation of their services by the one presenting the unexpected gift, and the short prayer,—all quite overcame Bro. Khengar, who, with broken words, could scarcely find expression to the feelings that welled up within! In large measure, his feeling was shared by all present, one by one, they bade them good-bye. "It was a sight good to see," as afterwards was expressed by a missionary, "that this spontaneous expression of appreciation should go to one of their own number. When their leaders prove themselves worthy, it is fitting that their people should express appreciation of their services in the same way they are wont to show their love towards the missionaries."

A. T. Hoffert

Anklesvar, India, April 9.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Seeing the Good in Others

Philpp. 2: 1-11

For Week Beginning June 22, 1919

1. Introductory.—The things we see, will depend much upon the glasses through which we look. If we smoked or yellow lenses, we need not wonder that objects about us appear dark or of a jaundiced tint. To see an object clearly, we need a clear medium. If we want to see good in those about us, there must be first some thing good in ourselves. If we are blind to goodness, kindness, to loveliness, to sweetness of temper, we will be unable to discern these excellent qualities in our friends. Nature is sure to reflect our moods. "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure." Christ said: "Blessed are the pure in heart shall see God." Heart purity insures mental vision. What can be more evident than the important fact that the more good there is in us, the more good will we see in our companions, and the more quickly will we detect its opposite in the lives of those in our own walks of society?

2. Goodness of Heart Increases the Desire to Do Good to Others.—If one who loves flowers were to discover some ugly weeds in his garden, threatening to choke out his beautiful blooms, he would quickly pull up the weeds to give his flowers a chance. So a friend should strive in gentleness and by kindly admonition, to remove, or help his friend to remove, the things that hinder. The good of our friend may be all the more beautiful if watchful in cherishing therein the things that are admirable. "No one,"—the apostle says,—"liveth to himself." Are we not, then, be sunshine-bearers, to bring gladness to others?

3. We Should Pattern After Our Divine Exemplar.—Well does Paul say: "Let this mind be in you which was also in Christ Jesus." Don't forget to place the emphasis on the word "mind,"—the ruling factor in proper conduct. Our trouble is largely with our minds. We have Christ's mind we will have Christ's will. We will be able to see good in every one, and we will also be able to DO GOOD to every one. The Christ mind will mold the Christ motive, and something of the Christ will result. Without this mind we will have but small power of discernment of the good there is in the world about us, no matter how good the camera may be, if the lens is covered by the shutter, the film will register no object. Christ take the cap off your camera. Humanitarianism has its basis in godliness.—God-likeness. There is something decidedly Christ-like in him who sees in another something worthy of his own sacrifice. That is what brought Christ into this world. He came to minister to others, because he saw something in others that was worthy of his ministry. Humanity ever cherishes the most of all,—who have done most for their fellow-beings. They have done much because they had the happy faculty of seeing much in others that was worthy of recognition and encouragement.

4. Suggestive Referenees.—Prefer others to yourself (Rom. 12: 10). Bear with others, and seek to please your neighbor for his good to edification (Rom. 15: 1-2). Paul's anxiety to gain others (1 Cor. 9: 19-23). Let no man seek his own but every man another's wealth (1 Cor. 10: 24). The loving heart is not easily provoked (1 Cor. 13: 4, 5). We must fulfil the "royal law" (James 2: 8).

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March 14, when the Field Committee was in session at Vyara, Bro. J. I. Kaylor sailed from Bombay for America, via Hongkong, on the S. S. "Dinera." There was room for only a few passengers on this boat and our brother was fortunate in being one of the few to be accommodated, out of over a hundred, desiring passage.

Soon after the middle of April Brother and Sister J. M. Blough will sail from Calcutta for New York. They are to proceed from Bulsar for Calcutta on the evening of April 10, in order to reach Calcutta in ample time for their boat. Before leaving the Dangs they spent several weeks in evangelistic work among the villages. After the District Meeting they visited Anklesvar, Vali, Dahanu and Jalalpor,—at each place services being held. The people listened gladly to the last mesage Bro. Blough had for them before leaving on their second furlough. May the Lord guide these on their way who go from us for a much needed rest in the homeland!

Sister Lillian Grisso and Bro. A. T. Hoffert passed the Gujerati examination for first year, given in March by the United Language Board. March 21 they went to Ahmedabad for the oral examination, which was given at the bungalow of the Irish Presbyterian Mission. Their veteran missionary, Dr. G. P. Taylor, author of a Gujerati grammar and other works, took great pleasure in showing his guests an old coin that Bro. D. L. Miller had brought from Jerusalem and given to him when he visited India years ago. It is thought to be just such a coin as the widow cast into the treasury, for which she received the commendation of Jesus. Dr. Taylor was pleased to learn that his old friend, Bishop Miller, was enjoying good health, and desired that his kind regards be extended to him.

The Gujerati Missionary Conference was held at Bulsar March 26. About thirty were present. Impressive devotional exercises were conducted by Bro. Blough. In the absence of the president, the vice-president, Bro. J. M. Blough, took charge of the meeting. The report of the committee to investigate the Gujerati Reading Series was heard. The committee was asked to continue its study and get its report in such a shape that at the meeting of the Conference, next Augnst, their recommendations can be passed on to Government. Some desire that passages and lessons, objectionable because they favor Hindu religious ideals, or for other reasons, be omitted from the series. Others feel that a new series of readers should be prepared primarily for Christians. The idea was also suggested that there should be more temperance teaching in the books. The Conference passed a resolution, which was presented to it from our District Meeting at Vyara, asking the Bombay Council of Missions to approach Government with the request that early steps be taken to bring about the total prohibition of the liquor traffic in India.

Sister Eliza B. Miller, with twenty of the Bulsar Boarding-school girls, has moved to Anklesvar, where the two Girls' Boarding-schools will be merged into one. The rest of the Bulsar girls will not come until after the twentieth of this month, when their vacation will be over, and school-work will begin at Anklesvar. The Boys' Boarding-school at Anklesvar has been moved to Vali, and their quarters are being arranged to accommodate the girls.

Sister Olive Widdowson has gone to Vali to take charge of Dispensary work and Foundlings' Home for the hot season, in order that Sister Ida Himmelsbaugh may get a much needed rest at the "Hills." She has delayed her furlough until about Aug. 1.

The hot season is upon us and a number of our missionaries were able to get away from their work for the rest they so much need at the "Hills." Drs. Cottrell are at Kodaikonal in South India. Sisters Ella Ebbert and Goldie Swartz, Bro. Howard Alley and family, and Brother and Sister Garner are at Mahabaleshwar, attending the Marathi Language School. Sisters Kathryn Ziegler, Josephine Powell and Ida Himmelsbaugh are at Landour in North India. At Naina Tal, also in North India, is Sister Emma Eby with the missionaries' children, Bro. I. S. Long and family, and Bro. J. M. Pittenger and family.

Pastor Govindji Khengar and his good wife, Kankubai Shankar, left Anklesvar today with their four children for Bulsar. He is to be assistant teacher in the Bulsar Bible Teacher Training School, and Kankubai is to teach a class of Fifth and Sixth Standard women in Kindergarten methods of teaching and other useful subjects. For over two years Bro. Khengar has been Bro. Stover's right-hand man, assistant editor of the "Prakash Patra," has frequently assisted in the village work, and has done pastoral work for the Anklesvar church. His wife was principal of the Anklesvar Girls' School. They will be missed here, for they were heart and soul in the work and had caught the spirit of true missionary service. That they had won a large place in the hearts of the India community, was abundantly shown in the touching farewell greeting given them. Last evening the Christian community gathered in front of the Stover bungalow, where six or eight expressed their high appreciation of the large service our brother and his wife have rendered to the Anklesvar church. Muskmelon was served to each one present by Sister Stover. Then there was prayer. The next day, at 12:30 P. M., just before their departure for the station, a short farewell service was held. At this time there was presented to Bro. Khengar a purse of twenty-two rupees, collected the day before. The putting of garlands of flowers about their necks, the tender words of appreciation of their services by the one presenting the unexpected gift, and the short prayer,—all quite overcame Bro. Khengar, who, with broken words, could scarcely give expression to the feelings that welled up within! In a large measure, his feeling was shared by all present, as, one by one, they bade them good-bye. "It was a sight good to see," as afterwards was expressed by a missionary, "that this spontaneous expression of appreciation should go to one of their own number. When their leaders prove themselves worthy, it is fitting that their people should express appreciation of their services in the same way they are wont to show their love towards the missionaries."

A. T. Hoffert.

Anklesvar, India, April 9.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Seeing the Good in Others

Philpp. 2:1-11

For Week Beginning June 22, 1919

1. **Introductory.**—The things we see, will depend very much upon the glasses through which we look. If we use smoked or yellow lenses, we need not wonder that the objects about us appear dark or of a jaundiced tint. To see an object clearly, we need a clear medium. If we are to see good in those about us, there must be first something good in ourselves. If we are blind to goodness, to kindness, to loveliness, to sweetness of temper, we will be unable to discern these excellent qualities in our friends. Nature is sure to reflect our moods. "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure." Christ said: "The pure in heart shall see God." Heart purity insures clear mental vision. What can be more evident than the all-important fact that the more good there is in us, the more good will we see in our companions, and the more quickly will we detect its opposite in the lives of those in our own walks of society?

2. **Goodness of Heart Increases the Desire to Do Good to Others.**—If one who loves flowers were to discover some ugly weeds in his garden, threatening to choke out his beautiful blooms, he would quickly pull up the weeds, to give his flowers a chance. So a friend should strive, in gentleness and by kindly admonition, to remove, or help his friend to remove, the things that hinder. The garden of our friend may be all the more beautiful if we are tactful in cherishing therein the things that are admirable. "No one,"—the apostle says,—"liveth to himself." Why not, then, be sunshine-bearers, to bring gladness to others?

3. **We Should Pattern After Our Divine Exemplar.**—Well does Paul say: "Let this mind be in you which was also in Christ Jesus." Don't forget to place due emphasis on the word "mind,"—the ruling factor in proper conduct. Our trouble is largely with our minds. If we have Christ's mind we will have Christ's will. We will be able to see good in every one, and we will also be able to DO GOOD to every one. The Christ mind will give the Christ motive, and something of the Christ vision. Without this mind we will have but small power of discernment of the good there is in the world about us. No matter how good the camera may be, if the lens is covered by the shutter, the film will register no object. Let Christ take the cap off your camera. Humanitarianism has its basis in godliness.—God-likeness. There is something decidedly Christ-like in him who sees in another something worthy of his own sacrifice. That is what brought Christ into this world. He came to minister unto others, because he saw something in others that was worthy of his ministry. Humanity ever cherishes those,—most of all,—who have done most for their fellow-beings. They have done much because they had the happy faculty of seeing much in others that was worthy of recognition and encouragement.

4. **Suggestive References.**—Prefer others to yourself (Rom. 12: 10). Bear with others, and seek to please your neighbor for his good to edification (Rom. 15: 1-3). Paul's anxiety to gain others (1 Cor. 9: 19-23). Let no man seek his own but every man another's wealth (1 Cor. 10: 24). The loving heart is not easily provoked (1 Cor. 13: 4, 5). We must fulfil the "royal law" (James 2: 8).

BECKER BICENTENNIAL ECHOES

(Continued from Page 373)

close of the Life-Work Conference. That is, it was supposed to, but some things are easier started than stopped. And when you get a lot of earnest young Christians thoroughly aroused on such fundamental matters as have been engaging their thought here, they are likely to have something to say themselves about the stopping part of it. And so, when the meeting in the auditorium was dismissed, they met elsewhere and just kept on. They talked and prayed far into the night because the greatest question of their lives was on their hearts. But to the scheduled evening session.

The messages were brought by Bro. C. C. Ellis, of Juniata College, and Bro. J. M. Blough, just arrived from India in time for this Conference. And they were both such messages as can not fail to stir all but dead men and women to their depths.

Dr. Ellis talked on "The Call of the World to the Christian Young Men." Reading from that great message to young men in the second chapter of First John, he said the first call is the challenge to Christian faith and character. Can a young man believe in God and in his Word? That is the world's challenge to his faith. Then comes the challenge to his character by the temptations of the world. Happy the young man who meets these challenges successfully.

The second call is the lure of the second best. The speaker referred to Bushnell's great sermon: "Every Man's Life a Plan of God" and then showed how young men are constantly refusing to have God's best for them and choosing something good, it may be, but still something less than what they might have chosen. Why should any young man be satisfied with less than the best thing he can do? Too many, he said, are drawn into some purely secular social service instead of a service of real Christian sacrifice.

The third call is the call to stand fast in the faith and go out with the faith. This is the call which comes often unconsciously but none the less really from the world's heart. This is the call to world service which comes from the fact of the world's need, whether the world itself realizes it or the young man heeds it. To respond to the Great Commission is the loudest, most insistent call of all. In concluding, Bro. Ellis made a powerful appeal to young men to hear and answer.

Bro. Blough's theme, "Consecration to the World's Needs" was the logical sequence of the one which had just been presented. He first referred briefly to the appalling needs of the present hour and then to the fact that man is God's method of meeting these needs. God does not force his way across a human will. He does not draft, he asks for volunteers.

The speaker then devoted himself to defining and vivifying the doctrine of consecration. This consecration must be made by every Christian. It must be made to God. "I do not know where God wants you, I only know he wants you." Give yourself to him in blank. Let him fill out the occupation and the place. Still further, remember it is a consecration of yourself he wants, not merely of some things you have. This thought was illustrated by the case of the supposed bride who proposed to give the bridegroom some of her treasures but not herself. Give yourself. The rest will find its place.

Consecration must not be confused with conversion. In conversion you take your sins to God. In consecration you take him your renewed heart and life to be used as he will. Christ has purchased you. Have the goods been delivered? You have accepted Christ as your Savior. Have you accepted him as your Lord, your Owner? "Unless he is Lord of all, he is not Lord at all."

Perhaps there was no more impressive moment of the service,—I had almost said dramatic moment,—than when, between the two addresses, a chorus from Bethany Bible School, stationed in the balcony, answered a duet on the platform. The duet sang "You can by God's grace if you will," and the chorus answered, "We can by God's grace and we will." The effect on that vast audience was truly wonderful.

The service, as a whole, was a fitting climax to the Life-Work Conference. And yet, as noted above, it would not stay "climaxed." The climax will not be known until eternity has revealed the outcome of this first Life-Work Conference for Young People in our church. We believe it is an epoch-making event in our history.

Saturday, June 7

This was Becker Bicentennial Day proper. The General Theme of both morning and afternoon sessions was "The Church of the Brethren" and the program in large measure gathered about the memories of Peter Becker and his fellow-pioneers. But even today the thought of the Conference could not be kept on the past. The past was reviewed only for the inspiration it could give for the tasks of the present and future. And the spirit of the day was forward and onward to greater things.

Just following the opening devotions, led by Bro. W. E. Trostle, of California, the audience sang: "I Know Whom I Have Believed" as if they really knew. Then, before taking up the regular program, the moderator for the day, Bro. John Heckman, of Illinois, presented Dr. Dickey, Secretary of the Winona Assembly, who extended to the Conference a very gracious welcome to Winona. Appropriate response was made by Bro. J. W. Norris, in behalf of the Committee of Arrangements.

In the latter part of his address of welcome, Dr. Dickey had spoken of the financial difficulties through which the Assembly had passed and of their desire for a new auditorium and other needed improvements. Bro. Norris also referred to this matter, with the result that a considerable degree of enthusiasm was aroused. The Assembly is raising a fund by receiving subscriptions for stock, non-assessable and non-dividend paying, but carrying the right to share in the management. One brother offered a subscription of a hundred dollars, and others followed his example with like or smaller amounts.

Our people like Winona as a place for the Conference and when the situation is fully appreciated we believe they will come to the rescue and that a sufficient number will become stockholders in the Assembly to insure the new auditorium and the making of Winona Lake the ideal Conference location.

The regular program began with the topic, "Beginning of the Church in Germany and Emigration to America." In the absence of Ex-Governor Brumbaugh, to whom it had been assigned, this subject was discussed by Bro. G. N. Falkenstein.

Bro. Falkenstein reviewed the conditions in Germany which seemed providentially so favorable to the new organization. He described, in particular, the Pietistic movement, and the work and mutual relations of Hochmann and Mack. He portrayed the circumstances attendant upon the migration to America under the leadership of Peter Becker. Recalling how much they sacrificed, he said we had not yet learned to give as those fathers did. But the speaker's strong plea was that we should endeavor to catch their spirit and do something worthy of the followers of such leaders.

Bro. T. T. Myers followed on "The Establishment and Growth of the Church in America." He traced the history of the early years, explaining that the small amount of religious activity for the first three or four years was due to the material struggle involved in finding and establishing homes in the new world. But in 1723 Peter Becker made a journey among the scattered immigrants to reconcile differences and re-enlist their interest in religious things. The outcome was that, on Christmas Day of that year, the first church was organized at Germantown, six new converts were baptized and these, with the seventeen previous members, enjoyed the first communion service together. In 1724 there was a great revival. Referring briefly to the coming of Conrad Beissel and the Ephrata movement, he then traced the chronological development of new organizations in Pennsylvania and other States. The growth was natural from within outward, being due to evangelization about the home centers, followed by the carrying of the faith to new centers.

Speaking on "The Early Missionary Spirit of the Church," Bro. M. C. Swigart, pastor of the mother Germantown church, first told us of the earliest missionary tour of the Brethren in 1722, then of another in 1723,—the one Bro. Myers had mentioned,—and then of the party of fourteen, seven horsemen and seven footmen, who answered the call to Lancaster County, and how, from that time to this, that county has held more Brethren than any other in the United States. Sometimes the candle at Germantown almost went out, but it did not entirely. Such tours as above mentioned, with the countless over-Sunday horseback trips at great sacrifice of personal interest, give evidence of a missionary spirit in these early times unsurpassed by that of today. But why the later eclipse?—that is the pathetic fact in our missionary history. The speaker concluded with an account of the later revival and our more recent development along this line.

Before the next address was called for, that familiar text in Galatians: "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap," was rendered in song by a chorus of Manchester young men.

The last address of the morning session was given by Bro. Otho Winger. The speaker began by referring to the fact that the tedious labors of the Standing Committee from which he had just come, were not very conducive to the proper inspiration for such an occasion, but before he got far into his speech it was evident that something must have happened in the Committee room to supply Bro. Winger with a very excellent kind of inspiration. His subject was "The Present and Future Missionary Spirit of the Church."

He recounted the marvelous progress of the recent past in missionary spirit but soon gave us to understand that in his view of things our missionary activities have as yet, scarcely begun. His vision of future possibilities is not a narrow one. It was when he got to denouncing the worldliness and selfishness and quibbling over technical matters, which hinder growth, that he became really in earnest. He has no sympathy for those who refuse to work just because our methods are changing in some respects. He held out no hope for the "stingy folks" who hope the calls for money will soon stop. The church may be a hospital, he admits, but not a cemetery or morgue. We are coming to the day of big things, and "when you are hunting big game you have no time to bother with mosquitoes."

At 1:30 Bro. Albert C. Wieand talked on "The Early Interest of the Church in Its Young People." The object in looking up the history of such things, he said, is that we may see God at work and learn by what principles and methods we can help along the work of God now. He showed the prominent part of young men in the Pietistic movement and how they were influenced by it, and cited the well-known dialog between Alexander Mack and his son, as indicating the interest in young people. Also the fact that Mack's children were baptized at 16 years of age.

The Sunday afternoon meetings in Germantown, whether properly regarded as the beginning of the Modern Sunday-school or not, give evidence of lively interest in the young. Bro. Wieand closed with a special appeal for home interest in the children, taking time and trouble to answer their questions and cultivate the proper religious spirit.

The second address of the afternoon was given by Bro. H. K. Ober, Chairman of the General Sunday School Board, on "Our Present and Future Sunday schools." Circumstances prevented our hearing

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and the two following addresses, a fact which we greatly regretted, the more so when we heard what others had to say about them. Bro. Ober revealed some startling facts about recent results of Sunday-school surveys. He closed with a very strong appeal, and if this is heeded, his high hopes for the future Sunday-school will be justified.

The last two subjects had to do with education and were discussed by two members of the General Educational Board,—Bro. John S. Flory, of Bridgewater College, and Bro. D. C. Reber, of Manchester College.

Bro. Flory's subject was "The Early Educational Endeavors of the Church of the Brethren." According to the testimony of a competent listener, "it was an excellent, scholarly address, worthy of being put into print as a historical pamphlet." Bro. Reber spoke on "Our Present and Future Educational Work." His discussion was also careful and exhaustive, including a great fund of information on the very recent and present condition of our schools in respect to attendance, curricula, equipment, faculties and endowment, a history of the General Educational Board, and an outline and optimistic estimate of future possibilities.

The evening session was devoted to the discussion of "The Doctrine of Peace and Its Application." To Bro. W. J. Swigart had been assigned the duty of setting forth the doctrine itself, while Bro. Edward Frantz was asked to discuss the application of the doctrine.

Bro. Swigart explained that he did not feel inclined to enter upon an exhaustive examination of New Testament teaching on this subject, but referred to the statement of the special Goshen Conference as the best presentation of which he knew and advised that it be carefully studied. Bro. Swigart's address was, therefore, largely a setting forth of the horrors and wickedness of war, with such vividness as to make any listener desire to do everything possible to relieve humanity of this awful curse. In the latter part he commended the loyalty of all who had found it impossible to participate in the recent cataclysm of destruction, and especially of those who had suffered imprisonment for conscience' sake.

Using as a starting-point Paul's words of counsel to the Romans, "If it be possible, as much as in you lieth, be at peace with all men," the address of Bro. Frantz was devoted to pointing out and elaborating briefly seven principles which he called "Some Guiding Principles for the Practice of Peace." These principles were stated somewhat as follows:

(1) Do your best to maintain the ideal, "Peace with all men."

(2) In all circumstances, whatever you do must be prompted by love.

(3) The deeds of your hands and the desires of your heart must agree.

(4) The course you think right for others must be the course you think right for yourself.

(5) Work for national and international policies which make for peace.

(6) Keep up the campaign of Christianizing the individual conscience.

(7) Ask God for light on your path.

Our sketch of the day's activities has been confined to the auditorium sessions as the center of interest, but there were many other busy and interesting conferences and meetings. A splendid Sisters' Aid Society program was given and there were also the Mothers and Daughters, the College Faculties and Trustees, the District Sunday-school Secretaries, and still other agencies holding conferences about their work.

Sunday, June 8

It was truly a Pentecostal day. We have not

mer years, we do not know. But we are sure of one thing,—there has never been a Conference where so many of our people, especially young people, came together with such serious purpose. This is no crowd of sight-seers or pleasure-seekers. The folks who came to this Conference came for business,—the King's business.

We have not had time to talk about the weather. And we take only enough space to say that so far it has been as nearly perfect as nature seems to know how to make it. The blessings of God upon us are truly great.

The forenoon exercises in the auditorium consisted of the Sunday-school session and the discourse by Bro. J. W. Lear on "The Doctrines of the Church."

Of course the Sunday-school was not all in the auditorium. The adults were there,—that is, some of them were,—but the young people and children of all ages were,—well, most anywhere about the grounds and various buildings.

In the auditorium the lesson on Obedience was expounded by Bro. M. M. Myers, of Bridgewater College, and Bro. I. D. Heckman, of Cerro Gordo, Ill. Here are a few nuggets of truth gathered from their rich diggings:

Our obedience to God and his commandments must be not from blind servility, but from love. God wants obedience but he does not want it unless it is prompted by love. "If ye love me, keep my commandments." If all of us would do as well as we know, this would be a different world. Consecrated obedience can not come to the Lord on his day empty-handed. The emphasis must be placed, not on the fact that we have learned of Jesus, but on the fact that he controls our life. As faith makes all things possible, so love makes all things easy. Law says: "Do and live." Grace says: "Live and do."

Bro. Lear's sermon was an able and comprehensive treatment of a great and comprehensive subject. He first gave a brief exposition of three of the most fundamental Christian doctrines, God, Man and Salvation. Next he took up a group of "Ethical Doctrines" and surprised some of us, first, by his new classification, which made us think he was going to keep shy of most of the "distinctive features," and secondly getting in, after all, about everything of that class. You would have to hear Bro. Lear preach on "Fraternity" and "Sound Speech" for example, to realize how much those terms include. Then there were "The Sacredness of Human Life," "Marriage and Home" and "Simple Dress." There was not much left of anything except the ordinances when the speaker got through with these doctrines.

And there was no uncertain sound about it. Condemnation of modern evil tendencies was unsparing. You could easily tell what church the preacher represented.

Under his third division the "Ordinances" came in for their full share of attention, that is, as full as was possible in a sermon which was obliged to cover so much ground. Throughout the whole sermon there was a touch of freshness and originality in the treatment which put new interest in a subject which can never really grow old. And many a preacher present got some useful hints, we hope, on preaching doctrine.

At the same hour other preachers were holding forth the Word to other throngs at other places on the grounds. We got only one of them identified,—

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greater transformation that takes place in the lives of men everywhere when they allow the Spirit of God to flow into their hearts and lives!

There is considerable sickness about. In Broach, and several of the surrounding villages, there is cholera. During the past month there have been several cases of measles in the boarding-school, and still there are two cases. Scorpions, too, are making their presence felt in a very real way to any one who happens to step on them with bare feet. Nearly every day, of late, some one has had that unfortunate experience. Several weeks ago one stung Daniel Stover, who said it felt as if something was pulling in every direction. Last Sunday evening his sister Helen was in the height of suffering for over an hour from the same cause. There is a worse sting than that of scorpions, but, best of all, there is a sure remedy: "The sting of death is sin; . . . but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Somabhi, who was headmaster of the boys' school, has gone to Miraj to be operated on for appendicitis. When he returns he will be transferred to Vali, where he is needed in the school and church work. He has finished the Bible School at Bulsar and has proved himself to be a good, steady worker.

This part of India was visited by a slight earthquake at 3:25 P. M. of April 21. It lasted fifteen seconds and was felt by those who were not moving about at the time. Last fall a similar shock occurred at night, but no harm was done either time.

The May number of the "Prakash Patra" is now in the press. This is the special temperance issue and is illustrated. Fifteen hundred copies were ordered to be printed, to supply the needs of other missions of Gujerat for temperance material. This is three times the number regularly printed. Bro. Stover has been editing this paper, but in June that work will be entrusted to the principal and students of the Bulsar Bible School.

Sister Miller went to Bulsar on Monday and returned on Tuesday, bringing with her twenty-three of the Bulsar Boarding-school girls, who were spending their vacation there before coming here for school, which opened April 23. Provisions have been made for the accommodation of over a hundred girls in the boarding-school. This has been done by utilizing the building formerly occupied by the boys. One wing of the servants and teachers' line, which faces the boys' building, has been arranged for the accommodation of the girls. The space between the two buildings has been enclosed with lattice work. There are now ninety-seven in the boarding-school. With several others, to come in soon, there will be over a hundred. Six teachers are employed in the school, who teach all standards but the seventh. A. T. Hoffert.

April 24.

DEDICATION DAY AT FRANKLIN COUNTY CHURCH, IOWA

As previously announced, the day set for the dedication of our remodeled church building is June 15. The program for the day is as follows: 10 A. M., Regular Sunday-school; 11 A. M., Sermon.—A. P. Blough; 2:30 P. M., Dedication Service.—A. P. Blough; 8:30 P. M., Christian Workers' Meeting; 9 P. M., Evangelistic Sermon, Opening Bible School and Series of Meetings in Charge of W. E. Buntain.

A cordial invitation and welcome is extended to any one to be with us in the above services.

On Missionary Day the morning and evening services were both well attended and very much appreciated. The total offering amounted to $562.33.

Dumont, Iowa, May 31. Harvey W. Allen.

JOINT SUNDAY-SCHOOL CONVENTION

The third Annual Sunday-school Convention of Southern Michigan was held in the Woodland church May 10. The main topic discussed at this convention was "The Modern Sunday-school in Worship, Education, Expression, Special Day Programs and Social Problems."

This topic with its divisions and subdivisions was ably handled by various speakers and many helpful suggestions were brought out. The following are a few of the many good things:

Singing is a part of divine worship, and the selection of hymns should largely be left to the superintendent, chorister and teachers, and should be in harmony with the lesson. Much emphasis was given to reading and memorizing Scripture. The topic "Education" showed the need of graded lessons. It is best to have a class for each year in the child age, which is the best time for character building. Expression is manifested by gifts and service. Giving is a part of worship. We should give not only of our means but give ourselves. Service in the church begins in the Sunday-school and it is the most direct way of reaching the children. Of the Special Days mention was made of Easter, Children's Day, Mothers' Day, Promotion Day and Christmas. The topic, "Social Problems," showed that recreation is a necessary element in our lives. Special means must be provided to safeguard the social elements, so necessary to the young, and class organization is one of the best means for this purpose.

"The Five-Year Forward Movement," as pertaining to the Sunday-school, was well discussed. Our work in the past has been indefinite. We should organize for definite work and have a common purpose. There is great need of many new schools in the District and many new scholars are ready to enter the schools when organized. The goal of every teacher should be to bring the scholar to Christ.

The last topic was: "What Can the Schools of the District Do to Inspire Young Men and Young Women to Definite Service?" Definite work will bring every member of the church to do something, and will build up a stronger church than ever before. Young people should be made to take up active work in the church, Sunday-school and Christian Workers' Meetings.

In the evening the Volunteer Mission Band of Bethany Bible School was with us. Bro. Sollenberger gave a very interesting talk, and Sister Miller gave a stereopticon lecture on the work in India. They also gave us talks on Sunday morning, and Sister Pearl Grosch gave an interesting talk to the children, which was much enjoyed by all.

Woodland, Mich. Jesse Spindler.

AHWA NOTES, INDIA

After two months on the sea, we are glad to be settled again, here in our home at Ahwa. We are twenty-two miles from the railway, which is more than a day's journey for the slow Indian bullocks, over these stony, hilly roads. We live on a high hill, surrounded by forests,—a lovely spot.

Brother and Sister Pittenger spent about ten years here, serving these simple forest people. Bro. Pittenger's health did not permit him to continue the work here, so he is now located at Dahanu. The people of this place owe much to Brother and Sister Pittenger who, through much toil, pain and prayer, have established schools, and organized a little church in their midst.

Brother and Sister Blough, who worked here during the past year, also hold a large place in the hearts of these poor people. Daily prayer is made in behalf of these dear ones who today sail from Calcutta. May the Lord guide their ship and land them safe in the homeland for their well-deserved and much-needed furlough.

Now the duties and responsibilities of this work have fallen upon us. On every side are many and great opportunities for Gospel work. What with boarding-schools, a church of raw converts, building, famine work, village schools, evangelistic work among the people, medical work, and countless smaller matters,—what, with all these, can one or two missionaries do?

Five have been baptized since the beginning of the year. Our little Lois was one of these. About twenty more are asking for baptism and as fast as they can be instructed they will receive baptism.

Famine is facing us in this district. There was but a four anna (one-fourth) crop, so these people who, in normal years, live near the bread line, are now in great need. For two weeks there has been no rice for sale. We had laid in store for our boarding-schools, so we sold what we could spare, but now that supply is exhausted. Many people are living on roots and wild fruits. Government has ordered 4,000 bags of rice and will open some relief work, but just now the riots along the railway are delaying the transportation of foodstuffs. We trust that since order is being restored, the rice may soon come, so that at least people who have money can buy. It has been hard to turn away hungry people, especially fathers and mothers who beg for just a little rice for their little ones. We pray that soon we may be able to help these hungry people.

Water, too, is scarce. Many wells have failed. Our own mission well has furnished no water since early in February. Our water is hauled or carried from a well about a half mile away. It is feared that even that well may fail. All cattle are kept from the well and people who have no special work in the town, have been ordered away. If the wells fail altogether, our boarding-school children and Christian families will seek temporary lodging until the monsoon in June.

Influenza has again come into our midst. Our Christian village at Chankal, about four miles away, was stricken. The patel, or head-man, a Christian, was the first to die. People were panic-stricken and wandered hither and thither. Several Christian families came to us for help and medicine. We arranged a place for them, apart from our schools and community, but it is hard to segregate in India. However, we did what we could to prevent the spread of the disease, and daily gave food and medicine. One man lost his wife and his two children, having left only his baby boy. Two girls of one family and one boy of another family are left orphans and are now in our boarding-schools. Another man had left his wife in the stricken village, while he went on a three days' journey, hauling grass. When he returned, he found his wife alone under a tree, dying. He had been married but one month. No one would help, so he tied a rope around her body, dragged her out and, with his own hands, buried her. The Lord has now stayed the disease and so far as we know the Dang State is now free from this terrible disease.

A party of fifty-one went from Ahwa to the District Meeting at Vyara,—a three days' journey over these rough jungle roads. Bro. Ebey remained at home to care for the influenza patients. The two little girls and myself rode in the spring wagon without much discomfort for we had a careful driver and another Christian man to care for the brake. We cooked our meals under trees by some river and at night spread out our bedding in the wagon, tied up our mosquito-net and lay down in peace to sleep, with our carts and bullocks and people around us. Each family kept a fire burning all night to keep away the cold and the tigers. All enjoyed the meetings and returned with new inspiration to work among their people here who do not yet know the Christ.

We left our little girl, Lois, aged nine, at Vyara, in order to join the school party the following week. Sister E. H. Eby is making a home at Naini Tal for her own three boys and five girls from our mission families. This school is about 1,500 miles from us, high up in the Himalayas. The climate is good, and though we most keenly feel the separation, we are thankful that our children have this splendid opportunity to continue their school work in a good English school.

Last week was the great annual Durbar for the Dangs. Sixteen kings, each with all the pomp and splendor he could afford, appeared before the English Political Agent to receive their annual fees. These kings have but little authority, as the government pays them for the right of the forests, etc.

The following morning our mission school children from Ahwa and from several out-villages sang and gave exercises before the English officials and a great crowd of people. They were praised for their good work and every boy who had passed his final examination received a coat. Government is eager to get the girls in school. Eighteen girls were present and each one received a jacket. All the children present were given sweets and parched pulse. Some of the forest children were afraid, and the police could scarcely make them sit down to receive these sweets. Influenza has broken up some of our mission schools. Next year we hope to have more and better schools. Christian education is the crying need of these people. Will you pray for the work of the Lord among these needy people of this forest land?

April 18. Alice K. Ebey.

DISTRICT MEETING OF SOUTHEASTERN KANSAS

Our meeting began Tuesday morning, May 6. On Monday night we listened to a very interesting and inspiring message, given by Bro. D. H. Heckman, of Madison, Kans., who is now holding a series of meetings at Altamont, same State. The visiting members began arriving on Monday afternoon; others came Tuesday and some on Wednesday.

The Tuesday morning session was a temperance program, closing with an address by Bro. Ralph Quakenbush, now of the Verdigris church. Tuesday afternoon was Christian Workers' Meeting. Instead of the topic outlined in the program, the "Forward Movement" was taken up by Bro. W. O. Beckner, of McPherson College. The second topic was: "How to Get Dormant Talent Stirred to Activity," followed by an essay by Lillie Miller, of Altamont. In the evening Bro. Beckner gave the educational address, showing the very important need of an education.

A Sunday-school Meeting was held Wednesday morning. Some of the speakers were Brethren J. A. Campbell, J. S. Leaman, G. E. Shirkey, R. W. Quakenbush and S. E. Lantz.

Wednesday afternoon was the Ministerial Meeting. Some of the problems which come up in our church work were very ably and satisfactorily discussed. In the evening we were entertained with a missionary address by Bro. Beckner. At the close of the meeting, a collection of $1,200 was taken.

The District Meeting was held on Thursday. We believe each one present received spiritual good from the sessions. Our next District Meeting is to be held at the Paint Creek church. May Nicholson.

McCune, Kans.

FROM DENMARK

In former days I wrote now and then for the "Gospel Messenger," but a long time has gone by since my last attempt. At this time I send just a few words to gladden the hearts of the many readers who love our mission and are interested in the work in far-away Denmark.

The little plant which was started here some years ago by our beloved and consecrated missionaries, Christian Hope and wife, is yet alive, trying to contend for the faith "once delivered unto the saints."

Our good Lord and Father has mercifully spared and protected this little band of faithful believers through many tribulations. We have, indeed, learned the truth of the Written Word, that through much tribulation we must enter into the Kingdom of God. We are rejoicing every day for the great privilege we are permitted to share,—that we may be the children of God, our Heavenly Father, who, in his great mercy and grace, sent the dear missionaries here to tell us the truth as it is in Jesus.

(Continued on Page 382)

aud among them we have many good friends. It is
leasant to think of their being left to themselves, to
n in the ways of their fathers. But that is just what
happen, the only thing that can happen to them,
s help comes from the outside. We hope that
day is not far distant when the Brethren church will
en to a sense of her duty toward Latin America.
r last regular service was held May 11 at our home,
church having been sold some time before. It was
a feeling of sadness that we met for the last time
those with whom we had worshiped for a numbe
ars. And yet we were glad that we had had the privileg
neeting with them, working with them and learning
desires and hopes. Only a very few of those who
with us remain at Omaja, and most of them are look-
forward to leaving at an early day, to find homes
where.

hen the money for the church is paid in, it will be
in some way to help make the Hiel Hamilton hos-
l in China more of a blessing to those whom the
kers there can reach. We were blessed in having the
rch, and we are sure that the money coming from its
will be the means of blessing others.

he writer of this will find it necessary to return to
a temporarily for business reasons, but the family
not. Other members of the Omaja congregation are
tered from the east to the Pacific, and from Michigan
Florida. We came from sections as widely separated,
on leaving our common home in a pleasant land each
ks his work and profit where it seems best to him.
y the blessing of the Father be with them all, and with
se who helped us to secure a church home in Cuba!

Delhi, N. Y., May 31. Grant Mahan.

HAPPENINGS AT ANKLESVAR, INDIA

t has been customary, for the past few years, for the
klesvar church, to hold the spring love feast on Thurs-
y evening before Good Friday. At this time of the year
r thoughts naturally go back to the last evening Jesus
ent with his disciples, to the agonizing prayer in the
rden, and to the tragic, yet, epoch-making event of the
llowing day. Good Friday of Passion Week tends to
rect our thoughts back to the cross, much the same as
es the communion service. There is no more fitting
ay of impressing upon our minds the significance of
ood Friday than to hold a communion service at this
ne of the year. Such is the feeling of the Anklesvar
urch.

The attendance this spring was smaller than usual, the
umber of communicants was 109. Bro. Stover con-
ucted an impressive examination service prior to the
ast, at which time a number expressed a desire for
aptism. Only the members communed, but all who came
ere fed,—there being 250 in all. Baptism was adminis-
ered the next day, April 18. We were rejoiced to see
ixteen enter the fold of Christ. Three of these were
omen,—wives of Christian men. It brought joy to the
eart of the missionary, to see the women come, for the
Christian man who has a heathen wife makes but little
rogress in spiritual growth, and can not have a Christian
ome. Six of this number are in the Girls' Boarding-
chool. Two are daughters of men who were baptized
ears ago by Bro. S. N. McCann. This makes forty-nine
who have been received by baptism in the Anklesvar
district since the beginning of this year. These need
your prayers, dear reader, that they may remain faithful,
and grow in the grace and knowledge of our Lord!

With people by the score coming daily for famine relief
or for other reasons, these are busy days for the mis-
sionaries. Several days ago men came in carts from
Rudha, twenty-five miles to the east, where our District
Mission Board has workers, that they might get rice for
themselves and others in that village. Among themselves
they were able to make up Rs. 92 for buying the rice they
need, but the Anklesvar municipality has no rice on hand
at present, and the cheap grain shop, opened by them
some time ago for the benefit of the poor, has sold out
its supply. Yesterday word came that a car-load was
coming from Bombay, and another car from Broach.
Hence there are prospects that the wants of the men
from Rudah and of those from other villages can soon be
met. With fully six weeks until the rains come, every
effort will be required, by transportation and relief dis-
tributing agencies, to reach the suffering poor in thousands
of villages.

When we go to Broach, as we cross the long bridge over
the Nerbudda River, our eyes are greeted by a beautiful
sight on both sides of the railroad. At this time of the
year the channel of the stream covers less than one-fourth
of the river bed. Just to the north of the stream the

greater transformation that takes place in the lives of men everywhere when they allow the Spirit of God to flow into their hearts and lives!

There is considerable sickness about. In Broach, and several of the surrounding villages, there is cholera. During the past month there have been several cases of measles in the boarding-school, and still there are two cases. Scorpions, too, are making their presence felt in a very real way to any one who happens to step on them with bare feet. Nearly every day, of late, some one has had that unfortunate experience. Several weeks ago one stung Daniel Stover, who said it felt as if something was pulling in every direction. Last Sunday evening his sister Helen was in the height of suffering for over an hour from the same cause. There is a worse sting than that of scorpions, but, best of all, there is a sure remedy: "The sting of death is sin; . . . but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Somabhi, who was headmaster of the boys' school, has gone to Miraj to be operated on for appendicitis. When he returns he will be transferred to Vali, where he is needed in the school and church work. He has finished the Bible School at Bulsar and has proved himself to be a good, steady worker.

This part of India was visited by a slight earthquake at 3:25 P. M. of April 21. It lasted fifteen seconds and was felt by those who were not moving about at the time. Last fall a similar shock occurred at night, but no harm was done either time.

The May number of the "Prakash Patra" is now in the press. This is the special temperance issue and is illustrated. Fifteen hundred copies were ordered to be printed, to supply the needs of other missions of Gujerat for temperance material. This is three times the number regularly printed. Bro. Stover has been editing this paper, but in June that work will be entrusted to the principal and students of the Bulsar Bible School.

Sister Miller went to Bulsar on Monday and returned on Tuesday, bringing with her twenty-three of the Bulsar Boarding-school girls, who were spending their vacation there before coming here for school, which opened April 23. Provisions have been made for the accommodation of over a hundred girls in the boarding-school. This has been done by utilizing the building formerly occupied by the boys. One wing of the servants and teachers' line, which faces the boys' building, has been arranged for the accommodation of the girls. The space between the two buildings has been enclosed with lattice work. There are now ninety-seven in the boarding-school. With several others, to come in soon, there will be over a hundred. Six teachers are employed in the school, who teach all standards but the seventh.

A. T. Hoffert.

April 24.

DEDICATION DAY AT FRANKLIN COUNTY CHURCH, IOWA

As previously announced, the day set for the dedication of our remodeled church building is June 15. The program for the day is as follows: 10 A. M., Regular Sunday-school; 11 A. M., Sermon.—A. P. Blough; 2:30 P. M., Dedication Service.—A. P. Blough; 8:30 P. M., Christian Workers' Meeting; 9 P. M., Evangelistic Sermon, Opening Bible School and Series of Meetings in Charge of W. E. Buntain.

A cordial invitation and welcome is extended to any one to be with us in the above services.

On Missionary Day the morning and evening services were both well attended and very much appreciated. The total offering amounted to $562.33.

Dumont, Iowa, May 31. Harvey W. Allen.

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Annual Meeting. Our District is to be represented by Bro. D. P. Neher. Our revival meetings are to be held by Bro. E. L. Ikenberry, of McPherson, beginning the latter part of August. We decided to hold our communion service some time during the revival. Christian Workers' officers were elected, with Sister Templetoo, president. We also decided to have a lecture course, consisting of three numbers, and a committee for securing speakers for the same was appointed. At the close of the session we took up some of the points, as outlined on the "Forward Movement" chart. We decided to organize a Teacher-training Class and appointed a committee to seek a location for organizing a new Sunday-school.—Mrs. May Nicholson, McCune, Kans., May 26.

Sabetha church enjoyed a love feast May 24. Bro. Yoder, of Morrill, Kans., preached a very interesting sermon, after which dinner was served in the basement. At 2 P. M. Bro. Bowman conducted the examination services, after which Bro. Roy Kistner was advanced to the eldership and installed. In the evening we met for communion services, with about 140 present. Bro. Bowman officiated. Visiting members from adjoining churches, Sunday morning Bro. Studebaker, of McPherson College, preached an interesting missionary sermon, after which a collection of $4655 was taken for Armenian. Bro. Studebaker gave two lessons in Bible study which were interesting. We are preparing a program for Children's Day.—Mrs. John Heikes, Sabetha, Kans., May 27.

MISSOURI

Fairview congregation met May 25 for Sunday-school. Eld. J. B. Hylton gave us a missionary talk. Our services a collection of $30 was taken for mission purposes. We expect to begin a series of meetings Oct. 14, with Bro. F. E. Miller of Enders, Nebr., evangelist.—Belle Hylton, Mansfield, Mo., May 26.

Carthage.—We had an unusually interesting and enjoyable communion May 31, with about seventy present. There were representatives from Dry Fork, Fairview, Joplin, and other towns; also from Arkansas. They failed to have an overflow. Bro. Jaggers' bright, frank Fairview led the services. Sunday morning he preached at Joplin and his son preached at Carthage. Eld. A. B. Lichtenwalter was also with us, both at Carthage and Joplin, and encouraged us by his good counsel and wise and wholesome admonitions.—J. L. Switzer, Carthage, Mo., June 2.

Mineral Creek church met in council May 23. One letter was granted. Our spring love feast was held May 15. Eld. James Mohler was also present. Our next council meeting will be held with Sister Bonover, of Adrian, Mo., gave us several very interesting and instructive talks on Sunday-school work.—Ruth Pentecost, Leeton, Mo., May 29.

South Wyaconda.—We expect to hold a two weeks' series of meetings, beginning Aug. 24, with Bro. L. H. Root, of Mt. Morris, Ill., in charge. The interest and attendance in Sunday-school have been unusually good. Bro. C. A. Bailey was reelected superintendent. We expect to have a Teacher-training Class during the winter. June 22. Our contributions to the Armenian-Syrian Relief amounted to $57.23, and our offering for Annual Meeting to $63. One letter of membership was received recently.—Mrs. Alice R. Mohler, Warrensburg, Mo., June 3.

MONTANA

Galpin.—May 17 Bro. Brown, of Poplar Valley church, preached three sermons,—the first preaching we have had for eight months. We had good attendance and seemed to appreciate the message. Sunday we had an all-day meeting. The afternoon was spent in organizing the Bible Class. We now have two organized classes. The Young People's Class is doing excellent work since being organized, with Frank Kasten, president. June 26 we will hold our annual Rally Day picnic. This day is looked forward to as a spiritual feast in Sunday-school work, the different schools coming together and exchanging ideas and Sunday-school work. Monday evening we met in council at the South Bench schoolhouse, with Bro. Brown presiding. Bro. A. M. Swihart was elected elder; Bro. Claude Burlingame, clerk; Bro. Brown will be our delegate to Conference. Six membership were granted. Bro. Brown will be with us again June 15. We sent an offering of $164.42 to the Armenian Relief fund.—Mrs. R. G. Mahugh, Nashua, Mont., May 27.

NEBRASKA

Bethel congregation met in quarterly business meeting May 24. Three letters were granted. At the close Bethrock will act as delegate to Annual Conference. Bro. Hilton and family expect to go to their new field of labor at Los Angeles June 17, and we regret to see them leave. Our new pastor, Bro. Hilton, and Wenatchee, Wash., takes up the work June 8. Our missionary offering amounted to $252.78.—Ella S. Saylor, Carleton, Nebr., June 2.

Kearney church met in regular business meeting May 28, with Eld. J. J. Tanner presiding. Bro. D. A. Bothrock will act as delegate to Annual Conference. Bro. Hilton and family expect to go to their new field of labor at Los Angeles June 17, and we regret to see them leave. Our new pastor, Bro. Hilton, and Wenatchee, Wash., takes up the work June 8. Our missionary offering amounted to $252.78.—Ella S. Saylor, Carleton, Nebr., June 2.

Table Rock church met in council May 28, with Eld. Fidler presiding. Bro. A. M. Swihart was elected elder; Bro. Claude Burlingame, clerk; Bro. Brown will be with us again June 15. We sent an offering of $164.42 to the Armenian Relief fund.—Mrs. R. G. Mahugh, Nashua, Mont., May 27.

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Kearney church met in regular business meeting May 28, with Eld. J. J. Tanner presiding. Bro. D. A. Bothrock will act as delegate to Annual Conference. Missionary sermons were preached on two Sundays, May 18 and 25. Our Annual Meeting collection amounted to $65.75. June 1 Eld. W. P. McLellan, of Litchfield, preached for us, which was very much appreciated.—Mary P. May, Kearney, Nebr., June 4.

South Beatrice.—As a result of the series of meetings, conducted by Bro. Smith, ministers of the Gospel, by baptism and two await baptism. Bro. W. H. Halderman, of Morrill, Kans., conducted the song service and we feel that his efforts were a very valuable contribution to the meetings. Bro. J. H. B. Williams gave two very much appreciated Conference addresses. Our offering for Annual Conference is being taken and so far amounts to $250.—Mrs. Edith Kindig, Holmesville, Nebr., May 29.

NORTH CAROLINA

Spray Mission.—May 12 Bro. Zion Mitchel began a series of meetings, preaching fourteen interesting sermons. May 18 Sister Bessie Barnhart came to assist in the meetings. May 23 Eld. L. A. Bowman, of Calloway, Va., and Bro. Robertson, of Winston-Salem, N. C., were with us, remaining until the meetings closed. One was baptized. Our love feast was held May 24, with Bro. Robertson officiating. The following day we met in members' meeting. The subject of securing a pastor was considered. Sunday night a collection of about $50 was taken.—Lucy A. Rickman, Leaksville, N. C., June 3.

NORTH DAKOTA

Berthold church met in council May 17, with Eld. D. M. Shoth presiding. All church officers were retained for the year. The writer was elected Sunday-school superintendent. The following Sunday Eld. Shoth gave a splendid sermon. We decided to have preaching twice a month.—Altha Mahugh, Berthold, N. Dak., May 23.

Surrey church held her annual love feast May 24. We had with us Elders O. C. Wyer, Wm. Eisenbise, and M. Bright, and appreciated their presence very much. Eld. O. A. Myer preached a very edifying missionary sermon on Sunday morning, after which we took an offering of $104.14 for Armenian Relief. Sunday in the evening our Sunday-school is progressing nicely.—Nora E. Petry, Surrey, N. Dak., May 27.

OHIO

Bear Creek church met in council May 14. We held our love feast May 24, with Bro. H. A. Claybaugh officiating. The presence of those from adjoining churches was much appreciated. Sunday morning we had a children's meeting, with an attendance of 434. Brethren H. A. Claybaugh and Sister Keller gave splendid talks. May 25 and 26 Bro. Claybaugh, assisted by Bro. Keller, gave lectures with stereopticon views, showing some of the conditions in Chicago and the work of Bethany Bible School. Sisters Anna Eby and Sadie Miller were with us on Sunday evening, June 1, when the latter gave an interesting talk. Sister Anna Eby was also with us May 11 and gave a good talk. We are planning to have an all-day missionary meeting July 4 and expect to have several of our missionaries with us.—Maudie Filbrun, Dayton, Ohio, June 4.

Brookville church met in council May 27, with Eld. Fidler presiding. Brethren Sylvan Bookwalter, Jesse Garst and Harvey Peiser were also present. Sixteen letters of membership were received and one was granted. The church decided to send a request to entertain the Ministerial and Sunday-school Meetings. Our love feast has been arranged for Oct. 14, at 6 P. M. Brookville church is planning to be well represented at the Winona Conference.—Mrs. Arthur Hay, Brookville, Ohio, May 31.

Dunkard church met in council May 24. One was received by letter. We will hold our love feast June 29, at 6 P. M. Bro. David Lytle is our delegate to Annual Meeting. We are looking forward to our series of meetings, which will begin June 15.—Esther Dishong, Deshler, Ohio, May 28.

Eagle Creek church held her love feast May 25. We were pleased to have with us Bro. L. H. Dickey, of Fostoria, and Bro. G. A. Snider, of Lima, Ohio. Sunday morning we took our Conference offering which amounted to $303; our quota was $256. Some time ago $819 was given for the Armenian-Syrian Relief, for which our quota was $343. Mothers' Day our pastor, Bro. J. J. Anglemyer, delivered a very interesting sermon. Since the last report one has been baptized.—Pearl Rodebaugh, Williamstown, Ohio, June 4.

Goshen church met in council April 28 at White Cottage house, with Bro. A. B. Horst in charge. Bro. J. J. Hoover, of Morrill, Kans., assisted. The following officers were elected: Bro. S. S. Scarbaugh, elder; trustee for one, two and three years, respectively, Brethren L. H. Gray, J. L. Spring and J. F. Shrider; clerk, Q. E. Horn; correspondent and "Messenger" agent, Mrs. J. F. Shrider; Sunday-school superintendent, Bro. A. B. Horst. The latter came to us Feb. 16 and expects to remain during the summer, filling appointments alternately at Goshen and White Cottage houses. Bro. J. J. Hoover held the Easter service at the Goshen house. We took offerings both for Armenian and Indian sufferers. The work here is being greatly revived under the personal work of Bro. Horst.—Mrs. J. F. Shrider, South Zanesville, Ohio, June 3.

Greensburg church met in council May 30. Lucille Snavely was elected Christian Workers' president. At this meeting we decided to redecorate the interior of the church.—Mrs. Elias L. Eberly, Old Fort, Ohio, June 3.

Lordstown church met in council May 30, with Eld. J. H. Eidemiller in charge. Two letters were granted and two received. Bro. Guy Studebaker was elected to serve on the missionary committee and Bro. Herbert Barnhart on the auditing committee. Bro. Baker was elected trustee and Bro. Barnhart, president of the Christian Workers. Our fall communion is set for Sept. 27, at 10 A. M. The collection for Annual Conference is $617.85 and not all in yet. Our Children's Day will be June 29.—Mrs. Ida Baker, Lordstown, Ohio, June 4.

Pleasant Hill church met in council May 30, with Bro. C. L. Flory presiding. The "Forward Movement" was adopted by the church. A committee was chosen to secure some one to assist in an annual ministerial meeting. Bro. Decker proposed to be given room. Four letters were received. We have enjoyed many spiritual meetings during the last month. May 4 Sister Marguerite Bixler Garrett conducted our Musical Institute for one week. May 7 and 8 the Ladies' Aid Society served dinner and supper. Mothers' Day our revival began with our pastor, Bro. John A. Robinson, in charge. There was a large attendance throughout the meeting and the meeting closed with seventeen boys and girls from the Sunday-school were baptized. May 31 our love feast was held. Brethren Isaac Frantz and Geo. Mohler, of Covington, officiated. Easter Sunday over $1,100 was given for Armenian Relief to make our conference offering quota.—Mary West, Pleasant Hill, Ohio, June 2.

Sugar Hill church met in council May 31, with Eld. J. Franklin Brubaker presiding. One letter was read. We decided to hold an all-day Harvest Meeting some time in August. Our love feast will be held Oct. 11, at 5 P. M.—Mary Bowser, West Alexandria, Ohio, June 2.

OREGON

Albany church met in council May 31, with the writer presiding. Bro. H. H. Ritter, of Mabel, Oregon, will hold a week's meetings for us, commencing June 22. Our love feast will be held June 28 at 7 P. M. Sister T. M. Anderson and the writer were elected delegates to the District Meeting, to be held at Portland Aug. 18-21.—Hiram Smith, Albany, Oregon, June 4.

Talent church met in council May 28, with Eld. S. F. Decker presiding. Two letters were granted. It was decided to have our love feast June 21. All church officers were retained.—Ora L. Stump, Talent, Oregon, May 31.

PENNSYLVANIA

East Fairview.—May 17 and 18 our church held a Bible Institute, conducted by Brethren H. K. Ober and Harry H. Nye from Elizabethtown College. The instruction they gave was highly appreciated. May 25 Eld. Geo. Weaver preached a very inspiring missionary sermon, after which we took an offering. We organized a teacher-training class, with Eld. J. B. Brubaker as teacher.—H. A. Merkey, Manheim, Pa., May 31.

Codorus.—May 12 Bro. John C. Zug, of Palmyra, Pa., began a series of meetings at the Codorus house, continuing for two weeks. One accepted Christ and was baptized. Bro. Geo. N. Falkenstein, of Elizabethtown, Pa., delivered the first sermon. May 24 we held a love feast at the same house. The following ministering brethren were with us: Eld. John C. Zug, who officiated, E. S. Miller, Geo. M. Kesser, N. S. Martin, H. J. Bhogh, Myers, Jacob Brubaker and Abba Baugher. Bro. John C. Zug has been secured to hold a series of meetings at the Shrewsbury house to start June 17 and to continue for two weeks.—E. H. Lehman, Seven Valley, Pa., June 3.

Harrisburg church held her love feast June 1, with fair attendance. Bro. David Kilheifer, from Ephrata, Pa., officiated. There will be services at the county jail June 8, at 9 A. M., when Bro. Beachley will preach. Bro. Conner, Bro. Beachley and Bro. Abram Hollinger fill the pulpit. Our midweek prayer meetings are very interesting and beneficial. Our Children's Day services will be held June 29, at 10 A. M.—Sallie S. Schaffner, Harrisburg, Pa., June 4.

Manor congregation met in council at the Penn Run house May 17, with Eld. W. N. Myers presiding. Our love feast was held at the above named house May 25, with a good attendance. Eld. D. R. Berkey officiated. Two ministers were ministered unto. Good meeting collection was made. As a result we went over the top. Our membership is 138, with many in limited financial circumstances, but we raised $254.54. Several of our members expect to attend the Annual Meeting at Manor Lake. Arrangements are being made for a series of meetings at our different houses of worship.—Catherine E. Pyock, Clymer, Pa., June 2.

Markleysburg congregation met in council April 12, with Eld. D. M. Markleysburg presiding. Two were granted. Bro. P. J. Blough is to hold a series of meetings, beginning June 17 and ending with a love feast June 28. Bro. Clapper was elected delegate to District Meeting. A call was given for the use of the Markleysburg house. Collection. Our collection for Armenian Relief amounted to $123.47.—Mary J. Frazee, Markleysburg, Pa., June 2.

Middle Creek.—Our love feast was held May 1, with Bro. R. T. Hull officiating. At our council, prior to the feast, two were baptized. Brethren H. H. Kimmel and J. W. Wegley were elected elders. Brethren Elmer Miller and Earl Shultz were elected to the ministry, but have not accepted the work as yet. We had a feast of good things during the day. Eld. C. S. Myers, from Juniata, gave us a fine temperance lecture; Brethren J. H. Cassady and Galen B. Royer were with us in a Bible Institute, giving nine very inspiring talks; also we had a Sunday-school Rally which was very instructive in the line of Sunday-school work.—Carrie Walker, Rockwood, Pa., June 2.

Philadelphia (Geiger Memorial Church).—Since our last report our Sunday-school has been organized. Two were received by baptism. A Senior and Junior Sisters' Aid Society were organized. They are increasing in interest and number, which fact is demonstrated by the work they are doing and the encouragement for their greatest. Special interest is manifest in the husbands becoming honorary members and thus greatly helping the financial end. A considerable amount of clothing and $50 in cash was sent to the Armenian sufferers. Our love feast was held May 26. An excellent spirit was manifest and a large number of communicants were present. Bro. Hesse of the Bethany church, Philadelphia, was present and officiated, making some very helpful and appropriate remarks. Our Bible Class and prayer meeting are interesting.—W. F. Spidle, Philadelphia, Pa., May 28.

Springville.—Our love feast was held May 20 and 21 and was well attended. We had with us Elders John Herr, Wm. Oberholtzer, Ammon Brubaker, Chas. C. Madeira, Jos. N. Cassel, who officiated, Cyrus Gibbel, David Snader, J. W. G. Hershey, Nathan Fahnestock, Henry Sonon and Brethren John S. Baker, S. N. Wirt and Linn Longenecker. An offering of $443.41 was taken for Armenian-Syrian Relief. May 26 the Annual Meeting offering of $346.06 was hited. On the same day a special council was held at the Mobler house, with Eld. John presiding. Bro. Abram H. Royer was ordained as elder by Brethren I. W. Taylor and David Kilheifer. Bro. John Myer was elected to the ministry, and Bro. Henry Fasnacht was elected deacon. Bro. Royer will have charge of the care of the Springville church.—Aaron R. Gibbel, Ephrata, Pa., May 29.

Spring Creek church has enjoyed many splendid services lately. May 25 Bro. Harnson Gipe preached in the morning. In the afternoon we had the pleasure of having Bro. F. W. Schlosser with us for children's exercises. The children rendered a well-prepared program. Following that, Bro. Schlosser gave a very interesting talk on a small stone he held in his hand. He said we are all stones in God's house, and that some of the most important ones are laid away in the building. No one ever sees them, or talks about them, but God knows the place they are occupying. In the evening Bro. Clayton Miller preached for us. He chose for his theme the thing Bro. Miller is working under the Mission Board in South Carolina, and will return some time in the future. On the same evening Bro. Wm. E. Glasmire preached for us at the Palmyra house. He was only recently called to the ministry. All of these services were well attended. We held our love feast May 31 at the Spring Creek house. Eight ministers from neighboring congregations were with us. In the evening, while the supper tables were prepared, the children gave short talks to a large crowd on the lawn. Their subject was "Advertising Christ." The membership was well represented at the communion tables. There were some tears for visiting members. Eld. John W. Witmer officiated. The second day Brethren Thomas Patrick, John Baker, and Samuel Witmer preached for us. They set many good things before us.—Elizabeth Blauch, Palmyra, Pa., June 3.

Spring Grove.—Our love feast was held May 10. Visiting ministers with us were Brethren J. B. Brubaker, H. M. Eberly and A. H. Royer. May 25 a missionary offering of $391.88 was taken for the Annual Conference offering. A class of seven members, with Sister Ida Stover as teacher, recently completed a course in mission study. —Florence L. Mohler, New Holland, Pa., May 29.

White Oak congregation opened a series of meetings May 17 at the Kreider house, with Bro. Wm. Prets, of Hatfield, evangelist. The meetings were well attended. Three were received into the church.—H. G. Minnich, White Oak, Pa., June 3.

TEXAS

Pleasant Grove.—May 18 we enjoyed services conducted by Bro. J. A. Miller who gave us two inspiring sermons,—one on Saturday evening, the other on Sunday morning. No evening service could be held on account of unfavorable weather.—Jessie Mahaffey, Huffsmith, Texas, May 26.

VIRGINIA

Copper Hill church met in council May 25, with Brethren D. S. Miller and C. E. Eller present. Bro. Jos. E. Wimmer and wife, and Bro. Cleophas P. Stump and wife were installed into the ministry. Brethren Eugene Shaver, Noah E. Holt and Irvin B. Shaver were installed into the church's office. A collection of $34.14 was taken for missions. May 24 Bro. Miller preached an interesting sermon. Sunday we met for Sunday-school which was followed by the preaching service with Bro. C. E. Eller in charge. We expect to meet in council July 26.—Ethel E. Shaver, Stuart, Patrick Co., Va., May 27.

Fairfax church recently enjoyed quite a feast of good things. May 11 Eld. A. S. Thomas, of Rockingham County, Va., began a series of meetings, preaching seventeen inspiring sermons. Many were received into the church by baptism, and we feel sure all were strengthened in their spiritual life. May 15 and 16 the Ministerial and Sunday-school Meetings of the Eastern District of Virginia were held here. The first session of these meetings was the "Forward Movement."—Maggie Miller, Vienna, Va., June 2.

Monticello.—May 24 a number of our members surrounded the communion tables. Bro. J. B. Kindig, of Roanoke, preached two unexcelled sermons the following Sunday, which were much appreciated.—E. J. Whitesell, Montebello, Va., May 28.

Pleasant Valley (Southern District).—May 11 Bro. C. D. Hylton, of Troutville, Va., began a two weeks' series of meetings, which were well attended. We feel that much good has been done by Bro. Hylton's earnest efforts. Three accepted Christ and three were reclaimed. May 24 Brethren H. L. Heatwole, Wm. Dudley and Otho Shetzel to the ministry. Brethren Cecil Reed, Ezra Mitchell, Lewis Mitchell, H. E. Reed and Thos. Dulaney were elected deacons. The ministers and two of the deacons have been duly installed. Bro. S. P. Reed is our delegate to Conference. The church's estimate of membership was received recently.—Mrs. Linie A. Dulaney, Floyd, Va., June 2.

Timberville.—Brother and Sister A. B. Miller, of Hagerstown, Md., came to us May 3 and remained until May 28. Bro. Miller gave us twenty-six splendid sermons. The song services were ably led by Bro. J. C. Garber. The interest was splendid from the beginning of the meetings. Forty-five obeyed Christ,—thirty-nine of whom were baptized. Timberville has experienced a great awakening. Bro. O. S. Miller is now our pastor.—H. B. Martin, Timberville, Va., May 28.

Unity.—Bro. Homer Zigler, of Churchville, Va., began a series of meetings at the Bethel house May 11 and continued until May 24. The interest was good. Twelve young people were baptized and our membership was increased by a love feast at Bethel, which was fairly well attended. Visiting ministers present were Brethren J. F. Driver, S. D. Zigler and Early Wakeman. July 4 we expect to have an all-day service at Bethel. The preaching services will be on Sunday afternoon for the three Sunday-schools of the congregation and in the evening by those graduating in the teacher-training class.—Anna R. Roller, Timberville, Va., June 3.

Woodstock.—May 10 our love feast was held at the Valley Pike house. Bro. Samuel Zigler, of Harrisonburg, Va., officiated. He began a series of meetings which continued for two weeks and we feel that much good has been done. March 23 he gave a sermon "On Calvine." The Annual Meeting offering was taken at that time. On the same day seven were baptized. At Columbia Furnace house Bro. Wm. Harpine, of Mt. Jackson, Va., conducted a series of meetings May 11, continuing for about ten days. Good interest was manifested. May 17 a love feast was held, which was well attended. Five were baptized and four await the rite. Bro. Lawrance Hisky was recently elected to the ministry.—M. H. Copp, Maurertown, Va., May 30.

Woodstock congregation met in council at the Valley Pike church May 24, with Eld. H. R. Mowry presiding. Bro. S. D. Zigler was also with us. Bro. John H. Smith was elected delegate to Annual Meeting, with Eld. Mowry, alternate.—M. H. Copp, Maurertown, Va., June 2.

WASHINGTON

Spokane.—The members of the Church of the Brethren who live in the north part of the city, are trying to do their bit in the "Forward Movement," with the aid of the Mission Board, by organizing a Sunday-school which is known as the North Spokane Mission. We organized on Easter Sunday, with twenty-eight present. Our largest attendance was forty-six on Mothers' Day. Our superintendents are Brethren J. D. Dull and L. H. Jorgens. We have a teacher-training class, with Bro. L. H. Jorgens, teacher. He is also president of our

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, at 8 P. M. Bro. John Mummert was elected trustee for a term of ree years. Bro. Frank Burrows was chosen delegate to Annual Conference, with Bro. Walter Stinebaugh, alternate.—Mrs. Geo. R. urphy, Lincoln, Ind., June 2.

West Manchester.—Bro. Wm. Buckley, of Bradford, Ohio, began a ries of meetings April 27, closing May 11. One of our Sunday-hool girls was baptized. Sister Zuma Heestand, of Manchester ollege, led the song service. Eld. S. L. Cover, of Mt. Etna, Iowa, as recently located in our congregation. The service of Brother nd Sister Cover, both in Sunday-school and preaching, is greatly ppreciated. Our church gave an offering to the Armenian Fund f over $60. May 25 Bro. V. F. Schwalm, of Manchester College, reached a splendid missionary sermon, after which a collection as $170 was taken for the Conference offering. A good amount has een raised since that time and will be added to it.—Calvin F. Eiler, orth Manchester, Ind., June 2.

IOWA

Coon River.—Our love feast was held in the country church May and 25, with about 180 present. Several members from adjoining hurches were present and two visiting ministers. Bro. J. O. ruckenmiller, of Ankeny, Iowa, gave a splendid address in the after-oon and officiated in the evening. Sunday morning we had a hildren's Meeting in place of Sunday-school. Short talks were given by all present. They were very instructive and appreciated by the hildren. Bro. Wm. Cordis also gave us a splendid talk. An offering was taken for Annual Meeting, amounting to $125.—Mrs. Sora Qtt, Panora, Iowa, June 1.

Des Moines.—For the past two weeks Bro. Hugh Reckman, of Chigo, has been conducting a series of meetings. Bro. Samuel Fike, Waterloo, Iowa, had charge of the song service, which was very nspiring and uplifting. Bro. Fike is a personal worker, hich added greatly to the interest of the meetings. Three were aptized. Our Annual Meeting offering was $368.—Minnie Gaugy, ysart, Iowa, June 2.

Kingsley church enjoyed a very spiritual love feast, May 24, with ervice, Eld. S. S. Neher, officiating. Our church work has been oving along very nicely, under the efficient leadership of Eld. eher and wife, who came to us last fall from Twin Falls, Idaho. nder the quarantine conditions last fall and winter the work of ur church was very much hindered, but with health conditions ettered and the opening of the spring, church work has taken on new life. Bro. Neher was given a unanimous call to continue the ork another year. May 28 we met in special council, looking orward to the building of a new churchhouse in the town of Kingsley. Committees were appointed to solicit funds, select locations nd plans for a house.—H. H. Wingert, Kingsley, Iowa, June 2.

Albertville church met in council May 29, with Bro. W. N. Glotfelty presiding. Bro. Glenn Carr was elected delegate to Annual Meeting, with Bro. H. B. Johnson, alternate. Brethren Arval Glenn Carr and Wilbur Carr were called to take the deacon's ffice and duly installed. Our offering for Annual Meeting was $150 nd for Relief and Reconstruction $285. Our love feast was held May 10. Bro. Henry Butler, of Ollie, Iowa, officiated and was with us in an all-day meeting on Sunday. Easter Sunday the children rendered a program which was much appreciated. We expect to hold a love feast Aug. 29, to be followed by a series of meetings, conducted by Bro. Chas. Walters, of Summum, Ill.—Wilbur L. Oyen, Batavia, Iowa, June 2.

Ottumwa church held her communion service May 25, with seventy-six members present. Bro. W. D. Grove officiated, assisted by brethren Glotfelty and Brower. Our pastor, Bro. S. W. Garber, is attending Annual Meeting as delegate for this church.—E. M. Baughman, South Ottumwa, Iowa, May 29.

Prairie City.—Our pastor, Eld. I. W. Brubaker, has been pushing us "Five-year Forward Movement" for the last year, and yesterday was the climax,—Missionary Day. We held our love feast May 17, when about fifty members communed. Eld. Joshua Scheehter, of Brooklyn, officiated. Eld. J. Q. Goughnour and family, of Ankeny, were also present. In the following Sunday morning, Eld. Schechter preached a missionary sermon and in the evening a program was rendered by the Sunday-school. Yesterday our pastor preached on "Giving," following which an Annual Missionary offering was lifted. It amounted to more than $600. Since the roads and weather are better, the interest and attendance in all our services are growing. We have a live Aid Society, under the leadership of Sister Hattie Peters. Sisters' Aid Day was observed in a very appropriate manner.—Nellie L. Bowie, Prairie City, Iowa, May 26.

South Ottumwa.—We held our communion service May 25, with seventy-six members present. Preceding the service Brethren Ed Stephens, J. M. Clark and Joe Sly were elected deacons and, with their wives, duly installed. Visiting ministers present were Brethren W. D. Grove, J. W. Brower, Wm. N. Glotfelty, D. H. Pouts, Elmer Pouts and Wm. Brower. At the request of our elder and pastor, these brethren conducted the services of the day and evening. Eld. S. W. Garber will represent us at the Winona Meeting. Bro. D. H. Pouts preached for us on Sunday morning during our pastor's absence.—E. M. Baughman, South Ottumwa, Iowa, June 2.

South Waterloo.—A number from our congregation were privileged recently to attend the County Sunday-school Convention. One was impressed with the earnestness with which the speakers gave their messages, showing the responsibility of the Sunday-school in helping to evangelize the world. The offering raised in April, for Relief and Reconstruction, amounted to $2,064.34. The general Missionary offering amounts at this time to over $2,200. Our pastor, Bro. A. P. Blough, delivered the baccalaureate sermon for the class graduating from the Orange Township consolidated school. Six were received into the church at a recent Sunday evening service. Five were baptized and one was received on former baptism. Evangelistic meetings will begin June 15, with Bro. C. D. Bonsack in charge. The regular business meeting will be held June 29 and the love feast June 30.—Ada M. Shank, South Waterloo, Iowa, June 2.

KANSAS

Altamont church has enjoyed a two weeks' series of meetings, with Bro. Heckman, evangelist. There is a splendid opportunity here for any one wanting to do his bit in the Master's service. Two workers are needed. We have a nice country and invite any members wishing to change location to come and look it over.—Rose Gish, Altamont, Kans., May 28.

Bellville church met in council May 27, with Eld. A. C. Daggett presiding. Sunday and Monday evenings we enjoyed messages from Dr. and Mrs. D. L. Horning and A. C. Daggett, who were on their way to Annual Meeting. The collection taken for the World-wide Missions amounted to $77. On account of the weather conditions there were not many able to attend our communion services, held May 31.—Jessie Ball, Bellville, Kans., June 2.

Lone Star.—May 25, after a very inspiring sermon on Missions, delivered by our pastor, Bro. C. W. Ward, an offering in aid of World-wide Missions was taken. Our Sunday-school has recently been reorganized, with Bro. J. W. Gorbutt, superintendent, and Sister Laura Fox, superintendent of the cradle roll. This she has thoroughly organized, with about eighteen enrolled. We are expecting to have our Annual Meeting with the Lone Star church, June 10 to 15. Bro. Ira Hoover, of Abilene, Kans., will be present to assist in the meetings.—Mrs. Ida Ward, Lone Star, Kans., June 2.

Wichita.—Bro. Wm. Eisenbise, of Hutchinson, Kans., began a series of meetings in the Wichita church, May 18, which continued two weeks. Bro. Eisenbise is a strong preacher and a consecrated worker. Our church was greatly revived and strengthened by his coming. Two were received by baptism and one by letter. Bro. Eisenbise will return to us in the near future for a few days' meeting.—Mrs. Ida Ward, Lone Star, Kans., June 2.

MISSOURI

Fairview congregation met May 25 for Sunday-school. Eld. J. B. Hylton gave us a missionary talk. After services a collection of $30 was taken for mission purposes. We expect to begin a series of meetings Oct. 13, with Bro. F. E. Miller of Enders, Nebr., evangelist.—Belle Hylton, Mansfield, Mo., May 28.

Carthage.—We had an unusually interesting and enjoyable communion May 31, with about 100 present. There were representatives from Dry Fork, Fairview, Joplin, and other towns; also from Arkansas. They filled the house to overflowing. Bro. Argabright, from Fairview, led the services and preached a sermon. Eld. J. Jollifi and his son preached at Carthage. Eld. A. B. Lichtenwalter was also with us, both at Carthage and Joplin, and encouraged us by his good counsel and wise and wholesome admonitions.—J. L. Switzer, Carthage, Mo., June 2.

Mineral Creek church met in council May 23. One letter was granted. Our spring love feast was held May 15. Eld. James Mohler was chosen delegate to Annual Meeting. May 25 Sister Fern Wagoner, of Adrian, Mo., gave us several very interesting and instructive talks on Sunday-school work.—Ruth Pentecost, Leeton, Mo., May 29.

South Warrensburg.—We expect to hold a two weeks' series of meetings, beginning Aug. 24, with Bro. C. H. Ronk, of Mt. Morris, Ill., in charge. The interest and attendance in Sunday-school have been unusually good. Bro. C. A. Bailey was reelected superintendent. We expect to have a Children's Day and Temperance program June 22. Our contributions to the Armenian-Syrian Relief amounted to $57.25, and our offering for Annual Meeting to $63. One letter of membership was received recently.—Mrs. Alice R. Mohler, Warrensburg, Mo., June 3.

MONTANA

Galpin.—May 17 Bro. Brown, of Poplar Valley church, preached three sermons,—the first preaching we have had for eight months. We had good attendance and all seemed to appreciate the message. Sunday we had an all-day meeting. The afternoon was spent in organizing the Bible Class. We now have two organized classes. The Young People's Class is doing excellent work since being organized, with Frank Kasten, president. June 26 we will hold our annual Rally Day picnic. This day is looked forward to as a spiritual feast in Sunday-school work, the different schools coming together and exchanging ideas on Sunday-school work. Sunday evening we met in the basement of the South Beach schoolhouse, with Bro. Brown presiding. Bro. A. M. Swibart was elected elder; Bro. Claude Burlingame, clerk; the writer, correspondent. Five qualifcates of membership were presented. Bro. Brown will be with us again June 15. We sent an offering of $161.42 to the Armenian Relief fund.—Mrs. R. G. Mahugh, Nashua, Mont., May 27.

NEBRASKA

Bethel congregation met in quarterly business meeting May 24. Three letters were granted. Bro. E. S. Rothrock will act as delegate to Annual Meeting. Bro. Rothrock expects to go with their new field of labor at Los Angeles June 17, and we regret to see them leave. Our new pastor, Bro. Elmon Sutphin, of Wenatchee, Wash., takes charge June 8.—Ella S. Saylor, Carleton, Nebr., June 2.

Kearney church met in regular business meeting May 28, with Eld. J. J. Tawzer presiding. Bro. F. F. Evans was chosen delegate to Annual Meeting. Missionary sermons were preached on two Sundays, May 18 and 25. Our Annual Meeting collection amounted to $65.75. June 1 Eld. W. P. McLellan, of Litchfield, preached for us, which was very much appreciated.—Mary F. May, Kearney, Nebr., June 4.

South Beatrice.—As a result of the series of meetings, conducted by Bro. Smith, nineteen have been received by baptism and two await baptism. Bro. W. H. Hollenberg, of Mcrrill, Kans., conducted the song service and we feel that his efforts were a very valuable contribution to the meetings. Bro. J. H. B. Williams gave two very much appreciated sermons during the meetings. Our offering for Annual Conference is being taken and so far amounts to $200.—Mrs. Edith Kindig, Holmesville, Nebr., May 29.

NORTH CAROLINA

Spray Mission.—May 12 Bro. Zion Mitchel began a series of meetings, preaching fourteen interesting sermons. May 14 Sister Bessie Barnhart came to assist in the meetings. May 23 Eld. L. A. Bowman, of Calloway, Bro. Rebecca Cox, of Winston-Salem, N. C., were with us, remaining until the meetings closed. One was baptized. Our love feast was held May 24, with Bro. Robertson officiating. The following day we met in members' meeting. The subject of securing a pastor was considered. Sunday night a collection of about $50 was taken.—Lucy A. Rickman, Leaksville, N. C., June 3.

NORTH DAKOTA

Berthold church met in council May 17, with Eld. D. M. Shorb presiding. All church officers were retained for the year. The writer was elected Sunday-school superintendent. The following Sunday Eld. Shorb gave a splendid sermon. We decided to have preaching twice a month.—Altha Mahugh, Berthold, N. Dak., May 28.

Surrey church held her annual love feast May 24. We had with us Elders O. A. Myer, Wm. Deardorff and J. M. Myers, and appreciated their presence. Eld. O. A. Myer preached a very edifying missionary sermon on Sunday morning, after which we took an offering of $34. Eld. Wm. Deardorff preached for us in the evening. Our Sunday-school is progressing nicely.—Nora E. Petry, Surrey, N. Dak., May 27.

OHIO

Bear Creek church met in council May 14. We held our love feast May 24, with Bro. H. A. Clarkson officiating. The presence of those were also present. Sixteen letters of membership were received and one was granted. The church decided to send a request to entertain the Ministerial and Sunday-school Meetings. Our love feast has been arranged for Oct. 14, at 6 P. M. Brookville church is planning to be well represented at the Winona Conference.—Mrs. Arthur Hay, Brookville, Ohio, May 31.

Deshler church met in council May 24. One was received by letter. We will hold our love feast June 29, at 6 P. M. Bro. David Lytle is our delegate to Annual Meeting. We are looking forward to our series of meetings, which will begin June 15.—Esther Dishong, Deshler, Ohio, May 28.

Eagle Creek church held her love feast May 25. We were pleased to have with us Bro. L. H. Dickey, of Fostoria, and Bro. G. A. Snider, of Lima, Ohio. Sunday morning we took our Conference offering which amounted to $363; our quota was $256. Some time ago $519 was given for the Armenian-Syrian Relief, for which our quota was $343. Mothers' Day our pastor, Bro. J. J. Anglemyer, delivered a very inspiring sermon. Since the last report one has been baptized. —Pearl Rothbaugh, Williamsport, Ohio, June 4.

Goshen church met in council April 28 at White Cottage house, with Bro. A. B. Horst in charge. Bro. J. J. Hoover, of Morrill, Kans., assisted. The following officers were chosen: Bro. G. S. Straubaugh, elder; trustees for one, two and three years, respectively, Brethren L. H. Gray, J. L. Spring and J. F. Shrider; clerk, Q. E. Horn; correspondent and "Messenger" agent, Mrs. J. F. Shrider; Sunday-school superintendent, Bro. A. B. Horst. The latter came to us Feb. 16 and expects to remain during the summer, filling appointments alternately at Goshen and White Cottage houses. Bro. J. J. Hoover held the Easter service at the Goshen house. We took offerings both for Annual Meeting and Relief amounting to $178. We are being greatly revived under the personal work of Bro. Horst.—Mrs. J. F. Shrider, South Zanesville, Ohio, June 3.

Greenspring church met in council May 30. Lucille Snavely was elected Christian Workers' superintendent. At this meeting we decided to redecorate the interior of the church.—Mrs. Elias L. Eberly, Old Fort, Ohio, June 3.

New Carlisle church met in council May 30, with Eld. J. H. Eldermiller in charge. Bro. Eldermiller was elected and two received. Bro. Guy Schebler was elected to serve on the missionary committee and Bro. Herbert Barnhart on the auditing committee. Bro. H. A. Baker was elected trustee and Bro. John Musselman, president of the Christian Workers. Our fall communion is set for Sept. 27, at 10 A. M. The collection for Annual Conference is $617.85 and not all in yet.—Ruth B. Shroyer, New Carlisle, Ohio, June 4.

Pleasant Hill church met in council May 30, with Bro. C. L. Flory presiding. The Five-Forward Movement was adopted by the church. A committee was chosen to secure some one to assist in an annual musical institute. A Peter Becker program will be given soon. Four letters were received. We have enjoyed many spiritual meetings during the last month. May 4 Sister Marguerite Bixler Garrett conducted our Musical Institute for one week. May 7 and 8 the District Meeting of Southern Ohio convened with us. Brethren Ward and Wagner were the leading ministers. Our revival began with our pastor, Bro. John A. Robinson, in charge. There was a large attendance throughout the meeting and the membership was strengthened. Eleven boys and girls from the Sunday-school were baptized. May 31 our love feast was held. Brethren Isaac Frantz and Geo. Mohler, of Covington, officiated. Easter Sunday over $1,100 was given for Armenian Relief. We are now endeavoring to lift our Conference offering quota.—Mary West, Pleasant Hill, Ohio, June 2.

Sugar Hill church met in council May 31, with Eld. J. Franklin Brubaker presiding. One letter was read. We decided to hold an all-day Harvest Meeting some time in August. Our love feast will be held Oct. 11, at 5 P. M.—Mary Bowser, West Alexandria, Ohio, June 2.

OREGON

Albany church met in council May 31, with the writer presiding. Bro. H. E. Ritter, of Abbot, Oregon, will hold a week's meetings for us, commencing June 22. Our love feast will be held June 28 at 7 P. M. Sister T. M. Anderson and the writer were elected delegates to the District Meeting, to be held at Portland Aug. 18-21.—Hiram Smith, Albany, Oregon, June 2.

Talent church met in council May 28, with Eld. S. E. Decker presiding. Two letters were granted. It was decided to have our love feast June 14. All church officers were retained.—Ora L. Stump, Talent, Oregon, May 31.

PENNSYLVANIA

East Fairview.—May 17 and 18 our church held a Bible Institute, conducted by Brethren H. K. Ober and Harry H. Nye from Elizabethtown College. The instruction they gave us was highly appreciated. May 25 Eld. Geo. Wise gave us a very inspiring missionary sermon, after which we took an offering. We organized a teacher-training class, with Eld. J. B. Brubaker as teacher.—H. A. Merkey, Manheim, Pa., May 28.

Codorus.—May 12 Bro. John C. Zug, of Palmyra, Pa., began a series of meetings at the Codorus house, continuing for two weeks. One accepted Christ and was baptized. Bro. Geo. N. Falkenstein, of Elizabethtown, Pa., assisted for the first few evenings. May 25 we held a love feast at the same house. The following ministering brethren were with us: Eld. John C. Zug, who officiated, E. S. Miller, Geo. M. Resser, N. S. Sellers, J. I. Blough, Samuel Zug, J. E. Myers, Jacob Stauffer and Aldus Baugher. Bro. John C. Zug has been secured to hold a series of meetings at the Shrewsbury house to start June 17 and to continue for two weeks.—E. H. Lehman, Seven Valley, Pa., June 3.

Harrisburg church held her love feast June 1, with fair attendance. Bro. David Kilheiner, from Ephrata, Pa., officiated. There will be services at the county jail June 8, at 9 A. M., when Bro. Beachley will preach. In the absence of Bro. Conner, Bro. Beachley and Bro. Abram Hollinger fill the pulpit. Our mid-week prayer meetings are very interesting and beneficial. Our Children's Day services will be held June 29, at 10 A. M.—Sallie E. Schaffner, Harrisburg, Pa., June 4.

Manor congregation met in council at the Penn Run house May 17, with Eld. W. N. Myers presiding. Our love feast was held at the above named house May 25, with a good attendance. Eld. D. R. Berkey officiated. A special drive for missions for the Annual Meeting collection was made. The result was several over the top. Our membership is 138, with many in limited financial circumstances, but we raised $254.54. Several of our members expect to attend the Annual Conference at Winona Lake. Arrangements are being made for a series of meetings at our different houses of worship.—Catherine E. Fyock, Clymer, Pa., June 2.

Markleysburg congregation met in council April 12, with Eld. D. K. Clapper presiding. Four letters were granted. Bro. P. J. Blough is to hold a series of meetings, beginning June 17 and ending with a love feast June 28. Bro. Clapper was elected delegate to District Meeting. He was also elected elder of the Markleysburg congregation. Our collection for Annual Relief amounted to $123.47.—Mary J. Frazee, Markleysburg, Pa., June 2.

Middle Creek.—Our love feast was held May 1, with Bro. R. T. Hull officiating. At our council, prior to the feast, two were baptized. Brethren H. H. Kimmel and J. W. Wegley were elected elders. Brethren Elmer Miller and Earl Shultz were elected to the

a faithful member of the Church of the Brethren for many years. Services at the Presbyterian church in Lebanon by the writer. Interment in the Nye cemetery.—Hiram Smith, Albany, Oregon.

Kitchen, Joseph R., Sr., died May 21, 1919, aged 68 years, 7 months and 16 days. He belonged to the Brethren church some fifteen or twenty years. Services by Eld. Daniel R. Berkey. Burial in Mount Joy graveyard.—Sarah E. Neidhiester, Mt. Pleasant, Pa.

Kurtz, Sister Mary, nee Hollinger, born at Louisville, Ohio, died at Hartville, Ohio, May 19, 1919, aged 82 years, 7 months and 13 days. In 1856 she married John Kurtz, who preceded her eighteen years ago. To this union were born six sons and six daughters. She was the mother of D. W. Kurtz, of McPherson, Kans. She is survived by ten children, thirty-nine grandchildren and twenty-six great-grandchildren. Her life was given to the welfare of her children and the advancement of the church. Services at the Brick church by Eld. Noah Longaneeker. Burial in the cemetery near by.—A. J. Carper, Middlebranch, Ohio.

Lohman, Bro. Isaac C., son of Brother and Sister F. W. Lohman, died at his home near Cameron, Mo., of a complication of diseases following influenza, May 16, 1919, aged 46 years, 5 months and 16 days. He leaves his father and mother, two sisters and two brothers. He was a faithful and devoted member of the Church of the Brethren for nineteen years, having his membership in the Smith Fork church at Plattsburg. Services at the home by Bro. H. M. Brubaker, assisted by Bro. D. D. Sell. Interment in the Pollard cemetery, near Cameron.—Ada Sell, Plattsburg, Mo.

Long, Sister Emeretta, born in Osceola, Ind., died May 18, 1919, aged 69 years, 2 months and 28 days. She leaves six children and one brother. Services by the writer, assisted by Eld. H. Rose. Burial in the Osceola cemetery.—H. M. Schwalm, Wakarusa, Ind.

Metzger, Francis Eppley, the only son of Elmer and Mary Metzger, was born in Union Bridge, Md., Jan. 12, 1904. After six weeks' illness he died at the age of 15 years, 4 months and 4 days. For six years Chicago was the parental home, but in 1911 Flora became their home. Francis was a very promising young man. At the early age of nine he united with the Church of the Brethren at Flora. He was a member of the Freshman class of the local high school, and this class, with his Sunday-school class, attended the funeral services in a body, to pay their respects to their departed classmate. Francis had planned to enter the Academy of Manchester College at the opening of the fall term, but death intervened. April 27 he was anointed with oil in the name of the Lord, and May 23 the Heavenly Father saw fit to bring his life to a close. Francis leaves a father, mother, two sisters and four grandparents. Services by the writer, assisted by Eld. Ira Kreider. Text, James 4: 14. Burial in Maple Lawn cemetery of Flora.—I. R. Beery, Flora, Ind.

Miller, John W., son of Abram and Hannah Miller, born in Wabash County, Ind., died at his home, near North Manchester, Ind., May 5, 1919, aged 63 years, 1 month and 6 days. In 1885 he married Emma Cupp. Having no children of their own they adopted a baby girl. He united with the Church of the Brethren in 1886 and has been faithful and true to his Christian profession and the church of his choice. He leaves his wife, daughter, two brothers, three sisters and three grandchildren. Services by the writer, assisted by Bro. I. B. Book.—A. L. Wright, North Manchester, Ind.

Moomaw, Daniel Clovis, youngest son of D. C. and Mrs. R. A. Moomaw, of Roanoke, Va., was killed in the battle of the Argonne Forest, France, Oct. 5, 1918, aged 32 years and 25 days. He was officially reported "missing in action" and "killed in action" several months after the tragedy, but the facts were not determined till our son, Dr. B. C. Moomaw, went over and made a definite search. This resulted in finding his lifeless body May 5, lying just as he fell, seven months before. He was taken to the Romauge cemetery, where he was buried temporarily. As soon as practicable, he will be brought home, and buried at Roanoke.—D. C. Moomaw, Roanoke, Va.

Potter, Sister Henrietta, of Newport, Pa., died Feb. 20, 1919, aged 91 years, 2 months and 8 days. She was the daughter of Joseph and Christina Jones. She married John McNaughton in 1846. To them was born one daughter, who survives. Her husband died in 1848 and she later married John Potter, who preceded her. Afterward she resided with her daughter. She was received into the Church of the Brethren in 1859, at Germantown, Pa., and was a loyal and faithful member. Services at the church by Brethren C. D. Sterman, and W. H. Miller. Interment in the family burying plot.—Mrs. Ada Brandt, Millerstown, Pa.

Reed, Harriette, nee Holdreed, wife of John Reed, deceased, died in May, 1919. She was the mother of three sons and three daughters who survive. She united with the Church of the Brethren in 1885 and lived an exemplary Christian life. Services by the home ministers.—David Metzler, Nappanee, Ind.

Rohrer, Bro. Henry H., son of Benj. and Mary Rohrer, born near Canton, Ill., died May 15, 1919, aged 51 years, 3 months and 26 days. In 1891 he married Maggie Vanzyckle. To this union were born eight children. He united with the Church of the Brethren when nineteen years old and was an active worker in both church and Sunday-school. He is survived by three sons, four daughters and five grandchildren. Services at the home by Elders D. E. Eshelman and S. G. Bucher. Interment in Greenwood cemetery at Canton.—Mrs. W. D. Vanzyckle, Canton, Ill.

Sadler, John, died at his home at Austin, Minn., April 28, 1919, aged 91 years. He leaves his wife, three sons and two daughters. He was a faithful member of the Brethren church for many years. Services in the Root River church by Bro. J. Sanders. Interment in the cemetery near by.—Amy J. Owen, Preston, Minn.

Shoemaker, Sarah, nee Pontius, born in Ohio, died at the home of her son, Eld. C. W. Shoemaker, Overbrook, Kans., May 25, 1919, aged 86 years, 2 months and 17 days. She married Isaac Shoemaker. She united with the Church of the Brethren forty-five years ago and lived a consistent Christian life. Although almost helpless and blind for two years, yet she bore her afflictions with Christian patience. Her husband and three children preceded her. She is survived by four sons, three daughters, twenty-two grandchildren and twenty great-grandchildren. Services in the Appanoose church by Eld. L. L. Hoover, assisted by Elders D. B. Barnhart and S. J. Heckman. Interment in cemetery near by.—J. M. Ward, Pomona, Kans.

Thacher, D. R., died April 23, 1919, aged 83 years, 4 months and 19 days. He leaves his wife, four sons and one daughter. Services at the Root River church by Bro. J. F. Souders. Burial in the cemetery near by. He was a faithful member of the Brethren church for many years.—Amy J. Owen, Preston, Minn.

Umbaugh, Sister Martha, daughter of Adam Hohbein, born near Nappanee, Ind., died May 7, 1919, aged 51 years, 1 month and 18 days. In 1887 she married Wm. Umbaugh. One son was born to them. She united with the Church of the Brethren many years ago and has lived a devout Christian life. She leaves her husband, one son, three grandchildren and one sister. Services at the Union Center church by Eld. Frank Kreider and Eld. D. F. Anglemyer.—Chloe Weldy, Nappanee, Ind.

Wallman, Jemima, wife of J. K. Wallman, died at her home in Nampa, April 10, 1919, aged 69 years, 3 months and 27 days. Her husband, seven children, twenty-eight grandchildren and one great-grandchild survive. Services at the church by Bro. J. C. Neher.—Amanda Garber, Nampa, Idaho.

Wright, Dr. J. Lewis, was born near North Liberty, Ohio. He was reared on a farm, taught school, and studied medicine at Cincinnati, Ohio, and Indianapolis, Ind. He was offered the professorship of Anatomy at Indianapolis by his Alma Mater, but he preferred the service of sacrifice. He was the originator of several effective remedies. When a young man the faith of the "Seceders" appealed to him, whose faith he accepted and endorsed. His wife was taken by death six years ago. Two sons blessed this union. He was retiring in disposition and beautifully gave himself to others. His entire practice was confined to this vicinity with the exception of two years in Bellefontaine, Ohio. He lived to serve humanity for forty-nine years in the practice of medicine. Services at the home by the writer. Interment at Locust Grove.—Van B. Wright, Peebles, Ohio.

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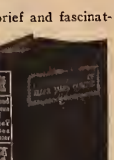

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Dress Reform Literature

The three booklets listed here have been issued by the Dress Reform Committee. They contain the best in print on the subject.

Head Dress for Christian Women. J. H. Moore, ... 5c
Christian Attire. Lydia E. Taylor, ...10c
Dress Reform. W. F. Crafts, J. W. Lear, 20c

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SISTERS' AID SOCIETIES

PLEASANT VALLEY, VA.—Report of Aid Society for 1918: We
t ten times, with an average attendance of eighteen. At the
ginning of the year we had in the treasury, $27.81; received by
nthly offerings, $58.37; birthday offerings, $15.26; for work done
d goods sold, $68.99; paid on sewing-machine at Bridgewater Col-
re, $2.50; for support of an Indian orphan, $30; to Orphans' Home,
; sent soap to Orphans' Home and to the Old Folks' Home; to the
or, $3.50 in cash, bedding and clothing; to Sister Nelle Wampler,
stern Virginia Mission, comforts and clothing, valued at $12.50; for
ods and other expenses, $34.50. Our work consisted of making
ilts, prayer-coverings and comforts. Amount received during the
ear, $142.62; total, $170.43; total expenses, $80.50; balance, $89.93. Of-
ers: President, Sister Effie Cline; Vice-President, Sister Willie
iver; Secretary-Treasurer, Sister Ida Showalter.—Annie Bibb, Mt.
nney, Va., May 30.

POPLAR VALLEY, MONTANA.—Report of Sisters' Aid Society
m May 23, 1918,—date of organization. Officers: President, Sister
ron Swihart; Vice-President, Sister Ed Mitchell; Superintendent,
ster Jessie Brown; Secretary, Sister Georgia Brown; Treasurer,
ster Wm. Dees. We held fourteen meetings, with an average at-
ndance of eight; enrollment, twenty. Offerings, $15.54; average
llection, $1.11. We made comforters, aprons and did sewing for
e Red Cross. We sold comforters amounting to $12.—Bessie Dees,
ps, Mont., May 31.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a
rriage notice may be applied to a three months' Gospel Mes-
nger subscription for the newly-married couple. Request should
made when the notice is sent, and full address given.

Beegbley-Walker.—By the undersigned, at his residence, May 22,
9, Bro. Floyd F. Beegbley, son of Elder and Sister A. J. Beegbley,
d Sister April May Walker, daughter of Elder and Sister D. H.
alker, both of Geiger, Pa.—S. A. Meyers, Somerset, Pa.

Gilbert-Cupp.—By the undersigned, at his residence, May 10, 1919,
o. Orin Gilbert and Sister Georgia Cupp, both of Augusta County,
.—J. C. Garber, Staunton, Va.

Lybarger-Thomas.—At the home of the undersigned, May 10, 1919,
o. Ralph G. Lybarger and Sister Mary J. Thomas, both of Holl-
pple, Pa.—N. H. Blough, Davidsville, Pa.

Pullen-Robertson.—At the Presbyterian parsonage, Jacksonville,
regon, May 15, 1919, Bro. Thomas J. Pullen, of Empire, Calif., and
ster Mary Robertson, of Eagle Point, Oregon.—Jesse Wirth, Empire,
lif.

Salzer-Ritenour.—By the undersigned, at the Hickory Grove church
rsonage, May 22, 1919, Mr. Henry F. Salzer and Sister Ada E.
tenour.—G. G. Canfield, Mt. Carmel, Ill.

Wren-Paceley.—By the undersigned, in the Muscatine church, Iowa,
ay 22, 1919, Bro. John C. Wren and Sister Ida F. Paceley, both of
uscatine.—Leander Smith, Muscatine, Iowa.

Zimmerman-Metzger.—By the undersigned, in the East Dayton
urch, May 14, 1919, Bro. Martin C. Zimmerman and Sister Sarah
. Metzger, both of Dayton, Ohio.—Elmer Brumbaugh, Dayton, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Brodine, Florence Yates, born at Plattsmouth, Nebr., died at St.
ke's Hospital, at Kearney, Nebr., May 5, 1919, aged 27 years. She
s baptized in the Church of the Brethren when eleven years old,
t later united with the Christian church. April 3, 1918, she married
lfred Brodine, who survives with her mother, stepfather, one sister,
ur brothers, two stepbrothers and four stepsisters. One brother
still in service in France. Services at Fairview church by Rev.
ggers, of the United Brethren Church, and Bro. Frank Musselman.
Leonora Yates Becker, Elm Creek, Nebr.

Brower, Wm., born in Chester County, Pa., died April 26, 1919, aged
years, 2 months and 1 day. In 1864 he entered the Millersville
ate Normal. He read medicine with the late Dr. A. R. Savidge, of
rkerford and later entered Jefferson Medical College, Philadelphia,
om which he graduated in 1867. He then came to Spring City,
here he entered upon a large and lucrative practice. Twelve years
go he gave up his practice, to become the president of the Spring
ty National Bank. Dr. Brower from his youth was an active
ember of the Brethren church. In 1869 he married Miss Sallie M.
endall, who survives with a daughter. Services by Elders J. F.
etric and A. M. Dixon, assisted by Rev. Flint.—J. P. Hetric, Potts-
wn, Pa.

Deardorff, Nancy, wife of Jacob Deardorff, deceased, died at her
n's home at Malvern, Iowa, May 22, 1919, aged 77 years, 9 months
d 14 days. The remains were brought to Yale, to the home of
e writer. Burial in the Brethren cemetery. Services by Bro. E.
Fisel, assisted by Bro. Irving Haughtelin.—Moses Deardorff,
ale, Iowa.

Fauber, Mary Frances, born Dec. 11, 1915, died April 6, 1919. Martha
elle Fauber, born Oct. 21, 1917, died April 7, 1919. They were daugh-
rs of W. D. and Sesie W. Fauber, of the Spring Creek congre-
ion; mother, four sisters and one brother survive. Short services
the home by Rev. R. A. Crabtree, of the Baptist church. Burial
South Mountain cemetery.—E. J. Whitesell, Montebello, Va.

Foote, Sister Cynthia A., nee Gump, born in Allen County, Ind.,
ed at the Sanitarium, Rome City, Ind., May 26, 1919, aged 66 years,
months and 2 days. Death was due to a complication of diseases.
e married Abraham Z. Foote in 1872. To this union were born
ven children, of whom three sons and three daughters survive.
e united with the church at the age of sixteen, and has always
en a faithful member of the Cedar Lake congregation. Services
the writer, assisted by Brethren Amos Budd and Russell Sher-
an.—J. H. Urey, Corunna, Ind.

Garver, Mrs. Anna, daughter of Benj. and Catherine Bear, born in
nking Valley, Pa., died at the home of her daughter, in Hunting-
on, May 26, 1919, aged 86 years, 8 months and 15 days. Mrs. Garver
accidentally fell about two weeks ago and sustained severe injuries
hich, together with advanced age, resulted in death. She married
eo. Garver in 1856. To this union eight children were born, three
whom died in infancy. She was a faithful member of the Church
the Brethren. She is survived by two sons and three daughters,
a faithful member of the Church of the Brethren for many years. Services at the Presbyterian church in Lebanon by the writer. Interment in the Nye cemetery.—Hiram Smith, Albany, Oregon.

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Lohman, Bro. Isaac C., son of Brother and Sister F. W. Lohman, died at his home near Cameron, Mo., of a complication of diseases following influenza, May 16, 1919, aged 46 years, 5 months and 16 days. He leaves his father and mother, two sisters and two brothers. He was a faithful and devoted member of the Church of the Brethren for nineteen years, having his membership in the South Fork church at Flatrock. Services at the home by Bro. H. M. Brubaker, assisted by Bro. D. D. Sell. Interment in the Pollard cemetery, near Cameron.—Ada Sell, Flattsburg, Mo.

Long, Sister Emeretta, born in Osceola, Ind., died May 18, 1919, aged 69 years, 2 months and 28 days. She leaves six children and one brother. Services by the writer, assisted by Eld. H. Roose. Burial in the Osceola cemetery.—H. M. Schwalm, Wakarusa, Ind.

Metzger, Francis Eppley, the only son of Elmer and Mary Metzger, was born in Union Bridge, Md., Jan. 12, 1904. After six weeks' illness he died at the age of 15 years, 4 months and 4 days. For six years Chicago was the parental home, but in 1911 Flora became their home. Francis was a very promising young man. At the early age of nine he united with the Church of the Brethren at Flora. He was a member of the Freshman class of the local high school, and this class, with his Sunday-school class, attended the funeral services in a body. Francis was one of their departed classmate. Francis had planned to enter the Academy of Manchester College at the opening of the fall term, but death intervened. April 27 he was anointed with oil in the name of the Lord, and May 23 the Heavenly Father saw fit to bring his life to a close. Francis leaves a father, mother, two sisters and four grandparents. Services by the writer, assisted by Eld. Ira Keeider. Text, James 4: 14. Burial in Maple Lawn cemetery of Flora.—I. R. Berry, Flora, Ind.

Miller, John W., son of Abram and Hannah Miller, born in Wabash County, Ind., died at his home, near North Manchester, Ind., May 5, 1919, aged 63 years, 1 month and 6 days. In 1885 he married Emma Cupp. Having no children of their own they adopted a baby girl. He united with the Church of the Brethren in 1886 and has been faithful and true to his Christian profession and the church of his choice. He leaves his wife, daughter, two brothers, three sisters and three grandchildren. Services by the writer, assisted by Bro. I. B. Book.—A. L. Wright, North Manchester, Ind.

Moomaw, Daniel Clovis, youngest son of D. C. and Mrs. R. A. Moomaw, of Roanoke, Va., was killed in the battle of the Argonne Forest, France, Oct. 5, 1918, aged 32 years and 25 days. He was officially reported "missing in action" and "killed in action" several months after the tragedy, but the facts were not determined till our son, Dr. D. C. Moomaw, went over and made a definite search. This resulted in finding his lifeless body May 5, lying just as he fell, seven months before. He was taken to the Romaugc cemetery, where he was buried temporarily. As soon as practicable, he will be brought home, and buried at Roanoke.—D. C. Moomaw, Roanoke, Va.

Potter, Sister Henrietta, of Newport, Pa., died Feb. 20, 1919, aged 91 years, 2 months and 8 days. She was the daughter of Joseph and Christina Bones. She married John McNaughton in 1846. To this union was born one daughter, who survives. Her husband died in 1848 and she later married John Potter, who preceded her. Afterward she resided with her daughter. She was received into the Church of the Brethren in 1859, at Germantown Pa., and was a loyal and faithful member. Services at the church by Brethren C. H. Steerman, and W. H. Miller. Interment in the family burying plot.—Mrs. Ada Brandt, Millerstown, Pa.

Reed, Harriette, nee Holdreed, wife of John Reed, deceased, died in May, 1919. She was the mother of three sons and three daughters who survive. She united with the Church of the Brethren in 1885 and lived an exemplary Christian life. Services by the home ministers.—David Metzler, Nappanee, Ind.

Rohrer, Bro. Henry H., son of Benj. and Mary Rohrer, born near Canton, Ill., died May 15, 1919, aged 81 years, 3 months and 26 days. In 1891 he married Maggie Vansyckle. To this union were born eight children. He united with the Church of the Brethren when nineteen years old and was an active worker in both church and Sunday-school. He is survived by three sons, four daughters and five grandchildren. Services at the home by Elders D. E. Packman and S. G. Bucher. Interment in Greenwood cemetery at Canton.—Mrs. W. D. Vansyckle, Canton, Ill.

Sadler, John, died at his home at Austin, Minn., April 28, 1919, aged 91 years. He leaves his wife, three sons and two daughters. He was a faithful member of the Brethren church for many years. Services in the Root River church by Bro. J. F. Souders. Interment in the cemetery near by.—Amy J. Owen, Preston, Minn.

Shoemaker, Sarah, nee Pontius, born in Ohio, died at the home of her son, Eld. C. W. Shoemaker, Overbrook, Kans., May 25, 1919, aged 86 years, 2 months and 17 days. She married Isaac Shoemaker. She united with the Church of the Brethren forty-five years ago and lived a consistent Christian life. Although almost helpless and blind for two years, yet she bore her afflictions with Christian patience. Her husband and three children preceded her. She is survived by four sons, three daughters, twenty-two grandchildren and twenty great-grandchildren. Services in the Appanoose church by Eld. I. L. Hoover, assisted by Elders D. B. Barnhart and S. J. Heckman. Interment in cemetery near by.—J. M. Ward, Pomona, Kans.

Thacher, D. R., died April 23, 1919, aged 83 years, 4 months and 19 days. He leaves his wife, four sons and one daughter. Services at the Root River church by Bro. J. F. Souders. Burial in the cemetery near by. He was a faithful member of the Brethren church for many years.—Amy J. Owen, Preston, Minn.

Umbaugh, Sister Martha, daughter of Adam Hobbein, born near Nappanee, Ind., died May 7, 1919, aged 51 years, 1 month and 18 days. In 1887 she married Wm. Umbaugh. One son was born to them. She united with the Church of the Brethren many years ago and has lived a devout Christian life. She leaves her husband, one son, three grandchildren and one sister. Services at the Union Center church by Eld. Frank Kreider and Eld. D. F. Anglemyer.—Chloe Weldy, Nappanee, Ind.

Wallman, Jemima, wife of J. K. Wallman, died at her home in Nampa, April 10, 1919, aged 69 years, 3 months and 27 days. Her husband survives, also two daughters, seven children and one great-grandchild survive. Services at the church by Bro. J. C. Neher.—Amanda Garber, Nampa, Idaho.

TEACHERS, SUPERINTENDENTS,

The Sunday-school lessons for the next six mon
Supper, Faith, The Resurrection, Sin, Prayer, Th

You Will Need th on the Doctrin

STUDIES IN DOCTRINE AND DEVOTIO
Part I, By D. W. Kurtz; Part II, By S

This is the Book of Doctrine that should be i minister and all others interested in the doctrines for reference, for devotional study, for the libra to get Studies in Doctrine and Devotion.

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C. F. Yoder, A. B., B. D.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. R. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

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BECKER BICENTENNIAL ECHOES

(Continued from Page 377)

ideals worth while have had their origin in the church, the speaker showed how many of the principles for which the Church of the Brethren has stood have steadily gained in influence until some of them have been adopted into the life of the nation and still others are ideals toward which America is striving. Christian ideals are the ideals of a true democracy and the church must continue to contribute her utmost in making American ideals Christian.

"America's Debt to the World" was discussed by Bro. W. F. England, of California. He held that it was similar to Paul's debt to the Romans, Greeks and Barbarians. These people had never done anything for Paul, but Christ had done a lot for him. Christ had given him something which he was able to give them, and just because he *was* able, he considered himself their debtor. That's the ground of America's debt to the world. She has the message the world needs, and is able to "send the light." Therefore she ought to do it. Her debt is the debt of love.

Bro. J. W. Fidler, of Ohio, followed with a most appropriate treatment of a most appropriate subject, "Paying the Debt." This great debt can only be paid by love, prayer and life-blood. Love, the love that makes faith work, will provide the motive. Prayer will keep the inspiration from running low and the current of divine power turned on. And life-blood; the pouring out of the life-energies in sacrificial service,—this will put the power into operation,—this will pay the debt.

There was a Great Day of Pentecost long, long years ago. There was another one today. This one has not yet brougbt three thousand souls into the Kingdom but it *will* bring them and many more, when the influences it has set going have come to full fruition.

Monday, June 9

These words are written just after the Great Missionary Meeting this afternoon. Time and space forbid anything but the briefest mention, at this time, of the events of this wonderful day. We hope to have something further to say later.

The forenoon session was given to "An Interpretation and Application of the Forward Movement of the Church of the Brethren." The Secretary of the General Mission Board, Bro. J. H. B. Williams, explained the meaning of the Movement "Along Missionary Lines." Bro. Ezra Flory, a member of the General Sunday School Board, did the same "Along Sunday-school Lines," and the Chairman of the General Educational Board, Bro. D. W. Kurtz, did the same "Along Educational Lines."

This was the session preëminently given to the Forward Movement, but that has been the real theme of every meeting which preceded. It is the spirit of the Conference. Unless we greatly err, the hopes of many of us that this Conference would mark the beginning of a new era of power and service for the church, are going to be justified. The addresses this forenoon seemed to gather up the impulses which have been forming, and crystallize them into definite, tangible expression and determination. We can say no more at present.

The interest reached its climax this afternoon. Good-natured effort was made to put into the auditorium twice as many people as it would hold. Overflow meetings had to be provided for. Bro. D. L. Miller presided in the auditorium. Bro. S. R. Zug, of Pennsylvania, a former member of the Mission Board and now in his eighty-eighth year, offered the opening prayer. Bro. Jesse B. Emmert, of India, and Bro. J. J. Yoder, of McPherson College, a member of the General Mission Board, both gave soul-inspiring addresses and appeals, of which no more can be said here. A little girl of eight or ten summers, Mary Alice Archey, of Pittsburgh, Pa., followed in clear voice with a most touching selection whose theme seemed to be, "I am waiting, Lord, send me." The people were hushed in reverent silence and their hearts melted in adoration.

Bro. J. H. B. Williams directed the gathering of the offering and then presented to the audience the new missionaries, two for Denmark, ten for China and twenty for India, thirty-two in all. The audience waved them a farewell salute with a sea of white handkerchiefs, after which Bro. H. K. Ober offered the consecration prayer. The singing of the doxology, and the final benediction by Bro. H. C. Early, Chairman of the General Mission Board, concluded the greatest missionary meeting ever held in the Church of the Brethren.

Up to the time of closing the columns of this issue,—Tuesday forenoon,—the great Missionary Offering, so far as counted, had reached $85,000, but it was estimated that the final amount will be swelled to at least $125,000. Compared with the offering of last year, at Hershey, Pa., $66,953.62,—the largest up to that time,—the increase is gratifying indeed, strongly indicative of the fact that the "Forward Movement" has gripped the hearts of our members, and induced them to give liberally to the work of the Lord.

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JUNE 15

Sunday-school Lesson, Prayer.—Matt. 6: 5-15; Luke 18: 1-14.

Christian Workers' Meeting, My Prayer Life.—1 Thess. 5:17.

MEETINGS IN PROGRESS

Bro. D. M. Shorb, of Surrey, N. Dak., at Perth, same State.

GAINS FOR THE KNGDOM

Six confessed Christ in the South Waterloo church, Iowa.

Seven were added to the Blue River church, Ind.,—Bro. Geo. Mishler, of South Whitley, same State, evangelist.

Five were baptized in the Union Center church, Ind.,—Bro. Everett Pippin, of Nappanee, same State, evangelist.

Eleven were baptized in the Pleasant Hill church, Ohio,—Bro. John A. Robinson, pastor, in charge of the meetings.

Twenty-one were baptized in the Rossville church, Ind.,—Bro. Ira Kreider, of Bringhurst, same State, evangelist.

Nineteen have been baptized and two await the rite in the South Beatrice church, Nebr.,—Bro. C. B. Smith, of Morrill, Kans., evangelist.

Twelve were baptized and one reclaimed in the Unity church, Bethel house, Va.,—Bro. Homer Zigler, of Churchville, same State, evangelist.

Forty-five confessed Christ, thirty-nine of whom were baptized, in the Timberville church, Va.,—Bro. A. B. Miller, of Hagerstown, Md., evangelist.

Nine were baptized, one reclaimed and two await baptism in the Howard church, Ind.,—Bro. Chas. Oberlin, of Hartford City, same State, evangelist; fourteen were baptized previous to the meetings.

Five were baptized in the Columbia Furnace church, Woodstock congregation, Va.,—Bro. Wm. Harpine, of Mt. Jackson, same State, evangelist. Seven were baptized at the Valley Pike house, same congregation, Bro. Samuel Zigler, of Harrisonburg, Va., evangelist.

CONTEMPLATED MEETINGS

Bro. H. H. Ritter, of Mabel, Oregon, to begin June 22 in the Albany church, same State.

Bro. C. D. Bonsack, of New Windsor, Md., to begin June 24 in the South Waterloo church, Iowa.

Bro. P. J. Blough, of Johnstown, Pa., to begin June 17 in the Markleysburg congregation, same State.

Bro. Ralph G. Rarick and wife, of Covington, Ohio, to begin June 15 in the North Liberty church, Ind.

Bro. John C. Zug, of Palmyra, Pa., to begin June 17 at the Shrewsbury house, Codorus congregation, same State.

Bro. Ralph W. Schlosser, of Elizabethtown, Pa., to begin about the middle of June in the Manchester church, Ind.

Bro. B. B. Ludwick, of Mt. Pleasant, Pa., to begin June 14 in the Elbethel house, Elbethel congregation, same State.

Bro. D. M. Shorb, of Surrey, N. Dak., to begin June 15 in the Salem church, same State; July 13 in the Milk River Valley church, Montana.

PERSONAL MENTION

Bro. F. E. Miller changes his address from Enders, Nebr., to Impo, Mo.

Bro. Roy W. Hockenberry has moved from Everett, Pa., to Canoe Creek, Blair Co., same State.

Bro. Walter R. Replogle, late of Citronelle, Ala., has moved to 2207 S. Meridian Street, Anderson, Ind.

Bro. Elmon Sutphin, formerly residing at Wenatchee, Wash., is now in pastoral charge of the Bethel church, Nebr. He should be addressed at Carleton.

ELSEWHERE IN THIS ISSUE

The District of Texas and Louisiana is to hold its Ministerial Meeting and Sunday-school Meeting July 23 and 24, at Nocona, Texas, in connection with the District Conference, July 25. The programs will be found on page 382.

Elders and Pastors who contemplate changing locations, may find an opportunity for real service in the Shipshewana church, Ind.,—now without a resident minister. See Bro. John Bollinger's announcement among the Notes.

Churches of Idaho and Western Montana will please note the announcement of Bro. M. Alva Long, concerning his appointment as District evangelist. Application for his services should be made at once, so that the season's program can be properly arranged.

Special attention is directed to the announcement on page 382, of the Educational Directory which is being compiled by Brethren W. Arthur Cable and Homer F. Sanger, of Chicago. They solicit the coöperation of "Messenger" readers in securing a complete list of names, that the Directory may be as serviceable as possible. Please note their reasonable request, fill out the blank now, before you forget it, and mail as directed.

MISCELLANEOUS

Members of Northeastern Ohio will please note the following announcement, sent us by Bro. C. I. Schrock, 827 Oberlin Street, Akron, Ohio, for immediate insertion: "Owing to crowded housing conditions at Akron, Ohio, those expecting to attend the District Sunday-school Institute and Christian Workers' Convention at that place, should send names to the writer, so that lodging can be provided for. Parking space for automobiles is provided for on the high school grounds near by."

Notes From Our Correspondents

(Continued from Page 381)

Christian Workers' Meeting. Bro. Clapper preaches for us on the second and fourth Sunday of each month. May 11 Bro. L. H. Eby gave us a very inspiring and impressive sermon. We extend a cordial invitation to any brethren passing through the city to meet with us.—Elizabeth Johnson, Spokane, Wash., June 2.

WEST VIRGINIA

Pleasant View.—We met in council May 24. Our delegate to Annual Meeting is Bro. J. M. Crouse, with Brethren J. S. Zigler and E. L. Clower, alternates; delegate to District Meeting, Bro. E. L. Clower, with Virgie McAvoy, alternate. Our missionary sermon was preached May 25 and an offering of $150 was lifted.—Cyntha Fox, Fayetteville, W. Va., May 30.

It Was Great, Wasn't It?

Those young folks on Conference platform last Monday ready to pay their debt to the world. **They Were Trained, Prepared, Ready to Serve Efficiently. LISTEN. Is Your Son Being Prepared to Pay His Big Debt?** He owes a big one. He must pay it, in **Christian Service.**

GIVE HIM A CHANCE TO GET READY

Start Him In at

McPherson College

Fall Semester Begins September 15, 1919. "Life's Best Preparation, an Education at McPherson College."

McPHERSON, KANSAS

Remember: Students can enter our Academy as soon as they have finished the country school. Write for full particulars.

(Watch this space next week.)

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GIVE HIM A CHANCE TO GET READY

Start Him In at

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THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

Vol. 68 Elgin, Ill., June 21, 1919

1719--Becker Bicentennial Echoes--1919

Monday, June 9

REFERENCE to the events of this wonderful day, in our issue of last week, was of necessity so meager that it may be worth while to add a few further observations. The three addresses of the morning session were explanations of the goals set in the Forward Movement, with appeals and suggestions as to methods of reaching them.

What would the Mission Board do with $200,000 for home missions? Well, Bro. Williams made it plain that there are plenty of needy places to put it. He talked of the cities and of the Southland in particular. Then he told us something most of us had thought little about: the special need of expert leadership in lifting weak churches to a self-supporting and working basis. He told of some denominations that do not keep pouring money into the same church year after year without getting any results. They put a competent man there with a definite program and expect him to get the church able to stand alone within five or six years.

And as for the men and money set down as the foreign goal, if you could feel the desperateness of the situation in India say, as he described it, for lack of man-power to handle the work already under way, fifteen men and $250,000 would look exceedingly small. He did not give much credit to the folks who talk of leaving money for the Lord when they die, in view of their evident inability to take it along with them. Citing a recent case in which the Board lost $25,000 which a brother desired it to have because his heirs succeeded in breaking his will, Bro. Williams commended the wiser plan of setting your money to work for the Lord while you are still alive and can make sure the Lord will get it.

Bro. Ezra Flory, interpreting the Sunday-school Forward Movement, warned us against thinking of the goals in too formal a way. They are to give us something tangible to work for, to help us to a vision of the field. Here are some of the things to be kept in mind as the real objects of the movement:

We must supply teacher training. We must not endure so much mechanical teaching. From everywhere, too, comes the call for leaders in church activities. We must supply them. We must develop the latent talent in our churches. We must promote Bible study, not in the Sunday-school merely but through the Sunday-school, in the homes. In short, to fall back on a much used word, the Sunday-school must be a more efficient instrument in forwarding the objects for which the church exists.

At this point Mr. Rodeheaver was given two minutes in which to announce the "Song-Directors' Conference" to be held at Winona Lake for ten days beginning August 15. It is free of charge and a hearty invitation was extended to all our churches to send their local talent to the Conference to learn how to lead in schools for missionaries and pastors. We can not have leadership without Christian education. The purpose of the Forward Movement in Education, he said, must be to give the church the school vision and the schools the church vision. Why should it not be thought as sacred a service to train missionaries as to feed them?

The educational goals are very modest indeed, he explained. They are the absolute minimum, the standard that must be reached, if the schools are to maintain their standing in the educational world and meet the demands of these tremendous times.

The writer has a vivid recollection of his experience, at the first Annual Conference of which he has any recollection at all, in trying to get into the dining hall to get something to eat. He thought about it when he saw the people trying to gain admission to the auditorium for the Great Missionary Convocation. And it seemed good to see them as eager now to get into a missionary meeting as they were to get into a dining hall thirty-seven years ago. And that happened only a few miles from where this happened.

Another impressive appeal through the eye, when you got inside, was that intermittent electric light which had been preaching its powerful sermon in the exhibit room but was now above the auditorium platform. You just *had* to look at it and think what it meant. The card below it said "Every time this light goes out three persons in India and three in China perish without Christ."

Another impressive sight was the big service flag with 99 crosses on it, one for each missionary who has served on the foreign field. The flag was made and presented to the Board by a Sisters' Aid Society down in Ohio, the one at Painter Creek, if we remember rightly. There is a large blank space for new crosses. Isn't it fine to think that it will get thirty at this time? It's thirty instead of thirty-two, because two of the missionaries, though new appointments, had served on the India field. Bro. D. L. Forney and wife, after fifteen years of residence in the home land, are reappointed to the service.

But what would you guess was the most impressive picture of all? It was the missionaries themselves, more than forty of them, outgoing and on furlough. Doesn't it begin to look like the church is waking up?

It sounded like it, too, the way the congregation sang "Take my life and let it be, consecrated, Lord, to thee," the last verse being sung by the missionaries only.

In beginning his address Bro. Emmert called attention to the fact that this Conference, in addition to being the bicentennial of the coming of the church to America, is the quarter-centennial of the appointment of the first missionaries to the non-Christian world. And the address was largely a review of the progress which had been made. Some feared failure, but the

CONTRIBUTORS' FORUM

An Ever-Present Friend

It is so sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the Heart Divine
Still understands these cares of yours and mine.

Not only understands, but day by day
Lives with us while we tread the earthly way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.

There is no sorrow that he will not share;
No cross, no burden, for our hearts to bear
Without his help; no care of ours too small
To cast on Jesus. Let us tell him all,—
Lay at his feet the story of our woes,
And in his sympathy find sweet repose.

—Selected.

The Things Which Belong Unto Peace

BY PAUL MOHLER

It is a foolish farmer that expects to reap without sowing. Equally foolish is he that sows without expecting to reap. Given the one, and the other follows in its natural course. This principle is as universal, as beneficent, and as terrible as the law of gravity. How much of the happiness and unhappiness of the world depends upon it!

Jerusalem did not know that it was time to sow for peace. She did not know that peace is as much a product of planting, watering, and the blessing of God, as is corn. She did not even recognize the seed when it was offered her, so she refused to sow. Jesus knew, and knowing, wept for her, saying: "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank against thee, and compass thee around, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" Luke 19: 42ff.).

What is the seed of peace? The faith. He who takes Jesus as both Savior and Lord has sown peace for himself and for his nation. All that any nation needs to do, to insure its peace, is really to Christianize its citizens. If Jerusalem had received her Lord when he was with her, she would not have been destroyed. All the armies of Rome could not have cast up a bank against her or touched one of her children, if Jerusalem had accepted Jesus and enlisted in his army of peace.

How does this work out? It is simple enough. In the first place, a nation of real Christians will never wrong another nation nor alarm it by any threat of aggression. Nations prepare for war because they fear an enemy. No other nation could fear the nation of Christians. But that is not all. No nation can have real Christianity and keep it to itself. Like the waters of the ocean, it flows out into every open space, filling the valleys of the seas, pressing against their bounds in every bay and cove and inlet. Then, where it is balked of a direct approach, it dissolves itself in vapor and flies by the winds of heaven to every nook and corner of the earth. One really Christian nation would Christianize the world so widely, and it would so profoundly change its atmosphere that no other nation could lead its citizens into war. Remember, in this connection, that even Germany, with all its autocratic power, united her millions for this struggle by telling them that the war was one of defense against a ring of powerful enemies. See how she even now insists that it was Russia mobilizing that called forth her own first movements! If all or even the majority of her neighbors had been as peacefully inclined toward her as was our own great nation, Germany would never have delivered herself into the hands of her military masters. Fear is at the foundation of it all, and no one fears a Christian.

But some one says: "That smacks of Bolshevism." No, it does not. The two are far apart, as far as the East is from the West. The Bolsheviki hope in the power of selfishness and unity of class. The Christian hopes in God and the power of righteousness. The seed which the Bolsheviki are sowing can never produce a harvest by the blessing of God. They must depend upon the devil. The seed the Christian sows is blessed of God, and God is stronger than the devil. Bolshevism strives to unite the masses of all the nations against the classes, to set up a tyranny with the workingman on the throne. Christianity unites all classes in love and mutual helpfulness, with each one serving the other in unselfishness. Bolshevism can never bring peace to any nation. Christianity will bring it to all the world.

Jerusalem fell because she did not know the time of her visitation. Jesus came and offered himself as a Savior at a time when Jerusalem thought she needed a leader in battles against a foreign enemy. So, because she did not recognize the real strength of Jesus, she rejected him. America may do the same if she is careless and superficial in her judgment. We need to know the time of our visitation. We need to know when Jesus is knocking at our door. This country needs thousands of evangelists, and she needs pastors by the tens of thousands,—all alive and awake to the need of America. America needs a Savior, a Prince of Peace, a Captain of her salvation. We need leadership in a tremendous attack against the enemy of souls. Our time of visitation is right now. Jesus is presenting himself to us with peace in his hands. Our future peace, as a nation, is at stake. How many of us are patriotic enough to respond? How many are ready to respond to make our future safe? These are the really vital questions before America today.

I know that many people are looking for the end of this generation. Some refuse to sow (for Christ) on that account, but I notice that they haven't quit sowing for money. As long as there is time given us for farming and merchandising, it is time to sow for peace, and they who are faithful in sowing will be rewarded when the Lord of the harvest comes.

Wenatchee, Wash.

Respecting the Aged Ministers

BY J. H. MOORE

In this article we are treating a subject that is not very popular, but it needs attention all the same. What we are saying has nothing to do with personal interest, for as a preacher and a writer we have enough work to take up our time and strength. We are considering the subject in a sense that is as broad as the Brotherhood itself, and what we may offer will apply to other Christian bodies as well as to our own.

Preachers grow old as well as other men. They can not help it, and their Creator never intended that they should. Some, as they advance in years, become prematurely feeble. Others grow in wisdom, knowledge and even in strength as the years multiply. Moses, at the age of 120, was still a strong man in mind as well as in body. As a writer, as well as a leader of men, he did a marvelous amount of work during the last day he spent on earth. Though a hard worker and a diligent student, he had taken good care of his mind and body, and was therefore fully prepared for any part of the Lord's work. Caleb, at the age of 85, had lost none of his qualities as a warrior, leader and thinker. The apostle John did his fine literary work after passing the fourscore and tenth milestone of his busy life.

Coming down to the present age, we notice that the very best generals, diplomats and statesmen in the late war were men who had seen sixty summers and more. Many of the members of both houses in Congress are men of seventy and more years. The people of this country never think of dropping a congressman or a senator because of his age. With them it is a matter of efficiency, and not a case of so many years. On the bench, in the Supreme Court, are men venerable in years as well as efficient in knowledge and experience.

We do not hear of lawyers being retired from the bar simply because of years. Judges of all courts continue on the bench long after they begin wearing the silver crowns. Who thinks of dismissing the family physician merely because of his years? In all departments of human activity, especially as leaders and thinkers, we find old men. They are men of experience, and age has ripened their judgment and rendered their services only the more valuable.

But in the ministry we do not find the same situation. Preachers of the Gospel are often discounted because of their age. Families may prefer the aged physician, vote for the congressman who has passed his seventy-fifth year, but for their pastor they seldom want the man of years. They are looking for the preacher who takes well with the public. It is this way in practically all the churches. The air is full of that kind of talk. In case of sickness the aged family doctor is called, but when it comes to looking after the Master's sheep, there is little demand for the man who has rounded out his threescore years. For those who have given their best energies to the preaching of the Gospel, all of this is discouraging. They are often made to feel that they are no longer wanted in the pulpit. They see the world using men of age and experience, while the church is measurably dispensing with hers.

This condition has not yet greatly disturbed our congregations, but it is coming. We may, then, ask whose fault it is. It is not a normal condition of society or religion, and it may be wise to consider the reason, or reasons, for the situation.

The fault may lie with the ministers growing old in the Lord's service, and then the trouble may rest with the members composing the congregations. Not a few ministers permit themselves to grow inefficient. At the age of sixty-five and seventy we find them preaching the same sermons they preached when forty years old. Before reaching the threescore year mark, they have prepared sermons enough to last them the balance of life, and so, in their pulpit efforts, it is the same thing over and over again. They seldom prepare a new sermon. There are enough old ones outlined, and these save work. They do not read, think, plan and work as they once did. Some grow careless in their appearance and cease to cultivate the habits, taste and manners that appeal to the people with whom they mingle. One can hardly blame a community for dropping a minister of this type. But how about those who keep as well read up in their profession as does the aged family physician? Why shelve the efficient, hard-working ministers of years, and encourage the aged doctors, lawyers, judges and statesmen?

In too many instances the public sentiment, such as the members themselves help to make, is at fault. The talk is against using the fathers in the pulpits. They want something that will *draw*. Experience and efficiency in the management of the flock are often lost sight of. It is not so much the skill in church management as the ability to draw in the pulpit. Members think this way, and it is along this line that they do their talking, and so the air is soon full of the same spirit.

To us the method does not seem fair or wise. Without embarrassment, we can speak out plainly, for those who know us understand that we have no grievance to air, and no ax to grind. We look at the subject on its merits. Why not encourage the aged and experienced ministers? They have long borne the heat and the burden of the day, and largely at their own expense some of them have built up not a few of our most influential congregations. To some of them it seems a bit discouraging to step entirely aside just when the vineyards they have planted become especially fruitful.

As compared with improved methods and growing demands, some of them may have become a little short on efficiency. But they need not be completely sidetracked on this account. Find something for them to do, and then encourage them while doing it. If they can not manage a large flock with the necessary skill, then place them in charge of a smaller flock. All their lives they have been accustomed to working for the Lord, and as they grow old in years and even riper in

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As compared with improved methods and growing judgment, like Caleb of old, they still feel like battling for the Master. Do not have them feel that they are of no more use in the church. Treat them at least as kindly and considerately as you treat your aged family physician.

Sebring, Fla.

The Hope of the World

BY ROGER C. SMITH

THIS is indeed a suffering world. Torn by dissensions, bleeding from the frightful wounds of the war, haunted by memories of horrors and finally stricken by famine and pestilence. The nations cry "Peace," but there is no peace. A few months ago, when it seemed that the enemy was about to prevail, it was commonly stated that the world had reached a crisis. Fortunately this crisis is over, but immediately there appeared another, and then another. History appears to be a record of crises. It appears each time as if a part or all the fabric of society must fall to pieces,—a miserable failure. But just as often the solution appeared in due time, the crisis was passed, and the world moved on. We are brought to wonder just what is the ultimate hope of the world.

It seemed to me that the answer to this question is twofold,—education for the masses and the Christian religion for all. Either of these alone is insufficient without the other, to bring the fullest realization of human hopes.

We have just witnessed the downfall of an insufficient philosophy, viz., that might makes right. "He that taketh up the sword shall perish with the sword" it has been ordained. On the other hand, right does not conquer by virtue of itself but it must have staunch defenders. Sometimes right can be adequately upheld by reasoning or argumentation, but sometimes plain force appears to be necessary. But the exercise of might is no solution of any problem,—it is never more than a temporary measure. Man can not hope to reach the abundant life by the exercise of mental or physical force.

It has been frequently stated that education is the ultimate solution, and, indeed, the shibboleth that "the common schools are the hope of our country" carries with it much convincing argument. Russia today shows clearly what a grave danger there is in illiteracy. With 85% of her population illiterate, it is not surprising that there exists today in that country such chaos. The illiterate man is distrustful and suspicious of his fellows, especially of educated persons. He puts his trust in some of his own kind. As a result, he can be swayed by the simplest of argument and led by the most incompetent of leaders. Bolshevism is championed in all countries by the illiterate and irresponsible. Being without the power of convincing argument, its promoters resort to anarchy, in the hope of intimidating their opponents and gaining their point. True Christian education will lift the world to a higher plane. It will show the individual his responsibilities in society, it will enable him to read and form his own conclusions. It will make him rational.

But Germany had developed a great system of education. They boasted of their learning and, indeed, illiteracy was reduced to a very low figure. Yet we could not say that Germany acted rationally towards God or man. On the other hand, one may be rational and still be wrong. It is a well known fact that many college professors are infidels and atheists.

While a student at one of our large universities, I formed the acquaintance of a very learned professor who was an atheist. Strange to say, this man had had two years in a denominational Bible school, in preparation for the ministry, and his Bible, concordances and allied books had the earmarks of much usage. We he was a happy, contented man. It appears that many learned men attempt to reason to some understanding of God, immortality and spiritual problems. Upon the failure to do this, to their satisfaction, they become infidels. But not even infidels regard atheism as a solution. It is only their idea of a failure of a solution. During those terrible days of the French Revolution, one of the governments, that held power for a short time, decreed that the place of God should be taken by reason, and that worship should be accorded this new deity. But the Goddess of Reason was destined to have a small following. We can expect the recent antichurch activities in Russia to call forth new standards of consecration.

Education alone is not the ultimate solution, for pure reason never went beyond "an eye for an eye and a tooth for a tooth." But there came a man out of Nazareth who taught: "Love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you" and many other un*reasonable* things. He taught an idealism that his hearers could not comprehend. It is this lofty idealism, constituting the tenets of true religion, that is the hope of the world. Almost everything else has been tried and found wanting.

In the past, religion has been practiced in such a haphazard, half-hearted way. Religious leaders are beginning to see how far short the church has come of the full measure of its duties and opportunities. The late world crisis has turned the world to serious thinking. Men on the battle-field have looked into the face of death. They have prayed and many have professed religion. They will return, fired by a new zeal to purge this old sin-cursed world. But they will be disappointed. They will come back and find that people who call themselves Christians are still wasting their time arguing over trivialities, while the community continues to revel in the works of the devil. He will be impatient when he finds that many churches are on a side-track resting with a marvelous feeling of self-satisfaction and composure. He will see a large per cent of the churches using only a fraction of their powers, with great stores of latent ability untouched. He will see leaders working together like a balky, untrained team. If this war taught any practical lesson at all, it is that, to overcome, the forces must be united. The tide of battle was quickly turned when the Allies unified their efforts. So, if the church is to appeal to the returned soldier, or to any serious minded person, for that matter, there must be unity of purpose and efforts. I have often wondered what would become of the business man who attempted to run his business as not a few churches go about the Master's business. If religion is the hope of the world, it is too serious a business to be operated at less than maximum efficiency.

So Christians, wake up, go forward, for the time of big things is at hand. The whole world is groping for a solution of their problems. They are seeking a peace such as man can scarcely make. Let it not be said that the church missed a single opportunity to minister to those within its reach. Let us not forget that the world is stumbling not over details of the Christian religion but over the fundamental principles of the same. We have abundant reasons to be encouraged in that we have in such sweeping reforms as national prohibition, the League of Nations, and organized relief for the world's needy, unmistakable evidence of an admission by the world's leaders that the tenets of the Christian religion do constitute the hope of the world.

800 Locust Grove, Charlottesville, Va.

Have Ye Received the Holy Ghost Since Ye Believed?

BECKER BICENTENNIAL ECHOES

(Continued from First Page)

sketched the later establishment and development of our church periodicals as we have them at the present time.

Tuesday, June 10

The high tide of spiritual interest engendered by the inspiration of the preceding days, reaching its climax in the great missionary meeting of Monday afternoon naturally suffers a little declension in the tedious processes of transacting business. How would it be this year? was a question in many minds. Would the business sessions act as a wet blanket on the fires which had been kindled? Oh, if you could only have been there to see. Only a time or two were the fires dampened just a little, and the way the situation recovered and even deepened in the final session beyond anything that had gone before—but that is getting ahead of our story. Just wait.

We didn't know whether it was premeditated, accidental, or providential, that the same hymn was used to begin the business with that had marked the opening of the Conference, but "All Hail" is good to sing at any time. And its dominant note, "Crown Him Lord of All" seemed to dominate the thought of the delegates right through to the end. Bro. L. H. Dickey, of Ohio, led the opening prayer.

The Retiring Moderator, Bro. I. W. Taylor, who was temporarily in charge, after referring briefly to the activities of the five preceding days and to the natural concern of all for the corresponding success of the meeting further, announced the new organization and turned the meeting over to the new officers: Moderator, H. C. Early; Reading Clerk, Otho Winger; Writing Clerk, Jas. M. Moore.

Moderator Early signalized the assumption of his new duties by a short address on general world and church conditions, and the bearing which these ought to have on the Conference. He referred to the critical world situation when we met at Hershey a year ago and the developments since then, to the present unprecedented distress in the East, and to the remarkable response of the Brethren to the appeals made. He also expressed the concern we all feel for the outcome of the Peace Conference at Versailles, and voiced our approval of President Wilson's high ideals and efforts in this matter.

He also alluded to the changed conditions in the church world, reminding us that what Ameriea had done in the war had challenged the churches to a revival of effort in behalf of world evangelization and the Christianizing of world ideals and policies, as well as to a new degree of coöperation toward these ends. How will this marked tendency to federation and union affect the future of our church, he asked. He believes in her success, but that this will come only by hard battle. He concluded with the thought that we ought at least to take to heart with new seriousness the importance of union within our own ranks and to regard the day of schism for the Church of the Brethren as a thing of the past. It was an excellent "keynote" speech.

While the customary reading of Acts 15 was in progress, we confess to have been busier watching the faces of the delegates than listening to the reading. We wanted to see how much they were impressed by it. A few appeared actually interested. A larger number gave respectful attention. Some were plainly wishing the chapter wasn't more than half as long, while a half-dozen or so utilized the opportunity to get some much-needed slumber. We say much-needed, for any man who can sleep when Bro. Winger reads or talks surely needs it.

We are not so much disposed to blame the delegates as to raise the question whether this may be a custom with more formality than profit in it. Personally we should like to see an experiment tried. We should like to see some other portion of Scripture suddenly sprung on the delegates and note the effect. We are curious to know just how many seconds it would be by the watch before some one would rise to a point of order. Acts 15 is a splendid lesson, but since all Scripture is profitable for instruction why not try something else for a change? There are other Scriptures appropriate, even for a Conference.

After the reading and explanation of the rules, committee appointments were announced and confirmed as follows: On Credentials: D. C. Naff, G. W. Ellenberger, M. C. Swigart, Frank Kreider, J. Harman Stover; on Resolutions: J. W. Lear, C. C. Ellis, J. A. Dove; on Letters of Greeting: G. N. Falkenstein, T. T. Myers.

Vacancies on Church Boards and Committees were filled as follows: General Mission Board, A. P. Blough reappointed; General Sunday-school Board, J. W. Cline appointed to succeed S. S. Blough, whose time had expired; General Educational Board, D. M. Garver reappointed. Auditing Committee, J. J. Oller to succeed L. R. Peifer; Temperance Committee, J. Carson Miller reappointed; Peace Committee, W. J. Swigart reappointed; Dress Reform Committee, E. M. Studebaker and Lydia E. Taylor reappointed; Homeless Children Committee: P. S. Thomas, reappointed; Railway Transportation Agent: P. S. Miller, reappointed; Annual Meeting Treasurer, J. B. Deeter, reappointed; Tract Examining Committee: Jas. M. Moore, reappointed; Central Service Committee: W. J. Swigart, I. W. Taylor, J. M. Henry, and C. D. Bonsack, advisory member, reappointed; Relief and Reconstruction Committee: J. E. Miller, reappointed. H. Spenser Minnich and J. H. B. Williams appointed to succeed Galen B. Royer and C. W. Lahman.

Next in order was the reading and adoption of the reports of the various Boards and Committees. In most cases where these reports had been printed in the booklet, only those parts containing recommendations, financial totals, and auditors' statements were read. The report of the Central Service Committee included a recommendation that a petition be sent to the President and Secretary of War, asking for the release of those of our brethren who have suffered imprisonment for conscience' sake. The Tract Examining Committee recommended a review of our entire list of tracts. The recommendation was approved. A final recommendation was adopted to the effect that the delegates, on returning home, urge their churches to study these reports.

The foregoing matters occupied the morning session until 10:15 o'clock. The remainder of the time was given to the first two items on the docket of unfinished business. These were the reports of the committees on "Saving Our Children to the Church" and on "Revision of Annual Meeting Minutes."

The report of the first committee elicited much interest. Not that there was any difference of opinion as to its disposition, for it was recognized by all as a most excellent report. The interest was due to the importance of the subject. The report, which was printed in the Messenger some time ago, and will appear in the Minutes and Full Report of the Conference, deserves the most careful study. It was approved and the committee continued, Bro. S. S. Blough taking the place of Bro. Virgil C. Finnell, resigned. The other member is Bro. W. S. Long.

The committee on Revision of Annual Meeting Minutes has not yet completed its work. It reported progress. The report was accepted and the committee continued.

At eleven o'clock adjournment was taken until one P. M., after closing devotions led by Bro. W. J. Swigart.

At the beginning of the afternoon session the Moderator announced the appointment of the following assistant officers: Timekeeper, P. S. Thomas; Tellers, Jacob Funk and Jesse B. Emmert. The opening prayer was offered by Bro. L. W. Teeter.

The first business was the report of the committee on the Investigation of the Brethren Publishing House. Because the Moderator is one of the directors of the House, he appointed Bro. D. M. Garver to preside while this matter was under consideration. This he did to the satisfaction of all concerned.

After some preliminary discussion it was decided to consider the report in two parts, the first part consisting of the main body of the report, and the second, of the last section containing the recommendation looking toward a Publication Board.

There was not much discussion of the first part. Everybody seemed pleased with it, especially that the financial status of the House had been found so sound and prosperous. By request, the General Manager, Bro. R. E. Arnold, made a statement on the progress made toward nullifying the partial unionizing of the House, which was received with apparent satisfaction by all. The first part of the report was promptly adopted.

The last section called out considerable discussion. A number of earnest speeches were made, and when the matter finally came to vote, the recommendation of the Committee that "the brotherhood look toward putting our publishing interests into the hands of a Publication Board" was adopted. At a later stage of the meeting a committee was appointed "to work out a plan whereby this can be done and report to the 1920 Conference." The committee consists of Galen B. Royer, Frank Fisher, J. W. Lear.

The remainder of the afternoon session was occupied with the consideration of the reports of the committees on Revision of Credential Blanks and Dividing and Organizing Churches. Both reports were favorably received, yet it was felt by the majority of the delegates that some changes might be made to advantage, and both reports were recommitted to their respective committees for further consideration and report next year.

Adjournment for the day was taken at four o'clock, after closing devotions led by Bro. J. Harman Stover.

An interesting meeting was held in the Auditorium in the evening which had for its general theme: What Our Boys Have Taught Us. It was in charge of Bro. Chas. D. Bonsack, advisory member of the Central Service Committee. The principal features of the meeting were addresses by two brethren, M. C. Swigart, of Germantown, Pa., and R. N. Leatherman, of Cincinnati, Ohio, both of whom had had extended experience in camp visiting. Bro. Swigart had visited eighteen different camps in the work and traveled 12,000 miles.

This sort of a meeting was something out of the ordinary at an Annual Conference and the speakers had no difficulty in holding the attention of their hearers. From the many lessons which their experience had impressed upon them, we glean the following:

(1) The importance of firm convictions of right. It was noted too, that the boy of estabished convictions, whatever the course he chose, as a rule, fared best. It was the boy who "wabbled" that had the most trouble.

(2) The possibility of conscientious objectors rendering valuable service and showing courage and bravery excelled by none.

(3) The beauty and value of enduring hardships without murmuring.

(4) The extent of illiteracy in some sections, and the value of education and culture.

(5) The value of experience in determining the best method of standing for a principle.

(6) The fact that the Church of the Brethren has a splendid lot of loyal young men ready and anxious to serve and sacrifice in her behalf.

(7) The necessity and possibility of doing cheerfully disagreeable work in the interests of "the cause."

(8) The meaning of sacrifice.

(9) The importance of constructive work in contrast with mere negation and opposition.

(10) The importance of giving the boys the right kind of reception in our churches as they return. "If they come back to an iceberg of a church, you'll lose them, for they have red blood in their veins."

At the conclusion of this service Bro. Williams announced the total amount of the Conference Missionary offering: $131,372.29. It was interesting to watch

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(5) The value of experience in determining the best method of standing for a principle.

(6) The fact that the Church of the Brethren has a splendid lot of loyal young men ready and anxious to serve and sacrifice in her behalf.

(7) The necessity and possibility of doing cheerfully disagreeable work in the interests of "the cause."

(8) The meaning of sacrifice.

(9) The importance of constructive work in contrast the effect on the audience. Were the people glad? Why shouldn't they be? Wasn't it a great offering? Wasn't it nearly double that of last year? Certainly. It really was wonderful, when you think of it. But,— But—— And you could see that "but" on nearly every face. But you just wait, gentle reader. There's something more to be said about this before we are through.

Wednesday, June 11

"We praise thee, O God" resounded through main floor and balcony as the people kept coming in. Bro. John Heckman led the opening prayer.

Before resuming the regular business schedule, the Secretary of the Mission Board reported on the Mis- sionary Offering, the amount of which had been al- ready announced the evening before. He referred to the fact that throughout the war it had been the in- variable practice in the various money-raising cam- paigns to put the drive "over the top," and wondered if we could feel satisfied to permit our drive to fall short of the goal. He invited the delegates to think about it, and said that if the Moderator was in favor- able mood, the question might be raised in the after- noon session.

The audience then joined in the "Doxology" in view of what had already been accomplished and in view, we think, of what it was hoping might yet be accomplished.

The names of the new missionaries were then pre- sented for confirmation, thirty-two of them in all. But formal confirmation was not enough to satisfy that audience. They just had to sing the Doxology again. But could you blame them? Aren't you sing- ing it in your heart now? Here is a drive that did go over the top, not once but twice, for thirty-two is more than *twice* fifteen, the annual goal of the Mission Board for the Forward Movement. "Praise God from whom all blessings flow."

The names of the new missionaries with their re- spective fields are as follows:

For Denmark

Glasmire, Will E.
Glasmire, Mrs. W. E.

For China

Myers, M. M.
Myers, Mrs. M. M.
Stump, L. A.
Stump, Mrs. L. A.
Sollenberger, O. C.
Sollenberger, Mrs. O. C.
Horning, D. L.
Horning, Mrs. D. L.
Ullom, Lulu
Miller, Valley V.

For India

Forney, D. L.
Forney, Mrs. D. L.
Shull, C. G.
Shull, Mrs. C. G.
Miller, A. S. B.
Miller, Mrs. A. S. B.
Blickenstaff, Leo
Price, Elsie
Hollenberg, Fred M.
Hollenberg, Mrs. F. M.
Wagoner, J. E.
Wagoner, Mrs. J. E.
Butterbaugh, A. G.
Butterbaugh, Mrs. A. G.
Summer, B. F.
Brown, Nettie
Brumbaugh, Anna B.
Kintner, Elizabeth
Replogle, Sara G.
Blickenstaff, Verna

A report from the Sisters' Aid Society was pre- sented at this time. This organization was officially recognized by the Conference two years ago, and it seemed entirely proper to have a report of its activi- ties. This was read in summary only but should be carefully studied along with the other reports in the Conference Minutes or Full Report. The officers are chosen by the organization itself, but confirmation by the Conference was desired, which was readily given. The officers are: President, Mrs. M. C. Swigart, of Philadelphia; Vice-President, Mrs. Naomi Shaw, Des Moines, Iowa; Secretary-Treasurer, Mrs. Eva Lichty Whisler, Milledgeville, Ill.

On the regular schedule there remained under "Un- finished Business" the report of the committee on "Installation Formulas, etc." This was now taken

The first item of "New Business," that is, of the kind usually embraced under the general head of "Queries," was the request of the General Mission Board for the appointment of a Music Committee by the Conference rather than by the Board. The peti- tion was granted and Sister Cora M. Stahly and Brethren B. F. Wampler and J. B. Miller were named as the committee.

The Conference was then ready for the business from State Districts. The first to be presented was the paper from Southern California and Arizona asking for the creation of a General Christian Workers' Board. The petition was granted without discussion and a Board appointed consisting of Sister Eva Lichty Whisler, of Illinois, Bro. I. V. Funderburg, of Cali- fornia, and Bro. A. B. Miller, of Maryland.

The petition from India, asking for permission to make a separate District of the Marathi-speaking churches was granted. The second paper from India relative to the voting power of the native Christian ministers at District Conference, was referred for further study to a committee consisting of Brethren J. B. Emmert, J. H. B. Williams and Fred J. Wampler.

Middle Indiana presented a query concerning the practice of law by members of the Church of the Brethren, which was referred to a committee for further investigation and report next year. Brethren A. C. Wieand, J. J. John and A. P. Blough constitut this committee.

Similar disposition was made of the paper from Northern Indiana asking for a "plan by which the church can control and direct the work of our evange- ists." The committee on this subject consists of Brethren Jas. M. Moore, A. C. Wieand and Fran Fisher.

The paper from Southeastern Kansas relative to placing Sunday-school workers in the field of the weaker districts was returned on the ground that the point was covered by other provisions, in particular the new plan for District grouping and field worke now being projected by the General Sunday Scho Board.

The District of Southwestern Kansas and Sout eastern Colorado offered two papers, one recommend ing "that the pastoral year for the churches of the Brotherhood begin Sept. 1" and the other that churches be permitted to elect deacons and minister by ballot "provided that the ballots are prepared private and counted in private by brethren in cha of the election only." Both requests were granted.

The paper from Southwestern Missouri and Nor western Arkansas pertaining to a number of alle evils and irregularities, and asking for the appoi ment of a "Committee on Loyalty" to deal with th matters called out considerable discussion, yet not m than was expected. The Standing Committee recommended that the paper be returned and answer seemed on the point of being adopted whe motion was offered to refer the paper to a commi for further consideration and report. This mo secured the support of a majority of the delegates. committee, appointed later, consists of the follow brethren: P. S. Miller, I. W. Taylor, D. W. Ku G. A. Shamberger, John Heckman.

Nebraska and Northeastern Colorado asked the next Conference be located in the Middle W zone. The request was granted. This means that Conference of 1920 will be held somewhere betw the Mississippi and the Rocky Mountains.

Northwestern Ohio presented a paper relative to ravages of vice, using this term in its technical se

THE ROUND TABLE

Choosing the Disagreeable

BY G. W. TUTTLE

"'Tis a goodly, pleasant land that we mortals journey through,
And our Father's constant blessings fall around us like the dew."

STRANGE how we forget the "goodly, pleasant land," and wear out our shoes, searching for the deserts! Strange how we forget the dew-laden blessings, and allow our thoughts to dwell upon some trifling, insignificant, disagreeable, happening that should have been banished to oblivion!

What a load of unpleasant things a man can gather up if he simply will ignore the things worth while and gather up rubbish! He becomes a great guidepost upon which men read: "This way to the 'Wilderness of Discontent.'" Too many of us are given to emphasizing our discords, preferring briers to roses, keen eyes for faults of our fellow-men, running the failings of our friends through that mischievous talk-mill of ours, when it should be manufacturing honey instead of vinegar!

People who deliberately choose the disagreeable, become very uncomfortable to live with. A man who makes a business of gathering thorns is sure to have a thorn sticking out somewhere. The man who dwells only on the unpleasant, seamy side of life, is sure to become sour and unpleasant. You can not draw honey out of a vinegar barrel.

The normal man needs more sunshine than clouds. We need to dwell much upon the pure and sweet and beautiful. It is only as we dwell upon the virtues of other lives,—the beautiful thoughts, the kindly words, and the helpful deeds,—that they soak in, or filter in, to our own lives. Only the man whom God keeps sweet will not be defiled by the disagreeable things with which he comes in contact. It is what we absorb,—not what brushes against us in life's pathway,—that makes character.

Look! The sun is rising in the east! Its golden beams already fall across your pathway! Here is that old miracle which is ever new,—the glory of a new morning. And there will be gold for you to gather up today, if you care for gold, and there will be only dross, if you see only dross.

Pasadena, Calif.

An Unfailing Peace

BY IDA M. HELM

"Watchman, what of the night" (Isaiah 21-11)?

THIS question was asked of Isaiah, a prophet in Jerusalem, 750 years before Christ was born. At that time wars raged and terror and desolation stalked naked and ghastly everywhere.

The prophet's reply to the anxious Idumeans was: "The morning [prosperity] cometh, but the night [adversity] follows closely." Before the awful world war began, in 1914, men were proclaiming: "The morning is come." They pointed to the Hague Conference and to the disarmament of the great lakes. They said: "The unvarying foreign policy of other powers has always been to avoid hostilities with the United States and there will be no war."

The country was flooded with peace literature and peace workers, leagues and federations. Sociologists, and reformers of different kinds, were busy everywhere, promulgating peace principles, when suddenly the war broke out in all its fury, like a clap of thunder out of a comparatively clear sky. Men's hearts melted with fear and many said: "Christianity failed." But did you notice that not one person attempted to prove that any of the nations at war were ruled by men who were ruled by the Spirit of the Prince of Peace when the war broke out, or before?

Is any one so foolish as to believe that, if the rulers of Europe had been guided by the Holy Spirit, human life would have been counted so cheap, and that Europe's hands would now be red with human blood? Some Christian professors did fail, but true Christianity did not fail. Men, whose faith in God was strong, knew that it was not the religion of Christ that failed. It was men who have only a scientific or philosophical interest in the Christian religion who said it had failed.

True, we had a sort of peace before the war broke out, but it was not a peace built on the eternal principles of Christ Jesus. It was a peace devised by frail humanity,—shall we say the "Superman"? It was a social salvation, developed by man, and looking to man for elevating influence.

The help that we once expected from invisible and incorporeal agencies (from God and Christ and the Bible and angels and invisible spiritual influences), we are now demanding from man. Society is to save the man. Where the Christian world signally failed was in not mobilizing its forces years before the war broke out, and working as hard and zealously to teach the Gospel of Jesus Christ to every creature, as they worked to win the war. If they had, the awful war might not have been. A peace resting on Christ can not fail.

Ashland, Ohio.

Proper Feeding

BY REBECCA C. FOUTZ

"Man doth not live by bread only" (Deut. 8: 3; Matt. 4: 4).

EVEN at this early time, God saw the necessity of teaching man this important lesson. And there has never been a time since, when it was not necessary to stress the importance of remembering that we have more than the body for which to provide nourishment.

We sweat and toil constantly to get the bread with which to feed our physical being, for to see or to have a starved body can not be endured. But all too often we starve mind and soul and it gives us little concern. This is largely because such tendencies are not as tangible as starvation of the body, hence their lack of nourishment is not so easily discerned.

But if they were as visible or as easily seen as the houses of flesh in which they have their abode, I fear there would be many dreadful-looking skeletons going around. For as long as the outside looks plump and well fed, we are too much inclined to feel that all is well, or that we have done our duty by any who may be in our care.

A starved or poorly-fed mind is fairly easy to recognize. It does not feed on the bigger, finer things of life, but is usually tethered to the post of trivial happenings, gossip or the round of affairs of just one's self or household. It doesn't grow and expand by taking in outside and broadening interests. With it, as with the body, variety in food is necessary. Too much of one kind will destroy the balance necessary to keep it in a healthy condition.

But of all these the soul is most likely to be stinted in its feeding. It is so easy to neglect it. Because we can silence its calls for nourishment and our fellow-man can not so easily discern when it is lean, we let it go hungry, even unto a starved condition. If only we could be as energetic in providing it with food as we are for the house it lives in!

And so, to do our best and to be the properly and all-around developed, well-balanced persons that the Lord meant us to be, mind and soul must be as carefully and regularly fed as is the body, and to accomplish this the instructions as to their chief diet must be followed. "But by every word that proceedeth out of the mouth of the Lord doth man live."

Waynesboro, Pa.

Loyalty Christians

BY GALEN B. ROYER

THESE are times when loyalty is a word on many lips, when towns and cities turn out *en masse* to do honor to every returning soldier, especially those bearing the marks of the dreadful conflict. The large parades are not only to do honor to the boys in khaki, but much more to proclaim, far and wide, our loyalty to the best government in the world. Well may the American people thus express themselves, for one needs but travel in other lands to appreciate the goodness of God to usward. This land is the home of freedom, democracy and unparalleled prosperity. Well it was for her people to lay down all national differences while they stood as one man, loyally supporting her Chief Executive in his most difficult task of rendering aid to the down-trodden and outraged across the seas! America's loyalty to her President, from this view-point, has been most commendable.

There is, however, a still greater Leader (Psa. 47: 7) to whom we owe loyalty and allegiance in a still greater degree,—even homage,—not only in the sense of a free-born people, but in the deeper, richer meaning of "bond-servants" (Paul's term for himself as a servant of the Lord Jesus Christ). Are we, as Christians, as loyal to our God as the people of this land have been to their President? If we have not been, then we are less true to the One who is the Greater. For "the Lord, he is God." "He is Lord of lords and King of kings" and in every sense he is the rightful Sovereign over all. Allegiance and loyalty are but reasonable demands upon every one. He who made us has a right to rule over us (Isa. 43: 21), to direct all our footsteps.

Let me illustrate the foregoing. Go with me into some famous picture gallery and let us examine some of its wonderful oil-paintings. Here is one of a country-side,—laughing brook, beautiful meadow, homey home, children at play, animal life in splendid setting, and a sky with just enough beautiful clouds to strengthen and beautify all the rest of the picture. We admire the painting, speak of its "true to nature" qualities, and exclaim: "How near it approximates the real!" Could we, for one moment, be able to think that all those colors came upon that canvas just by chance,—that no master mind conceived the setting, that no artist hand placed the colors there as they are?

Who, then, can sanely look out upon this radiant earth in springtime, green and living; in harvest time, golden; in autumn, russet and brown? Who can behold a sunset in blue and red and crimson and orange,—in all a picture far beyond the skill of man, and then not believe that behind all this is the Great Artist of not only this world but of other worlds without number,—One who made them all, who painted the sunset, gave to the flower its exquisite form, delicate texture and delightful fragrance, all its grace and beauty? Even nature proclaims a Creator who made us, the King of all the earth.

Our national leaders receive their positions from the people. In kingdoms the king sometimes falls heir to the throne, but more often acquires it through long and bloody conquest. Our Beloved Prince, Christ the Lord, won his throne through the greatest battle the world shall ever witness. Satan, the fallen one, cast out of heaven, came down to earth, deceived the first Adam, and thereby stole the hearts of men. This archenemy has slandered God by leading men to believe that our Father does not love them. Satan tried repeatedly to overcome the second Adam, Christ. On top of Calvary's hill he pitched all his forces against the Prince of Peace. No battle has ever been so terrible (Isa. 53: 3-5). No victory has been more signal and glorious. There the Son, the Only Begotten, showed in unmistakable terms how much God the Father loved men and women, even when in the bondage of their sin. There, through his atonement and "propitiation for our sin" (1 John 2: 2) he made the way back to God so simple, so clear and so easy that "whosoever believeth on him . . . shall have everlasting life." This King of Love,—so mysteriously enthroned on the cruel cross and able to save for Paradise the only one who recognized his kingship on that day (Luke 23: 42),—is the King of all the earth. What better thing can men do than to acknowledge Christ as their Lord!

But this acknowledgment must be more than lip service. Loyalty is a serious matter. In the days of Israel, when David, the rightful ruler, the anointed one, the one after God's own heart, was a fugitive, with headquarters in the cave of Adullam, those who cast their lot with him, did so at great cost and peril. In the great war, which closed some months ago, likewise was manifested the same spirit. Men of means

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gave liberally. Men of large salary wholly unselfishly served for the pittance of the soldier. This is greatly to be admired. But should the world do less for Christ? Surely, when we think how our Prince was rejected by his own, crucified by those who should have believed on him, we can not think of being loyal and rendering less than a whole-hearted service.

Some well-meaning leaders are concerned about the members being loyal to the church. It takes but little reflection to see how much better it would be if these same bishops would urge, by example and precept, loyalty to the Christ. This would work for unity and bring to pass Christ's prayer: "That they may be one" (John 17: 21).

To be a loyal Christian means to have an undivided heart towards our King. God is a jealous God (Ex. 20: 5). He will in no sense tolerate any usurpers to his place in our hearts. If others occupy our Jehovah, God goes.

Best of all, however, is this: When we are really loyal Christians we are satisfied in him. With the "Right One" on the throne, the subjects are sure to be happy, contented and satisfied. They enjoy "green pastures." They know what it is to rest beside "still waters." No one but Jesus gives this complete satisfaction.

As long as we try to get along with any one else, there are disturbances, "fightings within,"—no peace. But when Jesus is securely seated, love rules and of the "increase of his government" and peace,—perfect, deep, soul-satisfying peace,—there will be no end (Isa. 9: 7).

The promise is plain and precious: "Seek ye first the kingdom of God and his righteousness" (*i. e.*, through loyalty to God) and "all these things,"—not only food and raiment, which so much concerns so many,—but fullness of joy, rest and satisfaction (Psa. 103: 5) "shall be added unto you." Be loyal to God's interests and he will be loyal to yours. Seek God first and all things are yours through Jesus Christ, whose we are and whom we serve.

Huntingdon, Pa.

The Necessary Man of the Day

BY EZRA FLORY

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth" (Isa. 52: 7)!

THE complaint is universal today that there is a scarcity of first-class ministers and that our brightest young men do not enter the ministry. This is true. As a rule it has always been true. It was true in the day of Christ, in the day of Savonarola, in the day of Wesley. Almost the only exception was in Scotland and New England during the earlier part of the previous century. At that time almost all the homes were under the spell of a deep religious mood and ministers stood first in deep piety and esteem. Whenever idealism is strong, the ministry is strong also. Whenever and wherever materialism is in precedence, the ministry lacks great leadership. Materialism and greed are two archenemies of the ministry.

Isaiah lived in a time when materialism and greed had seized the people. Hear the prophet speak of the land being full of silver and gold. The Lord called: "Whom shall I send and who will go for us?" Like our own time, the people were busy. In the maddened rush of life there were not enough hours to buy and sell. Yet in our rush men set aside one day in seven and call it "holy." On this day they do not work, nor their servant, nor their ox, nor their horse. The office is closed and the church is opened. They call it the house of God, and in it people gather to pray.

Some people laugh and call it superstition, and prefor all are pushed forward by instincts of the soul. As long as men and women march across this storm-scarred earth they will feel the need of God and will lift up holy hands in prayer. And so long will they count dear and call a friend and counselor "the man sent from God."

Note the scripture of Isa. 52: 7 again, to see the dignity of his office and the deep experience out of which this messenger speaks. God's mouthpiece is not a lineal successor of the Greek orator, inspiring the masses only. He is rather a successor of the Hebrew prophet, with a genuine experience,—a heart as well as a head. In deep assurance he is optimistic about the welfare of Zion, the chief center of religious devotion.

With such men the Lord still longs to reveal himself, that they may adorn the office and function of the ministry. Such are "allowed of God to be put in trust with the Gospel."

Chicago, Ill.

The Home-Coming

BY ELIZABETH McDANNEL MARTIN

"Joyful songs of salvation through the sky shall ring,
When the saints are marching in."

THESE words came to our minds very forcefully, just a few days ago, when the church bells rang and whistles blew for half an hour, welcoming the return of the boys, just as their train pulled in. Scores and scores of people also were waiting to give them "a rousing welcome," as the paper of the evening before their arrival had stated it was everybody's duty to give them, in honor of their bravery.

As we stopped to meditate, for a moment, on the home-coming of the boys, we felt to rejoice greatly that so many were permitted to return safely. Although, personally, we knew none of them, yet we thought we could at least faintly imagine the intense anxiety and joy in many a mother's heart, to welcome her returning boy. What a wonderful reunion there must have been in many a home that night! The we thought of a much greater reunion than even the one referred to,—one of which mortal man, in his weakness, can not fully conceive. Ah, yes, and more perfect in every way. Even though there was great rejoicing when the boys came back, yet many cloud of sorrow hung over the scene. Many a boy returned just a little too late to meet father, or perhaps mother, as the case may have been. Many parents were made sad to know that their boy will never again return. Numbers of others have returned, but have been crippled for life. Still others tell us that a very close and dear friend to them was shot down right by the side. So, amidst great rejoicing, there are many clouds of sorrow and gloom.

In the great reunion beyond, scenes will be entirely different. There will be great rejoicing, but we know that there will be nothing to mar our happiness in the least. All sorrow and gloom will be o'er, and we will be unspeakably happy, singing the Song of Moses and the Lamb.

Again, we wondered if there might have been one soldier, among those just returned, who had no one to greet him. If this were the case, how sad and lonely he must have felt! Coming through trials and dangers untold, and reaching home safely, but not a soul to greet him! Our sympathies all go out to him. Brother, sister, does this apply to any of us? If we have not helped souls to stand for Christ, or in some way brought them to a realization of their need of Christ as their Savior, we may have to enter heaven empty-handed, as the thought in the hymn we sing suggests:

"Must I go and empty-handed,
Must I meet my Savior so,
Not one soul with which to greet him,
Must I empty-handed go?"

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JUNE 22

Sunday-school Lesson, Love.—I Cor. 13.

Christian Workers' Meeting, "Lovest Thou Me?"—John 21: 15-17.

MEETINGS IN PROGRESS

Bro. O. H. Austin, of McPherson, Kans., in the Iowa River church, Iowa.

Bro. D. R. McFadden, of Smithville, Ohio, in the Ashland (Dickey) church, same State.

Bro. John E. Rowland, of Bunkertown, Pa., in his home congregation, at the Good Will house.

GAINS FOR THE KINGDOM

Two were baptized in the Muncie church, Ind.

One was baptized recently in the Victor church, Kans.

Two were recently baptized in the Bremen church, Ind.

Two were baptized recently in the Harmonyville church, Pa.

Two were recently baptized in the Brooklyn church, Iowa.

One was baptized recently in the Iowa River church, Iowa.

Three were baptized and one reclaimed in the Ridge church, Pa.

Two were baptized recently in the Middle Creek church, Pa.

One was baptized recently in the Washington City church, D. C.

One recently confessed Christ in the First Church, South Bend, Ind.

One has been baptized since the last report in the Eagle Creek church, Ohio.

One has been baptized in the Yellow Creek church, Ind., since the last report.

Five have been baptized in the Welsh Run church, Pa., since the last report.

One has been reclaimed in the Indianapolis church, Ind., since the last report.

Two have been recently baptized in the Geiger Memorial church, Philadelphia.

One was baptized in the Spray Mission, N. C., Bro. Zion Mitchel, of Wirtz, Va., evangelist.

Two were restored at Moscow, Va.,—Bro. M. G. Sanger, of Mt. Solon, same State, evangelist.

Three were baptized in the Garrison church, Iowa.—Bro. Heckman, of Chicago, evangelist.

Two were baptized in the Arcadia church, Nebr.—Bro. M. E. Stair, of Alvo, same State, evangelist.

One was baptized in the Bloom church, Kans.,—Bro. J. S. Sherfy, pastor, in charge of the meetings.

Seven were baptized in the Ligonier church, Pa., Brethren W. E. Wolford and J. W. Sanner, evangelists.

Three were received into the White Oak church, Pa.,—Bro. Wm. Fretz, of Hatfield, same State, evangelist.

Five confessed Christ in the Larned church, Kans.,—Bro. C. B. Smith, of Morrill, same State, evangelist.

Four were baptized in the Plevna church, Ind.,—Bro. Reuben Shroyer, of North Canton, Ohio, evangelist.

Four were baptized in the Fairfax church, Va.,—Bro. A. S. Thomas, of Bridgewater, same State, evangelist.

Two confessed Christ in the Eel River church, Ind.,—Bro. Ira E. Long, of Andrews, same State, evangelist.

Two were baptized in the Newton City church, Kans.,—Bro. M. S. Frantz, of Wichita, same State, evangelist.

Two were baptized in the Ottawa church, Kans.,—Bro. S. E. Thompson, of Garden City, same State, evangelist.

One was baptized in the West Manchester church, Ind.,—Bro. Wm. Buckley, of Bradford, Ohio, evangelist.

Two were baptized in the Beech Grove church, Ind.,—Bro. G. W. Hahn, home minister, in charge of the meetings.

Nine were baptized and one reclaimed in the Meyersdale church, Pa.,—Bro. T. R. Coffman, pastor, in charge of the meetings.

Four were baptized and one reclaimed in the Thornapple church, Mich.,—Bro. J. Edwin Jarboe, of Chicago, evangelist.

Three were baptized in the Back Creek church, Upton house, Pa.,—Bro. E. J. Egan, home minister, in charge of the meetings.

Four were baptized in the Bethel church, Aptioch congregation, Va.,—Bro. J. A. Naff, of Boone Mill, same State, evangelist.

One was baptized in the Codorus house, Codorus congregation, Pa.,—Bro. John C. Zug, of Palmyra, same State, evangelist.

One has been baptized in the First Church, Philadelphia, Pa., since the last report.

Two were reclaimed at the Marsh Creek house, Marsh Creek congregation, Pa.,—Bro. David L. Little, of Hanover, same State, evangelist.

Five confessed Christ, four of whom have been baptized in the Middlebury church, Ind.,—Bro. Ralph G. Rarick, of Covington, Ohio, evangelist.

Three accepted Christ and three were reclaimed in the Pleasant Valley church (Southern District), Va.,—Bro. C. D. Hylton, of Troutville, same State, evangelist.

Twenty-five were baptized and twelve restored in the Brownsville congregation, at the West Brownsville house, Md.,—Bro. Elmer Rowland, of Hagerstown, Md., evangelist.

CONTEMPLATED MEETINGS

Bro. L. H. Root, of Mt. Morris, Ill., to begin August 10 in Prairie View church, Mo.

Bro. F. E. Miller, of Enders, Nebr., to begin Oct. 13 in the Fairview congregation, Mo.

Bro. L. H. Root, of Mt. Morris, Ill., to begin August 24 in the South Warrensburg church, Mo.

Bro. Ralph G. Rarick and wife, of Covington, Ohio, to begin July 10 in the Manassas church, Va.

Bro. O. F. Shaw, of Milledgeville, Ill., to begin about July 10 in the Pleasant Hill church, N. Dak.

Bro. M. S. Frantz, of Wichita, Kans., to begin about the middle of July in the Rocky Ford church, Colo.

Bro. Chas. Walters, of Summum, Ill., to begin the latter part of August in the Libertyville church, Iowa.

Bro. H. C. Early, of Penn Laird, Va., to begin Oct. 12 at the Replogle house, Woodbury congregation, Pa.

Bro. E. L. Ikenberry, of McPherson, Kans., to begin the latter part of August in the Osage church, same State.

Bro. J. H. Brower, of South English, Iowa, to begin sometime in September in the Fairview church, same State.

PERSONAL MENTION

Bro. Ira H. Fox, of Brooklyn, Iowa, stopped off to visit the Publishing House, as he was on his way home from the Winona Lake Conference.

Bro. C. C. Ellis has accepted the pastorate of the First Church, Philadelphia, Pa., with Bro. Stover Kulp as associate pastor. He is to enter upon his new duties July 1.

Bro. W. W. Blough having accepted the pastorate of the Omaha church, Nebr., changes his address from 1424 Grant Street, Beatrice, to 2615 N. Twenty-second Street, Omaha, Nebr.

Bro. J. P. Dickey, of La Verne, Calif., stopped off at Elgin June 12, homeward bound from the Winona Lake Conference. His call at the "Messenger" rooms, though brief, was greatly enjoyed. He left behind him a ray of cheer that, somehow, banished the monotony of the daily grind.

Bro. Edward Shepfer and wife, of Sugar Creek, Ohio, who came over to Elgin after the Conference, to visit their daughter, Sister H. Spenser Minnich, were among the recent callers at the "Messenger" rooms. Incidentally the Elgin congregation was favored with an excellent sermon by Bro. Shepfer last Sunday evening.

Bro. H. A. Brandt, Book Editor of the Publishing House for nearly two years past, has found it necessary, on account of health conditions, to change his occupation, a fact which we record with the utmost regret. He leaves us this week to join his wife and babe at Covert, Kans., whither Sister Brandt had gone some time ago, to spend a while with her parents, Brother and Sister A. C. Daggett. Later they go to La Verne, Calif., their future field of labor, carrying with them the very best wishes of their friends, a term synonymous with all who knew them. Bro. Brandt's resignation was tendered at the April Board meeting and accepted with extreme reluctance, his work having been so satisfactory to all concerned. His successor has not yet been appointed.

With deep sorrow we learn, through Bro. E. E. Brubaker, of Virden, Ill., of the serious accident which befell Bro. J. W. Lear and wife on their return from Winona Lake. As they were nearing Lafayette, Ind., going down a steep, winding hill, the auto in which they were riding became uncontrollable and plunged down a twenty-foot embankment to the solid rock below, pinning four of the occupants under the car. Brother and Sister Lear suffered the greatest injuries. Bro. Lear's chest was crushed, several ribs broken, and cuts and bruises received about the head. Sister Lear received a large gash in her forehead, a broken nose, a broken wrist and bruises about the face and right knee. They were hurried to the Home Hospital in Lafayette, where they received the best of attention and care. They were reported on Saturday, the 14th, as doing as well as could be expected. Brother Lear and wife had a number of evangelistic engagements for the summer months and were planning to enter Bethany Bible School about Oct. 1. They earnestly request the prayers of the church for their speedy recovery. May it please our Heavenly Father to spare them and quickly restore them to active service!

According to our latest word from Bro. J. E. Miller, the party expects to reach London by June 19 and had asked for passage to New York June 20, but did not know when they would get to sail. Bro. Miller will undoubtedly have many interesting things to tell our readers when he gets home.

MISCELLANEOUS

Greenwood, Del., is only a mission point as yet, but by a recent revival the little flock at that place has been so greatly strengthened that a duly-organized church will be established in the near future,—the first in that State.

Elders, pastors, everybody,—are you keeping Education Day in mind? It's Sunday, June 29. See "Gospel Messenger" for May 24, page 322. And while you are looking at that it may be worth while to freshen up, too, on some of the other pages.

Notice to Churches in Indiana, Ohio, Michigan.—If any church desires the service of a good teacher or leader of singing during the months of July and August, Manchester College can supply you. Write at once.—Otho Winger, North Manchester, Ind.

Bro. Alva Long, Secretary of Mission Board for Idaho and Western Montana, sends us the following itinerary for Sister Eva Trostle while among the churches of Idaho and Western Montana: "Twin Falls, June 22-25; Boise Valley, June 26-29; Nampa, June 20 to July 3; Bowmont, July 4-7; Weiser, July 12-15; Winchester, July 18-20; Nezperee, July 21-23; Clear Water, July 24-27."

Churches of Nebraska and Northeastern Colorado will please note the following announcement, sent us by Bro. S. G. Nickey, Moderator of last District Conference: "We have not yet received any call for the District Meeting of 1919. All churches desiring the meeting will please send in their call before July 15 to S. G. Nickey, 3435 Van Buren Street, Chicago, Ill., or W. W. Blough, 2615 N. Twenty-second Street, Omaha, Nebr."

Southern Ohio will have a Midsummer Assembly for three days this year, it taking the place of the usual Ministerial and Sunday-school Convention. A strong program is being planned and it is the purpose to have some of the best talent possible take part. Eld. Otho Winger, of Manchester College, Eld. R. H. Nicodemus, of Chicago, and Sister Cora Stahly, have already been engaged. The first assembly will be held at the Harris Creek church, near Bradford, Ohio, and the dates are Aug. 19, 20 and 21. Programs will appear later.

The Trustees of Blue Ridge College,—so we are informed by Bro. H. G. Englar, Secretary,—in a recent Board Meeting, decided to tear down the old East Hall and in its place erect a new Boys' Dormitory at a probable cost of $40,000, and make other improvements on buildings and grounds to cost around $10,000. A campaign has been arranged to solicit the churches in Maryland, beginning June 15, with a view of rounding up the work by June 29. A force of men are at work now, removing the old building, that work may proceed immediately on the new one.

NOTICE TO DISTRICT MEETING WRITING CLERKS

Our operators are already at work on the "Minutes of Annual Meeting." The Writing Clerk of the last District Meeting in each State District should order at once sufficient copies of the "Minutes of Annual Meeting" to supply each family of the Brethren in his District with a copy. This is the arrangement as directed by Annual Conference. The order should give the names and addresses of the elders or overseers of the churches, the number of copies of Minutes to be sent to each, and the name and address of the District Treasurer to whom the bill is to be charged. The price of the Minutes is 2 cents each in quantities; less than five copies, 5 cents per copy.

INSTITUTE SCHEDULE FOR NORTH DAKOTA AND CANADA

During the first half of a two months' engagement with the District Mission Board of North Dakota, Eastern Montana and Western Canada, the following points are to be visited:

Sykeston, N. Dak., Monday, Tuesday, Wednesday, June 23, 24, 25.
Bowden Valley, N. Dak., Thursday, Friday, Saturday, June 26, 27, 28.
Minot, N. Dak., Sunday, Monday, June 29, 30.
Surrey, N. Dak., Tuesday, Wednesday, July 1, 2.
Kenmare, N. Dak., Thursday, Friday, July 3, 4.
Fairview, Sask., Can., Saturday, Sunday, July 5, 6.
Gleichen, Alberta, Can., Tuesday, Wednesday, Thursday, July 8, 9, 10.

It is planned to conduct a "Community Survey" at each point visited. Each evening will be devoted to a stereopticon lecture on such themes as "The Rural Church," "The Forward Movement" and "Modern Church Equipment." Day sessions (with basket dinner) have been planned for one day of each Institute.

Virgil C. Finnell,
Field Director of Religious Education.

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AROUND THE WORLD

Tennessee's Beneficent Law

According to a legal enactment of the State of Tennessee no liquor can be sold within four miles of a schoolhouse. When the measure was passed, the better element of the population soon realized its far-reaching possibilities for good. While large sections of the State were without schools, and largely settled by people unable to read or to write, there was, nevertheless, a growing sentiment against the sale of liquor. By a well-systematized plan a number of schoolhouses were built,—a double blessing accruing by the effort. Illiteracy was practically done away with, and sales of liquor were automatically eliminated,—the four-mile limit effectually barring any further traffic in intoxicants.

Church Influences Reognized

Judge De Wolfe, of the "Morals Court," Pittsburgh, Pa., is fully convinced that there is power in church influences, so far as the reclamation of delinquent boys is concerned. The Y. M. C. A. secretary is on duty at the court all the while, ready to accept responsibility for bad boys whom the judge does not want to send to prison. Then the different churches come to the rescue. Plenty of the men volunteer to be "big brothers" to the boys who have gone wrong. The judge simply turns over the erring boy to the church-man who has agreed to be responsible for him. And,—wonder of wonders,—very seldom is a boy so hardened that he fails to respond to the loving appeals of the "big brother." It is simply love at its best.

Science to the Reseue of Our Forests

As the preservation of our forests is being recognized more and more as a problem of national importance, the best means of avoiding disastrous fires is one of vast significance. Forest fire fighters are located at strategic points, ready for instant service. The latest addition to the forest ranger's station is the windmill. Located on a lofty elevation, its purpose is to drive the dynamo that supplies current for a wireless telephone. The ordinary telephone has long been the chief aid of the lookout in fighting fires in our great national forests. Often, however, when most needed, the wires would be lying useless under a slide of rocks, snow, or a fallen tree. Wireless telephones, therefore, will have the advantage of being available at all times,—thanks to science.

Mohammedan Women Gaining Ground

In no part of the East have the barriers, which have hedged women to narrowest limits, been broken down to a larger extent by the war than in Mohammedan countries. In many instances their lot has been a most deplorable one, beset by many discouragements and the most abject degradation. The missionaries, who have sought to labor among them, have met with little success,—only women workers being allowed to present the Story of the Cross. Latest reports indicate the dawn of a new era. Contact with the outside world during the war period has opened new channels of activity for these Mohammedan women. The old-time seclusion is largely a thing of the past. They are taking their places in the army of the world's workers.

Changing Conditions

Recent reports from the Orient describe a remarkable air flight from Egypt to Palestine. Bible students are familiar with the toilsome journey of the Israelites from the "Land of Bondage" to the "Land of Promise," and how, for forty years, they wandered through the wilderness. Mr. Finley, a noted American educator, recently made a trip over the same territory by air-plane, covering the entire distance in but two hours. Achievements like this call to mind renewedly the wonderful attainments of man's genius, and how readily these discoveries may be adapted to the highest and best interests of the human race. What a pity, however, that some of the greatest discoveries have been prostituted to purposes of injury and destruction, rather than the highest interests of the great world family!

Prohibition Endangered

As stated in a previous item on this page, we may expect strenuous opposition to the war-time prohibition measure, as well as to the federal prohibition amendment. The American Federation of Labor, at its recent convention in Atlantic City, N. J., squarely placed itself on record temperance principles that the battle against King Alcohol is still on, and that the foe openly challenges the Lord's hosts to a combat that will mean a fight to the finish.

London's Society World Discards Jewels

A recent press report from England declares that society leaders of the great metropolis have registered their strong opposition to jewelry of all sorts. Previous to the great war there was a most conspicuous display of the finest and best that the jeweler's art could produce, at every society function. Seemingly, however, there has been a change to higher ideals. Many of the women freely assert that the exigencies of the war have brought home the great lesson that there are higher aims in life than mere personal adornment, and that, in the face of extreme suffering throughout the world, it is downright folly to spend money for the glittering baubles of ostentatious display. It is to be hoped that these earnest women may succeed in their laudable move of dispensing with mere display, being adorned, instead, "with a meek and quiet spirit."

Real Reforms Not Wrought by Violence

Glancing over the pages of the daily press one is really astonished at the many acts of violence,—bomb explosions, dynamite outrages and the like,—by which misguided would-be reformers seek to achieve their ends. These men fail to recognize that the true reformer must raise the social structure from the bottom,—from the lowest stone in the foundation. The problem can not be solved, save by the elevating force of public schools, good books, and intelligent men working for their fellows without hatred and with profound sympathy. Time, education, honesty, sincerity, patience,—nothing else will work a real reform. In that way the light has come in past ages, and in that way it must operate through time to come. Rational thought and submission to duly-constituted authority insures progress. Civilization, like the individual, can climb the stairs only one step at a time.

Creators of Bolshevism

While much is being said, nowadays, about destroying Bolshevism and conditions incident thereto, it should not be forgotten that certain industrial conditions, tacitly allowed to exist, are direct creators of the iniquitous propaganda. Recently a group of men and boys were going to their work in a coal mine. With them,—at the direction of those "higher up,"—they had twelve kegs of blasting powder, though contrary to the law which specifically forbids the carrying of powder on a train with passengers. Wholly unexpected there was a spark from a defective overhead wire, and when the fumes of the blast had passed away, it was found that ninety men were killed, others wounded, blinded and scorched. The owners of that mine and railroad boasted much of their slogan "Safety First," and had it emblazoned upon signboards in their structures, here and there. But when, for the sake of a trifling extra haul, the powder was carried on the same train with the men, financial gain, rather than safety of the men, seems to have been considered. And just that is the spirit that creates Bolshevism in the hearts of the toilers.

A Better Understanding Needed

It was hoped that by the deliberations of the great Peace Conference in Paris a better understanding among nations would gradually be established. And yet, to the sincere regret of every lover of peace and righteousness, the steady drift of things has been the other way. Criminations and recriminations, national suspicions and animosities have been all too much in evidence. The question naturally suggests itself: "Why has the result been so opposite to the much vaunted 'high aims and purposes,' talked about some months ago?" The answer is readily seen. One of the basic conditions of friendship is frankness. If friendship is to thrive, it must be given conditions that nurture it. These, unfortunately, have not always been favorable at the Paris gathering. Apparently there is always some hidden complication to be met and disposed of,—some nationalistic ambition to be gratified at the expense of a weaker country. Because of this tendency, the much-discussed peace pact has not yet been signed, though the final steps to that end were to be taken some months ago. Seemingly each country represented at the peace table,—with the possible exception of the United States,—has in mind some project of special importance to its own realm, and desires to accomplish its ends, though strong opposition is thereby aroused among the representatives of the other nations. Only

HOME AND FAMILY

The Forgiven Sinner

BY JAMES A. SELL

"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment. . . . And he said unto her, Thy sins are forgiven" (Luke 7: 36-48).

Our Savior had a tender heart,
A strong and open hand.
He healed the sick and raised the dead
Throughout his native land.
The people saw his mighty power
And glorified his name,
They looked to him as heaven-sent
And spread abroad his fame.

A Pharisee invited him
To have a social feast.
They then reclined, and thus conformed
To customs of the East.
And while they lingered at the board
In festive joy and cheer,
The Savior felt a loving touch,
He knew some one was near.

A sinful one, whose heart was touched,
Came to the Savior there.
She bathed his feet with tend'rest tears
And wiped them with her hair.
She felt the weight of sin and guilt
And had no plea to make,
And all she could, she freely gave,
For her Redeemer's sake.

When Jesus saw her bounteous love,
Her sins were all forgiven.
She came to him a sinful soul,
And left an heir of heaven.
The host felt humbled at the thought
That Christ should bless the vile,
And take such to his loving heart
With a consoling smile.

This is the nature of our Lord,
With whom we have to do.
He has a kind and tender heart,
Is always kind and true.
We all are steeped in sin and shame,
And, like this sinful soul,
Should come with penitential tears,
To reach the blessed goal.

While we are guilty, he is good,
And loves us though defiled.
The sinner, who gives all to him,
Is cherished as a child.
Help us, O Lord, with heart sincere,
Humbly to come to thee,
O, wash us in thy cleansing blood,
To make us pure and free.

This woman came with stricken heart
To her blest service there;
She put her soul into her deeds,—
Her only pleading prayer.
She came a sinner to his feet,
And laid her burden down,
And in the ages yet to come,
She'll wear a starry crown.

Hollidaysburg, Pa.

"And a Little Child Shall Lead Them"

BY NINA KATOR

WHENEVER I read the eleventh chapter of Isaiah, I always stop to ponder over the vast amount of wealth, summed up in the last clause of the sixth verse: "And a little child shall lead them." And then my mind bridges the chasm of years and stops at the temple when "A Little Child" is giving the learned doctors the intellectual pace of their lives. No wonder "all who heard marvelled"! I have seen so many instances of child leadership in homes, that I marvel at the prophetic note of Isaiah when he uttered those words. Whenever I am analyzing this verse, I just can't help thinking of Johnny Wright.

Johnny's mother was the most selfish and the most unambitious girl and young woman I ever met. She was mentally and physically lazy. Her greatest pleasure seemed to be making fun of people in a way which would make them suffer. So she always had a fine time making fun of Christians and the church. She was not a deep thinker. "Thinking" was not in her line. Mr. Wright was very ambitious along business lines but in other respects, like his wife. Their lives were bounded on the north by good clothes,—mostly fads; on the south by a beautiful home; on the east by a well-spread table, and on the west by a *good time*. Such was Johnny's intellectual and spiritual environment. Mrs. Wright did not like children, so, in August, 1907, when Johnny made his tiny debut in that home, it is safe to assume that he was not a very welcome guest.

Johnny was the first grandchild in the family; he had three grandparents, uncles, aunts and great-aunts, who idolized him. I made a mental prophecy that he would surely be spoiled and grow up as selfish as his parents. I am glad to say that thus far my prophecy has not come true. He was a handsome child and everybody loved him. He seemed to have come from a realm of universal brotherhood. He never tired doing kind things for people and he always gave some one else the credit. For instance, one hot day in July the colored man, who collected the garbage, sat down on the curb to eat his dinner. Johnny saw him. "Mamma, may I have a piece of pie and a glass of milk?" said he. His mother gave it to him. He took it out to the colored man and his mother heard him say: "I know you must be tired, so my mamma sent this to you." Then this chubby little three-year-old sat down and entertained the man until he was ready to go to work again.

Johnny was never taught to pray or say his prayers; he never was taught anything, pro or con, about God, Jesus, angels, or heaven. He learned to talk very young. When he was sixteen months old, his father asked him what he wanted for Christmas. "A book to wead," was his prompt reply. It was his first sentence. After that he surprised his parents many times by asking them questions about angels, heaven and God.

One day I was visiting the Wrights. I discovered that Johnny could sing. I told him so. And that little four-year-old focused his big black eyes on me and said: "Would God be pleased if I would sing for him?" Before he was five, a little brother came to the home. It was expected that he would be somewhat jealous of the baby. Such was not the case. A few evenings after the baby's arrival, Johnny was supposed to be asleep but he surprised the family by calling: "Papa, come here."

The father was busy and did not respond very promptly, so Johnny kept on calling.

"What do you want?" said his father.

"I want you to pray for me," was the answer.

"Pray,—where on earth did he hear that word?" mused the father.

"What do you want me to pray for?" said his father.

"I want you to pray that God will send us a lot more babies," was the reply.

Shortly after this he strayed from the yard. He went to a parochial school with a neighbor boy. After that he coaxed his parents continually to send him to the Brothers' School, for they told the children about God and the angels. One Sunday, a few weeks later, he was told to stay in the yard until his parents were ready to take him on an outing. When they were ready, he was missing. A search was instituted. The neighbors had not seen him. Just as the father was about to notify the police, Johnny returned. Where had he been? He had strayed from the yard and followed some people into a church. He stayed to Sunday-school. Even though his parents wanted to punish him for his disobedience, his enthusiasm over his adventure was so contagious that the punishment was averted. And the climax came when he said: "And, oh, mamma, the man who did the talking is coming to see you, and I told him to come tomorrow night and eat dinner with us, so he could meet my papa." Yes, dear reader, that boy had invited the minister to dinner.

"What will that young one be doing next? And the minister, of all people! And wash-day, too," said his mother.

The minister came and proved himself an interesting person. Before he departed, it was decided that Johnny would go to Sunday-school. Perhaps these incidents are not interesting, but in order to appreciate the point I am trying to make, it is quite necessary to relate them.

I have not seen the Wrights for four years. Have not heard of them, either. And I would not be telling this story now, if I hadn't run across a home town friend a few days ago. She is the first person from there that I have seen in three years. Well, you can easily imagine all the questions I asked. I am sure I did not forget any one. She knew every one whom I had ever known. "How are the Wrights? Has Johnny grown very much?" said I. "In wisdom and stature and in favor with God and man," said she, "replying to your last query."

"Be more explicit," said I.

"Johnny is a fine little fellow. He is a splendid student. He is well, strong and busy. He is a fine singer. He sings in one of the Commonwealth Avenue churches twice every Sunday and in a suburban church on Sunday evening. He sings solo parts very often. His parents have joined the church in their neighborhood. They are the leading lights; never miss a service. Their spiritual growth has been wonderful," said she.

Like the proverbial country girl, I sat with my eyes and mouth wide open and when she stopped, I said: "No, not the Wrights! You can't mean it. How did it all happen? Did they hit the sawdust trail when Billy Sunday was in Boston?"

"No," said my friend, "it was Johnny who led them."

Johnny will be twelve years old next August. Pretty good record, is it not? I wonder how many converts the average Christian makes each twelve years? Johnny led his parents; they will lead the other two children. Do you wonder I love the leadership of children? It seems to me that I could preach many sermons on the text "And a little child shall lead them," but I am sure that I would always think of Johnny Wright.

Wilton, Minn.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MIAMI, NEW MEXICO

A few weeks ago a basket dinner was served at the church, and in the afternoon we held our second annual Community Day service. In keeping with our plan, that the social as well as the religious activities of our community be under the supervision of the church, our subject was "Amusements." At the close of the program an athletic committee was appointed and the half-holiday established.

From three to five the people play, and from five to six the time is spent in class work with the vocational-agriculture teacher,—a government worker.

During the past year nine of our young people completed the second year of Teacher-training work under our pastor, Bro. Ira J. Lapp. They have now taken up the course in Mission Study.

Our collection for the Becker Bicentennial Fund amounted to $226.36. Besides this, Brother and Sister Frank Gibson have pledged themselves for the support of a native worker. Mrs. M. N. Mikesell.

CHRISTIAN STEWARDSHIP

"There was a certain rich man, which had a steward; and the same was accused unto him, that he had wasted his goods." "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches" (Luke 16: 1, 11)?

With the above subject and the significant, forceful text as the basis of his theme, Eld. Orlando Ogden delivered an excellent missionary sermon May 24 to a good-sized crowd at Fairview church, where he is elder. We submit the following thoughts which were presented:

"A certain rich man,"—evidently referring to God. Is God rich? "The earth is the Lord's and the fulness thereof." "And the cattle upon a thousand hills." Would God come to us for something to eat? We own nothing. Yet we act as if we owned all. We are stewards,—only the stewards of this rich man. We are to care for what he created. We must use, in a way not to abuse, God's possessions. However, we have abused everything in a large measure. It is right to be industrious, to own a home or farm, that we may not be dependent on others, and that we may be able to help the needy, and to give to the work of spreading the Gospel. When we work so

The minister came and proved himself an interesting person. Before he departed, it was decided that Johnny would go to Sunday-school. Perhaps these incidents are not interesting, but in order to appreciate the point I am trying to make, it is quite necessary to relate them.

I have not seen the Wrights for four years. Have not heard of them, either. And I would not be telling this story now, if I hadn't run across a home town friend a few days ago. She is the first person from there that I have seen in three years. Well, you can easily imagine all the questions I asked. I am sure I did not forget any one. She knew every one whom I had ever known. "How are the Wrights? Has Johnny grown very much?" said I. "In wisdom and stature and in favor with God and man," said she, "replying to your last query."

"Be more explicit," said I.

"Johnny is a fine little fellow. He is a splendid student. He is well, strong and busy. He is a fine singer. He sings in one of the Commonwealth Avenue churches twice every Sunday and in a suburban church on Sunday evening. He sings solo parts very often. His parents have joined the church in their neighborhood. They are the leading lights; never miss a service. Their spiritual growth has been wonderful," said she.

Like the proverbial country girl, I sat with my eyes and mouth wide open and when she stopped, I said: "No, not the Wrights! You can't mean it. How did it all happen? Did they hit the sawdust trail when Billy Sunday was in Boston?"

"No," said my friend, "it was Johnny who led them."

Johnny will be twelve years old next August. Pretty good record, is it not? I wonder how many converts the average Christian makes each twelve years? Johnny led his parents; they will lead the other two children. Do you wonder I love the leadership of children? It seems to me that I could preach many sermons on the text "And a little child shall lead them," but I am sure that I would always think of Johnny Wright.

Wilton, Minn.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MIAMI, NEW MEXICO

A few weeks ago a basket dinner was served at the church, and in the afternoon we held our second annual Community Day service. In keeping with our plan, that the social as well as the religious activities of our community be under the supervision of the church, our subject was "Amusements." At the close of the program an athletic committee was appointed and the half-holiday established.

From three to five the people play, and from five to six the time is spent in class work with the vocational-agriculture teacher,—a government worker.

During the past year nine of our young people completed the second year of Teacher-training work under our pastor, Bro. Ira J. Lapp. They have now taken up the course in Mission Study.

Our collection for the Becker Bicentennial Fund amounted to $226.36. Besides this, Brother and Sister Frank Gibson have pledged themselves for the support of a native worker.

Mrs. M. N. Mikesell.

CHRISTIAN STEWARDSHIP

"There was a certain rich man, which had a steward; and the same was accused unto him, that he had wasted his goods." "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches" (Luke 16: 1, 11)?

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"A certain rich man,"—evidently referring to God. Is God rich? "The earth is the Lord's and the fulness as to be able to help others, then are we faithful stewards, but not so when we work for self and greed.

I am glad we are being educated to give. He has made us overseers of earthly goods and stewards over spiritual things. He expects each one of us to be spreading the Gospel over the world. "I go to prepare a place for you," he says, "but in my absence go everywhere, warn them of danger coming, show them the light of the Gospel. Go down the lanes and dark places, as well as the highways, and invite others to the Lamb of God, that taketh away the sin of the world."

He has made us stewards in his church. The church belongs to God and he requires faithfulness of his stewards. For illustration: If we had an employé that was unfaithful, that wasted our goods, we would not keep him, we would discharge him at once. Have we been extravagant of the goods he has entrusted to our care, that is, our money, or, in other words, the unrighteous mammon? How many millions of dollars have we wasted on tobacco, jewelry, chewing gum, etc.? "If therefore, ye have not been faithful in the unrighteous mammon, who will commit to you the true riches?"

It is not so much the high cost of living that confronts us, but the cost of high living. We would have plenty to help others and for the spread of the Gospel, if we were more economical, if we were not so selfish, but we insist on supplying every whim of our own selfish nature first, then the small per cent remaining is to be used for the Lord's work, and we say: "It's all we can afford."

People are watching us, and we may have been accused and will have to answer to God. We must give account to God and may no longer be stewards.

People want to know how much to give, what per cent, to be pleasing to God. I am not going to say, but will say this much: The $150,000 asked for the Conference offering is not large,—only averaging $1.50 per member for World-wide Missions, for saving lost souls. Consequently, let us give as prospered, and give willingly. We have known Christians (?) whose hearts would almost break when asked for a few cents to carry on local work, but now we are educated to give until one brother alone was known to give $50,000. If we have hearts filled with love for dying souls, we will give cheerfully and send our prayers with our offerings, and much greater will be the result.

If we are not faithful in the unrighteous mammon, how can we expect the Lord to trust us with true riches? Why, we consider money safer in our own pockets than in the Lord's possession. Where is our faith? Will he not take care of us if we give much? Whose is the controlling power? Are we like the servant who hid his Lord's talent in a napkin? You should have given, he says, and so increase. The man who will not use his talent,—will not work,—is not wanted in the earthly Kingdom, much less in heaven. For of the man who will not work God says: "Take his talent and give to the one who will use it and so increase its usefulness." We will receive no reward if we are unfaithful, but we will be rewarded in true riches if we are faithful in earthly things,—if we work and give. "I will give you a crown that fadeth not away."

I have not said how much you should give, but God challenges us. He says: "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Spurgeon says: "What I give away, I keep. What I keep, I lose." There is a withholding that tends to poverty. For example: This awful world war would doubtless have been averted, had Christian professors been true to the command, "Occupy till I come." Had we given our means and our lives for Christianizing the world, this awful catastrophe would not have been, and who knows what we may have to answer for? So let us be up and doing all we can at this late hour.

Udell, Iowa. Sadie Price Whisler.

A TRIP TO WESTERN PENNSYLVANIA

On the morning of May 17 I left home for Garrett, Somerset County, Pa., where, on the following day, I began a series of evangelistic meetings in the town church. Garrett is on the main line of the B. & O. R. R. and has a population of about 850. It is the home of Dr. R. T. Pollard, elder in charge. About four miles northeast of Garrett is the Beachdale church, built in 1911, and here I preached a sermon (in the old church) twenty years ago.

Bro. B. F. Waltz is pastor in charge of these two churches—known as the Berlin congregation, also the

However, this is a digression, and is not what has impressed me most. I now hasten to explain and beg pardon for indulging the personal element that shall herein follow.

During my stay in Garrett I was entertained in the hospitable and comfortable home of Bro. W. H. Miller, whom I have intimately known for more than a score of years. While in this home I have been casually reading the "History of the Church of the Brethren of Western Pennsylvania," by Blough, and to my surprise noticed myself mentioned as among the first supported pastors in the District. My name is also given in connection with the Glade Run church and I now recall having attended the first Ministerial and Sunday-school Convention held in the District, if not in the Brotherhood. This District Convention was held in the old Walnut Grove church, Johnstown, Pa., in August, 1898, and I was sent as delegate from the Plum Creek church, Armstrong County.

As I now sit and reflect over the experiences of those early days in my Christian ministry, my soul is cheered with many tender and cherished memories. Many of the faithful ones have gone home and others have succeeded them in the work. Many changes have been made. All this is natural and as it should be. It all seems like a dream to me, for as yet I am only forty-six years "young."

In those days the home of Brother and Sister Miller, referred to above, was my home, but since then they have moved to Garrett, in the Berlin congregation. An ideal home it has been to me from the first time I entered it. Bro. Miller is an active deacon. At our recent meetings I assisted Bro. Waltz in installing Bro. L. A. Phenicie, his son-in-law, and two others, in the same office.

When this appears in print I shall have been at the Winona Conference, going as the delegate from my home church.

F. D. Anthony.

Baltimore, Md.

THE CITY OF MINES

There are times in our busy lives when, like a schoolboy, we feel like getting away from our every-day toil into "green pastures," to relieve our wearied minds of the strong tension incident to modern life.

On Saturday, May 24, we left home at 10: 52, by way of the Lebanon Valley Railroad, arriving at Reading at 12: 05 P. M. Reading is nicely situated, with the Schuylkill River on the one side, and with the mountains on the other. It is a city of about ninety thousand inhabitants and has varied industries,—large foundries and machine shops, railroad shops, knitting-mills and different textile industries. Here we changed trains and wended our way northward through the Blue Ridge Mountains, through winding valleys, up and down grades. We crossed many a black, mucky stream, defiled by the filthy waters pumped from the many mining shafts. We realized that we had arrived in the anthracite coal regions of Eastern Pennsylvania.

We find nothing in these valleys but mountains of coal and coal dirt. There is coal-breaker after coal-breaker. Air-shafts, to ventilate the mines with large fans, are seen everywhere. Coal washeries,—to reclaim coal that has been dumped on vast mounds,—are also in evidence.

It is here in the valleys that we find many of our smaller cities,—Pottsville, Mahanoy City, Tamaqua, Ashland, Mt. Carmel, Shamokin and others, with from eight and ten to thirty-five thousand inhabitants. We find that most of these little mining cities are built in narrow valleys, up the mountain slopes. Many of these towns are undermined, as is evidenced by the breaches,—or cave-ins,—found near by. Even in the very streets you will often find houses sunk to the roof. Why is it that this dangerous manner of living and hazardous labor seem to harden the soul of man rather than to lead him into the way of right living? The answer seems to be that they become accustomed to their surroundings.

We arrived at our destination, Shamokin,—the "City of Mines,"—at 3: 33 P. M., and were met at the station by the pastor of the Brethren church,—Bro. Adam Hollinger. He escorted Bro. Brubaker, of Manheim, and the writer and family to his pleasant home.

Shamokin is a small city of thirty-five or forty thousand inhabitants. It is built at a junction of mountain gaps,—network of small valleys, uniting at one point. The central part of the city has nicely-paved streets,—also many prosperous business houses. There are mountains to the north, south, east and west. These, as well as the valleys, are a continuation of a network of mines. We have been told that if these mines were connected at several places, one would be able to travel underground from Mt. Carmel to Shamokin and from thence to Bear

COMMENCEMENT AT McPHERSON COLLEGE

The thirty-first annual Commencement of McPherson College was one of the happiest in her history. The weather was delightful, the crowds were large and enthusiastic and there was the finest of loyalty and cooperation in all the events of the week.

The Baccalaureate Sermon was the first event of the week. As is customary, it was preached by our honored president, Bro. D. W. Kurtz. The message was timely and it was impressively presented. One of the most unique features of the week was the exhibit of the departments of art and manual training. The various senior class exercises were interesting and entertaining.

Graduation morning (Friday) brought a crowd that could not be accommodated. Many were turned away, thus emphasizing the need of more chapel space. Seventy-four persons presented themselves for diplomas and degrees. Nineteen men and women received the bachelor's degree. Four received the master's degree and one the bachelor's degree in divinity. Degrees were conferred upon two missionaries returned from Africa. The college graduating class had more members of middle age than is usual.

The trustees have advertised for bids for the erection of the new dormitory, which is to be ready for occupancy by September. Practically all the rooms in the present girls' dormitory have been taken for next year. The faculty next year will have four new members,—one member having been added who will give his entire time to teaching in the academy.

Sept. 15 is the date for the opening of school in the fall and there is every reason to believe that a student body of unusual size will be in McPherson on that date. The regular May catalog is now off the press and may be had by addressing the college. E. L. Craik.

College Hill, McPherson, Kans., June 5.

BECKER BICENTENNIAL ECHOES

(Continued from Page 393)

take, reader, if you imagine there was a great whirlwind whoop-and-hurrah effort to work up the situation. Nothing of the kind. There was no excitement. Just a plain, simple statement of the facts, and a deliberate determination to finish the job. That was all.

And they finished it. The money came in amounts ranging from five dollars to five hundred, in cash, in pledges, in Liberty Bonds and War Savings Stamps. The men of means gave in hundreds. The poor widow was there too and she gave "more than they all," her five dollars. They gave as individuals, and they gave pledges for their congregations, their Sunday-school classes, their Aid Societies and other organizations. And the longer it went, the better they liked it. Bro. Williams hadn't figured on how to stop it, and some began to wonder if there would be time enough left to get through with the business. But it does not take much time to do business when everybody is feeling right. It was a splendid preparation for the "home stretch" in the business schedule. And our guess is that no time was lost.

Something over $18,000 was gathered in, in cash and pledges, and the goal was safely passed. And then we sang *again:* "Praise God from Whom All Blessings Flow."

It was about four o'clock when the Becker Bicentennial Conference adjourned. The Moderator offered a few fitting words in closing, chiefly in appreciation of the support which had been accorded him by the Standing Committee, the delegates and all. He remarked upon the excellent attendance at the business session, up to the very end. And it was remarkable. The audience responded with a well-deserved expression of appreciation of the Moderator's impartiality and able leadership in the handling of the business.

The closing devotions were led in an impressive manner by Bro. J. M. Blough, of India.

Miscellaneous Addenda

The Becker Bicentennial began with the evening session of Wednesday, June 4. It closed with the afternoon session of Wednesday, June 11. Exactly one week. And such a week!

Here is what Bro. H. K. Ober said, in his address on Saturday, about the Sunday-schools of the future. We failed to get it in its proper place. But what's *im*proper about any place for anything so good as this? The church, he said,

(1) Will recognize that the field of the Sunday-school is the whole wide world.

(2) Will recognize that her field is only partially occupied. There are a few garden spots. There is little intensive farming practiced now.

(3) Will recognize that the lesson text is nothing less than the Word of God—the Bible.

(4) Will demand that her officers measure up to the highest standards of efficiency.

(5) Will demand that the best equipment be placed at the disposal of every department.

(6) Will demand that her pupils be properly graded so that uniform lessons from God's Word may be adapted in their treatment to the capacity of the pupils.

(7) Will demand the most Spirit-filled, best-trained teachers that can be found anywhere.

(8) Will take an accurate inventory (survey) of the conditions in her immediate territory and, finding the facts, will institute definite remedies for improvement.

(9) Will not be content until every home in every community has volunteered in the service of Jesus Christ.

Here are a few important facts about the Sisters' Aid Society Meeting, held in Westminster Chapel on Saturday afternoon, kindly furnished us by the retiring Secretary, Mrs. Levi Minnich: The room was crowded and the two hours of time were much too short. The meeting closed with interest at high water mark. The Society has pledged itself to raise $24,000 in the next three years for foreign work, half of this for a girls' boarding school at Anklesvar, India, and half for a hospital at Ping Ting Chou, China. A committee was appointed to apportion the amount to the various State Districts.

Music was a strong feature of the Conference. First in importance was the congregational singing under the inspiring leadership of Sister Cora M. Stahly and the many others whom she called to her assistance. Sister Stahly has asked us to give expression through these columns to her heartfelt appreciation of the valuable services rendered by all those who so freely and ably responded to her calls for help in this work.

Almost every program, too, had some music specially prepared, a duet, quartet, chorus, or something of the kind. Then there was the Musical Institute each morning just before the regular auditorium session. And on Saturday evening at 5 o'clock there was the great musical event of the Conference, the rendition, by a large Manchester chorus, of the oratorio Queen Esther. The hour would be thought unfavorable for most programs, but it was not for this. The auditorium was packed and the people were thrilled and delighted.

But this story is stretching out beyond all reasonable proportions. And yet many things worthy of mention happened at Winona which we have not recorded. Will all those who had part in such please be gracious enough to pardon the omission?

The original marker of Peter Becker's grave, a stone slab, brought to the Conference by Bro. Jacob Missimer and fastened to a post just outside the Conference Exhibit Room, was an object of interest to many, inviting reflection upon the character and deeds of this faithful pioneer. Yet the face of this Conference was too firmly set toward the future to spend very much time looking at gravestones.

The weather was fine. For the first half it was perfect. The last three days it was warm, sometimes very warm. But who cared for that? "Take off your coat and go ahead" was the quick solution. Collars wilted, but not the interest of the people.

And that was the most remarkable fact of all,—the way the interest kept up from beginning to end. On the very last afternoon,—the time when often few are present besides the delegates,—the auditorium was well-filled, not crowded, but practically full. All around the balcony, up next to the roof, where the heat was greatest, the people sat and sweltered and helped to finish up the business. They might have been lounging under shade-trees or riding on the lake or on the way home. But they were not. They were where their hearts were.

At no time, probably, were the crowds at Winona Lake this year so large as three years ago. But the purpose with which they came and stayed and prayed and gave and worked,—oh, that was never finer. It was great. It was great.

A Final Word

The Becker Bicentennial Conference was a success beyond the fondest hopes of those who planned and prayed for it. We believe it is the greatest event, the most significant for the future of the church, that has happened since Peter Becker came to America. The Forward Movement has gripped the hearts of our people. The congregations which had already caught the spirit of it will go on with greater strides. Those which had not yet fallen into line will not long stand out against the new impulse which has seized the church.

There are problems in plenty. There always have been. There always will be. Some things are not as they should be. But they are not going to strangle the life out of the church. The spirit of the Becker Bicentennial, the spirit of the Forward Movement, is the spirit with which we shall meet the new conditions that confront us. And that is the pledge of our success. That is the spirit that has always won in the face of hard tasks. That is the spirit that will do it again.

A new day is dawning for the Church of the Brethren. The sky is still streaked with many night shadows, but the day is breaking, nevertheless. "The Lord hath done great things for us whereof we are glad." Blessed be his holy Name!

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Covina.—Our offering for the Armenian Relief was $200. May 7 Bro. J. B. Emmert came to this church. The members decided to build a dormitory for a boarding-school in India; also to furnish eight scholarships for one year,—the money to be raised in the Annual Conference offering. May 25 a missionary sermon was preached. The offering amounted to $800.—Mrs. S. W. Funk, Charter Oak, Calif., June 5.

La Verne church held her spring love feast May 25. Our pastor, Eld. R. H. Miller, preached the examination sermon and Eld. J. P. Dickey had charge of the love feast services, at which about 300 were present. Children's Day servies were observed June 1. An offering was taken for the support of a native worker in India. The baccalaureate address to the graduating class of La Verne College was given by our pastor on Sunday evening.—Grace H. Miller, La Verne, Calif., June 5.

Patterson church met in council June 1. Bro. D. J. Fink was re-elected church trustee. Sunday-school officers were elected for the next six months, with Brethren J. H. Kreps and J. G. Fallis, superintendents. The writer was elected "Messenger" correspondent.—D. J. Fink, Patterson, Calif., June 4.

COLORADO

Denver church met in council June 4. Our elder and pastor, Bro. G. W. Bergan, presided, assisted by Bro. Fitz. Church and Sunday-school officers were elected for six months. Love and union prevailed. Sixteen letters were received and accepted. Many are moving in from other States. Our dear sister, H. C. Long, has returned from the hospital much improved, and was elected again as our Sunday-school superintendent. Our church is growing and in a healthy condition. One of our ministers, Bro. Chas. S. Shively, is soon to leave us for LaVerne, Calif. He will be missed very much, having been for many years one of our active workers. Bro. Bro. S. I. Miller has been elected as "Messenger" agent and Sunday-school and young people's correspondent. The writer is the general church correspondent.—W. R. Cline, Denver, Colo., June 5.

DELAWARE

Wilmington Mission.—Our new pastor, Bro. Wilbur K. McKee, came to us May 4. May 8 we held a business meeting for the purpose of reorganizing. Both mission and Sunday-school seem to be in a flourishing condition, with splendid prospects for continued growth. We frequently find families of the Brethren who have not hitherto been acquainted with the existence of the mission and we would be very glad if any, who know of friends or members of the church located near here, would send their names and addresses to the correspondent, so that we may get in touch with them. We are hoping to secure a more suitable and permanent place of worship in the near future. We have recently organized a Sister's Aid Society, with Sister Danner, president. Children's Day will be observed June 22, at 7:30 P. M.—Mrs. Warren Hank, 302 S. Clayton Street, Wilmington, Del., June 9.

DISTRICT OF COLUMBIA

Washington City.—Among the outstanding events of our church for the past month, was the remembrance for the pastor, Bro. J. M. Henry, and his wife. This took the form of a social gathering at the church. Sister Henry was presented a chest of silver by the congregation, and in addition a number of hand-made articles from various individuals. The work of Bro. Henry and his wife has been of very great value to the church and this occasion was intended to show, in a small way, our appreciation of their labors. May 25, according to the regular plan of our pastor, baptism was announced. One was baptized. Another one was ready but was prevented from being present by illness. Three were received by letter on the following Sunday. The quota assigned the Washington City church for the Conference offering was $260. The amount contributed and sent to the Conference was $450.—Chas. E. Resser, Washington, D. C., June 4.

ILLINOIS

Cherry Grove church met in business session May 29, with Bro. I. R. Young presiding. Christian Workers' officers were elected with

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Franklin Grove.—May 24 we enjoyed an all-day love feast. We had with us from adjoining congregations Brethren J. J. Johnson, G. L. Wine and H. S. Randolph. They gave us some very spiritual and helpful sermons. Eld. Wine officiated at the evening service. May 31 we met in business meeting. Elders C. C. Price and S. S. Plum were with us. Bro. Galen Lehman was called to the ministry and duly installed.—Mrs. Jennie Beachley, Franklin Grove, Ill., June 9.

INDIANA

Beech Grove.—On Easter Sunday we enjoyed a well-rendered program prepared by the Sunday-school. Since our last report we are glad to welcome into our midst Eld. A. W. Hahn and family, formerly of the Indianapolis congregation. May 18 we held an all-day meeting. Bro. Hahn delivered an interesting missionary sermon in the morning. At noon a basket dinner was enjoyed in the basement. The afternoon was spent in discussing plans by which we can carry out our part of the "Forward Movement." We met in council May 28, with Bro. J. M. Shepherd presiding. Bro. Shepherd was elected delegate to Annual Meeting. One letter was granted. Bro. Hahn conducted a week's series of meetings prior to our love feast. He delivered some inspiring sermons and two were added to the church by baptism. Our love feast, May 31, was largely attended by members from adjoining churches being with us. Ministering brethren present were Moses and John Smeltzer, J. Holder, F. Fesler, W. I. Kintner, F. Fair, D. W. Bowman and A. Snoff. Bro. Smeltzer officiated. Several of the brethren conducted the services on Sunday morning. Bro. Kintner delivered an inspiring sermon in the evening.—Vernie Beaver, Fortville, Ind., June 3.

Bremen church met in council May 24, with Eld. Cripe presiding. Aug. 3 is the date set for our Harvest Meeting and a committee was appointed to secure a minister for that day. As a result of our series of meetings, which just closed, two were baptized. The communion service was well attended by members from adjoining congregations and a number of ministering brethren were also present. Bro. David Metzler officiated.—Emma Kauffman, Bremen, Ind., June 6.

Eel River church met in council May 10, with Bro. Amos Freed presiding. Brethren I. B. Beery, Geo. Mishler and Ira E. Long were also present. Bro. Abram Miller and wife, and the writer and wife were advanced to the full ministry. Brethren Book and Mishler were in charge of the services. Bro. Long began a series of evangelistic meetings, which closed May 25. One was baptized and one came to us from another denomination. The membership has been greatly strengthened. Our love feast was held May 24, with Bro. Long officiating. Visiting ministers present were Brethren Emanuel Leckrone, Aaron Moss, S. L. Young, T. D. Butterbaugh, Roy Mishler, O. D. Cottrell, C. C. Miller and Moyne Landis. Bro. Samuel Leckrone was not able to be present and we held a special communion service in his home, June 1. Bro. O. D. Cottrell preached our sermon Sunday evening, at which time we lifted our Annual Conference offering. It amounted to $206.59, which has since been increased. Our Sunday-school is progressing very nicely. Many of our members were able to attend the Conference at Winona.—Geo. W. Deaton, Claypool, Ind., June 12.

Indianapolis.—Our new pastor, Bro. S. G. Dreyer, of Tolcio, Ohio, came to Indianapolis June 1. He preached two splendid sermons on that day. We expect to have him here as soon as the school closes in Toledo, about June 21. Bro. Dreyer left for the Conference on Wednesday, together with Bro. S. A. Hylton. We were, indeed, very glad to have with us, June 8, Bro. Charles Harshbarger, of Tolcio, who preached both morning and evening. During the spring, when we were without a regular minister for a short time, the pulpit was filled at various times by Bro. Mitchel, of Clay City, Ind., Bro. J. S. Allderman, of Bethany, and Bro. Bolinger, of Greenville, Ind. We are very glad indeed, now that our pastor is with us, and feel that under his direction the work at this place will prosper. Since our last report we have been received by letter and one confessed Christ. Our Sunday-school children are looking forward to the picnic, to be held on our love feast day, June 22. Saturday evening we enjoyed a quiet, spiritual love feast, with Bro. Rarick officiating. On Sunday morning he preached a stirring missionary sermon, after which we lifted our Conference offering. In the evening the Junior Mission Band gave a missionary program, after which Bro. Rarick preached.—Mrs. Bessie E. Sherck, Middlebury, Ind., June 4.

Plevna church enjoyed an interesting series of meetings May 19 to June 5, with Bro. Reuben Shroyer, evangelist. Four were received into the church by baptism. Sister Gladys Strieker led the song service. The interest was good throughout the meetings.—Tena Bender, Kokomo, Ind., June 9.

Roann.—We met in council May 31, with Eld. J. D. Rife in charge. Four letters were granted. Bro. John Cripe was chosen church trustee. We decided to hold our love feast July 4, at 2 P. M. The reorganization of the Sunday-school resulted in the reelection of Bro. Ray Figert as our superintendent. Bro. C. C. Miller was elected president of Christian Workers' Meeting. The joint Sunday-school Meeting of the West Manchester, Otters Creek and Roann Sunday-schools, which was postponed, will convene June 22.—Sarah C. Seitner, Roann, Ind., June 6.

Wakarusa.—May 4 Sisters Sadie J. Miller and Nora Bollinger and Bro. Chas. Wright, of Bethany Bible School, gave us an interesting missionary program. Bro. John Appleman gave us a sermon on Mothers' Day, which was appreciated by all. May 31 we held our love feast. Thirteen ministering brethren from other churches were with us. Bro. Frank Kreider officiated and on the following day gave us a reported and accepted. We decided to hold our Harvest Meeting July 27,—an all-day meeting. Our love feast was held May 31. A goodly number of ministers from near by congregations were present. Bro. Van B. Wright, from Peebles, Ohio, officiated. Brethren Daniel and Henry Wysong and Van B. Wright remained with us, giving some excellent talks on Sunday morning.—Alma E. Hanawalt, Plymouth, Ind., June 3.

IOWA

Brooklyn church met in council May 24, with Bro. I. H. Fox presiding. The letters of Bro. J. Schechter, Jr. and family were granted and we regret that we must lose them. Bro. I. W. Brubaker, of Prairie City, Iowa, was chosen elder to succeed Bro. Schechter. Sister Besaye Seehorn was elected superintendent of the Primary Department of the Sunday-school. We held our love feast May 31, with Eld. J. Q. Goughnour, of Ankeny, Iowa, officiating. More than fifty were present, ten of whom were visitors. June 1 was our Rally Day and a large crowd enjoyed the program. Bro. Goughnour gave a short but inspiring missionary address, after which the Conference offering was taken, amounting to $110. In the evening, in keeping with the spirit of the day, two of our Sunday-school scholars were received into the church by baptism.—Rose D. Fox, Brooklyn, Iowa, June 4.

Des Moines City.—We are glad to announce the arrival of Bro. N. E. Baker and family, of Kansas City, Kans. Bro. Baker has accepted the pastorate for one year. He has asked that June 15 be our members' assembly day and we hope to make it a banner day. We feel the need of unity and spiritual growth, and are sure that he will help us greatly along these lines.—Kenneth E. Smith, Des Moines, Iowa, June 9.

Fairview church met in council June 7, with Eld. O. Ogden presiding. Bro. J. W. Tarrence was again chosen Sunday-school superintendent and Sister Ellen Moss, Christian Workers' president. Our love feast was held May 31, with Bro. Isaac Brubaker officiating. He also preached on Sunday morning, which was very much enjoyed by all present. We are expecting Bro. J. H. Brower to hold a series of meetings for us in September. Sister Ellen Moss is our delegate to Annual Conference. We are going to have our Children's Day exercises June 29. There will be Sunday-school and preaching services in the morning and a basket dinner at noon, followed by the program.—Mrs. Ida Tarrence, Udell, Iowa, June 9.

Fernald church postponed her regular council of June 7, on account of bad roads and weather. Bro. Lookingbill talked to us on Sunday morning, June 8. Our teacher-training class has once more started, after being hindered by rainy conditions. We are planning on a love feast some time during the summer, the date being undecided as yet. We are also looking forward to District Meeting, which will be held at this place the coming fall. Our offering for the Conference collection amounted to about $25.—Mrs. Cecil Sell, Nevada, Iowa, June 10.

Iowa River.—May 31 was the day set for our feast. In the afternoon Dr. Horning gave us a splendid address. Bro. A. C. Daggett, of Covert, Kans., officiated at the communion services. Brethren John Cakerice and Earl Jarboe assisted. About fifty-five members communed. Sunday morning Eld. Daggett gave us a splendid sermon. Dinner was served at the church. In the afternoon Bro. I. H. Austin, of McPherson, began our revival meetings, which will continue indefinitely. Since our last report four letters have been received and one baptized.—Susie Kinzie, Marshalltown, Iowa, June 7.

KANSAS

Bloom.—May 4 our pastor began a series of meetings, continuing till May 11, when Bro. O. H. Feiler, of Ittetehinson, Kans., came to assist. One was baptized. The meetings closed with a love feast May 19,—Bro. Feifer officiating. We were very glad to have with us at our feast Bro. Ed Weaver and wife, and Bro. Michael and wife, from Garden City. Just previous to the love feast Bro. Dayton Weaver and wife were received into the office of deacon. Bro. Feifer endeared himself to everyone, and especially to the children, during his short stay among us. May 31 a very interesting and appropriate Mothers' Day program was rendered. We met in council June 2, with Eld. G. W. Weddle presiding. Four letters were granted. Our Sunday-school and Christian Workers' officers were elected for the next six months. We adopted a paper of resolutions to be sent our Congressmen, asking them to do all in their power in favor of national prohibition and that the Sherley amendment be not repealed. Our offering for our Annual Conference was $57.85. June 7 and 8 we are to have with us Bro. J. W. Deeter, our District Sunday-school Secretary.—Cassie Martin, Bloom, Kans., June 9.

Kansas City (Armourdale Mission).—We had our Sunday-school enjoyed a meeting in Rose Park. Nature seemed at its best, and the rugged features of the park were clothed in beauty which every one seemed to enjoy to the full. Ninety-nine went out on our special car, immediately after the Sunday-school session of the morning, and the lunch was prepared under a spreading oak, where all enjoyed the generous refreshments. On the evening of June 8 the mission enjoyed the first love feast it has had in a number of years. The services were made doubly inspiring and helpful by the presence and help of quite a number from the Central Avenue church on the Kansas side, and also a number from the First Church of the Brethren on the Missouri side. It was, indeed, a very quiet and spiritual meeting, and enjoyed by all. Brother Ernest Goena led the services of the evening. Our aged and much beloved Bro. Moses Cruse also was an inspiration to the meeting. Several enjoyed the communion services for the first time.—Chas. A. Miller, Kansas City, Kans., June 9.

Larned.—May 4 Bro. C. B. Smith and wife, of Morrill, Kans., began a series of meetings, which continued for three weeks. Bro. Smith served Decision Day. In the afternoon Bro. Smith talked to the mothers and daughters, and in the evening the Christian Workers' Band gave a short but excellent program. May 18 we had a basket dinner in the basement. In the afternoon Bro. Smith talked to the fathers and sons. At the same time the mothers and daughters' meeting was held. We decided to have a like meeting every three months and organized temporarily. We closed our meetings with a love feast in which about ninety took part. May 31 we held our quarterly council. Our Sunday-school and Christian Workers' officers were elected. Bro. Geo. Bock was elected Sunday-school superintendent and Bro. Clyde Seitz, president of the Christian Workers' Band. Since our last report three have been received by letter.—Sallie C. Bock, Larned, Kans., June 4.

Newton City church enjoyed an interesting series of meetings which began May 15, closing May 25, conducted by Bro. H. C. Frantz, of Wichita, Kans. The last day he delivered three impressive sermons. A basket dinner was served and a delightful social hour was enjoyed. The attendance and interest were good throughout the meetings. Two were received by baptism. We were very grateful for the presence and help of several members from Wichita during these meetings; their music was enjoyed by all. Our love feast was held May 24, with about seventy communing. Bro. Frantz officiated, assisted by Brethren Wilmer Keedy, S. M. Brown and W. S. Royer. Several visiting members were with us. Brother and Sister J. R. Wine, of Wichita, have taken charge of the work at this place, while Brother and Sister Reasoner are attending Academy. Meetings and enjoying a much deserved vacation, visiting rel

TRUTH SEEKERS' CLASS

(Continued from Page 395)

been organized, taking a group of their original members from the "Truth Seekers' Class." We wish them all God-speed and success.

Since the class was organized, forty-eight members of the class have confessed Christ, and united with the church.

The class adopted as a class motto,—the words being used to express the purpose of the Adult Bible Class at the very beginning of Adult Bible Class organization, viz., "To Bring Men to Christ and to Train and Build Men Up in Christ."

The class has done quite an amount of missionary and charitable work. It usually responds with its aid and funds to help worthy objects, and causes that are seeking assistance. The class has inaugurated a series of class exchange visits. These visits have proved very helpful to both the class making the visit, and also to the class receiving the return visit. Class socials are occasionally held, with mutual, helpful fellowship to all present.

The O. A. B. C. Old Testament Scripture verse has always proved stimulating and helpful: "Assemble the people, the men and the women and the little ones, and the sojourner that is within thy gates, that they may bear, and that they may learn, and fear Jehovah, your God; and observe to do all the words of this law" (Deut. 31: 12).

All members are constantly encouraged to study their Bibles intelligently. The prayer life is emphasized.

Huntingdon, Pa. Amos H. Haines.

ROCKY FORD, COLORADO

We have been here just one year and like it better every day. Our humble efforts have been blest in many ways. We found a strong working force, well organized, "with a mind to work" and so our part has been made lighter, more pleasant and successful by this splendid coöperation.

As at many other points in the great West, "the harvest is great and the laborers are few." Our territory embraces some three thousand square miles and the membership is badly scattered. Bro. H. P. Talhelm and wife and my wife and I recently visited an aged sister, seventy-five miles to the northwest. It was a long auto ride, to be sure, but we were well repaid in seeing her so happy, especially as she received the anointing,—possibly the last earthly service. The pleasure experienced in the homes of our isolated members is truly reciprocal.

A great majority of our membership, however, is in and around the beautiful little city of Rocky Ford. Prospects are good for building up strong mission points at Ordway and Cheraw.

We look forward with much pleasure to the date of our District Conference and associate gatherings, to be held here in October. We have a Sunday-school Institute billed for July 15, to be conducted by our District Sunday-school Secretary, Bro. J. W. Deeter, of McPherson, and others. Then follows a series of meetings, to be conducted by Eld. M. S. Frantz, of Wichita, Kans. In this month we have an Old People's Meeting on Sunday the 15th and Children's Day the 22nd.

During this year our church, Sunday-school and Young People's Band, including the Juniors, have given to Relief, Reconstruction, etc., $469.95, and to missions, home and foreign, $554.11, or a total of $1,024.06. The Christian Workers' Band is arranging to support an orphan in India or China, in addition to a splendid contribution to the support of Bro. Crumpacker in China.

We have a fine climate and a splendid class of people here, mostly made up of Eastern people, and any one thinking of changing to a healthier climate, or to a place where they can do a great work for the Master, should consider Southern Colorado.

Every word we read about the Conference at Winona Lake increases our interest in this great spiritual feast and the desire to be there again, but we must be contented to see others happy and find pleasure in other lines of Christian service. Next year we hope to meet with them.

Rocky Ford, Colo. A. G. Crosswhite.

ANNUAL MISSIONARY MEETING OF EASTERN PENNSYLVANIA

The second Annual Missionary Meeting was held on Ascension Day in the Chickies church. At that time the writer was engaged in a series of meetings in the Mechanic Grove congregation, about twenty-two miles southeast of Lancaster City. From there we made the trip by auto with Bro. Rufus Bucher and family. We rode over hill and dale, with fine fields of waving grain on either hand. All nature seemed at her best, and beautiful scenes were all about us. It was a little too early in the season to see the fields of tobacco, or "fields of curses" as we called them. I am glad to say, though, that our brethren are dropping out of the business more and more, proving the fallacy of the assertion made by some that they can not get along without raising tobacco.

We passed through busy Lancaster, beautiful East Petersburg, and memorable old Manheim,—all rich in the history of our church. About 9 o'clock we rolled into the shade at Chickies church.

Eld. David Kilhefner, just then, was in charge of the meeting and gave an inspiring address on the "Outlook." It had the "go-up-and-possess-the-land" ring in it.

"How Shall We Work Our Home Field?" and "What Would Paul Do?" were the burning subjects discussed during the morning session. Though the speakers on the program were nearly all absent, the impromptu speeches were full of good things.

A fine tribute was given to our forefathers by contrasting their times and ours, and the work accomplished then and now in the home field especially. It made us feel that we are not "occupying" as they did. "A Charity Meal,"—a recitation that moved many to tears,—was given by Sister Mildred Kilhefner.

At 11:30 we adjourned for lunch. The social time thereby enjoyed can be truly considered one of the important sessions of the day. In the afternoon the large house was well filled, notwithstanding the fact that it was Commencement Day at Elizabethtown College,—only a few miles away.

After a cheering song service, the afternoon session was begun. "God's Way of Financing His Own Work" was very thoughtfully discussed by Brethren A. H. Brubacher and Graybill Minnich. We were shown that if we adopt God's methods, as taught in his Word, we will need no man-made methods or schemes to "raise money."

Then came one of the most inspiring moments of the day. The Chickies church has about fifty young members under twenty years of age, who entertained us with songs and scriptural quotations. The sisters especially were models in dress. Talk about standardization! There it was, with nothing to be desired.

The Five-year Forward Movement received some attention. The session and day's work closed with an enthusiastic discussion of "Stewardship." Systematic giving, according to God's plan (1 Cor. 16: 1, 2), was strongly recommended.

Yes, it was good to be there. It was unanimously decided to have a similar meeting next year. At that time we hope for reports and evidences that this good meeting produced something more than mere "talk."

Harrisburg, Pa. Wm. K. Conner, Secretary.

A CALL FROM THE NORTH

In view of the fact that people are coming into Northern Minnesota in large numbers this season, we thought it well to mention to any brethren, contemplating such a move, that there is an organized Church of the Brethren at Hines, in Beltrami County. This, the Bethel congregation, is the most northern Church of the Brethren in the State, with a large district in which to expand. We have a membership of twenty-five, with an elder, a minister and three deacons. Our membership is somewhat scattered at present, making it difficult to conduct a Sunday-school of our own, but we have a live-wire school in Hines, with our ministers in charge of the regular preaching services each Sunday.

The survey, recently made by Bro. Finnell, shows a good field for missionary endeavor. The percentage of land owners is very large.

Land, while advancing rapidly, may still be had at a reasonable price and on easy terms, close to the church, consolidated schools and the railroad.

Brother homeseeker, one of the largest causes of loss of our children to the church is in our members locating away from church influences. If you are seeking a home in Northern Minnesota, come to the Bethel church. If you are spiritually strong, WE NEED YOU. If you are spiritually weak, YOU NEED US. At any rate, we need each other. Don't take your family away from church influence and then wonder why they drift away from the church. "Come over and help us," and help yourself.

Tenstrike, Minn. Earl L. Flora.

LAWRENCEBURG, TENN.

Lawrenceburg is the county-seat of Lawrence County, Tenn., a beautiful town situated in a splendid section of the State. The Crowson church is located about seven miles and the Lone Star church three miles from the town, in opposite directions. Practically one-half of the membership of both congregations lives in and very near the town. Sunday-school and preaching services are held in the county courthouse, as it is more centrally and conveniently located for the greater number of members than either of the churchhouses. At each of the churches twice a month, Bro. A. M. Bashor, the elder in charge, fills the appointments. Bro. J. C. Shively is also a minister but, owing to his age, does not do much preaching. He is, however, interested and active in the other phases of church work. The membership of both congregations is about forty-five at this time.

In earlier days the church was strong, but some of the workers have died and others have moved to the west and north. Bro. Baker, who now resides in California, was elder of the Crowson church for quite a while. Since that time the work has been under the care of Bro. Bashor. He, with his colaborers, is keeping the fires burning, but they crave encouragement which so many congregations enjoy. This they lack because of their isolation, being the only organized congregation in Central Tennessee. Their nearest sister church is down in Alabama.

The writer being in school at Nashville, and anxious to get in touch with any of our churches within reach of the city, finally succeeded in learning of and getting in communication with these brethren at Lawrenceburg, eighty miles away. Since April 1, Bro. W. B. Varner and myself have spent several Sundays with them.

May 25 our little student group, all from Virginia, consisting of Sisters Mary E. Cline, Elsie N. Shickel, Bro. W. B. Varner, Sister Myers and myself, conducted a Sunday-school Institute with these members. The program was enjoyed and appreciated by every one present. Splendid interest was shown by the presence and attention of members as well as visitors. We trust that Sunday-school enthusiasm was kindled into a burning, glowing flame.

This is a promising field, and help and encouragement are appreciated. Any who are passing by or near there, should make an effort to visit these members. They, like all southern people, are exceedingly courteous and hospitable in their homes, and keep the latch-string hanging on the outside. It has been a real joy to mingle and worship with these people. M. M. Myers.

Nashville, Tenn.

DEPUTATION WORK OF McPHERSON COLLEGE

The students of McPherson College have always done deputation work among the churches, but not until the school-year 1918-19 did they have a definite organization for that work. The committee in charge was chosen from the following organizations of the college: The Young Men's Christian Association, the Young Women's Christian Association, the Home Mission Band, the Foreign Mission Band, the Student Ministers' Association and the Anti-tobacco Association. The committee organized themselves under the name of "The Student Christian Extension Department," and began active work in sending out Gospel Teams.

The following is the report of the work done by the students during the second semester of the school year: Miles traveled, 2,270; money received, $343.43; people spoken to, 5,125; number of programs given, 34; number of churches visited, 21; talks given, 103; readings, orations, stories, 14; special songs, 116.

Even though the students always lose time from their schoolwork, they feel amply repaid for their efforts among the churches and they are always eager to go the second time. There is nothing the students enjoy more than meeting the people in our home churches and the kind welcome which has been extended to them will always be appreciated. Winona McGaffey.

McPherson, Kans.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Carney-Metzger.—By the undersigned, at the parsonage of the Walnut Grove church, Johnstown, Pa., June 4, 1919, Brother Charles C. Carney, of Penn Run, Pa., and Sister Dora E. Metzger, of Johnstown, Pa.—M. Clyde Horst, Johnstown, Pa.

Clark-Holmgren.—By the undersigned, at the residence of the bride's parents, June 1, 1919, Mr. Ramond W. Clark and Sister Irma M. Holmgren, both of Oakland, Calif.—J. C. Wright, Oakland, Calif.

Hoffman-Saylor.—At the home of the writer, May 18, 1919, Brother Harrison Hoffman and Sister Edna M. Saylor, both of Berlin, Pa.—L. S. Knepper, Berlin, Pa.

La Forge-Stahl.—By the undersigned, at the Chico church, June 1, 1919, Mr. Walter La Forge, of Napa, Calif., and Sister Ruby Stahl, of Chico, Calif.—C. Ernest Davis, Chico, Calif.

Moore-Riedel.—By the undersigned, at the home of the groom, 750 Grove Avenue, Johnstown, Pa., June 4, 1919, Brother Newton R. Moore and Miss Sophia Riedel, both of Johnstown, Pa.—M. Clyde Horst, Johnstown, Pa.

Shenks-Piper.—At the home of the writer, June 3, 1919, Paul E. Shenks and Thelma M. Piper, both of Garden City, Kans.—S. E. Weaver, Garden City, Kans.

Wingerd-Hamer.—By the undersigned at the Church of the Brethren parsonage, June 3, 1919, Brother Paul E. Wiogerd, of Clarence, Iowa, and Sister Martha E. Hamer, of Waterloo, Iowa.—C. G. Shull, Chicago, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Boyd, Sister Sarah, died at the home of her daughter, Mrs. Kathryn Stahl, Meyersdale, Pa., of paralysis, May 23, 1919, aged 83 years, 2 months and 20 days. Her husband preceded her twelve years ago. Eleven children were born to them, seven of whom survive. She was an active church worker and a faithful and consistent member of the Meyersdale church. Services in the church by Bro. T. R. Coffman. Interment in the cemetery near the Middle Creek church.—Mrs. D. J. Pike, Meyersdale, Pa.

Deahoog, Margaret, boro in France, June 20, 1848, died at the home of her son, Milton Deahoog, Dayton, Ohio, May 20, 1919. In 1872 she married John Deahoog, who died about twelve years ago. She united with the Church of the Brethren when but a girl and was a faithful and devoted member. Services in the home of her son by the undersigned, assisted by Eld. B. F. Petry. Interment in the Woodland cemetery.—Wm. Mönich, Union, Ohio.

Fogleman, Bro. Wm., died at his home near the Free Spring church, Lost Creek congregation, from the effects of a stroke, May 18, 1919, aged 73 years, 1 month and 3 days. He was a veteran of the Civil War. He united with the Brethren church when a young man. He leaves his wife and seven children. Services by the writer and Rev. Solomon Lauver. Interment in Lost Creek Mennonite cemetery.—John E. Rowland, Bunkertown, Pa.

Fnuch, Mrs. Sarah E., died at her home in Yarrowsburg, Md., April

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ves, Garden City, Kans.

Wingerd-Hamer.—By the undersigned at the Church of the Breth-
parsonage, June 3, 1919, Brother Paul E. Wingerd, of Clarence,
a, and Sister Martha E. Hamer, of Waterloo, Iowa.—C. G. Shull,
cago, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

oyd, Sister Sarah, died at the home of her daughter, Mrs. Kathryn
hl, Meyersdale, Pa., of paralysis, May 23, 1919, aged 83 years, 2
nths and 20 days. Her husband preceded her twelve years ago.
ven children were born to them, seven of whom survive. She was
active church worker and a faithful and consistent member of the
yersdale church. Services in the church by Bro. T. R. Coffman.
rment in the cemetery near the Middle Creek church.—Mrs. D.
ike, Meyersdale, Pa.

eshinn, Margaret, born in France, June 20, 1848, died at the home
her son, Milton Deshong, Dayton, Ohio, May 20, 1919. In 1872 she
ried John Deshong, who died in 1914, aged 72 years, 7 months and 24 days. She leaves six children, five sisters, two brothers and one half-sister. She was a member of the Church of God. Services at the house by Eld. N. P. Castle. Interment in St. Mark's Episcopal cemetery, near Brownsville.—Mrs. Nellie S. Kaetzel, Brownsville, Md.

Goodyear, Raymond La Vure, son of Joseph and Ida Bell Goodyear, born at Burr Oak, Ind., died at Argos, Ind., of pneumonia, May 12, 1919, aged 2 years, 1 month and 15 days. He leaves father, mother, three brothers and three sisters. Services by the writer. Burial in the Burr Oak cemetery.—Clyde M. Joseph, Culver, Ind.

Hadsell, Sister Dessie Marie, daughter of S. G. Hadsell, born in Linn, Ohio, died at the home of her brother in South Bend, Ind., of pneumonia, March 16, 1919, aged 25 years, 2 months and 7 days. She united with the Church of the Brethren in 1913 and was an active worker in the Sunday-school. Services in the Advent church. Burial in the Highland cemetery.—S. G. Hadsell, Phoenix, Ariz.

Harris, Sister Rachel, nee Hylton, died March 25, 1919, aged 83 years, 4 months and 9 days. She married James Harris who died several years ago. To this union were born seven children, six of whom are living. She was a member of the Church of the Brethren for fifty years and lived a true Christian life. Services by Bro. A. N. Hylton, assisted by Rev. M. Dickerson, of the Primitive Baptist church, and Rev. J. W. Craddock, of the Methodist church. Burial in the Harris cemetery.—Clemmie E. Hylton, Floyd, Va.

Hylton, Blain, son of Bro. D. S. and Sister Susan Hylton, died at his home near Norwood, Mo., in the bounds of the Mt. Hermon congregation, Mo., May 30, 1919, aged 19 years. He had been an invalid all his life. He leaves father, mother, four sisters and five brothers. Services by Bro. J. B. Hylton. Interment in the home cemetery.—Belle Hylton, Mansfield, Mo.

Kolth, Sister Rachel, nee Hylton, died of Bright's disease, April 26, 1919, aged 73 years. She married Zehrun Keith, who preceded her several years ago. She was a member of the Church of the Brethren for several years and lived a true Christian life. Services by the home brethren. Burial in the Shusher cemetery.—Clemmie E. Hylton, Floyd, Va.

McCahill, Blanche, daughter of J. R. and Fanny McCahill, died May 16, 1919, aged 12 years, 5 months and 6 days. She leaves father, mother, two sisters and three brothers. Services by Brethren J. J. Brower and M. H. Miller at the Church of the Brethren at Reedley.—Mabel Armantrout, Reedley, Calif.

Morris, Bro. Simson, died at his home in the bounds of the Pleasant Hill congregation, May 29, 1919, aged 60 years, 1 month and 5 days. He had been a sufferer from heart trouble for several years. He has been a member of the Church of the Brethren for about twenty years. He is survived by his wife, two sons, three daughters, one brother and a sister. Services by Bro. A. B. Early.—Nora B. Crickenberger, Harriston, Va.

Mosgrave, Bro. Oscar K., died in service, in Evacuation Hospital No. 4, France, of influenza, aged 24 years, 1 month and 6 days. He spent his entire life in the bounds of the Brothers Valley congregation and was a member of the church for the past six years. Memorial service by the writer in Wills' Lutheran church. He is survived by his parents, one sister and one brother.—L. S. Knepper, Berlin, Pa.

Parker, Florence Miller, wife of A. L. Parker, died at her home in Cambridge, Nebr., of tuberculosis, May 12, 1919, aged 44 years. She leaves her husband and six children. Services at the Afton church by Bro. J. H. Snell. Burial in Afton cemetery.—Mrs. J. H. Snell, Cambridge, Nebr.

Perry, Oliver H., born in Edwardsburg, Mich., died of paralysis, May 20, 1919, aged 83 years, 7 months and 4 days. In 1867 he married Sarah A. Bassett. To them were born seven children, five of whom with the wife survive. He was a veteran of the Civil War. He united with the Church of the Brethren some years ago and bore his suffering of nearly five years with Christian patience. Services by the writer. Burial near Bremen.—Chas. C. Crist, Bremen, Ind.

Riser, Bro. J. A., of Chestnut Grove, W. Va., died of heart failure, May 17, 1919, aged 54 years. He had been a faithful minister for twenty-five years. He was the only son of Eld. S. W. Riser, deceased. On the evening of his death he went to a regular appointment near Paw, W. Va., and preached his last sermon on Saturday night. Services by the writer. Burial in the Chestnut Grove cemetery.—J. M. Crouse, Fayetteville, W. Va.

Ritter, Bro. Charles Elmer, born in Medina County, Ohio, died at his home in Clinton County, Ohio, near Grand Ledge, of consumption, May 28, 1919, aged 46 years, 9 months and 23 days. In 1896 he was married to Mary Wells. To them were born eight children, five of whom survive, with his wife and parents. He united with the Church of the Brethren when eighteen years old. Services at the Methodist church of Wacousta by Rev. Kenney.—Martha Ritter Shrider, Butternut, Mich.

Smith, Sister Amelia, died in the bounds of the Lost Creek congregation, at Bunkertown, Pa., April 28, 1919, aged 75 years. She was a member of the Brethren church for many years. For the past few years she was blind and deaf. Services from the home of Sister Lizzie Zimmerman and in the Good Will church by the writer. Interment in Koons cemetery.—John E. Rowland, Bunkertown, Pa.

Spitzer, Sister Sarah E., nee Golladay, died at the home of her brother, Milton Golladay, May 22, 1919, aged 64 years, 1 month and 7 days. She married John M. Spitzer in 1876. Soon after her marriage she united with the Church of the Brethren, and was a member of the Flat Rock congregation, Va., for many years. She was always the faithful in her religious duties and lived a consistent Christian life. Services by the writer and Bro. Chas. Nesselrodt in the Reformed church at Conicville, Va. Sister Spitzer leaves her husband, five children, twenty grandchildren, two brothers and two sisters.—J. Carson Miller, Moore's Store, Va.

Wine, Mrs. Minerva, born in Pennsylvania, died at her home, Pomona, Calif., May 29, 1919, aged 82 years. She is survived by three sons and four daughters. Services by Bro. S. E. Yundt.—Mary E. Forney, Pomona, Calif.

Wright, Sister Nancy Isabel, daughter of Wm. and Mary Colvin, died at her home in Peebles, Ohio, June 1, 1919, aged 66 years, 7 months and 28 days. In 1888 she married Lewis A. Wright. Two children were born to them. One son,—Van B. Wright,—and the husband survive. In girlhood she belonged to the Christian church, but later became a member of the Church of the Brethren. Services at the home by Eld. J. A. R. Causey, assisted by Eld. R. C. Davidson and Rev. G. H. Williams, of the Methodist church. Interment at Locust Grove cemetery.—E. A. Wisecup, Peebles, Ohio.

SISTERS' AID SOCIETIES

DALLAS CENTER, IOWA.—Report of the Sisters' Aid Society for 1918: We held 17 meetings, with an average attendance of 13; enrollment, 17. We quilted 11 quilts, and tacked 4 comforts. We received for work done, $39.53; donation, $38.13; amount on hand from 1917, $26.00; total, $103.66. We paid out during the year $25 to Mary Quinter Memorial Hospital; $10 for United War Work; $10 for Child Rescue Work in our District; $10.50 for War sufferers; $21 for the Christian Herald; Council Bluffs; $3.83 for pillow-slips for Old People's Home;

Teachers' and S
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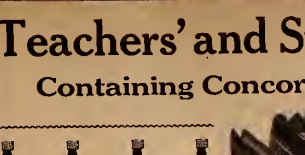

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number of pag
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And say, As I live for ever,
41 If I swbet my glittering swo
And my hand take hold on
ment;

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22 And David spake unto
Jehovah the words of this
song in the day that Jehovah deliv-
ered him out of the hand of all his
enemies, and out of the hand of
Saul: 2 and he said,

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24 a ram on every altar. 1 And
when Ba'lâam saw that it
pleased Je-hō'vāh to bless Is'ra-ĕl,
he went not, as at the other times,

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 397)

Pleasant Hill church met in council May 24, with Eld. Amos H. Blocher in charge. Bro. Roy Long and wife were elected to the deacon's office. Two letters were accepted. Our series of meetings will commence about July 19, with Bro. Shew in charge. We decided to hold our love feast July 12.—Ethel Burns, York, N. Dak., June 6.

NORTH OAKOTA

Minot church met in council May 25, with Eld. W. A. Deardorff and Bro. Ora Meyer presiding. We reorganized for the next six months. Bro. J. W. Steele was elected to the ministry. It was decided not to send a delegate to either Annual or District Meeting, but to be represented by letter.—Beulah Steele, Minot, N. Dak., June 4.

OHIO

Ashland (Dickey).—Bro. W. A. Wiley gave us a very interesting discourse June 8, in the absence of our pastor, Eld. W. L. Deaberg, who, with a number of others, is attending Conference. Bro. D. E. McFadden will begin a series of meetings June 15 and our love least will be held June 22. Our Annual Meeting offering was $188.—Esther Zimmerman, Ashland, Ohio, June 9.

Jonathan Creek.—May 25 we held an all-day meeting, serving dinner at the church. Bro. C. S. Straushaugh, of Fredericktown, Ohio, preached both morning and afternoon. In the evening we held our love least, at which meeting he officiated. The forenoon an offering was lifted to send to Annual Meetiog. We also sent one quota for the Armenian-Syrian Relief.—Mary H. Snider, Thornville, Ohio, June 9.

Painter Creek church enjoyed a very pleasant love least May 24, with Bro. Otho Winger officiating. Bro. John Root gave a very interesting address on Sunday morning. Sister Sadie Miller, returned missionary from India, gave us two very much appreciated talks June 2 and 3.—Martha Mannick, Greenville, Ohio, June 7.

Pleasant View church met in council May 24, with Eld. David Byerly in charge. Sunday morning, May 25, Bro. Walter Landis preached a missionary sermon, after which $770.54 was lifted for the Conference offering.—Ada Miller, Lima, Ohio, June 4.

OREGON

Newburg church met for worship June 1 in their newly-decorated audience room. We were glad to welcome among us Bro. J. A. Reed and family, who are locating here. We hope to make it homelike for them and know they will be a great help to us. The church contributed $36.60 for the Annual Meeting offering.—Eliza J. Moore, Newburg, Oregon, June 4.

PENNSYLVANIA

Back Creek church held a very helpful series of meetings at the Upton house, beginning May 19 and closing on Sunday evening, June 1. Bro. E. J. Egan, one of our home ministers, was in charge of the meetings, which were well attended. Three were baptized.—J. D. Wilson, Greencastle, Pa., June 9.

Bethany church observed Mothers' Day May 11. We had special music by the mothers of the church and also the choir. The pastor's theme for morning service was "Mother's Ambition." May 18 we held Missionary Day. In the morning our pastor talked on "The Church and Missions." At the Sunday-school session we had an address by Bro. G. E. Yoder, our field secretary. In the evening we had with us Dr. O. H. Yereman, formerly of Smyrna, a medical missionary, who gave us a wonderful message concerning his work on the foreign field. Special music at each service was conducted by J. W. R. Andrews. May 25 we were privileged to have with us Bro. Hartman, whose address in the morning was on "The Need of Christ," and in the evening on "The Voice of a King." The Women's Bible Class held a social May 26. The program was spicy and the speakers of the evening were good. After the program we enjoyed a social season together. We are all glad to welcome many of our boys home again and trust that it will not be long until all are with us again.—Margaret E. Rogers, Philadelphia, Pa., June 7.

Conewago.—Our love least was held in the Bachmanville church May 24 and 25. Although it was rainy we had large gatherings at the three services. Nineteen ministers were present from other congregations and we enjoyed a great spiritual least. During the afternoon session Bro. Amos Shearer was elected deacon, and at the opening of the evening session he and his wife were installed. Bro. S. H. Hertzler, elder of the congregation, conducted the installation services. Our Sunday-school at Bachmanville has decided to render a Children's Day program on Sunday afternoon, June 22.—Lena H. Gruber, Bachmanville, Pa., June 7.

Ligonier church has just closed a series of meetings, in charge of Brethren W. E. Wolford and J. W. Sanner, assisted by Bro. M. J. Brougher, of Greensburg. Bro. P. J. Blough and wife came on Friday evening and stayed for the love feast. Three boys and three young men were received by baptism. We sent $120 for Armenian Relief and $78 to the Annual Meeting missionary offering. Sister Wm. E. Wolford left for Annual Meeting on Tuesday evening. The Sunday-school Convention of the seventh circuit of Western Pennsylvania will be held at Bolivar June 17.—Opal W. Leonard, Ligonier, Pa., June 6.

Lower Conewago.—Eld. S. M. Stouffer, of Newville, Pa., closed his evangelistic work at the Wolgamouth house May 25. He delivered eighteen inspiring sermons. His sermon in honor of Mothers' Day was very interesting to all. The church was much revived through his help in this series of meetings.—R. D. Cook, Dillsburg, Pa., June 7.

Marsh Creek church has just closed a two weeks' series of meetings, conducted by Bro. David L. Little, of Hanover. On the last day our love least was held at the Marsh Creek house. Two were reclaimed during the meetings. We had with us at our love least Eld. H. M. Stover, who officiated, and Brethren David L. Little, Geo. Bowers, Jacob Hollinger and H. S. Baker. About 150 communed. Bro. Stover preached to a full house Sunday morning. Our missionary collection amounted to $160.—Ida M. Lightner, Gettysburg, Pa., June 3.

Meyersdale.—May 11 we observed Mothers' Day with a special program. The service was largely attended. A talk was given by our pastor and at the close a large bouquet of carnations, used in the service, was presented to a consecrated mother. May 18 we began a two weeks' series of meetings, with our pastor, Bro. Coffman, in charge. During the last week the weather was nice and we had the church full nearly every night. Good interest was manifested. We had fine music, with Sister Florence Just and Prof. Meyers Horner in charge. We recently received four by letter. On Sunday morning nine were baptized and one reclaimed. Our preparatory services were held in the morning, and at 7 o'clock in the evening we met for our love feast, with a larger number communing than ever before. The service was very impressive. We are encouraged by the large attendance and the growth of the church. Our pastor leaves this week for Annual Conference. Our church raised $1,014.19 for the Armenians. We are now preparing for Children's Day.—Mrs. D. J. Fike, Meyersdale, Pa., June 9.

Philadelphia (First Church).—Bro. C. C. Ellis, Vice-President of Juniata College, who has been supplying our pulpit for the last six months, has accepted the pastorate, with Bro. Siover Kulp as associate pastor, beginning July 1. One has united with the church by baptism since our last report.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., June 7.

Ridge church held her love least at the Fogelsanger house May 31 and June 1. Eld. D. A. Foutz, of Greencastle, and Eld. John A. Miller, of Carlisle, officiated. Saturday these Brethren preached two powerful sermons and on Sunday morning Eld. Miller delivered another wonderful message on "Soldiers for Christ." Previous to the meeting of bree were received by baptism and one reclaimed.—Mrs. Joseph Burkhart, Shippensburg, Pa., June 10.

Welsh Run.—Five have been baptized since our last report. We held our love least May 24 and 25. Visiting ministers present were Brethren C. D. Bonsack, who officiated, J. M. Flohr, Ira Hart, John Hershman, S. D. Hartzoch, C. Hicks, D. Petre and F. McCoy. At the close of the services, on Sunday morning, an offering was taken, to be sent to Annual Meeting.—Mrs. N. A. Winger, Mercersburg, Pa., June 6.

Woodbury.—At our love feast we had a large attendance,—about 300 communicants being present. Eld. D. T. Detwiler, of New Enterprise, had charge of the service. We expect Eld. H. C. Early to begin a series of meetings for us at the Replogle house Oct. 12.—J. C. Stayer, Woodbury, Pa., June 9.

TENNESSEE

Limestone church met in council May 24, with Eld. A. E. Nead presiding. Three letters of membership have been received since our last report. Our Annual Meeting offering amounted to $20.60.—Honoria Penee, Limestone, Tenn., June 11.

Meadow Branch church met in council May 24, with Eld. J. Henry Peterson in charge. We elected Bro. Peterson elder for another year. Brethren W. O. Jarnagin and A. M. Isenberg were elected delegates to District Meeting. We took an offering of $76 for the Annual Meeting collection.—Cora A. Gammon, Tate, Tenn., June 6.

New Branch church met in council June 7, with Eld. A. M. Laughrun presiding. Brethren A. M. Laughrun and J. B. Hilbert were elected delegates to District Meeting, with Brethren Niles Hilbert and Floyd Laughrun, alternates. Recently a collection of $53.75 was taken for World-wide Missions. Our Sunday-school is doing nicely. —Mary Hilbert, Joneshoro, Tenn., June 10.

VIRGINIA

Antioch.—May 25 the writer went to Bethel church, a mission point in the above congregation, and began a series of meetings. Through the earnest efforts of the members, who came long distances, and the ministers, the meetings were continued one week, with growing crowds and good interest. Four were baptised.—J. A. Nafi, Boone Mill, Va., June 10.

Burks Fork church met May 17, with Bro. Joel Weddle presiding. A collection of $22.40 was taken for World-wide Missions. Brethren Austin Hylton and Joel Weddle preached interesting sermons on the day followig.—Clemmie E. Hylton, Floyd, Va., June 2.

Elk Run church met in council May 31, with Eld. W. H. Zigler presiding. The Elk Run congregation decided to provide half the support of Sister Sarah Zigler Myers on the foreign field. The series of meetings, conducted by Bro. M. G. Sanger at Moscow, closed June 1, with two restored to church fellowship.—C. H. Smith, Mt. Solon, Va., June 6.

Midland church met in council May 31 at the Mt. Hermon house, with Eld. M. G. Early presiding. Five letters were granted. We decided to paint the Midland churchhouse and to add a kitchen to the Mt. Hermon house. May 17, at a special council, held prior to our love feast, Bro. Cheslie Hinegardner was elected to the ministry and Brethren Daniel Myers and Carl Miller were chosen deacons. May 18, after an inspiring sermon by Bro. L. A. Neff, the installation of the new officers took place.—Mrs. Lelia M. Andes, Bealeton, Va., June 9.

Mt. Joy church met in council June 1, with a comparatively good representatioo of members present. Bro. Lewis Newcomb was chosen delegate to Annual Meeting. Eld. H. H. Byer, from Bethel, was present at this meeting and remained over, preaching for us on Saturday night and on Sunday morning. We decided to hold our annual love least on the evening of June 14, beginning at 7:30 A. M. A series of meetings will be held this fall, provided we can secure a minister. Our Sunday-school is progressing fairly well.—A. F. Pressley, Mt. Joy, Va., June 5.

Rodes Grove.—Our council meeting was held at Stone Wall May 31, with Eld. C. E. Williams presiding. We decided to have a meeting the second Saturday in July to elect some deacons. One letter was granted. Most of the business was deferred until next council, on account of the absence of both our elder and assistant. Eld. Vest is engaged in a series of meetings at Pulaski City. Bro. Williams preached an excellent sermon on Sunday to a large audience. —Clara V. Vest, Floyd, Va., June 3.

WEST VIRGINIA

Eglon.—We met in council May 30, with Eld. Jonas Fike presiding. In the evening we met for a peace program, which was very interesting. Bro. Daniel Spaid, who has recently returned from France, gave us a talk on some of his experiences. He also preached an excellent sermon on Sunday morning.—Goldie Judy, Eglon, W. Va., June 5.

Greenland church met in council at the Brick church and raised her allotment of $200 for the Annual Meeting offering. We hope the $150,000 will be raised.—Dennis Clark, Streiley, W. Va., June 1.

ANNOUNCEMENTS

DISTRICT MEETINGS

July 23-25, District of Texas and Louisiana, at Nocona, Texas.
August 19-21, District of Oregon, at Portland.
August 29, 30, District of Western Maryland, Oakland, at Pine Grove church.

LOVE FEASTS

California

June 22, 7 pm, Santee.

Idaho

July 12, 8 pm, Winchester.

Illinois

June 21, 22, Yellow Creek.
June 21, 22, 8:30 pm, Rock Creek.
June 22, Sterling.

Indiana

June 21, 8 pm, Upper Deer Creek.
June 22, 7 pm, Indianapolis.

Iowa

June 30, South Waterloo.

Maryland

June 21, Bear Creek.

Michigan

June 21, 8 pm, Hart, at Cedar house.
June 21, 10:30 am, New Havco.
June 28, 10 am, Rodney.
June 28, 10 am, Zion.

Minnasota

June 21, Monticello.
June 28, Lewistoo.
June 28, 29, Hancock.
June 28, Morrill.
July 5, Worthington.

Montana

July 5, Poplar Valley.

North Dakota

July 12, Pleasant Hill.

Ohio

June 21, North Poplar Ridge.
June 21, 10:30 am, Silver Creek.
June 22, Ashland (Dickey).
June 28, 10 am, Swan Creek, East house.
June 28, Greenspring.
June 28, 10 am, Richland.
June 28, Canton Center (all-day meeting).
June 29, 8 pm, Bellefontaine.
June 29, 6 pm, Deshler.

Oregon

June 28, 7 pm, Albany.

Pennsylvania

June 21, 6:30 pm, James Creek.
June 28, 3 pm, Elbethel, at Elbethel house.
June 28, Markeyshurg.
June 29, Montgomery.
June 29, Sipesville.
June 29, Locust Grove.

South Dakota

July 5, Willow Creek.

Virginia

June 22, 6 pm, Roanoke City.

West Virginia

June 28, Tear Coat.
August 30, Maple Spring.

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2. Library Helps for Teachers.
3. The Missionary Message.
4. An Alphabet of Favorite Bible Verses.
5. Systematic Offerings in the Sunday-school.
6. The Spirit of Worship in the Sunday-school.
7. A "Round-up Sunday" Plan.
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(Watch this space next week.)

The Teachers' Monthly

A Magazine for Sunday-School Officers and Teachers

The May number of the Teachers' Monthly was a regular 48 page issue and contained nine pages of matter devoted to the exposition of each of the four lessons for the month. In addition it contained twelve pages of special articles as follows:

1. Your Sunday-school's Part in the Forward Movement.
2. Library Helps for Teachers.
3. The Missionary Message.
4. An Alphabet of Favorite Bible Verses.
5. Systematic Offerings in the Sunday-school.
6. The Spirit of Worship in the Sunday-school.
7. A "Round-up Sunday" Plan.
8. The Book of Books.
9. Emotional Life of a Child.
10. The Teacher Who Failed. Etc., etc.

A magazine which contains such a wealth of material on Sunday-school problems as well as the exposition of the lessons themselves should be in the hands of every teacher and officer.

Single copy, per quarter, 18c; three or more to one address, per quarter, 15c each; single copy, per year, 60c; three or more to one address, per year, 55c each.

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The Primary Note Book provides space for the record of each lesson as follows:

Date of the lesson.
Subject of the lesson.
Space to paste lesson picture card.
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If you have not found a way for the children to keep a record of the Sunday-school lesson and save their lesson cards in good shape just send for some Primary Note Books.

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Price of either Primary or Junior Note Books as follows: Single copy 5c; five or more to one address 3c each. Uniform in size and binding with the Quarterlies.

THE ADDRESSES GIVING AN

Interpretation of the Forward Movement

will be one feature of the Full Report of Annual

THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

Vol. 68

Elgin, Ill., June 28, 1919

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...EDITORIAL...

Keeping the One Big Fact in Mind

WITH the launching of campaigns, leagues, movements, and what not, for world betterment, the rattling of machinery is fairly deafening. It is the new life with which the hearts and hopes of men are seething everywhere. It is the embryo of the new world, swelling and pressing hard against the shell of the old, trying to find some place to break through.

Much of the mighty effort will seem to have been wasted. Much of the striving will have come to naught when tangible results are looked for. But what of that? The path of progress is always strewn with contrivances outworn or found useless and rejected. How else would the useful instruments of progress be found out?

So let the experimentation proceed. Some good will come of it. Some better ways of doing things, as churches, nations and social groups of every kind, will be discovered. Some really useful machinery will survive the wreck of discarded appliances.

Only let us keep the one big fact in mind! The thing we are working at is nothing less than the making over of human hearts. We must put the Spirit of God into them and train them in the practice of Christian principles. This is the only way to bring that "new world" into being. All campaigns, movements, leagues and programs must be auxiliary to this.

Getting Lost at Church

IT is bad enough to get lost on the way to church but worse to get lost after reaching the place of worship.

One man who had the former experience tells how he listened to his friend's directions for finding the place, then started off confidently until all at once he realized he did not know whether to turn this way or that. He remembered he was to pass a certain building but did not remember which way he was to go next. He thought he understood when he started out, but found later that he had not paid close enough attention to the directions of his friend.

OUR BEST AND GRE

Most Significant Meeting Ever Spiritual Standard.—

IN the title to this writing, concerning our Conference, recently closed at Winona Lake, Ind., are given facts relative to that great meeting. It has been the privilege of the writer to attend about forty of our Annual Conferences, and he sets down this last one, without drawing on the imagination even for a moment, as the very best, much the largest, in the attendance of members of the church, and immeasurably the greatest Conference of the church he ever attended.

In spirituality it was of the highest type. In this feature alone we have abundant occasion for great rejoicing that the church has so rapidly grown in this most important Christian grace. This Conference gave a strong token of spiritual growth and development. Along this line it was greatly blessed of God. The speakers, for the most part, showed a marked disposition, in their sermons and addresses, to hold up, not only methods of work in this life, but strongly urged the spiritual side of the Christian life. The immense audiences felt the inspiration given on the subject, and intensely enjoyed the meetings. It was on almost every tongue to say: "What a good, spiritual meeting we did have. Thank God for it!" Scores of expressions were heard, as one passed through the crowds after the services closed. Many of our aged members declared this to be the best meeting they ever attended.

Another splendid feature of the meeting was the very large number of our young people in attendance,—more than we ever saw at any of our Conferences. The Program Committee acted wisely and well in placing a number of our young speakers on the program, and the speakers did well. Upon the young men and women of the church of today depends the church of tomorrow. We ought to look carefully after our young people and encourage them in every possible way. Let them understand that they are to be the leaders of the future. Otherwise it will not go so well with the church in time to come. Some of the very best sermons and addresses were given by our young ministers and public speakers.

The Program Committee is to be heartily congratulated upon the wisdom displayed, in arranging the speaking force for the meeting. The subjects and topics were well chosen and the same is true of the speakers. Among these were a number of new names not often heard at Conference. In the past a few speakers seemed to have a monopoly on the addresses at Conference. Now that God has so richly blessed the church with a large number of very able young speakers, it is a wise move to let them be heard at our large Annual Meetings.

The song service was well conducted. It was in charge of Sister Cora M. Stahly, of Manchester College. She has charge of singing in that institution of learning. She had some assistance, and all did remarkably well. Winona is the home of Mr. Rodeheaver, the leader of Billy Sunday's song services at his great meetings. He very kindly consented to sing one afternoon for us. He is considered among the

Armenians. We have given over a quarter of a million dollars of the means, wherewith God blessed us, this year, to help others, and we are richer instead of poorer. Let the missionary offering for 1920 be not less than $200,000.

The spirit manifested in the business sessions of the Conference was also most excellent. Our efficient Moderator, who has served in that capacity at six of our Conferences, told us that he never served on a Standing Committee in which there was such a harmony of feeling and such a good spirit shown as was manifest this year. We did not all get just what we wanted,—we never do in this world,—but the spirit of the meeting was of the highest type. The discussions were carried on in the spirit of brotherly love, and good will prevailed throughout the entire business meeting. There were 580 local church delegates present,—the largest number ever in attendance. This is gratifying. It is sincerely hoped that the time will come when all of our one thousand churches will send delegates to our Conferences.

One query presented was answered by the Standing Committee "Respectfully returned," because of some of the statements made in the query, and also because of the unusual methods adopted in promoting it. The answer by the Standing Committee was a wise one. It was on the point of being passed in open Conference,—the previous question having been moved,—when the Moderator accorded a good brother the floor, who offered a substitute for the answer of the Standing Committee, asking that the paper be referred to a Committee, to be reported on in 1920. The substitute passed. At the close the Standing Committee offered the following protest, which was unanimously adopted by Conference:

Annual Conference protests: (1) Against circularizing the Brotherhood with personal accusations against leading brethren, and otherwise promoting matters to come before the Conference; and (2) against brethren publicly denouncing our elder brethren, as well as the decisions of Annual Conference, thus tending to increase the strained relations now existing.

The reason the Standing Committee decided to return the query was because of the unwise and mistaken circularizing of the Brotherhood, and on some points making incorrect statements. If all the points had been brought before the open Conference, as they were before the Standing Committee, doubtless the answer of the Standing Committee would have been sustained. But the points were not all brought out.

The methods used in promoting the paper to bring it to the Conference were considered unwise and a serious mistake. Such methods, it was said, tend to destroy the unity of the church, which is wrong in the sight of God. It is sincerely hoped that we shall not have another instance of this kind. There were a few good points in the paper, but the methods were ill-advised. It was this that saddened the hearts of a number of our good, faithful brethren. This was the only depressing feature of our good meeting. For the first time, in our church history, has it been deemed expedient to place on record a protest of this kind. Laying aside this incident, and burying it with the dead past, and the regrets it caused with it, we can most emphatically repeat what was said in the start,—that the Conference of 1919 was the greatest and best ever held in the Church of the Brethren. Thank God for it all! Through his great blessings it came to us. Praise him and glorify his great name! D. L. M.

The "Sweetness" of Revenge

"Revenge is a gun that kicks harder than it shoots."

Because it plants the seeds of desire for a still greater revenge in the heart of the one toward whom it is directed. And so on, without end. The "getting even" process never finds a satisfactory stopping place. The other party is never satisfied to quit.

But there is a better reason. It is found in the effect of revenge on the character of the one who cherishes it. The bitterness of spirit which it engenders is a far more serious damage to its possessor than any which it can inflict upon the object of its hate.

For this bitterness the "sweetness" of revenge is poor compensation. Paul's "coals of fire" are better.

CONTRIBUTORS' FORUM

If the Lord Should Come

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would he take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white, and the air is still,
And the hoof-beats sound in the street,—
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet his look to meet?
Would he take me by surprise?

If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would his touch of my hand, his low command,
Bring me unhoped-for zest?

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is here,
I have only to sit at his feet.

—Margaret Sangster.

Justice

BY S. Z. SHARP

Never before, in the history of the world, has justice been so much in demand, among nations as well as among individuals, as now. Even the nations which have been most brutal and destructive during the war, now ask for justice in the form of leniency, when they are to be punished for their crimes. Nearly everybody wants justice. We read of one man who did not want it. It was an Irishman who had a case pending in court which worried him. A friend tried to console him by saying that the judge before whom his case was to be tried was a righteous man and would surely do him justice. "Ah," said Pat, "That is just what I am afraid of." From this we learn that righteous persons always want justice, but the wicked do not always want it.

In the first place we ought to have a clear understanding as to what is meant by justice. Not many, on the spur of the moment, can tell exactly what it is, though they have a confused idea about it. The dictionary defines it: "Conformity to the principles of right and equity." The ancients represented it by a woman holding in her hand an equally-balanced pair of scales. The word is used both in an abstract and concrete sense. In the abstract it embodies the principles of right and equity, and forms the standard by which God judges and by which justices in court *profess* to judge. In the concrete it means what a person gets when he obtains what rightly belongs to him.

Justice is an attribute of God, hence an eternal principle. Judges of courts profess to judge by this principle, hence we call them justices. It is also the standard by which all the weights, measures and values are regulated.

Justice is the principle by which all commercial transactions are intended to be adjusted,—by nations as well as by individuals. When William Penn bought the territory of Pennsylvania from the Indians, and paid for it in goods, each one thought he got justice, and peace reigned between them long after other colonies were engaged in war. If the great war, just closed, is to be the last one, for a long time to come, then the Peace Congress, now in session, must arrange according to the principles of justice, the affairs of each nation whose destiny is now in its hands.

Injustice always brings dire results. We can not name a single war that was not induced by injustice. The Revolutionary War was caused by the unjust taxes and oppression laid upon the colonies by England. The Civil War was the result of unjust slavery prevailing in the Southern States. The late war was started by the unjust demands of Austria upon Serbia,—Germany agreeing thereto. The many strikes and disturbances that constantly occur between labor and capital, originate because of the unjust demands of one party or the other. Injustice always creates disturbances, while justice produces peace, tranquillity and happiness.

We get our idea of justice by intuition. We are born with it. Give a child a toy and then try to take it away, and see how it protests. It feels that it is being wronged. Like every other power of the mind, the sense of justice can be quickened or improved.

While it is the professed purpose of all courts to do justice, this, by no means, always happens. One reason is that not all the facts in the case are presented to the judge or jury, and the decision is according to the facts presented. Sometimes prejudice is a winning factor in the case. Then juries can not always take into consideration the motives which prompted the act. Such will not be the case in the last judgment, in the end of the world. There absolute justice will be done. There the judge will be unbiased and will know all the facts and motives and every one will be judged "according to the deeds done in the body."

There is one class of cases that needs explanation. It is asked: "How can it be according to justice that some who led clean moral lives are lost, while some who were great sinners, like the Apostle Paul, are saved?" The answer is: "Morality can save no man. If it could, it would not have been necessary for Christ to suffer and die for the sins of mankind. The moral man, who does not accept Christ as his Savior, simply remains unsaved, while the sinner, who repents and accepts the Savior, is in a saved condition."

Still the question arises: "How can God satisfy justice and at the same time save such a wicked sinner?"

Let us explain by an example: The time was when, in England, a person was imprisoned for debt and not released until the debt was paid. There were two boys,—a nobleman's son and the son of a peasant. The two boys played together in childhood and went through college together. The peasant's son was diligent and economical and rose from position to position until he became a judge on the king's bench. The nobleman's son was reckless, spent all his inheritance and then plunged into debt. He was arrested and brought into court for trial. To his astonishment and joy he recognized the judge to be his former companion and friend. He hoped that he who so often befriended him will befriend him now. Great was his astonishment when the judge laid on him the heaviest penalty the law would allow. Justice had to be satisfied. The prisoner collapsed in despair. His case was hopeless. The sheriff came to lead him to his doom. When he reached the door, the judge said: "Bring that prisoner back." Then he pulled out his purse and paid every penny the prisoner owed and said: "Now let him go free."

Who will say that the judge did not do justice? The heaviest penalty was laid on the culprit and the law was fully satisfied. If, however, the judge wished to bestow a gift, no one could object. That is exactly the way in which the Lord deals with sinners who are saved. He can be just and yet be "the justifier of him that hath faith in Jesus" (Rom. 3: 26). Christ, our Representative, was arraigned for the debt of the whole world. "The Lord hath laid on him the iniquity of us all. . . . He was wounded for our transgressions, he was bruised for our iniquities, . . . and with his stripes we are healed" (Isa. 53: 5, 6). Jesus paid it all.

Just now the Peace Congress is dealing out justice to the nations. The Jews who, for eighteen centuries, have been bewailing the loss of their country and their temple, are now permitted to return and are speaking of a million-dollar temple on Mount Moriah. The

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Armenians, who lost nearly a million inhabitants through the savage butchery of the Turks, are to have freedom and protection. The Poles who, for one hundred and twenty years, suffered under the tyranny of Prussia, Austria and Russia, among whom their country was divided, are again united into a compact nation, and given a place among the Allies. Serbia, which furnished the pretext for Austria and Germany to begin the war, and was to be annihilated, is to be restored and to be made greater than ever. Belgium and France are to receive just indemnities for what they suffered by the war. All the other nations which suffered by the war are to have justice meted out to them. Never before, in the history of the world, have plans been made to administer justice on such a gigantic scale.

Fruita, Colo.

Four Views of Faith

BY H. H. HELMAN

I. Faith and Salvation

ARE you sure you have faith? How do you know that you have it? How do you feel, and act, and look, under the direction of faith? Did you have faith when you entered the redeemed life? Have you had it since? Has it ever been as strong since? Has its presence brought, or its absence failed to bring, a change in your life? Do you think you are what you could have been, but for the absence of faith? Are you doing the work which operative faith promotes? Do you feel that faith answers for regeneration, for character, for activity? Are you real sure of anything concerning faith?

Because faith is abstractly defined in the best-known scripture bearing upon the subject (Heb. 11: 1), we pass up the subject with little inquiry into its real significance and meaning. But here we err, for faith enters vitally into the entire life and being of every real Christian, from the initial entrance into this life, through all the experiences and operations of its entire course. For this reason, a serious inquiry into the meaning and operations of faith is incumbent upon every true child of God. The absence of faith in the life of any individual should cause great discomfort and great concern, for it is absolutely essential to secure, to keep and to exercise in salvation.

"Have faith in God," is a specific command of our Savior. "By grace are ye saved, through faith," indicates that there can be no salvation without faith. "Whatsoever is not of faith is sin." "Without faith it is impossible to please God." "The just shall live by faith." Thus one scripture after another strikes at the necessity and significance of faith. All the wonderful, satisfying result, which we call salvation, depends upon faith as a requirement. It was not only made prominent but essential by both Christ and his apostles. Not only was it to be a condition of salvation as an initial step, but to be the inspiration of the whole life. And this requirement of faith, as a necessity, imposes nothing impossible or even difficult upon the recipient of salvation.

The prescription of ritual, so prevalent in other religions, might have been zealously followed by the superstitious and ignorant mind. But that is the very opposite of the faith way. Yet, here is where we are so liable to be misled. Even in this State pilgrimages are made to a certain spot and here people believe to be healed, redeemed or inspired. Some folks try to purchase salvation by observance of ordinances, donations to charity, refraining from certain immoral acts, but, at the same time, neglect to perform the duties required by active faith. But this is not the faith way. It is grace that saves, through faith. Faith itself does not purchase salvation,—it only makes it effective. God, in his love for us, wants grace to do the work of salvation. Man is inclined to prescribe something sense, there is no condition of salvation but that of acceptance of it. Just accept it. Whoever accepts the provision, made by the vicarious death of Christ, will be saved. But God hates sin. Union with God is impossible with the sinner. Sin must be condemned and the sinner realize his helpless condition. Here faith begins, for the man who has faith does this. If faith continues and the sinner appropriates or accepts Christ as answering for his sins, the soul will be redeemed. Faith here causes us to apprehend and apply the blood and righteousness of Christ. Simultaneously with our feeling of guilt, our sorrow for sin, our knowledge of a lost condition and our utter inability to come to God,—all operations of faith,—we turn to God in our despair, apply for Jesus' blood for our sins and his Spirit for the transformation of our lives. Faith does all this and it is by grace. What have *we* done? Nothing. We only accept a gift. The acceptance is faith. Happily its presence made redemptive power operative and we became sons of God. But our faith was a God-given instinct to draw us to God. So even the ability to exercise faith is a God-given power. How dependent upon God we poor sinners are!

Unfortunately, here is where too many of us stop. We really had faith when we put on Christ. What mountains of guilt it removed! What an assurance it gave of things hoped for! What boldness in the Gospel we felt! But alas! We did not appropriate the promises of faith. We lost our zeal. Mole hills became mountains which our faith was too weak to remove. We needed to pray: "Lord, increase our faith." We seemed to have lost the substance of things hoped for and failed to see any evidence of things not seen. Then we despaired of understanding faith and hence of exercising in its powers. We were still able to define it abstractly (Heb. 11: 1), but unable to show or prove its reality and operations in a life moved by faith.

As an essential, salvation is dependent upon faith. It is not a prescription but a condition. It is not a superstitious but an intelligent exercise of mind and spirit. Everybody is eligible; none are barred from the faith way. Once we are redeemed, faith does not cease to be necessary. It must continue to operate,—first, to the building of character, second, to the inspiration and direction of service.

Richwood, Ohio.

Wanted, at Once, a Dozen Missionaries

BY W. G. NYCE

THIS is not a call for foreign work. It is neither for service in the city slums, nor for any remote point, far away from home or friends.

The twelve mission points are right in your own congregation, yet they are of as great importance, involving almost as much sacrifice if fully covered, as those in lands beyond the sea. Each is a real mission, and the one who undertakes it is a real missionary.

They are the twelve principal lines of church and Sunday-school activity, carried on so generally by conscripts, or untrained volunteers, but calling for specialists, and requiring specialization before ever the church shall be liberated from impediments to its progress.

The twelve principal lines of definite activity which every live church,—and Sunday-school, for they are one,—should include in its program are "The Cradle Roll," "The Beginners' Department," "The Primary," "Junior," "Intermediate," "Senior," "Adult" and "Home Departments," "Educational," "Social," "Evangelistic" and "Missionary Development."

These are rather lightly referred to as departments, but they are more than mere divisions of an organization,—more than simply names of forms of work in evidence in the church. They are really twelve dis-

that about all the best-equipped intellectually for this service are already loaded down with secular or other responsibilities, and some decline appointment right away on that ground. Others, seeing the pressing need, agree to take class leadership, reluctantly adding it to their already-overburdened programs, and never achieving distinguished success. They can't. It can't be done. This is a full-sized job in itself, and is a mission, calling for a missionary who will make it the first consideration in his life, and use even his secular employment to pay expenses, while he carries on this supreme business of the Lord.

The consecration of a trained worker, his thorough and careful preparation for every lesson, and his PRAYER, will exercise an irresistible influence upon the members of his class. All of them? All of them. None will ultimately escape it. This is his field, and he will work it, and God will give the increase. He will not (successfully) do much else in the church. He may preach, but his sermons will be more or less a side-issue. The writer has never seen or heard of an *ideal* teacher of a Bible class,—an organized class with many relations for him to fit his message to,—who followed his work of teaching with an ideal sermon week after week. When he renders both services in succession continuously, both are less than his best.

The minister is frequently pressed into the service of teaching Adult Bible classes because of the lack of teacher-material—or teacher-willingness. And this is a service as big as his own, and fully as important,—a lay service. Why do not the lay-members recognize its claims on them, and volunteer for it,—take the training and measure up! Let it be known for a few months that one such is making good as the teacher of a Bible class, specializing in that line of work, and his class will be sought out, the school will get accessions, the church will rise in general respect, and the teacher himself will find a great, new, vast field of usefulness opened up to him, in the opportunities constantly presented to share, in conventions and in the journals, his secrets of Bible class success.

Dealing with each age, or class, of life in the church and Sunday-school, presents a different set of requirements and different problems to be solved. The *casual observer* can do nothing with them. They have to be studied hard, carefully, exactly. Often the end to be accomplished comes by prayer and fasting. Each task becomes a life-work, a life-mission to the missionary who accepts it.

Equally true is it that the social life of the church needs,—must have,—skilled direction or perish. Few there are who know how to bring into pleasant and profitable coördination the social activities of the members of the Sunday-school and of the church. The Friends know how. The Catholics know how. The military welfare experts know how. Each of these holds on to what it has, keeping everybody satisfied. An expert in social service and community welfare (in and for the Brethren church), would be welcomed by every pastor, increase the usefulness of the young members, increase their contentment in the church, increase the number of marriages conserved within the church, and increase the accessions to the church. A consecrated social leader of the church is a missionary with a large and important mission.

Evangelism within the church should include the development of personal workers, the distribution of tractual literature, team work when possible, holding of shop-meetings and cottage prayer-meetings, and other lay activities,—all for the purpose of making Christ the one supreme every-day message of the church. Wise and careful direction is required for success, and while the pastor should be the director-in-chief of all these various enterprises, the work of such an incessant evangelism should be, in a subordinate way, in the hands and mind and heart of some specialist, willing to give all the time he has for service to this one great, grand, glorious mission.

Blessed is the church which has at the head of each of its departments a man or woman who can say with Paul: *"This one thing I do."*

Pottstown, Pa.

High Power Christians

BY GALEN B. ROYER

ELIJAH was one of God's messengers. His mantle fell upon Elisha and he became one of them, too. Nothing was plainer than the fact that the spirit of Elijah had fallen upon Elisha. There was the familiar mantle itself, and there was the same wondrous power, though graciously increased. All this was so plain that the people who doubted and hooted at such power being transferred had to be quiet, and those who believed in Elisha were greatly cheered and comforted.

Elijah's prospective whirlwind ascension into heaven had undoubtedly been widely talked about (2 Kings 2). The schools of prophets,—first, the one at Bethel, and then the one at Jericho,—asked Elisha: "Knowest thou that the Lord will take away thy master from thy head today?" Then fifty of these same prophets were eager to see the wonderful event, if possible, and went as far as the Jordan.

But not all believed. There were incredulous people,—plain, open scoffers, who not only would not believe the story told of Elijah's ascension, but raised the question at once: "Now that Elijah is dead, where is Elijah's God?"

Then there were others, who did not question Elijah's ascension, but exclaimed: "He is gone and what shall we do now? When Elijah was with us he was our shield, comfort and strength. He saved us from the wrath of Jezebel. His words were so comforting and assuring. Now, that he is gone, everything will go to pieces. We have no one to point us to his God. How can we find God anyway?"

While many thus scoffed, and others doubted, Elisha clung to his old master. Thrice Elijah asked Elisha to "tarry here" and thrice Elisha positively refused. So determined was the latter that he should have a "double portion" that he kept right by the prophet until, beyond Jordan, the chariot of fire, like a whirlwind, separated them, and Elijah disappeared beyond the clouds.

Elisha had mingled feelings. There was sadness because his master was gone. There was joy because a double portion of his master's spirit was now his own. Rending his own garments, a symbol of forsaking self, he laid hold on Elijah's mantle, thereby showing that he claimed the promised blessing. Upon his return to the Jordan, whose waters were flowing swiftly, perhaps a question was raised in his own mind: "Shall I undertake to cross here as Elijah did, or seek an easier ford?" The doubt soon disappeared as, with the newly-acquired mantle, he smote the waters and cried out: "Where is the Lord God of Elijah?"

The Lord delighted to answer this cry of faith, and Elisha passed over on dry land. Thus it was all through the prophet's life. He did not want the mantle simply to wear or show it, so that others, with himself, could admire it. To him it was for use. By it he surmounted all the obstacles in his way. The doubting believed and all came to understand that though Elijah had gone away, God was still with them and doing still greater things through Elisha.

Now I am made to wonder if we realize that Jesus, whom we all love and adore, sent back, after his ascension, his mantle for our use today. We read that he said on one occasion: "Greater things than these [miracles, signs and wonders which he did] shall ye do because I go to my Father" (John 14: 12). Those "greater things" began on Pentecost when the Spirit-filled preached, and men and women repented by the thousands. When did the Lord withdraw that privilege of doing these "greater things"? Does he not command every one: "Be filled with the Spirit"? Why should not this apply to every servant of God today?

Have you laid hold of the mantle Christ left for you? Truly here is not only high privilege but true Gospel "succession,"—the presence of apostolic power.

This precious privilege, too, is for every one today, but it was not always so. In olden times only a few were Spirit-filled. Nevertheless "it shall come to pass afterward,"—so quotes the Lord from Joel 2: 28,—"that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy." That "afterwards" has been here for 1,900 years, and the mantle will fall on any one who complies with the conditions.

Conditions! Yes, Elisha was rewarded with Elijah's mantle because he forsook every one else and stayed with his master to the end.

Here, then, is a beautiful picture of our union with Christ, and separation from the world. Some people think that if they separate from the world in the matter of clothing, they have done all that is to be done in following Christ. Others think if they keep the "ordinances" they have about done all. So, apparently, each has his favorite portion that he observes and leaves the real part untouched.

"Where he leads me, I will follow," we sometimes sing. But his leading is sure to take us to Gilgal, where our burden of sin rolls away. He takes us through Bethel, where heaven will be opened to us, and we will feel God so very near. He also, however, takes us through Jericho, the city of the curse, over Calvary, where we identify ourselves with Christ in rejection by the world, and into Jordan, the river of death, where we are buried with him in baptism. Then our union is tested,—perhaps first by the devil without, and then through those within, who, Peter-like, have Satan behind them, as they impose unscriptural demands in a legalistic manner, and this testing takes us through the garden alone, and "yet not alone," and to the Calvary of our own opinions, desires and ambitions. When these are all gone, power in a double portion will fall upon us.

If one wants to be so full of electric fluid that touching another gives the latter a shock, he must not only have hold of the brass knob of the electric machine, but he must stand on a glass insulator. Plenty of people seem to have hold of God all right, but they impart no shock because they are not separated from the world *properly*, or they separate according to their notions or way, rather than in God's plain way. "They are not of the world as I am not of the world" (John 17: 20) is the Master's standard or measure of anti-worldiness.

My brother and sister, do you want the mantle of High Power, so that men may speak of your good work? It is not given, however, save to *use*,—never for show or self-glory. If God would give it to you, are you prepared to use it? Are you ready to face the responsibilities of living for Christ against a gain-saying, Christless, dying world? Have you passed through the school of discipline which has taken all man-fear from you and left you wholly in the fear of God?

"Go ye" (Matt. 28: 19) and "Tarry ye" (Luke 14: 49) are two special commands for the Spirit-filled disciples. It is needful that we "tarry" to give power to the going. It is also just as important that we "go," to give purpose to our tarrying. Let our faces be turned to the "uttermost parts" and tarry before God, till, emptied of all our own motives, opinions, preferences, tastes and likes, we are clothed with the divine mantle of power. "Tarry and go. Grasp the mantle and use it."

Huntingdon, Pa.

Church History and Polity

BY CARMAN COVER JOHNSON

VI. The Council Meeting

PROBABLY by this time, as this series of articles has proceeded, some of my liberal friends have wondered if something could not be done to prevent me from going any further in my evident intention to defend all the ancient institutions of the church, in spite of the fact that we are living in a modern world and are witnessing the upsetting of so many old pieces of machinery in both church and state. Or, perchance, it is the other way around. Maybe the more conservative-minded are concerned, for fear I shall either omit something in the ancient regime, or suggest something too new by way of use for the old offices or institutions of the Brotherhood.

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Huntingdon, Pa.

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PROBABLY by this time, as this series of articles has proceeded, some of my liberal friends have wondered if something could not be done to prevent me from going any further in my evident intention to defend all the ancient institutions of the church, in spite of the fact that I am not a member of the Old Order Brethren. Now, lest I be misunderstood, as to my purpose hitherto or in future, permit me frankly to confess that there is not now, nor has there been, anything radical or revolutionary intended either way. These articles have been prompted from rather extensive and continued studies in general church history, and more especially by a study of the unclassified or original Minutes of our own Annual Conferences in the light of church polity, as found in the primitive Christian church, and the effort is toward that reconfirmation and re-education of our people in the essential values of our natural inheritance. That these offices and institutions, dating back even to the Scriptures, have been misused and abused and inadequately comprehended by many of our people at different times and in diverse localities, goes without refutation. And yet, must our confidence in the offices and the institutions themselves be so shaken, because of errors and failures, as to cause us to slight them while still retaining them, knowing, at the same time, that at bottom they are worthy in themselves?

It is a peculiar piece of human psychology that confronts us. We are in the midst of change and progress of greater proportion than ever experienced before; and we should not resist it so much as recognize it and make conscientious and effective adjustment thereto. But an era of change may, and in the case of the church should, involve moral, mental and spiritual change toward higher ideals of achievement and method and application of truth, rather than an abandonment of the very God-given means or agencies by which and through which to do the work.

Here, for instance, is the council meeting. It is an actual fact that in the period of the progressive *versus* conservative agitation within the Church of the Brethren, a little over a generation ago, council meetings were abandoned in some places because *they* became unmanageable,—just when, in truth, they really needed them most. And much more recently practically the same sort of thing has occurred, of course without any really regular action on the part of the congregation, or congregations, involved, just because a series of unpleasant events had developed a kind of distaste for congregational meetings. Who among us will ever seek to justify a "series of unpleasant events" inside the church and so among the very "people of God's own possession"? Never justification, and probably not censure either, but pity and prayer for forgiveness rather.

In short, what is needed, Brethren, in all our congregations, no matter what the issue, is the regular (not every-now-and-then, special and capricious) council meeting program,—at least semiannually and in some congregations quarterly or monthly. Let it grow into a one-hundred-per-cent-membership attendance, opened with real devotion and consecration and prayer for vision, always well prepared for by both the general membership and the official board, always presided over by the presiding elder and not merely handed over for practice to some other elder or minister, never permitted to develop into a spirit of levity, though, of course, by no means so dignified as to be monotonous or funereal, and never, never allowed to gather up into a storm of personal or factional antagonisms. How attain to this ideal, how prevent trouble? Never expect it; and yet always recognize officials and laity with due respect in their proper relations, and ever and always face every issue squarely when it arises. Above all, so far as matters of form and method are concerned, have a first-class congregational secretary who knows how to take, make and preserve records; and have all matters of business always proceed with reasonable respect for parliamentary rule, though never merely technical and clever and captious.

Oh, the blunders, the heartaches, the anxieties, the sort of recognized management and control. Then, why not get over the sort of council meeting that nobody ever did really like or approve of,—and surely the Heavenly Father did not approve,—and take hold of the sort of council meeting that constructively, prayerfully, courageously, vigorously, systematically and effectively handles the interests of the congregations as part of the interests of the larger brotherhood, as part of the still larger interests of the commonwealth of God?

The Lord's business is no less the Lord's business because it is the Lord's. And so, as a closing thought, not even the especially prayerful and devout and quiet and consecrational type of Christian is justified in permitting himself or herself to eschew these matters of system and government and church polity, as some are inclined to do, as if these things were of a lower order of religion, if religious at all. No, no, the foot can not truthfully say that since it is not the body it is therefore not of the body, quoting Paul, you know. And so, whether we are specially inclined or by nature interested or not, we all are, perforce, part and parcel of the council meeting.

Pittsburgh, Pa.

Christian Leadership

BY M. W. EMMERT

MULTITUDES of men have, during the period of the war, shifted their view of life. They have learned to place a new value upon some of the fundamentals of the higher life. Many who were slaves of selfishness have thrown off the chains of slavery and have found the joy of unselfish endeavor. Sad that men have to be awakened from the slumber of petty, personal aggrandizement to the active, energetic moral life of unselfish service by the cruel hand of war! But such has been the case. However, this awakening of unselfishness, in the bosom of both soldier and civilian, is not a child of Christianity but of patriotism. In many cases it has been mistaken for the unselfish spirit characteristic of Christianity. This is a lamentable mistake, if left uncorrected. Unless the church grasps the situation, and definitely sets to work to correct the error by specifically providing the spiritual equivalent of war, she will suffer irreparable loss.

This is the crucial moment in the history of the Christian church. Perhaps there never were so many doors open at once to the church. And none of the doors, now opened, are more necessary for the church to enter than the spirit of self-sacrifice and service which has been revealed to her by the war in an unprecedented manner. True, these principles have lain at the very foundation of Christianity since the days of Christ, but we have been slow to appreciate their importance. We have only played at the task of making them operative. Worldly warfare has put spiritual warfare to shame in this respect.

The test of the victory in the war will not lie so much in the actual gains on the battle-field, as in the quality of men who have to carry on the work of the world after the peace has been signed. Now is the time for the church to seize the opportunity to utilize the mighty spirit of unselfishness which has taken hold of multitudes of people and compelled them to serve the church with as much ardor as that with which they served the kingdoms of this world. Our task of reconstruction is equally as great as the world program of destruction. Will the church rise up and meet the test to which she is now put, by calling young men, who have learned, through the art of war, how to sacrifice, into definite service of the church? Should not the church clearly set before the young men of every church community the opportunity for even more heroic and self-sacrificing endeavor in the kingdom of Christ than they had in the service of their

THE ROUND TABLE

Prayer

BY IOA M. HELM

"Evening and morning and at noon will I pray" (Psa. 55: 17).

It is said: "He that has learned to pray as he ought, has solved the secret of a holy life." Deep meditation,—earnest thoughts of God and his wonderful works,—leads one close to God and fits him for prayer. God will have the whole heart or none of it. The Spirit will not dwell in a divided heart. If the things of this world are our delight, they will separate us from God, they will choke the prayer channel between us and God. The oftener we come to God in prayer, the greater will be our devotion. Frequent prayer, as it is an exercise of holy thought, is a natural remedy against the power of sin. Importunate prayer makes no change in God, but it creates in us such qualities that God delights to reward.

It would be considered rude for one of us to ask a favor of our fellow-being and then not stay for an answer, and it is not right for us to approach God in prayer and ask him for blessings and then turn our minds to other things and think no more of our requests to God. We should wait before him in humble expectation and in faith, believing till the answer comes. He will deny us no good thing if we really desire it and ask it of his Son. He knows what is best for us to have and if we ask amiss he will give us something better than we asked for. "Thy will be done as in heaven so in earth." Amen.

R. D. 2, Ashland, Ohio.

Easter in Jerusalem

BY J. E. MILLER

SIGHTSEEING and worship do not go together well. While our mission is one of investigation and study, we are also asked to see some of the chief places of interest, and to study conditions outside of the problem of orphanages for destitute children. Thus it has come to pass that we are able to see present conditions and form conclusions for ourselves.

After observing the noisy and popular customs of Easter in Jerusalem, it is a pleasure to turn aside to the more quiet ways, and come into closer communion with the place and the occasion. Some of our party found their way to the different churches and partook of the communion, while others went elsewhere. It is my purpose to report how I spent Easter in Jerusalem.

At seven in the morning, with a few others, I made my way to the tomb known as Gordon's Tomb. This is outside the city walls and is near the place which he has identified as the "Skull." One can see the features of a man's face on the rocks facing the road passing along the outside of the wall. The tomb itself is a large one, cut into the rock from the side. One can stand erect in it, and the entire enclosure would serve for a number of tombs. The front has been partly walled up and the inside consists of at least two compartments. It would seem to be a tomb of later origin.

The tomb fronts on a garden with flowers of the season. It has this advantage for the spirit of worship,—it is not beset with a lot of tradition, nor is every foot of it marked with definite events in the life of our Lord. It readily lends itself to the spirit of worship.

We had been invited by some of our Red Cross friends, who had arranged for an early, quiet service. Some two dozen were present. The resurrection story was read from John. Songs and prayers and a simple, brief discourse followed. All felt the seriousness of the occasion, and I think all felt that if the Master had been present he again might have wept over Jerusalem that has so far been unable to understand him and his mission.

From this service we went to our hotel for breakfast. At nine o'clock we met with Dr. Frederick Bliss, who had agreed to give us a lecture on some points of interest concerning Jerusalem. First he took us to the roof of our hotel and explained something relating to the three walls of which Josephus speaks, and their probable location. We were surprised to learn that under the very foundation of our hotel are remains of the old city walls. The Hill of Zion lay to the south and east of us. He pointed out the four hills which originally marked the four parts of the city. Years have largely obliterated these hills as successive generations have filled in the lower parts, and have built city above city.

Next he took us to a part of the wall towards the south and east, and there explained how the foundation of the corner wall had been found, eighty feet beneath the present surface. As he led us on, from point to point, we were able to see the successive changes that had taken place in the city.

A Garden

A garden is a lovesome thing,
God wot,
Rose plot,
Fringed pool,
Ferned grot,
The veriest school
Of peace, and yet the fool
Maintains that God is not.
Not God in gardens when the eve is cool?
Nay, but I have a sign;
'Tis very sure,—he walks in mine.
—Thomas Edward Browne.

Our next position was from the roof of the Church of the Holy Sepulcher. Here again he discussed the walls on the north side and then passed on to the claims for the sacred places, as they cluster around the Church of the Holy Sepulcher. His own views are that such places as the Garden of Gethsemane, the tomb of Christ, Golgotha and the like have not been located and never can be located. At the same time he grants that there is virtue in assigning certain places as the spots that the common people may regard as the real places, because the common people of the East must have something concrete, or they will have nothing.

Towards evening a number of us started down David Street and for a short time passed through the Mosque of Omar. It is a grand structure, and means much to the Moslem. Some of the stories the guide tells you are astounding, but he tells them in all sincerity. The Mosque stands on the temple platform and as such has a special interest to Christians as well as others. Jews will not enter it because they fear of treading on the Holy of holies.

Our destination was a secluded spot north of the bridge spanning the Brook Kedron, where we were to have a short evening service by ourselves. We met in a field by a stone wall, under some olive trees. We had not been there long until I noticed that there were just twelve of us. Our leader called our attention to the parting message of Jesus to his disciples and the associations surrounding us. The songs and prayers and testimonies had a personal ring to them and we left the place, feeling that this was a fitting close to our first Easter in Jerusalem.

What Are You Reading?

BY J. M. BLOUGH

PERHAPS few of us realize what a tremendous influence our reading has upon our ways of thinking, our manner of life and subjects of conversation. Our characters are largely formed according to the food we extract for our souls from books and papers. In these days the *printed* word moulds the nation as well as the church. President Wilson's magnificent addresses influenced the world, as they were read in the different languages of the nations. If we put credence at all in what is printed, we can not help but be influenced. I remember the time when, as a boy in the public school, I would question some statements of the teacher, but if I could read the same statement in a book, I was satisfied, for I had full confidence in the books. It is said of some one that his theology is like that of the last book he read. From some people's conversation you can tell what books they have read last. All this goes to show how much we are influenced by what we read. Everybody knows it and no doubt expects it, hence the extreme need of severe censorship upon our reading matter.

Then look at the impossible amount of reading matter available. Millions of copies have collected during the ages past, and millions more are being added year by year. Periodicals, magazines, religious and secular papers in superabundance, every week and month, are thrust upon the public. It is impossible to read them all even casually, if one wishes to do so. Now, among all this reading matter there is some excellent material, and some extremely bad, as well as all grades between these two extremes. But discarding all that is bad and trashy, it will still be necessary for us to practice a severe censorship as we select our reading from the permissible books and papers that are available. We should not be satisfied simply with the good, but we should carefully select the best,—the *best* with which to fill our minds and feed our souls. We are careful to select good, clean, nutritious food for our bodies, and can any Christian afford to be less careful about his spirit? There is poison, deadly poison, to be found even in religious literature. Don't feed upon it. Beware of it!

What, then, shall we read? In answering this question I wish simply to call attention to one phase of religious literature which, I fear, is entirely too much neglected by the Christian church. I refer to what is called "devotional literature," by which is meant that literature which is especially useful in the development of the spiritual life. What can be more needful? We should welcome every help that shows us our lack and barrenness, as well as every encouragement to become the consecrated, prayerful, Spirit-filled Christian that Christ meant us to be.

First among our reading, of course, must be the Bible. I do not mean such reading to be simply of a kind to gain knowledge, but that "devotional" reading which allows the Spirit to apply every thought direct to my own soul. This leads me to humble confession, prayer and meditation, yea, it leads me into the Holy of holies to enjoy the presence and fellowship of my Lord and Savior. The purpose of devotional Bible study is to develop and perfect the spirit. As Dr. John R. Mott says: "The devotional study of the Bible, more than anything else, shows us the possibilities of our spiritual lives. Therefore, if we would overcome doubts, temptations, passion, evil imaginations, unclean, unholy and proud thoughts, let us center our energies upon such study. Would we be Christians of more than ordinary power? Then we must be great feeders upon the Word, which is not only quick but powerful."

Then, in addition to the Bible, men have found that devotional books, written by great saints, have been very helpful in soul development. From earlier centuries have come down to us some splendid devotional works, of which I mention only three: "The Confessions of St. Augustine" (90 cents), "The Imitation of Christ," by Thomas à Kempis (90 cents), "The Practice of the Presence of God," by Bro. Lawrence (35 cents).

Perhaps the three greatest modern writers of devotional literature are J. R. Miller, Andrew Murray and F. B. Meyer. All the books that you can secure of these writers are worthy of your most careful and prayerful study. The last two have written profusely, hence select from their works according to your own spiritual needs. But should any one feel that he has no spiritual need, then I would advise him especially to buy some of these books that he may know his need and see himself as he is. The man most to be pitied is the one that compliments himself and does not recognize his own failures in the divine life.

Besides these writers there are many others who have written excellent devotional books of which I wish to indicate but a few. Ministers will find a few

teacher, but if I could read the same statement in a book, I was satisfied, for I had full confidence in the books. It is said of some one that his theology is like that of the last book he read. From some people's conversation you can tell what books they have read last. All this goes to show how much we are influenced by what we read. Everybody knows it and no doubt expects it, hence the extreme need of severe censorship upon our reading matter.

Then look at the impossible amount of reading matter available. Millions of copies have collected during the ages past, and millions more are being added year by year. Periodicals, magazines, religious and secular papers in superabundance, every week and month, are thrust upon the public. It is impossible to read them all even casually, if one wishes to do so. Now, among all this reading matter there is some excellent material, and some extremely bad, as well as all grades between these two extremes. But discarding all that is bad and trashy, it will still be necessary for us to practice a severe censorship as we select our reading from the permissible books and papers that are available. We should not be satisfied simply with the good, but we should carefully select the best,—the *best* with which to fill our minds and feed our souls. We are careful to select good, clean, nutritious food for our bodies, and can any Christian afford to be less careful about his spirit? There is poison, deadly poison, to be found even in religious literature. Don't feed upon it. Beware of it!

What, then, shall we read? In answering this question I wish simply to call attention to one phase of religious literature which, I fear, is entirely too much neglected by the Christian church. I refer to what is called "devotional literature," by which is meant that literature which is especially useful in the development of the spiritual life. What can be more needful? We should welcome every help that shows us our lack and barrenness, as well as every encouragement to become the consecrated, prayerful, Spirit-filled Christian that Christ meant us to be.

First among our reading, of course, must be the Bible. I do not mean such reading to be simply of a kind to gain knowledge, but that "devotional" reading which allows the Spirit to apply every thought direct to my own soul. This leads me to humble confession, prayer and meditation, yea, it leads me into the Holy of holies to enjoy the presence and fellowship of my Lord and Savior. The purpose of devotional Bible study is to develop and perfect the spirit. As Dr. John R. Mott says: "The devotional study of the Bible, more than anything else, shows us the possibilities of our spiritual lives. Therefore, if we would overcome doubts, temptations, passion, evil imaginations, unclean, unholy and proud thoughts, let us center our energies upon such study. Would we be Christians of more than ordinary power? Then we must be great feeders upon the Word, which is not only quick but powerful."

Then, in addition to the Bible, men have found that devotional books, written by great saints, have been very helpful in soul development. From earlier centuries have come down to us some splendid devotional works, of which I mention only three: "The Confessions of St. Augustine" (90 cents), "The Imitation of Christ," by Thomas à Kempis (90 cents), "The Practice of the Presence of God," by Bro. Lawrence (35 cents).

Perhaps the three greatest modern writers of devotional literature are J. R. Miller, Andrew Murray and F. B. Meyer. All the books that you can secure of these writers are worthy of your most careful and prayerful study. The last two have written profusely, hence select from their works according to your own spiritual needs. But should any one feel that he has of the Gish Fund books valuable in this connection, especially "Alone With God" (75 cents), Frances Havergal's "Kept for the Master's Use" (40 cents), should be read by all. All her writings are good. What beautiful hymns she has written! "All of Grace," by Spurgeon (40 cents), "Secret Power," by Moody (15 cents), "The Spirit-Filled Life," by John MacNeil (40 cents), "The Power of a Surrendered Life," by J. Wilbur Chapman (40 cents), "Power Through Prayer," by E. M. Bounds, "Christ and Life," by Robert E. Speer ($1.25), "The Quiet Talks Series," by S. D. Gordon ($1, each), and the pamphlets of John R. Mott, "Morning Watch" and "Secret Prayer Life," are all well worth your study and will put you in touch with spiritual men. You may find some others of their books more helpful than these I have mentioned. My purpose is to call your attention to good devotional books which will lead you to select for yourself and create a hunger for such reading. If you do not enjoy such books, perhaps there is something very seriously wrong with your spiritual life. Perhaps you have advanced beyond the stage when you need them. Then don't fail to recommend them to others who *do* need them. Pastors will do well to urge their congregations to add devotional books to their libraries. People will read. Let us urge them to read wholesome and soul-feeding books.

Ahwa, Surat District, India.

[The Brethren Publishing House will furnish the books, above mentioned, at the prices following each title. For a few of the books the price could not be given,—not being quoted in the publishers' lists.—Ed.]

When the Boys Come Home, Why Change?

BY NORA E. BERKEBILE

THE religious journals and nearly every other periodical are discussing the questions of "What About the Church After the War?" and "What About the Church When the Boys Come Home?"

Some people,—and among them prominent ministers,—are trying to make us believe that our entire mode of life and worship must be changed "when the boys come home." Is war, then, so elevating, so refining, so soul-inspiring that it has imparted to those engaged in it a greater vision of all that is good? That the homes, the churches and our entire manner of life must be changed to meet the new order of things brought about by the war? I can not understand some of the arguments on the question.

Just why slaying one's fellow-man,—even when that fellow-man may have been cruel beyond belief,—will bring about in the avenger a great spiritual growth, puzzles me. Just why going abroad to infidel France and Catholic Belgium will elevate and make one grow spiritually, I can not understand. It may broaden the mind, but where the heart and soul growth comes in, I can not see. How living under shell fire and in underground quarters, pestered by vermin and attacked by poisonous gases will so change a man that the old home, the old church, the old community must be revolutionized before he can tolerate life at home, is another puzzle. Just why fighting beside men who are cursing the name of Jehovah, as they attack the foe, elevates a man, is stranger still.

I can understand how a man, thus brought face to face with death, can get back to God, for he realizes that in such an hour nought counts so much as God, and nothing is so precious as pleasing God. I can understand how a man, suffering all he suffers, can have a longing for mother, home and the old home church of his youth. He may have forgotten God until suffering and peril brought him to call upon him for mercy, and in this time of stress and strife he may have had such a vision of God that he now will want none of the sham of religion.

One prominent daily says the American soldier will generally relish American bread after having eaten the poor, if they baked sour bread at home and he got good bread in France, then, of course, he will not relish the poor bread.

If we have been teaching the true Gospel in the past, why need we change it when the boys come home? If we have stood for peace, down through the ages, do you think that, after all the horrors of war he has endured, he will want us to give up our peace principles? A few officers and would-be officers, looking for good-paying positions, will advocate universal military training, a great standing army, etc., but not the fellows who have gone through the cruelest part of the war. These will advocate peace, for they know war's horrors.

In trench and dugout the rich and poor, the cultured and unlearned, the refined and the uncouth suffered and fought side by side, and learned to love each other. If we have been an humble church, using all people the same, living the simple life, making every one welcome, will we need to change in this when the boys come home? No, they will want to find the church welcoming those they have learned to love.

They sang together in their great Y. M. C. A. huts until the buildings rang with the chorus. And when they come home, will they want the little church choir up in the corner, or will they want the hearty congregational singing they have had over there? If we have been a singing church, need we change "when the boys come home"?

They prayed over there. Ah, how they prayed for God's protection when they were brought so near death! If we have been a praying church, need we change and pray less "when the boys come home"?

He carried a little Testament over there. Perhaps he had never carried or read one before. As he read it then, he had it in its simplest form. He had access to no books that would wrest the Scriptures and make them mean the opposite of what the Gospel really teaches. If we have been teaching the whole Gospel, must we teach something else "when the boys come home"?

As I think of these things I am at a loss to know just why there is all this clamor for doing things differently when the "boys come home."

If we have been doing God's will before, why need we change? If they have not found God, they will need the old time religion to find him. If they have found him in their peril, they will want the old time religion to keep close to him. I see no need to change, but I do see a need for our living closer to God, obeying him better and putting forth a greater effort to save the lost ones of the world.

The Christian Herald of Jan. 22 gives us an article written by Chaplain George W. Ridout, in which he gives us the returning soldiers' view of the question. Among the many splendid things he says is this:

"The Church after the War? Well, let me speak as one who has preached the Gospel twenty-five years at home and a year in the army in France; as one who has seen war in all its frightful actualities and who for five months lived and suffered and wrought under shell fire, and who knows by a bit of real experience what officers and men have to go through and have come out of.

"Let the church present a live, vital Gospel. I mean the kind that is found in the New Testament. Don't let the pulpit spend its precious time on such secondary matters as 'reconstruction,' 'expansion,' 'the new social conditions,' etc. The press, the magazine, the forum, the lyceum, the lecture hall, etc., can better handle a lot of those questions than the average preacher. . . . . Let the church guard sacredly the things handed down to her, and let no war conditions and their cessation bring on a hysteria of liberality by which the golden law of Moses might be exchanged, for expediency's sake, for something brassy; and the 'old faith' substituted by a program entirely human.

"War has a tendency to produce a short memory for the Ten Commandments. Peace must needs improve that memory. The church must apply herself to this important

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JUNE 29

Sunday-school Lesson, Preparing to Live.—Prov. 4: 13.

Christian Workers' Meeting, God's Need of Men and Women.—Isa. 6: 8; Acts 13: 1-3.

MEETINGS IN PROGRESS

Bro. R. A. Saylor, of Bradford, Ohio, in the Spring church, Iowa.

Bro. J. H. Fike, of Middlebury, Ind., in the Laporte mission, same State.

GAINS FOR THE KINGDOM

Two were baptized recently in the La Place church, Ill.

One was recently baptized in the Buffalo Valley church, Pa.

Three were recently baptized in the Aughwick church, Pa.

One confessed Christ recently in the Kokomo church, Ind.

One has recently been reclaimed in the Neosho church, Kans.

Four have been baptized in the Octavia church, Nebr., since the last report.

Three recently confessed Christ and one was baptized in the Independence church, Kans.

Eight were baptized in the Griffin church, Va.,—Bro. I. L. Bennett, of Zigler, W. Va., evangelist.

Five were baptized in the Queen church, Pa.,—Bro. J. B. Miller, of Curry, same State, evangelist.

Four were baptized in the Big Creek church, Okla.,—Bro. V. K. Meek, of Enid, same State, evangelist.

Five were baptized in the Broadfording church, Md.,—Bro. D. L. Miller, of Mt. Morris, Ill., evangelist.

Six were baptized in the Fairview church, Pa.,—Brethren F. R. Zook and Moses Brumbaugh, evangelists.

Six were baptized in the Maple Grove church, Ohio.—Bro. H. H. Helman, pastor, in charge of the meetings.

Six were baptized in the Upper Twin church, Ohio.,—Bro. D. M. Garver, of Trotwood, same State, evangelist.

Six were baptized in the Watersville Mission, Md.,—Bro. Wm. E. Roop, of Westminster, same State, evangelist.

Three confessed Christ at the Manor house, Mountville church, Pa.,—Bro. G. W. Group, of York Springs, same State, evangelist.

Five were baptized and three reclaimed in the Smith Creek church, W. Va.,—Bro. B. S. Landis, of Harrisonburg, Va., evangelist.

Two were baptized at Hermitage Chapel, Barren Ridge church, Va.,—Bro. L. G. Humphreys, of Buena Vista, same State, evangelist.

Eight were baptized and one awaits the rite in the Rock Creek church, Kans.,—Bro. Earl M. Bowman, of McPherson, same State, evangelist.

CONTEMPLATED MEETINGS

Bro. F. E. Miller, of Enders, Nebr., to begin Sept. 13 in the Fairview church, Mo.

Bro. B. B. Garber, of Markle, Ind., to begin Sept. 27 in the Meadow Branch church, Md.

Bro. S. S. Shoemaker, of Lake, Ohio, to begin August 10 in the Wooster church, same State.

Bro. B. J. Fike, of Nezperce, Idaho, to begin sometime in January, 1920, in the Moscow church, same State.

Bro. L. H. Root, of Mt. Morris, Ill., to begin the second week in September in the Warrensburg church, Mo.

PERSONAL MENTION

Bro. Jesse C. Shull having given up his pastorate in the Laporte church, Ind., Bro. Russell Shull is to take up that work in the near future.

Bro. A. C. Wieand, President of Bethany Bible School, spent Sunday, the twenty-second, with the Elgin congregation, preaching at both morning and evening services, to the great edification of all who heard.

Bro. Henry R. Gibbel, wife and son, of Lititz, Pa., were visitors at the Publishing House last week. Bro. Gibbel recalled a visit to the publishing plant at Mt. Morris, in the early years, and noted a very marked development in our publishing activities.

Following the Winona Lake Conference Bro. D. J. Lichty, our India missionary, went to Waterloo, Iowa, where, on June 17, he underwent an operation for chronic appendicitis. The appendix was found to be very much diseased and the operation was somewhat critical. At last report he was doing well. God grant that his recovery may be speedy and complete.

Following the Winona Lake Conference, Bro. D. L. Miller began a series of meetings at Goshen, Ind., to continue, probably, over three Sundays. After this, Brother and Sister Miller plan to spend some time at Onekama, Mich.

Bro. W. R. Miller, of Onekama, Mich., requests us to say that, after making a thorough investigation, he finds that a tour of Europe and Palestine this fall would be impracticable, as the unsettled conditions of those countries still continue. Our Government discourages the issuing of passports except for official business, and the European governments are not yet ready for the tourist traffic. They can not take care of it because of the food scarcity and the unsettled conditions in general. It has been thought best to postpone the proposed trip until the fall of 1920 when, it is hoped, the conditions will be more favorable. This will give Bro. Miller opportunity to serve those churches which are contemplating a series of Bible Land and missionary lectures this fall and winter. But they should confer with him at an early date.

Here We Are,—Right Up Against It

EDUCATION DAY

Sunday, June 29

You'll Be Sure to Make the Most of It

The following lines from Bro. J. W. Lear, received a few hours before closing the forms for this issue, will be of great interest to our readers: "I am writing with my own hand, although every motion of the arm produces pain. We are improving day by day and in course of time we hope to be in the field of service again. We have suffered almost to the limit of human endurance but in it all we have been thoroughly happy, as we experience the personal presence of our Heavenly Father moment by moment. Our program has been changed, but the Father's program suits us all right, even though it be on a bed of pain in a hospital. How unworthy we both felt ourselves to be as the letters of concern, sympathy, cheer, prayers and material blessings came pouring in. How did the good brethren know that we were temporally needy just then? Oh, of course, the Father knew and supplied even above that which we were able to ask or think, through the spirit of Christian Brotherhood. We faced the chasm with a shudder, we met the suffering with occasional groans, but the avalanche of good will, etc., from our brethren and sisters so broke up the fountains of emotion in our souls that our tears wet our pillows. We hope to answer by a personal letter all the friends who have so kindly remembered us, but it costs too much bodily pain now. Until then we want the columns of the 'Messenger' to carry to one and all at least a measure of the depth of our gratitude. We can never repay all for their abounding fullness toward us, but we shall feel, as we have opportunity, to pass blessings on to others. While it will take some time fully to recover, we are glad to report that we are dismissed from the hospital. Our friends may address us at Virden, Ill., until further notice."

ELSEWHERE IN THIS ISSUE

Two weeks ago we published an announcement concerning the Educational Directory, in course of preparation by Brethren Homer F. Sanger and W. Arthur Cable, of Chicago. Did you forget to respond to the request which it contained? If so, please turn to page 414 of this issue, note the request repeated there, and respond promptly on the blank form provided for this purpose.

MISCELLANEOUS

Mount Morris and Bridgewater have lately favored the "Messenger" rooms with catalog numbers of their "College Bulletins," containing announcements for the year 1919-20. Thanks.

A brother from Northern Indiana sends us a communication concerning the fourth meeting of the Ministerial Association of that District, held in Goshen City church June 19. As soon as we are favored with the name of the writer, we shall be pleased to publish the news item referred to.

The Basic City church, Va., is in need of one hundred "Kingdom Songs No. 1," and would like to secure about the same number of Hymnals. Not being able to purchase these books, they herewith request the donation of them from any congregation in position to do so. Those who may be able to accommodate the Basic City church along the line indicated, will please address Bro. L. S. Yoder, Waynesboro, Va., at their earliest convenience.

Sister Edna B. Gerber, of Weilersville, Ohio, requests us to announce the following: "The joint Sunday-schools of this vicinity will hold their Fourth of July Meeting at the Chippewa house, Beech Grove congregation, Ohio. All are welcome."

There have been several inquiries, of late, for copies of the "Brethren Encyclopedia," published by Bro. Henry Kurtz some years ago. Any one who may have a copy of this work in fair condition, which he desires to dispose of, will kindly address us, naming the price.

"The Brick Church Sentinel" is the name of the new local paper, edited by Bro. W. H. Yoder, pastor of the Morrill church, Kansas. The first number is full of good things, and yet, somehow, manages to leave on the reader the impression that there must be plenty more in reserve.

The Seattle, Wash., church is again looking for a pastor. Bro. C. A. Eshelman, of McPherson, Kans., had been engaged to take up the work but, owing to a protracted illness, can not do so. Full support is offered. Correspondence should be directed to Ernest J. Cline, 142 North Seventy-sixth Street, Seattle, Wash.

Bro. J. A. Stouder, R. D. 1, Cherry Box, Mo., would like to get into communication with some church or Sunday-school that has about three dozen of "Kingdom Songs No. 1" at its disposal. He would want the books in fair condition. Please remember this is the old book,—the first one issued. Those having some of these books, will please advise Bro. Stouder as to price, number of copies, etc., addressing him as above.

Do you have that list of "Simple Life Books to Read," prepared by the Dress Reform Committee? The list, we mean, was prepared by the Committee, but so were some of the books. Other authors include names of various degrees of note, all the way up to Woodrow Wilson. The prices range from nothing up to $1.50, so you can surely afford some of them. They are mostly about clothes, to be sure, but other phases of the Simple Life are covered. Ask the Secretary, Lydia E. Taylor, Mount Morris, Ill., to send you the list, telling her at the same time to how many of your friends you want to give one.

Notice to Members of Southern Illinois.—The Mission Board of Southern Illinois will meet in regular session on Thursday, July 3, at the home of Eld. W. T. Heckman, Cerro Gordo, Ill. All business and reports from the workers should be in the hands of the Secretary prior to that date. Arrangements were completed at the Winona Lake Conference for two new workers on the field. Bro. Herschel Shank takes charge of the work at Liberty for the summer, and Bro. Erwin Weaver is locating at Oak Grove. The Board requests that the churches will please remit all money due up to the close of the second quarter at once.—E. E. Brubaker, Secretary, Virden, Ill.

What Is Our Standard?—A story is told of an Indian who one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop was just a little curious to know his reason, and so he asked: "Why?" The Indian said: "One dollar for me to give to Jesus, and one dollar for my wife to give." The bishop then asked if that was all the money he had, and was told: "Yes." The bishop was just going to tell him: "It is too much for you to give," when an Indian minister, standing near by, whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus." Perhaps the most of us might readily make a much needed adjustment in our standards of giving.

The pastor of a certain congregation, after a number of years of faithful service, recently went to another field of labor. The following tribute of appreciation was given him, being read at a public meeting, at the time of his leaving. Possibly it will help you to be a better pastor yourself, or a better parishioner. The rewards of service are of different kinds. This kind is one of the best:

"There has grown a strong bond of friendship between the Sunday-school scholars and our dear pastor and his good wife, and we have no words by which we can express our thanks and appreciation for the good they have done us in these eight years they have lived among us. They have shown us the beautiful Christ, they have fed us with bread from the Father's great storehouse. Were I an artist, with the soul of a Raphael, I would paint a picture, the center of which would be the Christ with a tired lamb which the pastor had brought to lay upon his bosom. And next to the Christ, I would have his minister, the pastor, leading his flock by way of the cross up to the Master's feet. I would have the Sunday-school superintendent and his corps of faithful teachers marching at the head of a great army of girls and boys, women and men. Then I would read in that picture, from the Cradle Roll up to the silver-crowned head of the veteran of that vast army, first the tiny green shoot, the leaf, the twig, and the bud with its petals of velvet gently unfolding into a full-blown rose. Then our fathers and mothers, and as the snow-flakes begin to flutter down to rest upon their crowns I seem to see in the distance, rifts of gold, waiting to adorn the bending heads of ripened grain. What a comfort it will be to the faithful pastor who has walked with his Christ all the way, and who has been instrumental in helping the tired lamb find sweet repose on his Master's bosom."

THE FULL REPORT OF CONFERENCE

We are preparing to get out the Full Report of the Winona Lake Conference as quickly as the matter can be arranged for publication. Meanwhile be sure to send us your orders. Only thirty-five cents per copy. In congregations where we have agents, please hand your order to the duly-appointed representative of the Publishing House.

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AROUND THE WORLD

Conquering the White Plague

"One of the war's greatest victories was the control of modern medicine over acute infectious diseases," is the statement of Dr. David R. Lyman, president of the National Tuberculosis Association, as voiced in his address at the recent annual meeting of that body. "Even greater benefits will follow," he says, "opening the eyes of the Government and people to the inroads that chronic diseases are making in our national economy." He confidently expects the immediate creation of a "Division of Tuberculosis" in the United States Public Health Service. Since 150,000 deaths, annually, are due to tuberculosis, Government officials are determined to institute a new, nation-wide health campaign.

Our Bountiful Crops

Surely it would be a most unappreciative heart, that would fail to respond with a tribute of profound gratitude to the great Creator, for the signal bounty of nature at this time of urgent need. A wheat crop, estimated at 1,- 236,000,000 bushels, and a further yield of 3,021,000,000 bushels of feed grains, constitutes a most commendable showing. The wheat crop alone is by far the greatest on record, increasing 319,000,000 bushels, or thirty-four per cent, over last year. As the prospects are now, there will be plenty and to spare for all the needy ones of earth, provided proper distribution is made. Well may the thankfulness of every devoted heart seek expression by the very practical way of sharing its blessings with others.

A Wrong Move

Prof. Jeremiah W. Jenks, of the University of New York, —at one time connected with Mt. Morris College, Ill.,— is acknowledged to be an authority on international affairs. While speaking on the recent ceding of Shantung Province, China, to Japan, he predicted that the most prominent danger of war in the future lies in the action of the Paris Peace Conference, by which Japan was awarded the province of Shantung. "The award," said Prof. Jenks, "seems contrary to the principles of right and justice,—so contrary that unless some factors enter into the case that do not now appear, the decision is almost certain to bring about war in the Far East, and in that war the United States would almost certainly be involved." A voice of warning that should be heeded.

Indecent Songs Condemned

Long since, the pernicious influence of suggestive and vile songs aroused the indignant remonstrance of minister, educators and parents. At the present time, however, the protest comes from a source little expected,—the "International Association of Dancing Masters," in session, recently, at Atlantic City, N. J. The association claims that the various indecent dances in vogue today, are directly due to the depravity of song writers, and that indecent actions are openly encouraged by these suggestive songs. To curb the growing evil, the dancing masters urge a concerted drive against all vile songs. They also suggest close police supervision at all dances. Their advice may help in part, but our readers will probably prefer the far more decisive remedy of entire elimination.

The War Cost Individually

Counting our population at one hundred million, the cost of the war equals $212.94 for each man, woman and child in the United States. If the population of this country were grouped into families, allowing six to the family, there would be 16,666,666 families. The cost of the war would buy a home worth $1,277.64 for each family group in the nation. This debt is in the form of bonds averaging four per cent, and running thirty years to maturity. This will mean $45,552,800,000 at the time of final redemption. This, however, is only a small part of the real cost. If we take into account the many who made the "supreme sacrifice" and the still larger number who were disabled, we can not compute the cost of the war in mere dollars and cents,—we stand appalled at the loss that can not be repaid.

Uniting World Brotherhood

At its special session in Cleveland, Ohio, the "Federal Council of Churches of Christ in America" issued a message of helpfulness, from which we are pleased to quote the following: "In these days of rapid social changes, the church must up to safeguard, against assault from within and without, the principles of democracy. It must always maintain the priceless treasure of liberty of conscience, and must now work for the speedy restoration of the democratic rights of freedom of thought and speech, and for the resumption of all interrupted processes of orderly progress and imperiled standards of human welfare. . . . The ancient question arises: 'Who is sufficient for these things?' The only adequate answer is found in a church alive to her new opportunities,—reconsecrated to her age-long tasks."

The Need of Historians

New York's Legislature has passed an enactment by which an historian is appointed in every town, village and city in the entire State. It is rightfully contended that much valuable historical matter may thus be preserved for future generations. The action above referred to naturally suggests that an equally effective plan might be set on foot for the churches of our land to preserve religious data and incidents of value. It would seem wholly appropriate for the Church of the Brethren to appoint an historian in every congregation, to record, from time to time, all matters of interest. There are many incidents in the past history of our people that have never been recorded. It should be some one's business to chronicle these matters while still available, that future generations may have access to these happenings of by-gone years.

How Argentine Deals with the Lawless

Like all other countries, the Argentine Republic has its share of anarchists and other opponents of law and order. Instead of incarcerating these insubordinate ones in the penal institutions of the land, however, the authorities simply banish them. They are sent to an insular possession of Argentine,—Terra del Fuego,—"land of fire," as the literal translation of the name would indicate, but really a realm of mist, cold and dreariness. Nevertheless it is a place where a mere living may be obtained by arduous effort, provided property rights are respected. Right at that point the first action of the exiles revealed that a new life had dawned for them. The first arrivals quickly saw that laws must be made to insure orderly conditions. So laws were passed, and nowhere are laws more stringently enforced than by this band of former violators of law.

History Teaches the Virtues of Simplicity

Those who assert that the present-day trend towards greater simplicity, in the manner of dress as well as in ways of living, is merely a modern fad or eccentricity, may do well to look a little closer into the matter. It is a well-known fact that the founders of our great nation were characterized by the utmost simplicity. They landed on a rock that became the cornerstone of a great nation. They gave it a simple name,—"Plymouth Rock." Their dress was very plain. As a recent writer says: "You would know a Pilgrim Father and Mother if you met them anywhere today, and you would take off your hat to them." Too many diversified things, too many elaborate plans, choke up our lives nowadays. We all know people who are so busy taking care of "things,"—unimportant, many of them,—that they have no time to live. Some folks do not know, at the end of the day, whether the sky was blue or gray. They failed to hear the sweet songs of the birds because they allowed their minds to be wholly occupied with the complex things of earth. They failed to see the wayside flowers and the thousand and one other glorious beauties of nature. Having lost sight of the value of real simplicity, they wholly miss the very salt and savor of earth.

We Reap As We Sow

After killing, robbing and mistreating the Florida Seminole Indians most notoriously for about a century, the American people, as represented by Congress and the Bureau of Indian Affairs, now propose to educate, civilize and convert them. To this proposition,—a tardy reparation at best,—the Seminoles reply, in effect: "No, thank you. We don't want any of your brand of civilization. Besides, all white men,—so far as our experience goes,—are liars. Why should we believe in your protestations at this time?" The remarkable story of the Florida Seminole has come out in connection with the present efforts of the Government to help them to better conditions. It reveal the unusual fact that this tribe of but 600 Indians at this time, is an unconquered race, living on its own lands, worshiping its own gods, making its own laws, acknowledging no authority, and asking nothing of any one except "the glorious privilege of being independent,"—a species of the modern "self-determination," as it might be termed. The history of these Indians,—from the time when, early i

HOME AND FAMILY

Our Visitor

BY JULIA GRAYDON

She has baskets filled with flowers,
But she carries in her hand,
Just one bunch of gayest roses,
Fairest lady in the land.

She has birds upon her shoulders
And they sing the sweetest songs
Of the bright and happy season
Which to this loved queen belongs.

She has goblets full of sunshine
And she's coming our way soon
Over hills and through the valleys,
Mistress of the summer,—June!

Harrisburg, Pa.

The Glories of Motherhood

BY MRS. W. H. MEYERS

CREATION DAY was the first bridal or wedding day. It must have been glorious to hear the heavenly bells peal forth their solemn strains and to see the hosts of heaven marching to the bridal hall where God himself united Adam and Eve in holy wedlock. The blessing pronounced upon this union by God himself: "Be fruitful and multiply and replenish the earth," rings down through the ages to all mankind.

There are three solemn attainments for every normal girl, namely: Womanhood, wifehood and motherhood. Of these three the most glorious is motherhood.

Why should the prospective mother seclude herself from public life and then appear from a chrysalis, as it were, with the little bundle of love and tremendous possibilities in her arms? The mother of Jesus, meek and lowly, came to Jerusalem,—not secluded but walking among the throngs with joy and peace reigning supreme in her soul. Is not the prospective as beautiful and holy as the reality? The realization of the new life that is to be should bring to every living soul the great omnipotence of an All-wise and Loving Father who doeth all things well in their season.

The responsibilities that come to a mother, as she looks upon her child, are tremendous and beyond her comprehension. But the Christian mother is happy to see God behind it all. She knows that he is waiting and ready to help her at a moment's notice in the unfurling of this little life, so that it may blossom among mankind in glory and splendor. There comes a sense of joy to her as she watches her child develop. At first he seems almost motionless and does not recognize that he is in a new world. But as mother watches joyfully from day to day, she notices that he sees and hears and then comes the smile which makes her heart glad. As he grows, muscular action develops. He begins to laugh and kick. Soon the first step is taken, which the household and friends enjoy, but the greatest delight is seen in mother.

School days come in their season, and as mother watches and sees that he makes good, she ponders many things of his youthful days in her heart and feels joyfully confident that he is coming nearer her ideal day by day. Then, as he grows to maturity and becomes independent, she loves to hear him call her blessed. For it was she who eagerly watched and waited for him until the small hours of the night, when he was out. It was she who pointed out heaven's ways to him.

There are many thorns along the way that pierce here and there and everywhere, but mother, in her wistful, watchful way, keeps these intruders from making deeper scars.

If, by chance, one of her boys or girls should fall by the way, or drop into the gutter, or should ignore her counsel and even step upon her heart, "does she find joy in that?" you ask. But let me ask, before I answer: "What was it that thrilled her mother heart as she heard the first cry of this wayward one? It was her newly awakened mother love, the love that is nearest the divine the world can give. It is not dead now, but it is ever alive. She will go and search for him in the byways, and bring him home and prepare a feast for him. Can you enjoy that feast with her? Yes, you who have a true mother's love.

There are great things in human life, but the greatest is love,—such as is inherent in every true mother, for in it,—the cherished idealism of its ardor,—we come face to face and heart to heart with the fulness of childlikeness, and thus commend our souls to God. When mother's threescore and ten have come, her earthly task is well nigh done. She looks back with joy in her heart and sees the duties and privileges she has had and that with God's help she has done well. It is glorious to see her ripe for heaven. Her eyesight is almost gone, but the splendor of the celestial city dawns upon her vision. The gray light of heaven's morning has struck through the gray locks which are folded back over her wrinkled temples. She stoops very much now under the burdens of joy and sorrow she used to carry. Her last days are full of joy and peace. And calmer and sweeter will her spirit become until the gates of life shall lift and pass the worn-out pilgrim into eternal springtime and youth, where the limbs never ache nor the eyes grow dim and the staff of the exhausted and decrepit pilgrim shall become the palm of the immortal athlete.

Fresno, Calif.

Satan's Criminal Factories

BY NANCY D. UNDERHILL

"O, MRS. A! Mama wants to know if you will lend her a quarter to make change. She'll pay it back as soon as she gets some change." The little girl at the door received the quarter, but the amount was not returned.

A few days later the same little girl appeared. "O, Mrs. A! Would you please loan mama a dime for street car fare? She'll have some change tomorrow and then she'll pay you." She received the dime, but it was not returned.

Later we learned that other children had borrowed small amounts of other women upon similar pretexts. An investigation revealed the fact that their mothers knew nothing of the borrowing, but that the money was used to purchase tickets to the "movies."

A little boy received a nickel for the Sunday-school collection,—for "the poor little starving Belgians." Late in the afternoon, when Johnny was nowhere to be seen, Auntie started out to find him. He had used the nickel to go to the picture show.

Just as a man, addicted to the use of opium, will lie, steal, or do anything, to obtain more of the poison drug, so a child, accustomed to attend the movie show, with its exciting scenes, will lie or steal to get money to satiate the poisoned appetite for those seductive lessons in crime.

And why not? "Birds of a feather will flock together." The habitual theater-goer has continually before the eyes of his perverted mind the most exciting scenes, depicting the wrongdoings of criminals, thugs and harlots. Thus, being constantly associated with those classes in his mind, he naturally longs to be with them, because they are the folks with whom he is best acquainted.

A certain dear little child, in whom we are interested, was to be taken to a picture-show. Inquiry having been made, it was ascertained that this particular show was a "nice one, having no objectionable features." The writer was prompted by the Spirit to accompany the theater-going party upon this occasion. A part of what we saw is herein briefly mentioned,—the remainder being too vile for the columns of such a paper as the MESSENGER.

First, to catch the approval of the more intelligent class, several landscape views were thrown upon the screen, without explanation or comment. Had their location been indicated, they would have been educational. But movie shows usually are not meant to be elevating.

Next, several sensational scenes were shown, depicting a woman attired for bed. Next a villain enters, upon whom she smiles. Finally, the husband comes upon the scene, whereupon a three-cornered fight ensues. Then follow more pictures of harlots and villains, married folks with their paramours, wronged marriage partners coming upon the scene,—liquor being freely used by both sexes,—fights, men with revolvers, etc.

And thus men and women, with a large degree of intelligence, who might be doing things to make the world better, degrade themselves to the level of a monkey. Thus they become mere imitators,—followers of evil men and women,—criminals, harlots! And they do it for *money*. They sell their souls for mere dollars. And the poor dupes *who pay them for doing it*—oh, could they only have their eyes opened! This is what they call "a *nice* play,"—a show worth while for innocent children to attend. Why wonder that modesty among young people is almost a forgotten virtue,—that brazen immodesty is prevalent in all cities! Why be astonished that the sanctity of the home is fast becoming a thing unknown, especially in the cities where Satan's criminal factories are the schools most largely attended, and where juvenile criminality is greatly increasing!

Happy are the Christian parents who can train up their children in the quiet sanctity of a country home! Happy are the parents whose homes, even in the city, are the abiding places of the Holy Guest! Thank God that you have the privilege of blessing this old sin-cursed earth by keeping within it a little life-saving salt of humanity (Matt. 5: 13), a little honesty and purity, by sending forth your clean, unspoiled sons and daughters to help carry on the good works of mercy, kindness and truth, till our King shall come to claim his own (Matt. 25: 14-30).

Pomona, Calif.

Prodigal Sons,—Why Do They Leave Home?

BY OLIN F. SHAW

THERE are but few words in the English language that mean more to us than *home*. We love to sing: "Be it ever so humble, there's no place like hom." Home is where mother is, who makes even the humble abode a real home, and who is even more dear to us than home. Home is the place where all of our earthly interests center. It is the most sacred spot to us on earth. It will thus be seen that it is a very unnatural thing, indeed, for one to desert home. If one leaves home it is safe to say that it is due to some abnormal condition.

Sacred emotions for home and mother are not acquired feelings, but inherited. What has been said of our earthly home is equally true of our spiritual home. It is the place where all human interest center, and its associations are even more sacred to us. That any one should deliberately stray away from the heavenly home, seems almost unthinkable, when right viewed.

A discussion of the topic, just at this time when we are realizing the appalling losses of our young people, sustained by the church in the past, and its present effort to deal with the situation, seems especially timely. The natural instincts of the child do not lead him away from the church, any more than from the home. If a child wanders away from the church, depend upon it, there is an important reason for it. It is up to us to find it. We should not rest till we *do* find it. It can be located with considerable accuracy, and will be found in one of three places—in the child itself, in the church, or in the child's environment.

Let us look first at the child. He is born with a natural love of kin, amounting to almost godly reverence for its parents. Laid in the lap of a black "mammy," a thousand miles from the scene of its birth and ancestry, it would develop its same feeling for the one who nurtures and cherishes it. Though reared in Zululand, it would become no less a devotee to its heathen worship. The religious instinct, therefore, is present in every child in less degree than the home instinct.

There is this marked difference, however,—children developing among a less intelligent people live in a proportionately smaller world, and do not develop as fully the juvenile characteristics do the children of a more highly-organized society. The intelligence of Americans. To educate a child to stir up emotions

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and to create desires in the child, and in so doing we may (as a matter of fact we do) create desires for things that are diametrically opposed to the best interests of the home and the church, and which they dare not tolerate. Here, in part, is the answer to the question propounded in the caption. How to deal intelligently with the new emotions and desires of unfolding child nature, is one of the problems for the home and church to solve.

Has the sacredness of home, and the religious instinct in the child a counterpart in the home and in the church? The writer has in mind an aged father and mother who are wealthy. They are living in an old house with no modern improvements,—one that is uncomfortably cold in winter weather. When we visited them they were drinking their coffee with no cream in it, and they were eating their bread with no butter on it. If some of you readers, with a look of disgust, say "misers," let me tell you that the motive for this manner of living is *their children*, who are all housed in modern homes. This represents, too, the interest the ordinary home has in its children.

But when we come to consider the interest of the *church* in its children, we discover an evident and serious weakness. Men and women who are housing the children in splendid modern homes, are content with very common, unattractive houses as places of worship. Too many consider a creditable bank balance as being of greater importance than a Christian education under church influences. As we should expect, the outcome has been many cases of noble and admirable devotion and loyalty to home, and utter indifference to the church, ending in prodigality. It is a matter of sincere regret that such have not found it a pleasure to sacrifice for the sake of our schools and the church work in general, as they have for their children.

Looking at the church and the home from another angle,—neither, as a whole, has understood child nature, nor anticipated and intelligently dealt with the varying needs of youth. This, too, has exacted a heavy toll of our children. Our problem here is first, to educate along lines that will stir up emotions and create wholesome desires for high and noble ideals. And, second, to know how to deal intelligently with ignoble and unwholesome emotions and desires that arise. Why is there not an organized effort in the study of child nature and child welfare in our various State Districts now? How many of our Sunday-schools have an organized parent-teachers' association? If not, why not?

Passing to the third point,—that of environment,—we note the well-known fact among juvenile workers, that most of the children in houses of correction are there because of inadequate home training and environment.

Homes might be classified as follows: (1) Homes where no particular goal or standard is insisted upon. (2) Homes where child raising is regarded as a matter of holding the children down, and keeping them under until they are grown. (3) Homes where such ideals as positions of fame, great riches, or pleasure are the ideals to be striven for.

Space does not permit me to enter into a detailed discussion of these various phases of home life. It is a law of nature that the parent can not give to the child what he does not possess. The same may be said of the home. Homes where attendance at services is marked by indifference and irregularity, and where contributions are, in a measure, forced, will inspire no enthusiasm in the children. I have much respect for many sincere parents who have vainly tried the "holding-down" process, though it does not hold. The children break over and away. If the children of such homes are to be saved for the church, the home en-

us to an alarming degree. Children from such homes will not be slow to discover that labors for the church are not lucrative, nor promotive of particular honor, and that devotion to the service of the church is not conducive to big money-making. It must be evident, therefore, to all that if we are to save our children for the church, the home environment constitutes a big factor.

The hope of the writer of these lines is, that the church may catch a larger vision of her responsibility. Well may we reeall the words of our Lord again: "For this my son was lost, . . . this my son was dead." This should inspire us to push the work to its highest development.

Milledgeville, Ill.

When the Boys Come Home, Why Change?

(Continued from Page 407)

God. We have met all kinds of things in the trenches and dugouts and battle-fields, but have failed to find any Gospel there better than the Gospel of our childhood, the Gospel of our youth, the Gospel of our manhood, the Gospel of our ministry, which is the good old Gospel of the New Testament. . . . . .

"Let no one be deceived by the spurious cry of a new Gospel. And now since the war is over, just let the churches do what old Peter Cartwright said when dying: 'Give the old Gospel a chance.'"

If the mother was a good cook before the boy went away, he is not going to find fault with her cooking when he returns, and he isn't going to clamor for some new concoction, but will want the old substantial fare that will build up wasted tissue.

Neither will he want the spectacular, the sensational in religion. He will not want any flowery war talks and sermons. He knows more about that than we do and is sick and tired of it. He will want the plain old Gospel truths of his little Pocket Testament, and will be disappointed if he does not get them. So let us not concern ourselves so much about what we will do when the "boys come home" as what we are doing to spread this old Gospel and how we are living and what we shall be doing when the Lord Jesus comes. If we concern ourselves more about how we shall meet the approval of our Lord, the question of the coming home of the boys will be solved correctly.

Bellefontaine, Ohio.

SOME men are trying hard to get rid of sins. They will never succeed until they conquer sin.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

WHAT WE ARE

Our characteristics, naturally and morally, are largely whatever our ancestors have bestowed upon us. All of us have the nature of Adam, but, thanks be to God, through Jesus Christ our Lord, we can be raised from the mire and filth of sin to high and holy positions in this life. Only those who have experienced a change of heart can reach these high spiritual planes.

It would be well, for every child of God, often to think of the exalted state to which Christ has lifted us, for there is danger of forgetting our high calling to which God, by his Spirit, has exalted us. "Wherefore, holy brethren, partakers of a HEAVENLY CALLING, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3: 1). We should not become proud or vain because of the dignity and honor which have been placed upon us for our acceptance of Christ. Rather should we conduct ourselves "with all lowliness and meekness." Yet, on the other hand, we may lower our dignity by not holding our calling in high esteem, and living in the true realm or sphere that God wants us to reach and appreciate.

We are privileged to become "sons and daughters" of our Heavenly Father. What joy a true and obedient child experiences when it lives in harmony with the wishes of its parents! It gets all the care, sympathy and in-

A WORD OF APPRECIATION

In this manner I wish to thank all who helped to make the "Conference Daily News" the success it attained at the Winona Lake Conference. The circulation reached a point beyond all precedence and yet we were unable to supply back numbers to late subscribers. Subscriptions continued to come in until the last day of the Conference. We mailed to all whose names reached us, what issues we had on hand. Every copy was cleaned up.

In settlement with those who did not receive a complete set of the papers, we placed the balance due them in the Bicentennial missionary offering, feeling sure that this would be satisfactory to those who had sent it in. So far as we can learn, the delivery of the Conference daily was quite satisfactory, there being less complaint along this line than we have ever known before. The paper was not perfect, for it was in charge of a very imperfect man. Again assuring all that we appreciate the assistance given, and praying for the success of the Five Year Forward Movement and a "bigger, better, busier Church of the Brethren," we are,

Yours in his service,

John R. Snyder,
Conferenee Editor.

DEATH OF DAVID BAKER

David Baker was born in Pennsylvania and died at his home in Carson City, Mich., May 29, 1919, aged eighty-seven years, nine months and twenty-seven days. He married Elizabeth Weaver. To this union eight children were born, three of whom preceded him. One son, Levi Baker, was a minister.

Fifty-four years ago the family moved to Clinton County, Mich. They were among the pioneers of the community and for thirty-six years lived on the farm where they first located. The mother died in 1868 and later Bro. Baker married Harriet Nicholas, who died in 1893. Six children were born to them,—two of whom died when young. His third marriage was to Mrs. Charlotte Robison in 1901.

About sixty years ago Bro. Baker united with the Church of the Brethren and for forty-nine years served in the ministry. He enjoyed serving others and helping to build up churches. He was always very enthusiastic in his public work, adding much life to services in which he took part.

He called for the anointing and requested preaching and prayer services in his home.

Services by the writer in the United Brethren church-house near Shepardsville, Mich. C. H. Deardorff.
Clarksville, Mich.

A CARD OF THANKS

The tragic death of our beloved son, Daniel Clovis Moomaw, on the battle-field of the Argonne Forest in France, Oct. 5, 1918, has been confirmed to the great regret of all who knew him. To our many friends and the friends of the departed one, who have, by their visits and affectionate letters, testified to their sorrow in our behalf, we here by offer sincerest thanks.

Words of appreciation but dimly express our high regard for their loving sympathy. The unspeakable burden of grief, which rends our hearts because of the sad fate of our dear son,—who took his departure for the spirit world at the dawn of a life of phenomenal promise,—is borne with greater resignation when dear friends ask the privilege to share it with us.

We have received letters of exquisite tenderness, which will be held in perpetual remembrance, and the tears of weeping friends tell us, in unutterable words, that he was enshrined in other hearts besides ours.

The deluging of "this evil world" with the blood and tears of millions of its people but faintly emphasizes the great wickedness of its rulers and the inefficiency of the spiritual forces, which should be sponsors for the divine benediction of "peace and good will."

That the lives of our young men may not be sacrificed in vain, let the tragic story of the great war be emphasized in a union of all the spiritual forces, which our peace-loving Lord established, when he brought his Father's will to the earth to banish the Satanic spirit of war from the nations of the world. For that holy benediction let the children of God everywhere fervently pray.

Mrs. R. A. Moomaw, D. C. Moomaw.
Roanoke, Va.

ELDER JOHN H. UTZ

John H. Utz was born within the bounds of the Beaver Dam congregation, Frederick County, Md., died May 27, 1919, aged eighty years, seven months and one day. He married Margaret Keller in 1862. To this union were born one son and four daughters. He united with the Church of the Brethren in 1858 and lived a devoted life. He leaves his wife, one son, four daughters, eleven grandchildren and twelve great-grandchildren.

He was elected to the ministry about thirty-eight years ago and ordained to the full ministry in 1900. In these official positions he served the church faithfully and efficiently. He was easily the best self-made Bible student in the Eastern District of Maryland. He was thoroughly familiar with the New Testament and all the teachings of the Bible. To none, with whom we have associated, could the apostolic qualification of an elder,—"Apt to teach,"—be so consistently applied as to Brother Utz. He was constantly teaching and talking his religion at home and abroad. Seven days in the week his ministerial labors were a success, especially in his home church, as is evidenced by the faithful and loyal band of members left as a monument of his untiring efforts. To them he has been, in the fullest sense, both pastor and shepherd. The manifest worldward movement in the church caused him much concern and deep regret.

Many of the elders and ministers and hundreds of brethren, sisters and friends, who visited with him during his illness, would gladly testify to his devotion to Christ and the church of his choice. Possibly his greatest concern was for the home flock. He will be missed in the home and home church, in the District and community in which he lived.

Services were conducted at the home in the Piney Creek church, by the writer. The remains were taken to the Beaver Dam church in Frederick County,—his old home church. Here a second service was held by Eld. J. J. John. Burial in the cemetery near by.

Thurmont, Md. T. S. Fike.

Ecdysis

(Continued from Page 405)

having no shell, it is in great danger. Sad, indeed, its plight, if its soft, helpless body is spied by some hungry bird at this juncture, or if it is attacked by some insect parasite or the germs of some dread fungus! But its abundant life is its salvation, and soon it has formed a new shell, as durable as the old one, and suited in size and form to its new needs.

There is an interesting difference in structure between animal bodies, which must increase in size or change their form by ecdysis, and those which exhibit steady growth. In the former we have the exo-skeletal plan of structure, *i. e.*, the skeleton or supporting frame work is on the outside, and is the most conspicuous part. It encloses all of the living tissues and organs, and compels their conformity to itself. While in the latter type,—the endo-skeletal type,—the supporting frame-work is concealed beneath the living tissues and serves only to facilitate the proper functioning of the vital parts.

Now there is a remarkable similarity between these animal types and institutions. Some institutions seem to belong to the lower group. They make their framework the most conspicuous part. It is on the outside, so to speak, enveloping the whole organism, and the principal duty of the constituent organs seems to be to conform to that framework. Such institutions must, like the grasshopper, depend on an ecdysis, such as the Reformation, the French Revolution, or the present revolutions in Russia and Germany, for any appreciable adjustment to new conditions. As with the insects, this process is fraught with great danger and is very wasteful. But there are other institutions of the higher order which have foreseen the need for adjustment and have put the vital functions first, resorting to rigid structures only where they seemed necessary to proper functioning.

When Jesus appeared in Palestine, he found his native church of the most formal type,—so formal, indeed, had it become that about all there was visible any more was the skeleton or form. This being on the outside, and incapable of change, was strangling the vital parts within. He plead with the officials of the church for changes to accommodate this struggling life, but it was of no use. The old shell was so firm and strong that it could not respond. For centuries the prophets had been struggling against the same hard shell, and always the strength of the shell had been sufficient to crush and quench the surging, pent-up life. However, when those vital forces were vivified by the Master's touch, and when his strength added to the pressure for freedom, there was a rent! The old shell parted asunder and the living contents slipped out, but not without great cost. The blood of the Master himself was the price. But the freed organism had received so much of his life that it was able to survive the ordeal of ecdysis and soon the freshly exuviated form was actively functioning in a new way.

Now here is a principle wherein institutions differ from the animal types: An institution may change from one type to the other. And this newly-formed institution, freed by the life of the Master, began its life on that higher plane of the endo-skeletal plan. This type, however, could not long survive in a world where all other institutions were of the exo-skeletal type. The State, the family and the church had always been built from the outside in, and soon the "Christian Fathers" began to build a shell about the "Christian church" like unto that which had to be broken at the cost of the blood of its Founder, and which, in turn, demanded the blood of many martyrs in the age of the Inquisition and the Reformation.

When *this* old, obstructing frame was finally torn asunder and left hanging lifeless to the weed of formalism, the newly-born Protestantism began its career, and, strange as it may seem, in less than two centuries its living constituents were finding themselves as tightly bound up by lifeless creeds as any of the previous ante-molt stages of the religious world had witnessed.

About this time there were many attempts, on the part of small groups, to escape the restricting frame of the church by the organization of new units. Among them was one which determined forever to avoid the pitfalls of creedism and laid it down as one of its foundation stones that there should never be any written creed, but that the religion of Jesus, as portrayed in the New Testament, would serve as its entire authority. For, said its wise founders: "*We* may not yet have all of truth, and we shall leave the way open for advancement as new light is received."

I marvel at the wisdom exhibited by these people in a time of such ignorance and superstition as prevailed at the time in which they lived. We wonder what a pace they would set for us if they lived in our own time, with all of the accumulated knowledge of the last two centuries at their service!

When we follow the history of our denomination from this noble beginning down to the present day, we see that we, too, have been beset by that same degenerative tendency which fossilized the Jewish church, Catholicism, and, to a greater or less degree, all of the outgrowths of the Protestant Reformation,—the *tendency to preserve as sacred the wise acts and decisions of the fathers, instead of seeking to propagate the inspirational emanations of their untrammeled spirit, which enabled them, regardless of precedent, to reach these wise decisions.*

Just now the world is in the molting season. Very unusual conditions have obtained during the last five years, which have stirred to alertness and activity all of the slumbering and benumbed vitals of the various institutions. Governments all over the world are molting to make room for new life. Other institutions are either doing the same or are feeling radical changes approaching. Every organization must, at such a time as this, accomplish great and sweeping changes. These will be accomplished either by rapid but gradual and studied adjustments, or by the more dangerous method of molting. Those organizations, which are built on the higher endo-skeletal plan, will be able to adjust themselves, with effort to be sure, because of the unusual stress of the times, the rapid change in their environment,—but without danger to themselves and for the ultimate good. Those, on the other hand, whose form depends upon the rigidity of an outward framework, will doubtless be rent, and the stirring life within will extricate itself and reform in a fashion suited to its new needs, and go on playing its part in the world of the living, while the old shells of tradition shall still cling to the weeds of precedent, retaining their old form, but showing no other evidence of life. There they shall rustle in the breezes until they are trampled to dust by the marching feet of progress.

Brookings, S. Dak.

THE soul may be compared to a field of battle, where the armies are ready every moment for action. Not a single vice but has a more powerful opponent, and not one virtue but may be overborne by a combination of vices,

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Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS

Springdale church has been lifted to a higher plane by the short series of meetings, conducted by Eld. C. H. Brown. There were no accessions to the church,—but much good was accomplished. June 10 a very enjoyable and spiritual love feast was held, with twenty-nine members present. A few visiting members were with us, including Eld. Marshal Ennis, of Cole, Okla.—L. W. Stong, Springdale, Ark., June 16.

CALIFORNIA

Live Oak.—We have been reciting Bible verses in our Sunday-school in alphabetical order. We appreciated the efforts of the Junior Boys' Class in that respect, when they appeared as a class and with their teacher recited twenty-six verses in concert. A concentrated effort to raise our quota of the $150,000, resulted in $146.60 for Annual Conference offering. Our council convened June 6. Sunday-school officers for the next six months were elected, with Royal Ott,-superintendent. Gilbert Brubaker was chosen president of the Christian Workers' Meeting. We are trying to open a mission point among the Chinese in Marysville.—A. Crites, Live Oak, Calif., June 15.

Pasadena Sunday-school rendered a fine program June 8, which was our Children's Day. Especially impressive was an exercise by a class of junior boys who told in their own words the lives of several Bible characters. Their splendid work was an inspiration to all present. Bro. N. G. Brubaker, of Los Angeles, is filling our pulpit in the absence of our pastor, Bro. W. E. Trostle, who is attending Conference. Bro. Brubaker is giving us some good practical messages. Our collection for Annual Conference amounted to $400.—Ida Brubaker Gibbel, Pasadena, Calif., June 14.

COLORADO

Bethel church enjoyed a Children's Day program June 15 at the schoolhouse where we have Sunday-school each Sunday. About 100 were present. A collection of $12 was taken for general missionary work. We have organized a Christian Workers' Meeting, in which the young people of this community are very much interested. Our Sunday-school has increased in attendance this summer.—Elcora B. Switzer, Arriba, Colo., June 17.

IDAHO

Moscow church met in council June 7. Bro. Fred Flora was chosen elder in charge of Bro. A. J. Mow, who is leaving for Weiser, Idaho. Three letters were granted. Bro. B. J. Fike will hold a revival meeting in January, 1920.—Arrie Lyon, Moscow, Idaho, June 9.

ILLINOIS

Elgin.—We kept Children's Day June 15. The trees were their greenest, the roses their sweetest, and the birds and children most joyful. Songs and recitations by the primaries, exercises by the juniors, songs by the intermediates, and anthems by the choir blended in a jubilee of adoration to Christ, who suffered little children to come to him. The perfume of flowers was offered him too. With all we could bring, though, we couldn't make an even trade for all the magnificent benefactions with which he loaded us down. We simply gave back some of his owe. . . . In the evening Edward Siepler, father-in-law of our Spencer Minnich, now in the Mission Field, filled the pulpit, giving us a virile address. He came here from Conference, accompanied by his wife, their home being at Sugar Creek, Ohio.—Adaline H. Beery, Elgin, Ill., June 16.

La Place.—May 3 our church was visited by one of the Volunteer Mission Bands of Bethany Bible School. Sister Anna Hutchison, on furlough from the South China mission field, gave an illustrated lecture on China. The whole program was along the line of missionary work and was very much enjoyed by all present. May 29 an enjoyable and well attended love feast was held. That evening two were baptized. Our regular quarterly council was held May 31, with Eld. Geo. W. Miller presiding.—Mrs. Laura M. Crain, La Place, Ill., June 16.

INDIANA

Bachelor Run church met in council June 4, with Eld. Ira Kreider presiding. Three letters were granted. Our love feast will be held Oct. 18. We decided to retain Bro. Kreider as pastor and elder for another year.—Pearl Sink, Flora, Ind., June 18.

Bethany congregation met in council June 18, with Bro. A. E. Clem presiding. One letter was granted. Our series of meetings will begin Sept. 7, and we expect to hold our love feast Sept. 20. Bro. Bert Neff was elected superintendent of the Sunday-school, which is progressing splendidly.—Bertha B. Weybright, Syracuse, Ind., June 19.

Howard church met in council May 29, with Eld. John Flora presiding. Our delegate to the Annual Meeting was Bro. Robert Sink. The Annual Meeting offering was $415. Bro. John Flora was re-elected elder for the coming year. He was also elected delegate to District Meeting. One trustee was also chosen. Four letters were granted. The date for our communion was set for Oct. 12.—Everett Henry, Flora, Ind., June 16.

Kewanna.—Since spring the attendance and interest in Sunday-school and church services are increasing. Members as well as neighbors are taking hold of the work with new spirit. Easter Sunday Bro. May Gwong gave us two fine addresses, one being on the customs of China. Our love feast was held recently and was a spiritual meeting. May 31, with Bro. J. G. Stinebaugh in charge, we held our council. Two letters were received and one was granted. It was decided to hold an all-day Harvest Meeting Aug. 17, with Bro. B. D. Hirt in charge.—Myrtie Mishler, Kewanna, Ind., June 15.

Kokomo.—The children of the church rendered an interesting program on Mothers' Day. Bro. O. D. Werking also preached an excellent sermon, his subject being "The Ideal Mother." April 27 under the superintendence of Sister Grace Hart. We met in council June 5, with Eld. Oscar Werking presiding. Sister Josie Werking was elected delegate to District Meeting, with Bro. Werking, alternate. Just before closing our business meeting, after singing an invitation hymn, one confessed Christ and will be baptized on Sunday.—Mrs. Anna Davis, Kokomo, Ind., June 19.

Landess church met in council June 14, with Eld. D. M. Hummer in charge. We had a fine meeting. Bro. Bixler gave us a good talk June 15. Our church is about finished and we are looking forward to the dedication service, which will be followed by a series of meetings, closing with a love feast, the date of which will be announced later.—Mrs. Marshall Pence, Landess, Ind., June 18.

Loon Creek church met in council June 14, with Eld. D. W. Paul in charge. Bro. B. D. Hirt and wife were ordained to the eldership. Bro. Carpenter was elected delegate to District Meeting, with Bro. Geo. Ritchey, alternate. Our love feast is set for Oct. 25, at 7 P. M. Bro. Jos. Holder, of Anderson, preached for us on Sunday morning and evening.—Florida J. E. Green, Middletown, Ind., June 17.

Salem church met in council June 13, with Eld. J. M. Markley in charge. Elders S. P. Hendricks and D. W. Hostetler were also with us. One letter was granted. The date of our Harvest Meeting was set for Sept. 7, and our love feast for Oct. 10. We will hold a series of meetings this fall. Two deacons were chosen.—Mrs. Clyde Joseph, Culver, Ind., June 14.

White church met in council May 28, with Eld. D. C. Campbell presiding. Our Harvest Meeting will be held Sept. 7, with the morning services conducted by Bro. W. F. Haynes, of Virden, Ill., children's exercises in the afternoon, followed by our series of meetings, which will close with a love feast. Brethren Ira Fisher and Forrest Groff were chosen delegates to District Meeting, and Bro. R. M. Bowers represents the Sunday-school. Our Annual Conference offering amounted to $100.—Roy Coyner, Clarks Hill, Ind., June 11.

IOWA

Grundy County.—Bro. D. H. Keller has taken up pastoral work here and is already occupying the parsonage. We are preparing for the series of meetings which will begin June 22. Our love feast will be held at the close.—Hannah C. Messer, Grundy Center, Iowa, June 16.

KANSAS

Bloom.—June 8 Bro. J. W. Deeter, of McPherson, our District Sunday-school Secretary, gave an excellent discourse on missions. An offering of $300 was taken for work in our home District. A basket dinner was served in the basement of the church. In the afternoon and evening Bro. Deeter took up the work of the Sunday-school and discussed its various problems, giving us some excellent ideas as to how we might improve in our work.—Cassie Martin, Bloom, Kans., June 14.

Correction.—In the note, published in the June 7 issue, I stated that Bro. John A. Campbell was advanced to the second degree of the ministry. I should have said: "He was advanced to the eldership."—Julia C. Jones, Parsons, Kans., June 16.

Independence.—All lines of church work are moving along encouragingly. Yesterday, which was Decision Day, after an interesting Sunday-school session, Eld. W. H. Miller preached an able sermon on the subject "The Valley of Decision." In the evening we had a very enjoyable Christian Workers' Meeting, led by Bro. Chas. Cline. Afterward Bro. John Denney delivered an able sermon also, on "Decision." At the conclusion of the service three came forward for baptism. One has been baptized since our last report. Our Sunday-school shows a good increase over last year, both in attendance and collections. The school has decided to install electric fans in the church. We now have a male quartet and several weeks ago a Gospel Team was organized. Each Wednesday evening we have a music and singing class under the direction of Bro. Denney. We also have a Teacher-training Class. These are all proving a great help in the different lines of church work. Our weekly prayer meeting is increasing in interest and is certainly one of the greatest helps in our church, in building up interest and attendance.—Pella Carson, Independence, Kans., June 16.

Maple Grove church met in council, with Eld. A. J. Wertenberger in charge. We decided to hold our love feast June 28. June 15 a Union Sunday-school Convention was held at our church, with a large number present. Our Sunday-school attendance is increasing.—Anna Cheesman, Norton, Kans., June 16.

Neosho church met in council at the Canute house, with Bro. W. H. Miller in charge. Six letters were received. One has been ordained recently. The old officers were all retained, with the exception of elder, to which office Bro. E. M. Reed was chosen. We organized the Sunday-school at the old Neosho house last Sunday with Bro. Quincy Reed, superintendent. Our Annual Meeting offering amounted to over $250.—Alice Reed, Galesburg, Kans., June 12.

Rock Creek.—Bro. Earl M. Bowman, of McPherson, was with us in a series of meeting which closed June 15. He preached twelve forceful and convincing sermons. Eight were baptized and one awaits the rite. Sunday evening, June 14, our love feast was held with about sixty communing. Our pastor, Bro. H. D. Bowman, is putting forth every effort to build up this community spiritually by preaching powerful sermons.—Frank Hoover, Sabetha, Kans., June 16.

MARYLAND

Baltimore (Fulton Avenue).—May 4 we held our annual love feast with 165 communicants present. Bro. Edw. C. Bixler, of New Windsor, Md., officiated. Mothers' Day was observed with appropriate exercises. May 15 our missionary committee secured the Rev. Hebbner, of Philadelphia, who gave an illustrated lecture on China and India. This was the beginning of an effort toward raising our Annual Meeting offering, which amounted to $300.90. Our Sunday-school is supporting a native worker in India. While Bro. Martin is attending Annual Meeting, Bro. B. D. Angle is preaching for us.—D. C. Angle, Baltimore, Md., June 14.

Broadfording.—Bro. D. L. Miller, of Mount Morris, Ill., began a series of meetings at this place April 20, which continued for two weeks. The meetings were well attended from the beginning, and we feel that much good seed was sown. Bro. Miller gave a number of Bible Land talks during the first part of the series of meetings. May 18 Bro. S. A. Sanger, of Free Union, Va., began a series of meetings for us in the Maugansville Union church, and continued meetings for us in the Maugansville Union church, and continued until June 1. During these series of meetings five have been added to the church by baptism. Our Annual Meeting offering amounted to $300.—C. E. Martin, Maugansville, Md., June 16.

Meadow Branch church met in council June 12, with Eld. Uria Bixler presiding. Two letters were received. Eld. W. E. Roop and wife, delegates to Annual Meeting, made a report and extended to their church the privilege, as requested by the Conference, to join in the special thank-offering, to be taken in the near future, for missions over the top this year. Sisters Lou Bish and Eugenia Geiman were appointed solicitors for this purpose. Brethren Frank Garner and Arthur Nail were elected members of our local missionary committee. Bro. B. B. Garber has promised to begin a series of meetings Sept. 27, to close with our love feast, now set for Oct. 11, at 2 P. M.—W. E. Roop, Westminster, Md., June 16.

Waterasville Mission.—The series of meetings, held here by the writer, May 18 to June 1, closed with all being baptized. A number of others decided for Christ and expressed themselves willing to unite with the Church of the Brethren at a later date. The interest of the meeting was good from start to finish. The attendance was all that could have been expected, considering the rainy weather during almost the entire first week. This was the first series of meetings ever held here, which resulted in converts being secured.—W. E. Roop, Westminster, Md., June 14.

Westminster.—The annual interest was manifested in the annual Bible Term, held in the Westminster house by Elders J. G. Myers and H. H. Nye. The attendance was above normal. To miss the

NATURE IN THE PSALMS

(Continued from Page 411)

Would it not be appropriate for us to offer David's prayer in Psa. 104: 31-35, that the glory of God, manifested in nature, might endure forever?

May every living thing praise Jehovah until the whole world becomes a temple filled with the anthems of his praise! Stella Bruhaker.

Virden, Ill.

ANNUAL CONFERENCE

Another Annual Conference of the Church of the Brethren is past. What did it mean to you who attended? What did it mean to me? Was it simply a place to meet and converse again with friends of former days? Or did we realize a deeper joy? Did we find it a good place where we could meet and converse with God about things of mutual interest? Did we catch a glimpse of higher things? Or if we had that already, did we get a wider and better view of the great harvest field and its need of workers? Will we feel more like praying the Lord of the harvest to send forth laborers into his harvest field, and then help to answer our prayers by consecrating our own lives to his service, to be used where he may direct?

How did you feel, when asked by Bro. J. H. B. Williams, "How many in the audience wish that you could go with these missionaries who are soon to sail? Raise your hands." I raised my hand, for I did sincerely wish that I could be one among them. At one time I had hopes that at some time I could be nf service on the mission field. But as the way did not open, I was not permitted to go. My missionary zeal did nnt abate, however, and I was content to work in the homeland, hoping, in a few years, to be permitted to have the privilege of giving of my own sons and daughters to the cause so dear to my heart.

Have you heard the call of God? Did you listen to the voice? Try it again! Pray the Lord of the harvest! Pray and listen! As you kneel at his feet and listen to his message, look up! Behold the bleeding hands and pierced side of your Savior and mine. Sometimes we can see farthest by closing our eyes. With closed eyes look across the fields of India and China and to the "uttermost parts." Do you see the outstretched hands and hear the pleading of the millions for the Dear Old Story which has meant so much to you?

Now let us pray together: "Dear Savior of the world, touch our hearts; make them tender; give us a desire to be used where thou canst use us best, to help those in benighted lands."

We often hear: "There's plenty of work at home." True, there is work in America that God wants some one to do. Now you, who do not feel called to service in foreign lands, especially young ministers with health and talent, are you sure God is satisfied with your life, with your location?

We will take a look at some of the States in the great Northwest where, here and there, are little groups nf members, struggling to keep up a Sunday-school and heggiing for a minister to come at least once a month to preach the Word.

Then there are vast territories with no churches. Going to the Far East, in the whole State of New York, the Church of the Brethren has hut one congregation, which was a mission point for seven years. Recently it has become an organized church and we are glad to state that it is growing in many ways.

In this beautiful State where farms are productive, yet very cheap, there is an open door for members to secure beautiful homes and to he of service to God by preaching and teaching the Gospel to a people who know nothing of our church or its doctrines, as we believe and practice them, but who are interested and seem hungry for the whole Gospel.

Young brother ministers, located in large congregations where you scarcely have elhow-room, you are not needed there. God knows it. YOU know it. God is calling workers for these needy fields. Are you right sure he is not calling YOU?

Move out! Get into some of these churches where workers are so greatly needed. Give of your talent, your time and you will experience some of the REAL joy of living. Try it and he convinced. After a life of joyful service there is another still greater joy awaiting when you hear the Master's "Well done."

Ludlowville, N. Y. Alice Richer Funderburg.

HUNTINGTON COUNTY, IND., SUNDAY-SCHOOL CONVENTION

May 25 was a hig day for the Brethren churches in Huntington County. Members from the different congregations met at the Huntington country church for the semiannual Sunday-school Convention. The program hegan at 10 o'clock, with Bro. Amzi Snell in charge. Sister Cora Emly gave a missionary reading, impressing us with a call from the heathen to the churches in America. Eld. E. L. Heestand gave a talk on "The Bible in This World Crisis." The subject was of such interest and importance that a numher responded in the general discussion.

After a hasket dinner the program was continued. The speaker for the first subject, "A Community Survey," was not present, so the moderator called on representatives from the different congregations for reports of their local survey work.

The subjects, "Our Quota of the $40,000 for Missions," by Bro. Quinter Neff, and "Sunday-school Evangelism," by Bro. B. D. Hirt, awakened new energy to meet our responsibility in the Five-Year Forward Movement.

There were a numher of special songs during the day's program. To he at that meeting meant to "catch the spirit," for one could not help hut carry away inspiration. Our Heavenly Father granted such a heautiful day and through his servants spoke such messages that we feel a new zeal in making our Sunday-school work count for him. Cora L. Heestand.

Huntington, Ind.

IN MEMORY OF BROTHER ELMER MINNICH AND SISTER SALLIE LONGENECKER

The Annville congregation, like so many other congregations, gave her share to the dread disease, influenza. These two were taken from one home, Bro. Minnich and his wife living with the latter's parents, Brother and Sister H. G. Longenecker.

Bro. Elmer G. Minnich, son of Jacob L. Minnich, was born in Lancaster County, Pa., and died at his home at Annville, Pa., Jan. 15, 1919, aged twenty-nine years, eight months and two days. While at Elizabethtown College, where he spent two years, his heart was touched and he became a faithful member of the Church of the Brethren at the age of seventeen. In 1911 he married Sister Anna K. Longenecker, daughter of the above-named sister.

In August, 1915, the church elected him to the office of Sunday-school superintendent, and two days later to the ministry. Both offices he filled acceptably. In the work of the ministry he was a faithful student of the Word and had the gift of touching the hearts of his hearers in its proclamation. The church feels its loss very keenly, having looked forward for rare usefulness and help in the future. In all his church work he always showed that he had the Master's cause at heart, first and foremost.

He leaves his wife, one son, mother, two brothers and four sisters.

Sister Sallie Longenecker died Jan. 11, 1919, aged fifty-one years, four months and two days. She became a member of the Church of the Brethren twenty-five years ago. She was active in all the work of the church,—Sunday-school, Christian Workers' Meeting and the Aid Society. In 1887 she married Bro. H. G. Longenecker. To them were born one daughter and two sons who survive, with her husband, two brothers and two sisters.

Services in the Annville church hy Elders J. H. Longenecker, A. B. Gingrich and H. K. Ober. H. B. Hollinger.

Lebanon, Pa.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may he applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ebersole-Michael.—By the undersigned, at the home of the bride's parents, in Kenmare, N. Dak., June 11, 1919, Miss Emily R. Michael and Aaron Ebersole, both of Kenmare.—Jorgen Boe, Kenmare, N. Dak.

Hollenberg-Reber.—By the undersigned, June 1, 1919, in the parlor of Bethany Bible School, Chicago, Bro. Frederick M. Hollenberg and Sister Nora L. Reber, missionaries under appointment to India.—J. Hugh Heckman, Oak Park, Ill.

Hoover-Smith.—By the undersigned, June 5, 1919, at the home of the bride's parents, Brother and Sister S. M. Smith, Bro. Earl D. Hoover, of Detroit, Mich., and Sister S. Ruth Smith, of Campbell, Mich.—Peter B. Messner, Lake Odessa, Mich.

Miller-Bowman.—By the undersigned, at the home of the bride, April 30, 1919, Bro. Benj. G. Miller, of Singer Glen, Va., and Sister Amy B. Bowman, of Johnson City, Tenn.—R. B. Pritchett, Johnson City, Tenn.

Simmons-Bowman.—By the undersigned, at his home, March 26, 1919, Bro. Claude R. Simmons and Sister Mary M. Bowman, both of Johnson City, Tenn.—R. B. Pritchett, Johnson City, Tenn.

Wagoner-Cherrington.—At the Methodist parsonage, Grand Junction, Colo., by the Rev. Chas. Thibodeau, Sister Lettie Wagoner and Mr. L. H. Cherrington, of Grand Junction, Colo.—Mrs. L. Cherrington, Grand Junction, Colo.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnold, Hannah Catherine, wife of Bro. Geo. S. Arnold, died at the age of 65 years, 6 months and 10 days. She was a faithful and consecrated member of the Church of the Brethren for nearly forty years. Services by the writer, assisted by Bro. J. Welty Fahrney.—J. Kurtz Miller, Frederick, Md.

Border, Sister Violet, nee Greenawalt, wife of H. E. Border, died at her home in Hopewell Township, April 28, 1919, aged 41 years, 9 months and 18 days. She is survived by her husband, nine children, her father, mother, six brothers and four sisters. She and her husband united with the Church of the Brethren in 1904 and later were elected to the office of deacon. Services at the house by Bro. Geo. S. Batzel. Interment in the Bethel cemetery.—Levi E. Greenawalt, Everett, Pa.

Brumbaugh, Ruth Evelyn, daughter of Theodore and Rose Brumbaugh, died at her home, near Saxton, Pa., of pneumonia, May 11, 1919, aged 1 year, 5 months and 4 days. She leaves her father, mother and one brother. Services at the Raven Run church by Bro. J. F. Harris. Interment in the Bunker Hill cemetery.—Zura Hoover, Saxton, Pa.

Dorsey, Sister Helen Harriet, born in Somerset County, Md., died at the Crisfield Hospital, of appendicitis, Jan. 8, 1919, aged 18 years, 4 months and 26 days. She united with the church some time ago, and was a consistent member. She leaves her father, mother, six brothers and two sisters. Services at the home by Bro. N. J. Miller. Burial in the home cemetery. —Mrs. Chas. Fifer, Rehobeth, Md.

Fleshman, Sister Jennie, died at her home near Lindside, W. Va., May 20, 1919, aged 63 years and 8 months. In 1875 she married W. H. Fleshman. To them were born seven children. Her husband and two children preceded her. In 1896 she, with her husband, united with the Brethren church and lived faithful. Services at Spruce Run church by Eld. Geo. W. Bradley. Interment in the Fleshman burying ground.—Mary R. Bradley, Lindside, W. Va.

Frederickson, Anna Elizabeth, daughter of George and Georgine Frederickson, born in Copenhagen, Denmark. She came to America with her parents in 1909. She died at the hospital at Spokane June 6, 1919, aged 20 years. She leaves her father and two brothers. Her mother, three sisters and one brother preceded her. Services by the writer, assisted by Bro. Chas. M. Yearout.—James Harp, Lenore, Idaho.

Gentry, Miss Esther May, daughter of Albert J. and Harriet M. Gentry, born near Lima, Ohio, died in Sacramento, Calif., May 30, 1919, aged 17 years, 1 month and 11 days. Death was caused by the rush of blood to the brain. She is survived by her father, mother, three brothers, and two sisters. She was held in high esteem by all who knew her. Services by the writer in the undertaker's parlor in Sacramento. Interment in the cemetery near Salida, Calif.—Michael Blocher, Rio Linda, Calif.

Harlason, Samuel Oliver, born at Kilbourn City, Wis., died in the hounds of the Willow Creek church, S. Dak., May 20, 1919, aged 48 years, 11 months and 11 days. He was confirmed in the Lutheran faith but later became a member of the Church of the Brethren. In 1904 he married Sister Ellen Heagley, who survives with two adopted children.—Eva Heagley Hurst, St. Petersburg, Fla.

Haynes, Barbara Ann, daughter of Wm. and Barbara Eisenberg, born in Seneca County, Ohio, died of cerebral apoplexy, May 1, 1919, aged 77 years, 4 months and 20 days. In 1867 she married Egbert M. Haynes. To them were born six children, two of whom died in infancy. She is survived by her husband, four children, ten grandchildren and two sisters. Soon after her marriage she was received into the Church of the Brethren, in which she was a faithful worker. Services in the Union church by Eld. Jesse Gump. Interment in cemetery near by.—E. L. Kennedy, Garrett, Ind.

Jenkins, John, died June 7, 1919, aged 79 years, 4 months and 18

An Educational Directory of the Church of the Brethren

Two weeks ago an announcement of this undertaking was published, its probable results stated, and a request made for such aid as the "Messenger" readers can render. The main point to remember is that it is planned to publish a Directory, giving briefly the qualifications, achievements, and interests of members of the Church of the Brethren who are graduates of collegiate courses, that is, courses from which no one may he graduated who has not completed a four-year high-school course or its equivalent.

The Brethren colleges are supplying the names and addresses of their graduates of collegiate courses. The names and addresses of members who are graduates nf such courses in other than Brethren colleges can hé accurately obtained only if every reader of the "Gospel Messenger" coöperates by furnishing the names of all such members of their acquaintance. If you know of such members, will you kindly send their names and addresses at once to the compilers, using the blank below? If you do not know of such persons, will you please hand this article and blank to some one who does, or inclose it in your next letter to some one who may know of such members?

Blank, on Which Names and Addresses of Members of the Church of the Brethren Who Are Graduates of Courses of Collegiate Grade, Should Be Filled in And Sant at ones to the Compilers, in Care of W. Arthur Cable, 5515 Ingleside Avenue, Chicago, Ill.

W. Arthur Cable, 5515 Ingleside Avenue, Chicago, Illinois.

Dear Brother:—

The persons whose names and addresses are entered below are members of the Church of the Brethren and, I believe, are graduates of courses of collegiate grade; that is, courses from which no one may he graduated who has not completed a four-year high-school course or its equivalent:

Name	Address	School from Which Graduated (Omit if Not Known)
.....	.....	.....
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.....	.....	.....
.....	.....	.....

Name of sender, ... Address, ...

We thank in advance all who may aid in the wark nutlined above. Homer F. Sanger, W. Arthur Cable.

Bro. Elmer G. Minnich, son of Jacob L. Minnich, was born in Lancaster County, Pa., and died at his home at Annville, Pa., Jan. 15, 1919, aged twenty-nine years, eight months and two days. While Elizabethtown College, where he spent two years, his heart was touched and he became a faithful member of the Church of the Brethren at the age of seventeen. In 1911 he married Sister Anna Longenecker, daughter of the above-named sister.

In August, 1916, the church elected him to the office of Sunday-school superintendent, and two days later to the ministry. Both these offices he filled acceptably. In the work of the ministry he was a faithful student of the Word and had the gift of touching the hearts of his hearers in its proclamation. The church feels its loss very keenly, having looked forward for rare usefulness and help in the future. In all his church work he always shawed that he had the Master's cause at heart, first and foremost.

He leaves his wife, one son, mother, two brothers and four sisters. Sister Sallie Longenecker died Jan. 11, 1919, aged fifty-one years, four months and two days. She became a member of the Church of the Brethren twenty-five years ago. She was active in all the work of the church—Sunday-school, Christian Workers' Meeting and the Aid Society. In 1887 she married Bro. H. G. Longenecker. To them were born one daughter and two sons who survive, with her husband, two brothers and two sisters.

Services in the Annville church by Elders J. H. Longenecker, A. S. Gingrich and H. K. Ober. H. B. Hollinger.
Lebanon, Pa.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ebersole-Michael.—By the undersigned, at the home of the bride's parents, in Kenmare, N. Dak., June 11, 1919, Miss Emily R. Michael and Aaron Ebersole, both of Kenmare.—Jorgen Boe, Kenmare, N. Dak.

Hollenberg-Reber.—By the undersigned, June 1, 1919, in the parlor of Bethany Bible School, Chicago, Bro. Frederick M. Hollenberg and Sister Nora L. Reber, missionaries under appointment to India.—J. H. Heckman, Oak Park, Ill.

Hoover-Smith.—By the undersigned, June 5, 1919, at the home of the bride's parents, Brother and Sister S. M. Smith, Bro. Earl D. Hoover, of Detroit, Mich., and Sister S. Ruth Smith, of Campbell, Mich.—Peter B. Messner, Lake Odessa, Mich.

Miller-Bowman.—By the undersigned, at the home of the bride, April 30, 1919, Bro. Benj. O. Miller, of Singer Glen, Va., and Sister Amy R. Bowman, of Johnson City, Tenn.—R. B. Pritchett, Johnson City, Tenn.

Simmons-Bowman.—By the undersigned, at his home, March 26, 1919, Bro. Chude R. Simmons and Sister Mary M. Bowman, both of Johnson City, Tenn.—R. B. Pritchett, Johnson City, Tenn.

Wagoner-Cherrington.—At the Methodist parsonage, Grand Junction, Colo., by the Rev. Chas. Thibedeau, Sister Lettie Wagoner and Mr. H. Cherington, of Grand Junction, Colo.—Mrs. L. Cherrington, Grand Junction, Colo.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnold, Hannah Catherine, wife of Bro. Geo. S. Arnold, died at he age of 65 years, 6 months and 10 days. She was a faithful and consecrated member of the Church of the Brethren for nearly forty years. Services by the writer, assisted by Bro. J. Welty Fahrney.—E. Knox Miller, Frederick, Md.

Border, Sister Violet, nee Greenawalt, wife of H. E. Border, died at her home in Hopewell Township, April 28, 1919, aged 41 years, 9 months and 18 days. She is survived by her husband, nine children, her father, mother, six brothers and four sisters. She and her husband united with the Church of the Brethren in 1904 and later were elected to the office of deacon. Services at the house by Bro. Gen. S. Batzel. Interment in the Bethel cemetery.—Levi E. Greenawalt, Everett, Pa.

Brumbaugh, Ruth Evelyn, daughter of Theodore and Rosa Brumbaugh, died at her home, near Saxton, Pa., of pneumonia, May 11, 1919, aged 1 year, 5 months and 4 days. She leaves her father, mother and one brother. Services at the Raven Run church by Bro. J. F. Harris. Interment in the Bunker Hill cemetery.—Zura Hoover, Saxton, Pa.

Dorsey, Sister Helen Harriet, born in Somerset County, Md., died at the Crisfield Hospital, of appendicitis, Jan. 5, 1919, aged 18 years, 6 months and 26 days. She united with the church some time ago, and was a consistent member. She leaves her father, mother, six brothers and two sisters. Services at the home by Bro. N. J. Miller. Burial in the home cemetery.—Mrs. Chas. Pifer, Rehoboth, Md.

Flesbman, Sister Jennie, died at her home near Lindside, W. Va., May 20, 1919, aged 63 years and 8 months. In 1873 she married W. H. H. Flesbman. To them were born seven children. Her husband and two children preceded her. In 1896 she, with her husband, united with the Brethren church and lived faithful. Services at Spruce Run church by Eld. Geo. W. Bradley. Interment in the Flesbman burying ground.—Mary R. Bradley, Lindside, W. Va.

Frederickson, Anna Elizabeth, daughter of George and Georgine Frederickson, born in Copenhagen, Denmark. She came to America with her parents in 1909. She died at the hospital at Spokane June 6, 1919, aged 20 years. She leaves her father and two brothers. Her mother, three sisters and one brother preceded her. Services by the writer, assisted by Bro. Chas. M. Yearout.—James Harp, Lenore, Idaho.

Gentry, Miss Esther May, daughter of Albert J. and Harriet M. Gentry, born near Lima, Ohio, died in Sacramento, Calif., May 30, 1919, aged 17 years, 1 month and 11 days. Death was caused by the rush of blood to the brain. She is survived by her father, mother, three brothers, and two sisters. She was held in high esteem by all who knew her. Services by the writer in the undertaker's parlor in Sacramento. Interment in the cemetery near Salida, Calif.—Michael Blocher, Rio Linda, Calif.

Hardison, Samuel Oliver, born at Kilbourn City, Wis., died in the bounds of the Willow Creek church, S. Dak., May 20, 1919, aged 48 days. Services by the writer. Interment in the family burying ground.—S. W. See, Mathias, W. Va.

Joyce, Noble, born in Gentry County, Mo., died in the Bethel Hospital, in Colorado Springs, Colo., April 25, 1919, aged 37 years, 11 months and 2 days. He united with the Church of the Brethren about twenty-five years ago. Soon after he was called to the deacon's office, which office he acceptably filled. He was the youngest son of Henderson and Martha Binder Joyce. He first married Elmira Rudd Shaw, of Missouri. His second wife was Rovena McColly, of Colorado. He leaves his wife and four brothers. Death was caused by running a splinter in his finger, from which blood poison developed in his spine. Services by Bro. S. P. Hilton at the Antioch church, Colo. He was laid to rest in the Antioch cemetery.—E. E. Joyce, Nampa, Idaho.

Kaser, Sister Anna, born in Pennsylvania, died in the bounds of the Pine Creek church, Ind., at the home of her daughter, Mrs. Fred Smith, May 28, 1919, aged 84 years, 8 months and 18 days. In 1864 she married Geo. Kaser. To this union were born three sons and two daughters. Her husband and one son preceded her. She united with the Church of the Brethren a few years ago and lived a devoted Christian life. She leaves two sons, two daughters and twenty-three grandchildren. Services in the Pine Creek church, at the East house, by Eld. Jacob Hildebrand, assisted by Bro. Arthur Long. Interment in the Fair cemetery.—M. S. Morris, North Liberty, Ind.

Koontz, Sister Emmaline, nee Klinefelter, wife of Bro. Emanuel Koontz, died at the home of her daughter, Mrs. Russel Myers, near Kumps Station, Md., May 29, 1919, aged 57 years, 4 months and 4 days. Bright's disease was the cause of her death. She and her husband united with the Church of the Brethren about a year ago. She is survived by her husband and three children. Services at the Hanover church by Bro. Bruce C. Whitmore. Burial in the cemetery at Bairs meetinghouse, York Road.—Mary A. Rhinehart, Hanover, Pa.

Leopold, Sister Caroline A., wife of Bro. Elwood Leopold, died of pneumonia May 23, 1919, aged 62 years and 6 months. She was a consistent member of Bethany church. She leaves one daughter and five grandchildren. Services by Eld. L. R. Holsinger, assisted by Eld. J. F. Hetric.—Mrs. R. E. Harley, Pottstown, Pa.

Lark, Margaret, born near Frankfort, Ky., died of pneumonia, May 23, 1919, aged 79 years and 4 months. She married Stephen C. Lark, who died in 1870. She was a member of the Church of the Brethren for forty-three years. She is survived by three children, sixteen grandchildren and sixteen great-grandchildren. Services at the home by Bro. Clyde Joseph.—Dortha Joseph, Culver, Ind.

Long, Mary Elizabeth, born in Richland County, Ohio, died at the home of her son, June 6, 1919, aged 67 years, 3 months and 18 days. She married Jacob Long in 1873. Five sons and one daughter were born to this union. The husband and one son preceded her. Early in life she united with the Church of the Brethren and lived a consistent and consecrated life. Services by Bro. Arthur Sellers from the Lick Creek church. Interment in Shiffler cemetery.—Ira E. Long, Andrews, Ind.

Musselman, Mrs. W. M., died at her home near Williamson, in the bounds of the Back Creek congregation, May 26, 1919. She was a faithful member of the Church of the Brethren for many years. Her husband preceded her two months ago. She is survived by three sons and three daughters. Services by Bro. Albert Niswander.—Pearl Heckman, Williamson, Pa.

Nelson, Earl A., infant son of Mr. and Mrs. Arthur Nelson, born May 28, 1918, died May 29, 1919. He leaves father, mother, one sister and two brothers. Services at the home by Eld. A. Brumbaugh.—Etha Miller, Greenville, Ohio.

Newland, Frances A., born near Libertyville, Iowa, died June 4, 1919, aged 64 years and 5 months. In 1877 she married Isaac Newland. One son was born to this union. She united with the Church of the Brethren in 1885 and remained faithful. She leaves her husband, son and aged mother, three brothers, three sisters and four grandchildren. Services at Drakesville by Eld. Abraham Wolf.—Emma Fahrney, Ankeny, Iowa.

Poister, Mrs. Harriet, nee Miller, was born at Rockwood, Somerset Co., Pa. She grew to womanhood in her native State and Feb. 20, 1859, was united in marriage with Mr. Jacob Poister, of Rockwood, Pa. In 1878 they moved to Kansas, and settled on a farm near Abilene. Enterprise where they lived until her husband's death, who preceded her sixteen years ago. To this union ten children were born, all of whom were at her bedside at the time of her departure at the home of her daughter, Mary Alice Wolfe, May 10, 1919, aged 80 years, 7 months and 18 days. She leaves six sons and four daughters, two sisters, two brothers, thirty-one grandchildren and twelve great-grandchildren. In her early life she united with the Church of the Brethren, which faith she held until the end. Services from the home of her daughter, June 12, 1919, Rev. J. F. Hantz, of Abilene, Kans., officiating, assisted by Rev. Oscar Gessell, of Enterprise, Kans. Burial in Mt. Hope cemetery, her six sons acting as pall-bearers.—J. F. Hantz, Abilene, Kans.

Sovers, Sister Sarah, died in the bounds of the Upper Lost River congregation, May 27, 1919, aged 80 years, 7 months and 22 days. Services by the writer at the Lutheran church. Interment in the family burial ground.—S. W. See, Mathias, W. Va.

Shively, Daniel G., born near Sigourney, Iowa, died May 20, 1919, near Rio Linda, Calif., aged 69 years, 6 months and 6 days. He is survived by his wife, Mary M. Shively, two sons and three daughters. With his wife and son, S. M. Shively, he came to California November, 1918. Death was caused by a complication of diseases. Services by the writer. Interment in the East Lawn cemetery, Sacramento.—Michael Blocher, Rio Linda, Calif.

Switzer, Glendie Wm., infant son of Brother and Sister J. W. Switzer, born April 19, 1919, died June 10, 1919. Surviving him are his father, mother and two brothers. Services by Bro. J. C. Garber, assisted by Bro. P. J. Wenger. Burial at Lebanon.—Lila B. Wine, Mt. Sidney, Va.

Teets, Sister Virginia, died in the bounds of the Lower Lost River congregation, Va., May 23, 1919, aged 69 years, 1 month and 8 days. She was the wife of Eld. Laban Teets, who died a few years ago. Services by the writer at the New Dale church. Interment in the New Dale cemetery.—S. W. See, Mathias, W. Va.

Wade, Truman Diller, son of Truman D. and Sister Stella Wade, died May 29, 1919, aged 15 years, 9 months and 9 days. He united with the Caverymyer church two years ago, and was an earnest worker. Services by Eld. J. R. Holsinger, assisted by Eld. J. F. Hetric.—Mrs. R. E. Harley, Pottstown, Pa.

Wagoner, Bro. Austin F., born at Three Springs, Pa., died May 15, 1919, aged 56 years, 3 months and 18 days. Dec. 20, 1893, he married Mary E. Mascemore. To this union were born four sons and four daughters, all of whom were born in Pennsylvania. In February, 1914, the family moved to Dallas County, Iowa, and soon after the father, mother and three eldest children united with the Church of the Brethren. Three of the children preceded their father within the past three years. Services in the Panther Creek church by the writer, assisted by Bros. Abram Spurgeon and H. L. Royer. Interment in the near by cemetery.—A. M. Stine, Adel, L. Royer. Interment in the near by cemetery.—A. M. Stine, Adel,

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steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps. So the sun returned ten steps on the dial whereon it was gone down. 9 The writing of Hezekiah king of Judah, when he had been sick, and

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St. LUKE, b.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink

8 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 * And he withdrew himself into the wilderness, and prayed.

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AND the LORD answered unto him in the cloud of thunder; and he sat in the tent door in the heat of the day;

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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D. L. MILLER, Editor — EDWARD FRANTZ, Office Editor
L. A. PLATE, Assistant Editor

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Notes From Our Correspondents

(Continued from Page 413)

July 4 at the Beech Grove house in the Chippewa congregation. Our morning session of brethren's meetings came to be a success. It has been well attended this spring and is a very valuable half hour for the teaching corps. Bro. R. M. Moomaw is the leader and conducts the work ably. The junior part of the young folks has almost doubled its regular attendance this spring. The young men's class has earned the title of "Steady Pullers" and the boys' class is doing its share in practical work. Already seven sunshine boxes have been sent into homes of the sick and shut-ins. In our May quarterly council it was decided to hold our love feast on the second Saturday in October. Our series of meetings, which Bro. S. S. Shoemaker was to have held in May, was postponed to begin August 30.—Miriam Hoff Fetter, Wooster, Ohio, June 10.

OKLAHOMA

Big Creek church closed a two weeks' series of meetings June 1, conducted by Bro. V. K. Meek. Four were baptized and the congregation was strengthened and built up through the earnest efforts of Bro. Meek. We held our love feast May 31, with Bro. Meek officiating. Seventy-five members were present and visitors were with us from Chandler, Ponca City and McPherson. We met in council June 2, with Eld. N. S. Gripe presiding. The Sunday-school and Christian Workers' offices were retained for another six months. Our elder, Bro. Gripe, resigned and Bro. Meek was elected in his place. Delegates were chosen to represent our church, Sunday-school and Christian Workers at District Meeting. The offering for the Annual Conference was $150.—Oma Holderread, Cushing, Okla., June 11.

Hollow.—Bro. W. H. Miller was with us June 24 and 25. Our love feast was held Saturday evening, with twenty-four members present. We enjoyed an uplifting feast together. Bro. Miller delivered a splendid sermon on Sunday evening on the "Forward Movement." June 1 a missionary address was given by Bro. Ralph Loshbaugh. Following this a collection of $28.20 was taken for World-wide Missions. June 15 a Children's Day program was rendered. Large crowds attended each service and we are hoping that from now on we may have a better attendance at our Sunday-school.—Zada Loshbaugh, Hollow, Okla., June 16.

Monitor church met in council June 7, with Eld. A. B. Diller in charge. Sunday-school officers were elected, with Bro. T. F. Williams, superintendent. We organized a Bible Study Class. We are glad to have with us Eld. I. H. Miller and wife, who recently came from Oregon.—Mrs. Sarah Logsdon, Nash, Okla., June 11.

OREGON

Portland.—June 15 being Children's Day the hour for morning worship was given over to the children who rendered a splendid program, consisting of songs, recitations, drills, etc. The success of the day was largely due to the work of Sister Vertie Myers, who trained the children and had full charge. Each child was presented with a small badge,—an emblem of the day. A goodly number of the parents were present at these exercises and they praised the children's work. We are glad to report the return of Eld. G. C. Carl, who has been attending Annual Conference. He brought with him many interesting facts concerning the work at Winona Lake.—Grace W. Hewitt, Portland, Oregon, June 16.

PENNSYLVANIA

Aughwick church held her love feast June 7 at the Germany Valley house. We enjoyed a very spiritual service, with Bro. A. H. Haines officiating. About eighty members were present. Three were received into the church by baptism.—W. B. Wilson, Three Springs, Pa., June 15.

Buffalo Valley church met in council June 7. We held our love feast at the Pike house, June 14. About seventy-five members communed. Several were with us from other congregations. The following ministers were with us: Bro. J. H. Richard, of Maitland; Bro. Adam Hollinger, of Shamokin; Bro. Chas. Schwenk, of Logan; Bro. Rowland, of Dunkerton. We had a fine meeting.—The largest held for some years. One brother was baptized before services.—Jacob G. Shively, Millmont, Pa., June 11.

Chest Creek church held her love feast June 1, with Eld. D. K. Clapper officiating. About twenty-four members were present. Bro. Clapper preached for us the preceding week. Our Annual Conference offering amounted to $28.05.—Ora Owens, Mahaffey, Pa., June 12.

Fairview church has just closed a very inspiring and spiritual series of meetings, held by Brethren F. E. Zook and Moses Baughaught. Six were received by baptism. The interest was good throughout the meetings.—J. B. Snowberger, Williamsburg, Pa., June 14.

Lancaster.—We enjoyed a very interesting Children's Meeting on Sunday morning, June 1. Bro. Geo. Weaver, of Manheim, and Bro. H. R. Gibbel, of Lititz, addressed the school. In the evening we held our love feast, which brought together a number of ministers from adjoining congregations were present, and Eld. Cyrus Gibble officiated. June 15 we had the pleasure of meeting with Bro. F. J. Byer, President of the Hebron Seminary, Nokesville, Va., and his wife and little son; also Bro. S. D. Hartranft, wife and daughter, of Mauersville, Md. Bro. Byer preached for us in the morning. In the evening Bro. Hartranft delivered the message.—Leah N. Philippy, Lancaster, Pa., June 17.

Mountville church held her love feast at the Mountville house May 20, with Bro. G. N. Falkenstein officiating. The interest and attendance were good. An offering was lifted to be forwarded to Annual Meeting. Bro. G. W. Group was with us for two weeks, conducting a series of meetings at the Manor house. Three confessed Christ.—Annie L. Neff, Lancaster, Pa., June 14.

Queen church held her love feast June 8, with fair attendance and good interest. Our elder and pastor, Bro. J. B. Miller, of Curry, Pa., officiated. We had four meetings previous to the feast. Bro. Miller baptized five applicants. We feel that a greater ingathering would have resulted if it had not been for the helpers. We lifted an Annual Meeting offering of $78. We recently finished paying the debt on our church building.—Mrs. A. I. Claar, Queen, Pa., June 16.

Shamokin.—May 25 we held our love feast. Eld. J. B. Bruhaker, from Manheim, Pa., preached in the evening previous, taking for his text the subject of "Prayer." Sunday morning breakfast was served at the church. Sunday-school and preaching services followed, with good attendance. Dinner was also served and in the afternoon Bro. Oliver Erdman and wife were installed in the deacon's office. After this the examination sermon was preached by Eld. Bruhaker. In the evening the communion services were held, with thirty-three present. There were members with us from adjoining congregations which we appreciated very much. The offering during the day amounted to $46.85, part of which was our Annual Meeting offering.—Adam M. Hollinger, Shamokin, Pa., June 14.

West Greentree.—June 4 and 5 we held our love feast at the Greentree house. Eld. Hiram Gibble, of the White Oak congregation, officiated in the evening. Quite a number of visiting brethren from other congregations were present. A large number of members communed, and we had a very enjoyable feast together. Several certificates of membership were recently received. July 6 we intend to have a Children's Meeting at Rheems.—S. R. McDannel, Elizabethtown, Pa., June 12.

York (First Church).—May 25 Bro. J. H. Cassady, of Huntingdon, Pa., gave a very interesting talk on "The Origin of the Church of the Brethren." In the evening he preached on the subject of "Visions and Dreams." June 1 we held our Children's Day exercises at the First Church in the morning and at the Second Church in the evening. Two well-prepared programs were successfully rendered. The attendance at both places was very large. The enrollment at the First Church is 553, and the attendance was 469. The exercises consisted of special music, essays and songs by the children, after which Eld. J. A. Long addressed both meetings. June 8 Bro. Israel Enserick preached two interesting sermons at the First Church. The following Sunday Eld. J. A. Long gave a very interesting report of the work done at our late Conference. This was much enjoyed by all.—Alice K. Trimmer, York, Pa., June 16.

TENNESSEE

Bristol.—While Bro. S. H. Garst is attending the Annual Meeting, Bro. P. D. Reed, of Limestone, Tenn., is preaching in our new place on the Blountville Pike road, in the Presbyterian Chapel. Last Sunday the attendance was small, but all were much interested and well pleased with the sermon.—J. S. Good, Bristol, Tenn., June 8.

Cotton Mill Chapel.—June 15 Bro. A. M. Laughrun held services here. There was a good audience, the house being practically filled. Bro. Laughrun's subject was "Conversion." He told of our relation to the church after conversion, and how we become members of the body of Christ. After the services one made application to become a member of the church.—N. T. Larimer, Jonesboro, Tenn., June 16.

VIRGINIA

Barren Ridge.—June 2 Bro. L. G. Humphreys, of Buena Vista, Va., began a two weeks' series of meetings at Hermitage Chapel, preaching three very helpful sermons. Two were baptized. Our love feast was held at the Barren Ridge church May 31. Bro. D. L. Andes was the only visiting minister present.—N. W. Coffman, Fishersville, Va., June 17.

Cook's Creek.—May 17 we enjoyed a very spiritual love feast, in which 111 members participated. Bro. Ernest S. Coffman and family, of Harrisonburg, was with us. Bro. Coffman officiated.—S. L. Bowman, Timberville, Va., June 16.

Griffin.—May 28 Bro. I. L. Bennett, of Zigler, W. Va., began a series of meetings at Griffin church near Deerfield, Va. He preached in all fourteen stirring sermons. Eight were baptized. Much interest was shown during the last week of the meetings and the churches united in an effort to make the meetings a success.—Martha Click Senger, Bridgewater, Va., June 16.

Rowland Creek church met in council June 14. We elected Bro. Levi Sims as pastor for this year, and Bro. Benton Rowland as assistant. Richardson, assistants. Other officers were retained. We had a fine meeting, with a large attendance. The Sunday-school is growing, with Bro. Shelton as superintendent. This year we have Eld. Jno. Hylton and Bro. Brethren R. L. Sulfi and Frank Griffeth are delegates to District Meeting. Our love feast will be held Sept. 20.—Nancy J. Suit, Seven Mile Ford, Va., June 16.

WASHINGTON

Outlook.—At our last teachers' meeting we decided to observe a special day each month for the purpose of increasing the interest and attendance of our Sunday-school and church services. June 8 was set apart as a "Go-to-Church Day." The week previous we extended invitations by making house-to-house visits. The result was quite pleasing, as our congregation was increased May 24 we enjoyed a very spiritual love feast, with Bro. J. S. Zimmerman officiating. We were glad to have with us other members from neighboring congregations. Sunday morning Bro. Zimmerman gave an inspiring address on "Higher Standard of Christian Living." Since our last report one has been received by letter.—Mrs. C. A. Wagner, Outlook, Wash., June 10.

Wenatchee.—Since the lifting of the influenza ban our church has become quite active. We have been able to organize a primary department, with three classes. The average attendance for the whole school shows an increase of 33% over last year's average of 39. For special purposes the school has lifted the following offerings: $12 for the Armenian-Syrian Relief; $10 for homeless children of the Washington Children's Home; also $3.94, which was sent with some money on hand to the Washington State Sunday-school Association. The average of the regular offering is $3.26. We miss Bro. Roman Sutphin's wife who were called from us to serve in Nebraska. He had been preaching for us each Sunday morning. The Christian Workers' Society gave them $10 in appreciation of their service. Our Christian Workers' Society is also moving along. It has a live enterprise and devoted president. Just a short time ago the Society sent $20 to Sister Martha Shiek, missionary in South China.—Fred Bastin, Wenatchee, Wash., June 14.

WEST VIRGINIA

Smith Creek.—Bro. B. S. Landis, of Harrisonburg, Va., began a series of meetings May 15 and continued until May 26. The attendance was good all through the meetings and the interest fine. Bro. P. F. Showalter, of Mt. Clinton, Va., led the song service. He and Bro. Landis made a number of personal calls during the meetings. May 22 Eld. S. H. Bowman was with us to commune. The following evening fifty-two members enjoyed a very spiritual love feast, with Bro. Bowman officiating. The strong and uplifting sermons given by Bro. Landis, with the counsel and help of Brethren Showalter and Bowman, were very strengthening to the members, and the church has been much built up. Five were baptized and three reclaimed. Our Sunday-school is evergreen, with good attendance and splendid interest. Bro. S. J. Spangler is superintendent. The Christian Workers' Society also seems to be taking on new life.—Carrie E. Judy, Zigler, W. Va., June 13.

ANNOUNCEMENTS

DISTRICT MEETINGS

July 23-25, District of Texas and Louisiana, at Necessity, Texas.
August 18-21, District of Oregon, at Portland.
August 29, 30, District of Western Maryland, Oakland, at Pine Grove church.

LOVE FEASTS

Idaho

July 12, 8 pm, Wincheater.

Indiana

July 5, 7: 30 pm, Laporte, at Ross house.

Iowa

June 28, Sheldon.
June 30, South Waterloo.

Kansas

June 28, 1 pm, Maple Grove.

Michigan

June 28, 10 am, Rodney.
June 28, 10 am, Zion.

Minnesota

June 28, Lewiston.
June 28, 29, Hancock.
June 28, Morrill.
July 5, Worthington.

Montana

July 5, Poplar Valley.

North Dakota

July 12, Pleasant Hill.

Ohio

June 28, 10 am, Swan Creek, East house.
June 28, Greenspring.
June 28, 10 am, Richland.
June 28, Canton Center (all-day meeting).
June 29, 8 pm, Bellefontaine.
June 29, 6 pm, Deahler.

Oregon

June 28, 7 pm, Albany.

Pennsylvania

June 28, 3 pm, Elbethel, at Elbethel house.
June 29, Bootheryalley.
June 29, Montgomery.
June 29, Sipesville.
June 29, Locust Grove.

South Dakota

July 5, Willow Creek.

West Virginia

June 28, Tear Coat.
August 30, Maple Spriog.

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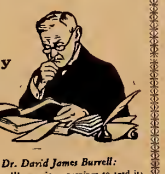

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THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3:13

Vol. 68 **Elgin, Ill., July 5, 1919**

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...EDITORIAL...

Noise, Waste and Common Sense

BEFORE the war the movement for a "safe and sane Fourth" had gained considerable headway. But it is hard to think soberly and sensibly in such an explosive atmosphere as we had to live in for several years. And the memories of victory with its semi-barbarous demonstrations are still too fresh for a complete return to normal mental attitudes. But why not begin, at least, to resume the practice of common sense?

One can understand how some kinds of "fireworks,"—those which furnish something really beautiful to look at,—may provide innocent, or even useful, entertainment. But what about mere noise, just plain, ear-splitting, nerve-racking noise?

And what of the waste involved in such "celebrations"? How can a Christian blow away good money without thinking of the world's distress, both physical and spiritual? And how can he do this, if he does think of it?

Now it is useless to expect live boys to look at these matters from a broad and well-considered viewpoint. And it is a great mistake to give no heed to this. Boyish enthusiasm can not be safely crushed. But it can be directed. With wise guidance boys are not wholly unreasonable. Their greatest handicap is ignorant and foolish fathers.

The "Fourth of July" idea has noble sentiment behind it, somewhat obscured by accumulated rubbish, though it is. It is right that we should rejoice in it. But to do so we need not throw away either our religion or our sanity.

"God Created Man in His Own Image"

Do you get the double—yes, *double*—significance of this marvelous fact?

Do you see, first, how it must ennoble our conceptions of human dignity? Can you ever think of yourself again as nothing—*nothing*—but dust? Nothing but what your body is? Even so, isn't it wonderful proof that God saw fit to make your body a temple

make up the soul of you,—that elusive, intangible, imperishable thing so susceptible to moral impress and so sensitive to pain or joy,—*that* is what makes you kin to God.

Alas that such a noble picture should have been so scratched and blackened,—thanks to the ugliness of sin! But the outlines of the image are still there. It can be restored. It can be brightened up again. You can be re-created in Christ Jesus and then,—with what reverence and humility and gratitude we should say it,—God can look into you and see something of himself!

But the second implication of this great fact of Genesis is hardly less wonderful. If we are like unto God then God is like unto us. If we look at the image of God, which he has built into his human handiwork, shall we not be able to catch glimpses of *his* lineaments?

Some glimpses, yes. And the more, the more untarnished the image at which we look. A re-created, Christ-restored image is best. One in which the subject has attained "the stature of the fulness of Christ" is best of all. But where shall such be found?

Yet the case is not so hopeless as it seems. Some of the original markings may be found in all. And more in some than in others. The sentient faculties are there. These tell us much about the attributes of God. Personality in God must be substantially what we know as personality in man.

And as for moral attributes, the Scripture is full of testimony to the effect that the best qualities in men are kindred to the like qualities in God. "Like as a father pitieth his children," etc. Yes, even in weak, frail men we can see a bit of God.

What a glorious discovery to find that we and God

What Now Since the

AND how do you feel about it now? You who went to the Conference and felt the thrill of its inspiring influences and are now back home again, confronted with the prosaic tasks you left there? Is the "reaction" setting in? And you who, though you did not go, have felt something of its magnetic power through your own hopes and prayers and through the reports of others? What are you going to do next?

There are too many valleys needing cultivation for any Christian to be content to live always on the mountain top, even if he could. Seasons of great spiritual exaltation must find their justification and value in the permanent impulses which they create. If the enthusiasm engendered all vanishes, leaving no residuum of purpose strong enough to get itself expressed in more energetic action, then the great Bicentennial Conference will be a failure, after all. Will this be the outcome? No.

There was too much evidence of determination to do things to permit of any other conclusion than that things are going to be done. The Becker Bicentennial was not a mere spasm of emotion. It was both an expression and a generator of conviction, of purpose, of the will to do God's will. The attendance of the membership at the various meetings from first to last, and that in spite of physical discomfort, the way the audience responded to the suggestion to put that $150,000

disciplinary measures may be wise or necessary in some cases, but as a general reform policy for resisting the encroachments of worldliness nothing can equal hard work in behalf of righteousness and the salvation of men. For overcoming evil nothing is so effective as good. Nothing dispels darkness like turning on the light.

Above the auditorium platform at Winona Lake was a large streamer with the dates 1719 and 1919 at either end and between them the words "Becker Bicentennial" and underneath the latter, "Thy Kingdom Come." No more fitting words could have been found, none more expressive of the spirit of the Conference and none, we believe, more expressive of the spirit of the church today. Those wonderful words which Jesus taught his disciples to pray shall be the watchword of the church from this time onward.

Some people have worked for the coming of the Kingdom without praying for it, and some have prayed for it without working for it. Now we shall do both, for we have caught the meaning of the words. Rather, the meaning of the words has caught us. To work without praying is to forget that our strength is in God, that the whole basis of our confidence is in the Master's "I am with you." To pray without working is to forget that "we are God's fellow-workers," or else it is to make our prayer a hollow mockery.

"Thy Kingdom come"! What! Do we mean it? Then let's act like it.

Delegates at Winona Lake

We give below, in accordance with our custom, a tabulated statement of the local church representation at the late Conference. A comparative table of the representation for the last twenty-three years is also appended. It is gratifying to note that the number of delegates this year exceeded by forty-four the largest number for any preceding year,—that of three years ago.

STATE DISTRICTS	Elders	Ministers	Deacons	Lay Brethren	Sisters	Total
Arkansas, First and S. E. Mo.	1					1
California, Northern	2				2	4
California, So. and Arizona	6	1			2	9
Colorado, Western and Utah	1					1
China				1		1
Idaho and Western Montana					1	1
Illinois, No. and Wisconsin	14	2	1	1	2	22
Illinois, Southern	13	3	1	1	1	19
India					2	2
Indiana, Middle	22		8	1	3	43
Indiana, Northern	16	17	11		7	51
Indiana, Southern	12	4	6	1	4	27
Iowa, Middle	9	1	1		2	13
Iowa, Northern, Minn. and S. Dak.	8	3			3	14
Iowa, Southern	5	1	1		2	9
Kansas, Northeastern	6	1			2	9
Kansas, N. W. and N. E. Colo.	3					3
Kansas, Southeastern	2					2
Kansas, S. W. and S. E. Colo.	6	1		1		9
Maryland, Eastern	10	3	1		2	16
Maryland, Middle	2	3				5
Michigan	12	2	2		1	17
Missouri, Northern	1					1
Missouri, S. W. and N. W. Arkansas	1			2	1	4
Nebraska and N. E. Colo.	1	1	1		1	4
North and S. Car., Ga. and Fla.	2	2			1	5
North Dakota, E. Mont., W. Canada	1	1			2	4
Ohio, Northeastern	15	3			2	20
Ohio, Northwestern	14	6			3	23
Ohio, Southern	29	10	4		4	47
Oklahoma, Panhandle of Tex., N. Mex.	2					2
Pennsylvania, Eastern	24	6	5		3	38
Pennsylvania, Middle	14	3			2	19
Pennsylvania, S. E. and N. J., E. N. Y.	5		1		3	9
Pennsylvania, Southern	12	6	1		1	20
Pennsylvania, Western	18	10			4	32
Sweden					1	1
Tennessee	3	2				5
Texas and Louisiana					1	1
Virginia, Eastern	4	4	1		1	9
Virginia, First	6	3	1		1	11
Virginia, Northern	7	7			3	17
Virginia, Second	7	4			2	13
Virginia, Southern	4	1			1	6
Washington	1					1
West Virginia, First	1				1	2
West Virginia, Second			1			1
	323	130	59	9	69	580

Conference Delegates for the last twenty-three years:

Time and Place	Elders	Ministers	Deacons	Laity	Sisters	Total
1897 Frederick, Md.	93	122	14	10	0	239
1898 Naperville, Ill.	136	142	28	13	0	319
1899 Roanoke, Va.	130	127	25	10	0	292
1900 N. Manchester, Ind.	149	149	34	16	0	348
1901 Lincoln, Nebr.	156	131	37	12	16	350
1902 Harrisburg, Pa.	167	133	34	27	2	363
1903 Bellefontaine, O.	162	136	44	13	13	371
1904 Carthage, Mo.	150	131	40	8	0	329
1905 Bristol, Tenn.	165	121	38	8	16	348
1906 Springfield, Ill.	173	160	41	16	14	404
1907 Los Angeles, Calif.	190	158	52	16	16	432
1908 Des Moines, Ia.	201	138	47	12	18	414
1909 Harrisonburg, Va.	193	121	44	5	18	381
1910 Winona Lake, Ind.	228	157	54	14	33	486
1911 St. Joseph, Mo.	227	112	45	16	40	440
1912 York, Pa.	217	133	59	11	23	421
1913 Winona Lake, Ind.	252	124	61	12	23	486
1914 Seattle, Wash.	117	72	28	10	37	234
1915 Hershey, Pa.	223	140	33	18	30	455
1916 Winona Lake, Ind.	258	151	67	14	46	536
1917 Wichita, Kans.	228	99	51	8	49	435
1918 Hershey, Pa.	247	124	40	11	30	452
1919 Winona Lake, Ind.	323	130	59	9	69	580

CONTRIBUTORS' FORUM

Confidence

"I am persuaded, that he is able to keep"

Suppose you knew this day would be the last
That you would spend upon this old-time earth!
What would you do,—cry out, and pray, and fast,
Put work aside, and every thought of mirth,
And then give up your soul to dread and fear,
And so meet Death with bitter moan and tear?

Or, would you nerve your heart to meet that hour
As stoics did, in days before Christ came,
And so forget that sin has endless power
To bring the sinful life to endless shame;
And then would you, your heart-fears to defy,
Laugh in mad mirth,—until grim Death stood by?

As God would give me grace, I should not choose
To meet my last day thus, but otherwise;
Mindful of sin, I yet should hope to lose
All thought of sin, through Christ's great sacrifice;
Then, I should seek to turn to work or play
Just as I might on any other day!

—H. W. Frost.

Four Views of Faith

BY H. H. HELMAN

II. Faith and Belief

THE person who has tried to remove mountains and failed, condemns his faith to even less than microscopic size. Of course it was "just as he expected" and no particular alarm is felt over the failure. "Faith must, then, be an unreasonable thing, and abstract in its nature," he reasons. Faith, as a grain of mustard seed, must surely present a wonderfully vital and dynamic power. And to be sure, the first test of faith, that some folks wish to make, would be to try to remove mountains. What an ignoble purpose for such God-given power!

Just as truly as some reason that they have no faith because mountains do not tumble over before their eyes, others wish to perform all the works of faith simply by believing. Many there will be "on that day" that will say: "Lord, Lord," who trusted to belief to carry them through, and will be answered: "I never knew you." There are some folks that pride themselves upon their orthodoxy and seem to rest assured that they have a safe transport "over there" because they accede to accepted doctrines.

In the mind of the writer one of the greatest mistakes of Christian people has been to accept faith and belief as one and the same thing in both content and extent. Acceptance of the doctrines and teachings is the faith of too many of us.' I recently met a man,—not a member of any church,—who seemed as able to defend our doctrines, by both Scripture quotations and argument, as I have heard from few of our own clergy. He mentally acceded to them, just as truly as any of our own people do. Was that faith? It was belief. You will agree that he must go much farther than this to exercise faith. Faith is more vital than that. In content it includes far more than belief.

Faith involves belief, but it goes farther and includes more. To believe *only*, is not to be saved. The devils also believe, and tremble. Faith involves trust, but it is more than trust. Too many are trusting God for an unrighteous mercy. Faith involves confidence, but confidence doesn't vitalize. Faith does, so it is more than confidence. Faith, Paul says, is assurance and conviction in relation to our hopes and our visions. But how do our hopes and our visions affect our character and our actions? This was the proof of faith that James wanted to see.

I hear some one saying that "all that believe shall be saved; and since 'by grace are we saved through faith,' belief and faith must surely be identical." The doctrine of "believe and be saved" is only partly true. In too much of today's evangelism this idea is carried still farther to include only a confession of sin (sometimes) and mental acceptance of the historical fact of the life and death of Jesus. There follows, perhaps, a somewhat reformed life, and this is called Christianity. The belief or acceptance is called faith. Taking faith as a form of belief, which, if one has, assures one of all the blessings that follow faith, is a menace to the realities and experiences of Christianity. Faith must be something more than mere receptivity, or else Paul was mistaken in the evidences of faith in those Hebrew fathers. I haven't heard of many in these, or former, days who obtained a *good report* through belief alone. Have you? How did Paul, Augustine, Luther, Wesley, Spurgeon, Moody and the many living today obtain the *good report?* Have you noticed how very *active* these men were?

The emphasis of the idea of salvation by grace has led us to minimize the requisites for the acquisition and maintenance of the redeemed life. We have called for belief alone. As if belief made up for character, purity, love and service. We can very safely minimize the requisites which may purchase salvation, for it is absolutely free,—a gift and nothing else. But we can never afford to minimize the essential consequences of the regenerated life, namely, character, purity, love and service. These are not belief. They are evidences of faith,—yea, faith itself.

But more, perhaps, than any other one attribute, belief lies at the foundation of faith. No faith can exist without it. It must be present when faith makes operative the redemptive power. It must be present when faith produces character. It must be present when faith makes pure. It must be present and conducive to love. And lastly, no Christian service,—the proof of a living faith,—is possible without belief. Response to God is our answer to our belief in him. The belief was not our faith; but the belief and the response combined constitute our faith. Implicit trust in God is an answer to our belief in him. Similarly the belief and the trust constitute our faith. Love of God follows belief. The belief isn't faith, but the belief and love combined. To serve the world for Christ is our best answer to our belief in him. The belief and the service constitute our faith.

The bedrock foundation of faith is belief. There will be no superstructure that will stand unless built upon this. The great structure includes foundation and all. If I have only belief, my fellow Christians see no evidence of faith. We can justly be told by our fellows that our faith is dead, as James so frankly told his brethren.

Richwood, Ohio.

Education and Reconstruction

BY AMOS H. HAINES

EDUCATION has been made new already. What happened in the past four years? A vast army had to be raised and trained at once. This army had to be clothed, fed and furnished with weapons. Tons of ammunition had to be made, ships and airships had to be built. The Red Cross had to feed and nurse the world. Everybody was pressed into service. The emphasis was placed on vocational schools, technical institutes.

Is this to be the education of the future? Certainly, in a large degree. Shall we lose the cultural ideal altogether? Shall we forget education for *living* and *being*, in our emphasis on doing? Let us pause here and do some serious thinking, yes, praying. Let us not run wild on popular fads and fancies. Most of the early founders of our Brethren schools were more concerned about making a life than they were about making a living. Personally, I am still of the opinion that a reasonable amount of the Greek and Latin languages, with an appreciation of the best literature of these languages, is most helpful in giving a just balance to education.

We come face to face with the problem of religious reconstruction. Many things must go, many new things must come. There are many false standards of education. Mere opinion gets us nowhere and settles no question. Place must be given to fact and truth. May we commend in this connection, a book entitled: "The Modern High School,—Its Administration and Extension," by Charles H. Johnson and others? The chapter on "Religious Life of the Student" gives a quotation from President G. Stanley Hall in his recent "Educational Problems." We find these words:

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"The Bible is the worst taught of all books and, as it might be added, the most grossly misunderstood. It is not only a model of English, but it is impossible to understand the history of any country of Europe without it, as it has influenced the literature, history, and the life of the Western nations as no other book has begun to do. . . . This outrageous abuse should cease."

The world has gotten down to the real thing in religion during the past four years. It will not be content with a religion that does not get down to the great realities of life. *Religion must meet the problems civilization offers.*

It is the province of the church, if not to solve these questions, at least to insist that they shall be settled in the Christian spirit and under the Christian ethics. Political organizations must exist for the common good. There must be a League of Nations, a family, where all are pledged to settle all questions arising between them amicably and by peaceful methods; and all are pledged unitedly to permit no criminal nor unchristian nation to break the peace of the world. The standard applied to individuals should be applied to nations.

The church must insist that in all the various problems of reconstruction, outside of the scope of the Peace Conference, the two great fundamental truths of the Gospel receive recognition at every step: One, the worth of every man as a child of God; the other, the fact that men are brothers and meant for brotherhood and coöperation. There can be no Christian civilization, no happy society, no lasting peace, except as they are based on these things.

Education is asking: "How and what shall we teach the returned soldier?" Answer: Give him an intelligent, historical and sane course of Bible study, including both the Old and New Testaments. When the facts of the Bible,—the origin, history, development of peoples, customs, literature, and writings and manuscripts,—are understood, its problems will be settled according to fact and truth, and not according to the whim or the caprice of the illy-educated and unscrupulous ecclesiastical politician and educational fraud.

Huntingdon, Pa.

The Consecrated Layman

BY A. B. MILLER

An Address Delivered at the Life-Work Conference, Winona Lake, Ind., June 6, 1919

THE subject is "The Consecrated Layman." The text you will find in Eph. 4: 1: "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye are called." The subject and text alike represent both a declaration and an appeal,—a declaration of what God has done for us, and an appeal to manifest his work in experience.

Redemption, sanctification, forgiveness, sonship, life, etc., represent God's work for us, "the calling wherewith ye are called." In that sense, as a matter of position, as God reckons us, every Christian is "consecrated," a word meaning, literally, "set apart" as God "set apart" the Sabbath (Gen. 2: 3), the firstborn (Ex. 13: 2), Aaron (Ex. 28: 40), and the vessels of the sanctuary (Ex. 20: 29). For this reason believers are called "saints," the "set-apart" ones, in the New Testament. Always this consecration by God is for a specific purpose. "Ye *are* the light of the world" is a statement of God's work; "let your light so shine before men that they may see your good works and glorify your Father" (Matt. 5: 14-16), is an appeal to our fulfillment of his purposes in making us lights in the world.

So we are here dealing with the appeal to experimental consecration, remembering that we are already, as Christians, consecrated of God in name. Let char-

so efficient, the officials ever so earnest, the laity ever so noisy in word and active in deed, and yet the church may retrograde: Why? Because there must be an underpinning of all our service with Christian character,—Christ in the soul, organizing, developing and directing its faculties towards victory. Only thus can we hope to lead men from sin and wretchedness and despair into faith in the Son of God.

What is the basis of this appeal? It rests upon the position we occupy in the world before God, whose honor is at stake. "Ye are God's husbandry [tilled land]; God's building" (1 Cor. 3: 9). The power and influence of our character is not our own, but the life of Christ within us. We can not add to that lifepower any more than we can add to that of an acorn. The power of a seed is in the germ of life within it. Sunlight and heat, moisture and wind, soil and culture of soil can only help or hinder the development of that acorn. The seed of spiritual life is the power that makes for symmetry and beauty and strength of character. Our attitude of mind, openness of spirit, inclination of will, the atmosphere with which we surround ourselves, by the places we go and the company we keep, the information that enters the mind, the thoughts that we harbor and the words we speak,—all these help or mar the plan of God in our lives. "Ye are God's building." Do not hinder his work.

The appeal is, in the second place, for sacrificial service. Here lies the tremendous opportunity of the laity today. The rank and file of men everywhere are having a part in shaping the destinies of nations as never before. They are catching also a vision of their opportunity to serve in the Kingdom of God. How may we accomplish our part?

First of all, we may multiply the power and efficiency of our pastor,—the man whom we have called to the leadership of our church. Does he lack efficiency as an executive? Coöperate with the plans he proposes and lead him into better ones. Does he lack vision, consecration of purpose, liberty in the pulpit and spiritual power? Pray for him. Is there a woeful neglect of pastoral visitation? Let us do some of it ourselves, among our neighbors. Laymen can work wonders with a pastor, by a sympathetic interest and helpfulness.

Another powerful weapon in the hands of laymen is the exercise of large faith. Nothing can stand before a church that believes.

Today there is a ringing challenge to men everywhere to exercise large faith. The horrors of war, the blight of materialism and the silent, persistent spread of rationalism,—all used of Satan to negate the work of God,—challenge to faith everywhere. Let us answer in the words of that American naval commander who, in the midst of the engagement when the colors were shot away, was asked by the British commander if he had "struck," and made this reply: "I have not yet begun to fight."

Again, we can use our money,—the wealth God has entrusted to us, for the upbuilding of the Kingdom of God. Hard-earned money represents energy, blood, life. We have spent wisely and freely for ourselves. How have we spent for God? David got up against that question (2 Sam. 7: 1-3). He had been wonderfully blessed as the God-chosen king of a great people, victorious in war and now settled in peace. He had built for himself a house of cedar. Meditating one day, he discovered that God's house was still a tabernacle of curtains. This same discovery can be made on all sides,—"expensive living and cheap religion"; the self-ward life costly, the Godward life cheap; the self-life in cedar, the Spirit-life in curtains; our eternal interests in common linen, while our worldly interests are enshrined in silver and gold."

Let us go on. Laymen, let us farm, let us run our stores, and let us make good with the talent for money

less condition of their neighbors, as well as their enemies. Flour went as high as forty-five cents a pound. People could buy no new clothes. Some, even with money, could not secure the necessities of life. The few who had means were willing to pay any price for life.

The owner of the deserted house sold his donkey, he sold the windows out of his house, he sold the doors, he sold the frames to doors and windows, he pulled off the roof and sold the wood of it, he sold his bedding, he sold some of his furniture, for he could eat none of these things and he and his family were starving. Some had died. Those left sold some of their cooking utensils, for with their scant supply of food they needed only a few utensils. Finally the last piece of property was disposed of. Those surviving wandered into the fields and the mountains, picking up whatever they could find, to eke out an existence. In many cases only one or two have survived of the entire family, and they may be far from home at this time. All that men have will they give for their lives. Women were forced to sell their virtue for a bit to eat. The streets were full of the dead and the dying. The police assigned even old men to the task of burying the dead. All had to work.

And so that deserted house stands as a monument to the suffering and death of its occupants. And all the time that these people were so suffering America had plenty and to spare, but it was not possible to share much. And possibly, nay, almost certainly, this very land could have fed and saved its thousands of starving if a just distribution could or would have been made. But under the conditions, this was not possible.

Daily some are returning to their former places of abode—I will not say their homes, for conditions have so changed. One must admire the heroism of the missionaries who staid by their posts and did their utmost to meet conditions. And one must praise the mission boards that have stood by their missionaries, even when they overdrew their accounts and helped to save the starving.

Beirut, Syria, May 10.

Church History and Polity

BY CARMAN COVER JOHNSON

VII. The Local Sunday-School Board

ALTHOUGH full sets of the original Sunday-school cards, printed by Brother Christopher Saur on his own presses in Germantown, Pa., still exist as evidence of the Sunday-school interest of the Brethren, away back in the first half of the eighteenth century, yet, because of the great migrations of our people to the Wilderness and the consequent coming on of the Middle Age Period of our history, following the Revolution and continuing down till the opening of our *renaissance* about 1870, our real Sunday-school history is hardly more than a generation old.

Our first District Sunday-school Convention to be held, after Annual Meeting had agreed that "Sunday-school Meetings" might be held, was in 1897,—just twenty-two years ago,—at Walnut Grove in Western Pennsylvania. Even then not all the congregations in the Brotherhood would tolerate, much less encourage and support, a Sunday-school. It is easy to find the first teacher of a Teacher-training Class, and the first graduates thereof, in the Brotherhood. As for Cradle Rolls, Home Departments, Organized Bible Classes, Children's Days, Decision Days, Temperance Secretaries, District Sunday-school Secretaries and especially Graded Lessons,—why, they all are so recent that none of them are really ripe as yet. And still, how matter-of-fact they all seem to most of us!

Furthermore, do you remember when the Sunday-school was quite independent of the church,—maybe held in a public schoolhouse? Then, do you recall when it was permitted to move into the church? And then, do you recollect when it was known as the "nursery of the church"? Of course 'twould never do for big boys and girls and grownups. And next, do you call to mind the days when we said: "The Sunday-school is the educational department of the church"? Well then, you surely will easily be reminded of the time you heard some one say: "The Sunday-school *is the church in its educational endeavor"?* And lastly,—and very recently,—some very enthusiastic devotees of the Sunday-school say, probably a little too seriously, "The Sunday-school is the church at work."

What is a process like that, which we have herein reviewed, called? Well, never mind,—it doesn't need to be called anything: it is just history. Here's what I am after. If the Sunday-school is now officially recognized to be, as it actually is, "the church in its educational endeavor,"—then all members of the church are in fact, consciously or unconsciously, members of the Sunday-school. And if all the Sunday-school is all the church, then the authorization, the promotion, the organization, the administration of the Sunday-school is a church function. If this is so, it follows that the Sunday-school, as a responsibility, as well as an opportunity, rests back upon the church council,—and that's where it should rest in the last analysis.

"Oh, but," I hear some one say, "most of the older members do not attend Sunday-school, even some of the elders and ministers and deacons, and why should they have any say in the Sunday-school elections and management?" Now that is merely arguing backwards. If our definition of the Sunday-school is correct, there is no escaping the conclusion of congregational control of the Sunday-school. Any independent organization of the Sunday-school in which the Sunday-school itself chooses its own officers and teachers, is merely an ancient and outworn system, and always attended with certain weaknesses,—such as a one-man or one-group control; lack of interest on the part of the older people, or the middle-aged people, or the boys and girls, or, in fact, all together, except the children; over-emphasis of the school to the weakening of the church; failure to respond to the suggestions of the Sunday-school organization of the District or of the General Brotherhood; and the possibility of collapse and reorganization every now and then.

Not to pursue the argument any further, for I feel that already many, if not most, of the Sunday-schools of the Brethren are officered by men and women who are placed in their positions by the congregational council,—perhaps being nominated by the Official Board,—I want to go into a brief discussion of the Sunday-school Board as such.

Let us assume that this board is composed of at least the following officers,—as I personally believe it should be and no more than these,—general superintendent, assistant general superintendent, principal of the Home Department, principal of the Cradle Roll, principal of the Senior Department, principal of the Junior Department, principal of the Elementary Department (I do not presume to try to be consistent with all the technical terms now being used by Sunday-school authorities), secretary and treasurer,—with the pastor and the elder, or the pastor-elder, participating ex-officio. What do we have? An officially-nominated, carefully-selected, congregationally-ratified, duly-installed board of religious education, dignified and charged with the high purpose of developing a really religiously educational and educationally religious enthusiasm within the entire congregation, in harmony with the best that the denomination and the International Sunday-school Association together afford.

But suppose the Sunday-school is small and these "principals," just elected, are needed as teachers? All right, let them be the first and maybe, for a while, the only teachers in their respective departments. Who is better qualified than a teacher-principal, to build up a department by the addition of students and the suggestion of additional teachers? To whom shall these additional teachers be suggested? To the superintendent in the presence of the Board at the monthly board meeting. And so the teachers are not to be selected either by the church council on the one hand or by the classes on the other hand? No, the matter of the selection of teachers is a purely educational matter, entrusted to a competent board of education; and as for a class choosing its own teacher, I frankly admit some hesitation, though not outright opposition, always reserving the right of confirmation of such teacher by the board.

Why not permit the superintendent to select and supply and drop all teachers? It is too much of a one-man power idea,—not sufficiently fair and democratic. The balancing values of a good Sunday-school board, that feels its responsibility as coming from the whole congregation, when this idea is once grasped and developed, is better than the best superintendent, and certainly better, by far, than the best so-called self-governed Sunday-school. It is not only the matter of selecting teachers that should engage the best thought of the board. There are helpers of all sorts to be provided,—musicians, choristers, special secretaries and the like. Then there are special activities, special occasions, and special exercises to be planned, besides the supervision of the teaching processes in all departments, including teachers' meetings by departments, if possible, and of course the ever-present teacher-training class. Nothing is quite so full of promise, quite so full of fresh opportunity, quite so rich in possibilities, as the Sunday-school Board now being adopted and developed among our people.

Pittsburgh, Pa.

An Employment Bureau

BY E. F. SHERFY

LAST summer, in order to help my country, my neighbor and, incidentally, my own pocket-book, I worked in the Kansas wheat harvest. With one job just finished, I found two days ahead of me before the time I had planned for some pastoral work. Time was, indeed, money just then. Help was scarce. Many a farmer could use me, but none knew about me and my desire to work. Suddenly a thought presented itself. Why not go down town, to the County Employment Bureau? Accordingly, at 6 P. M., I found myself face to face with the genial County Agent, head of the Bureau. Groups of city gentlemen were gathered around the door of the office, awaiting their turns and their assignment to their after-supper jobs at "shocking" for the farmers. All was hustle and bustle, but the agent took time to greet me cheerily and to assign me to a job. First, however, before doing so, he asked my preference of work. I answered, "Shocking." There were good reasons, I thought, for the choice. But the agent thought otherwise. He looked me over and then remarked: "You'd better get a header-box job. A tall man has so far to stoop to pick up a bundle, but when it comes to toppin' out a stack he has the advantage in the header-box." That sounded like good logic, so the next morning found me "seven miles out," fork in hand in the "box." Two evenings following found me nearly ten dollars to the good.

But why all this about a little personal matter in which my readers have no special interest? Simply this: It set me to thinking along a certain line. That getting together of the man and the job was done so nicely, I just wondered if the same thing might not work out in our church work. Well, we do have something along this line worked out for our ministerial force. I refer to our District Ministerial Boards, provided for at the Wichita Conference. I have no suggestions for these boards, but I should like, if I may, to offer a few humble suggestions to those seeking "a job" and to those seeking "laborers."

These boards have, as one of their chief duties, the "getting together of the man and the job." Such boards are not employment agencies, in that they actually *get* the employment, or do the employing. Rather, they simply pave the way for the congregations to do their own employing. The Methodist bishop, I am told, has, as an employment agency, more authority. On behalf of each congregation he virtually does the employing of the pastor. We have not come to that system yet, and perhaps never will come to it. Our ministers want some freedom of personal choice which is probably all right. But there is at least one good feature about the Methodist system. Recalling that experience at the farm employment bureau, we are reminded that a disinterested party may know better for what position a man is fitted than the man does himself.

Brethren of the ministry,—those of us who are planning to give our whole time to the work,—are

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If you will pardon my repeated reference to my experience at the farm bureau, I call attention to the fact that when I gave my name to the bureau I did more: I let the County Agent's judgment count for more than my own, because I took it as a matter of course that he likely knew better than I where I could fit in best. Even so in our "fitting in" and fitting together, and getting rightly located in church work: Outside advice might be decidedly advantageous if properly taken into account. Any of us who have tried it know that we are sometimes asked to go where we'd rather not, and to do what we'd prefer not to do, but after it is done, we can praise God that his leading is better than our judgment.

Under the section on "management" in the paper on the "election and support of pastor," paragraph seven, sub-paragraph five, Annual Meeting Minutes of 1917, the Ministerial Board is instructed to "co-operate with the churches in securing elders and pastors, . . . also with elders and pastors in changing location." You will notice that the board is expected to coöperate with the churches and with ministers. But they can coöperate with us only to the extent that *we coöperate with them.* To fail to do so is to tie their hands and render their work, so rich in possibilities, a dead letter, while the Kingdom of Christ suffers; the weaker churches continue to die one by one; and ministers, whose talent remains unused, "rust out."

A few lines above I stated that I had no advice for the "boards," as employment bureaus of the church. Advice from one of the younger generation of ministers would not be in place; but may I suggest that numbers of the "younger generation of preachers," as well as the older brethren, would not be in active service today if some ambassador of God had not done for them what I humbly wish every Ministerial Board would do,—that is, find, here and there, some brother who is not specially needed where he is, whose talent is not being developed, point him to a needy church and help him to a vision of service in the holy ministry. Or, if there is no definite call for just that sort of man, get his name to put on the "list" of available recruits.

These remarks in the preceding paragraph, I know, border dangerously near to a "suggestion," but since the writer has experienced the strength of such an appeal, he will be pardoned, I am sure.

Brethren and sisters, as I think of the congregations dying for pastoral care and of the unused ministerial talent in almost every District, my hope is in our Ministerial Boards, who, under God, have in their hands and upon their hearts the Macedonian call for the weak churches,—who have committed to them, as a sort of divine employment bureau, the task of getting together the "man and the job."

Our Adoption

BY I. J. ROSENBERGER

Our entrance into the fold of Christ,—the church,— is represented by various figures. We are said to be grafted, planted, born and adopted into Christ. These all terminate with the same results, but they each evolve different lines of thought. Each of these has a different story to present, and one of rare interest The adoption is the one now before us, as announced in our title. Adoption has been faintly alluded to by the press and pulpit, but is inore frequently woven into our prayers. It is so blended with the new birth that they are, seemingly, somewhat synonymous. The subject is rather vague,—generally very well understood however.

Proposition: *Adoption is a future event; held u on conditions.*

1. Paul says: "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemp tion of our body." Paul says: *"Waiting for the adop tion,"* showing that it is a future event. *"The redemp tion of our body"* will be subsequent to the resurrec tion of our body, which places the event in the future

2. A child, contemplated for adoption, is taken o trial. Our first parents were given their garden hom without trial, but they proved unsatisfactory. Sinc then God has changed his method, so God now take his subjects on trial. God tried Abraham. Job says "When I am tried I shall come forth as gold." Davi says: "Thou, oh God, hast proved us; thou hast trie us as silver is tried." Peter talks about "the trial o our faith." John says: "Thou hast tried them whic say they are apostles, and are not, and hast found the liars." It is apparent that a trial,—a test,—is engage in with great propriety.

3. A child that is awarded by adoption, is given new name. John says: "To him that overcome will I give to eat of the hidden manna, and I will gi him a white stone, and in the stone a new nam written." Mark the language: "To him that ovs cometh," showing that they were on trial and that t new name given was a subsequent event,—the rest of a satisfactory trial or test. Again: "Him th overcometh. . . . I will write upon him the nam of my God, and the name of the city of my Go . . . and I will write upon him my new name." These texts stoutly support all the foregoing, ma ing it logical and conclusive. The foolish virgins we in the family, "waiting for the adoption," but fail in their trial or test, and hence were not adopted. T wise virgins proved satisfactory in their trial or te and therefore were adopted. The trial of the you man that came running to Jesus was, in some respec fine, but he failed in one point, hence was not adopt

Greenville, Ohio.

Forgetting to Pay Our Little Debts

BY SARA ZIGLER MYERS

The writer has been influenced to choose and wr on this subject for three reasons:

First, she herself pleads guilty of forgetting to p off little debts.

Second, the habit is so prevalent everywhere, es cially among students.

Third, it may be a help to some of us, in trying overcome the habit, to think back and call up the tim when we have asked favors of our friends, and ne remembered, for five minutes afterwards, that they h been kind enough to help us out at any particular ti

At once some one says: "Oh, that isn't worth m tioning. No one pays attention to such little thin I wouldn't want to live in a place where I could borrow little trifles from my friends when I most ne them."

Most assuredly, it would be a very unpleasant wo

THE ROUND TABLE

"Be Not Afraid"

BY NORMAN W. TWIDDY

FEAR is a mental hoax. Since Jesus Christ has blazed the trail through the blackness of sin, since he has conquered even the desolation of death, "whom, then, shall I fear?" Where fear is strong, faith is weak. Our Master rooted the deadly weed of fear from the life of the Christian.

To those who tremble in the grip of the devil and vacillate between right and wrong, he calls: "It is I, be not afraid." To those who sink despondently beneath the waves of doubt, and who tremble as the fires of faith burn low, he gives this counsel: "It is I; be not afraid." To those whom sickness has caused to quail, and to toss in restless anxiety, he whispers: "It is I, be not afraid." To those who are staring into the pitiless jaws of death, and who can not see the light, as it shines through the murky gloom, he speaks in reassurance: "It is I, be not afraid."

It seems I can hear him tenderly, lovingly saying today: "Why fear, oh, Christian, since I am with thee? I lived on this earth for you, bore my cross to Calvary for you. I conquered even Death for you. I live that ye may live also! Why are ye afraid? Know, dear follower of mine, that if this earthly tabernacle be removed you have an house not made with hands, eternal, in the heavens."

Can you not hear him reassuring you? Rise up, then, Christian, out of your fear of life, of death, and of the grave, and know that Jesus lives, that he leads, and that he can silence even the worst of fear. "Be not afraid!"

Brooklyn, N. Y.

Reflections After the Conference

BY MARY POLK ELLENBERGER

HOME again, after having enjoyed the greatest Conference in the history of the church,—the epoch-making convention! A wonderful, never-to-be-forgotten experience! Many times, during those beautiful days, fraught with joys unspeakable, we were made to cry out from the depths of our heart: "What am I, that such opportunities should be mine!"

The great Forward Movement of the church has been well launched. The application of Christian principles has subdued personal prejudices. This has given supremacy to the things of the soul, and brought about the unity of the mind and heart of the church. It furnished the dynamic power by which the mighty wheels of progress began to turn.

Christianity, the only sane, safe panacea for the wounds left by the war monster's withering curse, is to be our contribution to the great needs of the world,—Christianity in its fullest, deepest sense, touching, as it must, every phase of life. We are to grow rich from much giving of brain and brawn and service and money that the Kingdom may come.

During those wonderful days, no department of Christian work was slighted, and thousands of hearts, we feel sure, have been reconsecrated to God's service, having received inspiration and encouragement to press onward and upward in the various duties pertaining to the extension of his Kingdom.

Most assuredly we now have a clearer insight into the world's needs, and a broader, more exalted vision of the future church,—its possibilities, its sacred obligations, its debt of gratitude to the God who has made its existence possible and who has blessed it so wonderfully.

The great Forward Movement impresses one with a lively sense of individual responsibility which, if neglected, will make pillows hard and sap the sweetness from our waking hours.

Unique features in these great Conferences of our church distinguish them from all others, adding greatly not only to their charm and spiritual significance, but to their working power as well. Numerically our Conference is the largest religious gathering in proportion to its membership in the world. The large representation of laymen, besides the body of delegates, is most remarkable. Their sincere interest and coöperation with the leaders of the Conference is readily to be seen. The fine consideration and candid attitude, shown by the latter toward the former, is the Christian demonstration of the real brotherhood of man.

"The spirit of unity," recommended in "A Personal Letter to the Folks at Home" by our editor, was strongly evidenced by our delegate body, and bonds of thoughtfulness, love and union were closely drawn.

Looking over that vast audience one was made to wonder if at any other place, or among any other people, such a scene could be found. We think not. Thousands of men and women sat for hours in rapt attention, listening to the propaganda of Christian education, and the instructive discussion of things vital to the life and purity of the church. Here were men who did not have to retire at regular intervals for a smoke,—clean, upright, earnest men. Here were women, simply dressed, distinguished as Christians by the symbol of submission to their Savior upon their heads,—no painted faces, no gum-chewing, cheerful and earnest,—more priceless than rubies. One needs only to compare this scene with conditions in other large gatherings, to appreciate the significance of it by the contrast.

And although the Brethren are noted for longevity, there were no old people upon the grounds. True, there were many fine white heads, here and there, through the audience, especially up toward the front and at the six o'clock morning service, but since one is old only when he has lost interest in the things about him, we repeat, there were no old folk there, but some very, very precious white-headed men and women. No policemen were needed to keep order,—no boisterous hilarity, but an abundance of good cheer and wholesome joy. And only once or twice did we catch a whiff of tobacco smoke, and never the smell of grog. Simplicity in dress was almost universal.

It is hard to express the sweetness of such surroundings to those who live where the opposite conditions exist. We hope, however, to see improvements brought about by the Forward Movement, that the environments may be improved for the safety of the coming generation,—the thousands of children who are under the curse of corrupt social and civic systems. For the many blessings received, food for meditation, an unforgettable experience, inspiration and encouragement, we give sincere thanks. And may God help us to render unto him a more cheerful, efficient and fruitful service!

St. Joseph, Mo.

Being Pleased with What Pleases God

BY G. W. TUTTLE

IF you have ever read that charming book, "The Shepherd of Salisbury Plains," you probably remember that the Shepherd, when asked what kind of weather he expected on the morrow, said: "It will be such weather as pleases me," and when his questioner expressed surprise at his answer, he made the following explanation: "The weather tomorrow will be such as pleases God, and what pleases God, pleases me."

Can we echo this sentiment? Does that which pleases our Heavenly Father, please us, or do we growl and complain at his ways and his providence? We have our plans all made for the day. We hoped for fair skies and sunny hours, and we awoke to find the clouds dark and forbidding, or the rain falling in no stinted measure upon the earth.

How do we take it? Are we sunny and pleasant? Do we stop to think that both the clouds and the sunshine are from the same Hand of Love? Our plans or our Father's,—which are the wisest and best? Do we stop to think of the thirsty crops; of the joy of the husbandman; of the fruitfulness that will follow the rain; or do we think only of our petty plans or discomforts?

How do we bear disappointments in other lines? We have done our best, but another has won the prize. Our competitor has outdistanced or outclassed us. Can we smile and congratulate him? I like the men who take disappointments sweetly and who have no such word as defeat in their vocabulary. "If God be for us, who can be against us?" Shall not his weather and all his plans for us be alike acceptable?

The people who can take disappointments sweetly and cheerfully, know how to turn defeat into victory. Defeat sours some people, others are sweetened and ripened by it. Defeat is a stepping-stone to some and a stumbling-block to others; it all depends upon how we take it.

An active Christian man had been mayor of a city and was a candidate for reëlection. I had been much pleased with the way in which he had filled the office, but he was defeated, and he took his defeat so sullenly that I should not have been willing to vote for him again. The life that leans hard upon God should be sweet-spirited alike in victory or defeat. Let us say: "As for me, I will be pleased with what pleases God."

Pasadena, Calif.

The Root of Evil

BY MAUDE C. JONES

WE all like money. Even the children seem to find a certain satisfaction in handling and owning money, though not acquainted with its value. God does not condemn us for that feeling until it reaches such a stage in our lives that it becomes a curse to us, instead of the blessing he intended it to be.

In looking about us and making a few mental calculations on our observations, we are astounded at some facts we learn concerning man's love for money. On every hand we find men and women who are actually selling their souls for money. Many of those men and women are not what we call "worldly people," but are members of Christian churches. I am sorry to say that the Church of the Brethren has her full share of them, too. Sad to say, many of these self-same people wear the garb of the deacon and the minister.

It seems very strange to me how such people can set up *money* as their god, and then endeavor to get worldly men and women to follow the lowly Nazarene who had no place where to lay his head. I do not believe that our Heavenly Father meant that we should all be as poor as was his Son and our Master, when he was here on earth. God had a noble purpose in causing the world's Redeemer to be without riches,—a motive that could have been carried out in no other way. But why should we, whom he died to save, presume to take advantage of the great privileges given us by our Father, and skimp and hoard, instead of relieving mankind, and helping to make the world better by the means, for the accumulation of which he gave us the talent?

I know of no better way to make my meaning understood and to bring us face to face with the naked truth, than to relate some actual facts that I have observed in the everyday life of people with whom I have come in contact,—men and women, mostly, who profess to be Christians, but who are putting to shame their holy calling because of their great greed for money.

One man, who has a pleasing personality, is a member of a well-recognized church and a very influential man in his neighborhood. He will stoop to almost any expedient, in order to make or to save a dollar. He exacts the last cent from his renters and holds them down with contracts so binding that it is impossible for him to keep a tenant on his large farm for more than a year or two at a time. He poses as a Christian and yet his acquaintances know him to be absolutely crooked in his dealings, because of his great desire for money. He has no heirs and yet he and his wife slave from morning to night, in order to accumulate more money. "Vanity of vanities. All is vanity." Surely it is, in such a case.

A poor boy inherited a small farm. He was ambitious, industrious, strong and clear-minded. But he had the money lust. He married a fine girl, who was also poor, but not afraid to work. They were good Christian people,—recognized as such by their many friends. But the gold lust grew with the years. They worked and saved and prospered. They bought more

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Had I the time and space, I might relate some of the very smallest tricks to which I have known that father to resort, in order to make a few pennies, but yet he sees no evil in it because he has the money lust. When asked for help for the Lord's cause, he says it is his duty to provide well for his family, and then quotes 1 Tim. 5: 8: "But if any provideth not for his own, and specially his own household, he hath denied the faith and is worse than an infidel," thereby backing up his convictions with the Word, and feeling secure. Poor, miserable wretch,—rich and yet so very poor!

A sister in a certain church, who makes a pretense of being very devoted, has been known to reach into her pocketbook, and then put her hand into the contribution plate to rattle the coins, in order to make it appear she was giving when she had given nothing. Another Sapphira.

Another instance is of a certain deacon whom God had richly blessed with substance, much more than he needed for himself and family, and yet he was an unfaithful steward. He held down his employés with an iron hand, exacting the last drop of blood. Whenever any good work or forward movement was proposed by the church, he was perfectly willing to have it carried out, provided it took no money, or that the other members bear the expense. A missionary sermon or a plea for help caused him almost to wear his clothing thin because of his constant twisting and squirming in his pew. The mere mention of expending any money for others made him irritable, and sometimes, when he grudgingly gave a five dollar bill for a good cause, he felt his share was done for a long time, when he should have given at least twenty times that amount, and would still have been in debt to the Lord many hundreds of dollars.

He and his family have all their hearts could wish for, but he has no gold to give to the Lord's needy. Ask him for enough money to support an orphan for several days and, in all probability, he will refuse the request, and yet he has spent the same amount for one single flower to place on his dead child's grave. Is such conduct becoming to a Christian and an official in the church? Selfishness and inconsistency indeed!

Still another example of a minister of the Gospel. When he started out for himself he was the proud possessor of one dollar in cash and several other articles valued at about one dollar each. He was industrious, however, and the glitter of gold was most alluring to his sight. He became the shepherd of a country church and was much loved by his people. He worked and saved and accumulated a neat sum of money. He also ministered to his flock. He bought a fine farm, built a fine home and invested in fancy stock. Money making became a mania with him. the pedigree of one head of his thoroughbred stock. What was the result? A scattered congregation, an influence for good lost, and only eternity will reveal what else has been ruthlessly lost, because of that passion for gold in a man who had been called to the holy office of a minister.

This love of money actually dictates to many men and women which church they shall join in order to make themselves most influential in their different spheres. They ally themselves with the church that has the most wealth behind it, and even though they are sometimes very averse to helping pay the exorbitant salary of their pastors, yet, for the sake of popularity and business acumen, their names remain on the church record.

Everywhere we see men and women, who were created in God's own image, selling their talents, their virtues, their influence, their souls, and their bodies for money, and why? "For what shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Syracuse, Ind.

A Broken Violin

BY IRA H. FRANTZ

"If thy hand or thy foot cause thee to stumble, cut it off, and cast it from thee."

Bro. M., a very consecrated Christian man, can show you a practical application of this advice. It is a broken violin. Before his conversion he used to play it for dances. In fact, he says that his love for the fiddle and the dance kept him away from Christ for a long time, and caused him to lose ten years of Christian service. Even after his conversion he found it more or less of a temptation. Accordingly he brought his heel into contact with the instrument in such a manner that the violin is forever incapacitated for furnishing dance music.

The sacrifice was more than the mere money value of the violin. It was a sacrifice of musical talent which many people would prize highly and find not only harmless but really helpful. Jesus knew that Satan is able, at times, to pervert for some people the right and proper use of a good thing, so that it becomes a stumbling-block for them. In such an event he warns us to rid ourselves of the thing that trips us up, even though it be something so valuable as a hand or foot, or even an eye.

Beattie, Kans.

The Preacher's Pay

The average salary for preachers in twelve leading denominations is $774 a year.

That's $2.12 a day.

The average preacher is married, most of the ministers are raising children, feeding them, clothing them, buying medicine for them, and sending them to school.

The average preacher works seven days a week.

He must wear good clothes; his wife must dress well; and his children can not appear in tattered and torn clothing.

The congregation insists that the preacher and his family must not display any sign of poverty and the preacher must wear a smile always. He must have a cheery word for every man, woman and child he meets. He must not complain.

Once in a while a preacher quits the pulpit and takes another job—one that will leave something in his pay envelope after taking out the tolls of butcher, candlestick maker and baker. Then his congregation speaks of his "fall from grace" and he is branded as an outcast.

The preacher ought to preach. What right has he to "stew" and fret about shoes for his children, food

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JULY 6

Sunday-school Lesson, The Church: Its Life and Work. —Acts 2: 37-47; 1 Thess. 5: 11-15.

Christian Workers' Meeting, Our Local Christian Workers' Society in the Forward Movement.—Matt. 1: 23b; 1 Cor. 3: 9.

MEETINGS IN PROGRESS

Bro. Geo. Mishler, of South Whitley, Ind., in the Zion church, Mich.

Brother and Sister Ralph G. Rarick, of Covington, Ohio, in the North Liberty church, Ind.

GAINS FOR THE KINGDOM

One was baptized recently in the Bethany church, W. Va.

One was recently baptized in the Eagle Creek church, Ohio.

Two have recently been baptized in the Schuylkill church, Pa.

Four recently confessed Christ in the Oklahoma City church, Okla.

Two confessed Christ in the Reading church, Oley Valley Mission, Pa.

Four were baptized in the Goshen church, Ind.,—Bro. D. L. Miller, of Mt. Morris, Ill., evangelist.

One accepted Christ in the Critton schoolhouse, W. Va., —Bro. J. F. Britton, of Bristow, Va., evangelist.

Six were baptized in the Plum Creek church, Pa.,—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.

Nine accepted Christ in the Freeburg church, Ohio,—Bro. Adam H. Miller, of Louisville, same State, evangelist.

Seven were baptized in the Mechanic Grove church, Pa., —Bro. W. K. Conner, of Harrisburg, same State, evangelist.

Ten were baptized and two reclaimed at the Lima City church, Ohio,—Bro. J. L. Mahon, of Van Buren, Ind., evangelist.

Eight were baptized and one restored in the Smith Fork church, Mo.,—Brethren C. B. Smith and E. L. Ikenberry, evangelists.

Eighteen were baptized in the Accident church, Md.,—Bro. B. F. Waltz, of Salisbury, Pa., evangelist; one was baptized previous to the meetings.

Fifteen confessed Christ, thirteen of whom were baptized in the Bethel-Mahoning church, Ohio,—Bro. C. O. Beery, of Pleasant Hill, same State, evangelist.

CONTEMPLATED MEETINGS

Bro. W. C. Detrick, of Bryan, Ohio, to begin August 24 in the Wabash church, Ind.

Bro. Jonas Fike, of Eglon, W. Va., to begin Sept. 13 in the Harman church, same State.

Bro. David Metzler, of Nappanee, Ind., to begin Sept. 7 in the Center church, same State.

Bro. P. S. Miller, of Roanoke, Va., to begin some time in August in the Fraternity church, N. C.

Brother and Sister Ralph G. Rarick, of Covington, Ohio, to begin August 3 in the Selma church, Va.

Bro. Roy Dilling, of Oak Park, Ill., to begin some time in August in the Pleasant Dale church, Ind.

Bro. Reuben Shroyer, of Canton, Obio, to begin some time in January in the New Haven church, Mich.

Bro. J. A. Naff, of Boones Mill, Va., to begin August 3 at the Maple Grove house, Fraternity church, N. C.

Bro. B. D. Hirt, of Portland, Ind., to begin some time in September in the Monticello church, same State.

Bro. John C. Zug, of Palmyra, Pa., to begin August 16 at the Holdswamp house, Lower Conewago congregation, same State.

Bro. Harrison Gipe, of Palmyra, Pa., to begin some time in October at the Baumstown house, Oley Valley Mission, same State.

Bro. John R. Snyder, of Bellefontaine, Ohio, to begin in the Indiana Mission, Pa., July 27, assisted by Bro. G. E. Householder, of Altoona, Pa., as song leader.

PERSONAL MENTION

Bro. Abednego Miller, of Degraff, Ohio, should hereafter be addressed at Bellefontaine, same State.

Bro. M. S. Frantz changes his address from 1532 Penn Avenue, Wichita, Kans., to Lindsay, Calif.

Bro. Homer E. Blough, of 354 North Vine Street, West Wichita, Kans., is open for several weeks of evangelistic work the latter part of August and first of September, preferably among the churches of Iowa or Northern Illinois.

Bro. Daniel W. Boyer, Center Point, Ind., is available for Musical Institutes among the churches, we are informed, during the months of July and August. Those interested will do well to write him promptly at the address given above.

Our latest word concerning the Sunday-school Commission to the East, of which Bro. J. E. Miller was a member, is to the effect that the party had reached London and that Bro. Miller was scheduled to sail from Havre on June twenty-first. According to this he should be putting in his appearance at Elgin before this issue reaches our readers.

Just as we are ready for the press we have learned of the passing of our dear Bro. H. B. Brumbaugh to his heavenly reward. He had been in failing health for some time and the end came quietly at 4 P. M., Saturday, June 28. He was past eighty-three years of age. Through his long and useful pen-ministry Bro. Brumbaugh was widely known by two generations of readers of our church periodicals. A review of his life and labors will appear in an early issue.

ELSEWHERE IN THIS ISSUE

Members of Northern Missouri will please note the announcement of the Program Committee of the District, as given among the Notes.

As announced among the Notes, Bro. H. V. Townsend, of Woodland, Mich., is the newly-appointed Secretary-Treasurer of the District Mission Board of that State. Those who are specially interested, will please note the change.

MISCELLANEOUS

The La Verne College Bulletin, Catalogue Number, is one of the latest additions to the "Messenger" library.

In order to get this issue to our readers without being delayed by the general suspension of business for the observance of Independence Day, we are obliged to close our columns some hours earlier than usual. Matter thus delayed will appear in our next issue.

Work on the "Full Report" of our recent Conference is being hurried as fast as our facilities permit, and we suggest that all who have not yet attended to the matter, will kindly send us their order at the earliest date possible. Only 35 cents per copy.

An Elder Wanted.—The Killbuck church, Ind., has, for some years, been without a resident elder. At a recent council a committee was appointed to locate an elder on partial support, with special opportunity for full support. Experience and reference are necessary. Any one wishing to change location, to get where he can be useful in the Master's cause, will please address Bro. H. E. Millspaugh, R. D. 8, Muncie, Ind.

The Hagerstown church, Md., had a week's bicentennial celebration from Sunday, June 15, to Sunday, June 22. A splendid program was announced, including historical and inspirational addresses by Brethren F. F. Holsopple, D. Victor Long, H. C. Early, J. Kurtz Miller, Galen B. Royer, Jesse B. Emmert and Ross D. Murphy. Every congregation ought to do something of this kind, even if it could not offer such an array of talent as this.

West Wichita church, Kansas, is looking for a pastor. Brother and Sister Homer E. Blough, who have been located there for the last two years, expect to leave the first of August, in order to make further educational preparation for their work. Wichita is a city of schools and offers exceptional school facilities. The church, though not large, is an active one. It is under the care of the District Mission Board and correspondence should be addressed to the Chairman, Eld. J. J. Yoder, McPherson, Kans.

The American Friends Service Committee will no longer be able to send personal packages through its storeroom in Philadelphia to members of its Reconstruction Unit in France. It is now possible, however, to send boxes not exceeding seven pounds in weight by parcel post to any point in France. A special customs tag is required and can be secured at any postoffice. The Service Committee is very glad to have had this opportunity to serve at a time when transmission by mail was impossible.

Our Transportation Agent, Bro. P. S. Miller, gives us a few facts about prospective fares for the next Annual Conference which will probably be of interest even at this early date," the more so because we lost out so completely this year, though we were just in reach of the one and one-third rate." This is Bro. Miller's statement about the outlook for next year: "A few days after we returned from our late Winona Conference there went into effect, by order of the Government Director General of Railroads, an order for the sale of tickets, account of all conventions held during the year, at the rate of one and one-third the regular fares. This order, it is believed, will be in effect as long at least as the railroads are under the control of the Government, which means a good prospect for low fares on account of our next Conference if at that time the Government is still in control of railroads. Should the original owners then be in control, it is also reasonably sure that we will be able to obtain tickets at a rate considerably lower than the regular fares."

Our Giving.—Sometimes, after some specially conspicuous effort along the line of giving, we are very apt to be just a little boastful of our liberality. But have you ever noticed that in the matter of individual giving the most striking instances of sacrifice come from the newly-converted heathen, who are actually giving out of their deep poverty? Eighty per cent of the organized Korean congregations are already self-supporting. Hundreds of devoted Korean leaders and lay preachers serve wholly without remuneration. Dr. Geo. Heber Jones is authority for the statement that "Korean men have been known to mortgage their own houses, that mortgages might be removed from God's sanctuary. Quite often the crops of good millet are sold, on which they might subsist comfortably during the winter, and the difference in price is given to the support of workers among their own countrymen. Thousands of them gave last year from one week to one month each to the work of proclaiming the Gospel to neighboring and distant communities."

A BYSTANDER'S NOTES

How He Made His Farm a Character Builder.—Bishop W. F. McDowell tells of an old farmer who, at the close of the Civil War, bereft of his sons, happened to be seated in a college chapel one day. He saw the students come in, and had a vision of the long procession of students through the coming years. He said to himself: "These will go and others will come. The professors will go, and others will take their places. My farm would just about endow a chair. I will go home and deed it to this college. Then, by the grace of God, I shall be here while the world stands." Where is there any other farm that has produced so valuable a crop as has this one, during the last fifty years?

Will It Be a Wise Change?—Some of the religious journals are recommending that the term "Sunday-school" be superseded by the more expressive name "The Church School." Possibly the proposed appellation has the advantage of defining the purpose and intent of the school far better than the old name, though admittedly the long and continued use of the original name has so forcibly imprinted itself upon the heart of the world until it has a place and significance all its own. The name "Bible School" also has its advocates. Eventually the name that shall come into greatest favor might be "The Church Bible School,"—a designation that would amply cover the aims and purposes of the school.

A Prohibition Trial Balance.—The Bystander was much impressed by a balance sheet of the gains and losses which the nation will experience as a result of prohibition. It is prepared by Richard Spillane, a financial authority, and his statement is, to say the least, illuminating: "If prohibition increases the production of American workers two per cent, it will, on our present basis, more than pay all the revenue received by Federal, State and city governments last year from the liquor traffic,—and last year's revenue was more than double the normal. If it increases production five per cent, it will put America far, far ahead of any nation on earth. And, incidentally, it will raise the human standard higher than ever before,—make for better men, better women, better children. All these are factors in prohibition from a business view-point."

The Acid Test.—Some one suggests that the most practical thing about the present-day stewardship message is, that it makes our relation to money the acid test of genuine devotion to the Kingdom of God. Nothing, truly, is easier than to exclaim: "All I have is the Lord's." Are we willing to back up that pledge by the laying down of a definite and just proportion of income? Is not this the time when the Lord's work, at home and abroad, should no longer depend upon a haphazard support, nor upon the uncertain amounts that Christians may have left over after they have taken care of everything else? Christians who put God and his kingdom first, can not do otherwise than set aside "the first fruits" of their income as the expression of gratitude and loyalty. A modern Christian statesman put a great truth into a nutshell when he wrote: "The money that belongs, by every right, to God, but is kept back from him by his people, is probably the greatest hindrance to vital spirituality that there is in the world today."

NOTICE TO DISTRICT MEETING WRITING CLERKS

Within a week or two we hope to be ready to send out the "Minutes of Annual Meeting." The Writing Clerk of the last District Meeting in each State District should order at once sufficient copies of the "Minutes of Annual Meeting" to supply each family of the Brethren in his District with a copy. This is the arrangement as directed by Annual Conference. The order should give the names and addresses of the elders or overseers of the churches, the number of copies of Minutes to be sent to each, and the name and address of the District Treasurer to whom the bill is to be charged. The price of the Minutes is 2 cents each in quantities; less than five copies, 5 cents per copy.

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AROUND THE WORLD

A Worthy Bequest

Recently Harvard University was given the munificent bequest of $100,000, under the will of the late Dr. J. Ewing Mears, of Philadelphia, for the special study of methods to reform and cure criminals and mental defectives by surgery. Medical experts are recognizing more and more that many cases of pronounced moral degeneration are due to some physical disturbance, especially affections of the brain, by which certain portions are subjected to abnormal pressure because of an injury sustained in early years, or during the prenatal state. While this department of the medical art is but in its infancy, the notable achievements, already reported, give assurance of fruitful results by more extended research.

The Uplift of Porto Rico

For twenty years the United States Government has been in control of affairs in Porto Rico, and it is no exaggeration whatever to say that great things have been accomplished. Everywhere public schools have been established, in which both Spanish and English are taught. Many of the pupils have now graduated as teachers or entered upon important professional work. The people of the island have attained to an intelligent conception of self-government, and the first vote taken was on prohibition. They proved their far-seeing wisdom by giving an overwhelming majority in favor of the measure. Best of all, however, the United States has established freedom of religion. Under this, Protestantism has already gained 15,000 members, representing a very large number of families and exerting a most salutary influence. Medical missions, Christian education and evangelism have gone hand in hand.

Why He Resigned from the Ministry

"Can a man be a successful minister of the Gospel, in these days, and at the same time practice and preach the principles of human brotherhood, as proclaimed in the Sermon on the Mount?" This question was raised by the Rev. I. Paul Taylor, pastor of the Highland Park Congregational church, Detroit, Mich., and answered in the negative in his letter of resignation, which reads as follows: "I leave the church in order that I may live a less cramped and stifled life. I desire to live a Christian life, and that is impossible for me to do and, at the same time, be a 'successful minister.'" During the years of his ministry in Detroit, Mr. Taylor is conceded to have been unswerving in his proclamation of the "Christian fundamentals." That he could not continue in this advocacy of Gospel principles in the position he held, is a most startling "sign of the times," indicative of the possibility referred to by the apostle,—the time when men "will not endure sound doctrine."

Will Peace Be Permanent?

All the world hopes that peace will now reign, though France takes a gloomy view of the situation, declaring that no treaty will keep Germany from fighting if she wants to. Just now, however, that country surely has her hands full. The people are rid of the Kaiser, but their present Government is none too well established. There are starvation riots, with shooting and many deaths. Of course, peace can not really be made permanent by any treaty—especially a treaty full of hatred, and provocative of new wars—but it is also true that all nations are thoroughly sick of war. It does not pay, for everybody loses. The Allies will not get back even a fourth of their losses and none of their men. Germany is practically bankrupt. War used to make kings greater, and nations more powerful, when they won. Now it puts kings out of business or makes their jobs shaky, and it disturbs the prosperous with the nightmare of Bolshevism. The powerful people of today have learned that they do not want war, and what they don't want is not likely to happen.

The Mystery of the Gypsies

In practically all the principal nations of the world, the roving bands of Gypsies are to be met with, and yet their origin, despite the most copious research by scholars of eminence, is shrouded in mystery. Some, who have succeeded in tracing almost any race of people to its earliest days with a fair degree of accuracy, confess their inability to locate the Gypsies. Some authorities have identified them with the Lost Tribes of Israel, the Saracens, the Canaanites, and various peoples of India. Certain similarities of the Romany speech to certain Hindu

Negroes Uniting in an Uplift Campaign

According to recent press dispatches, a hundred thousand leading negroes of America have decided to enter upon a well-organized campaign for the advancement of their race in this country. Morally, educationally and religiously every means of progress is to be employed, and judging by the program as outlined, the undertaking will be of untold benefit to the Colored Race. It is to be hoped that they will enlarge their effort still further, and include the teeming millions of negroes in Africa, many of them in the deepest degradation. To undertake the uplift of those benighted millions would be, indeed, a noble endeavor.

An All-Night Prayer Meeting

While here, in the homeland, the prayer meeting is often attended by only a faithful few, quite a different showing is made by a far-away church in Rhodesia, Africa. A District Conference in Old Umtali was attended by all the native pastor-teachers. So impressed were they with the importance of reaching perishing souls all about them that, the regular business sessions of the Conference were practically suspended, and all-night prayer meetings were the all-important undertaking. Confessions for wrongs committed, together with restitution, were an important phase of these meetings, in which the grace of God was most bountifully bestowed upon all participants. At the close of the Conference the evangelists went out two by two, to hold meetings. A wonderful power seemed to be upon them. Hardened old sinners confessed their guilt and accepted Christ. The all-night vigils proved their value.

Asia Minor Asks United States Rule

Bishop Fout, of the United Brethren Church, the head of one section of the "American Commission for the Relief of the Near East," reports that the people of Armenia, Syria and Turkey are insisting that the United States should accept the League of Nations mandate for those countries. "These people," the bishop says, "look to the United States in their present appalling condition. They are convinced that no other country will be as well prepared to meet the situation." As to the sad plight of the Armenians, Bishop Fout reports that out of 3,000,000 people of that nation, at the beginning of the war, one-third have been massacred. "The hundreds of thousands of skeletons," he says, "are mute evidence that the Turks sought to exterminate the Armenians by systematic massacre. Like cattle they were driven from one locality to another until they were exhausted by tortures of almost unbelievable character."

The Peace Treaty Signed

Since the signing of the Armistice, some months ago, the plenipotentiaries of the great powers, as well as the representatives of the smaller nations, have labored hard to arrive at the terms of a just Peace Treaty. June 28 the signatures of the duly-authorized representatives were attached to the imposing document which technically ends the greatest war of history. The only nation that refused to sign is China. Robbed of the Shantung Province, with its 40,000,000 inhabitants, in order to satiate the greed of her aggressive neighbor, Japan, the Chinese Government refused to sign the document which so unjustly discriminates against the republic. Grave fears are expressed by many of the missionaries who, familiar with Japan's reign of terror in Korea, predict that all Christian influences—mission stations, schools, hospitals, etc.—will now be greatly hindered in Shantung Province—if not wholly driven out. This phase of the treaty is a profound disappointment to every lover of a "square deal."

The Overthrow of a Proud Nation

When Solomon penned those emphatic words: "Righteousness exalteth a nation: but sin is a reproach to any people," he uttered a warning that has proved true again and again, throughout the annals of history. Its latest exemplification, in the terrible crash of the whole structure of German nationalism, is apparent to every Bible student. It also illustrates Christ's admonitory words: "He that exalteth himself shall be abased." At one time Germany was a Christian nation. The names of her godly scholars, devout poets, loyal witnesses and Christian statesmen, formed a roll of honor. She was prospered and blessed of God. But, sad to say, in her prosperity she became proud and arrogant, and we need not wonder that she became disloyal to her Lord. Pride hardened her heart and seared her conscience. Eliminating, from her philosophy and theology, vital Christian principles, she fell away into the darkest of irreligion. She made gods of her own and then cast them aside. In her last stage of self-exaltation, her leaders indulged in a worship of

HOME AND FAMILY

Words for the Living

Oh, my friend, it would be better
If to those we love we gave
Tender words while they were with us,
Than to say them o'er a grave!

Those who die no longer need them,
And the words they longed to know
While they lived, are only wasted
On the cold, deaf ear below.

Many a heart is hungry, starving,
For a little word of love;
Speak it then, and as the sunshine
Gilds the lofty peaks above,

So the joy of those who hear it
Sends its radiance down life's way,
And the world is brighter, better,
For the loving words we say.

Loving words will cost us little,
As along through life we go;
Let us, then, make others happy,—
If you love them, tell them so.

—Eben E. Rexford.

Near—And—Distant

BY OMA KARN

ONE of the pleasant memories of my childhood and youth is that of assisting in the care of a small apiary. I remember when the then rare species, known as Italian bees, began gradually to replace the more war-like and less profitable black species. It was with no small degree of satisfaction that I witnessed two hives of the golden Italian buzzers placed among the other small white dwellings of the "bee-yard."

A younger sister and myself were appointed a special committee for the swarming season. The chief duty of our office was to watch that no swarms took abrupt leave of the home abode to settle in some new place. We were to prevent this, if possible, by coaxing the excited homesteaders to settle near home. If this overture on our part failed, then we were to follow the runaways to their new place of location. Many and exciting were the adventures experienced during one of these episodes. Suffice it to say, however, that seldom the young pursuers failed to accomplish their purpose. The Italians, for the reason of their more than ordinary value, were objects of special surveillance on our part. As a reward for this care we were promised an interest in the first swarm thrown off.

How we watched those bees! Alas for human hopes and plans! The crafty Italians, with utter disregard of the fourth commandment, took unexpected leave at an unprecedentedly late hour in the afternoon, one Sunday, while we were absent, attending a little union Sunday-school service. Great was our sorrow, on our return, to find unmistakable evidence of their flitting. Laboring under the erroneous idea at that time that runaway bees will not alight within a certain distance from the place whence they winged their way, we searched the more distant orchards and woodlands of the vicinity in a fruitless quest for the lost. Late summertime was at hand before we could be prevailed upon to give up the seeking.

Our failure was still fresh in our minds when one day, at the dinner table, one of the farm employés casually mentioned that he thought "Whitey," one of the most reliable biddies of the poultry-yard, had a stolen nest somewhere up around the old fruit shed. "I'd go up and see, if I were you, soon as dinner is over," he further advised. Being financially interested in the proceeds of the poultry-yard, as well as that of the apiary, we promptly took the initiative and lost no time in acting upon the advice given.

We found Whitey's nest. Incidentally, along with that, we found something else,—just what the kind-hearted farm-hand had meant we should find,—our lost swarm of Italian bees. At the rear of the fruit shed the rough board roofing sloped down to the ground, forming an extension beneath which a miscellaneous collection of seldom-used farm implements had been placed for protection from the weather. Among these, barely beneath the shelter of the enclosure, was an old beehive, unloaded there and forgotten, following its purchase at a sale, together with some farm implements. Our runaway Italians had spied out this abode, taken possession, and gone to work. Some of the finest honey of the season was found in that old hive back of the orchard.

The incident has remained profitably with us during the years which have followed. Many times we have had occasion to apply its teaching to the mistakes of more mature years. The best things of life lie close to us. We miss much of this treasure through failing to look for it close at home. The "distant scene" entices. Discontent takes possession of our mind. Our thoughts are constantly with some unattainable possession. The result is that we lose much of the value of both near and distant. We destroy the future, even as we go toward it. Strong measures are necessary when the mind has acquired this habit of dwelling on the anticipatory. It is the wise man, Solomon, who says: "Wisdom is before him that hath understanding, but the eyes of a fool are in the ends of the earth." Newman speaks of the "Kindly Light." The Light is never more kindly than when it shows to us the little kindly things close at hand:

"Keep thou my feet; I do not ask to see
The distant scene,—one step enough for me."

Ashland, Ohio.

Coveralls

BY NANCY D. UNDERHILL

INTO our neighborhood moved a new family having several children. All wore coveralls. On the street, at the neighbors' houses, everywhere, they wore them. At first we thought: "What a nice bunch of boys our new neighbor has,—five boys!" Then we discovered they were all girls. And everywhere, without a sign of shame or modesty, they wore the clothes that made them look like boys. This grieved a certain old-fashioned woman, because she had read in her Bible that a woman should not wear men's clothes, and that, therefore, it was wrong. But she feared to mention it to the mother, being a stranger, lest she take offense.

Children are very susceptible to influences from those with whom they associate. Soon, another little girl in the neighborhood was seen sporting around on the street arrayed in her brother's trousers. Now this old-fashioned woman saw and grasped her opportunity. Calling the girl to her she handed her a slip of paper upon which she had written, "Deut. 22: 5." "Take this to your mother and ask her if she believes it," said Mrs. Oldfashion.

The girl wonderingly took the paper to her mother who was busy ironing. "I'll read it when I get time," she said, but the Spirit whispered: "Read it now." So, being a good woman, she heeded the still, small voice, and looked up the reference in her Bible.

How surprised she was! She thought she had surely read every word in the Bible many times, yet she had never noticed that. She read it over again. Then she called her little girl, saying, "Take those things off, and never let me see you in them again. Do you know that you are an abomination to the Lord? You don't want to be that, do you? See what his Word says." And the little girl has never been arrayed in boy's clothes since. Moreover, the other five girls have ceased to wear their coveralls and are wearing dresses.

One day, as the mother of the one little girl saw on the street a young woman arrayed in men's clothing, walking between two soldier boys, she called out to her: "Young woman! Do you know that you are an abomination to the Lord? You are, for the Bible says so. Read it for yourself. Deut. 22: 5 says: 'The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord.'"

Some may seek to excuse themselves for thus immodestly arraying themselves, because the law was given to the Israelites. So was the "Thou shalt not steal, Thou shalt not kill," and the other divine principles. But as Mrs. C said, "The Bible don't say the Jews that do such things are abomination to the Lord; it says *all*, a-l-l, all."

We notice there is an extreme lack of modesty among girls who wear the same kind of clothing that boys wear. We wish there were more Christian women like Mrs. C, who would not shun to warn the young women on the streets and in all public places, and especially their mothers, in regard to this prevalent evil. Most people who do such things are not acquainted with the Bible. Why not tell them what it says?

Pomona, Calif.

Our Responsibility in Relation to the Boy

BY EZRA FLORY

THE rapid growth of mind and body which marks the transition from boyhood to manhood, is accompanied by a corresponding development of personality. The youth is stirred by imagination and ambition and a certain impatience of control. He naturally revels in strong sensations and awakening ideals. There, on the threshold of manhood, he begins to take a new interest in life. Books have a new fascination for him. He begins to read the newspaper, and may even become a budding politician. Youth is the age when friendships are most easily formed, and, above all, when the heart is most susceptible to religious impressions. At the age of about sixteen, more conversions occur among youths than during any other period.

The youth is, at the same time, responsive to initiative and open to sympathy. As long as he knows his work to be under the scrutiny of older folks; that experienced workers are desired for office; that the organization is not his own,—so long will the future supply of leaders for the church fail to be discovered and trained. His severest testing may be that of the disapproval of his social group, whether it be at school or elsewhere. Derision or ridicule, from this source or from any other, at the age when emotions are strong, and when his social awakening is new and untried, is far more powerful in controlling him than is generally conceded. It can not be denied that certain church requirements are put to the test, or put him to the test, at this time, and not infrequently form an impregnable barrier in winning him to Christ.

What, then, are the churches doing to discharge their responsibility to the youth? It is notorious that the youths of our great cities are found to be far the larger proportion of the pleasure-seekers at the music halls and cheap theaters. Have we asked why the churches have failed to compete for the wise direction of young people at the most impressionable age? Nature abhors a vacuum, and there is little wonder that this period of transition is marked by the loss of our young people from the Sunday-school, when so little effort is made to meet the cravings that come with growing youth. The energy, so rapidly developed during adolescence, requires vent, and everything depends on directing it aright. Much of secret sin, to which youth is too prone, would be avoided if, in addition to wise instruction concerning the functions of the human organism, healthy exercise were encouraged and even insisted upon.

Large numbers of young people are left at the most critical stage in their lives without wholesome guidance in their reading, as is manifest by the great bulk of cheap novels that circulate, as well as by other literature of an equally unhealthy character. The day of the "ten-cent novel" is past. "Movies" now get the dimes. But the same trashy novel now sells popularly at thirty-five cents, and is sold from book-houses, and even finds its way to our young people through gifts, or is sometimes placed on the shelves of our Sunday-school libraries.

The youth's love for adventure will readily respond to such efforts as create a taste for history, science, missions and the higher class of literature. At an age when the youth begins to think for himself, and manifests a desire for knowledge and self-improvement,—the age which is said to be the best remembered by men in after-life,—it is important that he should receive intellectual stimulus and find opportunities for mental development.

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The youth's love for adventure will readily respond

This is the time when ideals are centered in characters who are living throbbing lives. To them their souls become attached. These ideals are the most potent factors in directing youths. What are we doing to set correct ideals before them? How early in life have we thought it proper to direct the ideals of our boy? What have fathers been doing to this end? Our hearts yearn to see them take up the religion of their fathers. Have we safeguarded the boy by sympathetic, chummy comradeship? That would be the best investment of our lives.

Chicago, Ill.

The Preacher's Pay

(Continued from Page 423)

suppose there are times when a preacher gets to pray for himself and preach to himself. Usually, though, the average preacher has his hands full preaching to and praying for his congregation.

When he's not preaching and praying, he is visiting the sick and helpless, the aged and the backslider. Aside from these duties he has nothing else beyond attending to the half-dozen or so church societies, the boys and girls, the Sunday-school; soliciting money for a new church roof; collecting for home and foreign missions; burying us and marrying us; baptizing us and converting us. Once in a while the average $2.12 congregation will permit its pastor to take exercise mowing the church lawn, or sweeping snow off the sidewalk.

Truly is the laborer worthy of his "higher." The only trouble in the matter of the preacher's higher is that the congregation expects the Lord to pay about 88 per cent of the "higher."

It is better to increase the contents of the preacher's pay envelope than to contribute towards homes for aged pastors; and it is more pleasing to preachers to get regular-sized pay envelopes, while they live, than bronze tablets after they are dead.—*Haverhill Gazette.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FROM MALMÖ, SWEDEN

The Malmö church is moving forward. We received three by baptism March 1, and others are near the Kingdom. The summer season is the hardest time of the year to hold our young people, so we ask a special interest in your prayers, to that end.

Our work—especially the Sunday-schools—has suffered by the suspension of services because of the Spanish influenza. During the past few weeks the epidemic has been raging worse again, but is now on the decline.

The week before Easter we had services each evening, and were very glad to see our young members take a most active part in giving testimonies. Our love feast, on Good Friday, was a spiritual uplift to all who partook of the sacred emblems.

A junior organization has been effected in Limhamn, a suburb of Malmö, and is making splendid progress. We now have enrolled forty children from ten to fourteen years old, who are much interested in their work. We hope thereby to hold them and to win them for the Lord.

Our Bible class of young people, which meets each Friday evening, is increasing in interest and attendance. They are anxious for Bible knowledge and eager to do what they can.

Food conditions here are very much better now. The card system for obtaining food is gradually disappearing, as food becomes more plentiful, and the restrictions are abolished. Almost everything excepting bread and sugar can now be obtained in any quantity, though the prices are yet enormously high.

We sorely miss Brother and Sister Graybill from their post while they are on their furlough, yet we are glad that they can have a much-needed and well-deserved rest. We are doing our best to care for the work during their absence, and through Christ are able for the tasks he has given us. Pray that his strength may be ours, and that the Lord's work in Sweden may continue to prosper.

April 30. Ida Buckingham.

he was overseer of Potiphar's house, his fidelity was tested by strong temptations, which he honorably resisted.

When he was thrown into prison, because of the calumnies of an enraged woman, his integrity and prudence soon rendered him conspicuous, even in the dark dungeon. When he was called into the presence of Pharaoh, the wise and comprehensive plan which he proposed to preserve the kingdom from impending danger, justly raised him to a high position, wherein his abilities were eminently displayed in public service.

But in his whole history there is no circumstance so striking and interesting as his behavior to his brethren, who had sold him into slavery. The occasion on which he made himself known to them, was the most critical one in his life, and most decisively shows his character. It is such as rarely occurs in the course of human events, and is calculated to elicit the highest attention of all who are endowed with even the least sensibility of heart.

From the whole tenor of the narrative it appears that though Joseph, upon the arrival of his brethren in Egypt, made himself strange to them, yet from the beginning he intended to make himself known, and studied how to conduct his introduction to them in a manner that might render the surprise of joy complete. For this purpose he took well-devised steps to bring down into Egypt all his father's children.

When the sons of Jacob arrived there, Benjamin was with the rest. This was Joseph's younger brother by the same mother, and particularly beloved by Joseph. He threatened to detain Benjamin, but seemed to be willing to allow the rest to depart. This incident renewed their distress. They all knew their father's extreme anxiety about the safety of Benjamin, and with what difficulty he had yielded, to let him undertake the journey.

Should Benjamin be prevented from returning, there was danger that grief would assail the old man's spirit, and prove fatal to his life. Judah, therefore, who had particularly urged that Benjamin accompany his brethren, and who had solemnly pledged himself to insure Benjamin's protection and safe return, craved upon this occasion an audience of the governor (Joseph), and gave him a full account of the circumstances of Jacob's family.

Nothing can be more interesting and pathetic than this discourse of Judah's. Little knowing to whom he spake, he painted a mental picture, in all the simple and natural colors, as to what would be the distressed situation of the aged patriarch, who was hastening toward the close of life, and had long been mourning the loss of a favorite son, who, he supposed, had been torn to pieces by a wild beast of prey. He was now laboring under anxious concern about the welfare of his youngest son, the child of his old age, who alone was left of his mother. Nothing but the calamities of severe famine could have induced a tender-hearted father to send Benjamin from home and to expose him to the dangers of a foreign land.

Judah said to Joseph: "It shall come to pass, when he [Jacob] seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. . . . Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my Lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father" (Gen. 44: 31-34).

Upon this revelation, Joseph could no longer refrain himself. Loving thoughts of his father and his father's house—of his ancient home, his country and his kindred, of the distress of his father's family, and his own exaltation—all rushed too strangely upon his mind that he could no longer bear any further concealment. He exclaimed: "'Cause every man to go out from me. . . . And he wept aloud."

The tears which he wept were not tears of grief. They were the outburst of his affections. They were the effusion of a heart overflowing with all the tender sensibilities of his nature. Formerly he had been moved in the same manner, when he first met his brethren and saw Benjamin before him, "for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said: 'Set on bread'" (Gen. 43: 30, 31).

At that time his generous plans were not completed. But now, when there was no further occasion for concealing himself, he gave free vent to the strong emotions of his heart. The first minister to the king of Egypt was not ashamed to show that he felt as a man and a brother. "He wept aloud: and the Egyptians and the house of Pharaoh heard."

DEATH OF JACOB HILDEBRAND

Jacob Hildebrand, son of Jacob and Hannah Hildebrand, was born near Louisville, Ohio, Nov. 25, 1841, died June 16, 1919, aged seventy-seven years, six months and 21 days. The deceased was in poor health for over a year. The immediate cause of death was hemorrhage of the brain.

With his parents he moved to this State in the spring of 1853, settling five miles south of South Bend, on the Turkey Creek road. He was united in marriage to Mary Ullery, of Palmer's Prairie, May 2, 1872, by Eld. David Miller. To this union three daughters were born.

Bro. Hildebrand was the eleventh in a family of thirteen children, all but two of whom have passed on before. He leaves his faithful companion, two daughters, seven grandchildren and one great-grandchild, one sister and one brother.

He united with the Church of the Brethren when twenty years of age, being baptized with sixteen others by Eld. Jacob Miller. He was called to the ministry, together with Isaac Early, in 1865, in the bounds of what is now the Oak Grove congregation. He was advanced to the eldership in 1888, being in service fifty-four years.

He officiated at 438 funerals, so far as his record extends. Besides these, he preached a large number of funeral sermons before he began keeping record—probably considerably more than 500 in all, not including the large number at which he merely assisted. He never failed to respond to a call, except when sick or absent from home. There are but few churches in St. Joseph, Laporte, Starke and Marshall Counties in which he has not attended funerals.

No record has been kept of the number of marriages he solemnized, but it is believed to have been fully as many as the funerals.

His last funeral was that of Mrs. George Kaser, at this place, May 30. Those who best knew his physical condition wondered at his ability for the task. Yet he felt that the Spirit upheld him. Some who were not related by blood or church affiliation called it his best.

His prayers were continually for the advancement of his Lord's cause and for the welfare of the church, that he so greatly loved. He also prayed for the faithfulness and loyalty of her members. His sermons generally were appeals for steadfastness of faith and loyalty to the church and her principles. He prayed that the sinner might accept Christ and his service. Nothing seemed to grieve him more than to see professing Christians given to worldliness, and to see sinners resist the wooing of the Spirit. He was concerned about saint and sinner alike. He is one of a very few, of his age and service, left in the District of Northern Indiana.

Thus has passed a life of service to the Lord, the church and the world, a man of great patience and steadfastness of faith under severest trials. "Let me die the death of the righteous and let my last end be like his" (Num. 23: 10).

Funeral services conducted at the Pine Creek church, in the presence of a large concourse of relatives and friends, June 18. Eld. J. F. Appleman, of Nappanee, Ind., officiated, assisted by Elders A. B. Peters, Daniel Whitmore and others. Funeral text, 2 Tim. 4: 6-8.

Nappanee, Ind. A. Laura Appleman.

GREETINGS TO THE READER

It is with pleasure that I greet the readers of the "Messenger," after a silence of some years. It is also with gladness that I am looking forward to an active ministry in the Gospel, after having been held quiet by the Spirit, most of the time, since my last steady ministerial work in the church. I was then pastor in charge of the Des Moines, Iowa, city mission.

During the years of ministerial non-activity I have continued to grow in grace and in the power of the Spirit. Having always been as active in the missionary work of the church as opportunity afforded, I have been preparing constantly for a more effective ministry in the mission field, which I am soon ready to enter.

My membership is in the Pasadena, Cal., Church of the Brethren, where I placed it upon my first coming to California, some eleven years ago. But my missionary work shall begin, the Lord willing, where a fruit-growing colony is forming in Southern California, away from the vicinity of a congregation of the Brethren. No other denomination is at work in this place, and by the grace of God I expect to hold the ground spiritually until a church is well established. My secular work shall supply my needs until the spiritual develops into strength.

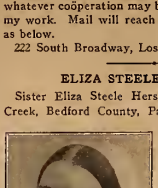
It will give me much joy, should a goodly number of our own church people be among those who form this colony. The character of my missionary work, I feel, will appeal to all of the Brethren, for its key-note is LOVE. This is the power which appears to me as being stronger in the Church of the Brethren than in any other people I know. I trust it shall always be held as the most precious jewel of the church, and the one characteristic above all others. Only love can fire the church until her mission shall shake every part of our land with truth that can not be gainsaid nor withstood. The love of Christ is the one lever of power to rule in the spiritual work in which I may represent the church in her fundamental principles. All good and right things are possible unto love.

I ask the prayers of the members. I shall appreciate whatever coöperation may be given me, in any manner, in my work. Mail will reach me at all times, if addressed as below. John E. Mohler.

222 South Broadway, Los Angeles, Calif.

ELIZA STEELE HERSHBERGER

Sister Eliza Steele Hershberger was born in Yellow Creek, Bedford County, Pa., and died in Snake Spring Valley, of the same county, May 3, 1919, aged 88 years. The end came as a result of a slight stroke. She married Eld. Henry Hershberger in February, 1850. To them were born twelve children, nine of whom survive, together with three brothers, fifty-seven grandchildren and sixty-six great-grandchildren. Early in life she united with the Church of the Brethren and was very loyal and faithful.



Sister E. S. Hershberger

The funeral service was held in her home church in Snake Spring Valley by Eld. W. J. Swigart, of Huntingdon, assisted by Elders D. M. Van Horn and I. C. Holsopple.

She was affectionately called "Grandma Hershberger." This fact alone testifies that her life was more than the ordinary in its influence. The words that might be most appropriate in naming her virtues are Christian wife, Christian mother, Christian neighbor and Christian believer.

Seldom has it been my privilege to come into the presence of one whose every thought and action was so positively squared with her Lord's will, as revealed in his Word, much of which was her intellectual possession. In her latter years she desired to live alone in her own home and there spent her time reading the literature of the church and her Bible, communing much with her Heavenly Father in prayer. The work of his Kingdom was certain to be the subject of conversation for a part of your visit in her home, whether that visit were long or short. It was not that narrow or circumscribed interest which characterizes so many lives, but included every activity of the church at home and abroad. She always had a very keen interest in the work of the congregation of which she was a part. She was not critical but constructive in her thinking and planning.

Her home has always been a place where the leaders of the church were welcome and a place which they sought because of the great sympathy she always manifested for their work. Eld. John Kline refers to a visit in her home during the Civil War. This early interest in the leaders of the church was characteristic of her to the last. Through the church literature, by attending the church Conferences and by inquiry, she kept acquainted not only with the older persons of her own generation but with those of the present.

As a wife and mother she was very devoted to her husband and family. Although a widow for forty-one years, she maintained the home not only as a place but as a power. Because of her devotion and strong Christian influence she had great power over her children. Their spiritual welfare was her first concern. In her ministrations to her neighbors they always received a large measure of Christian grace in every assistance rendered. Because of this she was sought out at times of serious illness and in periods of great distress.

I have referred to her as a Christian believer for a reason. Every event in her life was under the providence of God and so recognized definitely and acknowledged. To her "everything worketh together for good to them that love God" was a matter of conviction through experience not always joyous but many times through shadows. Her simple, but not blind, trust in her God and the familiar and reverent way in which she referred to his tender care and keeping and comforting power, will ever remain a bulwark of strength to each of us whose privilege it was to come under the helpful influence of her humble and powerful life. A. Brown Miller.

Huntingdon, Pa.

SMITH FORK CHURCH, MISSOURI

May 31 Bro. C. B. Smith, of Morrill, Kans., and Bro. E. L. Ikenberry, of McPherson College, came to this place. Our love feast was held that evening, with Bro. Smith officiating. The Sunday following, Bro. Smith gave us the missionary sermon, after which the general missionary offering was lifted, amounting to $327.

Our revival was to begin on Sunday evening, but heavy rains, which continued for three days, made it impossible to begin until Wednesday. Brethren Smith and Ikenberry made many visits in the community, in the interest of the meetings, and thus came in personal contact with many.

A short song service was conducted each evening, while every available opportunity was utilized, both after and previous to the preaching service as well as in the homes, to improve and train some of our local talent. Special music was rendered at every service. Eight united with the church by baptism and one was restored.

Our pastor, in attendance at Conference, was absent during the first week of the meetings. Services were held thirteen days, when it was thought best to close on account of the continuous rainy weather. The church was much built up and strengthened by the earnest and forceful efforts of these two splendid evangelists.

June 22 our young people's Mission Study Class rendered an appropriate program, after which they were presented with their diplomas, seventeen having finished the first course of mission study. This class was composed of our senior boys and girls and was taught by our pastor, Bro. Brubaker, who took the course with them. A great deal of interest and enthusiasm dominated the study.

Plattsburg, Mo. Ada Sell.

Forgetting to Pay Our Little Debts

(Continued from Page 421)

thing, but it is a big thing, and to be guilty of such a habit is extremely bad, because it continues to grow, and makes us incapable of keeping promises or remembering obligations in the bigger things.

The time to begin breaking such a habit is before it ever begins. None of us could live happily without our neighbors, and they could not be called neighbors if they were not of some benefit to us, but we certainly ought to respect their rights. And all of us want to be neighbors to others ourselves. We want to help them out whenever we can, and not be oversensitive, either about the use of our property or belongings which some one has had reason to borrow.

There is nothing finer than a friendly, coöperative, give-and-take spirit among people who are closely associated in community life, wherever it be, but nothing is ever accomplished through extremes. About the best rule to follow, I think, is the one given by Jesus, namely, to treat others as we would be treated by them. If we carry this out in our dealings with one another, there is not apt to be much trouble, or unkind feelings and misunderstandings, or many careless habits of forgetfulness developed. Each of us should cultivate habits of thoughtfulness about our little debts and obligations, of whatever nature they may be, and we will be worthy of a position to be trusted and relied upon by those who have known us all our lives.

Wesley Hall, Nashville, Tenn.

If all Christians would determine within themselves, by God's grace, "to contend for the faith once delivered to the saints," we would have more of the old-time power among us, and there would be less theory and more of the conviction of the Holy Ghost.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Figdale congregation met June 8 at the home of the pastor, Bro. J. C. Groff, for the communion service, with twenty-seven members present. A very sacred and pleasant season was enjoyed by all present. The work is progressing nicely at this place. Every Sunday evening finds an eager audience waiting for the service to begin. We have just finished the "Life of Paul" and found the study very helpful and interesting. We meet at the different homes from week to week for the service, as we have no church building at present. We are planning, however, to build in the near future and have some funds subscribed already. A number in the vicinity are very anxious that the Brethren should erect this churchhouse, so they may have a permanent place of worship. There is still some land to be had on reasonable terms in this "fig-garden" country and we would be glad to welcome members in our midst, to enjoy both the spiritual and temporal blessings with us.—Mrs. J. C. Groff, Fresno, Calif., June 22.

Glendale.—By request of the Presbyterians, Eld. M. M. Eshelman delivered his well-known lecture in that congregation on the evening of June 15. It was very much appreciated on account of its range being world-wide.—Mildred Fischer, Glendale, Calif., June 21.

Reedley church met in council June 14, with Eld. M. H. Miller presiding. It was decided that the Senior Christian Workers take up an offering one Sunday of each month to help prepare some one for the home or foreign mission field. Our Intermediate Christian Workers are doing splendid work under the leadership of Sister Noll. They have decided to support a native worker of India.—Mabel Armantrout, Reedley, Calif., June 20.

COLORADO

Denver.—Five of our Sunday-school workers attended the Sunday-school Convention, which was held at Pueblo recently, and brought back a very interesting report. It is a great inspiration for so large a body of workers to meet together.—S. A. Miller, Denver, Colo., June 25,

of the meetings, and thus came in personal contact with many.

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Reedley church met in council June 14, with Eld. M. H. Miller presiding. Bro. Willard Cochern was elected church trustee. Harvest Meeting committees were appointed for the two churchhouses. The love feast was appointed for Oct. 26. We are expecting Bro. B. D. Hirt to be with us in a series of meetings in September.—Orpha Bridge, Monticello, Ind., June 23.

Nappanee church met in regular business meeting June 19. We decided to have our Harvest Meeting, with Children's Day exercises in the afternoon, sometime in August. It was decided that our love feast be held on Thanksgiving evening. Our pastor and wife, Brother and Sister John F. Appleman, have had a very urgent call to return to their home congregation, but all phases of our work have progressed so nicely under their able direction that we wish them to remain with us. May 25 our teacher-training class of seven members enjoyed their graduation exercises. Bro. Harvey Hartsaugh delivered the address. May 18 Sisters Sadie Miller and Esther Eisenhire, and Bro. Roger Winger, of Bethany Bible School, gave two missionary programs, which were very much appreciated. Sister Miller gave her interesting illustrated talk on India. Bro. Winger gave a forceful address, suggesting some of the world's greatest needs and their responsibilities in the present crisis. Sister Eisenhire conducted the Children's hour in the afternoon. Our church went over the top in her Armenian-Syrian Relief offering, giving $800.—Fern Grosh, Nappanee, Ind., June 22.

Pleasant Dale church met in council May 31, with Eld. Frank Fisher presiding. The church decided to secure Bro. Roy Dilling and wife to help us in a series of meetings in August, Sister Dilling to lead the singing. The Annual Conference offering amounted to about $92. We recently raised $85.85 for the committee on Dress Reform. Several elders from adjoining churches were present at the council, and Bro. I. B. Wike remained over Sunday.—Emma Miller, Decatur, Ind., June 23.

Upper Fall Creek church met in council June 21, with Bro. D. F. Hoover in charge. We will hold our fall love feast Oct. 25, at 6:30 P. M. Delegates were chosen to District Meeting. Bro. D. F. Hoover is to represent the church and the writer the Sunday-school.—Rachel E. Dellinger, Middletown, Ind., June 23.

Wabash church met in council June 19, with Eld. E. S. Brubaker presiding. One was received into the church from the Progressive Brethren. We expect Bro. W. C. Detrich to begin a series of meetings June 24. Our love feast is appointed for Sept. 6, beginning at 7 P. M. Bro. E. S. Brubaker was chosen to continue as elder in charge for two years.—Barbara E. Pulley, Wabash, Ind., June 23.

West Eel River congregation met in council June 21, with Brethren T. D. Butterbaugh, Geo. Deeter, and Amos Freed presiding. One letter of membership was received. Several visitation committees then gave reports. The two delegates to Sunday-school Meeting this year are Bro. Roy Kline and Sister Marie Metzger. Brethren Clarence Ruth and Malden Rhodes were chosen delegates to the State Sunday-school Convention. Not having a ministerial committee, one was chosen, consisting of three members. Several weeks ago Bro. Roy Kline was elected to the ministry.—Ruth I. Metzger, Claypool, Ind., June 24.

IOWA

Dallas Center church observed Mothers' Day with a special program, which was largely attended. June 14 and 15 we held our love feast and had a very good meeting. Eld. S. M. Goughnour, of Ankeny, Iowa, officiated and also preached two good sermons on Sunday to large audiences. Our Annual Meeting offering amounted to $421.50.—Anna Coughnour, Dallas Center, Iowa, June 22.

Greene church enjoyed another love feast service June 14, with Bro. W. H. Lichty officiating. We had a very impressive service in the afternoon of the same day, when one minister, Bro. Harry Smith, and two deacons, Brethren Hugo Kenhue and Lewis Kingery, with their wives, were installed. Bro. W. H. Lichty officiated. Sister Olson, of the Bethany Bible School, was with us in these services and led the music. Ten persons drove twenty auto loads from here over to the dedication services at the Franklin County church.—Elsie A. Fyle, Greene, Iowa, June 20.

Mt. Etna church met in council June 21, with Bro. Harry K. Rogers presiding. Sunday-school officers were elected for the following six months with Anda Johnston as superintendent. Christian Workers' officers were elected with Minnie Walker as president. We decided to hold our fall love feast Sept. 6. Our new pastor, L. M. Wolfe, and family, came to us from Kansas and preached his first sermon for us June 15. We are few in number but we feel that the Lord is with us and is blessing us.—Wm. Hickeox, Mt. Etna, Iowa, June 23.

KANSAS

East Maple Grove.—May 1 this church was reorganized. Elders R. F. McCune and H. T. Brubaker were present. Bro. McCune was chosen presiding elder, and officers were elected to complete the organization. Bro. A. J. Ellenberger is our resident minister. He has recently purchased property one and a half miles from the church. Leading men of our community were anxious to have Bro. Ellenberger and family located here permanently, and their influence prevails. We are raising money for the Armenian and Syrian Relief. The community has given liberally. Our members here seem to be very prosperous people.—H. E. Myers, Gardner, Kans., June 10. worked by a progressive people.—H. E. Myers, Gardner, Kans., June 10.

Garden City.—On Friday before Mothers' Day some of the mothers of Garden City met at the call of Sister H. D. Michael, wife of our pastor, to talk over the idea of having a Mothers' Meeting. We are now enjoying a good live Mothers' Meeting each alternate Friday afternoon. We are finding many places where we can give and receive inatrnction and help. We are also finding that the present cleve inatrnction and help. We are also finding that the present civic world conditions are making it a greater responsibility to rear children and be real home-makers.—Sister Edyth Weaver, Garden City, Kans., June 21.

Morrill.—Sunday morning of June 15 we enjoyed a beautiful and pleasing Children's Day program. The offering, which was over pleasing Children's Day program. The offering, which was over $23, will be used in Child Rescue work. Sunday evening our pastor, Bro. W. H. Yoder, gave us an interesting report of the Winona Conference. Our Conference offering amounted to $885.—Mrs. Delilah A. Maxey, Morrill, Kans., June 21.

Verdigris church enjoyed her love feast June 14. On Sunday following we met at the Madison house with the members of the Ministerial Board of the Southeastern District of Kansas. Brethren C. Watkins Board of the Southeastern District of Kansas. Brethren C. Watkins and J. E. Clark presided. Bro. D. H. Heckman and wife were advanced to the eldership, and Bro. Leonard Berkin and wife were elected to the ministry. Bro. Heckman and family left last week for McPherson College, to prepare themselves for greater work.—Mrs. J. H. Elrod, Madison, Kans., June 24.

MARYLAND

Accident.—June 14 Bro. B. F. Waltz, of Salisbury, Pa., began a series of meetings, continuing for one week. He delivered eight inspiring sermons and much interest was manifested. Eighteen were received into the church by baptism. One was baptized the week previous to the meetings and seven united with the church on former baptism. These meetings closed June 21 with a love feast at which 110 communed.—Bertha Spoerlein, Accident, Md., June 25.

MICHIGAN

Lake View.—We held our love feast May 31. Brethren J. E. Ulery

SOUTHWESTERN MISSOURI AND NORTHWESTERN ARKANSAS

The Sunday-school Meeting of the above-named District is to be held in the Greenwood church, Cabool congregation, Texas County, Mo., July 12.

SUNDAY-SCHOOL MEETING

Forenoon Session

In What Way Does the District Sunday-school Meeting Benefit Our Sunday-school?—Raymond Gass, J. B. Hylton, Edgar Harris. The Relation of the Sunday-school to Ministerial Work.—W. R. Argabright, Howard Masters, A. M. Peterson. How Can We Reach and Hold the Indifferent in the Sunday-school?—Sister Sarah Fike, Elna Hylton.

Afternoon Session, 1: 45

The Sunday-school's Responsibility and Duty to the Present World Conditions.—Orin Harvey, Lester Fike. The Value of Teacher-training and Institute.—Lee Bosca, Dorothy Oxley, Lillie Deddens, Zella Fike. Round Table Topics (open for general discussion): (1) The Teacher as Soul-Winner. (2) The Minister's Place in the Sunday-school. (3) Our Young People's Opportunities. (4) The Best Method of Conducting the Opening and Closing Exercises.

Evening Session, 7: 30

Devotional Exercises.—C. W. Gitt. Our Home Missionary Program and Christian Workers.—Sam Robison, R. F. Bowman. Missionary Address.—Hester Oxley.

Committee: Florence Oxley, Zella Fike, A. W. Adkins, District Secretary.

Resolutions Adopted at the Winona Lake Conference

SPECIAL RESOLUTIONS

On Dress Reform

Whereas, Many present styles of women's dress are " unhygienic, immodest, inconvenient and conducive to extravagance and immorality," and

Whereas, The General Federation of Women's Clubs, the New York City Women's Federation, the Women's Christian Temperance Union, and many similar organizations, have taken definite action in this matter; therefore, be it

Resolved, That the Church of the Brethren, in General Conference (1919) assembled, hereby express our appreciation of the definite action taken by these organizations in the general forward movement for sane clothing, and that in so far as scriptural modesty is upheld, we pledge our hearty co-operation; and be it

Resolved, That we go on record as standing behind every righteous effort to avoid foolish, fleeting fashions, to discard jewelry and useless ornaments, and to make clothing modest, simple, practical and economical for the moral spirit of the nation and the practical relief of the great world need. And further, be it

Resolved, That a copy of these resolutions be given space in our own publications; also that a copy be sent to each of these various organizations, with a request for publication by them as far as agreeable.

On Temperance

The General Temperance Committee of the Church of the Brethren, through the International Conference of the Church of the Brethren in session at Winona Lake, Ind., June 5-11, 1919, numbering over six hundred delegates and with every state hereby present, hereby appeals to Congress to let the War Prohibition Measure stand. We protest against its nullification, and pray that nothing be done to lessen the coming of permanent prohibition.

To the Secretary of War

The Church of the Brethren, at its International Conference, held at Winona Lake, Ind., June 5-11, 1919, officially represented by over six hundred delegates, duly appointed by the congregations throughout the United States, Europe, India and China; and with more than ten thousand of her members present in assembly, by rising vote unanimously passed the following:

Resolved, First: That we make formal and official expression of our appreciation of the prompt attention and uniform kindness of the Honorable Newton D. Baker and his able assistants in the War Department of the United States, who, amidst the stress and strain of war conditions, steadily and courteously regarded our position and claim, on account of conscience and religion, and so freely gave their aid in making application of the law which provided for the exemption from militant service for those whose conscience and religion forbid such service. Especial attention is made of the aid rendered when our men appeared in the camps and in the emergencies that arose there.

Second: That we take this occasion to renew to the Honorable Secretary of War an expression of our abhorrence of war and our testimony in favor of peace, and the furtherance of those sentiments that make for peace.

We desire and shall ever pray that our beloved country shall stand, in the interest of its own citizenry and in the presence of the wide world that looks hitherward towards us, as a nation whose ideals and laws and standards and sense of citizenship all savor of peace and tolerance and righteousness towards all.

And that we most respectfully but most earnestly and specifically protest against the enactment of laws that contemplate enforced military training—and especially against such training in the schools of our land,—believing that such action would be a step backward of several centuries in the ideals of government and the civilization of the world.

To the Secretary of War and the President

To the Honorable Woodrow Wilson, President of the United States:

At the International Conference of the Church of the Brethren, held at Winona Lake, Ind., June 5-11, 1919, officially represented by over six hundred delegates, duly appointed by the congregations throughout the United States, Europe, India and China; and with more than ten thousand of her members present in assembly, by rising vote, the following addressed to you was unanimously passed:

First, three years ago, when the ominous and threatening clouds of war were gathering in our firmament, we made formal presentation to you, reciting our religious tenets forbidding our members to engage in war, and concerning our claims of conscience restraining us from militant service and learning the arts of war. With this we stressed our plea for provisions in the laws and the execution thereof that would release us from militant service. We wish to renew that vote and official sanction, to give expression to our deep sense of appreciation of the respectful attention which our appeals received. We also make recognition of the generous and tolerant interpretation you placed on the laws enacted by Congress concerning the claims of the conscientious objector.

Second: We have followed with interest your course and policy in dealing with the tremendous issues that have rested so largely upon your judgment and conscience concerning the affairs of our own country and the wider and broader affairs of the earth. We hereby express our admiration of your advanced views, wise position and tolerant and Christian standards manifested in your attitude towards the subject of peace and the settlement and adjustment of the affairs of the world and its future protection from the menace and perils of war.

Third: We take this occasion to renew to you the expression of our abhorrence of war and our testimony in favor of peace and the furtherance of those sentiments that make for peace.

We desire and shall ever pray that our beloved country shall stand, in the interest of its own citizenry, and in the presence of the wide world that looks hitherward towards us, as a nation whose ideals and laws and standards and sense of citizenship all savor of peace and tolerance and righteousness towards all. And that we most respectfully but most earnestly and specifically protest against the enactment of laws that contemplate enforced military training,—especially against such training in the schools of our land,—believing that such action would be a step backward of several centuries in the ideals of government and the civilization of the world.

To the Senate

To the Honorable Members of the Senate of the United States, in Congress Assembled:

At the International Conference of the Church of the Brethren, held at Winona Lake, Ind., June 5-11, 1919, officially represented by over six hundred delegates, duly appointed by the congregations throughout the United States, Europe, India and China; and with more than ten thousand of her members present in assembly, by rising vote the following addressed to you was unanimously passed:

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To the House of Representatives

To the Honorable Members of the House of Representatives of the United States, in Congress Assembled:

At the International Conference of the Church of the Brethren, held at Winona Lake, Ind., June 5-11, 1919, officially represented by over six hundred delegates, duly appointed by the congregations throughout the United States, Europe, China and India; and with more than ten thousand of her members present in assembly, by rising vote the following addressed to you was unanimously passed:

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And that we most respectfully but most earnestly and specifically protest against the enactment of laws that contemplate enforced military training—and especially against such training in the schools of our land,—believing that such action would be a step backward of several centuries in the ideals of government and the civilization of the world.

GENERAL RESOLUTIONS

Whereas, It has pleased our Heavenly Father to bring us safely through another year fraught with pestilence, war and varied experiences, and

Whereas, Through his providence many of us have been permitted to enjoy the social and spiritual blessings of this Bicentennial anniversary, and

Whereas, This memorial occasion has under God served to give a larger vision on behalf of the Kingdom of Christ, therefore, be it

Resolved, That we express our thankgiving to our Heavenly Father for his wonderful protection and loving favor.

That we reaffirm our faith in the inspiration and authority of the Holy Scriptures, in the love and holiness of God, in the Deity of our Lord Jesus Christ,—his incarnation, vicarious sacrifice for sin, resurrection from the dead, and personal return, and in the personality of the Holy Spirit.

That we declare our continual fidelity to the ethical doctrines and church ordinances which were taught by Alexander Mack, Peter Becker and others of our early church leaders, which have been potent in giving solidarity and unity to our church.

That at the conclusion of this Beeker Bicentennial Conference we record our gratitude for the faith of our fathers, their devotion to duty, their spirit of sacrifice, and their missionary zeal. That from the memory of these sainted dead we gather increased devotion to the God-given tasks they had in preserving for us the truth of the Fraternity which, under God, they founded, and in whose fellowship they lived and labored until they entered into their rest.

That we heartily endorse the entire Five-Year Forward Movement program in the Church of the Brethren in its phases, including the general, the Sunday-school, the Christian Workers' Society, the Educational, the periodical and the missionary goals. That we commend the General Mission Board, the Sunday-School Board and the Educational Board for setting them forth and for recommending them, not only as goals for attainment, but rather as milestones to be passed on the way to greater things.

That we approve of the purpose and the plan of the Life-Work Conference for the young people, and believing that its results are fraught with great possibilities for the church we recommend its continuance as a part of our Conference program.

That we concur in the recommendation of the Central Service Committee, especially in expressing our abhorrence of war and our continual testimony for peace.

That, as a peace-loving people, we earnestly protest against the enactment of any law of State or National Government, enforcing military training in the public schools of our country, believing it to be not only unwarranted by law, but a real menace to the peace of the world in its psychological effect.

That we deplore the action of President Wilson in recommending the lifting of the ban on liquor, and declare our intention to continue with all the allied forces arrayed against the liquor traffic, to work for the extermination of this world menace.

That we express our thanks to the Program Committee for their effort in bringing to us such excellent program, and to the brethren and sisters who so nobly executed the program which has been of inestimable value to the church.

That we are indebted, First, to the Winona Assembly, for the use of their beautiful park; Second,—to Dr. Dickey, for his invaluable service rendered during the meeting; Third,—to the people of Winona Lake and Warsaw for the hospitality in receiving our people into their homes and for the courtesies they have shown during the Conference; Fourth,—to the Committee on Arrangements and their helpers, who, in a quiet and efficient manner, have arranged and cared for the interests of this meeting.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be sent to "excellent premiums" or "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Alta-Gitt.—By Eld. A. M. Peterson, at his residence, June 12, 1919, D. H. Alta and Mabel N. Gitt, both of Cabool, Mo.—Mrs. C. W. Gitt, Cabool, Mo.

Brant-Hittle.—May 31, 1919, at the residence of the officiating minister, Somerset, Pa., Mahlon Brant and Matilda Hittle, both of Berlin, Pa.—D. B. Hay, Somerset, Pa.

Peterson-Hixson.—By the undersigned, in the First Church of the Brethren, Omaha, Nebr., June 18, 1919, Brother Harry Peterson, of 1718 South Tenth Street, Omaha, and Sister Grace Hixon, of 2930 North Twenty-second Street, Omaha, Nebr.—W. W. Blough, 2615 North Twenty-second Street, Omaha, Nebr.

Strayer-Mack.—By the undersigned, at the home of the groom's parents, June 19, 1919, Bro. Joseph C. Strayer, son of J. B. and Sister Nannie Strayer, of Johnstown, and Miss Lenore S. Mack, daughter of Mr. and Mrs. S. S. Mack, of East Conemaugh.—M. Clyde Horst, Johnstown, Pa.

Walker-Reitz.—By the undersigned, June 12, 1919, at the home of the bride (Brother George and Sister Reitz), Roy S. Walker and Estella Reitz, both of Somerset County, Pa.—D. H. Walker, Somerset, Pa.

Weller-Hotchkin.—At the home of the undersigned, June 2, 1919, Lloyd E. Weller and Mem C. Hotchkin, both of Battle Creek, Mich.—C. L. Wilkins, 1914 Gardner Avenue, Grand Rapids, Mich.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Blough, Sister Kate, nee Mishler, wife of H. D. Blough, died at Ferndale, Pa., of tuberculosis, May 23, 1919, aged 49 years, 7 months and 27 days. She was a faithful member of the West Johnstown church for a number of years. She is survived by her husband, three daughters and three brothers. One son and doughter preceded her. Services in the Sell Street church by Eld. E. M. Detwiler. Interment in Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

Bosserman, Anna B., daughter of Brother Michael and Sister Edna Bosserman, died at the York Hospital, May 26, 1919, aged 5 years, 4 months and 23 days. Services at the home in East York and at the Mummert house by Eld. J. A. Long. Interment in Mummert cemetery.—Alice K. Trimmer, York, Pa.

Bowser, Sister Margaret, daughter of William and Nancy Gibson, born in Noble County, Ind., died May 31, 1919, at the home of her son, Maurice Bowser, Nappanee, Ind., aged 77 years, 4 months and 22 days. She was the eldest of eight children. Sister Bowser was married to Henry Bowser in 1865. To this union there were born two boys and three girls. She was an invalid for ten years, but during all those years was very patient, always thankful for our help given her. She united with the Church of the Brethren about nineteen years ago, and was ever faithful. She leaves two sons, three daughters, five brothers, two sisters, seventeen grandchildren and nine great-grandchildren. Funeral at the church, June 3, conducted by Eld. J. F. Appleman.—A. Laura Appleman, Nappanee, Ind.

Etter, Jos. E., died in the bounds of the Ft. McKinley church May 17, 1919, aged 85 years, 5 months and 18 days. He leaves two sons, one daughter, twelve grandchildren and one great-grandchild. Services in Ft. McKinley church by the writer, assisted by Bro. Wm. Keller.—D. C. Stutsman, Delphos, Ohio.

Evans, Martha Matilda, born in Carroll County, Md., died at her home in Fyrmont, Ohio, June 7, 1919, aged 73 years, 4 months and 5 days. She was the daughter of Solomon and Emily Fox. In 1878 she married Reuben H. Evans and they settled in Ohio. To this union two sons were born, both of whom survive. Services by the undersigned in Brookville, Ohio. Interment in the Eversole cemetery.—Wm. Mannix, Union, Ohio.

Fox, Amos C., died June 12, 1919, of Bright's disease, at Palmyra, Pa., aged 58 years, 6 months and 22 days. He leaves a widow, two sons and six daughters. The widow and three daughters are members of the Annville church. Services by the writer. Text, 2 Peter 1: 24, 25, was selected by the deceased. Services at the Palmyra church. Interment in the Spring Creek cemetery.—Elizabeth Blouch, Palmyra, Pa.

Garber, Sister Jennie C., wife of Bro. Enos F. Garber, died in the bounds of the Middle River congregation, Va., of a complication of diseases, April 9, 1919, aged 62 years, 4 months and 10 days. She lived a very devoted Christian life. She is survived by her husband, one adopted daughter, one sister and five brothers. Services by Bro. P. J. Wenger. Interment in the Middle River cemetery.—Nora V. Liskey, Ft. Defiance, Va.

Givler, Mary Catherine, daughter of Eli and Eliza Miller, born in Miami County, Ohio, died in the bounds of the Pipe Creek congregation June 20, 1919, aged 74 years and 14 days. She married Henry Givler in 1869. To this union were born two sons and two daughters. She united with the Church of the Brethren in 1876. She leaves two sons, one daughter, one sister and one brother. Services by Bro. F. Frank Fisher. Buriol in the Metzger cemetery.—Ruth Dailey, Peru, Ind.

Godfrey, Bro. Martin, died June 9, 1919, aged 72 years. He is survived by one son. Services at the Codorus house by Bro. J. L. Myers and Eld. D. Y. Brillhart. Interment in adjoining cemetery.—E. H. Lehman, Seven Valley, Pa.

Hershey, Raymond S., son of Mr. and Mrs. Abram Hershey, died June 6, 1919, aged 29 years, 7 months and 18 days. He is survived by his mother, five brothers and three sisters. His father preceded him just two years ago. He united with the Church of the Brethren at Covina, Calif., where he made his home. He was drafted in the service and after spending some time in the Camp here, went to over-seas, remaining about ten months. He came back and, after being able to leave the hospital, was discharged. He had been home three days when he went to the creek for o swim and was drowned. Services by Elders Albert Hollinger and Harry Brindle, assisted by Rev. Jesson, of the Lutheran church.—Ida M. Lightner, Gettysburg, Pa.

Hoover, Bro. Frank, died at his home, near Hagerstown, Md., April 26, 1919, aged 65 years and 6 months. He is survived by his wife, one son and one sister. Services in the Antietam church by Bro. D. R. Petre. Interment in the cemetery adjoining.—C. E. Martin, Maugansville, Md.

Jacobs, Bro. Abram, died at his home in Mechanicsburg, Pa., May 24, 1919, aged 82 years. Death was due to paralysis. In 1868 he was united in marriage to Levina Klinedinst. To this union thirteen children were born. The widow and seven children survive. He was a kind and affectionate father, and a consistent member of the Church of the Brethren for nearly fifty years. Funeral services at the home by Bro. Jacob A. Miller, assisted by H. N. Fegley, of the Lutheran church. Interment in the Mechanicsburg cemetery.—J. W. Galley, Mechanicsburg, Pa.

Kratz, Bro. Stehman, born at Lititz, Lancaster Co., Pa., May 11, 1866, died at the St. Joseph's Hospital in Lancaster, Pa., after an operation for a complication of diseases, May 30, 1919, aged 53 years. He was a member of the Church of the Brethren. Thirty years ago he was married to Cathrine Leed. To this union were born four daughters, all of whom survive. His wife preceded him seven years ago. Feb. 5, 1919, he was married to Sister Elizabeth Collins, who survives, together with two step-children. A few days before his death he was anointed. Services by Eld. H. B. Yoder, at the Mohler church. Burial remains were laid to rest in the adjoining cemetery.—Leah N. Phillips, Lancaster, Pa.

Landis, Bro. Abram W., born Oct. 30, 1837, died June 14, 1919, aged 81 years, 7 months and 14 days. He was struck by the flyer at a crossing in the city of Lebanon, and instantly killed. Services by Elders John Herr and A. B. Strickler. Text, Psa. 39: 4, 5. Services and interment at the Tulpehocken meetinghouse.—Nathan Martin, 1031 Poplar Street, Lebanon, Pa.

Laugle, Sister Sarah, died at her home, near Bowmansdale, Pa., May 29, 1919, aged 84 years, 4 months and 27 days. Her death was due to a complication of diseases. She was a member of the Church of the Brethren for a number of years. She leaves two sons and one daughter. Funeral services by Bro. Jacob A. Miller, assisted by Bro. I. C. Johnson. Text, John 11: 25. Interment in the Filey cemetery.—J. W. Galley, Mechanicsburg, Pa.

Long, Elizabeth A., nee Shock, born in Montgomery County, near Brookville, Ohio, died in Arcanum, Ohio, at the home of her daughter, Mrs. Wm. Degler, May 31, 1919, aged 77 years, 5 months and 5 days. She married Samuel Long in December, 1850. Four years later she became a member of the Church of the Brethren and remained faithful to the end. She is survived by four sons, three daughters, nineteen grandchildren and four great-grandchildren. Services by Eld. John Heutsman at the Pitsburg house.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

Nighawander, Sister Adeline, born in Canada, died at the Old Folks' Home at San Mar, Md., June 8, 1919, aged 72 years, 8 months and 24 days. She was married to Emanuel Nighawander, who preceded her four years ago. She came with her husband to this county soon after her marriage. She united with the Church of the Brethren shortly afterwards, and lived a faithful life, being a member of the Welsh Run congregation. Soon after the death of her husband she

Lloyd E. Weller and Mera C. Hotchkin, both of Battle Creek, Mich.—C. L. Wilkins, 1914 Gardner Avenue, Grand Rapids, Mich.

FALLEN ASLEEP

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Ester, Jos. E., died in the bounds of the Pt. McKinley church May 17, 1919, aged 85 years, 5 months and 18 days. He leaves two sons, one daughter, twelve grandchildren and one great-grandchild. Services in Ft. McKinley church by the writer, assisted by Bro. Wm. Keller.—D. C. Stutsman, Dayton, Ohio.

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Fox, Amos C., died June 12, 1919, of Bright's disease, at Palmyra, Pa., aged 38 years, 6 months and 22 days. He leaves a widow, two sons and six daughters. The widow and three daughters are members of our church. Services by Eld. John C. Zug. The text, 1 Peter iv: 24, 25, was selected by the deceased. Services at the Palmyra church. Interment in the Spring Creek cemetery.—Elizabeth Blouch, Palmyra, Pa.

Garber, Sister Jennie C., wife of Bro. Enos F. Garber, died in the bounds of the Middle River congregation, Va., of a complication of diseases, April 9, 1919, aged 62 years, 4 months and 10 days. She lived a very devoted Christian life. She is survived by her husband, an adopted daughter, one sister and five brothers. Services by Bro. P. J. Weaver. Interment in the Middle River cemetery.—Nora V. Liskey, Ft. Defiance, Va.

Givler, Mary Catherine, daughter of Eli and Eliza Miller, born in Miami County, Ohio, died in the bounds of the Pipe Creek congregation June 30, 1919, aged 74 years and 14 days. She married Henry Givler in 1869. To this union were born two sons and two daughters. She united with the Church of the Brethren in 1876. She leaves two sons, one daughter, one sister and one brother. Services by Bro. Frank Fisher. Burial in the Metzger cemetery.—Ruth Dailey, Peru, Ind.

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Horshoy, Raymond S., son of Mr. and Mrs. Abram Hershey, died June 5, 1919, aged 20 years, 7 months and 18 days. He is survived by his mother, five brothers and three sisters. His father preceded him just two years ago. Six years ago he united with the Church of the Brethren at Covina, Calif., where he made his home. He was drafted in the service and after spending some time in the Camp here, was sent over-seas, remaining about ten months. He came back and, after being able to leave the hospital, was discharged. He had been home three days when he went to the creek for a swim and was drowned. Services by Elders Albert Hollinger and Harry Brindle, assisted by Rev. Hesson, of the Lutheran church.—Ida M. Lightner, Gettysburg, Pa.

Hoover, Bro. Frank, died at his home, near Hagerstown, Md., April 26, 1919, aged 65 years and 6 months. He is survived by his wife, one son and one daughter. Services in the Broadfording church by Bro. D. R. Petre. Interment in the cemetery adjoining.—C. E. Martin, Maugansville, Md.

Jacoba, Bro. Abram, died at his home in Mechanicsburg, Pa., May 24, 1919, aged 78 years. His death was due to paralysis. In 1868 he was united in marriage to Levina Rhnedinst. To this union thirteen children were born. The widow and seven children survive. He was a kind and affectionate father, and a consistent member of the Church of the Brethren for nearly fifty years. Funeral services at the home by Bro. Jacob A. Miller, assisted by H. N. Pegley, of the Lutheran church. Interment in the Mechanicsburg cemetery.—J. W. Galley, Mechanicsburg, Pa.

Kratz, Bro. Stehman, born at Lititz, Lancaster Co., Pa., May 11, 1866, died at the St. Joseph's Hospital in Lancaster, Pa., after an operation for a complication of diseases, May 30, 1919, aged 53 years. He was a member of the Church of the Brethren. About thirty years ago he was married to Cathrine Leed. To this union were born four daughters, all of whom survive. His wife preceded him seven years ago. Feb. 5, 1919, he was married to Sister Elizabeth Collins, who survives, together with two step-children. A few days before his death he was anointed. Services by Eld. H. B. Yoder, at the Mohler church. His remains were laid to rest in the adjoining cemetery.—Leah N. Phillipy, Lancaster, Pa.

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Jacoba, Bro. Abram, died at his home in Mechanicsburg, Pa., May 24, 1919, aged 78 years. His death was due to paralysis. In 1868 he was united in marriage to Levina Rhnedinst. To this union thirteen children were born. The widow and seven children survive. He was a kind and affectionate father, and a consistent member of the Church of the Brethren for nearly fifty years. Funeral services at the home by Bro. Jacob A. Miller, assisted by H. N. Pegley, of the Lutheran church. Interment in the Mechanicsburg cemetery.—J. W. Galley, Mechanicsburg, Pa.

Kratz, Bro. Stehman, born at Lititz, Lancaster Co., Pa., May 11, 1866, died at the St. Joseph's Hospital in Lancaster, Pa., after an operation for a complication of diseases, May 30, 1919, aged 53 years. He was a member of the Church of the Brethren. About thirty years ago he was married to Cathrine Leed. To this union were born four daughters, all of whom survive. His wife preceded him seven years ago. Feb. 5, 1919, he was married to Sister Elizabeth Collins, who survives, together with two step-children. A few days before his death he was anointed. Services by Eld. H. B. Yoder, at the Mohler church. His remains were laid to rest in the adjoining cemetery.—Leah N. Phillipy, Lancaster, Pa.

Landis, Bro. Abram W., born Oct. 30, 1837, died June 14, 1919, aged 81 years, 7 months and 14 days. He was struck by the flyer at a crossing in the city of Lebanon, and instantly killed. Services by Elders John Herr and A. H. Brubacher. Text, Psa. 39: 4, 5. Services and interment at the Tulpehocken meetinghouse.—Nathan Martin, 1031 Poplar Street, Lebanon, Pa.

Lengle, Sister Sarah, died at her home, near Bowmansdale, Pa., May 27, 1919, aged 69 years and eight months. Her death was due to a complication of diseases. She was a member of the Church of the Brethren for a number of years. She leaves two sons and one daughter. Funeral services by Bro. Jacob A. Miller, assisted by Bro. I. C. Johnson. Text, John 11: 25. Interment in the Piley cemetery.—J. W. Galley, Mechanicsburg, Pa.

Long, Elizabeth A., nee Shock, born in Montgomery County, near Brookville, Ohio, died in Arcanum, Ohio, at the home of her daughter, Mrs. Wm. Degler, May 31, 1919, aged 77 years, 5 months and 5

discontinued housekeeping and went to the Old Folks' Home. While at the Home, she became the close associate of many of the inmates, who will greatly miss her motherly advice and counsel. She, with her husband, has been much interested in the workings of the church and the saving of souls. Both gave liberally of their means toward the support of the church and home and foreign mission work. She is survived by three brothers and two sisters. Services in the Broadfording church by Eld. D. M. Zuck, assisted by Eld. Caleb Long. Interment in the adjoining cemetery.—C. E. Martin, Maugansville, Md.

Nininger, Charles Edw., died May 8, 1919, aged 37 years, 11 months and 12 days. He married Sarah Ann Rhoads in 1870. To this union were born eleven children five of whom survive, together with his wife. Bro. Nininger was called to the ministry a number of years ago in the State of Oregon. He tried to fill this position to the best of his ability. Services by the writer in Santa Ana.—A. C. Snowberger, Anaheim, Calif.

Ray, Bro. Frank, died in the bounds of the Middle River congregation, Va., of kidney trouble, Feb. 1, 1919, aged 57 years, 1 month and 23 days. He has been a consistent member of the Church of the Brethren since 1910. He is survived by his wife, seven daughters, three brothers and one sister. Services by Bro. B. B. Garber. Interment in the Middle River cemetery.—Nora V. Liskey, Ft. Defiance, Va.

Royer, Bro. Henry, born in Wahash County, Ohio, died in the hospital at Salem, Oregon, June 12, 1919, aged 78 years, 8 months and 17 days. When nineteen years old he married Mary Ann Cue. To this union were born ten children, four of whom are living. His wife preceded him only a few months ago. Services by Bro. S. S. Reed. Interment in the Norway cemetery. He united with the Brethren church when quite young.—Rachel Michael, Myrtle Point, Oregon.

Secrest, Newton B., died at his home near Welsh Run, Pa., June 7, 1919, aged 64 years, 2 months and 14 days. He was a member of the Church of the Brethren for many years. He is survived by his wife, three sons, five daughters, eight grandchildren and one brother. Services at the Welsh Run church by Bro. D. M. Zuck, assisted by Brethren Elliott and Hunsberger.—Mrs. N. A. Winger, Mercersburg, Pa.

Shearer, Donald A., son of Mr. and Mrs. Fred Shearer, died June 13, 1919, aged 1 year, 4 months and 26 days. Services at the Salem church, Jacobus, Pa., by Bro. J. L. Myers and Eld. D. Y. Brillhart. Interment in adjoining cemetery.—E. H. Lehman, Seven Valley, Pa.

Shenk, Sister Lizzie, died of tuberculosis, June 7, 1919, aged 16 years, 5 months and 9 days. Services by Brethren Henry S. Zug and Nathan Eshelman at the Chickies house. Interment in the cemetery adjoining.—S. C. Leib, Manheim, Pa.

Snyder, Bro. John H., died at his home at Clover Hill, in the Beaver Creek congregation, Rockingham County, Va., of cancer June 2, 1919, aged 79 years, 9 months and 2 days. He was a son of John and Elizabeth Snyder. He has been a faithful member of the church for more than forty years. He is survived by his wife, four sons and five daughters. Services at Beaver Creek by Elders J. D. Glick and M. B. Miller. Burial in adjoining cemetery.—Nannie J. Miller, Bridgewater, Va.

Stouffer,—Mrs. Emma J., wife of Bro. Lewis E. Stouffer, died at her home, near Hagerstown, Md., April 10, 1919, aged 56 years, 9 months and 11 days. She is survived by her husband, two sons and one daughter. Services in the Broadfording church by Brethren D. R. Petre and C. M. Hicks. Interment in the cemetery adjoining.—C. E. Martin, Maugansville, Md.

Teeter, Stephen D., born in Pike County, Ohio, died at his home in Peebles, Ohio, June 16, 1919, aged 65 years, 10 months and 10 days. He leaves his wife, seven children, one brother and four sisters. When nineteen years of age he united with the Baptist church and later identified himself with the Christian Union faith, in which he died. Services at the home by the writer. Burial at Locust Grove. —Van Eight, Peebles, Ohio.

Trimmer, Landis Levan, born in York County, Pa., died Oct. 5, 1918, aged 31 years, 2 months and 26 days. He was drafted and sent to Camp Lee, Va., where he became ill with influenza and pneumonia. He was taken home for burial, but because of the quarantine a private funeral was held. June 1 memorial services were held by the writer and Rev. C. H. Attland. He leaves his father and mother, two brothers and four sisters.—O. W. Cook, Dillsburg, Pa.

Wampler, Sister Catharine, nee Miller, died at her home, near Dayton, Va., June 3, 1919, aged 71 years, 2 months and 15 days. Sister Wampler united with the church of her choice early in life, and remained a faithful, exemplary sister. For several years she was confined to her home. Prior to this she was found at all the church services, when at all possible. During her sickness the anointing was administered, which she enjoyed very much, as well as all other visits and services held with her. The deceased was the wife of the late Bro. John Wampler, one of our faithful deacons. She leaves two daughters and three sons. Services at the Bridgewater church, conducted by Eld. J. M. Kagey, assisted by the writer. Text, Rev. 14: 13. Interment in the cemetery near by.—S. I. Bowman, Harrisonburg, Va.

West, Sister Mary, died March 19, 1919, aged 26 years. She united with the Church of the Brethren in 1916 and was a faithful member of the Rowland Creek congregation. Services at the home by Brethren N. C. and J. A. Reed.—Nancy J. Suit, Seven Mile Ford, Va.

Wegeman, Mary Alice, daughter of Christian and Susannah Stouder, died May 23, 1919, aged 50 years, 10 months and 21 days. She is survived by her husband and one brother. She united with the Church of the Brethren about thirty years ago and lived a faithful Christian life. Services in the West Goshen church by Elders Frank Kreider and Wm. Hess.—Myrtle E. Ulrich, Goshen, Ind.

The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Church of the Brethren, and is the only church organ published by the authority of the Conference. Price, $1.50 per annum.

It must earnestly pleads for a return to the apostolic order of worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future reward and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life;

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13; is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

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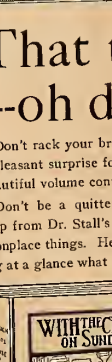

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THE GOSPEL MESSENGER

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"STRETCHING FORWARD."—Philpp. 3:13

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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Yes, to be sure, it is the same old world of selfish rivalries, but it is also a new world in the making. For in the hard rock of world intrigues and jealousies there is already many a crevice filled with the rich, moist earth of justice, faith and square dealing. The seed of international good will is sprouting in it. Soon you will see the blade, after that the ear, and bye and bye the full corn in the ear.

The Strongest Thing in the World

It isn't some new, high-powered explosive. It is very old and usually makes very little noise. But the pressure never ceases. The most powerful forces in this world are quiet and persistent.

This is the way Paul came to mention it: He was writing the new-born Christians of Galatia. Some would-be teachers had appointed themselves to the solemn but very necessary duty of telling these heathen converts what was what. They succeeded. That is, they succeeded in getting these young churches all muddled up about "the law." Must we, or must we not, be circumcised? was one of the big questions.

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But the power of such a faith has this serious limitation: It does not tie up with God. It avails, but not "in Christ Jesus." It fights against God instead of with him. It is, therefore, doomed to final failure. God is love, and no faith except a faith inspired by love can lay hold upon the forces of Omnipotence. No other faith can possibly work "in tune with the Infinite."

Only a love-wrought faith is strong enough for Christian needs. Only a love-driven faith is strong enough to overcome the world. But such a faith, thank God, *is* strong enough. It is the force, and the only force, that enables individual Christians to surmount all obstacles and come out more than conquerors. It is the force, and the only force, that will make the kingdom of the world become the Kingdom of our Lord and of his Christ.

It has seemed sometimes that there ought to be some quicker, easier, more effective way to do it. But there is not. There can not be. For the obstacles which must be overcome in the building of the Kingdom will not yield to any other kind of force. Spiritual powers can be defeated only by spiritual weapons.

It is very true that physical might is more successful than "faith working through love" for the accomplishment of some things. For quick results in reducing an obstreperous boy to a state of harmlessness, a strong arm is better than soft words. And a violent, unreasoning mob, bent on murder and destruction, may be subdued by bayonets more readily than by arguments. But granting that muscular strength can do some things which loving faith can not, and granting, further, the usefulness of such methods in some circumstances, this does not, by any means, disprove our contention. For the conquest of the spirit mere might is a puny, powerless thing. That is a more difficult undertaking and requires, therefore, a more powerful kind of pressure. And that,—the conquest and direction of human wills,—is the real job before us. That is what it takes to make the Kingdom grow.

No amount of physical power, natural or supernatural, can avail for bringing human thoughts into captivity to the obedience of Christ. The question of the power required in this great enterprise is one, not of quantity but quality.

There is no other way to do it. God has no other plan, because there can be no other plan. What the church needs is more faith and more love to make it work. Faith and love,—these are the two cords which, intertwined, will make a cable strong enough to draw the world to God.

"Faith working through love" is the strongest thing in the world.

The Point of Moral Reserve

Even the worst criminals have their codes of honor. There are some things they would not do. One such who had become a Christian, recalling his former evil life and the long list of offenses which he had committed, insisted that he would never, in his worst moods, have allowed a wounded man to suffer while he himself was comfortable. Every man, however stained with sin, has left, within his soul, a certain untouched field of moral reserve.

This is a significant fact, an exceedingly encouraging one. And it contains a hint for evangelists, pastors and Christian workers generally. Find that spot, and cultivate it. Plant in it some seeds of Gospel Truth. Use it as a center of appeal to its possessor, showing him that the same kindly grace of God which has kept this much of him sound, can put new life into the decayed parts and cure them.

This sort of an appeal is not for the man already good enough in his own eyes. It is for the one who considers his case hopeless, who thinks he can not be made "whole." The little reserve he has shows the possibility of the new life. It shows what his capacities really are. Tell him about that.

And if you need encouragement of this kind tell yourself about it too.

"Wherefore Judge Nothing Before the Time"

And the time for judging, Paul went on to say, will be when the Lord comes. He will "bring to light the hidden things of darkness and make manifest the counsels of the hearts."

Paul was explaining to the Corinthians the relation of Apollos and himself to each other and to the Gospel work, and rebuking the folly of his readers in passing judgment on the relative merits of the two leaders.

This is the time for work. Why waste the precious moments in trying to decide who is the best worker? There is a place for all of us. And work enough to keep us all busy. And we are not competent judges, anyway.

Let us keep to our job and leave the Lord's work to him.

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we may know his will concerning us. We, exercising faith, will not be as one beholding his natural face in a glass, going away and forgetting what manner of man he was. But rather, as we know and see, we desire to *be*. Character becomes our longing desire. God bless the man who strives for character! What joy and satisfaction when God speaks to the soul and it grows and develops and takes on the image of God! The real function of faith here is to know his Word, and herein to see him, and then to transform us into his image.

May I quote from that great man of God, J. Wilbur Chapman, who, I have just heard as I am writing, has gone to where we shall all be like the Lord: "A perfumer bought a common earthen jar and filled it with attar of roses. Soon every particle of the substance of the jar was filled with the rich perfume, and long afterward, even when broken, the fragments retained the fragrance. So it is that a human life becomes saturated with the Word of God, when one loves it and meditates upon it continually. The thoughts, feelings, affections, dispositions, indeed the whole character, are influenced by the spirit of the Bible."

What more could one hope for than to possess the purest character—more like him? The "substance of the thing hoped for" here is that we are becoming like him. Ask your Christian neighbors what they most desire above all things, and they will almost invariably tell you that they desire most of all to be spotless Christians. Character is what we so earnestly desire. How triumphant faith is in producing character!

"While it doth not yet appear what we shall be, but we know when he shall appear," faith continuing, "we shall be like him." God be praised for faith that makes us like him. Praise him for the triumph of faith when we "shall see him as he is and be like him."

Richwood, Ohio.

Holy Spirit or Satan, Which?

BY IRA H. FRANTZ

It is a fact not to be denied that men of the world, that is unsaved or non-Christian men, often engage in very commendable acts of philanthropy and social betterment, have high ideals in moral and political affairs, and cast their influence on the side of right in temperance contests and other moral issues. The question is, Are they motived by the good Spirit—or the evil one? The question might resolve itself into two others: (1) Does Satan ever desire men to do good? (2) Does the Holy Spirit play any part in the lives of the unconverted, more than urging them to immediate acceptance of Christ?

Satan is everywhere represented as evil—hopelessly evil. He is called a murderer, a liar, the old serpent, the adversary of men, the deceiver of the whole world. Christ has nothing in common with him. Only enmity exists between them. Nowhere is it even suggested that there is any good in him, for Jesus plainly says there is no truth in him. Satan, then, is never an angel in our ordinary acceptance of the term. When Paul says (2 Cor. 11: 14) that "Satan fashioneth himself into an angel of light," he does not say that he performs any good work. Even the men, "the false apostles," whom Paul is talking about, are evidently consciously deceitful, merely making a pretense of being "ministers of righteousness" in order to gain influence.

Thus Satan ever tries to hide from his human victims his true character. The saloon entrance has nothing about it to suggest the destruction that lurks within. The music coming from the dance-hall or the den of vice may be such as to arouse only reverent emotions in the hearts of the unsophisticated. One of the liquor interests' favorite posters, in the recent temperance fight, represented Liberty as a pure, beautiful woman, pointing to Prohibition, an ugly hunch-backed, narrow-minded man, while she pleads with "Uncle Sam," "There is not room enough here for both of us, Uncle." Naturally one's sympathies are with fair Liberty, about to be driven out by Prohibition. To one who is unable or unwilling to detect the fallacy of the argument, Satan has effectively concealed his character and become an angel of light.

The war profiteer, who gives large sums to various charities, solely to divert attention from his illegal profits, is imitating Satan in this. It does not matter how large his gifts may be, nor what else the man may profess, if his charities come only from these base motives, he is in this a "deceitful worker," trying to appear a "minister of righteousness."

But the war profiteer and the liquor advertiser do not belong to the class mentioned in the first paragraph of this article. For examples of this class take the case of the non-Christian citizen who is known to be thoroughly honest in all his dealings and a good neighbor in every way, the non-Christian man who votes for prohibition, the one who gives liberally (and unselfishly) to charities, or the non-Christian mill-owner who takes a personal interest in the welfare of his employés. Shall we say because these men are not Christians that their acts and characters are prompted by Satan? But the progress of Christ's Kingdom is augmented by the money and vote of the non-Christian. Likewise is the downfall of Satan's kingdom hastened. "A house divided against itself can not stand." "He that is not against us is for us." It seems unlikely that Satan would prompt one of his followers (for we must insist that non-Christian men are his followers) to support a measure so opposed to him as prohibition is.

We can but conclude therefore that when his followers do support good movements and perform righteous acts they are disloyal to their master. Indeed, should it be an unbelievable matter that Satan's followers are often disloyal to him, when we see so much disloyalty among Christ's followers? If the Satanic spirit leads Christians to sin, why may not the Holy Spirit lead sinners to do good?

Jesus says of the Holy Spirit that he will "convict the world in respect of sin, and of righteousness, and of judgment." In its ultimate results, of course, this means to give to every individual a conviction of sin in self, but as a necessary preliminary to this it must also mean to "give the world convictions in respect of sin," etc. This very thing he is now doing. A few generations ago there was little conviction in the world respecting the sin of slavery or of the liquor business. But now such convictions are by no means confined to Christian people. Is it not a triumph for the Holy Spirit that this change in sentiment has taken place? Are not opportunities for Christian work and the salvation of souls greatly increased thereby? Surely Satan has not done this. It must be the work of the Holy Spirit.

In contrast with this convicting work of the Holy Spirit in the world note that "the god of this world hath blinded the minds of the unbelieving that the light of the gospel . . . should not dawn upon them" (2 Cor. 4: 4). Satan, then, prefers that the world should not have convictions respecting sin, righteousness, and judgment. If he had his way, there would be no public sentiment leading to reform. Satan always suggests to the individual who will give him a hearing, that the next step be lower. The Holy Spirit always suggests to every individual who will listen to him, that the next step be higher.

The business of the Holy Spirit in the world is to bring the world to Christ. He does this work specifically by convicting individual sinners and bringing them to repentance, but also generally by reforming the popular mind, leading to better environment in which to carry on his work in individuals. Surely we make a grave mistake if we attribute to Satan any of this great moral reform work, simply because individuals connected with it are non-Christian men, i. e., men whom the Holy Spirit has not yet been able to lead to acceptance of Christ.

Others may err in another direction by supposing that because the Holy Spirit influences a man to live a moral life and do good deeds, that man is therefore saved. Salvation is through Christ alone. A man may, consciously or unconsciously, yield to the Spirit by lending his influence for the general moral betterment (which will result in the salvation of others), while at the same time he resists the further efforts of the Spirit to lead him individually to the Savior for his own salvation. Satan may quiet the man's conscience by telling him that his philanthropies will save him, that he is "better than many Christians," etc. He may even use the example of this servant of his to induce other men to remain away from Christ. Yet it is not consistent with what we know of his character that he should desire any of his servants to be even moral men.

Whatever of good is found in any one, saved or unsaved, is there against the will of Satan. On the whole, the cause of Christ is the gainer in every righteous act, and to the Holy Spirit, therefore, must be attributed the motivating influence.

Beattie, Kansas.

The Church Library

BY O. B. MAPHIS

In Two Parts.—Part One

"Oh books, ye monuments of mind, concrete wisdom of the wisest;
Sweet solaces of daily life, proofs and results of immortality;
Trees yielding all fruits, whose leaves are for the healing of the nations;
Groves of knowledge, where all may eat; nor fear a flaming sword;
Gentle comrades, kind advisers, friends, comforts, treasures,
Helps, governments, diversities of tongues; who can weigh your worth?"

—Tupper: Proverbial Philosophy of Reading.

Never before, in the history of the world, have the affairs of men and nations taken on such new and unheard of ideas for advancement. Changes are affecting men and women in every walk of life. Ideas and ideals are changing by leaps and bounds. It seems that a second Renaissance has come upon the affairs of mankind.

No little part in all these great movements has been played by the libraries of the nations. Indeed, the library world has been a leading factor in all these changes. That libraries have been useful and found a place to serve has been demonstrated very beautifully through the work of the American Library Association for the soldiers and sailors of our Government. Both books and money have been used to a good purpose.

There was a time when the library existed for the collection and preservation of good literature. The library existed for the benefit of the scholar,—a place where he might browse and become absorbed with the great minds of the past.

No less is this true of the library today, which, like all other institutions, has taken on a new phase. Not only the man of letters but the common laborer, the boy and girl of the grades, find here a place to help them grow with the outside world. The library has come to be a servant of the community at large.

Some folks with zeal, but less knowledge, even today, look upon the librarian as rather old-fashioned, but be that as it may, the profession of librarianship is "full of dignity, rich in results" and filled with men and women, loyal and unselfish to mankind.

One writer recently said: "The book-using art is bound to grow, and our failure or success in leading and directing its growth is going to be the measure of our ability to rise to our opportunities." As librarians, he further says, "Never have we seen so many things to be done, or felt so keenly our call to service."

While we have in our country hundreds, yes, thousands, of public libraries, containing thousands of volumes, yet, there is a growing demand for smaller and special libraries. Today the movement for the special library is yet in its infancy. We are going to live to see the time when every business or profession will have its special library. In some of our larger organizations and business houses, such as Marshall Field & Co., Atlas Portland Cement Co., Peoples Gas Light and Coke Co., of Chicago, with similar concerns in other cities, all have their particular libraries. The City of Chicago has its own Municipal Library, where the city officials

(Continued on Page 446)

carry the rank and file of the membership with her. On a few points she did not go as far afield as some would like to have seen her go. The delegates looked the situation over carefully and decided that they were on the safe side of the question. And, by the way, the principle of "safety first" has a decided hold on our people. It was in clear evidence at this Conference. When the way is open for our people to undertake a good work, and they see their duty clearly, they are not slow about moving. But when together in Conference, where they can pray and meditate, they are not disposed to take chances. In Conference and out of it, there is an abiding disposition to test all propositions and to endorse only those that are known to be good. This is the conservative spirit. It may not make as many demonstrations as other kinds of spirit, but it brings about permanent results all the same. We thank the Lord for this phase of the spirit in the workings of the Winona Conference.

Sebring, Fla.

Four Views of Faith

BY H. H. HELMAN

III. Faith and Character

Most of us have never stopped to ask whether faith could have any relation to character. By character here we mean those attributes, necessarily in limited quantities, which contribute to make us the near-perfect human. By character we mean the Christian graces. Can you define the Christian graces? I can not. It is akin to Divine righteousness but never reaches such perfection here. We see it best in that dear Christian mother who, above all others, has real faith. We see it in her love, her purity, her patience, her kindness, her endurance, her forgiveness. Does this character have any dependence upon faith? Can there be a truly good character without faith? Does faith produce character?

Let me convince you by asking a few more questions: Does what you believe have anything to do with what you are—your character? Does what you trust have anything to do with what you are? Does your response to God, your answer to your belief in him, have anything to do with what you are? Does your love of God—another answer to your belief in him—have anything to do with your character? Does your acceptance of Christ as your Redeemer have anything to do with your character? Does your acceptance of the Word, as the revelation of his Will, have anything to do with character? Does the assurance of things hoped for have anything to do with character? Does the perfect persuasion of things not seen have anything to do with character? So now, does faith have anything to do with character? Here I might stop. You understand. But now on the positive:

The very initial exercise of faith changes our character—it changes us from a self to a sinner. It substitutes humility for pride, trust for doubt, love for hate, truth for falsehood, hope for despondency, joy for sorrow. What a change comes over a man who is saved by grace through faith! A wonderful transformation—such as can be had in no other way! We can safely insist on a transformed character after the entrance into the Kingdom, through faith. It can not be secured before. Wonderfully potent power that does this!

Faith draws us to God through our realization of our dependence and need. He meets this and we confide and trust in him. We love him. We fear him. We admire him. We want to be like him and, surprisingly, find ourselves becoming like him. Then we see more of him—*things not seen*—faith having opened our spiritual eyes and again we be-

we may know his will concerning us. We, exercising faith, will not be as one beholding his natural face in a glass, going away and forgetting what manner of man he was. But rather, as we know and see, we desire to *be*. Character becomes our longing desire. God bless the man who strives for character! What joy and satisfaction when God speaks to the soul and it grows and develops and takes on the image of God! The real function of faith here is to know his Word, and herein to see him, and then to transform us into his image.

May I quote from that great man of God, J. Wilbur Chapman, who, I have just heard as I am writing, has gone to where we shall all be like the Lord: "A perfumer bought a common earthen jar and filled it with attar of roses. Soon every particle of the substance of the jar was filled with the rich perfume, and long afterward, even when broken, the fragments retained the fragrance. So it is that a human life becomes saturated with the Word of God, when one loves it and meditates upon it continually. The thoughts, feelings, affections, dispositions, indeed the whole character, are influenced by the spirit of the Bible."

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Stewardship

BY D. C. MOOMAW

THE Church of the Brethren has desired to stand four-square on all the doctrines and policies which our Lord and his apostles have taught and are yet teaching to the peoples of the world. Through all the generations since they established the ancient faith and practice, in the year 1708, in Germany, they have sought the goal of literal construction of the Scriptures. Of course they could not attain perfection in the construction of controverted passages but, on the whole, they have reached a higher standard than probably any other existent organization.

But on one, to me, fundamental point, they have not measured up to the original standard. They seemingly have not comprehended the full import of the question of Christian stewardship. They have not realized the vital doctrine that the worldly goods, of which they have legal ownership, belong to the Lord and that they must, in the final judgment, give an account of their stewardship. They go on and on in the accumulation of property, use or misuse it as their wants and wills suggest, and when they surrender, at the call of death, leave the balance to their posterity. How pitifully few of them recognize the divine claim in the final distribution!

Let us note what our Father thought and said of such people. In Malachi we have the following ominous declaration: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (3: 8, 9).

From this quotation I conclude that unless we give of our possessions what is due our Lord, we will suffer the curse provided for the punishment of "robbers."

In that day the proportion which God demanded was definitely prescribed, to wit, one-tenth, besides certain specific offerings. With us there is no specific proportion demanded. *All* of it belongs to him, even our own lives, if occasion requires it. The measure of our responsibility is the *need of the church*, and our loyalty to the church is determined by our *willingness to meet those needs*. If we know of these needs and have the means to meet them, and refuse or neglect to supply them, we thereby testify that we love worldly goods more than we love our Lord. Such a state of mind and heart will effectually bar us from the final plaudit: "Well done, thou good and faithful servant."

With very many of our brethren, who have accumulated a surplus of temporal goods, provision for children seems to be the plan and purpose of their lives. "I leave all to my children and they may make such use of it as they choose," is a common reply to appeals for endowments or gifts to the church, and each generation passes on to its successor the same determination and the "robbery" continues.

It is intensely gratifying to note such abundance of signs that our people are awakening to a sense of their responsibility to God in such matters. The collection at the late Annual Meeting at Winona Lake was a splendid example of the spirit of Christian stewardship. While it was not a *full measure* of our responsibility, it was a blessed indication that we are progressing in the right direction. From that evidence we can forecast the time when a *quarter*, or a *half*, or even *one million* will be the response to the call for the goods that *belong to our Lord*.

It is a trite saying that "where there is a will there is a way." It was illustrated in the willingness of the American people to subscribe billions of dollars in support of the late war, and if worldly people can subscribe billions for carnal warfare, the Lord's people, if they will, can supply millions for spiritual war. St. Paul says, in 2 Cor. 8: 12: "If there be first a willing mind," our gifts will he accepted and consequent blessings follow.

A beloved brother told me recently that he purposes "to give a child's part to the church." I want to amend that resolution to the extent of giving to our children enough to meet moderate needs and give the church the remainder. When we reach that stage of the requirements of stewardship, we will have all the money that our schools need to train our young people for church work, and to fill our mission fields with consecrated men and women who are willing to give their lives to carry the blessed Gospel to heathen lands, and to send workers into the needy fields of our own country. Less than that will not be pleasing to our Lord. He gave us an example of personal sacrifice that will inspirit us for any and every emergency. He sacrificed *personal pleasure, social position, reputation, worldly glory and wealth* and finally his own life, and unless we have the same spirit, he says, through the Apostle Paul, that "we are none of his."

The Forward Movement is a practical one, of supreme importance to the church, and it embraces the "stewardship" question to the uttermost limit. A "movement" that does not so function is a backward one—a reactionary, digressive affair that will not please God.

I will hazard my reputation as a competent adviser by saying that the Forward Movement could be better emphasized if we had fixed $50,000,000 as our five-year goal. Within that time we should have found 500 members who would have sponsored $50,000 each. The remaining 100,000 would have duplicated that sum, and there you have it. At the present prices of farm and manufactured products I would not exaggerate the outcome by saying that we have 1,000 members whose yearly income is $10,000 and up.

Let us all "*firmly resolve*" that we will acquit ourselves as men and women of God, whom grace and wisdom and loyalty control, and do our uttermost along all the lines of Christian activity to bring about the happy era of "peace on earth and good will" to all the nations thereof.

Roanoke, Va.

Moving Mountains

BY W. G. NYCE

I HAD met Pastor William Fetler, the head of the Russian Bible Institute in Philadelphia, on several occasions, and had been moved by the tremendous earnestness and deep spirituality displayed in his addresses. Expelled from Russia, after a Pauline career of evangelistic activity, and persecutions suffered for Christ, he came to America a few years ago, and at once was accorded the religious leadership of his own people in this country. He had cordially invited me to visit the institution and "come at noon," as the most interesting time of the day—when the most singing was going on.

Having an opportunity between engagements, I went around to 1820 Spring Garden Street, and ventured in past the strange-looking inscription on the front of the building, with a feeling that I was entering a foreign land in real truth.

About a hundred young men and women, some few couples being married and with little families, are housed in three large four-story city dwellings, in the midst of a block, and here they are being schooled, and trained, and gotten ready, as quickly as careful and conscientious progress will admit, to go to Russia and move that great, bleak mountain in the name of Christ. Twenty-five are to go this coming summer—twelve of them to Siberia.

I entered the quadrangle, formed by the removal of several backyard fences, and saw what in this little Russia in Philadelphia is an every-day and characteristic sight. Standing bareheaded under an apple tree in the middle of the open space between the buildings, were forty or fifty young fellows with voices uplifted, singing the Gospel—in Russian! A few women and children were also among the number. Upon every face was an intensity and seriousness of purpose, which made the singing doubly impressive.

When Dr. Fetler saw me he came forward at once, and with outstretched hand welcomed me into the group, introducing me to one and another of the boys, and several of the teachers. He had them sing one or two more songs, leading them himself. Being for the moment called away, he committed me to the care of one of the young men, who made the hour of my stay interesting and pleasant.

It was examination day, and papers were being given out, showing the result of the first encounter with the examiner, and there was much comparing of notes and congratulations, while here and there a face seemed to betoken a bit of disappointment—the whole thing quite characteristic of school life, though under these peculiar conditions, for some of these young Russians can not speak a word of English. Many of the group were learning things elementary, the English language among them, and other first things in a general education, while others were already well educated and doing college work. But all seemed to be on an equality, and that equality was their united consecration to the service of Christ in which they have enlisted.

These young people have come to the school from Philadelphia and from other cities, some even half across the continent, and many have brought all their property and put it in the common fund, voluntarily, to be educated for mission service, and to help educate others. They are enduring inconvenience and privation, in the sacrifice of the comforts they might enjoy if they had remained in their remunerative employments. Now they are working as hard as they can, with no hope of material gain, but the spirit in evidence there, which makes itself felt as soon as the stranger enters the Institute, is one of peace, and complete satisfaction with their self-chosen course.

Dr. Fetler took me into the Chapel, which is a transformation from an old stable and carriage-house, but shows, nevertheless, the result of much loving labor in the changes that have been effected and the care that is taken to make it a pleasant and attractive place of worship. It is just about large enough for its requirements, if everybody sits close. Underneath one end is the book-storage room, where thousands of pamphlets are stored, and whence they are shipped to Russian readers, in America and the homeland.

I was urged to stay and eat the noon-day meal with them, and was turned over to Prof. Ivan Neprash, who had charge of the dining-hall on this day. The dining-room occupies the other half of the basement under the Chapel, and I was quite unprepared for the unique experience I should have when I accompanied my guide down the narrow steps into that place of refreshment. To me it seemed to be not the lower room, but the "upper room" of long ago. Quietly, but cheerfully and happily, the mixed crowd of both sexes and so many different ages, filed down into the room and stood around the long, plain tables. A song was started. The words were in Russian, and unintelligible to me, but the spirit shining out on those upturned faces, the reverence and solemnity of the scene were translatable to any spectator, and I felt that this must be a scene from the early church. Prof. Neprash called on one of the young men to pray, and his prayer was earnest and expressive of the general feeling, as I could see that many were praying with him. The meal seemed like an informal love-feast.

The food was good, but extremely plain—a breaking of bread and a sup of broth—but enjoyed by the hungry students, and no less by the visitor. After the lunch, Prof. Neprash announced that I would say a few words to them, and I told a little story which he interpreted, and which was warmly received by these appreciative listeners.

He then led me through the dormitories and class-rooms. The citizens of Philadelphia, and interested well-wishers of this good work from other places, gave Dr. Fetler over $40,000 last year toward purchasing these buildings and providing equipment, and the good use made of the money is everywhere attested. More is, of course, needed, as everything is crowded to overflowing. The boys sleep ten or a dozen in a room, on double-decked iron beds, and the teachers in charge of the floors have only a small room or two for their family needs. But throughout the cleanliness and order were beyond criticism.

Down in the quadrangle, in explaining the divisions of the buildings, Dr. Fetler had referred to the observatory on the top of one of them—just a plain, old-fashioned cupola—and said: "Up there is the praying-tower. Some one is there every hour of the twenty-four, engaged in prayer for Russia and the world." Now, as we climbed the stairways, we came at last to

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These young people have come to the school from Philadelphia and from other cities, some even half across the continent, and many have brought all their property and put it in the common fund, voluntarily, to be educated for mission service, and to help educate others. They are enduring inconvenience and privation, in the sacrifice of the comforts they might enjoy if they had remained in their remunerative employments. Now they are working as hard as they can, with no hope of material gain, but the spirit in evidence there, which makes itself felt as soon as the stranger enters the Institute, is one of peace, and complete satisfaction with their self-chosen course.

Dr. Fetler took me into the Chapel, which is a transformation from an old stable and carriage-house, but shows, nevertheless, the result of much loving labor in the changes that have been effected and the care that is taken to make it a pleasant and attractive place of worship. It is just about large enough for its requirements, if everybody sits close. Underneath one end is the book-storage room, where thousands of pamphlets are stored, and whence they are shipped to Russian readers, in America and the homeland.

I was urged to stay and eat the noon-day meal with them, and was turned over to Prof. Ivan Neprash, who had charge of the dining-hall on this day. The dining-room occupies the other half of the basement under the Chapel, and I was quite unprepared for the unique experience I should have when I accompanied my guide down the narrow steps into that place of refreshment. To me it seemed to be not the lower room, but the "upper room" of long ago. Quietly, but cheerfully and happily, the mixed crowd of both sexes and so many different ages, filed down into the room and stood around the long, plain tables. A song was started. The words were in Russian, and unintelligible to me, but the spirit shining out on those upturned faces, the reverence and solemnity of the scene were translatable to any spectator, and I felt that this must be a scene from the early church. Prof. Neprash called on one of the young men to pray, and his prayer was earnest and expressive of the general feeling, as I could see that many were praying with him. The meal seemed like an informal love-feast.

The food was good, but extremely plain—a breaking of bread and a sup of broth—but enjoyed by the hungry students, and no less by the visitor. After the lunch, Prof. Neprash announced that I would say a few words to them, and I told a little story which he interpreted, and which was warmly received by these appreciative listeners.

He then led me through the dormitories and classrooms. The citizens of Philadelphia, and interested well-wishers of this good work from other places, gave Dr. Fetler over $40,000 last year toward purchasing these buildings and providing equipment, and the good use made of the money is everywhere attested. More is, of course, needed, as everything is crowded to overflowing. The boys sleep ten or a dozen in a room, on double-decked iron beds, and the teachers in charge of the floors have only a small room or two for their family needs. But throughout the cleanliness and a narrow ladder which led up to a closed trap-door in the roof, and I knew at once that we were at the foot of the mountain upon which prayer was made. Prof. Neprash looked at me a moment, as if hesitating to take a stranger into such a sacred place, but then turned and silently led the way. We climbed up through the trap and quietly closed the door. Kneeling upon the floor, with her arm resting partly upon an open Bible, heavily marked and underscored, was a young girl, dressed in white. She did not look up, but intensity and absorption seemed unmistakably manifested by that bowed figure. She was praying for her beloved Russia, and for wisdom and grace to go to her native land in its hour of great need, and underneath were the everlasting arms of God's written promises upon which she was leaning.

Three hours at a time they stay there, one following another, all the day and all the night, throughout the year. I was shown a book in which they write their impressions, and what the Holy Spirit may give them to say for each other's edification. The book lies open on the bench near by, and if prompted so to do, the worshiper makes his entry in the book, and departs to his other duties. Many pages had been filled with these testimonies.

* * *

Later I had a testimony of my own that I could have added. I came home from that visit with a sense of having been greatly blessed and strengthened. I had for some time been laboring under much discouragement over a certain phase of my own church work. The Sunday evening service came short of being a source of satisfaction, in attendance, interest and power. The difficulty seemed a mountain, that no one could move, though we had talked over it a great deal. I thought of the girl in the praying-tower, and her open Bible as a credential entitling her to the fulfillment of the promises. I took my Bible, and went alone to the little church, and, kneeling down, I opened the Book at Mark 11: 23: "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." And on the strength of that promise I prayed.

The result has been such that I have rejoiced that the Lord prompted a visit to the Russian Bible Institute, and there impressed upon me, deeper than ever before, the transcendent benefits and mountain-moving power of prayer.

Pottstown, Pa.

The Gospel Law of Faith Imperative

BY CHAS. M. YEAROUT

In Four Parts.—Part One

The Law of Faith, Rites and Rules Directs the Actions and Conduct of God's Children, Morally and Religiously

Law is either positive or negative—"Thou shalt," "Thou shalt not." "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1: 25). Law directs, governs and restrains; unifies and harmonizes. No orderly government can exist or be perpetuated without law.

The church is organized, directed and governed by divine law. Her union with Christ is the result of her compliance with law. Disobedience to this heavenly law bars or expunges from the heavenly kingdom, and disqualifies for the heavenly home. For "if a man also strive for masteries, yet is he not crowned, except he strive lawfully." We must enter in by the lawful door, in order to reach the paradise of God. He that climbeth up some other way will fail. We are brought ready to execute judgment and enforce the penalty upon those who violate and disobey the law of the land, and yet seem to think God is too good to execute his law and punish those who violate it. God can not be just and fail to execute his law.

When officers, elected to enforce the law, refuse or fail to do so, the people cry out against them and demand their removal from office, claiming them to be allied with the law-breakers and evil-doers. And yet they expect the all-wise God to let lawbreakers and disobedient people go unpunished. "O consistency, thou art a jewel!" God will bring everything to judgment. "And every transgression and disobedience shall receive a just recompense of reward" (Heb. 2: 2). "They that forsake the law praise the wicked: but such as keep the law contend with them" (Prov. 28: 4). The influence of the disobedient and wicked is against law and order, and also against those who obey God (Rom. 1: 32; 1 Kings 18: 18).

The Law of the Flesh

This law is antagonistic to the law of the Spirit and wields a greater power against the cause of Christ than all others combined. View with astonishment the inroads it has made in the Church of the Brethren in the past ten years. It is a source of sorrow and deep concern to the faithful in Zion. This law overrules the aims and purposes of doing right and leads to a fulfillment of the desires and selfishness of the flesh, in opposition to the law of God. The eminent Apostle Paul had a great conflict in overcoming this selfish, fleshly law. He says: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7: 21-23).

To yield to the law of the flesh is to gratify the carnal desires of the flesh. This leads to the following of the vain, gaudy fashions of this world, and the ornamenting and decorating of the fleshly body with jewelry and superfluous appendages. And where the flesh rules, the law of God is ignored, whether in the church or out of it; for it is impossible for such to do the will of God, acceptable to him, because the law governing in their lives is diametrically opposed to the humble, simple life of God's children, as set forth in the law of faith. "Ye can not serve two masters." "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would" (Gal. 5: 17). Following the fashions and walking in the ways of the world, partaking of its sinful pleasures and uniting with it in its festivities are not accidents but a direct, natural result of a fleshly power ruling in their lives.

Things like these do not just happen so, but there is a corrupt law back of it all. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8: 5). "They that are Christ's have crucified the flesh, with the affections and lusts." "The law of the Spirit of life" embraces the whole doctrine and counsel of God and will liberate us from the law of sin and death, if we conform to it and make it the rule of our life and practice. Paradise was lost through disobedience to God's law and must be regained through obedience. Man was shut out from the Tree of Life as a result of disobedience, and can be readmitted to it only by obedience to the "law of faith."

"The Law" generally refers to the Decalogue or Ten Commandments, but sometimes it refers to the ceremonial and other parts of the Old Testament which were for the government of the people who lived under that dispensation. The penalty for a violation of that law was death, and the penalty follows

THE ROUND TABLE

Wealth

BY NORMAN W. TWIDOY

THE instant I mention wealth, it probably signifies money to your mind. That has come to be the accepted meaning. The wealth of a country usually means the amount of her financial resources. The wealth of a man usually means what he is worth in cash, securities and real estate holdings. All this is true in an economic sense. But there is a higher view-point.

The real wealth of a nation is in her people and that nation whose manhood and womanhood is low, is impoverished, regardless of how many billions crowd her treasuries. The real wealth of a man is character, and though he financially gain millions, what shall it profit him if he lose his own soul?

Paul found the secret of real wealth. It was not in a mass of abstract ideals. It was not in brilliantly-tinted aphorisms. It was in the "unsearchable riches of Christ!" They comprise a treasure incalculable, a wealth so prodigious that the world can not contain it. They overflood the avenues from earth to heaven, and yet they are usable riches. That is what Paul proclaims. Unsearchable though these riches of Christ be, they may still be appropriated by us! They may be poured into the waste places of humanity and cause them to bloom and blossom as the rose. They may be poured into troubled hearts and bring again the sunshine. They may be poured into lives of sin and bring the gladness of salvation. Truly they are unsearchable—yet usable.

The real secret of a wealth which overflows the coffers of life is in appropriating these riches in Christ, which are ours, and then proclaiming to others that wealth which pays the largest dividends in happiness and eternal prosperity.

Brooklyn, N. Y.

The Pastor's Joy

BY LEANDER SMITH

THE true pastor is a man of God. He is chosen and called of God to the most important and most delightful service in all the world. It is his duty and his high privilege to live in the spiritual realm, and to seek rich, spiritual treasures for himself, that he may be, under God, the channel of spiritual blessings unto his people. He studies God's Word and earnestly pleads that God may enrich his own soul, that he may be able, through the Spirit's power, to enrich the souls of others. The Bible is to the true pastor a mine of spiritual gems, to be brought through prayer into the lives of the people to whom the pastor ministers. Such high service is appreciated and valued by spiritual people only. Only they can and do realize the pastor's high aims and spiritual longings, and only they can and do give the pastor their tender sympathy and their loving eoöperation.

God has given it to me, in days gone by, to serve as pastor and spiritual leader to some of the truest, noblest and best people on this globe. They prayed for their pastor constantly. The pastor lived in a spiritual praying atmosphere and his soul thrilled with joy. He came to the study of the Bible as a miner seeking goodly pearls for his appreciative and responsive people. Those were days and years of the richest and sweetest joys a mortal can know. Such a relationship between flock and pastor—God's chosen and anointed man—is pleasing to our God.

It requires a lofty character fully to appreciate the value of the pastor. To those who do appreciate the pastor justly, and give him the loyal, loving, prayerful support he needs and craves, great spiritual blessings will come. God so ordains it. The pastor is God's man, and he will be a blessing to us just as we seek the Spirit to help us value him, and profit by his teaching and ministry.

My early home was one in which the pastor was signally honored. There his name was revered. Never, never was a word of criticism spoken of him or his work. Such I never heard when a boy. So I came out of that home with the loftiest possible ideal as to the relationship between the pastor and his people. Much of my ministry has been full of joy, because my people had spiritual discernment, and valued my efforts to enrich them in spiritual things.

On the other hand, I have tried, now and then, to serve as pastor for some people in whose lives the inner light had wholly failed. With nature and God one law is inexorable—he who disuses or abuses a faculty must lose it. Victory hastens toward defeat when the inner light begins to fail. He who neglects his finer spiritual nature shall find that the inner light has failed. If a man never enters the house of God for worship, and if he gives his whole time and energy to the gathering and hoarding of things, his spiritual nature is sure to deteriorate and decay. The faculty that crowns man a king is conscience, and all the great dramatists have believed that conscience can be killed. The atrophy of the finer feelings is possible and frequent. Shakespeare, Goethe, Hugo, Hawthorne, Dickens, and others, have taught this widely. The Bible is full of warning against it. If you give all attention to the seeking of things, the soul decays. "What shall it profit a man if he gain the whole world and lose his own soul?"

Muscatine, Iowa.

Hero or Slave?

BY G. W. TUTTLE

WHICH are you, boys, a hero or a slave? Are you a conqueror, or do you allow a lot of evil habits to lead you around, and snap their whip over you like a trainer at a circus? Do you just give up to the worst that is in you, or do you fight to the last ditch? The boy who allows evil habits to put a ring in his nose and lead him around, will never know the joy of freedom. An evil habit says: "You do this!" and if you are such a coward that you do not put up a fight, you are a moral slacker—a character coward.

You admire great heroes and warriors of history. Napoleon was a great general, but he was a moral slacker; selfishness, pride, and ambition just led the great Napoleon around by the nose. He treated his men well, and was almost worshiped by them, but just think of the cold, selfish, calculating heart which could say, as Napoleon is reported to have said, alluding to his heavy losses of men: "One must break a few eggs if one would have an omelet."

The boys who are courageous, who put up the fight of their lives when some bad habit tempts them; the boys who are manly, and honest, and loyal, and unselfish, are heroes—every one of them.

When you are tempted to be cross and snappish, do you just give up, like a moral slacker, and say all the disagreeable things you can think of, or do you fight, and say: "I will be kind, I will be thoughtful, I will be pleasant and helpful, whether I feel like it or not"? Jesus Christ loves the boy who says: "I will!" and, boys, you can say it when Jesus Christ backs you up.

Remember that no one has as good backing as the Christian. That is why the Christian wins in the race of life. Do you remember the backing Elisha had at Dothan, when the Syrian army had surrounded the city to take him, and his servant was badly frightened, and said: "Alas, my master! how shall we do?"

"And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of chariots and horses of fire round about Elisha."

When anger is trying to make you a slave, do you give anger right of way, and let the hot, passionate words flow out, or do you close your mouth tightly when you begin to feel mussed up inside, and just dam the stream at its source, instead of allowing its harmful waters to flow out? A hero or a slave—which shall it be?

When you are tempted to get off easily, to slight your work, not to fill full your time, to give a little less value than you receive, to treat another boy unfairly, what then? Will you be hero or slave? Will you conquer or be conquered?

When you are tempted to be unfair in a game for the sake of victory, what then? Do you realize that if you yielded to the temptation it would mean defeat instead of victory for you? Ah! Jesus Christ loves boys who play fairly, and work fairly, and live fairly. He knows—Christ knows—that he can make wonderful men out of boys like that, and that they will be heroes, not slaves.

Pasadena, Calif.

Philip, the Soul-Winner

BY ROY TEMPLE HOUSE

ACCOUNTS of individual soul-winning are not numerous in the Bible, and the story of Philip's procedure in the conversion of the Ethiopian eunuch is as precious as it is unique. This man occupied a position of responsibility. He was the treasurer of his Queen, clearly a man of education and ability as well as of natural piety, and if he could be shown the truth, it would be sure to mean much for others besides himself. So Philip accosted him courageously.

It is worth noting that Philip's first words were a courteous reference to the matter with which the eunuch was at that moment occupied. He heard him reading aloud, recognized the book which he was reading, and asked him if the passage was plain to him. How remarkably like what has happened to you and to me more than once! For example, the writer remembers an ocean voyage, fifteen years ago, in which the fact that a young man "happened" to be reading *Qua Vadis*, on the second day out, led to a conversation with another young man whose steamer-chair "happened" to be set beside his—a conversation of which the Christian religion soon became the principal theme—and that the discussion of that subject recurred at intervals between the two for the remainder of the voyage.

So Philip broke the ice, by a tactful and apposite question. You can not thrust religion into people's faces in season and out of season. It must grow out of the immediate circumstances. The grotesque story of the barber who had become convinced that he must speak to every man he met about the necessity of repentance, and who, therefore, as he stropped his razor and brandished it over each new customer, solemnly repeated the injunction: "Prepare to meet thy God!" points the moral that even good words may be spoken at the wrong time. No matter what the outcome, Philip could not have been called an impertinent intruder.

And the conversation, once begun, it is curious that from that time on, the initiative *apparently* came from the man to be won. Philip is bursting with eagerness to step up into the chariot, thus to have an opportunity of conversation with this man whom God had put in his way. But he does not request the privilege of doing so; it is the eunuch who invites him. He is anxious to explain the prophetic passage, but he does not open his mouth till the eunuch requests his assistance. He is more than ready to baptize the converted Ethiopian; but it is the Ethiopian who notices a stream near by and begs that the sacred rite be performed then and there. How easy it all seemed, and how easy it all really was, for a man who had the judgment to say the right thing, and the self-control to refrain from importunity!

A successful salesman once said that the efficient procedure for the winning of customers is not to keep repeating: "*You* need this article," but to use every contrivance of silent suggestion till the object of your solicitude speaks out, of his own volition: "*I* need this article." Be it said without irreverence—for the permanently successful, because permanently useful, salesman is, in a sense, an ally of the soul-winner—the preacher of Christ must be quite as careful not to become obnoxious by insistence, though he must be constantly alert to take advantage of every real opportunity.

What a painful commeotary on the spiritual indolence and timidity of most men is the general impres-

sion that soul-winning is hard and humiliating! The eunuch may have been an unusually favorable subject, but how readily almost any man, rich or poor, learned or simple, responds to a "feeler" on his attitude toward his God! Men are naturally religious. Down at the bottom of their hearts they are more interested in their soul's salvation than in anything else in the universe, and almost any man you meet, be he good, bad or indifferent, will welcome anything that promises to help him get right with his Maker. If you don't believe this, it is because you haven't really tested it. Try it out and see!

Norman, Okla.

Do You Hear His Voice?

BY IDA M. HELM

HAS God favorites, or why did he call Abraham and not some other man?

Abraham lived in a world full of pagans and God called to other men beside Abraham, but they did not hear because they were so absorbed and entangled in the things of this world that heavenly sights and sounds were shut away from them. Abraham kept his eyes and ears open toward the heavens, and he heard the voice of God speaking to him. He was not disobedient to the heavenly voice. He was called the friend of God.

There is not a man or woman on earth today to whom God is not speaking. Some have their ears so stopped and their eyes so blinded with sights and sounds of this world that they can see or hear nothing else. Some hear his voice and disobey till they can no longer hear it. Some listen, hear his voice and obey and find life and joy. Millions of people will not obey the voice of God, who loves them and gave his life for them, and they go down to eternal death in reach of the Everlasting Arms because they will not reach up and lay hold of the offered salvation. Do you hear his voice?

Ashland, Ohio.

Intercessory Foreign Missionaries

BY HERMAN J. GROVE

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9: 38).

THERE are three classes of workers connected with every missionary endeavor, namely: (1) Native workers, who have the responsibility of evangelization; (2) Missionaries, who leave when native workers can handle the work; (3) Intercessory missionaries.

An intercessory foreign missionary is a laborer who can not go in person to the field, but who has set himself apart to pray for the definite details of the foreign missionary work. We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual Prince of China only by way of the place above, where dwells Jesus Christ, the Great Intercessor.

In the sixth chapter of Ephesians we are told to pray for all the saints and especially missionaries, who are represented in that chapter by Paul.

Nearly forty cases of divine healing are recorded in the New Testament. In almost half of these instances the sick were brought by others and healed not by their own faith but by the faith and prayers of those who brought them. Those twenty cases were hard cases, persons who could not or would not come for themselves.

Many cases of intercessory prayer are recorded in the Old Testament. Among those who interceded for others were these: Abraham, who prayed for Sodom; Moses, for his people; Hezekiah, for pardon for those who had eaten the passover unsanctified.

What intercessory foreign missionaries can do:

1. Send missionaries.
2. Find enough missionaries and money to accomplish the task.
3. Send suitable persons.
4. Solve many missionary problems through prayer.
5. Pray for individual heathen by name.
6. Raise up a native ministry.
7. Bring about revivals on the foreign field.
8. Give fresh fillings of the Holy Spirit to overworked missionaries.
9. Maintain the health of missionaries under severe mental and physical strain.
10. Help and cheer missionaries who have few friends.

The Africa Inland Mission was organized in 1895 by Rev. Peter Cameron Scott. No one has been asked to give any money toward keeping up the work of the mission. They take all their problems to God and today they have a missionary force of 180, occupying thirty-two stations in thirteen different tribes, speaking ten different languages and located in four territories, namely, British East Africa, German East Africa, East Congo and Northeast Congo. The first missionaries that went out had no home board to back them. They prayed to God to send them money to go and looked to him for all future needs. From that day no appeal for funds has been made and the specific needs of the mission have never been made public.

The members of the Africa Inland Mission feel that they have a great duty to Christians of all evangelical denominations (it is an interdenominational mission) to make known the great faithfulness of God in answering prayer, and to tell of the way he has been working through these missionaries in Africa, and, most of all, to sound the call for the evangelization of all Africa, as well as all other lands where the name of Jesus Christ is not known.

"They're passing one by one away
In Christless guilt and gloom,
Without one ray of hope and light,
With future dark and endless night,
They're passing to their doom.

"Oh, child of God, what will you say,
When in that awful Judgment Day
They charge you with their doom?"

May God help us to pray!

Pottstown, Pa.

In the Silence

BY MARGARET DUDTE

IN the silence and nowhere else can we hold communion with the Supreme One. "Be still and know that I am God," should convince us of that fact. All people need preparation to enter the silence. No selfish person can enter. No unbeliever can enter. Nor can a sensual person enter. All must have clean hearts and hands, and must be right with their fellow-men.

The best place to enter the silence is in the solitude of nature. There we can be calm, patient and undisturbed. There we can relax, and concentrate our attention upon the things we desire. There we can turn our thoughts within, where is our own little kingdom. We can talk with God and praise and adore his holy name. In the silence we are conscious of our unity with God and know that we are his sons and daughters more than at any other time.

In the silence authors have gotten their inspiration to write books, and inventors have devised their wonderful works. In the silence we review our lives and see wherein we have come short. It is then that we make new resolves which we carry out,—the Master helping us. How can we communicate so freely and earnestly with our Maker when other duties are pressing upon us? We must know him face to face. He transmutes and transforms us in his own way. Our superconscious mind holds sway and transmutes and transcends us in its own mystical way. We do not know why or how, but we know all is well and God is God. That is enough.

If the world could only realize what is done in the silence, more moments, yes, more hours, would be given to it and more reverence would be shown. We had an example of it during the closing months of the war, when a few moments were set aside for prayer. What did it accomplish? You can answer that for yourself.

In the silence we get ourselves in tune with the universe. We connect with the wires that radiate all about us, and open the thought vibration of our fellow-men. God chose the silent moments to inspire his leaders. Christ, the Greatest Leader, sought the quiet garden to commune with God, and God filled him with divine energy, life and health, which he radiated to others. Some of the other leaders were Moses, Daniel, Peter, James and John. They radiated a spirit of uplift. They taught that "everyone who thinks of God is uplifted and encouraged."

Let us, then, know that "in God we live, move and have our being." Let us make our wills subservient to the divine will. Let us be reverently still and know that Christ in us is our hope of glory.

Newton, Kans.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

A Life of Perfect Trust

John 14: 1

For Week Beginning July 20, 1919

1. Why Fret When Jesus Is Ever With Us?—There is much sorrow which would instantly be turned to joy, if those who weep could see things as they really are. The loss of a friend is grieved over, but if we could follow the friend into the glory of heaven, we should rejoice. The things that we think are calamities and causes for sorrow, would appear to be blessings, if we could see them as God sees them. In every season of affliction Jesus is beside us, even speaking to us, but we do not know it is he, nor do we hear his words of comfort. We grieve, and permit ourselves to be crushed by our sorrows, not knowing that the sorrow is only the shadow of a great joy, and that what seems to us emptiness and loss, is really the blessedness of heaven.

2. The Dangers of Cumbering Cares.—People as well as gardens, sometimes get too crowded. One thing chokes out another in our lives, and too often it is the best that gets choked out. We are living so fast, we have so much to do, so many interests! Well was it said by some one, who was greatly impressed by the disadvantages entailed by this hurrying age: "I am in danger of being jostled out of my spirituality." It is a real danger, and one that threatens us all, in our rushing life, these days. Cares, worries, distractions seem to grow in our hearts as naturally as weeds in a garden. Some people seem to think that worries are quite harmless, but Christ spoke severely against them, as being most potent for evil in our lives, in the way of crowding out the good. He warns us strongly against all anxiety, insisting that whatever harasses us does us harm and grieves our Heavenly Father, who, all the while, tenderly cares for us.

3. Two Things About Which All Worry Is Needless.—First, there are the things we can't help. If we can't help them, worrying is certainly most foolish and useless. Secondly, the things we can help. If we can help them, let us set about it, and not weaken our powers by worry. Weed your garden. Pluck up the smallest roots of worry! Watch for their first appearance above the ground, and pluck them while they are small. Do not let them get a start, or they will crowd out all the beautiful things that ought to grow in your heart.

4. Trust and Be Glad.—Be patient, keep sweet! Do not fret nor worry! Do your best and leave results with God! Believe firmly in God, in the fulfillment of his promises, and in the wise disposal of his providences. God's laws are immutable, and work with unerring regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier, and sweeter Christian. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave himself for you! Dr. W. T. Grenfell fittingly says: "I am determined, God helping me, that no man shall rob me of my faith. I won't hide it away. I'll keep it right with me if I can. I will see that it gets exercise. I will feed it all I can, so that it shall not starve. When in danger, I will flee at once to the Sure Refuge."

5. Suggestive References.—Anxious care is useless (Matt. 6: 25, 26). The safe plan: "Commit thy way unto the Lord" (Psa. 37: 5). What to do with our burdens (Psa. 55: 22). "Commit thy works unto the Lord" (Prov. 16: 3). "Blessed is the man that trusteth in the Lord" (Jer. 17: 7). "In nothing be anxious" (Philpp. 4: 6, 7, Am. Rev.). God will never leave nor forsake us (Heb. 13: 5). The Great Burden-bearer (1 Peter 5: 6, 7). Christ's blessed promise (Matt. 11: 28). God's plans for us are best (Rom. 8: 28, 35, 36, 37). Christ's keeping power (2 Tim. 1: 12, latter clause).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JULY 13

Sunday-school Lesson, Baptism.—Matt. 28: 18-20; Mark 1: 1-11; Acts 8: 26-40.

Christian Workers' Meeting, Steps Leading to a Good Harvest.—Matt. 9: 37, 38.

CONTEMPLATED MEETINGS

Bro. J. C. Shull, of Chicago, to begin July 27 in the Astoria church, Ill.

Bro. David Hollinger, of Medicine Hat, Alta., to begin about the middle of July in the Bow Valley church, Alta., Can.

MEETINGS IN PROGRESS

Bro. Ira J. Lapp, of Miami, N. Mex., in the Colorado Springs church, Colo.

Bro. J. Edwin Jarboe and wife, of Chicago, Ill., in the Ellison church, N. Dak.

GAINS FOR THE KINGDOM

One was baptized in th Flora church, Ind.

One confessed Christ in the Beaver church, Iowa.

One confessed Christ in the Bethany church, N. Dak.

One was recently baptized in the West Wichita church, Kans.

One was recently baptized in the Harris Creek church, Ohio.

One was recently reclaimed in the Bellefontaiue church, Ohio.

Two recently confessed Christ in the Peters Creek church, Va.

One was recently baptized in the Colorado Springs church, Colo.

Four have been baptized in the East Wichita church, Kans., since the last report.

Twenty were baptized in the Egeland church, N. Dak.,—Bro. J. Edwin Jarboe and wife, of Chicago, Ill., evangelists.

Thirteen were recently baptized in the South Waterloo church, Iowa,—Bro. Chas. D. Bonsack, New Windsor, Md., evangelist.

Twelve were baptized in the Sangerville house, Sangerville congregation, Va.,—Bro. J. W. Hess, of Bridgewater, Va., evangelist.

Two confessed Christ in the Mountain Grove church, W. Va.,—Bro. Chester A. Thomas, of Brandonville, same State, evangelist.

Twenty confessed Christ and four were reclaimed in the Sipesville church, Pa.,—Bro. C. A. McDowell, pastor, in charge of the meetings.

Five were baptized and one reclaimed in the Ashland (Dickey) church, Ohio,—Bro. D. R. McFadden, of Smithville, same State, evangelist.

Twelve confessed Christ, six of whom have been baptized, in the White Rock church, Md.,—Bro. Calvin Wolf, of Sandy Creek, W. Va., evangelist.

Thirteen confessed Christ and one was reclaimed in the Pike house, Brothers Valley congregation, Pa.,—Bro. D. K. Clapper, of Meyersdale, same State, evangelist.

Four were baptized in the Tinker Creek Mission, Roanoke church, Va.,—Bro. I. N. H. Beahm, of Nokesville, same State, evangelist; four were received into the Southeast Mission, same church,—Bro. B. B. Garber, pastor, in charge of the meetings.

PERSONAL MENTION

Bro. A. J. Beeghly, formerly of Friedens, Pa., should now be addressed at Somerset, same State.

Another of the Lord's faithful ambassadors has gone to his reward. We are informed that Eld. George Bowman, of the Bethlehem church, Southern Distriet of Virginia, died suddenly at his home at Callaway, Va., on the morning of July 4. Further particulars are promised us later.

Bro. Chas. D. Bonsack, of New Windsor, Md., favored the "Messenger" rooms with a very pleasant interview on Tuesday of last week. Bro. Bonsack stopped off at the Publishing House a few hours on his homeward way from the South Waterloo church, Iowa, where he had been holding evangelistic services since the Winona Conference. See under "Gains for the Kingdom" for further reference to this meeting.

It is almost exactly two years ago that we received the last article from the pen of our recently-departed brother, H. B. Brumbaugh. It was entitled "A Group of Trees" and was thoroughly characteristic of his method of finding subjects in the natural objects about him and the commonplace things of life, and deducing therefrom interesting and valuable spiritual applications. Bro. Brumbaugh began his editorial career in 1870 with the founding of "The Pilgrim," in connection with his brother, J. B. Brumbaugh, who survives him. From that time on, until two years ago, when failing health compelled him to lay aside his pen, he labored continuously, thus completing the longest term of service as an editorial writer which has so far fallen to the lot of any one in our Brotherhood. Our readers will await with eagerness the story of his remarkable career. The funeral services, we are informed, were held on Tuesday, July 1.

Bro. S. Ira Arnold, of Umalla, India, sends us an interesting bit of his personal experience, which bears striking testimony to the value of practical Christianity. Read it and see if you can get a moral out of it for yourself: "Recently I had occasion to go to a Mohammedan shopkeeper to get some change. The man produced a bag of small change and, emptying it on the floor, bade me count it, which I did. Counting out fifteen rupees, I handed him the notes, and asked him also to prove my count of the change, but he would not. A bystander, much surprised, said: 'Do you trust the sahib that way?' The Mohammedan's wife quickly answered: 'The sahib won't cheat; his religion is that way.'"

Bro. J. E. Miller arrived at Elgin about 10 A. M., Wednesday of last week, "safe and sound." We expect him to have many things of interest to say to our readers shortly, concerning his trip, but the "Messenger" naturally feels gratified that the first thing he chose to offer for publication was the following word of appreciation: "I have not seen a 'Messenger' since the middle of March. Today, while stopping at Tyrone, to see Sister Culler, I 'borrowed' the issues for June 21 and June 28. They contain Conference news. Both what the Editor and the Office Editor say is news, and mighty good news to me. I did not care to read the morning paper—for I read the daily of last evening—when I had a chance to get hold of these 'Messengers.' Such a collection! Such a noble band of missionaries! Such a deep spirituality at the Conference! Well, I can simply say, 'Thank God! He is still in the world, and in spite of all the evil, there is a wonderful lot of good in this old world.' I am greatly uplifted because the Conference, though celebrating the past, looked forward. Instead of making speeches, the meeting buckled down to work. Instead of merely laying plans, it executed. Because I missed this Conference, the 'Messenger's' reports mean more to me than ever. And because I missed it I must have that Full Report and catch the inspiration I so much need. I wonder if the same is not true of every brother and sister who was not present at the Bicentennial Conference of 1919? Pastors should make an inquiry concerning this matter, and present it to their people in public and in private."

MISCELLANEOUS

We wish to express our hearty appreciation of the extended and sympathetic review of our late Conference, given in a recent number of "The Brethren Evangelist." The editorial space was devoted to it, the report including mention of the chief points of a large number of the Conference addresses.

The members at Kent, Ohio, would be glad to get into touch with any student members who may be in attendance at the State Normal School of that place. Parents, pastors and others, who may know of such, are requested to send names and addresses to Sister Emma S. Miller, 114 W. Summit Street, Kent, Ohio.

At the Dress Reform Meeting of the Winona Lake Conference a streamer was hung above the platform with the general inscription: "Our Part in the Forward Movement." Beneath this were these words from the pen of Bro. D. L. Miller:

"We would have all our brethren and sisters discard every foolish fashion, and hang all the jewelry and needless and useless ornaments on the rugged, blood-stained cross of Christ, and give the money, spent so foolishly, to the spreading of the Gospel among the heathen."

There was also given the following war-time advice of Herbert Hoover:

"Go back to the simple life. Be contented with simple food, simple pleasures, simple clothes. Work hard, pray hard, play hard. Work, eat, recreate and sleep. Do it all courageously. We have a victory to win."

This was followed by this pertinent observation:

"Now that the war is over, we have a moral victory to win greater than any ever achieved on the field of battle."

The General Mission Board has just published a forty-three page booklet entitled: "A Survey of Our India Mission Field." The matter was prepared by Bro. A. W. Ross, who has been a missionary to India since 1904. It is exactly what its name indicates. It tells about the field, its extent, its opportunities and needs. Detailed statistics are given concerning each of the nine stations. Two of the most important section titles are "Evangelistic" and "Educational." Some others are "Bible and Teacher-Training School," "Industrial," "Medical," "Work for Women and Girls," "The Staff" and "Plant and Equipment." And two more that will interest you most of all are "A Five-Year Forward Look" and "Our Aims." You'll want this booklet. It's interesting. But how will the Secretary know you want it unless you tell him? Do it now!

ELSEWHERE IN THIS ISSUE

Among the Illinois Notes we publish Bro. J. E. Wagoner's itinerary among the churches of Southern Illinois. We bespeak for our brother the earnest and considerate attention of all with whom he may come in touch during these meetings.

"Moving Mountains," an essay by Bro. W. G. Nyce, on page 436, will, undoubtedly, give a new vision to many who are strong believers in prayer—the kind that never ceases until the answer comes. His reference to the "prayer tower" and the earnest suppliants that keep up a never-ceasing vigil, may possibly suggest mighty avenues of spiritual power, hitherto unattained, but wholly within reach of every consecrated child of God.

A BYSTANDER'S NOTES

Don't Be a Grumbler.—Strange as it may seem, some people contrive to get hold of the prickly side of everything. Somehow or other, they run against the sharp corners and find all the disagreeable things. Half the strength that is spent in growling, will quite often straighten out the worst tangle. At any rate, we may just as well make up your mind that your environment will never be wholly according to your own notion. No one ever found the world just as he fancied it. The proper thing, therefore, is to take your share of the troubles and bear them manfully. To be sure, you will have troubles laid upon you that belong to other people. It is to be expected—but don't grumble. If the work really needs doing you can do it. Never mind about the other person who ought to have done it and didn't. Those workers who patiently and uncomplainingly fill up the gaps, smooth away the rough spots, and finish up the jobs that others leave undone—they are the people truly worth while—they are worth a whole regiment of growlers.

"My Meditation of Him Shall Be Sweet."—Some writer has appropriately said that in this busy age of ours "there is too little meditation on the things that really count," and it is true. How much we lose when we go rushing along through the world without so mastering ourselves as to take time to meditate upon God and his dealings with us. The reason so many lives are barren and spiritually uninteresting is because they have no times of sweet meditation on heavenly things. Do not expect always to have ideal circumstances surrounding you, in order to have meditations that bring to you a foretaste of heaven's sweetest joys. A great many of David's most inspiring psalms were written in times of great trial and hardship. They were the fruitage of his meditation when he was a wanderer and had to hide himself away in a cave or in the mountains, but even under such circumstances he was able to think upon God and his goodness. Though driven into the hills, he could not thus be driven away from God. And as he continued to meditate, the bitterness went out of his heart—love and hope came in, and his whole life was sweetened.

The Prayer of a Christian Business Man.—We do not know his name, but these are the words that he had handsomely engrossed on a sheet of cardboard, appropriately framed and hung above his desk, where he could frequently be reminded of the impressive truths: "Teach me that sixty minutes make an hour, sixteen ounces a pound, and one hundred cents a dollar. Help me so to live that I can lie down at night with a clear conscience, and unhaunted by the faces of those to whom I have brought pain. Grant that I may earn my meal ticket on the square, and in earning it I may do unto others as I would have others do unto me. Deafen me to the jingle of tainted money and the rustle of unholy skirts. Blind me to the faults of the other fellow, but reveal to me my own. Guide me so that each evening, as I look across the supper table at my wife, who has been a blessing to me, I will have nothing to conceal. Keep me young enough to laugh with the little children, and sympathetic enough to be considerate of old age. And when comes the day of darkened shades, and the smell of flowers, the tread of soft footsteps, and the crunching of wheels in the yard—make the ceremony short and the epitaph simple—'Here lies a man.'"

"Choked with the Pleasures of This Life."—The pastor of a once flourishing church in the Middle West was greatly puzzled why the attendance at services had so lamentably dwindled. Looking over his membership enrollment he found that a score or more of his members were seldom present at the Sunday services, and that the majority of the members never attended the week-day prayer service. He endeavored to find the real reason for the lack of interest and finally concluded to get a frank expression of opinion from one of the young men, a college student, who said: "To tell the truth, pastor, our lives are so full of exciting and engrossing events that an ordinary church meeting does not interest us. We see the most thrilling moving picture shows. We go to the most professional scientific lectures. We hear the most cultivated singers. Constantly we are rubbing up against the most enticing amusements. To tell the truth—all religious things seem quite tame to us. The church services do not thrill us. The music is but mediocre—no excitement about it at all. It doesn't appeal to our senses." But can the church furnish "thrills" to its members every Sunday? Is that the business of the modern minister? Must he run an amusement bureau, to compete with the moving picture show? Gentle reader, what is your answer?

AROUND THE WORLD

The Latest Wireless Achievement

While rushing homeward across the broad Atlantic, July 4, President Wilson made a patriotic speech that was not only heard by those on his own ship but half-way around the earth. By the waves of the wireless it was wafted through the air to the various ships accompanying the vessel on which the Chief Executive is voyaging, but the message was also picked up and read by other ships which, in turn, passed it on to other vessels. To talk in the middle of the ocean, and send the words to scores of other ships, far and near, may well be termed a latter-day miracle. And already there are men of prophetic vision who predict that the day will come when communication may be possible between the earth and other inhabited planets of the solar system.

A Blazing Orb Hotter Than Our Sun

In a recent issue of the "Saturday Blade" the astronomer Maxwell gives interesting information about the great red star Arcturus, lately seen each evening not far from the handle of the "Dipper." Here is an orb, 66 million miles in diameter, over seventy times the diameter of the sun, and one hundred times hotter. Maxwell says if our earth were the same distance from the surface of Arcturus that the earth is from the sun—ninety-three million miles—the earth would instantly melt and flash into white-hot vapor. If Arcturus were only that distance from the earth, and its inhabitants were enabled to withstand this star's intense heat, it would loom up on our horizon a great, fiery ball, stretching half-way to the zenith and filling one-half of the whole sky.

Destructive Quakes and Eruptions

Mankind has become so greatly habituated to most appalling losses of life that little astonishment is aroused by reports of earthquakes and volcanic eruptions. When we read that thousands were recently killed on the island of Java by the causes just mentioned, we are shocked for the moment, but soon go on again in the even tenor of our lives. Recent earthquake fatalities in Italy are a renewed reminder that "terra firma," as applied to this old earth, is somewhat of a misnomer. It is well, perhaps, that we lack full knowledge of the constantly-impending perils of the "fiery furnace" in the earth's interior. If we did, most of us would spend "our sojourn here below" in abject fear. Amid the dangers, seen and unseen, it is well to remember the apostolic admonition: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Much Depends on the Right View-Point

A correct estimate of any man's character can not be gained from isolated statements or chance remarks. We must take note of the general trend of his life, as it appears to the unprejudiced observer. This fact was amply demonstrated during a pending trial at which the loyalty of Henry Ford, Detroit's noted automobile manufacturer, was brought in question by reason of some statements he was alleged to have made. Some of his critics even denounced him as an anarchist, because he was unwilling to fall in with the frenzied propaganda of ultra-militarism. In this connection it may be well to remember that Mr. Ford's attitude of helpfulness towards the Government, in its hour of extremity, amply proved his loyalty. Even now the Secretary of the United States Treasury is, at Mr. Ford's request, going over the books of the automobile plant, in order that every dollar of profit, made by Mr. Ford on Government contracts, may be returned to the Treasury Department. His actions tell their own story.

Critical Conditions in Persia

Missionaries in Persia report conditions that show the unspeakable sufferings through which they and the Christians of various sects in that country have passed. Northwestern Persia has been the battle-ground for wild and untamed Kurds, bloodthirsty Turks and rough Russian troops. Missionaries have been called upon to protect Armenian and Assyrian Christians, but even Moslems were rescued upon one occasion. We are told that the ferocity of the Kurds and the depravity of the Turks, spurred on by lust and the thirst for blood, is beyond all description. Many Christian villages have been utterly ravaged. In many of them the people have been driven out, maltreated or murdered. Hundreds of native Christians, together with their pastors, have been killed. This leaves the churches without leadership. Four years and a half of warfare, pillage and rapine have exhausted the strength of the missionaries, compelling many of them to return to the United States in order to regain their health. Those who remain are overburdened, and report an urgent need of funds to reëstablish the work and to save the lives of the Christians who still remain. West of Lake Urumia three thousand Christians were massacred and two thousand homes destroyed. Here, too, appalling conditions prevail.

Germany's Enormous Loss

According to accurate statistics, compiled by C. Doering, of Copenhagen, Denmark, it appears that Germany has lost no less than 5,500,000 souls by reason of the war itself and economic conditions brought about thereby. In 1915 there was a significant increase of 58,000 in the number of deaths among the civilian population. In 1918 these had reached the number of 885,000. At the same time the birth rate declined about 600,000 annually. Most distressing of all, perhaps, are the reports of investigators from the United States. They maintain that, because of undernourishment, multiplied thousands of children will never develop into rugged maturity. If they do not, in early youth, fall victim to the various ailments incident to malnutrition, they will be physical wrecks during the short span of life allotted them.

Prohibition for the Entire World

In accepting the challenge of helping to bring about world-wide prohibition, the Sunday-school forces are already manifesting commendable activity. Special attention is given to temperance work by the various field secretaries of the World's Sunday School Association. These men are located in Cairo, Manila, Tokyo, Shanghai, Pyengyang, Rio de Janeiro, Buenos Aires and Santiago, Chile. The best of temperance literature has been provided, and translated into the languages of the respective countries. To every lover of temperance there is something decidedly inspiring in an effort so unitedly entered into for the cause of right. Just now, when the brewers and distillers of the United States are seeking to gain a foothold in foreign lands, the temperance hosts should do all in their power to further prohibition claims everywhere.

A Gleam of Light

According to a recent papal decree, the Gospels and Epistles may hereafter be read in the vernacular, in the Catholic churches of Italy. Unimportant as such an announcement might seem to the general reader, it is noteworthy because it means that for the first time large numbers of Italians will hear the Christian Scriptures in their own language. In the Latin nations only Latin is used in the Mass, which makes the Bible practically an unknown book to most of those who are in attendance. A desire to make known what the Gospels and Epistles teach, has led some priests and even secular papers to publish weekly vernacular translations. Such efforts, together with the public reading of the New Testament in churches, as referred to above, will undoubtedly be the means of leading many of Italy's population to a living faith in their Savior.

"Religion Better Than Drugs"

Recently, in Chicago, a criminal of long standing was awaiting the administration of the extreme penalty, pronounced upon him by the judge that had carefully investigated his case. The night had been spent in fitful slumber, and when day began to dawn, with the hour for his execution drawing nigh, the nervous forces of the condemned man seemingly gave way to the intense strain. The minister in attendance requested the warden that something be given the prisoner to steady his nerves. That official, however, profoundly impressed by the more urgent need of the moment, replied: "Give him religion; that's better than drugs." And so it came about that the hardened criminal spent his last hours in spiritual meditation—seemingly soothed and comforted thereby. When, later on, he paid the penalty of the law, he went with a firm step. Religion, undoubtedly, had done for him what medical aid would have vainly attempted.

The World Outlook

Some military expert, in close touch with the world situation, declares that just now, while the people in general are still rejoicing that the Peace Treaty has at last been signed, there are twenty-five little wars still in progress in various parts of this mundane sphere. To be sure, many of these are hardly momentous enough to arouse world-wide interest, but they are indicative, nevertheless, of the stern fact that peace does not as yet reign supreme in the great world family. Dissatisfaction with present conditions, and a desire to secure the rights to which they believe themselves justly entitled, has caused many small nations and dependencies to rise in defiance to those who bar the way to the realization of their desires. As a result, we have embroilments here and there. We are brought face to face with the decidedly discomfiting fact that neither the rigid terms imposed upon Germany, nor even the much lauded covenant of the League of Nations will be an absolute guarantee of the enduring peace of which we so fondly dreamed a few months ago. In Italy, in the Balkans, among the various sections of the Austrian and Russian Empires, in the Near East and in the Far East, there is every form of unrest—from street rioting to organized international war on a large scale, or social revolution. We can readily see that the world is in serious turmoil. There is hardly a section of the political arena that is wholly tranquil. Smoke and flame cast a lurid glare on every horizon. Our own land, even, has not been spared the pernicious attacks of the Bolsheviki and kindred organizations. We may look at these matters undismayed, but there is a disturbing realization, nevertheless, that the Treaty of Versailles is merely a respite from the appalling destruction of the last four years. As long as the British are planning for an army of nearly one million, with the other powers similarly inclined, we need not hope that the swords will speedily be beaten into plowshares.

Cutting Out the Sermon

In a certain English church a notice is posted in the entrance, to the effect that members of the congregation, not desiring to remain for the sermon, may leave after "the conclusion of divine worship, while the hymn before the sermon is being sung." The editor of the "Christian Evangelist," commenting on the notice referred to, directs attention to the serious misconception thus shown, and the value of the sermon as a part of divine worship. He insists, and rightfully so, that every true sermon is a revelation of God, and that a man has no right to preach who does not have, for his ultimate purpose, a larger and deeper appreciation of God in his world, as the great and living Personality whose love is redeeming mankind. Listening to the sermon, in our opinion, is surely one of the most profitable parts of the Sunday hour of worship.

The Fatal Touch

During the progress of a moving picture show in a little town in Pennsylvania, a "hanging scene" was thrown on the canvas. A fourteen-year-old boy was an interested attendant of the show, and immediately upon his return home related the exciting incident to a group of his boy-friends, who listened eagerly to his recital. A reënactment of the scene was then proposed by the boy who had been at the show. One of the boys volunteered to serve as the hangman's victim, and was promptly "strung up." When the pretended hanging unexpectedly turned out to be an actual fact, there was genuine grief among his playmates, but no sorrow, however great, could restore life. Reliable investigators declare that most of the pictures, usually exhibited at these shows, are downright corruptive, as may be inferred by the sad incident above referred to.

The Proposed New Calendar

Nowadays practically nothing is exempt, when the reformer sees an opportunity of making a change. At various times, in past years, improved systems of reckoning time have been proposed, but all have failed of acceptance. Conservatism is, after all, deeply intrenched in the human heart, and radical changes are not readily acceded to. A group of fifty business and professional men of Minneapolis, however, are now urging the adoption of what they call the Liberty or Equal Month Calendar. According to their plan the year would be composed of thirteen months of exactly twenty-eight days each, instead of the months of varying lengths, as we now have them. Each month would commence on Monday, and contain precisely four calendar weeks. Under the new plan there would be one extra day in the year, and instead of adding it to any one month, it would stand by itself as New Year's Day. In each leap-year there would be another additional day, to be known as "Correction Day," placed between Dec. 28 and New Year's Day. The new month, which would have to be added, to make thirteen, would be placed after January and February, and be called "Liberty." A bill for the adoption of the Liberty Calendar has been brought before the present Congress, and, if passed, is to take effect on the first day of 1922.

An Illuminating Statement

So much has been said by the saloon element about the great financial distress, that will, as they say, incvitably result from the closing of the saloons under the present dry regime, that it is of decided interest to read the testimony of a man who knows—a leading saloonkeeper of Rockford, Ill., before that city went dry. Addressing a gathering of Chicago saloonkeepers some weeks ago, he was impressed by the woe-begone expression that marked the faces of the men before him, and accordingly made use of these words: "If Chicago goes dry July 1, as it probably will, you'll all put up an awful howl. But cheer up! You'll be better off when you're driven out of the business. I can count on the fingers of one hand all of you who are really making more than good wages. The breweries are getting the money. You'll not lose anything financially by being forced into other business. Most of you will gain by the change. Nearly every one of you is going down hill physically. Your saloons are a long way from being health resorts. You get about as much bad air in the course of a day as any set of men in this city. Then, too, most of you take too much of your own medicine, and too little exercise. But you'll keep on, just as long as you're in the business, and you'll stay in it until you are driven out. And I think the time has come." Further inquiry brought out the interesting fact that practically all of Rockford's former saloonkeepers have entered other lines of activity, in which they seem to have attained marked success. It is also stated that not one of them would reëmbark in the saloon business, were the opportunity offered him.

HOME AND FAMILY

My Song

BY B. F. M. SOURS

I am singing a song of the beautiful things,
Of the birds on their sunlit wings;
Of the flowers, of the trees, of the sunsets red,
A whole world of God's beautiful things:
Of the ivy that climbs, and the steeple that chimes,
And the oriole's nest as it swings,
For my lay, all the day, if December or May,
Is the tale of the beautiful things.

I am singing a song of the beautiful things,
Of the baby that coos and sings;
Of the waving grain and the summer rain,
To brighten the beautiful things.
And I love, in my song, to float sweetly along
In blue heaven, on jubilant wings
Like a sky-lark that sings, till the melody rings,
Of the whole world of beautiful things.

And I wonder why some can ever be dumb,
When all earth with the jubilee rings;
How their throats can be still, can be still if they will,
When the summer in victory sings!
Be they still, if they will, but the gladness must thrill
My deep soul till the sweet carol springs,
And with gladness I raise my whole heart in the praise
Of the Lord for his beautiful things.

Mechanicsburg, Pa.

Contrasting Interiors

BY OMA KARN

Interior number one was a room. It was of medium size, with a lofty ceiling. The walls, delicately tinted and seemingly having the power to expand, merged into the ceiling much as the colors of the rainbow blend. The furnishing of the room matched the frame which held it. What there was of it, was of modest style and perfect workmanship. There was a marked absence of the superfluous. Elegance and spaciousness can best describe the sensation experienced by the beholder. Just what quality of tone and effect was responsible for this first-named feature would be hard to determine. It seemed to consist of a harmonious blending of the whole. One's eyes turned again and again to this blending, each time with increasing pleasurable emotion.

Gracious-mannered, courteous, noble-looking men and women moved about within this charming space. Taking into consideration the number present it might be said that they thronged the room. Yet at no time, during the reception hours, was there anything like crowding. Always there was easily room for more. The harmony of mind and manner, prevailing among those present, matched that of their surroundings. Nothing coarse or ribald was permitted to break in upon the spirit of culture and refinement, which breathed forth in the conversation and the conduct of those assembled. It was a charming scene—one calculated to leave the most pleasant recollections upon the pages of memory.

Interior number two was not so pleasing. A small, mean-looking filthy room, with low ceilings, and the walled effect of closing around the inmates until there was scarcely room in which to breathe. The emotion aroused on entering was to be free of the unsanitary surroundings as soon as was possible. Nor were the inmates of the room any more enticing than was the apartment itself. Low-browed and threatening they glowered evilly at the intruders, as they considered them, who had ventured to enter. Cowardly they slunk away into the cobwebby corners half ashamed, yet alert and defiant against anything better than their surroundings coming into their midst. One breathed a sigh of relief when clear of the place and its reeking atmosphere of degradation. The emotion recalled by memory is that of loathing mixed with pity—the last named sensation taking its source from the fact of the utter unnecessity of tolerating abodes such as described.

Interior number three is an imaginary scene—parallel abodes in the life of the Spirit—the seat of action being that part of one's being engaged in furnishing the life-blood necessary to our existence. We allude to the human heart. There can be but one of two conditions of inner life. One's heart is either large and spacious, like the room first described, moved and inhabited by the greater purposes and the finer motives of life, or it is small and restricted, furnished with little petty meannesses of disposition, and peopled by motives which forbid the entrance of anything calculated to enlarge its proportions or refine its sensibilities. It has no capacity for the entertainment of anything except the cult of its own class. It is not open to conviction. Nothing large can enter, however much it may desire to do so. The door is closed to everything but that which will add to the general disreputableness of the interior.

Compare, with the condition described, the large, open heart—the human heart as the Creator meant it to be and to function. It has been said that the human heart is the primary gift in which all moral and spiritual gifts become possible. One of the gifts of Jehovah to King Solomon was "largeness of heart." A heart of these dimensions is precious, first of all, because of its *roominess*. Its walls are flexible. Like India rubber they have the power of expanding as the need demands. Good things—great, large thoughts and motives—move and mingle within it with the greatest harmony of action and accord. Prayers from it contain a rich and inclusive fulness. Praise flows forth with the most easy naturalness—without the least effort on the part of the giver. Its joys are large, lasting satisfactions, capable of being shared with others. The temperature of its interior is always warm—so warm that anything of the cold or foreign order is immediately dissolved—upon entering—by the stronger chemical force of love. Littleness can not breathe in the atmosphere of largeness.

Best of all, the large heart enjoys fellowship with God. And fellowship with God means growing a bigger soul. It can not be otherwise. "No man by being anxious can add a cubit unto his stature." But in the realms of the spirit life we may, by reasonable thought and consecration, place ourselves in such relationship to him that we can not but increase in spiritual development. He is every day giving us new opportunities and fresh chances, that we may grow in grace and in the knowledge of him. It is his will that every day our heart capacity should expand, our soul dimensions enlarge, and our spiritual vision increase in discernment. But however the enlargement comes to us, it is necessary that it *does* come if we serve acceptably as he would have us do.

Ashland, Ohio.

A Little Heroine

BY NORA E. BERKEBILE

It was at one of their class parties. They had been having a pleasant evening, playing innocent games in which all could feel free to indulge.

Then some one said: "Let's dance!"

"Edna will not dance," whispered one girl to the one sitting near.

"She need not. Let her look after the records on the Victrola. We can dispose of her that way," her companion whispered back.

So they asked her to please attend to the records. When she got the first one started, they began to dance. She looked sad and then she began to cry. She thought: "It is just as wrong for me to help them with their dancing music as it is to dance."

Some one noticed her weeping, and asked the trouble. She bravely answered: "I do not think a Christian should dance and I can not play for others to do so."

Being well-mannered young people, and considerate of others, they stopped dancing. Some of the less cultured called her a "prig" and "baby," but thoughtful Christians will say she was brave, and admire her for being true to her convictions.

A father I know used to tell his daughter: "People who laugh at you for being true to your faith are not the people you would care to associate with. Those whose acquaintance you wish to cultivate are the ones who admire you for being true. The others will only lead you down."

This girl had occasion to be out among other people a great deal. She was a teacher and as such went to institutes and places teachers must attend. She decided to observe and see if that father's advice was true. She found that the best of the young people, the Christian young people were always kind to her—never ashamed of her plain attire—and most of them were the most successful teachers in the county also.

The dancers, the loud-dressed and loud-voiced—those who could scarcely pass examinations and some who barely escaped expulsion from high school or college—these were the ones who would sometimes laugh at the plain little country teacher until they saw she was taken up by those whose favor they wished to win. It was true. Those who made fun of her were people she did not care for at all. Had she been ashamed of her faith, the really truly good people would have never cared for her as they did.

The girl or boy who is true, will win out every time with the best people.

I trust in this day, when dancing in the schools is so prevalent, that there will be many a Brethren boy or girl who will be as brave and true as our little heroine.

Bellefontaine, Ohio.

Marilla's Engagement

BY ELIZABETH ROSENBERGER BLOUGH

She clerked in the store—Taylor & Hodge's Store, the best in Rockledge. You could see her there any day, at the notion counter, showing the thimbles, thread or tape to women who bought eagerly because usually they had been forgetting to buy the new thimble, or the paper of pins. One has more important things to buy, so these little things are often forgotten. Marilla was very busy, finding the right shade of silk thread, or just the kind of needles that some woman must have. Not so busy that she lost sight of the clock which was joyfully ticking off the hours on Saturday afternoon. The store closed at five o'clock; then she would go home and get ready for Sam's coming. He had said he would be there early if the works shut down at four. She was not tired. No, her sweet willingness to "look again" for a paper of Smith needles, mixed numbers, two to five, was scornfully commented upon by one of the other salesgirls.

"B'lieve me, I'd let her stew! Why can't she take your word for it? You're too willing, Marill. What's the difference about a paper of needles?"

But Marilla, too blissfully busy to answer, was intent on finding yellow hairpins for the golden-haired girl who could use no other kind. Only five minutes more, then the clang of the bell would usher them out, the doors would shut behind them and they would go home through the sweet, clear air and sunshine. Then she could get ready for Sam.

Her mother was ironing. Marilla looked distressed. "Oh, mother, how warm you do look! Can't you leave my white dress for me to do?"

"Oh, I guess I am most through now. 'Tain't a mite of trouble to do your dresses. I got your things laid out on the bed!"

"You have? No wonder you're tired. Don't bother about supper. I ain't hungry."

"No, I expect not. But your pa is and I'll soon have it ready to set on the table."

Mother was quietly ironing while she spoke. A white dress, coarse of texture but white as perfect washing and bluing could make it, was stretched over the ironing board. She smoothed out every wrinkle; she ironed and ironed until the dress hung in billowy folds of whiteness, dainty and fresh. She could do no more. She found now that she ached all over—she was so tired. But she never thought of stopping to rest. Pa would be here soon, and supper was the great meal of the day for him. She set the table and looked at the noodles appraisingly. They were dry enough to cut. Skilfully she cut them in the thinnest strips and dropped them into the beef broth. Pa was coming up the walk. She called Marilla; then the three sat down together.

"Anybody comin' tonight that you're all in such a hurry?" queried pa.

Mother was plain, heavy and middle-aged, but she had a delicacy about what might be termed quizzing into young folks' affairs. She perceptibly flinched at pa's question, but Marilla promptly answered it.

"Sam may come 'round this evening. He talked as if he would."

"This beef's kind o' tough. Shall I poach you an egg, Marilly?" asked mother anxiously.

"Poach me an egg, with such a supper?" scoffed Marilla. "I guess not."

When Marilla had gone upstairs to dress, mother whispered to pa: "This'll make the eighth Saturday evening he's been here. I mistrust he's a goin' to keep on coming."

To which pa replied solemnly: "Well, Sam's all right. He's just A 1."

When Marilla came down stairs in the clean white dress and white shoes, to meet Sam at the door, she was a vision of loveliness to her mother who was looking at her through the magic magnifying glass of mother love. When a few minutes later Marilla and Sam closed the front door, and went down the walk together, mother watched them, thrilling all the while with a sense of ownership. Marilla was her daughter. Who knew what was in store for her? Pa had said that Sam was a good man. Sam, too, seemed to like Marilly. What if they should soon be engaged? He might come on Sunday afternoon, perhaps. Mother kept thinking of this until she really expected that he would come.

"I b'lieve I'll dress a chicken and have some cold-pressed, with apple jell, and I'll bake a spice cake with chocolate icing. Marilla and pa'll go to church; then I can do these things. An' if—if he should be here for supper I'll not need to mind. I'll just ask him to come out an' eat a bite with us."

As mother intended, pa and Marilla went to church. Marilla used to be assistant-teacher in a Sunday-school class before she clerked in the store. How mother worked! She dusted and swept and cleaned; she baked and cooked and prepared for that supper. The noon meal was rather meagre, but none of them spoke of that.

"You've been working all morning, mother. Let me do these dishes." Marilla was busily engaged in clearing off the table.

"But, Marilly, you're always tired on Sundays. You go an' lay down an' have a good rest. I got everything ready for tea."

"What if I am tired? Ain't I got as good a right to be tired as the rest of you? You work too hard all the time, a-slaving and a-waiting on me." The soft light in her eyes made mother want to hush her to sleep in her arms as she had done just a few—was it years ago? Dear God, it seemed but a few months since Marilly had come to her for everything, her baby girl.

A glorified Marilla met Sam at the door about five o'clock. Together they sat down in the little parlor. Mother listening in the next room heard the soft murmur of their voices. There were pink roses in Marilly's pale cheeks, she thought, and how sweet and dear she was!

Then mother put her best linen cloth on the table. She had a pretty taste in dishes and liked to see a table look inviting. She made some rich lemonade; a tiny golden wheel of lemon swam at the top of every glass.

When Sam expressed his delight, mother said it wasn't a bit of trouble to stir up a cake. She always liked to make Sunday meals the best meals of all. When Sam hinted that he never got anything like this in his boarding-house, mother said he should just drop in any Sunday night. Yes, Marilla was a great help in the kitchen, but when she was on her feet clerking all day—yes, he must take another glass of lemonade.

That evening, after Marilla and Sam came home from church together, mother listened to their voices and wondered. She liked Sam and if he should be kind to Marilly—

Late that night Marilla herself came to her mother's bed. Mother sat up with outstretched arms and Marilla came close to her. "Oh, mother, I don't know how to tell you. Something's made me so happy!"

That there might be no mistake, mother asked: "Are you engaged?"

"Yes, and he said he hated to have me clerking through July and August, an' if we could be married about the middle of June, he's making enough to keep us."

"I guess we can get ready. We'll have to plan for the wedding, and—"

"We don't want a big wedding, just our own folks. There won't be a dozen."

"Now that's sensible. I always said you had the best sense."

"Mother, you do like him; it's all right?"

"Yes, honey. I b'lieve you're going to be as happy as I am." Then Marilla went to bed.

When Marilla told pa, the next morning, he was plainly embarrassed. "If he shouldn't treat you right, you come back to me," he threatened.

Mother's face shone. She had felt bad about missing church the day before. She had served all day for the love she had for pa and Marilla. Now this new happiness had come to them. There was so much she could do for Marilla who was going to leave them and have a home of her own. Life was rich and sweet.

Johnstown, Pa.

A Case of Strategy

BY RHETTA O'ROURKE

MINERVA WILSON JONES,—that's me, and if any one was to add that I am an old maid, they wouldn't be fur from the truth, though I much prefer to be called a spinster-woman, because it sounds more genteel, but I ain't never been married. Once when I was seventeen, a young man was setting up to me, but he went down to Nashville to clerk in a livery stable, and never come back, and that was the nearest I ever come to gettin' married.

Howsomever, I dare presume to say that I have rocked more babies than any other woman in this town (other people's babies). I have my own house and lot, and my tabby cat, and a good many of the pleasant and entertaining things of this life, and I ain't stretchin' the truth a mite when I say that I ain't fur from bein' as contented as the majority of married women and don't have near as much trouble and expense. About all the children in the town know me and call me Auntie, and they come in,—some of 'm every day,—to get a cooky and play with Mandy. I use the same receipt my mother did,—a cup of sour cream and a cup of butter, too,—and I can see that the taste of children don't change much from one generation to another.

Well, as I started to say, there isn't a wedding or a funeral or a birth in this town but what I get mixed up in it, some way, before it is done with. Helpin' other folks has kind of made me feel kin to the whole world. Their troubles is my troubles and their joys is my joys. This world is full of nice, comfortable people if you will only learn to take them at their best, and not get in the habit of discountin' everybody. But, of course, we all have our troubles. Happiness is never let to go along by herself. Trouble comes chasin' her up every time and I might say that this life is one continual fight between happiness and trouble,—trouble and happiness. First, happiness gets trouble down, and then vicy versy,—as they say in Dutch. And so, when Melissy Burns came in my back door, wipin' her eyes on her apron, I knew it was viey versy with her, and I says: "Melissy, take the rockin' chair and tell me right straight off what is making you feel so low this mornin'."

"Minervy," she says, "it's Evelina."

"Pity sakes," I busted out, "what is the matter with Evelina? She ain't gone and got married, has she?"

"No, she ain't gone and done nothing," says she, "but she just ain't satisfied to stay at home any more, and wants to go to the city and get a job at somethin', and she just won't try to learn housework or nothin'.

"Now, Minervy," she says, "you know I believe that women was made for wives and mothers, and not for clerks and office-boys,—not but what some has to do them very things, and I ain't sayin' it ain't all right in some cases, but I always wanted Evelina to be an old-fashioned home-maker, and I've just had dreams and dreams about helpin' her furnish a home of her own and rocking her babies to sleep, and mebbe one named Melissa, after me, but Evelina don't seem to take any interest in anything I plan."

"Well, now, Melissy," I says, "if I was in your place, I would try a little strategy on her."

"Why, Minervy," she says, "you know I never believed in using patent medicine."

I says: "Melissy, this ain't no patent medicine. It means just a little harmless shrewdness. You make a person think you are doing one thing, while maybe that thing is just the means to bring about something else more important."

"Well," she says, "I don't know no more about what you're drivin' at than a chicken, but mebbe you can explain."

"I will," I says. "Now, Melissy, what kind of a room has Evelina got?"

"Why, she's got a nice room, all fitted out with grandmother's old furniture, four poster and all."

"That's just it, Melissy. That ain't no kind of a room for a young girl. They crave pretty things and they are a-going to get them if they can. If they can't have what they want at home, ten to one they'll go out into the world, looking for it and get whirled over the rapids afore they know it."

"But, Minervy," she says, "don't you think it is dangerous to teach girls to think so much of pretty things? I never allowed Evelina to get any such notions as that."

"That's just where you are wrong, Melissy. It's just as natural for a young girl to love beauty as for a calf to like milk. Now, Melissy, who made this world anyhow?"

"Why, God made it, of course," says she.

"Yes," I says, "he did. He made the sunsets and the mountains with peaks of gold. He made the flowers, all dressed up in red and gold and pink and orange and blue. Look at the lily with its dress of white and heart of gold, the rose with its big, full skirt of red and pink and white, and the laylock in the spring. God made 'em all and he didn't make 'em and put 'em on this earth to tantalize people to death. Why, Melissy," I says, "do you suppose God would make anythin' so sweet and beautiful you couldn't help lovin' it, and then call it a sin to do so? Why, Melissy, right here is where I prove my point. That's strategy. God gives us all them things we can't help lovin' and as we love them we love the Maker, in spite of ourselves. Why, every time I smell a lily I feel just like praying the Lord to make me just as sweet and white inside, and every time I see the chrysanthums in the fall, with, mebbe, the snow fallin' on 'em, and they bloomin' just the same, I always say: 'Lord, I'm a poor, homely old maid, but I want to keep right on bloomin' until the snows of winter cover me up.' Sure, we all love pretty things, Melissy, and no honest person will deny it."

"Well, Minervy," she says, "mebbe you're right, but I don't know how to fix that room for Evelina. Do you suppose you could help me?"

"Sure I could," I says, "you just send her away visiting for a week, and we'll fix it up and surprise her."

Well, it went on a couple of days and over come Melissy again, with her apron over her head, and she says: "Come on over quick, Minervy. She's gone to her pa's sister's, to stay a week, and now's our chance."

Melissy was as chipper as a girl, and how we did dig in! She had got some new wall paper with a tiny vine of delicate pink roses running through it and we put that on the wall. Then we painted the woodwork a glossy white, and she got a matting rug, with roses in it, for the floor. Then, too, we painted the bedstead and the old bureau and washstand and a couple of chairs all white, like the wood work, and she got some cretonne,—white, with pale pink roses in it,—and we made a bedspread and cushions for the chairs, and covers for the bureau and washstand, and made some curtains with pink roses on them for the windows. When the room was finished it was as dainty and pretty as you could wish to see, and it had cost less than twelve dollars.

Melissy was so tickled that she said she was going to do the whole house over, but I says: "You just wait until Evelina gets home and let her help."

In a few days Evelina came home and when she saw that room, she just sat down and cried: "Why, Ma," says she, "I was just starving for something pretty to look at. I'll never want to leave home again."

That was a long time ago and now Melissy and Evelina are just like sisters, working together in everything, as happy as a couple of little birds, and I've noticed Sim Smith over there a good deal lately, particularly evenings, and while nothing ain't been said to me as yet, I've begun hemmin' some napkins,—they make nice wedding presents. No, sir, they ain't nothing in this world like strategy. Why ain't it all right? The Lord invented it.

Mattawan, Mich.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

INDEPENDENCE, KANSAS

In the northeastern part of Oklahoma, in Craig County, there is a small band of faithful members of the Church of the Brethren. They have a good house of worship and two ministers—Eld. O. E. Loshbaugh and son Ralph, who is expecting to attend McPherson College the coming term. They are in need of a minister to devote at least a part of his time solely to the work, and are able to give a good live man substantial encouragement.

The writer has been in charge of this place—Hollow church—for several years and knows their needs. They have a fine body of young people who can be gotten into the church by a little organizing and push. It is a purely rural community, being thirteen miles from the railroad, but with the present mode of rapid conveyance it is no hardship. It is a good farming country and land is comparatively cheap. By the united effort of an active minister and the congregation, I feel that a good work can be done. Bro. J. B. Denney, of Independence, Kans., will hold a revival for them some time in the fall.

Any one desiring to take up this kind of work for the Master, should address either J. W. Campbell, Eli Wolf or O. E. Loshbaugh—all of Hollow, Okla. They will give all the information desired. I am deeply interested in the work there, for they have had a hard struggle to exist. May God move some one to respond to this appeal.

W. H. Miller.

Independence, Kans.

COLORADO SPRINGS, COLO.

We observed Easter and Mothers' Day with appropriate programs, and Children's Day exercises will be held next Sunday. July Fourth we take the boys and girls for an outing and picnic dinner to the beautiful and picturesque place called Stratton Park.

We have had the pleasure of having with us recently, among others, Bro. Crosswhite and daughter, of Rocky Ford. Bro. Crosswhite gave us an excellent sermon one evening. Bro. Charles, of the Mennonite faith, and one of the faculty of their college at Hesston, Kans., also gave us a helpful talk, emphasizing the fact that we must work with the children, in order to bring about the greatest possible good for the future church.

Sisters Eva Trostle and Elnora Bollinger, of Bethany Bible School, Chicago, were with us over one Sunday. The former, in her sincere, earnest way, brought us two convincing messages. At the Christian Workers' hour Sister Bollinger gave a reading which was very impressive.

In the absence of our pastor, last Sunday, a number of short talks were given, the principal themes being more love and willing service for Christ, and more concentrated and earnest effort to win and hold our young people. In the evening Bro. Fisher, of Iowa, gave us a splendid sermon.

Some members have moved here recently and others are coming, for which we are glad. Since our last report one has been received into the church by baptism.

Bro. Ira J. Lapp, of Miami, N. Mex., begins an evangelistic effort here July 6. Sister Clara Michael, now of Bethany Bible School, will conduct the song service. The meetings will close with a love feast.

Bettie Root Crist.

West Colorado Springs, Colo., June 26.

FROM VALI, POST UMALLA, VIA ANKLESVAR, INDIA

We are now enjoying the heat as best we can. It is very hot during the day, but the breezes come well at night, so that sleeping is good. The last several nights we have also discarded the mosquito nets, for we would rather have the wind blow the mosquitoes away than to have the nets keep them off. It has been cloudy, off and on, for several weeks, but no rain for us yet. There were showers in the hills near by, one evening. It looked good but did not reach us. There was not enough, however, to be of much consequence, but we hope for rains soon. They should come within the next two weeks, to be on time for the regular break of monsoon. If rains should fail again, we may expect to see some awful times.

The famine conditions are worse now than they have yet been this year. The darkest hour is sometimes just before dawn, and it may be expected to be so in this case, for the new crops will be expected to be the real permanent relief. Until then we may expect times to be very hard.

The people about us have been very hard pressed for food. The Government has had relief works going for some time, but they are not distributed well enough for the people to get to them properly. Although the people have nothing but a little hut and a bullock or two, they seem to feel that it is their home, and they are loath to leave it, to go to distant work, knowing that they will find nothing when they return. So they decide to stay with their hut until real starvation drives them away. Early they cut grass and brought it in great head-loads, but now the grass is exhausted. Now they bring bamboos and wood. Thus they can get a little money with which to buy food. We have bought about twenty thousand bamboos as they bring them—tied in bundles of twenty each. But our money is limited and we can hardly buy any more if there is any other way for them to live. We have used many bamboos in building and have about ten thousand on hand now.

We have had considerable work done just to give people something to do. Last week there was a great lot of people—from old men and women to boys and girls of five years—working for us. Yesterday evening we gave rice to 135 people who had been on our work. The day before we gave money to the same number, and the preceding days perhaps a greater number. That takes about Rs. 30 per day or $10. It soon eats a hole in our part of the relief money. We had them carry sand and dirt for filling, in and about our buildings, and in roads and paths. The work all comes in good, but we would not have had so much done, were it not that they need the work. We offer to take the boys into our boarding-school. Some have come, but they are loth to give up their children, though starving. And this is, perhaps, as it should be, for the man who offers his child for sale, that he may live, is much less to be esteemed than he who tries to provide for his children, although hungry himself.

Seemingly the people do not trust the Government as they do us. They will come to work for us much more readily than they will go to Government Relief Work. The Government officers are often very hard on them and treat them roughly, while we always try to be kind. I suppose, also, that they think they do not have to work so hard for us. But one hundred persons earning their rice by carrying baskets of sand on their heads, is a sight worth meditating over.

But we must close our work here. If they will go to Umalla, and gather stones for a road on our new compound there, they may do so, or may go to the Government Relief Works, which is excavating for the village tank. If they come tomorrow, I think I shall have to go along with them, and try to make arrangements whereby they may be able to earn their food.

While it is hard for them to get work, even that is not all. It has been hard for them to get food even if they had money. Yes, food is to be had, but prices have become so very high that a day's labor brings very little food. It seems that the Government is trying to control the rice supply, and while the situation is doubtless better than if it were uncontrolled, yet the work is not perfectly done. Many people are unable to get rice. There was a Government store in Umalla, but for some reason it has been discontinued. The merchants see the chance for greater profits and the price is kept high. They can get some beans and grains, but they are expensive too. The main food for these people has been rice, and without it they are at a great loss.

Well, I wrote to the Dewan Sahib (the King's Prime Minister), asking whether he could supply, or tell us where we could get, rice at a more reasonable rate. A prompt reply told us we could get rice in the capital city, Nandod, for Rs. 3-8-0 per maund of forty pounds (about $2 per bushel). So we went to Nandod with Rs. 150 in our pocket, hoping to bring five or ten bags—whatever they would let us have. The train arrived at twelve and we must leave at three in the afternoon. The grain business did not open until after three. So there was little we could do. A Government carriage was at the station to meet one of the officials, who kindly offered us a seat by his side. Before the ride was ended, we accepted his kind invitation to go to his bungalow. The day was hot. In this Parsee home we rested, had ice lemon to drink, and took breakfast with them at 1:30 P. M., while the large, revolving electric fan, on the opposite end of the table, did its duty in keeping us comfortable. Nandod is developing into a real nice Indian town. Although of only ten or twelve thousand population, it is better improved than many towns of five times its size. The King had installed electric lights and water works throughout the city—the water being pumped by electricity. There is also a soda water factory, and a distillery to supply liquor for his poor, ignorant subjects.

The grain shop did not open until three, but we were directed to the house of Mr. Moitlal Chunilal, the controller of food supplies. This Hindu gentleman received us very kindly and informed us that we were allowed fifty bags of rice, amount Rs. 700. Fifty bags of rice—Rs. 700! This was more than we were prepared for. But as we would not be given the rice until after three o'clock, we returned home, rejoicing in the prospects of the morrow. Next day we took the Rs. 700 and went again to Nandod. But these officials work according to rule, and although the rice was on the cars at the station and there was plenty of time, yet we could not be given charge until after three. So I had to come home, leaving a man to bring the rice next morning. But next morning it came. Rice? Yes, lots of rice, so it seemed. By Wednesday we were offering it for sale, and the happy people spread the news far and wide.

We reserved twenty bags for the 150 children in our school and in the Children's Home. We let seven bags go to the Christian people of Amletha and the rest we offered to whomsoever would come for it, paying the cost price, of course. A few disabled ones received rice free. The people came with money, with bamboos and with wood. We allowed only about four pounds to each person, but by Saturday evening the bags were empty. At dark, on Saturday evening, seventy-five people were here with head-loads of wood, to get rice, but the rice was all sold, neither did we have change with which to pay them. We offered them rupees, but they could not divide the money properly, so, what could we do? Finally we took out one sack of rice from the school supply, and paid them in rice.

Again we appealed to the Dewan Sahib, and again we were allowed fifty bags, with the assurance of fifty bags each ten days unless the Government supply fails. Buying and selling at cost, getting our money back, we can continue to offer rice at a fairly reasonable price. Yesterday evening seven bushels were sold and tomorrow it is to continue.

The last few Sundays our church attendance has increased wonderfully. People are asking for baptism. For this we are glad, but we must beware lest improper motives bring them to us. Pray that we may have wisdom to deal with the present situation, and that the Lord may get glory out of it all!

S. Ira Arnold.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CANADA

Bow Valley church met in council June 18, with Bro. J. H. Brubaker presiding. Nine letters were granted and three received. Our delegates to District Meeting are Brethren J. C. Culp and J. H. Brubaker; to Sunday-school Convention, Bro. John Hollenburg and Sister Elva Shatto. Just after the District Meeting Bro. Hollinger, of Medicine Hat, will be with us in a series of meetings. We will hold our love feast July 26.—Maude E. Pobst, Gleichen, Alta., Can., June 26.

Santee.—June 21 and 22 Bro. S. G. Lehner, of Los Angeles, gave us some fine sermons. On Sunday evening we held our love feast, with Bro. Lehner presiding. Several members from San Diego enjoyed the feast with us. Five members were received by letter only recently. Our church contributed $25 to the Armenian-Syrian Relief and $49.50 to the Annual Meeting offering.—Anna R. Hyatt, Santee, Calif., June 29.

COLORADO

Grand Junction church met in council June 13, with nearly all of our members present. Bro. J. D. Coffman, our newly-elected elder, presided. Two letters were granted. The church decided to hold a love feast some time this fall,—the day to be named later. Bro. John S. Fox was selected as church treasurer; the writer, solicitor. We are having a very interesting Sunday-school. Sister Emma Lapp is proving herself an efficient superintendent. The school is keeping up well during the warm weather, and we are thankful for the interest manifested in our work here. Our Christian Workers' Meeting is also doing well.—D. W. Click, Grand Junction, Colo., July 1.

GEORGIA

Edison.—On Sunday morning Bro. Helm preached to a very appreciative little band of worshipers. The Bible Class, which meets in the evening, is now studying the Judean ministry of Jesus. A class of children meets in the afternoon. They take much interest in their Bible stories and studies, but our accommodations for them are poor. We hope that some of the brethren and sisters, who go to Florida to spend the winter, will stop to visit us and look over the field.—Mrs. O. F. Helm, Edison, Ga., June 26.

IDAHO

Twin Falls church had the pleasure of hearing four splendid talks by Sister Eva Trostle, of Bethany Bible School. She talked to the mothers on Saturday, June 21, and to the girls on the following Sunday afternoon. Her (subject on Sunday morning was "Christian Attire," and on Sunday evening, "How to Be Happy." We took a collection of $32.28 for her work.—Alice Swab, Twin Falls, Idaho, June 25.

ILLINOIS

Astoria and Woodland congregations had an interesting and helpful program Easter Sunday. The "Forward Movement" was especially emphasized. An offering of $42 was taken. May 18 a deputation from Bethany, consisting of Bro. Russell Wenger and Sisters Pauline Eisenbise and Anna Hutchison, missionary to China, gave a much appreciated program. An offering was taken for their work. The Woodland church gave $952 for the Armenian Relief Work. At our last council Bro. John Lear having resigned as elder, Bro. S. G. Bucher was chosen in his stead for one year. A very appropriate sermon was preached on Educational Day by Eld. S. G. Bucher. An offering of $30 was taken to help in this great cause. We are expecting Bro. J. C. Shull to be with us in a series of meetings, beginning July 27. Our next council will be held the last of July.—Mrs. Lydia Bucher, Astoria, Ill., July 1.

Notice to the Churches of the Southern District of Illinois.—I have been appointed Traveling Secretary for this District, by the General Mission Board, in the interest of the Forward Movement, and of

pumped by electricity. There is also a soda water factory, and a distillery to supply liquor for his poor, ignorant subjects.

The grain shop did not open until three, but we were directed to the house of Mr. Moltial Chunilal, the controller of food supplies. This Hindu gentleman received us very kindly and informed us that we were allowed fifty bags of rice, amount Rs. 700. Fifty bags of rice—Rs. 700! This was more than we were prepared for. But as we would not be given the rice until after three o'clock, we returned home, rejoicing in the prospects of the morrow. Next day we took the Rs. 700 and went again to Nandod. But these officials work according to rule, and although the rice was on the cars at the station and there was plenty of time, yet we could not be given charge until after three. So I had to come home, leaving a man to bring the rice next morning. But next morning it came. Rice? Yes, lots of rice, so it seemed. By Wednesday we were offering it for sale, and the happy people spread the news far and wide.

We reserved twenty bags for the 150 children in our school and in the Children's Home. We let seven bags go to the Christian people of Amletha and the rest we offered to whomsoever would come for it, paying the cost price, of course. A few disabled ones received rice free. The people came with money, with bamboos and with wood. We allowed only about four pounds to each person, but by Saturday evening the bags were empty. At dark on Saturday evening, seventy-five people were here with head-loads of wood, to get rice, but the rice was all sold, neither did we have change with which to pay them. We offered them rupees, but they could not divide the money properly, so, what could we do? Finally we took out one sack of rice from the school supply, and paid them in rice.

Again we appealed to the Dewan Sahib, and again we were allowed fifty bags, with the assurance of fifty bags each ten days unless the Government supply fails. Buying and selling at cost, getting our money back, we can continue to offer rice at a fairly reasonable price. Yesterday evening seven bushels were sold and tomorrow it is to continue.

The last few Sundays our church attendance has increased wonderfully. People are asking for baptism. Fpr this we are glad, but we must beware lest improper motives bring them to us. Pray that we may have wisdom to deal with the present situation, and that the Lord may get glory out of it all!

S. Ira Arnold.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CANADA

Bow Valley church met in council June 18, with Bro. J. H. Brubaker presiding. Nine letters were granted and three received. Our delegates to District Meeting are Brethren J. C. Culp and J. H. Brubaker; to Sunday-school Convention, Bro. John Hollenberg and Sister Elva Shatto. Just after the District Meeting Bro. Hollinger, of Medicine Hat, will be with us in a series of meetings. We will hold our love feast July 26.—Maude E. Pobst, Gleichen, Alta., Can., June 26.

Santee.—June 21 and 22 Bro. S. G. Lehner, of Los Angeles, gave us some fine sermons. On Sunday evening we held our love feast, with Bro. Lehner presiding. Several members from San Diego enjoyed the feast with us. Five members were received by letter only recently. Our church contributed $25 to the Armenian-Syrian Relief and $19.50 to the Annual Meeting offering.—Anna R. Hyatt, Santee, Calif., June 29.

COLORADO

Grand Junction church met in council June 13, with nearly all of our members present. Bro. J. D. Coffman, our newly-elected elder, presided. Two letters were granted. The church decided to hold a love feast some time this fall,—the day to be named later. Bro. John S. Fox was selected as church treasurer; the writer, solicitor. We are having a very interesting Sunday-school. Sister Emma Lapp is proving herself an efficient superintendent. The school is keeping up well during the warm weather, and we are thankful for the interest manifested in our work here. Our Christian Workers' Meeting is also doing well.—D. W. Click, Grand Junction, Colo., July 1.

GEORGIA

Edison.—On Sunday morning Bro. Helm preached to a very appreciative little band of worshipers. The Bible Class, which meets in the evening, is now studying the Judean ministry of Jesus. A class of children meets in the afternoon. They take much interest in their Bible stories and studies, but our accommodations for them are poor. We hope that some of the brethren and sisters, who go to Florida to spend the winter, will stop to visit us and look over the field.—Mrs. O. F. Helm, Edison, Ga., June 26.

IDAHO

Twin Falls church had the pleasure of hearing four splendid talks by Sister Eva Trostle, of Bethany Bible School. She talked to the mothers on Saturday, June 21, and to the girls on the following Sunday afternoon. Her subject on Sunday morning was "Christian Attire," and on Sunday evening, "How to Be Happy." We took a collection of $32.28 for her work.—Alice Swab, Twin Falls, Idaho, June 25.

ILLINOIS

Astoria and Woodland congregations had an interesting and helpful program Easter Sunday. The "Forward Movement" was especially

Missions. The itinerary has been arranged as follows: Champaign, July 6, 7; Mansfield, 8, 9; Hudson, 10, 11; Panther Creek, 12, 13; Oak Grove, 14, 15; Coal Creek, 16-18; Astoria, 19-21; Woodland, 22-24; Liberty, 25, 26; Virden, Aug. 2-4; Macoupin Creek, 5, 6; Sugar Creek, 7, 8; Girard, 9-11; Mulberry Grove, 12-14; Hurricane Creek, 15, 16; Kaskaskia, 21-24; Lamotte Prairie, 25, 26; Romine, 27, 28; Allison Prairie, 29-31; Big Creek, Sept. 1, 2; Martin's Creek, 3, 4; Pleasant Grove, 5, 6; Decatur 11, 12; Oakley, 13-16; Cerro Gordo, 17-19; Olaw, 20-23; Centennial, 23. If, for any reason, meetings on the dates named might seem inadvisable, correspondence directed to me at the above places, on those dates, and in care of the pastor or some other member of the congregation, will reach me.—J. E. Wagoner, Chicago, Ill., July 1.

Elgin.—I told you our "junior congregation" was doing things! Sunday evening, June 28, a "Mission Study Graduation Service" was held, when members of four different mission study classes—twenty-six in all—received diplomas. The event was celebrated by songs, salute to the service flag, sketches, a scene in which India and Africa were each represented by four girls in costume, reciting missionary incidents of those countries, a dialogue in which Spenser Minnich and five boys discussed the Forward Movement. Some of the juniors are developing beautifully, leading in devotionals and doing committee work. . . . Dr. Edward Frantz gave us the sermon in the morning for Education Day, and our offering for Mount Morris College was over $21. Harper Frantz addressed the junior congregation in the afternoon.—Alline H. Beery, Elgin, Ill., June 30.

Yellow Creek church is now in the midst of a revival meeting, conducted by Bro. Jesse C. Shull. The meetings are very spiritual and we are hoping for an ingathering of souls into the Kingdom. Our love feast was well attended last Sunday.—Lizzie Studebaker, Pearl City, Ill., June 28.

INDIANA

Auburn church met in council June 24, with Bro. Gibson presiding, in place of Eld. John Grey. We decided to hold our love feast Sept. 6. Two letters were granted. We also organized our Christian Workers' Society.—Mrs. Wm. Witt, Auburn, Ind., June 27.

Blissville congregation met in council June 14 at the Blissville house, with Eld. John Markley in charge. Three letters of membership were granted. It was decided to hold our Harvest Meeting Sept. 14 at the Oregon house. A committee was appointed to secure ministers for this meeting, and also for the series of meetings for next year. Our offering to Annual Meeting was $80 and for Armenian-Syrian Relief, $30.15. Officers were elected at our council, with Bro. Jesse Pippenger, clerk; Sister Alice Campbell, "Messenger" agent; the writer, correspondent.—Stella Ruff, Plymouth, Ind., June 28.

Cedar Creek church met in council June 27, with Bro. J. H. Urey presiding, assisted by Bro. D. C. Kerlin, of Bethany Bible School. The latter, with his family, is now located at this place, serving as pastor for the coming year. June 29 Bro. Kerlin gave us a splendid sermon along educational lines, after which an offering of $10 was lifted for Manchester College. August 10 is the date set for our Harvest Meeting. Services will be in charge of Bro. Kerlin.—Mrs. David Ober, Garrett, Ind., June 30.

Flora.—One came forward after Sunday services to unite with the church. Baptism was administered in the evening. June 21 we had with us, at both morning and evening services, Brother and Sister J. W. Lear. Although not able to take part, it was an inspiration to have them in our midst. At our quarterly meeting, June 26, a favorable financial report was read and accepted. Sisters Elva Ulery and Elva Replogle were cleeted delegates to the District Sunday-school Meeting.—Mattie Welty, Flora, Ind., June 30.

Goshen City.—We were very glad to have Eld. D. L. Miller with us for nearly two weeks, beginning June 15. He held twelve services in all, which included travel and Bible Land talks and several sermons. Two greatly appreciated ones were, "Ocean Experiences" and "Why I Belong to the Church of the Brethren." He conducted our love feast at the close of the series of meetings. Four were baptized. June 29 Bro. Harvey Hartsough, of Nappanee, gave us a fine sermon on "Education." An offering of $25 was taken for the fund. Special loans are made to those preparing for the mission field.—Beulah Manahan, Goshen, Ind., June 30.

Huntington.—After an absence of four years we have returned to this place and are glad to be in the Master's work again. We enjoyed meeting old friends, all very much, and want to say that we consider it one of the churches of the very finest spirit, so far as we know, and a very promising field for the right man.—C. C. Kindy, 621 Guilford Street, Huntington, Ind., June 25.

Logansport church convened in council on Thursday evening, June 26. Our elder, Bro. J. G. Stinebaugh, presided. Four letters were granted. A Harvest Meeting was set for the second Sunday in August. The excavation for the basement of our new church began this week. May God prosper the building of the house, and may his children in the District rally, to its support, till the Logansport church shall no longer have to depend upon rented quarters! Let us then, with better grace, invite others into the fold. Brethren Jas. Hunter and Harry Murphy were selected as delegates to the District Sunday-school Meeting, with Sister Bertha Oberlin as alternate. The latter was also selected as the local representative of the Dress Reform Committee. In the temporary absence of our church correspondent, Sister Dora Hirt, the writer was selected to act in that capacity until Sister Hirt's return.—Josephine Hanna, 1713 Buchanan Street, Logansport, Ind., July 1.

Portland church met in council June 2, with Eld. Chas. Oberlin in charge. Two letters were granted. June 29 a splendid Children's Day program was rendered to a crowded house. There will be a Temperance Meeting held some time in the near future. It will be decided at the next council meeting when our love feast is to be held.—Marie Stump, Portland, Ind., July 1.

Rossville church met in council June 28, with Bro. W. L. Hatcher presiding. One letter was received. We will hold our Harvest Meeting Aug. 24 and our communion Oct. 25. Bro. W. L. Hatcher is our delegate to District Meeting, with Sister Clara Metzger, delegate to the Sunday-school Meeting. The District Meeting of Southern Indiana will be held here the last week in August and we are looking forward to this meeting with great interest.—Lillian A. Hufford, Rossville, Ind., June 28.

Santa Fe church met in council June 19, with Eld. S. T. Fisher presiding. Our love feast was set for Sept. 28, at 6 P. M. Brethren Perry Cohlentz and Sherman Kendall and their wives were installed to the eldership. Elders present were C. E. Swihart, D. C. Kile, Peter Hosak and J. W. Norris. May 25 the church was aroused to the great missionary needs of China by Bro. Moy Gwong, who is preparing to go back to his people as a missionary. Two certificates of membership have been accepted since our last report.—Dossie M. Webb, Bunker Hill, Ind., June 30.

Union church met in council June 19, with good attendance. Eld. S. F. Henricks presided. Our love feast will be held Oct. 11, at 2 P. M. Our Harvest Meeting was appointed for Aug. 30, beginning at 10 A. M.—Dora A. Henricks, Plymouth, Ind., June 26.

Walnut church met in council June 21, with Eld. J. F. Appleman in charge. Three letters were granted. Bro. Chas. Rohrer was elected President of Christian Workers' Meeting. Our missionary committee will open a mission point at Power schoolhouse next

called their own services. Two auto loads were present in the afternoon from Grundy County. Bro. A. P. Blough, of Waterloo, preached in the morning and also had charge of the dedication services in the afternoon. A full house heard his dedicatory address on the subject: "The Three-fold Function of the Church: Teaching, Social Development and Worship." Our church building was dedicated free of debt. The brethren from Greene and Grundy were of material assistance in this matter. The amount raised at the time of dedication was $1,600. Sister Anna V. Blough gave an interesting address in the evening. This was followed by a sermon by Bro. W. E. Buntain, of Greene, opening his evangelistic effort among us. The first week was spent in evening Bible lessons, which were not so well attended on account of bad weather. This week Bro. Buntain is preaching the Word with power, and the interest is increasing. Pray for us that the will of God may be accomplished in these meetings. The meetings will continue until July 6, with a love feast on Saturday evening, July 5. We are also planning to have a program and picnic July 4. Sister Marie Olson, of Chicago, is leading our song services, and is also conducting a singing class each afternoon.—Harvey W. Allen, Dumont, Iowa, June 27.

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If the Light That Is in Thee Be Darkness

(Continued from Page 437)

—a kind of "little Christ," as believers were sometimes designated in the early years of the Christian era. He must make clearly visible, in practical and intelligent form, the Truth of God as it relates to life.

Even if Jesus had not said: "Ye are the light of the world," the person who observes intelligently could not escape the fact. Whether or not we invite humanity to "look on us," people are doing it, nevertheless. We deplore the sad fact that the masses are not reading the Bible. Magnificent efforts have been made to bring out a version of God's Book which folks generally would delight to read. But the version which the greatest number have been reading for nearly two thousand years, and shall continue to read as long as time shall last, is the version which is translated into pulsating, acting, practical life, and which walks in the professed Christian's shoes. The world shall comprehend the truth of God only to the extent that it is lived. Humanity shall enjoy "light" only to the extent that the light of Christ is reflected by his followers.

As professed Christians we are light-bearers. The world is looking to us for the knowledge of God and intelligent direction in the way of truth. As a city upon a hill we can not be hid. We shall be seen, and our lives carefully scrutinized, whether we will it so or not. Whatever advancement this old world shall make toward the ideal of God's truth, shall result from the constant, insistent and consistent influence of the collective body of Christ.

But "if the light that is in thee be darkness, how great is the darkness!" If, when the world looks to me or you for knowledge and guidance to the Ideal, they receive only confusion and bewilderment, how great is the darkness! I travel the marked road many miles and depend upon the intelligence I receive by the guide-posts, to find my way to the desired destination. All goes well till I approach the city of my quest. There is a crossroad and another guide-post. As the arrow points, I am informed that it is yet twenty miles in the direction of the arrow. But the guide-post has been moved and reversed. The arrow points wrong. The *intelligence* which it should have conveyed to me has become *confusion*, so that I do not arrive in the city until it is too late to enjoy the purpose of my coming. The "light" which was in the guide-post was "darkness" and how great!

And so with Christendom today. The world is looking to it for ideals. The sum of Christian influences will determine the standard of the world's ideals. But if the world looks to us for truth and the highest ideals of life, and beholds less than the whole truth, or worse yet, a direct contradiction of truth,—if the guide-post of our lives points in the wrong direction,—the error is great beyond power of description. Then let each one use great care that, in Christ's great program of enlightenment, we reflect the pure, white light of the truth of God into the lives of those who see us. Let us truly "make manifest" God's ideal for men, so that our Father may regard us as, at least, a little

The Church Library

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and employés can increase their efficiency. That the special library has come to stay can not be doubted. It has won for itself a place and will continue to do so. The time will come when every local church organization will have its own particular and special library. The special library is not alone recreational but far more—it is a place where the individuals of that particular organization can increase their knowledge and grow to greater efficiency in their particular line of work.

For this the church library has a place that will fill a long-felt need. We need only to look at the records to know that religious literature is being produced very rapidly. In the book trade, books on religion stand second to all other subjects in the matter of production—only fiction taking a higher place. The public library will not be able, neither can it be expected to use public money to enlarge one department of its books beyond another, unless its patronage will insistently demand it.

Religious education is also growing by leaps and bounds and the library should be the great factor in keeping in touch with this movement. The working forces of the church must know the best things for their Sunday-school and church. We can not expect the public library to collect all the rich materials of the various departments of religious and social work.

In all ages, and under various conditions, some young people have always been readers. Many of our great men of today and of the past have not received their knowledge in the colleges alone but have been readers and students. It seems true also that not all the young people can or at least will go to college. The earnest ones will read and others may be induced to read if they have the proper incentive to do so. Many problems are arising concerning the conduct and deportment of the young people of today. By filling the minds with the proper materials, many problems will take care of themselves. Ideals and conduct can very largely be directed in the proper channels through the church library.

In all the institutions of learning the library is the central figure or the heart. Around it all the phases and activities of the school will revolve. Something of the same thing may be done through the church library.

The church library will contain the best devotional and Biblical books, to be sure. Such books as Meyer's, Gordon's, Stalker's, etc., should be on the shelves. Commentaries and Bible dictionaries and encyclopedias should have their place. Missions should be also represented on the shelves of the church library. Books for the Sunday-school teacher—in fact, for every officer of the school, and the best—should be here.

As a part of the church library there should be the Sunday-school library. In this we want the very best books obtainable. Some good people have thought there is no need for a Sunday-school library, but greater is that need now than ever before. We don't want the "pious little saint books" either—their day is past—but books of real worth that will develop the character as well as the taste for the best literature. Sunday-schools can be built up and maintained through proper use of the Sunday-school library. Books of fiction, biography, natural science, notably useful arts and missions, should be selected for the children.

The church library may well contain surveys, reports, bulletins, etc., that will materially assist in pushing forward the Lord's work. The church is awakening more and more to its opportunities for social service. The library should contain the best books along this line. The ideal, of course, should be to include books of every kind needed, and in such proportion as wisdom may determine, so that we may have a well-rounded religious library.

Here should come the pastor for sermon help; for assistance in preparing for a more extensive church program. Not that the minister should have no library of his own, but the church library should supplement his own. Here will come trustees, deacons, treasurers, secretaries and all other officers of the church. Each should get the help he needs in his particular line.

In it should be found suggestions, with ample material for missionary, temperance and other special programs.

Sunday-school, missionary, Biblical, temperance and other magazines, both for juveniles and adults, will have a place in the church library.

It is not a good plan to begin such a library with a large stock of books. A few well-chosen books, with regular additions, will prove more satisfactory. Much care should be exercised in the acceptance of books donated to the library.

May God hasten the day when every church will use this channel of greater efficiency!

Chicago, Ill.

"The Spirit of the Age"

BY WM. K. CONNER

WHAT is the "spirit of the age"? It is the "spirit of the world" (1 Cor. 2: 12) and not "the Spirit which is of God." It is an evil spirit because the age is evil (Gal. 1: 4).

Jesus said its works are evil (John 7: 7), though the age itself counts its works good and even righteous. Paul said it is unclean and, like the leper, should not be touched (2 Cor. 6: 17). John said it is all lust and pride and of Satan (1 John 2: 16). He also said it is in Satan's power (1 John 5: 19). He dominates and controls and directs at his pleasure. Paul describes "the spirit of this age" also in 2 Tim. 3: 1-5, 12, 13; 4: 1-4. These clearly show that to have "the spirit of this age" is to have the spirit of Satan and not "the Spirit which is of God."

"The spirit of the age" is the spirit of apostasy—spiritual adultery—the church having gotten tired waiting for her Lord, married the world. She is now more interested in making "democrats" than Christians; in social reform than salvation of the soul; in a better world than a saved world. The wisdom of men she prizes more highly than the wisdom of God.

"The spirit of the age" causes Russell H. Conwell to say: "Every righteous man is a Christian." And many believe it. But Paul tells us that many preachers of righteousness, and of course considered righteous men, are the devil's preachers, "whose end shall be according to their works" (2 Cor. 11: 15). According to Conwell a Jew, a Moslem, a soldier, who live right, will get to heaven.

And according to many others, who have "the spirit of the age," "self-sacrifice is the key to heaven and God is at least as good as he [a soldier] is." And that "whosoever layeth down his life for righteousness [or for his country] is sure of eternal life."

"The spirit of the age" is the Laodicean spirit that says: "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3: 17). A condition in which it has "enough religion to make it decent, and enough of the world to make it attractive," which makes it "adulterated Christianity and refined worldliness." But it sickens God and he spews it out of his mouth. Hence beware of "the spirit of this age," for it is not of God, nor is God in it.

"The spirit of the age" says we shall have wheatless, meatless, sweetless, heatless and almost eatless days, but says nothing about tobaccoless, drinkless, chewing-gumless, candyless, soft-drinkless, jewelryless, fashionless days. It looks upon churchgoing as a joke, the Bible a huge fable, and Christ a great man, and salvation by blood a crude doctrine of a dark age.

The spirit of this age is not the spirit of Christ, but the spirit of the "god of this world" (2 Cor. 4: 4), which is, of course, the spirit of Satan. Yet how many pride themselves in having the spirit of this age and denounce those who do not have it. How they are to be pitied! But who? Clearly those who have the spirit of this age—the Satanic spirit. Satan seeks to be worshiped (Luke 4: 6, 7; Rev. 13: 4), and many are worshiping him, being blinded (2 Cor. 4: 4). He is the leading spirit, and the spiritual leader of the world or this age. He has many ministers of righteousness in many pulpits of our land, so Jesus says (Matt. 7: 21-23). This, along with 2 Cor. 11: 13-15, shows without any doubt that Dr. Conwell is mistaken when he says that every righteous man is a Christian, for there are many righteous men from the standpoint of the world, or the spirit of the age that, in the sight of God, are those "that work iniquity," for they have the "spirit of the age." They preach "doctrines of devils" (1 Tim. 4: 1), such as "higher criticism," "Christian Science," "Russellism," "Mormonism," "Spiritualism," etc.,—a counterfeit Gospel, "another gospel which is not another."

Now the works of this age are evil (John 7: 7) and the age is wicked (Gal. 1: 4), unclean (2 Cor. 6: 17), lustful and proud (1 John 3: 15), and lying in the power or arms of the evil one or Satan (1 John 5: 19). Hence any church or individual with the spirit of this age is surely not with God nor in Christ. It is the spirit of the antediluvians, of Sodom and Gomorrah. "Remember Lot's wife."

Let us heed the warning that we may not absorb and be dominated by the spirit of the age and be condemned with the god of this age. But let us be nonconformed to this age, realizing daily that we are strangers and pilgrims, and that our citizenship is in heaven, from whence we also look for the Savior,—the Lord Jesus Christ.

Harrisburg, Pa.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blickenderfer-McNally.—By the undersigned, at the Pittsburgh, Pa., parsonage, Bro. Malcom Blickenderfer and Mrs. Emma McNally, both of Wilkinsburgh, Pa.—C. Walter Warstler, Pittsburgh, Pa.

Booz-Burkhart.—By the undersigned, at the home of the bride, May 21, 1919, Brother John E. Booz, son of E. H. Booz, and Sister Eva Grace Burkhart, daughter of Brother Joseph Burkhart, both of the Ridge congregation, Shippensburg, Pa.—Joseph V. Burkhart, R. D. 1, Shippensburg, Pa.

Box-Leslie.—By the undersigned, at his residence, June 23, 1919, Mr. Kenneth E. Box, of Rocky Ford, Colo., and Miss Mary E. Leslie, of Teoline, Texas.—A. G. Crosswhite, Rocky Ford, Colo.

Clark-Rea.—By the undersigned, at the residence of the bride's parents, June 1, 1919, Mr. Charles Clark and Miss Ruth Rea, both of Lewis County, Wash.—D. B. Eby, Olympia, Wash.

Ferguson-Sellars.—By the undersigned, at the home of the bride's parents, Brother and Sister W. H. Sellars, near Jonesboro, Tenn., June 18, 1919, Mr. Albert Thomas Ferguson and Miss Lela Maude Sellars.—S. W. Beals, Jonesboro, Tenn.

Gump-Brumbaugh.—By the undersigned, at the home of the bride's parents, Brother and Sister S. L. Brumbaugh, of Washington, D. C., June 18, 1919, Bro. Ohmer P. Gump, of Covington, Ohio, and Sister Esther Brumbaugh, of Washington, D. C.—J. M. Henry, Washington, D. C.

Harlow-Walter.—By the undersigned, June 21, 1919, at the home of the bride's parents, Brother and Sister W. F. Walter, of Crimora, Va., Brother Geo. W. Harlow and Sister Gay Ola Walter.—John S. Flory, Bridgewater, Va.

Lammedes-Nausser.—By the undersigned, June 15, 1919, at the home of the bride, Tacoma, Brother Harry Lammedes, of Wenatchee, and Sister Ethel Nausser.—D. B. Eby, Olympia, Wash.

Liehty-Sheeler.—By the undersigned, at the home of the bride's parents, Waterloo, Iowa, May 18, 1919, Brother Edward W. Liehty and Sister Ora Sheeler, both of Orange Township.—W. O. Tannreuther, Waterloo, Iowa.

Lonberger-Thomas.—By the undersigned, at the Washington City church, D. C., June 4, 1919, Brother Snowden Lonberger, of Vienna, Va., and Sister Elsie Thomas, of Washington, D. C.—J. M. Henry, Washington, D. C.

McCreery-Miller.—By the undersigned, at the parsonage, June 14, 1919, Mr. Howard O. McCreery, of Oakton, Va., and Sister Mary Miller, of Vienna, Va.—J. M. Henry, Washington, D. C.

Msurer-Martin.—At the home of the writer, June 21, 1919, Bro. Floyd Maurer, of Pleasant Hill, Ohio, and Miss Goldie Martin, of Bradford, Ohio.—Hugh Miller, Gettysburg, Ohio.

Petera-Barnhart.—By the undersigned, at the parsonage, June 26, 1919, Bro. Henry J. Petera, of Dayton, Ohio, and Sister Nellie Mae Barnhart, of Wirtz, Va.—J. M. Henry, Washington, D. C.

Querry-Wisor.—By the undersigned, at the home of the bride, Johnstown, Pa., June 18, 1919, Chester Querry and Hazel Wisor, both of Johnstown.—D. P. Hoover, Sallis, Pa.

Rusmisel-Miller.—At the home of Bro. W. R. Guthrie, June 16, 1919, Brother Claude A. Rusmisel, of Mt. Solon, Va., and Sister Edith M. Miller, of Ada, Ohio.—Bessie L. Guthrie, La Fayette, Ohio.

Wallar-Burt.—By the undersigned, at his home, June 25, 1919, Mr. Ralph Wallar and Miss Lola A. Burt, both of Shideler, Ind.—Geo. A. Studebaker, Muncie, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beecher, Bro. Geo. Lincoln, son of Wm. V. and Julia A. Beecher, born near Chili, Ind., died near Twelve Mile, June 6, 1919, aged 56 years, 8 months and 15 days. In 1886 he married Sister Emma Fisher. To them five children were born. In 1890 he became a member of the

Church of the Brethren and his whole life was one of service. He leaves his wife, three sons, one daughter, seven grandchildren, four brothers and two sisters. Services at the Mexico church by Eld. J. F. Appleman. Interment in Mexico cemetery.—Bertha I. Fisher, Mexico, Ind.

Buck, Bro. J. Randolph, born near Berkeley Springs, W. Va., died June 18, 1919, near Mt. Solon, Va., at which place he spent most of his life, aged 69 years, 7 months and 17 days. He was afflicted with Bright's disease for more than a year, and gradually grew worse until the end came. He united with the Church of the Brethren about seven months ago. Soon after his baptism he requested a love feast. This was granted him Jan. 6, and he seemed to enjoy it very much, although he was very weak at that time. He was anointed Jan. 23, and his condition was much improved after this for a time, but he finally had to succumb to the disease that fastened on him. The funeral services took place at the home on Friday, June 5, at 10:30, by the writer, assisted by Eld. Jacob Zimmerman and Rev. Myerly, pastor of the M. E. church at Mt. Solon. Interment in the Sangersville cemetery.—Chas. W. Zimmerman, Mt. Solon, Va.

Burgess, Pearl, born Oct. 16, 1886, died June 19, 1919. Services by the writer at the Pletcher Chapel.—C. S. Lehman, Lima, Ohio.

Conn, Sister Pearl, died in January, 1919, of tuberculosis. Services were not being permitted at that time, memorial services were held by the writer at the Cassel church June 22. She was 22 years of age and the mother of two children—a devoted Christian woman. Burial at White Oak cemetery.—Van B. Wright, Peebles, Ohio.

Delp, Ruth Elizabeth, daughter of Brother and Sister F. J. Delp, died at the Marshalltown Hospital after an operation, June 14, 1919, aged 6 years, 9 months and 10 days. She was a patient sufferer from the time she was one and one-half years old. Services by the pastor, assisted by Eld. J. H. Cahcrine, Texi, Iss. 11: 6. Burial in the Ivester cemetery.—D. H. Keller, Grundy Center, Iowa.

Gordon, Sister Lucinda, daughter of Bro. Gillian and Sister Carolina Shafer, born in Indiana County, Pa., died in the Cambridge Hospital, Md., June 11, 1919, aged 49 years, 6 months and 17 days. She was a faithful member of the Church of the Brethren for many years. She is survived by her husband, Lewis Gordon, two daughters, Esther, mother, four brothers and three sisters. Services in the Denton church by brethren Levi K. Ziegler and J. W. Krabill. Interment in Denton cemetery.—Mrs. C. A. Harris, Denton, Md.

Gaughsnour, Caroline, nee Shoemacher, born in Virginia, died near Sinking Spring, Ohio, June 19, 1919, aged 94 years, 5 months and 29 days. She was the mother of two daughters. She was a member of the Church of the Brethren at Stray Creek Valley. Services by the writar at the Grove cemetery. Interment at the same place.—Van B. Wright, Peebles, Ohio.

Johnson, Sister Alice E., nee Figgins, born in Fayette County, Ohio, died at her home near Leesburg, Ohio, May 24, 1919, aged 59 years, 10 months and 1 day. Death was due to heart trouble. In 1882 she married Frank Johnson, who survives. In early life she united with the Church of the Brethren and has been a faithful member. Services at White Oak, near Buena Vista. Interment in cemetery near by.—Edith Riley, Highland, Ohio.

Koontz, Bro. Wm. H., of Hooversville, Pa., died within the bounds of the Quemahoning congregation, Pa., June 20, 1919, aged 53 years, 9 months and 19 days. He married Annie B. Zimmerman in 1890. He united with the church two years later. He served faithfully as deacon for many years and was also treasurer and Sunday-school superintendent. He leaves his wife and one sister. Services by the writer in the Maple Spring church. Interment in the adjoining cemetery.—P. J. Blough, Johnstown, Pa.

Lewis, Rosela Harman, born near Mentone, Ind., died at her home in Bourbon, Ind., June 12, 1919, aged 57 years, 6 months and 6 days. In 1877 she married Wm. Alexander, who died in 1908. Three years later she married James Lewis, who survives with seven children. She joined the Church of the Brethren at an early age and lived faithful. Services at Mentone by Bro. Floyd E. Leeper.—Ella Leeper, Bourbon, Ind.

Miller, Bro. John Oliver, eldest son of Eld. Samuel M. and Anna Miller, died at his home in Waterloo, Iowa, May 22, 1919, aged 59 years, 11 months and 13 days. •Dec. 24, 1893, at Falls City, Nebr., he was united in marriage with Sister Maggie A. Peck, of the latter place. To this union was born one daughter. Besides the wife and daughter he is also survived by three brothers and three sisters. Early in life he decided upon music as his chosen profession. In this locality he was among the pioneers in that field of work. In attending to his labors, he often exposed himself to the severest rigors of the climate. Rain or shine, heat or cold, summer or winter, he would invariably meet his students at the appointed time. This undue exposure may possibly be responsible for his early passing. Bro. Miller was a man of strong convictions of right. He was as true as steel, big-hearted, generous, and willing to be of service and help to his fellow-men. Services by the writer in the Waterloo City church. Burial in the Orange Township cemetery.—A. P. Blough, 1315 Grant Avenue, Waterloo, Iowa.

Ridenour, Wm. Martin, son of Jacob and Mary Ridenour, died at his home at Clifton Mills, W. Va., of Bright's disease, June 25, 1919, aged 75 years, 1 month and 18 days. He married Mary A. Shannon in 1869. To this union were born three sons and two daughters, one of whom died a number of years ago. His wife died in 1911. He was a veteran of the Civil War. He was a faithful member of the Church of the Brethren for many years. Services by the writer at the Union church at Clifton Mills. Burial in the family lot on the Haraden farm.—Jeremiah Thomas, Brucetón Mills, W. Va.

Rowland, Ezra, died near Hagerstown, Md., of paralysis, May 6, 1919, aged 69 years, 7 months and 18 days. He leaves his wife and one son. Services in the Longeneadow church by Eld. J. O. Buterbaugh and Bro. H. R. Rowland. Interment in adjoining cemetery.—K. Mae Rowland, Hagerstown, Md.

Royer, Sister Mary, nee Weaver, daughter of Benjamin and Sarah Weaver, died at the home of her daughter, in the city of Lebanon, June 17, 1919, aged 68 years and 3 days. Short services at the house. Further services and interment at the Union meetinghouse. Text, Psa. 73: 24. Services by Elders John Herr, A. B. Brubacher and E. M. Wenger.—Nathan Martin, 1031 Poplar Street, Lebanon, Pa.

Spitler, Samuel, son of David and Hannah Spitler, born in Miami County, Ind., died at his home in Flora, Ind., June 24, 1919, aged 72 years and 9 months. In 1870 he married Sarah A. Eikenberry. To this union were born three children. He was a member of the church for many years. He leaves his wife, two children, six grandchildren and two great-grandchildren. Services at the church by Bro. I. E. Berry. Interment in the Moss cemetery.—Mattie Welty, Flora, Ind.

Weatherbolt, Peter, born in Green County, Pa., died near Plymouth, Ind., June 7, 1919, aged 93 years, 3 months and 20 days. In 1847 he married Mary Trexler, who died in 1866. To this union were born ten children. Several years later he married Mary Ervin, who died in 1880. To this union were born four children. His third wife was Nancy Stewart, who died in 1907. He was a faithful member of the Church of the Brethren. Services at the Yellow River church by Bro. Floyd E. Leeper. Interment in adjoining cemetery.—Ella Leeper, Bourbon, Ind.

Wisecup, Oma O., died Jan. 21, 1919. Brief services at the home. Memorial services May 25 at the Marble Furnace church by the writer.—Van B. Wright, Peebles, Ohio.

Wran, James Albert, son of William and Mary, born in Kentucky Sept. 27, 1845. He was united in marriage with Mary J. Martin, of Indiana, Aug. 21, 1867. To this union eight children were born. Four preceded him in death. He is survived by his widow, two sons and two daughters. He died in Muscatine, Iowa, June 26, 1919, following a lingering illness of three months. Heart disease and dropsy caused his death. He was baptised into the fellowship of the Church of the Brethren by Eld. S. S. Mohler, at Farrenberg, Mo., thirty-two years ago. Services by Eld. Leander Smith, in the Church of the Brethren. Text, Job 5: 26. Burial was made in the Greenwood cemetery.—Mary Smith, 1147 Lucas Street, Muscatine, Iowa.

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Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 445)

KANSAS

East Wichita church met in regular business session June 25. Bro. M. J. Mishler, of Newton, Kans., was elected elder to fill the unexpired term of Bro. Frantz, who has been our pastor and elder for three years and is now leaving to take charge of a church in California. We have secured Brother and Sister Clarence Eshelman, students of McPherson College, for the summer. We are very anxious to locate a pastor permanently. Four of our Sunday-school scholars have been baptized since our last report.—Grace Schul, Wichita, Kans., June 26.

MARYLAND

Hagerstown.—An interesting Becentennial program was given in the Hagerstown church, beginning Sunday, June 15, and continuing until Sunday, June 22. Bro. H. C. Early could not be with us, on account of sickness in his family, and Bro. Galen B. Royer kindly substituted for him. All topics were splendidly treated, most instructive and much enjoyed by all who heard them.—Kathryn Lindsay, Hagerstown, Md., June 28.

White Rock.—Bro. Calvin Wolf, of Sandy Creek, W. Va., began a series of meetings June 14, preaching in all eleven sermons. Twelve confessed Christ, six of whom were baptized. The heat of attention was given throughout the meetings.—E. F. Sisler, Friendsville, Md., July 1.

MICHIGAN

Black River church met in council June 28, with Eld. J. M. Smith presiding. We had a good meeting. Bro. Smith preached a fine sermon, which we appreciated very much.—Amanda Wertenberger, South Haven, Mich., June 28.

Harlan church met in council June 28, with Eld. J. Edson Ulery presiding. We reorganized the Sunday-school, with Bro. Chas. Miller, superintendent. Bro. Chas. Miller was chosen delegate to District Meeting, with Sister Frances Taylor alternate. June 22 the children rendered a very interesting program. Bro. Roy Miller and family were with us and Sister Miller gave a very fine talk to the children.—Maud Wilburn, Copemish, Mich., July 1.

Marilla congregation met in council June 28, with Eld. J. Edson Ulery moderator. One letter of membership was granted. We decided to have our series of meetings in the near future, and our love feast is set for Oct. 4, at 6 P. M. Sister Anna Williams is our delegate to District Meeting, with Bro. H. G. Gressenkell, alternate. Officers were elected for the year, with Bro. Chas. Funderburg, Sunday-school superintendent.—Beatrice Shideler, Marilla, Mich., June 30.

MINNESOTA

Bethel.—We have been very much pleased to have with us Bro. O. E. Stern, from Bethany Bible School, and Bro. Mattox, from Degraff. They are hoping to find a place to locate where they can do church work and also have a good home. June 22 Bro. Stern gave us an interesting sermon on "The Kind of Character God Wants." We were encouraged in our work at Hines.—Florence Miller, Hines, Minn., June 30.

MISSOURI

Shoal Creek.—Brethren H. A. Clayhaugh and John Hershey, from the Bethany Bible School, Chicago, were with us June 19 and 20. They gave illustrated lectures on the mission work in Chicago, which gave us an insight into the work that is being done there.—Virgie Argabright, Fairview, Mo., July 1.

NORTH DAKOTA

Bethany.—June 7 Bro. D. M. Sherb began a week's series of meetings. All conditions were favorable and the attendance and interest were fine. One confessed Christ. We closed with a very enjoyable love feast, at which four-point communed. We have only two families of members living near the church, but are hoping that other members will move in and help us. We greatly appreciate all the help we receive from other churches.—Lilly Stretzel, Mylo, N. Dak., June 30.

James River.—June 15, 16 and 17 Bro. Virgil Finnell gave lectures with stereopticon views which were much appreciated and we hope will be an incentive to more work in the Sunday-school. June 18 Bro. M. E. Hahn, of Bethany Bible School, began a series of meetings, which closed June 29. We held our love feast June 28, with Bro. Hahn officiating, assisted by Bro. Kreps. Bro. Hahn's work was much appreciated and while there were no accessions, we believe much good was done.—Mrs. J. W. Schlotman, Carrington, N. Dak., June 30.

OHIO

Ashland (Dickey).—Our series of meetings, conducted by Bro. D. R. McFadden, of Smithville, closed with a love feast June 22. Five were baptized and one reclaimed. Sister Zuma Heestand had charge of the singing. Bro. McFadden and our pastor, Eld. W. L. Deseheng, made more than seventy calls during the week, and did much personal work. Sunday evening, June 29, Children's Day was observed. The children did splendid work under the leadership of Sister Mary Sample, to whom much of the success of the evening is due.—Esther Zimmerman, Ashland, Ohio, July 1.

Bellefontaine church enjoyed a very spiritual love feast June 29. Bro. H. Z. Smith, from the Logan church, Bro. John I. Kaylor, lately returned from India, and Eld. C. S. Lehman, of Lima, were present,—the latter officiating. His address on "Christian Education," on Sunday morning, was much appreciated. At our recent council one was reclaimed. Plans are being made for an India Day June 13. Sister Nora Berkebile will talk to the children in the morning and Bro. John I. Kaylor will speak in the evening.—Lula R. Tinkle, Bellefontaine, Ohio, July 2.

East Nimishillen.—June 15 Bro. O. E. Messamer, of Chicago, began a two weeks' series of meetings at the Brick church. The time of year being a busy one, the attendance was not what we might have desired, but we feel that some good was done. Children's Day exercises were held Sunday evening, June 29, conducted by the Junior and Primary Departments. They rendered an excellent program and, judging from the spirit manifested by the children, the church of the future will have no dearth of workers.—A. J. Carper, Middlebranch, Ohio, July 1.

Harris Creek church met in council June 26, with Eld. Chas. Flory in charge. Elders Hugh Miller and John Eikenberry were also with us. Brethren Harley Hoover, Harmon Miller and John Detrick were elected deacons. Bro. Hoover and his wife were installed the same evening. A committee of arrangements was appointed for the Midsummer Assembly, which will be held here August 19, 20 and 21. One of our Sunday-school boys was baptized last Sunday.—D. G. Berkebile, Bradford, Ohio, July 1.

Prices Creek church met in members' meeting June 14, a Two letters were received and three were granted. June 22 Brother and Sister J. Homer Bright were with us. Their talks were very much appreciated. We expect to have an all-day Missionary and Sunday-school Meeting on Sunday, July 6.—Alma Miller, Eldorado, Ohio, June 27.

OREGON

Portland church met in council June 26. The principal business of the meeting was the election of Sunday-school officers and making arrangements for the coming District Meeting. Eld. Carl and family are leaving soon for Myrtle Point, where they will hold a series of meetings during July.—Grace W. Hewitt, Portland, Oregon, July 1.

PENNSYLVANIA

Brothers Valley.—June 14 Bro. Daniel K. Clapper, of Meyersdale, began a series of meetings at the Pike house. For the most part the weather was fine, and large audiences attended. Bro. Clapper gave us very inspiring sermons. Thirteen confessed Christ and one was reclaimed. Many visitors were present. Brethren Yodcr and Mishler, from Kansas, were regular attendants. Brother and Sister Omer B. Maphis were also with us at a few sessions. They are from Bethany Bible School, of Chicago, and are preparing for the foreign field. Bro. Maphis preached the preparatory sermon. The meeting closed with a love feast, which was largely attended. We will have our Sunday-school Convention at the Pike house on the afternoon and evening of July 13. The Sunday-school is moving along very nicely and doing splendid work.—B. S. Dickey, Berlin, Pa., June 30.

Connellsville Mission observed Children's Day June 22. The children did very well. Remarks were made by our superintendent, Bro. P. V. Lepley, by our pastor, Bro. Irvin Fletcher, and also by Bro. Hamilton. The District Sunday-school Convention will be held at the Mission the last of July or first of August. Our pastor and wife attended the Conference at Winona Lake.—Anna Cogan, Dawson, Pa., June 26.

Moxham church met in council June 25, with Eld. McClyde Horst presiding. The church decided to hold her semiannual communion on the third Sunday of May and October of each year. The writer was elected "Messenger" correspondent, to fill the unexpired term of Sister J. C. Flora. Brother and Sister Flora have recently moved from Moxham to assume the pastoral work of the West Charleston congregation of Southern Ohio. Bro. Flora had been pastor of the Moxham church for the past two years, being the first resident pastor. During this time they have directed the organization of the different departments of the church work, so that they are in a condition to accomplish much in the advancement of the Kingdom. Bro. D. P. Hoover, of Salix, assumed charge of the work the middle of May. Since our last report one has been received into the church. May 18 members of the Mission Band of Juniata College rendered a splendid program, which was enjoyed by all present. June 15, under the direction of the Primary superintendent, Sister Irvin Fetrow, and her assistants, a very interesting Children's Service was given. Last Sunday evening, Bro. D. P. Hoover, delegate to Annual Conference, gave a very encouraging report of the meeting. At our last business meeting, two letters were received.—Mrs. D. P. Hoover, Salix, Pa., June 26.

Philadelphia (First Church).—We observed Children's Day June 8. The program was in charge of the children. At the close of the service Bro. Percy Blough gave a short talk, which was very much appreciated by all. Beginning with this date, and continuing through the summer months, our Sunday-school is held each Sunday morning at 9 o'clock; preaching services at 11. In the evening Dr. O. H. Yereman preached to an appreciative audience.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., June 26.

Pleasant Hill church met in council June 21, with Eld. David B. Hohf presiding. We decided to hold our love feast and communeal Saturday in May and October, at 4 P. M. June 29 we had our Children's Day exercises. Bro. H. K. Ober, of Elizabethtown, preached for us in the morning, and in the afternoon addressed the Sunday-school.—Ruth A. Miller, Quarryville, Pa., June 30.

Sipesville.—A two weeks' series of meetings, conducted by the pastor, closed June 29, with a love feast. Twenty applicants were received and four reclaimed at the examination service on Sunday morning. The love feast, at which about 250 communed, was held in the evening, with Bro. N. H. Blough officiating. The church met in council June 14, with Bro. Zimmerman presiding. A committee was appointed to make provisions for the new cemetery, which is to be on the old church ground. Delegates from this church were invited to convene with those from Casebeer and Geiger, to plan a program for a community meeting of the three churches. June 1 the Fifth Annual Convention of the Sunday-schools of the Quemahoning congregation was held at the Sipesville church. There was a splendid audience. We enjoyed especially a talk by Sister P. J. Blough. The sermon in the morning was delivered by Eld. P. J. Blough.—Beatrice C. Edmiston, Acosta, Pa., June 30.

VIRGINIA

Peters Creek church enjoyed a visit from Bro. H. C. Early June 22. He was in the community on business for the General Mission Board, and favored us with an excellent sermon on the subject of "Difficulties." Bro. Early closed a series of meetings at the above-named place about the middle of May, and if our report is correct that what some were very near the Kingdom. Sunday, at the close of the service, two of these came forward.—Mildred Naff, Roanoke, Va., June 25.

Roanoke.—Since our last report we have held two series of meetings, each of two weeks' duration. In April Bro. H. B. Brallier was secured to conduct the meeting at the Tinker Creek Mission, four members being added to the church by baptism. At the Southeast Mission, Bro. B. B. Garber had charge of the services. Four members were received into the church. June 22 the communion examination services were taken care of by the pastor. Our love feast was held in the evening. Brethren D. C. Naff and H. C. Early were present, the latter giving two short talks, which were very helpful. We were very glad for the presence of these brethren, and their help in the services.—Mrs. John H. Shickel, Roanoke, Va., June 26.

Sangerville church met in council June 4, with Eld. M. G. Sanger presiding. Two letter of membership were received and two were granted. It was decided to install a furnace in the Sangerville house. The Sangerville and Branch houses have just been painted. The Emanuel house is also to be painted and remodeled. Our collection for Relief and Reconstruction amounted to $1,075.51. May 11 Bro. J. W. Hess began a series of meetings at the Sangerville house, preaching nineteen sermons. The attendance was very good and we feel that the church has been strengthened. One adult and eleven boys and girls from the Sunday-school were received by baptism.—Meda G. Argabright, Bridgewater, Va., July 1.

WEST VIRGINIA

Glads Union.—June 7 Eld. Jeremiah Thomas began a series of meetings, preaching, in all, nineteen sermons. Four were baptized in this church and one from the Accident congregation, Md. We feel very much strengthened. Bro. Thomas preached excellent sermons and the attendance was good.—Frank Guthrie, Hazelton, W. Va., June 30.

ANNOUNCEMENTS

DISTRICT MEETINGS

July 22-25, District of Texas and Louisiana, at Nocona, Texas.

August 18-21, District of Oregon, at Portland.

August 29, 30, District of Western Maryland, Oakland, at Pine Grove church.

LOVE FEASTS

Canada

July 26, Bow Valley.

Idaho

July 12, 8 pm, Winchester.

Indiana

August 24, Ladoga.
August 30, New Salem.

Iowa

August 29, Libertyville.

Missouri

August 23, 7 pm, Prairie View.

North Dakota

July 12, Pleasant Hill.
July 26, 7 pm, Kenmare.

Virginia

August 23, Lebanon.

West Virginia

August 30, Maple Spring.

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"STRETCHING FORWARD."—Philpp. 3: 13

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

Awakening Dormant Appetites

WANTS increase with increasing knowledge. People who do not know the advantages of telephones, automobiles and kitchen cabinets are not conscious of any need of them. A visit to a friend's modernly-equipped new home has stirred up new desires in many a housewife. And like things have happened to farmers, business men and all sorts of human folks.

Were it better, then, to stay shut up in your own little world and learn nothing new, so you can keep contented? Surely so, if care-freeness be the *summum bonum* of existence. In that case, the denser the ignorance the better. And men made of wax or wood would be the happiest ones in all the world.

Is this why we Christians grow so little? Is it because our slothful souls enjoy so well the lazy contentment of spiritual ignorance, that they have no hunger for higher things? We do not care to know too much of God's truth lest the new knowledge make us want something!

They that hunger and thirst after righteousness are filled. So are they that do not hunger. But there's a big difference in the filling.

Why disturb a hog sleeping peacefully in his wallow? No good reason can be given. Only make sure he is a hog. Then let him lie.

But human spirits made after the similitude of God! Must they be left to "grovel here below, fond of these trifling toys," for want of knowledge of their own capacities for diviner joys?

A Case of "Now or Never"

WE give hearty endorsement to the following noble words of Dr. W. H. P. Faunce and commend them to the reader's careful study, especially the last sentence:

"During the war it was gravely proposed to declare a moratorium of Christian ethics until happier times should return. I for one have no use for a religion which can be applied only in days of sunshine and has no application in time of storm. I can not proclaim a moral law which applies to two boys fighting in the street and has no reference to two nations struggling in the fields of France or meeting in conference at Versailles. Either the teaching of Jesus applies now and here or it applies nowhere and never."

Is the Holy Spirit a Fiction or a Fact?

THE human mind is too small to take in very much at once, so when it gets to thinking hard about a certain thing, that thing soon occupies its full capacity. Perhaps this is why *practical unbelief in the spiritual presence of Jesus Christ with his church through the Holy Spirit in the hearts of Christians* seems to me just now our greatest hindrance to church progress. I have been thinking about this lately. Let me tell you how it came about.

One factor was a sermon to which I listened with much interest and profit. Another—the one that got me started—was a little book which a brother sent me. I read this book with interest and profit also, as it seems to me, though the sender, I fear, may feel disappointed in his effort. This good brother evidently thinks I might make a fairly satisfactory editor if he could only get me straightened out on certain points. He has noticed that I seem to be considerably taken up with "the Kingdom idea," so when he found this little book, which shows what a great delusion this "idea" is, why, it was just the thing I needed.

The illuminating manner in which this delusion of "the Kingdom idea" is dispelled will appear from a few characteristic sentences:

"The church may indeed become so intent on the false but fascinating passion of saving the world that she will lose the passion for seeking the Lord."

"The church was never set to save the world. The church was never commissioned to bring in a catholic peace. The church was only to call out of the nations a people for his name. 'The church was only to preach the Gospel as a witness."

"The church was never commissioned to save the world nor to establish the Kingdom."

"The basic law principles of Christ's Kingdom are set forth in the Sermon on the Mount. Man's effort to establish the Kingdom apart from Christ is altogether too premature."

"The Kingdom idea is seeking to set up and to enforce the laws of the Kingdom before the coming of the King."

"The Kingdom of Christ will be established only by the forthcoming of the King. It will be set up only by the unsheathing of the divine sword."

In citing these remarkable statements I have no intention of discussing all the important issues which they raise. That "false but fascinating passion of saving the world," the implications of that "*only*" in "the church was *only* to preach the Gospel as a witness," and the final resort to miraculous militarism which is said to be the only means of setting up the Kingdom of Christ—these are very inviting themes indeed. But I pass them by to speak of just one point—the one referred to in the italicised words of my first paragraph. Will you please read those words again?

I am of a rather quiet temperament, my friends say, not easily excited, but I confess to a feeling bordering on amazement, if not alarm, as I am made to realize how little the doctrine of the Holy Spirit means to many Christians. Oh, we are careful enough about it in our doctrinal statements, but what does that amount to if in practice we deny it? Over and over again the note is sounded in this little book—and you can see it in the quoted sentences—that the present efforts of Christians in behalf of world betterment are necessarily only human efforts and hence are futile. The church can make no headway in building up the Kingdom, it is said, before Christ comes again. How—it is asked with great seriousness—how could you have a Kingdom without a King?

How—I should like to ask with equal seriousness—how could any Christian write or talk like that if he had assimilated the fourteenth, fifteenth and sixteenth chapters of John, or even the simple charge and assurance of Jesus given in his Great Commission? Does Jesus' "I am with you alway, even unto the end of the world" mean anything, or not? Why should we make it mean less than what he himself had explained it to mean in his farewell discourse on the night before his crucifixion?

If this matter is of any interest to you, reader, will you not please read that discourse once more, noting very carefully all that Jesus said about his going away and about what that other Helper would do for his disciples? He himself was going away soon and yet he was not going. In respect to his bodily presence he was going, but in spirit he would come to them in the person of another Helper who would be to them all that he had been, and more. That is the one big fact which illuminates this whole subject. The going away of Jesus was to be no hindrance to the cause. That other Helper would fully take his place, would more than take the place of his physical presence. "Greater works" could be accomplished because he was going to his Father.

How Christians can simply ignore these solemn assurances of our Lord, given in the most solemn moment of his earthly career—this is what concerns me so just now. Are we so carnally minded that spiritual realities are to us no realities at all? If practical unbelief—this is what it amounts to—if practical unbelief in the doctrine of the Spirit, as taught by Jesus himself, were to become characteristic of us, the outlook would indeed be gloomy. All the problems, difficulties and unfavorable conditions in the general world situation are as nothing in comparison with this.

Is the Great Commission nothing but a huge joke? Can the church accomplish anything by working at it? Not if she has no faith. Not if she spends her time looking at the walled cities and the giants. Not if she sits down on the job and wastes her energies in calculating how useless it is to undertake it. Not if she spits in the face of her Lord and makes fun of his "Go . . . I am with you" and sneers back at him: "I don't believe it; hurry up and do it yourself."

"Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

Conviction or Prejudice?

The Continent, one of our most valued contemporaries, undertakes to tell how to distinguish a genuine conviction from mere prejudice. A number of splendid hints are given. Here is one: Prejudice hates facts where conviction loves them.

Something to think about, isn't it? A disposition "not to let any new information unsettle what one has found it comfortable to believe hitherto" is something to be wary of. Any tendency of that kind should be interpreted as a bright red signal to be on the lookout for prejudice.

Another of this writer's "brand-marks" is this: Prejudice is selfish where conviction is expansive and generous.

If a man never finds his convictions leading him in a direction contrary to his self-interest, it is reasonable to infer that he has no convictions worthy of the name. "The conscience which can't move its possessor off his own premises is obviously a weak and shoddy piece of machinery." A man with real convictions must have some other force than his own advantage to push him forward to his duty.

All of which is very obvious, but somehow the obvious things are the ones we so often fail to see.

CONTRIBUTORS' FORUM

The Test of Courage

Selected by Agnes M. Geib, Manheim, Pa.

To the battle's front do we need to go
For the place where our courage is tried?
There's a bigger fight just to keep right,
And for this men have fought and died.

In the quiet walks of the lowliest life
Where the eyes of the world may not see,
Many a battle is fought and a victory wrought
That's as great as a triumph can be.

Can you dare to be kind when wounded sore,
When deceived by those you thought true?
Can you dare to be sweet when the sting of defeat
Is piercing you through and through?

Can you dare to be faithful in hidden things
Which from praise or from blame may be free?
Can you dare put your will and an artist's skill
In your work, howe'er humble it be?

Can you dare to smile when vexed and worn
When everything fails that you trust?
Can you dare to keep pure and defy the allure
Of the graft and the greed and the lust?

'Tis a courageous band that is seeking recruits,
'Tis an army with God in the van,
And the everyday life gives the biggest of strife
And a test of the best that's in man.

—Willis E. Johnson.

Four Views of Faith

BY H. H. HELMAN

IV. Faith and Action

Paul and James had no controversy over faith. Paul looks at faith as something that might justify a man before God. James looks upon it as an inward state that must be evidenced to men by its fruition, namely, works. There is no danger, I think, in being just as insistent as James, that there is only one way to prove to men the presence of faith, and that by works. There is no danger, I think, in insisting that works do not save a man, as Paul declares, for salvation is yet a free gift. How a man can claim the presence of redemptive power and the renewed life, and not show it by works, is a mystery to me. The proposition of this article is this: The only real faith is that which issues in fruition—works.

Hebrews 11: 1 here may bother us again. Faith "gives substance to" (assurance), things hoped for only when it leads us into actual possession of those things. Analyze a person's hopes and what do you find them to consist of? These: Life, peace, joy, satisfaction and wholesome activity. Most assuredly does faith bring these into our possession. The highest satisfaction comes out of our activities. A Christian satisfied *to be*, but not willing *to do*, is in danger. Our greatest hope, here and hereafter, is to be active for the Lord.

Then, too, faith is the *conviction*, the test, the proving of things not seen. Because of their vision of things not seen by the common mind, Paul gives us many illustrations, in this eleventh chapter of Hebrews, of men whose faith became conviction. But for this, Noah would never have prepared an ark to the saving of his house, nor would Abraham ever have sojourned in the land of promise as in a land not his own. Abraham's conviction was of a city whose Builder and Maker is God. Remember, these did not receive the promises, but having seen them afar off, were so convinced that they embraced them. The *acting*, as though all these things were true, constituted the faith of these men.

Move out into a strong anticipation of the realization of the promises of God, and they become a reality to you. Moreover, the spiritual vision of the man, strong in character and service, is cleared, is strong, and he can see things the weaker in faith can not visualize. His faith does this. When we become strong in faith, *things not seen* come in evidence—things that were hidden from our view when we idly sit, waiting for belief, or confidence or trust to open our eyes. What our beloved Moody saw, he saw because of his faith, a wonderfully active faith. If our hopes and our visions do not inspire us to activity in and for the Kingdom, they are not the kind that Paul speaks of in that great lesson on faith.

To have faith is to be active. To be saved is to serve. To love is to administer also. To trust is to obey. All is resolved into this one thing: Activity or works. Until the church learns this lesson, as a body and as members individually, we will not realize our hopes or see the visions. The Forward Movement will become a dead issue if our faith does not reach fruition. It was conceived in active faith, it will be realized only by the same.

To claim faith and not practice works, is paradoxical. If a world of sin lies about us and one of you say: "I see the terrors of sin, I know the lost condition of men, Jesus died for them," and notwithstanding ye do not those things necessary to carry the Gospel to them, what doth it profit? The fact that *God's means of saving humanity* presupposes the necessity of faith—that is action that prompts, yea, that is missionary effort.

We do not care for faith to remove mountains. We *do* want faith to move sinners to repentance, and Christians to greater love and activity. Vitalized faith and the promised *dynamics* of Acts 1: 8 will secure for us in two years the desired results of a five-year program. We are weak as our faith is weak. The larger sphere of faith is in doing things—things that build up the Kingdom. The heroes of faith, in Hebrews 11, contributed to this. The heroes of faith today are those who do the same. How many shall we have in the Church of the Brethren?

It is faith that plants our feet on the higher ground. Faith proves our trust by response to God. It is faith that sustains us when the storms prevail. It is faith that makes us more like him. It is faith that parts the curtains and lets us look into the realms of the beyond. It is faith that shows us the face of Jesus. It is faith that satisfies our hopes. It is faith that answers for ourselves our prayer, "Thy Kingdom come." It is faith that will finally allow us transport into the city whose Builder and Maker is God.

Richwood, Ohio.

Feeding the Little Flock

BY J. H. MOORE

Our experience, here at Sebring during the last few years, has caused us to do much thinking about the little groups of members, to be found in many parts of the United States and Canada. We need not tell our readers that scores of these groups are without shepherds, without preaching and without the advantages of the Sunday-school. Some of them win out in the struggle for existence, while others are cast adrift. It is only a question of the survival of the stronger.

In many parts of the South and the Southwest, some of these little groups may be found. It is nice to think of them as little flocks—flocks of the Master. They are made up of children of the Kingdom, men and women, young and old, who have been born from above and whose names are enrolled in the Lamb's Book of Life. One of these groups is here at Sebring. The group is composed of members who are here the year round. They have a neat place of worship and none of them have over one-fourth of a mile to church. As regular as the Lord's Day comes, they may be seen gathering at their little chapel on Pine Street for Sunday-school and preaching service. There are not so many of them, but the little flock is fully officered and enjoys the season of worship immensely.

As shepherd of the flock we have our instructions from the Master of all the flocks. Through the New Testament writers he has told us to take heed to the flock over which the Holy Ghost has made us one of the overseers, and to feed the church of God. In fact, feeding the flock of God seems to be the business entrusted to us. As stated above, the flock is small, but we realize that small flocks need nourishment as well as the larger ones. We have spent years feeding some of the larger and more influential flocks of the Brotherhood, and that, too often, in the presence of more ministers than we could count on both hands. In those days we felt encouraged because of the large assemblies, the splendid singing and the uplifting inspiration of the occasion. Somehow we did not think so much about the part the Holy Ghost was taking in the work. We had back of us a strong congregation, and that means much to any minister.

To pass from such an inspiring assembly of the saints to one of the Lord's little flocks, here in the distant South, is an experience that has not come the way of most of our ministers. During the winter months, when we have members here by the score, there is much to inspire any man who occupies the pulpit. But how about the summer months, when the membership seldom exceeds a score? We fell to thinking about being faithful over a few things. Then we remembered what the Master said of his "little flock." Is not the Master concerned about the little flocks? Are they not his? Does he not wish his under-shepherds to look after these little flocks, and to feed them? Most assuredly he does, and so we are making it our work to feed the church of God that is at Sebring.

We may not be carrying on the work just like it should be done in the larger congregations. But for the summer months we are so conducting our services as to get the most good out of them. At ten in the forenoon we have our Sunday-school hour, and get fully as much good out of the lesson as if the house were full. We never think of numbers, but we do think about our splendid lessons. Then preaching follows and we find that we enjoy preaching to less than a half house full of attentive listeners fully as well as we used to appreciate some of the packed houses that it has been our privilege to address. Here, again, it is not a matter of numbers, but a matter of feeding all the sheep that the Master has placed in our care. They constitute the little flock that he has purchased with his own blood. Are they not worth looking after? If the Master died for them, are they not worthy of our best efforts, and should we not rejoice in being permitted to do at least this much for him?

But our evening services are still more enjoyable. We have turned the occasion into a prayer meeting, and more interesting prayer meetings we have never attended. As a number of us have homes here, we decided in favor of the cottage prayer meeting for Sunday evening. It seems so homelike. It is like a visit in the home where the meeting is held. It is a religious service and a social gathering combined. The members meet to sing, pray and talk, and then comes a short social time, such as we could not have in an audience room, and we need no refreshments to complete the social feature.

At all these gatherings the little flock is fed, edified and inspired. All the members, and others in attendance, have something good to think about during the week, and as the days go by they become stronger, better men and better women. The different gatherings hold them together, and fit them for the duties that come to each one.

As we think about these meetings, and the good we get out of them, we are led to wonder what would be the results if all the little, shepherdless groups could be favored with similar services. We have enough of ministers, not specially engaged, to supply every need of the kind and there are a number of them who would more than appreciate a work of this sort. It is only a matter of getting the preacher and the little flock together, and just how to do that is where the problem comes in. True, such ministers might not do much in the way of evangelizing, but they could be entrusted with feeding the flock until some strong man could be secured to help gather in the sheaves.

Sebring, Fla.

The Orphanage Problem

BY J. E. MILLER

Many of you have felt that you should have been informed by Brother Culler and myself before this, of what we are finding. But remember that mail moves slowly, that one may not write some of his impressions and expect them to pass the censor, and that hasty conclusions are not desirable where so much is at stake. When I tell you that only two letters reached

me in the Near East, you will understand what I mean by mail not being regular.

First, I wish to say that the British and French armies, the Red Cross, the Near East Committee and the missionaries on the field have done a wonderful piece of work in relieving the distress. Had it not been for their untiring efforts and wise management, the suffering and death rate would have been much greater.

One can not speak too highly of what has been accomplished by these organizations and individuals. I have also learned that both Armenians and Syrians have proved themselves able helpers and ready workers in alleviating the distress of the sufferers. Undoubtedly the suffering was as great and greater than ever was reported in America. The sudden coming of the armistice, the cessation of hostilities, the collapse of the Turkish rule in the Near East and the coming of spring have all helped to relieve those in dire need, so that conditions now are different from what they were last winter.

It is apparent that the number of people massacred in their homes and on the march has been overstated. It also is evident that the number of war orphans never was as large as reported. But this is not to be taken that in both of these classes the numbers were not sufficiently large to call for immediate and liberal help. Very many were massacred, very many died from starvation and disease, very many were left orphans and helpless.

It would seem that in many places the grown people will be able to take care of themselves and their families. In others, help will be needed over the coming winter. The orphans will need help for a longer or shorter period, depending partly on their age, condition of health, and degree of intelligence, and on how much their own nation can do for them. Both the Armenians and Syrians seem ready to do all that they can, in the way of relief. It is encouraging to learn of their contributions and of the orphanage work that each of these peoples is supporting.

I am fully persuaded that these orphans should not only be fed, clothed, and housed, but that they should be given schooling and religious training. In looking to the future of the work, our Sunday-schools and churches should keep this in mind. For meeting emergency conditions, the temporal must be considered first, but when the emergency is past, one should consider especially those agencies that are in position to give heed to the entire need of the orphans.

The missionaries on the field, as soon as the need arose, opened their schools and orphanages and other buildings for the care of orphans and destitute. They made their religion practical by ministering to the temporal needs of the people, just as Jesus did while he was here among men. They understood the people and their needs, were on the ground and had been especially trained to do the work. Because of their training before they went to the field, because of their experience on the field, because of their interest in the people and their love for them, these missionaries have been able to do what others can not do.

It would seem that those who go to the Near East for relief work, with the intention of remaining only one year, will not become the most efficient workers. They will not have time to learn the language, they will not understand the people and they have no permanent interest in them. There is a possibility that the love for adventure, the desire to travel and similar reasons may predominate and so hinder the fullest cooperation with the people in their need. Besides, where men and women are selected for only a year, there is seldom that close investigation as to preparation and fitness for the work that prevails when the term of service is for a longer period, or for life.

Bro. Culler is located at Merash, where he is doing an excellent piece of work. He has charge of much as a director and has won the respect of all because of his strong leadership and his ability to organize and direct others. At one time it seemed probable that we, as a church, might take over a large part of this work and direct and support it for one year, but on closer investigation I was convinced, after consulting with others on the Sunday-school Commission, that it would not be wise to do so. The contract that was submitted to us was not at all satisfactory. It gave us nothing that we could not do without such a contract, but on the other hand bound us to conditions that seemed hardly what one would desire.

Yes, for this one year we should support the orphanages with our might, as we had planned. We should spend our money in those places and through those organizations that we are assured will accomplish the most. As to future years, we should consider both the needs in Syria and Armenia and also the needs in our own mission fields. I am satisfied that we should not undertake missionary work in either of these devastated lands. Mission work is needed, but it will be better for us to concentrate on our present fields and strengthen them, allowing those who now occupy Syria and Armenia to do the mission work there. Where there is so much to do one must choose, and do his work in the field most accessible.

Elgin, Ill.

Realities and Illusions

BY J. HARMAN STOVER

Under the heading, "The Late War—The Last War," found in Gospel Messenger of March 22, clipped from the *Northwestern Christian Advocate*, are discussed problems confronting Christendom just now, that deserve more than a casual reading. The article is to be admired for its fine suggestions as to things which SHOULD BE. It points out the fact that military training is coming full swing. And yet, like too many of our good and great writers, the author settles back upon the lees of an illusive hope that we are—in spite of conditions plainly showing that we are fitting into the time when "they say, Peace, peace, but there is no peace"—just entering an era of universal peace. After showing up so strongly in his first paragraph the powers backing universal war training and the certainty of its coming, how he can drop down into a series of hopeful dreams of an open door to universal peace, is an enigma to me.

Patrick Henry said before the Virginia Convention: "Men are apt to indulge in the illusions of hope." This is a standard classic, expressing a universal truth. But Mr. Henry then bluntly asked: "But what are the FACTS concerning Great Britain's attitude toward the American Colonies?" So I want to ask: "What are the FACTS confronting Christianity and humanity now? What are we to hope for? Yea, what may we EXPECT from a score or more of different nations, all with overlapping commercial interests?" There are land-grabbing and port-grabbing proclivities, with the exercise of the keenest diplomatic skill seizing upon every advantage to be grasped. Each nation determines upon its own Monroe doctrine, and each brown-faced nation clamors for equality of recognition with the more fortunate "pale-face." There is no well-defined recognition of God, and no reference to HIS WORD as his Revealed Will, concerning the world, in these latter days, with every delegate clamoring for universal democracy (brotherhood) yet, in the same breath, saying by action and word: "Let me settle your affairs, but stay out of my potato-patch." All of this makes one think it possible that there may be more "scraps of paper" to cast aside ere long.

In the light of the Scriptures we are made to understand that in the "latter days perilous times shall come," that "tribulation is determined to the end"—"at the end" is a better translation—and that "the man of sin" is to arise under conditions never yet experienced, and that there is to be a war, known as Armageddon. No phase of the late war fits into the Biblical battle of Armageddon, which is to be fought in Palestine and not in Europe. In that war the man of sin will sit in the temple of God, demanding universal homage. Such a man, by comparison, will make the Kaiser look like a saint. He, the man of sin, dealing with *Jewish interests*, will feature that war, and there is no similarity, in feature or fact, of this war, just closed, with the one last great war to come. The Jews, as a nation, were not conspicuous in the late war except for their ability to pile up war profits in countries where they had as full swing of the mercantile levers as they had in England and America.

The taking over of Palestine is thought to portend the near approach of the day when Israel will be "gathered from among every nation" (Deut. 30: 3; Ezek. 36: 24) and a Jewish state formed. This forecasts the arising of the "Man" that, Paul says, is to be "revealed." (Dan. 11 comes nearer hinting at this European war just closed.)

The article referred to says: "If the true lovers of peace . . . but appreciate the situation, . . . the members of the church of Jesus Christ," etc. Yes, truly, but they do not. Half of Christendom favors universal training for war. Nearly every great Christian body fully indorses the change made by the Boy Scout movement. At first it was a civilian movement. Now its complexion is that of a full-fledged military force.

What may we expect in the years of the immediate future, when every boy's mind is directed to the screen that makes inevitable a character, patterned after the objects of his admiration? With a trained war mind, studying "over-the-top" histories, filled with heroic deeds of field-marshals, generals, admirals and aviators, whose consummating achievement is victory through bloodshed, what are we to expect? Has the youth been trained in vain? Will he be satisfied with a supine dream of fields of valor? Hardly.

The League of Nations is making no attempt at disarmament, but each nation, right now, is improving its armament and navy equipment. It has even tentatively decided that Germany's army may be 100,000. Let me quote: "If ever the world stood at the parting of the ways it is today—the days after the victory and the day before setting up the new order." This is a vital consideration, and demands of the church a forward movement along lines of constructive work, with a full sense and expectancy of the divine consummation, and not be blinded by a false exuberance of an illusive hope of world peace. "In me [Christ] ye shall have peace." "In the world is tribulation."

The article professes "assurance that the monster which has hitherto stalked up and down the highways of nations, scattering death by the sword, has at last received its fatal blow—that is, if high-minded and God-fearing men sit at the table and consent to have the Prince of Peace stand at the head." Most assuredly, BUT THEY DID NOT SO CONSENT, neither are there many God-fearing men around the table. His thought is ideal, but for the "IF."

I again quote: "With Germany, the exponent of power, crushed," etc. But Germany is NOT crushed. With her cities intact and self-supporting, she is the most independent nation in Europe today. If crushing Germany was the object of the Allies, the Armistice was signed too soon by six months. And as to the teaching of Nietzsche, it not only is alive yet in Germany, but is not entirely dormant in the State schools of America. The one who thinks Satan is really bound, will make his calculations without consulting his host.

I further quote: "The League of Nations for the establishment of peace is not only possible, but within reach." Truly, truly; but so was Israel in reach of Palestine at Kadesh-Barnea, but nevertheless Israel spent forty years in the wilderness. Again: "The great need at this moment is an unequivocal note of protest, arising from the church against the forces now operating to foist upon America a military system that will only mean another war in a not distant future."

Now, then, the suggestion and admission are both here. For who will sign such a protest? Will the Catholics? Will all Protestants? Not when nearly all of the first and half the other agree to the war-lords' proposition.

Now, is it wisdom to hug the delusive phantom of hope for world peace, with every city and rural community engaged in strikes, incendiarism, profiteering and assassinations that pass off as commonplace—the public conscience winking at officials protecting vice for a sum, every court trying to clear its docket from divorce suits, only to find the docket growing?

Would it not be wise to face the problems as they are and move forward as the church of the First-born in an onward, pushing, constructive policy, rather than to say: "The Master delayeth his coming," and to spend time in "beating servants," or contending for trivial things? The Gentile powers are nearing their confusion and end. How we can hope for universal peace till "the day of the Lord" comes, is enigmatic to me.

Five thousand years of opportunity upon the earth have proven man to be a failure, so far as his ability to govern himself under the "old man" goes. Man must be born again from above. Without Christ, he is without hope and without God in the world. The deluge, the confused tongue, scattering of the "chosen race," the crucifixion, every war, strike and human upheaval attest to the claim made in this paragraph.

We should all be favorable to a League of Nations, such as is now dreamed of—the ideal of which will bring peace and good will to man. A universal democracy is probable only under a condition that realizes, throughout the world, individual man-to-man application in a practical way of Christ's golden rule. From Joshua to Saul, the "Judge" age offered an opportunity to a specially-protected and divinely-guardianed nation, to develop an ideal democracy. It failed because MAN, its chief functionary and chief benefaction, chose to see that SELF-INTERESTS were safeguarded, with little concern for his neighbor. The reverse of this—equal concern for the neighbor—is the only keystone that can ever hold the arch of a democracy. But the world has, for over five thousand years, LIVED in hope of a golden age and somehow got on, through its continual stream of disappointments, and so we all will go on, looking for and expecting a universal democracy, knowing at the same time that the last rule on the earth is to be a kingdom.

Then, too, while we work for, and many confidently await, a world democracy, and pray for it, we close our prayers in the very words of the Master himself: "Thy kingdom come," knowing, too, that "the government shall be upon his shoulders."

Many are the contexts to show that there is no hope for the human race religiously, socially and politically till Christ manifests his rule with power and demonstration, after he has subdued evil. Whether this manifestation or appearing comes in the silent forces of righteousness, or in the tangible, visible appearance of his personal presence, as most of us believe, is not argued here. I speak of the continued unsettled condition as a present fact to be continued and to grow, under a world of nations who, in attempting a world league, must work under conditions that make a real prayer of faith impossible—Christian, Protestant and Catholic (at dagger's points under all other conditions), Islam, Brahman, Parsee, infidel, all in a combine. Upon this structure must stand the future democracy. "Other foundation can no man lay than that which is laid, which is Jesus Christ"—so says the Word.

The hope of the people of God lies in a vigorous, progressive, constructive movement FORWARD *to reach men.* Such a movement has always been in place, from the first Pentecost till now, and especially is it required of us now, for a "short work" will he make of this, man's last opportunity for eternal salvation.

Fresno, Calif.

The Church Library

BY O. B. MAPHIS

Part Two.—Book Selection

"Think what a good book is. It is a portion of the Eternal Mind, caught in its process through the world, stamped in an instant, and preserved for eternity. Think what it is; that enormous amount of human sympathy and intelligence that is contained in these volumes; and think what it is that this sympathy should be communicated to the masses of the people."—Lord Houghton.

VERY much depends upon the proper selection of books, not only for the working of the library, but what is more important, through our books we are helping to mould and build lives that are to count for much or little in the world. Not only this, but we are endeavoring to cultivate right habits of reading and a taste for good literature.

If there ever was a time when "of the making of books there is no end," was true, it certainly is true today. Books are being written by every kind of author and on such a wide range of subjects. Good books, bad books and indifferent books. Of course, the books themselves can not help they are bad or indifferent, but there is no excuse for a church library, or any other, to give shelf room to such.

One very good criterion in book selection, which will keep one out of difficulties innumerable, is to beware of sets of books, especially those written by the same author.

Four things should enter into our selection of books: (1) What will be the effect upon character? (2) Are they interesting? (3) Do they have real literary merit? (4) Will they increase the reader's efficiency? There are many books that will fill the answers beautifully to questions two and three, but when it comes to the first, well—your library is better off without them.

Books that I certainly would exclude from the church library are the long list of "Elsie Books." Here is what Mr. Walter Fields has to say about these: "Vapid sentimentality, tracing the heroine from early childhood to old age, and continuing the baneful succession through her children, grandchildren and various kin. She is taken east, west, north, and south, to the World's Fair, to Nantucket, to—Heaven knows where. There are thirty-five volumes of the stuff, including those devoted to 'Mildred,' a friend of Elsie's, who also grows up, is married and has children, expressly to provide material for more volumes" (Finger Posts to Children's Readings, p. 167).

Hardly less harmful are the "Prudy Books," the "Oliver Optic," Henty's and Alger's. You say the children persist in reading these books and therefore they should have them; they will do them no harm. Children's reading should be as carefully guarded as their eating. Pie and cake are real delicious and the children persist in eating those things and enjoy them. Therefore they should have all the pie and cake they want. Many a grown-up is paying the penalty of such false training. We are beginning to realize that older folks should decide the diet and menus of the children.

Some of the modern fiction writers as Harold Bell Wright, Gene Stratton Porter, Elnora Porter, and a large coterie of others of the same type, I can not heartily recommend. They do not set the proper ideals before readers, especially children. An author who is putting a new book on the market every year or so can not put his best into the book. It takes a genius to be able to write often. Then, too, there is so much good fiction that has been tried, and proved its true value, that we need not use our church libraries as experimental laboratories.

Let us look at the more pleasant side of this discussion. I shall give a suggestive list—not that I have personally read all, but have had them recommended by proper and competent authorities.

While I have looked upon fairy tales as building a false foundation for our children, I am not ready to say dogmatically that they should always be excluded. However, I do believe that books of fact, in nature and life, will satisfy the child's craving desire for the wonderful and the imaginative. I recognize that in the field of fairy tales there is the same distinction as in other fields of literature—if ever a fairy tale, the very best must he used. It is easy to fall in with popular opinion, but I am ready to hear results, good or bad, for the fairy tale. Fair play must be the criterion of judgment.

Picture books may be used to great advantage with the small children. Some good artist's or illustrator's work should be considered, as Caldecott, Crane, Brooks, Lear or Kate Greenaway.

Let me say here—and this applies to home reading for children as well as to the church library—do not buy a child's book merely because it is cheap. The child is the developing man, whose books in childhood should be of equal worth in childhood as in manhood.

Fiction has always held an important place in libraries. I know some folks stand looking askance at everything called fiction, but they would rather have their children attend evil places of amusement than to have them home, entertaining themselves with a wholesome book. Use standard authors as Scott, Dickens, Thackeray and a long list of others.

We are not going to exclude, nor have them take second place—our religious books, or books on the Bible. Stories of the Bible or Gospel such as Hurlbut's or Foster's are among the best for complete books. Bible biographies may be mentioned here. "The Old Testament and New Testament Heroes," by F. B. Meyer, or "Men of the Bible" series, edited by Excell, are good for the teachers and adults, while the "Biographies for the Young," by Bro. Galen B. Royer, are the finest for the children.

History, which plays a large part in moulding lives of men and women, should surely have a place in our library, as also Science; also books on the Fine Arts, such as music, painting, etc.

We are all aware of the large influence of other lives on the growing boys and girls, so that no child's library will be complete without a good selection of the best written biographies of great men and women of the past.

The best books along the line of social service should find their place in our library. An unusual interest has developed along this line, and a large number of books are coming out on various phases of the subject. Care must be exercised to select the best in this valuable field of endeavor.

The church library needs books on child study and Sunday-school pedagogy. Every teacher and officer of the Sunday-school should find a natural appeal in these interesting and helpful works.

New methods are being tried and used along the line of church school organization and management, so that books on this subject may well be considered favorably in our selection of books.

Books on missions, both home and foreign, will be needed in abundance. Lives of great missionaries are always incentives to increased activity and devotion.

While the subject of temperance may seem to be less needful, yet there are other lines of temperate or social reforms than the liquor traffic. Many reforms are going to be enacted in the next generation, as well as in the present, and we need to be abreast of the times.

Not only books on special subjects or topics but some general reference works, such as commentaries, concordances, Bible dictionaries, and English dictionaries, and both English and Bible encyclopedias are always useful.

Devotional books, with those on Christian life and conduct, should be on the shelves of every church library.

In fact, there should be books for every department of the church work, not only to give facts and to entertain, but to increase the efficiency of the working forces.

Chicago, Ill.

The Christian Attitude Toward the Erring Disciple

BY J. S. SHERFY

IT has often been a matter for rather painful observation that many splendidly-disposed folks, whose motives can hardly be questioned, do sometimes manifest a spirit of indiscretion and inconsistency in their attitude toward the erring or wayward ones—some even going to the extreme of unsympathetic and unchristian criticism.

Now Jesus certainly meant nothing less than his words expressed, when he uttered that striking parable about the "mote" and the "beam," illustrating his very positive statement against "judging." Yet in these matters there are those who come dangerously near a violation of the plain teachings of Jesus.

Young people coming into Christian fellowship with us find themselves confronted with many problems, upon which they had not previously calculated. Even though they may have been reasonably well acquainted with the general practice of the church and the obligations they were assuming when they were received into fellowship, still the practical observance in their

lives, of these obligations, brings many problems which, in their early Christian experience, are new, and far from easy of solution. Some will have more and some less, but he must be lifeless indeed who has no problems.

If we frankly confess the truth, we must admit that *we* had such problems, which were for us most difficult, and that the first solution which we arrived at had to be revised from time to time, so that, after years of experience in Christian fellowship, we are none too sure that we have reached the final and perfect solution of all problems.

In the church it is a matter of very grave concern to many of us that there is a considerable number who do not readily acquiesce and fully conform to all the formal recommendations of the church. And, indeed, a more full obedience to these forms and methods is desirable and worthy of much intelligent and well-directed effort.

But can we reasonably expect that all shall see exactly alike and easily conform to a fixed and hard rule of stereotyped conduct? Certainly that would eliminate a lot of problems, but God has not made people all alike. Merely because one does not give full and complete obedience to all of the recommendations of the church is, of itself, insufficient evidence of apostasy. Rather it is often an evidence that the one in question is working on a problem and insisting on his right to think and choose for himself, rather than to be negatively lifeless and let some one else do his thinking for him.

Basing our conclusions on this premise, it is easy to believe that injustice has often been done to young disciples of Christ (for a disciple is a learner, endeavoring to solve his problems) who have not yet reached the point in their experience where they were willing to accept fully every recommendation of the church. The dogmatic demands of some earnest officials may have failed to bring about formal obedience. Even the Bible texts, which seem unquestionably clear in their meaning to those who have had years of teaching and experience in the church, have failed to convince the accused ones of their error. Then the more radical measure of legal and rigid church discipline is resorted to and, sad to record, in many, many cases the result has been that the individual drops out of the Lord's family here on earth and the opportunity of helping him to further Christian growth is forever lost.

Many of the violations which receive the strictly legal action of the church are of an outward and formal nature. And, in whatever measure the outward failure is an index of a wilfully sinful spirit in the heart, the church is justified in taking steps to restore the erring one.

But may there not be sins of the heart, in the lives of those who are the most insistent that there be a rigid enforcement of church rules, which are far more reprehensible than the youthful disciples' frivolities, inconsistencies and missteps which are so rigorously dealt with? These sins of the heart may not find outward expressions which could be established by evidence, but there may be real covetousness hidden beneath a show of magnanimous liberality; there may be pride and arrogance hidden beneath the plainest, if not the least expensive clothing. Jealousy, hatred, unforgiveness, selfishness and a host of other sins are often "camouflaged" beneath an outward Pharisaic self-righteousness, yet they are none the less sins and are perhaps less excusable than many of those which are more flagrant in appearance.

Because of these facts there should be a great deal of patient, sympathetic teaching, forbearance and long-suffering in the attitude which is taken toward the erring ones, and especially so if they are young in years or Christian experience. Much could be said on other phases of this subject, but this is written especially in behalf of those weak and stumbling ones who so much need the sympathy, strength, encouragement, nurture and guidance which the Lord intended his church to give to the weak.

So, when we would lift our voice to proceed legally against the wayward one, we should first submit ourselves to a most pitiless and heart-searching self-examination in solemn meditation upon Jesus' words when he said: "He that is without sin among you let him first cast a stone at her." For the possibility ever remains that our own short-comings, lack of sympathy, and superficiality, may have been some of the stumbling-blocks which hindered the erring one from quickly arriving at the correct solution of his problems.

Bloom, Kans.

Digging Gold for Twenty Years

BY IRA J. LAPP

EACH day, as I go about my work, I am constrained to look toward old snow-capped Baldy, for somehow these mighty expressions of God's great omnipotence, standing forth in unassuming grandeur, give me strength and courage for my daily task. But I am not going to describe "Baldy," or interpret heart-throbs, but propose to tell a story which is being worked out on its sides. If I were a novelist I would use this story for a plot, but as I am a preacher, it arouses a chain of thought which expands into a sermon.

A friend of mine, a few days ago, stepped into a restaurant and was directed to a table at which an old man sat. Evidently he had reached the summit of life's road and, going down on the other side, was entering the twilight of a day fraught with struggle, care and hardship. His hair was beautifully silvered. Anxiety and struggle had carved deep lines in his face and a tremor had stolen into his hand. He introduced himself as Mr. M.

My friend replied: "I believe I met your brother in Chicago at the World's Fair of 1893, selling stock in the Baldy gold mine which you were developing."

"Yes," he replied, "my brother is again in the East, selling stock and interesting capital, in order that we can continue our operations."

"How long," inquired my friend, "have you been digging for gold on old Baldy?"

"For more than twenty years," was the reply.

"During this persistent tunneling, digging and blasting, how much gold have you found?"

He pushed his coffee-cup aside and rested back in his chair. His blood-shot eyes were fixed upon his cowhide boots as he responded: "Not a single ounce, but we confidently expect each blast to uncover the yellow metal."

Digging gold for more than twenty years and not one ounce to encourage their spirits or to reward their efforts, and they are still at it. The vigor of youth and vitality of a life-time spent in tunneling this hole in the ground! Thousands upon thousands of dollars sunk in this same hole and still they are at it. How we admire their persistence! What a wonderfully big faith!

If this old world could but get a proper conception of values! We realize that sin is a damning force, that men and women redeemed possess possibilities beyond our comprehension. We have had demonstrated that the "Gospel is the power of God unto salvation," but how long would we keep a mission or a church open, how long would you and I labor with no results? Yes, we might know of a surety that the "gold" was there; but would you have sufficient faith in it to persist for it?

Mr. Fuller said to Wm. Carey: "It is clear that there is a rich mine of gold in India. If you will go down, I will hold the ropes." How many mission boards and donors would have continued in support of Carey, had he failed to strike the precious ore after twenty years of faithful labor? Is not the keenness of our spiritual vision determined by our conception of values?

Miami, N. Mex.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Inglewood.—June 29 Bro. W. F. Englaod, of La Verne, preached the educational sermon in the morning and gave a report of the Annual Conference in the evening. Both addresses were an inspiration to us all and we were made to realize more fully our duties and opportunities as a church. We raised $51.80 for La Verne College. We are glad to report that our offering for Annual Meeting was $250, our quota being $200.—Susan Stoner, Inglewood, Calif., July 1.

Waterford church met in council June 26. The Sunday-school and Christian Workers' Society were both reorganized at this time, with Bro. Earl Cyrop, superintendent of the former, and Bro. Wm. Dinsmore, president of the latter. July 4 the Empire, Waterford Baptist and our own school enjoyed an excellent program, basket dinner and picnic. Six have recently been received by letter, among the number Bro. Robert Kenaedy, a minister, who preached for us July 6. Sunday, July 20, the joint Sunday-school and Christian Workers' Convention is to be held in the Waterford church. Patterson, Empire and Waterford churches hold regularly three conventions a year, each taking its turn in accommodating the crowd. Our Sunday-school is very interesting, the attendance having more than doubled in a year. —Hattie B. Dearderff, Waterford, Calif., July 7.

CANADA

Battle Creek.—Bro. David Hollinger, of Red Cliff, Alta., Can., came to us June 16. He preached four inspiring sermons and also gave a number of talks on Bible Lands. His work among us was very much appreciated. Two of our Sunday-school scholars were baptized. Our members have been built up and made to feel that there is a great work to do in this field. We held our love feast June 28, with fifty communing. Bro. Hollinger officiated. A number of our members are planning on attending the joint Sunday-school Convention, to be held at Red Cliff, Alta., July 6; also the District Meeting to be held at Gleicken, July 8-10. Our Sunday-school is progressing nicely, increasing both in numbers and interest.—Bessie M. Reesor, Consul, Sask., June 30.

FLORIDA

Sebring.—July 4 the members and friends here had a very enjoyable outing at Basket Lake, two miles to the north. Here, beneath the moss-covered branches of several large live-oak trees, on the northern bank of the lake, several hours were spent very pleasantly and, we trust, profitably. The program called for songs, prayer and speaking. On the long tables there were many good things to eat, and plenty of lemonade to drink. Two of the neighbors surprised the gathering with a score or more of fine watermelons. Another brought in a liberal supply of ice cream—enough to satisfy each one present. We had with us people from nearly a dozen States, nearly all of whom own homes here. It was a real enjoyable Fourth of July, without any of the nonsense mixed in.—J. H. Moore, Sebring, Fla., July 8.

IDAHO

Bowmont church met in council June 27, with Eld. A. L. Boyd presiding. Six letters of membership were received. We decided to organize a Junior League. Sunday-school officers were elected for six months, with Bro. A. E. Riddle as our superintendent. Sister Chloe Gross was elected president of our Christian Workers' Society.—Nora E. Zimmerman, Bowmont, Idaho, July 2.

Clearwater.—We assembled in council June 28, with Eld. A. J. Detrick in charge. Brethren J. S. Lehman and Earl Harp were re-elected Sunday-school superintendents. We reorganized our Christian Workers' Meeting, with Bro. Lanslu Clanin president. We decided that the two Bible Classes of our Sunday-school maintain the school, and that the contributions of the other classes be used for some charitable purpose.—Mrs. Mollie Harlacher, Lenore, Idaho, July 1.

Weiser church met in council June 28. Two letters were granted. Bro. M. Alva Long was chosen elder. The District Meeting of Idaho and Western Montana having called our pastor, Bro. M. Alva Long, to serve them as District Evangelist, we will be without a pastor after Sept. 1. We have secured the services of Bro. H. E. Fasnacht, of Bethany Bible School, of Chicago, who will take charge some time after Jan. 1. June 29 Bro. Bert Mow filled the pulpit very acceptably in the morning. In the evening he gave impressions received at the Conference. July 4 the Sunday-school had a picnic. About eighty were present to enjoy a basket dinner. The time was spent in visiting and singing.—Retta Baker, Weiser, Idaho, July 5.

ILLINOIS

Allison Prairie church met in council June 28, with Eld. N. H. Miller in charge. The church unanimously asked Bro. Miller to remain as pastor for another year. It was decided to install new lights and redecorate the church. Bro. Burton, of Ankeny, Iowa, will begin our series of meetings Aug. 3. His wife will lead the song service.—Ernest Fry, Lawrenceville, Ill., July 9.

Dixon church met in business meeting on Monday evening, June 30. Eld. John Heckman presided. Regular church officers were elected. The Missionary Committee took steps toward organizing a Woman's Missionary Society and a Mission Study Class. Brethren C. A. Bryan and Harry Joyut were chosen delegates to District Meeting. We held our love feast May 25, and observed Educational Day June 29. The interior of the church has been redecorated, new song books are being purchased and we are looking forward to our evangelistic services, beginning Sept. 28, conducted by Bro. Hugh Miller, of Ohio.—Mrs. J. J. Johnson, 215 Madison Ave., Dixon, Ill., July 10.

Girard church met in council July 8, with Eld. W. H. Shull presiding. Several letters were received. Bro. D. W. Shock was elected president of the Adult Christian Workers, Bro. Paul Bechtold, president of the Young People's Christian Workers, and Sister D. W. Shock, Sister Mame Gibson and Sister Mary Allen, committee in charge of the Junior Christian Workers. The Adult and Junior Christian Workers are new organizations and will be considered as a part of the goal set in the five-year "Forward Movement." Bro. W. H. Shull was reelected elder for the coming year. Bro. H. V. Stutsman was reelected clerk. Bro. D. W. Shock and wife were elected delegates to District Meeting. We decided to call for District Meeting, to be held at our church in 1920. June 1 Children's Day was appropriately observed with songs and recitations by the children and an illustrated sermon by Bro. Shock. Our Annual Meeting offering amounted to $391. Bro. A. O. Brubaker, of Rainu City, Calif., recently gave us a splendid address.—Ethel Harshbarger, Girard, Ill., July 9.

Lanark church held a business session June 26, with Eld. J. M. Moore presiding. The regular elections for various offices took place, resulting as follows: Bro. Frank Cunningham, "Messenger" agent; the writer, church correspondent. Bro. D. D. Stitzel and Sister Ella Moore were elected delegates to District Meeting, with Sister Mary Puterbaugh and Bro. Wm. Wingerd, alternates. Sept. 6 has been set to begin a series of meetings. Our pastor, with the help of an evangelistic singer, will conduct the services. The Sunday-school held its outing at Krapes Park, Freeport, July 2. A most enjoyable time was spent by all present.—Neil Sites, Lanark, Ill., July 7.

Milledgeville church has just closed a very successful revival service, conducted by Bro. C. D. Smith, of Morrill, Kans. Thirteen accepted Christ. We appreciated very much the interest and support of ministers and others from the adjoining churches during the meetings, and also at the time of our communion service. Recently the Anti-saloon League represented their work to us one Sunday.—Eva L. Whisler, Milledgeville, Ill., July 11.

Mt. Morria church convened in council July 2. Two important items of business pertained to our next pastor and the location for the new church in Mt. Morris. Bro. Noble Thomas and the writer were chosen delegates to District Meeting. Since our last report one more has been received by baptism.—Nelson E. Shirk, Mt. Morris, Ill., July 5.

Shannon church met in business session July 1, with Eld. David Roland in charge. We decided to hold our love feast Oct. 5, at 7 P. M. We elected two delegates to District Meeting: Henry Baum and Will McNutt.—Frances Myers, Lanark, Ill., July 7.

INDIANA

Andrews church met in council June 21, with Eld. D. M. Byerly presiding. Our Harvest Meeting was appointed for July 27. We expect Bro. Eli Heestand to be with us in a series of meetings in

(Continued on Page 460)

THE ROUND TABLE

How to Be Happy

BY ZACK NEHER

THE answer recently given by a certain one: "Keep busy but quit struggling," is good and sounds fine to tell it on paper, but for us actually to work it into our daily routine, is quite different.

Keep busy! "My patience! I am so busy and have so much to do now that I hardly have time to eat and sleep," says one, "and to quit struggling is clear out of the question. We would lose everything then, sure. We are in debt for our home. We have not even paid for our automobile yet. We need a piano and some more furniture for our new house. And we really need more barn room, and a hundred and one other things. If we quit struggling, we surely would go under and have nothing. Yes, and we really ought to have more land—an eighty, at least—and all paid for. Then we would be in position to enjoy life and really be happy."

Reeds, Mo.

Salvation

BY W. H. JOHNSON

WHAT is it? The free gift of God in Christ Jesus, by whom peace was made through the blood of the cross, to reconcile all things unto himself, whether they be things in earth or things in heaven.

Salvation has three absolute essentials, without any of which it is not complete: (1) Redemption, (2) eternal life, (3) immortality.

Redemption is not contingent upon the will of man, in any sense, but is an accomplished fact. While we were yet sinners, Christ died for us. Consequently redemption makes no demands upon the part of man, to render it effective. It includes only these two things: The love of God the Father (John 3: 15, 16) and the atonement of the blood of Jesus Christ.

Eternal Life, the second absolute essential in the plan of salvation, is contingent both upon the will of God and upon the will of man. (See John 5: 21, etc.; Acts 2: 38.) It has for its leading requisites, upon the part of man, faith, repentance and baptism. Upon the proper observation of these it is granted, and without these it can not be obtained. (Mark 16: 16).

Immortality, the third great essential, is contingent both upon the will of God and the will of man, and has for its chief requisite, upon the part of man, the proper use of eternal life. It implies the observing of the ordinances of the house of the Lord, as laid down and established by him in the Word. This includes the communion, with its preparatory services, the observance of the holy kiss, prayer, fasting, the preaching of the Word, plain dressing, almsgiving. All of these enter into the proper use of eternal life in order to obtain immortality, and without these we have no assurance of salvation.

Empire, Calif.

Religion and Life

BY NORMAN W. TWIDDY

SOME one has written: "Religion and life are one, or neither is anything." Emphatically true! How much we need to emphasize that fact today! It is fallacious to think that there is a dividing line between them. They must be one and inseparable. A faith which is of the hot-house variety and will not stand the chill blasts of life's struggle, is about as useless as a pair of ear-muffs when the thermometer registers 90° Fahrenheit. Vital, energizing, twenty-four-hour-a-day faith in Jesus Christ, Master, Savior and Redeemer, is the greatest need of the world today.

Religion has become, with multitudes of individuals, a bright, dead thing of much ritual and little life. It has become associated with lofty spires and spacious church edifices, when, as a matter of fact, the real Church of Jesus Christ is in the hearts and lives of men and women. The church building is simply an instrument in the establishment of this church of the human life.

When church attendance degenerates into a mere matter of form, and people fail to translate the message into their lives, it is cause for Christians to pray for a revival of the only kind of religion which amounts to anything—the religion of life.

Too frequently, in these days, we see religion made a mere department in men's lives, to be given the modicum of time which can be spared from the theatre, the "movies," golf and social duties. Religion should be, and must be, the very centre and core of life, by whose standards all things else are judged.

To make religion and life one, we must hold up him who came that we "might have life and have it more abundantly." To think of life without Christ, is an anomaly. He is the Giver of life. In him are religion and life combined. Through him religion becomes life, and life, religion.

Brooklyn, N. Y.

The Cross

Selected by Ethyl Booth,
Covina, Calif.

Blest they who seek,
While in their youth,
With spirit meek,
The way of truth;
To them the sacred Scriptures now display
Christ as the only true and living way.
His precious blood on Calvary was given
To make them heirs of endless bliss in heaven;
And even on earth the child of God can trace
The glorious blessings of his Savior's grace.
For them he bore
His father's frown,
For them he wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That his life's loss
Might be their gain.
Then haste to choose
That better part,
Nor dare refuse
The Lord thy heart,
Lest he declare,
"I know you not,"
And deep despair
Should be your lot.
Now look to Jesus, who on Calvary died,
And trust on him alone who there was crucified.

Jesus the Gentleman

BY ROY TEMPLE HOUSE

NOBODY has ever fully understood the situation presented in the earlier verses of the fourteenth of Mark. Who the woman was who brought the ointment, is not clear; neither is it clear whether she had knowledge of the Master's approaching death and actually thought of his burial as she anointed his head, or whether Christ's words, in verse 8, merely signify: "She is doing for me in my lifetime a kindness which the rest of you do not propose to show me till after I am dead"—and here is a thought to pause on, if there were space. But the woman's identity and specific purpose do not need to be known. The point of supreme importance is that she obeyed a generous impulse, and that Jesus therefore refused to allow her to be criticised for a possible lack of judgment.

Many years ago a little boy lived just outside of an Ohio village, and across the road lived a little friend, an orphan girl, adopted by the old couple who were ending their days on a tiny farm. One day the little girl came running across the road with a dime in her hand. "Can't you go to town with me?" she cried. "I got ten cents for the basket of blackberries I took Miss Heffly, and tomorrow is Papa Burns' birthday. I'm going to buy him a handkerchief, and tomorrow morning you can come over and help me give it to him. I know he'll be *so* glad!" The youngsters toddled into the village and bought a gaudy-flowered handkerchief, which the boy's mother obligingly took care of till the next morning. Then the two secured audience of the old man, and his foster-child stammered a word of congratulation and offered him the gift.

But there was no gratitude in his response. "Foolishness!" he snapped. "Don't you know I've got more handkerchiefs now than I'll ever wear out? When meat and potatoes are as high as they are, I should think you'd know better than to run around and throw away money on things we don't need."

That boy will never forget how the poor child lay face down in the old barrel-stave hammock for half the morning, sobbing. The old man had been guilty—more or less unconsciously, it is true—of one of the most cruel deeds a human being can commit. He had repulsed a soul as it had offered itself to him in one of those generous impulses which are the purest inspirations of God to man.

And this is what the tactful, thoughtful Gentleman, Jesus Christ, was careful never to do. The story does not imply that Jesus approved, in general, of the lavish expenditure of such precious stuff as this ointment. The woman may have been impoverishing herself unwisely, and there is no question that the poor could have made good use of the three hundred pence—although there is perhaps a touch of salutary reproof in the words "Ye have the poor with you always," of verse 7, as if the poor were not profiting notably from the more judicious housekeeping of the woman's critics—but the fact remains that she was pouring out with the oil a whole-hearted devotion which was wiser than all wisdom, and nobler than the best of good judgment. Here was no place for the critic. A man who could think of anything, under these circumstances, except the woman's great heart, was unanswerably self-condemned. Cavilling at that moment was a crime.

Have you and I always been thoughtful at these junctures, when even the best-founded criticism is a cruel sword-thrust, a blasting frost? God help us to be careful! Conscientious parents and well-meaning teachers have broken young hearts and turned young lives astray by failing to ponder this lesson from Jesus, the Gentleman. It is for our behoof and not only for her reward that, wherever the Gospel is preached, the deed of this woman is spoken of; for we sorely need the reminder and the warning it brings.

Norman, Okla.

Plain Words

BY LEANDER SMITH

I HAVE no reputation, so far as I know, for covering up ideas. What I say is usually understood, and the further I advance in life the more I am impressed with the importance of saying things straight. There is no need of speaking in an unknown tongue.

In analyzing the condition of our churches, we have come to the conclusion that too many unregenerate persons hold membership among us. And we can easily see what causes this condition. And no unbiased mind will deny this. The primary cause of this condition is sensational preaching. The apostle Paul exhorts us to "preach the Word." This brings repentance and faith in the "Word."

We usually lay the blame for this state of affairs at the door of our evangelists. This, no doubt, is in part just; but, I ask: Shall they bear all the blame? Some of them, I am sure, are good and sound. But, suppose the evangelist comes, and begins to touch the fundamental principles of the Gospel lightly and makes sensational propositions, in response to which the sinners join the church, when down deep in the hearts of the elder, ministers and the people in general it is seen that the main thing is wanting, are they just going to let the evangelist have his way? Are they going to hump up, sit still and say nothing till the evangelist leaves, then lay the blame all on him for the church being filled with unregenerated sinners? This is not right. They ought to take him aside and tell him to quit such foolishness, or they will declare the meetings off. This, of course, might create a little ripple, but better a ripple than sinners deceived, and the church corrupted. But if the ministers and people have not backbone enough to do this, then let them share the responsibility of the low state of spirituality of our churches, along with the evangelists, and not lay all the blame on them. The truth is that some of our ministers have as little to do with evangelical preach-

ing that brings heartfelt religion as have some of our evangelists, and the sooner that fact is universally known, the better for the Kingdom and the churches.

I here call upon my sound and faithful brethren in the ministry to start a reformation on this point. In calling on men to assist in meetings, discard the professional "nose-counter" altogether; also the professional sensationalist. Pass silently by the men that are unsound on repentance, faith and regeneration, either in theory or practice (for some are sound in theory but not in practice) and call on a minister or an evangelist that is out for God's glory instead of his own. Select a man of God, deep in piety and spirituality, who will preach the truth without fear or favor. Get a man sound on the fundamentals, who will be satisfied with God-given results, be they many or few.

A great responsibility rests upon us right here. Let us come to the rescue of our churches for Christ's sake. If we will follow the course here marked out, the religious quacks among us will either get out of the ministry, or else come flocking home to repentance, faith and regeneration, as birds in the evening to their nests.

As for myself, I will say, I have always tried to be careful in calling men to help me in meetings, but I have been deceived a time or two; and I here send forth this warning, that if I ever call another man to help me in a meeting and the first thing he does is to try to lay me on the shelf till the meeting is over, as if he were the whole show, and then preach sermons cold enough to freeze a polar bear, and follow them with sensational propositions, he will have about 170 pounds of human depravity to contend with, and unless he is well up on his job I would advise him not to undertake it. Solemnly, brethren, our Zion is suffering, because of a lack of preaching the "Word." Let us come to her rescue!

Oh, brethren, let us, like the Apostle to the Gentiles, stand for the principles of the Gospel, so that we may be able to say with him: "For I have not shunned to declare unto you all the counsel of God" (Acts 20: 27).

Muscatine, Iowa.

"To Whom Much Is Given"

BY IRA H. FRANTZ

TALL, straight, well-proportioned, handsome, Mr. B impresses you first with his splendid physique. You are not around him long until you discover that his other personal qualities are in proportion. A good conversationalist, intelligent, witty—whether he talks business, politics, or current events—what he says is worth hearing. Without conscious effort on his part he draws a group of men around him, and of any group in which he finds himself he is the center, the leader of conversation. According to world standards he is every inch a man. Industry, honesty, capability, efficiency, characterize his bearing. You will find him running a threshing engine! But his farm work at home is all up in good shape—nothing neglected. He doesn't thresh because he needs the money, but because he likes to and because he can do it well.

All of this is good. You wonder whether it was not some such a character as this who so profoundly stirred the admiration and love of the Master (Mark 10: 21). Then, if you happen to be a preacher, with a zeal for Christian service, especially if you realize that your zeal exceeds your ability, if you have studied hard and practiced long to develop personal magnetism, solely that you might use it for Christ—and have only partly succeeded even then—you will involuntarily exclaim: "O why can not more such men as this be made 'fishers of men'!"

You are sure that you could easily learn to run the engine as well as he. And he, if only his heart were fired with the love of God and a passion for souls, could win souls and "shepherd" them so much better than you.

If all men of Mr. B's talent would work for God according to their ability, a great many more of us, who are less competent and who are criticised for our incompetence, would be only too glad to turn the work over to them—and we would do the threshing. But as long as men who have natural qualities of leadership will not do the Lord's work, the Lord has to use some who are less efficient.

Remember this the next time you find occasion to remark that "our pastor does not seem to be making much of a stir." Also, if you happen to be one of the strong, magnetic kind, remember the word: "To whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more."

Beattie, Kans.

The Soul Prosperity of Gaius

BY RALPH G. RARICK

TODAY it rains, and it is such a day as is reputed to be especially good for the reperusal of old letters. I have opened to one: "The elder unto Gaius," or what is more generally known as the Third Epistle of John. There is one statement outstanding to me, which appears at the outset, and it reads: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth."

What think you of Gaius? Are we not agreed that the statement of prayer for him was highly complimentary? It speaks for his excellence. He may not have been the possessor of a robust physique, but he could lay claim to that which was sublimely greater, *i. e.*, spiritual development of a high type. Even though it were true that he attained but mediocre success in making a living, it is certainly evinced in the text that he prospered commendably in the making of a life. Blessed man!

In saying that Gaius prospered *commendably*, I mean to imply that his soul was not prospering by chance, as a man sometimes does in a business enterprise when greatness is thrust upon him. I use the term because this preëminent prosperity accrued from his wisely and resolutely putting individual effort into the ever-present opportunity of "walking in the truth."

The most pitiable object of our beholding, these days, is not the soldier, mustered out of the service of his country, to engage in civilian life once more, handicapped by the loss of a limb or an arm. Because of the handicap he is deserving of our sympathy, to be sure. But that of itself does not put him in the class of those most pitiable. The vital point at issue is whether he be "complete" in the inward man, which he may be, if he only wills. If he does, he is stronger than the man of mere brawn, who is physically perfect. He is wiser than the most ardent and accomplished votary of mere intellectuality.

He is the man most pitiable today who is prospering much every way, excepting in the spiritual way, which is to be exalted above all. With affections fixed only on the earth, he moves about in his little sphere, whiling away the golden moments, which are of opportunity, to "fight the good fight of the faith" and to "lay hold on the life eternal." His soul, instead of expanding, shrinks to microscopic dimensions as he sinfully ekes out his existence and follows in the wake of the foolish one who purposed nothing higher than to "eat, drink and be merry."

As a matter of fact, the person thus held up to our pity may be one whose name is even written on the membership-roll of what is known as his home church. But regardless of how much he may think so, that inscription, of itself, never insures one against a poverty-stricken soul.

Gaius was the possessor of a soul that was prosperous—that the elder knew. So the prayer was that "in all things" else concerning him he would prosper equally as well. It was a fitting prayer for Gaius. But fancy its use indiscriminately! Would I appreciate having some one pray for me that there be that health of body and prosperity of material interests in a measure commensurate with the status of my soul? Would you? Would the answer of that same prayer for us even take away some of that which we have? Let it be said that if the affirmative is the honest answer here, the intercessor who would bring upon us a blessing would have to recast the petition, making the flourishing of our secular affairs a standard rather, and that for our soul's forward movement.

Beloved, it is highly important for each of us to know if we can truly sing: "It is well, it is well with my soul." If it be true, it will be glory for us, and we are now "rich toward God." If our inward life has unfortunately been neglected, it is a brisk "exercising unto godliness" that is urgent and sure to produce immediate and gratifying results. And by giving all faithfulness to this same exercise we come "to know the love of Christ which passeth knowledge," and we will be filled unto all the fullness of God." O how marvelous, how wonderful!

Covington, Ohio.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

A Debt We Owe

1 John 4: 11

For Week Beginning July 27, 1919

1. A New Sense of Brotherhood.—There is coming over the world a new sense of brotherhood. It is manifesting itself in many ways. It is seen in the rapidly-growing sentiment that the people of every nation should settle their international differences by other means than the sword. It is seen in the fact that thousands of people, impelled by a love akin to that of the Master, are working with might and main to save others from suffering. There are struggles in plenty—the fight against child labor, tuberculosis, white slavery, economic injustice, etc.

2. The Law of Love.—So important is the law of love, that God has ordained the family, by which he calls us out of individualism into the larger service of the household. Above the family altar is the national altar. The nation is the divinely-authorized organism by which God calls us out of the narrower love of the family and neighborhood into the larger service of the State. Above the family altar and the national altar, however, is the altar of the church, on which God calls us to offer our lives for the salvation of the race. Missions, with their far-reaching sweep, rise above the local church interests because they summon us to the highest and broadest service. Surely, in nature and in human institutions are the finger-prints of him "through whom all things were made." Love is the highest wisdom to which we can attain. Only as we forego all personal and temporal aims, do we rise into the region of the universal and eternal. Love is the greatest of all things.

3. Our Love Measures Our Power to Do Good.—Since the measure of our love to others is the measure of our power to do them good, we must cultivate and increase this love by all expedients within our reach. Nothing is of such immense consequence or of such all-inclusive comprehensiveness as love. Nothing is so strong, so sweet, so full of power and peace. It magnifies the smallest gift and dignifies the most insignificant task. It conquers the most stubborn minds and binds in loving fellowship the most inamiable natures.

4. Love Is Supreme.—Great is faith and great is hope, but greater than these is love. Faith is mighty, even to the moving of mountains. It sails the wildest seas. It can open blind eyes. It can do many an apparent miracle. It justifies the soul and anticipates heaven. Yes, great is faith, but love is greater. Faith tires at times, but love is unwearied. Faith is not always welcome, but love is at home everywhere and travels through all the world without a passport. Love stayed last at the cross and came first to the sepulchre. Faith and hope—blessed as they are—can but long for heaven. Love IS heaven, for God is love, and when we love we are in heaven.

5. The Highest Appeal to Others Is Love.—Would you get out of a man the best that is in him, the appeal must be to love. When Christ lovingly bestowed the balm of divine forgiveness and consolation upon poor, repentant Peter, there was brought out the fervent avowal: "Lord, thou knowest that I love thee." "If ye love me," says Christ, "keep my commandments"—do my will. Let your deeds testify to your love. More eloquent than mere words is the doing of the Master's will, because we love him. More convincing than words are deeds of helpfulness to our fellow-men.

6. Suggestive References.—"Love thy neighbor as thyself" (Mark 12: 30, 31). Love needs expression (Luke 6: 31-35). The new commandment (John 13: 34, 35). Love as Christ loved (John 15: 12, 13). Love that is genuine (Rom. 12: 9, 10). Our debt must be paid (Rom. 13: 8, 9, 10). Love's blessed manifestations (1 Cor. 13: 4-7, 13, Am. Rev.). "Walk in love" (Eph. 5: 2). Paul's loving admonition (Col. 3: 12, 13, 14). Considering one another (Heb. 10: 24). "The Royal Law" (James 2: 8). John's message (1 John 3: 11, 14, 16, 17, 18, 23).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JULY 20

Sunday-school Lesson, The Lord's Supper.—Matt. 26: 26-30; 1 Cor. 11: 20-34.

Christian Workers' Meeting, God's Callsa

MEETINGS IN PROGRESS

Bro. C. C. Myers, of Waddams Grove, Ill., in the Zion church, N. Dak.

Bro. Ralph G. Rarick and wife, of Covington, Ohio, in the Cannon Branch house of the Manassas congregation, Va.

GAINS FOR THE KINGDOM

One confessed Christ in the Muncie church, Ind.

Two confessed Christ in the Pleasant Hill church, Ohio.

One was baptized recently in the Clovis church, N. Mex.

Ten recently confessed Christ in the Bethel church, Fla.

Two were baptized in the Dry Valley congregation, Pa.

One was recently baptized in the Ft. Wayne church, Ind.

Two were recently baptized in the Nettle Creek church, Ind.

One was recently baptized in the Canton Center church, Ohio.

One has recently been baptized in the Detroit church, Mich.

Three were recently baptized in the Rodney church, Mich.

Six have recently been added to the Powells Fort church, Va.

Thirteen were baptized recently in the Independence church, Kans.

Two have been baptized in the York church, Pa., since the last report.

One has been baptized in the Mt. Morris church, Ill., since last heard from.

Two confessed Christ in the Garrett church, Pa.,—Bro. F. D. Anthony, of Baltimore, Md., evangelist.

Two were baptized in the Ross church, Ohio,—Bro. B. F. Petry, of Eaton, same State, evangelist.

Nine were baptized in the Zion church, Mich.,—Bro. Geo. Mishler, of South Whitley, Ind., evangelist.

Nine were added to the Lewiston church, Minn.,—Bro. J. F. Swallow, of Seavey, same State, evangelist.

One accepted Christ in the Bethel church, W. Va.,—Bro. E. T. Fike, of Eglon, same State, evangelist.

Twenty confessed Christ in the Egeland church, N. Dak.,—Bro. J. Edwin Jarboe, of Chicago, evangelist.

Three were baptized in the Deshler church, Ohio,—Bro. E. E. Eshelman, of Fostoria, same State, evangelist.

One was baptized in the New Paris church, Pa.,—Bro. A. M. Dixon, of Parker Ford, same State, evangelist.

Six were baptized in the Manchester church, Ind.,—Bro. Ralph W. Schlosser, of Elizabethtown, Pa., evangelist.

Six were baptized in the Montgomery church, Pa.,—Bro. Edgar Diehm, of Royersford, same State, evangelist.

Seven accepted Christ in the Chambersburg church, Pa.,—Bro. Daniel Bowser, of York, same State, evangelist.

Eight were baptized in the White Rapids Settlement church, Wis.,—Bro. J. M. Myers, of Stanley, same State, evangelist.

Two were baptized in the Battle Creek church, Sask., Can.,—Bro. David Hollinger, of Red Cliff, Alta., Can., evangelist.

Four were baptized in the Shrewsbury house, Codorus congregation, Pa.,—Bro. John C. Zug, of Palmyra, same State, evangelist.

Five were baptized and one reclaimed in the Springfield church, Pa.,—Bro. J. H. Longenecker, of Palmyra, same State, evangelist.

Four were baptized and one reclaimed in the Locust Grove church, Pa., during a series of meetings conducted by the home ministers.

Four were baptized in the Glade Union church, W. Va., and one from the Accident congregation, Md.,—Bro. Jeremiah Thomas, of Bruceton Mills, W. Va., evangelist.

Twenty were baptized and five are awaiting the administration of the initiatory rite in the Oak Grove church, Roanoke Co., Va.,—Bro. C. D. Hylton, of Troutville, same State, evangelist.

Seven confessed Christ at the North Fork church, W. Va.; six were baptized and one awaits the rite,—Bro. Edgar S. Kiracofe, of Circleville, W. Va., and Ollie Kerlin, of Bridgewater, Va., evangelists.

CONTEMPLATED MEETINGS

Bro. G. S. Strausbaugh, of Fredericktown, Ohio, to begin July 29 in the Bunker Hill house, Sugar Creek congregation, same State.

Bro. Jas. M. Moore, of Lanark, Ill., to begin Sept. 6 in his home church.

Bro. J. J. Johnson, of Dixon, Ill., to begin Sept. 3 in the Dry Creek church, Iowa.

Bro. Omer Maphis, of Chicago, to begin July 20 in the Sugar Ridge church, Mich.

Bro. S. G. Greyer, of Toledo, Ohio, to begin Nov. 2 in the Indianapolis church, Ind.

Bro. J. Edwin Jarboe, of Chicago, to begin July 20 in the Brumbaugh church, N. Dak.

Bro. C. A. Miller, of Kansas City, to begin Sept. 14 in the Independence church, Kans.

Bro. John F. Burton, of Ankeny, Iowa, to begin Aug. 3 in the Allison Prairie church, Ill.

Bro. Ira Long, of Andrews, Ind., to begin Sept. 18 in the Sugar Creek church, same State.

Bro. Chas. Wakeman, of Edinburg, Va., to begin Aug. 9 in the Bean Settlement church, W. Va.

Bro. Eli Heestand, of Plymouth, Ind., to begin some time in September in the Andrews church, same State.

Bro. H. M. Stover, of Waynesboro, Pa., to begin July 27 in the Rocky Ridge house, Monocacy congregation, Md.

Bro. W. K. Conner, of Harrisburg, Pa., to begin Aug. 2 at the Fairview house, Codorus congregation, same State.

PERSONAL MENTION

Bro. Robert Kennedy, formerly of Ozawkie, Kans., is now located in the Waterford church, Calif.

Bro. G. E. Yoder, of Norristown, Pa., has taken up pastoral work in the New Enterprise church, same State, and should be addressed accordingly.

Bro. D. L. Miller and wife have been enjoying greatly their rest by the lake at Onekama, Mich. Bro. Miller is scheduled, however, to begin a series of meetings, the coming week, at Nappanee, Ind.

Bro. H. Stover Kulp, lately of New Enterprise, Pa., has entered upon his work as associate pastor of the First Church of Philadelphia, and should now be addressed at 2407 N. Fifteenth Street, Philadelphia, Pa.

Bro. A. B. Hollinger, of Benzonia, Mich., proposes to leave that place by October, for a trip through the Northwest. He would be available for a few series of meetings in Wisconsin and Minnesota, if early application is made for his services. Those who are interested, will please address Bro. Hollinger at once.

Bro. C. B. Smith, of Morrill, Kans., one of our well-known evangelists, made his first visit to the Publishing House last week. He was accompanied by his wife, and stopped off at Elgin on his way to Onekama, Mich., where he is now engaged in evangelistic meetings. Following this, Brother and Sister Smith are to spend some time in Pennsylvania and Virginia.

A review of the life of the late Elder H. B. Brumbaugh, by his life-long associate, Eld. W. J. Swigart, is promised us for "Messenger" readers. Some delay in its preparation is necessitated by circumstances, among which is the death, a few days ago, of the seven-year-old and only son of Pres. I. Harvey Brumbaugh, of Juniata College, son of the deceased Eld. H. B. Brumbaugh. This added stroke bears very heavily on the bereaved ones and should certainly make heavy drafts upon our sympathies.

The following communication from Adjutant General P. C. Harris, addressed to Bro. H. C. Early, Moderator of the late Conference, is self-explanatory and may be of interest to our readers:

"Your communication of June 11, addressed to the President of the United States, in which you convey the prayer of your assembly for the release of certain general prisoners, now in confinement at the United States Disciplinary Barracks and Federal Penitentiary, Fort Leavenworth, Kansas, has been transmitted to the Secretary of War. I am directed by the Secretary of War to acknowledge the receipt of this communication."

Bro. J. R. Smith, recently of Juniata, Nebr., wishes to inform his correspondents that his address has been changed to 323 N. Twenty-second Street, Lincoln, Nebr.

Bro. Minor C. Miller, of Bridgewater, Va., gave the "Messenger" rooms an unexpected but much appreciated call last Monday morning. Bro. Miller is the Sunday-school Secretary for the Second District of Virginia and has recently been entrusted with added responsibilities, under the new plan of grouping and organizing the Districts, lately adopted by the General Sunday School Board. He had been attending a Conference of Sunday-school workers at Lake Geneva, Wis., and stopped off at Elgin to confer with the Secretary of the General Board.

ELSEWHERE IN THIS ISSUE

Churches of Middle Indiana will kindly note the announcement of Bro. Moyne Landis, concerning the Sunday-school Meeting and other gatherings of the District, to be held Aug. 18-20 in the Spring Creek church.

On page 460 we publish Sister M. C. Swigart's interesting report of the Sisters' Aid Society Meeting, held at the Winona Lake Conference. We are sure that every sister will be interested in the special "Forward Movement" program, decided upon by that gathering of enthusiastic sisters. Theirs is a vision of great possibilities, and we are sure that the Aid Societies throughout the Brotherhood will respond with an instant and ready acceptance of the proposed task.

On page 462 we publish the program of the various District gatherings of the First District of Virginia, to be held at the Selma church, July 30 to Aug. 1.

Bro. D. G. Brubaker makes an announcement among the Texas Notes for the benefit of delegates and others who desire to attend the District Conference of Texas and Louisiana, to be held at Nocona, Texas, July 23-25.

The communication from Bro. A. I. Mow, of Weiser, Idaho, found on page 460 of this issue will tell our readers of the distressing accident which recently befell him and his family, so similar to that of Brother and Sister Lear. And the sympathies of all will go out to them. At the date of writing, June 30, Bro. Mow had been confined for eighteen days in the hospital at Lewiston, Idaho. He had hopes of persuading the doctors to send him home within a few days. Sister Mow, who seems not to have been seriously injured, had gone on home at the time of the accident, while the daughter remained in Lewiston. Surely we can appreciate the following statement in Bro. Mow's personal letter: "You can imagine our grief at being thus stranded and scattered and disabled." Our readers will recall that one of Brother and Sister Mow's daughters, Anetta, is now a missionary in India.

MISCELLANEOUS

We are requested to announce that the series of meetings in the Harman church, Va., previously announced for Sept. 13, is to begin Sept. 6, as now arranged. This also changes the date of the love feast from Sept. 27 to Sept. 20.

The Mont Ida church, Kans., desires to secure the services of a resident minister, and to that end would be pleased to correspond with those who may feel inclined to entertain a proposition of that sort. Address E. A. Watkins, Mont Ida, Kans., for further particulars.

Churches of Southern Indiana will please note that the annual Conference of that District will be held in the Rossville church Aug. 28, instead of the date given on last year's Minutes. Matter for the District Conference Booklet should be sent to Bro. O. D. Werking, 1614 S. Buckeye Street, Kokomo, Ind., by July 25.

A pastor is needed at Enders, Nebr. The congregation has a membership of about seventy. There is a good house of worship, and prospects for future growth are excellent, if a good leader can be secured. Applicants for this pastorate will please address Bro. I. E. Snavely, Wauneta, Nebr., at their earliest convenience.

Bro. Harley V. Townsend, Woodland, Mich., Secretary-Treasurer of the District Mission Board of Michigan, sends us the following notice, of special importance to the churches of that District: "According to a decision of District Meeting an offering is to be taken among the local churches of the District for District Mission Funds, and carried to District Meeting. That this may be ready for District Meeting, it will be necessary to take this offering not later than the first or second Sunday in August."

Bro. S. S. Brubaker, Secretary of the Board of Trustees of "The Home," Girard, Ill., sends us the following, to which the special attention of the members of Southern Illinois is directed: "It is the desire that each congregation arrange, in its own way, to take up an offering for the benefit of 'The Home.' These offerings are to be brought to District Meeting and to be taken up in one offering at the session on Tuesday evening, preceding District Meeting. As you have not been canvassed for several years for this purpose, will you please respond cheerfully and liberally? Should we not try to swell the offering to at least $500? This would be only twenty-five cents a member, and many of us could give dollars. The share of each congregation can be calculated by the number of members. Presiding officers of each congregation will please act at once; get at it in time. May there be a generous response, that the Lord may be praised for his goodness in the lives of his children!"

ELDER J. F. GRAYBILL'S ITINERARY AMONG CHURCHES OF EASTERN PENNSYLVANIA

Bro. Nathan Martin, 1031 Poplar Street, Lebanon, Pa., sends us the following, which reached us just before closing these columns. To insure early insertion we publish it on this page:

July 19, Big Swatara, Paxton house; 20, Big Swatara, Hoernerstown house, morning; Big Swatara, Hanoverdale house, afternoon; Big Swatara, East Hanover house, evening; 21, Annville, Annville house; 22, Conewago, Conewago house; 23, Conewago, Bachmanville house; 26, East Fairview, East Fairview house; 27, West Greentree, Greentree house, morning; West Greentree, Rheems house, evening; 29, Mountville, Mountville house; 30, East Petersburg, Salunga house; 31, East Petersburg, East Petersburg house; Aug. 1, 2, Mechanic Grove, Mechanic Grove house; 3, Lancaster, Lancaster house; 4, White Oak, Longeneker house; 5, White Oak, White Oak house; 6, Spring Grove, Kemper house; 7, Spring Grove, Vogansville house; 9, Ridgely, Md., Ridgely house; 10, Peach Blossom, Md., Fairview house, morning; Peach Blossom, Md., Eastoo house, evening; 24, Shamokin, Shamokin house; 25, Reading, Reading house; 26, Maiden Creek, Mehrsville house; 27, Reading, Baumstown house; 28, Mingo, Mingo house; 29, Mingo, Skippack house; 30, Indian Creek, Indian Creek house; 31, Hatfield, Hatfield house, morning; Hatfield, Landale house, afternoon; Hatfield, Souderton house, evening.

AROUND THE WORLD

A Neglected Field

Of the 25,000,000 children under twelve years of age, in the United States, more than 13,000,000 are said to be wholly without regular religious instruction. While ours is a land of Bibles and the best of religious privileges, seemingly a deplorably large number of children remains unreached. An attempt is to be made to secure exact data on the subject from every community in this country and Canada. Inquiries by the Illinois State Sunday School Association reveal that only about thirty-five per cent of the children of that State are receiving instruction in Protestant, Roman Catholic or Jewish schools. This is an alarming condition. It should arouse every Christian to renewed effort.

Agricultural Progress for China

It is estimated that at least eighty-five per cent of China's vast population is agricultural, and that this percentage is likely to be increased with each generation. One student of the situation, after a thorough investigation, declares: "If missionary activity is to be most efficiently directed, the agricultural mission must be one of the strong movements of the coming years." From this we would infer that future years are going to give the missionary a new grip on the people of China, if he can help them in their farming. The Canton Christian College and the Nanking University are now giving courses in agricultural training, which have already proved of undoubted value to mission workers.

New Zealand Alsn Awakening

Talk as you may—there is a world-wide uprising against strong drink. The people of New Zealand voted some months ago on a plan to prohibit all sales of liquor, but somehow the dealers had managed to insert a clause by which they were to be financially compensated for the destruction of their business. As might be expected, the proposed measure, thus handicapped, failed to carry. The friends of prohibition, however, did not lose courage, but worked faithfully for the calling of another election, to be held next November. At that time the voter is to choose one of three propositions: "(1) Prohibition without compensation. (2) State purchase. (3) Continuance as it is." The dry forces are quite confident that the first proposition will win out.

A Peaceful Invasion

Never before in history has there been recorded the advent of an army of occupation, such as recently entered Turkey. Among its three hundred and fifty workers there are missionaries, physicians, nurses, sanitary engineers, mechanics, etc. They have, among their well-chosen supplies, food in abundance, one hundred thousand blankets, clothing, shoes, medical stores, tractors, etc. United States colliers are transporting this vast equipment and our Government is endorsing this praiseworthy endeavor for the alleviation of distress throughout the Turkish domains. While this most remarkable effort will perhaps receive but scant recognition in the daily press, it is, nevertheless, a most cheering evidence of awakening consciousness of the great world need.

President Wilson Home Again

Shortly after three o'clock, July 8, the Chief Executive of our great nation arrived at the Hoboken pier, New York, after his extended stay in France. The enthusiastic reception, tendered him by the cheering thousands of men, women and children, who thronged the sidewalks and filled every available space, was indicative, no doubt, of the great appreciation felt by the country at large, by reason of the great service he has rendered to humanity in general. Speaking of the generous welcome that had been extended to him, as America's representative, on the other side of the water, he said: "I was welcomed because they had seen with their own eyes what America had done for the world. They had deemed her selfish, . . . but they found her devoted to the highest interests of humanity."

The Nestorian Christians of India

Recently a convention of 30,000 Nestorian Christians, originally from Syria, was held in Travancore, South India, and some particulars regarding these interesting people are given by Dr. Sherwood Eddy who, at the time, was holding meetings there. A tradition, firmly believed by these Nestorians, is that the Christian churches in South India were founded by the Apostle Thomas. Like some others of the early churches, they were at first strongly missionary, but after a time became negligent, and for hundreds of years were wholly inactive. About a hundred years ago the Church Missionary Society of England attempted to revitalize this ancient body of Christians, and twenty-five years ago these Syrian Christians held their first convention. During the recent convention Dr. Eddy made special efforts to inspire these people to renewed zeal and activity. At the final meeting "a wave of prayer swept the audience like the murmur of the sea." There was a general rededication of the people, and many of the Hindus also accepted Christ.

Baptists Less Insistent upon Immersion

According to the "Independent," the Baptists in this country are disposed to place less stress upon immersion as the only valid form of baptism. Dr. Joseph W. Kemp, a Baptist minister of New York, following in the wake of other leading men of that denomination, no longer makes immersion a test of fellowship, but admits members into his church whether immersed or merely sprinkled. These divergences from past practices, of course, are vigorously attacked by the more conservative members of the Baptist Church who, by a goodly majority, are still in control. Just how far the spirit of growing liberality, in most of the churches, will carry the members of these organizations, we are unable to say. That in too many cases the trend is along "the line of least resistance," is obvious to even a casual observer.

The Cost of Peace

Latest Government reports declare that during the period from May, 1917, to June 24, 1919, it cost the United States 289,016 casualties for its part in bringing peace to the world. Later on in June, other "war cost facts" were published, according to which approximately 50,000 Americans died from battle wounds, 57,000 died from disease, and 136,000 others were wounded. In the one battle of the Argonne Forest, 120,000 Americans were either killed or wounded. America's casualties in the war were infinitely smaller, however, than those of the other nations. Belgium alone lost twice as many men as the United States' 50,000. Great Britain's total of deaths was about 900,000, while Russia's is given as 1,700,000, and France's as 1,385,300. A sobering feature of the summary is the fact that the four central powers lost only 2,750,000, while the allied total is 4,700,000.

The Power of Little Things

It was just a small matter when "Uncle Sam" added a cent to the postage rate of letters and postal cards, and little importance was attached to the action by the people in general, who paid the additional fee and thought no more about it. And yet the result was most gratifying to our Government, for the neat sum of $126,000,000 was thus raised for the urgent needs of the depleted United States treasury. By a recent decision the postage rates have been reduced again to the former basis, but it is to be hoped that the lesson of the cumulative power of little things will not soon be forgotten by the people of our land. By the united efforts of every citizen the millions, above referred to, were raised without undue hardship to any one. Just as readily every church in our land might secure ample and greatly-needed means for its activities by the help of every member. All we need is the right spirit.

The Power of Propaganda

Not one of us has a special love for the American Tobacco Company; but we must certainly admit that the managers of that powerful concern "put over," during the war, the greatest advertising proposition of the century. By skillful manipulation they caused public opinion to reverse itself on the cigarette question. They even enlisted the coöperation of such respectable organizations as the Y. M. C. A. and the Red Cross, in the diligent expansion of the propaganda, so highly beneficial to the financial interests of the American Tobacco Company. Appealing to the patriotism of the American people, they urged that, next to food, the cigarette was an absolute necessity, and as a result thousands of people, hitherto opposed to cigarettes, bought them in ever-increasing numbers for our boys. Such is the power of propaganda, but why not, preferably, mould public opinion for the highest interests of the Kingdom?

The Need of Vigilance

Under the blessing of God and by the indefatigable efforts of temperance workers, America is now free from the tyranny of the legalized liquor traffic. We rejoice that the day of better things has dawned, but right now, while the songs of victory are still resounding, let us remember that, as in all other things truly worth while, the assurance for the future is based upon vigilance that knows no abatement. In past decades a vast amount of wealth has been won from victims of drink slavery. These resources have been placed into a common fund, and no secret is made of the fact that by every possible device—fair or otherwise—the prohibition regime will be overthrown. Lawyers of keenest intellect have been secured. Newspapers, well recognized as moulders of public opinion, have been subsidized. Brazen alliances have been made with corrupt politicians. "Vile fellows of the rabble" (Acts 17: 5, Am. Rev.) have been mustered into service to do the bidding of the liquor autocrats. Meanwhile, wholly oblivious of the danger threatening their newborn freedom, many of the temperance workers are "resting upon their laurels." From many pulpits fervent sermons are delivered on the new obligations of the church, in the light of a coming world democracy, but all too often there is never a word uttered about adequate provisions to meet the sinister forces of King Alcohol. Our children, even, are not as effectually warned against the perils that impend if the American liquor traffic succeeds in its cherished plans of again gaining a foothold. Many of our leading statesmen talk glibly and eloquently on the blessings of democracy for the peoples of all lands, but, strange to say, they somehow forget to say something about, safeguarding our hard-won prohibition of the liquor traffic, without which proviso self-government can no more be assured of safety than the passengers of a railroad train with a drunken engineer.

Japan Desires to Do Better

As matters seem to be working out, the Korean revolution will at least have some results for the better. It has already aroused, in Japan, powerful protests against the colonial administration at Seoul, whose failure is sufficiently advertised by the simple fact that it has brought bad repute upon the Japanese name at a most critical time. Several of the most influential papers openly call in question the attitude of the Japanese Government towards the reasonable request of the Koreans. Latest reports announce that the Japanese imperial cabinet fully realizes that an unwise policy—to say the least—has been followed. It is also announced that in the future there will be greater assistance given to the missionaries and their work. It is recognized that the missionary is the best friend of Korea as well as Japan.

A Frank Admission

Whether or not wholly due to relaxed moral restrictions during the war period, Great Britain regretfully admits that the stage was never so low, so vile, as at present. One of the leading actresses of London recently confessed: "The theaters, as now being conducted, are rotten, low and degrading." The British Dramatic League, with surprising candor, admits the truthfulness of the opinion just quoted, declaring that "the stage is but a mirror that reflects the frailties and vices of the period—it never pretends to be more righteous than the people in general. If humanity does not like what it sees in the mirror"—we are told—"it must change its face—nothing else will help." An American clergyman, the Rev. Wm. Burgess, of Illinois, says: "The American stage is so bad that it 'might make devils blush.'" Surely, no Christian can afford to endorse theatrical performances.

Winning the Street Waifs of Cairo, Egypt

Long regarded as a second Sodom, Cairo is undoubtedly very much in need of a genuine uplift. One of the means to that end is seen in the Sunday-schools now being held for the children of the streets. A devoted worker of the United Presbyterian Mission goes every Sunday afternoon with her Egyptian helpers to the slum section of the city, gathers the children about her and teaches them Bible stories and texts. She also distributes picture cards, supplied through the "World Sunday School Association Surplus Material Department," and prays with the little waifs. Some are boot-blacks, some are beggars and most are Moslems. Now they run about, singing: "Create in Me a Clean Heart," instead of swearing, quarreling and fighting. It is planned to open more of such schools in the near future. They are a promising feature of community betterment.

The Future of Palestine

In times past, Jewish philanthropists have given lavishly and often indiscriminately for the resettlement and development of the land of their fathers. However well-meaning these efforts may have been, they have not always been productive of the best results. Marion Weinstein, a Jewish writer who, by a personal investigation of conditions in Palestine, is prepared to speak with authority, maintains that the great need of the country is promoters who will volunteer as investors, rather than philanthropists. It is the ambition of the Jews, now in Palestine, to make good on a business basis, and to that end they want the help of financiers with a vision. The earnest men and women, participating in the new settlement of Palestine, upon whom Zionists everywhere center their hopes for the coming commonwealth, ask to be freed from the grip of the present paternalism. They protest against what they term the "guardian" system, with its twin evils—paralysis of initiative and uncalled-for interference by non-residents. While they are grateful for the munificent assistance of Baron Rothschild and other Jewish philanthropists, the dwellers of Palestine—with their liberation from Turkish oppression—want a chance to stand on their own feet. It is recognized that by the initiative of her own people the Land of Promise can best be restored to its ancient prosperity. In this worthy endeavor they will be given the utmost assistance of the Allied Powers. As indications are now, the future of Palestine is more promising than ever before, since the lasting prosperity of the country will be chiefly dependent upon the development of its own resources, rather than munificent gifts.

HOME AND FAMILY

The Song I Love to Sing

BY RHETTA O'ROURKE

(Tune, "My Hope Is Built on Nothing Less Than Jesus' Blood and Righteousness")

I love to sing my Savior's praise,
The theme that gladdens all my days;
I sing his love and righteousness,
His grace and wondrous power to bless.
By faith I clasp his hand and climb,
Above the mountain steeps of time,
And view his holiness sublime.

When drifting on a stormy sea,
He walked the waters out to me,
And as I sank beneath the wave,
His hand outstretched to cheer and save.
Now to that outstretched hand I cling
And through the storm my praises sing,
To him my Savior and my King.

Then let me live close by that shore,
Where ships must pass till time is o'er,
And hold aloft a shining light,
To guide the wand'rers through the night.
To guide them to the port of peace,
Their barques from wind and waves release,
Where ebb and flow of storm-tides cease.

Mattawan, Mich.

Concerning Youth and Age

BY OLIVE A. SMITH

THE following is a record of the daily program of a young man who holds the position of manager of athletics in one of the largest educational institutions of the country:

Rises at 10 A. M. Lights a cigar, usually within a half-hour after rising. Breakfast, sometimes at 10:30 or 11, sometimes not at all. At 10:30 or 11, depending upon the school program for the week-day, he mounts his bicycle for a three-minute ride to the building where he hears a small class recite on some subject connected with gymnasium work. Returns to his apartment, where he continues smoking, and writes on his typewriter until time for lunch.

After lunch, more smoking, a bit of desultory reading and an hour or so spent in the performance of the "chores" which belong to life in a furnished apartment.

At 2:30, or thereabouts, the wheel is mounted again, and another three-minute ride takes the manager to the building where he hears another very small class. After this he spends a short time with the junior boys in the gymnasium or on the grounds. Then he returns to the apartment and the remainder of the day is spent in a little telephoning, a very little writing, and a great deal of smoking. Every movement indicates unlimited leisure and utter absence of anxiety or responsibility. There is a small amount of class-work after the six o'clock dinner, but the remainder of the evening is usually spent in attendance upon some social function—often a dance which lasts well into the wee small hours of morning.

As husband and wife must necessarily be one, to some extent, in personal habits, the wife of this athletic manager leads a life as flabby, as desultory and unhealthful as that of her husband. There is a little typewriting, a little thrumming on the piano, a little fancy work, a little housework—the kind which is performed with the aid of all modern machinery and telephone ordering of supplies, regardless of cost.

This young man draws, from the State, a salary more than double that of the average efficient grade teacher in the public schools. It exceeds the salary of many of our pastors and the heads of departments in our colleges. True, the salary may not do him as much good as the salaries of these various personages do them, because there are so many individuals ready and anxious to help him dispose of it. Mother Nature is the soul of justice, and when she is persistently thwarted, flaunted, insulted, and confined in an atmosphere laden with ancient tobacco smoke, self-consciousness and introspection, she refuses to "stand for it." So the doctor and the druggist, the osteopath and hydropath, the psychopath and neuropath, the oculist and optometrist—the entire tribe of healers, including the corn-doctor, and the beauty doctor—all are in line with outstretched hands, to receive the amounts due them for keeping these young people in good order for public presentation.

About two hours before the milkman begins pounding on the door of the apartment, occupied by this young couple, a white-haired man passes on his way to work. He is not riding a wheel and he is not looking for the street car, a block away. He walks to his prosperous little printing-office and he clips along as if every nerve were keenly alive to the privileges of the morning. He walks erect, his head is thrown back, not bent forward, as is the habit of the young man who leans over his handlebars and holds on grimly to his cigar.

This man has lived forty years longer than the athletic manager. He has known much sorrow. His wife and daughter were called from earth years ago and his only home is with his son. But through his long life of work and love, sorrow and disappointment, he has preserved his self-poise. The habits of industry, honesty, activity and unselfishness, which were formed in his youth, have kept him vigorous in mind and body. He may or may not, be a college graduate. He may, or may not, have passed through certain courses of study and physical training. But he has taken the discipline which real life offers to the real life-worker, and the result is that he is every inch a man, performing creditably a man's task in the world, though there are seventy years behind him.

The income from his shop is not equal to the salary the State pays the coach, yet he is always neat and well-dressed. He lives simply, but he is no stranger to little luxuries. He reads a great deal and thinks deeply and reverently in regard to the duties of the hour. He does not need so much money because he knows how to use a small amount in accomplishing a large purpose. As for the druggist, the doctor, etc., he is too busy, and too much alive to know that he needs them, except on rare occasions. And this, by the way, is a very good substitute for failing to need them. Then, too, he has these other things which may be called substitutes for the healers: The fresh air and the exercise, the purposeful attitude toward life. He has these things, but he has no youth, according to the calendar.

There is another man who often passes the house before the arrival of the milkman. He is still older than our friend of the printing-office. He can no longer walk erect, but he is out taking the breath of the morning. Sometimes he has an ax or a spade. He cuts down the dead trees in his yard, trims his shrubbery, and does many things to preserve the beauty of one of the most beautiful homes in the town. He is no longer able to go to his furniture store down town. But the business runs smoothly without him. His life has been so systematic and well-ordered, he has put so much power and energy into his business, that it goes on according to the lines he has made. There are nearly eighty years of life behind this man and he is still one of the vigorous men of the community.

Comparisons are always odious and there is nothing to be proven by them. It can not be assumed that our young man is the type of all young men or of all the managers of athletics, or that our white-haired friends are typical of all elderly business men. It can not be stated that our young manager is the product of one system of education and that our elderly friends are the products of another. We might raise the question as to whether or not our young man and his wife typify any distinctive tendencies among the young people of today, particularly the young people connected with our educational institutions. But it would be quite useless. We know only this, that this young person of the morbid, unhealthful, unyouthful habits, is the trainer of another generation more youthful than his own. He is a teacher of teachers. His every custom is at variance with the customs which are supposed to be in keeping with youth. He is the living challenge to imitation and emulation which every teacher is, whether he wills to be or not.

A kindly soul who wished to apologize for the manager's seeming indifference to the virtues of energy and oxygen, was heard to say: "So many of the boys are away in camp now. He has nothing to do."

"Nothing to do!" With all the priceless possessions of youth, and a department to make big and splendid! I can not forbear another comparison, odious though it be.

Before the advent of this young couple, the apartment was occupied by a stocky son of Israel and his wife. He, too, is a manager, but in the world of business. He conducts a store for his wealthy brother. Every morning at 6:30 the alarm-clock would break the silence of the apartment and this manager would begin bustling around, preparing to catch the early car. He, too, has white hair. He has lived sixty years, reared a family of splendid young people, won the respect of all his fellow-townsmen and preserved his youthfulness. When asked why he persisted in going out so early in the morning he replied:

"I don't like to ask my clerks to open the store any earlier than I'm willing to be there myself. And, besides that, I rather like it."

Youth has always been considered a priceless possession. Poets and romanticists have ascribed to it the virtues of strength, energy, ambition and aspiration. It has always been called "the morning of life."

There was once a vigorous man, neither very old nor very young, who wrote inspiring messages to the people of various organizations. His writings are still held to be of great value in our schools, our churches, and our homes. Imagine, if you can, this veteran of life's battles, addressing a dreaming athletic manager at ten o'clock of a bright, sunshiny morning, with words like these: "I write unto you, young men, because ye are strong."

Emporia, Kans.

Love That Counts

BY NETTIE C. WEYBRIGHT

MANY of us remember the poem in one of our readers when we were children in school, entitled: "I Love You, Mother." You know the story, how Tom and Nell told her of their love for her, but it remained for faithful little Fan to prove her love by her works. She was even glad for her school vacation, so she could more fully devote her time to helping her mother. "Which of them really loved her best?"

Men and women are only boys and girls grown taller. Childhood traits often cling to us with such a tenacity that a whole lifetime of effort can not cast them off. "If ever I loved thee, my Jesus, 'tis now"—did you ever sing it when, down deep in your heart, you knew that you could not prove your statement by your life of unselfish service for Christ in helping his children? "If ye love me, keep my commandments," says my Lord and yours. Do we know his commandments? Do we obey them? Do we love him? God knows.

Last winter, when influenza made such raids on nearly every household, we, like hundreds of other families, were all sick at one time. We needed help, surely. A loved one risked the danger of the disease, came and tenderly cared for us day and night. Did she love us? Yes, we know she did. She proved her love by her deeds. Others, of whose love we are sure, came, too, and helped us in our need.

So may we show our love to Christ, our Savior. He does not need any material aid. The time is past when his followers could invite him into their homes and give him good meals, a comfortable bed or new clothing. When you think of those days, do you not almost envy those early Christians who had that blessed privilege? But he dwells now in the spirit world, and needs none of our creature comforts. How, then, may we prove our love? By remembering and helping his children—even "the least of these, my brethren." Here our field of service is limited only by our ability to serve.

The cry of the needy is as a continual moaning in our ears. Just this week this thought has come to me very forcefully. There was the usual home work to be done. A friend near by needed help. A letter from

a sister in an adjoining State, left with four little ones, by the sudden death of her husband in a railroad accident, tells of her need of money and clothing. Then comes a letter, telling of a dear young sister, sick in a city hospital. Having but little money she, too, needs help. Then there are some earnest workers, who built a mission chapel in our old college town, who are in need of more funds to pay off their debt. Then I read in the Gospel Messenger how thousands upon thousands of human beings in the Near East are famishing for food—no bread, no help in sight. They are dying even now as I write—people for whom Christ died, without hope, without Christ. These are my brethren and sisters, and yours. The question can not be: "Will I help them?" but, "How much can we do for them?" Ah, how can we spend our money for that which is not bread, or our time for that which satisfieth not?

Then there are those, all around us—right at our door—whose loads we could lighten if we would. Will we do so? There are the poor, the sick, the discouraged, those who are overburdened with work, the mourning, the sin-sick. No matter what your talent, God can surely use you in his work if you are willing.

Can you talk, or read, or sing, or pray for the needy one? If not, maybe you can do some work for them. If you can not work in another's home, possibly the unfortunate one needs your five-dollar bill, instead—or even much more.

Are you doing all you can for your minister? A speaker at our last District Meeting said: "When you know your minister needs help, go there in your work-clothes and help him with his work, or do it for him so he can study. Don't wait for him to ask you to come. No self-respecting minister in Northern Indiana will call you by telephone and say: "I need you to help with my work today, so please come over." He would rather do the work himself than ask for help. His needs are no less than ours. He needs a home and its comforts as well as we do. His children need food and clothing as do ours. His farm requires as much work and attention as our own. Besides all this, he studies, while the rest of us sleep. He ponders the problems of the church and how he can do more and better work while you and I are planning for our more selfish interests, perhaps. But this is only one instance.

We surely must have ears that hear not and eyes that see not, if we can find nothing to do for Christ and his children. Help! Help! is the world cry. The Lord needs you. He needs even me. How great is our love for him? Workers are needed. Will we help? Is our love a "love that counts"?

Syracuse, Ind.

Credulity of Children

BY EZRA FLORY

Charles Lamb said: "Credulity is the man's weakness, but the child's strength." As parents and teachers it is our duty to lead the child to perfect knowledge and yet preserve his instinctive faith. This is no easy task. How shall we do it? When the Israelitish children came with a sincere question: "What mean these stones?" the parent was to begin at that point and teach the child Jehovah's loving care for them and the meaning of the monument.

The other day a little fellow became impatient on the train, when he was unable to go on, for the time being. He asked why the train did not go. The father directed the sincere child to push on the back of the seat, to help start the train. It started, and the delight that filled the countenance of the innocent and credulous soul was really pathetic rather than entertaining.

When mother made my first coat, brother told me that the collar was for the teacher to hold to when he should whip me. Somehow I curiously wondered if that were true. A few days later the prophecy was fulfilled.

Two children quarreled. One said: "It is so 'cause my mama says so." The other said: "It isn't so 'cause my mama says it is not so, and my mama is older than yours." Away went the second child to ask his mama if she were not older than Harry's mama, and when he knew it he returned with fullest assurance that he was in the right.

A father who is a preacher gave decided orders to his little son to do an errand. The son replied to his father: "Do you mean it or are you just preaching?"

Another father spoke very roughly to his small son. A visitor said: "Don't you think you'd better go?" The son replied: "Oh, he often talks that way."

A Sunday-school teacher said: "Now, who was the strongest man?" A little girl replied: "My papa."

Rob said to his father: "Two things I dread: being baptized and getting married."

One said: "What my father says is so, even if it ain't so."

Another child asked leave to eat some onions. The mother said: "No, for the people at church would not desire to smell them." He hesitated a moment and then inquired if they would like to smell cake.

You recall many more instances similar to these, no doubt. But let me ask you: Is credulity an ally or an enemy in teaching the little souls, reaching out to the light as earnestly as a plant stretches to the sun in growth? It depends upon yourself. How are you treating this God-given instinct? The little ones have unbounded confidence in their parents. Are we as sincere with them?

Chicago, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

WAYSIDE THOUGHTS

How good and how pleasant it is for brethren to dwell together in unity! Not all of us could go to Annual Conference. Likely there was not room for all. But on that Whitsunday morning we could all, in our morning devotions, ask our Father in heaven, through the Loving Savior, for a Pentecostal outpouring of the Holy Spirit, and that all might be guided by that Spirit which never leads one astray.

Some of us promised allegiance to our Captain in our younger years. We aided in the Sunday-school and church work till age and bodily affliction prevented. The writer is now nearing his eighty-fourth mile-stone. When Christ, the Good Samaritan, journeyed from heaven to earth, he saw us. He came where we were in our helpless condition. He had pity and compassion and poured on the oil and wine of comfort and consolation. He bound up our wounds and bruises with divine love. He brought us into the church of the true and living God, and by following his instructions, and putting our trust and confidence in God the Father, till we get to the end of our journey, we will all be enabled to spend our days acceptably. In his own good time Christ will take us to that heavenly mansion that he told the disciples he would prepare. There we will receive a crown of eternal life. "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Yes, there will be room for all! Cornelius Kessler.

Girard, Ill.

NORTHEASTERN OHIO

The Christian Workers', Missionary and Sunday-school Meetings of the above-named District convened in the Akron City church June 24-26. Tuesday evening's sermon, given by Bro. A. H. Miller, was splendid, dealing with home training. If the training in the home were as it should be, much of our national and international conditions would be better.

Wednesday's meetings were called to order by Bro. A. H. Miller, chairman of the Sunday-school Board, after which the following officers took charge of the meetings for the day: Moderator, Samuel Holl; Reading Clerk, Pearl Culler; Writing Clerk, the undersigned.

The morning was spent in the interests of the Christian Workers' Society. Several interesting subjects were discussed and many helpful suggestions given. The afternoon was spent in the interests of the Forward Movement. Bro. J. I. Kaylor told us of their educational work in India and the plans for the Forward Movement. Bro. W. D. Keller gave a forceful address on the Forward Movement in America and what it would mean in Northeastern Ohio if every member would arouse to a sense of his opportunities.

The Missionary Meeting on Wednesday evening was Spirit-filled. Bro. Kaylor spoke on "Experiences in India." Bro. Lloyd M. Hoff's subject was "Why I Am a Volunteer" and Bro. Wm. Beahm's, "The Intercessory Missionary." Sister Fern Irvin gave a reading, "The Land of Covered Faces." Bro. Galen B. Royer then conducted a season of intercessory prayer. When he called for those to rise, who hope to be Volunteers, seventeen stood. Bro. H. H. Helman made a plea for the work of the District and an offering of $114.35 was lifted.

Thursday morning the Sunday-school Meeting began, with Bro. Charles Moomaw, Moderator; Anna Stuckey, Reading Clerk; Corda Wertz, Writing Clerk. Sister Morse told us briefly what the home owes to the Sunday-school. Bro. Royer spoke on "What Constitutes True Success in the Sunday-School." Sister Rohrer held up the ideal school and what she hopes to find when she comes to visit our schools. Bro. Byler gave some very practical thoughts on the rewards of the consecrated teacher.

The meeting decided to support Sister Anna Brumbaugh on the field. She goes as a representative from this District.

The spirit of the meeting was splendid throughout. The music was especially good, being in charge of Sister Viola Wieand. A number of special selections were given.

The presence of Bro. J. I. Kaylor, of India, Bro. Galen B. Royer, of Pennsylvania, and Bro. O. E. Messamer, of Chicago, was much appreciated, and added greatly to the interest of the meeting.

The Akron church knows how to entertain a large meeting of this kind. The organization of forces seemed almost perfect. They have some aged members, but a large group of young people. All are a credit to their leader, Bro. H. A. Bruhaker.

May the Father bless the work done and grant wisdom and guidance to the leaders of the District! May every member do his full share for the Kingdom of Christ!

Kent, Ohio. Emma S. Miller.

LIAO CHOU, SHANSI, CHINA

Our yearly District Meeting for the Chinese members of the Church of the Brethren was held at Liao Chou May 22 to 25. This meeting is a mile-post in the history of the Chinese church. Pastor Yin, with several other members of the Ping Ting church, was with us and took a very active part in making the meeting helpful and interesting. Pastor Yin was appointed chairman and acted the part very creditably.

The meeting opened on Thursday morning, May 22, at 7 o'clock, by an hour of prayer and Bible study. At 9:30 our main meeting was opened by an address of welcome by Mr. Wang, who is the Chinese superintendent of our Boys' School. Thereafter the greater part of the meetings was given up to discussions vitally important to the welfare of the Chinese church. The main sessions on Thursday, Friday and Saturday were held from 9:30 to 12 A. M., and 2:30 to 4:30 P. M. Following is a list of the subjects discussed: "The Present, the Church's Great Opportunity." "The Christian's Duty in His Own Home." "The Christian's Duty to Those Outside of the Church." "Why Does Not the Church Prosper?" "The Standard for Christians to Seek to Attain."

Two men for each subject were previously appointed, to prepare and open the discussions. These two were allowed twenty minutes each, after which the subjects were opened for general discussion, each speaker being allowed five minutes. The subjects were discussed very earnestly and many splendid speeches were made. Although our sessions were somewhat lengthy, the interest did not lag, nor did we need to hire men to enter the discussion. Our Chinese Christians become very much interested at these meetings and they can hardly wait for one speaker to finish, till they are up on the floor to present their opinion on the subject.

Eld. F. H. Crumpacker, of Ping Ting, was with us and added much to the interest and helpfulness of the meetings. The subject, "The Present, the Church's Great Opportunity," was discussed with the greatest enthusiasm and feeling. Bro. Crumpacker opened up this topic with a most forceful speech upon the necessity of the Chinese church awaking to her opportunity, to save China for Christ before it is too late. China now has her doors wide open. The church of Jesus Christ has never had so great an opportunity in China as just now. The wheat is ripe unto the harvest and if we do not awake and thrust in the sickle, the time will soon come when it will be forever too late.

Mr. Wang, superintendent of the Boys' School, then followed, making a most remarkable appeal to his fellow-Chinese to arise and meet the crisis as Christian soldiers should, to save China from evil. He was so moved with emotion that he could hardly begin his speech, and when he had spoken but a few words, the audience, almost with one voice, broke out weeping. The school-boys were especially moved. Many went as if they were broken-hearted. In our five years in China we have never seen a Chinese audience so moved. The Chinese interpreted the demonstration as the presence of the Holy Spirit in great power. All through the meetings the Spirit was manifestly present, and all expressed themselves as having been much strengthened, and many resolved that they were going to give their lives to save their beloved country.

(Continued on Page 467)

MIDDLE DISTRICT OF MISSOURI

The Sunday-school Conference of the above-named District is to be held at Adrian, Mo., July 19 and 20. Moderator, D. L. Mohler. Chorister, D. M. Wenrick.

Saturday evening, 8 o'clock: Theme, Inspiration in the Work.—In charge of Eld. D. L. Mohler.

Sunday morning, 10 o'clock: Theme, Classification, Theory and Demonstration. Demonstration of Class in Graded Lessons.—In charge of Mrs. Fern Wagner. Getting Along With the Boys.—M. E. Neher. Demonstration of Intermediate Class-work.—In charge of Miss Irma Whitmore. "How I Get Along With My Girls."—Mrs. Betty Wyatt.

Afternoon, 1: 30: Demonstration and Discussion of the Different Classes of Church and Sunday-school Music, and Their Spiritual and Psychological Use.—In charge of Mrs. Maggie Nelson Weher. The Forward Movement of the Church.—In charge of Eld. James M. Mohler.

Evening, 7: 30: Song Service. Theme, Social Service.—In charge of Eld. D. L. Mohler.

THANK YOU

It was an accident. That same old Ford that ran true for five years, on many roads in twenty States, suddenly limped, shuddered, turned straight to the right, leaped off into the Snake River, rolled over and lay still on its side on a sandbar, twenty feet below the road. The three passengers, an old man, his wife and daughter, were still in the car.

"Father, are you killed?" "No, I'm alive." "Daughter, are you alive?" "I think I'm all right." The three had spoken. The man had his right leg broken, lower eyelid cut away, two cuts from eye down and one from the mouth down.

A passer-by phoned for the doctor and shortly they were in St. Joseph Hospital. It was the twelfth of June. The whole program was changed. They were joyfully headed for their home, from which they had been absent for several years. Since October the man had been an invalid on account of a broken arm. Now he is confined with a broken leg.

Their finances were spent. And now, while he lay in the hospital ward, crushed, despairing, friends in the city they were leaving, wrote: "We are coming to see you." They came. They said: "We are sorry. We want to console you, encourage you." They laid a purse by his side and said: "It's our prayer and substantial sympathy."

The people in the city to which they were going wrote: "The Christian Workers are praying for you." Some wrote: "Please accept this little gift as a help in your time of need." Many wrote and said: "We are praying for your comfort and speedy recovery."

All this brought abundant satisfaction and joy. To all these many thoughtful and loving friends we want to say, Thank you. We appreciate it all because we so greatly need it.

In one way it is a small matter for a hundred men to lift two hundred dollars, for it's little each one misses it. In another way it's a great thing, for they lovingly lift a burden under which the unfortunate one lies crushed and helpless, and they encourage him to rise, and God blesses them. It is great because they bear one another's burdens, because it is more blessed to give than to receive. It is great because it is the Father's life insurance; because it's laying up treasure in heaven.

St. Joseph Hospital, Lewiston, Idaho. A. I. Mow.

SISTERS' AID SOCIETY

Saturday, June 7, points to one of the best Aid Society Meetings ever held at Annual Conference. But why should it not be, when the Conference as a whole was the best ever held? The meeting was announced for 1: 30. Before the hour came, the Westminster Building was filled. Soon the seats were full and all standing room taken. The meeting was called to order by the President. Sister Anna Blough, late of India, opened the services with Scripture reading and prayer. Sister Isaac Frantz led the singing. Our Secretary read the report of our last meeting and also the financial report, which will appear in this paper in a short time.

Then came the program. Three papers had been prepared and were read. They were helpful to all Aid Society workers. A motion was made that the Aid Society organization adopt a Forward Movement. It was passed, including the following:

First, That every congregation have an Aid Society.

Second, That twenty per cent of the women of the church attend the Aid Society.

Third, That $20,000 be raised annually for home and foreign work.

Then, when some time had been given to further talks, the sisters still felt impressed for greater work, and since the Quinter Hospital has been provided for in India by the Aid Societies of America, it was decided that $24,000 be given to the work in the foreign fields, $12,000 for a Girls' Boarding School in India, and $12,000 for a hospital in Ping Ting, China, to be known as the "Hospital of Brotherly Love."

A Round Table had been prepared, but we are sorry to say that we did not have time to do justice to it. It became necessary for a meeting to be called for Monday, at 8 A. M. At this meeting Bro. Wampler, a missionary from China, was present, and gave a splendid talk on the need of the hospital there. A school is also needed in China, to educate the boys and girls. After we were told that one sister alone made it possible for China to erect this school building, we, as Aid Society workers, took courage and pledged funds for the building of a hospital.

Will you sisters, and all Aid Society workers, get some of the inspiration, and work just a little more diligently that we may, within the coming three years at least, erect a school in India and a hospital in China?

Do you have an Aid Society in your church? If not, why not? Two or three earnest women can sew together and thus start the work. Since the Conference, letters have been received, telling us of new societies being organized. Are you so tied down at home that you can not see your way clear to attend the meetings? Can you not give a little donation toward the work—a few spools of cotton, a yard or two of material, or, best of all, a little money? It all goes toward the same cause and you receive the blessing.

It is the burden of our heart that we may urge more sisters to do more work. A cup of cold water given in the Master's name will insure a reward. Will you be one to whom the Master will say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"? We are glad to give information to any Aid Society worker. Mrs. M. C. Swigart, President.

6611 Germantown Avenue, Philadelphia.

STERLING CHURCH, ILLINOIS

July 7 our usual bimonthly members' meeting was held. Eld. C. M. Suter presided. Two letters of membership were granted. Bro. F. H. Slater and wife were chosen to represent us at District Meeting; also at the Sunday-school and Christian Workers' Meeting. Our Sunday-school outing, originally arranged for July 4, was postponed until Aug. 2.

Our church here, recognizing the great need of a larger auditorium at "Winona Lake Assembly Grounds," has decided to use the offering of July 20 for that purpose.

We, as a church, feel the need of a deeper consecration and have decided to meet at 9: 30 o'clock, each Sunday morning, for a thirty-minute service of consecration and prayer, prior to Sunday-school.

June 15, following the Conference, Eld. J. U. G. Stiverson came to us. He was pastor here a few years ago, but now has charge of the work at Oakland, Calif. He stayed a week with us and gave us a short series of revival services. These meetings were much appreciated. Dr. Fred Wampler, of China, came to us on the evening of June 21, and gave us a very interesting and instructive stereopticon lecture, showing the line of his work and the medical needs of China. Our little church responded with an offering of $18.25 for that needy field and our prayers go with the offering.

June 22 we held our love feast. Eighty-five communed, there being seven ministers present. Eld. J. U. G. Stiverson officiated. We feel much encouraged and strengthened because of our feasts of good things.

July 29 we observed Educational Day. Our pastor gave us two enthusiastic and inspiring sermons—"The Goal of a Christian Education," and "Educating Our Feelings." An offering of $16.47 was lifted and sent to Mt. Morris College, to be used for educational purposes.

We are glad for the missionary spirit of the Sterling church and we rejoice to see that spirit enlarging.

The Christian Workers' Society is supporting an India orphan, and the "Live Wire" class, of only four junior boys, is helping to raise a scholarship for a volunteer worker in South China. Mrs. Esther Mohler.

REAL PATRIOTISM ON JULY FOURTH

The pastors and resident ministers of the Girard, Virden, Macoupin Creek and Sugar Creek churches met and planned for their congregations to celebrate a safe and sane Fourth at the Old Pleasant Hill church grounds. Accordingly they invited Bro. A. C. Wieand and family to spend the week-end in our community and give us a few addresses.

The Fourth was a beautiful day, and although some of the farmers could not leave the harvest fields, yet we had a good crowd. In the forenoon Bro. Wieand spoke on "The Highest Patriotism." The afternoon address brought to us the thought that the people of the world are no more strangers but are now neighbors because of the marvelous inventions of the present day. Then Bro. Wieand told us of our duty to our neighbors.

The midday hours were spent in enjoying a bountiful basket dinner, in visiting with the older people and having a good time with the children at play.

Sunday, July 6, Bro. Wieand gave an educational address at Girard in the morning. In the afternoon an audience made up of members of our local congregations, listened to the story of Brother and Sister Wieand's capture by the Bedouins in Palestine, nine years ago. Sister Wieand also spoke. A joint meeting was again held in the evening, at the Virden church, at which time Bro. Wieand gave us a good sermon on Matt. 16: 13-19.

Girard, Ill. Ethel Harshbarger.

MORE INSTITUTES IN THE NORTHWEST

The schedule for the remaining Institutes on my North Dakota, Montana and Western Canada trip is as follows:

Milk River Valley, Mont., Saturday, Sunday, July 19, 20.
Nashua, Mont., Monday, Tuesday, July 21, 22.
Poplar Valley, Mont., Wednesday, Thursday, July 23, 24.
Grand View, Mont., Friday, Saturday, July 25, 26.
Williston, N. Dak., Sunday, Monday, July 27, 28.
Ray, N. Dak., Tuesday, Wednesday, July 29, 30.
Berthold, N. Dak., Thursday, Friday, July 31, Aug. 1.
York (Pleasant Valley), N. Dak., Saturday, Sunday, Aug. 2, 3.
Rolette, N. Dak., Monday, Tuesday, Aug. 4, 5.
Bethany, N. Dak., Wednesday, Thursday, Aug. 6, 7.
Brumbaugh, N. Dak., Friday, Saturday, Aug. 8, 9.
Ellison, N. Dak., Sunday, Monday, Aug. 10, 11.
Egeland, N. Dak., Tuesday, Wednesday, Aug. 12, 13.
Salem, N. Dak., Thursday, Friday, Aug. 14, 15.
Zion, N. Dak., Saturday, Sunday, Aug. 16, 17.

The second day of each Institute (except Williston and Ellison) will be an all-day session, with basket dinner.

Both evenings will be devoted to stereopticon lectures. One evening the subject is, "The Five-Year Forward Movement." The next evening "The Rural Church Facing Its Task and Making Good."

It is hoped that every member of these churches will assist in advertising these Institute sessions.

Gleichen, Alta., Can., July 9. Virgil C. Finnell.

Notes From Our Correspondents

(Continued from Page 453)

September. We also arranged for our series of meetings for next year. Our offering and pledges for Armenian-Syrian Relief work amounted to $120, and our Conference offering was $102. In addition to this our Sisters' Aid Society pledged $50. Bro. Long has resigned as our pastor and expects to engage in evangelistic work after August 1.—Mrs. Chas. Eckman, Andrews, Ind., July 7.

Correction.—In the Center items I made a mistake in regard to the Harvest Meeting. It is to be Aug. 3 instead of 17, with Bro. J. F. Appleman in charge.—Mrs. O. W. Gordon, Walkerton, Ind., July 7.

Correction.—Through some misunderstanding I was told that the Harvest Meeting would be held the last of August, but Maple Grove church will have an all-day Harvest Meeting July 27. Eld. Manly Dexter will conduct the services.—J. G. Whitehead, New Paris, Ind., July 7.

Ft. Wayne church met in regular business session July 5, with Eld. J. H. Miller in charge. One item of business before us was the matter of redecorating of our house of worship, the work to begin at the earliest possible date. A communion service will be held in the near future, the date to be announced later. Bro. Miller also preached for us on Sunday morning, July 6. After the services, baptism was administered to one of our Sunday-school scholars.—J. Ahner, Ft. Wayne, Ind., July 10.

Goshen City church met in special council July 2. Six letters were granted. Four of these letters were to Eld. Gibson and family, who have moved to Auburn, where he has accepted a pastorate. It was decided to recall the Sunday evening services for July and August. The Men's Chorus will use some of these evenings in visiting surrounding churches to sing for them. An every-member canvass for subscriptions to the "Gospel Messenger" will be conducted. The church endorsed the pledge made by our delegate to Conference, which brings the total offering from Goshen City up to $500. The additional money will be raised by voluntary pledges. It was decided to change the pastoral year to Sept. 1, according to the recommendation of Conference. We are planning some improvements on the church as soon as funds are available. The Northern Indiana Sunday-school Convention and Bible Institute will be held here Aug. 19-23.—Beulah Manthan, Goshen, Ind., July 3.

Indianapolis.—We held our love feast on Sunday evening, June 22. The attendance was good. Bro. W. Carl Rarick, of Muncie, Ind., officiated. Bro. S. G. Geyer is now with us, and is getting started nicely. We are getting in touch with those of our membership who have grown more or less indifferent, and the church is taking on new life. We held our regular quarterly council July 5. Matters of a constructive nature were discussed at length. Bro. S. A. Hylton and Sister Helen Guynn were chosen delegates to District Meeting. We decided to hold a series of meetings beginning the first Sunday in November. Bro. S. G. Geyer is going to conduct the meetings. One member has been received by letter since our last report.—J. J. Kintner, 59 N. Holmes Avenue, Indianapolis, Ind., July 8.

Manchester.—Bro. Ralph W. Schlosser, of Elizabethtown, Pa., has been with us recently in a fifteen days' meeting, beginning June 13. Six confessed Christ and were baptized. As a church we received a great inspiration and blessing, and hope to do more work. We are arranging for another Sunday-school outing, July 4. These outings have been a source of much pleasure and have been largely attended in previous years.—Ivah M. Grossnickle, North Manchester, Ind., July 2.

Notice.—To the Churches of Southern Indiana: The District Meeting of Southern Indiana will be held in the Rossville church Aug. 26, instead of the date given on last year's minutes. All churches having any matter for the booklet, will please send it in by July 25.—O. D. Werking, 1614 S. Buckeye Street, Kokomo, Ind., July 10.

Nettie Creek.—The Locust Grove Sunday-school observed a Cradle Roll and Mothers' Day June 15. Eld. D. M. Garver, of Trotwood, Ohio, gave a fine discourse and in the evening preached to the young people. Two have been baptized since the last report. July 27 we will have an all-day service at the Brick church, with Sunday-school at 9: 30. In the afternoon an educational program will be given and in the evening there will be a sermon especially for the young people.—Charles W. Miller, Hagerstown, Ind., July 3.

Notice to the Churches of Middle Indiana.—The Sunday-school Meeting of Middle Indiana will be held at the Spring Creek church Aug. 18-20. In connection with this, the Temperance, Educational and Missionary Meetings will be held. Strong programs are being prepared and an inspirational meeting is anticipated. Spring Creek church is near the Panhandle and Nickel Plate Railroads, where good accommodations may be had. It is also three miles east and seven miles north of North Manchester, on a good road, which places it within driving distance for the entire District.—Mayne Landis, Secretary, North Manchester, Ind., July 5.

Plevna church met in council June 28. In the absence of our elder, Bro. Peter J. Hoover presided. Bro. Hostetler was elected delegate to District Meeting, with Bro. Earl Kendall, alternate. The date for our communion is Oct. 11, at 6 P. M.—Tena Smith, Kokomo, Ind., June 30.

Plunge Creek Chapel.—We met in council June 28, with Bro. Book presiding. Bro. Geo. Frantz was elected on a committee for Sunday-school Convention and District Meeting and Bro. D. R. Murray as delegate to the Sunday-school Convention. One letter of membership was received. Bro. Book gave an inspiring talk on "Dress—a Character Builder." Bro. J. B. Moore, of Chicago, gave

a splendid talk on temperance, which was much appreciated by all present.—Mrs. Leona Poland, North Manchester, Ind., July 3.

Spring Creek church has been enjoying some good things again. June 29 Brother and Sister Moore, who are visiting the churches in the interest of educational and temperance causes, were with us. His talk was very interesting and should be the means of awakening a greater interest among the churches along these lines of work. Sunday evening, June 29, the children gave a program that was greatly enjoyed by all present. July 6 Bro. Otho Winger, of North Manchester, gave us a lecture on "The Problems of the Country Church." A large number of people were present and we hope were benefited by the splendid talk. August 16-20 the District Sunday-school Meeting will be held here.—M. Amanda Ruder, Pierceton, Ind., July 8.

Sugar Creek church met in council May 31. Elders Geo. Swihart, J. A. Snell and I. E. Warren, were present. Bro. B. P. Emley was chosen elder for one year. We expect Bro. Ira Long, of Andrews, to begin a series of meetings Sept. 13. Our Harvest Meeting will be held Sept. 21 and our love feast Oct. 4. Our District Sunday-school Secretary, Bro. Lawrence Shultz, was with us June 29, both morning and evening. Brother Shultz will have charge of a temperance lectfre on Saturday evening, July 5. We greatly appreciate their help.—Lizzie Emley, South Whitley, Ind., July 3.

Union City church met June 20 in council, with Eld. B. F. Sharp presiding. We decided to hold our Daily Harvest Meeting on Sunday, Aug. 10, including a children's program. We expect Bro. Noah Erbaugh to be with us on that day. We also decided to hold an all-day meeting Sunday, Oct. 5, closing with a love feast in the evening. These meetings will both be held at the country house. June 29 Bro. Otho Winger was at the city house and addressed us on the subject of education, which was very instructive and appreciated by all.—Mrs. Pearl McFarland, Union City, Ind., July 8.

IOWA

Dry Creek church observed Mothers' Day. A program was rendered by the Junior and Senior Christian Workers' Societies, the former furnishing the recitations and the latter the music. June 15 our delegate gave us the report of the Annual Conference. June 22 Sister Sadie Miller gave an illustrated talk on India. Sunday morning she talked to the children and afterward to the older folk. Sunday evening, June 23, Bro. Sargent, of Chicago, gave a lecture on "Bright Lights in a Great City." He remained a few days, working in the interest of Bethany Bible School, soliciting students and financial aid. June 29 Bro. Clarence Gnagy, of Dysart, brought us a fine message. Sept. 3 we expect to begin our series of meetings, which will be conducted by Bro. J. J. Johnson, of Dixon, Ill., closing with a love feast Sept. 22.—Mrs. Jennie B. Miller, Robins, Iowa, July 7.

Panther Creek church met in council June 26, with Eld. A. M. Stine presiding. Sister Clara Walker was elected president of the Christian Workers' Society. Bro. Ira Long was appointed to work on the Local Missionary Committee and Bro. E. F. Emmert on the Program Committee. Since our last report two letters of membership have been received. We very fittingly observed Children's Day, with a special program rendered by children. Bro. Ira Shafer, one of our former ministers, now pastor of the Mt. Etna church, Iowa, spent a few days visiting here, and preached for us on Sunday evening.—Mrs. L. D. Replogle, Adel, Iowa, July 5.

South Ottumwa church council met June 17. Officers for the Sunday-school and Christian Workers' Meeting were elected. Bro. E. C. Stephens was chosen Sunday-school superintendent and Bro. Minor Hoover was elected president of the Christian Workers. The Junior Christian Workers' Society, which was organized a few months ago, was continued with Bro. Joe Sly as superintendent. Sister E. M. Baughman resigned as correspondent and the writer was chosen to fill the vacancy. The pastor, Eld. S. W. Garber, was the delegate to Annual Meeting and gave us a splendid report. The church greatly enjoyed a short visit with Eld. J. W. Jarboe, a former pastor, en route home from Annual Meeting.—Doris Howard, Ottumwa, Iowa, June 30.

South Waterloo.—Bro. C. D. Bonsack was with us in a two weeks' evangelistic campaign. He gave us many practical, inspirational and spiritual messages. Thirteen were received into church fellowship, some of whom had formerly been affiliated with other denominations. The meetings were well attended by the people. Much business came before the council at the last meeting. One letter was granted and eight received. Of this number six were deacons and their wives. The church is taking steps toward raising an endowment fund, to be used in assisting those of our young people who are preparing for the ministry or mission work. Both Sister Sadie Miller and Bro. Fred Wampler gave, in a very interesting way, illustrated missionary addresses respectively from fields of service. Many of our members and others of our community enjoyed the program, picnic dinner and social hour at the country church on the Fourth.—Ada M. Shank, South Waterloo, Iowa, July 8.

Spring Creek.—Bro. R. A. Saylor, of Bradford, Ohio, just closed a two weeks' series of meetings. Although there were no accessions to the church, we believe much good was done. Bro. Samuel Fike, of Waterloo, Iowa, conducted the services June 29. A letter of membership was received at our last council. Our love feast was held June 14.—Mrs. Fannie O. Long, Fredericksburg, Iowa, July 4.

KANSAS

Chapman Creek church met in council June 21, with Eld. E. D. Steward presiding. We held our love feast May 17, with about thirty members communing. June 29 a Children's Day program was rendered, after which Bro. Ira Long, of South Bethany, gave an educational address. He was also with us in the evening. A collection of $10.11 was taken for educational purposes. The attendance is growing, and all seem to be taking an interest in the church work.—Blanche Steward, Abilene, Kans., July 2.

Fredonia church held her regular members' meeting June 28, with Eld. W. C. Watkins presiding. Sunday-school officers were chosen for the next six months, with Sister Mary Waas, superintendent. We are to have a series of meetings and love feast this fall. We are glad to say we have our young minister, Bro. Ben Waas, with us again until school opens. Eld. Watkins resigned, as he intends leaving the District this fall. We are to have an all-day missionary Meeting at this place Aug. 10, Independence, Grenola, Chanute and Galesburg joining with us.—Mrs. W. H. Sell, Fredonia, Kans., July 2.

Independence.—The work here is progressing better than ever. July 3 twelve were baptized, all Sunday-school scholars. Our school is increasing every Sunday. Bro. Chas. Cline, our superintendent, is a real worker and is doing a great interest in the school. The church met in council July 6 with Eld. W. H. Miller presiding. The church was well represented. At the close of the council one was baptized. Our membership now numbers ninety-eight, with three ministers and one elder. Our series of meetings is to begin Sept. 14, with Eld. C. A. Miller, of Kansas City, in charge. Our love feast will be held Oct. 5. Last evening the Gospel Team of our church had charge of the service, which was enjoyed by all present.—Faith Carson, Independence, Kans., July 7.

Murdock.—We met in an all-day Educational Meeting, beginning with Sunday-school, followed by a sermon by the writer on the topic of the day. A basket dinner was served at noon. The program in the afternoon was a success and enjoyed by all.—S. E. Delp, Murdock, Kans., July 3.

MICHIGAN

Detroit.—Since our last report we have made splendid progress toward the goal of the five-year program. May 18 we had the largest and best love feast service held so far. Eld. Smith, of Northern Michigan, assisted by our pastor, Bro. John F. Dietz, conducted the service, at which fifty-five were present. Bro. Dietz was sent as delegate to Annual Meeting and reports a wonderful progress of spiritual enthusiasm throughout all the Brotherhood during the past year. Several others from this church also attended the Conference. One was baptized recently. June 29 Bro. J. A. Vanell, editor and publisher of the Continental News Review, delivered a splendid address on the outline of the five-year program, especially emphasizing the educational phase of the work. Our Chinese work is progressing. Bro. Moy Way is now giving the greater part of his time to this work. June 29 twelve Chinese were present, eight of whom are members. The offering was $5.20. The total offering of the Sunday-school, from Jan. 1 to July 4, is $206.61. Our goal was $500 for the year. Constantly we are getting in touch with new members in Detroit City. July 20 we expect any relative or friend in the city, please let us know, and also give them the location of the church: 751 Cadillac Avenue.—M. B. Williams, 1041 Holcomb Avenue, Detroit, Mich., July 4.

Rodney church had a very pleasant love feast June 28, with about thirty communing. Elders Bollinger and Robinson, from Vestaburg, were with us—the latter officiating. Sunday evening, June 29, three of our Sunday-school scholars were received into the church by baptism.—W. E. Strubaugh, Rodney, Mich., July 7.

Sugar Ridge.—Bro. D. L. Miller spent a few days here and gave us two much appreciated sermons at the Center house and one in Scottville, June 5 and 6. Brethren Bruce A. Miller and Wm. Saxton were chosen delegates to District Meeting. Our young people have organized a Mission Study Class, with fourteen enrolled. We expect Bro. Omer Maphis, of Bethany Bible School, to assist us in a series of meetings to begin July 20. Our Annual Meeting collection was over $50. July 5 Bro. Miller was present at Sunday-school.—Mary E. Teeter, Scottville, Mich., July 8.

Zion.—The members of this congregation enjoyed a very inspiring series of meetings June 22-29, with Bro. Geo. Mishler, of South Whitley, Ind., assisting. The weather proved very unfavorable, but the interest was good. Nine were received into the church by baptism, seven of whom were Sunday-school scholars. The members of this church were much encouraged. June 28 Bro. John Van Meter and wife were installed into their office of deacon. Our love feast, at which about eighty members were present, was held June 28, with Bro. Mishler officiating. Visiting members were with us from Ohio, River Side congregation, Mich., and Oscoda County, Mich. July 5 we met in business session, with Bro. W. H. Good as moderator. Bro. M. L. Moats was reelected superintendent of the Sunday-school; Sister Anna Belle Morrison, superintendent of the home department; Sister Fennie Bowman, superintendent of the cradle roll; Bro. John L. Van Meter, president of the Christian Workers' Society. Brethren M. L. Moats and W. H. Good were chosen delegates to District Meeting.—Neva R. Martindale, Prescott, Mich., July 8.

MINNESOTA

Hancock.—June 29 we enjoyed our love feast. Eld. A. J. Nickey and wife, also Bro. Paul Nickey, and others, were with us. We held our council prior to the love feast. Brethren Irvin Gray was called to the ministry. Bro. Paul Nickey intends to move here this fall. He will be a great help to us as the Hancock church has been without a minister for two years.—Mrs. H. W. Yingst, Hancock, Minn., July 3.

Lewiston congregation recently enjoyed an interesting series of meetings, conducted by Bro. J. F. Swallow, of Seavey, Minn. He labored very earnestly, and declared the truth without fear or favor. Our meetings closed prior to the love feast, which was held June 28. Sixty-three communicants surrounded the Lord's table. Nine were added to the church as the immediate result of the revival, and we expect the Lord will bless these glorious results. Bro. Earl Ahlert was elected to the deacon's office, and he and his wife were duly installed.—Mrs. Anna B. Landis, Lewiston, Minn., July 8.

MISSOURI

Kansas City (First Church).—We met in council July 3, with our elder, Bro. Ira Witmore, presiding. Our love feast was held on the evening of June 14, inclement weather, on the afternoon and evening, many were prevented from attending. Sister Sisters present were Brethren D. L. Mohler, of Leeton, Mo., and Chas. A. Miller, of Kansas City, Kans. Bro. D. L. Mohler officiated. Bro. Chas. A. Miller preached with power previous to the love feast. Our Conference offering amounted to $112.18. Outside of this offering, our church has given to the District work, and to the Armenian Relief. We are planning for a special offering, to be sent to our District Conference, for District Mission work. In planning for it, we had set the goal to be reached, and much enthusiasm is being shown in trying to reach the amount.—J. A. Wyatt, 6238 Hughe Street, Kansas City, Mo., July 8.

Shelby County.—Bro. J. W. Deeter, of McPherson, was with us June 24-26. He gave six lectures on "Child Life" and Sunday-school Activities." Tuesday night he lectured in Leonard, and Wednesday we had an all-day meeting and basket dinner at the church. Thursday night he lectured in Shelbina on "The Young People and the Adult." These lectures were greatly enjoyed by all. We are expecting Bro. Brieker and family, of Kansas, to move here this fall. We would like to hear from any one who would like to locate here and help us in the work.—Merle Stouder, Leonard, Mo., July 3.

MONTANA

Grandview.—June 15 Bro. Lewis Hyde, of Rock Lake, N. Dak., began a two weeks' series of meetings, although the weather was very warm we had good attendance. Bro. Hyde's sermons were well chosen and well delivered. The members were very much strengthened and encouraged. June 21 we had a short council, with Eld. O. A. Myer presiding. We reelected church and Sunday-school officers, with Bro. Myer, elder, and Bro. Shumaker, Sunday-school superintendent. June 28 we held our love feast, with Bro. Hyde officiating. Our church contributed for Armenian-Syrian Relief and also for the Annual Meeting offering.—Iva Barley, Froid, Mont., July 3.

NEW MEXICO

Clovis church met in council June 29. Seven letters were received, five being those of Eld. E. Z. Thompson and family. Bro. Thompson has taken the pastorate of the church at this place. We feel much encouraged. We have just completed a good parsonage. Sister Elda Thompson was elected superintendent of the Christian Workers' Society. A live body of young members is developing here. One was baptized recently.—Minnie B. Rodes, Clovis, N. Mex., July 3.

NEW YORK

Lake Ridge church met in council June 28. Brethren John Herr and I. W. Taylor were with us, the latter presiding. A committee was appointed to look after the repairing of the church. We had a near future, followed by a love feast, which date will be announced later. We also planned to begin Sunday evening services July 6. The latter were conducted by Bro. Taylor. We need more young people here, as we need workers. Our offering to Annual Meeting and the Armenian-Syrian Relief was $117. We went over the top in our apportionment for the latter fund. Sunday, June 29, a few members from this place accepted Brethren Herr and Taylor to Forestville, where some of our members are located. Plans are under way to open a mission point at that place.—Martha Welbly, Ludlowville, N. Y., July 9.

NORTH DAKOTA

Bowdon Valley.—Bro. Virgil C. Finnell, of Elgin, lectured at our church on the evenings of June 26, 27 and 28. Saturday, June 28, we had an all-day meeting, with a basket dinner. He gave us some very interesting and instructive talks. July 4 Brother Emmert and Sister Miriam Stover were with us. Their program, which consisted of several musical numbers and a short talk on India, was enjoyed by all. Our council meeting was held July 5. We decided to have our love feast on the evening of July 19.—Fern Glessner, Manfred, N. Dak., July 7.

Brumbaugh church met in council June 26, with Eld. M. L. Huffman in charge. We elected officers for six months, with Bro. Irvin Rash, Sunday-school superintendent. We also reorganized the Christian Workers' Meeting, with Bro. John Deal, president. Bro. Emmert Stover and his sister, Miriam, were with us two evenings and gave a good program and lecture. We took a collection of $18 for educational purposes. About July 20 we expect Brother and Sister Jarboe to be with us in a series of meetings. We will have our communion services Oct. 18—an all-day meeting. Our Harvest Meeting will begin at 10 o'clock on that day, with communion in the evening.—Lydia Deal, Rock Lake, N. Dak., July 2.

Cando congregation met in council June 23, at the Zion house, with Bro. J. D. Kesler presiding. Bro. S. W. Burkhart was chosen delegate to the District Meeting. Our communion will be held July 19 at the Zion house, beginning at 7 P. M. Our series of meetings is in progress, with Bro. Clark Myers, of Waddams Grove, Ill., in charge. Bro. Emmert and Sister Miriam Stover, of Mt. Morris, gave us a missionary program June 30, which was much enjoyed by all.—Mrs. Marvin Kensinger, Cando, N. Dak., July 2.

Egeland.—Bro. J. Edwin Jarboe has been with us, holding a series of meetings. Sister Jarboe led the singing. Twenty confessed Christ. Our love feast was held June 28, with a good attendance. July 4 we enjoyed a picnic, with several neighboring churches, at Snyders Lake. Many splendid talks were given. Bro. Jarboe and Bro. C. C. Meyers, from Waddams Grove, Ill., were among the speakers.—Pearl B. Combie, Egeland, N. Dak., July 7.

Golden Willow church met in council July 5. Our elder not being present, Bro. G. M. Clapper took charge. The officers of the past year will be retained for the coming year. We will hold our love feast on the evening of June 28. July 6 Bro. Emmert and Sister Miriam Stover, of Mt. Morris College, were with us. After Sunday-school Bro. Stover talked on India. In the evening they gave a program, consisting of music, readings and a short talk on India, which we all appreciated very much.—Nona McConn, Sykeston, N. Dak., July 8.

Golden Willow.—June 23 Bro. Virgil Finnell, of Elgin, Ill., came to us, giving us five lectures. The last, on June 25, was "The Biggest and Best Paying Business." We believe much good was done and we hope that our Sunday-school will be bigger and better at the close of this year.—Nona McConn, Sykeston, N. Dak., June 30.

Surrey.—We held our council June 29, with Eld. D. T. Dierdorff presiding. One letter was granted. July 2 to 6 we met with us July 1 and 2, and with his helpful suggestions we hope to improve our Sunday-school.—Nora E. Petry, Surrey, N. Dak., July 7.

OHIO

Bear Creek.—Fourth of July was celebrated by an all-day missionary program at this place, by quite a number of our members and those from several other churches. We believe much good was done and we hope that our Sunday-school will be bigger and better at the close of this year.—Nona McConn, Sykeston, N. Dak., June 30.

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Bethany Bible School, Sugar Creek congregation, is expecting Bro. G. S. Strausbaugh, from Fredericktown, Ohio, July 29, to hold a short series of meetings for us. We will hold our love feast Aug. 2, commencing at 6 P. M.—Sarah Middaugh, Berlin, Ohio, July 7.

Canton Center congregation held a most enjoyable communion service June 21. It was well attended and an unusual feature was the fact that at both morning and evening services members of several churches were represented. About 200 members were present. Bro. Ira Long, of Bethany Bible School, spoke on "Christian Growth" during the morning hour. His message was much appreciated. June 29 a second Annual Meeting offering was taken. The amount of both offerings reached $175. One was baptized about two weeks before our communion service. Bro. D. E. Stuckey, of the Freeburg church, preached for us on Sunday evening, July 6, on the subject "Do We Know God?" It was both logical and practical, and very much enjoyed by all present.—Rachel A. Mohn, Louisville, Ohio, July 8.

Danville church met in council June 19. We had with us Eld. A. D. Moller, of Louisville, and Eld. A. F. Shriver, of New Philadelphia. At this meeting two deacons were elected. Our Annual Meeting offering was $133. Our election of officers for the year resulted as follows: May 11 Bro. F. Sargent, of Bethany Bible School, is scheduled for us both morning and evening. He also solicited our congregation for the Bible School. Sister Emma Rohrer, our District Sunday-school Secretary, gave us a helpful talk on Sunday-school work. We were represented at Annual Conference by two delegates and also at the Sunday-school Convention at Akron, Ohio.—Icie Mae Worsham, Howard, Ohio, June 30.

Deshler church began a series of meetings June 15, closing July 2. Bro. E. E. Eshelman, of Fostoria, Ohio, conducted the services and Sister Emma Kessler, of North Manchester, led the song services. There were seven additions to the church, one by baptism, one by letter, and six by relief. We had one of our communion services June 29, with about ninety members present. It was one of the best services ever enjoyed by the Deshler congregation.—Esther Dishong, Deshler, Ohio, July 7.

Fairview congregation met in special council June 22. Elders D. D. Thomas and L. H. Prowant, the ministerial committee of Northwestern Ohio, being with us, we called Bro. Ira Butts to the ministry. He and his wife were installed. We met again July 1 in regular council. Sister Ella Bowser is our Sunday-school superintendent. Our Fourth of July meeting was a very enjoyable one. Quite a number of members from other congregations met with us. We had a fine basket dinner, after which the children rendered a splendid program.—Freddie Stutzman, Metamora, Ohio, July 3.

Pleasant Hill.—Quite a number of our members having attended the Winona Conference, we desire to do our part in the great "Forward Movement." Bro. Geo. Mohler, of Covington, preached for us June 8. Since then we have had sermons by Dr. Barker, of Bostons, and Eld. Otho Winger. Educational Day was observed. Our annual Sunday-school outing was held June 21, at the old Sugar Grove church. Each Sunday afternoon our pastor is giving one of a series of sermons on "Man Before and After Sin." Last evening two worthy Christ and will receive baptism soon. A sermon was especially given to our boys and girls yesterday. July 27 there will be a special sermon for the older people. Letters were granted to Bro. C. D. Beery and family, who removed to Pennsylvania recently.—Mary West, Pleasant Hill, Ohio, July 7.

Portage church met in council July 3, with Eld. L. I. Moss as moderator. Sunday-school officers were elected for one year, with Bro. F. Hamilton, superintendent. We expect to have a Children's Day program soon. Aug. 10 we will have our Annual Meeting. Ind., gave us a very good sermon on "Growth." We expect to have a series of meetings this fall. Our love feast will be held Oct. 18, at 10 A. M.—Otho Zuck, Prairie Depot, Ohio, July 5.

Ross church met in council July 6, with Eld. Jas. A. Guthrie presiding. Our love feast will be held Oct. 11, at 2 P. M. Recently Bro. B. F. Petry, of Eaton, Ohio, was in our midst in a two weeks' series of meetings. The members were very much strengthened by his helpful, spiritual sermons and two were baptized. Sister Gladys Sensman, of Bethany, very ably conducted the song service.—Mrs. James A. Guthrie, Spencerville, Ohio, July 8.

Stonelick.—We will have a basket meeting and basket dinner at the church July 20, and we earnestly invite all members and friends, especially ministers, from our sister churches to be present. The church is only fifty miles directly south of Dayton, and there are fair roads for machines. Take the day off and spend it with us. We need your help.—Mary S. Carr, Newtonsville, Ohio, July 7.

OKLAHOMA

Guthria.—June 22 we met for Sunday-school, after which Bro.

(Continued on Page 464)

LIAO CHOU, SHANSI, CHINA

(Continued from Page 459)

Each evening at seven a sermon or lecture was given. On Friday evening Dr. Brubaker gave an illustrated lecture, using the stereopticon, and giving valuable information as to safeguarding health. People were urged to take proper precautions against flies and other unsanitary conditions.

On Saturday afternoon at 2:30, Bro. Yin gave a sermon on "The New Birth," after which thirty-two souls were received into the church by baptism. Thirty of these were men and two were women. Of the men sixteen were schoolboys. Ten of the men were from our out-stations. Dear reader, if you could have seen the hope and joy visible on the faces of these new-born souls, as they buried the old man of heathendom and put on the new man in Christ Jesus, I am sure you would have been impressed with the fact that missions pay. There are millions that have not yet caught a gleam of that light. Don't you see the need and the great opportunity? Let us, each and every one, go over the top in our efforts to take the saving message to these others that are groping in darkness!

On Sunday, at the morning service, Bro. Crumpacker gave us a splendid sermon on "The Significance of Our Church Name." In the afternoon, at four, Bro. Yin gave a good sermon on examining self, after which one hundred and ten sat down to the tables and enjoyed a splendid love feast together. And as they partook of the broken bread and the cup, we are sure that many were greatly blessed and drew closer in fellowship with their Lord and Savior.

Not of the least importance were the early morning hours of prayer and Bible study, three of which were held outside the city on a grassy spot under a group of pines. Many very keenly felt the inpouring of the Spirit in greater fullness in those early morning meetings amidst the glories of nature.

These meetings have brought great blessings, but the increase in membership has added increased responsibility. Pray much that we may properly shepherd these weak lambs, and feed them upon the true Bread of Life. About twenty others have registered as inquirers, and after several months of study and teaching they desire to enter the fold. Will you also remember them? A merchant, Mr. Yen, who was baptized during the above-mentioned meetings, is being sorely persecuted because he now refuses to subscribe money to the support of theatricals and other things, connected with idolatry. His store is being boycotted, and stories are being circulated to ruin his reputation and to close his shop. Remember him, that he may have the courage to stand firm in his faith through it all, that he may come out victorious, and be a light to lead his enemies to know the love of Jesus.

Our native Christians quite frequently meet with opposition and persecution, and in their weakness it is hard for them to withstand the pressure that Satan brings to bear upon them. But considering the short time they have known the True Light, they often put up a fight and make sacrifices that put you and me to shame, with our superior advantages of Christian training and development.

But despite all the efforts of darkness, to hinder and destroy our little body of believers, the church at Liao Chou is moving forward. It is making progress. At the beginning of this year 1919, each one of our little body of members (about sixty-five members in good standing) unanimously pledged to lead at least one soul to Christ during the year 1919. One-half of the year has not yet passed and it seems that our goal may not only be reached but even exceeded.

But even in this may arise a grave danger of seeking to add numbers to the church roll instead of working for true conversions. Pray that this mistake may be avoided. Pray that we missionaries may have wisdom and Divine Guidance from on high in our teaching and guiding these babes in Christ, so that they may develop into strong workers, who will help to save China. And as you pray: "God save the millions that know not God and Jesus Christ," reach deep down into your pocket and pull out a big part of yourself and again pray: "Lord, take this part of myself over to save them." Then, verily, your prayer shall speedily be answered.

R. C. Flory.

WAYSIDE EXPERIENCES AND MEDITATIONS

This is the Fourth of July. Wife and I are having strange experiences, under strange circumstances, in a strange land. We are at Houston, Texas, with a party of seventy-five strangers, stranded here for the day. In our party are two Jews, three "Saints," ministers of several denominations, my wife and I of the Brethren, and others.

It is accidental that we spend the day here, but it gives us an unexpected opportunity for reflection on what we have seen during the past week, that is new to us. The entire party spent the past week together, seeing the newly-irrigated valley at the southern point of Texas. The Eden displayed here so impressed us that in wonderment we thought, again and again: "What hath God wrought!" We have learned much of this land and have been reflecting on the opening here for the Gospel. Our coaches were to leave here with the regular train, at eight this morning, but the train that pulled us up from the valley during the night was late, so we do not leave here till evening.

It is interesting how we, from Indiana, Ohio and Illinois, all find people here from our home States, and how quickly such become friends.

I also learned something as to how world sports affect the general population. A Mexican bull-fight was widely advertised for today, but, so far as I could see, received very little attention from Americans, while the Mexicans who are the laborers here—as negroes are further east, left everything to see the fight. However, a public report of ball games that were being played in many large cities, showing the score as the games progressed, drew thousands of people, and cheer after cheer arose as the scores were marked up. It is harder still for me to understand how this immense throng was interested in reports of the prize-fight that was going on fifteen hundred miles away, at Toledo, Ohio.

Hundreds of men and women stood in the hot sun several hours, just to get these sport reports. One of the "Saint" brethren remarked to me: "The Lord knows I would rather attend worship, but I guess we'll look on and maybe it'll help us to know how the world does." So we spent the day.

Mrs. Neher had an interesting talk with our Jewish friends, and learned much that will be helpful to her in her writings. We admire the high standard of morals apparent in the lives of these Jews. One says he has never used tobacco nor liquor, nor has he yielded to immoral impulses. I asked his reason for so living. He answered: "I think it's my mother's teaching more than anything else." In further conversation they said that Jewish children all obey their parents. They said: "Any Jewish children, high or low, boys or girls, would wash their mother's or father's feet and drink the water if the parents told them to. Next to God there is nothing so sacred as parents." Mrs. Neher is embodying some of these thoughts in the Sunday-school lesson for Nov. 2, on Jer. 35, and my impression right now is that there is more in the fifth commandment than we have ever realized. To honor God and to honor parents is above everything else.

Levi M. Neher.

Warsaw, Ind.

PITTSBURGH, PENNSYLVANIA

Sunday, May 25, was Missionary Day, with special solos and readings. On this day our collection for foreign missions totaled $220. Especially interesting and instructive, in the evening service, was the dialogue by six young men of our Sunday-school, giving us a clear interpretation of the Five-Year Forward Movement, as set forth by the General Mission Board.

We were glad to have with us, June 16, Bro. H. K. Ober, President of Elizabethtown College. He gave a lecture on the subject of "Child Rights." We hope to be favored with further talks, sometime in the near future, when Bro. Ober is in this vicinity.

June 22 was our annual Children's Day, at which time the children gave a very commendable entertainment. In the afternoon of the same day a mission Sunday-school was organized at Birdville, Pa. The official dedication was conducted by our pastor, and attended by a good representation of the Pittsburgh church. Bro. John Osterwise was elected superintendent of the Birdville Sunday-school.

Our pastor has been with us now eleven months, and continues to spring pleasant surprises. His latest idea was a special program for the evening of June 30, called "Family Night." The name itself is self-explanatory, and both the special program and the sermon on "Sowing, Growing and Reaping" were very impressive and inspiring. We had nearly a capacity house, made up not only of our members and their families, but also many of the neighbors.

Nellie Forney.

MONTPELLIER, FRANCE

We wish to thank all of our friends who were so thoughtful and kind as to send us the "Messengers" and the "Missionary Visitor." We received, we think, all that were sent to us and were very much pleased to get them. Nothing gave us more consolation than the many letters we received. We started at first to answer them, but found it impossible to do so and keep up with our university course. So we take this method of expressing our appreciation to those who thought of us.

After reading the "Messengers" and "Visitors," we took them to the reading room of the Y. M. C. A., where they were free for all the boys to read. Our Bible Classes used them frequently in their work, and our Volunteer Band used the "Missionary Visitors" in their work. Officers and men read them, so you see it has amounted to real missionary work.

In our student body here, at the "Université de Montpellier," we have a number of young men who are studying for the ministry and many who are contemplating that work. There are also two chaplains who are very active and enthusiastic. With the help of these men the religious work has been a potent factor in our university life.

Soon after beginning our work here, the first of March, we organized our Bible Classes into six different groups, each studying a different subject. The subjects are, "The Book of John," "The Boy Problem," "The Business Man," "The Sermon on the Mount," "Meeting the Master," "Social Problems." All of these subjects are based on the Bible. In addition to our Bible Classes we organized a society called "Life Work Association," which meets each Friday night for the purpose of discussing problems that will confront us when we get home. We have had the pleasure of having such men as Dr. Erdman, of Princeton University, Dr. Willett, of Chicago University, Dr. Thomas, of Union Seminary, and Dr. Smith, of Yale, to speak to us on topics of interest. Our association will hold its farewell banquet June 27.

Our next letter will be written in the States.

W. Howard and John H. Ketring.

Université de Montpellier, June 18.

FIRST DISTRICT OF VIRGINIA

The various gatherings for the First District of Virginia are to be held at the Selma church, Va., July 30 to Aug. 1. Elders' Organization Meeting, July 30, at 2:30 P. M. General Theme: "The Five-Year Forward Movement for a Greater Church of the Brethren in the First District of Virginia."

July 30, 8:45 P. M.

Moderator, J. S. Showalter

Dress Reform: Simple Life.—Sister Rebecca Wampler, 15 minutes. Standardization in Dress.—Levi Garst, 15 minutes.

Sisters' Aid Society: The Aid Society in the Forward Movement.—Sister Annie Flora, 10 minutes. What Are My Obligations to the Aid Society?—Sister Pernie Faw, 10 minutes. Vacation Sunday-school.—Elsie Shekel, 10 minutes.

July 31, 8:30 A. M.

Moderator, L. N. Kingie

What the Forward Movement Will Mean: In a General Increase in Spirituality.—D. C. Naff, 20 minutes. In Evangelism.—B. B. Garber, 20 minutes. In Sunday-school.—J. Allen Flora, 20 minutes. In the World Peace Movement.—J. A. Dove, 20 minutes. In the World Temperance Cause.—J. W. Ikenberry, 20 minutes. In the Reconstruction Movement.—L. C. Moomaw, 20 minutes.

July 31, 1:30 P. M.

Moderator, J. H. Wimmer

What the Forward Movement Will Mean: In the Christian Workers' Society.—J. S. Zigler, 15 minutes. In the Local Missionary Committee Work.—C. D. Hylton, 15 minutes. In Teacher-Training.—Sister Nina Moomaw, 15 minutes. In Educating Our Children in Our College.—E. C. Crumpacker, 20 minutes. Supporting the Endowment Movement in Our College.—C. S. Ikenberry, 20 minutes. In Advocating the Higher Standard of Christian Education.—T. S. Moherman, 20 minutes.

Child Rescue Work: The Homeless Child as We Find Him.—Sister Effie Shaver, 10 minutes. The Future of the Homeless Child as We May Make It.—Sister Pearl Kinzie, 10 minutes.

July 31, 8:45 P. M.

District Missionary Meeting and Offering.—Moderator, C. E. Eller. Missionary Workers' Addresses, 25 minutes. Sermon, Walter Kahle, 30 minutes. Offering.

August 1, 9:15 A. M.

Business Session of Conference

Parties who find they can not perform duties assigned them, will please notify C. E. Eller, Salem, Va., immediately, that substitutes may be provided.

Committee, P. S. Miller, J. Allen Flora, C. E. Eller.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Coffman-Rupert.—By the undersigned, at the home of the bride's mother, June 28, 1919, Miss Jessica Lillian Rupert and Mr. Lewis Ackson Coffman, both of Huntingdon, Pa.—Amos H. Haines, Huntingdon, Pa.

Fike-Dickey.—By the undersigned, at the home of the bride's parents, in Raisin City, Calif., April 23, 1919, Bro. Lloyd K. Fike, of Reedley, Calif., and Sister Irene A. Dickey, of Raisin City, Calif.—A. O. Brubaker, Raisin City, Calif.

Space-Sharshel.—By the undersigned, at his residence, June 21, 1919, Mr. Dewey Space and Sister Bessie Sharshel, of Parsons, Kans.—J. A. Campbell, Parsons, Kans.

Wright-Shively.—By the undersigned, at the home of the bride's parents, Eld. E. E. Shively, June 29, 1919, Bro. Lewis Van B. Wright, of Peebles, Ohio, and Sister Nora Mildred Shively, of Plymouth, Ind.—T. E. George, North Manchester, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barton, Bro. Jeremiah Henry, born in Bloomington, N. Y., died at his home in Myrtle Point, June 19, 1919, aged 73 years, 1 month and 27 days. He married Mrs. Hannah Orr, who, with two children from a former marriage and five grandchildren, survives. He was a member of the Methodist church for several years, but later united with the Church of the Brethren. Services by Eld. Thos. Barklow. Interment in the Myrtle Point cemetery.—Rachel Michael, Myrtle Point, Oregon.

Bell, Luvicy J., nee Teeter, born near Oskaloosa, Iowa, died of acute indigestion, June 18, 1919, aged 66 years, 4 months and 9 days. In 1874 she married James Bell, who preceded her in March, 1919. To this union were born five children. She leaves four children, nine grandchildren, two brothers and three sisters. When about fourteen years old, she united with the Church of the Brethren at South

English, Iowa, and lived a faithful, consistent life. Services in the Des Moines Valley church by the writer, assisted by Brethren Jefferson Mathis and W. W. Folger.—J. F. Burton, Ankeny, Iowa.

Bucklew, Marcellus, eldest son of William and Emily Bucklew, born in Preston County, W. Va., died of acute indigestion, May 2, 1919, aged 64 years, 1 month and 24 days. He had been a member of the Old Order Brethren for a number of years. He is survived by his wife, three sons, four daughters, his father, two sisters, one brother and twenty-two grandchildren. Services at Mt. Zion church by Bro. Isaac Sowlle. Interment in the adjoioing cemetery.—E. M. Riggleman, Rockoak, W. Va.

Burgord, Bro. Wilson L., son of Brother and Sister Samuel Burgard, born near East Berlin, Pa., died at his home in York, June 12, 1919, aged 52 years and 10 months. Death was due to blood poisoning. He was a member of the church for many years. He is survived by his wife, two sons and four daughters. Short services at the house and at the church in East Berlin by Eld. J. A. Long. Interment in Mummert cemetery.—Alice K. Trimmer, York, Pa.

Burkholder, Peter, born in Farmersville, Pa., died at his home near Octavia, Nebr., May 23, 1919, aged 75 years, 8 months and 27 days. On 1875 he married Martha Keller. To this union were born eleven children. He is survived by his wife, three sons, six daughters and fifteen grandchildren. Bro. Burkholder has been a faithful member of the Church of the Brethren for about thirty years, but on account of being an invalid was not permitted to attend service for about fifteen years. It is a credit to Bro. Burkholder's strong character that in all the years of his severe suffering he never murmured nor complained. Services in the church at Octavia by Bro. Edgar Rothrock and Bro. L. L. Meek. Interment at Edholm, Nebr.—Mrs. Elda Burkholder, Edholm, Nebr.

Combs, Lizzie, nee Riggleman, wife of Geo. W. Combs, died of paralysis at her home, near Kirby, W. Va., April 3, 1919, aged 64 years, 4 months and 4 days. She was a member of the Missionary Baptist church for a number of years. She leaves her husband, one daughter, one son, three brothers and three sisters. Services by Eld. W. L. Riggleman. Interment in Bean Settlement cemetery.—E. M. Riggleman, Rockoak, W. Va.

Davis, Jethro R., born in Doddridge County, W. Va., died May 31, 1919, aged 62 years, 3 months and 17 days. He married Miss Catherine Knee in 1883. Four children were born to them. In 1906 he married Mrs. Vera Kelley. He is survived by his wife, four children, four grandchildren, three brothers and two sisters. Services by Eld. David Dredge.—Ruth B. Shroyer, New Carlisle, Ohio.

Heck, Mrs. Melinda, daughter of Mr. and Mrs. Jos. Allen, born in Clark County, Ohio, died April 14, 1919, aged 88 years, 3 months and 17 days. She married Rezin Heck in 1857. Five children were born to this union. The husband and three children preceded her. She leaves two daughters, ten grandchildren, nine great-grandchildren and one sister, services by Eld. David Dredge.—Ruth B. Shroyer, New Carlisle, Ohio.

Metzger, Lydia, nee Shiles, died of paralysis, May 3, 1919, aged 75 years, 10 months and 22 days. She was received into the Church of the Brethren in 1858 and lived a faithful, consistent life. In 1862 she married A. E. Metzger. To this union were born fourteen children, all of whom are living except one who died in infancy. Services by the writer, assisted by Eld. L. F. Turner. Burial in Lo Place cemetery.—Geo. W. Miller, La Place, Ill.

Moyers, Sister Minnie, nee Ritchie, wife of Bro. David Moyers, born in Virginia, died of tuberculosis in a Maryland sanitarium, June 16, 1919, aged 23 years, 9 months and 4 days, and a member of the church fourteen years ago. Besides her husband and little son, she leaves her father, stepmother, five brothers, and one sister. Services ot Mt. Zion by Bro. I. W. Miller, assisted by Bro. B. B. Miller.—Katie Kline, Broadway, Va.

Purdy, Jas. W., born in New York, died June 22, 1919, aged 89 years and 13 days. In 1865 he married Elizabeth Creech, who died nine years ago. To this union eight children were born, six of whom survive with twenty-six grandchildren and two great-grandchildren. Services by the undersigned, assisted by Bro. C. A. Shank. Burial in Abilene cemetery.—J. F. Hantz, Abilene, Kans.

Puterbaugh, Howard R., born in Lanark, Ill., died at Pasadeoa, Calif., May 31, 1919, aged 31 years, 3 and 5 days. He leaves his wife, who was Ida F. Ewing, and one son. At the age of twenty-one he united with the Church of the Brethren and lived a faithful life. Services by the writer.—Geo. F. Chamberlen, Covina, Calif.

Rees, John W., born near West Mooreove, Ohio, died at the home of his daughter at Cygnet, Ohio, June 18, 1919, aged 84 years, 10 months and 18 days. He was the son ol Wm. and Susan Harsh Rees. He married Mary Shoe in 1858. To this union were born two sons and two daughters. His wife died in 1883. Several years later he married Sara Miller. To this union were born eight children. His wife died in 1900 and he later married Mrs. Almina Ries, who died ten years ago. He leaves seven children, nine grandchildren, two great-grandchildren, two half-brothers and three half-sisters. He united with the Church of the Brethren in the early seventies and was ordained to the ministry in 1878. Services at Portage by the writer. Burial at Graham cemetery.—Mrs. Emma Depel, Ohio.

Rife, Clayton, son ol James M. and Sister Susan Rife, died at his home in East York, of tuberculosis, June 22, 1919, aged 36 years. He is survived by his parents, five brothers and three sisters. Services at the house by Eld. David Wenger. Interment in Mt. Rose cemetery.—Alice K. Trimmer, York, Pa.

Riggleman, Sister Caroline, nee Wilson, died at her home at Rockoak, W. Va., of a complieation of diseases, June 19, 1919, aged 72 years. She was the wife of H. H. Riggleman, who preceded her some years ago. One sister, three stepsons and three stepdaughters survive. Services by Eld. W. L. Riggleman at Bean Settlement church. Interment in the cemetery near by.—E. M. Riggleman, Rockoak, W. Va.

Sell, Joseph, born Oct. 28, 1845, died June 26, 1919. He leaves his wife, one daughter and three grandchildren. Services by Eld. D. T. Detwiler, assisted by Bro. H. Stover Kulp. Interment in cemetery near by.—Margaret Reingle, New Enterprise, Pa.

Seimers, Harmon, died at his home in Glendora, Calif., June 3, 1919, aged 93 years and 26 days. He was born in Germany and came to this country with his parents when four years old. He married Horiet Burget. To them were born eight children. He is survived by his wife, four children and several grandchildren. He united with the Church of the Brethren about twelve years ago. Much of this time he has been an invalid, which barred his attendance at public service. Services at the home by Eld. G. H. Bashor.—Mrs. Sylvia L. Netzley, Glendora, Calif.

Shull, Sister Hettie Margaret, died of a complieation of diseases, within the bounds of the Sangerville congregation, Va., May 26, 1919, aged 58 years, 7 months and 21 days. She united with the church many years ago. She leaves her husband, three sons and three daughters. Services at the Emanuel house by Bro. J. W. Hess. Interment in the cemetery near by.—Meda G. Argenbright, Bridgewater, Va.

Simmons, Charlotte Elizabeth, daughter of Bro. Emory and Sister Bertha Simmons, died May 22, 1919, aged 6 months and 11 days. Besides her parents she leaves one brother. Services at Sangerville by Bro. M. G. Sanger.—Meda G. Argenbright, Bridgewater, Va.

Slonlker, Aaron, son of David and Catherine Slonlker, born near Hagerstown, Ind., June 21, 1833, died at Pershing, same State, June 4, 1919. In 1855 he married Polly Heminger. To them were born eight children. In 1872 his wife died. Five years later he married Nancy Jane Harris, who died in March, 1918. He united with the Church of the Brethren in 1875. When Bro. Slonlker located at Palestine, Ark., there was no Church of the Brethren at that point. Throngh his efforts a mission was established and later organized as a church. Bro. Slonlker and his wife were elected to the office of deacon in September, 1888.—Charles W. Miller, Hagerstown, Ind.

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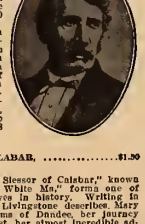

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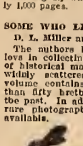

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 461)

Levi Stump gave us a talk on the spiritual things they enjoyed while at Conference. Brother and Sister Stump will sail soon for China, where they expect to work. We reorganized our Sunday-school with Bro. V. Niswander, superintendent. June 29 Bro. Ray Wagoner, of Enid, Okla., gave us a good sermon on "Christian Education," and in the evening a lecture on Child Rescue work. These services were all appreciated.—W. A. Nininger, Guthrie, Okla., July 3.

Paradise Prairie church met in council July 5, with Eld. N. S. Gripe presiding. Bro. Cecil Williams and Sister Westfall were elected delegates to District Meeting. Officers were elected to serve our Christian Workers' Society, with Bro. Joseph Carrier and Cecil Williams presidents. We have secured Eld. N. S. Gripe to preach for us once each month. Our Sunday-school is progressing very nicely. June 8 our Sunday-school rendered a splendid Children's Day program. The church was well filled with people and the program was well rendered. The children especially deserve praise.—Cassie Carrier Harraman, Coyle, Okla., July 7.

OREGON

Ashland church met in council June 20, with Eld. S. E. Decker presiding. All Sunday-school officers were retained for another six months. Two have been received by letter since our last report. Delegates to District Meeting are to be chosen later.—Laura E. Goetz, Ashland, Ore., June 30.

Mabel congregation met in council June 21, and elected delegates as follows: Mary E. Ritter and Alice Lewis to District Meeting; Laura Adams and H. H. Ritter to Sunday-school Meeting. Our elder, Bro. H. H. Ritter, preached at Marcola and Donna once a month.—H. H. Ritter, Mabel, Oregon, July 2.

Newberg church met in council June 28, with Eld. David Glick presiding. Bro. Glick and Sister Moore were elected delegates to District Meeting; for Sunday-school, Brethren Albert Reed and Clinton Baron; Christian Workers' Society, Sister Mable Reed. The Newberg church sent in a call for District Meeting for 1920.—Eliza J. Moore, Newberg, Oregon, July 7.

Portland.—Our Sunday-school is glad to report a most pleasant time spent together July 4. The day was ideal for an outing, so, with well-filled baskets, we gathered at Columbia Park for an all-day picnic. One splendid feature of the meeting was a talk given by Eld. G. C. Carl. The afternoon was spent in playing games and in social visits, all of which helped to bring us closer together and to make the day pleasant.—Grace W. Hewitt, Portland, Oregon, July 6.

PENNSYLVANIA

Chambersburg church enjoyed a very interesting series of meetings, conducted by Bro. Daniel Bowser, of York, Pa. Seven accepted Christ. At the close of the meeting we had our love feast, which was well attended. Ministers present were Brethren Daniel Bowser, who officiated, Frank McCoy, M. A. Jacobs and Daniel Flohr. About 150 communed. On Sunday evening, June 27, we observed Children's Day with a nice program.—Peter S. Lehman, Chambersburg, Pa., July 7.

Codorus.—June 17 Bro. John C. Zug, of Fairmyra, Pa., began a series of meetings at the Shrewsbury house, continuing until June 28. The meetings were well attended. Not only were Bro. John Zug is a fine singer and made the song service interesting. Bro. W. K. Conner, of Harrisburg, Pa., will begin a series of meetings at the Fairview house, Aug. 2.—E. H. Lehman, Seven Valley, Pa., July 7.

Conestoga church enjoyed a pleasant love feast May 27 and 28. A number of visiting ministers were present. Eld. Hiram Kaylor officiated. June 21 we met in council at the Eby house, with Eld. S. H. Hertzler presiding. The church decided to support Sister Leah Glassmire in Sweden. June 28 Bro. W. K. Conner, of Harrisburg, preached at the Bareville house; also on Sunday morning and evening. In the afternoon the Sunday-school rendered a Children's Day program and Bro. Conner favored us with an illustrated lecture. July 1 Brother and Sister J. F. Graybill, returned missionaries from Sweden, were with us at Bareville and the following day at Earlville. Their talks were appreciated very much.—Mabel A. Myer, New Holland, Pa., July 7.

Garrett.—Eld. F. D. Anthony, of Baltimore, closed his evangelistic work June 1. He delivered eighteen inspiring sermons. Good interest was manifested. Two confessed Christ. Our preparatory service was held in the morning, and in the evening we met for the love feast. We elected three deacons previous to the service. July 6 we had a very interesting Children's Day service. Our pastor, Bro. B. F. Walter, gave us a splendid address.—Mrs. E. G. Fidler, Garrett, Pa., July 10.

Midway.—July 6 Eld. C. R. Gibbel, of Brunnersville, preached for us. Two certificates of membership have been received since the last report. Our Children's Meeting will be held July 20, when we expect Bro. Wm. N. Zeltley, of Lancaster, to be with us.—Lizzie B. Nolt, Lebanon, Pa., July 7.

Morrellville.—A few weeks ago our congregation was favored by a splendid program, given by four members of the Volunteer Band of Juniata College. Their stirring messages were all the more impressive because of the evidences of whole-hearted consecration which these young people manifested. On the evening of June 22 a very interesting Children's Day program was rendered by our Sunday-school. July 1 our church met in council, with Eld. J. F. Ream presiding.—Mrs. C. C. Sollenberger, Johnstown, Pa., July 7.

New Enterprise church met in council July 5, with Bro. D. T. Detwiler presiding. Certificates were granted and new ones accepted. Our Harvest Home Meeting will be held Aug. 10. Our pastor, Bro. G. E. Yoder, will preach the sermon. Bro. Nelson Kagarice was reelected for three years on the finance committee. Our love feast will be held Oct. 25, at 6 P. M. We have secured Bro. G. E. Yoder, of Norristown, as our pastor. We hope he may he instrumental in raising our church to a much higher standard.—Margaret Replogle, New Enterprise, Pa., July 7.

New Paris church has just closed a very inspiring and spiritual series of meetings, held by Bro. A. M. Dixon, of Parker Ford, Pa. Bro. Dorsey Peppel led the singing. One was received by baptism. The interest was good throughout the meetings.—Carrie Smith, Spring Hope, Pa., July 7.

Plum Creek.—Our meetings, conducted by Bro. John R. Snyder, of Bellefontaine, Ohio, closed with six young people added to the church. A great deal of interest was taken in the meetings, and Bro. Snyder gave us thirteen rousing spiritual sermons. The success of the meetings was also due, in part, to the inspiring song services, under the direction of G. E. Householder, of Altoona. Our Conference offering was $83.76, and plans are being made to add $100 to it. The church sent the pastor and wife as their representatives to Annual Conference. The summer is bringing a renewed interest in the Sunday-school. A teacher-training class has been organized, with an enrolment of ten. The primary department is planning to get chairs and a table, to refurnish one of their rooms.—Mrs. A. B. Replogle, Shelocta, Pa., July 1.

Springfield.—Our evangelistic meetings, conducted by Eld. J. H. Longenecker, of Palmyra, Pa., closed May 18. Our love feast, held May 17, was well attended. Bro. Longenecker preached eighteen inspiring sermons. Five were baptized and one reclaimed. On Sunday morning, May 18, Bro. R. H. Brumbaugh delivered a sermon at the Quakertown house. June 1 Bro. Geo. Rogers, of Altoona, Pa., favored us with one of his splendid discourses. Springfield congregation sent $182 to the Armenian Relief Fund. We also lifted an Annual Meeting offering. The members of the Springfield church met in business session June 21, with Eld. Benj. Hottel in charge. Many improvements were made at both houses of worship. We are now preparing a Children's Day program, to be rendered at the Quakertown house Aug. 3.—Lucina Hershberger, Quakertown, Pa., July 2.

TENNESSEE

Beaver Creek church met in council July 5, with Eld. J. Henry Peterson presiding. We elected Bro. Peterson as delegate to District Meeting. Our Sunday-school is doing nicely.—Julia E. Peterson, Fountain City, Tenn., July 7.

TEXAS

Notice.—For the benefit of delegates from Southern Texas, attending District Meeting of Texas and Louisiana, to be held at Nocona, Texas, July 23-25: Come via Fort Worth; from Fort Worth to Nocona come via Ringgold over Rock Island; from Ringgold to Nocona, come over M. K. & T. This is the best route and will save lay-overs.—D. G. Brubaker, Nocona, Texas, July 7.

VIRGINIA

Belmont.—Our church met in council June 24, with Eld. Neff presiding. We expect to hold a revival meeting at the mission point, beginning July 29, with Bro. S. D. Miller, of Mt. Sidney, in charge. Brethren George Yagel and Cameron Yagel were chosen delegates to District Meeting.—Alice Miller, Belmont, Va., July 5.

Powells Fort congregation met in council at the Oak Hill house, June 14, with Eld. H. R. Mowry, of Woodstock, in charge. Several committees were appointed to do special work. It was decided to organize another Sunday-school in the congregation at the Pine Hill schoolhouse, with Bro. Robert McClanahan, superintendent. The writer was appointed to secure an evangelist to hold a series of meetings at the Oak Hill church this fall, closing with a love feast. During a series of meetings, recently held in the congregation, six have come into the church at this place. During April Sister Mary E. Martin spent some time in this field. Her work has been of benefit to the congregation.—Wm. E. Hamilton, Brownlown, Va., July 6.

Topeco congregation met in council at the Fairview church July 5, with Bro L. M. Weddle as moderator. One applicant has been received for baptism since the last report. July 6 we met for Sunday-school, with an attendance of 150. Afterward Eld. A. N. Hylton preached on "The Shining Life." Our Sunday-school will hold a convention July 15.—Almeda Alderman, Floyd, Va., July 7.

WASHINGTON

Loomis church met in council June 28. Seven letters were received. We have a membership of about seventy now. We changed the name of our congregation to the Okonogan Valley church, as the name Loomis is rather misleading at the present time. Our delegates to District Meeting are Brethren J. E. Weddel and Paul Mohler. We will hold our love feast after the new church is completed, some time in April. Our average attendance in Sunday-school is eighty. We will hold a Sunday-school picnic July 4, and expect a gathering of 150 to 200.—Mrs. Alice Rothrock, Loomis, Wash., July 3.

Omak church met in council June 22, with Bro. B. E. Breshears presiding. Our present elder, Bro. M. F. Woods, was not with us. We have two preaching appointments a month—the first and third Sundays. We work in the Union Sunday-school. Our membership is eighteen at this time. Preparations for our love feast in July were made—the exact date of which will be given later.—Mrs. Allie M. Murray, Omak, Wash., June 30.

WEST VIRGINIA

Bean Settlement.—We met in council May 5, with Eld. Luther Riggleman presiding. Our series of meetings will commence Aug. 9, with Bro. Cline, of Virginia, in charge. We decided to hold our love feast Aug. 23.—E. M. Riggleman, Rockoak, W. Va., June 25.

Bethel.—June 21 Bro. E. T. Fike, of Eglon, W. Va., began a series of meetings, preaching ten interesting sermons. The meetings were attended with great interest. One accepted Christ and the members are greatly strengthened. On Sunday Bro. Fike preached both morning and evening to good-sized audiences. We expect him to be with us again in the near future.—Anna Arnold, Old Fields, W. Va., July 5.

Shiloh.—We met in council June 21, Bro. W. R. Murphy acting as moderator in Bro. Hamstead's absence. We elected Bro. George Moore, of Moatsville, W. Va., to the ministry. Brethren H. F. Wilson and A. S. Spurgeon were elected deacons. They are to be installed by letters of membership were received. Our delegates to District Meeting are Brethren J. B. Shaffer and H. F. Wilson, with Brethren Charlie Digman and Albert Wilson as alternates. Bro. Joseph Yoho, of Big Bend, W. Va., is going to have a Bible Term some time this coming winter. The time will depend on when we can get an instructor. Brethren A. C. Keiser, Charlie Digman, Albert Wilson, and Sisters Jennie Wilson and Loudla Spurgeon were appointed to arrange the program. Our Sunday-school is increasing both in interest and attendance. We have the best Sunday-school we have had for years. The parents are taking an active part in the work. We will have our Children's Day Aug. 10. We are going to have an all-day service.—Louella (Bolyard) Spurgeon, R. D. 1, Moatsville, W. Va., July 1.

WISCONSIN

Rice Lake church met in council June 28. Our church having purchased the building in which we have been worshiping, the following trustees were elected: L. T. Vine, N. Prytz and Wm. H. Eiler. We decided to have dedication services July 27 and a love feast July 28. Bro. Nels Prytz was elected Sunday-school superintendent. Our Sunday-school had an enjoyable time on the Fourth at the church.—Wm. H. Eiler, Rice Lake, Wis., July 7.

ANNOUNCEMENTS

DISTRICT MEETINGS

July 23-25, District of Texas and Louisiana, at Nocona, Texas.
August 18-21, District of Oregon, at Portland.
August 28, District of Southern Indiana, at Rossville church.
August 29, 30, District of Western Maryland, Oakland, at Pine Grove church.

LOVE FEASTS

Canada

July 26, Bow Valley.

Indiana

August 24, Ladoga.
August 30, New Salem.

Iowa

August 29, Libertyville.

Missouri

August 23, 7 pm, Prairie View.

North Dakota

July 19, 7 pm, Cando, at Zion house.
July 19, Bowdon Valley.
July 26, 7 pm, Kenmare.
July 26, Golden Willow.

Ohio

August 2, 6 pm, Sugar Creek, Bunker Hill house.

Virginia

August 23, Lebanon.

West Virginia

August 23, Bean Settlement.
August 30, Maple Spring.

Wisconsin

July 21, Rice Lake.

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THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

Vol. 68 **Elgin, Ill., July 26, 1919**

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...EDITORIAL...

Whetting Up the Finer Sensibilities

THIS is one of the big jobs bequeathed to us by the war. Recognizing gladly the tremendous emphasis which the war gave to certain great moral principles, like self-sacrifice for the common good and the invincible power of a righteous ideal, there are also evidences here and there that the keen edge of popular Christian sensitiveness has been dulled. One such is found in what happened at Toledo, Ohio, July 4.

Before the war prize-fighting had been practically outlawed in this country. Nevada was about the only refuge left, and the last contest big enough to attract general attention fled to Cuba. But this time a "world's championship battle" was staged in our very midst and that too without awakening a ripple of protest. At least the "ripple" was not big enough to get itself seen or heard. It shows how we now take, as a matter of course, some things which would have shocked us a few years ago.

Now you can get almost any sort of moral out of this situation you want. You can simply say: "Yes, yes, I told you so. Things are going to the bad so fast now it's no use trying longer to stem the tide."

Or you can just as easily adopt a sensible attitude. You can reflect upon the inevitable tendency of such an era of appeal to brute force as we have passed through lately. And if sufficiently interested you can look up the history of former periods of reconstruction, following great wars, and learn much that is instructive, disillusioning and encouraging. And then you can see in the present situation the urgency of renewed diligence in propagating Christian sentiments and ideals. And you can take off your coat and go to work.

The Kind of Fellowship Paul Liked

"A Kingdom That C

A CAREFUL reader of the epistle to the Hebrews will find in it numerous reflections of the troublous times in which that book was written. Even a careless reader could hardly fail to see in the closing verses of chapter twelve a background, so much like the world we are living in ourselves, that these verses take on new meaning for us. We can understand better how it must have felt to those who had regarded Jewish institutions as everlasting, to see Judaism and Jerusalem and the temple and its ritual all crumbling.

This trembling of the earth, says the writer, and of the very heavens too, as it seemed, was only in line with what Haggai had said when he told how Jehovah would "shake the heavens and the earth and the sea and the dry land." The object of all this shaking was to remove the things which are shakable, so that the things which can not be shaken may remain.

But what were they? What could withstand such a universal shake-up? Isn't that the very question which has been foremost in your mind too, amidst the world confusion of these times? Well, here's the answer. It is as good for us as it was for the Hebrews: "Wherefore, receiving a kingdom that can not be shaken, let us have grace whereby we may offer service well-pleasing to God with reverence and awe."

That Kingdom which the Hebrews had received and which stood unmoved through all the turmoil of the first Christian century, is standing yet. And just as surely it will survive all the turmoil of these unsettled days. It is the one thing that "can not be shaken." It is the Kingdom whose King is Jesus Christ and whose domain is the hearts of all those who love him in sincerity.

Why be disturbed? Here is something you can tie to. The Kingdom of Jesus Christ is an actually existing, immovable rock-bottom fact. Its territorial boundaries are indeed very much confined. It is as nothing, in comparison with what it must become. Wherefore we labor on and pray: "Thy Kingdom come." But for you and me and all who will, it's here. And best of all, it will *stay*.

Institutions and organizations come and go. Religious denominations may rise and fall. But the spiritual supremacy of Jesus Christ, the Son of God, was established once for all almost two millenniums ago. A throne for it was set up in human hearts and that throne, while the thrones of Kaisers crumble into dust and Kaisers flee to exile and disgrace—that throne will never totter. Its sway must widen. There are countless millions who do not recognize it. But those who have received this Kingdom are citizens of the most substantial and enduring Kingdom in the universe.

The war did shake a great many things. One of them was the easy-going optimism with which we looked upon our modern Christian civilization. We did not know how thin-skinned it was. But this shaking, violent and painful as it was, produced not a single tremor in the rock Christ Jesus, nor the Kingdom built upon it. What principle of his was proved false?

imprisonment for his crime. Here was a good, God-fearing, honest, intelligent man, with a long life of righteousness behind him—he is about sixty years old—sentenced to ten years of cruel imprisonment with criminals of the worst character, simply because he expressed an opinion he held. He never committed a crime. Surely the sentence for saying those few words was beyond all reason—too severe.

God will not hold us guiltless if we fail to lift our voices against such action by our Government, and do our best to have our good people released from prison. Some of our conscientious brethren, who could not bear arms, contrary to the doctrine of our Divine Teacher, are in prison today. Honest, godly men are compelled to associate with criminals of the darkest dye. We most sincerely hope that our Government will release these good men, who are just as true and as loyal as are those who took up arms to slay others. They felt it were better to obey Christ and suffer imprisonment than to violate his Divine Law, his teaching and his example of peace.

In the War of the Revolution our church held the same views, conscientiously, as are now held against going to war. One of our leaders, Eld. Christopher Saur, was arrested and taken before General Washington at Valley Forge, Pa. When he explained his faith to the great general, he at once released him, believing that a man had a right to his conscientious faith. In the Civil War our people were relieved from service because of their being conscientiously opposed to war. This privilege was afforded them on the part of the Federal Government, as well as on the part of the Southern Confederacy. A small sum of money had to be paid, but no one suffered as some have suffered in this late war.

This article is closed by quoting from a writer in the Chicago *Tribune:*

"Human beings will always and increasingly have conscientious objections to military service, and society must decide their fate. If military training is to be made compulsory, let us clearly understand beforehand all that it implies. There will be rebellious boys who won't put on the uniform. What are we going to do to them? Are we willing to destroy them body and soul? Shall their verdicts differ with the temper of their judges, and their jailers have free rein to torture them in jail, or shall they suffer a definite prison sentence and still be treated like human beings?"

D. L. M.

CONTRIBUTORS' FORUM

Taking Stock

Selected by Agnes M. Geib, Manheim, Pa.

Just stand aside and watch yourself go by;
Think of yourself as he, instead of I;
Interpret all your motives just as though
You looked on one you did not know.
Let undisguised contempt surge through you when
You see the "you" shirk, O commonest of men.

Despite your cowardice, condemn whate'er
You note of falseness in you anywhere.
Defend not one defect that shames your eye—
Just stand aside and see yourself go by.

And then with eyes unveiled to what you loathe,
To sins that with "sweet charity" you clothe,
Back to yourself-walled tenement you'll go
With tolerance to all who dwell below.

The faults of others, then, will dwarf and shrink,
Love's chain grow stronger by one mighty link,
When you, with he, as substitute for I,
Have stood aside and watched yourself go by.

—The Gimlet.

Stewardship—Bed-Rock

BY CARMAN COVER JOHNSON

This matter of Christian Stewardship is not so much by way of recovery of a lost art or doctrine as it is a modern discovery of a fundamental principle in divine economics that has, like many another hitherto undiscovered and unused religious principle, been lying dormant in the great Truth of God, waiting for its time to come. Isn't it strange that right now, when public thought all around the world is agitated as never before over the problem of the distribution of wealth, there should be this hitherto unprecedented emphasis by the Christian church upon the *law of stewardship,* and of tithing as a method of working out this law?

Just note, for a moment, how sweeping the law of stewardship really is. It is, as the economist would say, an economic hypothesis with reference to distribution. It goes so far as to step right into the middle of a great contention and tell capitalist and socialist alike that neither of them is *owner* of wealth, that each of them is a *steward* or *trustee,* and that the first element of distribution, after overhead and existence-wants are taken care of, is the Lord's tithe. How daring and yet how significant, too, when one reflects that every other ism in the world starts to distribute wealth among human beings as if these same human beings were owners!

The Christian capitalist and laborer alike say "stewardship." The materialistic or pagan capitalist says "personal ownership" with a vengeance, even to the ownership of the labor which he presumes to buy as a commodity. The communist says "community ownership." The socialist says "governmental ownership." The anarchist, the Bolshevist, the syndicalist and the I. W. W.—all are negative in their attitude toward ownership, and of course would laugh at stewardship—they seek only violently to overthrow the present order, whatever it is.

We have the answer to our consciences, to the church, to the world, and to God himself. He is Creator and Owner; and man is the moral administrator, paying back to God's treasury an interest-charge of ten per cent, and this not by way of discharging all obligation to the Real Owner, but merely as an evidence that the whole subject of property administration is being permeated with the idea of a divine stewardship. Impractical, you say? Too idealistic? Too far-fetched? Look here—why should any red-blooded Christian man get frightened at the logic of his own faith? Let us be willing always to follow up any Christian principle to its practical application.

The law of stewardship, if recognized, and the practice of tithing, as a method of recognizing this great law, would not only put the Forward Movement over the top, but would make a total of $1,000,000 yearly look small to the Brethren. Is it out of place to suggest that our socially uneasy humanity may ultimately find this law of stewardship operating as a solvent in what seem to be unreconcilable differences in public thought? Suppose even the tithe of great wealth were yearly turned into the channels of the common good through the treasuries of the Christian churches, what a shrinkage of swollen fortunes would occur; and how this fact would minimize the feelings of injustice that arise in the breasts of those whose stewardship does not involve so much of the Lord's material treasure! And then—and perhaps as yet we do not have the ability to re-administer the great funds that would accrue—think of how the mighty constructive forces of the church would operate as a further modifier of differences among men! This is an endless chain, Brethren; and we do well to forge its links and start it going on its endless circuit of carrying and lifting power to all mankind.

The legalistic aspects of stewardship are not interesting—"the letter killeth." *The will to stewardship is all that is needed.* Net incomes, gross incomes and allowances for shortage or overhead or family maintenance or property depreciation or debt, or old age or dependence—all these matters are merely incidental and must be worked out by the individual with his God. A recognition of God's ownership and your and my stewardship is bedrock.

How we reckon God's portion of income, to whom we pay it as his further steward, how much will sooner or later accumulate, to what ends God's current own shall be applied, how the operations of this law will affect the world's social unrest, how, indeed, it will effect a sort of democratization of the church herself by increasing the number of real contributors to the various budgets of the church and so increasing the number of those who feel that the church is their immediate concern, and how it will make possible hitherto undreamed of programs of world-salvation at home and abroad—all these are corollary and derivative considerations. As compared with the thing posited—God's ownership of his own, and our stewardship of his own as a universal service to all his children—all incidental questions fade away, and we are left face to face with a real and personal problem. This is a very vital and practical part of "The Whole Gospel" for which *we stand:* Do I stand for it by practicing it to the satisfaction of my conscience before God?

Pittsburgh, Pa.

The World's Great Error

BY ROY TEMPLE HOUSE

If it is true that the world, in spite of its marvelous and constantly-accelerated material advance, has thus far accomplished depressingly little toward the solution of the great problem of how to make life worth the living, it is because the world, as a whole, has committed the costly blunder of assuming that men are merely individuals. There is a sense in which a man is scarcely more an independent entity than is a screw, in a complicated and delicate machine. Solely as an individual, he can accomplish little that is constructive. By dropping out of his place he can derange and ruin the rest of the mechanism; but he can not do, to its fullest, the work God meant for him, except as a part of a harmonious whole. God created not *men,* but *man;* and as long as the world is peopled by *men,* the world will fail as sadly of accomplishing God's full purpose as a lot of wheels and springs, scattered about on a table, fails to accomplish the purpose of the watch-maker.

This is the most tragic phase of war. War causes loss of property, but material possessions are only a means to an end, and at least in the quantities in which the modern world has accumulated them, are more or less incidental and superfluous. War causes suffering and death, but neither suffering nor death is an absolute evil, perhaps. War brings a worse affliction than these, the horrid poison called hate; and it defeats God's purpose by not merely holding the parts of the machine from union, but by setting them at mutual destruction. A world that knows war is a godless world, and a failure.

This is the peril of a competitive system. Competition which stimulates is praiseworthy, but competition which hampers and destroys—and the industrial rivalries of men and nations have been doing this through all time—is retrogression and wickedness. We have yet to learn that no individual can truly thrive except with the prosperity of the race. "Excessive competition," says Channing, "of necessity generates fraud." "Competition of riches, honors, command, or other power," wrote Hobbes, "inclineth to contention, enmity, and war; because the way of one competitor to the attaining of his desire, is to kill, subdue, supplant or repel the other." Such competition is both sinful and wasteful. The whole world has been steadily at war since Cain's first deed of violence; and since the world is one, war and selfish rivalry are suicidal folly.

But the picture must not be painted too somber. Whether or not it may always be true that every Englishman's house is his castle, it is gloriously beyond question that in my own inviolable heart I can hold constantly to the realization that all men are one in God's loving plan. I can keep on loving and serving other men, knowing that my own best good as well as theirs demands it; and I can thus do my bit toward winning the great war against war and selfishness. It is a long and tedious conflict, but the victory may come very suddenly. In material regards, Europe actually lost ground for a thousand years; but the last century has seen more technical progress than in the twenty centuries preceding. It seems possible, as a result of the recent conflict and its wholesome exposures, that our children may profit by a social and industrial reform such as will almost remake the world.

And the individual can, to some degree, be a collectivist in spite of the stubborn individualists all about him. "Why are you always doing so much for your pupils?" some one asked a high school teacher who spent hours a week helping the laggards; "you don't

e considerations. As compared with the thing sited—God's ownership of his own, and our wardship of his own as a universal service to all children—all incidental questions fade away, and are left face to face with a real and personal prob-n. This is a very vital and practical part of "The hole Gospel" for which *we stand:* Do I stand for by practicing it to the satisfaction of my conscience fore God?

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During a residence of several months in a military cantonment, the writer came to know a number of men to whom the late war meant large material sacrifice. Salaried men whose army pay was much less than their peace-time salaries, business men whose business was suffering because of their absence—these and other difficulties were the burden of many a life-story. But in the words of a successful metropolitan minister among them, whose salary as a Y. M. C. A. secretary was half his income from the pulpit which he had left for the period of the war: "It's hard on the poor fellows, but it will prove the salvation of a lot of them. They are being pulled free, by main force, from the mammon of unrighteousness. It hurts, but it will be better for them in the end. We've gone into this thing to help mankind, and we are going to do our part of the helping, no matter what it costs. In fact, the more it costs us, the more merit there is in it, and, I am inclined to think, the more we shall be able to do." If it takes a world-upheaval to teach mankind in general that giving is better than getting, perhaps the world-upheaval is not all disaster, after all.

464 College Avenue, Norman, Okla.

Burning Christians

BY GALEN B. ROYER

THERE is an increase and decrease in spiritual experience and, much as it is to be regretted, too often it is a decrease in many lives. There are, however, glorious lives, living in the sunshine of the Eternal Presence, enveloped in the halo and filled with power. Sometimes, however, even in such lives something transpires. Men note a change. He who used to be a splendid worker, apparently is no longer one. People used to flock to hear him preach, or to assist him in his heavenly work, and this has ceased. He has no drawing power. He still goes to church regularly, has family worship and pays his dues. But something has gone wrong; he no longer is much good in the fight of faith.

Some one, speaking more exactly than he realizes, says: "Oh, he has lost the fire."

"Fire?" What is it, and how may it be gained and lost? These questions at once resolve themselves into two sides of the same thing—God's part in making one a burning Christian and man's part in becoming one.

God's part, a GIFT, is the burning power of the Holy Spirit, the baptism "with the Holy Spirit and in fire" against it—that the Spirit within us can master and drive them away.

But certain conditions are demanded of us if we are to receive this burning. Let us examine closely, for herein may be the secret of our not being burning Christians.

Perhaps the first and most important condition is the hardest of all—self-sacrifice. I mean "self-sacrifice" in its real meaning—that utter and complete giving up of self. Not the surrender of some portion of our lives, as some would emphasize, but the complete surrender of the mind, will, likes and dislikes, ambitions and pleasures, strength and time, friends and money, reputation, future—all—as a reasonable service (Rom. 12: 1). This must be carried so far that there is a willingness, if it please the Lord, to be made the "filth of the world and the offscouring of all things" (1 Cor. 4: 13) that we might save souls.

Complete sacrifice! Who has made it? Heaven and earth wait to see what God CAN and WILL do through one who fully surrenders his ALL to him. Some make the surrender for a short time. Then, how blessed it would be, could they have David's prayer as their own: "Bind the sacrifice with cords even unto the horns of the altar" (Psa. 118: 27). Some have enjoyed this power for a season, but when the spirit of selfishness in any form appears, or self-will in manner takes its place, the burning ceases and all men know it.

To self-sacrifice must be added a boly, enthusiastic aggressiveness that knows no fatigue save of the body, that sees God's promises more brightly in dark days than in light ones, that holds on unrelentingly until souls surrender and we are saved.

There is a sense in which Christians must have a bold, daring, fighting spirit (Acts 3: 13, 14; 20: 31) and then, in God's hands, the "mountains" of pride and unbelief are cast aside like piles of chaff. Such burning, fighting Christians seldom mince their words, but speak to the point. Their question is direct and personal: "Are YOU saved?" They can no more keep still than can a good terrier when he scents a rat. Every one feels the power of the burning—that same result which the multitude saw and felt on Pentecost.

It is impossible to be on fire without every one knowing it. A burning evangelist means a "warm" meeting. The hearers catch a new enthusiasm. They are hopeful that God will lead them on to victory, in spite of the odds against them. They throw themselves boldly into the fray because their leader is so far to the front and is breaking through the ranks. They answer his call and command, enjoying the fight against sin, and are bent on victory. They succeed and *rejoice* in the God of *their salvation.*

Likewise, when a layman begins to burn. His words may be few and stammering, but they go direct to the heart. There is a heavenly glow on his face, a sparkle in the eye, an accent in the voice—all of which speaks of a fresh, warm, genuine heart. These are the battering rams that break through the walls of prejudice and unbelief.

Where is not this heavenly burning needed? Surely in all mission work, for where are the walls of opposition stronger? Truly, too, there is need of divine fire on the home base, because here the walls are thick through disobedience to the heavenly vision.

So precious is this burning, and yet so easily lost (1 Cor. 13: 1)! Just permit some wrong motive to enter our hearts, or become anxious for success to please men, add to our fame, to have a name for doing things well. If you stop in the service to think of yourself, how the words sound, how your gestures appear, how well you are leading the meeting, and the flame smoulders at once. One can never learn too early in life how jealous the Holy Spirit is, and how quickly he flees from us if we but think of ourselves, our skill and our helpfulness. Because preachers want

world would love his own; but I have chosen you out of the world, therefore the world hateth you." Jesus said one time, while in the hands of his enemies: "My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18: 36).

The laws of this spiritual Kingdom are opposed to war and the spirit and encouragement of war. Pray for your enemies, do good to those who abuse you, despitefully use you and persecute you. "If thine enemy hunger, feed him; if he thirst, give him drink: for by so doing thou shalt heap coals of fire on his head." "Be not overcome of evil, but overcome evil with good." The mission of the church in the world is not to fight and kill, but to evangelize the world and bring it to Christ and salvation, and when the people are brought under the beautiful banner of the Prince of Peace, then bloody war will cease from the earth, the sword will be sheathed forever, and instead of the people being taxed to build warships and war equipment, the people will turn their attention to industrial lines and build up instead of destroy. Good will take the place of hate, and peace will reign from seashore to seashore, and from sunrise to sunset.

When this shall have been accomplished, then shall be realized fully the beautiful strain of the angel choir over the Judean plains: "Glory to God in the highest, on earth peace, and good will to men." Had the professed subjects of the Kingdom of the Prince of Peace been loyal and submissive to his laws, then the destructive, murderous war would never have been, and the millions of the world's best manhood—hurled into premature graves by the modern weapons of carnal warfare—would be enjoying the association of loved ones in peaceful, happy homes. Instead of sorrow and weeping over the earth, there would be joy and contentment.

"There comes to my heart one sweet strain,
A glad and a joyous refrain,
I sing it again and again,
Sweet peace, the gift of God's love."

How the subjects of this Kingdom of peace can shoot one another down on the battle-field, and kill those whom their King loved and for whom he died on the cruel cross that they might be saved and have a home in heaven, is a problem I can not solve.

Another thing I can not understand is how the subjects of this Great King can trample under foot his counsel, and ignore much of his heavenly teaching. May the day be hastened "when the knowledge of the Lord shall cover the earth as the waters the sea."

The Law of Faith

"Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith" (Rom. 3: 27). "Faith cometh by hearing, and hearing by the word of God." Hence it is a product of God's Word, directed and controlled by it. Faith reaches into the domain of the unseen and unknown, and lays hold of the promises of God. It embraces in its grasp the entire counsel of God, yielding humble obedience to his will in all things.

In this will is included repentance, baptism for the remission of sins, feet-washing, the Lord's supper—a full meal taken in the evening—the bread and cup of communion, taken at the close of the supper, the prayer-covering for prayer and prophesying, nonconformity to the world in life and dress, the anointing of the sick with oil in the name of the Lord, purity of heart and life—in short, all things contained in the Perfect Law of Liberty, which God has designed as rites, rules and regulations for the observance and government of his people. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." To refuse to yield submissive obedience to all these things is sin, for Jesus says: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak [excuse] for their sin." Sin is any thought, word, action, omission, or desire contrary to the law of God.

If Christ is our Lord and Master, then our recognition of his headship leads to a humble, submissive life of obedience in his service. As Lord, it is his prerogative to command, and as servants it is our bounden duty to obey him. "Why call ye me Lord, Lord, and do not the things which I say" (Luke 6: 46)? A faith that doesn't lead to action is dead and produces no fruitage, and God is not honored by it. There is no proof of faith outside of the work it produces. James says: "Show me thy faith without thy works, and I will show thee my faith by my works." "Thou believest that there is one God; thou doest well: the devils also believe and tremble." The faith of devils does not lead them to obey God. The life that does not yield humble submission to God in all things is not under the law of faith: for faith yields submission to God's Word.

Berthoud, Colo.

Coöperation

BY MRS. D. F. WARNER

One of the secrets of success in any business is coöperation. All the employes of a factory, a store, or any commercial institution must work together to accomplish one thing—to make the business a success.

I have often wondered why we try to do church work on such a greatly different basis. Suppose we start out on the premise that everybody in the church should work to make the business of the church a success—just the business end of a spiritual proposition! What is the business of the church? Winning souls.

Not long ago Sister A said: "Well, I'm not going to work in the Sunday-school, because the superintendent doesn't do things to suit me." And Sister B said: "I'm done with the Aid Society, because Sister C tries to run everything." And Brother D said: "I'm not going to church any more, because every time I go, the preacher 'knocks.' I'm getting tired being 'slammed,' so I guess I'll stay at home."

Now Sister A and Sister B and Brother D are all members of the church, and they are engaged in the business world every day in the week. They know if they acted like that in their business, the business wouldn't succeed. They know, too, that if they talked like that they would soon lose their jobs. Yet they act on the premise that the church work will succeed under those conditions.

I wonder how many souls A, B and D have won during the past year with that kind of a program?

Now, of course, Sister A, I know you don't like the way the superintendent runs his Sunday-school, but do you suppose it would be done any better if you had the job? And I wonder how much better the Aid Society would be run if Sister B were running it. And then, wouldn't it be fine to let Brother D preach a while? I know he could just please everybody.

Not so long ago, Sister W had quite a responsible task given her. A number of women helped her, but not one was willing to take the responsibility of the job. When the work was finished, and, as far as we could see, well done, then Sister G said to Sister X: "Well, I'll never help on a job like that again. Sister W had her nose in everything. She just tried to boss the whole job." I suppose she thought to talk and act like that would help win some more souls. When I studied "soul-winning," the principles of the work were very different. But I suppose some of these people studied a different textbook.

Now, really, friends, what are you gaining by this everlasting fault-finding and criticising? Bro. S, do you remember when you were asked to take a Sunday-school class and refused? Then the church gave you another job, and you didn't stay at that very long. Then they tried again to find something that would really suit and please you, but you refused. You were not willing to do the job yourself. You loaded it over on the willing horse, and then, when he didn't do it, the way you would have done it (?) you were ready to criticise and find fault. It is so easy to criticise your brother or sister who was willing to do what you wouldn't do. The people who do the least, always find the most fault. Those who are busy working in the church, don't have time to pick flaws.

Why should your opinion prevail above that of some one else? There may be from two to eight hundred other people in the church that have exactly as much right to their opinions as you have to yours. When you begin work in an office or a factory, do you tell your employer that you will work for him just as long as you can run things your way, or do you agree to work for the good of the company? If you went to the employment bureau of any business enterprise and asked for a job, saying you had some ideas of your own as to how such a business should be conducted, and just as long as they let you run things your way, you would work for them, do you suppose you would get the job?

People who are really interested in the work of the church have no thought about pleasing themselves. Not my will, but that which will count for the most in the success of my church—that which will win the largest number of souls—is what I want to see carried out.

Could you imagine Christ balking or pouting because he couldn't have his own way? He was continually doing the will of the Father. And, oh, what harmony we could have in the church today if we all did the will of the Father! I'm sure there would be less fault-finding.

There is a time and place for just criticism. Every true pastor welcomes it. Every true church or Sunday-school worker accepts it kindly. Sometimes the criticism that is given may not be so far wrong, but the critics have taken such a queer way to get it to the proper parties—it goes through so many hands. Yes, sometimes it goes through the hands of the wholesaler, the jobber and the retailer.

Now, brother or sister, if you find any particular pleasure in spreading out people's faults and looking at them, just spread out some of your own and take a good look at them just as often as you want to. Most of us can find plenty without going away from home for them.

The next time you see a brother tugging away at a load that is most too much for him, instead of standing off and criticising, suppose you take off your coat and push. The next time the minister says something in his sermons you don't like, suppose you just forget that and think and talk about the things he said you did like. Instead of finding fault with the Sunday-school teacher because your boy doesn't go to Sunday-school, suppose you try telling him all the good things you know about the Sunday-school and church, the pastor and his wife, the Sunday-school teacher and all the rest, instead of feeding him upon the faults of everybody in the church. When your children don't come into the church when you think they ought to, suppose you spend some of the time in your home, talking "*up*" the church, instead of talking it *down*.

If people would work at their business like they do in the church, they would soon be discharged.

We would recommend, for the healthy growth of any church, less "kick" and more work. "A kicking horse can't pull and a pulling horse can't kick."

Dayton, Ohio.

Our Tracts

BY EOGAR ROTHROCK
Secretary of Tract Examining Committee

The distribution of carefully-prepared tracts has been an important part of the mission work of the church for years. In one of the strongest addresses, given at the recent Winona Lake Conference, the speaker related how, as a young man, he became interested in the Church of the Brethren through a copy of the "Brethren's Card" coming into his hands. We will do well to continue carefully to foster this line of work. We need a good, up-to-date list of carefully-selected tracts and a good system of distribution.

This work is under the direction of the General Mission Board. Years ago the Annual Conference appointed an Examining Committee, to see that only the right kind of tracts were published. There has come to be a close coöperation between the two committees just mentioned, and, encouraged by the former, the latter passes not only on what material happens to be presented, but is constantly on the lookout for new

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material to strengthen and broaden our list of tracts.

New tracts are being prepared on a number of doctrinal subjects—doctrines and principles for which the church has always contended earnestly. A tract, entitled, "America's Greatest Curse"—a good strong one on the tobacco evil—will be ready for distribution shortly. Also one entitled, "Myself," which, in a very interesting way, helps the reader to see himself. Then, too, three short, terse, evangelistic tracts are about ready for our members to use. Watch for them!

The Examining Committee feels that the church needs some more good, sound material, in a form suitable for convenient distribution, on evangelistic, devotional, and social purity subjects. Who will prepare a good tract especially to help those who are sorrowing for departed loved ones? In these days, when the fairer sex is assuming her rightful place in the home, the church, and the State, the committee thought possibly a new tract on "Woman's Work" might be valuable. Then our pastors and evangelists have cards and leaflets which they find especially helpful. The Brethren's Card was referred to in the first paragraph. Can we improve it? Do you have anything better? Send us a copy of your best—something you have found practical in your work—pastors and Christian workers.

A good fisherman selects his bait carefully. Jesus wants every follower of his to be a soul-winner. The most successful soul-winners know good tracts and how to use them. Most tracts are printed in a size that will slip into an ordinary envelope, or fit nicely in the pocket. Have you learned to keep a supply of these splendid tracts which our General Mission Board is so glad to furnish, either free or for the cost of production, and when you write a letter to enclose one that will bring a message from the Loving Father to the one addressed, or to hand kindly to the stranger you meet, or, perchance, to that associate or neighbor, or just to leave on the seat of the public car, for some one to pick up and read? "Cast thy bread upon the waters; for thou shalt find it after many days."

Holmesville, Nebr.

Our Great Problem

BY S. S. BLOUGH

THE church is Christ's working body in the earth. To her he committed his work when he went back to the Father. There can be no question as to his will about her work. It is his purpose and desire that she shall always be successful.

IT is apparent to the thoughtful person that the world has been, and yet is, in a great crisis. This has been mentioned so often that it has become almost threadbare, and yet do we appreciate the gravity of this fact? He who has made world and church conditions a study, stands appalled at the urgent call for the most intense labor, if the purposes of Christ for the church shall not be thwarted.

The nation has been in a great struggle. It does not matter so much what has been the aim in it all—the minds of the people have been occupied, their young men have been drawn away from the home circles and their money has been given in a large measure for the promotion of these national and international issues. For my purpose it matters not whether it was wholly necessary or not, or even whether these conditions can be justified, the fact remains that much time and thought, as well as energy, has been withdrawn from the church. The sinews of the church have become, in a measure, the sinews of national and international welfare.

Before the fighting was over, there followed the pestilence of the influenza. This is admitted to be one of the greatest, and possibly the greatest pestilence of sickness and death that has ever scourged

Have you not felt that there was thrust upon us a danger of coldness if, indeed, it has not come upon us already?

It is true we are recovering somewhat. Some say that the church will rise out of this and do a greater work because of what we have passed through. Modern prophets are predicting such a work as has never been equaled. May it be even so, and every devout and God-fearing soul should profoundly desire it. But will all this come of itself? It will not. God has always used men to bring about results, and will do so again. Herein lies our great problem. How can the church bring these things to pass? How may we discover what our own church needs to do, so that our part of the work will not fail? What is necessary to bring about these results when we discover them? How may we not only prevent this coldness but turn it into a greater fervency?

Our problems become larger when we remember that, right at the time when we are in this crisis, we have launched a Five-Year Forward Movement which some are saying is in itself, even under normal conditions, "idealistic and impossible." It is well that we take a good look at the situation and see it in all its bearings, but let us not falter, but take upon ourselves a consecrated optimism which takes a firm grip on God and girds up its loins for the conflict. The important thing, right now, is to convince ourselves that we want it different—that we are anxious for a greater accomplishment, that we want a greater degree of holiness in ourselves and in others.

There is, in the religious world today, a strong movement in the direction of church federation. There are those who think this will be the greatest thing, to complete the task of world evangelization. Unity is a good thing, but it needs to be upon a strong Gospel foundation. We must not forget that too comprehensive a federation must mean the giving up of some things which, up to now, have been considered essential by certain religious bodies. Let us remember, too, that faith and zeal are not sufficient, but that obedience also must play its part. May we not, then, depend too much on federation to solve our problems?

Do we not agree that the first great need is a deeper spiritual life in the membership? There can be little effect upon the unsaved world by a low state of Christianity. Too much of this has helped to bring us where we are. Yes, it is necessary that we have leaders who can inspire the membership and keep it going, but this other thing is more important. Let us, therefore, look first upon our spiritual condition. The suspension of services and the vexing problems about us seem to have lowered the spiritual life. We must arouse and come to God. Let us do more devotional Bible reading and studying daily, exercise more in prayer, public and private, and let the Spirit of God come in and lead us forward. "Take time to be holy," for it takes time, these days, perhaps as not in former days. We can not influence our brother unless we are ourselves showing the benefits of these things. Too often men's actions shut their mouths when there is a large opportunity to speak.

Our churches have done well in the drive for Armenian and Syrian relief. We pray that the hearts of all were touched with compassion as was the heart of the Master when he saw those who were unfortunate. A sympathetic and loving heart-field gives opportunity for a deeper devotion to every cause of the Master. May we not hope that the response to the appeal of the Mission Board may be equally successful! This response should be from a heart of love and sympathy for those in sin.

THE ROUND TABLE

The Smallest Being on Earth

BY J. S. SHERFY

It is not an insect nor a tiny seed nor yet a microscopic germ, but is much smaller than any of these. It is a biped that walks upright, lives in a good house, has a wife and three children, and eats and sleeps like most other human beings. He owns more than a section of well-improved land in Kansas and Oklahoma and has assisted his children so that their financial situation is reasonably good.

At one time this man was in the Sunday-school when the question of Christmas treats for the children was being considered and he insisted most stoutly that he wanted his sack of candy too. This might have been excused, but later, in the Sunday-school class, when the offering was called for, he opened his well-filled purse and dug down past tens, fives, ones, halves, quarters, dimes and nickels and heaved out a whole penny and dropped it into the "collection," after consuming not less than thirty seconds of the teacher's time, waiting for him to find the coin nearest his size.

O, such infinitesimal diminution of a God-given spirit! O, atomlet of an atom, how small, how small!

Bloom, Kans.

"Where Dwellest Thou?"

BY NORMAN W. TWIDDY

Moses, white-bearded, and walking with the failing step of extreme age, was reviewing the Children of Israel for the last time. Through the wilderness and the desert he had guided them, despite murmurings and rebellion, until now they stood upon the borders of the Promised Land. The aged patriarch passed down a lane formed of representatives of the twelve tribes, blessing, encouraging and exhorting; calling them to a realization of their heritage. The end of the long lane was reached. The blood of youth fired in the veins of Moses; the vigor of young manhood returned to him for a moment. He faced that vast surge of his children as they strained for his every syllable. Arms upraised to Heaven, he cried: "None is like unto God, O Jeshurun, who rideth upon the heavens for thy help and in his excellency on the skies. *The eternal God is thy dwelling-place and underneath are the Everlasting Arms!*"

Then, with the benediction of its leader, Israel was dismissed to her God-given task; her dwelling-place, God; her foundation the Everlasting Arms.

It is to this dwelling-place we must go, and on this foundation must we build, today. When men, through history, have wandered from the dwelling-place of their fathers, when men have disregarded the foundation and tried, with faltering human skill, to build upon others, they have crashed down in the storms of life. They have builded on the sand. It is to the Rock we must go.

Men are turning to radicalism and anarchy and running hither and thither into fads and cults, for refuge from the storm of world upheavals. Society is like a rudderless ship, and the fate of such a ship will be hers if the words of Moses do not ring down through the centuries, "The Eternal God is thy dwelling-place and underneath are the Everlasting Arms."

Wealth have we made our dwelling-place. The pursuit of pleasure has been mistaken for a place of happiness. Out of the Egypt of bondage and sin have we been led and yet we look back upon the flesh-pots! Like the Israelites we set up a golden calf. Contentment has never characterized us. God showers down his blessings, and yet we murmur and rebel.

Jesus Christ has revealed the Father. Jesus Christ has brought "life and immortality to light." He has given us a hope of heaven and joy on earth, a Lamp to guide our wandering feet. Yet in discontent we seek elsewhere to build our dwelling-place, we yearn for other foundations.

Oh, Christian, there is none other foundation, none other dwelling-place! Storms of suffering and of adversity may drive our human ship into uncharted seas, but always there are the Everlasting Arms. Men may shake our faith with the battering ram of infidelity, but always we have the eternal dwelling-place, whose walls can never fall.

"Where dwellest thou?"

Brooklyn, N. Y.

The Allowances of God

BY G. W. TUTTLE

We frequently judge harshly and superficially—yes, even the best of us. We know so little of each other, even of our best friends. There are so many depths that are as yet unsounded, so many handicaps that our blind eyes fail to see, while God knows them all. He knows the ill-health that drags and rasps and sets every nerve on edge. We sometimes say: "What an irritable man!" when possibly the little irritation we sometimes display is a far greater sin in the eyes of our Heavenly Father.

Just as the widow who gave her two mites gave more than they all, so some Christian who has labored under great difficulties and burdens, and who has seemingly accomplished but little, may have achieved a greater measure of success than some who have apparently had great results. God gives us credit on the books of Heaven, not only for the things we do for his sake, but for the things which we have longed—with exceeding great desire—to do, but have been prevented from doing by limitations of circumstances, health, time, etc. The difficulties that come from environment, from inherited disposition, from early training, etc., will not God make allowances for them all?

To be good-natured is absolutely no virtue for some people—all they know about temper is in the dictionary. What about the people whose blood surges hotly at the least provocation? Do they not need all the help and all the grace that God can give, in order to control this disposition and make it a force for good and not for evil? Will not God make allowances for such a disposition as this? God will forgive much in the man who strives, who fights for righteousness, who desires to be counted on his side.

What hope would we have of Heaven if it were not for the allowances of God? How tender he is with us, in spite of our failures! How he overlooks our imperfections and shortcomings! I can not but think that when we love God his eyes of love magnify our virtues, multiply our possibilities, and minimize our failures. Is not the slightest act of unselfish service great in his eyes?

Pasadena, Calif.

Lo, the Poor Preacher!

BY LEANDER SMITH

Once upon a time, a long time ago, the phrase, "Lo, the poor Indian," was quite common, but it has come to pass that the "poor Indian" draws his oil dividends, and lives in comparative luxury, and hence is no longer to be referred to as an object of charity and pity.

At the present writing, the incarnation of refined scantiness and imperial poverty can be no better expressed than by the caption of this article. Indeed, should things continue, it is only a question of time, and a very short time, when "chill penury will mark him as her own."

With the ever-increasing prices, it is not difficult for even the unimaginative mind to determine his financial condition. Everything that he consumes must be purchased at prices ranging from fifty to two hundred per cent greater than five years ago, while he receives but very little more for his services. Worse still, prices are ranging upward.

The hero that he is, he is suffering in silence and bearing, with patience, the burdens that are imposed upon him by the thoughtlessness of his people. The very fact that he "meekly waits and murmurs not" has perhaps led those, upon whom he has a right to depend, to think that all goes well with him. His very patience has served to conceal his poverty, and his smile to hide the shadows of his heart.

With a majority of our ministers it is no longer a question of buying books, but one of the bare necessities of life. Such a condition, especially with our young ministers, will inevitably lead to arrested mental progress, and this to inefficient work and a consequent discontent upon the part of their people. They have made the bed too short for the man and then attempted to amputate the man to fit the bed. The experiment has proved abortive and destructive.

After all, it is upon the wife and little ones that the blow falls heaviest. They can not live as those with whom their lot is cast. Perchance, sadder still, to be criticised for not living in a manner befitting the position of the husband, father. The wife must bear the taunt of "not knowing how to manage," though she has displayed a genius in home economics worthy of all commendation. For the power to make much out of little, and to make one dollar do the work of five, commend me to the faithful minister's wife!

"For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things" (1 Cor. 9: 9-11)?

Muscatine, Iowa.

Holy Communion

BY IDA M. HELM

"For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread, or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord" (1 Cor. 11: 26, 27).

"To eat unworthily," "Not discerning the Lord's body," "Guilty of the body and blood of the Lord," are synonymous expressions. Each is a declaration of momentous and awful import. The whole intent of God in man's redemption centered in the sinless blood shed and the body broken on the cross, and this sublime truth is symbolized in the bread and the cup of the Eucharist.

We should approach the Lord's table with deep humility and trembling as well as rejoicing. "The fear of the Lord is the beginning of wisdom." Just as the wholeness of Christ's character and walk in life are expressed in the cross, so is the Christian's expressed as he partakes of the bread and cup—the symbols of the atonement. If we would discern the Lord's body, our daily life must manifest the character of Christ. We take our daily life to the Lord's table. We can not be self-worshipers at home and abroad, and Christ worshipers in the church.

It is said: "The sacrament of the Lord's supper is not a snow-white parenthesis in a history of money-greed and self-pleasing and carnal indulgence. Such are Christ-murderers and self-murderers. They are guilty of mangling and scandalizing the Son of God. To live after the flesh and partake of the sacred symbols which represent the utter death of the flesh, is to be guilty of the most condemning lie and the most outrageous murder. It is to combine the sin of Iscariot and the crucifiers. It is to represent Christ as the minister of sin."

When Jesus came into the world he said: "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me." All the blood of all the animals that ever were offered on Jewish altars was not sufficient to atone for one sin. Human blood could not reach sin: Guilt can not be transferred from one person to another. Nothing less than the God-man, a Divine-human sacrifice, was required to take away our sin. God was incarnate in Jesus Christ. God bled and died for our sin. All is symbolized in the bread and wine. "This is my body. This is my blood." God in human nature, suffering, agonizing, bearing the stripes for our guilt, dying, going before us and opening the gates of heaven for our entrance.

Marvelous love! We must follow him closely every day and really live the Christ-life if we would enter the realms where he has gone. We can not discern the Lord's body in its symbols, unless we discern him in our own body. We can not eat his flesh and drink his blood except we have his life in us. To miss the

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truth is to miss salvation. To eat and drink without first crucifying the old man of sin is to not discern the Lord's body, and not to discern the Lord's body is to eat and drink condemnation.

We must live in peace and love with each other: "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 23, 24). Having made things right, forgive and forget even as Christ our Redeemer has forgiven us. Be really friends and brethren, as though nothing had ever gone wrong.

I once heard a man accuse another man, who belonged to the same church as he did, of doing him a wrong and he told what the offense was. The accused man said: "I'm sorry, but I don't remember of ever wronging you. Will you tell me when it was?"

"It was when you lived on the farm," was the reply.

The accused man looked his astonishment, then he said: "It's been twenty years since I moved away from there and I don't remember of wronging you."

A man, standing near, said: "You have taken communion with him every year through all these years. Do you mean to say you carried that grudge in your heart all these years? For shame!"

The man who had accused his brother hung his head, chagrined and humbled, unable to answer a word.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 14-15).

Ashland, Ohio.

The Vine-Man Is Also the Ax-Man

BY M. M. ESHELMAN

JOHN THE BAPTIST, as recorded by Matthew, says: "The axe is laid unto the root of the trees: therefore every tree [person] which bringeth not forth good fruit is hewn down and cast into the fire."

This truly is judgment for correction. This was said to the Jews. As salvation is of the Jews, so also salvation is to the Gentiles. So the Ax-man, spoken of by John the Baptist, began his teaching as to future judgment, and himself declared that his words would be the standard of judgment in the last day—the end of this age.

During his more than three years' teaching of that which his Father gave him—John 17—he not only exercised as the Vine-man but was exceedingly successful as a judge or a Discerner between good and evil. He was the only true Discerner of Heb. 4: 12, and he did not cease to be Judge of all judges when he was crowned Lord on the throne of his Father, thus officially receiving the mastery of all things on earth.

Before he went home to his Father, to be seated on the throne whence the Holy Spirit was sent to the earth, as superintendent of his Father's business, he said: "I am the Vine and ye [the disciples] are the branches." Every branch or member of Christ's body, who abides in him and the Father, receives nourishment from the Vine-man. Christ honors his Father by naming him the Husbandman. Notice how often the word "man" is used, as connected with God and Christ's name.

The Vine-man teaches that all that he has, by way of nourishment, for any and every member, is from his Father. As the Word of God he took on human flesh or form, so that God could be well understood. This was not only unmerited grace to man, but was also law in its purest form to man. Thus the Husbandman and the Vine-man were, are, and ever will be united. He is still the Personal Word. What he said on earth and by the Spirit, is the Spoken Word, as and judgment, and at once become nourishment to the soul, because God's ideas have been sprinkled or bathed in the blood of Christ. Therefore we truly eat the Sacrificed One or Vine-man. All this while we abide in him.

Does judgment with mercy, as a corrective power, run through from God and the Lord Christ to every one in Christ? If so, this accounts for the Vine-man teaching the branches the doctrine of self-denial and sacrifice, for by the law of sacrifice all living things in nature are nourished and continue living. The same law of grace is found in the spiritual world: "For he that hath Christ hath life; and he that hath not Christ hath not life."

So the Husbandman, as God the Father, oversees or provides nourishment through the Vine-man to every branch that abides in the Vine-man.

Glendale, Calif.

Principles Worthy of Adoption

SELECTED BY J. H. MORRIS

To respect my country.
To save as well as earn.
To steer clear of dissipation.
To make a study of my business.
To mix brains with efforts.
To respect myself and my profession.
To know my profession in every detail.
To kill doubts with a strong conviction.
To dispel ill-temper with cheerfulness.
To fight against my own weaknesses.
To hoard days as a miser hoards dollars.
To use system and method in my work.
To keep my future unmortgaged with debts.
To be honest and fair with my fellow-men.
To turn hard experiences into capital for future struggles.
To believe in my proposition, heart and soul.
To carry an air of optimism in the presence of others.
To be willing to pay the price of success in honest effort.
To expect difficulties and force my way through them.
To endeavor to be a gentleman and above all a Christian.
To cut out expensive amusements until I can afford them.
To make every day bring me dividends of increased knowledge or healthful recreation.
To find time to do every needful thing by never letting time find me doing nothing.
To base my expectations of reward on a solid foundation of service rendered.
To remember that success lies within myself, in my own brain, in my own ambitions, courage and determination.

"So I may be courteous to men, faithful to friends,
True to my God; a fragrance in the path I trod."

—Gleaned from T. J. Van Alstine.

Monuments

BY JOHN WOODARD

WHEN prominent people die it is customary to erect monuments to their memory. In the case of people prominent in politics and military affairs, these monuments are frequently in the form of statues in public places. In the case of educators, buildings are often erected in their memory by the institutions which they served.

Many of our brethren and sisters who have rendered faithful, efficient service to the church and humanity are no longer with us and it is right and proper that we should erect monuments to their memory. These

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, JULY 27

Sunday-school Lesson, Christian Fellowship.—Acts 2: 42, 46, 47; Philpp. 4: 10-20.

Christian Workers' Meeting, Refreshing Christians.—Psa. 1: 1-3; John 4: 14; 7: 38, 39.

GAINS FOR THE KINGDOM

Nine were baptized in the Bethel church, Fla.

One was baptized some time ago in the Crystal church, Mich.

Five were baptized recently in the Union Chapel congregation, W. Va.

Three were baptized in the Middle Creek congregation, Moores church, Pa.

Four have been baptized in the Shiloh church, W. Va., since the last report.

One has been baptized in the Eagle Creek church, Ohio, since last heard from.

Two accepted Christ and one was added to the Pleasant Valley church, W. Va.

Three were baptized in the Staunton church, Va.,—Bro. J. C. Garber, pastor, in charge of the meetings.

Fifteen were baptized and four reclaimed in the Laporte Mission, Ind.,—Bro. J. H. Fike, of Middlebury, same State, evangelist.

Eleven were baptized in the Hochstetler church, Greenville congregation, Pa.,—Bro. Robert T. Hull, of Somerset, same State, evangelist.

Fifteen were baptized, three reclaimed and one awaits baptism in the Cross Roads house, Clover Creek congregation, Pa.,—Bro. A. J. Beeghley, of Friedens, same State, evangelist.

CONTEMPLATED MEETINGS

Bro. Roy Kistner, of Sabetha, Kans., to begin Aug. 3 in the Lone Star church, same State.

Bro. Ira Long, of Andrews, Ind., to begin Aug. 2 in the Solomons Creek church, same State.

Bro. Ray Wagoner, of East Enid, Okla., to begin Aug. 3 in the Washita church, same State.

Bro. Hugh Heckman, of Chicago, to begin some time in September in the Afton church, Nebr.

Bro. J. F. Swallow, of Seavey, Minn., to begin some time in November in the Osceola church, Iowa.

Bro. J. W. Lear, of Virden, Ill., to begin the second week of August in the Virden church, same State.

Bro. Moyne Landis, of North Manchester, Ind., to begin about Aug. 30 in the Yellow Creek church, same State.

Bro. H. S. Replogle, of Windber, Pa., to begin Sept. 14 at the Ridge house, Shade Creek congregation, same State.

Bro. B. B. Ludwick, of Mt. Pleasant, Pa., to begin Aug. 30 in his home church, Indian Creek, County Line house.

Bro. J. I. Baugher, of Lineboro, Md., to begin Aug. 17 in the Chestnut Grove church, Upper Codorus congregation, Pa.

Bro. A. J. Beeghly, of Friedens, Pa., to begin Aug. 9 in the Tire Hill house, Quemahoning congregation, same State; Aug. 30 in the Trout Run congregation, same State.

PERSONAL MENTION

Some weeks ago Sister Bright, the widow of Eld. J. C. Bright, found it necessary to submit to a surgical operation. She had suffered severely and her condition had become critical. She is now reported as making good progress. Friends may address her at Arcanum, Ohio.

If correspondents of Bro. D. F. Warner and wife will address them, during the month of August, at 313 N. James Street, Ludington, Mich., they will be reached more promptly. After a short vacation by the lakeside they are to return to their work at Dayton, Ohio, for the coming year.

Brother and Sister G. J. Fercken, of Switzerland, when last heard from, expected to sail from France for New York City on July 12. Upon reaching this country they will go, for a time, to their son at Wilkes-Barre, Pa., after which Bro. Fercken will be glad to consider a pastorate with some one of our churches.

The China Mission party, consisting of the new missionaries and Bro. J. Homer Bright and family, and Sister Anna Hutchison, returning, will sail from San Francisco, Calif., Aug. 6. Any mail, sent so as to reach San Francisco before Aug. 5, will reach them if addressed as follows: Care Outgoing S. S. "China," sailing Aug. 6, San Francisco, Calif.

The Miami church, N. Mex., has granted a nine months' leave of absence to their pastor, Bro. Ira J. Lapp, in order that he may devote himself to a course of special educational work. Meanwhile the congregation is continuing his salary—indicative of ideal relations of fellowship between pastor and people. Eld. Wm. Mohler will be the shepherd of the little flock during Bro. Lapp's absence.

Bro. Forest S. Eisenbise has moved from Chicago to Beatrice, Nebr., and is now in charge of the work there. He may be addressed at 1424 Grant Street.

ELSEWHERE IN THIS ISSUE

The District of Oregon has arranged to hold its District Conference and affiliated gatherings in the Portland church Aug. 17-19. See programs on page 476.

The Southern District of Virginia will hold its Sunday-school Institute in the Laurel Branch church, Floyd Co., Va., July 25-27. The programs appear on page 476.

A special announcement is made among the Notes by Bro. J. H. Wimmer, concerning the District Meeting of the First District of Virginia, to be held in the Selma church July 30 to Aug. 1, inclusive.

The Southern District of Pennsylvania announces its Ministerial Meeting, Educational Meeting, and Sunday-school Meeting for Aug. 13-15, in the York church. The programs will be found on page 478.

On page 478 we publish the programs of the various gatherings of the District of Washington, to be held at Olympia Aug. 5-7. Sister Eva Trostle has been secured to give some special talks during these meetings.

The Ministerial Meeting and Sunday-school Meeting of North and South Carolina, Georgia and Florida, are to be held in the Brummett Creek church, Mitchell County, N. C., Aug. 21. We publish the programs on page 478.

The Secretary of the Tract Examining Committee has something to say to our readers this week on page 468, which deserves thoughtful consideration. The committee is striving constantly to increase the usefulness of our tract literature.

MISCELLANEOUS

The Catalog Number of the McPherson College Bulletin has been received at the "Messenger" rooms. Thanks.

The District Conference of Northern Illinois and Wisconsin and associated gatherings is to be held Aug. 30 to Sept. 1, on the Camp Grounds, Lena, Ill.

The Annual Summer Assembly, held at Chautauqua Park, Beatrice, has been made an event of considerable significance by our Nebraska members. This year it is to be held Aug. 10-17, inclusive. Programs are to be given in next week's issue.

Bro. J. H. Moore, Sebring, Fla., would like to procure a copy of the Brethren Almanac for 1893. Those having a copy of this issue of the Almanac that they are willing to part with, will please write him. He would also be pleased to get into communication with parties having complete files, or nearly so, of all the periodicals published by the Brethren prior to 1891.

The members at Stanley, Wis., have recently purchased a very desirable church property, and are preparing to launch out upon active church work. Their urgent need, however, is a pastor who can give his entire time to the work. Any minister who may feel inclined to consider this splendid opening for real usefulness, will please address Bro. O. D. Buck, Secretary of Mission Board, Franklin Grove, Ill.

One of the wide-awake Sunday-schools in Northern Illinois recently decided to have a thirty-minute service of prayer and consecration for teachers and officers, just before the Sunday-school session. That school knows the great value of being in constant contact with the "Power House" above. We are looking for something truly worth while, when those workers go forth to their task in the strength of Divine Guidance and Power.

The Goshen City church is launching out upon an "every-member-canvass" for the "Gospel Messenger." That appears to us as being a most excellent plan, if faithfully carried out, and we predict that the Goshen church will greatly benefit by the undertaking. We trust that all our churches will, in some way, enroll each of their members as readers of the "Messenger." In no other way can they be impressed as forcibly with the spirit and genius of our church.

The Yearly Meeting of the Old Order Brethren was held at Pitsburg, Ohio, June 7-10, inclusive. Since 1909, tents have been used at these gatherings—a number of willing workers assembling on the grounds some days before, to erect the same and properly equip them with seats, etc. This year's Conference proper began at 10 o'clock on Tuesday, June 10, and closed at 3:30 P. M. on the following day. The main question before the meeting was concerning the ownership and operation of automobiles by members of their church. In 1909 their Conference decided that they "should not own or use automobiles as their own property, at least until such time as they might become more reasonable in price and in more general use." According to an editorial in "The Vindicator," to which we are indebted for these facts, "many had now become convinced that present conditions warranted a change or modification of the advice of 1909. . . . The final conclusion was to the effect that forbearance be exercised henceforth toward members who may purchase and use cheap, plain automobiles, and that such members still be amenable to the church for any misuse or abuse of their autos."

Bro. D. F. Landis, R. D. 1, Lewiston, Minn., Writing Clerk of District Conference, requests the publication of the following notice to the churches of Northern Iowa, Minnesota and South Dakota: "All reports of committees, reports of unfinished business, other reports, queries, etc., intended to be a part of the business for the coming District Conference of our District, to be held at Lewiston, Minn., Oct. 8, should be in possession of the Writing Clerk of the 1918 Conference by Aug. 15."

A sister, who has recently undergone an experience of severe "trials and testings," writes us of the help the "Messenger" has been to her in this trying time. After expressing her feelings in the lines of the beautiful hymn, "The Lily of the Valley," she goes on to say, among other things: "Really, it seemed perfectly wonderful how each week, I found just the warning, just the admonition, just the encouragement or comfort—whatever special help I needed—in some form or other in the 'Messenger.' Need I tell you how I love the 'Messenger'?" We appreciate the sister's kind words and are truly glad she found the "Messenger" so helpful in her special need.

One of our contributors raises the question of the propriety of the customary use of the term "query," in referring to business for the Conference. In a recent communication he says:

"We read in the 'Messenger,' in a number of reports from District Meetings, that certain queries were sent to Annual Conference. We got the Conference Booklet and found under Unfinished Business two petitions, three requests and one recommendation. Under New Business we found ten petitions, six requests, but not a single query. Is it not about time we begin to call things by their right names? To say 'query' when we mean 'petition' is misleading."

Custom and practical convenience often get the better of scientific accuracy. Years ago the Conference business consisted mostly of queries in the strict sense. Gradually the word has come to be applied to almost any paper brought before the Conference. As in the case of many other words, usage has given the term "query" a technical sense apart from its primary meaning. If anybody wishes to institute a reform in this matter, in the absence of something more important to occupy his energies, let him go ahead. We are not very enthusiastic over it.

A BYSTANDER'S NOTES

China's Appreciation of Missionary Endeavors.—According to a recent official statement it is the general conviction, on the part of the Chinese people, that through the untiring efforts of American missionaries, in establishing schools and colleges in China, through their work as translators, teachers and professors, in coöperation with those from other countries, these ardent workers have done a work of untold worth. They have awakened the interest of the Chinese masses to the value and importance of the new movement. Nothing that individual Americans have done in China has more strongly impressed the minds of the people with the sincerity, the genuineness, the altruism of American friendship for China than this spirit of service and sacrifice, so beautifully demonstrated by American missionaries.

Crime is on the increase in practically every large city of the United States. Everywhere police forces are being strengthened. Our highways have not been as unsafe for travel since the days following the Civil War, when "army hangers-on" were a menace throughout the country. Psychologists have long been predicting a crime wave, and police chiefs now say it is here. They say we need more and better policemen. Other authorities say that the cause of criminal tendencies must be removed, thus obviating the necessity of additional remedial measures. Sociologists, who have made a close study of the situation, insist that the salutary influences of Gospel principles must be impressed more fully upon the masses, creating higher aims and ideals, and raising the plane of Christian citizenship. This, undoubtedly, would go far in decreasing criminal tendencies, for, after all, only the renewed life can be counted on as the effectual cure of unlawful desires and acts.

Christianity and Business.—In conversation with a wide-awake business man, the other day, the Bystander happened to refer to the intensely-strained conditions, prevailing at this time between labor and capital. The business man coincided with the view expressed, and then proceeded to present his side of the question: "Never before, in my experience, has it been so difficult to do business honorably and honestly as at present. I am not saying that a business man can not be a Christian and at the same time make his commercial enterprise a success. I do claim, however, that at this trying time it is exceedingly difficult. The workers desire increased remuneration—in many cases far more than is warranted. If the employer yields to the insistent claims, he is forced to charge higher prices for his goods. That soon brings on the charge of being a 'profiteer,' when, as a matter of fact, he is in sore straits to keep his business going. Of course there are ways and means by which unscrupulous men succeed in keeping a large balance on the right side of the ledger, even in times like these, but if principle is regarded as being of higher value than mere policy, he must be on his guard all the while." How true that periods of stress and unwonted difficulty are a test of genuine religion!

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AROUND THE WORLD

China's Just Grievance

After a most determined struggle the people of China succeeded in getting rid of the opium curse some years ago. To this end stringent laws were made, and these were enforced upon rich and poor alike. Now, however, a new source of danger is seen in the surreptitious efforts of Japanese traders to revive the traffic. Officials of the Japanese Bank and the Japanese postal system are secretly importing the noxious drug. Chinese customs officials are powerless, for they are not allowed to inspect parcels. In this way, it is said, eighteen tons of opium came into China in one year, and in addition to this amount nearly a million dollars' worth is smuggled in from Formosa every month.

The Get-Rich-Quick Snare

Despite repeated warnings by Government War Savings workers, and pulpit as well as press, the wily swindler is still doing a thriving business, advertising stocks that "make your money double and treble," and who offers to take Liberty Bonds in payment. One newspaper lists a thousand of these swindlers, who are garnering a rich harvest from the unsuspecting investors. Whether it be mining stock, shares in an oil well—it does not matter. The main point is to get the money, and that seems to be a comparatively easy task. The Treasury Department estimates that one section of the Middle West has patronized these sharpers to the amount of four hundred million dollars.

The Boy Who Dared

When Robert Reperti, a five-year-old boy, fell from a dock at Rockaway Park, New York, a few days ago, six strong men lustily shouted for help, but not one of them thought of diving after the little lad. Ralph Gerkenstein, a boy of only eleven, looked wonderingly at the shouting men. Then he threw off cap and coat, dived into twenty feet of water, and rescued the boy without further ceremony. And that very incident, of the shouters and the boy who rescued the perishing lad, is repeated day after day in almost every community of our land, in some form or other. It is comparatively easy to call for others to do the thing most needed; it is quite different to rush to the rescue ourselves.

Moscow's Vanishing Population

Some years ago the population of Moscow was nearly 3,000,000—the gradual growth of centuries. For some months Bolshevism has been in control, and a more striking change has never been seen by the eye of man. "By their fruits ye shall know them," we are told by Christ, and if we are to judge the dire iniquity of Bolshevism by that infallible standard, we need not be at a loss to arrive at a just decision. While several thousands of Moscow's population have fled from the city, others were unable to escape, and have been made to experience all the horrors of Bolshevism. Insufficient food has killed thousands, but many of Moscow's most intelligent and best educated citizens have fallen victims to the blind hatred, by reason of which the ignorant rabble destroys all that is good and desirable.

The Deserted Buildings

A visitor who recently passed through the great Krupp Gun Works, at Essen, Germany, describes the desolate character of the vast collection of buildings, employing 107,000 men and women during its busiest period, while war activities were still in progress. There were but 38,000 persons working at Krupp's when the war began. Up to that time ninety per cent of its output had been industrial machinery; the remainder was military ordnance. Then came the word to rush military supplies to the utmost—more and yet more. Huge buildings, covering miles of ground, sprang up—all devoted to the one aim of making guns and munitions. Now all is silence, save in one factory where locomotives are being built. And right there, so Germany's President declares, is Germany's hope for the future—the industries of peace!

A Change of Sentiment

While, hitherto, the religious leaders of Germany have justified the late war, as well as the malign and autocratic principles of their government, it is reassuring that recent utterances of German ministers indicate a more repentant and conciliatory attitude. Dr. Traub thus expresses himself: "We German people have forgotten God—not the God of armies and kings and kaisers, not the God of state and show and noise, but the God of sin which governed our lives, both as a state and as individuals, I am forced to believe that it was pride, avarice, greed, and envy of the welfare of others which were the moving powers within us. We have sinned grievously, and perhaps it is God's own way of healing us, when he casts us upon the bed of humiliation, and does not stretch out his Almighty Hand to lift us up again, until we are ready to walk with him and do his bidding."

The Unoccupied Fields

It is strange indeed that, with the many missionary enterprises in Africa, there are still vast areas with no Christian missionaries whatever. In the French Congo there are eight million almost untouched; three million in Kamerun; a quarter million in Portuguese Guinea; a million and a half in French Guinea. In the Belgian Congo there are some mission stations, but immense areas absolutely unclaimed, and something like fifteen million people wholly untouched by the ministrations of any church whatever. Summing up all the areas mentioned, together with those of the Sudan, Nigeria, Egypt, Tripoli, and others, the aggregate number of people, not yet claimed for Christ, is seventy million.

The Departing Aliens

As European affairs become stabilized, a goodly proportion of America's alien population—a large part of our toilers—is returning to their former homes in the old world. More than 300,000 Russians, Lithuanians, Jews and Poles from the Middle West have either already gone or are preparing for their early departure. Taking with them the high wages received during the war, none of them is returning to the land of his nativity with less than $2,000. Many have double that amount—their holdings being the result of thrift, to which many Americans are utter strangers. A sociological worker, who made a study of the matter recently, maintains that the average American craftsman, with equal or larger earnings, is unable to make as good a showing.

Exchanging Preachers

With the approval of the respective Governments, a linked organization has been formed by which churches of the United States and Great Britain may exchange preachers. This move was planned to promote the cause of friendship and mutual understanding with the United States. "It is felt," the commission states, "that in the new tasks which are confronting humanity, the British and American Christian churches have a specially important part to play." The point is well taken. Generally speaking, humanity has much to gain by any means that will lead to a better understanding. Much of the dislike and many of the wrongful imputations may be clearly traced to a lack of actual acquaintance. Really meeting folks is a wonderful enlightener. It breaks down prejudice and old-time misunderstandings.

Lack of Knowledge a Real Danger

A close investigation as to contributing causes of most of the fatal accidents in the mines of Pennsylvania, has conclusively shown that most of the victims are men who do not know what the printed signs mean, and who can not clearly understand the foreman's instructions. While the inability to read and write has always been deplored as a serious impediment individually, its real danger had never before been realized as conclusively as it has been by recent demonstrations. "Knowledge is power"—we are ready to admit—and there is need of better knowledge everywhere, the religious realm not excepted. "My people are destroyed for lack of knowledge," said one of old, and who will question the truthfulness of his assertion? The sure foundations of all that is truly worth while, in civic as well as religious affairs, are laid in knowledge, not in ignorance; and every sneer at edueation, at culture, at book learning (which is the recorded wisdom of the experience of mankind), is the demagogue's sneer at intelligent liberty, inviting national degeneracy and ruin.

A New World

Whether we are willing to admit it or not, the fact remains that, with the end of the greatest of wars, humanity has entered upon wholly new conditions. While it is manifestly impossible to note all the changes that have been wrought—some of them, as yet, not being apparent—we may, nevertheless, refer to a few that are clearly in evidence: (1) Never again can the United States be, to the rest of the world, what it was in the days before the war. Whether we, as a nation, are ready to accept the League of Nations covenant, as now prepared, is uncertain at this writing, but one thing is sure—we are now living in a period when the fundamental policies of world

HOME AND FAMILY

Good-bye, John Barleycorn

BY MARY STONER WINE

Good-bye, John Barleycorn, good-bye, good-bye,
We come not with sorrow, with tear or with sigh,
But to see that you're dead, and to bury you low.
Good-bye, John Barleycorn; we're glad you must go.

You've opened the door to want and to woe,
And you ruin fair hope wherever you go;
You've crushed out strong manhood in vigor and youth,
You've robbed it of beauty, of strength and of truth.

You've bartered for virtue, for wealth and fame,
And given the blackness of sin, and its shame.
You've entered the hearts and the homes of the brave,
You've taken their honor, and left but a grave.

All o'er our fair nation, your hand, like a pall,
Has covered the victim that heeded your call.
When oft he had quaffed your most venomous breath,
You hung on his spirit the demon of death.

Good-bye, John Barleycorn, we bid you adieu,
We'll put in your places the good and the true.
We'll write o'er your grave, as you quietly lie,
That any may read it, who chance to pass by:

"Here lies John Barleycorn, Demon of Rum,
He died in full vigor, his race was not run,
The ballot-box stunned him with war measure ball,
And the little white ribbon ended it all."

So, good-bye, John Barleycorn, good-bye, good-bye,
We hope that you're dead, that you'll stay where you lie;
We bury you low, with no tear or no sigh,
So, good-bye, John Barleycorn, good-bye, good-bye.

Polo, Ill.

Applied Philosophy

BY RHETTA O'ROURKE

MANDY had been acting kind of pimpish for a week or more. In fact, she's a kind of pimpish cat, but on this particular morning I was sitting on the floor, trying to coax her to eat a nice piece of toast with butter and cream both on it, when I heard a step on the back porch and before I could rise from my undignified position, the door opened and in walked Jenny Nash. She had been crying, and her hair wasn't combed, and her dress was dirty and ragged. I was plumb scared and I says: "Jenny, set right down and let me get the camphor. Is any one dead or dying?"

"Nobody's dead," she says, "but I wish I was."

"Now, Jenny," I says, "you know you don't wish any such thing, but I dare presume to say that you feel bad over something, and if you'll just tell me about it, maybe I can help you."

"Well, Minerva," she says, "it's just this way: Ben and I are tired of quarreling all the time and so we have decided this morning to part and be done with it."

It was a great shock to me to hear this, for I supposed that Ben and Jenny Nash lived like two little mice, and never had a bit of trouble. Now I didn't say that I didn't think they never had a word between them, because I don't believe any couple can ever live together without getting a little put out at one another once in a while, but them little spats is like the waves on the millpond—a little wind comes along and starts them up, and they roll to the shore and never return. There are no two people that ever get married and settle down, without having a little trouble adjusting their two dispositions so the cogs of their mental machinery mesh without grating some, but when Jenny said she and Ben were going to part, I was so flabbergasted that for a minute I couldn't get breath enough to speak, even if I could have thought of anything to say. I thought to myself: "Minerva Jones, this is a case for some of your philosophy. You have got to study this case out and see what don't fit and what ought to fit, and go to work and fit it." Finally I blusters up enough gumption to ask: "When is this separation going to take place, Jenny?"

She commenced crying again, but I managed to catch that it hadn't taken place yet, but Ben told her that morning she could go back to her mother whenever she got good and ready, and the sooner the better, and she had come over to have me help her pack up.

"Well, Jenny," I says, "we'll go over and get at it, but first tell me what the scrap's about."

"It is nothing in particular, Minerva—just everything. I can't please Ben and he won't try to please me. I asked him this morning to get me a new pair of those lace curtains they are having a sale on now, and he said if I would wash what I had, I could get along all right, and that started it."

Well, I put Mandy out into the woodshed and got my bunnit and clean apern and we went over to Jenny's. On the way I says to myself, says I: "Minerva, these youngsters don't know what they want, no more than new-born kittens, and they generally think they want the opposite of what they've got, and if they think they've just got to do something, that very thing is what they don't want to do," so I just thinks to myself: I'd go by that rule. Mebbe that rule isn't in nobody's old philosophy book, but it's in the book of human nature. So I says to Jenny, when we got into the house, and I had hung up my bunnit and smoothed my hair: "Jenny, if you are going to leave we had better leave the house in pretty good shape, because if Ben brings some of his folks here you don't want them to flout out anything about your housekeeping."

She agreed, and we went at it good and strong. She is no great shakes at housekeeping and I just thought that was half the trouble. Ben's mother is as neat as a pin and naturally Ben wants his wife to be a little like his mother. We swept and dusted and washed and ironed the curtains, and put on a clean tablecloth, and got the house so it smelled sweet, and looked nice, and then I says: "Jenny, hadn't we better bake up some stuff for Ben too, so that when his mother comes over, she won't have to go to baking and cooking right off the first thing?" I says: "It will make things look solider for you." She agreed, and we baked a batch of sugar cookies and one of molasses, and a couple of pies, and roasted a big piece of meat. By that time it was getting along in the day, and so I says: "Jenny, I'll have to go home now, and you manage some way to stick it out with Ben tonight, and I'll come over early in the morning, and we'll pack up."

She agreed, but I could see she didn't seem to act so crazy about packing as she did in the morning, and I laughed to myself and said to myself, on the way home: "You meddlin' old maid; you don't intend to help anybody pack," and no more did I.

The next morning I got up middling early, and Mandy being kind of pimpish yet, I was frying a couple of oysters for her, when all of a sudden the door busted open and in come Jenny and Ben, a-holding of hands like a couple of children, and Jenny ran right up and kissed me on both cheeks, and Ben too came up and kissed me smack on the mouth, and I pretended to be surprised. So I set the oysters out, and sat down and said: "Be you both gone plumb crazy?"

Jenny began to dance around like a kitten and she says: "Minerva, you needn't come over to help me pack, because I am not going at all. The house looked so nice last night and the supper was so good that Ben said he couldn't get along without me at all, but I want you to come over and show me how to make that nice pie-crust and those cookies. Ben likes to see the house look neat, and I am going to learn to keep it that way, if you'll show me, and Ben is going to get me some new curtains and a new couch. I think we will get along all right, don't you?"

"Bless your hearts," says I, "of course you'll get along all right, if you just remember you're both human, and learn to give and take," says I. "You have to use a lot of philosophy to get along in this world—not the book kind that tells about capillarity and harmony and magnetism, and so forth, but the God-in-nature kind, and the human nature kind." They both listened to me real close, and seemed to heed what I said, and soon went home again, real happy.

That was over a year ago, but I can't help thinking of it tonight, as I sit here, holding Jenny's new baby, and along with that thought comes another about how much philosophy the Lord has to use on us, to keep us from making a mess of our lives.

Mattawan, Mich.

Loyalty

BY EZRA FLORY

ONE can not help cherishing that home where a Son lived of whom we read: "And he went down with them and came to Nazareth," at an age when the horizon of life is enlarging and wooing many a boy to explore new regions by "running off." We are not surprised to read of that Son later, "I do always the things that please him," and at the close of his brief career, "I glorified thee on earth, having accomplished the work which thou hast given me to do."

He had so inspired another that he, when facing an unsympathetic assembly, at the risk of his life, declared: "We must obey God rather than men." Another gave us our watchword in these words: "This one thing I do."

We speak glibly of *loyalty*. We rehearse the annals of the patriarchs and prophets and martyrs. We set up standards of loyalty and may be too censorious of those who do not measure up to the standards we have set. But did you ever try to define this virtue of loyalty and to discover its growth and development if, indeed, it has any growth at all?

Loyalty is not always even spectacular. It underlies all real achievement; it is the substance of all real character; it is a daily virtue. To be loyal is to serve one's ideal, whether it be in the field of service for the nation, in the foreign land as a missionary, in the home community, or in our relations toward a person. It is a natural human virtue. Its roots may be traced back into childhood and may be seen in their affection for others, their desire to help, their instinct to protect and care for dolls, pets and young children.

In the training of this virtue very much depends upon us, as parents. We need to know something about the development of loyalty and not appeal to it before it has appeared in experience. It is seen in the small child's interest in pets, dolls, etc., as we have said. The little fellow will stand for his papa and mama in touching loyalty and will even fight for them if he thinks his ideals have been outraged. Do *we* always prove as loyal to these budding lives of promise? If we would have them loyal to the church, to the State, to the home, in later life, we must respect the laws of growth and awakening in very early years. In later childhood and adolescence loyalty blossoms out in rich promise. From ten to sixteen it may be seen in spontaneous social organizations. They now formulate their own laws and have their own code of honor. They will keep their word in strict fidelity to one another and to those whom the group recognizes as friends and "square."

It is a critical time in a boy's moral development. He is reaching beyond the life of home. At no time does adult influence count for so little because his new friendships count for so much. He cares far more for what the *fellows do and say* than for what older folks think. In fact, he is beginning to take the ordering of life into his own hands, and is guided by such public opinion as is open to him. Fathers and mothers, let me appeal to you! If we fail to recognize this function of the boy's friendships; if we are impatient and unsympathetic; if we "put down our foot" and stand pat on precept, we shall be sure to engender conflict of loyalties within him in which home loyalties are very likely to lose out.

It would be far better for us neither to repress their rising loyalty to the "gang" or group nor let it go its way. Let us seek to understand and enlist this loyalty. Its virtues are sound but it needs enlightenment. Let us respect its code of honors for the sake of the larger loyalties yet to be!

Chicago, Ill.

Observations on a Visit to the County Home

BY ELIZABETH MCDANNEL MARTIN

A SHORT time ago, in company with several brethren and sisters, we attended services at the County Home for the Poor. There was a short sermon in the chapel, where all who were able to leave their rooms and cared to, had gathered. After that service we were escorted into the main hall of the ladies' building, where a number of poor, sick, blind

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and helpless souls spend their days. We had singing and prayer in the hall, after which we were invited to visit in the rooms and meet these poor unfortunates. This invitation we gladly accepted. The same program was followed in the men's building. We never met a class of people that appreciated a handshake and a smile as did the inmates of that Home.

Many of us are not able to do such great things—such as the world names great—but I can not think of any one who could not give smiles and handshakes to others. And now, maybe, after all, this is a greater thing than one may imagine, if we fully realized just how much it may mean to some poor, discouraged soul.

This "Home for the Poor" is beautifully located and well kept. We had every reason to believe that all was done for the comfort of those inmates that human hands could do; but yet, we thought, how different from the ideal home—one where father, mother and the children all can be together in love and union. "Be it ever so humble, there's no place like home." I believe a Christian home is the nearest representation of heaven we have here upon this earth. Yet, how many people do not have a happy home, and many not a home at all! We should be very thankful for our homes.

We were told that nearly all of the inmates in this Home are there as a result of sin. "Whatsoever a man soweth, that shall he also reap." This state of affairs makes it doubly sad. If you stopped to observe closely, you could read sin in many of the countenances. Ah, did you ever notice the difference of expression in the saint and sinner? People can not indulge in sin without having it leave traces in their expression, and very noticeable too—more so than the sinner thinks. Oh, the blackness and darkness of sin! And yet many, many persons are not so much afraid of sin and its results as they are of a heavy thunderstorm.

We noticed, as we sang and prayed and spoke to these people, that some of them wept. Yes, many a sinner has had wonderful regrets over his or her past life, but the harvest must be gathered. Our sympathies were touched, and we thanked God afresh for bringing us out of sin into his marvelous light.

I believe that much good could yet be done for these unfortunate people. The speaker of the afternoon advanced many good thoughts, but one impressed us more than some others—the thought that if Christ came to this city, the poor-house, the sick-room, the sorrowing, the dying, are just the places he would go after. How different from many of us, and yet we claim to be like him and follow him. He always went about doing good. He came to minister—not to be ministered to. The world at large has gone almost wild after pleasure and leisure. This is certainly a pleasure-loving age, but if it could be said of all of us, who name his name, that our meat is to do the will of him that sent us, how much better it would be! We read in Eccl. 7: 2: "It is better to go to the house of mourning than to the house of feasting," but too many of us would rather go to the house of feasting. Immediately following the quotation, we read: "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better."

Brother, sister, have you ever spent the Lord's Day, or any other day, for that matter, in such a way, that after the day was done and the evening shades appeared, you felt you should have done differently? Were you conscious that really you had not helped any one during the day, because you had spent it more for your own pleasure and benefit? Your [illegible] were heard as easily as when us for doing all the good we can, and I actually believe that God is looking for much more from us than we have yet been willing to do.

Lebanon, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

STANLEY, WISCONSIN

We have had quite a few inquiries from isolated members in Wisconsin as to whether or not there is an organized church at Stanley. We wish to inform all members that are interested and all who are thinking of coming to Wisconsin that we have an organized church here of about fifty members. We have a fine church building, purchased in March. We raised enough money to buy the church, put in a baptistry and make other improvements.

In April we organized our Sunday-school, which has been going on very successfully. At the end of this quarter there was quite a large amount of money in the treasury after expenses were paid.

We are still looking for a good live pastor to take charge of this place. It is a fine opening for any minister who can come and give his time to the work. We hope to be able to make this the largest Brethren church in Wisconsin. Any pastor who would consider a proposition of this kind, should write the Mission Board of Northern Illinois and Wisconsin.

Stanley is a town of about 3,000 population, located in a fine section of country, where land is very reasonable and of good quality, with fine school and church privileges. The Worden church is located about seven and one-half miles southeast of Stanley, and Maple Grove is about eight miles south. The writer will be pleased to answer any inquiry regarding this place. O. W. Henderson.

Stanley, Wis.

FREEVILLE, NEW YORK

We were favored recently with a visit by Brethren I. W. Taylor and John Herr, from Pennsylvania. They are members of the District Mission Board. Bro. Taylor preached a splendid sermon in the afternoon of the day they came, and Bro. Herr delivered a powerful sermon at night. From expressions made by people in attendance at these services, deep impressions were made.

We feel greatly encouraged because of the visit of Brethren Taylor and Herr. They expressed themselves as being highly pleased with the outlook here in every way. They were surprised to see our crops equalling those raised in other places, where land sells at much higher prices.

Land values are rising here. Many farms are selling. A great many people are coming from other States. We are hoping that many of our Brethren and their friends will avail themselves of the opportunities offered in the Empire State. Here, in our splendid village, are some good business openings. A number of improved farms are for sale, some of which are exceptional bargains. There is no reason why New York State should not soon contain many congregations of the Brethren. Those who are looking for a new location, would better come now, while crops are growing, and see what the country is able to produce.

Our location is ideal. Fourteen passenger trains arrive and depart daily. Macadamized roads lead to all parts of the State. This region is the tourist's paradise.

We expect to hold a series of meetings as soon as we can secure an evangelist. Pray for us and the work here, in this inviting field. Those who can, should come over and help us. F. L. Baker.

July 8.

MUSCATINE, IOWA

It has been our good fortune to have with us a number of earnest brethren, who have ministered unto us in spiritual things in a way that has been edifying to our very souls.

June 18 Bro. Frank N. Sargent, of Bethany Bible School, Chicago, came to us. He gave us two fine lectures, which were much appreciated by our people.

July 5 Bro. Floyd M. Irvin, of Creston, Ohio, came to us. He is working under the direction of our General Mission Board, in the interest of the Five-Year Forward Movement in the Church of the Brethren. He gave us four very inspiring talks on "The World's Great Needs."

Dr. Banks, of Denver, Colo., gave us a powerful temperance lecture on the afternoon of the first Sunday in

DISTRICT OF OREGON

The various meetings of the above-named District will be held in the Portland church, August 17-19.

SUNDAY-SCHOOL MEETING

Sunday, August 17, 9: 30 A. M.

Responsibility of the Sunday-school in Leading to a Life of Purity: (1) Results of Sin.—Geo. C. Carl. (2) Cause of Sin.—S. E. Decker. (3) Remedy.—Thos. Barklow. (4) How Can the Sunday-school Meet the Responsibility?—H. H. Ritter. The Sunday-school and the Boy.—M. C. Lininger. The Sunday-school and the Girl.—Sister S. S. Reed. The Proper Use of Lesson Helps.—D. C. Glick. The Sunday-school Standard.—Hiram Smith.

TEMPERANCE PROGRAM

Evening, 7 o'clock

In Charge of District Temperance Committee.
Temperance Sermon by Eld. D. C. Glick.

CHRISTIAN WORKERS' CONVENTION

Monday, August 18, 9: 30 A. M.

The Christian Workers' Society and the Community.—Grace Hewitt. The Value of an Education to the Christian.—Minnie Herman. The Christian Workers' Meeting as a Stimulant to Missionary Endeavor.—Harry Hewitt. Round Table: (1) Problems We Have in Our Christian Workers' Meetings. (2) How Can the Christian Workers' Society Aid in the Battle for Pure Lives for Our Young People? (3) How Can the Christian Workers' Society Aid in Soul Winning? (4) What Should We Do to Aid the Christian Workers' Society?

AID SOCIETY MEETING

Afternoon, 1: 30

Is It in Harmony With the Rules of the Church for Sisters to Prepare Food and Put It on Sale to Make Money for the Aid Society?—Sarah A. Van Dyke, Lizzie Barklow. How May Sisters Living in Churches Having No Aid Society Be Encouraged to Try to Organize an Aid Society?—Anna Reed, Cora Decker. Would It Be Advisable to Organize a Home Contributing Department of Money or Material by Those Who Can Not Conveniently Attend the Aid Society?—Eliza Moore, Mary E. Ritter.

MOTHERS' MEETING

Is It Not Advisable for Parents to Teach Their Young Children to Pray?—Mattie Dunlap, Laura Adams. Should Mothers Who Are Sisters in Our Church Dress Their Children in the Fashions of the World When the Children Are Not Old Enough to Choose for Themselves?—Etta Barklow, Lizzie Detweiler. Essay.—Mary J. Barklow.

MINISTERIAL MEETING

Tuesday, August 19, 9: 30 A. M.

What Do I, As a Lay Member, Owe to the Church?—Mary E. Ritter, Eliza Moore. What Are Some of the Substantial Aids That May Be Given a Minister That Will Enable Him to Do More Efficient Work?—Geo. C. Carl. A Minister's Education: (a) Classical.—H. H. Ritter. (b) Biblical.—John Reed. In What Way May We Encourage Our Young Men to Prepare Themselves for the Ministry?—Thos. Barklow. The Work of the Ministerial Board as It Relates to the Churches.—C. H. Barklow. How May a Congregation Know When It Has Material for a Minister?—Hiram Smith.

MISSIONARY SERVICE

Evening, 7: 30

In Charge of District Mission Board.

SOUTHERN DISTRICT OF VIRGINIA

The Sunday-school Institute of the above-named District will be held at the Laurel Branch church, Floyd County, Va., July 25-27.

CHRISTIAN WORKERS' PROGRAM

Friday, 9 P. M.

Value of the Christian Workers' Society.—G. W. Hylton. How Made a Success.—H. K. Ober.

SUNDAY-SCHOOL PROGRAM

Saturday, 10 A. M.

The New Definition of the Sunday-school.—H. K. Ober. The Sunday-school and Reconstruction.—J. A. Naff. The Sunday-school Officers and Their Work.—H. K. Ober.

Afternoon, 1: 30

The Touch of the Teacher.—H. K. Ober. The Teacher's Textbook and Its Value.—Michael Reed. The Teacher's Life and Influence.—H. W. Peters. Teaching Without Telling.—H. K. Ober.

Evening, 9: 00

Christian Education: (a) The Solution of Church Problems.—Joseph Bowman. (b) The Solution of World Problems.—Stover Bowman. Lecture: Child Rights.—H. K. Ober.

Sunday, 10 A. M.

Sunday-school Lesson. The Ideal Sunday-school.—L. A. Bowman. Qualifications of Sunday-school Teachers.—H. K. Ober.

Afternoon, 1: 30

Survey of the Field.—H. K. Ober. Sunday-school Evangelism.—J. B. Peters. The Forward Movement.—H. K. Ober.

Evening, 9: 00

Lecture: Orange Blossoms.—H. K. Ober.

An offering will be taken for the support of the Institute. There will be a meeting of the Sunday-school Board of the District.

E. E. Bowman, Secretary.

REPORT OF SISTERS' AID SOCIETY MEETING

Held at Winona Lake, Ind., June 7

The eleventh Annual Meeting of the Sisters' Aid Societies was held on Saturday afternoon in Westminster Chapel. All of the officers were present. The devotional services were conducted by Sister J. M. Blough, of India. The following program was then carried out:

1. The Part of the Aid Society in the Great Forward Movement—Mrs. W. F. Haynes, Virden, Ill.

2. What Obligations Do I, as a Member of the Church, Owe the Aid Society?—Mrs. J. A. Robinson, Pleasant Hill, Ohio.

3. How the Women of America Can Help the Women of India.—Anna Eby, on furlough from India.

The Round Table was to be conducted by Mrs. G. L. Studebaker, of Indiana, but time did not permit the discussion of these questions which, we feel, would have been of vital interest to the Aid workers. We give the list below, and the local District workers may be able to discuss them at some of their meetings.

(1) What Did Your Society Do Last Year to Increase Your Funds?
(2) Do Your Society Members Pledge Monthly Offerings?
(3) Do Your Sisters Who Can Not Attend the Meeting Contribute to Your Fund?
(4) How Get Your Younger Sisters Interested.
(5) What Has Your Society Done to Help the Child Rescue Work?
(6) How May We Get a Larger Vision of Our Opportunities?
(7) Does Your Society Contribute to Your State District to Help in Home Missions?
(8) How to Have an Ideal Aid Society.

The report of work done for 1918 was most excellent when we consider the difficulties of the past year, due to war conditions and to the epidemic of influenza. With normal conditions, we believe, the year would have been the greatest in the history of our Aid work. In harmony with the prevailing spirit of the Forward Movement, our Aid workers were ready to consider some steps to greater service. The effort to raise funds for the Quinter Memorial Hospital were practically completed. The needs of India and China were both discussed and, after due consideration, a motion to help both places was enthusiastically carried by this large body of workers. This means $12,000 for a hospital building at Ping Ting, China, and the same amount for a Girls' Boarding-school at Anklesvar, India. This is to be raised in three years. A committee was appointed to apportion this amount among the State Districts, and the District Secretary will apportion to the local societies.

The following points were adopted as a goal for the next five years:

1. An Aid Society in every congregation in the Brotherhood.

2. The average attendance of each society to be twenty per cent of the membership of the women of the congregation.

3. The sum of $20,000, annually, to be given for home and foreign work. Officers were elected for the year as follows: President, Mrs. M. C. Swigart, Philadelphia, Pa.; Vice-President, Mrs. O. L. Shaw, Des Moines, Iowa; Secretary-Treasurer, Mrs. Eva Lichty Whisler, Milledgeville, Ill.

After four years of service as Secretary-Treasurer of the Aid work, I want to thank all who have assisted in making the work what it has been. I ask for my successor your most hearty coöperation, for under her capable leadership and Divine Guidance we feel assured that the work will go forward to greater success than ever before.

The following is report for the year 1918:

Statistical Report of Aid Societies of Church of the Brethren 1918

Name of State District	Number Societies	Enrollment	Average Attendance	Total Receipts	Home Work	Foreign Work
Southern Calif. and Arizona,	11	167	97	$ 1,010.37	$ 579.57	$ 175.61
Northern, California,	6	84	50	344.49	114.25	14.75
Dakota, N. E. Mon., W. Can.,	8	92	49	216.05	43.53	104.04
Fla., N. & S. Car. & Ga.,	1	28	10	28.10	26.10	
Illinois, Northern,	1	15		144.78	76.10	62.00
Illinois, Southern,	9	156	79	1,002.28	581.22	240.84
Idaho & W. Montana,	7	58	50	160.82	68.83	70.00
Indiana, Northern,	27	580	304	2,077.48	786.91	515.50
Indiana, Middle,	22	484	256	2,268.33	829.19	431.25
Indiana, Southern,	14	286	112	1,066.74	306.77	244.03
Iowa, Southern,	3	95	59	376.01	60.22	162.00
Iowa, Middle,	11	145	98	114.16	781.82	90.00
Kansas, S. W. and S. E. Colo.,	12	187	76	1,297.71	446.48	150.00
Kansas,	14	230	97	1,062.53	579.25	113.60
Maryland, Middle,	6	93	53	433.52	143.77	189.50
Maryland, Eastern,	7	176	100	1,186.49	830.10	134.15
Missouri, Northern,	4	74	26	391.18	112.32	10.00
Missouri, Middle,	4	91	40	225.79	10.00	120.00
Michigan,	9	143	103	524.45	365.18	72.00
Nebraska,	6	104	40	233.26	60.76	90.55
Ohio, Northwestern,	13	231	117	696.06	227.46	456.80
Ohio, Northeastern,	14	397	143	1,444.47	622.29	317.30
Ohio, Southern,	22	373	169	2,322.06	891.96	292.25
Oregon,	2	37	17	129.03	41.00	93.00
Oklahoma,	1	25	17	47.50	46.00	23.75
Pennsylvania, Southern,	4	107	90	384.14	209.32	191.00
Pennsylvania, Western,	14	230	97	2,122.66	605.50	302.63
Pennsylvania, Middle,	12	221	113	2,139.21	507.11	186.00
Pennsylvania, Eastern,	10	267	76	2,635.10	987.11	318.50
Pa., S. E., N. J., & N. Y.,	12	330	107	1,779.94	772.21	100.00
Virginia, Northern,	10	272	99	1,562.00	761.32	365.75
Virginia, Second,	11	350	138	1,446.25	530.15	305.35
Virginia, Eastern,	6	97	51	290.01	186.77	61.75
Virginia,	6	116	63	829.76	225.80	193.00
Total for 1918,	323	6,161	2,707	$31,185.07	$12,863.28	$5,957.15
Total for 1917,	319	5,852	2,645	$36,852.23	$11,216.18	$3,222.62

In 1917 32 Districts reported. In 1918 34 Districts reported.

The three Districts having the largest enrollment are: Northern Indiana, 563; Middle Indiana, 481; Northeastern Ohio, 397.

The three Districts reporting largest amount of money received are: Eastern Pennsylvania, $2,635.10; Western Pennsylvania, $2,122.66; Southern Ohio, $2,322.06.

The three Districts contributing largest amount to foreign work are: Northern Indiana, $515.55; Northwestern Ohio, $456.80; Middle Indiana, $431.25.

Districts failing to report this year are: Western Colorado and Utah, Northern Iowa, Minnesota and South Dakota, Northwestern Kansas, Northeastern Colorado and Washington.

Financial Report

Receipts

Balance on hand, May 27, 1918,	$ 48.57
Fees received,	74.70
Total receipts,	$123.27

Expenses

Stationery and postage,	$ 23.30
Balance, May 27, 1919,	$ 99.97

Mrs. Levi Minnich.

MIDDLEBURG, FLORIDA

We arrived here from our home in McLouth, Kans., April 24, and placed our membership in the Bethel church. We have a good churchhouse and, better yet, a body of working members. Our meetinghouse is located in Clay County, twenty miles southwest of Jacksonville, a city of one hundred and fifty thousand population. We are near a boat-landing, from where you can readily reach Jacksonville. There Atlantic steamers may be had for any part of the world. We are also near the Atlantic Coast Railroad. The church is in charge of Eld. A. D. Crist.

This is the best part of Florida for farming. The acreage of corn, potatoes, sweet potatoes, upland rice and all kinds of garden truck is large. We have a good fruit country. Strawberries bear for more than three months. Orange trees are very full. The old settlers say it has not been so wet in fifty years as it is this season. Crops are not up to the average. I know of no place where people can get homes as cheap as here.

Yesterday we gave an illustrated talk to the Sunday-school. After giving an invitation, ten came forward, and at least eight will be baptized next Sunday.

I. H. Crist.

DEATH OF BRO. C. E. NININGER

Bro. C. E. Nininger was born in Indiana, May 26, 1847. In 1870 he married Sarah Anna Rhoades, who survives him. To this union were born eleven children, five of whom—four daughters and one son—are living. Deceased is also survived by five grandchildren, two sisters and two brothers.

Bro. Nininger united with the Church of the Brethren at the age of twenty-four, and later on was elected deacon. In 1893 he was elected to the ministry. His favorite way of preaching was to find one or more persons who wanted to understand more of the Blessed Book, and then to try to teach them. He spent much time in this way as opportunity was afforded him.

Santa Ana, Calif. Mrs. M. M. Carl.

The Cry of a Soul in Distress

(Continued from Page 469)

him. How often does the same experience happen to us? Help from High Heaven is near, but we fail to recognize or appropriate it, and we blunder on in the darkness and storm, instead of crying, "Lord, save." It has been truthfully said that one-half of our troubles never come, and the largest half at that. Why not profit by their experience and let our imagination run toward the good, instead of living in constant expectation of evil? "Sufficient unto the day is the evil thereof."

They thought they saw a spirit. Well, is it not true, that Christ's spirit and not his body saves? Not only is the church saved, but the individual is. They crucified his body but were never able to curtail the work of the Spirit. "Not by might, nor power, but by my Spirit, saith the Lord." We are told of many things that won the war. Be it so, and yet I feel that the prayers of God's saints, in the language of the text, "Lord, save," played no little part. "For the Lord had made the hosts of the Assyrians [Germans] to hear a noise of chariots, and a noise of horses, even the noise of a great host" (2 Kings 7: 6).

The Lord came walking on the sea, thus showing his power over the elements and nature, as well as his final triumph, for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Peter said: "Lord, bid me come to thee on the water." The Lord said, "Come," and Peter, making the effort, began to sink. Then he cried, "Lord, save me." While Peter sinks, the ship, which represents the church of the Living God, does not.

So are the Lord's promises to his church. It shall outweather all storms, overcome all contrary winds, reach its port in safety and land all on board in the desired haven. Even the gates of hell shall not prevail against it. Are you on board, my dear reader?

Peter uttered the *right kind of a cry*—the cry of helplessness. He realized he could not save himself, but how many today are standing on their morality or self-righteousness, which, at best, is no more stable than the waves beneath Peter. Others, we are glad to note, realize that all our righteousness is as filthy rags and, like Peter, they cry: "Lord, save," and immediately the Lord stretches forth the hand of salvation.

Peter cried to the right Person, "Lord, save." Dives, in Hades, called on Abram, depending more on his ancestry than on God or on Christ for salvation. How many today are depending on some family connection—pious father or mother, fraternal order, or even their church membership—to get them through, instead of calling on the Lord?

Peter cried in time. Although a fisherman and no doubt a good swimmer, he does not rely on that, thinking, perhaps, to call on the Lord later, but cries imme-

rt of the world. We are also near the Atlantic Railroad. The church is in charge of Eld. A. D.

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Men going down need not be lost, providing they cry to the right person, and at the right time. *Now*, today, "if you hear his voice." Pharaoh said: "Tomorrow." He wanted to sleep with the frogs one more night, illustrating the reluctance of men to bid adieu to their sins and yield to God. Remember, folks, that procrastination, irresolution and languidness are the milestones on the highway of life, pointing to failure and perdition.

When Christ came into the ship, the wind ceased, and there was a great calm. So, when he comes into the soul today, there is rest, peace and happiness. The prophet of old describes the opposite, when he says: "The wicked may cry, Peace, peace, but there is no peace, saith my God, to the wicked. Their heart is like a troubled sea, continually casting up mire and dirt."

Is any one so strong that he need not cry out, "Lord, save"? "Let him that standeth take heed lest he fall." Is any so weak and sinful that he fears to say, "Lord, save"? "Though your sins be as scarlet I can make them like wool, and though they be as crimson I can make them white as snow." "A bruised reed will he not break, and smoking flax will he not quench."

"Then, sinner, why drink at the fountain of sin,
At Heaven's bright gate you can never pass in,
Give ear to the song that is heard on the shore,
Come, drink of the waters of life evermore."

Dallas Center, Iowa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA

Glendale church met in council June 27, with Eld. Platt presiding. Sunday-school officers were elected for the next six months, with Bro. O. E. Gillett, superintendent. Sister Pearl Coffelt was elected president of the Christian Workers' Meeting. Bro. Platt was elected pastor for the year, beginning Oct. 1. Recently we had two sermons by Eld. J. P. Dickey. He is working in the interest of Christian Education. Ministers of the Glendale church are holding regular services at Buckeye. The Sunday-school went to Granite Reef for an outing July 4.—Emma T. Whitcher, Glendale, Ariz., July 7.

CANADA

Bow Valley.—The District Conference of North Dakota, Eastern Montana and Western Canada was held here during the past week—the first meeting of this kind held in Canada. We hope to have the same privilege again in the near future, as the outlook is very promising. We certainly enjoyed the fellowship of our brethren and friends from the States, and the other churches in Canada. We also had with us Sister Sadie Miller, of India, and Bro. Emmert Stover and his sister, Miriam, who did much to create missionary sentiment not only among the young people but the older ones as well. Several volunteered to be used as the Mission Board may see proper. Bro. Finnell gave a leeture on Friday evening, that was appreieated by all.—Maude Pobst, Gleichen, Alta., Can., July 15.

FLORIDA

Bethel.—As reported last Sunday, at the close of an illustrated talk to the Sunday-school, ten decided for Christ and today, after the forenoon service, nine were baptized. There is a bright future for the Bethel church.—I. H. Crist, Middleburg, Fla., July 13.

ILLINOIS

Oak Grove church met in council July 28, with Eld. J. W. Switzer presiding. One letter was granted. Bro. Ervin Weaver and family have located with us, for which we are glad. Our series of meetings will be held in September or October and a love feast at the close. Bro. D. J. Blickenstaff was elected elder for the remainder of the year. July 6 we organized a union Sunday-school, with Bro. Weaver superintendent. Bro. H. C. Long is "Messenger" agent and the writer, correspondent.—Mrs. Jas. F. Kenyon, Low Point, Ill., July 13.

Rockford.—May 24 we held our love feast, with twenty-four members communing. Our pastor, Bro. Cox, and wife, left June 1 and Bro. Snell came July 1 to take up the work. Bro. Fannacht, of Chicago, was with us one Sunday in May, also one in June. Our deacons had charge the three Sundays we were without a pastor. Our regular quarterly business meeting was held July 3, at which time our elder, Bro. Redenbo, of Mt. Morris, was with us. Since it was impossible for Bro. Snell to find a house to rent, the church decided to contract to buy a house near the new location, to be used as a parsonage. The churchhouse here has been sold. Services will be held in the parsonage at 2709 West State Street as soon as possession can be secured. In the meantime all services will be held in the writer's home, at 1708 Carney Avenue. July 6 two more were added to our number through baptism.—Mrs. Bertha Wise, Rockford, Ill., July 14.

Waddams Grove and Yellow Creek congregations held a joint Fourth of July meeting. Bro. Jesse C. Shull, who held revival meetings at Yellow Creek, preached an excellent sermon in the forenoon. In the

ceived and one was granted. Our Sunday-school was reorganized for another six months, with Bro. Elmer Crine reelected as superintendent. Delegates were elected to both Sunday-school and District Meeting: Bro. Edward Patrick and Bro. J. W. Root, respectively. We decided to have a Harvest Meeting in the near future, and our series of meetings is to begin about Sept. 1. Our love feast is appointed for Oct. 11, at 6:30 P. M.—Lulu E. Root, Lafayette, Ind., July 7.

Laporte church closed a two weeks' series of meetings July 6, held at the Mission building in the city of Laporte, conducted by Eld. J. H. Fike, of Middlebury, Ind. There were twenty-two applicants; fifteen were baptized and four reclaimed. Bro. Fike did much personal work and all were strengthened by his earnest efforts. Our love feast was held July 5, with Bro. Fike officiating.—Rachel C. Merchant, Laporte, Ind., July 7.

Miamisiannewa.—On Saturday night, June 28, Bro. Moy Gwong preached for us. June 29, Educational Day, he gave us a fine sermon on "Education and Preparation." On Sunday night he talked of the "Condition and Needs of China." July 6 the Township Sunday-school Convention was held at our church in the afternoon and evening. July 12 (at night) a fine Children's Day program was rendered.—Alice E. Miller, Gaston, Ind., July 16.

Muncie church met in council June 19. Eld. G. L. Studebaker presided, assisted by Brethren L. L. Teeter and A. C. Priddy. Brethren Oscar Winger, Wm. Dungan and Edw. Branson were chosen deacons. They were installed July 3, when Brethren L. L. Teeter and A. C. Priddy were again present and assisted in the service. Bro. G. L. Studebaker was elected delegate to District Meeting. The writer was chosen "Messenger" correspondent and agent. Since the last writing one has confessed Christ.—C. Branson, Muncie, Ind., July 7.

Pine Creek church met in council June 28, at the West house, with Eld. J. F. Appleman presiding. Eld. A. B. Peters, of Wenatchee, Wash., was also present. We had a spiritual meeting, with a good representation of members. Three letters were granted. An all-day Harvest Meeting will be held Aug. 10, instead of Aug. 24, as previously reported. Bro. I. R. Beery, of Flora, Ind., will conduct the services and also preach on Saturday evening before. Our offering for Annual Meeting at the West house was $79.25; East house, $201.99; total, $280.24. June 15 Eld. A. B. Peters preached inspiring sermons both morning and evening to a full house; also on Sunday evening, June 29. This was Bro. Peters' home years ago and we all appreciated his presence once more. Our next council will be held the fourth Saturday in September, at the East house.—M. S. Morris, North Liberty, Ind., July 8.

Pleasant Valley church met in members' meeting June 20. We will hold our Harvest Meeting August 3. The plan of raising all our money for church expenses through the Sunday-school collections has been very successful thus far. Noble Bowman was chosen president of the Christian Workers' Meeting.—Mrs. Carrie Kindy, Middlebury, Ind., July 13.

Solomons Creek church will begin a series of meetings on Saturday evening, August 2, conducted by Bro. Ira Long. Our Harvest Meeting will be held August 3, with a sermon in the forenoon and a young people's program in the afternoon.—Cecil M. Whitehead, Syracuse, Ind., July 14.

Syracuse.—The five congregations of New Salem, Bethany, Bethel, Syracuse and Pleasant View Chapel held their annual Fourth of July meeting this year at the Chapel house. The crowd was not so large as usual because of the very busy season. Most of the farmers were in the midst of harvesting and were obliged to take care of their crops. However, the meeting was well attended and a splendid program was rendered in the forenoon. An offering of $30.16 was taken. After the expenses of the meeting were deducted the remainder of the money was to be sent to the Armenian Fund. A basket dinner was enjoyed by all and the afternoon was taken up by Bro. Otho Winger, of North Manchester, who gave a splendid address on "Present Day Conditions and Opportunities." It was decided to hold another meeting next July.—Maude R. Jones, Syracuse, Ind., July 14.

Topeka church met in council June 28, with Eld. L. S. Burns presiding. Sunday-school officers were elected for six months, with the writer as superintendent. Our Harvest Meeting will be held Sept. 14. We will have a communion service this fall, also a revival meeting—the date to be announced later. We observed Educational Day. Our offering was $10, which was sent to Manchester College.—Mrs. Sarah E. Yontz, Topeka, Ind., July 10.

Walnut church will hold her Harvest Meeting Aug. 3. Bro. Silas Fisher of Mexico, Ind., will be with us and have charge of the meeting.—Helen Mowinger, Hippenauxe, Ind., July 9.

Yellow Creek church decided to have her annual Harvest Meeting Sept. 4. Bro. Moyne Landis will be with us about August 30 in a series of meetings, at the close of which we expect to hold our communion, Sept. 13.—Irvin Miller, Goshen, Ind., July 14.

Yellow River.—We are indeed glad to announce that Bro. E. B. Hoff, from Chicago, will be with us July 27, to conduct our Harvest Meeting services—an all-day meeting. The Brennen, Nappanee, Camp Creek and Yellow River churches will hold their joint Sunday-school Convention in the Yellow River church. We are expecting Bro. Ezra Flory, from Chicago, Aug. 17, to help with the programs. This also is an all-day meeting. We extend a general invitation.—Alma E. Hanawalt, Plymouth, Ind., July 17.

IOWA

Osceola church met in council June 29, with Bro. Chas. Colyn presiding. Officers for Sunday-school were elected, with Bro. John Moore, superintendent. Bro. Chas. Colyn and Sister Jennie Alexander were elected delegates to District Meeting, with Bro. Link Fisher and Sister Dolly Foreman, alternates. May 10 we held our spring love feast. Eld. A. L. Sears and wife, and our elder, Bro. S. W. Garber, were present, the latter officiating. Bro. Garber also preached for us on Sunday, on the subject of "Witnessing for Jesus." His sermon was much appreciated and enjoyed by all present. In the evening, preceding our love feast, an aged sister was anointed. We expect Bro. Roger Winger and Sister Lydia Taylor, the former will speak in the interest of the "Forward Movement" and the latter will lecture on "Dress and Character." The greatest hindrance to the work here is the fact that almost half of our membership is isolated and only get out to services on special occasions. Our revival meeting is to be conducted by Bro. Swallow sometime in November.—Nora Colyn, Osceola, Iowa, July 14.

Sheldon.—June 15 Bro. E. Musselman, of Batavia, Ill., began a two weeks' series of meetings. He visited in many homes and we feel that the church has been helped in many ways. June 28 we enjoyed a spiritual love feast, many visiting members being present. Some time ago a Junior Christian Workers' Society was organized and a great deal of interest is being shown by the children in this work. We are fortunate in having with us this summer Sister Florence Heagley, of Batavia, Ill., who is conducting singing lessons twice a week for the children and once a week for the older members. She also gives instrumental lessons.—Laura E. Kimmel, Sheldon, Iowa, July 14.

KANSAS

Lone Star church observed Children's Day with a very appropriate

JALALPOR NOTES

(Continued from Page 475)

for building, forced a change in plans, and now we will wait another year.

We were recently made glad that our gardener, a non-Christian, was made willing to move his family on the compound. These people are very poor. Just a short time before the man began to work for us, his wife walked home from Bombay—145 miles—soon after she had given birth to a child. This exertion left her in a very serious condition. A few days after they came on the compound, arrangements were made for them to go to Dr. Nickey for treatment. We trust that the physical help that will be rendered these people may show to them the love of Christ. The father has recently been reading the New Testament.

To meet the many opportunities about us, there must needs be a native church that can give a clear and convincing testimony of the power of Christ in their own lives. Far too often some of our Christians have failed to manifest that love, one for the other, by which the world is to recognize the reality of their faith. As you pray for the work, do not fail to remember these Christians, that the fruit of the Spirit may be manifest in their lives. Also pray that we, as the teachers and leaders of these people, may have a faith as big as God's promises, to enable us rightly to do our part! Lillian Grisso.

Jalalpor, India, June 5.

WHITE RAPIDS SETTLEMENT, WISCONSIN

June 26 Bro. J. M. Myers, of Stanley, Wis., came to this place and stayed over two Sundays, holding services each evening and on Sunday morning. He also made a number of visits in the community. A short song service was conducted each evening; also a Bible reading on some of the doctrines of the church. Bro. Myers made these teachings very plain, and gave us splendid sermons all through the meetings. On the last Sunday eight united with the church by baptism. These meetings were a great blessing to us all. We have been encouraged and are stronger and more determined than ever before, to follow the Bible and all its teachings.

Early in the spring Brother and Sister L. M. Bontrager started a prayer meeting and Bible study, having the first meeting in their home. Since that time we have had the meetings in the schoolhouse on Sunday afternoon or evening. A number of the young people attend and take an active part.

Our band is small, but made up of willing workers, and we have great faith in prayer, because we know our God hears and answers prayer. We need a minister who can come here to live. Much good could be done. We also need more workers—families who will come here to develop farms and grow up with the country.

Surely, many of our brethren, now living on rented farms, want to go where land is cheap, to secure homes of their own. Our soil is very productive, the water is good and the climate all that could be desired. In the fall the frosts come about the same time as in Northern Indiana. We can raise nearly the same kind of crops.

A committee of five brethren has been appointed to secure a site for a church building. They will see that the ground is cleared and gotten ready this fall.

If any of the Brethren are interested in this country, or if you want to do real mission work and at the same time provide a home for your family, write to Bro. L. M. Bontrager or Bro. Harvey McClelland, both at Amberg, Wis. They will be glad to answer any questions you wish to ask about this country. They will also help you to get in touch with men who have land for sale.

Amberg, Wis. Pearl Anglemyer Kulp.

ROANOKE, VIRGINIA

Our Annual Conference offering was $1,054.

Sunday, June 29, was Children's Day. All seemed to catch the spirit of the day. In the morning the primaries rendered a splendid program, followed with a sermon by the pastor. His subject was "Trees." Text, Psa. 1. While the sermon was mainly for the children, yet it was appropriate for all, and intensely interesting. So few people can delve into the deep things of life, that it would seem as if Jesus' method of drawing a crowd would be a wise one in our time. The common people heard him gladly and he reached them through the children, and with things that children could understand.

In the evening a program was rendered by the older children. The superintendent gave the Address of Welcome. He told the audience that those on the program—the children of today—may be the great minds of the future. "Who can tell," he said, "what great man or woman of later years you are listening to today?" Prof. Speicher and Sister Elsie Shickel, who are conducting the Vacation Bible School, also took part in the program. Sister Shickel told the children a story, and Prof. Speicher gave an address. His subject was "The Lord's Prayer in Colors." It was beautiful and impressive.

On Thursday evening, July 3, the members' meeting was held. Eld. P. S. Miller presided. Two letters of membership were received. Delegates were elected to District Meeting. One query will be sent to that gathering. The church elected a Board of Sunday-school Directors, to assist in solving the problems of the school. The members elected were Superintendent D. P. Hylton, Chairman; B. B. Garber, W. M. Shickel, J. A. Flora and Nina Moomaw. Sister Arelia Mitchell was appointed assistant home department superintendent. Bro. R. A. Poff is Christian Workers' president. A beautiful banner, with the motto, "Workers Together With God," written in the Chinese language, was presented to the church by our missionary to China, Sister Rebecca Skeggs Wampler. Our series of meetings will be held sometime in October.

The Vacation Bible School is in full swing. Prof. Speicher and Sister Shickel were almost taken off their feet when, on the first day, while expecting only about a hundred children, more than two hundred greeted them. By the third day there were 275 children present. With hardly room for the children to sit down, and more teachers needed, it was a problem, but Prof. Speicher and Sister Shickel handled the situation successfully. We will give a full report at the close of the school.

July 6 Prof. Speicher preached for us. His subject was "Education." Text, 2 Tim. 2: 5. It was a fine sermon. An offering of $23 was taken for educational work. Our pastor conducted the evening services. His subject was, "A Wise Man's Observations." Text, Eccl. 12: 13.

Sister Cheatham, our cradle roll superintendent, was delayed in beginning her work. She reported forty-two members enrolled who have been located. Several others have been added. She hopes, with the assistance of the church, to have the work grow. Mrs. John H. Shickel.

703 Third Avenue, N. W., Roanoke, Va.

ENDERS, NEBRASKA

Enders church is located in Chase County. There are only three churches in the western half of the State. Only a few ministers live in this large territory. The opportunities are great, as the field is largely unoccupied. Many communities have no Sunday-school and would welcome one. Chase County has a population of 5,000 and a Sunday-school attendance of 700, according to the County Sunday-school Convention.

Two ministers live in the bounds of the church, but are too far away to help very much with the services there, besides working at other places.

The Enders congregation has about seventy members, much scattered, with perhaps fifty living near enough to attend services there.

The congregation desires to secure a pastor to take charge of the work in the vicinity of the church on full support. They have a good house of worship and will coöperate with a wise leader in every forward movement. We would like to get into touch with a minister who would consider this field. Please address the writer.

Wauneta, Nebr. I. C. Snavely.

NORTH AND SOUTH CAROLINA, GEORGIA AND FLORIDA

The Ministerial and Sunday-school Meetings of the above-named District will be held in the Brummett Creek church, Mitchell County, N. C., August 21.

MINISTERIAL MEETING

9 to 11: 40 A. M.

(a) What Constitutes a True Gospel Minister? (b) In What Way Is He Called of God? (c) What Are the Evidences of His Call?—S. F. Jones. How Best May a Minister Meet the Requirements of the Age In Which He Lives?—A. A. Brunson. In What Way May the Congregation Help in the Preaching of the Gospel?—Clayton B. Miller.

SUNDAY-SCHOOL MEETING

1 to 4: 20 P. M.

The Business of the Sunday-school: (a) Bringing Them In. (b) Keeping Them There. (c) Winning Them to Christ.—Sarah G. Feithouse. How Can We Stir Up Greater Interest in Our Sunday-school Work?—W. A. Reed. The Best Method of Presenting the Lesson to the Class.—J. H. Garst.

Evening Service, 6: 30

Sermon, The Church of Christ.—J. H. Moore.
Committee: J. H. Moore, J. H. Griffith, J. W. Webb.
Persons attending the meeting will come on C. C. O. R. R., to Relief Station.

DISTRICT OF WASHINGTON

The various meetings of the above-named District will convene at Olympia, Wash., August 5-7.

TEMPERANCE MEETING

August 5, 4 P. M.

Our Attitude Toward Tobacco: (a) In the Past.—Grant Replogle. (b) For the Future.—C. N. Huffman. The Menace of the Cigarette: (a) For Girls.—Pearl Whisler. (b) For Boys.—Clyde Gockley. To What Extent Should We Aid the Government in Securing Conviction of Those Who Violate the Prohibition Law?—Warren Slabaugh.

SUNDAY-SCHOOL MEETING

August 6, 2 P. M.

Delegates' Report, "What Is Your School Doing?" Give Concrete Illustration of How to Teach a Bible School.—W. H. Prine, E. J. Cline. How Would You Conduct a Junior Department?—Ed. Gensinger, Maud Thompson. "Our Greatest Need."—J. S. Zimmerman. General Discussion, "Difficulties of the Sunday-school and How Overcome Them."

MISSIONARY MEETING

August 6, 4 P. M.

The Making of a Missionary.—Paul Mohler, J. S. Zimmerman. How Can We Meet the Ministerial Needs of the District?—J. A. Eby, M. F. Woods.

MINISTERIAL MEETING

August 7, 7: 30 P. M.

The Laity Lending Inspiration and Help to the Ministry: (a) Ways and Means.—J. A. Eby. (b) Does It Pay?—E. R. Eikenberry. The Ministry and Business.—R. F. Hiner, E. S. Kale. How Should the Young Men Regard God's Call to the Ministry?—G. A. Shamberger, Marion Stanley. Is the Trend Toward Worldliness in the Church Due to Our National Inclination and Environment, or to a Lack of Teaching by the Ministry?—E. L. Whisler, H. C. Nead. Round Table: What Is the Need of the Church of the Brethren in Ministerial Work? Has the Calling of Young Men to the Eldership Had a Tendency to Lessen the Possibilities of the Office for Giving Sound and Wise Counsel? The Importance of Adapting Sermons to Young People and Children.

SOUTHERN DISTRICT OF PENNSYLVANIA

The Ministerial, Educational and Sunday-school Meetings of the above-named District will be held in the First Church, York, Aug. 13, 14, 15.

Wednesday, Aug. 13, 7: 45 P. M.

Sermon.—Eld. H. K. Ober.

MINISTERIAL MEETING

Thursday, Aug. 14, 8: 30 A. M.

Address of Welcome.—Eld. J. A. Long. Response.—Eld. C. R. Oellig. Our Ministerial Problems and How Solved: (a) Of the Elder.—D. A. Foust. (b) Of the Pastor.—C. H. Steerman. (c) Of the Young Minister.—Jacob E. Trimmer. The Mission of the Church in the Present Hour.—Albert E. Hollinger.

Afternoon Session, 1: 30

The Evangelist: (a) His Mission.—Jacob L. Myers. (b) His Attitude Toward the Local Organization.—C. L. Baker. The Most Effective Way of Teaching: (a) Church Ordinances.—Green Shively. (b) Church Government.—S. M. Sisniffer.

EDUCATIONAL MEETING

Evening Session, 7: 30

What Constitutes a Balanced Education?—Wm. I. Schaeffer and L. W. Leiter. What Educational Advantages Are Necessary to Meet Present-Day Requirements?—(a) In the Ministry.—G. Howard Denner. (b) In the Sunday-school.—J. I. Baugher.

SUNDAY-SCHOOL MEETING

Friday, Aug. 15, 8 A. M.

Organization. Business Period. Report of District Sunday-school Secretary.—J. H. Keller. By What Standard Shall We Measure Success in the Sunday-school?—J. H. Keller and N. S. Sellers. Personality of the Teacher.—Arelie Hollinger, Trostle Dick.

Afternoon Session, 1: 30

The Sunday-school a Missionary Factor: (a) Relation of the Ministers to the Sunday-school.—J. H. Brindle. (b) Relation of the Parent to the Sunday-school.—Charles Schwenk. (c) Relation of the Superintendent to the Sunday-school.—S. C. Godfrey. (d) Benefits of the Sunday-school.—Helen Oellig. The Sunday-school Teacher at His Best.—John E. Rowland, A. S. Baugher.

SISTERS' AID SOCIETIES

EDHOLM, NEBR.—Report of Octavia Aid Society from July 1, 1918, to July 1, 1919: We held 9 meetings, with an attendance of 9. Total amount of offerings, $18.56; received from suction sale in March, $47.25; prayer-coverings sold, $2.40; received for Mary Quinter Fund, $17.40; balance from last year, $7.39; paid out $69.85, leaving a balance of $3.15. Officers: President, Sister Minnie Foutz; Vice-President, Sister Saul; Secretary, Elda Burkholder; Treasurer, Susie Burkholder. We gave toward Mary Quinter Fund, General Mission Board, India famine sufferers, Sunday-school treasury, and purchased flowers for the sick. At the present time we are preparing for a miscellaneous sale, to be held some time this fall.—Elda Burkholder, Edholm, Nebr., July 8.

HANOVER, PA.—Report of Aid Society from July 1, 1918, to July 2, 1919: We held 43 half-day meetings, with an average attendance of 5. Money received during the year for articles made and sold and donations, and balance of last year, $178.56. We made 15 aprons, 27 bonnets and 6 quilts, besides other garments. We sold 100 calendars. Money paid out during the year for charity and benevolences, $24; India Boys' Boarding School, $5; Home Missions, $27.28; Child Rescue work, $5; District Missions, $21; Foreign Missions, $10; Armenian and Belgian sufferers, $13.20. We gave to the Red Cross 4 sheets, 1 dozen towels, 2 dozen handkerchiefs; a box of second-hand clothing to the Armenians and Belgians. The whole amount of money paid out during the year was $129.05, which leaves a balance of $49.56. The officers are the same as last year: President, Annie Harlacher; Vice-President, Emma Little; Treasurer, Gertrude Weaver; Secretary, the writer.—Mrs. Lucy Shriver, Hanover, Pa., July 9.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Dore-Brumbaugh.—By Eld. W. M. Wine, at the home of the bride's parents, Ridgely, Md., June 26, 1919, Frederick Denton Dore, of Cloverdale, Va., and Alice Marguerite Brumbaugh.—Mary B. Raleigh, Denton, Md.

Farrow-Thompson.—By Eld. W. M. Wine, in the Green Hill church, Green Hill, Md., June 25, 1919, Curtis O. Farrow, of Westover, Md., and Sister June Thompson, of Westover, Md.—R. E. Wine, Woodside, Del.

Huston-Wray.—By the undersigned, at his home, July 2, 1919, Bro. Earl M. Huston and Sister Zeths M. Wray, of Overhrook, Kans.—W. B. Devilbiss, Ottawa, Kans.

Magoffin-Norris.—By the undersigned, June 26, 1919, at the home of the bride's parents, Brother and Sister J. W. Norris, Bro. Louie L. Magoffin, of Twin Falls, Idaho, and Sister Sadie Norris, of Twin Falls, Idaho.—C. Fahrney, Twin Falls, Idaho.

Shaffer-Kauffman.—By the undersigned, at his home, July 6, 1919, Bro. Walter R. Shaffer, of Windber, Pa., and Sister Minnie L. Kauffman, of Hollsopple, Pa.—N. H. Blough, Davidsville, Pa.

FALLEN ASLEEP

"Blessed are the dead which dlo in the Lord"

Baily, David Raymond, born near Savage, Mont., died at the same place, June 23, 1919, aged 1 year, 10 months and 10 days. He is survived by his parents and one sister. Interment in the Savage cemetery.—Eliza A. Ulery, Savage, Mont.

Garringer, Ira, son of David and Barbara Barringer, born in Elkhart County, Ind., died July 6, 1919, aged 49 years and 11 days. He married Ordelia Susan Miller in 1895. To this union were born three children who, with the mother, survive. He has been a member of the Church of the Brethren for twenty years and lived a faithful life. Services in the West Goshen church by Elders Frank Kreider and C. A. Huber.—Myrtle E. Ulrich, Goshen, Ind.

Bowser, Bro. Jos. E., died at the home of his daughter, in Reading,

ry and Business.—R. F. Hiser, E. S. Kale. How Should the Man Regard God's Call to the Ministry?—G. A. Shamberger, Stanley. Is the Trend Toward Worldliness in the Church Due National Inclination and Environment, or to a Lack of Teach- the Ministry?—E. L. Whitler, H. C. Nead. Found Table s the Need of the Church of the Brethren in Ministerial Work? e Calling of Young Men to the Eldership Had a Tendency to the Possibilities of the Office for Giving Sound and Wise lf? The Importance of Adapting Sermons to Young People ildren.

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Wednesday, Aug. 13, 7:45 P. M.

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MINISTERIAL MEETING

Thursday, Aug. 14, 8:30 A. M.

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Sunday-school a Missionary Factor: (a) Relation of the Min- to the Sunday-school.—J. H. Brindle. (b) Relation of the Par- the Sunday-school.—Charles Schwenk. (c) Relation of the Su- ndent to the Sunday-school.—S. C. Godirey. (d) Benefits of unday-school.—Helen Oellig. The Sunday-school Teacher at est.—John E. Rowland, A. S. Baugher.

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FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Pa., of the infirmities of old age, June 21, 1919, aged 86 years, 8 months and 4 days. He was a faithful member of the Church of the Brethren for many years, serving very acceptably as deacon for over forty years. He married Lydia Miller, who died two years ago. To this union were born four sons and four daughters. Two of the sons are ministers and one a deacon in the Church of the Brethren. Services at East Berlin, his former home, by Elders C. L. Baker and W. G. Group. Burial in the Mummert cemetery.—Nellie L. Kreider, East Berlin, Pa.

Dell, Sister Lydia, nee Summers, was born in Ohio, died at her home in Rockford Township, Gage Co., Nebr., June 16, 1919, aged 80 years, 10 months and 12 days. Her husband, Eld. Isaac Dell, died a number of years ago. They helped to build up the South Beatrice church through many years of faithful service. Eight children were born to them—seven of whom survive. Five years Sister Dell was correspondent for the "Gospel Messenger." The funeral was conducted by the pastor and elder. Interment in the South Beatrice cemetery.—Edgar Rothrock, Holmesville, Nebr.

Frank, Sister Martha Ann Elizabeth, nee Currier, born in Rockingham County, Va., died of paralysis, at her home in Donnelsville, Ohio, aged 76 years and 15 days. In 1866 she united with the Church of the Brethren and his ever remained loyal. In 1867 she married John Frank. To this union three sons and one daughter were born. The daughter and two sons survive. They also adopted a little girl four years old and raised her as one of their own. Services at the River Brethren church in Donnelsville by Eld. Cyrus Funderberg, assisted by Eld. I. D. Sandy. Interment in the Donnelsville cemetery. —Elsie Winget, Springfield, Ohio.

Gatos, Samuel S., born in Pennsylvania, died at the home of his daughter, Mrs. Lena Ulery, Glendive, Mont., of paralysis, April 28, 1919, aged 75 years, 11 months and 14 days. His wife preceded him twenty-one years ago. Five children were born to them. He united with the Baptist church a number of years ago. He is survived by one daughter, one son, five grandchildren and two sisters. The remains were taken to his old home in Glens, Kans., where services were held. Interment in the Glena cemetery.—Eliza A. Ulery, Savage, Mont.

Groft, Sister Susanna Butler, wife of Oliver B. Groft, died at her home, in Westminster, Md., of heart trouble, May 23, 1919, aged 69 years, 2 months and 6 days. She was a life-long member of the Church of the Brethren and lived a consistent Christian life. She leaves her husband, three daughters, five grandchildren and one brother. Services at the church by Eld. Edward A. Snader, assisted by Eld. J. Walter Thomas. Interment in Meadow Branch cemetery.—Eugenia Groft Little, Westminster, Md.

Groves, Helen C., daughter of Brother and Sister Vernon Groves, died April 20, 1919, aged 8 years and 1 day. Her death was caused by bronchial pneumonia. Burial in the cemetery near the Brethren church at Osceola, Ind. Services by Bro. H. M. Schwaim and the writer.—Peter Huffman, Elkhart, Ind.

Hostetler, Milton, born at Somerset, Pa., Dec. 23, 1855, died at the Carrington, N. Dak., hospital, July 5, 1919. In 1897 he married Clara Bell Blough, who survives with two sons, one daughter, three sisters and one brother. Services at the Carrington church by the writer.— Alfred Keeps, Barlow, N. Dak.

Inhody, David L., born in Elkhart County, Ind., died June 24, 1919, aged 69 years, 10 months and 9 days. Bro. Inbody married Mary Kile in 1879. To this union were born three children, who, with his wife, survive. Services in West Goshen church by Elders C. A. Huber and L. P. Kurtz.—Myrtle E. Ulrich, Goshen, Ind.

Kraft, Mrs. Leah, died at her home, near Dillsburg, Pa., of paralysis, July 9, 1919, aged 53 years, 7 months and 6 days. She is survived by her husband, three children, one brother and two sisters. She was a daughter of the late Eld. Peter Myers. Her body was brought to the Mummert church. Services by Rev. Eveler, of the Lutheran church, and Eld. C. L. Baker. Burial in the adjoining cemetery.— Nellie L. Kreider, East Berlin, Pa.

Lear, Sister Margie, wife of Bro. Edgar Lear, died at the home of her parents, Brother and Sister John Kime, in New Chester, Pa., of tuberculosis, July 6, 1919, aged 24 years, 6 months and 9 days. She lived a beautiful Christian life. Services in the East Berlin house by Eld. C. L. Baker, assisted by Bro. H. Little. Burial in the Mummert cemetery.—Nellie L. Kreider, East Berlin, Pa.

Price, Rebecca, nee Long, born near Hagerstown, Md., died at her home in Reedley, Calif., June 26, 1919, aged 86 years, 5 months and 10 days. She married Wm. S. Price in 1858. Three children were born to them. Services at the Church of the Brethren by Bro. J. J. Brower. —Mabel Armantrout, Reedley, Calif.

Reinhold, Sister——, wife of Samuel Reinhold, died June 21, '19, in the bounds of the West Greentree congregation, Pa., after a failure, aged 61 years, 9 months and 21 days. She is survived by her husband and one son. She united with the church when very young and lived a consistent Christian life. Services at the home and at the Greentree church by Bro. Amos Hottenstein and the home ministers. Interment in the adjoining cemetery.—S. R. McDannel, Elizabethtown, Pa.

Saylor, Nellie, daughter of Brother and Sister Newton Saylor, died July 4, 1919, aged 6 years, 11 months and 9 days. Services in the home by Bro. T. R. Coffman.—Mrs. D. J. Fike, Meyersdale, Pa.

Scott, Mary Elizabeth, nee Plowman, born in Hanover, Pa., died at her home near Sheridan, Mo., June 28, 1919, aged 62 years, 2 months and 20 days. She married Wm. Walter Scott in 1875. To this union were born eleven children all living except two. She also leaves her husband, nineteen grandchildren, two brothers and one sister. She united with the Brethren church when a young girl and has been a faithful Christian since. Services from the Isadora church by the writer, assisted by Rev. Challie E. Graham. Burial in the Isadora cemetery.—Blair Hoover, Plattsburg, Mo.

Shaffer, Bro. Levi, born in Bedford County, Pa., died at his home in Hudson, Iowa, July 1, 1919, aged 85 years, 3 months and 15 days. Bro. Shaffer came to Iowa in 1856 and settled on a farm in Black Hawk County, where he resided for a number of years, later going west to Kansas and then to Beatrice, Nebr., where he lived some years. He was married at Johnstown, Pa., to Jane Carroll, who preceded him twenty years ago. Later he was married to Julia McBain, of Hudson, Iowa, who, with eight children, survives. Bro. Shaffer was a minister in the Church of the Brethren for nearly fifty years. His life was a constant blessing and benediction to all who came under its influence. Funeral services at the United Brethren church in Hudson, Iowa. Burial at Beatrice, Nebr.—A. P. Blough, Waterloo, Iowa.

Shepherd, Rebekah Jane, born in Jefferson County, Ohio, Oct. 23, 1838, died in Richland County, Wis., July 2, 1919, of paralysis. She married John Shepherd in 1863. To this union were born eight sons and one daughter. Three of the sons preceded her. She was a member of the Brethren church for about forty years. Services by the writer.—G. L. Fruit, Viola, Wis.

Tuttle, Anna M., nee Hane, born in Defiance County, Ohio, died at her home in the same place, June 9, 1919, aged 46 years, 6 months and 5 days. She married Clarence Philemon Tuttle in 1891. To this union were born four sons and one daughter. She leaves two sons, one daughter, her father, five sisters and three brothers. She was a

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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D. L. MILLER, Editor
L. A. PLATE, Assistant Editor
EDWARD FRANTZ, Office Editor

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Notes From Our Correspondents

(Continued from Page 477)

Convention, gave excellent reports of the meeting. On the evening of July 13 we reorganized our Christian Workers' Society, choosing Bro. Elmer Bechtel as president.—Zora Montgomery, Fredericktown, Ohio, July 16.

OKLAHOMA

Washita church met in council July 13. Final preparations were made for the District Meeting, to be held at our church the last of August. Delegates elected were: Brethren Bruce Tharrington and J. W. Battey from the church; for the Sunday-school, Sister Mabel Yoder and Bro. Gilbert Brubaker; Christian Workers, Sister Pearl Wilfong and Bro. Luther Hiatt. Bro. Wagoner, from Enid, will hold our series of meetings, beginning August 3.—Rae Boyd Brubaker, Cordell, Okla., July 14.

OREGON

Williams church met in council June 22, with Eld. Lininger presiding. Brother and Sister J. Kristlieb, of Grants Pass, Oregon, handed in their letters. It was decided to hold our love feast Oct. 11.—Nellie Moomaw, Williams, Oregon, July 13.

PENNSYLVANIA

Bear Run Mission.—Our meetings commenced June 24, with Eld. Irwin R. Fletcher, of Connellsville, Pa., in charge. He preached nine interesting sermons and made several visits. Three decided to unite with the church. The meetings were well attended.—A. S. Friend, Mill Run, Pa., July 10.

Falling Spring.—Bro. Ezra Flory, of Bethany Bible School, who is spending a few months in this congregation, began a series of meetings at the Browns Mill church June 15, but owing to the busy time of the year the meetings were not so well attended and it was thought best to close. There were no conversions, but we feel that much good was done. Services are to reopen next Saturday evening for one week, after which Bro. Flory will hold a meeting at Shady Grove. At the present time Bro. Flory has been giving lessons on child life, on Saturday and Sunday evenings alternately, at Browns Mill and Shady Grove, which are very instructive and much appreciated. June 29 the Shady Grove Sunday-school held Children's Day exercises, which were well attended and much enjoyed.—We gave nearly $60 to Armenian-Syrian Relief Work and our Annual Meeting offering was $237, of which $10 was given by the Shady Grove Sunday-school and $5 by the Sisters' Aid Society. We expect Bro. Geo. Griffith, of Meyersdale, Pa., who is visiting the different congregations in the interest of the "Forward Movement" of missions, to be with us at the Shady Grove church on the evening of July 16.—H. N. M. Gearhart, Shady Grove, Pa., July 13.

Greenville.—June 29 the writer commenced a series of meetings at the Hochstetler church, continuing for one week, with increasing interest. Eleven were baptized.—Robert T. Hull, Somerset, Pa., July 15.

Hanover church met in council July 2, with Eld. Daniel Bowser presiding. Four letters were granted and two received. The church decided to have the first Sunday in May and the third Sunday in October as permanent dates for our love feast. We decided to procure an evangelist for 1920. Bro. Jacob E. Myers was reelected president of the Christian Workers' Society. We appointed a committee to devise a plan for the establishment of a library in the church. Bro. Noah Sell, of Blackrock, preached an instructive sermon for us June 15. Brethren Albert and Archie Hollinger, of Gettysburg, were with us June 22. The former preached an inspiring sermon in the morning.—Mary A. Shindler, Hanover, Pa., July 14.

Harrisburg.—Our Children's Day exercises, rendered June 29, were very good. The Men's Chorus from York, Pa., twenty in number, was much appreciated. The talk by Bro. Elmer Leas was also helpful and inspiring. An offering of $40.82 was lifted, $10.60 of which was given toward purchasing twenty Bibles for the Dauphin County prison. The quota is 200 and a number of churches are helping to provide them. The total amount given to the Armenian-Syrian Relief was $277.46. The Sunday-school has given $50 toward this fund. The Annual Meeting offering amounted to $267.13. The Sewing Circle has given $25 toward this offering for the cause of helping to support a missionary. Three letters of membership were granted recently. Our prayer meetings are well attended.—Sallie E. Schaffner, Harrisburg, Pa., July 10.

Indian Creek (County Line House).—At our recent council Eld. Irvin Fletcher, of Connellsville, began a few weeks' series of meetings will begin August 30, conducted by our pastor, Bro. B. B. Ludwick. Our love feast will be held August 16, beginning at 6 P. M. The preparatory service will be held on the morning at 10:30. Bro. Ludwick will leave here shortly afterward and we will be without a pastor.—J. L. Bowman, Stahlstown, Pa., July 12.

Locust Grove church held her love feast June 29, with Brethren C. W. Harshberger and D. C. Steyer officiating. The attendance and interest were good, with about eighty communing. Previous to the feast we had a two weeks' series of meetings, conducted by Brethren C. W. Harshberger, L. B. Harshberger, M. C. Horst, P. C. Strayer, S. W. Pearce, C. C. Solenberger, D. F. Rowser and L. G. Shaffer. Interesting and inspiring sermons were preached each evening. Four were received into the church by baptism and one reclaimed.—Elizabeth Bibblett, Johnstown, Pa., July 11.

Martinsburg.—Bro. A. J. Beeghly, of Friedens, Pa., began a series of meetings in the Cross Roads house, Clover Creek congregation, June 7 and continued until June 21. The meetings were well attended and the interest increased as the meetings progressed. Fifteen were received by baptism, three reclaimed and one awaits baptism.—J. H. Crofford, Martinsburg, Pa., July 13.

Middle Creek—July 13, at Moores church, three were added to our number by baptism. These girls made application for membership without any solicitation on our part.—Robert T. Hull, Somerset, Pa., July 15.

Montgomery church began a series of meetings June 14, with Bro. Edgar Diehm, of Royersford, Pa., evangelist. These meetings continued until June 29, when we enjoyed a spiritual love feast, with about 120 communing. Bro. Brice Sell, of Blair County, Pa., officiated. Other visiting ministers were brethren W. M. Myers, D. R. Berkey and E. E. Holsopple. Four were baptized at the close of the meetings and two the following Sunday. We met in council July 2, with Eld. Oran Fyock presiding. We decided to hold a series again in June, 1920; also a Harvest Meeting some time during the coming month of August—the exact date not being set.—Mrs. Bert Fyock, Rochester Mills, Pa., July 10.

Philadelphia (First Church).—July 1 Brethren C. C. Ellis and Stover Kulp began their pastoral work with us. Sunday morning, July 6, Bro. Kulp preached on the subject, "Christ's Appeal to You." In the evening Bro. Ellis preached from the text, "For I determine not to know anything among you save Jesus Christ and him crucified." Bro. Ellis also taught the Sunday-school lesson to the whole school. June 28 our Sunday-school held an outing at Hunting Park. Sunday evening, July 6, Bro. J. W. Cline and family, from Los Angeles, who are touring the East, made a very pleasant visit. Bro. Cline worked with us about twenty years ago and we were glad to have him with us again.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., July 14.

Rockton.—Delegates for District Sunday-school Convention were elected as follows: Friendship Bible Class, Ralph Smith and Robert Rowland; Main School, Wm. Smith and D. M. Hollopeter. Our local Sunday-school Convention will be held at the Greenville house on Thursday, July 31. Field worker, Foster B. Statler, will meet with us July 30 at Bethel; July 30 at Rockton; July 31 at Greenville house. Come and enjoy this worker's visit among us. We decided at our last council to hold an election for three deacons at the time of the next council, Sept. 6, at 1 o'clock at the Rockton house.—J. F. Hollopeter, Rockton, Pa., July 12.

Shade Creek.—July 4 we held our quarterly Sunday-school Convention at the Ridge house. The attendance was good and an interesting program was enjoyed by all. Our District Secretary, Bro. Foster Statler, gave us several helpful addresses. Bro. H. S. Replogle was also one of the speakers. Sister Kathryn Miller is conducting singing classes at our three churches. We feel the need of better music in our worship and hope that her work among us will be the means of arousing interest and helping the cause. We expect to begin our series of meetings at the Ridge house Sept. 14, with Bro. H. S. Replogle in charge. The church is planning for a Bible Institute at the Berlin house during Thanksgiving week. Eleven passed the Mission Study examination recently and several others will take it later on.—Mrs. J. L. Weaver, Windber, Pa., July 10.

TEXAS

Manvel church met in connell June 27. Our delegates to District Meeting are Brethren Samuel Badger and J. G. Raleigh, with Bro. C. C. Bowman and the writer, alternates. One of our ministers, Bro. J. D. Clear, and family, have moved to Los Angeles, Calif.—Ethel O. Peters, Manvel, Texas, July 15.

VIRGINIA

Notice.—The District Meeting of the First District of Virginia will be held in the Selma church July 30 to August 1. All coming by rail will be met at Clifton Forge, Va., C. & O. R. R. Those coming by rail will be met if the undersigned is notified of the day and time.—J. H. Wimmer, Selma, Va., July 14.

Peters Creek.—We have just closed a very interesting and instructive series of meetings at the Oak Grove house. Bro. C. D. Hylton, of Troutville, Va., began June 22 and preached seventeen sermons. Twenty-five stood for Christ, twenty-one of whom were baptized.—Each member was present and many from adjoining congregations. We went to a grove near our minister's home for our Fourth of July outing. A program of music and recitations was rendered by the children. There were 175 present, besides twenty-six colored children from an orphanage near by, who were invited for the afternoon. A collection for the orphans was taken.—Ressie M. Garber, Staunton, Va., July 12.

Troutville church met in council at the Trinity house July 12, with Eld. C. D. Hylton presiding. One letter was received. Eld. C. D. Hylton and Brethren G. B. Kinzie and W. G. Spigle were elected delegates to District Meeting. Our Harvest Meeting will be held July 20 at Troutville. An offering will be lifted for District mission work.—Frankie Showalter, Troutville, Va., July 14.

WASHINGTON

Seattle church met in council June 30, with Bro. Hiner presiding. Bro. Hiner was reelected elder for the next six months. Two delegates were elected for District Meeting—Brethren Maust and E. J. Cline. We are still without a regular pastor, but hope that the right man will soon be found.—Cora Weimer, Seattle, Wash., July 9.

WEST VIRGINIA

Harman.—We wish to correct an error made by us through a misunderstanding. Our series of meetings will begin Sept. 6 instead of 13, and our love feast will be Sept. 20 instead of 27.—Nettie Harman, Harman, W. Va., July 7.

Pleasant Valley.—A very enthusiastic Bible Institute was held June 7-15 by Bro. Obed Hamstead and daughter, Mary, of Oakland, Md., and Bro. J. B. Shaffer, of Barbour County, W. Va. Sister Hamstead conducted a song service each evening. A very interesting program was rendered each night. A large crowd was present each day, and all enjoyed themselves. The brethren delivered splendid sermons each evening. Two accepted Christ and one was added to the church.—Mary Bonnie Auburn, W. Va., July 14.

Tear Brother Jonas Flory, of Eglon, W. Va., came to our church June 14 and began a series of meetings which lasted until June 29, preaching, in all, fifteen sermons. There were no additions to the church, but these sermons were a spiritual uplift to the church. On Saturday evening, June 28, our communion services were held. On the following Sunday morning Bro. Fike preached an excellent sermon, followed by an installation service. Our Sunday-school is increasing nicely, with Bro. E. D. Combs as superintendent. —Mabel Wolford, Augusta, W. Va., July 14.

Union Chapel congregation met in council June 28, with Bro. W. R. Murphy, of Moatsville, W. Va., as moderator. Four ministers were elected: Brethren Jesse Shahan, Earl Fike, Ira F. Poling and the writer; also four deacons: Brethren Walt Nestor, S. Poling, Reed Nestor and Francis Poling. With their wives they were installed into their respective offices. Five were baptized and received into the church previous to the council meeting. Brethren G. E. Shahan and Noah Fike were elected delegates to District Meeting, with Brethren Jas. Shahan and Ira F. Poling, alternates. Our church is increasing in membership and much interest has been manifested in church and Sunday-school work within the last few months.—Nelson A. Williams, St. George, W. Va., July 10.

ANNOUNCEMENTS

DISTRICT MEETINGS

July 30-August 1, First District of Virginia, Selma church.

August 5-7, District of Washington, at Olympia.

August 18-21, District of Oregon, at Portland.

August 21, District of N. and S. Carolina, Ga. and Fla., Brummett Creek church, Mitchell Co., N. C.

August 28, District of Southern Indiana, at Rossville church.

August 29, 30, District of Western Maryland, Oakland, at Pine Grove church.

August 30-Sept. 1, District of N. Ill. and Wisconsin, Camp Grounds, Lena, Ill.

Oct. 7-9, District of Northern Iowa, Minnesota and S. Dak., at Lewiston, Minn.

LOVE FEASTS

Indiana

August 24, Ladoga.

August 30, New Salem.

Iowa

August 29, Libertyville.

Missouri

August 23, 7 pm, Prairie View.

North Dakota

July 26, 7 pm, Kenmare.

July 26, Golden Willow.

Ohio

August 2, 6 pm, Sugar Creek, Bunker Hill house.

Pennsylvania

August 16, Indian Creek, County Line house.

Virginia

August 23, Lebanon.

West Virginia

August 23, Bean Settlement.

August 30, Maple Spring.

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Pin Money in Pickles.
Farm Bookkeeping.
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Robert Ives

THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

Vol. 68 Elgin, Ill., August 2, 1919

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...EDITORIAL...

Things Which Everybody "Accepts"

WHY should we spend so much time preaching and writing about faith and love and spiritual life—things which everybody accepts? Should we not rather give our chief attention to matters in controversy? This is the substance of a brother's inquiry.

Things which everybody "accepts"? There's the hidden mischief, exactly. It is because everybody theoretically accepts these great fundamentals without realizing what they involve. It is because "the greatest of these is love." It is because "faith working through love" is what avails in Christ Jesus. It is because Jesus "came that they may have life" and we do not know what life means. These are the big things of the Gospel, these are the heart of the Gospel message, these are what the New Testament itself deals with so largely, and yet we have hardly begun to understand them.

It is because direct argument about the "controverted points" can not amount to very much until we know the New Testament meaning of such things as faith, love and life. This is why, while we continue to give some attention to the other matters, the emphasis must be kept so strongly on these fundamental things.

Putting On Christ in Baptism

"For as many of you as were baptized into Christ did put on Christ."

THAT is certainly reassuring, provided you were really baptized into Christ, and provided also you have not put Christ off since you were baptized. But why do you think you were baptized into Christ?

Is it because the words were repeated over you? That ought to have helped much. The solemn formula with your own solemn confession and pledge and the solemnity of the sacred rite itself—all this, open and before the world, was a powerful challenge to sincerity and faith. In that fact lay the value of your baptism. For the final test of its validity, its power to help you

Vacation Bible Schools a

Do you know what a Vacation Bible School is? Never heard of it? Well, in the first place it's an actually existing fact right now down in the good old State of Virginia. In the second place, it is one of the newest of a number of new signs that the Church of the Brethren is about to enter upon a new era of usefulness in the extension of the Kingdom.

It may seem a little strange to some readers that this new thing should have happened in Virginia rather than in Kansas or California, but the West must not think it has a monopoly of new ideas. The conservative East can start something too sometimes.

You may remember that one of the good things the late Conference did was the authorizing of the General Sunday School Board to organize its field for more effective work by grouping the State Districts into larger Divisions. One of the Board's ideas, in making this recommendation, was that these Divisions would then be large enough to justify it in employing for each one, so far as possible, a Director of Religious Education to coöperate with the District Secretaries and inspire the workers everywhere with a wider vision of the possibilities before them.

This action is of great significance. It looks ahead. Taken in connection with the Vacation Bible School movement, it shows that our Sunday School Board is thinking of its field in larger terms than we have been associating with the conventional Sunday-school idea. It is talking more and more about religious education and that is too big a subject to be kept within the Sunday-school. You see there are not enough Sundays in a year to do all the religious educating that is needed. So the Sunday-school is spilling over into the week-days.

Bro. Minor C. Miller, of the Second District of Virginia, is the Board's Director of Religious Education for one of these newly-formed Divisions. He has been telling his people about the Vacation Bible School and with such success that several churches decided to try it out. That is how they are spending some of these nice warm days. Perhaps you are wondering what kind of talk Bro. Miller put up to those Virginia folks, that he got them so stirred up. Just to satisfy your curiosity we are going to let him talk some of it to you:

"The Vacation Bible School is not a new movement. Several different types of Vacation Bible Schools have been conducted in different parts of the country for the past twenty years. Most of these schools have been held in cities, but during the last several years a number of schools have been held in rural churches all over the country. While this is true, in the Church of the Brethren the Vacation Bible School is a new thing.

"We have had special Bible Institutes and lectures in many of our churches, but these schools have been for adults, and were not planned or conducted as real schools of religion where the Bible could be taught systematically to all grades of children. While it is true we have never conducted this type of schools, our church has always stood for thorough Bible knowledge. It may be that we have not provided the means of giving this thorough Bible knowledge as we should have done. In fact, we have done very little in an organized way to teach our children the things for which our church has stood.

"No one feels that the present amount of Bible instruction given in the Sunday-school is adequate to the

A. The best Sunday-schools do not give more than about twenty-six hours of class room instruction in one year.

Q. How much class room instruction will be given in the two weeks' term of the Vacation Bible School?

A. Each pupil will receive about thirty hours of class room instruction in the two weeks.

Q. Will this school be of any special advantage to the Sunday-school?

A. Yes. Its high school department supplies a splendid course of teacher training, and the whole school furnishes a fine example of graded religious instruction.

Well, it looks like the Vacation Bible School is a real school, doesn't it? It is, differing from the usual day school only "in the subjects taught." Does it strike you as a good thing? In our opinion it is a good thing far beyond its possibilities in immediate results. Lasting only two weeks, these possibilities are very modest indeed, but enough, perhaps, to serve as a valuable experiment. But our present interest in it is due to its symbolic, quite as much as to its intrinsic, value.

It is a mark of the new spirit which is taking hold of the church—the new interest in constructive things. It shows we are getting ready to attack our problems at the right end. We are getting the measure of our task. We see what our real work is and are making up our minds to go after it in earnest.

We are entering a great age of reconstruction in world history—the greatest ever known. What a privilege it is to be alive and have a part, however humble, in these epoch-marking undertakings! These are the days that coming generations will look back to with wonder, trying to picture how wonderful it must have been to live in such days! And here *we are*, right in the midst of them and do not know it! God grant us the vision, faith and courage to do a man's part in them!

CONTRIBUTORS' FORUM

A Call to Pray

I cannot tell why there should come to me
A thought of some one miles and years away,
In swift insistence on the memory,
Unless there be a need that I should pray.

Old friends are far away; we seldom meet
To talk of Jesus or changes day by day,
Of pain, pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spend thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read his signal as a call to pray.

Perhaps just then my friend has fiercer fight,
A more appalling weakness or decay
Of courage, darkness, some lost sense of right
And so in case you need my prayer, I pray.

Dear, do the same for me: If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be sure I need it, therefore pray.

The Delegate Body of 1919

BY J. H. MOORE

We have been studying the tabulated report of the delegates, chosen to represent the churches at the Winona Conference. In the number of delegates, the Conference exceeds any Annual Meeting ever held in the Brotherhood, and yet probably not more than half of the churches were represented.

We notice that of the 580 delegates more than two-thirds of them came from four States, viz., Pennsylvania, Virginia, Ohio and Indiana. With the members of the Standing Committee from these States voting with them, the delegates from the four States could have decided every question before the Conference. If our people were as selfishly disposed as are the political parties of the land, how easy it would be for a few States to ignore the wishes of all the rest of the Brotherhood!

We further notice that more than two-thirds of the delegates were elders, and that these, along with the elders composing the Standing Committee, could easily have dominated the Conference from start to finish. They had it in their power to apply the devices of priestcraft to every paper or question sent to the meeting. Now and then one, who does not know what he is talking about, accuses the elders of directing the entire policy of the church. They are charged with voting together and deciding matters according to their own notions. Here was a case in which they could have done this very thing, and yet refused to do it, showing that they have no disposition whatever to abuse their power.

Those who will give a little thought to the subject, as we are considering it, can understand what an easy matter it would be to make an episcopal gathering of our delegated body, that is, a body with the ruling power invested in bishops. Such a condition could be brought about almost unconsciously, and needs only a few conniving heads to create a very unpleasant condition.

The eldership representation has gradually grown into its present condition since 1897, at which time out of the 239 delegates present only 93 were elders, while 122 were ministers not ordained. The next year there were 136 elders and since then, with now and then an exception, the number has been moving up, and it remains to be seen whether this increase in the eldership representation is to continue.

While this might be so construed as to point to the time when the elders will decide all matters at our General Conference, still we are so thoroughly democratic in our method of church government that such an unfortunate condition is not likely to overtake our people. It has long been our policy for all of us to work together for the good of each, and in the rank and file of the Brotherhood there is no disposition whatever to turn Conference authority over to a class delegation. To do so would mean not only episcopacy, but priesthood and autocracy in the end.

For our Conferences there is no safer and wiser policy than a mixed delegation, composed of elders, ministers not ordained, deacons, laity—brethren and sisters. The Winona Lake Conference was short on the laity delegation, unless we count the 69 sisters in with the nine from the laity, making 79. While there is no way of providing for a nice balancing for the delegation, still we can and should encourage the sending of more deacons and laity. If we mean to get the laity more thoroughly interested in every department of our church work, we must see to it that this part of the membership has a stronger representation in our Conference deliberations.

Sebring, Fla.

Money, Missionaries and Pastors

BY FRANK N. SARGENT

At the present time, when people in every line of activity are endeavoring to obtain a maximum amount of efficiency, in order to realize greater results, it seems opportune to ask: "What more can we, as a people, do than we are doing?"

Recently I asked a number of people *who think*, "What is the greatest need in the church?" In reply I received nearly as many different answers as I had asked questions. Some suggested consecration, others teaching, and still others vision. These are, without question, of great importance, but they are quite general in their application.

Some think that this is a time when only big things are to be done. The temptation is, to effect an organization with the special aim of raising money on the mob psychology plan, with expert business men as organizers.

No sane person questions the need of doing big things, and that there is also need of better organization, with Christian business men to help, but any organization for the advancement of the Kingdom that does not include the oil of the Holy Spirit, for running its machinery, will soon burn out, and will have proved a hindrance rather than a help to the cause.

Money is needed for mission work at home and on the foreign field. Suffering humanity is pulling at our purse-strings as never before. Our educational institutions stand greatly in need of better equipment. What a pity that for the lack of the needed funds these important activities must suffer!

Ten years ago the Christian churches were on their knees, praying for the hearts of the heathen to be opened, and God has marvelously answered those prayers, for there never was a time when greater opportunities were presented to reap a large harvest of souls on the mission field than now. Think of the millions we might be able to reach, in a few years, if we only had the missionaries.

The great question before the church is: "How can we meet this need and obtain the means and workers, and, at the same time, make the church stronger for doing it?"

Much can be accomplished by missionary secretaries traveling among the churches, and by inspiration that is given in our schools, as well as at District and Annual Meetings, but the real problem must be solved through the local church.

When we consider the needs of the local church, we are compelled to admit that the paramount issue is the home life of its constituency, for no society can possibly rise above the level of its home life.

The pastor is the greatest factor through which we will be able to reach the home and make it what it should be. Christianity in the majority of our homes is far from ideal. I have been in nearly a thousand homes during the last two years and I find few of them that have family worship, and a still smaller number who take time to teach their children the Bible in the home.

The *parents* are first of all responsible for the large leakage of the young people from our church, but the pastor is the greatest factor through which we can reach the parents.

The pastoral problem is the greatest issue before our people at the present time, for when we solve it we have answered the call for money and missionaries, as well as all other needs.

When we consider the work of our foreign missionaries, with all the hardships and almost insurmountable obstacles to overcome, we say that the task calls for our best talent. And it does, but it also calls for men of equal if not greater strength of character and singleness of purpose to succeed in pastoral work in the home field.

When a foreign missionary leaves his homeland and goes to his chosen field of labor, he is, in a large measure, separated from many of the temptations that the pastor is compelled to face.

It is also true that the worker on the mission field has some temptations that the home man does not have.

I am convinced that the large measure of success, obtained by our foreign workers, is not due to their superiority, but rather to the concentration of their efforts on the one purpose, this being possible largely because of the absence of other interests.

Why should we not enjoy the same degree of success in the pastoral work of the home church as is experienced by the missionary?

It is possible, but the fact that we do not, leads me to believe that it is more difficult to hold strictly to the one purpose in the home environment than on the foreign field.

My experience, visiting among the churches, convinces me that it takes a big man to be satisfied with a support, and not to be drawn into the whirlpool of commercialism. I might mention a number of strong men who have given up entirely, or in part, the pastoral work, and are giving their time to making money.

I recently visited such a pastor, and while we were feeding the swine, I noticed a look of concern on his face as he remarked that one of his fine hogs was missing, and he started to search for it. I asked him what he would do if, on Sunday morning, when he arrived at church, he would discover that one of his flock was missing. He saw the point and admitted that they should be worth as much as the hogs.

Divided interest is not the only obstacle that interferes with the pastor's success. Many would-be pastors are unable to do personal work, "hence they are trying to get by with simply doing the preaching" and the church is the loser.

What should we expect of a pastor? A pastor who takes a charge and is satisfied with simply an increased attendance and offering, and a few converts during the

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The *parents* are first of all responsible for the large kkage of the young people from our church, but the stor is the greatest factor through which we can ach the parents.

The pastoral problem is the greatest issue before r people at the present time, for when we solve it we ve answered the call for money and missionaries, as ell as all other needs.

When we consider the work of our foreign mission- ies, with all the hardships and almost insurmountable stacles to overcome, we say that the task calls for r best talent. And it does, but it also calls for men equal if not greater strength of character and ngleness of purpose to succeed in pastoral work in the me field:

When a foreign missionary leaves his homeland and es to his chosen field of labor, he is, in a large meas- e, separated from many of the temptations that the stor is compelled to face.

It is also true that the worker on the mission field s some temptations that the home man does not have.

I am convinced that the large measure of success, tained by our foreign workers, is not due to their periority, but rather to the concentration of their forts on the one purpose, this being possible largely cause of the absence of other interests.

Why should we not enjoy the same degree of suc- ss in the pastoral work of the home church as is perienced by the missionary?

It is possible, but the fact that we do not, leads me believe that it is more difficult to hold strictly to the ne purpose in the home environment than on the for- gn field.

My experience, visiting among the churches, con- inces me that it takes a big man to be satisfied with support, and not to be drawn into the whirlpool of ommercialism. I might mention a number of strong en who have given up entirely, or in part, the pastoral ork, and are giving their time to making money.

I recently visited such a pastor, and while we were eeding the swine, I noticed a look of concern on his ace as he remarked that one of his fine hogs was issing, and he started to search for it. I asked him hat he would do if, on Sunday morning, when he rrived at church, he would discover that one of his lock was missing. He saw the point and admitted that hey should be worth as much as the hogs.

yearly revival, without getting into the homes to do personal work and to teach his people outside of the pulpit, is not a success in any large degree. When I speak of the pastor giving his time to the Lord's work in this way, it is understood that the church is to give him a full support.

While a pastor is supposed to be a leader and organizer, he is also to be a servant of the church, and is expected to give his entire time to the thought of making the church all that it should be. He should not make himself objectionable by making his calls in the homes too frequently, but he should be thoroughly acquainted with the home life of his parish. Otherwise he can not give them the spiritual food they need for proper growth. What would we think of a doctor that would prescribe for a patient without diagnosing the case?

The pastor has an opportunity which is second to none to help our young people. If he is on proper terms with them, they will come to him with their problems and will appreciate very much his coöperation in helping them to decide what their life-work shall be.

Can you measure the meaning to the majority of our churches, if a consecrated pastor, with his devoted companion, were to get into the homes of the membership and by personal work raise the standard of the home to where there would be a family altar in every home, and every one giving on a systematic basis?

There would be ample means to go ahead with the Forward Movement. There would be no lack of young people to prepare for the ministry, mission field, and other lines of Christian effort.

Funds would be forthcoming to support our educational institutions and other missionary activities.

With this plan working, we would be cultivating the plant (the church) that produces the fruit for service, instead of plucking the fruit before it is ripe for service. With the proper cultivation the plant will supply all our needs.

What I have said, should not discourage weak churches that are not able to reach this ideal at present. I have endeavored to show that we need money and missionaries, but that our greatest need is consecrated, efficient pastors.

Chicago, Ill.

The Southern Mountaineers

BY O. F. HELM

Number One

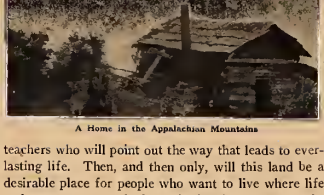
ONE of the most interesting parts of the United States is the Southern Appalachian Mountain region. The entire southern mountain country, together with the hill country immediately adjoining it, is twice as large as all New England. It is larger than England, Wales and Scotland together. It is about 600 miles long and averages 200 miles in breadth. Its population is about four and a quarter millions. It embraces an area of 101,880 square miles. Those portions of the Appalachian system which lie in the Northern States are less isolated and have partaken more of the life about them; but from Southern Virginia to Georgia and Alabama the broad extent of mountain and plateau has kept the mountaineer separate from the outside world until he has become a distinct type of American.

This section is rich in natural resources. It has vast deposits of iron ore and coal. The climate is genial and the soil well adapted to a large variety of fruits and field crops.

The people of this section are almost wholly the descendants of the English, Scotch, Scotch-Irish and French Huguenots, who settled in America before the Revolutionary War. They are a hearty, courageous, self-reliant people. Their manner of living is largely the result of the hardships imposed on them by their of their own—a world dominated largely by ignorance, vice and crime.

This section has large forests of hardwood and pine, excellent water power, rich mines of zinc and copper, large quarries of marble, granite and other building stones, clay material for concrete, and other raw materials for the most important and valuable standard manufactured products. In nearly all this section the doors to these rich treasures have never been opened, and therefore these great stores of wealth are of no benefit to the mountaineer. I firmly believe that some day this will be one of the wealthiest and most prosperous sections of the United States and that these people will become a part of the great world about them.

But when will that time be? That time will come only after years of faithful and earnest work by Christian teachers—teachers and ministers who, by their earnest, consecrated lives, will make them intelligent about the life they live, the nobility of labor, their duty toward their fellow-man and above all,



A Home in the Appalachian Mountains

teachers who will point out the way that leads to everlasting life. Then, and then only, will this land be a desirable place for people who want to live where life and property are safe from the hands of angry mobs and where feuds no longer exist. It is true that the feud was transported from Scotland with the first settlers, and it is a form of punishment or vengeance naturally brought about by the conditions of mountain isolation.

As is well known the first settlers who filled the mountains were Protestant in religion. The mountaineer holds in perfect abhorrence the very name Catholic. As far as I am able to learn, it is an inheritance from their popery-hating fathers. English Dissenters and Scotch Presbyterians, who had fought papacy along with tyranny in the old country, first settled in the southern mountains. The religious movement of the early nineteenth century left the mountain church Baptist and Methodist—more largely Baptist.

Since the Civil War, however, these two denominations have been able to reach but a small portion of the mountaineers and only recently have they taken up the work to any extent. As the first settlers in the mountains were largely Presbyterians, I had often wondered why the church of the greatest numbers and influence is Baptist and not Presbyterian. I have learned, however, that it is because the Presbyterians demanded an educated ministry. This being true, it could not supply ministers enough to reach the rapidly-growing and scattered population. Thus the mountaineers were left largely without the help of ministers and teachers and too frequently large communities lapsed into irreligion and ignorance. Those who could read often lacked books for their children, who grew up with no learning but that of the woods and fields. As a result of this, these rough mountaineers grew impatient with the formal and polished Presbyterian service, and Presbyterianism then tended either to become modified in form or to be driven from the field by the simpler Baptist form of worship. Not infrequently parents, for lack of opportunity, or stress of living conditions, leave their children wholly illiterate. Many of these children, if given an opportunity, would make useful men and women.

Edison, Ga.

terion to judge his fitness, his activity, his character, his interest in the business of the church and his judgment in all the affairs of life, and although none of these things are open to the Credential Committee, yet the committee makes the final decision as to his fitness to act as a delegate. Are his clothes right? If so he passes. Is it sufficient evidence that he is fit to represent if his clothes are of the right pattern? Or, contrariwise, if the pattern is wrong, are all the other qualifications of the man, as his home church knows him, to go for naught? Of course he may, under some Committees, represent if he makes certain promises. These things may mean much or little in his home church, but he must promise if he is to "get through." It would be interesting to have the experiences of a conscientious committeeman on this point.

The Right of the Church to Select Her Delegates

Many churches in our Brotherhood today do not have the privilege of really selecting their own delegates to District or Annual Conferences. This is a startling statement and will be challenged by some as lacking in fact. That they hold an election, is true, but it is almost always formal. It is a foregone conclusion that the election of delegates must lie between a very small number of the church membership because there are only a few who can "qualify" before the Credential Committee. By long experience the churches have learned that they dare not send their most active members if they want to have them "accepted" as delegates. It is by no means enough if they have been duly elected and sent by their church and properly certified. That will not insure their permission to represent. They must meet "specifications" that have little relation to the home congregation, under which specifications the Credential Committee acts.

Some of our brethren have been wondering why there has been, in past years, such an apparent and growing indifference to the rulings of our delegate bodies. The reason is not difficult to find. These bodies are no longer representative of the churches sending them, but of Credential Committee rules that did not originate in the church that seeks representation at all. The rules under which these Committees act were not made by representative bodies, but by groups selected under the same restrictions that they in turn impose.

Any reasoning that will come to the conclusion that our church today has democratic or representative government is clearly at fault. It belongs to the type which hereafter will pass under the classification as "The German Mind."

There is a way to remedy this gross defect. That is to make our representation truly representative. Any church, that deserves to be recognized as a church, should be trusted to choose the BEST men or women she may have, as representatives. When they are thus selected and sent, then let the Credential Committees examine their credentials and on the correctness of these credentials seat them in the Conference. This will give us a truly representative body, and their rulings will be respected by those who have vested them with authority. Let us move forward in this vital matter!

New Windsor, Md.

The Gospel Law of Faith Imperative

BY CHAS. M. YEAROUT

Part Three

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2: 3). "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isa. 42: 4).

THE Gospel—glad tidings, or good news—is no less the law of God than were the five books of Moses. It is God's magnified, perfected law of salvation. It is made up of doctrines, precepts, counsel, commandments and injunctions. It has all the force and power behind it that the Mount Sinai law had. The doctrine and teachings of the Gospel are just as imperative and binding upon the followers of Christ as were the Ten Commandments upon Israel of old.

For God hath said: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18: 18). "Whosoever will not hear this prophet [Christ] shall be destroyed from among the people." Death was the penalty for a violation of the Decalogue, and death is the penalty for a refusal to hear and obey the Gospel, as delivered by Christ. We are living in a liberal age—an age of weak knees and compromise—but the children of God have no authority to compromise one jot or tittle of Gospel truth. For God is jealous of his Word and will recognize no compromise, but will shut out of his Kingdom those who make compromises.

The language of David is very applicable to the Gospel: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (Psa. 19: 7-11).

By obedience to the Gospel the sinner is cleansed from sin and its polluting influences; and is purified and sanctified and made meet for the Master's divine service. There are no other elements or means on the earth that can accomplish this. All human creeds and doctrines fall far short of salvation. "As well might the leopard change his spots, the Ethiopian wash out the blackness of his skin, as a sinner save himself from sin."

The Christian religion is a practical, experimental religion, but in order to have the experience, practice must precede it. For example: Jesus says, in speaking of feet-washing and the Lord's supper: "If ye know these things happy [or blessed] are ye if ye do them." How can one experience this happiness or blessedness without complying with the condition upon which it is promised? "If any man will do his will, he shall know of the doctrine, whether it be of God." Comply with the conditions, and the promises will follow, and by this we shall know and prove the Word of the Lord as being true. But until we put it to a practical test, we have no personal demonstration of its truthfulness. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Obedience here opens the gates into the beautiful city; while disobedience closes the gates, and bars admission to the glories and blessedness of the New Jerusalem.

The Immutability of the Gospel

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6: 17, 18).

The Gospel plan of salvation is founded upon immutable law, unchangeable and unalterable, and will stand and remain in force when heaven and earth have passed away. It will be the standard of judgment in the great and coming day, when all people who have lived under the Gospel dispensation shall appear before the Judge, and have their lives measured by the principles of eternal truth, as contained in the New Testament. Those who have yielded to its teachings and have obeyed from the heart its commandments, will hear the Judge proclaim: "Well done, good and faithful servant, enter into the joy of thy Lord." But those who have been disobedient and contended that a large part of the teachings of Christ and the apostles was nonessential, will hear the Judge sternly command: "Depart from me, ye that work iniquity: I know you not." Notwithstanding their boastful claims of serving the Lord they will be cast out.

Obey the Gospel and be saved. Disobey it and be lost. "Though he, Christ, were a Son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5: 8, 9). Outside of obedience there is no salvation. Not the hearers, but the doers of the Word shall be saved. Then "receive with meekness the engrafted word which is able to save your soul. But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1: 21, 22). "Be not deceived, God is not mocked."

The metes and bounds of the Gospel have been established by the Great Architect of the universe. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22: 18, 19). The Scriptures are very specific and clear. In the New Testament we have the mind and will of God revealed, and we manifest our love and reverence for him by humble submission to the same. When Christ comes to earth again "he will take vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power, when he comes to be glorified in all his saints" (1 Thess. 1: 7-10).

Berthoud, Colo.

Love's Transforming Power

BY EMMA HORNING

LOVE drew Jesus from the wonderful courts of heaven to minister to the sad, the lonely, the oppressed and the sinners. Love draws the missionary away from his comfortable home, friends and loved ones to minister to the lost ones in far-away lands. At first everything seems so trying, yes, everything seems so different—dirt, sin, superstition and idolatry everywhere. At first the immensity of the undertaking overwhelms us. The density of the sins and sorrows makes us sick and dizzy. How can we cope with such overwhelming difficulties?

But as we work and live among the people, a wonderful love seizes our hearts. Love transforms the thousands of problems into glorious visions. The dense ignorance and sins of the people, the awful dirt and filth of the streets, the untold sorrows and sufferings of the women and children—these are the problems with which we wrestle, this is the atmosphere in which we live. These thoughts leave us neither night nor day. They penetrate the depths of our souls. They are bathed in prayers and tears, until the awful reality is clothed in wonderful visions of the future—towers which glitter and shine in the glorious light of God's promises.

See the hundreds of street children with dirty faces, dirty noses, dirty clothing or no clothing, underfed bodies and untrained minds! How can you love them? O, just live with them several years and all is changed. Every time you go on the street, each corner you turn, each village you enter, you are met by hundreds of smiles and sweet greetings. You forget the dirt and smells, for their smiles have won your heart. You see, in the depths of their bright, dark eyes, wonderful visions. They are the material of the future kindergartens—hundreds of clean, trained children preparing for the higher school work. They are the thousands of Sunday-school children singing hymns of praise and learning the beautiful Bible stories. In them we see the foundation of the future church which will mould the community in the years to come. Love forgets the dirt of the present, and looks at the ideal of the future till the present is changed into the future.

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Enter the hundreds of homes where the best room is not as clean as our barns at home. The women smoke till the very breath is tobacco or opium. You know that their bodies, beds, and walls are full of the crawling, creeping things that should not be there. The smells make you hold your breath and you know disease germs fill the air. But as you enter and feel their hearty welcome, you forget all the objectionable in the overcoming love. You sit down and teach them by the hour and love their dirty children till they seem a part of yourself. Why? Love has visions of transformation. You see these places changed into clean Christian homes, training Christian children for God and the community. In the old women and widows you see the future Bible women going from home to home, spreading abroad God's love throughout the city, or going from village to village, starting fires of love all over the District, till the fires of purification and regeneration shall spread to every home.

Enter the hundreds of temples around you! See the thousands of gods covered with dust! The temples are not cared for any better than the homes, but they are the best architecture of China, and they occupy the best land. At ordinary times, few people worship the gods here, but about once a year the gods of each temple are given a theatrical, when much money is spent and hundreds of people come and look on. The temple seems a very necessary part of the community, though giving no returns. Our vision again transforms these useless places into centers of usefulness for the community. Some are already being used for schools. But we see the time when they will be transformed into hundreds of schools. Then the unoccupied courts will be turned into playgrounds for the children who now have to play in the dirty streets. Then others will be changed into reading rooms for the education of the public, and the recreation of the young people, and, above all, when many of them will be changed to churches where they will worship the true God.

"The vision the heart sees is the pattern by which God works." May our visions grow till they are transformed into the reality! May we love these people till the dirt and smells are changed into cleanliness and sweetness! May we love them till their temples and shrines are changed into schools and churches, till their ignorance and superstition are changed into knowledge and wisdom, and till their sorrows and sins are changed to joy and purity.

Ping Ting Chou, China.

The Call of the Homeland

BY J. KURTZ MILLER

In John 4: 35 you will find the words of my choice, as an introduction and basis of this address: "Lift up your eyes and look on the fields."

There must first be vision, before there can be a definite call. And when the call is IMPERATIVE, it lays upon our shoulders a SUPREME TASK.

President Wilson had a vision of "world democracy," and the resources of our land were placed in his hands to accomplish the world task. Today a Greater than Pres. Wilson calls, and the task is infinitely greater than "making the world safe for democracy."

The crux of the call is to bring the soul to God! How can this prodigal world be won for Jesus Christ? How can it be turned into the one great pathway which leads back home to God, the Father? To say the least, the task abounds with difficulties! But since "difficulty is the very atmosphere of miracle," and since we have an unperplexed and undismayed Savior, who is our Guide, WHAT is there to hinder us, as a church, from accepting the challenge and doing, in our Lord's name,

church has a monopoly upon the spiritual life! It is her job to win the lost and to feed the flock. It is her task to develop mighty men for God! If she fails in this, she is not true to her mission. Is the church interpreting the Message of Salvation in a manner which really gives you personal victory over sin? Or do you have just religion enough to be miserable? The low ebb of the spiritual life in some congregations is appalling! Think of a church that has not had a baptism during the past five years! How long will it take the church to win the lost if no one does any more than you are doing? Why should there be more than 30,000 young people in our Sunday-schools, ranging in age from ten to thirty years, but not in the church? Tell me two things: What kind of homes do these young people come from? What kind of Sunday-school teachers do they have? Can it be possible that we have Sunday-school teachers and Sunday-schools and even churches that do not have soul-saving as the chief objective!

2. The Call of the Homeland Is for a Church That Will Hold True to the Faith.

We are exhorted to "earnestly contend for the faith once delivered to the saints." Could you open your Bible and place your finger upon the fundamentals of the Gospel? The new book on "Doctrine and Devotion" will greatly aid to indoctrinate the believer, and fix the heart in fundamental truth. If you are sound on the Deity of our Lord Jesus Christ, I shall have no fears regarding your testimony. You worship him as the Son of Mary and praise God that he touched your human level, but you also worship him as the Son of God, having Deity. It is our hope that he touched us where we are in human flesh. Then, again, because he is also Deity, therefore we may share, through the faith of the Gospel, his very quality of eternal life in our new-born hearts. This is the work of the Holy Spirit. He plants us upon bed rock truth, and ever leads us onward in the path of devoted service, for no other way leads home but by the way of the cross.

3. The Call of the Homeland Is for a Church That Will Propagate the Faith.

We have a great Gospel to preach. We also have some great hymns to sing. These two go hand in hand. We, as Christians, owe a great obligation to our Lord for salvation. There is only one way to discharge our obligation, and that is in being a channel through which the Gospel passes to the unsaved. It is a great thing to be a medium of exchange in the hands of our Lord. The real Christian lives the life of a "sent" one. If he can not go in person, he prays for missions and gives as the Lord prospers him. When we read our high calling aright, love for Christ compels us to represent him to the unsaved about us, for a real Christian MUST be a witness.

Our Heavenly Father has given unto us eternal life. We received it! This was the first relationship, and is the first relationship of all children. They receive daily what the Father gives. But as soon as the child can begin to return labor, the wise Father sets the child to work. In time the dutiful son has his Father's business in hand and manfully represents the Father's interests. Thus did our Lord. He set us a noble example. What is the Father's interest is ours. "Lo, I come to do thy will, O God!" This was Christ's life motto and it MUST be ours. What can be of greater interest than being in partnership with Jesus Christ, in winning back a lost soul? But the propagation of the Gospel means first information, then inspiration and then sacrifice or perspiration. It costs something to be a live Christian, but it is such a privilege to cast in our lot with Christ and to have a part in the BIGGEST job on this earth, viz., "making Jesus known." Why should you do less than aid to give every home a

THE ROUND TABLE

A Forgotten Dream

BY C. O. HYLTON

KING NEBUCHADNEZZAR had a very impressive dream over which his spirit was much troubled and "his sleep went from him." He was anxious to know its meaning and sent for the magicians and wise men to come and make known unto him his dream.

This language has caused some to think that the king had forgotten his dream. Again he said: "The thing is gone from me," and told them what "thing" it was that was gone from him, that it was his decree that they should be slain if they failed to make known the dream and the interpretation thereof.

He overtook them in their deception. The dream was not forgotten, but he knew when Daniel told the dream that there could be no deception with him, and the king was willing to accept the interpretation of his dream as given by Daniel.

Troutville, Va.

"I Am the Light"—"Ye Are the Light"

BY NORMAN W. TWIDDY

AT that period when the light of men was darkness and the world was wandering through the trackless marshes at the midnight of its history, the Light burst upon it. Just as the sun breaks through the clouds of greyish-black which have obscured its shining face, so the Christ of Bethlehem, the Christ of Olive's Mount, the Christ of Calvary, broke through the clouds of sin and lust and selfishness which had obscured God from men and brought the Perfect Revelation of the Father in his only begotten Son.

That Light has shone brighter and brighter through the ages. Eighteen hundred years of persecution and of bloodshed and today the Cross of Christ towers o'er the wrecks of time.

Christ is the Giver of Light, for "in him was life and the life was the light of men." The only Light today, which can guide men through the mazes of doubt, of fear, of hatred and of wrong, is Jesus Christ! The only hope of the world, the only solution of international problems is in following the Light of him who said: "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life."

By an act of reflection, we become rays of the Light Divine. He who said: "I am the Light," also said, "Ye are the Light." How feeble, oftentimes, are the beams we send out! What precious years we waste in seeking false lights, only to find that Jesus Christ is, as he said, the Light of the world! While the souls of men are dying for the Light, while many a human ship is drifting toward the jagged rocks, are our lamps burning brightly?

Men and women, groveling in the mire of a Christless life, are looking toward us, straining their eyes for a gleam of the Light. Do their eyes stare in vain through the darkness or, radiantly spreading its broad beams, do they see our light guiding them to the Light of the world?

Brooklyn, N. Y.

Knowledge of the Bible

BY G. W. TUTTLE

LACK of knowledge of the Bible is a sad handicap in life. References to the incidents and lives of its pages by our best writers are innumerable. It is a Book that has never—and can never—be duplicated. Does not the inspiration of God, and the best of men's minds, glow upon its pages with a light that can never be hidden? When we taste the roily waters of some modern religious discoveries, or of some new-thought writer, we come back to the pellucid stream that flows from the Book, and say: "Here is God; I am content."

Well for us if the Scripture is familiar ground, if we know its characters and live by its precepts. Soul-food and mind-food crowd each other in the pages of the Book. Where can we find the equal of the Bible as literature; such simple yet forcible expression, such wonderful imagery, such illuminating comparisons, such burning denunciation of evil, and such lofty expressions of praise and adoration? How incomplete the education, how unfurnished the mind, that knows not the riches of the Word!

The Bible never loses its freshness and charm. We read a new book; then we lay it aside and the dust gathers upon it. If it has great charm or helpfulness for us we may take it up again at some future day, but with most books a single reading suffices. How different with the Bible, for the light seems to shine upon it from a different angle each day. "Is this the passage that I read only yesterday?" we say to ourselves. "Why, here is a new lesson for me, an eye-opener, a heart-encourager." We are ever learning new lessons, absorbing fresh knowledge, from its pages. What evidence this is of the inspiration of the Word!

Knowledge of the Bible is often first aid in the hour of temptation. How the words of Scripture fell from the Master's lips when he was tempted by Satan! Out of the riches of experience the Psalmist cries: "Thy Word have I hid in mine heart, that I might not sin against thee." That which we hide in our hearts, of our Father's Word, will inspire our tongues and safeguard our lives.

Pasadena, Calif.

Shall We Know Each Other in Heaven?

BY IOA M. HELM

I HAVE been asked quite often whether I think we will know each other in heaven and my answer always is, We surely will. Our intellects will be enlightened far above what they are here. "For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully even as also I am fully known" (1 Cor. 13: 12).

Rev. J. R. Dummelow, in his commentary says: "Then shall I plainly know spiritual things with a knowledge like that of God; or even as God knows me." God knows each one of us. Jesus says: "But the very hairs of your head are all numbered." (Matt. 10: 30). I think we all agree that he knows each one of us today even better than we know each other; much better than we know ourselves. "For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16: 9). How can he know whether a person's heart is perfect, without knowing the person? Even though we see through a glass darkly we know each other in this world. We have some very near and dear friends in this world and we are positive that we know them, and there are many other people whom we know. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" (1 John 3: 2).

On the last great day Jesus will divide the sheep from the goats. How can he do it if he does not know them? He certainly will know every person of every race and of every age. He will judge every person according as he lived in this world. "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8: 11). I believe we shall know Abraham, Isaac, Jacob, Jeremiah, Malachi, Hannah, Sarah, Stephen, Paul, Anna, Mary Magdalene and thousands of other saints and prophets whom we never knew in this world. I am sure that our Elder Brother, Jesus Christ, will know all that are his, and surely all that are his will be like him. That is his promise and we will know each other.

On the Mount of Transfiguration "there appeared Moses and Elias talking with Christ." Peter knew the heavenly visitants even with his mortal eyes. "Lord," he said, "if thou wilt, let us make here three tabernacles; one for thee, one for Moses and one for Elias" (Matt. 17: 2-4). If Peter could recognize them so correctly, even though he had never seen them, have we not reasons to believe that we shall see and know each other more clearly when the Lord Jesus Christ shall fashion anew the body of our humiliation, *that it may be conformed* to the body of his glory, according to the working whereby he is able even to subject all things unto himself (Philpp. 3: 20-27)? Read Luke 16: 22-26. When Dives lifted up his eyes in Hades, his mind was clear; he knew he was in the realm of the lost. He looked across the great gulf and saw Lazarus and Abraham. He knew them both and they knew him. They all knew how each had lived in this world, and why the great gulf barred Dives from Abraham's bosom.

In this life, husband and wife, father and mother, brothers and sisters are bound into one family by earthly, fleshly ties and affections that last only while this life lasts. In the better world all these things shall have passed away. We shall all be members of one family—the family of God. God will be our only Father. I believe we will all enjoy a state of life and glory and joy such as this world can never know, and I believe we will know each other and also love each other in that world where sickness, sorrow, pain and death never come, and where parting words are never spoken.

Ashland, Ohio.

The Wife of the Pastor

THE pastor's wife, like the wife of Job, "speaketh as one of the foolish women speaketh" if she says, as in various incarnations she is frequently heard saying: "I have not been called to the pastorate of my husband's congregation; they are not paying a salary to me, and I want them to understand they can't impose the burden of their church affairs on my shoulders. I take care of my home just as any other wife does, and my husband's work is not mine any more than Mrs. Jones is responsible for her husband's carpentering."

Much might be said in reproach for the selfish lack of vision exposed by such speech—indifference to opportunity, shirking of duty.

But it suits the moment's mood to let all that pass and speak instead of the loss and impoverishment which such a mistaken view inflicts on a pastor's wife right in her own home life.

Where, in the absence of outright vice on the part of either husband or wife, dissension cleaves a home, the cause may almost invariably be traced to divergence of interests growing up between the matrimonial partners, gradually producing unlikeness of thought and taste, from which grows weariness of each other's company.

And the occasion of this drifting apart may—indeed usually does—lie in inevitable and innocent circumstances of the husband's business obligation and the wife's household responsibility.

The ordinary day in perhaps the typical American family is a day that takes the husband and father out of the home from early morning to late evening, but requires the wife and mother to spend the majority of these same hours, if not all of them, within house doors at strictly domestic tasks.

And while the man's way of earning a living, whether it be industrial, commercial or professional, consists of a multitude of technical details which the woman has no training to understand, her work, on the other hand, is made up of an ever-repeated routine too commonplace to command his concern.

Common ground for intellectual interest is thus reduced to a minimum, and unless affection and admiration hold both in a strong, reciprocal grip, married souls may soon become as strange to each other as married minds grow when their daily thinking revolves in wholly separate spheres.

At the very best, under these conditions, both husband and wife have constant reason to regret that the unity of mind which love naturally craves is so desperately hard to cultivate with business problems on the one hand and home problems on the other following grooves that practically preclude mutual participation.

What advantage then has the pastor's wife? Much

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She can be her husband's comrade, companion, counselor and chum in all his work, excluded from none of its perplexities, baffled by none of its technicalities, a side-line spectator of neither its successes nor its defeats.

Instead of rating herself therefore with the carpenter's wife or the plumber's wife or the banker's wife, the wife of the pastor should be every day thanking the Lord that she is not called upon to let her husband go off and carpenter without her.

Quite otherwise, if her husband bungles his carpentry, she is not reduced to Mrs. Jones' helplessness—she can turn in and help him amend his craftsmanship; she can hold the buffer that will clinch the nail he is driving.

And if the good woman truly married for love—and what other reason could be imagined for marrying a preacher?—she will need but one trial of this enlistment in her husband's work to convince her how poor a wisdom it is to insist (if she was ever so inclined) that her husband's call to the ministry did not include her.

For the unity of heart which ensues infallibly from unity of personal interests in the home is much too precious to genuine love to be forfeited after it has once been fully enjoyed—as thousands of wise wives of wise pastors may be confidently called to witness.

It is the great good fortune of the parsonage that the work of the husband centers in and radiates from his home—not compelling him as so many other men are compelled to a daily day-long divorce from his own household—and more especially that his task is largely of a nature congenial to the best feminine inclinations.

Whether the fact should be attributed to native bent or to social conventionality, it yet remains the fact that the majority of even twentieth century women, despite vast numbers engaged in business and industry, continue to be much more interested in the sentiments of life and its human relations than in its commercial processes and industrial activities.

And this not only signifies that the pastor's occupation, dealing always with folks; and usually with folks in some kind of stress or difficulty, is in full range of a good wife's natural and unforced interest, but it means too that a properly manlike pastor is not going to make out thoroughly well with most of his workaday problems unless he has the supplement of his wife's perceptions—call it "woman's intuition" if you choose—added to his masculine senses.

To be thus essential to her husband's success, so far from appearing to the "mistress of the manse" an imposition and burden, ought to be in a rational estimation of the case a badge of superior privilege. It renders her home-keeping, of course, more difficult. But the compensations are a rich overplus.

For even if she should rate lightly the actual human service she has the chance to render in enlarging, intensifying and adapting her husband's ministry, she can not, if a woman of true heart, think poorly of her altogether exceptional liberty of intellectual and spiritual fellowship with the man to whom her life is linked in wedlock—a fellowship which permits her to dwell inside one circle with him in interests which cover the whole of their living.

To estimate what the actual spiritual blessing of that advantage is, the pastor's wife needs only to compare her own estate with the lot of wives whose circle of interests crosses that of their husbands only in tiny evening segments at the very best, and whose common ground for thought and feeling, shared with their wedded companions, seems to them to be shrinking despairingly day by day.

at least a few unhappy wives within the circle of her influence something of the good art of keeping acquainted with husbands by keeping interested in their husband's work.—*The Continent.*

Things Adjusted

BY JULIA GRAYDON

ONE day, as I was going through a big city market, I heard two women talking very earnestly, and I heard one of them say: "But it's wonderful how things adjust themselves when you come to them."

I never forgot that remark and every now and then, when perplexed, it would come to me. Then I began to think it over, and I found it really *was* true.

The things we sometimes worry over are the things which *do* adjust themselves when we come to them. If we could only be patient enough to wait! But how often we jump at conclusions and say: "The situation is terrible; how can we face it?" And then it is that we need to be reminded of a line which is worth learning: "He was better to me than all my fears."

Harrisburg, Pa.

"For Those Who Despitefully Use You"

BY ROY TEMPLE HOUSE

JESUS is one day accosted by a Jew, learned in the law, who inquires of him, for the purpose, according to the Record, of embarrassing him: "What shall I do to inherit eternal life?" Jesus, recognizing that he has to do with a scholar, replies with another question: "What requirements are set you by the law?" The lawyer answers instantly, neatly combining the two commandments which most effectively cover the whole field of man's duty, the first one from Deut. 6: 5, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," and the other from Lev. 19: 18, "Thou shalt love thy neighbor as thyself." Then, recalling the definition of "neighbor," given in this same verse of Leviticus, namely, "the children of thy people," he sees, it may be, an opportunity for trapping the young Teacher. He may have known that Jesus had healed a Roman centurion's servant and had declared that he had found greater faith in this Gentile than in any of Israel's own children. Knowing that the Master's love was wider than the confines of Israel, he hoped, perhaps, to provoke an answer which would irritate the narrow, racial prejudices of his hearers.

Jesus answered, as was his wont, by an anecdote. (Is it irreverent to cite another great leader of humble origin—our sainted Lincoln—who so often clinched his point with a homely parable?) A Jew in dire distress is neglected by two of his own countrymen—men, moreover, who should have been the first to put their piety to practical use—a priest and a Levite. Then comes, not a Greek or a Roman—that would have been much less striking or significant—but a member of the poor, mongrel Northern race, which the Jews had spat upon for generations, and puts his strong, helpful arm about one of the hated nation which had so often spurned him. A Brahman might be kind to a Pariah—from a distance—but a Pariah helping a Brahman, a Bolshevik lifting a fallen Romanoff,—that is more than human nature is capable of, except as human nature may be transfigured by the love of Jesus.

And the figure is so striking that it elicits approval even from the carping lawyer. Here is neighborliness indeed! A man who can forgive one who looks down upon him with contempt! That man deserves to be loved, be he who he may. Then, says Jesus, if you show such neighborliness as that, you have inherited eternal life. Every one that loveth, writes John, is of God, is born into God's infinitude, God's immortality, for love can not die.

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, AUGUST 3

Sunday-school Lesson, Christian Worship.—Matt. 6: 5, 6; John 4: 1-10, 19-24; Heb. 10: 19-25; Rev. 7: 9-12.

Christian Workers' Meeting, Helpful Songs.—Psa. 40: 3.

MEETINGS IN PROGRESS

Bro. J. W. Lear, of Virden, Ill., in the Burr Oak church, Kans.

Bro. Jesse C. Shull, of Chicago, in the Hurricane Creek church, Ill.

Bro. C. C. Myers, of Waddams Grove, Ill., in the Zion church, N. Dak.

Bro. J. Edw. Jarboe, of Chicago, in the Brumbaugh church, N. Dak.

GAINS FOR THE KINGDOM

One accepted Christ in the Fresno church, Calif.

Two were baptized in the Lima City church, Ohio.

One was baptized recently in the Red Bank church, Pa.

One was recently baptized in the Schuylkill church, Pa.

Two were recently baptized in the Roekford church, Ill.

One was baptized July 13 in the Bethany church, Philadelphia.

Two were baptized July 16 in the Conway Springs church, Kans.

One has been baptized in the Bloom church, Kans., since the last report.

Two have been baptized and two reclaimed in the Independence church, Kans.

One has been baptized in the Uniontown church, Pa., since the previous report.

Two have been received into church fellowship at Redcliff, Alta., Can., since the last report.

Five were added to the Rummel church, Pa.,—Bro. Leonard Root, of Mt. Morris, Ill., evangelist.

Eigbt were baptized at the Zion Hill church, Ohio,—Bro. N. H. Blough, of Davidsville, Pa., evangelist.

Seven were baptized in the Salem church, W. Va.,—Bro. Obed Hamstead, of Oakland, Md., evangelist.

Eleven have been baptized in the Zion church, N. Dak.,—Bro. C. C. Myers, of Waddams Grove, Ill., evangelist.

Two were baptized in the White Pine church, W. Va.,—Bro. B. W. Smith, of Burlington, same State, evangelist.

One was baptized in the Markleysburg church, Pa.,—Bro. P. J. Blough, of Johnstown, same State, evangelist.

Three confessed Christ in the Bear Run Mission, Pa.,—Bro. Irwin R. Pletcher, of Connellsville, same State, evangelist.

Fourteen confessed Christ in the Manassas church, Va.,—Bro. Ralph G. Rarick, of Covington, Ohio, evangelist.

Four were baptized and one reclaimed in the Morrill church, Minn.,—Bro. Glen Montz, of Ramey, same State, evangelist.

Seven were baptized in the Franklin County church, Iowa, as a result of the meetings recently held in that congregation.

One was baptized and two were reclaimed in the Worthington church, Minn.,—Bro. J. A. Eddy, pastor, in charge of the meetings.

Six were baptized in the Grundy County church, Iowa,—Bro. Keller, the pastor, in charge of the meetings. Two were baptized previous to the meetings.

Eight confessed Christ, seven of whom were baptized in the Good Will church, Lost Creek congregation, Pa.,—Bro. John E. Rowland, pastor, in charge of the meetings.

Thirty-seven confessed Christ, twenty-eight of whom have been baptized and four received on their former baptism in the Ellison church, N. Dak.,—Bro. J. Edw. Jarboe and wife, evangelists.

CONTEMPLATED MEETINGS

Bro. J. E. Young, of Beatrice, Nebr., to begin August 3 in the English Prairie church, Ind.

Bro. Isaac Beery, of Flora, Ind., to begin August 17 in the Oak Grove church, same State.

Bro. Calvin R. Wolf, of Brandonville, W. Va., to begin Sept. 4 in the Fairview church, Md.

Bro. J. H. Cassady, of Huntingdon, Pa., to begin August 31 in the Eagle Creek church, Ohio.

Bro. D. R. Murray, of Dayton, Ohio, to begin August 17 in the Cedar Lake congregation, Ind.

Bro. Daniel Bowser, of York, Pa., to begin August 31 in the Piney Creek congregation, Md.

Bro. Geo. S. Harp, of Myersville, Md., to begin Oct. 12 in the Locust Grove church, same State.

Bro. Ernest Coffman, of Harrisonburg, Va., to begin August 4 in the Summit church, same State.

Bro. B. W. Smith, of Burlington, W. Va., to begin August 24 in the Knobley church, same State.

Bro. Wm. Kinsey, of New Windsor, Md., to begin August 17 in the Pipe Creek church, same State.

Bro. D. W. Bucklew, of Mt. Clinton, Va., to begin August 24 in the South Mill Creek church, W. Va.

Bro. F. S. Carper, of Palmyra, Pa., to begin some time in November in the Lancaster church, same State.

Bro. Forrest Hostetler, of Greentown, Ind., to begin the forepart of October in the Topeka church, same State.

Brother and Sister Ralph G. Rarick, of Covington, Ohio, to begin Sept. 7 in the Bethany church, of Northern Indiana.

Bro. J. W. Meyers, of Fredericksburg, Pa., to begin August 10 in the Greentree church, West Greentree congregation, same State.

PERSONAL MENTION

Bro. John R. Snyder, of Bellefontaine, Ohio, is in a tent meeting in the city of Indiana, a mission point in Western Pennsylvania.

Dr. Fred J. Wampler, of our China Mission Field, made a short stop at the Publishing House last Monday morning, as he was on his way eastward.

Bro. Wm. E. Thompson, of Conway Springs, Kans., is removing this week, with his family, to Ottumwa, Iowa, where he takes up the pastoral work.

Bro. H. H. Helman, of Richwood, Ohio, has accepted a call to the "First South Bend Church," South Bend, Ind., and entered upon his pastoral duties Aug. 1.

Bro. O. B. Redenbo and wife, of Mt. Morris, Ill., were visitors at the Publishing House last week. Brother and Sister Redenbo have charge of the Orphanage at Mt. Morris and came over to Elgin primarily to visit the Larkin Children's Home of this city.

Prof. A. J. Brumbaugh, of Mount Morris College, favored the "Messenger" rooms with a pleasant interview last Monday. While at the Publishing House, Bro. Brumbaugh looked after the Gish Fund books to which he is entitled as a minister, and expressed his appreciation of the growing usefulness of this fund.

Sister Mary L. Cook, of Nevada, Ohio, who submitted to a serious operation recently, wishes the many friends who remembered her in their prayers, and sent her cheering messages, to know how much their interest was appreciated. She hopes in time to make individual reply. Her condition was critical for a day or two but was improving much when she wrote from Merey Hospital, Tiffin, Ohio, under date of July 24.

Bro. Joel A. Vancil, of Continental, Ohio, since completing his college work, eight years ago, has been engaged in business pursuits in connection with the ministry. He has recently disposed of his printing and publishing interests and Brother and Sister Vancil now desire to give their time to church work. They will be in position to hold some meetings this fall and winter, or to take up a regular pastorate with either a city or rural church. Members living where good land is cheap, and who are in need of ministerial help, are also invited to communicate with them. Address as above.

The sympathies of all our readers will be extended to Brother and Sister H. C. Early, Penn Laird, Va., on account of the death, July 17, of their daughter, Mrs. J. M. Good. Sister Good was a victim of tuberculosis, and about three months ago was taken from Harrisonburg to the home of her parents, with the hope that the country air and surroundings might prolong her life. May the recollection of her Christian faith be, to all the bereaved ones, a sufficient source of comfort. Later.—Just as we were about to go to press, we received the sad news of the death of the second daughter of Brother and Sister H. C. Early, Mrs. W. C. Good, of Cross Keys, Va., near the home of her parents. Sister Good had been ill for some time and had suffered much, but was thought to be improving when she was seized with an attack of intestinal inflammation, and died July 24—just one week after the death of her older sister, Mrs. J. M. Good. May the grace of a Loving Father be sufficient for these heavy burdens upon all the sorrowing ones.

ELSEWHERE IN THIS ISSUE

Middle Indiana is to hold its Sunday-School Conference in the Spring Creek church Aug. 18-20. The program appears on page 492.

On page 494 we publish the notice of a "Special Service Day" for the Brethren's Home at Greenville, Ohio. Members of the Southern District of that State will kindly give the announcement their special attention.

The compilers of the Educational Directory, to which reference has been made in previous issues, inform us that their request for the names of college graduates has met with a splendid response. For the convenience of any who may have overlooked the earlier notices, a blank form is inserted on page 494 of this issue. Turn to it, fill it out, if possible, and mail as directed.

MISCELLANEOUS

The Seventeenth Annual Convention of the Tri-County Sunday-School Association, of Pennsylvania, is to be held at the Connellsville mission Aug. 13 and 14.

The Falls City church, Nebr., desires to get into touch with a minister who might be induced to locate in that congregation and look after its spiritual needs. For full particulars write to Bro. E. T. Peek, R. D. 2, Falls City, Nebr.

Please Note.—A Music Convention of the Middle District of Maryland is to be held in Hagerstown Aug. 13 by seven singing classes, recently taught in the District by Bro. B. F. Wampler. A special program has been arranged. Morning session 10-12; afternoon session, 2-4; evening session, 8: 30-10. Bro. H. K. Ober, in his address, will show how music can be made more helpful to the Sunday-school. Special musical talent has been secured for the program. A cordial invitation is given to all.

Notice to Northern Indiana Churches.—The District Meeting Board of Northern Indiana advises that the location of the meeting, to be held in October, has not yet been decided upon, due to the fact that no congregation has asked for the meeting. Any church, in position to take charge of the meeting at this time, should notify the clerk at once. All committees on program are requested to mail their work to the clerk as soon as possible, so that the Program Booklet may be completed.—Levi M. Neher, Clerk, Warsaw, Ind.

"Missionary Programs" is the title of one of the latest publications of the General Mission Board. It is a booklet of sixty-four large pages, containing an abundance of excellent and well-arranged "material for the use of missionary committees and leaders of children and young people." This is "Number One," from which we infer that other similar publications are in prospect. This is what you want for children's exercises with a healthy missionary flavor. The postpaid price is thirty-five cents for a single copy, one dollar for three copies, or twenty-five cents each, when six or more copies are ordered at one time.

A BYSTANDER'S NOTES

"Speaking the Truth in Love."—Many of us who pride ourselves about being truthful at all times, have need to remember the last two words of the apostle, "IN LOVE." He who speaks the truth in love must sometimes, in that very spirit, omit to say what might prove hurtful. While never giving utterance to anything but the truth, and never permitting his silence to speak a lie, he will at times refrain from speaking, even though he might be dealing with facts. Truth spoken in temper, for for the sake of wounding, or to "take some one down," is no longer truth—it becomes malice, just as honey becomes vinegar when fermented.

The Test of Our Religion.—Have you ever thought of the fact that your religious profession may present a fair appearance to the people in general, but that the real test of your religion is, after all, seen in the home? Does your religion make it easier for members of your family to live with you, day after day? Does it appeal to the unconverted? Does it make you actively helpful, courageously consistent, warm-hearted and loyal to your fellow-men as well as God? The Bystander was told about a minister who tried to persuade a young man to accept Christ. Hoping to give added emphasis to his plea, he said: "Just look at your sister! There is some one who surely enjoys her religion." The lad promptly answered: "Possibly my sister does enjoy her religion, but no one else does, I am sure, in our home." What the boy criticised, is too often lamentably true of many professing Christians. They seem to derive a certain degree of satisfaction from their religious profession, but, somehow, it is not imparted to others. If our religion is to be real to others, there must be a radiance, clearly apparent to all whom we touch. "Let your light SO shine."

When He Failed to Be at Church Services.—Meeting a brother, the other morning, after we had heard an unusually good sermon the evening before, he explained his absence by pleading that he was "indisposed"—leaving us to draw the inference that some sort of physical ailment interfered with his attendance at the sanctuary. Then we got to thinking about what a lot of trivial reasons, for nonattendance at services, that one word "indisposed" is made to cover! Does it really mean more than downright unwillingness? What if all the rest of the people had been "indisposed" to attend church that pleasant Sunday evening! The empty seats would have been a serious reproach to the church in all the town. Then turn the matter around, and suppose that every seat had been filled with an eager listener. That sermon would certainly have been more than ordinarily inspiring, for the first essential of a good discourse would be insured by the expectant attitude of the audience. Do you want a sure recipe for a helpful sermon? Be in your place! Be there with eyes wide open and fixed on the preacher. Be there with a warm heart, full of love for the Gospel, and an earnest desire to get some precious truth. Be there with a prayer on your lips that both pastor and congregation may be blessed, and we can assure you that you, at least, will hear something that will do you good.

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lease Note.—A Music Convention of the Middle Dis- of Maryland is to be held in Hagerstown Aug. 13 by n singing classes, recently taught in the District by B. F. Wampler. A special program has been ar- ged. Morning session 10-12; afternoon session, 2-4; ing session, 8:30-10. Bro. H. K. Ober, in his address, show how music can be made more helpful to the day-school. Special musical talent has been secured the program. A cordial invitation is given to all.

otice to Northern Indiana Churches.—The District ting Board of Northern Indiana advises that the loca- of the meeting, to be held in October, has not yet decided upon, due to the fact that no congregation asked for the meeting. Any church, in position to charge of the meeting at this time, should notify the at once. All committees on program are requested ail their work to the clerk as soon as possible, so that Program Booklet may be completed.—Levi M. Neher, k. Warsaw, Ind.

Missionary Programs" is the title of one of the latest ications of the General Mission Board. It is a book- of sixty-four large pages, containing an abundance of llent and well-arranged "material for the use of mis- ary committees and leaders of children and young ple." This is "Number One," from which we infer other similar publications are in prospect. This is t you want for children's exercises with a healthy mis- ary flavor. The postpaid price is thirty-five cents for ngle copy, one dollar for three copies, or twenty-five s each, when six or more copies are ordered at one

A BYSTANDER'S NOTES

Speaking the Truth in Love."—Many of us who pride elves about being truthful at all times, have need to ember the last two words of the apostle, "IN LOVE." who speaks the truth in love must sometimes, in that spirit, omit to say what might prove hurtful. While r giving utterance to anything but the truth, and r permitting his silence to speak a lie, he will at times ain from speaking, even though he might be dealing facts. Truth spoken in temper, or for the sake of uding, or to "take some one down," is no longer h—it becomes malice, just as honey becomes vinegar n fermented.

he Test of Our Religion.—Have you ever thought of fact that your religious profession may present a fair arance to the people in general, but that the real test our religion is, after all, seen in the home? Does your gion make it easier for members of your family to live you, day after day? Does it appeal to the uncon- ed? Does it make you actively helpful, courageously sistent, warm-hearted and loyal to your fellow-men as as God? The Bystander was told about a minister tried to persuade a young man to accept Christ. ing to give added emphasis to his plea, he said: "Just at your sister! There is some one who surely enjoys religion." The lad promptly answered: "Possibly sister does enjoy her religion, but no one else does, I sure, in our home." What the boy criticised, is too n lamentably true of many professing Christians. y seem to derive a certain degree of satisfaction from r religious profession; but, somehow, it is not im- cd to others. If our religion is to be real to others, e must be a radiance, clearly apparent to all whom touch. "Let your light SO shine."

When He Failed to Be at Church Services.—Meeting a her, the other morning, after we had heard an un- ally good sermon the evening before, he explained his ence by pleading that he was "indisposed"—leaving o draw the inference that some sort of physical ail- t interfered with his attendance at the sanctuary. n we got to thinking about what a lot of trivial rea- s, for nonattendance at services, that one word "in- osed" is made to cover! Does it really mean more downright unwillingness? What if all the rest of the ple had been "indisposed" to attend church that pleas- Sunday evening! The empty seats would have been erious reproach to the church in all the town. Then the matter around, and suppose that every seat had

AROUND THE WORLD

The Brief Career of a Battleship

Imposing in size, mighty in armament, and exceedingly costly in construction, in a few years the greatest battleship afloat becomes merely an "old tub." Usually it is then utilized as a target, or ignominiously sent to the scrap heap. Contemplating the brief career of these mighty engines of destruction, one can not help but wish that the money and ingenuity, so lavishly expended upon them, might be more profitably employed. Nothing illustrates the folly of great armaments more fully than the fact that a battleship may become out of date even before it is finished, or, at best, a few years later.

Great Forward Movement in China

A peaceful invasion of seventeen hundred walled cities in China is now being planned by the Presbyterian Church through Dr. Charles E. Scott, who has been given due authority for the work by the Chinese Council. Seemingly the great cities have been providentially opened for the first time to Gospel influences. Dr. Scott feels that if the present opportunity is not promptly seized, the tide will again turn, and a marvelous chance of Gospel propagation will be lost. Seemingly this is the psychological moment to present the claims of Christianity to the people of those populous cities. Through thoroughly qualified Christian leaders even the more influential residents of the great walled cities may be won for the truth.

How Far Can Mexico Go?

That question, just now, seems to be all-important, in view of the fact that our neighbor to the south has ruthlessly trampled on the rights of all aliens that happened to reside within her borders, just as she has outraged every principle of fairness and justice, so far as the United States is concerned. By an administration promise to the other powers, our Government holds a sort of de facto trusteeship over Mexico. Other nations, in recognition of the Monroe doctrine, agreed to keep hands off, if we would keep Mexico within reasonable bounds. The turbulent conditions in that country are uncalled for, and might have been largely obviated, had the authorities of our land more vigorously insisted upon the prompt establishment of orderly conditions.

Vanity's Foibles 2,300 Years Ago

Those who are inclined to attribute vanity's vagaries to the degeneracy of these latter days, might well note what a young Athenian, speaking of his wife, said to Socrates: "When I saw that she had powder on her face to make it whiter, and rouge to make it redder, and that she wore high-heeled shoes to appear taller, I told her it was as dishonorable for her to try to deceive me about her beauty as for me to try to deceive her about my property. I told her that while her arts might impose on others, they could not impose on me, who saw her at all times." The words above quoted show most emphatically that humanity, in its whims and weaknesses, has not changed greatly since the day of Socrates. "To BE, rather than to SEEM," is an adage too often unheeded.

War's Effect on Humanity

If we may judge by a recent utterance in the "Yale Review," morality—and especially sex morality—has been greatly shaken by reason of the war. While actual decadence and corruption may not have set in, it is certain that in many cases men and women are less consistent in their actions—less sure of right and wrong. It is generally conceded, also, that men and women in practically every church have vacillated in their attitude towards questions incident to the war—vital issues, concerning which public opinion was well defined before our nation entered the great world war. Are certain New Testament principles—tacitly ignored during the war, because of their divergence from public sentiment—to be restored to their rightful place? It is a question susceptible of varied application.

The Unexpected Happens

Heretofore the intrepid navigator of the air has been the chief sufferer when his craft became disabled in any way. The disaster wrought by an airship July 21, while circling over the densely-crowded streets of Chicago, is but another reminder that air navigation has many unlooked for dangers, and that the grim reaper may apply

Fashion's Folly a Real Danger

Most of us, while deploring the eccentricities of fashion, have failed, perhaps, to see therein a hidden peril to robust health. Dr. Jeanette Throckmorton, in a paper read before the American Public Health Association in Chicago, emphasizes the phase above referred to: "The majority of young girls who come into my office in winter are half clothed—from choice rather than necessity. When I see young girls on the streets, with their necks bare to the winter winds, I find myself computing how many of them, by such exposure, are making themselves liable to future tuberculosis. The 'streptococcus viridans' [pneumonia germ] has also encouragement to enter the human system when continual colds cause abnormal conditions of the tonsils and nasal membranes. Pelvic congestion, incident to insufficient clothing about the hips and legs, also leads to anæmia and other troubles."

The Jews and Palestine

According to surveys by the International Zionist organization more than 1,000,000 Jews from all parts of the globe are preparing to migrate to Palestine as soon as its political status is fixed. We are told that Emigration Committees have been formed in many countries, and that young men from all avenues of human activity have organized groups for agricultural training and the study of technical and scientific questions, bearing upon the settlement of the Jewish homeland. Thousands of Jews in Russia, Poland, Hungary, Holland, Germany, and other European countries are already arranging to liquidate their property, preparatory to settling in the "land of Promise." Jewish residents of Canada, Central and South American countries, Great Britain and the United States also expect to contribute to the quota of man-power, if the Jewish Republic is an assured success.

Schools of Bolshevism

No one in the United States needs to be told that the philosophy of destruction, spoliation and murder, that has taken possession of Russia and Hungary, and even threatens Germany, Italy and France, is a serious menace to all civilization. Efforts towards its suppression are being made in the United States, but have not been wholly successful as yet. In the opinion of many, the Government is overlooking a vital factor of Bolshevist propaganda—the schools of which, either on Sunday or through the week, implant the subtle teachings of these iniquitous opponents of law and order into the children. They are taught that patriotism or love of country is stupid and even criminal, that our republic is a hateful instrument of oppression, that there is no such a being as God or Christ, etc. Thousands of children learn such lessons every week. It is a sowing which, apparently, has not been interfered with, but what shall the harvest be?

When Sympathy Is Uncalled For

Some of the liquor dealers who happened to be caught with large stocks of whiskey unsold, July 1, are now loudly bewailing their hard lot, and are making every effort to arouse the sympathy of the public in general. As for ourselves, we refuse to become greatly wrought up over the matter. Those dealers should remember the days preceding the prohibition of whiskey manufacture. Immediately after Uncle Sam declared that food was needed to win the war, the distillers bought up all the corn they could secure, and kept their distilleries running night and day, until the very last hour that whiskey manufacture was permitted in this country. Warehouses were filled to the roofs with whiskey made from grain needed for food—the dealers taking a gambler's chance that it would be disposed of at a goodly profit ere the country went dry. If any money was lost, the liquor men must blame themselves. They knew that prohibition was coming.

The Mesopotamia of Today

M. J. J. Banninga, a Y. M. C. A. worker, who recently made a tour of Mesopotamian points of interest, gives much valuable information concerning that region. We quote a part of his graphic description: "One of the first trips I took, after reaching Baghdad, was out to Ramadie and Hit, on the Euphrates River. As these places are in the region where the Garden of Eden is supposed to have been, I was interested to see whether the country there looked like the mental picture we have of the Garden of Eden. After I had traveled through it, I concluded that there is no other spot in the world that could have a better right to having been the Garden of Eden than this place. Of course, just now there is nothing but thorns

HOME AND FAMILY

Give to the Living

If we gave unto the living as we lavish on the dead,
Kindly thoughts and gentle phrases, tender words and friendly praises,
Blotting out all imperfections, holding virtues up to light;
If we left no daily token of our love and care unspoken—
Then would life be well worth living in a world all glad and bright.

If we offered to the living, as we heap upon the dead,
Fragrant flowers of affection, blossoms of sweet recollection,
Waiting not till hands are folded on the quiet, pulseless breast,
Then the passion of our pleading would not fall on ears unheeding,
Nor our tears fall, unavailing, on the weary form at rest.

If we gave unto the living as we lavish on the dead
All our heart's long hidden treasure, all love's full, unstinted measure,
Adding, day by day, new jewels to the crown of human bliss,
Then life's burdens would weigh lightly, and the sun would shine more brightly,
And not Heaven itself were fairer than a world as glad as this.

—Ida Goldsmith Morris, in the New York Times.

After Sarah Graduated

BY ELIZABETH ROSENBERGER BLOUGH

SARAH was slow, so Katherine said. Katherine had gone through the high school course with a flourish. Then she went to college. She spent much money and came home during vacations, quite ready to tell the others what they should wear, how the house should be furnished, if they had money enough to get new furniture, and how they should behave if they went to dinners and teas.

Sarah went to school with her skirts let down and her braids tied up. She wrestled with geometry, Latin was almost too much for her, and at last she was ready to graduate when she was nineteen, for it took her five years to complete her high school course. She won no honors, but her old-fashioned father was just as proud of her as he had been of Katherine, when she was the valedictorian of her class, three years before.

Sarah was sitting now with her head resting against her father's knee, on the top step of the veranda. Her eyes, when they were not closed, were watching the fireflies flashing in the thin river mist, down in the meadows.

"Sarah and I can room together, this fall, when she goes with me back to college," remarked Katherine to her father.

Sarah touched her father's slender, white hands—the hands of a man who writes figures in a ledger all day long. He was a clerk with Lynn, Thomas & Co. Father would always be a clerk. Sarah knew this, but loved him most devotedly. Katherine sometimes talked of a promotion, when they could do many nice things, because there would be more money to spend. But Sarah knew that promotions came seldom to men who had daughters to keep. She never fretted, and only loved father a little more when Katherine was wondering whether they could afford to buy her the set of furs she really had to have this coming winter.

"I don't want to go back with Katherine," said Sarah without moving. "But please, father, let's wait with plans about me. I am too tired to talk about them tonight."

For answer, her father took her up in his arms and carried her straight to her room upstairs, where he put her carefully down in her rocking-chair by the window.

Sarah clung to him when he put her down. "Just one thing, you dear daddy. There are all those old books. Will you take them out of my room? I believe I'll sleep better if they're somewhere else."

How well her father understood. He gathered up her school-books in one armful. "They're enough to give a wooden Indian the nightmare. I'll lose 'em somewhere."

Before he got to the door, Sarah was there, kissing him again and again, without saying one word, but her father carried her books to the attic, well content. Always, in his heart, there was a deep sense of something rarely precious, when he thought of his baby girl, Sarah.

"She's like the wind flower," he thought, as she came, about a week later, saying that she was going with him to his work that morning. Sarah in her white dress—flower-like in its simple lines, its grace—took his arm. "I want to talk with you. When can we talk best?"

"In the street car, I guess," said father.

Seated in the car, her father took off his hat—the weather being so warm. Sarah looked at his white hair and said: "Your hair is lots whiter than it was a year ago."

"Sure, I am a year older than I was a year ago. Did you come with me to make remarks about my personal appearance?" said her father meekly.

The earnest look Sarah gave him proved that she had other things in mind. "Father, why did you mortgage our house?"

"Bless me! How did you even dream of that?" Her father's face was white as if she had struck him.

"Father, dear, I happened to be in the next room when you made out that mortgage. I am old enough to know why you did it."

He wiped the perspiration from his forehead: "Had to, little 'un. It costs a great deal to keep Katherine, and with one thing and another I had to have more money. But don't you worry! I want my girls to have all they should have. I wouldn't deprive you of one thing."

But Sarah's hand was on his arm again: "Oh, but, father dear, I want you to see that I don't want to go to college with Katherine. If I loved study it would be different, but I hate it. I've grubbed at tiresome books for years and even a book-worm turns at last, father dear!"

"But—" he began.

"I am not through yet. If I had a talent, it would be different, but I know enough not to worry the life out of your neighbors by practising scales which I shall never use, for I can not play the piano. I want to be happy and useful, of course. I can be that here with you."

"But—" her father tried again.

"Daddy, isn't one brilliant daughter enough for one proud father? Why can't I stay right here and help you to drive that mortgage away?"

"But a woman should be educated and cultivate—"

"Father, dear, I'll frame my high school diploma, and hang it where your friends can see it, if they have any doubts of my being able to read! Don't, daddy, that old woman has been watching us. What will she think if you love me any more, right in this car?"

So it was settled. Father left the car when the Lynn, Thomas & Co. warehouses were in sight. Sarah went down town to buy some groceries, since she was where she could take advantage of some of the bargain sales she had read of, the day before.

It was strange that brilliant Katherine had never suspected that her father was working too hard, that he was troubled because he could hardly respond to all her demands for money, for Katherine always said that she did not want to spend too much. Slow Sarah had known it for years, but never saw any way to help until now her plans were all made. She would keep house, let Katherine go on; she could do great things with her education. Sarah wanted only to stay at home and take care of father.

Children growing up in a home are such important personages in the eyes of their fond parents. When father has had a hard row to hoe in his own youth, he wants to make it easier for those he loves. True, father does not consider it a sacrifice to wear old, rusty suits, if Katherine can have her desires gratified, but I find it in my heart to urge children to be more observing, more ready to notice whether father is doing more than he is able to do. Let not the swiftly-passing years go by without showing him how much you do appreciate his loving care and sacrifice for you. Deep down in our souls there is usually love and kindly feeling for our own. Let them know it; express it in some way. Father may be an old man—dejected, lost in thought, and troubled—but the grayer his hair, the more worn and weary he is, the dearer he should be. He is a king among men, thinking of his household, working for his loved ones with a courage that belted knight might have envied and holy martyrs might have prayed for.

Johnstown, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE REAPING CAME

A tragedy has occurred in Los Angeles which brings vividly to my mind Gal. 6: 7 (latter part): "Whatsoever a man soweth, that shall he also reap."

A young man, thirty-two years of age, was engaged to a beautiful young girl. Friends were making great preparations for the wedding, but of late a dark cloud of trouble had been overshadowing the engaged couple. The night before the wedding, they quarreled. The girl told him that she would not marry him, and rather than be the mother of his child, would take steps by which she would be freed from disgrace. In a rage he shot and killed her. While in jail, he despairingly exclaimed: "Love is death." "No," said the lawyer: "Love is not death. Love never dies. Sin is death."

Then the courts, upon investigating the young man's life, found that his father and mother had lived together unmarried for sixteen years. During that time, this child, now a murderer, was born. Later on, each of the two married some one else. The father, now a Senator, absolutely refuses to lay claim to the murderer as his son, but the records are against him.

The seed of sin and lust had been sown. The reaping, after many years, is now taking place.

The young girl's parents had neglected to teach to their daughter womanhood's virtues. They are of a respectable family, but the wrong seed was allowed to spring up. It ripened. "The wages of sin is death" (Rom. 6: 23).

The girl is dead—the mother is dying. The young man will be sent to the gallows, unless skilled lawyers can prove a sane man insane. His mother is heartbroken—suffering more than if it were her own death. The tragedy ends.

The seed was sown, the reaping was bitter—almost more than human life could endure. The reaping is never thought of at seed-sowing time. That little, tiny seed you have sown, may grow to large dimensions before reaping time. It will have to be harvested either in this generation or the next. Some one will have to gather in that crop. The price of sin must be paid. Is the price worth the sinning? It may appear to be some little, hidden sin that does not harm any one, not even you, but it will reappear, ten times magnified, some day.

It is to be regretted that the sacredness of love and marriage is no longer sufficiently taught, not even in many of our Christian homes. Preaching upon that subject is an almost unheard-of thing. Licentiousness should be fought against as vigorously as was the saloon question. It is a worse evil. What will the harvest be? "Whatsoever a man soweth, that shall he also reap."

La Verne, Calif. Mrs. Walter Sell.

REDCLIFF, ALTA., CANADA

The brethren and sisters of the Redcliff mission have enjoyed some refreshing seasons of grace from the Lord during the last few weeks. We were made glad in that we were able to secure the Baptist church at this place, in which to hold our services for the coming year. The Baptist people have no minister at present and were not using the church at all.

Bro. Strycker, of the District Mission Board, was with us over Mothers' Day and broke the Bread of Life to us in a very acceptable manner.

In June, while Bro. Hollinger was away in a meeting, Bro. S. S. Petry preached for us one Sunday morning and evening.

July 6 a joint Sunday-school Convention was held. The Battle Creek church, of Saskatchewan, and the Milk River church, of Montana, joined with us in this meeting.

The attendance was excellent, considering the distance these churches are apart, and some very helpful suggestions were given during the day. In the evening Bro. Reish, of Montana, outlined the purpose of the Christian Workers' Meetings, and how they can be made more efficient in service in the community. Bro. Brumbaugh then delivered an excellent missionary sermon.

Some of our North Dakota brethren and sisters, who were on their way to attend the District Conference at Gleichen, stopped with us over Sunday to enjoy this meeting. It was, indeed, a great inspiration to have them with us and give us some helpful encouragement.

u do appreciate his loving care and sacrifice for you. ep down in our souls there is usually love and kindly ling for our own. Let them know it; express it in ne way. Father may be an old man—dejected, lost thought, and troubled—but the grayer his hair, the re worn and weary he is, the dearer he should be. is a king among men, thinking of his household, rking for his loved ones with a courage that belted ght might have envied and holy martyrs might e prayed for.

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Over last Sunday we had the pleasure of having with us our returned missionary, Sister Sadie Miller, of India, and Bro. Finnell, who gave us several lectures and stereopticon views of the mission field and the Sunday-school activities.

Our people appreciated these lectures very much, and we hope to reap some splendid results of this sowing. This was the first time our Canadian churches had the privilege of listening to one from the field. She told us what great opportunities are waiting for each of us.

The little band of workers here is willing and ready to do its part in this great movement, as was shown by their liberal contributions for relief work and the missionary cause. Two have been received into church fellowship by baptism since our last report.

The season, thus far, has been very dry and hot. Crops over a large area of country are almost an entire failure. A few sections have already petitioned the Government for assistance that they might tide over the coming winter. Notwithstanding these conditions we still have much to be thankful for. Catharine Hollinger.

July 16.

SAVE THE CHILDREN

At one time, when parents brought their children to Christ, they were rebuked by the disciples. But Christ said: "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Is it not glorious that we have the Sabbath-schools for the benefit of the children, and that we have Graded Lessons, so that our little children need no longer digest food meant for adults? Yes, most of our Sunday-schools have modern equipment for the children. But how about the preaching hour? This is a problem. Some few churches are having a junior service, which is a distinct benefit to the young. Why lose the children to the church?

When a child becomes dissatisfied in a home, the parents put forth every effort to satisfy rather than to lose him. Should not the church do all that is just and right to hold her children? Why not have junior meetings occasionally? No, not children's meetings, but sermons prepared for the children. Let the children lead the singing and do the praying. Give them something to do and there will be little or no need of discussing ways and means of saving our children for the church.

Another place where the children have been neglected is at our District Sunday-school Conventions. How tired those dear little tots must get, who come with their parents, when they are expected to sit still throughout the sessions of a two or three days' convention. Is it any wonder they worry their mothers and occasionally disturb the meetings?

It was out of sympathy for the children and tired mothers that we asked permission to have special sessions for the children at our District Sunday-school Convention. The meetings were a grand success. Sister Stump and myself asked for a room that we might have sessions for the children each afternoon. The first session was such a success that the children begged to have one the next forenoon. Their request was granted. A great many of the adults expressed a desire to observe how the little ones were instructed. Our program was Bible instruction, songs and handwork. Bro. John I. Kaylor, our returned missionary from India, gave them a splendid talk on childhood in India. They were taught the chorus of "Blessed Be the Name" in the Indian language. They enjoyed this very much. At the close of our missionary session each child was given the name of one of our missionaries' children, and during the year they are to pray for that particular child.

Children sweet and innocent, sincere and true. Who would be guilty of offending one of God's little ones? Those whom we met were surely appreciative, affectionate and reverent. As they kissed us, and waved their goodbyes, we were made to rejoice for having had these sessions with them, though it was at the sacrifice of many inspiring talks of the Convention. I'm sure that every child will have pleasant memories of this Convention, and will want to attend future Conventions, for they were not neglected by the Sunday-school workers.

Wooster, Ohio. Zuma Heestand.

OUR FOURTH OF JULY MEETING

West Nimishillen, Canton City, Canton Center and Springfield Sunday-schools held their fourth annual Fourth of July Meeting in the Springfield church.

The meeting opened with a song service, conducted by the Springfield Sunday-school. Devotional exercises were conducted by Bro. Trainer. An address of welcome was

An offering for Home Missions was taken, at which we secured $28.14. After deducting expenses, the balance, $25.14, was turned over to the Home Mission Board.

A motion was passed that a report of this meeting, and the resolutions of the committee be published in the "Gospel Messenger."

The following are the resolutions as submitted:

We, your committee, beg leave to submit the following:

1. We are thankful to our Heavenly Father in so graciously blessing us in permitting us to assemble under such favorable conditions on this our Nation's Anniversary.

2. We thank the members of the Springfield Sunday-school and church for their invitation to hold this meeting; for their generosity in providing transportation and for their hospitality in caring for this meeting.

3. We thank our officers of this meeting, those who have appeared on the program, and all who have contributed to its success in any way.

4. We render special praise to our God for his mercy in bringing to a close the awful world tragedy, committing to his care those of our boys who have met death in this awful conflict, and praising him for safely bringing back to our firesides those who have served the nation and have been permitted to return; imploring his grace that, if not against his will, they may be spared from any similar experience in the future.

5. We praise our Heavenly Father for his giving us a saloonless nation on this national holiday, and implore his benediction upon the Sunday-school and the church, that they may rally to do his will in the exceptional opportunities of the present day.

Considering the weather and the season of the year, the attendance and attention were good, and a good spirit prevailed. The meeting was a patriotic, educational and spiritual one, in its nature tending toward making us better Christians and better citizens of this liberty-loving nation.

M. M. Taylor, Moderator.
W. L. Reichenbach, Secretary.

North Canton, Ohio, July 19.

DEATH OF ELD. SAMUEL P. MAUST

The sudden death of Eld. Samuel P. Maust at the home of his daughter, Mrs. Ross Smith, in Erie, Pa., June 10, 1919, was a great shock to his relatives and friends, from whom he parted a few weeks ago apparently in the best of health.

Brother and Sister Maust attended the Annual Meeting at Winona Lake, Ind., during the first week of June, going from there to Jasonville, Ind., by automobile, to visit their grandchildren, whose mother (daughter of Brother and Sister Maust) died in 1910.

From Indiana they went to Erie, Pa., by train, to visit their son-in-law and daughter, Mr. and Mrs. Ross Smith, living in that city. They arrived at Erie on Friday, June 13. On Sunday Bro. Maust attended church services in the morning and evening. On Monday morning, at breakfast, he remarked what a good time he was having and how well he felt. After the meal he sat at one end of the table, reading the morning paper, and commenting on some of the world happenings, when he suddenly paused in the midst of a sentence, while the paper dropped from his hands to the table, and his head drooped forward upon his breast. Mr. Smith, seeing that something was wrong, ran around the table to his assistance, and raised his head, after which he gave a gasp or two and was dead. He died without a struggle and apparently without pain or premonition of his approaching fate.

The casket containing the body was taken home. Thursday afternoon, June 20, funeral services were held in the South Side Brethren church, where the deceased had worshiped for many years, and officiated in the capacity of preacher and elder.

The services were conducted by the pastor, Eld. T. R. Coffman, who preached an appropriate and comforting funeral sermon. He took occasion to refer to Bro. Maust's unselfish and faithful service to the church, his devotion as a husband and father, his charitableness and his good citizenship. The church was filled with mourning relatives and friends, who had come to pay their last respects to one who had long held an honored place among them. At the conclusion of the services many followed the remains to the Union cemetery, where interment was made.

Samuel P. Maust was born at Shaw Mines, Summit Township, Somerset Co., Pa., June 26, 1848. His father, the late Peter A. Maust, later removed to the old Maust homestead, where Samuel P. grew to manhood and became the fourth owner, in direct descent of the farm in Elk Lick Township, acquired by the pioneer, Jacob Maust, nearly 150 years ago—the place having passed from father to son.

Bro. Maust was elected to the ministry in 1879 and two years later was advanced to the second degree. May 5, 1915, he was ordained to the eldership.

Bro. Maust was united in marriage with Lucinda N. Beachy, daughter of the late Abraham P. Beachy, of Elk

THE SPIRIT OF THE AGE

Would God that every member of our beloved church, and especially the leading brethren, would read, at least several times, "The Spirit of the Age," on page 446, of "Messenger" No. 28, by Wm. K. Conner, of Harrisburg, Pa. It will certainly bear repeated reading. Then it will merit praying over, pondering over, preaching over, talking over. It is a most timely theme for pulpit and pew, for church council, for District council, for Annual Meeting Conference.

Our brother has found the key to "Whither Are We Drifting?" He has located the foundation of the trouble. He has pointed us to the serpent's trail, and has given added emphasis to the hymn: "Flee the Danger." It is a lesson not only to worldlings but to us. I feel very grateful to Bro. Conner for his exceedingly timely article, backed up, as it is, in every paragraph, by quotations or references to the Word of God. It is the last article in the paper, but the most momentous and weighty. It is truthful, searching, alarming. It has an Isaiah, Jeremiah and Ezekiel flavor. It smacks of all the prophets and finds its culmination in John 17.

The article is portentous, potential, prophetic—a warning, a pointer, to which it would be wise to pay attention. It rightly divides the Word, and gives to saints and sinners their due portion. Brethren, read it, ponder it, meditate upon it—especially the "leading brethren." It may do us all good. J. L. Switzer.

Carterville, Mo.

SOUTHWESTERN MISSOURI AND NORTHWESTERN ARKANSAS

July 13 the quarterly Sunday-school Convention of the above-named District was held in the Greenwood house of the Cabool congregation. The exercises began at 10 o'clock, with the regular Sunday-school services. After an hour's study of the lesson the program of the day was taken up. Our District Sunday-school Secretary, Bro. A. W. Adkins, served as Moderator.

Such topics as, "How Does the District Sunday-school Meeting Benefit Our School?" "Relation of the Sunday-school to Missions" and "How Reach and Hold the Indifferent in the Sunday-school," were ably discussed by the speakers assigned to them. Many good and helpful points were given.

When the noon hour arrived, the brethren prepared tables beneath the trees of the church lawn and a splendid basket dinner was enjoyed by all present.

A timely topic of the afternoon session was "The Sunday-school's Responsibility and Duty to the Present World Conditions." It was thought that the Sunday-school, as a part of the church, is responsible for the present world condition or crisis, so far as it is able to remedy these conditions. Its duty is to support the church in all measures it undertakes to better these conditions.

Another live topic that brought forth considerable and helpful discussion was "The Value of Music and Teacher-training." This twofold topic deals with things that are much needed in our District—better music and more Teacher-training Classes.

A Round Table, conducted by the Moderator, concluded the exercises, as scheduled on the program. A feature of the day was the good, spiritual singing. There were several duets and also numbers rendered by a mixed quartet. Although the weather was exceedingly warm, a very pleasant and profitable day was spent by all present. The evening session was given over to the Christian Workers' services. Orin Harvey.

Joplin, Mo.

LA VERNE, CALIFORNIA

We have had a number of special programs lately. The Sunday after the close of Annual Conference Eld. W. F. England and our pastor, Eld. R. H. Miller, gave reports of the Conference at 11 A. M. Later our elder, Bro. J. P. Dickey, gave his report of the Annual Conference at the morning preaching hour. June 22 Brother and Sister Fred Hollenberg were with us in both the morning and evening service, in the interest of the "Forward Movement," under the auspices of the General Mission Board.

On Educational Day we had a special program in the morning. Sister Nancy Marshburn discussed "The Relation of Our College to the Home." She gives our college credit for her children getting a vision of the real needs of the world (two of her daughters are members of the La Verne College Mission Band).

"Our Colleges and Missions" was discussed by Sister Ruth Forney in a frank and interesting manner. She not only referred to those who go out to the foreign mission fields from our colleges, but also alluded to the "band of home missionaries, to be found on the faculties of all our church schools"—many of whom are sacrificing lucrative positions because they love the church more than "the almighty dollar." She paid a touching tribute to our own Pres. Miller, and said that the fact that he is giving his "life blood" for La Verne College inspires her to consecrate her life to the Master as a missionary.

Bro. Isaiah Brenneman followed with some testimonies on "The College and the Church." He said: "One of the most inspiring things I ever witnessed was the touching one how some of our most talented young people are working their way through college." Then he said: "Here am I, Lord, send me."

Eld. I. V. Funderburgh had charge of the program and gave us some idea of the comparative standing of the different schools of the Brotherhood. Bro. E. F. Yundt, secretary of the Board of Education for our District, was with us in the evening and brought us a message from the business man's standpoint, with reference to our church's relation to La Verne College. Our congregation gave $515 toward the college deficit fund.

On Monday evening of last week we held our regular quarterly council. We decided to send two papers to District Meeting. In accordance with the recommendation of Annual Conference, we decided to begin our pastoral year with Sept. 1. (This is to take effect Sept. 1, 1920.) The church decided to elect two deacons. Christian Workers' officers were elected, with Harry Brandt as president; Mrs. C. M. Barnhizer, junior superintendent; Harper Frantz, intermediate superintendent.

July 16. Grace Hilemen Miller.

NORTH DAKOTA, EASTERN MONTANA AND WESTERN CANADA

The District Meeting of North Dakota, Eastern Montana and Western Canada was held July 8-10 in the Bow River church, Gleichen, Alta. This meeting was unique in that it was the first District Meeting of the Church of the Brethren ever held in Canada. The churches of the District have grown up largely through immigration. The first large movement of the Brethren came in the early nineties, under the direction of Eld. A. B. Peters, who settled in the vicinity of Cando, N. Dak. Then, year by year, the tide of immigration moved westward, until there was a chain of churches across the State, and several churches sprang up in Montana. The broad prairies of Canada had their appeal too, and in time several communities of Brethren were built up across the line. The Irricana church, northeast of Calgary, claims the distinction of being the most northerly church of the Brethren in America.

The Bow River church, where the meeting was held, is situated on the Blackfoot Indian Reservation, and is one of the most recently organized churches of the District. This church is under the efficient leadership of Eld. Luther Shatto, assisted by an efficient corps of ministers and deacons. They have a large membership and have provided themselves with a commodious and well-arranged house of worship.

The weather proved that the province is worthy of its name, "Sunny Alberta." However, this year the drought has been severe over a large part of the Rocky Mountain watershed, and only a partial crop of wheat will be realized.

The Conference opened on Monday evening, with a splendid appeal to consecration by Eld. D. M. Shorb, of Surrey, N. Dak. Tuesday forenoon was occupied with the Christian Workers' program. Their interest was shown in that a District organization was perfected, and definite steps taken toward providing support for a foreign missionary.

The Sunday-school Conference was under the direction of Bro. Virgil Finnell, who is serving the District as a Field Worker. His presence and his earnest messages added much to the interest of the entire Conference. On Wednesday came the Ministerial Program and in this meeting was shown the determination of these earnest workers to do their part in the Forward Movement of the church.

The high point of interest was reached in the Missionary Meeting, on Wednesday evening. The needs of the work in the District were emphasized and when it was shown that the work was going backward, in many places, there was aroused a spirit of loyalty and zeal to regain lost ground and to reach the churchless communities of the great Northwestern field. The District was made to realize that the churches can no longer be kept up by immigration, but that the time has come when more concerted effort must be made to reach the unsaved of the several communities. A splendid offering of $225 was received; but of more value than the money contributed was the offering of lives. Five student volunteers renewed their vows of consecration. Four other young people gave their lives for definite Christian service. Four young ministers, with their companions, put their services at the command of the District Board, to be placed in needy fields. Surely such a spirit of devotion, which swept over the congregation, will abound unto a bountiful harvest.

The business session convened on Thursday morning, with the retiring Moderator, Eld. Shorb, presiding. Eld. David Hollinger, of Red Cliff, Alta., was chosen Moderator. Not a great deal of business came before the meeting. The chief item of interest was a request for a separate District for Canada. The issue was earnestly discussed, but it was thought best to defer action one year. Eld. John Brubaker, of Gleichen, Alta., will represent the District on Standing Committee of next year.

Sister Sadie Miller added to the interest of the Conference in several inspiring lectures, illustrating the work of the India field.

We were further favored by the presence of Bro. Emmert and sister, Miriam Stover, who, by their personal touch as well as in a formal program of lecture and song, inspired us all to a livelier interest in God's plan for his world.

Many of the delegates came hundreds of miles to attend this District Meeting. The newer churches were well represented by those who came in their cars. All were agreed that the Conference was thoroughly enjoyable. The next meeting will be held in the Salem church, Newburg, N. Dak. Warren Slabaugh.

Wenatchee, Wash.

MIDDLE INDIANA

The Sunday-school Conference of the above-named District will be held at the Spring Creek church, August 18-20.

August 18, Monday Evening, 8 o'clock

The Public Schools and the Sunday-schools.—H. K. Ober. "The Forward Movement." Illustrated.

August 19, Tuesday, 8:30 A. M.

Address of Welcome.—Eld. Geo. Mishler. Chorus Work.—Sadie Stutsman. The Value of Doctrinal Teaching.—E. L. Reestand. The Community Survey: What It Is and How to Make It.—C. C. Kindy. The Value of the Community Survey.—T. E. George. The Sunday-school Superintendent.—H. K. Ober.

Afternoon, 1:30

Special Work for Choristers.—Sadie Stutsman. Saving Our Children to the Church.—Gorman B. Heeter. Living Beyond the Law.—H. K. Ober.

Special Conferences

At 12 o'clock on Tuesday there will be held conferences of choristers, superintendents and secretaries of Sunday-school, led by Sadie Stutsman, L. W. Schultz and H. K. Ober.

Evening, 7:30

Educational Program: The Relation of the College to the Farm.—Prof. A. R. Elkenberry. The Relation of the Church to the College.—Eld. J. W. Norris.

August 20, Wednesday, 9:30 A. M.

Temperance Program: The Possibilities of the Local Committee.—Geo. Deaton. Practical Methods of Teaching Social Purity.—H. K. Ober. The Cigarette Evil a Present-Day Problem.—Emma Bowman. Address.—E. S. Shumaker.

Afternoon, 1:30

Missionary Program: The Relation of Manchester College to the Mission Work of the District.—Otho Winger. How Raise and How Spend a Sum Equal to Two Dollars per Member in the Middle District of Indiana.—I. B. Book.

Spring Creek church is located three miles east and eight miles north of North Manchester, and three miles west and three miles north of South Whitley. Those coming by rail to South Whitley will be met.

The Call of the Homeland

(Continued from Page 485)

is our business to keep step with him. Robert Fulton applied the principle of steam to a little boat and sailed up and down the Hudson, but men caught the vision of larger things, and today the number of our large steamships, as well as their greatness, almost staggers our imagination. In proportion as our leaders catch vision and lead, will our SHIP sail out into the ocean depth of possibilities, and bring her precious cargo into the haven of eternal rest.

Frederick, Md.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Fresno.—Under the auspices of the Sunday-school, July 4 was spent in most enjoyable fashion, picnicking in beautiful Roeding's Park. Reedley Sunday-school joined us and all listened with interest to an excellent program, rendered in the afternoon principally by that school. During our pastor's absence as delegate to Annual Meeting, Brethren J. R. Rhoads, I. L. Feightner, Geo. S. Wine, M. H. Miller, Sanford E. Setty and Eld. Brower preached to us. Sunday, July 13, Bro. Chas. M. Yearout ministered at the morning and evening services. July 20 Bro. J. Harman Stover gave us his Annual Meeting message, which was splendid. In the evening he again addressed the audience, with the result that one decided for Christ.—Mrs. O. N. Whitlow, Fresno, Calif., July 20.

Inglewood congregation had the pleasure of hearing two stirring sermons on the "Forward Movement" by Bro. Fred Hollenberg July 6. Our church has joined with the other churches of the city in holding union services each Sunday evening during July and August. Our Sunday-school had its annual picnic at Griffith Park July 17. A most enjoyable day was spent. It must have helped in the interest of the Sunday-school, for there was an attendance of eighty-five the following Sunday—quite above the average. Many of the members are planning to attend the Convention at Huntington Beach.—Susan Stoner, Inglewood, Calif., July 22.

COLORADO

Antioch church met in council July 2, with Eld. Henry F. Crist presiding. We elected a ministerial committee, which will also act as the temperance committee. We now have a minister located with us.—Bro. John Mitchell. For this we are indeed thankful. We have services twice each Sunday. We also have organized a Christian Workers' Meeting.—Nellie Nice, Yoder, Colo., July 17.

Rocky Ford.—We met in council recently with Eld. Jacob Funk presiding. The new church at Ordway is being built and we hope to have it ready for use this fall. The members at Holbrook were granted the privilege of soliciting for the construction of a new church at Cheraw, Colo. Bro. A. G. Crosswhite will remain with us for another year. The work here is progressing nicely under his direction. The Fourth of July picnic was enjoyed very much by all those who attended. Bro. Morris Frantz, formerly of Wichita, Kans., is spending his vacation here and has given us some splendid sermons. Bro. John Deeter has also been with us a few days, in behalf of missions and Sunday-school work.—Mrs. Cora Boone Henard, La Junta, Colo., July 12.

IDAHO

Nampa church met in council and called to further service a minister and deacons who were installed June 29. Bro. Silas Keim and wife were chosen as minister, Brethren Ray Keim and wife, Frank De Coursey and wife and R. A. Orr were elected as deacons. The following week Sister Eva Trostle, of Bethany Bible School, gave us

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ocky Ford.—We met in council recently with Eld. Jacob Funk siding. The new church at Ordway is being built and we hope four splendid talks. Bro. Stover, of California, delivered the message on Sunday evening. Our average attendance at Sunday-school, during the last quarter, was 106; the offering, $78.43.—Amanda Garber, Nampa, Idaho, July 15.

Nespelem church met in council July 1, with Eld. B. J. Fike presiding. Since our last report two letters have been received and two granted. The report of the annual visit was made. Our love feast was held June 7. We decided to hold a series of meetings as soon after Sept. 1 as we can secure Bro. Alva Long, our District Evangelist. Our Annual Meeting collection amounted to $234.37 and our Easter offering for the Armenians was $220. The Winchester and Nespelem Sunday-schools held a joint Fourth of July picnic at Winchester and spent a very enjoyable day. We expect Sister Trostle, of Bethany Bible School, to be with us July 23 and 24.—Mattie Thomas, Nespelem, Idaho, July 7.

ILLINOIS

Elgin.—All of us were out-doors Saturday afternoon, July 19, enjoying our annual appointment in beautiful Wing Park. We couldn't find a more desirable resort. No rain, sports, eats, and ice cream! . . . Sunday morning the Sunday-school was in charge of the returned soldier boys. One read Scripture, one prayed, one led the singing after rendering a solo and helped with a duet, one told of Red Cross ambulance work, one announced the numbers, and one gave a report of the Y. M. C. A. Conference at lovely Lake Geneva. Following this admirable session, Dr. J. E. Miller told us about the "Passages of the East." This part of the program was in charge of the junior congregation. We're proud of the youngsters. The evening sermon was by H. Spenser Minnich.—Adaline H. Beery, Elgin, Ill., July 25.

INDIANA

Bourgo congregation has decided to hold a Harvest Meeting Sunday, Aug. 31. We will have a harvest and missionary sermon in the forenoon and in the afternoon a home-coming.—Gieta Schwalm, Wakarusa, Ind., July 21.

Elkhart Valley church met in council, presided over by Eld. Frank Kreider. Sunday, August 17, was decided upon for our Harvest Meeting, which will be in charge of Bro. Milo Geyer, of New Paris, Ind.—Tena Smith, Elkhart, Ind., July 22.

English Prairie church will hold a Harvest Meeting on Sunday, Aug. 3. Bro. J. E. Young, of Beatrice, Nebr., will be with us and following the service will conduct a series of meetings.—Gertie May McKenzie, Howe, Ind., July 21.

Flora.—At our last quarterly missionary meeting we had with us, over Sunday, the Volunteer Mission-Band of Bethany Bible School, of Chicago, composed of four brethren and one sister. Bro. Roy Dilling was the leader of the band. The preaching hour at both the morning and evening service was given over to them. At the evening meeting a large crowd greeted them. Bro. Hershey, of Pennsylvania, told us of his experience as a Sunday-school teacher among the Chinese of Chicago. All felt well paid for attending to hear this band of Christian workers.—Mattie Welty, Flora, Ind., July 21.

Notica.—As I have many calls from Iowa, "to come over and help us," I have concluded to go in a few weeks, and will be glad to work in any of our churches desiring my services during September, October and November. I have many answering letters from Middle Iowa especially, where I have been before and where my work is familiar to our members. The "Forward Movement" calls for more and better singing in all the Brethren churches. At the Winona Conference a special committee of three competent members was selected, to look especially to the betterment of our church music. Much is expected of that committee, but we are all to help. Fill your churches with good singing and they will be filled with people. Good singing will do much to help to bring about the goal of our "Forward Movement" during the next five years. There is no church with better voices than the Church of the Brethren. I know, because I have labored with nearly all denominations. We should be encouraged in better singing. I wish we could have more said on the subject in the "Messenger" columns.—Joseph Studebaker, Flora, Ind., July 18.

Fort Wayne church again enjoyed a feast of good things when, July 13, Brother and Sister Felthouse were in our midst and delivered some fine messages. July 20 Bro. Hershey, from Manchester, also preached to the above date. These visits are highly appreciated and are productive of great encouragement.—J. Abner, Fort Wayne, Ind., July 19.

Landess.—July 20 Bro. Roy Mahon delivered an inspiring sermon. We will dedicate our church Aug. 17 and the sermon will be preached by Bro. C. H. Deardorff. He will remain and conduct a series of meetings for a few weeks, closing with a love feast, the date of which will be announced later.—Mrs. Marshal Pence, Landess, Ind., July 21.

Manchester.—Sunday, July 13, it was our privilege to have Dr. Fred J. Wampler, returned missionary from China, with us. The preaching hour of the evening was given to stereopticon views and a lecture on the China field. July 17 Prof. Lawrence Shultz gave a lecture and stereopticon views on the Sunday-school phase of the "Forward Movement." Bro. D. O. Cottrell recently dissolved our church phase of the "Forward Movement" plan. Last Sunday morning Dr. Reber emphasized the educational goals. July 22 our church met in council. One letter was granted and one read. Bro. T. E. George, our pastor, will be our elder-in-charge during Bro. J. H. Wright, who resigned after having held that position for three and one-half years. Under the "Forward Movement," for the present year, six specific phases were adopted upon presentation by committees. These goals we expect to reach by January, 1920. Sanction was given for holding a Workers' Council once each month, in which all members may coöperate and at which methods and plans for carrying out these ideas will be presented. We are expecting to have Bro. J. M. Henry, of Washington, D. C., with us this fall in an evangelistic meeting.—Ivah M. Grossnickle, North Manchester, Ind., July 22.

Oak Grove church met in council July 5. Our series of meetings, to be conducted by Bro. Isaac Beery, of Flora, Ind., is to begin Aug. 17, with a Harvest Meeting. The church has decided that the Harvest Meeting is to be a forenoon service instead of an all-day meeting, as has been our custom before. Our love feast is to be held at the close of the series of meetings, Sept. 6, in the evening. Our Annual Meeting offering was $130, and our offering for Armenian-Syrian Relief, $275.—Harry Miller, North Liberty, Ind., July 7.

Rock Run.—June 30 we held our Children's Day exercises. A good program was rendered, after which our monthly missionary offering was lifted, which amounted to $45. July 6 Bro. Geo. Phillips preached a splendid sermon on "Christian Education." We lifted an offering of $36.28 for Manchester College, for the fund from which loans are made to students preparing for the mission field. July 13 Maude Jones, from the New Salem congregation, gave us a talk on the work and mission of the Aid Society.—Mrs. Clarence R. Cripe, Goshen, Ind., July 20.

South Bend.—First Church met in council July 7, with Bro. Yoder presiding. Seven letters of membership were received and four granted. Two members were added to our missionary committee. Our delegates to District Meeting are Brethren C. M. Yoder and H. D. Holloway, with Sisters Burger and Cora Wise, alternates. June 22 our church met in council. Two letters were presented. The date for our love feast will be decided at our next meeting. Our council was changed to the first Friday in September. Bro. Fair will be our delegate to District Meeting, with Bro. E. C. Sarber, alternate. The Sunday-school delegate is Bro. Everett Blat, with Bro. Fair, alternate. The meeting was interesting and spiritual, and enjoyed by all.—Pearl Tomlinson, Summitville, Ind., July 21.

Topeka.—Arrangements have now been made for our Harvest Meeting. Bro. Jesse Ebey will be with us on Saturday night, Sept. 13. He will also remain for three services on Sunday. The joint Sunday-school Convention will be held at this place Sept. 28—an all-day meeting, with basket dinner. Our revival is to begin the forepart of October, with Bro. Forrest Hostetler in charge.—Mrs. Sarah E. Yontz, Topeka, Ind., July 21.

IOWA

Franklin County.—As a direct result of our series of meetings seven were received into the church by baptism. We feel sure that others are counting the cost. We enjoyed a very spiritual love feast July 5. Bro. B. F. Buckingham, of Prairie City, Iowa, gave a very acceptable address on Sunday morning, July 20. The Stovers will be with us some time during the summer, and give their missionary program.—Harvey W. Allen, Dumont, Iowa, July 22.

Grundy County.—Our series of meetings closed on Sunday, July 13, and on the following day we held our love feast. Bro. Lears being unable to come, Brother and Sister Keller, who are in charge of the pastoral work this summer, conducted the meetings. Two young people were baptized just before the meetings, and six at the close. There were a number of visitors at the feast, for which we were glad. Among them was Bro. J. M. Snyder, of Marshalltown, Iowa.—Hannah C. Messer, Grundy Center, Iowa, July 20.

KANSAS

Bloom.—One has been added to our little band by baptism since the last report. Any one, desiring to change location, will be heartily welcomed. Our pastor and wife are working hard to build up the church here.—Cassie Martin, Bloom, Kans., July 21.

Conway Springs.—Eld. Jacob Funk spent one Sunday here on his way home from Annual Meeting, giving us two encouraging sermons. Aug. 1 our pastor, Bro. Wm. E. Thompson, will leave us. We regret very much to have him and his family go. We have no one to take his place, but hope some one may be secured soon. Bro. O. H. Feiler was chosen elder for the remainder of the year. Two were received by baptism July 16. We expect Bro. Dexter here Aug. 3, in the interest of the Sunday-school and Christian Workers' Band. Four of our young people expect to be in college this year.—Ida Frantz, Conway Springs, Kans., July 17.

Independence.—July 20, after a fine sermon, one Sunday-school scholar came forward for baptism, and two were reclaimed. One had been baptized since our last report. The Gospel Team of our church is to be at Hollow, Okla., in charge of the services next Sunday evening. We hope this team will do a good work at home and in other churches, wherever they are called.—Pella Carson, Independence, Kans., July 22.

MARYLAND

Baltimore (Fulton Avenue).—We met in members' meeting July 6 with Eld. W. E. Roop presiding. Two letters of membership were granted. On the same date Bro. A. L. B. Martin began his third year as our pastor. June 19 Brother and Sister Martin celebrated their silver wedding anniversary and in the evening about sixty of the members and friends of the congregation gave them a surprise. The evening was very pleasantly spent. There were speeches by Brethren F. D. Anthony and John Baugher, also several recitations and music. Brother and Sister Martin were presented with several pieces of silver and flowers, as tokens of our love and friendship. June 28 we observed Educational Day. An offering was lifted for Blue Ridge College.—Marcus C. Angle, Baltimore, Md., July 22.

Brownsville.—July 5 Bro. Jesse Emmert, on furlough from India, gave us a temperance talk which was much appreciated. The following day we had an all-day Children's Meeting, in which a large number took part. Bro. Emmert gave a talk to the children in the morning and in the afternoon spoke on the topic: "What Relation Has the Sunday-school to Mission Work?" Brethren D. Vietor Long, McKaley Coffman and John Baugher gave splendid talks on various topics. In the evening a missionary program was rendered in which many young people took part. Brethren Bowlus and Emmert gave missionary talks. Special music was rendered throughout the program of the day and seemed to be very much appreciated. Bro. Emmert's earnest talks and interesting descriptions of the work in India arouses the missionary zeal of all who hear him. The collection of $8.09 was taken up for the expenses of the meeting and for mission work. Sunday evening a collection of $28.51 was taken for missions, to be added to our Annual Meeting offering. In my last correspondence I stated that the amount of our Annual Meeting collection included $25 from the Sunday-school. This was incorrect; but the offering, now announced as $308.51 includes the $25 from the Sunday-school. Our singing class, conducted by Prof. B. F. Wampler, has had a vacation during the hot season and will resume its work on Monday evening, July 21.—Mrs. Nellie S. Kaetzel, Brownsville, Md., July 19.

Locust Grove church met in council July 19, with Eld. David Kline presiding. Brethren A. P. Snader and C. C. Strine were also present. An election was held for deacons. Brethren Norman and Harry Kline were chosen and duly installed. We expect Bro. Geo. S. Harp, of Myersville, Md., to conduct a series of meetings for us, beginning Oct. 12. Our love feast will be held Oct. 25, commencing at 2 P. M.—Eva M. Young, Mt. Airy, Md., July 21.

MINNESOTA

Morrill.—Bro. Glen Montz began a series of meetings in the Morrill congregation June 15, which closed with a love feast July 2. Four were baptized and one reclaimed. Bro. Montz will remain with us during the rest of his vacation, and assist in the pastoral work. Our regular quarterly council was held July 12.—Mrs. Effie Johnson Ramey, Minn., July 22.

Worthington.—We have just closed a series of meetings, conducted by our home pastor, Bro. J. A. Eddy. One was baptized and one were reclaimed. We feel that much good was done. We held our love feast July 5, with about seventy communing. Bro. Eddy officiated.—Ruth Eddy, Worthington, Minn., July 17.

MISSOURI

Adrian church met in council July 13, with Eld. Ira Witmore in charge. The Aid Society gave a good report. We decided to change the name of our church from "Mound" to "Adrian." Four letters of membership were received. We made preparations for the District Sunday-school Meeting, to be held here July 20. July 1 and Brethren H. A. Claybaugh and Frank Hershey, both of Bethany Bible School, gave us two good lectures, which were greatly appreciated.—Mrs. Fern M. Wagner, Adrian, Mo., July 15.

Bethany church met in council July 12, with Eld. E. W. Mason in charge. Bro. Ernest Yancey was elected superintendent of the Sunday-school and Sister Mattie Lam, president of the Christian Workers' Meeting. Professor and Sister Morris visited us on July 4. Prof. Morris gave us an educational talk and later 12, gave an address on "A Visit to the Shire." July 8 and 9 Bro. E. W. Mason

DEATH OF ELD. GEORGE BOWMAN

(Continued from Page 491)

While not as eloquent as some in the pulpit, he was always willing to do what he could. He did a good deal of traveling by private conveyance in Franklin and other counties near by. He had charge of a mission church, about thirty miles away, for several years. He kept no records of his work, but often officiated at marriages, baptisms, etc. He was a good counsellor, was nearly always present at council meetings, District Meetings, and quite a number of times at Annual Meetings. He was one of our most liberal givers. He was sociable, kind and entertaining in his home. Many of the workers of the church have found it convenient to make his home a stopping-place. Brethren, holding series of meetings, have made his home their home during their stay at this place.

He leaves a companion, two daughters, twelve grandchildren and two great-grandchildren. All beyond the teen age are members of the church.

Funeral services were conducted at the home July 5 by Eld. J. A. Naff, assisted by the brethren. The family were all present at the services except one brother and sister living in the West. A large concourse of people were present, extending their sympathy, as well as feeling the loss that has been sustained by the community, the church and the home. L. A. Bowman.

July 18.

WAR AND THE DIVINITY OF CHRIST

I received a letter from a sister in San Antonio, Texas, recently, in which I am called to the confessional because of an alleged heretical reference to the Divinity of Christ in a communication for the "Gospel Messenger."

It seems that I stated in that article that "the doctrine of peace at any price was as fundamental as the Divinity of Christ." I do not recall the exact language used in that production but lest some wayfaring sister, like the beloved one in Texas, should be led astray, I will now say what I hope I said then, that the confession of the Divinity of our Lord, his virgin birth, or any one or all of his exceptional attributes, would not avail, in the absence of a doctrine and resultant life, absolutely clean and void of the blood of carnal war. Neither, let me affirm, will a life of total abstinence from carnal war avail for salvation without unequivocal championship of the doctrine of our Lord's divine origin.

One of the tragic tendencies of these times is the severance of the ties of pure lives from sound doctrines. It is now commonly accepted as the ultimate requisite to salvation that a formal confession of the super-excellencies of Jesus Christ, and faith in his mediatorial office, are the only conditions of divine favor. The consequent doctrine of a life of good works, as a test of that faith, is now practically thrown to the junk heap of impractical substitutes.

For example, we are constantly asked what would be our fate, as individuals or as a nation, if we would accept and practice the doctrine of peace at any price, such as our Savior taught.

As an answer to that question I will affirm, without qualification, that the results of obedience to any command of our Lord is no concern of ours. Our limitations begin and end with a correct interpretation of his teaching. As the Captain of our salvation—a title which St. Paul confers on him in second Hebrews—it is his office to issue commands to us, absolutely without the privilege, on our part, to criticise or discuss their merits. What would a military captain do with a subordinate who would not obey a command until its merits or demerits were clarified by discussion? A court-martial and verdict of death at sunrise, the following morning, would be the answer.

The only thing which interests us, as loyal servants of our Lord, is to determine whether or not the emphatic, continuous, unambiguous, unqualified teaching in favor of peace and love, which runs through every fibre of the New Testament, can be made to authorize and applaud the killing of our enemies in carnal war. Our Heavenly Father has made himself responsible for the consequences and it is treason in us to deny him that right, as fatal to our salvation as that which condemned Judas to a traitor's death. D. C. Moomaw.

Roanoke, Va.

SPECIAL SERVICE DAY

This will be held at the Brethren's Home, Greenville, Ohio, on Thursday, Aug. 7, the following program being rendered:

10 A. M.: Devotional.—William Minnich. Mission Work in the Home.—Wm. Swinger. Our Earthly Home.—M. E. Book. Our Heavenly Home.—Jacob Coppock. At noon a basket dinner will be served.

1:30 P. M.: Song Service. Miscellaneous Business. Sermon, "Golden Bowls Full of Incense" (Rev. 5: 8).—R. N. Leatherman.

Chorister, Anna Keener. Bring "Kingdom Songs No. 2."

Committee: C. L. Flory, J. Noffsinger, H. S. Weaver, G. W. Minnich.

GLENDORA, CALIFORNIA

We met in quarterly council July 10. We elected Brethren M. F. Brumbaugh and J. C. Whitmer as delegates to District Meeting, with Brother and Sister G. H. Bashor as alternates. As there was considerable money in the Sunday-school treasury, it was decided to send $50 to each new church, now in process of building. We have lately assisted, with funds, the members at Fig Dale, near Fresno, at which point a number of former Glendora members are sojourning. Boyle Heights Mission, Los Angeles, was also remembered. Another $50 was sent as a gift to a worthy elder who is doing much for the Lord, and is deserving. Another gift was to our pastor's wife, whose untiring devotion is felt everywhere, and whose capable hand in the primary department of the Sunday-school merits loving remembrance. We sent $100 to the Home Mission Board. In the recent Armenian-Syrian Relief drive, as well as our Annual Conference offering, we exceeded our allotments. A request for funds, to help rid our land of the cigarette evil, was recently answered with a donation.

We selected our elder and pastor of the past several years to continue with us another year in the same capacities.

Our Sunday-school spent a delightful "Fourth" in Live Oak Canyon. The spreading branches of the live oaks cast a welcome shade for auditorium, dining-hall, rest-rooms and playground. The everlasting hills, screened by green, served as walls. All felt we had an ideal location. Some of our boys are yet detained in service and a few are away on prolonged vacations, yet the greater number, with friends and neighbors, were present. Patriotism and loving fellowship beamed from every face, and we enjoyed a splendid program, rendered by both young and old. Loyalty, liberty, right and progress were emphasized. Nor were the physical needs forgotten. A delicious repast was spread on snowy tables, telling of the Father's mindfulness to give us our daily bread. Quiet games among the children and younger people, and happy, chatting groups of older folk filled the waning day with joy. We have reason to believe that the Lord was not ill-pleased with our "celebration" of the acknowledged birthday of our fair land, and we rejoiced in his very evident Presence.

Glendora, Calif., July 14. Mrs. Sylvia L. Netzley.

SPRING CREEK, PENNSYLVANIA

May 8, Sunday evening, Bro. Frank Carper preached the Baccalaureate Sermon at the Palmyra house. Twenty-three young men and women who constitute the graduating class of the local high school this year, attended the service. He selected "The Good Foundation" as the subject of his sermon. It was very interesting and appropriate. The male quartet gave a selection. The services were well attended.

June 22 our elder, Bro. J. H. Longenecker, gave us a very interesting talk of his trip and happenings at the Conference. The most interesting part of the Conference was the Missionary Meeting. It was inspiring to learn of so many lives willing to go forth in the harvest of the Lord. The good news of the large collection received was also most cheering.

June 29 we met for Sunday-school at the Palmyra house. We were glad to have Bro. Nathan Martin with us. He gave a very needful talk to the school on the points we lack. He also preached the morning sermon for us, basing his remarks on Sunday-school and church work. "Be Filled with the Spirit" was his text. He spoke of the two different kinds of wells—one out of which we draw water, and one out of which water flows of itself.

June 30 the church met for council at the Spring Creek house, with Eld. J. H. Longenecker in charge. Seven letters of membership were received. We decided to hold another collection for Armenian-Syrian relief. Considerable work was disposed of, and some deferred to next council. Elizabeth Blauch.

Palmyra, Pa., July 10.

An Educational Directory of the Church of the Brethren

Some weeks ago an announcement of this undertaking was published, its probable results stated, and a request made for such aid as the "Messenger" readers can render. The main point to remember is that it is planned to publish a Directory, giving briefly the qualifications, achievements, and interests of members of the Church of the Brethren who are graduates of collegiate courses, that is, courses from which no one may be graduated who has not completed a four-year high-school course or its equivalent.

The Brethren colleges are supplying the names and addresses of their graduates of collegiate courses. The names and addresses of members who are graduates of such courses in other than Brethren colleges can be accurately obtained only if every reader of the "Gospel Messenger" coöperates by furnishing the names of all such members of their acquaintance. If you know of such members, will you kindly send their names and addresses at once to the compilers, using the blank below? If you do not know of such persons, will you please hand this article and blank to some one who does, or inclose it in your next letter to some one who may know of such members?

Blank, on Which Names and Addresses of Members of the Church of the Brethren Who Are Graduates of Courses of Collegiate Grade, Should Be Filled In and Sent at Once to the Compilers, in Care of W. Arthur Cable, 5515 Ingleside Avenue, Chicago, Ill.

W. Arthur Cable, 5515 Ingleside Avenue, Chicago, Illinois.

Dear Brother:—

The persons whose names and addresses are entered below are members of the Church of the Brethren and, I believe, are graduates of courses of collegiate grade; that is, courses from which no one may be graduated who has not completed a four-year high-school course or its equivalent:

Name	Address	School from Which Graduated (If Known)
.....	.....	.....
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.....	.....	.....

Name of sender, ... Address, ...

We thank in advance all who may aid in the work outlined above. Homer F. Sanger, W. Arthur Cable.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Custer-Yoder.—By the undersigned, at his home, May 14, 1919, Bro. Josiah Custer and Sister Sallie Yoder.—J. L. Weaver, Windber, Pa.

Giel-Smith.—By the undersigned, at his residence, July 10, 1919, Mr. Abram W. Giel and Sister Nellie E. Smith, of South English, Iowa.—J. H. Brower, South English, Iowa.

Lamborn-Moore.—By the undersigned, at the Kensington Y. W. C. A., June 28, 1919, Mr. Ernest Dixon Lamborn and Miss Alice Beeson Moore, both of Wilmington, Del.—C. C. Ellis, Huntingdon, Pa.

Schick-Eggert.—By the undersigned, in the First Church of the Brethren, Philadelphia, Pa., June 18, 1919, Brother Wm. C. Schick and Sister Christiana M. Eggert, both of Philadelphia.—C. C. Ellis, Huntingdon, Pa.

Shaffer-Huey.—By the undersigned, July 12, 1919, at the home of the bride's parents, Brother and Sister B. P. Huey, of Rockton, Pa., Mr. Clair J. Shaffer and Sister Carrie Huey, both of Rockton, Pa.—J. B. Hollopeter, Rockton, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Brubaker, Anna, born near Brookville, Ohio, died July 13, 1919, at the home of her daughter in New Lebanon, Ohio, aged 79 years, 5 months and 27 days. In 1859 she was united in marriage to David Baker, with whom she shared the joys and sorrows of life until his death, which occurred in February, 1891. This union was blessed with four sons and seven daughters, of whom two sons and two daughters preceded her to the great beyond. In 1893 she married John F. Brubaker, with whom she lived until his departure in 1917. Since that time, owing to ill-health, she has made her home with her children. All that loving hands could do was attended to at the home of her daughter, Mrs. Frank Weaver. There remain seven children, twenty-five grandchildren, and fourteen great-grandchildren. She was a member of the Church of the Brethren for forty-five years or more, and remained faithful until the end. Services by the Brethren in the Sugar Hill church, at West Alexandria, Ohio.—D. M. Garver, Trotwood, Ohio.

Driver, Lawrence Emerson, eldest son of Bro. J. E. and Sister Lottie C. Driver, died at his home near Eaton, Ohio, of leakage of the heart, July 12, 1919, aged 8 years, 6 months and 14 days. Services by the writer assisted by Eld. J. F. Deaton.—B. F. Petry, Eaton, Ohio.

Frye, Ida Rose, nee Martin, born in Dixon, Ill., died at her home in Sterling, Ill., July 18, 1919, aged 44 years, 9 months and 29 days. She married Henry Frye, Jr., in 1895. To this union were born two daughters and one son. She is survived by her husband, two daughters, her father, one brother and two sisters. She united with the Church of the Brethren in 1893 and has been a very faithful, consistent member. She has been an invalid for two years. Services in the church at Sterling by the writer. Burial in the Riverside cemetery.—H. B. Mohler, Sterling, Ill.

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Garber, Amanda, daughter of Eld. Jacob and Cathrine Garber, died July 14, 1919, aged 68 years, 7 months and 7 days. She was the youngest, save one, in the first family of children. Because of ill health she could not attend to family duties as readily as others. After the death of her mother, which occurred when she was two years old, she was kindly cared for by a stepmother, assisted by the half-sisters and brothers of the home. She united with the Church of the Brethren at eighteen years of age, and has been in fellowship ever since. Her father was called from labor to reward in 1909, since which time she has been kindly cared for in the homes of her sisters. Peacefully and quietly her spirit took its flight at the home of her sister, Mrs. Ephraim Longs, of Trotwood, Ohio. In her passing she leaves two sisters, four half-sisters and one half-brother. Services by Bro. J. W. Beeghly and the writer at the Bear Creek church. —D. M. Garver, Trotwood, Ohio.

Markley, Sister Orie, daughter of Brother and Sister Jonathan Yoder, died at the hospital, Goshen, Ind., July 13, 1919, aged 33 years, 11 months and 5 days. She married Wm. Markley in 1896. To this union were born one son and one daughter. She is survived by four brothers and two sisters. She united with the Church of the Brethren in 1896 and was a faithful member. Services by the writer, assisted by Bro. J. H. Schrock.—J. H. Fike, Middlebury, Ind.

McCreary, Sister Hester, nee Farmwald, born Feb. 14, 1878, died at her home in Goshen, June 27, 1919. She was married to Samuel McCreary May 26, 1894. She was anointed a few days before her death by Bishop D. L. Miller and her pastor. She is survived by her husband, one daughter, three sons and her aged mother. Services in the Goshen City church by the pastor. Interment in the West Side cemetery.—F. A. Myers, 124 North Fifth Street, Goshen, Ind.

Metzker, Sister Polly, widow of John Z. Metzker, died at her home in Martinsburg, Pa., June 7, 1919, aged 82 years, 1 month and 29 days. Feb. 21 of this year she sustained a stroke, from which she never recovered. She is survived by one son and one daughter. Services at the church at this place by Eld. M. R. Brumbaugh. Interment in the Cross Roads cemetery.—J. H. Crofford, Martinsburg, Pa.

Miller, Mary Ellen, daughter of David and Rebecca Miller, born in Kosciusko County, Ind., died at Warsaw, Ind., July 13, 1919, aged 39 years, 10 months and 29 days. An unsuccessful surgical operation resulted in her death. In 1895 she became a member of the Church of the Brethren, in which faith she lived and died. She is survived by father and mother, one brother and two sisters. Services at West Manchester church by the writer, assisted by Eld. Amos Freed. Burial in the cemetery near by.—Mayne Landis, North Manchester, Ind.

Mohler, Wm. D., son of Henry and Hannah Mohler, born near Covington, Ohio, died near Minot, N. Dak., May 27, 1919, aged 56 years, 7 months and 9 days. In 1885 he married Anna Bashore. To this union six children were born, all of whom survive. Services at the home by Eld. Addie Miller, of the Old Order Brethren, assisted by Eld. D. T. Dierdorff. The body was taken to Covington, Ohio, where services were conducted at the Sugar Grove church by Eldors O. Bowman and J. H. Goolsby.—D. T. Dierdorff, Minot, N. Dak.

Petry, Mary E., daughter of Washington and Elizabeth Ridenour, born near College Corner, Ohio, died in the bounds of the Price's Creek church, July 9, 1919, aged 75 years, 8 months and 26 days. She married John M. Petry in 1864. To this union were born four sons and three daughters. She united with the Church of the Brethren in 1895 and was a faithful member. She leaves her husband, four sons, three daughters, twenty-nine grandchildren, twelve great-grandchildren, two sisters and three brothers. Services at Wares' Chapel by the writer. Burial in cemetery near by.—Sylvan Bookwalter, New Paris, Ohio.

Phillips, Bro. Preston R., died at his home near Brownsville, July 13, 1919, aged 53 years, 3 months and 23 days. He was a deacon in the church and a very active worker as well as leader. He was president of our Brownsville Brethren's Temperance Union at the time of his death. He was also superintendent of the West Brownsville Sunday-school. He leaves his wife and nine children, also a number of grandchildren, two sisters and four brothers. Services at the Brownsville church by Bro. Elmer Rowland, assisted by Brethren N. P. Castle, John Bute, M. A. Stutzman and S. F. Spitzer. Interment in cemetery adjoining.—Mrs. Nellie S. Kaetzel, Brownsville, Md.

Prowant, Helena Bechtel, born in Ohio, died at Chadwick, Ill., July 13, 1919, aged 90 years, 2 months and 16 days. For the past six years she was an invalid. Services by the writer at the Milledgeville church.—J. E. Miller, Elgin, Ill.

Rader, Sarah Ella, nee Summers, born near Spencerville, Ohio, died July 6, 1919, aged 55 years and 27 days. In 1886 she married Christian Rader. To them were born five children, all of whom died in infancy. In 1912 she united with the Baptist church and lived a consistent Christian life. She leaves her husband, two daughters, one son and a sister. Services at the Baptist church by Rev. Taylor and Bro. Jas. A. Guthrie. Interment in the Mendon cemetery.—Mrs. James A. Guthrie, Spencerville, Ohio.

Roberts, Wm. Durrett, died at his home, near Nortonsville, Va., June 19, 1919, aged 84 years, 2 months and 5 days. Bro. Roberts was twice married: His second wife died five years ago. He was a consistent member of the Church of the Brethren for about fifty-three years. His death was due to the infirmities of old age. Services at the Shady Grove United Brethren church by the writer.—G. A. Maupin, Free Union, Va.

Rodgers, Bro. Jacob, died at his home in Sterling, Colo., July 17, 1919, aged 64 years, 2 months and 23 days. He was married Feb. 21, 1878, to Mary Mitchel. To this union were born nine children, three of whom preceded him. He was a member of the Christian church for seventeen years. Six years ago he united with the Church of the Brethren. Funeral services were held in the Baptist church, as the churchhouse of the Church of the Brethren is being remodeled. Interment in the Sterling cemetery. Services by the writer, assisted by Bro. D. B. Miller.—L. L. Alger, Sterling, Colo.

Shiflett, Maggie, daughter of Mrs. Cynthia Shiflett, died in Richmond, Va., aged about 15 years. The body was brought to the former home in Albemarle County, Va. Burial in the Pries Hill United Brethren cemetery. Services by the writer.—G. A. Maupin, Free Union, Va.

Stump, Bro. Jacob C., born in Elkhart County, Ind., Jan. 4, 1849, died May 8, 1919, in the bounds of the Goshen City congregation. He married Lydia Zentz in 1871, to which union seven children were born. The wife preceded him seven years ago. The children all survive. Bro. Stump became a member of the Church of the Brethren twenty-two years ago. He was anointed during his illness by Eld. I. L. Berkey and his pastor. Services in the Goshen City church by the pastor. Interment in the Southwest cemetery.—F. A. Myers, 124 North Fifth Street, Goshen, Ind.

Whitmer, Sister Rebecca Jane, nee Best, born in Pennsylvania. In her early childhood she moved with her parents to Stephenson County, Ill. She was united in marriage to B. B. Whitmer in 1858, installed as his faithful helper in the ministry, and, later on, in the eldership. They served the church well, in this capacity, for over fifty years. To them were born five children, all of whom died in her years. To them were born five children, all of whom died in infancy except one who died in infancy. The children and husband have lost a loving mother and companion. Services at the Brethren church of Conway Springs, where they had worked and labored for years, by the writer. They had lived in the Conway Springs church for a

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. R. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

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Notes From Our Correspondents

(Continued from Page 493)

evening, were invited to the basement, where a lunch was served. Brother and Sister Schaar were surprised by a shower, quietly planned by the women's Bible class. They received many useful presents, for which they, in a pleasing way, expressed their appreciation. July 13 one was baptized. July 27 is the tenth circuit Sunday-school Convention will be held in our church. We are preparing a Children's Day program, to be given some time soon. We have taken up several new phases of mission work which, we feel, will be very helpful to us all.—Narcissa Ferguson, New Bethlehem, Pa., July 17.

Rummel.—We enjoyed a splendid two weeks' series of meetings while Bro. Leonard Root, of Illinois, was in our midst. Five were added to the church. Bro. Root used about fifteen minutes, prior to the opening of services, to tell us about the West, especially the mysterious caves of Colorado. This was much appreciated and added spice and interest to the meetings.—Mrs. J. E. Murphy, Rummel, Pa., July 17.

Uniontown.—Our monthly business meeting was held July 7. The committee reported that work had been started on the foundation of the Fairchance church. Our pastor, Bro. Carl S. Driver, handed in his resignation, to take effect in September. We are loath to have him leave, yet we feel that a greater work, perhaps, awaits him in the foreign field. We hope to secure some one to take his place by September. Our teacher-training class is about ready for its first examination. July 6 was Field Day for the Antioch League in our city, and Rev. B. L. Scott, of Pittsburgh, gave us a fine lecture in the evening. One has been baptized since our last report.—Orpha Collier, Uniontown, Pa., July 10.

West Greentree.—July 6 we held a Children's Meeting at Rheems, which was well attended. Some of the smaller children rendered recitations and songs, and an interesting address was given by Bro. Jacob L. Meyer. Sunday, July 27, Bro. J. F. Graybill, of Sweden, has promised to be with us in the morning at Greentree and the same evening at Rheems. Aug. 10 a revival is to be opened at Greentree, with Bro. Jacob W. Meyers, of Fredericksburg, Pa., in charge.—S. K. McDannel, Elizabethtown, Pa., July 17.

TEXAS

Pleasant Grove congregation met in council July 18, with Bro. J. A. Miller presiding. Two letters of membership were granted. It was decided to hold our love feast Sept. 13, preceded by a week's series of meetings. We also had regular services on Saturday evening and twice on Sunday. Bro. J. Wm. Miller was here with his singing class the fourth Sunday in June. We highly appreciate the good services he has rendered in the instruction of our young people.—Jessie Mahaffey, Huismith, Texas, July 22.

VIRGINIA

Germantown congregation met in council at Piedmont church July 5, with Bro. R. L. Peters as moderator. One letter of membership was granted. Our "Messenger" agent, Eld. J. W. Barnhart, resigned, and Bro. J. B. Peters was appointed. July 13 Bro. G. A. Brammer, of Daleville, was with us at the Brick church, and gave a very interesting sermon.—Zaida M. Barnhart, Wirtz, Va., July 19.

Manassas church met in council July 19, with Bro. Ralph G. Earick presiding. Our Harvest Meeting will be held on Saturday, July 26, at 2:30 P. M. Bro. Leslie Blough was elected presidcot of the Christian Workers' Society. Brethren J. M. Kline and S. C. Harley were elected delegates to District Meeting; alternate, Bro. E. Blough and Sister Nora Harley. A query was sent to District Meeting. Brethren Earick, L. M. Neff and M. G. Early gave short talks on loyalty to the church. Following this, we elected Brethren Wilmer and Alvin Kline and Leslie Blough to the ministry. Brethren Henry Stusher and W. D. Kline were chosen deacons. The installation will be held on Saturday, July 26, in connection with the Harvest Meeting. July 10 Bro. Earick began a series of meetings, which will continue until July 27. There are now fourteen converts.—Nora Harley, Manassas, Va., July 22.

Red Oak Grove church met in council July 12, with Eld. W. F. Vest presiding. Brethren Samuel Bowman and A. T. Naff were elected deacons. Brethren Samuel Manon and Gilbert Hylton were with us. We met July 13 for Sunday-school, which was followed by an interesting sermon by Bro. Asa Bowman.—Sorah Ella Bowman, Floyd, Va., July 21.

Summit church is anticipating a revival to be conducted by Bro. Ernest Coffman, pastor of the Harrisonburg church, beginning August 4. We will have a Vacation Bible School during the latter part of next month, beginning August 18 and lasting two weeks. Work will be given from the kindergarten to the high school. Since our last report we have made the following collections: District Meeting, $64; Annual Meeting, $300; Educational, $61 (in the form of a scholarship to Bridgewater College); Sunday-school pledge at Conference, $50; Elementary Department, including the Glade, $50.88 for missions, which was sent to the relief of the French and Belgian refugees; total, $525.88. June 15 was observed as Children's Day, with a program and an able address by the District Secretary, Minor C. Miller. The Sunday-schools have been supplied with Bibles during the past week. Brother and Sister Wampler, from China, visited us a few weeks ago and gave some very interesting information about that country, showing pictures and costumes.—Mattie F. Wise, Bridgewater, Va., July 20.

WASHINGTON

Olympia church met in council recently. Sunday-school and Christian Worker officers were elected, with Bro. Marion P. Stanley, superintendent of the former and Bro. W. C. Lehman, president of the latter. A committee of arrangements was also elected, preparatory to the District Meeting, to be held here Aug. 5-7. Since our last report an election has been held for deacons which resulted in the election of four: Brethren Ira L. Wogoman, Homer Moore, Marion P. Stanley and Alva O. Stanley.—Mrs. W. C. Lehman, Olympia, Wash., July 14.

Spokane church met in council June 28, with Eld. C. P. Rupel presiding. Brethren H. C. Needs and S. A. Shockley were present. Bro. Sherman Clapper, from the North Side Mission of this city, opened the meeting. One letter was granted. Bro. A. Brown was elected church clerk. Bro. Rupel was chosen delegate to District Meeting. Bro. Rupel preached both Sunday morning and evening. His subjects were, "The Tree of Eternal Life," and "Eternal Death." July 6 we had our Children's Day exercises during the regular Sunday-school hour.—Truman Aschenbrenner, Spokane, Wash., July 14.

WEST VIRGINIA

Fairview church met in council July 12, with Eld. I. W. Abernathy presiding. Brethren I. W. Abernathy and D. F. Liller were elected delegates to District Meeting, with Bro. Lee Ritchie, alternate. A collection of $16.87 was taken. Two deacons were chosen: Brethren Lee Ritchie and Wesley Harvey. They and their wives were installed on Sunday morning, July 13. Our love feast will be held Sept. 13. We expect Bro. Calvin R. Wolf, of Brandonville, W. Va., to commence a series of meetings Sept. 4.—Iva E. Harvey, Gormania, W. Va., July 17.

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- (c) Business Course.
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Knobley.—Our love feast will be held Sept. 6, at the Knobley church. Eld. B. H. Smith will begin a series of meetings Aug. 24.—Albert L. Sites, Antioch, W. Va., July 19.

Salem church met in council July 5, with Eld. Jeremiah Thomas presiding. Bro. Obed Hamstead was also with us. The church decided to hold a Bible term at Salem and a committee was appointed to arrange for same. Bro. F. C. Barnes donated $300 to the church, to be known as the Barnes Fund,—the interest to be used for church purposes. Bro. Obed Hamstead, of Oakland, Md., began a series of meetings at the Shady Grove church June 26, continuing until July 6. Seven accepted Christ and were baptized. The attendance was very good and we feel that the church has been strengthened.—Ida D. Wilson, Brandonville, W. Va., July 17.

White Pine.—Bro. B. W. Smith, of the Beaver River congregation, began a series of meetings June 17 and continued for two weeks. Two were baptized. Bro. Smith gave us some very fine sermons and everybody seemed to enjoy the meetings.—Robert A. Rinker, Purgittsville, W. Va., July 17.

ANNOUNCEMENTS

DISTRICT MEETINGS

August 5-7, District of Washington, at Olympia.

August 18-21, District of Oregon, at Portland.

August 21, District of N. and S. Carolina, Ga. and Fla., Brummett Creek church, Mitchell Co., N. C.

August 28, District of Southern Indiana, at Rossville church.

August 29, 30, District of Western Maryland, Oakland, at Pine Grove church.

August 30-Sept. 1, District of N. Ill. and Wisconsin, Camp Grounds, Lena, Ill.

Oct. 7-9, District of Northern Iowa, Minnesota and S. Dak., at Lewiston, Minn.

LOVE FEASTS

Indiana
August 24, Lodoga.
August 30, New Salem.

Iowa
August 29, Libertyville.

Missouri
August 23, 7 pm, Prairie View.

Ohio
August 2, 6 pm, Sugar Creek, Bunker Hill house.

Pennsylvania
August 9, Georges Creek, Fairview house.
August 16, Indian Creek, County Line house.

Virginia
August 23, Lebanon.

West Virginia
August 23, Bean Settlement.
August 30, Maple Spring.

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THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 1

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...EDITORIAL...

What Peter Could Not Understand

PETER was familiar with the practice of washing one's own feet with water provided by the kindness of the host as well as with the practice of servants washing the feet of their masters. But the idea of the master so disrespecting his own dignity as to stoop down and wash the feet of the servant—that was unthinkable. Peter simply wasn't going to have it. *"Thou* shalt never wash *my* feet."

This was not the first time Peter had misinterpreted the spirit of the new brotherhood. He was not going to have a scorned and criminally-branded Christ either. But he had to learn that self-denial was a universal law, a law of discipleship as well as of Messiahship.

At the last supper Peter got another good lesson. Jesus explained to him and to all the rest, "when he had washed their feet, and taken his garments and sat down again," what his new way of doing things meant. He told them all about the new relationship between servants and lords and between fellow-servants, the new bond that was to bind them together and determine their feelings and actions toward each other.

What a social leveler the simple service of feet-washing is! May be, rather. It does not do the leveling itself. It provides the opportunity. It creates favorable conditions. Are you utilizing them?

Have you learned Peter's lesson? Do you understand the great principle which seemed so strange to him? Are you putting it to practice?

Practicing the Presence of God

THAT is what the psalmist must have been doing. "I have set the Lord always before me," he said. He had the Lord's picture always in his mind. His im-

Getting Ready to Acc

ONE does not need to endorse everything connected with the great Methodist centenary celebration, recently held at Columbus, Ohio, to appreciate the one big outstanding fact which it forced upon the attention of the world. You may have your own opinion as to the wisdom of some of the methods employed. The celebration itself, in attendance and extent of preparations and programs, far surpassed anything in previous Christian denominational history. In the exhibits gathered from the four quarters of the globe, illustrating the field of missionary activities of this body, it almost rivaled some of the great world expositions.

The Methodists have just completed the greatest money raising campaign ever attempted by any church. To finance their activities for the next five years they have raised a fund of over one hundred and forty million dollars. Some of the press reports put the figures as high as a hundred and sixty-five millions. But the lower figure is sufficiently remarkable to excite wonder and admiration. Only the big "drives" to which we grew accustomed during the war enable us to understand how such an achievement is possible. It is an average of about twenty dollars for every man, woman and child in the Methodist communion.

Now it is not merely the big pile of money nor the big celebration they had over it that has called forth these remarks. It is the testimony which these things bear to the reality of a living religious interest. That is the "big fact" we referred to above. And it is a fact much too big to be ignored by any student of the signs of these unsettled times.

It is very true that the world can not be Christianized with money. It takes something much more alive than that. But money is a convenient symbol of human energy and when that energy is sanctified by a worthy ideal, the money which represents it becomes a mighty instrument for good. And human nature is not in the habit of putting vast quantities of money into enterprises in which it does not believe. It is the hint which this achievement of the Methodists gives of undiscovered possibilities that interests us so much. It is, in fact, a pledge that when the Christian forces of the world become conscious of two things, their own latent power and the urgency of the world need, they will do something analogous to what America did in the great war.

That, you may remember, was absolutely "impossible." The Kaiser fully realized what it would mean for America to raise an army of millions of men, train and equip them, transport them without ships across a submarine-infested ocean and maintain them there thousands of miles from the base of supplies—the Kaiser "knew" that such a thing was out of the question. All that need be said on that now is that the said Kaiser, regardless of what the Allies do with him, will never live long enough to recover from his surprise.

As for poor, simple-minded America, not having had experience in such gigantic military operations,

CONTRIBUTORS' FORUM

Repairs or Prevention

'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant;
But over its terrible edge there had slipped
A duke and full many a peasant;
So the people said something would have to be done,
But their projects did not at all tally.
Some said, "Put a fence round the edge of the cliff":
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,
For it spread through the neighboring city.
A fence may be useful or not, it is true,
But each heart became brimful of pity
For those who had slipped over that dangerous cliff;
And the dwellers in highway and alley
Gave pound or gave pence, not to put up a fence,
But an ambulance down in the valley.

Then an old sage remarked: "It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause,
When they'd much better aim at prevention.
Let us stop at its source all this mischief," cried he;
"Come, neighbors and friends, let us rally:
If the cliff we will fence, we might almost dispense
With the ambulance down in the valley."

—Joseph Malines.

Just a Few Words to Our Young People

BY LEANDER SMITH

Are you going to college? This question is now being considered by many of our young men and women. That it is one of paramount importance will be conceded by all who are competent to pass judgment. There is probably no other question, apart from that of the salvation of the soul, the answer to which means quite so much to the young man or woman.

A college education is not acquired in a day, or lost in an hour, but it is a lifetime possession and hence of lifetime value.

It is a question, so far as the coming schoolyear is concerned, and it may be for all the years, and it is one that must be settled speedily. Time will not wait for your decision, or atone for an unwise one. The question confronts you, and must be disposed of in one or two ways—for or against the college.

The very fact that you can not "make up" your mind, is a decision against a college career. You may be willing, but have you willed to go to college?

In deciding the question, several things will be considered. Perhaps, first of all, will come the matter of financial ability. Comparatively few have felt financially prepared for a college course. There are many things, and this among them, that we feel ill able to afford, and yet less able to do without. Many will be forced to borrow the money or forego the benefits of a college education.

It should not be forgotten that a college education is an investment, and that the best financiers borrow money to invest. In fact, most of the great fortunes have been made on borrowed capital. Without hesitation we will say: "If necessary, borrow the required amount to finish your education."

It may be replied that banks will not lend money without good collateral. While this is true, the prospective college student is not restricted to the bank in negotiating a loan. In well nigh every community there can be found some man or woman who, from personal or philanthropic motives, will gladly advance the comparatively small sum necessary for a college course.

As a matter of fact, we can not now recall the case of a deserving young person, who steadfastly set his face towards the college, for whom the way was not opened. We have known of many who were really anxious to go, but were without the unalterable determination that would have made possible a college education. Some will, of themselves, open the way, while with others their friends must take the initiative.

Just a word here to our readers who are seeking a profitable investment. It is probably true that not a few of our readers have been somewhat perplexed to find a safe and profitable investment. To all such we wish to suggest, yea, to urge, that they make possible a college education for some aspiring young man or woman of their community. The chances are greatly in favor of the fact that the money will be repaid, with interest, and in any event, would not be lost. Better invest in mind than in matter; in people than in things. Help to develop humanity. In the last analysis the only justification for making money is, that we may help mankind, and glorify God.

A final word to the candidate: Settle the question, and settle it now. When all is said and done, it is a question that you must decide. You can not evade the obligation, or shift the responsibility. If you are a child of God, settle it on your knees, in prayer to him.

Muscatine, Iowa.

Competing with the World

BY J. H. MOORE

In these days of excitement and thrilling entertainments, must the pastor run an amusement bureau to compete with the moving picture show? This is the question that an editorial of the Messenger for July 12 wishes some one to answer. We realize that it is not a fanciful question, propounded merely to call out a lot of answers. It deals with a live problem and a condition that every pastor in the land is up against. The moving picture shows are here to stay. So are the lecture platforms and other intellectual entertainments. Along these lines people, young and old, are privileged to enjoy the best of the sort there is in the land, if they are only willing to pay for it. Really, it is a matter of money to have or not to have. The man who is willing to hand out the money, can have excitement and thrilling entertainment to his heart's content. We mean the unconsecrated heart.

Shall the pastor ask his church to supply the money with which to provide entertainments fully as exciting as those furnished by the world? Then, shall he ask all his members, the poor as well as the rich, to pay the price of such entertainments? Or, is there a church in all the land that is willing to stand for such methods? Would not those who now regard our church services as entirely too tame for them, object to remodeling our churchhouses and making of them places of up-to-date entertainment? Some of them will pay one dollar for a reserved seat in a theater, but would they be willing to pay a like sum for the best pew in their home church?

Another thing: Would the young man, who feels that the services at church are too tame for him, like to have his sisters play the role of half the young women he sees on the stage? Would he like to hear young men, and older ones too, make the undertone remarks about his sisters that he hears them make about the stage girls? Would he want to see his intended on the theatrically-equipped stage in the church of his community, the church where his godly father and mother worship? We should say not. And this is just what must come to pass when the church decides to compete with the amusements of the land.

But why not provide for moving pictures in our church buildings, so as to keep the young people from patronizing the shows down town? Well, what is the difference between attending a show in one of the business blocks and the one provided for in the church on Saints' Avenue? Possibly the environment for the latter may be a bit better. After all, it is only a matter of bringing the evil to your church or in permitting the worshiper to go to the place where the evil properly belongs. It is like the parents who install the billiard table and the card table in their home, in order to keep their children from attending the games on some of the down-town streets. Instead of such a policy keeping young men and young women from evil, it only whets their appetite for a greater degree of excitement than can be provided for in the most wealthy homes. Not only so, but it unfits them for the duties and responsibilities of such homes as they may some day be able to establish.

And so it would be with the pastor who would undertake to provide exciting and thrilling entertainment for his members. The more of the questionable doings he brings into the house of God, the greater temptations he places before the weaker members of his flock. It is a clear case of bringing the world into the church, or of opening wide the doors of the church to the world and the allurements of sin. It is a clear case of going to the world for something to draw and hold people, instead of looking up to God for grace, strength and wisdom.

And since the services at church are too tame to interest the young man—and there are hundreds just like him—shall we lower the standard of the church to the level of the young man's thinking and living, or shall we, by teaching, prayer and personal effort, endeavor to bring the young man up to the standard of what the church of Jesus Christ really should be? Shall we bring all of the godly men and women of the congregation down to the level of the young men, who love the theater and moving picture show more than the house of God, or shall we urge the devout to remain steadfast in the faith, while striving for a still greater degree of holiness in themselves as well as in the people who are being led astray by exciting and thrilling entertainments?

Here is the problem: As it was in the days of Noah, when the whole world went headlong into sin, and as it was in the days of Sodom, when ninety-nine persons out of every one hundred lined up with the ungodly world, so it is today. It is history all over again. It is laying anew the foundation for the displeasure and wrath of God. People, whose names stand on the church roll, are lovers of pleasure more than lovers of God and his righteousness. They frequent the house of mirth so often that the prayers, songs and sermons seem too tame for them. This is plain talking, but it is the truth all the same.

And yet we must do something to win and hold the hearts of all the young people—the young man who loves exciting entertainments as well as others. We must compete with the world, not by appropriating the sinful methods of an ungodly world, but by introducing and maintaining services and entertainments that are uplifting and purifying in their character.

What the world offers leads to sin. What the church offers must lead to righteousness and holiness. In this manner the church can compete with the world, and it is her only lawful way of engaging in competition. It is the world and sin on the one side and the church and holiness on the other. The world is not coming to us for our spiritual worship, our prayers, sacred songs, Scripture reading and ordinances, nor should the church go out into the world for entertainments that have only the world behind them.

But what shall we do for our young people? Improve our services all along the line. We need better sermons, better singing, better prayers and a set of members who will take more interest in the work and services of the church and in the young people as well. We must have a body of members who are as energetic about their religion as they are about their various occupations—members who are thoroughly alive in the church services and who, with the preacher, will put real life into all of the services. Every member who can sing ought to do his best in the songs. If he does not feel like singing he must, by the aid of the Holy Ghost, make himself feel like it, and sing until he gets in the spirit. Then he should listen to what the preacher has to say, and let it be seen that he is listening. Also let the preacher have something to say worth listening to. After dismissal, let everybody meet everybody else. Something of this sort will help the young man to sit up and take notice.

Our Sunday-school and the Young People's Meetings need to be real lively gatherings. They need life and brain, and work as well. Let nothing drag. Add a variety of things that are in keeping with the spirit of the occasion. There will be other gatherings and other entertainments that need equal care, attention and wisdom. In and out of these gatherings the social feature cuts an important

inment for his members. The more of the ques-
onable doings he brings into the house of God, the
eater temptations he places before the weaker
embers of his flock. It is a clear case of bringing
e world into the church, or of opening wide the
ors of the church to the world and the allurements
sin. It is a clear case of going to the world for
mething to draw and hold people, instead of look-
g up to God for grace, strength and wisdom.

And since the services at church are too tame to
terest the young man—and there are hundreds
st like him—shall we lower the standard of the
urch to the level of the young man's thinking and
ing, or shall we, by teaching, prayer and personal
ort, endeavor to bring the young man up to the
andard of what the church of Jesus Christ really
ould be? Shall we bring all of the godly men and
omen of the congregation down to the level of the
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re show more than the house of God, or shall we
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figure. To win and to hold young as well as old, there is nothing like real friendship. And above all, let it be ground into the people, young and old, that the church is dealing with living issues that lead into eternity, and that the church and all her activities are in the world to mould the world and not to be moulded by the world. We are here to master the situation and not to have the situation master us.

Sebring, Fla.

The Southern Mountaineers

BY O. F. HELM

Number Two

CIVILIZATION must be brought to the mountain people, for the mountain people are not coming to civilization, and the schoolhouse alone will not solve the problem. It is one in which the school and mission must work hand in hand. The mountain people are not weak, but our long neglect of them, and our failure to develop them, because it will take a little of our time and means, has been a dark blot on the pages of our history.

During the selective draft it was shown that the boys from the mountains were not the healthy, vigorous type that people of their stock should produce. On account of being physically unfit, many were turned down. There were those mentally defective, while the quota of illiteracy among them dragged the southern mountain section to a very low place in the scale of national statistics. The mountain people, as a rule, seem to think that national problems do not apply to them and are of no interest to them whatever, so they go on with their hunting and fishing, or sit around with apparently no care in the world. This year the mountaineer made a fairly good crop of cotton, but the scarcity and the high prices of foodstuffs is bringing home to him a sad experience. He came in contact with the food shortage and felt it, and that has been about the only thing, concerning the war, that has been brought home to him.

It is likely that the war will do more for the mountain people than has been done for them in several generations. I have talked to several boys from the mountain sections who had been drafted, and I have read letters sent by others from France. Their eyes have been opened and they will not be the same boys when they return. They have seen the world outside, and they will demand more from their own people than they have had in the past. It has been proved time and again, that no matter how humble it may be, the highlander in every land comes back always to the little home in the hills. So will these boys come back, but the question is whether they will return only to sink back into their old shiftlessness, or to find that some earnest, thoughtful Christian people have taken steps to better conditions in the mountains.

The mountaineer of the Central South has, as a type, all that we, as a people, love to claim as a national characteristic. This is the stock that gave us such men as Lincoln, and now, after almost a century of neglect, it is time to turn some of our efforts, in the way of mission work, toward these people who constitute so valuable an asset, to whom we owe so much and have given so little. Perhaps there is no other people in our country about whom more has been said and written, and for whom less has been done, than the mountain people. Their virtues and shortcomings have been elaborated in magazines and even in books. Their sayings and doings have made interesting reading for the stranger far away, as he sits by his fireside on a winter's night, but ere the magazine or book is closed, the mountaineer is forgotten and left to his fate, to get along as best he can, in his own little world.

The mountaineers are fearless and feudistic; they advantage and opportunity she has, and finally her status in the family, makes one of the saddest pages in the history of the mountain people. Laws pertaining to social conditions or those pertaining to marriage, are scarcely known of in the more isolated mountain districts.

In some parts of the mountains the roads are almost impassable. There can be no community spirit possible where people are prevented from coming together. In some of the more isolated parts children can not go to school because the roads are impassable, and the church messengers—but few of them of course—will put themselves out to visit the spiritually impoverished of the mountain coves. Too many mountain people do not know how to live and they can not offer much in the way of food or comfort to messengers of God or any other kind.

Quite frequently men and women of wealth, who live in the North and West, make a journey through the mountains for no other purpose than to see for themselves just what the condition of mountain life really is, and to satisfy their own curiosity. When they leave, they perhaps carry something with them as a souvenir. Then they are gone, never to return or offer assistance of any kind; and the condition of the mountaineer is made no better by their coming. What the mountaineers need, most of all, are men and women of character and ability, who will take up their abode in the mountains, live and mingle with these people daily, and thereby be able to lead them to a higher and nobler life.

Edison, Ga.

"As a Man Thinketh in His Heart, So Is He"

BY S. Z. SHARP

Proverbs 23: 7

DID you ever think how much depends on what we think—that our thinking moulds our character? If we continually think evil, we become evil. This was the case of the inhabitants of the earth before the flood. The Bible tells us: "When men began to multiply on the face of the ground, . . . the wickedness of man was very great in the earth, and . . . every imagination of the thoughts of his heart was only evil continually." The result was that the whole human race, save one family, was destroyed from the face of the earth. Such was the result of evil thinking. Thinking leads to action, action to destiny.

It is wonderful what great things have sprung from thinking. Alexander, Cæsar, Napoleon, and the Kaiser thought they would conquer and rule the world, and came near doing it, but think of what streams of blood they shed, what millions of lives they extinguished, what billions of money they squandered, what property they destroyed, what awful anguish and suffering they produced—all the result of the "imagination of the thoughts of their hearts."

It is amazing what great things can be crowded into human thought. Once, in company with a Presbyterian minister from Kansas City, we went to the top of Pike's Peak, walked all over it, looked in every direction and took in its dimensions. "Now," said the preacher, "I have Pike's Peak—fifty miles long, twenty miles wide, fourteen thousand one hundred and forty feet high, all in my head—in thought."

All the great works and achievements of man in all ages once existed only in thought before they materialized. Think of "The Great Wall of China," fifteen feet thick, twenty feet high and over fifteen hundred miles long; "The Seven Wonders of the World," consisting of "The Pyramids of Egypt," "The Hanging Gardens of Semiramis" at Babylon, "The Statue of Zeus," at Olympia, "The Temple of Diana," at

Literature presents the most extensive field of thought. It is all thought done up in packages called books. By means of literature, the men who lived thousands of years ago, still speak to us. The great libraries of all civilized countries are vast storehouses of thought. The Congressional Library at Washington, D. C., has over two millions of books and each book is a package of thought, preserved for future use. The largest library in the world is in London, with over five millions of books.

Students are especially interested in literature. It is by means of packages of thought that they get their education. Their business is thinking and drinking in the thinking of others. In the study of the Natural Sciences they follow the thoughts of the Great Creator. When they study Botany or Zoölogy and observe the beautiful arrangement of orders, families and species, they are following the thoughts of the Almighty. The great astronomer, Kepler, upon discovering the laws governing the heavenly bodies, with rapture exclaimed: "O God, I am thinking thy thoughts after thee." The same sentiment animated the Psalmist when in Psa. 139 he exclaimed: "How precious are thy thoughts to me, O God!"

However extensive are the thoughts exhibited in sculpture, in painting, in architecture and in literature, there are thoughts infinitely greater than all these, and more vast than all the thoughts in all the libraries of the world. They are the thoughts of the Creator before he created the universe. When every star and planet and world was as yet only contemplated, when every object in each, with all its parts was minutely preconceived, from the mighty leviathan of the deep to the tiniest microbe or bacillus, too small to be perceived with the most powerful microscope—all these were thought out by the Creator before they were called into being.

If what the text says is true, "As a man thinketh, so is he," then, by studying the thoughts of the wise and great and good, we become like them, and if we study the thoughts of God, as contained in the Bible, we become God-like, fitted for the unspeakable enjoyment in store for all those who love and serve God. Therefore we close with the words of Paul, found in Philpp. 4: 8: "Whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think on these things."

Fruita, Colo.

Relief Work in the Near East

BY J. E. MILLER

It may be well to repeat a few statements that have been made before. The American Committee for Relief in the Near East has general rules under which workers are sent out. Among these are a few simple statements that it will be well to remember:

1. They will send no one under twenty-five years of age.

2. They prefer those whose ages are in the thirties or forties.

3. They are not sending old people. From one and two you will be able to determine whether you would qualify, so far as age is concerned.

4. They desire to send those who are strong leaders, good organizers, well balanced in judgment and have the knack of getting along with others.

5. Those going to the Near East should have a record of good health. There is much hard work to do, in which physical and mental strength will be sorely tested.

A few are being sent from time to time. Such as wish to go should not be too exacting as to the particular field in which they will work, or the kind of work they are willing to do. Men with special fitness for some work and a general fitness for all around work are in demand.

As to the kind of work that is being done in relief stations I can only say that it includes all kinds of work. Relief stations must look after children who have just come into the world and must also care for those who are gray and bent with age, and all the ages between these two. They must tend to all the needs of the people under all conditions. Relief workers do not know in the morning what all they will be called upon to do during the day. They must be ready for every emergency. Planting and harvesting, building and repairing, feeding and clothing, securing work for those who can work, reëstablishing in their homes those who have long been away from them, reconciling family troubles, nursing the sick and lecturing the indifferent, are all a part of the relief worker's work.

Just now we are having trouble with race riots in America. Labor strikes are numerous and unrest is general. The Near East has its race troubles. The refugees do not always have the kindest feeling towards those who drove them out from their homes. And the Turks and those who have been in power are not always kindly disposed toward the returning refugees. Such conditions call for wisdom on the part of the relief worker. The sounder his judgment and the greater his experience, the more nearly will he fill his position with credit.

The boys and girls need special attention. They must be clothed and fed and housed. Their schooling must not be neglected. Unfortunately the Near East Committee is not in position to look after the spiritual needs of the people. It would be a most serious mistake to feed and clothe the boys and girls, and not to school them, and it would be a much more serious mistake to feed and clothe and school them, and then not give them religious training. For this reason it is well for those who go to the Near East, as workers, to be men and women who have deep religious convictions, and who will, in addition to the work that is required of them, be able and willing to give spiritual advice and direction whenever needed.

If the problem of transportation were solved, so that the food supplies in the Near East could be quickly and economically distributed, the question would be much more easy of settlement. But where railroads are few, good roads scarce and gas and trucks almost out of the question, distribution of food is much more serious than one at first might imagine. The fact that the people have not been accustomed to satisfy many wants, but have been simple in their living, enables them to adjust very quickly to necessary conditions, however poorly their wants are met.

I feel certain that among the good things that the Church of the Brethren has undertaken for the present year, none shows better her application of the spirit of service than the large sum she has raised to care for the refugees in the Near East. These liberal gifts prove that our church has caught the meaning of "ye have the poor always with you, and whensoever ye will ye can do them good." If you could see how appreciative those people are for the help that America has given, you would thank the Lord for the opportunity that came to you to take part in this work.

Elgin, Ill.

The Gospel Law of Faith Imperative

BY CHAS. M. YEAROUT

Part Four.—The Law of Righteousness

"All thy commandments are righteousness" (Psa. 119: 172).

Righteousness is doing right or right doing. Unrighteousness is leaving righteousness undone—not doing right. The doctrine of the Gospel is called "the word of righteousness." "He that *doeth righteousness* is righteous, even as he is righteous." "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6: 16)? "Everyone that doeth righteousness is born of God." "Whosoever doeth not righteousness is not of God." The righteousness of the law is fulfilled in those who walk not after the flesh, but after the Spirit, and the Spirit leads into all truth. "The work of righteousness shall be peace; and the result of righteousness, quietness and assurance forever."

If the people would live righteous lives there could be no war and devastation, because it is not right to kill and destroy. "For righteousness and peace have kissed each other." The principles of righteousness, as established in Christ, comprise all the commands and duties laid down in the plan of human salvation, as originated in the mind of the Eternal Father, and sent to this earth by his Son, for the government and direction of his children, that they might be made to conform to his will in all things. The New Testament reveals the righteousness of God from faith to faith. As it is written, "The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1: 17, 18).

How does a person hold the truth in unrighteousness? By holding the truth in disobedience. Righteousness is doing the truth, and unrighteousness is leaving the truth undone. When Jesus came to his forerunner, John, and demanded baptism at his hands, John forbade, saying: "I need to be baptized of thee, and comest thou to me?" Jesus replied: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Baptism, then, is a righteous act, and to refuse or fail to be baptized, as Jesus commanded, is unrighteous, because it is refusing to do right, and so it is with every other commandment in the Gospel. Unrighteousness does not necessarily mean the committal of some crime or willful sin, but simply the leaving of right-doing undone. Refusing to obey God—which is right—is sin. "For all unrighteousness is sin" (1 John 5: 17).

Most of the people in Bible Lands, where they are brought under Bible teaching, will tell you that it is very wrong to do things which God has said we shall not do, and yet they seem to think it of little consequence to disobey the same God in leaving undone the things he has commanded his people to do—as though we had a right to obey God negatively, and to disobey him affirmatively; as though it made any difference whether we ignore the Word and counsel of God in doing the things he has forbidden, or leaving undone the things he has commanded. One is just as wrong as the other, for in either case the word and will of God are disregarded and his law set aside. The creature presumes to dictate to the Creator. "He that knoweth to do good, and doeth it not, to him it is sin" (James 4: 17). All people that believe in God must admit that it is good and right to obey him. The greatest commandment in the Bible is positive, and our observance of all other commandments is wholly dependent upon our compliance with this. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." And if a man love God, as set forth in this great command, he will delight to do everything that God has commanded.

Jesus says: "*He that hath my commandments, and keepeth them, he it is that loveth me:* and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. *If a man love me, he will keep my words:* and my Father will love him, and we will come unto him, and make our abode with him. *He that loveth me not keepeth not my sayings:* and the word which ye hear is not mine, but the Father's which sent me" (John 14: 21-24). We manifest our love and reverence for Christ by doing what he has commanded us, and to do otherwise, is to disown him as Lord and Master.

If the people under civil government did not obey the laws of the land any better than many of those professing to be in the Kingdom of God obey the laws of that Kingdom, then disorder, confusion and anarchy would reign; and civil government would cease to govern, and law and order fall into chaos. Jesus, in giving his last and great commission, makes his dominion and reign world-wide over the saints. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *Teaching them to observe all things whatsoever I have commanded you:* and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28: 18-20).

This commission includes everything commanded by Christ, and has behind it all power or authority in heaven and in earth, and is binding upon all who desire to do right, by obeying the laws of the heavenly king-

stablished in Christ, comprise all the commands duties laid down in the plan of human salvation, riginated in the mind of the Eternal Father, and to this earth by his Son, for the government and ction of his children, that they might be made to form to his will in all things. The New Testament eals the righteousness of God from faith to faith. it is written," The just shall live by faith. For the th of God is revealed from heaven against all unliness and unrighteousness of men, who hold the h in unrighteousness" (Rom. 1: 17, 18).

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Berthoud, Colo.

Warning and Witnessing

BY M. M. ESHELMAN

IN Biblical typology Egypt stood for the unregenerated world. Joseph was perfected for rulership by sufferings, as was the Antitype, Jesus our Lord. Joseph and Jesus both witnessed through perfections.

Achan's intense covetousness met its just doom near Jericho, as a warning witness for every age. One example is quite enough.

When Uzzah put his hand to the ark, to steady it, his good intentions were rebuked by death, as a warning witness that good intentions, contrary to law, are out of place, not counted good in heaven, but will meet their just doom. Godly grace—not human presumption—is characteristic of the disciples of Jesus.

Ananias' and Sapphira's hypocrisy was quickly revealed, and they were sentenced and executed as a warning and a witness against every form of hypocrisy. Every disobedience receives its just recompense of reward.

Glendale, Calif.

The Seriousness of Offending

BY GALEN B. ROYER

"Please explain what Christ means in Mark 9: 43, 45, 47."—Mrs. C. T. S., Michigan.

IN the verses mentioned, Christ declares it were better to cut off the hand, the foot, or pluck out the eye, if any one of these "cause thee to stumble," than to keep these, and thereby miss entering "into life" or the "kingdom of God." As a result, the offender would be "cast into hell, where the worm dieth not and the fire is not quenched."

Such an unusual statement from the lips of one so gentle as Jesus, should have careful study in the light of its context, to gather rightly the Master's meaning.

It was very difficult, apparently, for the disciples to catch the Master's meaning of the "kingdom of heaven." Little did they appreciate his idea of an unworldly kingdom, a moral dominion, a purely religious community, held together only by the bonds of a common faith. On the way from the Mount of Transfiguration to Capernaum they disputed among themselves as to which one of them would be greatest in the Kingdom about to be established (Mark 9: 34). This dispute was carried on, too, while Jesus was teaching them about his sufferings and death (Mark 9: 31). How strangely preoccupied were their minds! How remarkable, too, when, through being apostles, ALL of them were assured *greatness*, that they were not satisfied, and wanted to know who would be *greatest?*

Jesus answers them through the eye-gate, as he calls a little child to him and declares they themselves must be humble like this child, and quit their unrighteous ambitions if they are to be in the Kingdom at all. Christ's teaching on this point, even today, is hard to reconcile with some things seen in the church. But if we remember that ambition may thrive in the church, but never in the Kingdom of heaven on earth, the difficulty is easily removed.

At this point Peter was either absent, or for some other reason John assumes leadership, and tells how demons were cast out by some one who did not follow erally can see nothing good beyond their own circle or following.

While the little child was still with him, Jesus rebuked their contentious and ambitions still further by declaring that "whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck and he were cast into the sea." Not a handstone for grinding, as used by the women in Palestine, but a large stone, turned by a donkey, is here referred to. Such a stone would drag one to the bottom never to rise.

"It were better for him"! Yes, it suits such a one—it is what he deserves. Though not expressed, it is strongly implied that this is what will come to pass to such a wicked one when judgment overtakes him. He who would mount to high places, regardless of the injuries to others, designated as "little ones," shall be cast down, not to earth, but to the lowest depths of the sea, to the very abyss of hell, with a heavy weight of curses tied to his neck, to sink him down, to keep him down—never to rise again.

It is an awful doom, but it is the end of selfish ambition and he is a wise one who anticipates God's judgment by judging himself. This is why Jesus repeats a stern warning, uttered before in the Sermon on the Mount—the words which the dear sister asked to be explained—the cutting off of the offending member of the body, rather than to cause another to stumble.

Then, are we to conclude that offenses against another—even little ones—are offenses against ourselves? That is just what Christ is seeking to teach his disciples. To restate the Master's words: "Rather than harm one of these little ones by your hand, foot, eye or tongue, mutilate that God-given body by removing the offending member; for if you sin against the least of these little ones, you sin against yourself."

Truly, the awfulness of the sin of causing another to stumble is forcibly depicted, and should prompt every one to apply the acid test to his own conduct. Who wants to go to hell? Shall I not, therefore, cut off the offending member of the body?

Some, in their zeal have so done and erred. Jesus does not say or even give permission to dismember any portion of the body to keep from sinning. Who does not prize his hand, foot, or eye, next to his life? Our bodies are God-given, are to be temples in which may dwell the Holy Spirit, and it is wrong to mutilate them in any manner unless thereby physical life is saved or health restored. Much less is it needful to cut off the member, to save from sin. In this instance, as in adultery, Jesus is seeking to lead us to have a right mind. Pluck out the sinful look and cut off the hand of violence and vengeance, through having the Spirit of Christ reign in the heart and life. *Think* on the things that are "honorable," "just," "pure," and "of good report" (Gal. 4: 8) and "God shall supply every need." Not thus to depend upon God and to turn to mutilating the body, is sinning in distrust and refusing Christ's real remedy for all sin.

Who Are the Little Ones?

1. The innocent, dependent children whom God gives the parents. What a responsibility in no way to mislead them!

2. The humble-minded, simply-trusting, full-of-faith ones who are in the fold of Christ. Think of the large number of children seven years old and older that come in this class! Then recall how many, in years gone by—as they grew towards manhood and womanhood—have left the faith and ask: "Why? What caused them to stumble?" Perhaps the immediate situation justified the church in cutting them off, but the stumbling—that first start—Jesus is after. How about that?

Paul, when a child, acted and talked like a child,

THE ROUND TABLE

The Doctrine of Baptisms

BY C. D. HYLTON

THE author of the Book of Hebrews, in the sixth chapter, refers to some fundamental doctrines of the New Testament.

We must accept these doctrines and then go on to perfection. A Christian character and life must be built on the foundation here referred to, which is repentance, faith, the doctrine of baptisms, laying on of hands, the resurrection from the dead and eternal judgment. These six foundation stones are essential, being taught by Jesus.

Did Christ teach more than one baptism? Evidently he taught water baptism and Holy Ghost baptism—both being necessary to a Christian life. The traditional washing of "pots" has nothing to do with our Christian lives.

Troutville, Va.

Salvation Is Free

BY DAISY M. MOORE

IT has often been said, and is, in great measure, true, that we value most what costs us most. When we can have something for nothing, it seems cheap and undesirable, many times. What we sacrifice most for, we appraise most highly.

Salvation is free, and is not offered to a chosen few, but to "every one."

It is the greatest blessing in life. Every one must know the craving for spiritual food, whether he realizes its import or not, and many seek to satisfy the appetite with false foods. As a result, there is spiritual anæmia.

As the body positively requires certain kinds of food, to continue in health, just as surely certain soul food is needed, and we need not buy it. There are no dreaded "high prices" in this case.

Salvation is free to us. It is ours for the taking—but why? Never forget WHY.

Because the great sacrifice of another for us, made it free—makes it free.

Without the death on the cross there never would have been salvation for a single soul of us. If tempted to underestimate this highest gift, pause and question why such a value is ours without price.

Some one else paid the price for us. We are bought with a price, you know.

Salvation is free to us—but it takes funds to send it to other hungry, thirsty ones. That is another tale, however.

Fairfield, Pa.

Rules for Rulers

BY REBECCA C. FOUTZ

WE hear much about the great advancement which the human race and civilization have made during the centuries, but it is worth while to stop and note that we have never outgrown the need of instructions which God gave a few thousand years ago. All our boasted progress has not made them in the least obsolete or out-of-date.

God knew that once his chosen people had attained the dignity of a nation, with a land of their own, they would want to be ruled by a king like the nations round about were. His simple method of judges would not be modern enough for them. So, among the commands—Deut. 17: 14-20—he gave through Moses for their future well-being, he told how the king should live, so that both he and his people could prosper and be blessed.

First, he was to be one from among them. This has never been difficult to follow, because people naturally want one of their own kind and race to be their leader, no matter what title they give him as ruler.

Second, he was not to multiply any kind of material wealth unto himself. Naturally, if he did, it would be acquired at the expense of his subjects. This, if obeyed, would keep him more on a level with them, and remove any temptation to make great show or display.

Third, he was to have a copy of God's law. In those days copies of God's Word were not to be had like they are nowadays. Making one was laborious and expensive work. The priests had an authentic copy and were supposed to teach the people what the law commanded. But God did not seem to consider this method sure enough for the guidance of the king. What if the priests failed to give him the necessary instructions? He could have the excuse that he did not know how the Lord expected him to live and rule his people. But no, he was to have no such excuse. He was to have a copy all his own, and the following words of the nineteenth verse tell very plainly the use he was to make of it: "And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them."

And lastly and importantly, his heart was not to be lifted up above his brethren—fellow-countrymen, we would say. He must not get haughty or proud if his kingdom is to endure. He was to be one of them, serving them in humility of heart and in the fear of God.

Certainly, all this advice is as much needed now as when given. In fact, there never was a time when it was not applicable. And what a different history not only Israel, but the world ever since would have had, if these few plain rules had been followed by rulers.

But it seems that the many examples of those who have disobeyed them and because of which both they and their kingdoms have suffered and fallen, did not deter others from piling up wealth, using it for great show and pomp, trampling God's Word under foot and exalting themselves in his place. We have seen enough demonstration of this recently, well to know that those set up as rulers can not thus violate without bringing ruin upon themselves as well as others. Yes, God's commandments are sure and enduring, and are given for the people's own good, and for the highest as well as the lowest.

Waynesboro, Pa.

Death or Life, Which?

BY OLIVE A. SMITH

THERE is much disappointment abroad in the land because the Peace Conference decided not to impose the death penalty upon the ex-Kaiser. It is not strange that there should be this dissatisfaction. There have been 7,582,300 human lives sacrificed. The cash costs amount to between $180,000,000,000 and $195,000,000,000. Property damage, due to battle, troop movements and devastation, amounts to $22,000,000,000. These are the estimates sent out from Washington.

Why, indeed, should the man, who is supposed to be personally responsible for all this, be exempt from the penalty which he has inflicted, multiplied by millions, upon others? And even if there were any reason for preserving his physical life, it is argued that future generations must be provided for. The exile of Napoleon did not deter Wilhelm from his attempt to establish a world empire. The limit of human punishment, the death penalty, is urged as the only means of furnishing the necessary horrible example to future generations.

All of this argument sounds reasonable, but it is based upon that old, old fallacy which the world is outgrowing because it is inadequate to human needs. Life for life, "an eye for an eye and a tooth for a tooth," was tried for many centuries as a true basis for the administration of justice. But it could not endure.

If Napoleon had been executed, if he had suffered tortures indescribable and been torn to pieces instead of being exiled, would Wilhelm have taken the gentle hint and acted differently? We who know the least of his propensity to take hints can not but smile at the idea. And Wilhelm's grandchildren, will they be more likely to take from history the moral involved, should the nations decide to reverse their decision and execute him?

Do our statistics show that the criminal record is the lowest in those States where the death penalty is inflicted? Do hanging and burning at the stake deter human fiends from the commission of their crimes? There is scant proof of it. On the contrary, the States where capital punishment has been discarded show the lower per cent of crime.

The first principle of true punishment is that it should grow out of the offense as naturally as the branch of a tree springs from its mother trunk. Arbitrary punishment is not adequate punishment. We know from our own experience that the greatest punishment for our own sins, our mistakes and shortcomings, is to live with them, facing them day after day, week after week, and becoming more and more conscious of them as time passes.

There has always been a great deal of discussion as to whether the death penalty is really a more severe punishment than life imprisonment. As for real exile—the kind which should be meted out to Wilhelm—it has horrors which few of us can even imagine. The human mind is a mysterious organism. When it faces the inevitable, it has a marvelous power of adapting itself. We have been astonished, many times, at the manner in which condemned criminals have met the death penalty. And we are continually horrified at the suffering which is entailed upon those whose only task is to meet the conditions of life, as they themselves have made them.

Edward Everett Hale made every loyal citizen of this country forever indebted to him when he gave our school boys and girls the story of "The Man Without a Country." It will grow in meaning to them as they grow into maturity, and find exemplified, in their own experiences, the sufferings of the soul which sins against its fellows and brings upon itself the horrors of isolation and solitude. Homesickness has always been called one of the most harrowing of human emotions. And the homesickness of the exile, from which there can never be a respite, the weird necessity of living apart from human touch and sympathy, as this man must, in time, come to live, is it not a living death?

How should we endure it—we who fancy that we have been fairly good all our lives—if we were cut off from the human life about us and forced to live with nothing but our past, with its sins and failures? "Where there is no conscience there is no suffering," some one says. But conscience or, at least, consciousness of conditions, is an inevitable growth. Even this man—deluded or willful murderer—must, in time, be forced into consciousness.

This view may not be acceptable to those who believe that human justice, as we administer it, is all the justice there is. The man who has no faith that there is a higher court which still speaks in these words: "Vengeance is mine, I will repay," may wish to see Wilhelm's body made to go through some of those things which he brought upon the thousands of victims to his brutality. But there is a goodly chorus of voices to say: "Let Wilhelm live. Let him be the man without a country, the man without a home, without human love and human ties. Let him live the life that can have no hope, no responsibility, no purpose! Let him live with that awful past of his own creation! Let him have nothing to do but eommune with the God whom he dared to claim as the partner of his bloody work! Let him prepare to meet that God, through the years that are left to him." Such a verdict would be in harmony with the true purpose and dignity of international law.

Emporia, Kans.

The Reassuring Smile

BY OMA KARN

IT was evening time at Winona. A period of intermission afforded an opportunity to stroll down to the lake shore for a few minutes. A father—one of the Conference visitors at the place—with his three small children was just starting out in a boat for a ride on the lake. Evidently it was the first time the children had ever experienced anything of the kind. It was plain, as well, that the father was a proficient oarsman. One might not be far from the truth, to hazard the guess that at no very remote date in his life he has

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The Reassuring Smile

BY OMA KARN

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figured as a star member in the boating contests of some one of our various institutions of learning. Anyway, he furnished proof of his ability to take care of himself and of others on the face of the waters. With one sweep of his strong arm, the boat put forth from land.

The effect upon the children, of this unexpected move on the part of their father, was interesting to see. A variety of emotions—surprise, dismay, fear—all mingled together upon their round, chubby countenances. They were grouped around him, the youngest partly on his lap, the other two, one on each side of him, clinging to his knees. When the boat took on the unexpected motion it did, with one accord they cast an inquiring look, a lovely, earnest regard, speaking eloquently of implicit trust, up into the eyes of their father. His ready response to this mute appeal on their part was a reassuring smile. The effect upon the children was instant and complete. Smiles took the place of the fear so recently moving their faces. Grasping their protector the more firmly, again with one accord, they settled down to the enjoyment of the novel experience of which they found themselves a part.

There are times when we children of a more mature age become afraid. Trouble arises, and doubt and fear attend our way. Not always are we as wise as were the little children of our narrative. Trusting in the power of our own might we continue fearing. Sometimes we even lose our way for a time, because we forget or neglect to look up into the Heavenly Father's face for the assurance that all is well. Why can not we exercise and command a faith and a trust in the care that has never yet failed us, such as is manifested by little children in a faithful, earthly father? The reassuring smile is there, awaiting our looking for it, quite as ready and quite as comforting as it was in the case of the father described. We fail to see and feel it because we do not look for it.

Ashland, Ohio.

"God Helps Those Who Help Themselves"

BY JULIA GRAYDON

How often we say it, in a laughing way, not giving it the real meaning. I have been forcibly reminded of it this last year—a year in which I tried to do what everyone else was doing, economize in everything. I found so often that when I made an old thing take the place of a new, some way turned up by which the old thing renewed was better than ever.

Ideas of all kinds suggested themselves to me as to what I could do to make the old things last longer, and I really began to say to myself: "God helps those who help themselves."

And I believe our God is on the side of the right kind of economy—the kind we have to practice so much nowadays.

Let's tell others to try it and see whether it is not true.

Harrisburg, Pa.

Think on These Things Now

BY J. O. CULLER

Supposing there should be an official announcement sent out by the Government that somehow, by a mistake, about twenty-five per cent of this year's output of tobacco had been mixed with enough arsenic (poison) to prove fatal to any one using it; that the mistake was not discovered until the arsenic was so mixed with all the rest as not to be detected from the pure; and that some of it had already been sent out to all the dealers, with an official warning that any one buying and using tobacco would do so at his own risk—what would be the result?

Those of you, whether brethren or sisters, who deliberately persist in adorning your bodies with unnecessary ornaments, whatever they may be, should remember that, even though Annual Conference does not decide that these inconsistencies be made a test of fellowship, she does advise her members to avoid all unnecessary appendages. This makes it equivalent to being a test of fellowship. Her united sentiment is, that it is a violation of the Gospel; and those who persist in disregarding her advice, do so at their own risk. The church is free. But remember that the Judge with whom we have to do may make it a test of discipleship, as in the case of the guest who did not have on the wedding garment, to whom the king said: "Take him and bind him hand and foot and cast him into outer darkness."

Here we approach a subject about which to speak is a shame. But shall sin of the worst kind go on in the church unrebuked, because it makes us blush to do so? Let us suppose that our Lord, who knows all about us, would, with all authority step up before you in person and say: "You assume the position of disciple in my Kingdom, called out from the world, pure and virtuous, but what is your object in wearing that low-necked dress? Why do you do it?" What would you say? Could you give him a respectable answer, No, you would simply be "speechless." Would you want the experience repeated? We trust you will repent while there is a chance to be forgiven. "Except ye repent, ye shall all likewise perish" (Luke 13: 3).

Goshen, Ind.

The Stream of Life

BY MARGARET DUDTE

Out here in Manitou, Colo., as I sit watching one of the streams that, an hour before, was clear as a crystal and running at a moderate rate of speed, but now is rushing madly on in its angry way, I am made to think of life. How, at times, we go on in our own quiet way, with nothing to interfere with our happiness or routine of life and then, all of a sudden, something happens that throws us into a turmoil that lasts for hours and even days. Then all will be clear again and we will be our own sunny selves.

As the water strikes the stones in the bottom, it rises, then falls again and goes on with the rushing stream. How like that are we bound to run up against some obstacle which is bound to affect our lives. It wears upon us just as the water wears away the rocks little by little. Then we go on with the stream of life again, letting it carry us whither it will.

It is hard to get away from the obstacles. We must meet them everywhere. With the determination to overcome all hindrances—no matter where they are or no matter where we meet them—we will find our own place in the stream of life and come out more than conquerors.

Manitou, Colo.

Lest We Forget

BY CHARLES R. OBERLIN

Did you see that electric light above the platform, on Missionary Day, go on and off every few seconds? And did you catch its meaning? And did it really impress you to the extent of being willing, henceforth, to make a real sacrifice for the salvation of souls?

Did you know that that group of outgoing missionaries was the largest number ever sent out by the church in any one year? And that they numbered more than twice the number set as the goal in the Five-year Forward Movement?

Did you know the Conference offering almost reached $160,000? And did you help to put it over the top? Do you know that the 1920 Conference

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, AUGUST 10

Sunday-school Lesson, Winning Others to Christ.—Acts 16: 9-15; James 5: 19, 20.

Christian Workers' Meeting, Our Opportunities.

MEETINGS IN PROGRESS

Bro. J. S. Showalter, of Roanoke, Va., in the Spruce Run church, W. Va.

Bro. D. K. Clapper, of Meyersdale, Pa., during the middle of October at Markleysburg, same State.

CONTEMPLATED MEETINGS

Bro. Homer E. Blough, of Wichita, Kans., to begin Sept. 14 at Shannon, Ill.

Bro. W. L. Hatcher, of Rossville, Ind., to begin Sept. 7 in the Somerset church, Ind.

Bro. H. S. Randolph, of Chicago, to begin August 30 in the Maple Spring church, Pa.

Bro. W. E. West, of Mt. Morris, Ill., to begin Sept. 7 in the Panther Creek church, same State.

Bro. Claud V. Coppock, of Tippecanoe City, Ohio, to begin the latter part of October in the Stonelick church, same State.

GAINS FOR THE KINGDOM

One has been baptized in the Big Swatara congregation, Pa., since the last report.

Thirteen were baptized in the Willow Creek church, S. Dak.,—Bro. Leonard Root, of Mt. Morris, Ill., evangelist.

One confessed Christ in the Colorado Springs church, Colo.,—Bro. Ira J. Lapp, of Miami, N. Mex., evangelist.

Six were baptized in the Poplar Valley church, Mont.,—Brethren Deardorff and Reed in charge of the meetings.

Three confessed Christ in the Myrtle Point church, Oregon, Bro. G. C. Carl, of Portland, same State, evangelist.

Seven more, making eighteen in all, were baptized at Zion, N. Dak.,—Bro. C. C. Myers, of Waddams Grove, Ill., evangelist.

Two more, making thirty-nine in all, confessed Christ in the Ellison church, N. Dak.,—Bro. J. Edw. Jarboe, of Chicago, evangelist.

Twenty-nine confessed Christ—twenty-six of whom have been baptized—at the Cannon Branch house of the Manassas church, Va.,—Brother and Sister Ralph G. Rarick, of Covington, Ohio, evangelists.

PERSONAL MENTION

Bro. Samuel Edgecomb announces his removal from Fresno, Calif., to Eva, Okla.

Bro. J. I. Byler changes his address from Box 727, Youngstown, Ohio, to R. D. 2, Poland, Ohio.

The new house of worship in the Landess congregation, Ind., is to be dedicated Aug. 17—Bro. C. H. Deardorff delivering the sermon for the occasion.

In accordance with the change of location, announced in our last issue, Bro. H. H. Helman should now be addressed at 1004 E. Indiana Ave., South Bend., Ind.

Bro. W. G. Cook, of Billings, Okla., who since April 4 has been suffering from the effects of a stroke of paralysis, is—we are glad to learn—on a fair way to recovery.

Bro. S. W. Garber, who has been in charge of the pastoral work in Ottumwa, Iowa, since Dec. 1, 1916, has resigned from that work, and should now be addressed at 724 W. Division Street, Decatur, Ill.

Bro. G. L. Wine, pastor of the Polo church, Ill., accompanied by his wife and little daughter, gave the "Messenger" rooms a pleasant call last week, while on his way to the Burnetts Creek church, Ind., to conduct evangelistic meetings.

North Dakota, Eastern Montana and Western Canada is to be represented on the 1920 Standing Committee by Eld. John Brubaker, of Gleichen, Alberta. The late District Meeting at that place is noteworthy as being the first ever held within the Dominion of Canada.

Writing from Marash, Turkey, under date of July 12, Bro. A. J. Culler says: "Enclosed find three articles which I am sending by courier going direct to America. They aim to give a good idea of a well-operated station. Our station has been most highly complimented of late. It must be borne in mind that not everywhere is work so advanced as here. In many places there is still no real work done. Am well, working hard, and enjoying it immensely. It is now midsummer and very hot, and full of all sorts of insects." This letter reached the "Messenger" rooms July 29, having been mailed from New York by the courier. This was unusually quick communication. It was just a little too late for mention last week. The articles referred to will begin in our next issue and will be of exceptional interest.

ELSEWHERE IN THIS ISSUE

The Second District of Virginia is to hold its various gatherings Aug. 20-22 in the Buena Vista church. We publish the programs on page 508.

Northern Indiana is to hold her District Sunday-school Convention and Bible Institute in the Goshen City church Aug. 19-22. The programs appear on page 510.

The Ministerial Meeting of Northern Virginia is to be held Aug. 28 and 29 in the Linville Creek church, at Broadway. The program will be found on page 510.

On page 508 we publish the programs of Oklahoma, Panhandle of Texas and New Mexico, to be held in the Washita congregation, near Cordell, Okla., Aug. 26-29.

The Ministerial Meeting and District Conference of Northeastern Ohio are to be held Aug. 27 and 28 at the Reading church. A further announcement is given on page 509.

If you are interested in far-reaching and aggressive plans for the progress of the Kingdom, be sure to turn to page 508, and read what Bro. J. H. Morris has to say about a wide-awake giver in the District of Texas and Louisiana. Incidentally you may note how his liberal proposition touched a responsive chord in the assembly. Did you ever see a finer illustration of the Scriptural precept: "Provoking one another to love and good works"?

There are various ways of honoring the memory of departed ones, or of showing our appreciation of those still living, but new visions will be given, perhaps, to most of us, by reading Bro. P. S. Miller's communication on page 507. As will be noted, Bro. D. C. Moomaw and wife gave $20,000 to the General Mission Board for educational purposes in Shansi Province, Northern China, in memory of their son, Lieut. Daniel Clovis Moomaw, who was killed in the battle of the Argonne Forest in France, Oct. 5, 1918. A further gift of $10,000, to Daleville, Va., College Endowment, is presented as a memorial to a little daughter, Mamie Bell Moomaw, who died more than thirty years ago. Not forgetting the faithful wife, who for fifty-four years has cheered him on life's journey, Bro. Moomaw gives $10,000 to Juniata College Endowment, Huntingdon, Pa., as "a memorial to Rebecca A. Moomaw," thus honoring most appropriately one who is still living. Imposing monuments may, in a way, express our love and respect. Far better, after all, are memorial gifts, such as referred to above, perpetuating from generation to generation the loving thoughtfulness of the donor who delights to be known as one "who loves his fellow-men."

MISCELLANEOUS

The District Conference of Oregon, and affiliated gatherings, will be held Aug. 17-20, as now arranged, instead of convening on the date previously announced.

The Full Report of our recent Conference has been mailed to all who ordered it. Any of our readers who neglected to order a copy of this very interesting Report, may still be supplied by sending his order at once. Only thirty-five cents per copy.

Notice to Members of Southern Illinois.—All reports of committees, reports of unfinished business, queries, programs, etc., intended to be a part of the business for the coming District Conference of Southern Illinois, to be held in Decatur Oct. 8, should be in possession of the Writing Clerk of the 1918 Conference by Aug. 25.—J. A. Smeltzer, Writing Clerk, Girard, Ill.

Indications point to large enrollments in our colleges for the coming school-year. A number of them have been using our advertising columns for the purpose of directing attention to the facilities they offer. These announcements are worthy of the careful reading of our people, both young and old. In this issue one of them offers opportunities of special interest to some person or persons who may desire to render service to the cause in a college kitchen.

A BYSTANDER'S NOTES

Daily Bible Study.—Have you ever really weighed the importance of a daily study of the Word of God? It is not worth while figuring and considering how to do God's work, and to meet practically life's great demands, unless we have the inspiration and strength which come from daily dependence upon God's Word. It is as necessary for a man to read the Holy Oracles, if he would grow spiritually, as it is for him, daily and regularly, to eat food, if he is to grow physically, or to think and read, if he is to grow mentally. The sad plight of the sick, the infirm and dormant people, both within and without the church of Christ, is largely due to the fact that predigested food is substituted for the wholesome Word of God. Men are taking what others say about the Bible, instead of studying and reading the Word itself. They are utilizing all kinds of man-made devices, instead of going to the sources of supply, and dipping down into the great, deep, cold Well-spring of God's Eternal Truth. The asset of daily and habitually reading and studying the Bible should be recognized as an investment truly worth while by every devoted Christian.

A Good Definition.—Some one, who has the happy faculty of compressing a mighty truth within a very few words, offers the following: "Aristocracy is a brain without a body of real vigor. Bolshevism is a rugged body without a brain." It is well said, and quite suggestive of the thought that, after all, there is a happy medium between the two extremes—that equitable form of social organization which guarantees to every citizen life at its best, liberty in all things lawful, and the pursuit of happiness along well-recognized lines of discretion and for the general good of all.

When Principles Are Tested.—The Society of Friends is, like the Church of the Brethren, opposed to the taking of oaths. In their relief work in France they are called called upon, every now and then, to attest to the reliability of their declarations by means of a sworn statement, but they never violate their religious convictions—no matter how great the pressure. A quotation from a letter by one of their workers will be of interest: "We were summoned before the judge to make an official identification of stolen articles, and as we refused to swear to our statements, we are to be subject to a fine of from one to one hundred francs each, and such fine may be imposed as many times as we refused to take the oath. The fine has not been settled yet, as it is not finally decided by the judge himself but by a group of men higher up. Of course, they can make us pay quite an amount, but under the circumstances, I think, they will let us off very easy."

A Hard Task, But a Needful One.—A brother, who had been seriously wronged by a fellow-member, once remarked: "I believe that the hardest task of the Christian is to forgive fully and freely, but that is no reason why we should shirk our duty. The point is right here—unless we forgive others, we have no right to expect forgiveness for ourselves." The brother was right in his deductions. Even prayer—needful as it is—becomes a mere farce if we are all the while bearing a grudge against some one. The moment a man or a woman decides to forgive, there comes a new happiness into the heart, and religion becomes a reality. Right at that most critical point many people have failed, and as a consequence, have never been able to enter into peace. Neglecting to forgive some one who did them a wrong, perhaps years ago, they are nursing bitter feelings and strong resentment. As a result, no real joy can sweeten their lives. The peace of God can not abide in an unforgiving heart.

Interesting the Non-church Goer.—The pastor of a western church makes use of a card, bearing the following message: "This church is a power-house of religion. The message from its pulpit is for YOU—not for the other fellow. Are you keeping the batteries of your religion charged? Are you conserving your birthright? Every thinking, purposeful man has his standard of life. What is yours? Are you in the habit of attending church? You know that habit often determines conduct and action in the most vital issues. Are you satisfied with your point of view in religion? Or have you any really well-defined point of view? If you have no church home, or if you have one that is not satisfactory, come to this church. Step inside, look around, hear the minister, listen to the songs, open your heart to the wholesome influences of worship. Get acquainted with the earnest men and women in the service of the King. Be sure to attend the church services! Try the spiritual tonic of acquaintance with some of the best things the Master has in store for you. Get the uplift of the soul-sustaining sermon and cheerful songs. A cordial welcome awaits you."

The Sacrifice.—We were greatly impressed, the other day, by a little incident reported from far-away Russia: "She died that we might live," is the epitaph of a little Russian girl, Feodora Hurtat, who saved her younger sister and brother, but who, in so doing, sacrificed her own life. Down through the ages the supreme sacrifice of giving one's own life for the good of others has been offered again and again. It is, however, for the child heroes and heroines that the heart beats in its greatest sympathy. Little Feodora was taking a walk with her brother and sister. So interested were the children in gathering the pretty flowers along the way that they forgot that danger lurked while strolling on the railroad track. Suddenly looking up, Feodora saw the train approaching—in fact, nearly upon them. With lightning speed she seized her little brother and sister and hurled them off the track. She could not, however, get away herself from the impact of the onrushing train, and was dragged beneath the wheels of the engine. Terribly injured, she was lifted from the track and conveyed to the American Red Cross hospital. There everything humanly possible was done in her behalf, but to no avail. For five days the little sufferer lingered on; then she fell into the sleep that knows of no awakening until the dawn of the life beyond. Her unhesitating sacrifice of herself for those she loved is a renewed reminder to humanity that love is stronger than death—that it counts no sacrifice as being too great.

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AROUND THE WORLD

Why Crime and Violence Abounded

According to the report of a missionary in a small town in the interior of the Philippine Islands, at least four thousand gallons of alcohol were consumed each month by the people of that section—the native drink, tanduay, having an alcoholic percentage of at least eighty. The pernicious results of such a constant debauch were clearly in evidence on all sides. Physically, mentally and morally the curse of strong drink left its destructive impress upon the people. Now, since prohibition is to reign supreme on the islands, a new day has dawned for the Filipinos. It will mean stronger bodies, clearer minds and higher principles.

Newspaper Evangelism

While the possibilities of newspaper publicity have not been tested to any great extent in the United States, so far as an evangelistic propaganda is concerned, Christians in Japan have come to the realization that the daily newspaper may be made a powerful medium of reaching the masses. As ninety-seven per cent of Japan's rural population are quite untouched by Christian influences, but nearly all of them are newspaper readers, the journalistic plan of evangelism has proved a great success with them. Much information has thus been given about the real value of Christianity, and a great deal of prejudice has been successfully removed. In that way the Christian religion has become a general topic of conversation in the family circle as well as in public places.

Disappointing Harvests

Reports from the wheat-growing sections—especially those in which mainly winter wheat is raised—are decidedly disappointing. Several of the States report a yield that is millions of bushels below the most conservative estimate of a month ago. The sudden change from very cool, wet weather to an extremely hot and dry temperature caused the wheat to ripen prematurely and too rapidly, so that the berry is much shrunken. Though there will be a loss in quantity as well as in quality, in most of the wheat-raising States, there will be plenty for the people of this country, and considerable to spare for the needy ones across the waters. There is surely abundant reason to thank the Giver of all good, for all the bounties of earth are ours only through his favor.

Congressional Investigation of Lynching

By means of a strongly-endorsed petition, a number of prominent citizens are urging Congressional investigation of mob violence and lynching throughout the United States. "Patriotic citizens," the petition reads, "feel the shame which lynchings have cast upon the nation, but they have assumed partial responsibility for this shame by their silence and acquiescence. The time has now come when citizens of the United States no longer can contemplate, without protest, the setting at naught of the fundamental principles upon which their citizenship is based." The petition recounts that in 1918 sixty-seven persons were "done to death without trial or any process of law," and declares that often the innocent, with the guilty, "suffer the cruel infliction of mob violence."

Worldwide Prohibition

For the next few years, at least, worldwide prohibition is to be urged as the great foreign missionary activity of all religious denominations, according to plans of the "World League against Alcoholism." Ernest H. Cherrington, the executive secretary, announces that in various ways the church is being made to see that everything that touches human interest is a proper aim for the church's activity. In this he is right, for the liquor traffic has ever been the strongest single foe of the church and those things for which the church has been standing. This has been true at home as well as abroad. The liquor traffic has, with might and main, sought to defame the church during the past, and interfered with its highest achievements. Let there be a fight for prohibition in every land.

The Orphanage on Mt. Zion

Upon a hill that overlooks the Holy City, the Mount of Olives, the mountains of Moab, and the hills back of Bethlehem, is the Home for children orphaned by the war. "The Mount Zion Home" was founded some months ago by the American Red Cross Commission for [illegible] been entrusted to the Junior love, that they may become physically normal girls and boys again. Secondly, a school has been provided, where they may fit themselves for real usefulness. Thirdly, there is a church where moral strength is imparted to meet the trials and temptations of life.

Victims of Industrial Pursuits

During the war the total number of amputations among the American soldiers was less than 4,000. According to the most reliable statistics, about 26,000 amputations are made necessary each year by the various accidents in American industrial plants. The country is very much interested in having its crippled soldiers put in condition to resume their old jobs. In cases where this is impossible they are taught some new work, by which to maintain themselves. One is made to wonder why America's industrial establishments should not do as much for the cripples created by the accidents—which seemingly can not always be wholly avoided—as the Government is doing for the men who fought and bled in Europe.

Brewer Busch's Sunken Gardens

Built at an expense of $2,000,000, and one of the show places for tourists, Brewer Busch's sunken gardens at Pasadena, Calif., are to be sold either as a whole or in separate tracts. The gardens cover sixty acres. It required the buying of several million dollars' worth of beer to construct these gardens for the wealthy brewer and his family. No one will ever know how many beer drinkers had to contribute to the immense fund required for the creation of the charming sylvan retreat, nor can any one tell for how many years their families had to be stinted in order to provide for the construction of this earthly paradise. With the passing of the gardens into other hands, we are forcibly reminded of the fact that our land has entered upon the new era of nation-wide sobriety.

Italian Earthquake Relief

Amid so many appeals for assistance, one almost loses sight of some cases of need that, under ordinary circumstances, would arouse general sympathy. It is well that the Red Cross is ever watchful for just such cases. An appropriation of $50,000 worth of supplies and nearly $8,000 in cash has already been made to assist in the relief of the thousands of victims of the earthquake in the Mugello district, near Florence, Italy. Red Cross workers on the scene tell of great suffering as the result of the earthquake. Several towns were wholly wiped out, scores of persons killed, and thousands rendered homeless. The suffering is the more acute since many of the victims are widows and orphans of the war. Red Cross officials are to be commended that relief began to be furnished within a few hours after news of the disaster reached Paris.

The Power of a Hymn

It was but a village in South Africa, into which a British officer, weary from a long journey, entered one evening. Though the natives were partly under missionary influences, some still persisted in drinking the fiery native rum, and that evening had partaken of it rather freely. When the officer asked for sustenance for himself and his horse, the chief of the village gruffly refused, and even threatened his life if he did not immediately depart. Undismayed, the officer led his horse to a pool of water, and while it was drinking and grazing, sat down by the wayside. Unconsciously he began to sing: "In the Cross of Christ I Glory." He had hardly begun to sing when the Christian natives drew near, with food in plenty for the weary traveler and his beast. Stepping forward, their leader explained: "You sang a missionary hymn. All missionaries are our friends, and so you must be, too. You are welcome to be our guest." The hymn was a passport to their complete favor.

Deplorable Conflicts

Recent race riots—first in Washington, D. C., and other points, and of late in Chicago—impress one with the unwelcome fact that there is much uncalled for friction between the white and the colored races. In the Western Metropolis there have been a number of deaths and many cases of serious injury—all because irresponsible mobs of either race persisted in frenzied acts of violence without the least justification. As matters developed, city and State officials were confronted by a situation of things that was most critical. The issue was sharply drawn. The colored people did not seem to be inclined to recede from what they considered a just position in the community, and the whites seemed to be just as determined not to give way in the least, in their position of refusing to

HOME AND FAMILY

Overthrow of Belshazzar

SELECTED BY ANNA LESH

Belshazzar is king: Belshazzar is lord:
And a thousand dark nobles all bend at his board;
Fruits glisten; flowers blossom; meats steam, and a flood
Of the wine that man loveth, runs redder than blood.
Wild dancers are there, and a riot of mirth,
And the beauty that maddens the passions of earth;
And the crowds all shout
Till the vast roofs ring—
"All praise to Belshazzar, Belshazzar, the king."

"Bring forth," cries the monarch, "the vessels of gold,
Which my fathers tore down from the temples of old.
Bring forth and we'll drink while the trumpets are blown,
To the gods of bright silver, of gold and of stone.
Bring forth." And before him the vessels all shine,
And he bows unto Baal; and he drinks the dark wine;
While the trumpets bray,
And the cymbals ring—
"Praise, praise to Belshazzar, Belshazzar the king."

Now what cometh? Look, look! without menace or call,
Who writes with the lightning's bright hand on the wall?
What pierceth the king like the point of a dart?
What drives the cold blood from his cheek to his heart?
Chaldeans! Magicians! the letters expound.
They are read; and Belshazzar is dead on the ground.
Hark! the Persian is come
On a conqueror's wing;
And a Mede's on the throne of Belshazzar the king.

By the Wayside Begging

BY ELIZABETH ROSENBERGER BLOUGH

You have heard the story so many times that you can almost see the eager, questioning crowd around Jesus. Just when he was teaching them the greatness of service, just when they were wrought up to a high pitch of excitement—for Jesus was saying how each one might achieve greatness just then—the cry of blind Bartimæus was heard.

"'Why this outcry?' ask the people.
Hold, Bartimæus!
'Silence, silence, man! Why need you
Clamor thus?'
But he did not cease his prayer,
Louder still it rent the air
As he pleaded
With his might,
'Son of David, give me sight!'

"Not the volume of his pleading,
Nor the uttered word,
But the spirit of entreaty
Jesus heard,
For his onward steps were stayed.
Quick he called for him who prayed;
Eager he
The Lord to find
Staff and mantle left behind."

Then Jesus stood still. He must see the man who was calling for help. The large crowd of people, to whom he had been preaching, were waiting to hear what he would say next, but Jesus was waiting too—waiting to help a blind beggar. It may have taken only a few moments—then Bartimæus, blind no longer, followed Jesus in the way. In the rush and whirl of things today it is good for us to think of this wayside beggar. Jesus had the most important work on hand that any mortal man ever undertook, but he stopped by the wayside to heal Bartimæus.

There were great places and mighty stations where Jesus lingered—Bethlehem, Bethany and Jerusalem. But these were not all. He had an interest in people and places by the wayside. He stopped often to help the suffering, to listen to those in trouble. Do you take time to hear the tale of woe that the chance stranger at your door wants to tell you? So often we read that "Jesus was passing by" when he stopped to do something for one who was in trouble. Such a wonderful mission! Yet he stopped often for the kindly deed, the loving word, just as happenings along the way. Little towns, and neglected sufferers, like the ten lepers, and unnoticed children, stretched their fringe of human want and woe the length of the wayside, along which Jesus walked. He was not impatient. One might almost think that he was glad to stop and heal Bartimæus. The interrupted journey did not worry him. He seems to have thought that the healing of the blind beggar was as important as his teaching the scribes in the temple.

Oh, we do so differently today! We think that some great task must be completed—that some great achievement must take every minute of our time and every atom of nerve force and strength—so we have no time for one other thing. We do not stop to realize that there is a hint of cruelty, of the ruthless, in all this haste and rush, this cold selfishness which overlooks everything else in our desire to reach the goal. Punctuality, thrift and thoroughness are noble and necessary things, but just because we love success, we extol achievement, and neglect the spiritual possibilities that fringe our wayside with pure gold.

How much chance would blind Bartimæus have when you are rushing for the train? You never see the little fellow, pale and thin, who is trying to help his mother by mowing the neighbors' lawns! He will not need your friendly word or encouragement, of any kind, a few months after this, for he is bound to succeed too. Even so, right now his heart is heavy and he wonders whether he shall ever be able to care for mother and go to school, but his mute pain and brave endurance mean nothing to you.

We make life beautiful on certain days—Christmas and birthdays and anniversaries—but I wish we could beautify every moment. If we could keep in mind that the roadside—dusty and hot—has its work for us, that on the warmest July day we are likely to have occasion to do something for some one forlorn, we shall have less to regret in the coming years. For there is nothing trivial, nothing to be evaded or set aside, nothing to be hurried over. Everything has its purpose and its place in God's plan.

There are so many blind men today who can not be cured. This war has left many men wandering in the night-time of blindness. There are so many sorrows that can not be removed or even sweetened. Then, too, there is a world of pain that need not be—a world born of sour looks and ungracious words and cruelty. What is the trouble with our family life? Unkindness—it means a world of pain that need not be. Oh, stop by the way and do what you can to cheer your brothers. God does not give you the Water of Life to be thrown upon the ground. Stop by the wayside and give your cup of cold water.

It is said that Gabriel, the angel, was given two tasks: One was to prevent King Solomon from the sin of forgetting the hour of prayer, when he had so much to enjoy. The other was to help a little yellow ant on the slope of Ararat, which had grown weary in getting food for its nest and which would otherwise perish in the rain. To Gabriel one behest seemed just as great and kingly as the other—seeing that God had ordered it.

"Silently he left
The presence, and prevented the king's sin,
And helped the little ant entering in."

Johnstown, Pa.

The Part of the Aid Society in the Great Forward Movement

BY ETTA B. HAYNES

(An Address Given at the Meeting of the Aid Societies at Winona Lake Conference)

When I think of the Aid Societies, I am reminded of a remark a Methodist minister made in a western city, some years ago: "The time was when the men were the pillars of the church, but now the women are the pillars, and the men are the pillowshams."

Our societies have become no small part of our church. Taking a glimpse of the past, we find that at the Conference of 1885 permission was given to organize such a Society, and that in September of the same year the first one was organized at Huntingdon, Pa. Not until 1909 was there any Aid Society Meeting at the Conference, but from that time on the work has grown. In 1910 the report showed 135 Societies, with a membership of over 3,000; money received, $5,407. In 1916, $28,595 was raised, so you can readily see the rapid growth of the Societies. Think of the $13,000, given for the Mary Quinter Memorial Hospital, and later the money for the equipment, besides many other charities. Stop a moment and think of the many who will learn of our Blessed Master through these efforts. We realize that there has been some splendid work done, but the past will not suffice for the future. We are not growing in grace unless we are going forward, and do more in the next five years than we have in the past.

In Philpp. 3: 13, 14 we have these words by Paul: "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus." May we, as workers, not spend too much time in thinking how we might have done better in the past, but let us stretch forward unto the things that are before.

Does our Aid Society stand for aid? It should be the goal of every Society to help those in need within her reach. The aim of the Society should not alone be to make money. Many souls have been born into the Kingdom through the efforts of the Society, and many a mother has taken new courage by a little lift from the Aid. Through these efforts we may have our eyes open to the need around us, and may learn to love our neighbor to the extent of really helping him.

While Paul, in his letter, was thinking of the higher goal, yet he felt that, without something to strive for, he might labor in vain. In all our daily walk we strive toward a goal, or at least we should, provided the goal is the right kind. The person who does not have some kind of a goal, towards which to work, will not likely amount to much; neither can we expect much of a Society when it has nothing in the future to look to.

Have the leaders set the standard too high? Can we attain unto it? I think we can encourage in all the standards, but here are a few I think we can especially help in reaching:

1. Systematic Giving.—If all the sisters in the church would set aside a given amount for the Aid work—not only those that go, but some that can not share in the work, but still do their part in giving—it would be possible to have a large share in the remaining six points that I want to mention.

2. One New Mission Station Under Each Board.—We might not only furnish the means, but some of the workers as well might come from the consecrated Aid members.

3. One Hundred New Schools Started.—Here again we could help both financially and with workers, and only time will reveal the amount of good done and souls won for Christ.

4. Fifteen Hundred New Scholars Enrolled.—I consider this a great work for the Aid—going out and gathering children for the Sunday-school, to help clothe them, to encourage the parents to send them to Sunday-school and to make it pleasant for them when they *do* come.

5. Every Sunday-school Scholar a Christian.—If we get pupils into the Sunday-school, we must treat them right and teach them, with all sincerity, the true Word. Let them know that we expect them to become members.

6. Fifteen Thousand Added to the Church.—The Aid workers should be interested in all the phases of church work. The one great motto for the Society should be: "Souls for Christ." If we have lived up faithfully to the points before mentioned, this, I believe, will not be very hard, if we pray earnestly and work as though we were really stretching forward.

7. Fifteen New Missionaries for Foreign Work.—If there is a Christian young man or woman in your congregation that would make a good missionary, pray for that one, that he may decide to do such work. Then help him to make the preparation. I believe that some societies could readily support a worker on the field.

Our societies are greatly in need of consecrated leaders, if we would reach the goal, unto which God has led us. God, in all ages, has had leaders. Leadership, with an ambition to attain, has been God's plan, all down the ages. Look at Moses, as he reached the Red Sea as leader of Israel. He saw the problems confronting him, with Israel in a discontented mood, almost ready to give up, perhaps. The only thing God

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Fifteen New Missionaries for Foreign Work.—If re is a Christian young man or woman in your gregation that would make a good missionary, pray that one, that he may decide to do such work. en help him to make the preparation. I believe that ne societies could readily support a worker on the d.

gave him, to solve the problem was: "Speak to them that they go forward." What for? To accomplish the task. It meant failure to stay where they were. It meant success to go on.

We can all help, and should, in the standards already set, but the Society should have a standard of her own, just as much so as any other organization of the church. One of the first things in it should be: "Every sister in the church an active member of the Aid." With that, and consecrated leaders, the wonderful things the Society may accomplish, only time will tell.

Let us pray earnestly that we may be directed aright in this great Forward Movement, that the greatest possible good may be derived, and that it may be said of us, as of Mary of old: "She hath done what she could."

Virden, Ill.

When the Guests Did Not Come

BY IRA H. FRANTZ

MA was fixing for company. John and Will, with their families, were coming for dinner. She got out her best linen and silver and china. She cleaned two young chickens. It was rather early yet for fried chicken. John would be surprised. And Ma knew how well John liked fried chicken. In fact she knew just what each one of them liked, down to three-year-old Bobbie, and she planned her dinner so that every one of them would enjoy it. She knew just how to flavor the ice cream. She sprinkled pink sugar on the cake-icing, to please the little folks. She thought about making doughnuts—the boys liked them so well—but then she remembered that the doctor had advised Will to avoid rich pastries. So she did not make doughnuts. She opened her finest can of peaches—the one she had been saving for the time when the children should come home. Ma was humming a tune as she worked. She did enjoy fixing for company.

Dinner-time arrived at last, and Ma had everything in perfect readiness. John and his family came, but Will's telephoned that they had changed their plans and would not be there.

Ma's disappointment was proportionate to the care with which she had prepared the dinner. Of course John's enjoyed it and Ma enjoyed having them. But there was plenty for all, and all who ate could have enjoyed it more if the rest had been there to share it with them. Ma can get dinner for Will's some other time—get a good dinner too, for she is not poor. Yet there was only one finest can of peaches. Then, too, she will not want to make the next dinner exactly like this one, especially if John's come again. This dinner itself has been a great disappointment—because Will and his family did not come.

* * *

The pastor was preparing his Sunday sermon. As he studied and planned, he had in mind each member of his congregation and he tried to prepare food for all. He had discovered in his text a striking missionary thought which, he was sure, would be an inspiration to young Brother Smith and his wife who were making missions the end of their business. Here was an illustration that would help Brother Brown over his perplexity. Why, it illustrated the point so well that it seemed to the pastor it must be a God-send and he said: "Lord, I thank you for this. Oh, may it help him to see the truth."

Here, again, was an idea contained in his text which would be comfort and strength to Sister Baker, who had unusually heavy burdens to bear. Carefully and sympathetically the pastor prepared this dish.

He must have something yet for Will Freeman and Jimmie Hart. Dear boys, there was the making of

text was just what he wanted. Strange he was so slow to see it! What a wonderful text this was! Again he thanked the Lord.

Here was something for Deacon Jones. It might be a bit dietetic, almost medicinal even, and the deacon might not find it very palatable, but surely he needed a little reminding on the subject of brotherly love. The pastor prepared this part of his sermon with prayer and care. He tried to make it as palatable as possible without making it indigestible. The Word was plain and he prayed it might help to restore Bro. Jones to spiritual health.

Thus he went on, considering the needs of each and all, and lovingly preparing to supply those needs.

Sunday morning dawned beautifully, and the pastor's hopes beat high. Surely, his people would all come today. His soul was aflame with the spirit of his message. Then Sister Brown telephoned that they would not be there. They had wanted for so long to go to see Uncle Jonathan, who was not very well, there was no time during the week, etc., and she hoped the pastor would excuse them. As Sunday-school was drawing to a close, and several families were still absent, including Sister Baker and the Harts, the pastor's spirits began to fall. Then—to add to his discomfiture—at the close of Sunday-school, Deacon Jones came around and said that some relatives from a distance were motoring over to his house for dinner, and that, therefore, he could not stay for preaching. Then, too, the Freeman family, without even taking the trouble to apologize, got up and left to go visiting. Is it to be wondered at that the pastor's disappointment was almost more than he could bear?

With a heavy heart he got up to preach. His enthusiasm was gone. The anecdotes and illustrations, with which he had so carefully spiced his sermon, seemed flat and tasteless to him. To be sure, there were a good many people there, including young Smith and his wife—God bless them, they never failed him. They all enjoyed the message and the pastor was glad to give it to them, for he loved them all. But they would have enjoyed it even more if the rest had been there to share it with them. And there was plenty for all.

Of course the pastor can prepare another sermon—praise God there is no dearth of material. And yet there is only one John 3: 16. Even though he could preach from the same text again, it will not do to give the same sermon nor to use the same illustrations. That particular sermon had a message for some people which they will never get. It was a fifty per cent failure—just because they did not care enough to come and hear it.

No wonder Monday morning finds the pastor out in the garden early, with his hoe, trying by vigorous physical exercise to work off his disappointment and to gather up new courage. Next Sunday, of course, he must have another feast prepared for them, even though he knows it will be half wasted. It takes a week to prepare a good sermon, so he must soon be at it.

Did you think, Brother Brown, that a pastor simply sat down and wrote his sermon and polished it to make it look nice and then, on Sunday, got up and preached it, satisfied if the attendance was fairly good and a few people complimented him and his salary was forthcoming at the end of the month? Then you do not know pastors! He wants to see *you* there. No one else can take your place.

Beattie, Kans.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

GIVE FIRST EVANGELISTIC MEETING BY THE

SECOND DISTRICT OF VIRGINIA

The Sunday-school and Ministerial Meetings of the above-named District will be held in the Buena Vista church, August 20-22.

August 20, 8: 30 P. M.

Sermon.—A. R. Coffman.

MINISTERIAL MEETING

August 21, 10 A. M.

Address of Welcome.—Pastor of Buena Vista church.. Response.—Moderator of the Meeting. Why Are We Here?—Dr. J. S. Flory. The Pastoral Problem: (a) In the City.—N. W. Coffman. (b) In the Country.—J. T. Glick.

Afternoon, 1: 30

The Duty of the Stronger to the Weaker Churches.—W. H. Zigler. The Ministers' Relation to the Forward Movement: (a) In a More Effective Local Ministry.—S. D. Miller. (b) In Evangelism and Conservation of Its Results.—A. S. Thomas. (c) In Increased Use of Our Church Literature.—Nannie Miller. (d) In Increased Missionary Activity: (1) Through the Organized Local Church.—Dr. R. E. L. Strickler. (2) In Relation to the Home Mission Goal.—P. F. Cline. (3) One Part in the Foreign Mission Goal.—M. G. Sanger. (e) In the Christian Workers' Meeting.—A. C. Miller. Round Table Discussion.

EDUCATIONAL MEETING

Evening, 8 o'clock

Addresses by Ernest Craun, N. D. Cool and Dr. Paul H. Bowman.

SUNDAY-SCHOOL MEETING

August 22, 9: 30 A. M.

The Forward Movement in the Sunday-school: (a) How Can We Reach the Standard in Enrollment and Attendance?—E. P. Carper. (b) By What Agencies Can Sunday-school Pupils Be Brought to Christ?—J. C. Garber. The Sunday-school's Part in the Missionary Goal of the Forward Movement.—D. A. Evers. The Daily Study of the Bible in Every Home.—Dr. Paul H. Bowman. The Community Surveys: (a) Their Importance.—C. A. Glick. (b) How to Conduct Them.—Peter Garber. Reports from the Sunday-schools. Echoes from the Bible Training School.—Charles Wine, Nannie Miller, Joseph Caricofe, J. S. Wright, Quinter Miller, Lottie Key.

Afternoon, 1: 30

How Did the Vacation Bible School Help Our Church?—(a) Bridgewater.—H. G. Miller. (b) Middle River.—D. C. Cline. The Monthly Report.—L. V. Miller. How Provide and Use a Sunday-school Library.—J. T. Glick. How to Increase the Teaching Efficiency of the Sunday-school.—Homer Zigler. The Advisability of a Standard of Efficiency of Teaching in the Sunday-school.—N. W. Coffman. Business Session.

OKLAHOMA, PANHANDLE OF TEXAS AND NEW MEXICO

The various gatherings of the above-named District will be held in the Washita congregation, near Cordell, August 26-29. Elders' Meeting, Tuesday, August 26, 2 P. M.

Tuesday Evening, 8: 30

Temperance Meeting: Victories for Which We Rejoice.—V. K. Meek. The Fight Just Ahead of Us.—J. H. Morris. What We Have Done the Past Year.—Delegates. Report of the Temperance Secretary.—Charity Holsinger. Men's Meeting.—Ray S. Wagoner. Women's Meeting.—Birdie Morris.

Wednesday, August 27, 10 A. M.

Ministerial Meeting: The Minister as a Leader: (1) In the Financial Work of the Church.—Henry Holderread, Wm. Batty. (2) In the Sunday-school.—G. T. McGuire, Geo. Prentice. (3) In Community and Foreign Missions.—Jos. Hardy, N. S. Gripe. (4) In Loyalty to the Principles of the Church.—Ray S. Wagoner, J. H. Morris. (5) In Organizing the Church Forces.—B. Booze, D. E. Cripe. (6) The Cost of Leadership.—Jos. Sala, Jos. Nill.

Afternoon, 2 o'clock

Educational Meeting

Evening, 8: 30

Missionary Meeting

Thursday, August 28, 10 A. M.

Sunday-school Meeting: The Officers of the Sunday-school: (1) The Superintendent.—Nellie Kinzie. (2) Assistant Superintendent.—F. E. Marchand. (3) The Secretary.—J. A. Root. (4) The Treasurer.—Clark Garst. (5) The Librarian.—Marietta Byerly. (6) Cradle Roll Superintendent.—Charity Holsinger. (7) Home Department Visitor.—Minnie Rodes. A Model Adult Class.—John R. Pitzer.

Afternoon, 1: 30

Christian Workers' Meeting: What Constitutes a Christian Workers' Meeting? (1) As to Officers.—Oms Holderread, Albert Williams. (2) As to Music.—Jesse Smith, Wm. Root. (3) As to Field of Work.—Mary Prentice, Olive McNeil.

Evening, 8: 30

Child-Saving Meeting

Friday, August 29, 10 A. M.

District Meeting

Evangelistic services will be held each evening, except Friday, beginning at 6: 30.

DEATH OF THE J. F. ULLERY FAMILY

Sunday, July 20, Bro. Kurtz, of McPherson College, preached at Nampa. He had visited the Boise Valley church Friday and Saturday and a number of the Valley members came to the morning services. Eld. J. F. Ullery and family, consisting of his wife and two daughters, Lena and May, aged sixteen and twelve, respectively, were of this number. Bro. Ullery assisted in the services.

After church Bro. Ullery took his sister, Mrs. Chas. Shellaberger and her husband to visit a sick niece in Boise, twenty miles away. As they were returning to Nampa in the evening, their automobile collided with the trolley car, and all of the six were killed or fatally injured. Brother and Sister Ullery and their daughters, and Mrs. Shellaberger, were dead within an hour and Mr. Shellaberger, without regaining consciousness, passed away early next morning.

The tragedy was appalling. There were no services that night in the Nampa or Boise Valley churches. The Ullery funeral was held on Wednesday morning by the writer, assisted by Bro. J. H. Graybill. The bodies were laid to rest in the Kohlerlawn cemetery. The Shellabergers were buried next day on an adjoining lot.

Memorial services in memory of the Ullery family were held last Sunday. All were worthy members of the Boise Valley church. Bro. Ullery was financial manager of the church; Sister Ullery was solicitor for World-wide Missions; Sister Lena was treasurer and teacher in the Sunday-school; Sister May was a lovely flower, bringing sunshine to the home and church. Howard H. Keim.

Nampa, Idaho.

DEATH OF ELD. DAVID F. HOOVER

David F. Hoover was born in Henry County, Ind., Nov. 9, 1846. He was the youngest son of Eld. Geo. and Katherine Hoover. The family consisted of three sons and four daughters. David spent most of his life on the farm near the place of his birth. He taught fifteen terms of school, served as trustee of his township and also as County Probation Officer.

Eld. David F. Hoover

He was active in both District and Annual Meetings, serving as an officer of District Meetings many times and as Reading Clerk of Annual Meeting in 1905. He was on many committees, both from the local and general Conference. He was much interested in benevolent institutions, and was greatly instrumental in the establishment of an Old People's Home and Orphanage which was located near his home church. He was trustee and treasurer of the institution for twenty-four years.

Eld. Hoover married Mary C. Bonslog in 1872. To them were born seven children. Five sons survive, Paul S., the youngest, being in the ministry. With his wife he united with the Church of the Brethren in 1875. Two years later he was chosen to the ministry and ordained June 26, 1886. He served the church faithfully, doing some evangelistic work and also working among the mission churches of the Southern District of Indiana.

His wife died in 1908 and about seven years later he married Sister Minerva Haber.

He died at his home in Henry County, Ind., July 11, 1919, aged 72 years, 8 months and 2 days. He leaves his wife, five sons, seven grandchildren and one great-grandchild. Services in the Bethel church near his home by Eld. L. W. Teeter and the writer. Interment in the cemetery near by. Geo. L. Studebaker.

Muncie, Ind.

A TRIP TO THE DISTRICT MEETING OF TEXAS AND LOUISIANA

The writer attended the District Meeting of Texas and Louisiana in the interest of our historical work. The District Meeting is not like some of our Eastern gatherings in attendance, where we have such a large membership, but it has live workers.

Among the problems of the South is the Mexican. He is coming to the United States and what can we do with him? He needs to be Christianized, but before that he needs to be taught industry, thrift, cleanliness, etc. Those who know him, told of his habits. Bro. John Stump, of Miami, Texas, has been in Cuba and on the border of Texas and Mexico. He has seen the conditions and desires to do something. In order to get together, Bro. Stump proposed an industrial school for the Mexican children between the ages of six and twenty. He offered to give $35,000 if the Texas District would add $20,000 to it, and get 200 acres of land for the industrial farm. More than that, he would give $10,000 endowment, if they guarantee an equal sum.

After some discussion, the Texas District decided to accept his proposition and to get busy to raise the $20,000.

We came from there thinking of the far-reaching effects of such a move: Mexico about to be opened for missionary work and this industrial school to train natives to help their own people to be thrifty, clean, good farmers and, above all, to be Christians. Brother, offer up a prayer for its success! J. H. Morris.

Oklahoma City, Okla.

PITTSBURGH, PENNSYLVANIA

Our annual Sunday-school picnic was held July 12 at Schenly Park, with an attendance of about one hundred. Picnickers and food were conveyed by automobiles to the park, and notwithstanding the fact that we had several showers, the picnic was enjoyed by all. About supper time we had, what threatened to be, a lasting rain, and as no one desired to spoil a good dinner under dripping umbrellas, we decided to finish the picnic in comfort in the church basement, where we had supper and a sociable time. We were sorry not to have our pastor, Bro. C. W. Warstler, present at this annual event, but he had been called back to Indiana for a few days. Services the following Sunday were conducted by Bro. S. W. Bail.

Some months ago we purchased the "No. 2 Kingdom Songs," and as we are not familiar with many of the songs, our regular Wednesday evening prayer meeting has been converted into a short devotional service, followed by song practice under the direction of our church chorister.

The Ladies' Aid Society continues to meet all day on Wednesday, and has been doing some very commendable work. They also spend one day a month at the Pennsylvania Workshop for the Blind, assisting in the cutting and preparing of materials for the workmen. Recently the Society purchased a quantity of brooms from the workshop for resale purposes. These sales yielded an additional income to their treasury, and also helped the workshop.

The mission at Birdville, Pa., is making rapid progress, with a steady increase in attendance and collection. We have also opened a mission at Hayes Station—an Italian settlement—in Pittsburgh. There is nothing special to report on this last project, but believing that "out of little acorns, great oak trees grow," we hope to be able to make an encouraging report in the near future.

5878 Burchfield Avenue. Nelle Forney.

The Minimum of the Tithe

(Continued from Page 501)

Papa meditates a little and then says: "Well, I believe there is a mistake; you worked very hard and there is no credit in the diary to your work. Many times the children did work and ran errands, which, had we hired it all done, would have amounted to quite a sum. Had you not been able to work and we had been compelled to hire a woman to come and perform the labor you have done, to say nothing of the extra hours you have given for the welfare of the children, it would have cost us, including her board, not less than one dollar and fifty cents each working day of the year, or four hundred and sixty-nine dollars and fifty cents. Now, adding that to the credit column for your labor, with even a small sum for work done and errands run by the children, we find that our income must have been considerably more than what the diary shows. There certainly was a mistake, a big one, and the great pity of it is, mother, that we have spent it nearly all on ourselves and given so little to others. Will we not henceforth give the tithe of our living expenses in money or first fruits?"

How many of us are living just according to the illustration given? If we are not able to run much of a bank account, buy an extra farm every ten or twelve years, make improvements in our houses and build larger barns, we think we are not prospering.

The fact is that we calculate and calculate to find out how much we have made above our living expenses, in order to ascertain how large or small our gift shall be, while we never stop to think that from our living expenses we must make our first estimate. "Will a man rob God?" Yes, the Bible says he will, in tithes and offerings.

Would it not be wise for all Christians to resolve that the *minimum* of our giving to others shall be a tenth of our approximate living expenses, and make our *maximum* gift a certain portion of our income above the living expenses?

Some families live more economically than others. As a rule it does not cost as much, proportionally, to support a large family as a smaller one. In the example given above, the average cost per week for each member of the family would be four dollars and thirty-three and a third cents. While very few Americans live for less, the cost is far too low for many families, when conveniences, luxuries, etc., are considered.

However, let us take the above estimate as a basis for computation. We find the tenth of the weekly income or living expense to be two dollars and sixty cents. Now that seems big when you count it out for the year, but does not that much at least belong to the One who gives us all we have? Should not father divide the part set aside as the Lord's portion among the members of his family, so that all may have a share in the blessing of giving? He shares the temporal things for their physical needs. But you say: "If it takes all I can make to keep my family, how can I give that which I do not have?"

Then, my dear brother and sister, there is something wrong with your management. Do not wait until the end of the year to pay the Lord his dues. Begin as the Scriptures say, "upon the first day of the week," and lay by. Deny yourself some pleasure or unnecessary apparel, and put to practice some of the things you

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learned during the war concerning conservation, and the Lord will bless you according to his promise in Mal. 3: 10: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

You say that was for the Jew? Well, what did the Master mean in Luke 11: 42: "But woe unto you Pharisees! for you tithe mint and rue and every herb, and pass over justice and the love of God: but these ye ought to have done, and not to leave the other undone."

If you ever feel that you are too poor to give to the Lord, just pray to your Heavenly Father for faith to try it and he will give it you, and, not only the faith but such joy as you have never before had in giving and such a prayerful spirit to go with your gift that your soul will never again want to go back into its selfish tabernacle.

Wooster, Ohio.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA

Fruitdale church met in council July 5. The mission committee also met later and arranged preaching appointments for this year. We only have three ministers left out of five. Brethren Ralph White and Walter Replogle went north, a few months ago, and we were sorry to see them go. We have an evergreen Sunday-school—the average attendance being fifty. They report a good time. We also have Christian Workers' Meeting every Sunday evening, and a prayer meeting and song service every Friday evening.—J. Z. Jordan, Fruitdale, Ala., July 28.

COLORADO

Colorado Springs.—Our revival meetings, which began July 6, closed on Sunday evening, July 20, with a love feast, at which sixty-eight communed. The meetings from the beginning were a spiritual feast. One confessed Christ. Sister Clara Michael, of Bethany Bible School, Chicago, formerly of Colorado Springs, conducted the song service in a very efficient manner. Bro. R. F. McCune, of Ottawa, Kans., officiated at the love feast, assisted by Bro. R. F. Jennings, of Denver. Visiting members were present from the Denver, Rocky Ford and Antioch churches. Sunday afternoon we held our quarterly council. Bro. John Truesdell was elected to the deacon's office and, with his wife, duly installed. Sunday was indeed a big day—a day of blessings long to be remembered.—Bettie Root Crist, West Colorado Springs, Colo., July 25.

FLORIDA

Arcadia.—Although few in number, and in spite of the rainy season, we are enjoying an interesting Sunday-school. Our elder, Bro. J. H. Garst, of Schring, is putting forth every effort to locate a permanent minister in our midst and we feel sure he will meet with success. Therefore we expect to have regular preaching services soon. Bro. J. M. Elliott and wife, of Holden, Mo., came to us with a view of locating here. All members, planning a trip to the Southland this winter, will be warmly welcomed to Arcadia.—M. Cloe Tracy, Arcadia, Fla., July 27.

Bethel church met in council with a good representation of members. The committee on redecorating the churchhouse reported the work done and paid for. The church decided to be represented at District Meeting, and Eld. A. D. Crist is our delegate. The Bethel church calls for the District Meeting to be held here in 1920. Bro. D. E. Baxley was elected church trustee, to fill the unexpired term of Bro. Towns. Sister J. H. Crist was appointed "Messenger" agent; the writer, church clerk and correspondent. Those desiring to assist in building up the Master's cause in the great Southland, and who want good, cheap homes are invited to investigate our country.—I. H. Crist, Middleburg, Fla., July 28.

ILLINOIS

Cerro Gordo church met in council July 12, with Eld. R. H. Nicodemus presiding. He remained over Sunday and gave us an excellent message. The letters of our pastor and wife were received. June 29 our pastor gave us a splendid sermon along educational lines, after which an offering was lifted. The Annual Conference offering amounted to $393—our quota being $300. Okaw, Oakley and Decatur churches met with the Cerro Gordo church on the morning of the Fourth of July and rendered a joint program, which was much appreciated by all present. Sunday, July 27, the Bethany Bible School Male Quartet rendered a program of music. In several numbers Mrs. Dilling sang with them. We appreciated the program very much.—Nettie Leedy, Cerro Gordo, Ill., July 28.

Liberty church met in council July 5, with Bro. H. G. Shank presiding. We decided to hold a revival meeting as soon as the committee can secure an evangelist. A reception was given Bro. Shank and family June 17. Members and friends are glad to have a pastor in our congregation again. July 4 the different churches met on the church lawn, and enjoyed a bounteous supper, which was followed by a short program. July 25 and 26 Bro. Wagoner gave two very instructive lectures. Fourteen children from Chicago are spending two weeks among the different families of the community. Since Bro. Shank's coming, everything has begun to prosper.—Lucas Akers, Liberty, Ill., July 28.

Woodland.—July 18 Bro. I. J. Gibson, from Chicago, brought a number of "Fresh air" folks to spend two weeks on the farms of the members of the Astoria and Woodland congregations. July 20 he gave us a much appreciated sermon. July 20 the Woodland church met in council, with Eld. S. G. Bucher presiding. Bro. Clayton Wherley and S. J. C. Senger are delegates to District Meeting, with Bro. C. Walters, alternate. The visiting brethren gave their report. An offering was taken for the Home at Girard and another will be taken the coming Sunday. Not having sent in our share toward the to our pastor, Bro. Charles R. Oberlin, and wife. We regret very much their leaving us. They are preparing to enter school, in order to be better fitted for the Master's work. We hope to secure the services of another pastor soon. July 13 Bro. Miller gave an interesting temperance sermon all the town house, which was highly appreciated. We are expecting Bro. David Hummer to be with us August 10. We expect to hold our Harvest Meeting August 17 at the Bethel Center house, beginning in the morning with Sunday-school at 10: 30, services following, and dinner at the church. Services will also be held in the afternoon and evening.—Mrs. Lydia Waters, Hartford City, Ind., July 28.

Ladoga church held her Harvest Meeting service July 27. Eld. D. C. Campbell, of Colfax, delivered a good sermon, after which an offering of $30 was lifted. The young people rendered a fine program in the afternoon. A large crowd was in attendance at both services.—Lula Goshorn, Ladoga, Ind., July 28.

Somerset church enjoyed a very instructive temperance talk given by Bro. J. B. Moore on Sunday morning, July 20. Our series of meetings will begin Sept. 7, in charge of Bro. W. L. Hatcher. Our communion will be held Sept. 20.—Ruby Tinkle, Marion, Ind., July 26.

Turkey Creek church met in council July 26, with Eld. Henry Wysong presiding. The work of remodeling our house is almost completed. Dedicatory services will be held on Sunday forenoon, August 10, with a Harvest Meeting in the afternoon. Bro. Otho Winger, of North Manchester, will deliver the address both morning and afternoon.—Sarah Miller, Nappanee, Ind., July 28.

Wawaka church met in council July 26, with Eld. Hess presiding. Eld. Huber, of Goshen, and Bro. Burns, of Topeka, were also with us. One letter of membership was received. We have decided to hold our Harvest Meeting August 17, with Bro. A. C. Wieand as the speaker. We held an election for deacons and three were chosen. Installation services will be held later.—Mrs. J. A. Miller, Wawaka, Ind., July 29.

Yellow River.—We were indeed glad to have with us Sunday, July 27, Bro. E. B. Hoff and wife, from Chicago. Bro. Hoff gave us three very good sermons. Sister Hoff gave a talk to the children in the afternoon, which was quite inspiring to the little folks. An offering of $42 was lifted for missionary purposes.—Alma E. Hanawalt, Plymouth, Ind., July 30.

IOWA

Brooklyn.—Our two weeks' series of meetings began June 15. In spite of the busy season, the attendance and interest were good. Following the revival meetings Sister Sadie Manges, of Bethany Bible School, gave us instruction in singing. This work lasted almost three weeks and was very much appreciated. July 20 a recital was given by the class. July 4 we enjoyed a community picnic, with an appropriate program and suitable games. Rev. J. W. Pool, of the Methodist church, was the principal speaker of the day. He was followed by Bro. Frank N. Sargent, of Bethany Bible School, and Bro. Clarence Gnagey, of Dysart, Iowa. In the evening Dr. Fred Wampler was to give an illustrated lecture at the church, but the rain interfered. Educational Day was observed July 20. The sermon was given by Eld. D. H. Fouts, of Fredric, Iowa, followed by a short talk by the pastor. The collection amounted to $138.—Mrs: Rose D. Fox, Brooklyn, Iowa, July 25.

Coon River.—On Sunday evening, July 20, Bro. Carman Lookingbill gave us a splendid sermon on "Drifting." The following Sunday Bro. Floyd M. Irvin, of Creston, Ohio, gave three fine talks, one in the morning at our country church, one at the Yale church in the afternoon and another in the evening. He is working in the interest of the "Forward Movement," and conferred with the Sunday-school superintendents at all three places; also the missionary committees. He met with the organized Sunday-school classes and persuaded them to take up Mission Study. They elected Sister Edna Royer as their instructor.—Mrs. Zona B. Ott, Panora, Iowa, July 30.

Grundy County.—Since our last report one more Sunday-school boy was baptized, making ten in this year. The three divisions of Christian Workers reorganized last Sunday evening. They are planning to accept the invitation to give programs at the Old Folks' Home, Rest twenty-five miles away. Bro. Sunday Bro. Frank Sargent, of Bethany Bible School, expects to be with us.—Hannah C. Messer, Grundy Center, Iowa, July 29.

MARYLAND

Meadow Branch church enjoyed a fine all-day program July 27, rendered jointly by the Sunday-schools of District No. 4 of Eastern Maryland. The Sunday-schools represented were: Meadow Branch, Westminster, West Point and Blue Ridge College. Those who took part from other Districts were Brethren Jacob Baugher and N. S. Zellers, of Southern Pennsylvania, and Bro. Leonard Reichard, of Middle Maryland. Bro. J. W. Englar, District Sunday-school Secretary, gave some very interesting facts and figures in a general survey of our large opportunities for Sunday-school work. Bro. Geo. Early recently gave a very fitting address at the graduating exercises of our Mission Study Class of eleven members. At the close diplomas were presented.—W. E. Roop, Westminster, Md., July 28.

Westminster Sunday-school had a splendid outing recently in the grove at Meadow Branch. The entire school was treated to refreshments, which included ice cream. The school had a similar gathering on the afternoon of July 25. About 200 assembled for the occasion and were addressed by Bro. J. W. Thomas. Afterward all enjoyed the cake and ice cream, served in the basement of the church, and had a splendid social time together. Bro. H. Reichard preached a good sermon in the Meadow Branch house July 27.—W. E. Roop, Westminster, Md., July 27.

MISSOURI

Cahool church met in council June 28, at the Cahool house, with Eld. C. W. Gitt presiding. Bro. Howard Oxley, who recently returned from Naval Hospital, Annapolis, Md., gave a talk on the "Forward Movement of the Church." A committee of three was appointed to solicit funds for repairs for both Cahool and Greenwood, July 13 our District Sunday-school Convention was held at this place. The attendance was good. Bro. P. L. Flora, of Peace Valley, and Bro. A. W. Adkins, our Sunday-school Secretary, of Osceola, Mo., were present, as were several other visitors. June 10 we enjoyed lectures by Brethren Chayhaugh and Hershey, of Bethany Bible School. Bro. S. F. Miller and family, of Holmesville, Nebr., have just moved among us. Bro. Miller's assistance in the ministry will be appreciated. We have over 100 members scattered over a large field, calling for services.—Mrs. J. W. Oxley, Mt. Grove, Mo., July 29.

Deepwater church had the pleasure of hearing a splendid sermon on Saturday evening, July 26, by our elder, Bro. T. J. Simmons, from Osceola, Mo. Eld. W. T. Bray, of Empire, Calif., also gave us two very much appreciated sermons. Our aged deacon, Bro. Jacob Fahnestock, also met with us.—Lizzie Fahnestock, Montrose, Mo., July 27.

Wakenda.—A few weeks ago our District Sunday-school Secretary, Bro. J. W. Deeter, gave two splendid lectures on "Child Life" and "Sunday-school Activities." July 4 our church, with the other two neighboring churches, held the annual Sunday-school Convention at the Rockingham church. A good program was rendered. July 6 Prof. and Mrs. Charles Morris, of McPherson, Kans., were with us. Prof.

SOME VERY COMMENDABLE GIFTS

(Continued from Page 507)

ful to him in life's struggles, he feels to be but a small tribute of respect for the more than fifty-four years' travel they have enjoyed together on life's voyage. Many, who read, may be profited by taking notice of Bro. Moomaw's liberality, and doing likewise—some more, some less. May we not pray that this note may prove effective to the extent of turning many thousands of dollars into the treasury of our God, in whom we live and move and have our being? P. S. Miller.

Roanoke, Va.

THE DISTRICT MEETING OF NORTH DAKOTA, EASTERN MONTANA AND WESTERN CANADA

The various gatherings of the above-named District convened July 10, in the Bow Valley church, fourteen miles south of Gleichen, Alberta, Can. The Conference proper was preceded by the Ministerial and Missionary Meetings July 9, and by the Christian Workers' and Sunday-school Meetings, July 8. The Conference throughout was characterized by vigor and decision—inherent qualities of the people of the American and Canadian Northwest. This was very noticeable in the way in which the various gatherings—more especially the Christian Workers', Sunday-school and Ministerial Meetings—laid bold of the Five-Year Forward Movement program, and began planning for the carrying out of the same. We are very thankful for the presence and assistance of Bro. Warren Slabaugh, of Bethany Bible School, Bro. Virgil C. Finnell, of Elgin, Ill., Sister Miriam and Bro. Emmert Stover, of Mt. Morris College, and Sister Sadie Miller, of India.

This Conference was a significant and epoch-making event in the history of the Church of the Brethren in the Northwest, in that it was the first Conference to be held in Canada. Most of the churches of North Dakota and Montana were represented, but the larger part of the attendance came from the churches of Alberta. There are six organized churches in Canada—four in Alberta, one in Western Saskatchewan, and one in Eastern Saskatchewan. The churches of Alberta being approximately six hundred miles from the main body of the District in Dakota, this meeting gave an opportunity to many, who had not attended a Conference for years, to be present. The opportunity was surely appreciated and improved.

Probably the most important question that came before the Conference proper was a query from the Irricana church (the most northerly church of the Brethren in North America), asking that the churches of Alberta and Western Saskatchewan be organized into a separate District. Some idea of the vast extent of the Canadian Northwest can be gained, when we consider that the boundaries of this proposed new District enclose a territory seven hundred miles from north to south and approximately five hundred miles from east to west. After considerable discussion it was decided to table the query for one year. Whatever disposition is ultimately made of this query, the fact remains that it is one of great importance, and will be productive of much good, whether a new District is formed soon or not. The Church of the Brethren in Canada has twenty-one ministers and elders and about four hundred members. While these may be enough to organize and carry on the work of a new District, the fact remains that, either as a separate District or as a Brotherhood at large, we have before us, in Canada, an opportunity unparalleled in the history of Christianity.

Much credit is due the members of the Bow Valley church and to all whose attendance and assistance contributed to the success of the meeting.

Irricana, Alta., Can. E. C. Cawley, Clerk.

A STEP TOWARD THE FORWARD MOVEMENT GOAL

It was the writer's privilege to drive a distance of three miles each evening, for two weeks, into one of our mountain districts, to hold a revival service. There being no churchhouse, an abandoned canning factory was temporarily arranged for the service. The "surplus" benches, the discarded oil hanging-lamps, and the song books, no longer used at our central churchhouse, made up our equipment.

Though the weather was very rainy, these splendid people set a real example of regular and prompt church attendance. Fifteen sermons were preached and twenty-five precious souls were made willing to accept Christ. At the last service seventeen received the rite of baptism. Five others applied for baptism, to be administered later.

A Sunday-school was organized with an initial attendance of forty-five. Steps have already been taken to build a churchhouse in their immediate community. This report may be suggestive of what may be done in other isolated places, thus enabling us to reach the goal in the Forward Movement. C. S. Ikenberry.

Daleville, Va.

THE STANDING COMMITTEE FOR 1919

This is a list of the elders that served on the 1919 Standing Committee:

State District	Delegate	Age	Years in the ministry	Terms served on S. C.
Ark., First and S. E. Mo.,	Not Represented,			
California, Northern,	U. G. Stuberson,	58	24	2
Calif., So. and Arizona,	W. F. England,	63	34	2
China, First District,	Not Represented,			
Colorado, Western and Utah,	Not Represented,			
Denmark,	Not Represented,			
Idaho and Western Montana,	B. J. Fike,	41	16	1
Illinois, No. and Wisconsin,	John M. Moore,	42	26	2
Illinois, Southern,	W. T. Heckman,	44	18	3
Indi., First District,	J. B. Emmert,	46	13	2
Indiana, Middle,	Frank Fisher,	63	37	6
Indiana, Middle,	Otho Winger,	41	22	3
Indiana, Northern,	Manly Dexter,	54	22	4
Indiana, Southern,	D. W. Bowman,	49	13	1
Iowa, Middle,	H. L. Royer,	42	17	1
Iowa, No. Minn. and S. Dak.,	A. P. Blough,	52	26	4
Iowa, Southern,	W. N. Glotfelty,	50	26	1
Kansas, Northeastern,	Geo. Manon,	63	37	6
Kansas, N. W. and N. E. Colo.,	G. O. Stutsman,	34	10	1
Kansas, Southeastern,	J. B. Fisher,	58	34	1
Kansas, S. W. and S. E. Colo.,	Jacob Funk,	41	20	1
Maryland, Eastern,	John J. John,	58	26	2
Maryland, Middle,	John S. Bowman,	50	30	2
Maryland, Western,	A. C. Auvil,	47	17	2
Michigan,	C. E. Wilkins,	42	20	3
Missouri, Middle,	Ira Witmore,	50	23	1
Missouri, Northern,	E. G. Rodabaugh,	48	27	4
Missouri, S. W. and N. W. Ark.,	H. B. Hylton,	63	37	6
Nebraska and N. E. Colorado,	S. G. Nickey,	53	23	2
North and S. Car., Ga. and Fla.,	J. W. Felthouse,	54	30	1
N. Dak., E. Mont. and W. Can.,	Luther Shatto,	41	23	1
Ohio, Northeastern,	D. R. McFadden,	48	15	2
Ohio, Northwestern,	S. C. Guthrie,	40	23	2
Ohio, Southern,	D. M. Garver,	63	35	8
Ohio, Southern,	J. W. Pidley,	58	26	6
Oklahoma and New Mexico,	J. R. Fitzer,	50	22	2
Oregon,	Geo. C. Carl,	51	28	4
Pennsylvania, Eastern,	H. B. Longenecker,	57	30	10
Pennsylvania, Eastern,	S. H. Hertzler,	65	22	3
Pennsylvania, Middle,	John Bennett,	68	34	3
Pennsylvania, Middle,	H. Cassady,	47	16	3
Pa., S. E., N. J. and N. Y.,	G. E. Yoder,	38	13	1
Pennsylvania, Southern,	C. L. Baker,	52	28	4
Pennsylvania, Southern,	D. A. Foust,	52	21	2
Pennsylvania, Western,	Herman B. Heisey,	28	10	1
Pennsylvania, Western,	Edgar M. Detwiler,	36	13	2
Sweden,	J. F. Graybill,	45	16	1
Tennessee,	S. D. Clark,	60	30	2
Texas and Louisiana,	J. F. Hoke,	39	13	1
Virginia, Eastern,	D. M. Glick,	62	20	1
Virginia, First District,	A. S. Miller,	70	46	12
Virginia, Northern,	H. C. Early,	64	39	10
Virginia, Northern,	P. S. Thomas,	58	28	4
Virginia, Second District,	A. S. Thomas,	59	27	6
Virginia, Second District,	Jno. S. Flory,	53	18	1
Virginia, Southern,	L. A. Bowman,	48	25	2
Washington,	E. L. Whisler,	37	17	1
West Virginia, First District,	Ezra T. Fike,	49	23	1
West Virginia, Second District,	Not Represented,			

Herman B. Heisey, aged 28 years, was the youngest member of the 1919 Committee.

Fifty-four elders made up the 1919 Standing Committee. Seventeen elders served their first term this year. P. S. Miller served his twelfth term. H. C. Early and J. H. Longenecker have served ten times. D. M. Garver and C. L. Wilkins served eight times, and Frank Fisher, Chas. L. Baker and A. S. Thomas served six times.

The most aged elders of the 1919 Committee are these: P. S. Miller, 70 years old; John Bennett, 68; J. H. Longenecker, 67; J. V. Felthouse, 66; S. H. Hertzler, 65; Geo. Manon, 65; H. C. Early, 64.

The oldest in the ministry are as follows: J. H. Longenecker and John Bennett were elected in 1876; P. S. Miller in 1878; H. C. Early and J. V. Felthouse in 1880.

Our Annual Meeting convened at Winona Lake, Ind., in 1910, 1913, 1916, and 1919. The following elders served three times at Winona Lake on the Standing Committee: L. W. Teeter, C. L. Baker, H. J. Lilly, E. G. Rodabaugh, W. F. England.

The 1908 and 1919 Conferences were special meetings, as will be remembered. The following-named elders served on Standing Committee in 1908 and also in 1919: H. C. Early, Frank Fisher, P. S. Miller, J. H. Longenecker, C. L. Wilkins, Manly Dexter, Geo. Manon, Geo. C. Carl. The following-named elders of the 1908 Committee have crossed the silent river: John Calvin Bright, Wm. H. Naff, James Murray, D. C. Flory, T. J. Kolb and J. C. Minix. The Lord knows who will be called first of the 1919 Committee. May God bless our dear elders who served on the 1919 Committee, and all his children in Jesus' name. Edgar M. Hoffer.

Elizabethtown, Pa.

NORTHERN INDIANA

The District Sunday-school Convention and Bible Institute of the Church of the Brethren of Northern Indiana will be held at the Goshen City church, August 19-22.

Tuesday, August 19, 9: 30 A. M.

Sunday-school and Christian Workers' Program: Causes and Remedies of the General Decline of Interest in Sunday-school Work of the Brotherhood.—O. W. Stine. The Sunday-school as an Evangelizing Power.—Ezra Flory.

Afternoon, 1 o'clock

The Forward Movement, as It Applies to Christian Workers' Society.—Noble Neff. The Forward Movement as It Applies to the Sunday-schools of Our District.—Clay Syler. The Greater Forward Movement.—Ezra Flory.

Evening, 7: 30

Missionary Meeting: The Challenge and Our Response to the Missionary Call.—C. C. Cripe. The Essentials of a Missionary Church.—Frank Kreider. The Missionary Message of the Present.—R. C. Wenger.

Wednesday, August 20, 9 A. M.

Bible Institute Program: A Study in Parables.—R. C. Wenger. The Folks We Teach.—Ezra Flory. Thoroughly Pastoring a Church.—R. C. Wenger.

Afternoon, 1: 15

Sources of Sunday-school Power.—Ezra Flory. A Study in Parables.—R. C. Wenger. Coöperation in Church Work.—Ezra Flory.

Evening, 7: 30

The Fundamental Laws Governing the Spiritual Life.—R. C. Wenger.

Thursday, August 21, 9 A. M.

The Test of Efficient Teaching.—Ezra Flory. A Study in Parables.—R. C. Wenger. Tests of a Well-Balanced Sermon.—Ezra Flory.

Afternoon, 1: 15

A Study in Parables.—R. C. Wenger. Personal Elements in Leadership.—Ezra Flory. The Minister's Place in Society.—R. C. Wenger.

Evening, 7: 30

Christian Ideals for the Home.—Ezra Flory.

Friday, August 22, 9 A. M.

A Study in Parables.—R. C. Wenger. The Recitation.—Ezra Flory. The Vices of the Ministry.—R. C. Wenger.

Afternoon, 1: 15

Expressing the Lesson in Life.—Ezra Flory. A Study in Parables.—R. C. Wenger. Young People and the Church.—Ezra Flory.

NORTHERN DISTRICT OF VIRGINIA

The Ministerial Meeting of the above-named District will be held August 28 and 29 in the Bank Creek church, at Broadway, Va.

Thursday, 10 A. M.

Address of Welcome.—J. L. Humbert. Minister's Preparation: (a) When Is It Complete?—J. Carson Miller. (b) How to Get It.—C. E. Long.

Afternoon, 1: 30

Interpretation of the Forward Movement in Our District Along the Lines: (a) Missions.—L. S. Miller. (b) Sunday-school.—J. W. Wampler. (c) Education.—Paul H. Bowman. The Problems of Evangelism.—S. I. Bowmse. What Preparation Should Be Made for a Successful Revival on the Part of the (a) Minister—S. W. See. (b) Congregation.—B. S. Landes. The Need of More Pastoral Work.—P. S. Thomas. How to Supply the Need.—J. C. Myers.

Evening, 8: 30

Doctrinal Sermon.—E. S. Coffman.

Friday, 10 A. M.

The Minister's Part in the Life of a Community.—L. R. Dettra. To What Extent Should a Minister Be Engaged in Business?—Wm. C. Hoover. Essay.—Cleda Clinedinst. The Demands Made of the Minister Today, as Compared With the Past.—O. S. Miller. Missions: (a) The Needs of the Field of Northern Virginia.—I. N. Zigler. (b) How to Supply the Need.—I. W. Miller.

Afternoon

Round Table.—C. H. Wakeman. Benefits Derived from This Meeting.—J. C. Sanger. The Outlook for a Greater Church of the Brethren.—D. H. Zigler.

Committee: A. J. Fitzwater, J. Wm. Harpine.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Caslow-Poeder.—By the undersigned, at the home of the bride's parents, July 17, 1919, Brother Winfield H. Caslow and Sister Adah L. Poeder, both of Grand Rapids, Mich.—C. L. Wilkins, Grand Rapids, Mich.

Freed-Sword.—By the undersigned, July 16, 1919, at the home of the bride's parents, Brother and Sister M. B. Sword, of Detroit, Kans., Brother Clarence R. Freed, of Abilene, Kans., and Sister Hazel Grace Sword, of Detroit, Kans.—Geo. Manon, 203 E. Tenth Street, Abilene, Kans.

Gangiver-Coffey.—At my residence, Feb. 13, 1919, Brother Irs Gangiver and Sister Ada Coffey, both of Girard, Ill.—M. Flory, Girard, Ill.

Leisure-Rieger.—By the undersigned, at the home of the bride, Colorado Springs, Colo., July 21, 1919, Mr. William E. Leisure, of Benton, Mo., and Naomi E. Rieger, of Colorado Springs, Colo.—H. F. Crist, Colorado Springs, Colo.

Nyce-Price.—By the undersigned, at the home of the bride's mother, July 12, 1919, Brother A. Lincoln G. Nyce and Sister Annie A. Price, both of the Indian Creek congregation, Vernfield, Pa.—A. A. Price, Harleysville, Pa.

Weybright-Falkerth.—By the undersigned, at his residence, July 10, 1919, Brother Ira E. Weybright, of Rocky Ford, Colo., and Sister Josephine M. Falkerth, of Union, Ohio.—S. A. Blessing, West Milton, Ohio.

Yoder-Thomas.—By the undersigned, at his residence, July 19, 1919, Dorsey C. Yoder and Sister Sadie Elva Thomas, both of Hollsopple, Pa.—N. H. Blough, Davidsville, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Berkebile, Susan, nee Ewalt, born in Somerset, Pa., died near Adrian, Mo., July 3, 1919, aged 73 years and 5 months. In 1864 she married Ephraim Berkebile. To this union eleven children were born. Her husband died fourteen years ago. At an early age she united with the Church of the Brethren, of which she remained a faithful member. Services by Eld. Ira Witmore.—Fern M. Wagner, Adrian, Mo.

Boggs, Archie Boon, son of Mr. and Mrs. John N. Boggs, died at his home near Colorado Springs, Colo., of apoplexy, July 5, 1919. In 1902 he married Miss Bessie E. Looper, who survives with one daughter and two brothers. Services by the writer.—H. F. Crist, Colorado Springs, Colo.

Bruzee, Cyrus, born in Massachusetts, died near Peebles, Ohio, July 21, 1919, aged 95 years, 5 months and 23 days. Services by the writer. Burial in the Locust Grove cemetery.—Van. B. Wright, Peebles, Ohio.

Compton, Emma, wife of Jos. Compton, born in Ross County, Ohio, died in Champaign, Ill., July 17, 1919, aged 58 years, 2 months and 17 days. She leaves her husband, two sons, five daughters, a brother, a half-brother and a half-sister. Sister Compton and her husband united with the Church of the Brethren six or seven years ago. Services by the writer in the home church. Burial in Mt. Hope cemetery.—J. W. Kitson, Champaign, Ill.

Croyle, Bro. James Allen, son of John and Ruth Wilson Croyle, died at his home, 1241 Franklin Street, Johnstown, Pa., July 1, 1919, aged 62 years, 1 month and 27 days. He is survived by his wife, six sons, three daughters, sixteen grandchildren, four sisters and three brothers. One daughter preceded him in death. Bro. Croyle was a faithful member of the West Johnstown church for about six years. Services at his home by Eld. E. M. Detwiler. Interment in Grandview cemetery.—Jerome E. Blough, 1309 Franklin Street, Johnstown, Pa.

We Teach.—Ezra Flory. Thoroughly Pastoring a Church.—R. nger.

Afternoon, 1: 15

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Crowe, Bro. Merle Melbourne, born at Fredrick, S. Dak., died July 4, 1919, aged 24 years, 4 months and 15 days. Death was due to drowning. He united with the Church of the Brethren at the age of sixteen, and remained faithful. He leaves his father, mother, seven sisters and four brothers. Services by Bro. Glen Mentz, assisted by Eld. I. N. Wagner.—Mrs. Effie Johnson, Ramey, Minn.

Eby, Sister Mary, nee Geib, born in Stark County, Ohio, died near White Pigeon, Mich., at the home of her daughter, Mrs. J. F. Young, July 14, 1919, aged 81 years and 2 days. She married Bro. S. I. Eby in 1855. A few years later she united with the Church of the Brethren and lived a faithful Christian life. Two sons and three daughters survive, also nine grandchildren and five great-grandchildren. Services at the house by Eld. J. L. Mishler. The remains were taken to Springfield Center, where services were held at the Springfield church by Bro. Wm. Bixler. Burial in the cemetery near by.—Alice C. Mumaw, Mogadore, Ohio.

Ernst, Sister Lydia F., nee Glick, born in Rockingham County, Va., died at her home in Burr Oak, Kans., July 6, 1919, aged 66 years and 4 days. Death was due to a paralytic stroke. In 1875 she married Wm. Ernst. Eleven children were born to them, five of whom died in infancy. She leaves six sons, three daughters, thirteen grandchildren and two sisters. At the age of sixteen, Sister Ernst united with the church and continued steadfast in the teaching and practice of the faith. The eldest son, J. J. Ernst, now of Red Cloud, Nebr., is an elder of the church. Services in the Burr Oak church by Eld. G. O. Stutsman. Burial in the Mankato cemetery.—Carrie E. Wagoner, Burr Oak, Kans.

Freaman, Bro. Garland, died July 22, 1919, aged 22 years. He united with the Church of the Brethren in 1916 and was a member of the Rowland Creek congregation. He went to Camp last summer. After returning in December, he had influenza and contracted tuberculosis. In 1917 he married Miss Jennie Myers, who survives with his father, mother, brothers and one sister. Burial in the South Fork cemetery. —Nancy J. Suit, Seven Mile Ford, Va.

Grogg, Sister Cathrine, daughter of the late Benj. Fisher and wife, died at the home of her daughter, Mrs. Edw. Sandrock, of Hanover, July 16, 1919, aged 87 years, 4 months and 24 days. Sister Grogg was the oldest member of our congregation. She united with the Church of the Brethren fifty-three years ago and remained faithful. Her husband died twenty-six years ago. She is survived by two sons, two daughters, a number of grandchildren and several great-grandchildren. Short services at her late residence and at the Blackrock church by Brethren Bruce C. Whitmore and Edw. Miller. Interment at the Blackrock cemetery.—Mary A. Ritschard, Hanover, Pa.

Haldeman, Bro. Frank, died at his home, near Pine Grove, Pa., July 17, 1919, aged 43 years, 3 months and 26 days. Death was due to the effects of influenza. He united with the Church of the Brethren early in life and remained true to his convictions. He was called to the office of deacon, and he and his wife served the church faithfully for a number of years. He is survived by his wife, six brothers, three sisters and an aged father. Services at the Big Dam churchhouse by Brethren E. M. Wenger and J. Plautz. Interment in the cemetery near the church.—Cora M. Becker, Pine Grove, Pa.

Kapler, Sister Louisa, wife of Everett Kepler, of the Lost Creek congregation, died at her home, of heart trouble, July 19, 1919, aged 71 years, 9 months and 20 days. Surviving are the father, six children, thirty-eight grandchildren, forty-five great-grandchildren. She was a member of the Church of the Brethren for about forty years. Services by the writer. Interment in the Lost Creek Mennonite cemetery.—John E. Rowland, Bunkertown, Pa.

Loomis, Viola Maude, daughter of Bro. Harry and Sister Etha Loomis, died July 7, 1919, aged 1 year, 2 months and 18 days. Services at the Willow Creek church by Rev. Dubois, of Wetonka.—Mrs. Lizzie Tooker, Wetonka, S. Dak.

Lovett, Mrs. Jane, born near Gaston, Ind., died at her home in Muncie, Ind., July 6, 1919, aged 74 years, 2 months and 12 days. She married Edmund Lovett in 1864. To them twelve children were born. Seven of these, with her husband, preceded her. She united with the Methodist church when a girl, and was true to the church of her choice. She leaves three daughters, two sons and several grandchildren. Services by the writer in the Allen Christian church. Interment in the Union cemetery, near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

Miller, Laura May, daughter of John M. and Lydia Miller, born near Middletown, Ind., died at the home of Eld. L. L. Teeter, of Moorefield, Ind., July 13, 1919, aged 36 years, 4 months and 26 days. At the age of four her mother died. She was then taken into the home of Brother and Sister Teeter, and brought up as their own child. When twelve years old she became a member of the church. She graduated from the common schools June 11, 1919. She leaves her foster father and mother, her father, stepmother, four brothers and two sisters. Services in the Buck Creek church by the writer, assisted by Brethren L. W. Teeter and A. C. Cross. Interment in the Miller cemetery, near Middletown, Ind.—Geo. L. Studebaker, Muncie, Ind.

Mowen, Sister Sallie R., died July 15, 1919, aged 63 years, 1 month and 1 day. Death was due to a complication of diseases. Sister Mowen was a member of the Church of the Brethren for a number of years. She is survived by four sons, one daughter, five brothers and two sisters. Services in the Price's church by Brethren Samuel Gearhart and Daniel S. Flohr. Interment in cemetery adjoining.—H. N. M. Gearhart, Shady Grove, Pa.

Otto, Sister Eliza, nee Miller, died at the home of her brother, Otho Miller, Keedysville, Md., Manor congregation, of general debility, July 9, 1919, aged 78 years. She united with the Church of the Brethren many years ago. She is survived by three sisters and a brother. Services by Eld. D. V. Long. Interment at Sharpsburg, Md.—M. Portia Rowland, Fair Play, Md.

Silfer, Sister Laura, wife of Otho Silfer, died at her home in Hagerstown, Md., of injuries received in an auto accident, June 28, 1919, aged 58 years. Sister Silfer united with the Church of the Brethren when fifteen years of age and lived an exemplary Christian life. She is survived by her husband, four daughters and a son. Services in the Manor church by Eld. D. V. Long, assisted by Elders W. S. Reichard and John Rowland. Interment in the Manor cemetery.—M. Portia Rowland, Fair Play, Md.

Snavely, Sister Anna M., nee Files, born in Richland County, Ohio, died at her home, near Ramey, Minn., of cancer, May 26, 1919, aged 64 years, 8 months and 10 days. She married John B. Snavely in 1871. Four sons and one daughter were born to them. Services by Bro. I. N. Wagner.—Mrs. Effie Johnson, Ramey, Minn.

Williams, Jay Homer Bee came July 27, 1919, to gladden the home of Brother and Sister J. H. B. Williams, but was not allowed to remain with them. Funeral services by the editorial force of the Brethren Publishing House.—J. E. Miller, Elgin, Ill.

Younce, David W., born in Miami County, Ohio, died at the home of his daughter, in Eaton, Ind., July 14, 1919, aged 78 years and 5 days. He married Sarah S. Rench in 1861. To this union were born seven children, four of whom preceded him. His wife died in 1902. He and his wife united with the Church of the Brethren in the Mississinewa congregation and were faithful in all the services. He leaves one son, two daughters, one brother, one sister, seven grand-

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Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 509)

on Christian Education. At our temperance program, on the evening of June 15, Eld. J. H. Cassady gave the address. The heavy rains interfered with the attendance. Children's Day services were held on Sunday evening, June 22, under the direction of Sisters Fay Hochstein and Anna Baumgardner. July 20 our Field Secretary, Bro. Foster E. Statler, gave an address. Among other good things he emphasized the Sunday-school's part in the Forward Movement. In the evening Elder and Sister J. M. Blough gave us two interesting talks. While in the city, their home is with the writer, at 1309 Franklin Street. Our Conference offering amounted to $501. Of this amount the Helping Hand Bible Class and the Women's Bible Class each gave $50, and the Berean Class gave $20. Eld. Charles O. Beery has promised to hold a series of meetings here the coming fall. We are looking forward to, and are planning for, the Ministerial Meeting and Sunday-school Convention, which convenes in our church Aug. 19, 20 and 21. Those coming on the trains will take the Roxbury car and get off at Sell Street, in plain sight of the church.—Jerome E. Blough, 1309 Franklin St., Johnstown, Pa., July 26.

SOUTH DAKOTA

Willow Creek.—Bro. Root was with us in a three weeks' evangelistic campaign, assisted by Sister Elma Stump as song leader. We feel that we were greatly benefited and that the Lord blessed our efforts. Thirteen were baptized. July 4 we had a picnic dinner in a grove, after which Bro. Root gave a splendid talk, which was enjoyed by all. Our love feast was held July 5 and the meetings closed the following day.—Mrs. Lizzie Tooker, Wetonka, S. Dak., July 26.

VIRGINIA

Rowland Creek church met in council July 19. We had a fine talk by Bro. R. L. Suit. On Sunday we had four preachers with us and a rousing sermon was delivered on baptism. The audience was large and very attentive. Our Sunday-school is still growing. We now have 102 enrolled, with an average attendance of sixty or seventy.—Nancy J. Suit, Seven Mile Ford, Va., July 26.

WEST VIRGINIA

Old Furnace church met in council July 12, with Eld. B. W. Smith presiding. Brethren Dennis Culp and Daniel Whitacre were elected deacons and installed after services on Sunday morning. An offering of $10.57 was taken for the Bible teacher of Blue Ridge College. Our Annual Conference offering was $57. Our Children's Day services will be held August 10. Our series of meetings begins Sept. 27, and our love feast will be held Oct. 8.—Mrs. Effie Abe, Old Furnace, W. Va., July 24.

Spruce Run congregation met in council July 12, with Bro. J. S. Showalter presiding. Bro. Dewey D. Fleshman was elected to the ministry by a unanimous vote of the church. The writer was chosen delegate to District Meeting. Bro. Showalter expects to begin a series of meetings at our church about August 1.—Mary E. Bradley, Lindside, W. Va., July 29.

ANNOUNCEMENTS

DISTRICT MEETINGS

August 17-20, District of Oregon, at Portland.
August 21, District of N. and S. Carolina, Ga. and Fla., Brummett Creek church, Mitchell Co., N. C.
August 26-29, District of Oklahoma, Panhandle of Texas and New Mexico, Washita church, near Cordell.
August 28, District of Southern Indiana, at Rossville church.
August 29, 30, District of Western Maryland, Oakland, at Pine Grove church.
August 30-Sept. 1, District of N. Ill. and Wisconsin, Camp Grounds, Lena, Ill.
Oct. 2-9, District of Northern Iowa, Minnesota and S. Dak., at Lewiston, Minn.

LOVE FEASTS

Illinois

Sept. 13, Panther Creek, all-day meeting.

Indiana

August 24, Ladoga.
August 30, New Salem.
Sept. 6, Oak Grove.
Sept. 6, 7 pm, Wabash.
Sept. 6, Auburn.
Sept. 6, Maple Grove.
Sept. 13, 7 pm, Yellow Creek.
Sept. 20, Center.
Sept. 20, Somerset.
Sept. 20, 7:30 pm, Bethany.
Sept. 27, 7 pm, Cart Creek.
Sept. 28, 6 pm, Santa Fe.

Iowa

August 29, Libertyville.
Sept. 22, Dry Creek.

Maryland

Sept. 13, Fairview.
Sept. 13, 10:30 am, Piney Creek.
Sept. 14, Maple Grove.
Sept. 20, 2 pm, Sams Creek.

Missouri

August 23, 7 pm, Prairie View.

Ohio

Sept. 6, 10 am, Sugar Creek.
Sept. 7, 6 pm, Akron.
Sept. 27, 10 am, New Carlisle.

Pennsylvania

August 9, Georges Creek, Fairview house.
August 16, Indian Creek, County Line house.

Texas

Sept. 13, Pleasant Grove.

Virginia

August 23, Lebanon.
Sept. 20, Rowland Creek.

West Virginia

August 23, Bean Settlement.
August 30, Maple Spring.
Sept. 6, White Pine.
Sept. 6, Salem.
Sept. 6, Knobley.
Sept. 20, Harman.
Sept. 21, Shiloh.

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THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

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...EDITORIAL...

The Essence of Repentance

ONE of the very finest illustrations of repentance to be found anywhere is the little book of Jonah. That King of Nineveh had a better understanding of the doctrine of repentance than some preachers of to-day. He told his people to fast and cover themselves with sackcloth and cry mightily unto God. But he did not stop at that. He added something still more to the point: "Let them turn everyone from his evil way."

That is the essence of repentance,—turning from sin. No amount of regret and remorse can constitute repentance. There must be a change of purpose. There must be a turning around, a right-about face. The strength may seem too small to make the turn in outward life, but God will take care of that if the turn is really made in the heart.

The *choice* of righteousness is the crucial thing. When that is made in sincerity and truth, the way is opened to the divine approval and the bestowal of the needed grace to put the choice into practice.

Who Is to Be Helped By It?

SUPPOSE you are writing an article, or a book, or preparing an order of service, a program, or a sermon—how do you tell when it suits you? What is your test question?

Perhaps you are wondering what Bro. So-and-So will think of it. Or how it will strike the audience as a whole, or the readers, as the case may be. And there is nothing necessarily wrong about such wonderings.

Are all the statements true? is a question, of course, of primary importance. Others not to be despised are such as: Is the arrangement logical? Is the form attractive? Is the subject-matter interesting?

But all of these are worth while only as they be-

This Is the Kind of

WAS there ever such a time of universal perplexity and uncertainty as this? What *is* going to happen next?

The war is over. This is peace time. And yet it seems the world could never have been so full of the spirit of unrest as now. Many of the smaller nations are still fighting and some of the larger ones keep looking on the situation and the possibilities with mingled hopes and misgivings. But one does not have to look at the relations between nations to discover this unrest. More significant, probably, is the economic and industrial discontent so much in evidence everywhere. The race riots in Chicago, in progress as these words are written, and the big strike of the street-car men which has spread to Elgin and other Fox River Valley cities are signs too close home to be overlooked.

The churches too have their share of uneasiness. What is the proper message for the hour? A good deal has been said about the new religion which post-war times would demand. Not many leaders have lost their heads over this, but all the level-headed ones realize that there is urgent need of something to make the old religion more effective. But what is it?

What is the proper program? What should we try to do? Is there much use in trying to do anything in such uncertain times as these? Something might happen to upset it all. Oh, if we only knew what's coming! Is there no one with a clear vision of the road ahead? Isn't this suspense dreadful?

Speaking of visions reminds us of a certain great man who once had a vision of his future program which gave him great peace of mind and a very large and wholesome influence on the subsequent history of the world. Possibly it would help us a little to see just what effect that vision had on him.

He began preaching the Gospel of Jesus in Damascus but soon stopped short and went off eastward into the desert country for three years. Just what he was doing there we can only guess, but any supposition leaves his course a little strange for a man who had just had a vision of his future work. He next visited Jerusalem and met some other apostles of his new faith, but his association with them was very limited and very brief. Several years, possibly as many as five or six, he spent in comparative obscurity somewhere in Syria and Cilicia. Indeed, it is with almost a shock of surprise that we find that from the time when his life program was laid out for him in that vision, something like ten years elapsed before he entered definitely upon it.

And even then, during that period of marvelously successful missionary activity, it is surprising to see how much of uncertainty and perplexity there was in it. Surprising, it seems to us, for a man who had seen in a vision just what he was to do. Once he set out from his Antioch headquarters with a view of evangelizing the populous province of Asia but soon found himself "forbidden of the Holy Spirit to speak the word in Asia." He then thought to go with his companion evangelists into the northernmost province of Bithynia but the "Spirit of Jesus suffered them not." What, didn't this great ambassador, called of the Lord,

CONTRIBUTORS' FORUM

Prayer

Selected by Viola Priser, Sidney, Ind.

Prayer was appointed to convey
The blessings God designs to give;
Long as they live should Christians pray,
For only while they pray they live.

And shall we in dead silence lie,
When Christ stands waiting for our prayer?
My soul, thou hast a Friend on high;
Arise and try thy interest there.

If pain afflict, or wrongs oppress,
If cares distract, or fears dismay;
If guilt deject, if sin distress:
The remedy's before thee—pray!

Depend on Christ, thou canst not fail;
Make all thy wants and wishes known.
Fear not: his merits must prevail,
Ask what thou wilt, it shall be done!

The Two Programs

BY J. HARMAN STOVER

THE two memorial years, 1908 and 1919—the first marking the two hundredth anniversary of the organization of the church at Schwarzenau, and the latter the bicentennial of the Peter Becker migration to America—close a period of the *past* and open one of the *future*, which, judging from the view-points of each, had more than human wisdom in their conception and rendering.

The 1908 program was characteristically a review of the past. The personnel, rendering that program, were the strongest and most talented men and women found in the Brotherhood—men and women who could appreciate the virtues of the fathers and mothers of the church of the past, their splendid achievements leading up to the present consummations. They told the story with such effect as to leave lasting pictures on memory's wall—not only of a proud past, but of a splendid present heritage.

The emphasis of the past, so impressed a very highly esteemed educator, not a member of the Church of the Brethren, but one who often speaks from our Conference platform, that he called attention to the fact that it might appear to some, from the addresses made, that the church was like a potato field—the best being under the ground. This convulsed the writer, and no doubt the audience, but looking deeper into the whole tenor of the program, a real preface or introductory to the 1919 program is clearly seen.

The Becker Bicentennial program was decidedly a forward look, with just enough reference to past activities—reverently expressed—as to mark clearly past and present assets. The talent, made responsible for this program, surely made good, with added spirit and emphasis. Language fails properly to express my appreciation. Eleven years of epoch-making history lie between the two memorial years—years of tragical world-life. The entrance into that epoch was black as night, but the experience of it, and the emerging therefrom, has had the effect of showing the world and the church how narrow and close and selfish enlightenment has been with her endowments. It has shown the church, as never before, the world's need and the mission of the church in meeting it. It has loosened up our close-fisted hold on our children, causing us to consecrate them more to God's use than to entangle them in the meshes of industrialism as before. It has wonderfully loosened our purse-strings to the need of suffering humanity.

Well, all this and more seemed to permeate the 1919 program atmosphere. Each session and each talk seemed like an opening wedge, awakening to the ready and waiting mind new visions of larger things in the future.

It is the consensus of opinion, of all communicated with, that, as the program closed, the goal of our objective was set upon a wider view of our mission horizon, than we ever comprehended before. At the close of the program all seemed filled with a realization of the meaning of the query uttered by the Master: "Children, have ye any meat?" "No, we have toiled all these years and still have the same number we had before—100,000." "Launch out into the deep. Let down your net on the right side." And on that last day—the great missionary day—signs of moving the boat toward deeper waters were neither fiction nor a myth.

It is a fine thing to take a look backward sometimes and take an inventory of the present. This the 1908 program did, and did it well. But we should not stand and gaze upon past achievements, even though it be gazing into heaven, for this same Jesus will come again and will require results that speak for themselves. This changes us about-face, to a forward look.

So it is with the communion, "as oft . . . show death" (Calvary). But we can not look long on Calvary until the real man of faith sees "near by" the resurrection of him whose life is the *light* of men, and directs us to the *future* hope—the first resurrection.

The very thing that makes us admire our fathers of the past, was their forward vision and forward movement. They lived ahead of the times. The persecutions, perplexities and problems arose from their vision of the deeper things that God had in store for the world.

Looking at the one program we detect, perhaps, only the exuberance of praise for the faithful—only a seeming symbol to the potato field. May we, however, also see, at the closing of the other program, an awakened Brotherhood, with a vision that grasps the largest possible mission of the church! The one program said in a related sense: "Farewell," "good night." The last says, in exuberance of hope and joy, "good morning." Perhaps we, like the Wise Men of old, are just again discovering our "Star of Bethlehem," after having lost it in the maze of seeking the Lord with executives of the law.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Shall we know the "time of our visitation"? Shall we know our opportunity?

Fresno, Calif.

The Neglected Flocks

BY J. H. MOORE

IN the New Testament a good deal is said about feeding and looking after the Lord's flock. Paul, in Acts 20: 28, told the elders at Ephesus to take heed to all the flock over which the Holy Ghost had made them overseers, and to feed the church of God. In 1 Peter 5: 2 we are given like instructions: "Feed the flock of God which is among you." He adds that the oversight should be taken willingly, "not for base gain, but with all your heart" as the Syriac rendering has it. Then, in Luke 12: 32, Jesus, speaking to his followers as a "little flock," tells them not to fear. We are also told of the time when "grievous wolves shall enter, not sparing the flock." As a last thought there is an emphatic warning against overseers becoming lords over the Master's flock. It is more desirable that they become examples to the flock.

In the Brotherhood we have some very large flocks, some of them rather large for one set of overseers. Then, on the other hand, there are a number of small flocks, some of them very small, and not a few of them are reported to be without shepherds. Somebody is failing to take heed to these little flocks, and that is why they are left alone. We sometimes wonder if the Holy Ghost made overseers of the men who have left the little flocks without some one to look after them. There might be such a thing as an elder becoming the overseer of a flock in which the Holy Spirit plays no part. It is an easy matter for a man to be induced to settle at a point where there is a good financial opening, and in this way become the shepherd of the few members residing in that locality. When the minister is to furnish his own support, and help with the church expenses besides, the plan is to be encouraged. In this way the foundation for some of our strongest churches has been laid. No one should fail to see the hand of God in all such movements. But when it becomes an exceedingly easy matter for a minister, influenced solely by his personal financial interest, to pass rapidly from one congregation to another, leaving each one wholly shepherdless, we would not like to be too sure about the leadership of the Holy Spirit in that method of carrying on the Lord's work.

We are not saying that the minister who permits his financial interests to prompt him to change his place of residence every year or two, is doing little or nothing for the Lord's Kingdom. Wherever he goes he gives a certain amount of his time to his Master's flock. It may not be the ideal way of overseeing and feeding a little flock, but it is better than leaving the flock entirely alone. However, it is not in this kind of work that the Spirit is most interested.

The Spirit is of an abiding type. He comes to his people and remains with them. This being true, it is but natural that Spirit-filled ministers should be strongly disposed to stay by their flocks, especially if they have been made overseers by the Spirit. When an elder feels, deep down in his heart, that he has, by the Holy Spirit, been called to feed and care for one of the little flocks of the Master, it is not such an easy matter for him, on a small pretext, to leave the Lord's sheep to the mercy of the wolves. And every well-informed member in the Brotherhood knows that a great deal of this kind of work has been done. Small congregations, and large ones too, have been left to shift for themselves, wholly on account of money considerations. One of the saddest things in the experience of an earnest minister is to see a little group of discouraged members left as sheep without a shepherd.

Possibly some of us have not thought seriously along this line. Prompted by various considerations, we go from place to place, not realizing what a serious thing it is to leave the Master's flock without the tender and fatherly care it needs. We would censure the mother who would leave the children entrusted to her care, though some of them may not be her own, and yet, as ministers of the Gospel, we excuse ourselves when we think it will be to our interest to leave a little band of the Father's children, while we go elsewhere. In the one instance the children are deprived of a mother's care and interest, while in the other souls are endangered for the want of spiritual nourishment and guidance.

In all probability hundreds of our ministers have not taken their call to the Lord's work as seriously as they should have done. In fact, this may be the case with all of us. We like to think of our call as being from God and yet, without any compunction of conscience, we can behold flock after flock of the Master's sheep left without a shepherd. We may, at times, have good reasons for leaving a post of duty, but do we take it to heart as we should? It pained the Master's heart to look upon a group of people who keenly felt that they were as sheep without a shepherd, to feed and direct them. The absence of this heartfelt feeling in us, as ministers, may account for some of the neglected flocks.

It was the Master's purpose that his flocks, be they large or small, should be fed and cared for, and it was further his intention that this should be done by those placed in charge of the flocks of the Holy Spirit. And the mere fact that so many little groups of members have, from time to time, been left shepherdless, shows that the Holy Spirit has not been able to secure for such flocks the shepherds that are so much needed. To us it seems that this is a matter demanding serious consideration.

Sebring, Fla.

Some Thoughts on John 13: 1-17

BY S. S. BLOUGH

Prepared and printed by order of the General Sunday School Board, to correct some teachings in the Junior Textbook for August 17.

The Circumstance of the Lesson

1. Time.—The last evening before Jesus' betrayal and death. It was most likely Thursday evening, according to our reckoning of time—just twenty-four hours before the Passover. "It seems to me, . . . that Jesus ate his last supper with the disciples on the evening of Thursday, Nisan 13, *i. e.*, at the time when, according to Jewish reckoning, the fourteenth of Nisan began; that this supper was not, and was not intended to be, the actual paschal meal, which neither was nor

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The Circumstance of the Lesson

1. Time.—The last evening before Jesus' betrayal could be legally eaten till the following evening."—*Canon Farrar.*

2. Place.—An upper room in Jerusalem, where some of the disciples had made preparation.

3. Occasion.—Jesus met with his disciples in order that he might teach them some important lessons, and institute some special ordinances. He, with the twelve, had come to this room where they surrounded a table in Oriental fashion, on which was served a full meal. This was the Lord's supper and by Jesus' command became a fixed ordinance in the Christian church. At this time, just previous to the partaking of the full meal, Jesus girded himself and washed his disciples' feet. This was an entirely new feature for such a time and place, and the disciples questioned and were surprised.

The Lesson Text in Its Divisions

1. The statement of the time (v. 1a): "Before the feast of the passover." Really twenty-four hours before. Approaching almost immediately the hour of his departure out of the world.

2. The Father's attitude toward the Son (v. 1b).

3. The devil's attitude toward Jesus (v. 2). The betrayer named—one of Christ's chosen ones.

4. Jesus using his authority to establish the church more completely—by instituting sacred ordinances and sacraments (v. 3 on).

5. Details of Jesus' action in instituting feet-washing as a Christian duty (vs. 4, 5).

6. Peter's attitude toward what he considers a menial act, and his changed attitude when he understands that it really had a spiritual significance (vs. 6, 8, 9).

7. Jesus' statement to him shows: (a) That it is not a common but a particular and significant act (vs. 7, 8). (b) That it must be kept within the prescribed limits of its purpose (vs. 9, 10). (c) Humble submission to this rite is necessary to salvation (v. 8b). (d) This washing represents a spiritual cleansing (vs. 10, 11).

8. Jesus emphasizing the command (vs. 12-15).

9. Humble obedience followed by a great blessing (vs. 16, 17).

Discussion

True to his life-long action, Jesus is doing good right up to the end of his earthly life. He wants the church to understand him fully and to complete his teaching and work. As the time for his going away approaches, he is anxious to introduce some things which will continue a true understanding of his mission and spirit. Among these things is the ordinance of feet-washing. Because of the importance of these teachings, he planned to have the apostles alone.

The Meaning and Importance of Feet-washing.—"Jesus seems to have begun his work without a word of explanation. The disciples had never seen such an action before, either by Jesus or any other person. There was a practice of washing feet for cleansing, but that was done at a different place and in a different way. The priests had washed their own feet, but here there were no priests (Ex. 30: 19). The visitor in Palestine, as he entered the house, was given water to wash his feet (Gen. 43: 24; Judges 19: 21). Here, too, the person washed his own feet. These cases were for cleansing the body, but the washing of Jesus was not the same. Jesus said to Peter: 'What I do thou knowest not now; but thou shalt understand hereafter' (John 13: 7). If it had been the ordinary custom, Peter would have understood. He does understand after he thinks of Jesus' teaching later. This would help everyone to understand. When Jesus had washed them all, he said they were not all clean. But why not? He referred to Judas and, therefore, must have meant his mind and heart. This feet-washing, then, must have been for soul-cleansing, or spiritual cleansing, instead of physical cleansing."—*Quoted* ye also should do as I have done to you' (John 13: 14, 15). Just as baptism in water symbolizes an inward cleansing, so feet-washing symbolizes the continuance of that cleansing." Feet-washing is intended to be a *church* practice, for Jesus instituted it with disciples only present.

Direction to Teachers.—Follow your Junior Textbook as far as the Scripture permits, but do not fear to vary from its teaching where there is a clear misinterpretation. Your teaching in the class should be in harmony with the practice of your church on the matter in hand. It is needless to say that the Church of the Brethren practices feet-washing, having accepted it as a Gospel-requirement. Pray earnestly for light to teach this lesson as it was intended by the Lord. The more you meditate upon the different sections, the clearer the teaching becomes, if you are honest. The Spirit will educate and guide into the truth. Be sure that every pupil in your class has a clear conception of the teaching here given.

Astoria, Ill.

The Day's Work in Marash

BY A. J. CULLER

I. In the City

MARASH is a city in Central Turkey with a pre-war population of 60,000. It lies in the foothills of the Taurus Mountains, a little over a hundred miles from the dent which the Mediterranean Sea makes into the land that separates Syria from Asia Minor. It lies at one of the ancient passes through the Taurus and is the natural gateway from North Central Asia Minor, down to Syria, and east to the Euphrates. It is one of the ancient Hittite cities, the scene of battles between mighty kingdoms in the hoary past, between them and the Egyptians on the one hand and the Assyrians on the other. At the present time it is the extreme northern outpost of occupation by the British army which made the wonderful advance from Egypt through Palestine and Syria. It is about 125 miles from the nearest railway station and thus presents great problems in transportation.

This city suffered the usual deportation of Armenians, though not as severely as some others, and with not as much property destroyed as in many sections. There is a good body of Armenians who were never driven out, though the business of most of them was destroyed. Being at the natural pass to the north, and also at the extreme of British occupation, and therefore the farthest point to which the refugees can go for the present, the city is full of people from Sivas, Marsovan, Trebizond, Erzroom, and other northern provinces. These depend upon us for support until they can return to their own villages which, of course, can not be until order is more fully restored. Our work here is as well organized, I find, as any on the field, and so this account hopes to give a fair picture of relief work as it is now carried on.

We are at present conducting five Orphanages, with a capacity of a little over 1,000, and are making arrangements for another Boys' Orphanage. There will then be three for boys and three for girls. Most of these are orphans with both parents and most of the relatives dead. The orphan problem is not as large as we had anticipated, simply because of the sad fact that most of them died. Instead of there being 400,000 orphans in the Near East, there are nearer 100,000, with the list of dead correspondingly larger. At present these orphans are well fed and look like a strong lot of children, for naturally only the stronger and more enduring survived. They are well provided with staple foods and the necessary comforts of living.

One of the largest aspects of the work is the fighting of disease. Under deportation conditions disease developed with a frightful toll of death. The refugees

attached and homeless men who can earn their own living, if we can take them off the streets and provide a place for them to sleep.

It is useless, of course, to talk of the difficulties of a task. At every turn one is met by problems which seem almost insurmountable. The war has so depleted this section of the world of commodities on which life depends, as to make one feel that it is almost hopeless. The things which we need in our hospital are not obtainable, supplies for plumbing and sanitation are unheard of, and lumber has gone to a price about six times its cost in America. Supplies or raw materials in every line are very low, but every time we plan to do something, there is the forbidding fact of nothing to do it with. This means that we must bring it in. We must haul every pound, brought in a distance of 140 miles over rough roads. Eighteen miles away is the Aksu River, whose bridge will not support our trucks, and we must haul it from the river with the army mules and wagons.

But out of the chaos, order is being brought and the community is being put back on its feet. None are seriously suffering from lack of food, and plans are in operation whereby none shall, this winter, suffer from lack of clothing. Those who have been to see us, pronounce this to be one of the best organized units in the field, having the problem well in hand. The work is directed by a committee of three, composed of one of the missionaries and myself as the directors in charge, and one of the surgeons representing the medical end of the work. We have a personnel of seventeen American workers, who are working hard at their tasks and, we believe, are doing it, for the most part at least, in the spirit of the Christ who is today feeding many times five thousand, healing multitudes of the sick, and comforting the sorrow-racked souls of his children in this bleeding land.

Marash, Turkey.

Elder H. B. Brumbaugh

BY W. J. SWIGART

Henry Boyer Brumbaugh was born in Penn Township, Huntingdon County, Pennsylvania, April 1, 1836. His father was Eld. John Brumbaugh. The children of this household consisted of six sons. The only surviving one is Eld. J. B. Brumbaugh, of Huntingdon. Henry spent his boyhood days on the farm along the Raystown Branch of the Juniata River. He attended the public schools in the country, Williamsburg Academy and the Cassville Seminary, and studied Greek and other subjects afterwards at Juniata College. He taught in the public schools of Huntingdon County, and also farmed for several years. He was baptized June 15, 1856. June 24, 1864, he was called to the ministry and preached his first sermon from John 11 : 25, Aug. 14, 1864. In 1889 he was ordained elder and has since been in charge of the Huntingdon church. Sept. 20, 1860, he was married to Susan Fink Peightal, who died Jan. 22, 1904.

Jan. 1, 1870, he, with his brother, J. B. Brumbaugh, issued the first number of the *Pilgrim* from an office at James Creek, Pa. The publication office of the *Pilgrim* was moved to Huntingdon in the fall of 1874. Oct. 31, 1876, a consolidation was effected between the *Pilgrim* and the *Primitive Christian*. The *Primitive Christian* was edited and published up to that time at Meyersdale, by Eld. James Quinter. Then the papers were united and published as the *Primitive Christian and Pilgrim*, under the firm name of Quinter and Brumbaugh Brothers.

Bro. H. B. Brumbaugh was a man of sensitive vision, great faith, indomitable courage and of sincerest motive. He was a man of vision. He doubtless dreamed dreams when he became older, but he also saw visions from his youth. While tilling his little farm, within sound of the purling waters of the tortuous river, beneath the inspiring mountain cliffs, he conceived the possibilities of a church printery and religious publication, and in due time the *Pilgrim*, a religious weekly, was launched on an unknown and uncertain voyage.

Eld. H. B. Brumbaugh was probably not the first to conceive the necessity and the possibilities of an educational institution within the church. Eld. James Quinter and others had advocated and encouraged such a project. But Bro. Brumbaugh was probably the first to conceive and perceive from the distance, and through the mists and obstacles that existed, an actual church educational institution, and proceeded to make it *real* and *existent*. With his brother, Eld. J. B. Brumbaugh, who yet survives, and the late Dr. A. B. Brumbaugh, he went forth to make reality out of that vision, which is apparent in our midst here, consisting of practically ten buildings, thirty acres of ground, and endowment pressing towards the four hundred thousand mark, and altogether embodying what now is Juniata College.

Bro. Brumbaugh was a man of rare intelligence and a profound and logical thinker. He was one of the editors of the Religious Department in the making of the Standard Dictionary, published by Funk and Wagnalls thirty or more years ago. He was not distinguished as a preacher or public speaker—although his sermons were always logical and edifying.

He was a great writer. Probably his greatest

Eld. H. B. Brumbaugh

literary works were his letters of travel—especially those pertaining to Palestine and other countries in the East, and his editorials. Especially were his writings noted because of their pungency, and often for their poetry and imagery—especially in the descriptions of his travels. Many thousands of people, when they learn of his death, will regret the fact that they may read after him no more, in current writing. His little book of Biblical romance, "Onesimus," which he was pleased to call "The Child of My Old Age," is a work of real merit, both in conception of plot and in literary completion.

Results of His Life

How much these eighty-three years have meant! (1) In the church publications. He started the *Pilgrim*, helped to start the *Primitive Christian and Pilgrim*, and has been identified to the end with the Gospel Messenger and all the publication interests of our church. In all these his life and the purpose of his life have been a molding, projecting and determining influence and factor on the church. (2) The Huntingdon church. Dr. A. B. Brumbaugh and family, Eld. H. B. Brumbaugh and family, and Eld. J. B. Brumbaugh and family may well be said to have been the originators, and at the beginning almost constituted the congregation of the Church of the Brethren in Huntingdon, consisting now of four or five hundred members.

At the organization of the Huntingdon congregation, Eld. James Quinter, of revered memory, became the elder. Bro. Quinter died in 1888. Soon after this, Bro. H. B. Brumbaugh was ordained and has, with love and skill, acted as shepherd of this flock until his repeated request for release, on account of infirmity, was granted a year or two ago.

I have spoken already of his faith, and his faith knew no wavering. He was identified with this church and this College from the beginning. He was a counsellor in the home church and in the General Conferences, through the most critical epochs of the church's history. Much, very much, depended on him and he withheld nothing. Through it all and in all of these years of effort and struggle and crisis, he never faltered or doubted. Never did I hear him give expression to a doubt, as to the continuance, permanency and efficiency of the church, in the fulfilling of its functions, nor did he fear for the permanency of the College, either now or after he or the rest of us would be gone.

I think he was almost immune from fret and worry. If he experienced anxiety and worry, he did not show it. A few times have I seen him excited and occasionally in a hurry, but his was an even life.

A Great Man

Ofttimes, in my associations with him, I have, within my own thought, esteemed him a great man, in that he was unaffected by the things that influence and sway most men. I have watched, from ship-deck or from the wharf in the harbor and landings, the vessels there. The small craft—the skiffs and fishing-boats—were tossed and rocked and disturbed by the waves and slushing of the waters, while the great seagoing ships rested or sailed on unaffected, noticing not the splashing and surging of the waters.

I loved Bro. Brumbaugh much for his amiable and lovable qualities. I had respect unto his mature judgment but I have ofttimes looked upon him in sublime admiration of his greatness, as I saw him walk on in life, undisturbed and unaffected by the things that annoy and sometimes seduce and destroy smaller lives.

Personal

If you would know a man, you should live with him. If you would know him well, deal with him. Would you know him very well, take your recreations and off-days with him. I have had every opportunity of knowing Bro. Brumbaugh. For forty-two years we have had associations intimate and almost constant. In church, in school, in business, in recreation, as neighbors, as brethren, as partners, as coworkers, as companions—*as friends*. We have mingled in ways and times only known to us. We were more than brethren—we were *friends and companions*. I am debtor—and always have been—to him. I owe much to him and loved him dearly.

Of the men with whom I have associated he was as nearly a normal and sane man as any I have known. I mean by this his habits of thought, the methods of his life, the conclusions reached, the decisions arrived at, the formation of his judgments, the choice of his pursuits, his estimates of values in life and its possessions, his faith and courage in undertakings, the foree and power and assiduousness of his labors, his willingness and readiness for proper and needed recreations, his determination to improve and better conditions that could be improved and bettered, and his readiness to yield and submit to the inevitable and unchangeable. Even in the suffering, the sorrows and the bereavements of life, he could compose himself, after such experiences had fallen upon him, and go on unquestioning, courageously and cheerfully to the duty and labor that devolved upon him. In short, he could make the most out of life and any condition of life that was upon him. All these were qualities that indicated the simple and sane operation of a well-balanced and sound mind in an extraordinary measure.

Bro. Brumbaugh was not, by nature or habit, what might be called a demonstrative man. His characteristics and strongest qualities were rather held in reservation and showed themselves only in mature acquaintance. Some who knew him little may have thought him even cold and distant, but when the deeper fountains of his nature opened out, he proved a fond friend, whose adoption, tried and proved, "We grapple to our soul with hoops of steel."

Bro. Brumbaugh has been a factor in forming the polity of the church, and in giving impetus to its work. Many of the things for which he contended years ago have become the leading and the main issues of the church today. But his was a pioneer function in bringing them about; he blazed the way, he advocated these things when they were new and were regarded as inno-

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vations, and when some of them were decidedly unpopular. He did not wait for sentiment to make it safe for the advocacy of these things. He started things and made sentiment. He never was a "policy" man. He only satisfied his mind as to what was right, and was then ready to project it. In his writings and in his counsels he sometimes startled his hearers; but he was never "contentious" or "heady." When a conclusion was reached, as to what was right, he was unwavering, and hesitated not to express himself. He never posed as a reformer. He never "*posed*" as anything. He just formed his convictions and found his bearings and went on. He was not a disintegrator—he was always constructive. He was never a "knocker" but always a builder. If his views were not accepted, or his ways were rejected, he joined up and worked on. His quiet and calm counsel dissipated threatened storms and aborted apparently imminent breaks.

He was independent in his thinking and often wrote and spake things that may have made him unpopular. But the simplicity and frankness of his mind, the freedom from selfish purpose, and the honesty of his conclusions, gave him a respectful hearing. He had nothing personal either to ask or to fear, and wrote and spake out of the depth and conviction of his heart. "Whatever is best for the cause," was a frequent expression of his, and this seemed to be the standard of his counsel and basis of his judgment, as well as the object of his labors in his dealings with his own congregation, the affairs of the College and for the Brotherhood at large.

So far as the powers of his body and mind were concerned, he was feeble in his last years. It was a natural, orderly and beautiful decline. His good sense and saneness of mind never forsook him. His willingness to let go the things of this life, his freedom from fret, his submissiveness, which merged into childlike gentleness, were interesting and pathetic to contemplate.

The End

His race ended, his course run and finished, the volume of his life completed, the fight well fought, the faith steadily kept, henceforth to receive the glorious crown laid up for him—on Saturday afternoon, June 28 (and nearly at the same hour when his more aged colaborer, Eld. Andrew Spanogle, passed over), after several days of unconsciousness, the end—or the *beginning*—came peacefully, and "he fell on sleep."

Huntingdon, Pa.

Money, Money, Money—Stewardship

BY F. H. CRUMPACKER

WHEN the Lord said to the young man that he should sell what he had and give his money to the poor and then follow him, he was probably dealing with a special case. But I wonder if the Lord were talking to the people of today, if he would not find a lot of special cases to deal with.

As I view the proposition, the Lord would today find a lot of people who are using money much the same as this young man. How do we know this? The evidence is on the face of the matter. The disciple is to administer affairs on earth for the Lord, and he will sanction his action in heaven.

The church, by means of her agents, comes to a man, gifted with the ability to make money, and puts up this proposition to him: "Give a hundred or a thousand of your last year's income to the Lord." He refuses to hear the Lord's messenger. He turns away from him. Why does he turn away? Because he is rich.

I have been studying the question of money very carefully, for about ten years, and have come to a conclusion which I want to give to the MESSENGER

This, at least, is a hard thing to handle, for most people consider all earned money to be theirs, while I am convinced that it is not theirs at all, but that they are STEWARDS of it. All are stewards. I wonder what the Lord will think of me for rearing a family of strong, hearty, sensible, capable boys and girls, and then handicapping them by giving each of them ten thousand dollars to begin life for themselves. My guess is that the Lord will not, in any sense, approve of my action of dealing with his money in that way. These young people are capable. I have given them a good chance in school. They can make money as well as any of the other young people in the community. Why should I put in a wedge of ten thousand dollars that would serve to make a gulf between them and a lot more of their associates, who are just as good as they are, but whose parents have not been as well gifted to make money as I have. I feel that I am really putting in a ten thousand dollar wedge that will tend to separate the young people of the community, rather than help them to be a COMMON family of young people with an equal footing, and thus a brotherhood feeling. I use the word "brotherhood" advisedly, for the same feeling of brotherhood is not likely to exist among a class of four boys, if two have the ten thousand dollar wedge and two have their good, clean lives, and just as good education as the other two fellows, though but little money. The gulf is fixed and the only way to get this hindering wedge away is to take it away. Let the fellows begin life with a *reasonable* sum and then they will get on well and really be brothers.

"But what can I do with this ten thousand?" the father asks. Do as the Lord says: Give it back to him and let him use it. "How can I do this?" you ask. Do it regularly, through his established church.

"Shall I quit making money, then?" you ask next. No, surely not, if you recognize that you are the Lord's and that you are handling his money.

"What about the Bible fellow with but the one talent, the one that he hid?" No, don't hide the talent, but if you can make money, by all means make it and MAKE IT FOR THE LORD.

Keep as your working capital a sum that you can REASONABLY well handle, and go on making money for the Lord. Make sure, though, that this capital is so arranged for that, when you are through working it, it, too, goes back into the Lord's treasury. We are to give account of our all to him. We don't want to forget that our Lord has a time when he wants to reckon up accounts. How would I feel if, on the reckoning day, the Lord would say: "Well, Brother C, did I not entrust you with about $50,000? What have you done with it?" Now, I have only this to say: "I had four children and my wife. I made my will, so that each child was to get ten thousand, and my widow was to get the other ten thousand." The Lord will likely ask: "Where is my part coming in?" At least, I should think him a rather peculiar Lord if he did not ask for his share. The just steward came with the original capital and what he had gained in addition, and the Lord said: "This is the kind of a servant I can use. Come up higher."

Brother with money, think a moment before you make a definite addition to the already uneven Christian democracy. May God help you to see that, after you have given your own children a REASONABLE few hundred, the rest of your talents are spent for the Lord.

I can't find in Holy Writ where any man has a right, at the end of the year, to balance his books, and, seeing that he is seven thousand dollars to the good, lean back and spend a few sleepless nights, wondering how he is to invest this, while his schoolmate and brother, who is a pastor at a salary of $1,200 per year, comes

THE ROUND TABLE

Going and Returning

BY M. M. ESHELMAN

When God sent King Saul utterly to destroy the Amalekites—a type of world conditions—Satan did not seem concerned, for he owned the Amalekites. But he was anxious about King Saul's return to Jerusalem. He said: "Take King Agag back to Jerusalem as a trophy." What else would Satan want King Agag in Jerusalem for, but to exhibit him? "Take the best of the cattle, sheep and goats. This will enrich Israel. Besides, I will have my fingers in God's business. Some of the best of the stock can be sacrificed to God, thus saving some of Israel's stock."

Does the professed Christian go out in the world, get filthy gain, and bring it back for mission work for God? Does any congregation of the Lord, instead of hewing down the world's Agag, take him into its counsels and get his opinion of God's work? Do any of the Lord's people seek the money of the Amalekites to build fine churchhouses, and install costly furnishings? How about these mixed conditions? Is God beckoning for admixtures—good and evil—or for absolute purity in the hearts of his people?

Glendale, Calif.

Learning to Listen

BY EZRA FLORY

How few learn to listen! Men listen and God speaks. "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught" (Isa. 50: 4).

It is a poverty-stricken soul who has not learned to get caught in the meshes of great thought by reflective listening. As men listen, God speaks. The earth was dark (silence brooded). God spoke; an orderly universe stood forth. "God walked in the cool of the day," may have been spoken wiser than the author knew.

Samuel listened and heard that which made him a prophet of God. As we can not enter a crowded house, so God will not come into a bustling life. "Be still and know that I am God." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Preceding the Day of Pentecost, a group of one hundred and twenty were listening before they delivered their message.

The Master said to a zealous, clamoring group of followers, "I have many things to say unto you, but ye can not bear them now." Some prayers are loud, as though they were addressing God. The "Lord, teach us to pray," is not so.

The Israelites were under covenant to labor six days. Along that line most people succeed well still. But the seventh day was one covenanted in rest—to *listen*. Here many fail.

We shall do well to heed the injunction: "Be swift to hear, slow to speak." It is through listening that men have received the messages to be spoken. If God had a better chance at our ears, he could use our tongues better. Peter often spoke when he should have been listening. He was very much like ourselves. "He that hath an ear, let him hear."

Chicago, Ill.

A New Love

BY WM. K. CONNER

Jesus brought a lot of new things into the world. A new way of speaking—"never man spake like this man." He spoke as one having authority. It was so new that it was sensational. Everybody was talking about it. All had heard some of the greatest men, but nothing like this. They were astonished beyond measure. They marveled. One new thing after another was sprung on them. But it seems to me that the most wonderful of all was the new way of loving each other that he told them about, that last night during the first "love feast"—one of the last new things. Stop here and think about that time. Read John 13 again and again. Especially read verses thirty-three to thirty-five. Meditate!

That new *love*. John's mother loved her boy. And what a love is mother love! None better. All who know a mother, know that no love, of the many kinds of love, surpasses in any way a mother's love. But as I meditate on this new love that Jesus said should fill their hearts now, it is even a bit beyond the wonderful love of mother, it seems to me.

Is it a bit more holy, a bit more tender, a bit more heavenly? Yes, a bit more of God? "God is love." So it looks to me as I hold it up beside the loveliest mother love. It must be, for it is *new*—like his love. And none ever loved like he loved, from Eve to Jesus. What love! How wonderful to think about! And what must it be to have it! But can we? Can *our* hearts be full of such love as that? Yes, they can, and more, they *must be*, if we are his disciples. Only his disciples have such love. It's new love. It's different from the love that we find in the world. The world can't love like that. It does not have the capacity or power to do it. Sin has destroyed the power. But after becoming a new creature in Christ, then this new love can and does manifest itself. All see it. It is visible everywhere. It is never eclipsed. It is recognized by all. Though new, yet all know what it is. It clearly shows where the possessor belongs.

And this new love is symbolized in the love feast, yea, in that trinity of ordinances, instituted at the same time this new love commandment was given. When we come out from the feast, do we bring the new love along? Does it run through our lives as it ran through the feast? Or do all men know that we are his disciples because we go to the feast? What manner of persons ought we to be? What manner of persons are we, if we are obeying this new love commandment? May we not forget that "by this [new love] shall all men *know* that *ye* are *my* disciples."

Harrisburg, Pa.

Fundamentals in Education

BY JOHN S. FLORY

There are frequently perplexing questions that come up when young people are making decisions about their future educational plans. The same questions sometimes disturb parents. One of these relates to the kind of educational work one should take, whether *technical or general training*. Now this is an important matter, and mistakes long regretted are oftentimes made at this point.

To some of us, educational institutions look much alike, and education is education. Short courses look attractive. But it is not the nature of the human mind to receive its training in a few weeks or months, or even years. The natural educational period of our lives comprises many years, and to try to crowd this training into a brief compass is to defeat the very ends of education.

True education looks to the development of all the powers of mind, soul and body, and these in proper relation to each other. To begin specializing in any line before a broad, solid foundation of liberal culture is laid, means to develop abnormally. To emphasize one side of our nature to the exclusion of the others is to defeat normal development. This is what all kinds of technical training tend to do, if it is taken before the liberal education has been completed.

So much stress is placed nowadays upon vocational training that if we do not watch we will warp the whole educational system out of its true proportions. Frequently a boy or girl can take a course in stenography or bookkeeping without much high school training and go into an office at $10 or $12 a week. For a few years the salary will increase moderately and then come to a standstill, and before the person reaches middle life he will find himself incapable of rising in his profession and equally incapable of entering any other. To such, old age is not an inviting prospect. In the race of life these people are left behind. But it is not because of a lack of natural ability or of conscientious effort or of diligent application, but because of the lack of vision in the preparation.

Dr. Edmund J. James, President of the University of Illinois, referring to this matter in an address recently said: "Friends, I would today, if I were a betting man—which I am not—bet my money on a graduate of the college of liberal arts and sciences who had decided to go into engineering after he graduated, and had never studied engineering a single hour before he left the institution and went into the practical work, than on a graduate engineer who had failed to get this liberal outlook; far more certainty of his making a success if he has the right attitude toward the world and the right feelings in himself, than the man who has had four years of technical work, preparing to be an engineer, without having gained this correct point of view."

Dr. James has been president of the University of Illinois for fifteen years. The school of engineering, to which he refers, is one of the largest and strongest in the United States, so his estimate, as to the relative value of the course in engineering and the regular college course, is of value. And he goes on to say: "Now, one may say that is true of engineering, but it is not of medicine. But I am willing to join issue with him on that. I would rather take a man who goes out from college without having any training in the specific things that lead to medicine, if he has got the right kind of stuff in him, and then takes up the study of medicine, than the man who has spent two or four years of that time in a medical school, and failed to get this fundamental training."

And what is true of engineering, medicine and shorthand, is true of bookkeeping, normal training, music, Bible, or any other specialized line of work. If the broad and solid foundation of liberal culture is not first laid, the life must be circumscribed and our life activities limited. What we need in our training, above everything else, is not the minutia of detail in a definitely limited field of thought and enterprise but a vision, a breadth of view—ability to see things in their relations to each other, and power to think, to sum up our thinking and to reach conclusions. This is manifestly not the work of a few years but is exactly what is contemplated in a well-graded course of study, culminating in the college course.

So, without much reference to what a young man may plan to make his life-work, whether he is to be a farmer, a lawyer, a minister of the Gospel, an engineer, an architect, or whatever, the best possible preparation is the training that he can receive through a good college course. This gives him culture, perspective, vision, grasp and a sense of proportion that give balance to his thinking, and weight to his conclusions. Such training prepares one in the largest and best sense for any useful work, and for happy and successful living.

Bridgewater, Va.

A Dead-Weight

BY DAISY M. MOORE

The young man was strong, vigorous, intellectual and talented in no ordinary degree, fitted by birth and personal achievement to rise to the high places.

Apparently nothing could prevent him from forging ahead and reaching the high planes at which his ambitions aimed.

Then, one day—when he was well on the way—sin entered his fine young life, and his friends, who were watching his upward progress with pleasure and pride, were puzzled at the abrupt termination of his rise.

It was not for lack of effort. If anything, he strove harder than ever to reach his goal, but always he was baffled, always he beat in vain against the seemingly adamant bars that had ruthlessly cut short his advance.

His friends were nonplussed, but to the young man himself was revealed the reason for his failure to mount higher. It was the sin which had entered into his life, which dragged incessantly at his spiritual being, impairing his mental faculties and numbing him physically.

Held down and back by the handicap of one sin! Pitiful, is it not? Some of us know this experience in our own lives.

Surely the words, "For I the Lord your God, am a jealous God," are true. He wishes not to SHARE in-

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* * *

A huge eagle was shot, and the hunter was much surprised to find that one strong claw was held fast in a steel trap, to which were attached a few feet of chain.

Notwithstanding the evidently powerful efforts of this magnificent bird, he had been powerless to free himself from the cruel jaws. He could fly, but ever the heavy, hateful weight wearied him and kept him from reaching the dizzy heights he loved to frequent, and finally brought him within range of the rifle.

Beware of such a dead-weight!

Fairfield, Pa.

Diffidence and Leadership

BY ROY TEMPLE HOUSE

IN the days of Moses and Joshua the very existence of a nation depended on the leadership of one man. After the Jews were established in their own country, divided into settlements scattered all the way from Dan to Beersheba, the fortunes of the various tribes and communities were only in a slight degree interdependent. The southern kingdom stood long after the fall of Samaria. The executive acts of the king in his capital were not a matter of supreme importance to an isolated, self-supporting rural community. But it was different in the wilderness. If the leader had made a serious blunder or proved faithless, it might have meant the destruction of a whole people.

Both Moses and Joshua clearly felt a crushing weight of responsibility, and feared inability to discharge it properly. We know of Moses that when the prophecy and the command came from the burning bush, he hesitated and protested: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt" (Ex. 3: 11)? "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue" (Ex. 4: 10). And the Lord answers him in both cases, not by assuring him, as men estimate him nowadays, that he is the ablest leader the race will produce, nor by maintaining that his slowness of speech is unconscious eloquence, which is more effective than the fluency of others, but in the one case he responds: "Certainly I will be with thee" (Ex. 3: 12), and in the other he questions: "Who hath made man's mouth? . . . Have not I the Lord" (Ex. 4: 11)? Then he adds: "I will be with thy mouth, and teach thee what thou shalt say."

If Moses was, more or less unconsciously, "fishing for compliments," he had not a word of satisfaction from God. There is rather a rebuke for his error, in expecting that his pitiful human talents would be depended upon to effect the result.

We find exactly the same condition of affairs when Joshua is called to assume command. His Divine Adviser assures him: "There shall not any man be able to stand before thee all the days of thy life." And why? Because Joshua was so brave and gifted a general that no captain of the enemy's host could approach him? No, not by any means. Simply because "as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee" (Josh. 1: 5). "Change kings with us, and we'll fight you again," said one of the defeated Irish after the Battle of the Boyne, but the Canaanites and the Hittites could have driven Joshua ingloriously back to the south, if their chiefs had had God with them.

All this is not intended to imply a doubt that God accomplishes his ends through human instrumentalities, and that he chooses the best material available for the accomplishment of his ends. If the Sunday-school superintendent needs a teacher for the young men's do not have education enough to gain the respect of those boys in high school and college," "I shouldn't be able to give time enough to preparation to do the class justice," " Mr. Jones is a much abler man than I am; ask *him*." A little dexterous flattery may help matters on, but, after all, the thing of importance to bring home to that man's heart is this: It seems clear that God has pointed you out for this particular work. Since that is the case, your duty is plain. Take charge of the class, do your level best, taking care to ask God's guidance at every turn, and God will do the rest. It makes very little difference whether your talents are large or small, if you are doing God's work at the point where he intends you to stand. If you are clever and amusing in your handling of the lesson, it may make a difference to some members, but those boys are mind-readers, and if they see God looking out of your earnest eyes, they will listen and profit; while, if your voice is empty of him, they will prefer to stay at home on Sunday morning with the graphophone, which is much more amusing than you can possibly be.

How can a man be diffident at God's work? And how can a man be other than diffident at work that is not God's? God has spoken through many foolish and imperfect men. You can find grave faults with both the mind and the heart of Peter, Luther, Wesley, Spurgeon, if you choose to hunt for them, but the message they brought was God's. And if you and I are single-mindedly determined to help on God's cause here on earth, it is absolutely impossible for us to fail; not because God has made any man infallible, but because he himself is infallible.

Why were the children of Israel allowed to wander all their lifetime in the desert, so that Moses himself and all that generation but one man died before the Promised Land was reached? Not because of lack of knowledge or skill, but because they failed of confidence in God and disobeyed him. Moses became discouraged now and then—he lost that faith which might be defined as self-confidence in one who is busy at God's work—and as a result he failed to finish a task which another man carried through successfully. And Caleb, the son of Jephunneh, entered the Promised Land alone of all his generation, because he believed God and therefore never doubted his own success.

As the father of the possessed child cried out before Jesus: "Lord, I believe; help thou mine unbelief," so we, who are sometimes in danger from that diffidence which is perilously near infidelity, have need to pray every day of our lives: "Lord, I am brave in theory; help thou my practical cowardice."

Norman, Okla.

Notes and Jottings

BY I. J. ROSENBERGER

I. Being Preserved

I AM quite familiar with my subject, for I often watched my mother when she preserved fruits in our old home. She had a fixed process or recipe for preserving fruits so that they would keep. There is need of a preserving agency in the church also—so many people will not keep. So many shrink, fade away, and dwindle more and more. Horticulturists call it "*the dry-rot*" in plant life. Hence Jude gives us a brief recipe for preserving souls in these words: "*To them that are sanctified by God the Father, and preserved in Jesus Christ.*" This is a brief, but very comprehensive recipe.

1. I Noticed That Mother Gathered Fully Ripe Fruit Only, to Preserve.—I see that our missionaries in China and India commonly defer the baptism of their converts until after a period of instruction—until they are ripe. That is the wise thing to do. To gather in converts not ripe would not only be useless but

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, AUGUST 17

Sunday-school Lesson, Christian Missions.—Acts 1: 8; 13: 1 to 14: 28.

Christian Workers' Meeting, Our India and China Fields.

MEETINGS IN PROGRESS

Bro. J. W. Lear, of Mt. Morris, in the Virden church, Ill.

Bro. Saylor Greyer, of Indianapolis, Ind., in the Pleasant View church, W. Va.

Brother and Sister Ralph G. Rarick, of Covington, Ohio, in the Selma church, Va.

Bro. S. H. Flory, of Nokesville, Va., at Dranesville in the Fairfax congregation, same State.

Bro. W. K. Conner, of Harrisburg, Pa., in the Fairview house, Codorus congregation, same State.

Bro. Levi Mohler, of Elizabethtown, Pa., at the Kemper house, Spring Grove congregation, same State.

GAINS FOR THE KINGDOM

One was baptized in the Annville church, Pa.

Five have been added to the Bartlesville Mission, Okla.

Three were baptized in the Bachelor Run church, Ind.

One was recently baptized in the New Paris church, Pa.

Four were recently baptized in the Loon Creek church, Ind.

Four were recently baptized in the Hutchinson church, Kans.

One was recently baptized in the Grundy County church, Iowa.

Four were recently baptized in the Independence church, Kans.

One has been baptized since the last report in the First Church, York, Pa.

Two have been baptized in the Killbuck church, Ind., since the last report.

One was baptized in the Richland Valley Mission of the Centralia church, Wash.

One has been baptized in the Eagle Creek church, Ohio, since previously heard from.

Two were baptized in the Hurricane Creek church, Ill., —Bro. Jesse Shull, Chicago, evangelist.

One confessed Christ in the Sugar Ridge church, Mich., —Bro. O. B. Maplis, of Chicago, evangelist.

One was baptized in the church at Latty, Ohio,—Bro. Roy S. Mishler, of Kewanna, Ind., evangelist.

Eighteen were added to the Cando church, N. Dak.,—Bro. Clark Myers, of Waddams Grove, Ill., evangelist.

Fifteen were baptized in the Silver Lake church, Nebr., —Bro. J. R. Smith, of Lincoln, same State, evangelist.

Thirteen were baptized in the Columbia church, N. Dak.,—Bro. Ed Hoffman, of St. Joseph, Mo., evangelist.

Three were baptized at the Koontz house, Snake Spring congregation, Pa.,—Bro. S. S. Shoemaker, of Hartville, Ohio, evangelist.

Twelve were baptized and one awaits the rite, in the Brumbaugh church, N. Dak.,—Bro. J. Edwin Jarboe and wife, evangelists.

Five confessed Christ at Sandy Ridge schoolhouse, W. Va.,—Brethren Edgar S. Kiracofe and Ollie Kerlin, of Bridgewater, Va., evangelists.

Five were baptized in the Bunker Hill house, Sugar Creek congregation, Ohio,—Bro. G. S. Strausbaugh, of Fredericktown, same State, evangelist.

Eight were baptized and one reclaimed at the Hartville church, East Nimishillen congregation, Ohio,—Bro. Otho Winger, of North Manchester, Ind., evangelist.

Eighty confessed Christ, seventy of whom have been baptized in the Brick church, Greenland congregation, W. Va.,—Bro. J. H. Cassady, of Huntingdon, Pa., evangelist.

One was restored recently in the Mountain Grove Chapel, Mount Carmel congregation, Va.; one was baptized at Dyke and one was restored at Pimple Hill in the same congregation.

CONTEMPLATED MEETINGS

Bro. J. E. Young, of Howe, Ind., to begin August 17 in the Bellwood church, Pa.

Bro. W. E. West, of Mt. Morris, to begin August 31 in the Panther Creek church, Ill.

Bro. J. F. Robertson, of Winston-Salem, N. C., to begin some time in November in the Redoak Grove church, Va.

Bro. Harrison S. Gipe, of Palmyra, Pa., to begin Oct. 13 in the Pleasant Hill house, Codorus congregation, same State.

Bro. Homer E. Blough, of Wichita, Kans., to begin Sept. 14 in the Shannon church, Ill.

Bro. O. H. Feiler, of Hutchinson, Kans., to begin Nov. 5 in the Sterling congregation, Colo.

Bro. L. H. Root, of Mt. Morris, Ill., to begin Sept. 28 in the Hutchinson congregation, Kans.

Bro. Wm. E. Roop, of Westminster, Md., to begin about Oct. 18 in the Ainwell church, N. J.

Bro. Chas. Walter, of Summum, Ill., to begin about Sept. 20 in the Shelby County church, Mo.

Bro. J. W. Switzer, of Roanoke, Ill., to begin some time in October in the Romine church, same State.

Bro. Chas. R. Oberlin, of Hartford City, Ind., to begin August 21 in the Bachelor Run church, same State.

Home Mission Sunday in the Brotherhood

Sunday, August 31

In its recent sessions much attention was given by the General Mission Board to the question of Home Mission Work. As an outgrowth of the consideration it was decided at the April Board meeting, to employ a Home Mission Secretary, with various duties outlined, who should give his whole attention and energy to the mission interests of our own country. His endeavors are not intended, in the least, to supplant efforts of the District Boards, but to reinforce their efforts in every way possible, and to serve as a sort of "clearing-house" for their activities.

Interest in the home field, as a missionary territory, is constantly growing. Our rural territories, pioneer districts, the great Southland, the mountaineer, the negro, the immigrant, the industrial situation—all these and more, which have received but scant attention from us, are now projecting themselves into our life for consideration as never before.

To cope with this situation and to aid in the normal development of our church along Home Mission lines, the Board is desirous of establishing a Home Mission Fund, and has set apart Sunday, August 31, as a day upon which it requests that our churches consider the great question of Home Missions. (If this date should not be suitable, either the Sunday before, or the one following may be designated.)

Will you please consider this question, brethren? As you plan your sermon for that day, deliver a message on some phase of Home Mission Endeavor, and lift an offering for this new fund. Send the money to the General Mission Board, Elgin, Illinois, and it will be receipted for and acknowledged through the "Visitor" in our usual manner.

We should accept our share of this great Home Mission task, and your answer to this appeal will constitute something of a basis upon which the General Mission Board may act.

Thanking you for your considerate attention to this matter, we are,

Most Fraternally,

General Mission Board.

Bro. S. H. Flory, of Nokesville, Va., to begin August 30 in the Trevilian house, Trevilian congregation, same State.

Bro. J. Edwin Jarboe, of Chicago, to begin the latter part of September in the Richland Valley Mission, Centralia congregation, Wash.

Bro. Virgil C. Finnell's Institute Schedule for the next few weeks is as follows: Aug. 19, Colorado Springs, Colo.; Aug. 20-26, Miami, New Mexico; Aug. 27-29, Rocky Ford, Colo.; Aug. 30 to Sept. 5, Wiley, Colo.; Sept. 7, Salem church, Nickerson, Kans.

PERSONAL MENTION

Bro. J. H. Moore says in a recent communication: "I have just finished the 'Full Report.' To me it is interesting reading, and helps one to understand quite fully what was done at the Conference." Bro. Moore also tells of the visit of Bro. Grant Mahan at Sebring. Bro. Mahan was on his way from Omaja, Cuba, to Delhi, N. Y., whither his family had already gone.

Bro. H. C. Early and wife wish to make grateful acknowledgment through the "Messenger" of the many messages of condolence which have come to them. But let them speak to you in their own words: "To our many friends, scattered from the Atlantic to the Pacific, who have remembered us in our recent bereavement and sorrow in the loss of two daughters in one week, and who have sent us letters and telegrams of sympathy and comfort, we gratefully acknowledge the receipt of these many beautiful words. We appreciate them, and thank you, dear friends, from the depth of our hearts. They have helped us, and we keenly appreciate such manifestations of interest, but only God is sufficient for such an hour. His grace alone is sufficient for the needs of the broken, sorrowing heart, and we are laboring more and more to cast our burden and cares upon Jesus, for he careth."

ELSEWHERE IN THIS ISSUE

Ministerial and Sunday-School Meetings of Middle Pennsylvania are to be held Aug. 26 to 29 at Huntingdon, Pa. Programs are published on page 526.

Northern Illinois and Wisconsin will hold the various meetings of the District on the Camp Grounds at Lena, Ill., Aug. 30 to Sept. 1. See programs on page 526.

Western Pennsylvania announces its Ministerial Meeting and Sunday-school Convention for Aug. 19 to 21, to convene in the Roxbury church, Johnstown. The programs will be found on page 526.

"The Midsummer Assembly" of Southern Ohio is to be held in the Harris Creek church Aug. 19, 20 and 21. See Bro. D. G. Berkebile's announcement among the Notes, and the programs on page 524.

Transportation arrangements for those who desire to attend the District Meeting of Southern Indiana, to be held at Rossville Aug. 26 to 28, inclusive, will be found in Bro. Amos Cripe's announcement among the Notes.

The Sunday-School Convention and Ministerial Meeting of Northwestern Ohio are to be held at the Deshler church Aug. 26 to 28. The programs appear on page 524. Bro. David Lytle makes a special announcement concerning transportation facilities, among the Notes.

MISCELLANEOUS

Manchester College has been kind enough to send us a copy of her latest Bulletin, thus adding another to our collection of school catalogs. Thanks.

Add this, also, please, to what is said elsewhere on this page about Vacation Bible Schools: Bro. E. E. Eshelman, pastor of the church at Fostoria, Ohio, is conducting a school, if not quite of the regular V. B. S. variety, yet somewhat on that order. He meets the Juniors each Tuesday and Friday from 8 to 9:45 for Bible Study, Music and Mission Study. It is to continue six weeks and will close with a Sunday evening program, covering the work done. Who can guess how many Vacation Bible Schools there will be next summer?

Notice.—The District Meeting of Oklahoma, Panhandle of Texas and New Mexico is to be held in the Washita congregation, Cordell, Okla., August 26-29. Tuesday, 2 P. M., Elders' Meeting; Temperance Meeting, Mothers' and Men's Meetings in evening; Wednesday, Ministerial and Educational Meetings, with a Missionary Meeting at night; Thursday morning, Sunday-school Meeting; afternoon, Christian Workers' Meeting; Child Rescue Meeting at night. Evangelistic services will be held during the earlier part of each evening.—V. K. Meek, Cushing, Okla., August 5.

The Fourth Annual Summer Assembly held at Chautauqua Park, Beatrice, Nebr., is in progress this week. The Assembly is managed by a number of Brethren of Nebraska, Kansas and Missouri, and makes a strong appeal to the membership of that territory. The program provided for the present session is one of unusual strength and we greatly regret that the copy intended for publication in the "Messenger" did not reach us until after last week's issue had gone to press. If this notice should enable any to take advantage of the closing numbers, we have no doubt they would be well repaid. The Assembly closes on Sunday evening, the 17th.

Just before going to press we received the following notice from Bro. O. C. Hahn, Homeworth, Ohio: "Those who wish to attend the Ministerial Meeting and District Conference of the Northeastern District of Ohio, to be held in the Reading church, Aug. 26-28, will please note the following train schedules: C. & P. R. R., east-bound, 7:31 and 10:31 A. M.; 4:41 P. M.; west-bound, 10:15 A. M.; 5:17 and 7:21 P. M. These trains will be met on Tuesday, Wednesday and Thursday. Those coming on P., F. W. & C. R. R. and by trolley, will make connection with C. & P. R. R. at Alliance, Ohio. Autoists, after reaching Canton, will come by Louisville, Freeburg and Homeworth. The Reading church is located two miles east of Homeworth."

Speaking of Vacation Bible Schools it turns out that those Virginia folks have been even more aggressive in the matter than we knew when the editorial was written which appeared in our issue of two weeks ago. The brethren of the First District had already held several successful schools of that sort, at Roanoke and other places. Bro. J. Allen Flora, Chairman of the Sunday-school Board of that District, has been particularly instrumental in promoting them. Among other brethren of the same District, who have been active in the work, are C. S. Ikenberry, E. E. Speicher, and W. M. Kahle. It will be remembered that Bro. Virgil C. Finnell spent some time last winter in that territory in his religious education work and it is said that he did much to stir up sentiment on this subject. We expect some interesting reports for "Messenger" readers on the results of these efforts. Let the good work go on!

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AROUND THE WORLD

Systematic Gospel Propaganda

Whenever a business house decides upon a systematic campaign, to introduce its goods among the people of a certain section, neither time nor money is spared to perfect the most comprehensive and thorough-going plans. A similar method is to be applied to a movement now being carried on by the Provisional Church Council of Nanking, China. By the plans now perfected, the Gospel Message is to be carried to every man, woman and child in Nanking, of whatever rank—student, coolie, merchant, rich or poor. Such a plan, if successfully carried out, impresses us as being not only Scriptural but also as being productive of permanently fruitful results. It means a specialization, for the time being, of the "one thing needful."

Needless Destruction of Army Supplies

Returning soldiers are reporting the wholly uncalled for destruction of valuable army supplies, supporting their charges by the corroborative testimony of dependable witnesses. In one instance—according to the "Independent"—more than 100 army airplanes, valued at $11,000 each, were wrecked and then burned by the American military authorities at Combey-les-Belles in France. Those who have wondered at the appalling cost of the late war, may find a partial explanation, at least, in the revelations above referred to. If a few of the lessons on "thrift"—so constantly urged by the authorities upon the people in general—had been practiced by the officials above alluded to, the result would no doubt have been most gratifying.

A World Citizenship Gathering

Nov. 9-16 has been announced as the date of the third World's Christian Citizenship Conference at Pittsburgh, Pa. Mormonism is to have a prominent place in the deliberations of the gathering—its dangers being fully recognized. Forty-seven allied and neutral nations will send representatives, among them Henry Peel, of Liverpool, an authority on Mormonism in Europe, and Mrs. Theodore Cory ("Winifred Graham"), who also is well acquainted with the underhanded campaign of Mormons among the young women of Great Britain. Other distinguished representatives will also help in the consideration of the moral problems of the world and of means toward their solution.

Rains Bring Joy to India

Thousands have earnestly been praying that refreshing and copious rains might insure plentiful harvests in that stricken land. With the coming of the belated monsoon, once more hope is arising that the millions, threatened by famine, may be assured of better conditions. The many "Messenger" readers who have contributed to the needs of India's sufferers, may rest assured that their generous gifts have been the means of saving many precious lives. If the rains prove to be as plentiful as we are assured by latest reports, crops will be harvested in three months, and the grave danger will have passed. Meanwhile continued assistance will have to be given, to complete the work of conservation so splendidly carried on hitherto.

Ohio Rules Out Pugilist Films

Film manufacturers, in attendance at the disgraceful fight of the two noted pugilists at Toledo, Ohio, secured views of the encounter from start to finish, in order to cater, by their exhibition, to the sensation-craving patrons of moving-picture shows. Fortunately at least one State—Ohio—has a censor board which passes on all films to be exhibited in that commonwealth. It has unanimously decided to reject the pictures of the fight as being unfit for exhibition in Ohio. What the film censors of that State have so courageously decided upon, well deserves to be followed by censors of other States and cities of our land. Young people are greatly impressed by moving picture scenes during the plastic period of their lives, and much care should be exercised lest they be influenced detrimentally.

The Chinese Leper Camp

It may not be generally known, perhaps, that the largest hospital in the world, exclusively for Chinese, is not in China but in France. There were 140,000 Chinese laborers employed in that country during the war, and the hospital, with accommodations for 1,500 patients, was weeks before I saluted President Wilson in Paris and the famous generals of France, and shall not forget those salutes. Now I add another—the last one the salute of a coolie—a leper—thousands of miles from home and near to death."

Japan Awakens on Prohibition

A recent memorial by the Japanese Temperance Society urges the Government to prohibit the manufacture of "sake." At present 15,000,000 busbels of rice are consumed annually to manufacture this intoxicant—the main alcoholic stimulant of that nation. Since the population of Japan increases at the rate of 60,000 yearly, and the nation's rice crop diminishes because of decreased acreage, it is justly argued by the Temperance Society that the immense quantity of rice, required for the manufacture of "sake," might more profitably be used for food purposes. Growing discontent among the people of Japan has directed the Emperor's attention to causes incident thereto. He will not miss it by ruling out the manufacture of the national intoxicant.

The Aftermath of War

It is generally conceded that, in some way or other, every country, directly or indirectly connected with the great world war, will reap some of the deplorable results now developing. In order to aid the sufferers in the devastated regions of France and Belgium, a lottery of $20,000,000,000 is to be authorized by the French Chamber of Deputies. While a lottery of any sort is admitted to be destructive of good morals and contrary to the best interests of any country authorizing it, its proposed introduction at this time seems strange indeed. Another deplorable departure is seen in proposed measures to "liberalize" existing marriage laws in some of the European countries, in the furtherance of an increased birthrate. Attempts of this sort can not be justified.

Where Stars Abound

With the naked eye about 6,000 stars may readily be seen, and by a telescope of even small dimensions more than 600,000 stars are revealed. Latest improvements in the telescopes of the best observatories have shown millions. The sensitive photographic film, however, catches light from stars in such abundance that it portrays the midnight sky literally ablaze with starlight. The man whom sorrow has enclosed like an all-enveloping darkness, feels the intensity of the gloom because his sight is not keen enough to see the light. As a matter of fact, his sky is ablaze with the stars of hope, but his limited vision can see mostly darkness, with only a lonesome star emphasizing the gloomy desolation. Nothing is more valuable to mental buoyancy than the far-away look through faith's mighty telescope. Then stars abound.

Strange Flowers on French Battle-Fields

Commenting upon the fact that flowers are now blossoming on the battle-torn fields of France, not seen there for centuries, a well-known British botanist says: "It is known that seeds have been buried for sixty years or more without losing their power of germination. Seeds of wheat and other grains, buried with Egyptian mummies thousands of years ago, have been planted in recent years and have germinated in the ordinary way. It is readily explained why strange flowering plants—unfamiliar to the local inhabitants—are now blooming on French battle-fields. The heavy shell-fire has so torn up the earth as to create conditions favorable for their growth, after lying dormant so long." And so it seems to us, some of the most precious flowers of the spiritual life, may, by the tempests of affliction and suffering, be caused to bloom in beauty we never knew before. The Great Creator knows what is needed to awaken them to splendor and fragrance.

The Need of a Steady Aim

At no other period of our national existence has there been so pronounced a need of steadfastness as just now. With strikes everywhere, a remarkable state of unrest has been produced. So acute is the constantly-increasing cost of living that President Wilson is taking steps to curb the conscienceless profiteers. Apparently "golden rule" principles have been discarded for the time being—each dealer having but the one rule of action: "Charge all that the public will stand." As a consequence, investigators have found that in some instances as much as two hundred per cent profit was exacted from the luckless purchaser. Unless relief is provided for at an early day, the consumer will have to keep on paying

HOME AND FAMILY

Once in a While

Selected by Marguerite Bixler Garrett, Liberty Center, Ind.

Once in a while the sun shines out,
And the arching skies are a perfect blue;
Once in a while, 'mid clouds of doubt,
Hope's fairest stars come peeping through;
Our paths lead down to the meadows fair,
Where the sweetest blossoms nod and smile,
And we lay aside our cross of care,
Once in a while.

Once in a while within our own
We clasp the hand of a steadfast friend;
Once in a while we hear a tone
Of love, with the heart's own voice to blend;
And the dearest of all our dreams come true,
And on life's way is a golden mile,
Each thirsting flower is kissed with dew,
Once in a while.

Once in a while in the desert sand
We find a spot of the fairest green;
Once in a while from where we stand
The hills of paradise are seen;
And a perfect joy in our hearts we hold,
A joy that the world can not defile;
We trade earth's dross for the purest gold,
Once in a while.

What Obligation Do I Owe the Aid Society?

BY MRS. JOHN A. ROBINSON

Delivered at Annual Conference, Winona Lake, Ind., June 7, 1919, and Submitted by Request

THE Aid Society is one of the greatest and most important organizations of the church. It is so because of the great missionary work it has done and is doing at the present time. We look back a few years to the time when it was thought the Aid Society was only for our "aged sisters" or those who did not have much to do (?). We are thankful that time is past, and that now every one is requested and even urged to attend.

The Aid Society did a splendid work when it assisted in the erection of the Mary Quinter Memorial Hospital. None except the missionaries know how much real missionary work was done when this was built. Those of us, who heard Sister Shumaker tell of the missionary work done through this hospital, regret that we did not do more. We are facing even greater opportunities. May we all do our part!

The Aid Society also responded nobly to the Red Cross call. Nearly every Aid Society helped in one way or another in this work, and much was accomplished. Much could be said of the good works of the Aid Society. Will we not do greater work in the future?

There are at least four obligations we owe the Aid Society. Every sister can help in one or more of these:

1. OUR MORAL OBLIGATION.—Every sister should attend the Aid Society meetings if possible. There are at least 25,000 sisters in the Brotherhood. If each one gave two hours per week, we would more than double our attendance of last year. Surely we can do this. The Aid Society is the only organization of the church, fostered entirely by women. No other gives our sisters such an opportunity for work. Some who can not give financially, can give their service.

2. OUR FINANCIAL OBLIGATION.—It is impossible for some of our sisters to attend the Aid meetings. These sisters can help financially. As said before, there are no less than 25,000 sisters in the Brotherhood. If each gave five cents per week, we would have a collection of $65,000 yearly. We would no longer need to say no to the many missionary calls that come to us.

I know of one Aid Society the members of which were not satisfied with the standard set forth of giving one dollar each, but pledged themselves to give five dollars each. How did they do it? Some of the country sisters gave their Sunday egg money, some did crocheting and sold it, another did a day's work in the city, still another did several washings and ironings, etc. If we really want to do a thing we generally do it. "Where there is a will there is a way."

3. OUR SOCIAL OBLIGATION.—The Aid Society meeting is a good place to become acquainted. We do not know each other as we should. It is not a gossiping place, as has been said by some, or it should not be, at least. It is a place where work is done for the Master and his great cause. It is a place where much can be learned from the Bible, if the devotional exercises are conducted properly.

4. OUR SPIRITUAL OBLIGATION.—If we can not attend the Aid meetings or give financially, we can give it our prayers. It should be remembered in prayer, just as we do our missionaries, our ministers, the poor, and many other things. Too often we do not pray enough for it. It is a charity organization, and not a business proposition. Many an overburdened mother has been helped by a sewing circle. It is a real soul winner. Many families have been won to Christ through assistance from the Aid Society.

Under which of these obligations are you going to work, my sister? Or will you help in each of them? My prayer is that at the next Conference meeting the report will be "EVERY SISTER A WORKER."

Pleasant Hill, Ohio.

The Feet of David

BY OMA KARN

A FATHER, at his place of business, was apprised by telephone that his young son had run away. As the father was replacing the receiver, the small offender—the light of achievement radiating from his flushed countenance and sparkling eyes—walked into the store.

"What made you run away?" the father sternly demanded to know.

The astonishment of the child was great. "Daddy," he said, "I didn't runned—I walked."

The father was sufficiently wise to read the working of the child's mind aright and to correct and discipline accordingly. The little lad had not meant to do wrong. There was no consciousness of disobedience or wilfulness governing the action in which he had just indulged, only a boy's inborn, natural desire to explore, to dare, and to accomplish.

Not all parents are as wise as was the one mentioned. The manner in which eager, active child nature is repulsed, dwarfed, and turned aside from its natural, perfectly lawful inclinations, by thoughtless, inconsiderate parents, is a source of sorrow and regret to those who have the best interest of the coming generation at heart. "As the twig is bent so is the tree inclined." Too much severe discipline in misdemeanors, such as described, is not good. The mind must be trained, not forced. The small feet, which, apparently, are acting from a motive of disobedience and a total disregard of parental authority, are only moving to the dictates of that spirit which is father to the man—the proper following of which determines the worthiness or unworthiness of that same future man. Investigate, question, and become acquainted with the thoughts and the motives which are moving your child to action. Help him to work out the good, and dispose of the bad. Give him his rights with the same fairness that you expect and claim yours—the right to a hearing and a careful consideration of the facts of the case, when one has intentionally or unintentionally done wrong. There is danger of feet taking the wayward way through too much restraint as well as through too much laxity. A child's sense of justice is quick and keen and most always right. Once you outrage that sense of justice, betray his trust, and you lose his respect. Take the matter into your own heart and experience. The person for whom you have lost all respect, what and where is his influence over you? The feet of David need guiding—not driving.

Ashland, Ohio.

Notes and Jottings

(Continued from Page 519)

sight to the blind man. Then the disciples received and preserved them.

3. When Fruit Is Preserved So It Will Keep, It Loses Its Former Fruit Taste.—When the brethren at Jerusalem first met Paul, after his conversion, they had fears of him. They thought him to be that sour, cruel Saul, but when they came to taste his preaching and fine conversation, they found there were no Saul properties about him, that he was lovely Paul, that he was "consecrated by God the Father and preserved by Jesus Christ." And he kept fine, for all converts, preserved in that way, keep. But the brother who is at church only when society calls do not interfere, and that sister who watches up the changes in the fashion plate, just as in days of yore—all such are not likely to keep. Their conversation and manner are just as they were formerly. Such are not sanctified by the Father and, of course, they are not preserved by Jesus Christ.

II. A Mistake or a Sin—Which?

A mistake is an error of the head, of judgment, and not of the heart. A mother gave her sick babe deadly poison, thinking it was a curative. Her motive was good. Her action was a mistake, but not a crime, and so no arrests were made. Another mother gave her babe the same deadly drug, knowingly. Her motive was bad. She was a murderess. Arrest followed. *The motive determines the moral aspect of the deed.* Two boys were out hunting. One, by accident, shot his comrade. The morning papers report: "A man shot his wife; and then sought to shoot himself. His arrest followed." It was death by shooting in either case. In the first, there was no bad motive, hence it did not affect the heart. No sin, therefore, was in evidence. In the second case the motive was bad. The heart was affected, hence it was a grave sin. The foregoing facts have led to the common saying, so frequently quoted:

III. "If the Heart Is Right, All Is Right"

It needs to be well understood that man's duty is indicated by the two tables of the Law. The first table embraces God's commandments; these we owe to him. They are easy, and they are required of all. "If we keep the whole law, but offend in *one point*, we are guilty." They are unchangeable. The second table embraces the duty man owes to man. These vary and are changeable and, in a large measure, are left to judgment, hence we may, and often do, make mistakes.

I said in the foregoing that *the motive determines the morality of the deed.* This is true, but has allusion mainly to man's duty as found on the second table—the duties we owe to each other. I feel sure that the motives and purposes of those very distinguished ministers, whom Christ represents as coming to him with their pleas in the last day, will be severely questioned. They doubtless were honest, and the evidences show that they lived and died happy. Their motives and purposes doubtless were all right. But they were neglectful and lived in open violation to man's duty—God's perfect law—as found on the first table of duties. Listen to these words of Jesus: "No man can come to me, except the Father which hath sent me draw him." All such being obedient, are drawn by the Father—are sanctified. Then they are "preserved by Jesus Christ." These are the class and kind included in my proposition. Of these we can say: "If the heart is right, all is right." Those who do not obey the commandments of Jesus, as found on the first table, are not in covenant relationship with him, hence their alleged good motives and purposes will avail them nothing, and will not prove that their "heart is right with God."

Jesus once inquired: "Why call ye me Lord, Lord, and do not the things that I say? . . . In vain do they teach for doctrine the commandments of men." "If the heart is right, all is right," is true, therefore, only of those who are drawn of the Father. These are his obedient children, and are sanctified and preserved by Jesus Christ.

IV. A Saying of General Sherman

General Sherman was a very distinguished general, who efficiently served our country during the Civil War. He was not only a distinguished general of the army, but had large literary ability, and was a fine orator. Among his sayings that have gone down in history, is this: "*War is hell.*" That is a very forceful saying, and had all the effect and force the general

salem first met Paul, after his conversion, they fears of him. They thought him to be that sour, el Saul, but when they came to taste his preaching fine conversation, they found there were no Saul perties about him, that he was lovely Paul, that he " consecrated by God the Father and preserved by is Christ." And he kept fine, for all converts, pre- ed in that way, keep. But the brother who is at rch only when society calls do not interfere, and sister who watches up the changes in the fashion e, just as in days of yore—all such are not likely keep. Their conversation and manner are just as were formerly. Such are not sanctified by the her and, of course, they are not preserved by Jesus ist.

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1. Hell is awarded on the basis of justiee. "Who shall reward every man according to his works." The goal in war is conquest—victory—while justice—if it exists at all—is a feeble element.

2. Hell will include the guilty alone, but war, O war! How the innocent do suffer!

3. Hell can be averted. We are "warned to flee the wrath to come." But war, eruel war, eomes like an avalanehe and at times there is no escape.

Greenville, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

"THAT LAST TRIBUTE OF RESPECT"

When the providences of God make it necessary for us to give up and to hide away the beautiful and loved, it tries our faith to the utmost. The soul is torn and bleeding. The wound is deep. We cry aloud in grief. We wonder why things of that sort happen. In that most sacred and solemn hour the wounded soul looks heavenward. It is then that the minister brings to us anew the sweet prospects of a reunion just across the mystic stream.

And how gracious the thought! We long for that day, for that hour. What happy experiences, as we meet loved ones here on earth in our reunions! We love to greet them. We listen with pleasure as they relate to us their experiences in meeting the deep tbings of life. Yes, we usually inquire about many things. And I wonder how it will be over there?

A friend of mine, a good neighbor, a father, is called to yonder shore. He leaves an unfinished task. During his sickness the one great concern of his soul was: "My little boy, my little girl. Oh, I want to live for them." But the summons said: "Come." Do you see a sad home? Mother, children, relatives and friends follow to the grave and weep. Many words of sympathy are uttered. There the last tribute of respect is paid. Too bad indeed! Yet only too true.

Mother and children return to a lonely home, there alone to struggle on in the great battle of life as best they can. The responsibility is great. The task is a hard one. The trials and disappointments are many. While neighbors and friends enjoy their sweet repose, the mother prays and plans in tears. But who cared? The battle proves too hard for a frail woman. The tender cords of life are severed. Then there is but the blessed hope of a reunion over there. "Oh, how happy!" you say. Yes. But should father ask: "Mother, how did you fare? Who came to comfort and help you while alone? Where are the children?" (Dear reader, you may supply the answer.) We know too well they are here. But in whose care? Would you like to tell?

And when brother and sister join in that reunion over there, will mother not say: "Dear sister, did you care for my dear children? Did you pity and love them? Did you speak a kind word of encouragement to them? Did you pray for them when you knew my voice was stilled in death? In their struggles and temptations and waywardness, did you throw a mother's arm of love about them and for my sake point them to a better life? My sweet child needs your tenderest care. And, oh, my poor crippled boy! Who, yes, who was a mother to him? And there were those unfinished garments for the children."

Yes, the sun set at midday. Will the afternoon of life be revealed over there? The guilty will say: "Oh, such can not be." But those who have sacrificed and done their duty will welcome the thought. The truth will be revealed over there. And if we have betrayed the confidence, imposed in us, shall we enjoy that reunion?

David gave to us a beautiful example of that last tribute of respect, when he said: "Is there not yet any of the house of Saul?" . "Yes," came the answer, "Mephibosheth, a poor crippled boy, is left." "Bring

breeze in the summer, as we are only sixteen miles from the occan. Four boulevards pass through the city.

We need a shepherd—the type described by Bro. Leander Smith—a gatherer with the flock to make holy lives. There are twenty-two members, nearly all laborers striving to earn an honest living. We have a good church-house in a good location. We can reach eleven congregations any time within two hours' time by auto or eleetric. We have a fine climate, splendid water and drainage, all modern conveniences, and good all-the-year-round roads. Glendale is an excellent place for old people to live a quiet life and for the young to be active.

All inquiries will be faithfully answered. We need shepherds who faithfully help to gather and keep holy practices. M. M. and Salome Eshelman.

1247 S. Maryland Avenue, Glendale, Calif.

MANASSAS, VIRGINIA

While we were enjoying the refreshing showers, and nature was responding to them by breaking forth anew in its beauty, we were also experiencing wonderful spiritual blessings through the efforts of the evangelist then with us. Our thoughts were turned to our Heavenly Father, the Giver of it all, so we met on the afternoon of July 26 in our annual Harvest Meeting, to thank him for his unfailing love, so clearly manifest to us. Bro. Ralph Rarick brought some splendid thoughts to us along the natnre of thanking God and giving back to bim some of the temporal blessings. The audience responded by raising $20, which will be given to the endowment of Hebron Seminary.

Following this service, the deacons and ministers, that had been elected at the council meeting of the previous Saturday, were installed in their respective offices: Brethren W. D. Kline, Henry Slusher and their wives to the deacon's office, and Brethren Wilmer Kline, Alvin Kline and Leslie Blough to the ministry.

Sunday evening, July 27, witnessed the close of the greatest evangelistic campaign held at the Manassas church. The crowd on Sunday night was composed of folks who came from miles around to hear his closing sermon, "Remember Jesus Christ." Though extra benches had been placed at every available spot, and the children sat on the rostrum, the seating capacity was not sufficient. Autos and carriages were placed near the windows in order that all might hear the message. When the invitation was given, six more volunteered in the service of King Emmanuel, raising the number to twenty-nine who during this campaign made the supreme choice. The earnestness of the speaker, plus the presence and working of the Holy Spirit, made the work count for the Kingdom of God. Bro. Rarick's deep, appealing voice proclaiming the messages from night to night, instilled into each Christian a determination to work more for the hastening of the Kingdom.

In the stream, about a mile from the church, Brethren Rarick and Kline administered the sacred rite of baptism on Monday afternoon, as the crowds on either bank witnessed the impressivé ceremony.

Bro. Raricks left Manassas July 30, for Selma, Va., where they will begin another evangelistic campaign Aug. 3. We think often of their splendid work among us and are glad that they can go to other congregations and help them as they have helped us. Nora Harley.

Manassas, Va., July 31.

THE DEATH OF SISTERS GRACE AND FLETA GOOD

The Mill Creek congregation was reminded very forcibly of the words, "Rejoice with them that do rejoice, and weep with them that weep," when in one week the death angel took two of Brother and Sister H. C. Early's daughters. The oldest, Fleta, was ill for about eighteen months. The second one, Grace, was ill for about five months. All residents of the vicinity felt that a gloom had been cast over the neighborhood.

Very seldom is a family called upon to give up two of its loved ones in one week, and it was made doubly sad because of the circumstances which surrounded their illness. They were only a few hundred yards apart, and yet were not permitted to see each other, because of their condition. Each one was very anxious about the other.

After Fleta was gone, kind friends carried her to Grace, and there, in her weak, and almost dying condition, she looked into her face, cold in death. The scene was enough to melt a heart of stone. In just one week Grace, too, died, passing away in an unconscious condition, making it almost more than her family could bear.

I have known Bro. Early for years, as many of the read-

CHIPPEWA CHURCH, OHIO

Frequently, during the hot months of summer, there is a marked decrease in attendance at the Sunday morning services, in most places of worship. This has not been the case at the Beech Grove house thus far. The average attendance is increasing and the interest at all services is keeping pace.

The Sunday-school is doing splendid work and is pressing onward to reach the goal in the Forward Movement program. The opening exercises, on the last Sunday of each month, are in charge of the Local Missionary Committee. This opportunity of putting the school in touch with mission's is very helpful.

We use the Standard Missionary Picture Roll and can thus educate through the eye as well as the ear. Last Sunday morning the four Volunteers of this church had charge, and they gave good evidence of the sincerity and devotion to the pledges taken by them.

Such exercises afford opportunities for giving expression to our religion. This means an activity much needed in the church, to promote spiritual growth and development. Dr. J. Campbell White, in a recent address, said: "I see no hope of a conquering church until we have an active church. We do not have it now. Instead of 10,000 missionaries we need 50,000. I believe we can get them in the next ten years."

The Triangular Sunday-school Meeting of East Chippewa, Paradise and Beech Grove, was held at the latter place on the Fourth of July, and proved to be a very successful one in spite of the busy time with the farmers.

The forenoon was given to talks by the ministers of the congregations. The noon hour held a large place on account of the sociability and good fellowship which it engendered, as well as providing sustenance for the physical man.

In the afternoon the several schools rendered a most excellent program, consisting of recitations, exercises and special music.

The Young Men's and Ladies' Classes, anticipating a warm day, ordered twenty gallons of ice cream. This was disposed of and the profits turned over to missions. Certainly, such an observance of the Fourth is a very sane one, and productive of much social and spiritual good.

The second Mission Study Class is now reviewing their textbook, preparatory to examination, which they expect to take ere long.

Last Sunday, at the East House, Bro. DeLauter, of Canton, gave two addresses. He was there under the direction of the Temperance Committee of the District. It was our privilege to hear him on "The Challenge of the Hour." This splendid address was directed to the young folks. His message was brief, however, as President Winger, of North Manchester College, was in the audience. Having just closed a series of revival services in the Hartville church, Ohio, he, with his wife and son, motored to the home of Eld. D. R. McFadden.

The telephones were used to such good advantage that when Bro. Winger arose to speak, he said he almost felt as if he were in attendance at a Manchester Reunion. His remarks were in keeping with Bro. DeLauter's, on the need of preparation for the great work of giving Christ to the nations.

The subject that is now most talked on in this congregation is the coming revival meeting, which is to begin August 17, with Eld. Early in charge. The adult Sunday-school classes and Christian Workers are planning special prayer services in this campaign for souls.

May the Holy Spirit direct all to the honor and glory of his name! Flora Irvin Hoff.

Wooster, Ohio, August 1.

NORTHWESTERN OHIO

The District Sunday-School and Ministerial Meetings of the above-named District are to be held at Deshler, Ohio, Aug. 26-28.

SUNOAY-SCHOOL CONVENTION

August 26—Evening Session, 8 o'clock

Sermon.—W. C. Detrick.

August 27—Forenoon Session, 10 o'clock

Devotional. The Graded Primary Department—What It Is and What It Does.—Bertha Miller. Discussion. Song. The Community Survey.—Roscoe Koogler. Special Music by Green Springs. India Sunday-schools.—John Kaylor. Song.

Afternoon Session, 1:30

Roll Call. The Sunday-school as a Missionary Factor in Church Activity.—Mary Cook. Discussion. Song. Experiences on the Field.—John Kaylor. Music by the Wampler Quartet. The Sunday-school Forward Movement.—Leo L. Wise. Song. The Chorister's Part in a Successful Sunday-school.—G. D. Armentrout, Ella E. Karn. Discussion. Solo.—Mahle Stayrook. Round Table.—Conducted by Walter D. Landes. Dismissal.

Evening Session, 7 o'clock

Christian Workers' Hour.—Conducted by Blanche Byerly. Lima and Pleasant View Quartet. Sermon: "Atonement."—L. I. Moss.

MINISTERIAL MEETING

August 26, Forenoon Session, 9 o'clock

Devotional. The Consecrated Layman.—John R. Snyder, Arthur Sellers. Exposition of Matt. 18.—David Byerly. Song. The Pastor or Elder as Shepherd.—Geo. E. Deardorff. Song. How Secure a Better Attendance at Our Councils?—John Flory, B. P. Snyder.

Afternoon Session, 1 o'clock

The Church: (a) Its Authority.—Jacob Keiser. (b) Its Mission.—G. A. Solder. Discussion. Song. The Simple Life from a New Testament Standpoint.—E. E. Eshelman. Closing Thoughts. Dismissal.

SOUTHERN OHIO

The thirtieth Annual Ministerial Meeting and twenty-first Sunday-School Meeting or First District Assembly is to be held with the Harris Creek congregation on Tuesday, Wednesday and Thursday, August 19, 20 and 21.

Tuesday Morning, August 19, 8:30

D. G. Berkebile, Moderator

An Enlarged Ministry: The Need of More Efficient Ministers.—W. W. Peters. Proper Distribution of Same.—Chas. L. Flory. Leading the Membership into Greater Spiritual Activity.—L. A. Bookwalter. The Minister and the Community.—R. H. Nicodemus. The City and the Ministry.—Otho Winger.

Afternoon Session, 1:30

Sisters' Aid Society: The Aid Society in the Forward Movement: The Goal and Our Attitude.—Mrs. Levi Minnich, Greenville. Our Part as a Greater Evangelizing Factor.—Mrs. J. A. Robinson, Pleasant Hill. Round Table: (1) What Are You Worth to the Aid Society? (2) What Is Your System of Raising Funds and Disbursing Same? (3) How Educate Your Young Girls in Aid Work? (4) What Does Your Aid Need Most? (5) Has Your Local Aid Society Been Benefited by the District Aid Meetings? (6) How Do You Keep from Gossiping at Your Aid Meetings? (7) How May We Have an Ideal Aid Society? (8) Explain the Office of an Informatioo Secretary in District Aid Work.—Mrs. Mina H. B. Miller, District Secretary.

The Church of Tomorrow.—Otho Winger. Bible Doctrine.—R. H. Nicodemus.

Evening Session, 8 o'clock

Levi Minnich, Moderator

Lessons the War Has Taught Us.—R. N. Leatherman. Peace.—Otho Winger.

Wednesday Morning, August 20, 8:30

D. D. Funderburg, Moderator

The Two Ends of a Sunday-school Session.—Ralph Hatton. The Graded Lessons—What They Have Done for Us.—Cora Smith, Pearl Leatherman. Southern Ohio's Part in the F. Y. P. M.—L. C. Bloeher. Relation of the Sunday-school to the Ideals and Standards of the Church and Community.—R. H. Nicodemus. The Sunday-school Teacher.—Otho Winger.

Afternoon Session, 1:30

Progress of Prohibition.—S. A. Blessing. The Modern Cigarette. —Rev. W. A. Vorhis. Recitation. The Simple Life.—R. H. Nicodemus.

Evening Session

I. G. Blocher, Moderator

Acceptable Worship: Through Song.—Cora Stabley. Through Prayer, Meditation and Service.—J. C. Inman.

Thursday Morning, August 21, 8:30

Jacob Coppock, Moderator

The Christian Workers' Society: Adults. —— Juniors.—J. A. Robinson. Manchester College Program. What I Live For—Illustrated Talk.—Katie Crawford.

Afternoon Session, 1:30

Our Missionary Scope: Home Field.—J. W. Fidler. Foreign Field.—Anna Eby. Consecration for the Kingdom Needs.—R. H. Nicodemus.

The Southern Mountaineers

(Continued from Page 517)

was consigned to the earth. The entire service was simple but very impressive. Most of the graves were marked with rough stones, while a few had a small wooden slab and a very few had small marble stones, with an old-time inscription. Before leaving the cemetery, I copied in my note-book the following words from one of them:

> "Little Annie has gone to heaven,
> Where the angels stay,
> She will not come back to earth,
> But we must go her way."

The little group of mourners was composed of plain, hard-working, God-fearing people, who have a firm conviction that all the teachings of the Holy Bible are true, and are the Inspired Word of God. They believe that the bodies that now slumber in the graves will rise again and live forever. There were no unbelievers or skeptics among them, but all were firm believers in the Lord and Savior, Jesus Christ.

That night, while meditating on the events of the day, I thought to myself: What a pleasure it would be to be pastor of a congregation like that! I do sincerely hope that some of our ablest ministers will find this an inviting field, for "the harvest truly is great but the laborers are few." This section I feel free to speak of as the land of homes, where the day sees the united efforts of family workers, and the evening sees their gathering around the fireside, the work table and the festive board. In many of the more populous sections of our country commercialism, irreligion and urban life have broken up the family group. In these sections the average home today is little more than a lodging-house and a restaurant. Rarely does it hear the voice of family prayer or parental instruction.

What grand opportunities this field affords for the earnest, faithful missionary! These people are religiously inclined. They are kind-hearted and hospitable, but through lack of opportunities they have become careless and indifferent. In many ways they are happy and contented, but one thing they need, above all else, and that is men of character and ability, who will be willing to locate here, live and mingle with them and lead them onward and upward to a higher plane of life.

Edison, Ga.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Patterson church was much edified by the talk of Sister Hollenberg, our outgoing missionary. She spoke on the "Forward Movement."—D. J. Fink, Patterson, Calif., July 27.

IDAHO

Moscow.—Sister Eva Trostle, from Bethany Bible School, Chicago, came to us July 28 and delivered four very interesting talks on the Dress Reform Movement. Several young people are very enthusiastic about Bethany Bible School and expect to go there for one term at least.—Arrie Lyon, Moscow, Idaho, August 1.

ILLINOIS

Hudson.—August 2 Bro. W. W. Gibson and son, Arlie, were with us. Bro. Gibson gave us two splendid sermons. Bro. Geo. Miller and father were also present and we were glad to have these brethren visit us. August 17 we expect Eld. W. T. Heckman to preach again for us. We have a fine Sunday-school.—Rebecca L. Snavely, Hudson, Ill., August 4.

Hurricane Creek.—Bro. Jesse Sbull closed a very successful revival meeting at this place August 3. Many inspiring sermons were preached. Two accepted Christ and were baptized. It was decided at our last council to hold a love feast at the close of the revival, but since we had the meetings earlier than was expected, we decided to have the love feast later in the season. Bro. J. E. Wagoner will be with us August 15 and 16, to present the "Forward Movement" of the church from the missionary standpoint.—Pearl, Parker, Mulberry Grove, Ill., August 5.

Mt. Morris church held a special council July 22, in the interests of a new church building. At that meeting a strong start was made in the form of pledges, which by this time total over $22,000. We expect the matter to be moved on as rapidly as possible. Our church is looking forward to the coming of Eld. F. E. McCune and family, of Lawrence, Kans., to assist us in a pastoral capacity. They expect to take up the work here some time in October.—Nelson E. Shirk, Mt. Morris, Ill., August 2.

Panther Creek.—The date for our series of meetings has been changed to August 31, closing on Sept. 10, to be conducted by Bro. West, of Mt. Morris. We expect Bro. Emmert and Sister Miriam Stover to be with us the first Sunday and Monday. Our love feast will be held Sept. 6, with an all-day meeting and dinner at the church. Our council meeting will be held August 29, when the annual visit will be made.—Elsie Noffsinger, Benson, Ill., August 4.

Romine church met in council July 26, with Eld. Urias Blough presiding. Our series of meetings will be held in October, beginning immediately after District Meeting, with Bro. J. W. Switzer in charge. We have secured Sister Edith Bubb, of Astoria, Ill., to lead the singing. Our love feast will be held at the close of the meetings.—Mrs. Katy Baker, Salem, Ill., August 4.

Virden.—On Educational Day, June 29, our pastor gave us two addresses in keeping with the day and an offering was lifted for that work. In the evening the Christian Workers rendered a program. July 20 was Cradle Roll Day. An interesting program of little songs, recitations and readings was enjoyed by a goodly number of our Cradle Roll mothers and babies. We have thirty-eight babies on our roll. Following the program Bro. Haynes gave a splendid message on "Mothers and Babies." Bro. Elmer Wagoner and wife, outgoing missionaries to India, were with us on Sunday, August 3. Bro. Wagoner gave two addresses on the "Forward Movement" and mission work. Our Christian Workers favored us with an inspiring program about the Boarding Schools of China and India and on what is being done for young people in our Sweatch Mission. Sister Elmer Wagoner made a touching appeal for volunteers. Next Sunday, August 10, our revival begins, with Bro. J. W. Lear, evangelist, and Bro. Friend Couser, song leader.—Stella Brubaker, Virden, Ill., August 4.

INDIANA

Killbuck.—On the evening of July 28 a few of our members, with our elder, met at the home of Bro. A. J. Miller for the anointing service. Brother and Sister Miller left for Rochester, Minn., on account of the ill-health of the latter. Since our last report two have been received into this congregation by baptism.—H. E. Millspaugh, Muncie, Ind., July 31.

Leon Creek.—July 11 Bro. J. B. Moore, of Chicago, gave us a temperance lecture, which was very inspiring. Several days later Bro. C. Walter Warstler, of Pittsburgh, Pa., gave us two splendid sermons. Our Decision Day and Children's Day exercises were held July 20. In the morning our pastor preached a sermon especially for the children, at which time an invitation was given and three of our Sunday-school scholars confessed Christ. The children rendered a very good program in the evening to a crowded house. July 27 our District Sunday-school Secretary, Bro. Lawrence Shultz, gave a splendid sermon in the morning and an illustrated lecture in the evening. In the afternoon four were baptized. Recently our pastor, Bro. B. B. Hive, and Bro. Chas. Oberlin made a canvass of the church and received $210, to be used for the construction of the Logansport church.—Mae Hoover, Huntington, Ind., July 31.

Lower Deer Creek church met in council August 2, with Eld. Stinebaugh presiding. Our elder was chosen as delegate to District Meeting and Sister Ella Dilling and the writer, delegates to the Sunday-school Meeting. The date of our revival is changed to about the middle of September, beginning with a Harvest Meeting on Sunday—Bro. Day Minker, of Wawaka, to conduct both. Our love feast will be held Oct. 4.—Mary Dilling, Delphi, Ind., August 4.

Middletown.—We met yesterday afternoon for the purpose of electing a minister. The lot fell on one of our worthy young brethren, Oren Zirkle, and we feel that he will be efficient. He and his wife were installed. Brethren Bowman, Fred Fesler, Edd Norris and our elder, Bro. Roof, were present. We expect the Secretary of the Missionary Board to be with us August 30 and 31.—Florida J. Greene, Middletown, Ind., August 4.

Nettle Creek.—The White Branch Sunday-school observed Home Department Day July 2. Eld. D. W. Bowman preached a splendid sermon. July 27 was a very busy day and a day that was enjoyed by all. In the forenoon our District Secretary, Bro. L. W. Teeter, preached for us. The meeting was conducted as it was fifty years ago. It was much appreciated by both young and old. Sister Helen Guynn, of Indianapolis, our District Secretary, gave us a good talk at the close of the Sunday-school. In the afternoon we convened for an Educational program. Sister Guynn gave us a talk on "The Forward Movement of the Church," which was followed by the program. In the evening Bro. C. O. Miller preached a sermon to the young people on the subject "The Future Church."—Chas. W. Miller, Hagerstown, Ind., August 4.

Notice.—Those wishing to attend the District Meeting of Southern Indiana, to be held at Rossville, August 26-28 inclusive, will find

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Creek.—The White Branch Sunday-school observed Home

train service over the Monon R. R. as follows: No. 32, leaving Indianapolis at 7:45 A. M., arrives at Rossville at 9:15 A. M., stops daily; No. 38, leaving Indianapolis at 12, noon, arrives at Rossville at 1:35 P. M., stops on Tuesday and Wednesday only; No. 18, leaves Indianapolis at 5:30 P. M., arrives at Rossville at 7:41 P. M., stops daily. All trains will be met.—Amos Cripe, Rossville, Ind., August 4.

Salamonie.—Bro. L. W. Shultz, of North Manchester, District Sunday-school Secretary of Middle Indiana, gave an illustrated lecture on the "Five-Year Forward Movement of the Sunday-school" July 26. Bro. H. K. Ober will begin a series of lectures August 19, continuing for five days. A Harvest Meeting program has been arranged for August 30—an all-day meeting. Dinner will be served in the basement. Sunday evening, August 3, the Primary Department of the Sunday-school gave a splendid temperance program.—Hampton Zook, Huntington, Ind., August 3.

IOWA

Ottumwa.—With this date, July 26, expires my term as pastor of the South Ottumwa church. Since taking charge of the work, Dec. 1, 1916, the membership has increased about one hundred per cent; the average Sunday-school attendance has increased about fifty per cent. Our work has been pleasant and harmonious in the different departments. As a token of special appreciation of our services and friendship, we were accorded a surprise farewell party July 23, at which about eighty members were present. We bespeak a welcome reception for Eld. Wm. Thompson and family who will be in charge of the work August 1. The work is under the care and support of the Mission Board of Southern Iowa. Although our connection with the District was but two years and eight months, yet we were accorded many special favors and courtesies by the different members of the Board, also by the District in its work.—S. W. Garber, Ottumwa, Iowa, July 28.

KANSAS

Independence.—Sunday morning, July 27, after a very interesting Sunday-school, Bro. Geo. W. Holmes delivered an able sermon on the subject of "Love." After Christian Workers' Meeting in the evening, led by Sister Lizzie Corn, Bro. Holmes delivered another powerful sermon, his subject being "The Road." Afterward three of our Sunday-school scholars desired to unite with us. Last night our weekly prayer-meeting was one of the best. Bro. Edw. Longstaff was our leader. Each one present took part. After the services four of our scholars were baptized. The young people take an active part in all services. We have a singing class which meets each Tuesday evening, with Bro. John Denny in charge.—Pella Carson, Independence, Kans., August 1.

Scott Valley church met in council August 3, with Eld. Frank Smith presiding. Five letters were received, since our last report nine letters have been received, among them those of Brother and Sister Frank Smith. Our series of meetings will begin Oct. 14, with Bro. J. Clyde Forney, of McPherson, Kans., as evangelist. We decided to have our love feast at the beginning of the meetings.—Mrs. E. D. Leavell, Westphalia, Kans., August 5.

MARYLAND

Pipe Creek.—Friday, July 18, a special Sunday-school Convention was held in the Pipe Creek house. Locust Grove, Sams Creek, Beaver Dam, Edgewood and Pipe Creek schools were represented. This was one of the first conventions held during the week and was largely attended. We had Bro. Minor Miller with us and he pleaded for a greater Sunday-school and for the carrying out of the "Forward Movement" in all the churches. The community survey was taken up and fifty-seven homes were visited.—Ida M. Engler, Uniontown, Md., July 31.

Pleasant View.—Bro. Minor C. Miller, of Bridgewater, Va., spent one evening with us in the interest of Sunday-school work, and strongly urged us to become a Front Line Sunday-school. Bro. A. F. Summer, of Northfield, Mass., gave us several stirring talks on missions. These meetings were very much appreciated and have aroused a greater missionary zeal among us, inspiring us to greater things in the future.—Mrs. F. W. Wampler, Accident. Has been reaching singings in the different congregations of the Middle District of Maryland, is about to finish his work among us. We feel we have been greatly benefited by his untiring efforts.—Mrs. J. S. Bowlus, Burkittsville, Md., August 5.

MICHIGAN

Sugar Ridge.—Brother and Sister O. B. Maphis began a series of meetings July 20 and continued until August 5. Sister Maphis helped to conduct the singing. Our members were much encouraged. One confessed Christ. Bro. Price Hylton, of Virginia, preached for us July 13. Bro. D. P. Wise, of Dayton, Ohio, is to come and spend-ing their vacation at this place.—Mary E. Teeter, Scottville, Mich., August 6.

MINNESOTA

Root River church met in council June 27, with Bro. Jonathan Broadwater presiding. Two letters of membership were granted and three received. Bro. R. H. Cox took charge as pastor June 1. Bro. A. F. Blough was chosen elder for the remainder of the year. The Sunday-school enjoyed the picnic on the 4th of July, also a short program. The new electric light plant, to be placed in church and parsonage, is nearly complete. The Sunday-school is increasing in attendance and interest. Sunday, July 27, Bro. Cox gave a special talk to the children.—Amy J. Owen, Preston, Minn., July 31.

MISSOURI

Shelby County church met in council July 22. We decided to have a series of meetings this fall, to commence about Sept. 20, with Bro. Chas. Walter, of Sumnum, Ill., in charge. Our pastor is anxious that the church here meet in prayer meeting and song service, preparatory to the meetings. We will have a love feast at the close.—Merle Stauder, Leonard, Mo., August 5.

NEBRASKA

Silver Lake.—Our regular council was held on the first Thursday in June. Our church has taken on new life since our series of meetings, held in June by Bro. Smith, of Lincoln. Fifteen new members were added to the church by baptism. Sister Smith has been giving assistance, especially in the consecration service. Bro. Edgar Stauffer was retained as pastor for the coming year. We have Christian Workers' Meetings now each Sunday evening. The young people all seem to take an active part. Though our number is not large, the spirit is good.—Lee R. Grabill, Roseland, Nebr., August 2.

NORTH DAKOTA

Cando.—Sister Sadie Miller visited our two churches last Sunday. In the evening she spoke to a crowded house in Cando. Her lecture was much appreciated by all who heard her. An offering of $29.19 was taken for mission work. June 29 we observed Educational Day at the Cando house. Bro. Geo. K. Miller preached on Christian Education. An offering of $31.05 was taken for Mt. Morris College.—Mrs. Mary Miller, Cando, N. Dak., August 1.

Cando.—July 19 we held our love feast, which was well attended. Bro. Roy S. Mishler, of Indiana, did the preaching. The meeting were held in a tent. The members at this place are much built bring our school to the Front Line, and now it remains for us all to work earnestly and faithfully to carry out the plans. July 14 Bro. E. N. Huffman and wife, from St. Joseph, Mo., opened our series of meetings, which closed July 27. Thirteen were added to the church by baptism. The same evening, July 26, we held our love feast, with about fifty-six members present. Eight of the above converts were from a mission point near New Rockford, where Brethren W. Deardorff, D. Miller and A. Kreps have been filling appointments when it is possible to do so. July 30 Bro. Emmert and Miriam Stover gave us a miscellaneous program of music and talks on the work in India. Owing to the busy season, the audience was small, but those who were fortunate enough to hear them, enjoyed it very much. A collection of $21.96 was taken for Mt. Morris College.—Vada Rose, Brantford, N. Dak., July 31.

Egeland.—July 30 and 31 we enjoyed hearing Sister Sadie Miller, missionary from India. A collection was taken for the work in that country. July 3 we enjoyed a splendid time at Brumbaugh. We had an all-day meeting. Brother and Sister Jarboe were with us and the former preached three fine sermons.—Nellie Kahl, Egeland, N. Dak., August 6.

Ellsinn.—Bro. J. Edwin Jarboe and wife came to us July 5 in a revival effort and continued for seven weeks with a love feast. Thirty-six were received into the church, many of them heads of families, and several entire families. It was surely a time of rejoicing for us. July 29 Sister Miller, of India, gave a lecture on her work, which was much enjoyed by the large audience. Bro. J. E. Stouffer, of the Brumbaugh congregation, filled the pulpit here last Sunday. August 10 we expect to hold an all-day meeting, which will be in charge of Bro. Finnell. We are looking forward to a helpful and interesting program.—Alice E. Stevens, Rock Lake, N. Dak., August 6.

Golden Willow.—July 24 Sister Sadie Miller, from Waterloo, Iowa, gave a very interesting talk on India, plainly showing the needs of more workers as compared with the work. July 26 the church met in council, with Eld. W. J. McCann in charge. Eld. Alfred Kreps, of Carrington, N. Dak., was also present. The report of the visiting brethren was read and accepted. Bro. Douvin McCann was elected to the ministry and was installed into office. We held our love feast the same evening, with thirty-four communings. We appreciated the presence of visiting members and ministers, and we feel much strengthened by these meetings.—Nona McCann, Sykeston, N. Dak., July 28.

Williston.—Bro. Emmert Stover and his sister, from Mt. Morris College, were with us July 22. They gave us an interesting program on India and educational work. July 27 Bro. Finnell came to us and remained for several days, giving us six lectures. They were instructive and he had a message for all.—Lora Marsh, Williston, N. Dak., July 31.

OHIO

Akron church met in council, with Elder David Snader present. The following officers were elected: Sunday-school Advisory Board, Mary E. Wolf; Sisters' Aid Society, Mary B. Wolf; Lookout Committee, Susie Longenecker; Temperance and Missionary Committee, David H. Snader, Jr. It was decided to hold a Children's Meeting, the date not yet decided. Our love feast will be held on Saturday, Oct. 25, at 1:30 P. M.—David H. Snader, Jr., Akron, Ohio, August 2.

Black River church met in business session July 26, with Elder D. R. McFadden presiding. The following church officers were elected: Clerk, D. B. Garver; "Messenger" agent and correspondent, Anna Nolt. Delegates to District Meeting are Brethren A. H. Horst and J. M. Meyers. Bro. J. Scott Smith, of Ohio, is to begin a series of meetings here August 3, at the close of which we expect to hold our love feast. Our elder remained to preach for us on Sunday. A goodly number came out to hear his discourse on Home Missions. In the evening we had a missionary program. An offering of nearly $50 was lifted during the day for the New Philadelphia church. July 20 Sister Emma Rohrer, our District Sunday-school Secretary, delivered an address, which was much appreciated.—Mrs. Anna Nolt, Ohio, July 31.

Black Swamp.—On Educational Day an offering was taken for that work. Our church and Sunday-school leaders are pushing the "Forward Movement." The Christian Workers' Society is a tempting meter aggressive work. July 20 Bro. J. E. Kaylor returned missionary from India, gave a very interesting talk on problems in the India mission field. An offering of $11.50 was taken, to be devoted to educational work.—Mrs. Asenath Baker, Lemoyne, Ohio, August 4.

Eagle Creek.—Our Annual Meeting offering amounted to $136.4 $23.54 of which was given by the Mission Band Class. August a musical program will be given at the church, with Prof. Lehman of Bluffton, Ohio, in charge. Recently one has been baptized.—Pearl Rodabaugh, Williamstown, Ohio, August 5.

East Nimiahillen.—Bro. Otho Winger, of North Manchester, Ind., began a series of meetings at the Hartville church July 14, continuing for two weeks. The attendance and interest were good. Eight were received into the church by baptism and one was reclaimed. The meetings closed July 26 with a love feast, at which Bro. Winger officiated. We met in council August 2. Elders D. R. McFadden and A. H. Miller, from adjoining congregations, were present, the former acting as moderator. Bro. Andrew Cordier was elected and installed into the ministry. We decided to support Sister Anna Brumbaugh, one of our number, on the India mission field. Our delegates to District Meeting are Brethren E. W. Wolf and S. Shoemaker. Our love feast at the Brick church will be held Oct. 11, beginning at 10 A. M.—A. J. Carper, Middlebranch, Ohio, August 4.

Goshen church met in council July 28, with Eld. G. S. Straubaugh in charge. Brethren L. H. Gray and J. F. Shrider were chosen deacons and together with their wives were duly installed. Bro. I. E. Horn was chosen delegate to our District Conference, with Sister Rena Horn, alternate. Considering our small membership we had an excellent attendance at our council and the spirit of the meeting was fine. Our Sunday-school is gradually growing in both houses, as we alternate at Goshen and White Cottage. Our Sisters' Aid is small in numbers, but doing good work. Bro. G. S. Straubaugh gave us two good sermons July 29. Bro. A. B. Horst, who has been with us since the middle of February, goes to another field. He has done good work here. We hope some one may come in his place to help us out. Brethren H. Gray and J. F. Shrider and Sister Rena Horn were chosen as ministerial committee and wish to get in touch with any one interested. Correspondence should be directed to J. F. Shrider, Zanesville, Ohio, R. D. 2.—Mrs. J. F. Shrider, S. Zanesville, Ohio, August 2.

Latty.—We have just concluded a three weeks' series of meetings with Bro. Roy S. Mishler, of Indiana, did the preaching. The meetings were held in a tent. The members at this place are much built up. One was baptized and others are expected to follow. Bro. John A. Kaylor was with us July 22 and gave us an instructive talk. We raised $10 for World-wide Missions. Sister Sylvia Straubaugh helped much in these meetings by conducting the song service.—D. D. Thomas, Latty, Ohio, August 4.

Marble Furnace.—We observed Children's Day August 3. T

GEMS FROM LAKE GENEVA STUDENTS' Y. M. C. A. CONFERENCE

(Continued from Page 523)

"Owing to neglect during the war, the forces of evil are pressing in on all sides. I've never seen such gigantic problems back in the colleges to solve. Solve the social life problem by making it a by-product. There is no social life like the one where men and women have a great work. God give us men who will stand alone, and not be bought in politics, journalism, etc. 'Birds of a feather quickly get together,' as far as evil is concerned. How about the good?

"The 'highbrows' may get along after a fashion without religion, but the mass can not bave its problems solved and keep them solved without the individual life being dealt with. If you do not give extra self-control and extra social usages, you invite vice by extra wages and leisure. Christian personality is the only solution."

Be true to yourself! Let Jesus run your machine! Have the conscious fellowsbip of the Spirit Power, ruling your physical being, keeping your brain steady, giving you spiritual power! Every evil power will fail before God. Be honest with yourself and do the best you know! May no man here so live that it does not seem worth wbile for the Savior to have died. Leo Blickenstaff.

Oakley, Ill.

BARTLESVILLE, OKLAHOMA

We met in council July 12, with Bro. N. S. Gripe, of Ripley, Okla., in charge. The meeting was called to arrange for our work for the coming year, as our pastor, Bro. James Hardy, bas asked to be released. The church was unwilling to let him go, for he has done much good work, in spite of the many discouragements.

By request of the elder in charge we decided to send delegates to District Meeting. Bro. Hardy was chosen. Five bave been added to the church since our last report. We elected our Sunday-school officers for the remainder of the year, with the writer as superintendent. Interest is growing in botb Sunday-school and church work. We are very much bindered on account of location and the very dilapidated condition of the church building and we are anxiously looking forward to better conditions. When Bro. Hardy first came to us, there were five present at the first services. Our Sunday-school attendance now will average about forty, and prospects are very favorable.

We wish to say to the Ladies' Aid of the Brotberbood that help is very much needed here. Our pastor, in bis calls, has found many cases of children almost destitute of clothing. These little ones are anxious to attend Sunday-scbool and we need them, bnt the sisters here can not begin to look after them all. Any one desiring to help, may send his offerings to the writer or to Bro. James Hardy, R. D. 1, No. 36, Bartlesville, Okla.

H. M. Williams.

116 S. Cheyennc, Bartlesville, Okla.

FROM MANCHESTER COLLEGE, INDIANA

Our summer school is nearing its close. We have had an enrollment of 205 students, all of college standing. From every point of view it has been the best summer scbool yet held, and makes it certain that our summer school pays.

Tbis bas been a busy summer for our school workers. Six of our college faculty, for the next year, are in universities, doing post graduate work. President Otho Winger bas spent mucb of his time in the field, looking after various school interests. Tbe Vice-President, L. D. Ikenberry, bas been very busy with building and repair work. Tbe new bospital will soon be ready for use. Work is being rushed on the new apartment house. The demands for rooms for light housekeeping were so many tbat tbe college decided to provide this new apartment house, modern in every way.

Our field representatives, Mr. and Mrs. Mote, bave covered a great deal of territory by means of the "College Ford." They report an unusually large number of students.

The college is equipped for work better than ever before. Seventeen teachers will give full time to College, Normal and Bible work. The faculties of the Academic and Music Departments have each been increased by one member. With full recognition as one of the standard colleges of Indiana, Manchester has a bright future.

The annual college reunion on the campus has been recalled. Instead of this, there will be local reunions, held at the various District Meetings of the school territory.

Clara Harper.

MOUNT CARMEL CHURCH, VIRGINIA

We met in council July 25, with Eld. S. A. Sanger presiding. The visiting brethren and sisters gave a favorable report. A good spirit prevails among the larger part of the members. A sister was restored to fellowship. Our series of meetings is to begin about Aug. 15. Bro. W. W. Hartman, of Port Republic, Va., is to do the preaching. We decided to hold our love feast at the close of the meeting.

After the council several of us accompanied Bro. Sanger four miles to Dyke, where he baptized a young man who is sick. On Saturday morning we went with Bro. Sanger to the top of the mountain, and anninted Brn. Isaac Morris' wife, wbo has been sick for a long time.

In the afternoon the Evergreen church met in a visit council. A goodly number was present. Quite a lot of business was before the meeting, but a Christian spirit was manifest. A committee was appointed tn make a survey of the Mt. Carmel congregation, in order so to distribute the work that it may be done more efficiently. Brethren G. A. and H. S. Knight and Sister Wampler are the committee. It was decided to hold a love feast some time this fall. The time will be decided later.

Since our last report a special council has been held and the following deacons were elected: Brethren G. A. Knight, J. W. Allen and his son, Geo. Allen.

Eld. G. A. Maupin, assisted by Sister Ellen Hutchison, held a week's series of meetings at Pimple Hill the last week in May. As a result, one sister was restored to fellowship.

We are glad to report one of tbe one hundred new Sunday-schools, to be organized in the Forward Movement this year. The school was organized at the Parrot schoolhouse, with Sister Fannie Snow as superintendent. They have an enrollment of sixty-one. Some one from the Evergreen Sunday-school has been assisting them.

Bro. D. M. Glick, our District Secretary, gave us a call, a few weeks ago. His aim is to visit every school in the District.

We are looking forward to a visit from Bro. Moy Gwong Aug. 16 and 17. Nelie Wampler.

Pirkey, Va.

TEXAS AND LOUISIANA

The District, Ministerial and Sunday-school Meetings of Texas and Louisiana were held in the Nocona congregation, Montague County, Texas, July 23-25. There were only eight delegates, representing four congregations. Eld. J. A. Miller was Moderator, Bro. D. G. Brubaker, Reading Clerk.

Aside from the regular routine of mission and other reports, election of officers, etc., there were two items of business carried over from last year, one being a proposition from Bro. John Stump, of Miami, Texas, to give to tbe District $35,000 for an industrial school and orphanage, primarily for Mexican children between the ages of six and twenty, provided the District would raise $20,000 and provide not less than 200 acres of land. He also will duplicate every dollar secured above said amount, to the amount of $10,000. The proposition was accepted by the District Meeting and a committee appointed on location and raising of funds. Provision was also made for the appointment of trustees, as soon as the means are assured.

Last year a committee was appointed on a history of the Districts of Texas and Oklahoma. The matter was presented so far as practicable and was accepted, subject, however, to the action of the District of Oklahoma.

The next District Meeting will be held with the members of the Manvel congregation, Texas.

The Ministerial Meeting was presided over by Bro. J. A. Miller, assisted by Bro. D. G. Brubaker, Reading Clerk, and Bro. J. Wm. Miller, Writing Clerk. The Five-Year Forward Movement was discussed during the morning session. A few of the many points made are as follows: Right teaching goes farther than numbers. Additions should be one hundred per cent conversions. God can use possible talent with the Christian element in a young man better than too much learning where natural talent is not available. To reach the goal six members are needed to bring one to Christ.

To reach the mission goal we must make use of Scripture texts, Matt. 28: 19, 20 and Mark 16: 15. Every member must sacrifice as a missionary does. The Sunday-school goal is not too high. The Texas District is nine times as large as Maryland but we will try to lead every scholar to Christ. As for the Christian Workers' goal, they should be workers together with God. Everybody must work wherever placed. In striving to reach the Educational goal we must back up our colleges and develop the latent talent of our boys and girls.

In the Sunday-school Meeting the essential characteristics of a superintendent were discussed, as well as the qualifications of a teacher. Another helpful talk dealt with the Sunday-school being a strong factor in forming ideals, morally and spiritually. Other subjects were: "Music, a Great Factor in Worship," "The Organized Class," "Why Train Teachers?" One topic of special interest was: "What Can Be Done to Enlist the Fullest Coöperation of the Young, and Develop a More Spiritual Life in the Indifferent?"

The work of the meetings was helped by the presence of Bro. E. M. Studebaker, of McPherson, Kans., and Bro. J. H. Morris, of Oklahoma City, Okla. The Nocona brethren and sisters were equal to the task of entertaining, and we trust that much good may result from these meetings, for the spread of the Kingdom in this great Southland.

Fort Worth, Texas. A. J. Wine, Clerk.

NORTHERN ILLINOIS AND WISCONSIN

The various meetings of the District will be held at Lena, Ill., Aug. 30 to Sept. 1.

ELDERS' MEETING

The first session will be held on Saturday at 1 P. M. Other sessions as needed.

MINISTERIAL MEETING

Saturday, 9: 30 A. M.

General Theme.—The Five-Year Forward Movement. Devotional.—Chas. Delp. The Forward Movement in Calling Men to Christian Leadership.—A. C. Wieand. The Forward Movement in Training Men for Christian Leadership.—John Heckman. The Forward Movement and the Minister's Message.—J. W. Lear.

YOUNG PEOPLE'S CONFERENCE

Saturday, 2: 00 to 4: 00 P. M.

Reading.—Fidelia Franta. Ten-Minute Addresses: (1) The Arrangement of Programs.—Neil Sites. (2) Outside Activities for the Christian Workers.—Lucile Royer. (3) Ten Per Cent Increase in Attendance.—H. S. Randolph. Reading.—Jane Ritenbaugh. Address: Suggestions for Life Work.—J. E. Miller. Chorus.

During this program the Junior Christian Workers will bold a meeting under the leadership of Mrs. S. L. Whisler.

BUSINESS MEETING OF SUNDAY-SCHOOL AND CHRISTIAN WORKERS' DELEGATES

Saturday, 4: 00 to 5: 00 P. M.

Each Sunday-school and Christian Workers' Society sbould appoint two delegates to serve at this meeting.

YOUNG PEOPLE'S LIFE WORK CONFERENCE

Saturday, 5: 00 to 7: 00 P. M.

Conference in charge of Spenser Minnich. It will be conducted very informally, in connection with a picnic supper. Ages, fifteen to twenty-four.

EDUCATIONAL MEETING

Saturday, 7: 30 P. M.

Special music. Address: Some Visible Results from Our Educational Efforts.—J. E. Miller.

SUNDAY-SCHOOL CONFERENCE

Sunday Morning, Afternoon and Evening

Sunday-school, 9: 30 to 11: 00 A. M. Offering for the morning to be devoted to Armenian and Syrian Relief Work. Children's Story Hour, 11: 00 to 12: 00, in charge of Viola Eisenbise. Addresses to Adults, 11: 00 A. M., Sunday-school Forward Movement: (1) Winning Every Sunday-school Scholar for Christ.—J. Hugh Heckman. (2) Daily Study of the Sunday-school Lesson from the Open Bible in the Home.—Wilbert Horner.

Evening Address, 7: 00 o'clock, The Sunday-school's Part in the Present World Problems.—Edward Franta,

MISSIONARY PROGRAM

2: 00 P. M.

The Sunday-school and Missions: (1) Five-Year Program for Missions.—J. H. B. Williams. (2) Tha Relation of the Sunday-school to Missions.—James Moore. Forward Movement Song.

The Children's Hour during this session will be in charge of Mrs. Wilbert Horner.

BUSINESS SESSION OF DISTRICT MEETING

The business session of the District Meeting will open on Monday at 8: 00 A. M. James M. Moore, Reading Clerk.

WESTERN PENNSYLVANIA

The Ministerial Meeting and Sunday-school Convention of the above-named District will be held August 19-21 in the Roxbury Church of the Brethren, Johnstown, Pa.

MINISTERIAL PROGRAM

Tuesday Evening, August 19, 7: 45

Address.—E. M. Dotwiler. Address, "Fundamentals."—Dr. T. T. Myers.

Wednesday, August 20, 9 A. M.

Business Session. Western Pennsylvania's Quota: Two Hundred and Thirty-five Students in Brethren Colleges.—B. F. Waltz. Twenty Ministers Elected.—M. J. Brougher. One Thousand New Members.—H. S. Replogle. Church Management.—M. Clyde Horst. The Devotional Life.—J. M. Blough.

Afternoon, 2 o'clock

The Layman's Responsibility.—A. B. Replogle. The Ladies' Aid Society and Its Forward Plans.—Mrs. H. S. Replogle, Mrs. P. J. Blough. Address, "Fundamentals."—Dr. T. T. Myers.

Evening, 7: 30

Address.—Mrs. J. M. Blough. Address.—J. M. Blough.

SUNDAY-SCHOOL PROGRAM

Thursday, August 20, 8: 30 A. M.

Business Session. The Home Study of the Bible and Sunday-school Lesson.—D. P. Hoover. The Social Needs of Our Young People.—Meyers B. Horner. Who Is Responsible?—T. R. Coffman.

Afternoon, 2 o'clock

The Community Survey.—H. B. Speicher. Vacation Bible Schools.—S. S. Blough. The Mission Period.—In Charge of the Mission Committee and the Student Volunteers.

Evening, 7: 30

A Devotional Thought. Sunday-school Dynamics.—Dr. T. T. Myers.

MIDDLE PENNSYLVANIA

The Ministerial and Sunday-school Meetings of the above-named District will be held August 26-29 in the Church of the Brethren, Huntingdon, Pa.

MINISTERIAL MEETING

Tuesday Evening, August 26, 7: 45

The Forward Movement and District Missions.—W. H. Holsinger. Illustrated Lecture.—J. B. Emmert.

Wednesday Morning, August 27, 8: 45

Business Session. The Minister: (1) His Call.—W. S. Long. (2) His Life.—J. C. Swigart. (3) In His Study.—Ira Holsopple. (4) Outlining a Sermon.—T. T. Myers. (5) In His Pulpit. (6) In His Community.—M. R. Brumbaugh. (7) Pastoral Work Though Not a Pastor.—John Bennett.

Afternoon, 1: 30

Meeting the Educational Goal of the Forward Movement: (a) By the Churches.—J. C. Stayer, H. A. Spanogle. (b) By the College.—I. Harvey Brumbaugh. Cultivating School Sentiment in Our Churches.—Wm. P. Harley. How Shall Our Young Ministers Be Prepared to Meet the Demands of the Reconstruction Period?—Galen B. Royer.

SUNDAY-SCHOOL MEETING

Evening, 7: 45

How Shall the Sunday-school Help to Answer the Call for More Missionaries?—Galen B. Royer. The Opportunities and Immediate Problems of the India Mission Field.—Jesse B. Emmert.

Thursday Morning, August 28, 8 o'clock

Theme, Sunday-school Extension

Survey of a Rural Community.—Grace B. Stayer. Survey of a City Community.—C. O. Berry. Report and Forward Look of the District Secretary.—A. E. Wilt. The Work of Sunday-schools of Middle Pennsylvania in India.—Jesse B. Emmert.

Afternoon, 1: 15

Theme, Evangelism Through Home and School

Home Study of the Bible as an Evangelistic Agency.—S. N. Brumbaugh. How Can We Secure a Study of tha Lesson in the Home?—Lawrence Ruble. The Essentials of an Evangelistic Sunday-school.—W. M. Ulrich.

MINISTERIAL MEETING

Saturday, 9:30 A. M.

eral Theme.—The Five-Year Forward Movement. Devotional.—
Delp. The Forward Movement in Calling Men to Christian
rship.—A. C. Wieand. The Forward Movement in Training Men
ristian Leadership.—John Heckman. The Forward Movement
e Minister's Message.—J. W. Lear.

YOUNG PEOPLE'S CONFERENCE

Saturday, 2:00 to 4:00 P. M.

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of Programs.—Nell Sites. (2) Outside Activities for the Chris-
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EDUCATIONAL MEETING

Saturday, 7:30 P. M.

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SUNDAY-SCHOOL CONFERENCE

Sunday Morning, Afternoon and Evening

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to 12:00, in charge of Hattie Steenbine. Addresses to Adults,
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BUSINESS SESSION OF DISTRICT MEETING

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WESTERN PENNSYLVANIA

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-named District will be held August 19-21 in the Roxbury
ch of the Brethren, Johnstown, Pa.

MINISTERIAL PROGRAM

Tuesday Evening, August 19, 7:45

ress.—E. M. Detwiler. Address, "Fundamentals."—Dr. T. T.
s.

Wednesday, August 20, 9 A. M.

siness Session. Western Pennsylvania's Quota: Two Hundred
Thirty-five Students in Brethren Colleges.—B. F. Waltz. Twenty
ters Elected.—M. J. Brougher. One Thousand New Members.—
. Replogle. Church Management.—M. Clyde Horst. The De-
nal Life.—J. M. Blough.

Afternoon, 2 o'clock

r Layman's Responsibility.—A. H. Replogle. The Ladies' Aid
y and Its Forward Plans.—Mrs. H. S. Replogle, Mrs. P. J.
gh. Address, "Fundamentals."—Dr. T. T. Myers.

Evening, 7:30

dress.—Mrs. J. M. Blough. Address.—J. M. Blough.

SUNDAY-SCHOOL PROGRAM

Thursday, August 29, 8:30 A. M.

siness Session. The Home Study of the Bible and Sunday-school
on.—D. P. Hoover. The Social Needs of Our Young People.—
rs B. Horner. Who Is Responsible?—T. R. Coffman.

Afternoon, 2 o'clock

e Community Survey.—H. B. Speicher. Vacation Bible Schools.
S. Blough. The Mission Period.—In Charge of the Mission Com-
e and the Student Volunteers.

Evening, 7:30

Devotional Thought. Sunday-school Dynamics.—Dr. T. T. Myers.

MIDDLE PENNSYLVANIA

e Ministerial and Sunday-school Meetings of the above-named
rict will be held August 26-29 in the Church of the Brethren,
lingdon, Pa.

MINISTERIAL MEETING

Tuesday Evening, August 26, 7:45

e Forward Movement and District Missions.—W. H. Holsinger,
trated Lecture.—J. B. Emmert.

Wednesday Morning, August 27, 9:45

siness Session. The Minister: (1) His Call.—W. S. Long. (2)
Life.—J. C. Swigart. (3) In His Study.—Ira Holsopple. (4) Out-
g a Sermon.—T. T. Myers. (5) In His Pulpit. (6) In His Com-
ity.—M. R. Brumbaugh. (7) Pastoral Work Though Not a
or.—John Bennett.

Afternoon, 1:30

eeting the Educational Goal of the Forward Movement: (a) By
Churches.—J. C. Stayer, H. A. Sprsuogle. (b) By the College.—
arvey Brumbaugh. Cultivating School Sentiment in Our Church-
Wm. P. Horley. How Shall Our Young Ministers Be Prepared
feet the Demands of the Reconstruction Period?—Galen B. Royer.

SUNDAY-SCHOOL MEETING

Evening, 7:45

ow Shall the Sunday-school Help to Answer the Call for More
ssionaries?—Galen B. Royer. The Opportunities and Immediate
blems of the Indio Mission Field.—Jesse B. Emmert.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beach-Eyer.—June 24, 1919, in the Stone church, Huntingdon, Pa., by the undersigned, Bro. Guy K. Beach and Ethel M. Eyer, both of Akron, Ohio.—T. T. Myers, Huntingdon, Pa.

Brubaker-Martin.—By the undersigned, at their home, 219 E. Harrison Street, Kokomo, Ind., Bro. Levi Brubaker and Emma Martin, O. D. Werking, 1614 Buckeye, Kokomo, Ind.

Culp-Bosgle.—By the undersigned, July 3, 1919, at the residence of the bride's mother, Brother Russel Culp and Sister Gladys Beagle, both of Gleichen, Alberta, Canada.—J. H. Brubaker, Gleichen, Alta., Canada.

Rhodes-Metzger.—By the undersigned, at his home, July 26, 1919, Brother Roy M. Rhodes, of Nampa, Idaho, and Sister Chlova Ada Metzger, of Rossville, Ind.—F. G. Replogle, Rossville, Ind.

Woher-Nelson.—By the undersigned, at the home of the bride's parents, near Warrensburg, Mo., Clinton I. Weber, of Vermont, Ill., and Maggie Alice Nelson.—Jesse D. Mohler, Warrensburg, Mo.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Assen, Sister Louise, born in Norway, died at her home in the bounds of the Myrtle Point church, July 17, 1919, aged 75 years, 8 months and 19 days. She married S. E. Assen in 1865. To this union were born seven children, all of whom survive except one son. She united with the Church of the Brethren twenty-five years ago and was ever a faithful member.—Rachel Michael, Myrtle Point, Oregon.

Bolton, John H., born in Lee County, Va., died at Council Bluffs, Iowa, July 29, 1919, aged 77 years, 7 months and 17 days. He leaves his wife and seven children. Bro. Bolton was a man of strong Christian character.—A faithful member of the Brethren church. Services by the writer. Interment in Walnut Hill cemetery, Council Bluffs, Iowa.—Jas. Q. Goughnour, Ankeny, Iowa.

Bucklin, Margaret, died of tuberculosis, May 16, 1919, aged 12 years, 1 month and 13 days.—Dollie Shanholtz, Levale, W. Va.

Bules, Wayne, infant son of Brother and Sister Marvin Bules, died of cholera infantum, July 21, 1919, aged 2 years and 6 months. Services at the Stony Point church by Bro. Appleman, of Nappanee, Ind. Interment at the Stony Point cemetery.—Laura Harley, Ema Green, Ind.

Crist, infant daughter of Brother A. B. and Sister Nola Crist, was born July 19, 1919, and after gladdening the hearts of the parents for seven short hours, fell asleep in Jesus, at the parental home, 1858 West Fiftieth Street, Los Angeles, Calif. A tiny twin sister and the sorrowing parents hopefully look forward to the time when they shall see this tiny bud, plucked from earth's home-garden, of the full-grown flower in the Paradise of God.—Services at the grave by the writer.—F. M. Beery, 1301 E. Fiftieth Street, Los Angeles, Calif.

Fiscus, Mary Ann, born in Clinton County, Pa., died at Shannon, Ill., July 20, 1919, aged 79 years, 3 months and 22 days. In 1850 she married Geo. Bixler, who died a number of years ago. Eight children were born to this union. In 1892 she married Philip Fiscus, who survives. Services in the churchhouse at Shannon by the writer. Interment in the Brethren cemetery.—D. Rowland, Dixon, Ill.

Fouts, Sister Martha (nee Helsel), wife of Joel A. Fonts, wos born in Ohio. With her family she come to California in 1901. She died of cancer at Los Angeles, Calif., July 11, 1919, aged 71 years and 2 days. She leaves o husband, two sons and three daughters. She was a member of the Church of the Brethren for fifty-two years. Her last three years were full of bodily affliction and intense suffering, but this served only to draw her nearer to her Lord. She was o notable example of those who find the fullness of joy in the midst of the bodily sickness and pain. She received the onointing a few weeks before her departure. Funeral services by the writer. Text, 1 Peter 2: 20, 21.—F. H. Beery, Los Angeles, Calif.

Gilbert, Bro. S. Dondridge, born in Amherst County, Vo., died at his home, Buena Vista, Va., of a complication of diseases, July 6, 1919, aged 78 years. He married Martha Whiteside. To them were born seven daughters and four sons, nine of whom survive. His first wife died about twenty-five years ago. His second wife, who survive died about twenty-five years ago. Bro. Gilbert assisted largely in building the churches at Oroooco, Buena Vista and Alwood. Services by Brethren S. I. Flory, Robt. Figgers and L. G. Humphreys. Burial in the old Oonico churchyard.—L. G. Humphreys, Buena Visto, Va.

Good, Sister Anna Groce, second daughter of Bro. H. C. and Mary A. Early, died July 24, 1919, aged 36 years, 6 months and 29 days. She leaves her husband, two daughters, one son, father, mother, three sisters and one brother. She died of intestinal poisoning, following a long attack of nervous trouble. Services by Bro. C. E. Long, ossisted by Brethren Joseph and Samuel Pence. Interment in Mill Creek cemetery.—Ida Wilberger, Port Republic, Va.

Good, Sister Fleta E., eldest daughter of Bro. H. C. and Mary A. Early, died of tuberculosis, July 17, 1919, aged 42 years, 4 months and 16 days. She married J. M. Good Dec. 24, 1895. She was baptized in December of the same year. She leaves her husband, one son, father, mother, three sisters and one brother. Services by Bro. C. E. Long, assisted by Bro. H. G. Miller. Interment in Mill Creek cemetery.—Ida Wilberger, Port Republic, Va.

Hertzler, Bro. Tobias, died at his home in Cumminstown, Pa., after a lingering illness of twelve years, aged 40 years, 1 month and 7 days. His suffering was very great during the last week of his sickness, yet it made his faith the stronger. He is survived by his wife, father, two sisters and two brothers. Services by Eld. S. M. Wolfe, father, two sisters and two brothers. Services by Eld. S. M. Stouffer, assisted by Rev. Glenn, Bro. W. I. Sheaffer and the writer. Interment at Mechanicsburg.—A. A. Evons, Carlisle, Pa.

Korfoot, Rhoda E., died at her home July 29, 1919, aged 74 years. She married W. H. Korfoot. Two children were born to them. In girlhood she become o member of the Disciples church, to which faith she remained loyal. Services by the writer at the Lawshe Christian church. Interment in the Newport cemetery.—Van B. Wright, Peebles, Ohio.

Korgan, Mr. Fred John, born in Germany, Jan. 24, 1847. He came to Amcrico at the age of twenty-two years, and was married in July 16, 1919, aged 72 years, 5 months and 20 days. A wife, a son, two brothers and other relatives survive him. He became a member ago. She leaves one son and four daughters. She united with the Church of the Brethren in Maryland in 1876, and lived a consistent Christian life. Services at the West Branch church by Eld. S. S. Plum. Interment in the cemetery near by.—D. A. Rowland, Dixon, Ill.

Morris, Lucinda, died at the home of her daughter, at Nimrod, Va., July 20, 1919, aged about 100 years. She was a member of the Christian Church. She is survived by five daughters, a large number of grandchildren and almost a hundred great-grandchildren. Her husband was killed in the Civil War. Burial in the old family graveyard. —Nelie Wampler, Pirkey, Va.

Rladon, Sister Altha, nee Burgess, wife of Nathaniel Rladon, was born in Allen County, Ind., Aug. 29, 1841. With her husband she moved to Garnett, Kans., in 1872, and to Southern California in 1900. She died at her home in Los Angeles July 3, 1919, aged 77 years, 10 months and 12 days. The husband, five sons and one daughter survive her. She became a member of the Church of the Brethren in 1870, and lived in this faith to the end. Services by the writer. Text, John 14: 1-3.—F. H. Beery, Los Angeles, Calif.

Roberts, Bro. Durrett William, died at his home at Cedarmere, Va., June 17, 1919, after a long illness, of a complication of diseases. He was about 80 years old. He was a patient anfferer and longed for the time when the Father would call him home. He was twice married. His second wife preceded him several years. Several children survive. He was a faithful member of the church for many years. Funeral service by Eld. G. A. Maupin.—Nelle Wampler, Pirkey, Va.

Ross, Bro. Frank W., eldest son of Joseph and Mary Ross, deceased, died at his home in Jelloway, Ohio, July 21, 1919, aged 52 years, 4 months and 26 days. In 1889 he married Sister Alice Justice, who died several years later. To this union was born one daughter, who died in 1915. Three years later he married Sister Ida E. Pryor. Two daughters were born to them, one of whom died in infancy. He united with the Church of the Brethren at the age of fourteen, and lived a faithful Christian life. He leaves his wife, one daughter, two grandchildren and two brothers. Services ot the North Bend church by Bro. G. S. Straushaugh. Interment in the adjoining cemetery.—Ivie Mae Workman, Danville, Ohio.

Routson, Israel, second son of Geo. and Naney Able Routson, born in Miami County, Ohio, died July 23, 1919, aged 83 years, 9 months and 25 days. In 1863 he united with the Church of the Brethren, continuing in fellowship with the Harrist Creek congregation. In 1869 he married Elizabeth Rarick, who died in 1883. Two years later he married Miss Eliza Swank, who survives with an adopted son, one brother and one sister. Another adopted son preceded him. Services at the home by Eld. D. C. Rarichide. Interment in the Harris Creek cemetery.—Mrs. Mica H. B. Miller, Bradford, Ohio.

Shonholtz, Elizabeth C., died of tuberculosis May 23, 1919, aged 68 years, 8 months and 15 days. She was a faithful member of the Brethren church for many years.—Dollie Shanholtz, Levels, W. Va.

Sherfy, Sister Sallie, nee Hunt, born in Washington County, Tenn., died of parnlysis, July 15, 1919, aged 47 years, 11 months and 21 days. She united with the Church of the Brethren when a girl and remained loyal. She married Sam H. Sherfy who died a few years ago. To this union were born nine children, seven of whom are living. Services at the Pleasant Valley church by Eld. S. W. Beals. Interment in cemetery near by.—Pearl Sellers, Jonesboro, Tenn.

Shiflet, Bro. George, died at his home at Pirkey, Va., July 5, 1919, after an illness of one month, aged 58 years and 2 months. Bro. Shiflet was a hard-working man all of his life, and lived for his family. He was baptized last year and enjoyed his Christian experience. Surviving him are his companion, two sons and six daughters. Services at the Evergreen church by Eld. S. A. Sanger.—Nelie Wampler, Pirkey, Va.

Shiflet, Bro. Peels, died at the University Hospital, June 15, 1919, aged 22 years. Bro. Shiflet was never very strong physically but he was ready to help his parents in every way he could. Three years ago he was baptized and remained faithful. He is survived by his mother, two brothers and six sisters. His father died a few weeks later. Burial at the Evergreen church.—Nelie Wampler, Pirkey, Va.

Shiflet, Rebecca, daughter of Bro. George and Sister Lulu Shiflet, died July 27, 1919, aged 15 months. The child has been delicate from birth. Besides its parents it is survived by two brothers. Burial in the family graveyard.—Nelie Wampler, Pirkey, Va.

Smith, Athalonia Adaline (Duncan), born near Willis, Va., died July 26, 1919, in Girard, Ill. Sister Smith united with the Church of the Brethren when fourteen years of age. She was married to James M. Smith in 1885. She was a member for two years with tuberculosis. Services in charge of the pastor, ossisted by Eld. Jesse Smeltzer. Burial in the Girard cemetery, July 27.—D. Warren Shock, Girard, Ill.

Steeple, John, born in Leek, Staffordshire, England, died at the home of his daughter, Sister Guy Kso, of a complication of diseases, June 29, 1919, aged 54 years, 9 months and 25 days. He came to this country in 1907. He leaves his wife and three daughters. Burial in Grandview cemetery.—Mrs. Chariner Bailey, Froid, Mont.

Stroop, Sister Catherine, nee Ulry, born in Montgomery County, Ohio, died July 12, 1919, aged 75 years, 3 months and 2 days. She was the only child of John C. and Susan Ulry. In 1859 she married Moses S. Stroop. To this union were born nine children, five of whom preceded her. Her husband died in 1887. She was a consistent member of the Church of the Brethren for fifty-eight years. Services at the home of her daughter at Logansport, Ind. The remains were taken to Chattanooga, Tenn., where burial took place in Forest Hill cemetery.—Ruth Dailey, Peru, Ind.

Thachor, Lucy, born in Susquehanna County, Pa., died ot the Old Folks' Home, Morshalltown, Iowa, July 17, 1919, aged 89 years, 6 months and 8 days. Services at the Home. The remains were brought to Preston for huriol.—Amy J. Owen, Preston, Mina.

Thomas, Laura Jane, born in Franklin Grove, Ill., died July 28, 1919, aged 65 years, 6 months and 2 days. She married Levi Thomas in 1873. To this union were born six children, all of whom are living except one. For more than forty years she wos a faithful and consistent member of the Brethren church. Services by the writer. Burial in the Olive Branch cemetery, near Ames, Iowa.—Jas. Q. Goughnour, Ankeny, Iowa.

Trimmer, Absalom, died July 17, 1919, aged 78 years, 10 months and 1 day. Bro. Trimmer was a faithful member of the Church of the Brethren for many years. He leaves his wife and six children. Services by the writer, assisted by Bro. C. H. Altland. Burial in the Bermudion cemetery.—O. W. Cook, Dillsburg, Pa.

Willett, Sister Mary A., daughter of Samuel ond Jane Henry, born in Franklin County, Va., died at the home of her son, J. B. Willett, at Poages Mill, Va., July 15, 1919, aged 76 years, 3 months and 16 days. In 1866 she married Marion F. Willett, who died nineteen years ago. To this union were born one daughter and three sons. She was a faithful member of the Church of the Brethren for about thirty-five years. She was confined to her bed for more than four months with asthma and heart dropsy, which caused her death. She is survived by four children, one brother, nineteen grandchildren and eight great-grandchildren. Services at Mt. Union church by Eld. C. E. Eller and Bro. D. H. Shover. Burial in the home cemetery.—Nannie F. Henry, Poages Mill, Va.

Wolf, Emma Elizabeth, daughter of Brother and Sister Elmer Wolf, died July 28, 1919, aged 7 months. She is survived by her

THE GOSPEL MESSENGER

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Notes From Our Correspondents

(Continued from Page 525)

was also very interesting. July 28 Bro. Geo. Griffith, of Meyersdale, Pa., gave two very interesting talks on the subject of "The Forward Movement." At our Sunday-school business meeting, held a few days later, we decided to call a special meeting in the near future, to organize a Mission Study Class. August 3 Bro. Moy Gwong, of North Manchester, Ind., gave us a very interesting talk on the necessity of sending more missionaries to China. One has been baptized since our last report.—Alice K. Trimmer, York, Pa., August 5.

VIRGINIA

Christiansburg church met in council June 14, with Bro. J. F. Keith, our new elder, presiding. Eight letters were received and two granted. We elected officers as follows: A. J. Reed, clerk; F. P. Hollow, "Messenger" agent; the writer, correspondent.—W. B. Spangler, Christiansburg, Va., August 6.

Fremont.—June 29 Bro. A. N. Hylton and the writer went to Fremont, a mission point in Carroll County, Va., belonging to the Pleasant Hill congregation, and held a church council. Two young men, Bro. Rupert S. Alderman, of Stur, Va., and Bro. Marcus B. Alderman, of Hillsville, Va., having expressed a desire to work in the ministry, we consulted the church, and all present expressed a willingness for them to be advanced to the ministry. We also held services for them on the following day. We had a large crowd and the service was appreciated.—S. P. Reed, Floyd, Va., July 31.

Redoak Grove.—We met in council August 2. Eld. Asa Bowman presided and gave a good talk. Our annual missionary meeting will be held at Stone Wall August 31. We expect Bro. J. F. Robertson, of Winston-Salem, N. C., to begin a series of meetings at Stone Wall in November. Six letters were granted.—Clara V. Vest, Floyd, Va., August 2.

WASHINGTON

Omak church met in a love feast and communion meeting July 26. We had with us Bro. G. W. Sellers and wife of Bryan, Ohio, Bro. Geo. A. Shamberger, Bro. Paul Mohler and wife, of Orrville, Wash., and Bro. J. L. Weddle, of Tonasket, Wash. Eld. M. F. Woods, of Tonasket, Wash., presided over a short council meeting previous to the feast. We decided to hold a series of meetings this fall or winter. Bro. B. E. Brothers was elected delegate to District Meeting.—Mrs. Allie M. Murray, Omak, Wash., July 29.

Richland Valley Mission of the Centralia church met in council July 15, with thirty-six present. It was unanimously decided to petition District Meeting for the organization of a church at Richland Valley, to take place this fall. We have preaching services twice a week, with an average attendance of about eighty. A Sunday-school has recently been organized with splendid attendance. We have only had prayer meeting a very short time, but it looks very promising, as we have an average attendance of thirty. We are expecting to organize a Christian Workers' Meeting soon. July 6 one was received into the church by baptism. We are expecting Bro. Edwin Jarboe, of Chicago, to be with us in a series of meetings the latter part of September. Our elder, Bro. E. L. Whisler, and family expect to make this their future home.—Mrs. Anna Rea, Ajlune, Wash., August 1.

WEST VIRGINIA

Pleasant View.—Bro. Saylor Geyer, of Indianapolis, Ind., will begin a series of meetings here August 8. Our love feast will be held August 23, at 5 P. M. The Mission Study Class gave a program on Sunday, August 3. Nine received diplomas. Eld. J. S. Zigler is in Pennsylvania at the present, holding a series of meetings.—Cyntha Fox, Fayetteville, W. Va., August 5.

WISCONSIN

Rice Lake.—July 27 and 28 were a spiritual feast to the members of the Rice Lake congregation. Eld. D. F. Landis, of Lewiston, Minn., conducted our dedicatory service, preaching three times on Sunday. The next evening we enjoyed a quiet love feast together. Bro. Landis officiated. Bro. Salshury, of Mondovi, was present also. On the morning following, Sister Barton, one of our aged sisters, and the wife of the writer, were anointed. We have prospects of more members coming among us and would be glad to have more.—Wm. H. Eiler, Rice Lake, Wis., August 4.

ANNOUNCEMENTS

DISTRICT MEETINGS

August 17-20, District of Oregon, at Portland.

August 21, District of N. and S. Carolina, Ga. and Fla., Brummett Creek church, Mitchell Co., N. C.

August 26-28, District of Northwestern Ohio, Deshler church.

August 26-29, District of Oklahoma, Panhandle of Texas and New Mexico, Washita church, near Cordell.

August 28, District of Southern Indiana, at Rossville church.

August 29, 30, District of Western Maryland, Oakland, at Pine Grove church.

August 30-Sept. 1, District of N. Ill. and Wisconsin, Camp Grounds, Lena, Ill.

Oct. 7-9, District of Northern Iowa, Minnesota and S. Dak., at Lewiston, Minn.

LOVE FEASTS

Illinois

August 30, Big Creek.

Sept. 16, Panther Creek, all-day meeting.

Indiana

August 24, Ladoga.

August 30, New Salem.

Sept. 6, Oak Grove.

Sept. 6, 7 pm, Wabash.

Sept. 6, Auburn.

Sept. 6, Maple Grove.

Sept. 13, 7 pm, Yellow Creek.

Sept. 20, Center.

Sept. 20, Somerset.

Sept. 20, 7:30 pm, Bethany.

Sept. 27, 7 pm, Cart Creek.

Sept. 28, 6 pm, Santa Fe.

Iowa

August 29, Libertyville.

Sept. 22, Dry Creek.

Maryland

Sept. 12, Fairview.

Sept. 13, 10:30 am, Piney Creek.

Sept. 14, Maple Grove.

Sept. 20, 2 pm, Sams Creek.

Missouri

August 23, 7 pm, Prairie View.

Ohio

Sept. 6, 10 am, Sugar Creek.

Sept. 7, 6 pm, Akron.

Sept. 27, 10 am, New Carlisle.

Pennsylvania

August 16, Indian Creek, County Line house.

Sept. 28, Codorus, at Shrewsbury.

Texas

Sept. 13, Pleasant Grove.

Virginia

August 23, Lebanon.

August 30, Greenmount.

Sept. 6, Trevilian.

Sept. 20, Rowland Creek.

West Virginia

August 23, 5 pm, Pleasant View.

August 23, Bean Settlement.

August 30, Maple Spring.

Sept. 5, North Mill Creek, at Sycamore.

Sept. 6, North Mill Creek, at Bethel.

Sept. 6, White Pine.

Sept. 6, Salem.

Sept. 6, Knobley.

Sept. 8, South Fork, at South Mill Creek.

Sept. 23, Harman.

Sept. 21, Shiloh.

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is a long step in advance in preparing religious workers along the lines of our own particular needs.

THE REVISED AGRICULTURE COURSE, with equipment to correspond, is an equally great

THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

Vol. 68 **Elgin, Ill., August 23, 1919**

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...EDITORIAL...

In the Days of Reconstruction

WHY didn't we know that the trials of the reconstruction period would be greater, in some respects, than those of the war itself? Because the younger ones of us never had the experience, and the older ones of us forgot. And because, further, not even the older ones ever had *such* an experience. The world had never had such a complete shaking up. And because, finally, we are just naturally so foolish and thoughtless.

While the war was on, everybody thought of the common welfare first. Everybody, we mean, except those who did not. Everybody except those who took advantage of the opportunity to make private gain out of the world's necessity and who are still pressing that advantage. But we all expected to relax a little by this time.

Consider the destruction and waste of the last five years. Consider that it will take time for production to catch up again. Add to this the greed of the conscienceless profiteer and the resentment and impatience and selfishness of all the rest of us, and there is no mystery at all about the present social disturbances.

In the first flush of joy at the return of peace we just didn't think. Better plan to practice patience and mutual forbearance and economy and self-sacrifice for another five years or so. The MESSENGER will let you know promptly when the need for these virtues has passed by.

The Best Season for Religion

SUMMER temperatures encourage languor and indolence. Religious activities, in common with most others, tend to less strenuousness. But the rewards of a little extra effort to overcome this tendency are great. Reasonable activity is more favorable to physical comfort even than idleness. Did you never figure out why

What About This Interch

ORGANIC union of all the churches, or even of most of the churches, of Christendom is a long way off. Union of certain bodies, mostly branches of a once united stock, has taken place occasionally and such instances are likely to be repeated. Churches, separated by only minor differences of polity and not by fundamental differences of doctrine, surely ought to find a way to get together. It must also be admitted that it would be a tremendous gain for the common cause if all churches, professing the name of Christ, could unite upon a platform which all could accept as being in harmony with New Testament demands. But such a consummation is not in sight. Differences of viewpoint are too great. Union at the expense of honest and deep convictions of right, even if this were possible, would be an outward union only and of no value.

We have learned to be more tolerant of those whose religious convictions differ from our own, and this is right. But we can not be expected to sacrifice our convictions on matters we consider vital, for the sake of a mere appearance of union which does not really exist. We need not challenge the sincerity or Christian character of the members of other churches. Every man must give account of himself to God. But we must ask to be allowed to interpret our Bibles as seemeth to us right and to practice its teaching as we understand it. What we ask for ourselves we must, of course, freely grant to others.

In view of the foregoing considerations we have been particularly interested in the new *Interchurch World Movement* which has now been commanding some public attention for several months. It looked like it was going to be something different, something really useful, and we have wondered whether the outcome would justify our hopes. It is still too soon to say much of the "outcome," but matters have progressed far enough to make possible some estimate of the prospects. Its working organization is assuming definite form and its surveys, the first of its proposed tasks, are actually under way.

We quote from an authorized statement, recently issued: "The Movement has nothing to do with any proposal for organic church union or any discussions as to matters of doctrine, and does not purpose the establishment of any supercommission to control the working machinery of the constituent bodies. It simply offers an opportunity for all the churches to ascertain all the facts about their common problems and then to take counsel together what they shall do about them. . . . The first undertaking of the movement and the one upon which everything else depends, has been a comprehensive census of the spiritual, moral, social and industrial environments of humanity down to the last community and the ultimate household."

It will require a few moments' reflection, at least, to appreciate the size of the undertaking described in the last sentence, and the value of its successful completion. Its purpose is to make it possible for the Protestant forces to "visualize their whole task." It has already been begun and is divided into two main divisions, a home survey and a foreign survey. Question-

CONTRIBUTORS' FORUM

Praise

BY B. F. M. SOURS

O Father, in the heights divine
Thy attributes of glory shine;
Thy wisdom, infinite in power,
And all the boons thy kindness shower,
Repeat, where streets in glory shine,
They own thy attributes divine.

Where crystal flows the limpid rill,
Where birds are soaring at their will,
Where angel in far heaven sings
With heaven's glory on his wings,
O may the anthem linger still
Till thou hast wrought on earth thy will.

Then all the powers of sin shall be
Subdued by thy great majesty.
There Christ, incarnate love of God,
Shall rule the nations, glory-shod.
Hail, hail the day when victory
Shall float her banners, Christ, to thee.

Immortal life! Immortal life
Shall take the place of death and strife;
And thou who burst the bars of death
And rose in new, immortal breath,
Eternity with praise is rife,
Thy resurrection-power is life.

And so today and all the days
In myriad and unnumbered ways
We lift our happy hearts to thee,
We humbly sing thy majesty,
On amethyst and jasper gaze
And lift our voices in thy praise.

Mechanicsburg, Pa.

Keeping the Church Pure

BY JAMES M. MOORE

THE church was established by Jesus Christ. A study of the scriptures, relating to its purpose and work, will easily reveal the fact that it, like the Sabbath, was made for man, and not man for the church. In other words, the end in view was not merely an organization, but the salvation of men.

The church is not a saints' rest, where perfected souls lie in wait until the Father gets ready to call them home. Nor is it a harbor for sinners who wish to hide from the wrath of an angered God. It is rather a developing institution, having for its aim the building of Christian character in accordance with the highest ideals possible in the lives of all who will yield themselves to such a purpose.

This will not mean, on the one hand, that those in the church will be perfect, nor, on the other, could it be inferred that the holding of ideals in conflict with the Gospel could be tolerated in its members to an unlimited extent. Whatever is done, we must keep in view the spiritual good of those with whom we have to deal, both those in the church, as well as those without.

The purer the church body, the more powerful is the influence in building character among its members, as well as in bringing, within its borders, those who need the benefit of its uplifting power. Yet, in our desire for a pure church, we must not lose sight of the fact that the final purpose is the good of the individual.

The greatest purifier in nature, as well as in spiritual things, is healthy growth. The growing tree heals its scars, the healthy body is continually eliminating poisons, and the working and growing church is helping its members to a greater degree of holiness in life day by day. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (1 John 1:7). "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" (1 John 8:2).

Let that healthy, growing condition be lacking, however, and there is nothing that can purify and keep alive. This is true in spiritual things as well as in nature.

Take that church whose Sunday-school attendance is decreasing and whose preaching services have all but died. Some of the members are attending places not in keeping with their profession, while a number are not living up to the ideals of the Gospel as they should along other lines. Divisions exist, and there are unkind remarks and sometimes harsh criticisms that find expression.

True, there are those who are faithful, and are working as best they can under the circumstances. They attend the services, and are holding to the principles of the Gospel.

The work in general, however, is not prospering, and the question arises as to what is best to get things on a better basis. Some feel that the thing to do is to clean house, get rid of all who will not line up, and then take a new start with those who are left. The feeling is strong that it is better to have a few consistent members than a larger number, many of whose lives are not as they should be.

While in general the conclusion is right, it must also be borne in mind that while amputation is sometimes necessary, the body is far more likely to survive if it is in a healthy condition. The more serious the operation, the more important is a recognition of the truth. Many a church has thus cleaned its ranks, and by so doing has received such a shock to itself and the community that it will require years, if not generations, to recover.

The first thing to do is for the faithful ones to get together in prayer until there develops a harmony that will not break. As others gather in and the work picks up, we must not let anything interfere with the harmony, for therein is the cause for the failure of many noble efforts.

When the church gets into a healthy and harmonious working condition, some amputation will likely be necessary, but the great majority of the cases will respond to the positive and uplifting influence of the growing and active body of workers. Furthermore, the church and the community will escape the paralyzing effect that comes from going at things from the wrong end.

We need to recognize more fully the healing and purifying power of growth. The past is as it is, and we can not change it. The future is before us, and will become just what we make of it. In the working out of our present-day problems the past need not concern us only as its experiences give us encouragement, or help us to avoid repeating the unfortunate mistakes made.

Lanark, Ill.

The Day's Work in Marash

BY A. J. CULLER

No. 2.—In the Villages

MARASH is the natural center of a group of villages, about forty-six in number, some of them quite small and insignificant, but others of some size. In fact, several of them had eight or ten thousand inhabitants before the war. Some of these villages are largely Moslem and were undisturbed, while others are almost wholly Armenian. A good many of these villages were the center of a very remarkable missionary work—eighteen or twenty of them having well-established and self-supporting churches, with pastors graduated from the Marash Theological Seminary. In fact, this section is regarded as one of the best developed mission fields in Turkey, if not in the world, and had, before the war, a high type of the established native church, under the general direction of the Central Turkey Mission. These pastors have been driven out. Their churches, for the most part, have been torn down, their congregations decimated by death and scattered by deportation, and only now are the fragments coming from the south to Marash as a center, waiting to be repatriated to their homes and churches. Some of them, with five hundred people, now have fifty, and others even a smaller proportion. One village, with 170 men, will have ten men returning. In some of the villages, however, a very much larger proportion are returning. Some of the villages are totally destroyed, with only a blank wall or lonely chimney left standing, while others can soon and easily be repaired. In some of the villages the homes are in a fair condition, but inhabited by Circassians, Kurds, Lazes, Bosniaks or other tribes, who must be gotten out before the Armenians can be returned.

The repatriation problem is appalling in its magnitude and must be done gradually. Lumber is scarce, and while the houses are nearly all mud or stone, yet some lumber is necessary. Many families will live over this winter, at least, on the ground of their mud or stone homes with scarcely a stick of wood to cheer their gray and somber life. We are, however, doing something and are buying quantities of timber, and furnishing this to such as will and can fix up their homes. In most cases we have to pay them some wages while working on their own homes, so as to give them something to live on until they can earn a little in the field or market. It seems wise not to try to enter into a great rebuilding program ourselves, but rather let each one oversee his own repairs, for the natives can get labor cheaper, and will do more than if we undertake the task. We furnish the material only under certain conditions and requirements, which they must meet.

Out of the soil must come the wealth of the people. The principal crops here are the vineyards—of which there are thousands on every hillside—the wheat, rice in the lowlands, barley and feed crops and all sorts of tropical fruits. Goats and cattle are plentiful, and in some sections sheep are raised in abundance. I have eaten so much goat meat that I feel as if I had taken on some of the qualities of the animal. In some places most of the land has not been cultivated, but in others it was taken by the Turks, in the vain hope that it was to be their permanent possession. One of the delicate questions is getting this land back to the proper owners.

We have had much consultation with the British Army Officers and with the Turkish officials in regard to restoring the land to the proper owners. I can not enter into the mazes of Turkish law and all the evasions of Turkish officials. It is simply utterly impossible for any one to conceive the depths of deception and chicanery of Turkish officialdom. It is a long way between promise and performance when one is in Turkey. Suffice it to say that the farms are being returned and the shops and homes are handed over. This is due to a combination of tact, persistence, and the very persuasive presence of the British army. It has also been decided, after much negotiation, that the Turks are to pay rent for the land they farmed this year. This rent has been fixed at twenty per cent of the crop value, and this is to be free of tax. This is fairly good, considering conditions of high cost of seed, farming, and the fact that the Government always takes one-eighth as a tax. This rental from their farms will put hundreds of villagers above want for the coming winter. The Government has also agreed to pay the rental for the farms during the years when the Armenians were in exile. Now this is true in theory where we are, but whether it will be carried out, and whether the Turkish Government is even able to carry it out, remains to be seen.

Another peculiar Turkish law, of which we are preparing to take advantage, is interesting. The Turkish Government takes a tax of one-eighth of all crops. This is taken in kind, at the time of threshing or gathering and should make all Americans thankful for our light taxation. This amount, taken in tax, is then offered for sale. If an individual bids on it, another can bid against him and it will be sold at the highest price obtainable. But the law provides that a village can bid for it at its own figure and none can raise the price against it. The village can buy the grain at its own price, which may be only a third, or even less, of what it is actually worth. It is only a peculiar bit of generosity, which Turkey mixes up with her usual forms of oppression. We are bidding in this wheat in the name of the villages, and make a loan sufficient to make the first payment to the Government. The village can then sell enough of the grain to pay for the whole amount, and use the rest to feed the villagers.

We have established a Village Loan Fund, to be loaned to farmers in sums of $125 each, which will purchase one team of oxen and a few simple agricultural implements. This money is loaned without interest, to be repaid in two equal payments of one and

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forms of oppression. We are bidding in this wheat in
two years. We have not enough to loan to all, and so
have to assign five hundred or a thousand dollars to a
village, in the hope that they will loan to each other,
and cultivate as much of the land as possible. It was
our fond dream to introduce tractors for farming, but
that has long since gone the way of dreams. We can
not secure gasoline in sufficient amounts. We can not
get the tractors over the mountain passes into the val-
leys, the natives can not work them, and then, too, they
would require expensive repair-shops. It is still best
to let them farm with the patient and ever-present
oxen and donkeys.

The largest of these villages is Zeitoun, situated in
a veritable Switzerland of scenery. The snow-covered
mountains about it are sublime in their naked beauty.
About fifteen thousand people lived here before the
war. They are known all through Turkey for their
sturdy qualities and their love of freedom. Zeitoun
has never been captured, although, at one time, an
army of 32,000 besieged it, when seventy-two of their
men, in a mountain pass, held off the enemy. These
people seem to be a class among themselves—virile,
energetic, daring almost to foolhardiness, and yet hav-
ing a remarkable intermixture of the finer qualities.
Into this town we expect to put a loan fund of ten
thousand dollars, one-half of which is contributed by
the Armenians of Egypt and Turkey, one-fourth by
the British and one-fourth by ourselves. With this we
expect to open up some iron mines in the mountains
and furnish at least a beginning in the iron industry.
We are expecting to put a man there to have charge of
relief work and to start an orphanage, and are hoping
that the British will put an officer in charge of a few
troops. Best of all, they have called for a pastor, and
one has accepted. Not only the Protestants but the
Gregorians and Catholics are going to attend the
church with a Protestant pastor. I hasten to say, of
course, that none of the relief money is used for mis-
sion or religious work. That money comes from other
sources. We know, however, that it is not enough to
give these people the loaves and fishes without the
spiritual food.

Many of the people on our hands in charity at Mar-
ash are these villagers. Several of the village groups
have already gone home. We are hoping to get most
of them back in time to sow wheat this fall and also to
get the advantage of their rental this year. Just now
the problem is at its height, and the demands for
money the greatest. Just to give out charity is easy,
but it is wrong. We must set the communities back
on their feet. This takes thought and work. We
sometimes seem to be cruel in our insistence that peo-
ple must not rely on foreign help, but that we are only
here to help them to help themselves. More and more
are we cutting off charity, and demanding that each
family and village become a part of the newly-created
social and economic life of the group. This work is a
laboratory of social and economic reconstruction. I
shall say more of the industrial and educational work
in the next and last article of this group.

Marash, Turkey.

On the True Foundation

BY J. H. MOORE

RAIN had been falling the greater part of the after-
noon, and as the hours slipped away, we began won-
dering if the rain would let up in time to make it possi-
ble for our people to attend the prayer meeting an-
nounced for the evening. But the rain did not en-
tirely cease, so, when the hour for the service drew
nigh, we slipped into a long coat, hoisted the umbrella
and were soon in the prayer meeting room.

There were just eight persons present. The subject
was "Trusting God and Making the Best of the Situa-
tion." Each one in the room had something to say or
blessing. They all got the blessing, even to the saving
of their lives.

But we pondered more over the splendid results
following the efforts of the eight consecrated men and
women, who at Schwarzenau, Germany, in 1708, were
fully set apart to serve the Lord. There were only
eight of them, but that was enough to make a good be-
ginning. They began right and started in the right
direction, having their faces set Zionward. They cut
entirely loose from the influence of an unconverted
world, as well as from the misleading religious bodies
of the age.

It was a great undertaking, and only brave hearts
could be depended upon to make such a venture. It
was not an impulsive movement. Every step was the
result of mature deliberation. Everything was care-
fully thought out before any move was made. Having
settled on the New Testament as their rule of faith
and practice, they first determined to understand the
Book, before laying their plans. Under the influence
of the Spirit the Sacred Volume soon became to them
an open revelation, with light from above shining upon
every page. The more they studied the Word the
plainer became the path of duty.

Finally they felt that they knew enough to begin. In
their simple way of taking God at his word it was clear
to them that faith, repentance, along with confession
and baptism, were divinely-appointed conditions of
pardon. These conditions they most cheerfully accept-
ed. They were surrounded by Christian bodies, having
different methods of administering what they regard-
ed as the rite of baptism. Some sprinkled the water
of baptism, some poured it, while others observed im-
mersion—some dipping the candidates once and others
three times. Also, in affusion, some ministers or
priests applied the water three times and others but
once. From this multiplicity of methods the eight
selected trine immersion, believing that this was the
form of baptism taught in Matt. 28: 19, where we
read: "Baptizing them into the name of the Father,
and of the Son, and of the Holy Ghost."

Since none of them had been baptized in that way,
it became a matter of deep concern as to how each one
might be permitted to receive what they justly regard-
ed as New Testament baptism. Alexander Mack, a
man of considerable information as well as a man of
means and standing in the community, and a preacher
of marked ability, had been their leader and teacher.
The other seven of the group were quite willing that
he should administer the rite, but as he considered him-
self unbaptized, he did not feel at liberty to comply
with their request.

Had the little group known of a religious body that
fully lined up with the New Testament in their church
principles, they might have gone to this body for fel-
lowship. Not knowing of a church of that type, their
only course was to form themselves into a church and
thus be prepared to put into operation the plain teach-
ings of Christ and the apostles.

Since there was no one in any of the churches of the
day from which they had cut loose, on whom they
desired to call for baptism, they decided to select one
of their own number to baptize Mack. Mack having
thus received the rite, baptized the remaining seven.
A few hours later they met and organized, and thus,
by the guidance of the Holy Spirit, brought into exist-
ence a church duly authorized and equipped for any-
thing that the New Testament would enjoin upon the
children of God. In other words, they, as a body of
new-born creatures, born of water and of the Spirit,
had given the church of God a new start in Europe.

Had they been so disposed, they might have started
out in their undertaking by receiving baptism from an-
other source. Mack might have gone to England and
received baptism at the hands of a bishop of the
Church of England. At this time there was consider-

tyranny. Russia has dethroned her Czar and there is found only anarchy and confusion. Having been held so long in slavery and ignorance, she knows not how to plan her government, in order that the rights of all may be made equal. Mere freedom is not sufficient to make the world safe for democracy. The first problem to consider, therefore, is whether the democracy of which the allied nations have so much talked—the cause for which millions of lives have been sacrificed—is safe for the world. If it has failed in the past, something must be done in order that it may be effective in the future. Democracy must he made safe for the world.

Only the government which is founded upon the principles of our Lord, who ushered into the world peace and good will toward men, will stand the test of the ages. This principle embodies the Christian doctrine of brotherhood, self-sacrifice in service and love for all mankind. Unless such principles are adopted and practiced, nations can not long maintain, even in a league, their freedom, bought at such great price. Nations in the past have proved this to be true.

The real problem, then, is, How can these principles be maintained? The one and only solution seems to be through Christian education—not as training in military tactics, as some would advise—but in that threefold development of head, hands and heart. A quotation from Longfellow well illustrates the thought:

> "If half the force which fills the world with terror;
> If half the wealth bestowed on camps and courts
> Were given to redeem the world from error,
> There'd be no need of arsenals and forts."

The recent draft has shown that an alarmingly large number of the young men of our country could neither read nor write. Statistics show that there are over 3,000,000 native-born Americans who do not possess the simplest rudiments of an education. For every one of these there are three illiterate foreigners. This condition, in a land which boasts of such highly-developed educational opportunities, is a shame, to say the least.

The principles of Christianity should be a part of the earliest training of the child. The child who can not agree with his playmates and is selfish in his sport will, if not otherwise directed, grow to be an antagonist. The teaching which aims to give the child only book knowledge, has missed its mark. The child must be taught to be a good citizen and made to understand that he is an important part of the great mass of individuals which go to make a nation.

Because of the complete separation of the church from the state, laws of such a nature have been passed as to make it impossible to include in the curriculum of the public schools any of the teachings of religion. These laws, in many cases, have been unduly pressed, and no systematic instruction as to duty toward parents, teachers, friends, or country, or reverence toward God has been arranged for. As a result, the disrespect of the young for their elders and teachers, and irreverence for things divine, are alarmingly on the increase.

Will such conditions make a democracy safe for the world? No, emphatically no! If this lack of moral and religious training is continued, American citizenship will fall so far below the normal state that America, to whom the whole world is now looking, will be unable to hold her lofty position. No national or State law exists which prohibits the teaching of the principles of morality, reverence and, above all, the doctrine of the brotherhood of man. Without these no true democracy can long exist.

Not only should the education of the child be properly directed, but the higher institutions of learning should give more place to religious education. The arts and sciences are taught to the extent that America bids fair to become a rival of Germany in its great accomplishments along these lines. But what will all this avail unless supplemented by the necessary *religious* training? Science and religion should go hand in hand, if the ideal citizenship is desired. Germany was devoid of the latter and all have observed the result. Does America wish to sink to Germany's level? Then she should take warning and remedy her defects.

Not only should America seek to enlighten her own citizens, but she should do all within her power to carry the truth to nations less fortunate. A nation without the proper enlightenment is a dangerous neighbor. History verifies this fact. Then, in order to make the world safe for democracy, the whole world must know the truth. This last bitter struggle might have been avoided if the Christian nations had been willing to do their duty. Because of their unwillingness, the penalty had to be paid. Will they retain and practice the lesson so recently learned?

Our Government called for funds, and the citizens' money poured forth like water into the national treasury. Such a great amount has been appropriated that one can scarcely comprehend its greatness. What would happen if a like amount would be appropriated for the cause of Christian education? If billions were given to educational institutions, would there be any further danger of war? No more certain plan of securing world peace and democracy could be inaugurated.

How little the world has realized this in the past! Will it awaken to the fact before it is too late? Will it not, instead of training the youth in methods of destruction, rather employ the constructive principles of righteousness in the educational institutions, and thus not only make the world safe for democracy, but democracy safe for the world?

True Americans, will you use your influence in behalf of this momentous cause? You owe this sacred duty to your country and your God. Not until you and every other citizen is willing to do this, will America remain as a government for the people, by the people, and be directed according to God's plan. May the spotless banner of peace to all mankind—the banner of Christ himself—ever float by the side of our beloved Stars and Stripes!

New Windsor, Md.

Fundamentals in Education

BY JOHN S. FLORY

ANOTHER question that is perplexing the minds of young men and women and their parents also, just now, is with reference to the kind of a school they shall attend the coming year—*a State school or a church school.* And in deciding this question, mistakes will be made, just as they will be made by some beginning their specialized work before they have laid the foundation in general training.

It is so easy to allow the claims of secondary importance, such as convenience, cheap rates, doing as others do, to outweigh the more important considerations of environment, Christian influence, church affiliation and the like. But this is a matter of so much importance that I wish parents might look it straight in the face and do some careful, sober thinking before they decide the question in favor of the State schools.

Now, this paper is not intended as an indictment against State institutions. Generally speaking, they are doing a valuable service to the country. And while they are good, the question with us is not one of the positive degree, but should be decided on the basis of what is best.

I have in mind now a brother who lived near a State institution and, because of convenience, he sent all of his four sons to this school. Today not one of them is a member of the Brethren church. He frankly admitted, in a recent conversation about the matter, that he did not think of the influence under which he was placing his boys when he sent them to the State school. Now he confesses, with tears in his eyes, that if he had it all to do over again he would pay any reasonable sum to have his sons educated in one of the Brethren schools. His experience is the experience of many others.

Let us look, therefore, very frankly at some of the conditions that make State schools inadvisable as places for the education of our children. First of all the State school trains for citizenship. To exalt the State, to understand the workings of Government, to be patriotic, to love one's country and to be ready to fight for it—these are ideals emphasized by the State schools.

The atmosphere of a State institution is secular. The State has no religion. State institutions give no preference to any religion or form of worship, but tolerate all. Anything of a denominational character is not allowed. Consequently the atmosphere of a State institution is the atmosphere of the modern business world. Those nice proprieties of social life, and the high standards of private morality and true Christian living, which we, as a people, prize so highly, are of secondary consideration.

The natural impression that young people get, in these institutions, is that one church is as good as another—that in religion there is no difference. They are apt to be liberalized to the extent of disregarding most, if not all, of those time-honored principles of the Church of the Brethren which we hold so sacred and so dear.

The ways of society become their standards of social life. They may become addicted to the constant use of tobacco. Card parties, dancing and theater-going may become the usual forms of social recreation. These are thought of as in no way inconsistent with good standing in the church and activity in the church work. Where these things are practiced, taught, and generally observed by people of great respectability, we can not wonder if our young people will accept these standards as proper standards for their own conduct.

Again, in these institutions, worldly success has a large place. The man or the woman who makes a career for himself is the one who is regarded as successful. The particular way in which this career is made, is not a matter for nice investigation. Society opens its arms to the brewer or the stock gambler who can afford to live in a large house and maintains the outer forms of respectability. Emphasis is laid on the career. To make a mark in the world, to amass a fortune, to hold positions of influence and power—these are the things to work for—these are the marks of success.

The question underlying all of this, then, is, Are we training our boys and girls for worldly careers? Do we desire that their lives count in a positive way for the upbuilding of Christian ideals and high standards of Christian manhood and womanhood?

It is the mission of our church schools to emphasize the worth of Christian living in its largest and most unselfish forms. Does the education we are giving them help them to do this? The trend of their lives will be largely determined by the spirit of the schools they attend. If this is worldly, emphasizing material prosperity, honor, position, society, wealth, we may expect them to be engrossed with these ideals. If, on the other hand, these young people spend the impressionable years of their lives in an atmosphere of religious thought, where the ideals of service prevail, they will naturally be imbued with the altruistic spirit of love and helpfulness to their fellow-men.

So this is one of the big questions for parents to decide. When your child leaves the influence of your Christian home, to go away to school, be sure that he goes to an institution that fosters these same ideals and will exert upon him those influences that you wish to dominate his life.

Bridgewater, Va.

Sermons Plus Sermons

BY D. C. MOOMAW

THERE is no feature of current conditions in so-called Christian countries more significant, more productive of results, good, bad and indifferent, or more attractive or repulsive to society than the product of that part of the church edifice called the pulpit. And there are no men in any of the multitudinous, conglomerate vocations for the edification, amusement, elevation and perfection of the people, who are more active than those who occupy the pulpit.

There was a time, not a hundred years ago, when they were next to Deity in the popular estimation. They were the diviners, the oracles, the prophets, the heads and leaders of all social, political and religious crowds before whom the masses bowed their heads, doffed their hats and bent the cringing knee.

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After this digest of the character and qualities and possibilities of the holy office and its honored occupant, I want to offer a few pertinent suggestions as to to one feature of the Sunday performance—that of its conclusion.

There are two distinct, yet correlative purposes which will animate the preacher who has the spiritual welfare of his audience foremost in his heart, one of which is the convincing and the other the conversion of his hearers.

However, the masses of the congregation, who attend the meetings, do not need the convincing elements of a sermon. They know a lot of things which go to the making of a changed life, to wit, the existence of God, the mission of his Son in the world, the personality and ministry of the devil, the possession of a soul or spiritual nature, the identity of heaven, of hell-fire and brimstone, the truths of revelation, of Holy Ghost inspiration of the New Testament, a personal judgment, etc. In this country a congregation needs an occasional reminder of the above fundamental facts—say about once a month. We have such frail memories that our "minds need stirring up by way of remembrance."

The conclusion of the sermon is the most vital part of star performance. If it is not pungent, if it is not spiritually hot, if it is pointless, if it is not aimed at the heart, if it is void of intense, fervent, gushing emotion, something akin to the state of mind and heart that the pulling of a beloved friend out of a blazing fire would inspire, the preacher may write, as the sequel of his work: "I have lost a day!"

More can be accomplished, during the last five minutes, than in all the time preceding—more in the form of decisive results, the conversion and confession of the repentant hearers. A sermon that does not close with a specific, definite appeal for immediate response to the divine call is, in a large measure, lost. What would a commercial traveler accomplish for his employer if he would limit his performance to the praise and extolling of his wares and then dismiss his audience, repack his grip, buy his ticket, settle his hotel bill and hurry to the next town, *without an urgent appeal to them to buy?*

I hope the worthy occupants of our pulpits will weigh the suggestions herein and put them to the test by an invitation, at the close of every sermon, to come to the front, give him the hand of fellowship, make the confession, and begin the new life by baptism.

One or more words to the teachers of the Sunday-school classes: Make an appeal to them at the close of every session, to come out from the world, confess the dear Savior, join the church, and begin the journey to heaven. A school consisting of a hundred or more boys and girls, above eight years of age, and a congregation up in the hundreds, should yield converts almost every Sunday. Let us all work together, pray together, and God will give the increase.

Roanoke, Va.

Emblems of the Holy Spirit

BY W. J. HAMILTON

THE HOLY SPIRIT is invisible to us, hence it seems difficult, for many people, to get a true conception of his nature and work. To help us get a correct idea of his vital relation to our salvation, Bible writers have used emblems of the Holy Spirit to reveal his char- ing of creation we read that "the Spirit of God moved upon the face of the waters" (Gen. 1:2). And again, a few days later: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). As a further proof of the Holy Spirit's part in our creation we quote: "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

We should notice, however, that the "breath of life" and the "breath of the Almighty" seems to cause spiritual life, as well as natural life. Ezekiel says: "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones. . . . Then said he unto me, Prophesy unto the wind ["breath", in margin], prophesy, son of man, and say to the wind [breath], Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live" (Ezek. 37:1, 9).

That this vision only represented their spiritual death, is clear, for in the eleventh verse of the same chapter we read: "Then he said unto me, Son of man, these bones are the whole house of Israel." And then comes the promise to "put my Spirit in you, and ye shall live; and I shall place you in your own land" (Ezek. 37:14).

Also, after the resurrection of Christ, "The same day at evening, . . . when the doors were shut . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you. . . . And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Spirit" (John 20:19, 22).

So the emblem of "breath" is used to explain the very vital relation between the Holy Spirit and our spiritual lives, as children of God, or saved souls.

Emblem of Wind

However, the emblem of breath is not always the best symbol to use in explaining the operation of the Holy Spirit. Sometimes he comes, not with the silent life-giving breath, "but in demonstration of the Spirit and of power" (1 Cor. 2:4).

This power is suggested in the "four winds" of Ezekiel's vision, and in Christ's explanation to Nicodemus about the wind and the Spirit (John 3:8).

But perhaps the best illustration of the Holy Spirit's presence being typified by the wind, was on the Day of Pentecost: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Spirit" (Acts 2:2, 4; also see Acts 4:31 and 16:26).

When the "wind" is the emblem of the Spirit today, we may safely look for some of the results of Pentecost, *i. e.*, the salvation of many souls.

Emblem of Rain

The wind and the "rain" often work together, so we notice this emblem next.

The sixth verse of Psa. 72 states that "he shall come down like rain upon the mown grass: or showers that water the earth." And Ezekiel says, speaking of the Lord making a covenant of peace: "I will cause the shower to come down in his season: there shall be showers of blessing" (Ezek. 34:26), causing much growth and fruit-bearing among the men of God.

The same idea of spiritual growth is conveyed in the last words of David: "The Spirit of the Lord spake by me, . . . he shall be . . . as the tender grass springing out of the earth by clear shining after rain" (2 Sam. 23:2, 4).

Emblem of Water

But while rain conveys the idea of outward bles

THE ROUND TABLE

The Bond of Blindness

BY M. M. ESHELMAN

I AM asked: "Why did God let you go blind?" I am a bond-servant of the Lord—a prisoner of Jesus Christ. God gave me good eyes for seventy years. I used them in the obtaining of much good knowledge, in reading proof-sheets, in beholding God's creations. I overused them and am now paying the penalty. This is my bond. I must pay it by grace of the Lord, which is sufficient. These light afflictions are payments of the bond. They work for me a far more and exceeding weight of glory. Here I must suffer the penalty—over there is abounding glory. By this payment my private and public pen ministry is enhanced.

I thank God for the loving helpers who share with me in much sympathy, and provide needed means for paper and postage. Heaven will bless them, as, in my limitations, I can not. Payment of the penalty-bond will be by favors in joy—not in grief.

Glendale, Calif.

A Missionary Thought

BY DAISY M. MOORE

PETER, at the time of Pentecost, announced that salvation was free, and exhorted his hearers to come and receive spiritual food and drink "without money and without price."

It is as free to us today as it was then, but we must have money in order to send the Word to those who have not heard the story of Christ.

In these days communism is not practiced as it was in the day of the outpouring of the Holy Spirit on the one hundred and twenty apostles and disciples. We are told that many sold their possessions, brought the money and put it in a common fund for the carrying on of the work committed to them.

Our churches—the direct descendants of the church then establisbed—are not conducted on that principle, so it is necessary for each and all to contribute of their worldly goods, that the work may go on spreading. In spite of the mighty efforts of Christians in many lands, since the Day of Pentecost, there are still many nooks and crannies of the earth where human creatures are still in ignorance that there is such a thing as salvation—much less that it is free—for the taking.

Men and women in all ages have given their time and lives to the mission fields. Is it not a glorious work! Think of the compensation of having "many souls for their hire"!

But even they are powerless unless the churches contribute the necessary money to carry on the work.

Too often, in our joy and gratitude that we live in a Christian land, we are unheedful that many are denied our privileges.

It is wrong for us to be indifferent to the call for funds to carry on missionary work. It is certain proof that something is amiss in the house of our life and a house-cleaning is in order.

Give that others may know the grand story of the Bible.

Fairfield, Pa.

"Wells"

BY A. E. HECKER

"And Isaac digged again the wells of water which they had digged in the days of Abraham his father: for the Philistines had stopped them after the death of Abraham" (Gen. 26: 18).

EVEN unto this day the Philistines are at work endeavoring to fill the wells of the "father." There are many wells they would delight to pollute with evil. Among these we might consider the well of reverence. Lack of reverence begins in the home where the children are permitted to call the parents the "old man" or the "old woman," and, as a natural result, they follow this with disrespect to their elders, teachers, the church services and all things holy.

Then the well of faith is attacked by those Philistines who would teach and write in doubtful strains about the divinity of Christ and the truths of the eternal Kingdom, and who would discourage any hope that God's children might entertain concerning the heavenly home. Plain neglect in this matter, and willingness to leave it to some one else to do, closes to them an inestimable source of power. This is encouragement to the Philistines, who, having no power themselves, would so destroy the greatest obstacle to overcome in the lives of those whom they are trying to defeat.

"And Isaac's servants digged in the valley and found there a well of springing water." The well of springing water was given to us through the Reformation. The "Bible" was brought out into the open. For years America has enjoyed the privilege of meeting and studying it in public worship. This has been a decided victory over the Philistines. Nevertheless, they have not yet given up in despair. One of the greatest channels through which this "springing water" could flow is the public schools and universities, but here the Philistines have had an initial victory. Books on any subject or cult may be studied, until some one proposes the Bible, the Book of books. That is not to be found in either the curriculum or the library.

May it not be that the modern Philistines have found the way in which eventually to stop up the well of Biblical knowledge? The war is over. Much Christian literature was distributed among soldiers of many nations. In the face of death eternal truths were driven home as never before. Is not this the opportune time to wrest the advantage from the Philistines and give all, in this boasted Christian land, a working knowledge of the waters of life? "And Isaac sowed in that land, and found in the same year a hundredfold; and Jehovah blessed him."

Great Falls, Montana.

How Character Is Made

BY MARGARET DUDTE

CHARACTER is what we are. Reputation is what we are thought to be. These words impressed me greatly when but a child. Character is the vital thing. It alone will stand when all else will have passed away.

Sometimes we need to go through heavy trials in order to obtain strong characters. We should not fear nor dread them, but face them bravely, and know that we will have strength. God does not test us more than we are able to bear.

"True greatness consists in carrying out our inner convictions, independent of the praise or blame of the world." This may be hard to do but we can do it with God's help. God takes care of the lilies of the field, so he will take care of us, and help us to grow, if we have faith in him. We grow by bearing the infirmities of our fellow-men, helping them to find God, who is able to make strength out of their weakness.

This growth is not made all in one day, any more than the athlete's growth is made in one day. Does he not train day after day and abstain from those foods that hinder him? Well, so should we, if we wish to have well-rounded characters. Yes, I know it is easier to be good when the road is smooth, but he who makes progress is the one who stands by his principles through thick and thin. I am made to think of Socrates, who did not sacrifice his principles, but drank the cup of poison unshaken and cheerfully.

Every thought we think adds to the thought current of the world. Every act we do affects our own characters and the characters of our fellow-men.

We are dual beings. One part of us is seeking the physical and the other part the spiritual. Sometimes these parts conflict. If we uphold the spiritual part, we get freedom. We must at all times be masters and not slaves. Evil does not overcome. We overcome evil. We must stand firm and not think of self. We must hold ourselves at the disposition of the universal mind, permitting that to be the master and us the instrument through which it works. Can we not keep in mind that the Universal Mind is sufficient as our help?

God has given us higher powers. Are we using them? Are they showing forth in our lives? We must relate ourselves closer to the Supreme Source of all wisdom. Sometime, somewhere we must come to ourselves. We must stand alone with our God. Nothing else avails. We can make friends, but we will come to a time when they can not help us. Only God can. Every unselfish word and action is bound to be fraught with good results. The highest characters are the result of perfect unity between them and God. That which is lasting is found only in spirit. So when we build our charaeters upon the spiritual foundation, we have something that can never be destroyed. Where are we building?

Manitou, Colo.

The Brook

BY NORMAN W. TWIDDY

CONSIDER the brook. On and on it bubbles over the whitened stones, giving off silvery music as it goes. There is something subtly soothing to us as we sit upon the rock on its bank, listening to that gentle gurgle, and watching the transparent silver of the water. That brook is not a powerful Niagara, thundering into rocky gorges; it is not a mighty Atlantic, riding great liners on its bosom; it is not even a majestic Hudson, reflecting scenic glories on its surface. It is only a little brook. But it is doing its best. It is bringing rest to the weary traveler; it is giving drink to the birds and animals which refresh themselves in its waters; it is granting moisture to the roots which break the earth along its banks. That is all God expects of it.

All that God expects of us is that we do our best, like the brook. We can not all be great, but we can all be good. We can live at the topnotch of our God-given capacities. All of us can not be brilliant statesmen, like Lincoln or Roosevelt; all of us can not be potent preachers like Beecher or Jowett; all of us can not be immortal poets like Longfellow or Kipling; all of us can not be successful financiers like Rockefeller or Carnegie. But certainly we can all do well the task at hand. We can cheer the lonely, comfort the sad, love the wretched. No life is unimportant in the divine scheme of God. No task is small which is done for the Master. We all have a life, a Christ and a tremendous responsibility. May we not learn a lesson from the brook?

Brooklyn, N. Y.

The Humility of Jesus

BY EZRA FLORY

WHEN Jesus said: "Take my yoke upon you and learn of me, for I am meek and lowly in heart," he for the first time called attention to one of his characteristics. He did not say: "I am patient, or courageous or self-sacrificing." This trait of Jesus' character may be the most misunderstood of the Christian virtues. Pagans looked upon this grace as something *low* and cringing and belonging to slaves. Greeks considered it an insult to be called humble.

There are at least three lessons given by Jesus directly upon this trait. One is in Matthew eighteen, where he made a child the object of concretion in teaching adults willingness to learn, freedom from self-sufficiency and vanity, and prayer the very language of humility. Another lesson is given in Matthew 20: 25-28 and embodies the idea of willingness to serve. Again we find the lesson of humility taught in an acted parable (John 13). Only as one is sure of God does he possess the secret of humility—"Knowing that he came from God and was going back to God," he took a towel, etc. The vainest form of humility is that vanity which apes humility.

Paul says: "He emptied himself" (Philpp. 2: 7), referring to his incarnation; "he took the form of a servant" (Philpp. 2: 7)—his earthly life; "he became obedient unto death" (Philpp. 2: 8)—his atonement; "God greatly exalted him" (Philpp. 2: 9)—his ascension and glory. In this connection Paul charges us: "Have this mind in you which was also in Christ Jesus."

The humility of Jesus is also seen in his not seeking his own glory (John 8: 50); in his silence under false accusations (1 Peter 2: 23): "When he was reviled, reviled not again: when he suffered, he threatened

not; but committed himself to him that judgeth righteously."

Isaiah describes his silence under injustice thus: "He was oppressed, and he was afflicted, yet he opened not his mouth" (Isa. 53: 7). Here is a real test of humility. Under such outrages it is far more difficult to remain quiet than to speak, and at the same time a greater test of virtue.

Jesus' humility is seen again in his associating with the despised and outcast. He ate with publicans (Matt. 9: 10), he was followed by publicans and sinners (Luke 15: 1, 2). Think what this meant in a time like his.

Jesus avoided notoriety and praise. When the masses would have forced him to be their King he withdrew to pray (John 6: 15). Isaiah described him as one who would "not cry, nor lift up his voice nor cause it to be heard in the streets" (Isa. 42: 2).

His humility is seen in his coming "not to be ministered unto but to minister and to give his life a ransom for many" (Matt. 20: 28). He performed the humblest and most menial and repulsive service for others (John 13). He chose the lowliest place of service and taught what he himself practiced (Luke 14: 7-11). When humility becomes conscious of itself, it vanishes or, rather, is transformed into vanity, for "every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

Jesus embodies the essentials of this grace of humility and taught it by example rather than by preeept. He did not herald it but inspired it.

Chicago, Ill.

The Personality of Love

BY JOHN E. MOHLER

THE people at large, who know love as a power in all the affairs of life, regard love as a principle. I also know it as a principle, and more than a principle. I know Love as a Person.

The distinction I make between love as a principle, and Love as a Person, is this: When I show one side of my life to others, the principle of love shines forth in what I do or in what I say, or in my manner of action. But when I show the other side of my life, I manifest hate, criticism, jealousy, envy, or selfishness, all of which are the opposite of love. These are all principles of darkness, which may show forth in any person to at least some extent, even where the principle of love is the greatest power.

But the Person of love is different. When this Person is manifested in my life, I may be seen from any angle, and only love is seen. In church, in the family, in the school, in my chores, in my business, it is all the same. Love is all that is seen, and it is like the love that goes into the pulpit with me. It is recognized by the same mark, wherever I go, and in whatever situation I am placed. Love as a Person is like any other person. To illustrate: I know my friend as a person. So familiar is his person that whether seen in the face, or from the side, or glimpsed in any position, I know it is the person of my acquaintance. Even the manner of walk, the gesture of a hand, or a shred of clothing suffices to make me recognize him. So it is with love as a Person.

Now Love as a Person was never seen upon earth until it was seen in Jesus Christ. Others had manifested the principle of love, but there was an angle of their lives from which another principle manifested itself. Therefore they were not the "Person of Love." The statement that Christ was "God manifest in the flesh" means that the "Person of Love" was thus manifest, because "God is love."

Furthermore, not since the advent of Jesus Christ upon earth has the "Person of Love" been manifest in human form. Through faith in him the principle of love has made many lives a benediction, and the glory of God has rested upon many saints, but there was an angle of life from which love was not seen. There was a crack in the armor through which the human shone forth.

Be not discouraged. We are told to "put on Christ," and this is the "Person of Love." It is possible, or we should not have been told it. It is impossible to men, but "with God all things are possible." We can not reach perfection *by* following Christ. But *while* following him we may reach the place where we can so "put on Christ" that his "Person of Love" is all that is seen of us. We must have steadfast faith, persistent hope, and humility of mind, in order that the human self may not break through the clothing of the "Person of Love" that is over us. God will not trust us with the "Person of Love," to manifest through us to the world until the human self is under subjection to love in all things. Only God and his Son, Jesus Christ, know when we are ready for this glory.

Therefore must we be patient, and seek to grow daily in the grace of our Lord, that the very power of Christ may go forth in our lives, to a world in great darkness.

222 So. Broadway, Los Angeles, Calif.

One Hundred Thousand

BY ELEANOR J. BRUMBAUGH

How long will we count ourselves one hundred thousand? For years we have said: "We have one hundred thousand members in the Church of the Brethren." So many added each year will surely change this number. Will not some one make a new estimate? Suggest another number. With all of this *forward movement* we must move on. We *are* moving on. Say farewell to the old number, or use the word *over* before it. The time is here to change these figures. We ought to be nearing the two hundred thousand mark. Drop the old number, and take a step in advance.

"Forward, forward, forward! Pass it down the line.
Lift the banner higher, Jesus' cross the sign!
Over every nation let it be unfurled.
May it blazon freedom, wide as all the world!"

Huntingdon, Pa.

Wanted: An American Language

BY OLIVE A. SMITH

THE war is over. The treaty of peace is signed, even though the manner of its signature has not been, on the part of all concerned, just what was desired. Now we may look longingly toward the fulfillment of a dream which was put into words, months ago, by the editor of the *Ohio State Journal*. In speaking of words which have been used, as never before, during the past few years, he said: "These words are war-expletives, and so, when peace returns, the avoidance of them will come with it, for the purity of language is one of the conditions of peace. He who swears, even mildly, is at war with humanity. Any first-class psychology will tell you this."

Even our great military leader himself, General Pershing, has set the standard for soldiers of war and peace alike. He admitted that he was once addicted to the habit, but he quit it "because it is useless and it shows a lack of self-control. The perfect soldier must have perfect control of himself."

We have always claimed to speak and write the English language. But if, for any reason, that language is inadequate to our present needs, let us begin to compile our own vocabulary, with some reference to educational standards and moral decency. Laying aside the matter of profanity, which has been growing so common during the past few years, it is a lamentable fact that a large per cent of our conversation is carried on with small regard for the principles of accuracy or the rules of grammar. We use slang, provincialisms, exaggerations and ungrammatical expressions to a great extent, and we seem utterly oblivious of the fact that a majority of the words, used in our conversation, could not be found in any standard dictionary, or, at least, could not be found in connection with the meanings we ascribe to them.

Any conscientious grade teacher will probably testify that the most annoying feature of her work is the struggle to secure any satisfactory results in the use of language among her pupils. Even those children who come from good homes, adopt the vernacular of the street. And a group of teachers themselves, removed from the restraints of the class-room and the stimulating effect of being examples for the young, will lapse into habits of speech which would surprise them, could their conversation be placed on paper for their own perusal.

Oh, we are getting far, far away from cleanliness and purity of language and, whether we like to admit it or not, we must confess that it is "out of the abundance of the heart the mouth speaketh." It is useless to argue that we are reverent, careful and accurate in our hearts and minds, when our speech is irreverent, careless and inaccurate. Everywhere is the plea for "Americanism." Then, why not an American language?

Emporia, Kans.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Life's Supreme Choice

Joshua 24: 15

For Week Beginning August 31, 1919

1. **The Influence of a Wise Choice upon Character.**—Every Christian needs the strength which open confession brings. It braces one to let men know that he has identified himself with a noble cause. The consciousness that men have their eyes upon us, is one of the ways God has of holding his servants true to their appointed task. Let a man commit himself in public to an important undertaking, and the very fact of general attention being riveted upon him will keep him from turning back. Public confession is sure to bring abundant strength.

2. **It Is Glorious to Be on the Lord's Side.**—Moses was on it, and so were all the Bible characters, as they cast their lot on the side of truth and righteousness. The loftiest spirits of history have taken their stand on the side of the best and the highest. Have we? All would be "on the Lord's side" did they but know how right and good that side is. Those who are "on the Lord's side" are on the side of all that is pure and spiritual and kind and beneficent. "The Lord's side" is a phrase which, like many Old Testament expressions, has acquired a deepened significance in these days, when the Christian's faith is sorely tried. "The Lord's side" now means Christ's side—the side of "righteousness and peace and joy in the Holy Ghost."

3. **Those on the Lord's Side Are Pardoned.**—Many of them know it, and all may know it. The Christian rests secure in the forgiveness of his sins, because he has abundant assurance that Divine Pardon has blotted out the record of all his transgressions. He has inward peace and the far-shining hope which are the seal and the guarantee of his acceptance.

4. **When We Are "on the Lord's Side," Our Whole Nature Is Renewed.**—Verily, we are "born again." All the old things have become new. We love the good and hate the evil. We watch and we pray that we please God. Cheerful holiness becomes the passion of our lives. Not that we are without temptations. By no means. As long as we are in this mortal flesh, we are sure to have "manifold temptations." And the more our zeal for Christ increases, the more insidious and disconcerting are our temptations. But even these dark experiences have their strong compensations. They are sure signs that we are "on the Lord's side." Satan would not lure us, were he not persuaded that it is to that side we belong. And we must never forget that in all our varied temptations the Lord always provides a way of escape.

5. **Those Who Are "on the Lord's Side" Must So Declare Themselves.**—Those who "halt between two opinions" can not be counted among the soldiers of the Lord. In practically all matters of importance we are required to take the side that tells for truth and righteousness. Moses demanded (Ex. 32: 26) that those who were "on the Lord's side" should avow it in that critical time. And today a Greater than Moses appeals to us for instant decision. Sooner or later we must all respond to the Divine Challenge in a manner that can not be questioned. "Ye can not serve two masters" is language that admits of no compromise. Our eternal destiny depends upon the stand we take at the critical time when the supreme choice must be made.

6. **Suggestive References.**—"I have set before you life and death" (Deut. 30: 19, 20). When the Ninevites made their choice (Jonah 3: 10). Christ's choice: "Father, . . . as thou wilt" (Matt. 26: 39). Our decision to "abide in Christ" (John 15: 6, 7). We must decide to remain "steadfast unto the end" (Heb. 3: 14). Elijah's appeal (1 Kings 18: 21). Isaiah's decision (Isa. 50: 7). Paul's heart-felt conviction (Rom. 8: 38, 39). The choice is inevitable (Rom. 11: 22). We must be "doers," rather than "hearers," only (James 1: 4, 12, 25).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, AUGUST 24

Sunday-school Lesson, Social Responsibility.—Luke 10: 25-37; Gal. 6: 2, 9, 10; James 2: 14-16.

Christian Workers' Meeting, Dorcas, the Almsdoer.—Acts 9: 36-43.

MEETINGS IN PROGRESS

Bro. C. B. Smith, of Morrill, Kans., in the Mt. Vernon church, Va.

Bro. C. D. Hylton, of Troutville, Va., in the Johnsville church, same State.

Bro. W. M. Kahle, of Troutville, Va., at the New Bethel house, Troutville congregation, same State.

Bro. Phineas L. Fike, of Peace Valley, Mo., at a mission point, six miles from his home church.

GAINS FOR THE KINGDOM

One was recently baptized in the Carthage church, Mo.

Two were baptized recently in the Lima church, Ohio.

One was recently baptized in the Bethel church, N. Dak.

Three have been baptized in the Nocona church, Texas, since the last report.

One was baptized in the Patterson church, Calif.,—Bro. M. H. Miller, of Reedley, same State, evangelist.

Ten confessed Christ in the Iowa River church, Iowa,—Bro. O. H. Austin, of McPherson, Kans., evangelist.

Eight were baptized and one reclaimed in the Kremlin church, Mont.,—Bro. D. M. Shorb, of Surrey, N. Dak., evangelist.

Eight were baptized and one reclaimed in the Sams Creek church, Md.,—Bro. Geo. Early, of New Hope, Va., evangelist.

Three were baptized and one reclaimed in the Pleasant Valley church, N. Dak., Brother and Sister O. F. Shaw, evangelists.

Six were baptized at the Rocky Ridge House, Monocacy congregation, Md.,—Bro. H. M. Stover, of Wayesboro, Pa., evangelist.

Nine were baptized and two reclaimed in the Schoolfield church, Va.,—Bro. H. J. Woodie, of Winston-Salem, N. C., evangelist.

One was baptized at the Blainsport house, Springville congregation, Pa.,—Bro. J. H. Longenecker, of Palmyra, same State, evangelist.

One more, making thirty in all, has been baptized at the Cannon Branch house of the Manassas church, Va.,—Brother and Sister Ralph G. Rarick, evangelists.

CONTEMPLATED MEETINGS

Bro. Isaac Frantz, of Covington, Ohio, to begin Aug. 17 at Liberty, Ill.

Bro. J. Edwin Jarboe, of Chicago, to begin about Nov. 1 in the Lindsay church, Calif.

Bro. B. F. Waltz, of Elk Lick, Pa., to begin Sept. 8 at the Cherry Grove church, Md.

Bro. Michael Flory, of Girard, Ill., to begin Sept. 20 in the Camp Creek church, same State.

Bro. W. C. Detrick, of Bryan, Ohio, to begin Oct. 20 in the Owl Creek church, same State.

Bro. Geo. W. Flory, of Covington, Ohio, to begin August 27 in the Pine Creek church, Ill.

Bro. E. D. Kendig, of Stuarts Draft, Va., to begin Aug. 23 at Mt. Olivet, Augusta County, Va.

Bro. D. G. Brubaker, of Nocona, Texas, to begin Aug. 28 at Griggs, Okla.; Oct. 5 at Carthage, Mo.

Bro. David Metzler, of Nappanee, Ind., to begin about Sept. 20 in the New Paris church, same State.

Bro. J. Clyde Forney, of McPherson, Kans., to begin Oct. 14 in the Scott Valley church, same State.

Bro. J. W. Harshbarger, of Jeffersonville, Ill., to begin Sept. 20 in the Martin Creek church, same State.

Bro. D. M. Glick, of Trevilian, Va., to begin Aug. 30 in the Hollywood church, near Fredericksburg, same State.

Bro. Roy Mishler, of Kewanna, Ind., to begin about the middle of September in the Deer Creek church, same State.

PERSONAL MENTION

Bro. J. H. B. Williams spent last Sunday with the members at Waterloo, Iowa. His plans included a brief visit to other points in that State, in the interests of the mission work.

Bro. Chas. M. Yearout is now located at Chowchilla, Calif., and those desiring to correspond with him will please address him as indicated. He is in position to hold a number of series of meetings, if requested by any of our congregations. Those who may desire his assistance in evangelistic services will please notify him as soon as possible. If so informed, he is also prepared to deliver a series of doctrinal discourses.

Bro. A. B. Miller changes his address from 135 East North Street, Hagerstown, Md., to Bridgewater, Va., care of College, having entered on his new pastorate.

Bro. D. L. Miller and wife, following Bro. Miller's meetings at Goshen and Nappanee, Ind., are spending a few weeks in rest at the old home town, Mount Morris, Ill.

Bro. L. L. Alger, who has been engaged in pastoral work in Sterling, Colo., since Jan. 1, 1916, has resigned from that work. He begins his pastorate at Larned, Kans., Sept. 1. His correspondents will please address him accordingly.

Last Saturday the Mission Rooms received a cablegram announcing the death of Raymond Arnold, the little son of our India missionaries, Brother and Sister S. Ira Arnold. The sorrowing parents will have the deep sympathy of the whole "Messenger" family.

Bro. A. B. Horst, who has been in pastoral charge of the Goshen church, Ohio, has resigned from that work, which leaves the congregation without a pastor. Applicants for the position are invited to address Bro. J. F. Shrider, R. D. 2, S. Zanesville, Ohio.

Bro. F. F. Holsopple, who resigned the presidency of Blue Ridge College some time ago, has accepted and entered upon the pastorate of the Hagerstown church, Md. His address is accordingly changed from New Windsor, Md., to 120 East Washington Street, Hagerstown.

Prof. John W. Wayland, of the State Normal School, Harrisonburg, Va., has put into a little book, called "Christ as a Teacher," the substance of lectures given from time to time before normal schools and Sunday-schools. It discusses the method, aim and matter of Jesus' teaching, and other related topics, in very brief but very inspiring chapters. The author's effective way of putting things is well illustrated in his reference to the parables of Jesus as "windows admitting light into the temple of truth," but at the same time "windows with curtains." It sells for seventy-five cents. The Publishing House will be pleased to handle your orders.

ELSEWHERE IN THIS ISSUE

Middle Iowa members will please read Bro. W. H. Royer's announcement among the Notes.

The Auditing Committee for Middle Iowa desires to attend to its allotted task at once. Please turn to the request of Bro. H. B. Sipling among the Notes.

Members of Eastern Virginia who purpose attending the Conference of that District Aug. 28, at Nokesville, will please note Mrs. D. B. Showalter's request among the Notes.

Churches of Middle Indiana will please note the announcement of Ira E. Long, Writing Clerk of the last District Conference, and furnish the desired items of information at once.

As noted elsewhere, the building committee for the erection of the new church at Bradford, Ohio, finds it impossible to commence work on the structure this fall, but hopes to begin early next spring. Churches of Southern Ohio will please note this change in plans.

All of our readers, who have been attending the Conferences at Winona Lake, Ind., are fully impressed with the fact that a larger auditorium is greatly needed. At the last Conference a movement was set on foot to provide a more commodious place of assembly. On page 542, Bro. Wm. E. Overholser, Secretary of the sub-committee, representing the Church of the Brethren on the building committee, gives full particulars regarding ways and methods of raising funds for the much needed structure. His communication should be read by every member residing in the Districts, composing the Middle-Western Zone.

MISCELLANEOUS

We are informed that the Committee of Arrangements for the 1920 Conference met in Kansas City, Mo., August 8, and organized by electing J. Q. Goughnour, of Ankeny, Iowa, Chairman; M. J. Mishler, 314 E. Ninth Street, Newton, Kans., Secretary; and J. S. Gabel, Lincoln, Nebr., Treasurer. Steps have been taken, looking toward a location for the Conference.

The United Conventions of Southern California and Arizona will be held at Huntington Beach, Calif., August 22 to 31. The announcement has just reached us—too late, we regret, for insertion of the complete program. The principal features are as follows: Opening address, Friday evening, August 22; Ministerial Session, Saturday forenoon and evening, August 23; Sisters' Aid Session, Monday forenoon and afternoon, August 25; Educational Session, Tuesday forenoon and evening, August 26; Christian Workers' Session, Wednesday forenoon and evening, August 27; Sunday-school Session Thursday forenoon and evening, August 28, and Friday forenoon, August 29; Mothers' and Daughters' Session, Saturday forenoon, August 30; Temperance Address, Saturday evening, August 30; Sermons and Addresses, both Sundays, August 24 and 31; Bible Hour, 9 A. M. each week-day The District Business Meeting will be held at La Verne, Calif., Saturday, Sept. 6, 8 A. M. Elders will meet at the church on Friday, Sept. 5, at 1 P. M.

The next meeting of the General Mission Board is scheduled for Wednesday, Sept. 3. This is two weeks later than the usual time of the summer meeting—so arranged in order to make possible a joint meeting with the General Sunday School and General Educational Boards, which will have their meetings also that same week. The joint meeting is set for Sept. 4.

The Brethren's Home of the Southern District of Ohio, located at Greenville, has been successfully managed by the present superintendent and matron for more than eight years. The failing health of the latter, compels the trustees to relieve the present superintendent and wife. Any information that may lead to the securing of a suitable brother and sister for the place, will be highly appreciated by the trustees.

Letters from our India correspondents tell of the great satisfaction brought to the workers on the field by the news from the Winona Lake Conference. Reports by mail had not yet had time to reach them when these letters were written. They are probably enjoying these now. But they had learned by cable that the Conference offering went "over the top" and that twenty missionaries were to come to their relief. Is it any wonder there was "rejoicing in India over this news"?

Juniata College and Hebron Seminary have favored the "Messenger" rooms with copies of their latest catalogs. Our file for the current school-year is now almost complete. One has only to look through these late issues to see what improvements in strengthened faculties and equipment our educational institutions have made in recent years. If there was ever any excuse for our young people not patronizing our own colleges, on the ground of inadequate facilities, no such excuse exists now.

A cable message, recently received by the American Committee for Relief in the Near East, reports the following: "Many Orphanages and Refuge Homes have to refuse worthy and desperately needy applicants because of inadequate food supplies. Will not 300,000 benevolent Americans pledge to support orphans at a cost of $180 each, yearly, until they become self-supporting? America is the only hope of these children of pathetic tragedy, and America must not fail in this dark crisis. An immediate response is imperative, as destructive forces are alert and deadly."

Special Message for the Ministers and Sunday-school Workers of Northwestern Ohio.—As a program committee we are sending this special appeal to you, to plan to attend the Ministerial and Sunday-school Meeting, to be held at Deshler the last of August. Don't forget the dates: Aug. 26-28. Important topics will be discussed, upon which we should be united, as ministers, in our work for the Master. Can we not, as ministers, make this a record year in attendance? Sickness may prevent my going, but I pray that every minister, well and strong enough to go, will do so.—S. P. Berkebile, Chairman of Committee, Bellefontaine, Ohio.

The action of the last Conference, in appointing a General Christian Workers' Board, gave us the opportunity last week for very pleasant interviews with three new visitors to the Publishing House, Sister Eva Lichty Whisler, of Sterling, Ill., Bro. I. V. Funderburgh, of La Verne, Calif., and Bro. A. B. Miller, recently of Hagerstown, Md., but now of Bridgewater, Va. These are the members of the new Board. They held their first meeting on Thursday, August 14. An organization was effected and plans laid for doing things. The Board evidently has the impression that it was not created solely for ornamental purposes. It intends to make itself useful. Bro. Funderburgh is Chairman, Sister Whisler, Vice-Chairman, and Bro. Miller, Secretary-Treasurer. The Secretary will tell you more about the meeting soon—perhaps next week.

Notice to the Sunday-schools of the Middle District of Iowa.—The Sunday-school Board of the Middle District of Iowa has been very fortunate in securing the valuable services of Bro. Orlo Messamer, of Bethany Bible School, who is devoting his entire time to Bible study problems, topics of a religious nature, and the ministry of the Gospel, to visit each school in the District as follows: Muscatine, Sept. 7; Brooklyn, Sept. 8; Prairie City, Sept. 9; Ankeny, Sept. 10; Des Moines Valley, Sept. 11; Des Moines, Sept. 12; Dallas Center, Sept. 14; Panther, Sept. 15; Panora, Sept. 16; Yale, Sept. 17; Bagley, Sept. 18; Beaver, Sept. 19; Indian Creek, Sept. 21, morning meeting; Maxwell, Sept. 21, evening meeting; Fernald, Sept. 22; Marshalltown, Sept. 23; Garrison, Sept. 24; Robbins, Sept. 25; Cedar Rapids, Sept. 26; Clarence, Sept. 28. We hope for a hearty coöperation of all the schools with Bro. Messamer, that these meetings may be a spiritual uplift in every community.—Wm. Cordis, Chairman of Sunday-school Board, Panora, Iowa.

AROUND THE WORLD

An Unlooked for Result of Prohibition

Most travelers in the "wet" States of the Union, previous to the ruling out of liquor, well remember the everpresent har that was a conspicuous feature of practieally all hotels. Now we are told by the hotel men that they will have to raise their rates or lose in the operation of their places of entertainment. They argue that the main source of revenue—the bar—has been cut off, which leaves them without the needed resources. But as there are compensations with every loss, so in this case there is a decided gain also. The absence of all liquor from hotels will tend towards making them far cleaner and more respectable places. Somehow liquor has always been a close associate of the criminal element, and its influence has notoriously been towards the downward trend.

Railway Shopmen Return to Work

There is at least one rift in the clouded sky of industrial unrest—delegates representing the 500,000 members of the striking railway shopmen voted to return to work on the morning of Aug. 16. According to newspaper reports, the more conservative of the workers gained control of the situation, which fact is a decidedly hopeful sign of the dawn of a better day. In some of the terminals there was grave danger that the irrational element, with a strong leaning towards "I. W. W." methods, would succeed in their plans of obstruction, but saner counsels fortunately prevailed. As matters now stand, the transportation systems of the United States will operate unhindered, and there will be no delay in the distribution of food supplies and other essentials to all parts of the country. That, in itself, is an item of vast importance.

Negroes to Go South Again

With special reference to the recent race riots in Chicago, remedial action has already been taken by the Commissioners of Agriculture of Louisiana and Mississippi. Plans have been worked out to induce the colored people of Chicago to return to those States, where comprehensive efforts are being made to locate them on farms. Just how successful the committees will be, which are to visit Chicago for that purpose, remains to be seen. Negroes who have lived in the western metropolis for years, and have become a part of its industrial system, will hardly turn their steps southward, and their present employers will undoubtedly use every means to retain their services. Such of the colored people as came to Chicago during the days of war activity, may possibly be prevailed upon to return to the South, though even that is not very likely. Under normal conditions the colored man is as safe in Chicago as in the South.

What the War Cost France

Will the war cost France more per capita than it will cost defeated Germany? One of the Paris journals believes that it will, and offers these figures in evidence: Of the $25,000,000,000 demanded by the Allies from Germany, the share of France will amount to only about $13,000,000,000. Consequently France will have to produce from her own resources about $50,000,000,000 in liquidation of its war debt. That makes the total cost, $63,000,000,000. The war has reduced France to a population of but 35,000,000. Germany has not been invaded and her industries can quickly be put in running order. Her Minister of Foreign Affairs has said officially that the German nation expended $34,000,000,000 in the war. Adding the indemnity that she will have to pay—$25,000,000,000—the total amounts to $59,000,000,000. The population of Germany is approximately 68,000,000. These figures show that even the victor is ruined by war.

What Can We Do About It?

Are we, the favored people of America, going to wait for European affairs to "straighten out in the long run"? Will the hungry men and women over there wait till we are ready? We must help now, and the best way for our nation to help is by credit extension. Europe needs food, raw material for her factories, ships—in fact, just about everything America can send her. She must have these things before her factories can get busy—before she can make money to pay back the $10,000,000,000 she owes us. This idea of giving credit to Europe is a practical business proposition—one which works both ways—for Europe has been our best customer, and if we want our own industries and mines to keep on working, we must help the Old World back to a money-making job. Provisions to this end are being made by the "Owen Bill," now before Congress, which is to supply Europe with credit for raw materials. The money for this is to be raised by the sale of bonds in the United States. In this each one can do his part. By buying the bonds we can help Europe, and at the same time make a safe investment.

Palestine Not to Be for Jews Only

Heretofore the Jewish movement, known as Zionism, has stood for the restoration of Palestine as a distinctly Jewish State, more or less independent. Now other claimants are coming to the fore and are urging that Palestine should not be a sacred country for the Jews only. It should be a hallowed realm to Christians as well. To the earnest Bible student the land of Christ's journeyings will always be a peculiarly sacred place, and it would seem but fair that at this time the best of facilities should be afforded, by which every believer who so desires may become familiar with the land by exploration and travel in general. As the matter appears to us, the Land of Promise should be, like the Gospel Message—for all the world.

The New British Ambassador

In the interest of maintaining cordial relations between Great Britain and the United States, the appointment of a tactful representative is rightfully regarded as a matter of importance. The selection of Viscount Grey—better known by his earlier title of Sir Edward Grey—is gratifying indeed to those who have to deal with diplomatic affairs. Lord Grey is one of the most influential statesmen in Great Britain. His ability, his lofty principles and his independence of thought have earned for him universal respect and admiration. It is creditable to the present Government of Great Britain that it delegates Viscount Grey to represent it in the American national capital, to take charge of the important negotiations, preliminary to a final readjustment of financial relations, and revision of Anglo-American treaties.

Another Vagary of Fashion

According to a reliable report from Paris, fashionable women of that city have recently decided upon various eccentricities of apparel—the most conspicuous being to dispense with the wearing of stockings. It had been thought that the practice in this country, of being attired in invisible or transparent stockings, had about reached the limit, but the innovation of the Paris ultra-fashionable set is undoubtedly going beyond the line of all conventionality, usually regarded as proper. Just what will be the next move, in changing women's apparel to suit the ideas of the Paris dictators of fashion, is hard to predict. While some of the women of our land are eagerly awaiting the latest news from Paris, might it not be well to suggest that a closer adherence to modesty would be a valuable help in avoiding questionable extremes of fashion?

Can It Be Done?

It is a little rash, perhaps, in these days of wonderful achievements, to maintain that certain proposed scientific undertakings can not be accomplished, and yet we confess to a feeling of doubt when told about the contemplated venture of a Massachusetts college professor. He is planning to go up 10,000 feet in an airplane to establish some sort of communication with the inhabitants of Mars. He is superintending the construction of his airship, and by means of a special apparatus he hopes to signal and talk to the people of the sister world. Some astronomers claim to have discovered mountains and rivers on that planet, and even canals are said to have been dug by the inhabitants. Of course, some of the skeptically-inclined condemn the professor's attempt as that of a visionary, but we all remember that the Wright brothers' early aëronautical attempts were similarly ridiculed. One thing is sure, the limit has not yet been reached in astronomical science, though marvelous progress has been made in past decades.

He Realized His Responsibility

In noting the passing of Andrew Carnegie at his home in Lenox, Mass., Aug. 11, a brief reference to his remarkable career naturally suggests itself. Born in Scotland in 1835, he came to the United States at the age of ten years, and a little later began work in a cotton factory at but $1.20 per week. Subsequently he was employed as telegraph operator, railway employé, etc., but all these activities were merely introductory to his life-work in the great steel mills at Homestead, Pa., the skillful management of which proved him to be a veritable "captain of industry." And yet his business acumen was not manifested so much by shouldering all responsibility single-handed, as by surrounding himself—as he frankly admitted—by "men better than himself," thus being able to achieve results otherwise unattainable. While amply rewarded financially for the initiative, energy and industry applied to his business, Mr. Carnegie was the first of America's multi-millionaires to realize that wealth entails responsibilities and duties—that it is a "trust," to be administered in the interest of the whole community, rather than of the family, individual or group that has legal title thereto. Acting on that conviction, he began, some years ago, to appropriate his millions to purposes conducive to general human welfare. After apportioning $350,000,000 wisely and well—as he considered it—waning mental powers, about two years ago, unfortunately prevented further distribution of his remaining wealth. Otherwise he would have carried out his plans of administering his estate while yet alive. It is worthy of note that the many Carnegie library buildings, scattered here and there, throughout the United States, are significant memorials of a man who considered that the diffusion of knowledge, by means of good books, is the best safeguard of human welfare and national security.

Helping the World to Health

Most of us are quite familiar with the Red Cross as an agency of relief in time of war, flood, famine, or pestilence, but according to latest plans it is to widen its activities to a still broader field. "The world now needs more than remedial agencies. It needs highly-concentrated and strongly-supported preventive activities that can control, minimize or eradicate, as nearly as is humanly possible, those ills of humanity we have been helping to relieve." These are the words of Henry P. Davison, Chairman of the Board of Governors of the "League of Red Cross Societies of the World." As outlined, the newly-contemplated activities assume three phases: (1) Promotion of Red Cross organizations in every country of the world. (2) Collection and distribution of scientific information for the prevention, the control, and the cure of disease, and the betterment of health generally. (3) The coördination of international relief efforts in times of disaster.

Their Last Hope Gone

Whatever hopes may have been entertained by the advocates of the liquor traffic, as to possible loopholes in the enforcement of the bone-dry prohibition enactment, there is no possibility of evading its issues. By a vote of 287 to 100 the House of Representatives passed the drastic dry enforcement bill, which will be adopted substantially by the Senate. The latest frantic proposition by the liquor men, to have the courts decide that 2.75 per cent beer is permissible under the new law, vanished when the House declared that all drinks containing more than one-half of one per cent alcohol are ruled out by the terms of National Prohibition. Without question, the people in general are done with the saloon, and have killed it for good reasons. Science and big business were instruments in the destruction of the liquor traffic, but it was due to the moral influence of the church that public sentiment was so thoroughly aroused against the vile traffic.

The Disappearing Indian

At a recent meeting of the Montana Health Society Dr. Russell urged strongly that something be done about the Indians, not only for their protection but also for that of the whites. Dr. Russell's experience has been mainly with the "Crow" tribe of Indians, but his observations apply to other tribes also. There were 8,000 "Crows" when the white man first came in touch with them. In 1862 there were 4,600. Now there are only 1,689. Other Indians are dying out in about the same ratio. Their birth rate is not very high, but their death rate is out of all bounds,—about thirty-seven per 1,000, as compared with only about twelve per 1,000 for whites. Twenty-five per cent of the deaths are due to consumption. One-third of the children die before they are three years of age. It is said that the Indians, as Government charges, are not instructed along lines of personal hygiene, nor are they taught disease prevention. Are they to perish wholly, because of this lack of instruction?

Those Who Fell on Europe's Battle-Fields

Less than one-half of one per cent of the American soldiers who died on the battle-fields of France were buried unidentified, according to Col. Joseph S. Herron, of Cincinnati, commander of the 15,000 troops who interred the fallen Americans, and who returned to New York July 28. Under the most adequate supervision, the dead were removed from the temporary graves dug for them under fire, or at night on the field where they fell, and were laid to rest in large concentration cemeteries. Each of these places of sepulture is surrounded by a painted fence, and the grass on the graves is kept green, and cared for by a detachment of soldiers left on duty as caretakers. The largest graveyard is at Romagne, where lie 22,000 Americans who died in the Argonne and Meuse sectors. The next largest is at Thiaucourt, where 4,300 soldiers, who fought at St. Mihiel and Toul, are buried. The advisability of bringing back the American dead from France is seriously questioned by Baron D'Estournelles de Constant, member of the French Senate, who recently returned to France after a brief visit to this country. His counsel is this: "Do not act hurriedly. The French people have high respect for American soldiers now resting beneath its soil. They look upon these heroes as their own sons, and their graves will be so honored." Latest decrees by the French Government indicate that a general removal of bodies, for the purpose of final interment in the United States, is regarded as highly detrimental from a sanitary standpoint. By reason of possible infection, the danger to the people would be too imminent.

HOME AND FAMILY

"God"

An Ode by Gabriel Romanovitch Derzhavin

O Thou Eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all-devastating flight;
Thou only God! There is no God beside!
Being above all beings! Three in One!
Whom none can comprehend and none explore;
Who fill'st existence with thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean-deep—may count
The sands of the sun's rays—but, God! for thee
There is no weight, no measure: none can mount
Up to thy mysteries; Reason's brightest spark,
Though kindled by thy light, in vain would try
To trace thy counsels, infinite and dark:
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence; Lord! on thee
Eternity had its foundation; all
Spring from thee: of light, joy, harmony,
Sole origin: all life, all beauty thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shall be! Glorious! Great!
Light-giving, life sustaining Potentate!

Thy chains the unmeasured universe surround
Upheld by thee, by thee inspired with breath!
Thou the beginning with the end hast bound
All beautifully mingled life and death!
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

A million torches lighted by thy hand
Wander unwearied through the blue abyss:
They own thy power, accomplish thy command;
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Suns lighting systems with their joyous beams?
But thou to these art as the moon to night.

Yes, as a drop of water in the sea,
All this magnificence in thee is lost:—
What are ten thousand worlds compared with thee?
And what am I then? Heaven's unnumbered host,
Though multiplied by myriads, and array'd
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against thy greatness; is a cypher brought
Against infinity! What am I then? Nought!

Nought! But the effluence of thy light divine,
Pervading worlds, had reached my bosom too;
Yes, in my spirit doth thy spirit shine
As shines the sunbeam in a drop of dew.
Nought! But I live, and on hope's pinions fly
Eager towards thy presence; for in thee
I live, and breathe, and dwell, aspiring high,
Even to the throne of thy divinity.
I am, O God! and surely thou must be!

Thou art! directing, guiding all, thou art!
Direct my understanding then to thee;
Control my spirit, guide my wandering heart:
Though but an atom midst immensity,
Still I am something, fashioned by thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a god!
Whence came I here, and how? so marvelously
Constructed and conceived? unknown! this clod
Lives surely through some higher energy;
For from itself alone it could not be!

Creator, yes! Thy wisdom and thy word
Created me! Thou Source of life and good!
Thou Spirit of my spirit, and my Lord!
Thy light, thy love, in their bright plenitude
Fill'd me with an immortal soul, to spring
O'er the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to thee—its Author there.

O thoughts ineffable! O vision blest!
Though worthless our conceptions all of thee,
Yet shall thy shadowed image fill our breast,
And waft its homage to thy Deity.
God! thus alone my lowly thoughts can soar;
Thus seek thy presence—being wise and good!
Midst thy vast works admire, obey, adore:
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

Translated by John Bowling (in 1821). London, England.

Better Religious Instruction in the Home

BY ALBERT C. WIEAND

It is frequently said that there is less religious instruction of children in the home today than there used to be. Whether or not the charge is true, is not the important question. One thing is obvious—there is far too little of it done.

The important question is: What is the reason for the delinquency, and how shall it be remedied? I do not believe that people are less religious, on the average, than formerly. Modern life, of course, is more strenuous, and this might account for some of it. There are more other things to occupy our time, more reading, more social life; and this might account for it in part. On the other hand there is a feeling that the religious education of the children is taken care of by the Sunday-school. Doubtless this also is a contributory factor.

But probably the chief reason is the fact that average parents do not know just how they shall proceed to give religious instruction, considering that it is already being given in the Sunday-school. The remedy will be to supply the needed help and guidance. It is the business of the church, through the Sunday-school, more fully to organize the home religious instruction, to direct it, to inspire it, to provide for it, and to see that it is accomplished.

Certainly the motive for this is adequate. Nothing else can ever take the place of religious instruction in the home. However well and thoroughly the work is done in the church and the Sunday-school, it can not substitute for what the home should do, for it is at home that life must be lived, and there the problems arise in every-day experiences. There, if anywhere, they must be met. Here religion must be lived. And therefore, unless the home manages to carry over the instruction received in the Sunday-school, no real and vital results in character and conduct will be achieved.

Perhaps no better statement of the ideal has yet been given than the one recorded in Deut. 6: 4-9. This injunction is really a marvelous statement. It is a marvelously complete and thoroughgoing statement. It goes right to the heart of the matter, and it covers almost every essential phase of the subject: "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

See how the passage begins with a basic principle, "There is only one God," and therefore we must love him supremely and absolutely. Certainly, without this supreme and absolute love of God, we shall not care to teach about him to any one else. But where this love of him is in such measure, certainly parents will take pains to make him known to their children.

Then notice the second point: "*The words of God must be upon our hearts,*" for unless there is such a love for *the Word of God* pressing upon our hearts, and urging us on from day to day, we will not amount to very much in teaching them to our children.

Now then, with such a love for God and for his Word in our hearts, pervading our whole being, and dominating all our affections, *we are to be diligent* in teaching them to our children. Diligence is about the only thing that can be added.

But now, how shall the opportunity be found in the busy walk of life? Well, first of all, when we sit with our children in the house, in our association together and the every-day conversation, we shall speak of these things of God.

Then, too, when we walk out by the way and meet the different things that are new, and in the day's events, the thought of God should be present and called up. And at night, when we lie down, and in the morning when we get up the first thing of which we ought to be reminded, and of which we should remind our children, should be the Lord and his work.

In other words, the teaching of religion is to be bound up with everything that we do and say, and think. And this is precisely the unique feature of home religious instruction, and it can never be substituted for by anything else.

This it is that makes religion vital, for, however good, scientific, thoroughgoing, and vital the religious instruction in church and Sunday-school may be, it can never be quite as vital and practical as the proper religious instruction in the home. The home is the place where the habits of life are formed, where conduct and character are in operation.

What, then, is the meaning of the last two expressions in the passage from Deuteronomy: "And thou shalt bind them for a sign upon thy hand"? On everything that we touch we must leave an impress of the Word of God. In all that we do we must exemplify the religion which we profess. Likewise in all that we see, and observe, and look at, we must remember our religion.

So also "Thou shalt write them upon the posts of thy house, and on thy gates." Whenever we enter our own courtyard, whenever we go inside our house, or dwelling, we must remember the Word of the Lord. As we go into the house, God's teachings must be observed, and as we go out of the house, into the world, we must still remember our religion.

Now, suppose that a child has been brought up under this atmosphere and with such discipline and training, such example and inspiration—all of it growing out of a fundamental faith in the one Living God, and a supreme and absolute love for him, and a like love for his Word! And suppose that to this there is added all diligence to spur one's self up *to do* what one's heart longs for! What should be the outcome? How could the results help but be desirable? What else ever could take the place of it?

It is this religious instruction in the home, after this ideal, that the church, through the Sunday-school, must provide for, and she must see to it that it is accomplished. This also we must organize and provide for, and see through, according to the principles of good organization, right management and execution.

All of this can be done only, and should be done only, *in coöperation with the work of the Sunday-school.* This home religious instruction ought not to be something apart from the religious instruction given in the Sunday-school regularly. The home should review these lessons in family worship. This is entirely practical, and will add zest and interest to the family worship, and motivate it. If properly done, this will be adequate, so far as the intellectual instruction is concerned. Then, from time to time, as the incidents in life arrive which exemplify the principle which has been taught, the home should see to carrying them through in conduct and life.

Oak Park, Ill.

Ruth the True-Hearted

BY MRS. JUNE WELLER MILLER

Nothing can be more beautiful than the simple, happy and godly life which the Book of Ruth unfolds. True religion is there seen, sweetening the intercourse of rich and poor, lightening the burdens of labor and poverty and cheering the hearts of the afflicted.

This beautiful story had Bethlehem for its scene, and may, perhaps, be regarded as a sort of type and

picture of the effects of that benign religion with which, thirteen hundred years after, the Divine Babe of Bethlehem was to bless the world.

Naomi, a Hebrew matron, goes to the land of Moab in a time of famine. There she loses her husband and her two sons, but gains the attachment of the two Moabite young women whom they had married, one of whom, Ruth, a pattern of filial piety, returns with her to her own country.

Among the abounding instances of Hebrews perverted to worship the gods of Moab and other idols, it is delightful to find even one such case as that of Ruth, the young Moabite widow, whose heart had been completely won by the loving and godly spirit of Naomi, and who so simply yet beautifully expressed her deepest feelings for her mother-in-law. "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also if ought but death part thee and me."

With a light heart she goes to glean in the field after the reapers, willing to take life as it comes, never complaining of her condition in life, but singing while she gleans:

> "Forth to the harvest fields away,
> Gather your handsful while you may,
> All the day long in the field abide,
> Gleaning close to the reapers' side."

Happy are the moments when sorrow forgets its cares, and misery its misfortunes; when peace and gladness spring up upon the radiant wings of hope, and the light of contentment dawns once more upon the disconsolate, unfortunate and unhappy heart. "The past unsighed for, and the future sure."

Ruth attracts the notice of Boaz, a man of wealth and property in Bethlehem, a relative of her husband's family, who ultimately makes her his wife. Thus we see the happiness of her life was made up of little kindnesses, little courtesies, pleasant words, genial smiles and good deeds.

If we, like Ruth, make the little events of life beautiful and good, then our whole life is full of beauty and goodness. He that labors and strives, spins gold. Then let us strive that in some way we may assist our fellow-men.

One of the purest and most satisfying amusements is to see some one's need and by our own exertions to supply it, and it is surprising how many opportunities of helpfulness one may find if eyes and ears are opened by true kindness of heart. Do not let the shadow of discouragement fall on your path, if you have to support a widowed mother, or sick sister, or unfortunate relative, for this has been the road to eminence of many a proud name. This is the path which many working people have often trod—thorny enough at times, at others so beset with obstacles as to be almost impassable, but the way was cleared, sunshine came, success followed—then the glory and renown.

However weary you may be, the promises of God will never cease to shine, like the stars at night, to cheer and strengthen. A hopeful spirit will discern the silver lining of the darkest cloud, for back of all planning and doing, with its attendant discouragements and hindrances, shines the light of divine promise and help.

Everybody, like Ruth, can encourage virtue and religion. Every virtue in woman's heart has its influence on the world. A virtuous woman in the seclusion of her home, breathing the sweet influence of virtue into the hearts and lives of its beloved ones, is an evangel of goodness to the world. She is a star shining in the moral firmament. She is a princess administering at the fountains of life. Every prayer she breathes is answered to a greater or less extent in the hearts and lives of those she loves. Her piety is an altar fire where religion acquires strength to go out on its merciful mission. We can not overestimate the utility and power of woman's moral and religious character. The world would go to ruin without it.

There is great need of wisdom in all the affairs of life; for no man liveth unto himself, and our lives are intertwined and mingled together with the lives of others until it is a very solemn thing to live, as our influence must either be for good or for bad and that to extend to all eternity.

Since our earthly life is so brief, "and the night will soon come when the murmur and hum of our days shall be dumb evermore," it were well to have milestones by the way, pointing to a better land. Ah! these are the true laborers in the world's great harvest field in any and in all its varied departments. How blest are the recollections of those who, like the setting sun, have left a trail of light behind them, by which others may see the way to that rest which remaineth for the people of God!

Huntington, Ind.

The Sin of Gossip

BY CHESTER E. SHULER

Few evils in the world today are more productive of serious results than the habit of gossiping. Every small city, town, and community is made to feel the sting of this social scorpion. Few, if any, other evil influences are so prevalent.

We are all acquainted with the man who finds pleasure in "knocking" his neighbor; with that woman who, to all appearances, has no higher aim in life than to be able to relate innumerable "they say's," concerning her acquaintances and neighbors. To a person whose mind has become so perverted, nothing or no one is too noble or too great to become grist for the scandal mill.

The gossiping tale-bearer is a menace to the welfare of any community. Such a person is invariably a trouble maker. How innumerable are the instances in which a false insinuation has resulted in the ruin of a previously untarnished reputation, or, perhaps, the social ostracism of the innocent victim!

Gossiping is indicative of mental idleness. It has bad kin. It goes with narrowness, ignorance, viciousness, malice and selfishness. It is easy to tell a habit by the company it keeps. And, to a keen observer at least, the fostered habit betrays the real individual.

It is said that the heights and recesses of Mount Taurus are much infested by eagles, who are never better pleased than when they can pick the bones of a crane. Cranes are prone to chatter noisily, especially while they are flying. The sound of their voices arouses the eagles, who spring up at the signal, and often make the noisy travelers pay dearly for their chattering. The older and more experienced cranes—so the story goes—sensible of their besetting weakness, and the peril to which it exposes them, take care before venturing on the wing to pick up a stone large enough to fill the cavity of their mouths, and consequently to impose silence on their tongues. Thus they escape the danger.

To the gossiper too, as well as to the victim, gossiping brings danger. Do you know a person who is continually pouring into ears, willing or unwilling to listen, little tales that begin with, "Have you heard about So-and-So? They say—" or "Folks are talking about—. They say—," etc., etc. How about your faith in such a person? You don't confide in the habitual gossiper, do you?

There are persons who seem unable to bear hearing a good word spoken about some one else. Their own conversation is habitually poisoned by malice or fault-finding, and they imagine every one else to be the same. The stranger within the gates of such an one, if he inquires no further, will be likely to receive the impression that no other respectable folks exist in that portion of the universe.

The person who does *not* gossip, and who loves his fellow-men sufficiently to think and speak charitably of all, is peculiarly the prey of the chronic gossiper. Such person, if he will give ear, is made to listen to the disparagement of his neighbors in general, and, not infrequently, some of his own friends in particular. The gossiper is a bore, and the absence of this public nuisance is to be desired by all who would be clean of heart and pure of soul.

Gossiping is a sin in the sight of God. Its evil influence upon a community and the lives of individuals can not be overestimated. God's Word condemns it, and tells of its source (James 3: 14, 15). The gossiper is invariably untrue in the remarks made. A story is almost never repeated verbatim. Thus the commandments of God: "Thou shalt not bear false witness against thy neighbor" and "Thou shalt not lie" are openly violated. "Keep thy tongue from evil, and thy lips from speaking guile" is the Psalmist's injunction. And surely all would do well to heed it.

The sin of gossip is not sufficiently emphasized from the pulpit. With the many plain, definite admonitions in the Word against the evil practice, let our ministers preach and exhort concerning this grave evil as never before.

Much can be done by individuals, too, toward allaying this evil. Let us guard well the portals of our speech that we do not repeat the unkind things we hear of others. No matter how interesting a current bit of "talk" may be, let us, before repeating it, apply what some one has called the "three tests": "Is it true?" "Is it kind?" "Is it necessary?" Judged by these standards, many a bit of "news" that we are eager to repeat, will be at once thrown into the discard of our minds.

Let us not believe evil reports about any one, so long as absolute proof is lacking. It is only fair to give the "other fellow" the benefit of the doubt. And surely it is the Christian spirit—the spirit that we are reaching toward when we pray: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight."

R. D. 3, Newport, Pa.

Naughty No-Good Stuff

BY OMA KARN

The Bissell sweeper refused to work properly. Examination revealed the ends of the rollers so tightly wrapped with ravelings and other refuse that the brushes failed to revolve. A few minutes' work and the sweeper was relieved of the impediment to its usefulness. A small maid of five summers was an interested eye-witness of the removal of the waste matter, causing the trouble. Very daintily, with the tips of her fingers, she picked it up and deposited the same in the waste paper basket. "Naughty no-good stuff," she said, as she vigorously dusted off her small hands, "you go into the furnace and be burned."

One could not but smile over this terse, energetic way of summarily disposing of the thing that was causing the trouble. Sober reflection followed. What a similarity between those carpet ravelings and the useless rubbish which is allowed to clog the mind and impair the usefulness of both mind and body! The ravelings of life are as easily picked up by the mind, and as easily retained, as were the floor ravelings by the carpet-sweeper. Once permit them to begin to accumulate, and the machinery of the mind soon becomes clogged. The gray matter in our head will not function properly and our physical health is impaired. It is best not to permit these injurious impediments ever to begin to accumulate. If they do, or already have begun their work, then the best method of disposing of the rubbish is to follow the drastic action, exemplified by the child of our narrative, when she relegated the offending matter to the ash heap. Naughty, mischief-making, no-good stuff it is, whatever he its character and composition, and it is worthy only to be cast out of one's heart and be burned—every thread of it.

Ashland, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

WAYSIDE THOUGHTS

In John 3: 1 we read: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Thus we are heirs of God and joint heirs with Jesus Christ. We are given an inheritance that the world can neither give nor take away. We have eternal redemption, eternal salvation, a crown of eternal life. How wonderful! The human mind can not comprehend the length of eternity.

To our recollection there never was such a time to

(Continued on Page 542)

GREENVILLE, OHIO

The annual gathering at the Brethren's Home at Greenville was held August 7. Early in the day the people began to arrive, and by the time announced for the services to begin, the seating capacity of the large tent was fairly well occupied, showing that the people of Southern Ohio are taking an interest in the mission of the Home.

The committee in charge of the meeting had a well-prepared program, with able speakers, who brought out many inspiring thoughts, creating greater interest in behalf of the Home, and inspiring the management to put forth an effort for greater work in the future, especially in caring for homeless children. Hearts were moved upon to the extent that homes were opened for the reception of five children. An impressive feature of the day took place just before the noon hour, when the children of the Home were brought before the audience and sang and recited in a pleasing way.

Just at this time a problem is facing the management of the Home. The present matron, who has so efficiently served the Home for more than eight years, has failed in health to the extent that it is necessary to relieve the superintendent and wife. Any information that would lead to the securing a suitable brother and sister for the place would be highly appreciated by the trustees.

Greenville, Ohio. Jerry Hollinger.

TRINITY CHURCH, VIRGINIA

The above-named church is a part of the Troutville congregation. In this immediate vicinity we have, at present, forty-five members. In 1902 we built a good, substantial church, with two special Sunday-school rooms, besides the main audience room. This church was dedicated to the Lord on the first Sunday of June of the above year. We then had twenty-one members. A Sunday-school was organized, which has now developed into a full-fledged Evergreen school. We have baptized more than forty members since we organized our Sunday-school. Eight of our number have gone to their eternal home and several have moved to other fields.

Our sisters organized an Aid Society here and have been doing a quiet but substantial work for humanity.

The ministers of the Troutville congregation alternate with our pastor in preaching here twice each month, and we have a Christian Workers' Meeting each Sunday evening. Our pastor has been giving us a weekly Bible lesson each Thursday evening. August 3, at our regular meeting, one applied for membership and will be baptized in the near future.

August 2 the writer went to Arnolds Valley in Rockbridge County and held two meetings. One applied for membership and we promised to hold a series of meetings there in the very near future. C. D. Hylton.

Troutville, Va.

DEATH OF ELD. GEO. S. MYERS

George Snyder Myers was born near Lewistown, Mifflin County, Pa., March 28, 1842. He was the eldest of eight children, four of whom survive. His father, Reuben Myers, was a farmer and after his death, when George was eighteen years old, the son with the mother kept the family together. In 1864 he married Susannah Reiff, of Bedford County, Pa. To this union were born one daughter and two sons. His wife died in 1886. Later he married Rose Snowberger, who survives, with one son and two grandchildren. Bro. Myers died at his late home, Curryville, Pa., after an illness of several weeks from a complication of diseases, aged seventy-seven years, three months and twenty-seven days. In April he contracted influenza, after which time he never regained his usual health.

In 1863 he united with the Church of the Brethren, which denomination he served as a minister for fifty years. He maintained throughout his life an active interest in all the work of his church. He served as a member of the Mission Board of the Middle District of Pennsylvania for eighteen years; was treasurer of his church District for sixteen years, and a member of the Historical Committee at the time of his death. Bro. Myers was very active in the latter work, his one desire above many others being to see the History of the Church of the Brethren of the Middle District of Pennsylvania in print before the close of the year. For nearly forty years he attended almost regularly the Annual Conferences. He was a great reader, taking many papers and magazines, and adding to his library from year to year until his death.

Services at his home church July 29, by Eld. D. T. Detwiler, assisted by Brethren J. R. Stayer and L. B. Hoover. Interment in the New Enterprise cemetery.

Curryville, Pa. Alice M. Baker.

NOTES FROM VADA, INDIA

Since our last writing, several months have passed, during which time the workers at Vada spent the hot season at the hill-stations. Sister Garner and the writer were at Mahableshwar and Sister Powell at Landour. These stays of several weeks on the hills, refresh one very much for the work. We returned earlier than some, as there were many things to be gotten ready for the rains. June 6 the first rains fell and within the next ten days about fourteen inches of water had fallen. At this time our men, along with their neighbors, began to prepare their seed beds for rice, and a little later the fields.

It may be timely here to say that about six months ago a young man, with his wife and child, came to us, and asked that we give them work and a place to live. He said he had worked long enough for his old money-lender and that from now on he was going free. We gave them a place, and some help to build a house. Now he, with his wife and child, father and mother, brother and sister, is living in their fifteen by eighteen foot house and still have enough room, on one side, to house three or four heads of cattle. This man knows the Indian system of farming, and so is quite useful in looking after that work. Not only that, but we have bright hopes of this family becoming useful in the work of the Lord, in harvesting souls for the Master.

For over a week the rains were quite light, and the people were beginning to get anxious, but last Friday they again began and we have hopes for a normal monsoon in this part. Pray with us that India may have an excellent rice harvest this year, to relieve the suffering of the millions!

Just now are the most trying days for the people for food, and thefts are being reported on every hand. We have regular daily callers at the bungalow for help, such as a palsied man, a blind woman, several dumb women, some crippled, and some aged. How we long to do more for these poor people, but our means are limited.

During these strenuous days we have received into our Boarding-school three homeless girls. We have also taken under our care an aged man with two small boys, and a woman with her three girls—the smallest one having died since with us. This aged man and the woman are working, but the children are in school. We dole out to them, day by day, their food. Now the oldest of the two girls wants to go into the Boarding-school and the old man says he wants his boys to go into the Boarding-school also. These two people are very appreciative of all they get, and I think the most willing workers we have. Pray with us that these aged ones may find God, and that the children may be raised up to become great workers for the Kingdom of God!

We have now five or six who say they want baptism, but we feel that they yet need more teaching. Some difficulties must also be removed before we can admit them. It is hard to turn a man aside when he wants to come, but there are many more things to be considered here than at home. These people must be given work. They must be given a place to live. They must be protected from their old caste men, who have now become their enemies. A Mussulman teacher—a good friend of Bro. Berkebile—has asked for baptism, but he is afraid to live in Vada and we have no place at any other station where they can accommodate him.

May the day soon come when the caste system of India may be discarded, and when the people may have "personal liberty" to do according to their convictions. Pray with us and for us in this work! H. P. Garner.

June 28.

VILLAGE AND FAMINE RELIEF NOTES

The first rains came to this part of India June 7 and 8. Though but little over an inch fell, yet how rejoiced every one was to see it! A week later more fell, but since then we have had only several very light showers. The farmers have been busy planting their cotton and juwar and if more rain comes soon, all will be well. The daily paper reports more favorable monsoon conditions south of us, and a much wider area of the country receiving rain. The high winds, that continued for about ten days, have ceased. Today it is warm and cloudy. "It is God's work to send the rain," said one of the men on the compound, recently, "our work is to pray." We trust that the earnest prayers of his people for rain will be answered in due time!

While the rain has improved conditions in the villages, in many places there will not be plenty of work for the poor day-laborer in his own village until more rain comes and the fields need weeding. Many of this poor class are still coming to the mission at Vali for work.

The giving out of grain to the children, or one meal a day in five village schools of the Raj Pipla State, and ten in Anklesvar County, has helped to keep the schools in normal condition during this trying time. Only in about half the schools of each district was help given to the children in this way.

For a time it was very difficult to get grass in Anklesvar except at very unreasonable prices. The selling of grass and also of grain and oil has been under control of the Government for several months. By special permission Bro. Stover was able to get two cars of baled grass to help relieve the situation. This was sold at Rs. 7-4 a bale, which was four rupees less than it could be had elsewhere. The people were very glad for this help, and much more could have been sold. A cheap grain shop has been in operation, here on the compound, for several weeks. At Vali the mission secured one hundred two-bushel sacks of rice from the Government, and sold it to the people, at a saving of twenty-five per cent.

At Jitali we have seventy-five Christians. Unfortunately most of them do not attend church services regularly.

Of the fifty-four boys from twelve villages (including two from Anklesvar), of this county, who are in the Boarding-school at Vali, nineteen are from Jitali. Of the thirty-two girls from the surrounding villages in the Boarding-school at Anklesvar, eight are from Jitali. That the people are hungry, is shown by the report that at night a crowd of people get together, kill some one's cow or bullock, and before morning it is eaten up. One of our Christian farmers lost a valuable bullock in this way.

At Mortalav lives one of our independent farmers, who is making good financially and is zealous for the Lord's work. He was one of the orphans of the famine of 1900. Afterwards he became a mission worker, but as a farmer he is doing more for the work of the Lord than when employed by the mission. Of the thirty-five Christians who attend services at Mortalav, twenty-one have been baptized since the beginning of this year. This village is twelve miles east of here in Raj Pipla, but being more accessible to Anklesvar than to Vali, it is counted in this district.

Ahwa.—Concerning conditions in the Dangs, Bro. Adam Ebey's letter of June 17 states: "People are hungry in the villages. I do not think there is much danger of them starving yet. That will come later, perhaps. There has been an abundance of fruit and seeds that people can live on. It is surprising how they get along. Now, of course, the fruits and seeds are about finished, and 'greens' may be had, but the people must have grain to keep up strength; yet the ox eats grass, is strong, and works hard.

"In most of the villages, where we have schools, the people will not send their children. The amount I am able to give is so small that even a six-year-old can make more on Government work than he gets from us. Our schools are poor excuses at present. In fact they had not recovered from the 'flu' before the scarcity struck the people. I hope that with a good crop this year we may be able to get the schools in good order again."

Five days later Sister Ebey writes: "We are having a little rain today—the first since we left Bulsar. The grain fields need rain. Corn is growing nicely. If rains do not fail, the people can eat corn after August. What the poor are to do for the next two months, the Lord only knows. There will be much suffering and some, perhaps, will starve. We had hoped that the work on the bungalow could go on. In that way we could help a number—but we can't do that without money. We are giving a little work and helping a few with rice—but our rice will not nearly reach even for our own community. Government has shut down all relief work and the Government rice has gone into the hands of shopkeepers. We fear the shopkeepers will put up the price of rice and try to make a harvest from the necessity of the people. The next two months will be hard for us, but we are hoping for plenty of rain and good crops in due time. . . . Several people have been eaten by tigers lately, so it is not safe to be alone in the jungle."

Jalalpor.—Our best village schools are in the Jalalpor and Bulsar districts. As yet there has been no large turning to Christianity, like in the villages of the Vyara and Anklesvar talukas. Caste has a stronger grip on the people, which makes it more difficult for them to turn to Christianity. The village schools and the Boarding-school at Wankel are doing much, it is believed, to pave the way for large numbers from these villages to become Christians. Sister Grisso reports as follows concerning the village schools we have in Jalalpor county:

"There are at present three village schools under Sister Shumaker's care. One at Bhatt, with an enrollment of ninety, Muchad with eighty-eight enrolled, Condaral with eighteen. Besides these, the school, here on the compound, has twenty-six enrolled. The attendance at Muchad, however, has been very irregular, largely owing to the wedding season, and then, too, the teachers there do not seem to have been doing the most faithful work. One school, with an enrollment of eighteen, has an attendance almost equal to the enrollment. That teacher seems to be doing faithful work. Bhatt also has a good attendance.

"There is one Christian man living at Muchad (not a teacher) and caste seems to be breaking, which gives hope. This village is expected to be the feeder for our Boarding-school here. The men want their girls educated, but the mothers hinder a great deal in the education of their girls. One of the big needs is faithful, worthy Christian teachers. Challibhi and his wife came to us about a month ago, but his wife has been sick, so they

have, as yet, been able to do very little. When they can take up the work at Muchad, we trust that conditions will improve.

"The Bhatt school has been running for many years. We found records as far back as 1902, yet, so far as we can find out, there has been no baptisms from that school, so it seems to be weak from an evangelistic standpoint."

Bulsar.—Concerning the village work of East Jalalpor and Bulsar areas, Bro. Ross reports the following: "At Wankel the attendance, due to a number of causes, is irregular. About fifty-five are there now, and more than half of these are from third standard up. In fact, a short time ago, there were thirty-nine in the standards from third to sixth. We have two industries here—carpentry and gardening. Last Sunday two boys and two young men from Wankel were baptized. Three from one village, and a teacher from that same village, are asking for baptism, also several boys in the Boarding-school want to be baptized.

"Yesterday a village man brought his boy here. This boy is in the third standard and has been at Wankel, but he got sick several times, as a result of epidemics, and his father thinks Bulsar may be a better place for him, so we let him try it. If there is no trouble arising over this, we can hope soon to see the way opening for the people, who have kept aloof from us, to come to us and to accept the Gospel Message. Some time ago a Dordia boy was brought here almost starved. Now the one who came yesterday is the second. These and the Dubloes are the ones who have kept aloof from us for these many years.

"Now our schools are again in much better condition. After the influenza they were almost broken up. There are twenty schools under my charge, including Wankel. My great regret is that I can not get out oftener to visit them, and to give more time to the village work. I feel that by exercising care, the time is nearing when Bulsar and Jalalpor areas will give a big harvest for the Lord. We think the prospect is brightening all the while."

The Famine Relief Committee met in Anklesvar, June 26. Bro. Arnold came to attend the meeting, bringing his family with him. Bro. Ross came up from Bulsar. The treasurer reported that rupees 30,089, annas 15, had been received—2,000 of which was from the "Christian Herald" Relief Fund. There was Rs. 6,889-15 still in the treasury, which was apportioned to the different stations. This is being used to help support the increased numbers in Boarding-schools for village schoolchildren, Widows' Home, Foundlings' Home, as loans to Christian farmers and others, to provide food for the helpless and labor to those who can work, especially at Vali and Ahwa. May the Rs. 1,000, granted to Ahwa, enable them to continue their work of mercy!

A. T. Hoffert.

Anklesvar, India, June 27.

CENTRAL PENNSYLVANIA

The third Annual Reunion of the church and Sunday-schools of Central Pennsylvania was held at Juniata College, on Thursday, July 31. We have felt for years that meetings of this character could be helpful to the people in different ways, and the results have justified our anticipations.

Early in the day people began to arrive by train and automobile, and so continued until the noon hour, the attendance being much larger than either of the former years.

The morning program consisted of an address on "Landmarks of the Church," by Eld. Jas. A. Sell. In the afternoon Bro. C. F. McKee, of Oaks, Pa., spoke on "The Church a Spiritual Power." Bro. Galen B. Royer spoke on the value of "reunions" from various viewpoints. Bro. Jesse Emmert pleaded for deeper and continued consecration to the work of the Lord. Much helpful matter was given by each speaker. Some special music added to the joy of the hour.

At the business session an important move was taken by enlarging the committee from three to five, authorizing its members to inquire into the wisdom of providing additional time, in connection with the reunion of next year, for Bible study lectures, and other helpful work, and to arrange for the same, if found practicable.

All returned home strengthened and blessed by having this day of fellowship, and we thank the Lord for this privilege enjoyed.

W. S. Long.

Altoona, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Lindsay.—Our new pastor, Eld. M. S. Frantz, came with his family July 18. On the evening of July 29 a formal reception, or "get-acquainted" meeting, was arranged for them at the church. About 250 were present, including the neighboring ministers from Lindsay and Strathmore. These ministers all had a part in the program and welcomed Bro. Frantz as a member of the local ministerial association. Coöperation was the spirit of the evening. Bro. R. H. Miller, of La Verne, was with us on Educational Day. Since then Bro. Fred Hollenberg has made us a visit. Each of these brethren preached two very helpful sermons. We expect Bro. J. Edwin Jarboe to be with us in a revival about Nov. 1.—Mrs. Emma V. Yoder, Lindsay, Calif., August 5.

Patterson.—Last Sunday Bro. M. H. Miller, of Reedley, gave a splendid sermon both morning and evening. In the afternoon he administered baptism to one applicant. Bro. Miller, with his family, will move to Patterson in the near future, to take up pastoral work.—D. J. Fink, Patterson, Calif., August 9.

South Los Angeles.—On Sunday morning, June 6, Bro. Coffman, of Pomoona, Calif., occupied our pulpit. In the evening Bro. J. D. Cleaf, who has recently located in this county, also preached for us. Bro. Fred Hollenberg and wife were with us July 1 and 2, in the interest of the "Five-Year Forward Movement." We held our Sunday-school picnic in Sycamore Grove on July 16. This grove is a beautiful place for recreation and rest, and all had an enjoyable time. Bro. J. W. Cline occupied our pulpit on Sunday morning, Aug. 3, and gave a splendid report of the Winona Conference. In the evening Bro. George Hilton addressed us in behalf of the Chinese work in this city. The task of educating these foreigners, and bringing them to a saving knowledge of Jesus Christ is a noble work, and Bro. Hilton is making a strong appeal to the church in this District for their loyal support.—Lena I. Swank, 1156 East Forty-fifth Street, Los Angeles, Calif., Aug. 4.

COLORADO

Denver.—Our church is progressing nicely in every department. We were very glad to give our pastor, Bro. G. W. Burgin, a ten days' vacation at Estes Park. This was a great educational treat to him, as well as to the church on his return. Bro. D. W. Kurtz, of McPherson, Kans., was one of the many able speakers at this fine resort,—one of the finest in the State. We have decorated our church most appropriately, and have a fine collection coming to our greeting. Denver for health and cheap lands. Many churches have been built in our State during the last few years by our people, and many other members are moving in. Since our last writing we had a splendid sermon by Bro. D. W. Kurtz, of McPherson, Kans.—W. R. Cline, Denver, Colo., Aug. 10.

First Grand Valley.—July 13 Bro. S. P. Van Dyke, of Newberg, Oregon, gave us two fine sermons. Our Annual Meeting collection was $90. Our Christian Workers have taken charge of one room for the support of our India orphan. One of our fore ministers is absent from the home church, filling appointments where there are no resident ministers.—Mrs. M. E. Hixson, Grand Junction, Colo., August 8.

ILLINOIS

Elgin.—"The Chicago Boys' Club," a bunch of clean-looking fellows just blooming into young manhood, occupied the "regular preaching" hour last Sunday morning, and I do not think there was one in the audience that was not pleased with the "irregularity." We have had proved to us again that a boy can be a Christian without being a "sissy." Some chaps think "all" come across" to the side of the Lord, and exhibited joy in testifying to the fact. Their influence on their former companions in the city is most wholesome, and many are won through the medium of various activities—gymnasium, carpenter shop, etc. Their summer camps have been the salvation of many. All nationalities are touched—including the Jew. Their evenings of sport and work are closed with prayer and testimony. Even then the "hand" Christian hurries. Here we have half as much "ginger"? Owing to a strike affecting the light and power systems, our city has been in darkness for two weeks, but J. H. B. Williams illuminated the auditorium with an unusually good sermon in the evening.—Adaline H. Beery, Elgin, Ill., Aug. 11.

INDIANA

Center Point.—August 2 and 3 Bro. A. D. Helser, from Thornville, Ohio, gave us interesting and much appreciated talks on the "Forward Movement." Sunday evening, August 3, Lick Creek and Maple Grove congregations had a joint meeting. An offering of $26.90 was lifted. On morning services, that Sabbath, were conducted by Bro. S. A. Hylton, from Indianapolis. August 5 Bro. S. S. Blough gave some very interestiog facts and figures in a prayer-meeting of our opportunities for Sunday-school work.—Mas Mitchel, Center Point, Ind., August 11.

Clear Creek church, Huntington County, Ind., expects to have a homecoming in that church Aug. 24—an all-day meeting. The church has decorated the walls of the Sew auditorium, and wants all who formerly worshiped there to be present.—I. B. Wike, Huntiogton, Ind., Aug. 10.

New Hope church met in council August 2, with Eld. Jeremiah Barnhart presiding. Bro. Eld, J. W. Root, of Lafayette, Ind., was also present. Officers were elected for the church as follows: Clerk, Leonard Davis; trustee, Elleck Carpenter. We decided to use the individual pledge system for raising money. Bro. Root will be held Sept. 2. Bro. W. L. Ross was elected delegate to District Meeting. A movement was started for the repairing of our church-house.—Leouard Davis, Seymour, Ind., August 4.

New Paris church met in council, presided over by Eld. Chas. Arnold, Saturday evening, Sept. 27, and decided upon as the date for our love feast, to be preceded by a week's meetings, with Bro. David Metzler, of Nappanee, in charge.—Levi Arnold, New Paris, Ind., August 6.

Notice to Middle District of Indiana.—Churches having papers to come before the coming District Conference, and those responsible for programs which should appear in the Conference Booklet, will please have the material in my hands on or before Sept. 15. Other servants of this will greatly assist in getting everything ready for Conference, and thus facilitate the work when we meet.—Ira E. Long, Writing Clerk, Andrews, Ind., August 8.

Pleasant Hill church met in council August 9, with Eld. Hiram Forney presiding. We took our quarterly collection. The time of our Harvest Meeting was appointed for Sept. 15, and our love feast for Oct. 25—an all-day meeting. We chose one delegate for District Meeting.—Sarah Gump, Churubusco, Ind., August 11.

Spring Creek.—We met in council August 2, with Eld. Geo. Mishler presiding. Three letters of membership were received and seven were granted. Bro. Moyne Landis was chosen elder for the coming year, and Bro. Elmer Ross, trustee. Our delegates to Sunday-school Meeting are Reuben H. Hardman and Moyne Landis; delegates to District Meeting, Brethren Moyne Landis and Geo. Sneil. We expect Bro. I. D. Heckman, of Cerro Gordo, Ill., to be with us in a series of meetings this fall. A love feast will follow the meetings, the date to be announced later. Our District Sunday-school Secretary, Bro. L. W. Shultz, and wife, of North Manchester, were with us August 3. Both forenoon and evening addresses were given. Both illustrated talk was very interesting, as well as instructive. Next Sunday we expect to have a special meeting for the old people.—M. Amanda Rusher, Pierceton, Ind., August 4.

Turkey Creek church enjoyed a splendid meeting on Sunday, August 10. After the Sunday-school hour Bro. Leeper opened the meeting. Bro. Wioger then gave a brief history of the founding of the Turkey Creek church, followed by the dedicatory sermon. A basket dinner was served in the wood back yard, which Bro. Winger gave a fine address on "Thanksgiving and Harvest." An offering of $36.50 was lifted at the afternoon meeting.—Sarah Miller, Nappanee, Ind., August 12.

Upper Fall Creek church met in council August 2, with Brethren Bowman, Teeter and Rarick present. Bro. L. L. Teeter was elected as our elder in Bro. Hoover's stead.—Rachel E. Dellinger, Middletown, Ind., August 14.

IOWA

Iowa River.—June 1 Bro. O. H. Austin began a series of meetings, continuing for three weeks. Ten confessed Christ. Bro. Frank Sargent, of Bethany Bible School, Bro. Floyd Irvin, of Creston, Ohio, and Bro. Sam Fike, of Waterloo, have all been with us at different times since our meetings closed. Since our last report six letters have been received, among them those of an elder and a young minister. We expect Bro. Emmert and Sister Miriam Stover to be with us August 10.—Susie Kinzie, Marshalltown, Iowa, August 9.

Notice to the Churches of Middle Iowa: All reports, queries and business for the District Conference to be held in the Fernald church Oct. 7-9, must be in the hands of the clerk Sept. 8, in order to appear in the Conference Booklet.—W. H. Royer, Writing Clerk, Dallas Center, Iowa, August 12.

KANSAS

Morrill.—Sunday, August 10, Bro. Clyde Forney, Sunday-school Secretary for the Northeastern District, gave us a splendid address both in the morning and evening. He was with us four days, during which time he held several consecration services with the Fernald workers. He is earnest and energetic in his work as secretary, and his words of encouragement and help were greatly appreciated. An offering of $32 was takeo.—Mrs. Delilah A. Maxey, Morrill, Kans., August 12.

MARYLAND

Broadfording.—July 10, 11 and 13 Bro. B. F. Summer, who has been appointed as one of the outgoing missionaries to India, was with us, and gave us a number of interesting talks. Bro. Summer tried to impress upon us the necessity of a fully-surrendered life. July 27 we were favored by having Bro. H. R. Rowland, our District Sunday-school Secretary, with us. He addressed the Sunday-school and then preached for us immediately following the Sunday-school. The burden of his thought was to move forward in the work of the Master. Aug. 9 we held our Harvest Meeting, at which time we lifted an offering for our Old Folks' Home.—C. E. Martin, Maugansville, Md., August 13.

Monocacy congregation held a two weeks' series of meetings, with Bro. H. M. Stover, of Wayoesboro, Pa., evangelist. The attendance and interest were good. Six confessed Christ.—Allen D. Hoover, Gracetham, Md., August 10.

Sams Creek church closed a two weeks' series of meetings August 3, held by Bro. Geo. Early, of Virginia. He gave us many helpful thoughts, and all were strengthened and built up. Eight were baptized, all young people, and one was reclaimed. July 26 our Sunday-school had its annual gathering. The school was addressed by Bro. Garber, of Washington, D. C., and Bro. Early, after which all were treated to cake and ice cream. Sunday morning, August 10, Eld. A. P. Snader preached a wonderfully fine sermon to the new members. In the evening we held our Children's Day exercises and a good program was rendered. Bro. C. D. Bonsack also made a few remarks, after which a missionary offering was lifted.—Alice E. Rigler, New Windsor, Md., August 11.

MICHIGAN

Homestead church met in council July 26. In the absence of Eld. J. Edson Ulery, our pastor, Bro. A. B. Hollinger, took charge of the meeting. We decided to hold a series of meetings the first of September. We hope these meetings may be a help to the church.—Ray Sells, Benzonia, Mich., August 11.

MINNESOTA

Bethel.—The members in the south end of the Bethel congregation organized a Sunday-school at the beginning of the quarter, with Bro. Abner Boone, superintendent. Though the attendance is small at present, we feel that seed is being sown for a future harvest. Children who have never before attended Sunday-school are being reached. Interest, we do need more workers. The attendance is small at present, with plenty of rain and warm weather. Grain and hay crops were excellent, garden produce plentiful and wild fruit of almost all kinds was to be had in abundance. We urge any one who is interested to organize in this country.—Mary Brower, Bemidji, Minn., August 11.

Minneapolis (First Church).—Sister Sadie Miller and Bro. Emmert Stover and sister, Miriam, spent Sunday, August 3, with us. They took charge of all meetings both morning aod evening. We enjoyed their programs very much, and were moved an inspiration to our workers. An offering of $21 was takeo. A few weeks ago we gave our Sunday-school a week's outing at Lake Minnetonka. It proved to be a real treat to our youngsters and gave us an opportunity to get better in touch with their lives. August 9 our Sunday-school will meet with parents and friends at Camden Place for an outing.—Mrs. I. D. Leatherman, Minneapolis, Minn., August 7.

MONTANA

Kremlin.—Bro. D. M. Shorh came to us July 13. He preached seventeen inspiring sermons and his work among us was much appreciated. Eight were baptized and one reclaimed. Bro. Emmert Stover and sister, Miriam, visited our church and gave a program, which was enjoyed by all. Bro. Virgil C. Finnell was also with us July 19 and 20, and gave us a talk in the evening. Sunday afternoon and evening he gave us a stereopticon lecture on the "Rural Church." July 26 we held our love feast, with Bro. D. M. Shorh officiating. A few of our members had the pleasure of attending the Sunday-school Convention, held at Red Cliff, Alta., Can., July 6, and also the District Meeting, held at Gleichen.—Vivian Wood, Kremlin, Mont., August 11.

NEW MEXICO

Miami church will hold an Institute with Bro. Virgil C. Finnell as instructor, August 20-26. Since our last report one has heeo brought into the church by baptism.—Mrs. M. N. Mikesell, Miami, N. Mex., August 12.

NORTH DAKOTA

Pleasant Valley church held her love feast July 12, followed by a series of meetings by Bro. Shaw and wife. Three were baptized and one reclaimed. August 3 Bro. Virgil Finnell gave two interesting stereopticon lectures on Sunday-school work, which were enjoyed by all.—Ethel Buros, York, N. Dak., August 4.

OHIO

Lima.—Bro. Kaylor, returned missionary from India, gave us a good talk a few weeks ago. The Christian Workers of Lima and Baker had a joint meeting at the latter church on Sunday evening, August 10. The Lima church met with us in the evening at one of the city parks July 31, which was much enjoyed. Two were baptized during July.—Mary E. Roberts, Lima, Ohio, August 11.

Marion.—The work at this place is still growing nicely. Bro. L. H. Dickey, of Fostoria, filled the pulpit July 20. The following Sunday our District Superintendent, Bro. Walter Landes, of Lima, gave some splendid addresses. August 3 Bro. J. I. Kaylor, of Degraff, Ohio, gave an address on "Missionaries" in the morning and on "The Church" in the evening. Both were very interesting and inspiring. We are devoting one evening each week to Bible study, led by our pastor, Bro. Geo. E. Deardorff. We are now studying the Sermon on the Mount. Much interest is being manifested.—Rachel Bowman, Marion, Ohio, August 7.

Notice.—The Bradford church wishes to inform the churches of Southern Ohio, which have been canvassed for funds for our new church, that because of unforseen conditions confronting the building committee, they have decided not to commence the building this fall, but to postpone till next spring, and to commence as soon as weather conditions will permit. The blue-prints and specifications are now being prepared, and advertising for bids will be done as soon as advisable.—Ora Stover, Bradford, Ohio, August 12.

Owl Creek church met in council August 9. Four letters were granted. We are expecting Bro. W. C. Detrick to conduct a series of meetings for us, beginning Oct. 20. We decided to have a Harvest Meeting August 24, with a sermon in the forcoon aod a program in the afternoon. Our Sunday-school expects to go to Rogers Lake in the near future, for an outing. August 10 Bro. Ora De Lanter delivered an excellent sermon along the temperence line. We chose Bro. G. S. Straubaogh as delegate to District Meeting, with Bro. O. H. Bechtel, alternate.—Zora Montgomery, Fredericktown, Ohio, August 12.

Sidney church will have its annual Auto Day Sept. 7. Eld. D. W. Kurtz, of McPherson, Kans., will deliver three messages—10:30 A. M., 2 P. M. and 7:30 P. M. Bro. Van B. Wright, of Peebles, Ohio, will have charge of the Sunday-school hour. Mrs. Nora Shively will have charge of the Sunday-school hour. Mrs. Nora Shively Wright will lead our song service. The Conser Quartette will render

(Continued on Page 544)

Notices to the Churches of Middle Iowa: All reports, queries and business for the District Conference to be held in the Fernald church Oct. 7-9, must be in the hands of the clerk Sept. 8, in order to appear in the Conference Booklet.—W. H. Royer, Writing Clerk, Dallas Center, Iowa, August 12.

WAYSIDE THOUGHTS

(Continued from Page 539)

grasp for wealth as at the present, but what can a man give in exchange for his soul? Billions of dollars can not purchase that crown of life and yet it is easy to obtain. Come, kneel at the foot of the cross! Look up and see a bleeding, suffering Savior, who shed his blood for our redemption! Learn of him and obey!

Man may use his authority and tell us to advance our time-piece one hour, but Jehovah reigns and rules. The sun rises in the East, as decreed by the Creator. It continues its daily course with regularity, the same as it did in Father Abraham's days. At the established time it sinks down behind the hills and the mountains. The wild animals of the forest go to their accustomed place for the night, the domestic animals lie down to rest, the fowls of the air seek their roosting-place. All nature is obedient to the Maker of all things. Man only turns a deaf ear to the kind invitation: "Come unto me, learn of me, and you shall find rest to your soul."

Some of us have lived more than fourscore years, but what is that, compared with eternity? More than nineteen hundred years have passed since Christ was born, but that is a short time, compared with eternity. "Blessed are the meek: for they shall inherit the earth."

Girard, Ill. Cornelius Kessler.

ABOUT A NEW AUDITORIUM AT WINONA LAKE

Many who attended the Annual Conference at Winnna Lake remember the movement set on foot to raise some funds for the building of a larger tabernacle.

Later this movement took more definite form, when Dr. Sol C. Dickey, general secretary of the Winona Assembly and Bible Conference, called a committee of brethren, and presented some concrete plans for the building of the tabernacle.

The building of the commodious tabernacle is practically assured and will be welcomed by our people, for Winona Lake lacks but one thing to make it an ideal place for the Annual Conference, and that is a large tabernacle.

Briefly, the plans as outlined by Dr. Dickey, provide for a permanent, all-season tabernacle, with a seating capacity of between seven and eight thousand, costing approximately one hundred thousand dollars. Ten thousand of this amount is to be given by our people, ten thousand each by the Methodists, Presbyterians and Baptists.

A committee of five of each of these churches constitutes a building committee, and will have entire charge of the affairs of the new auditorium. The committee appointed by Dr. Sol C. Dickey consists of: J. L. Cunningham, Flora, Ind., Chairman; Wm. E. Overholser, Warsaw, Ind., Secretary; L. M. Neber, Warsaw, Ind.; C. M. Wenger, South Bend, Ind.; G. A. Snider, Lima, Ohio.

There seems to be an enthusiastic response by the Brethren for this work, for nearly one thousand dollars has already been sent to Dr. Dickey for this work.

After the next meeting of the committee it hopes to give a definite plan of procedure. In the meantime it might be well not to remit any more money to the Assembly until a plan is worked out.

Warsaw, Ind., Aug. 8. Wm. E. Overholser, Sec.

SUNDAY-SCHOOL WORK IN TENNESSEE

L A Visit to an Isolated Church

Pleasant Mount congregation, in Hawkins County, is one of our most isolated churches in Tennessee and is not very often visited by those of other congregations. As District Sunday-school Secretary I have had a desire for some time to visit it, so, on Saturday, July 12, Sister Swadley and I went to the church. The connections on the train were such that it would have taken a part of two days to get there, consequently we drove in a car thirty miles and then left the car, as the roads were too rough to drive farther. We then had a walk of three miles to the church.

We had services on Saturday evening, also on Sunday morning and afternoon, with dinner at the church. There was a good attendance at all of the services. There has been no Sunday-school in the new church, which has been in use for three years. Last summer a union Sunday-school was held at the schoolhouse with one of our members as superintendent, but since that time there has been no Sunday-school in the community.

Those to whom we talked on the subject said: "We need a Sunday-school." "I wish we had a Sunday-school."

On Sunday, at the ten o'clock hour, I spoke on "The Importance of the Sunday-school" and Sister Swadley followed with a discussion of "The Essential Factors of the Sunday-school." We urged the people to discuss, at the noon hour, the advisability of starting a Sunday-school. At the beginning of the afternoon session a Sunday-school was organized.

Will you not pray for this isolated church? A number of the members asked us to pray for them. Some of you can help in another way. The people there enjoy singing, but they had no books except a few brought by individuals. They do not have a great deal of this world's goods, so if you have "Kingdom Songs No. 1" in a usable condition, which you no longer need, kindly write me, telling how many copies you can donate, and I will send you the address of the person to whom they should be sent. Will you not grasp this opportunity to be of real service to others?

II. District Sunday-school Institute

The District Institute was held on Saturday and Sunday, July 26 and 27, in the New Hope church. Saturday Prof. Coffman, from Daleville, gave two lectures on teaching. Sister Mahel Pence, who has been teacher of music in Hebron Seminary, gave a lecture on "How to Conduct Congregational Singing." Sister Laura White conducted a demonstration lesson on teaching juniors, and Sister Laura G. Swadley one on teaching a primary class. Sister Swadley spoke also on "Story Telling."

Sunday morning the Sunday-school was held as usual. This was followed by a story for the children by Sister Swadley and a talk on "The Importanee of Music in Our Religious Services" by Sister Pence. In the afternoon Sister White gave a talk on "How to Help Our Young People." This was followed by a Round Table discussion, during which a number of different ones gave good short talks.

The New Hope people showed their hospitality in entertaining the visitors in their homes, and on each day providing a good basket dinner, which was served under the trees.

Those present showed good interest in the work, but it is to be regretted that several schools had no representatives. Leadership is one of the greatest needs of our schools, as was brought out in the Round Table discussion. Our schools, therefore, should use such opportunities as these to develop workers.

Johnson City, Tenn. W. H. Swadley.

PATTERSON, CALIFORNIA

The Ministerial Board of Northern California has, for some time, been endeavoring to locate a minister at Patterson, where there are about thirty members, with an active body of workers. They have been maintaining a Sunday-school, with about forty in attendance, but they were greatly in need of a permanent minister, who could give his time to the work of the church.

Eld. Martin H. Miller, of Reedley, Calif., through some persuasion, has consented to serve the Patterson church, and I feel that there is now a brighter future for this congregation.

Patterson is a new town of about ten years' existence. It has a number of stores, shops, several hotels, a bank, a fine grammar school and new high school. The town is surrounded by a fine section of country. Any one seeking a home in this climate, with all these privileges and good things, will do well to investigate this section of the State. Bro. Daniel Fink will be glad to give information to inquirers. His address is Patterson, Calif.

Our Ministerial Board is also arranging to locate several other ministers in the Sacramento Valley, north of us about two hundred miles. It is our object to supply all vacancies, or to open up new fields of activity, where there are suitable openings.

The tide of emigration seems to be moving northward, where lands are cheaper and opportunities are better for starting up new homes in this coast country. The high prices of the products of the soil, as well as a desire to extend the borders of Zion, are inducing many members to change locations and lines of business activity. Those interested, especially in church extension, will be welcomed.

Information about these new locations and churches will be given by the writer, if stamp is enclosed.

Empire, Calif. S. F. Sanger.

AID SOCIETY OF EPHRATA, PENNSYLVANIA

Following is the report of our Sisters' Aid Society from August 1, 1918, to August 1, 1919: During the year eleven meetings were held, with an average attendance of eleven. The articles made for sale during the year are as follows: Aprons, 441; dusting-caps, 32; sun-bonnets, 75, quilts, 32; comforters, 11. Meals were served for four funerals during the year. May 30 nineteen members and friends of the society went to the Neffsville Orphanage to sew. Over 100 articles were made. The donations given by the Society are as follows: 11 bushels of potatoes for a needy family; $25 to the Relief and Reconstruction Fund; $25 to the Belgian Relief Fund; $25 to the Y. M. C. A.; $25 to the Red Cross; $10 to the Soldiers' Testament Fund; $10 and a basket of fruit to three sick people; $10 to each of our four ministers as a Christmas gift; groceries, coal and $5 for clothing for a needy family; paid for services rendered a family during illness; bed and furnishings to needy family; $50 to Elizabethtown College; $100 to the Armenian Relief fund; $100 to the building fund for a church in Sweden; $10 to the Shamokin church. At present there are sixty-four members enrolled who pay a monthly due of five cents. Balance on hand August 1, 1918, $217.28; donations, $11.40; dues, $36.90; receipts, $759.58; total, $1,025.16; expenditures, $912.28; balance, $102.88. Officers: President, Emma Hildebrand; Vice-President, Emma Seltzer; Secretary, the writer; Treasurer, Alice Taylor.

Ephrata, Pa., Aug. 7. Gertrude R. Shirk.

FACTS ABOUT OUR 1919 CONFERENCE

The following is a list of our ministers that were delegates at our 1919 Annual Conference and 60 years of age and over. It will be noticed that some of these delegates are well advanced in years:

Jesse Stutsman, Arcanum, Ohio, 86; Solomon Bucklew, Morgantown, W. Va., 79; Isaac L. Berkey, Goshen, Ind., 78; David Lytle, Deshler, Ohio, 78; Leonard Wolfe, McCune, Kans., 76; J. C. Stoner, Palestine, Ill., 75; S. J. Swigart, Lewistown, Pa., 75; Jacob Coppock, Tippecanoe City, Ohio, 75; John Zuck, Clarence, Iowa, 74; Amos B. Petchers, Wenatchee, Wash., 74; Aaron Coy, Dayton, Ohio, 73; Joseph Longanecker, West Manchester, Ohio, 71; Peter Knavel, Windber, Pa., 71; Isaac Deardorff, Marion, Ohio, 71; S. W. Garber, Decatur, Ill., 70; W. H. Eisenbise, Mt. Carroll, Ill., 70; E. S. Rothrock, Carlisle, Nebr., 70; B. W. Neff, Quicksburg, Va., 70; Riley L. Peters, Wirtz, Va., 70; L. T. Holsinger, Brethren, Mich., 69; W. J. Swigart, Huntingdon, Pa., 69; W. H. Oberholtzer, Myerstown, Pa., 69; Peter Garber, Weyers Cave, Va., 68; Amos S. Hottenstein, East Petersburg, Pa., 68; J. C. Swigart, Mattawana, Pa., 68; Isaac N. Wagoner, Ramey, Minn., 68; J. H. Brubaker, Virden, Ill., 67; Hiram Forney, Goshen, Ind., 67; Joseph D. Rife, Roann, Ind., 67; Isaac M. Neff, Fairfax, Va., 67; Geo. A. Phillips, Waynesboro, Va., 67; Amos J. Nickey, Monticello, Minn., 66; R. A. Yoder, Sabetha, Kans., 66; J. A. Long, York, Pa., 66; Geo. S. Harp, Myersville, Ind., 66; S. B. Fahnestock, Manheim, Pa., 66; John M. Smith, Woodland, Mich., 66; J. S. Dickey, North Manchester, Ind., 66; David T. Detwiler, New Enterprise, Pa., 65; E. M. Wenger, Fredericksburg, Pa., 65; J. R. Kindig, Waynesboro, Va., 65; J. D. Sandy, New Carlisle, Ohio, 65; F. P. Cordier, Celina, Ohio, 64; Israel M. Bowser, York, Pa., 64; D. P. Wine, Forestville, Va., 64; D. C. Campbell, Colfax, Ind., 64; Geo. A. Branscom, Campobello, S. C., 64; Ellis S. Brubaker, North Manchester, Ind., 64; Jefferson Mathis, Ankeny, Iowa, 64; Isaac W. Taylor, Elizabethtown, Pa., 63; J. W. Jarboe, Collyer, Kans., 63; Tobias S. Fike, Thurmont, Md., 63; W. L. Desenberg, Ashland, Ohio, 63; J. B. Shisler, Harleysville, Pa., 63; Isaac A. Miller, Nokesville, Va., 63; L. L. Teeter, Mooreland, Ind., 62; N. P. Castle, Brownsville, Md., 62; Calvin F. Eiler, North Manchester, Ind., 62; Peter B. Messner, Lake Odessa, Mich., 62; I. F. Yaney, Decatur, Ind., 62; Wm. B. Fretz, Hatfield, Pa., 61; S. H. Flory, Nokesville, Va., 61; G. B. Heeter, Burnetts Creek, Ind., 61; John S. Fike, Eglon, W. Va., 60; Samuel Z. Witmer, Elizabethtown, Pa., 60; Wm. L. Hatcher, Rossville, Ind., 60; Reuben Shroyer, North Canton, Ohio, 60; J. A. Landis, Harrisburg, Pa., 60; Geo. N. Falkenstein, Elizabethtown, Pa., 60; D. P. Miller, Kinross, Iowa, 60; Samuel Pence, North River, Va., 60; D. D. Thomas, Latty, Ohio, 60; B. F. Lightner, Gettysburg, Pa., 60; D. M. Brubaker, Weilersville, Ohio, 60; Isaac L. Hoover, Lone Star, Kans., 60; J. R. Stayer, Woodbury, Pa., 60; J. Harman Stover, Fresno, Calif., 60; S. F. Henricks, Plymouth, Ind., 60.

Bishop Jesse Stutsman, of Southern Ohio, is eighty-six years old, and was the oldest delegate this year. He attended forty-six of our Annual Meetings, and was delegate thirty-two times. The Annual Meeting was held on his farm in 1886. May God bless our dear Bro. Stutsman!

Some of our aged pilgrims attended the 1919 Conference. Among these was our dear brother, Bishop S. R. Zug. He attended forty-six Annual Meetings. He was delegate twenty-five times, and also served four times on Standing Committee. Bishop Zug is truly a "Father in Israel." Bishop John McClane, of North Dakota, is also seen each year at our Conference. He is well preserved for his age. He takes much interest in the work of the church. May God bless our dear aged elders!

The 1919 Conference was the last one for many of our dear brethren and sisters. The first delegate that died of the 1919 Conference was Eld. David F. Hoover, of Indiana. He crossed the chilly river July 11. He served five times on Standing Committee, and was Reading Clerk of Annual Conference in 1905.

Many of our ministers attended our 1919 Conference. The first of these that died was Eld. S. P. Maust, of Meyersdale, Pa. He attended Conference, and died June 16. "There is but a step between me and death" (1 Sam. 20: 3).

A number of the 1919 Conference delegates are not in the ministry, but love the church and her work. Among these delegates we mention Bro. George V. Arnold, of Maryland. He represented the Pleasant View congregation of Middle Maryland. Bro. Arnold is an active worker for the Master, and is interested in missions. The congregation he represented is full of the missionary spirit. May God bless them! Their elder, Bro. John S. Bowlus, was a member of the Standing Committee this year.

The 1919 Conference is over, but it will never be forgotten. May we all work on, and on, and on, for Christ and the church, and not for the world! "Cast thy bread

upon the waters; for thou shalt find it after many days" (Eccl. 11: 1). Edgar M. Hoffer.
Elizabethtown, Pa.

DEATH OF WILLIAM H. KOONTZ

Bro. William H. Koontz died June 20, 1919, at the Memorial Hospital, Johnstown, Pa., aged fifty-three years, nine months and nineteen days. He died several days following an operation. Funeral services were conducted by Eld. P. J. Blough, of Johnstown, Pa., at the Maple Spring church. Interment in the Maple Spring cemetery. It was the largest funeral ever conducted at the Maple Spring church, there being about 1,500 people present. He is survived by his wife, two brothers and two sisters.

Bro. Koontz was married to Miss Annie E. Zimmerman, youngest daughter of Eld. S. B. Zimmerman, of Jerome, Pa. Two years after marriage Bro. Koontz united with the Church of the Brethren, his wife being a member before marriage. June 2, 1907, Bro. Koontz was elected and installed as deacon. He served in that capacity up to the time of his death.

Bro. Koontz lived the greater part of his life on the old Koontz homestead, on the shores of the Quemahoning reservoir.

While engaged in farming, primarily, Bro. Koontz was gifted along many lines. He served as treasurer of the Quemahoning congregation for many years. He grew with the Sunday-school, being superintendent of the Maple Spring, Pine Grove and Hooversville Sunday-schools. At the latter place he has been superintendent for many years and was acting in that capacity at the time of his death. The church and Sunday-school feel they have lost one of their most ardent supporters.

Bro. Koontz and his wife, not having any children, always went by the name of "Uncle Will and Aunt Annie." They were both very fond of children. Many a child's heart was made happy by a kind word or act of theirs. Bro. Koontz always remained young at heart, and the young people feel they have lost one of their best friends.

Bro. Koontz always worked hard, and by careful management was able to save for the Lord. He has set up for himself a memorial that shall last forever by donating his entire fortune to the Lord. His will provides that at the time of his death $4,000 is to go to each of the following institutions: Bethany Bible School, Juniata College, Old Folks and Orphans' Home of Western Pennsylvania, and the General Mission Board. He also provides that some be given to the orphanages of India and China. He has vested all his entire fortune, of between fifty and seventy-five thousand dollars, to be equally divided among the above institutions after the death of his wife.

Hooversville, Pa. W. D. Rummell.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Crumpacker-Heckman.—By the undersigned, at the home of the bride's parents, Brother and Sister S. J. Heckman, of Overbrook, Kans., July 29, 1919, Bro. Harold B. Crumpacker, of McPherson, Kans., and Sister Modena R. Heckman.—W. A. Kinzie, Nickerson, Kans.

Kuhleman-Derr.—By the undersigned, at the home of the bride's mother, Mrs. Hannah Derr, Lena, Ill., June 4, 1919, Bro. Milton H. Kuhleman and Sister Mary Derr.—I. E. Weaver, Kent, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Auspaugh, Bro. Jacob Wm., son of Mr. and Mrs. Jefferson Auspaugh, died July 20, 1919, aged 37 years, 5 months and 23 days. He united with the Church of the Brethren in early youth. He leaves his father, three brothers and three sisters. His mother and one sister preceded him. Services at the La Fayette Christian church by Bro. W. K. Guthrie. Burial in La Fayette cemetery.—Bessie L. Guthrie, La Fayette, Ohio.

Bowman, John, died at his home in Briceton, Ohio, July 23, 1919, at the ripe age of 82 years, 11 months and 9 days. He was born near Lancaster, Pa., in 1836, and with his parents came to Ohio when he was but a child. They located in Darke County, where he grew to manhood. In 1860 he was united in marriage to Elizabeth Jones. To this union were born four sons and six daughters, of whom one son and five daughters survive. Two daughters preceded the mother to the above survive. For a number of years he lived in Illinois. He then returned to Ohio, and located in the vicinity where he lived the rest of his days. He made application for baptism, lamenting that he had put off the matter so long. Owing to his weakened condition the rite could not be attended to. Services at St. Paul church by the writer, assisted by Bro. Roy Mishler.—D. D. Thomas, Latty, Ohio.

Bowser, John, born in Montgomery County, Ohio, in the bounds of the Ft. McKinley congregation, died June 18, 1919, aged 48 years and 23 days. Death was due to blood poisoning, resulting from an operation. He was converted at the age of fourteen. He was married to Mary McKinley. Bro. Bowser served his church faithfully on the board of trustees for many years, also serving helpfully on the building committee. He leaves his wife, one daughter, father, four grandchildren and one brother. Services at Ft. McKinley by the brethren.—D. M. Garver, Trotwood, Ohio.

Boyer, Sister Lauretta, nee Slifer, born near Jefferson, Md., died in the Frederick City Hospital, July 11, 1919, aged 73 years, 3 months and 25 days. About ten days ago she was severely burned, which was the direct cause of her death. She became a member of the church in her girlhood days. Services by Eld. John S. Bowlus. Burial in the Pleasant View cemetery.—Mrs. J. S. Bowlus, Burkittsville, Md.

Brown, Martha Jane, daughter of Benjamin Franklin and Mary Ellen Shultz, born in Huntingdon County, Pa., died May 24, 1919, aged 61 years, 10 months and 14 days. In 1874 she married Wesley Brown. To this union were born five daughters and five sons. She leaves her husband, three daughters, five sons and seventeen grandchildren. About thirty years ago she united with the Church of the Brethren. Services at the Buck Creek church by Bro. Isaac Wike.—Clara Sheets, Moorcland, Ind.

Daybool, Sister Ida M., wife of Bro. Carl Daybool, of Georgia, died at the home of her brother-in-law, Mr. Odie Daybool, of Harford County, Md., June 26, 1919, aged 34 years, 8 months and 11 days. Besides her husband she leaves a son and daughter, her widowed mother and a number of brothers and sisters. She was a member of the Church of the Brethren while quite young and later became a zealous teacher in the Lang Green mission. Services in the Long Green Valley church by the writer, assisted by Elders J. M. Prigel and W. T. Miller. Interment in the adjoining church cemetery.—W. E. Roop, Westminster, Md.

Dinges, Andrew Jackson, born in Shenandoah County, Va., in 1864, died at his home near Detrick, Va., of paralysis, July 25, 1919. He was a member of the Church of the Brethren for over twenty-five years. He is survived by his wife, five children, one grandchild and three brothers. Services at the home by the writer. Burial in near by cemetery.—William E. Hamilton, Brownstown, Va.

Ebey, Irma Jane, daughter of Abraham Z. and Cynthia A. Foote, born in DeKalb County, Ind., died at the Mercy Hospital, in Manistee, Mich., where she had undergone an operation, August 1, 1919, aged 41 years, 7 months and 23 days. At the age of fourteen she united with the Church of the Brethren at Cedar Lake, Ind. In 1897 she married Lemon A. Ebey. Five children were born to them. One son died in infancy. She also leaves her husband, three brothers and two sisters. Services at the Marilla church by Bro. L. T. Holsinger and the writer.—J. E. Ulery, Onekama, Mich.

Fackler, Elizabeth Watters, daughter of Jacob and Hannah Watters, wife of Bro. Samuel Fackler, of Ely, died August 3, 1919, aged 77 years, 4 months and 17 days. She is survived by her husband, two children, seven grandchildren and one sister. She united with the Church of the Brethren in her youth and lived a devoted Christian life. Services by the writer at Ely, Iowa. Burial in the Dry Creek cemetery, near Toddville, Iowa.—S. B. Miller, Cedar Rapids, Iowa.

Gahagan, Oscar Reiman, died in France, some time in September, 1918, aged 22 years, 9 months and a few days. He united with the church Feb. 10. He left for Camp May 28 and sailed for France July 10, 1918. His parents, three brothers and three sisters survive. Memorial services were held at the Windber church on the afternoon of July 27, in charge of Bro. H. S. Replogle.—Mrs. Harvey Knavel, Windber, Pa.

Lambert, Sister Leah Catharine, wife of Bro. Lewis Lambert, died at the home of her son in York, Pa., July 18, 1919, aged 76 years. She is survived by her husband, one son and one daughter. She was a consistent member of the church for many years. Services at the house by Eld. Daniel Bowser, also at the Pipe Creek church by Bro. W. P. Englar. Interment in Pipe Creek cemetery.—Alice K. Trimmer, York, Pa.

Loucks, Malinda, daughter of Elder and Sister John Metsler, born near Wabash, Ind., died at her home, at Lapaz, Ind., of paralysis, July 29, 1919, aged 80 years, 9 months and 23 days. She united with the Church of the Brethren at the age of sixteen and lived a faithful Christian life. She was survived by her husband, one son, one daughter, two sisters and three brothers. Services by the writer, assisted by Eld. H. M. Sebwalm. Interment near Wakarnsa.—Chas. C. Cripe, Bremen, Ind.

Morris, Earl, son of Friend Robert and Sister Josephine Morris, died of cholera infantum, July 20, 1919, aged 1 year, 1 month and 10 days. Its parents and an older brother survive. Burial in the Morris graveyard.—Nelie Wampler, Pirkey, Va.

Musselman, Jane, son of Henry and Magdalene Musselman, died July 26, 1919, aged 27 years, 3 months and 12 days. He was born near New Lebanon, Montgomery County, Ohio, and has always lived in this vicinity. More recently, when his health failed, he removed to Trotwood, in which place he spent the last part of his days. He was the youngest in a family of five sons and two daughters. July 1, 1880, he was united in marriage to Barbara Hull, Eld. Isaac Bright officiating. This union was blessed with seven sons and two daughters, the latter with the Church of the Brethren in 1884, being baptized by Bro. Jno. Calvin Bright. He remained faithful to his God and to his church. For some years he served on the Board of Trustees in Trotwood, where, because of his enfeebled health, he asked to be relieved of this responsibility. He suffered much. An operation gave him only partial relief. He was greatly comforted by the anointing service, administered some time before his death. He leaves a devoted and affectionate wife, seven sons, one daughter, seventeen grandchildren and two brothers. Services in the Trotwood church by the Brethren.—D. M. Garver, Trotwood, Ohio.

Petry, Clarence D., son of Clarence F. and Bertie Lechrone Petry, died at the home of his parents, at West York, Pa., July 27, 1919, aged 3 months and 16 days. Services at the house by Eld. Daniel Bowser. Interment in the Greenmount cemetery.—Alice K. Trimmer, York, Pa.

Pletcher, Martha, F., wife of Bro. Daniel Pletcher, of the Indian Creek congregation, died July 24, 1919, aged 67 years, 11 months and 3 days. Sister Pletcher, mother of Eld. I. R. Pletcher, of the Connellsville mission, was for many years a consecrated member of the Church of the Brethren. She served as deaconess for more than forty years. She was happy in the service of her Master. Her sunny disposition enabled her to make and hold a very large circle of friends. She was one of the earnest, faithful members of the Indian Creek congregation, and the place vacated by her death will not be easy to fill. She leaves, besides her companion, three sons, three daughters and several grandchildren. Services, in charge of Eld. I. R. Beery, of Somerset, were largely attended. Also by the dear Father sustain Bro. Pletcher and the children in their loss, and keep them faithful till Jesus comes!—J. L. Bowman, R. D., Stahlstown, Pa.

Rohrer, Mrs. Sophia Elizabeth, nee Shank, born in Montgomery County, Ohio, died in the bounds of the Sugar Hill congregation, near West Alexandria, Ohio, July 25, 1919, aged 60 years, 7 months and 25 days. She married Geo. Rohrer in 1887. She leaves her husband, one sister and four brothers, one of whom is Eld. Emanuel Shank, of Trotwood. Services at the Sugar Hill church.—D. M. Garver, Trotwood, Ohio.

Sheaffer, Bro. David, died at the home of his son, in Southampton, near Allentown, Pa., aged 91 years, 1 month and 20 days. Bro. Sheaffer made his home with his children, his wife having died seven years ago. He had been an invalid for more than thirty years, yet he bore his suffering with patience and Christian fortitude. He is survived by four daughters and two sons. Services at Huntsdale by Eld. S. M. Stouffer. Interment at Huntsdale cemetery.—A. A. Evans, Carlisle, Pa.

Smith, Bro. Wm. Henry, born in Brown County, Kans., Feb. 16, 1866, died April 15, 1919, in Topeka, Kans., in the St. Francis Hospital. He leaves his wife, one daughter, three sons and two sisters. When he was a young man he united with the Church of the Brethren and about four years before his removal to the west and was an earnest worker. Services in the home near Grove, Kans., by the writer, assisted by Bro. F. E. McCune.—Benj. Forney, Lawrence, Kans.

Sollenberger, Clara Alice, daughter of John and Susan Wagner, and wife of Henry Sollenberger, died June 24, 1919, aged 43 years, 1 month and 4 days. She was the youngest in a family of four children, born and reared in Madison Township, Montgomery County, Ohio. June 14, 1896, she married Henry Sollenberger, with whom she lived happily. In February, 1914, she was baptized and the same evening partook of her first communion. She greatly enjoyed her church relation. In her passing she leaves her husband, four sons, two daughters and one brother. Services in Trotwood.—D. M. Garver, Trotwood, Ohio.

Wallace, Mary Margaret, nee Sala, born in Randolph County, Ind., died July 28, 1919, aged 77 years and 4 months. In 1863 she married Aaron Wallace. To this union seven children were born, four daughters and three sons. She united with the Church of the Brethren and lived a faithful Christian life. She leaves her husband, four sons, two daughters, three grandchildren and three great-grandchildren. Services at Yellow Creek. Burial in cemetery near by.—Harvey W. Schwalm, Wakarusa, Ind.

Williamson, Caroline, died July 25, 1919, aged 79 years, 10 months and 18 days. She was the daughter of Fred and Sarah Spangler. In 1867 she married George Williamson. To this union were born five sons and three daughters. By a former marriage she leaves three sons and one daughter. She is also survived by thirty-four grandchildren, nine great-grandchildren and four great-great-grandchildren. She was a member of the Church of the Brethren and remained faithful. She died at the home of her daughter, Lillie B. Lutz, near Pitsburg, Ohio. Burial from her own home at Verona, Ohio. Services by Eld. J. W. Pidler and Bro. Albert Beachler.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

Wolverton, Sister Caroline, daughter of Elizabeth and James Day, died July 29, 1919, aged 69 years, 3 months and 17 days. She was married to Chas. F. Wolverton in 1874. To this union were born eight children, seven of whom survive with the father, seven grandchildren, two brothers and two sisters. She was a consistent member of the Church of the Brethren for a number of years. Services by Eld. H. R. Mowry and the writer, at the Columbia Furnace church. Interment in the cemetery near by.—M. H. Copp, Maurertown, Va.

Vice Flourishes Through Ignorance. These Books Let in the Light

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Eleanor H. Porter

Mr. Leigh Mitchell Hodges, the Optimist, in an editorial for the Philadelphia North American, says: "And when, after Pollyanna has gone away, you get her letter saying she is going to take 'eight steps' tomorrow—well, I don't know just what you may do, but I know of one person who buried his face in his hands and shook with the gladdest sort of gladness and got down on his knees and thanked the Giver of all gladness for POLLYANNA."

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Eleanor H. Porter

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Each six months sees an increased interest in the Christian Workers' Society. These booklets contain not only the topics, but a good outline to follow and will be of assistance in working out a program. Each member should have a copy. Prices: Less than 25 copies, 4c each; 25 copies, 75c; 50 copies, $1.25; 100 copies, $2.00.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 541)

several selections during the day. The full program for the day will appear later.—S. Z. Smith, Sidney, Ohio, Aug. 7.

PENNSYLVANIA

Big Swatara church met in council August 11, with Eld. J. H. Witmer presiding. The ordination was conducted by Elders J. B. Longenecker and E. M. Wenger were with us for the purpose of ordaining and installing Brethren Thomas Patrick and David Etter to the eldership. The Moonshine church and vicinity were given over to the Fredericksburg church, and a committee of four was appointed to help form a reasonable boundary line. Our delegates to the Sunday-school and Missionary Meeting were chosen at this time. Our Harvest Home services will be held on Saturday afternoon, August 23, at the Hanoverdale house. We have decided to hold our love feast Oct. 30 and 31, at 10 A. M.—Ulysses L. Gingrich, Palmyra, Pa., August 12.

East Petersburg church met in council July 30 at Petersburg, with Eld. A. S. Hottenstein in charge. Our Harvest Meeting is appointed for August 23 at the East Petersburg house, beginning at 1:30 o'clock. Our love feast will be held Oct. 29 and 30, at the Salunga house. Bro. Graybill and wife, who are assisting their efforts to the Swedish mission field, spoke to us at Salunga on the evening of July 30, and the following evening at Petersburg. An offering was taken both evenings, which amounted to $74.74, to be used for the building of the Swedish churchhouse.—Phares J. Forney, East Petersburg, Pa., August 11.

Ephrata church met in council August 3, with Eld. David Kilheiner presiding. Our Harvest Meeting will be held on the afternoon of August 24. We will hold our love feast Nov. 2. At this meeting we also decided to support a missionary. The missionary committee was appointed to secure plans and report to the church. The officers for the Sisters' Aid Society were elected for the coming year.—Gertrude R. Shirk, Ephrata, Pa., August 7.

Falling Spring.—The series of meetings, which began July 26 at the Shady Grove church, with Bro. Ezra Flory in charge, came to a close very abruptly on the evening of July 30, on account of Bro. Flory being called to the bedside of his father. We were very sorry to have the meetings close, as we appreciated Bro. Flory's services. We held our Harvest Meeting at the Falling Spring house August 2. Eld. L. R. Oellig preached, after which a collection was taken for Home Missions in the Southern District of Pennsylvania.—H. N. M. Gearhart, Shady Grove, Pa., August 12.

Hanover.—July 22 Bro. Geo. S. Griffith, of Meyersdale, Pa., spoke on "Home and Foreign Missions." On the following evening he spoke on "The Unfinished Tasks." A temperance program was rendered July 13 under the auspices of the temperance committee. An offering was lifted for the benefit of the Anti-Saloon League. Bro. Moy Gwong, of North Manchester College, preached for us on Sunday evening, August 3. He vividly impressed upon our minds that we are to think of China as it was 1,000 and not as it was twenty years ago. He also told us that the Chinese are very eager to know about the Christian religion.—Mary A. Rhinehart, Hanover, Pa., August 8.

Harrisburg.—Hummel Street Sunday-school held an outing July 31 at Reservoir Park. In the afternoon Bro. Hoffer sent his truck to the church and about forty-six children and older folks were taken to the park. A ball hour was spent in song service, and then Bro. W. K. Conner gave an interesting talk on "Trees." Lunch was served to 127. August 3, in the absence of Bro. Conner, Bro. Abrsm Holling filled the pulpit. August 10 Bro. A. L. B. Martin, of Baltimore, pastor of the Fulton Street church, preached both morning and evening. His morning theme was "Faith Without Works," and evening, "Blessed Are the Peacemakers."—Sallie E. Schaffner, Harrisburg, Pa., August 11.

Marsh creek.—Bro. Griffith came to our congregation July 18, in the interest of the "Forward Movement." Friday evening he talked at the Gettysburg house and Saturday evening he was to talk in the Mummasburg house, but because of the continued heavy rains there was no meeting. Bro. Griffith is very much pleased with the work. August 8 Bro. H. A. Claybaugh and son, of the Bethany Bible School, delivered a lecture at the Gettysburg house and exhibited pictures of the vice district of Chicago. While we had a fair audience, we were sorry that the church was not filled to see and hear the vice in that city, and also the good that has been accomplished there. Sunday morning, August 10, Bro. Cover, pastor of the Progressive church at Hagerstown, preached for us at the Marsh creek house. His theme was "The Ideal Church." That evening Bro. J. E. Steinour, of Murtaugh, Idaho, gave us a fine sermon on "The Coming of Christ."—Ida Eichner, Gettysburg, Pa., August 12.

Midway.—Our Children's Meeting was held at Midway July 20, with a good attendance. After the program Bro. Wm. Zobler gave a very interesting talk on "Bees." His text was 2 Cor. 6: 1. August 23 our council will be held, and Sept. 6 our Harvest Meeting at Midway in the afternoon.—Lizzie B. Nolt, Lebanon, Pa., August 11.

Mt. Olivet congregation was favored with two discourses August 3 and 4 by Bro. Geo. Griffith, of Meyersdale, Pa., which were very much appreciated. He explained the "Forward Movement" and its mission. We have decided to organize a Mission Study Class in the near future.—Mrs. Ada Brandt, Millertown, Pa., August 8.

Springville church held her council August 4. One letter was granted. An offering of $65.85 was taken for a meetinghouse at Malmo, Sweden. Our elder, Bro. Jacob Royer, presided, assisted by Eld. John Herr. The Ministerial Meeting of Eastern Pennsylvania will be held at the Mohler house in November. We appointed our Harvest Meeting for August 24 at 1:30 P. M., at Springville. Bro. H. B. Longenecker, of Palmyra, began a series of meetings at the Blainsport house August 9 and recently baptized one. Our love feast is appointed for Oct. 28 and 29, at 1:30 P. M. at the Mohler house.—Aaron R. Gibbel, Ephrata, Pa., August 11.

Windber.—August 3 we had the pleasure of listening to Brother and Sister J. M. Blough, on furlough from India. The Sunday-school and preaching hours were given to them to use as they chose. A large audience listened attentively to the splendid talks they gave. In the evening they spoke in the Scalp Level house. The following Tuesday evening Sister Blough spoke to the women at the same house and Bro. Blough to men at the Lutheran church.—Mrs. Harvey Knavel, Windber, Pa., August 9.

SOUTH CAROLINA

Melvin Hill church met in council August 9, with Eld. G. A. Branscom in charge. We had quite a good attendance. We had a fine talk by Bro. Branscom. Delegates were elected to District Meeting. We also decided to begin a series of meetings August 25.—Jennie M. Robb, Campobello, S. C., August 12.

TENNESSEE

Pleasant View church met in council July 15. The annual visit was reported. Sept. 13 our love feast will be held. Bro. R. G. Edwards conducted the service yesterday, and Bro. J. D. Clark had charge today. It was decided by the brethren in the council not to allow any refreshments to be sold on the church grounds during the time of the love feast, or no the Sunday following.—N. T. Larimer, Jonesboro, Tenn., August 9.

TEXAS

Nocona church met in council August 2, with Eld. J. A. Miller, of Manvel, presiding. Bro. Walter Shelton was called to the ministry. Brethren Elmer Bowman, L. L. Morse, C. A. Johnson and N. A. McCarty were chosen deacons. All were installed except Brethren Shelton and Morse. The latter was not present and the former asked for some time for consideration. The District Meeting of Texas and Louisiana was held in the Nocona congregation July 24-28. The attendance was small but a good spirit prevailed, and a good interest was manifested throughout the meeting. Bro. E. M. Studebaker, from McPherson, Kans., gave us three splendid addresses on "The Essential Elements of Righteousness," and one on "Christian Loyalty." Bro. J. H. Mooris, of Oklahoma City, preached one sermon on "What Is Man?" Bro. John Stump, of Miami, Texas, made a liberal proposition in regard to the education and training of Mexican children. Our love feast was held July 26, with seven souls communing. Three have been added by baptism since our last report.—Florence Brubaker, Nocona, Texas, August 11.

VIRGINIA

Beaver Creek.—We held our Harvest Meeting August 2. Bro. Ernest Coffman presented a very interesting sermon. His subject was "The Sin of Ingratitude." We had dinner in the basement and a fine social hour was enjoyed together. The rest of the day was spent in singing. A very interesting meeting is in progress at Monterzuma, conducted by Eld. N. J. Miller. We met in council August 2, with Eld. N. J. Miller presiding. One letter was granted. It was decided to call for the Ministerial Meeting in 1920. Sept. 27 is the time set for our communion at Beaver Creek. A committee was appointed to arrange for services alternately at Beaver Creek and Monterzuma on Sunday evenings. We will have a temperance worker with us at Beaver Creek August 31, at 3 o'clock, and at Mt. Bethel at night.—Minnie J. Miller, Bridgewater, Va., August 10.

Greenmount church met in council August 9, with Elders B. B. Miller and J. W. Wampler presiding. The visiting brethren gave an encouraging report. Seven letters of membership were given. Our communion meeting will be held on Saturday, August 30.—Annie Miller, Harrisonburg, Va., August 12.

Nokesville.—On Sunday night, August 10, Bro. Moy Gwong, our Chinese brother from Manchester College was with us for the evening service. The meeting had been previously announced and the Seminary chapel was well filled. He spoke in a very impressive way of the opportunities now open in China for the propagation of the Gospel. He showed that those opportunities, together with the great need, create a responsibility for the Christians of America. It is his conviction that by Christianizing China we will not only cause her to become a great blessing to the world, but also remove the problem of the Orient becoming a world menace. The congregation greatly appreciated hearing one who knows the needs and conditions of his people, and who can plead their cause so well.—F. J. Byer, Nokesville, Va., August 11.

Notice.—Those coming by rail to the District Meeting of the Eastern District of Virginia, to be held at the Valley church August 28, will be met at Nokesville by notifying Bro. M. M. Shirkey, Nokesville, Va., stating on what train they will arrive.—Mrs. D. B. Showalter, Bryan, Va., August 12.

Schoolfield.—July 5 Brethren H. J. Woodie and J. F. Robertson, of the Ministerial Board, came for the purpose of attending to an ordination service. The purpose of this meeting was to advance the writer to the full ministry. This state was also the beginning of our series of meetings, in charge of Bro. H. J. Woodie, our elder. Bro. Robertson preached two sermons for us while here, returning home on Monday. Nine were baptized, making a total of eleven received, since our last report, by letter and baptism, and two reclaimed.—A. T. Prather, Schoolfield, Va., August 13.

Unity.—We met in council at the Newdale house August 2. This was our quarterly, and we had a very good report from the brethren. Bro. J. T. Glick, of Bridgewater, who had been among us in the interest of the endowment fund for Bridgewater College, opened the meeting and gave us some good instruction. Unity went over the top in giving her share of the endowment for the college. We decided to have a love feast at Fairview this fall, to follow our series of meetings, to be held by Bro. B. F. Landes. Two were received by letter. Eld. I. N. Zigler presided.—Anna R. Roller, Timberville, Va., August 10.

Valley church met in council August 9, with Bro. S. H. Flory presiding. Three letters were received and two were granted. Arrangements were made for the District Meeting, to be held August 28 and 29. Brethren W. E. Garber and D. B. Showalter are our delegates to District Meeting. The visiting brethren gave their report, after which Bro. J. F. Britton and others made appropriate remarks.—Mrs. D. B. Showalter, Bristow, Va., August 11.

ANNOUNCEMENTS

DISTRICT MEETINGS

August 26-28, District of Northwestern Ohio, Deshler church.
August 26-29, District of Oklahoma, Panhandle of Texas and New Mexico, Washita church, near Cordell.
August 27, District of Southern Indiana, at Roesville church.
August 28-29, District of Eastern Virginia, at Valley church.
August 29, 30, District of Western Maryland, Oakland, at Pine Grove church.
August 30-Sept. 1, District of N. Ill. and Wisconsin, Camp Grounds, Lena, Ill.
Sept. 6, 8 a.m., District of Southern California and Arizona at the La Verne church, Calif.
Oct. 7-9, District of Northern Iowa, Panora and S. Dak., at Lewiston, Minn.
Oct. 7-9, District of Middle Iowa, Fernald church.

LOVE FEASTS

Illinois

August 30, Big Creek.
Sept. 16, Panther Creek, all-day meeting.

Indiana

August 24, Ladoga.
August 30, New Salem.
Sept. 6, Oak Grove.
Sept. 6, 7 p.m., Wabash.
Sept. 6, Auburn.
Sept. 6, Maple Grove.
Sept. 13, 7 p.m., Yellow Creek.
Sept. 20, Center.
Sept. 20, Somerset.
Sept. 20, 7:30 p.m, Bethany.
Sept. 27, 7 p.m, Cart Creek.
Sept. 27, New Paris.
Sept. 27, New Hope.
Sept. 27, 6 p.m, Santa Fe.

Iowa

August 29, Libertyville.
Sept. 6, 7:30 p.m, Mt. Etna.
Sept. 22, Dry Creek.

Maryland

Sept. 13, Cherry Grove.
Sept. 13, Fairview.
Sept. 13, 10:30 a.m, Piney Creek.
Sept. 14, Maple Grove.
Sept. 20, 2 p.m, Sams Creek.

Minnesota

Sept. 6, Bethel.

Missouri

August 23, 7 p.m, Prairie View.

Ohio

Sept. 6, 10 a.m, Sugar Creek.
Sept. 7, 6 p.m, Akron.
Sept. 13, 10 a.m, Blue Creek.
Sept. 27, 10 a.m, New Carlisle.

Pennsylvania

Sept. 14, 6 p.m, Indian Creek, County Line house.
Sept. 28, Codorus, at Shrewsbury.

Tennessee

Sept. 13, Pleasant View.

Texas

Sept. 13, Pleasant Grove.

Virginia

August 30, Greenmount.
Sept. 6, Treviltan.
Sept. 20, Rowland Creek.
Sept. 27, Beaver Creek.

West Virginia

August 30, Maple Spring.
Sept. 5, North Mill Creek, at Sycamore.
Sept. 6, North Mill Creek, at Bethel.
Sept. 6, White Pine.
Sept. 6, Salem.
Sept. 6, Knobley.
Sept. 6, Sandy Creek, Salem house.
Sept. 8, South Fork, at South Mill Creek.
Sept. 20, Harman.
Sept. 21, Shiloh.
Sept. 27, Sandy Creek, Mt. Dale house.

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Ex-Mayor Strong of New York, a shrewd business man, answered that question thus: "If I had to choose between two applicants for a position, the one a college-bred man, the other a smart young fellow with only a common school education, I would engage the college graduate if he displayed an equal capacity for work."

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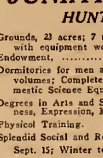

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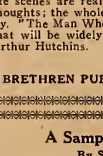
A Sample Case of Humor

By Strickland Gillilan

Author of "Sunshine and Awkwardness," etc.



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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

The Scope of the Christian Objective

THAT was a splendid golden text for a lesson on Social Responsibility, wasn't it? Remember it? "As we have opportunity, let us work that which is good toward all men."

Paul was always in for doing somebody good and his somebody was everybody, as nearly as possible. The only limit he knew was opportunity. And what a way he had of expanding his opportunity to the utmost! "As much as in me is." That was his measure of obligation.

"Good toward all men." How do you like that for a Christian objective? Can any program be big enough to go beyond that?

Whence comes this fear of attempting too much for God? Are we apprehensive lest we accomplish more than he wants done? Or lest we sacrifice something needlessly? Something we might have kept and still have saved as many as God cares about!

Do you suppose Paul really meant we ought to "work that which is good toward *all* men"? Well, certainly not unless "we have opportunity." And shall we go out of our way and put ourselves to a lot of bother just to find the opportunity? What matter a few human beings more or less!!

Looking Out for Soul Leanness

THERE is a fine old hymn which says in one of its stanzas:

> And he gave them their request,
> But sent leanness into their soul.

Don't think that isn't good poetry just because it doesn't rhyme. Or a good hymn just because you can not find it in "Kingdom Songs" or the "Brethren Hymnal."

They wanted meat, and they got it. And something else too. The second line tells what that was.

In making a request of God, or in determining whether to make a request of him, the first point to be considered is not how to insure a favorable response. Before that comes the question of its bearing on your spiritual health.

Will it make your soul lean, if God grants it? Better settle that point before going further.

But Look at the Things We Agree In

IT was not only the power of unity but the beauty of it that impressed the Psalmist when he remarked "How good and pleasant it is for brethren to dwell together in unity." Do you get the full force of his illustrations, the exquisiteness of his appeal to the delicate fragrance of the anointing oil and the refreshing dampness of the dew of Hermon? It is a pretty picture, truly, and the reality which it symbolizes, fraternal harmony, is just as fine.

Wouldn't it be great if we *could* all be of the same mind and speak the same thing? How the Lord's work would move forward! How the Kingdom would grow! How the blade would give place to the ear and this to the full corn in the ear!

Or would it? Would we stagnate and dry up if we all agreed about everything? Do we need variety in view-point to keep us from going to sleep? Are differences a hindrance or a help? Was Paul right? And David?

The evident answer is that perfect accord in everything is the ideal state if the position reached is absolutely right and final. It is better that two persons should think alike if what they think is true. If not, it is better that they differ. There is more hope of progress. Paul and David were right. But that does not mean that brethren can not dwell together in unity unless they think exactly the same thing on all subjects. Nor does it mean that it is better for finite minds to force immediately an artificial unity than by healthy growth to approximate the "unity of the faith and of the knowledge of the Son of God." Nor that such minds can not at once, in spite of many differences of opinion, "keep the unity of the Spirit in the bond of peace."

There are some differences among us—some differences in opinion and practice. Of what sort are they? How should we regard them? Suppose we glance at a few of them.

In respect to our doctrine of simplicity in dress, we are not entirely agreed as to the method of its application. Not always, but for many years the body of our membership has held that the best way, the only successful way, to deal with the evils of fashionable dress, is for the church to prescribe a simple form of dress as one of the conditions of membership. Others would recommend and urge, as a means of combating these evils, simple standardized styles of dress, but would not press the matter to the point of making them a test of fellowship. Still others would leave the subject entirely to individual choice, while laboring by continued teaching to instill the principle of simplicity in the heart.

There are also differences of opinion as to the use of musical instruments. In the former days it was quite generally held that any use of such instruments was improper. Of late years most of us have approved the possession and use of musical instruments in our homes, but have not considered it right to use them in the public worship. At the present time not a few of our people consider their use in worship as entirely proper.

Another point of difference pertains to the participation of Christians in the affairs of civil government. Some hold, and this has been the prevailing view among us in the past, that the obligations of civil government are, by their very nature, incompatible with those of a follower of Christ. Others, influenced by the fact that civil government is of divine appointment and a necessity to human welfare, consider it the privilege and even the duty of Christians to assume its obligations. Some would attempt to distinguish between civil obligations which compromise Christian principles and those which do not.

The above-named are some of our most outstanding differences at present. They probably cover the matters concerning which the greatest uneasiness has been felt. By action of the last Conference a committee has under advisement "the difference of practice and teaching in the various churches of the Brotherhood" and will, no doubt, give the subject earnest and conscientious consideration and bring to the Conference some helpful recommendations. Meanwhile, what should be our attitude? How should we feel about the situation?

Looking at any object long and intently tends to exclude everything else from the field of vision, with the result that the object looked at grows in size and importance out of all proportion to other things. If you have been looking at the differences among us until they seem rather large and portentous, possibly it would conduce to a fairer estimate of the whole case to look a while at the things in which we agree. Have you ever tried it?

Are we having any discord about the ordinances? None that has come to our attention. Consider what that means. And what about those great fundamental doctrines of God, Jesus Christ, the Holy Spirit, Salvation, Faith, Love, etc., etc.? Any trouble along these lines? Suppose, just for convenience, you take your little book, "Studies in Doctrine and Devotion" and look through the subjects listed and discussed in it and consider how united we are on the doctrines treated. O, yes, you and I both would have wanted to state them in our own way, but when it comes to their essential content, isn't it wonderful what a great body of truth there is on which we are thoroughly agreed?

Better still than taking the book suggested, take your New Testament and as you read note how much of its teaching we are united on. Mark the passages which are called in question. Any queries coming up from your District on the thirteenth chapter of First Corinthians? Or the Sermon on the Mount? Or the Great Commission? Before you get through with this you will probably discover a very interesting fact: that the specific points of difference among us are scarcely touched in the New Testament. That is to say, our differences are mainly differences in polity, not doctrine; in method, not principle.

Last week we had occasion to remark upon the differences which prevent the churches generally from effecting an organic union. But it is manifest that our differences belong to an entirely different class. It would be absurdity to the point of ridiculousness to think of making such differences a pretext for further division and adding to the number of the already much too numerous denominations. The ground we hold in common is so large and rich that the disputed territory must look very small and barren. The bonds that unite us are so many and so strong that the discordant tendencies must seem as nothing in comparison.

And while we labor, as we should, to harmonize even these differences as much as possible, we need meanwhile only patience and Christian charity to "keep the unity of the Spirit in the bond of peace." With a good measure of faith and love we can easily exemplify the Psalmist's picture: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

CONTRIBUTORS' FORUM

Jesus Is Calling Thee

BY J. O. BARNHART

Jesus is calling thee, tenderly, tenderly,
Pause in sin's revelings, list to his voice,
Earth hath no place where earth's joys are abiding,
But they that forsake them forever rejoice.

Jesus is calling thee, pleadingly, pleadingly.
Oh, with what loving, compassionate tone.
Will you not list to his tender entreaties?
The voice of the Shepherd is calling his own.

Out on the mountain the voice of the night-wind
Repeateth the call from the drear, trackless wild,
While you are wandering deeper in darkness,
He calleth, he calleth his prodigal child.

Nearer and nearer the call now reechoes,
Oh, joy, he has found thee, though starving and cold.
How warm he enfolds thee! Rejoice, all ye ransomed,
The lamb that was lost is now safe in the fold.

Oakley, Ill.

The Claims of the Christian Ministry

An Address Delivered at the Winona Lake Conference, June 5, 1919, by L. S. Shively, President of Mount Morris College

In Three Parts—Part One

One of the most difficult things which men and women are called upon to do, is to be fair and impartial in their consideration of the issues and questions which come up for consideration. Nearly every question that can possibly arise, in whatever connection it may present itself, is one in which the judgment is called into action. This very simple fact is sufficient to explain the great differences of opinion which are to be found upon every question which comes before the public. Add to this the thought that in many cases the facts, connected with the subject in question, are very meager and are not fully understood, and we can readily see how very hard it is to give just that importance to the subject which it rightfully deserves.

I am speaking upon a subject which I believe to be a very important one. I believe it is sufficiently important to deserve a prominent place in such a Conference as this one in which we are now engaged. Whenever and wherever the question of the life work of young people is being fully and fairly considered the claims of the Christian ministry ought to be set forth.

Since this subject has been assigned to me, I have thought about it a great deal. I have tried to come to some conclusions, basing them largely upon my own observation and experience. I can not hope to be wholly correct in all these conclusions, but I believe that if I err, it will be in not being able to see as fully as I should, the great importance of the matter in hand. In other words, the danger at this time will be on the side of not understanding completely the high and exalted place which the Christian ministry should hold among us.

The Christian ministry is a high and a noble calling. We have the best of authority for this; this authority is the seal of God himself. When our Lord sent his Son into the world to minister to others, he thereby gave his approval to the idea that this work is a highly important one. It is true that the work of Christ and also of his disciples was somewhat different from that which is today thought of as being the task of the minister of the Gospel. But in the light of changed conditions, social and otherwise, we need not hesitate to identify, in purpose and objects to be attained, the daily work of ministry of our Master and the work of the Christian minister of today. It is possible that there would be a distinct gain to the cause of present-day Christianity, if the modern minister would, in his work, follow a little more closely the methods and practices which were used by Christ and his immediate followers.

But the problem before us, at present, is not that of comparison of the present-day situation, relative to the ministry, with that of any other age or day. It is rather the problem of facing the situation as it is today, studying some of the various phases of it, and determining, as well as we can, what are the most important claims of the Christian ministry.

I presume the thought that first comes to the mind of one, as to what constitutes the principal work of a minister is that it is his Sunday work in the pulpit. That is to say, as we have come to think of these two words, minister and preacher, they are very nearly synonymous. In both our thinking and our speaking, we use them somewhat interchangeably. Now I feel that when we place the duty of preaching first and foremost among the various duties of the minister, we are giving it the place which it deserves. The injunction which we find in Holy Writ, as given by one who had seen a great deal of service, to one who was younger and less experienced in the ministry is: "Preach the word." Paul had about as varied a set of experiences in his Christian ministry as any one who ever attempted to follow the bidding of his Master. He preached, but he did not make preaching the whole of his work. He did a multitude of other things which were very necessary and important to the success of the great work which was laid upon him by his Master. But when he exhorts Timothy, the young minister in whom he was as much concerned as ever a father was concerned for his son, he places foremost the thought of proper attention to his preaching of the Word. In view of all of this and the further fact that Paul knew the field as thoroughly as any one who ever did Christian work, we may well conclude that the most important business of the minister is to preach.

Closely related to this thought of the importance of the preaching phase of the work of the minister, is the thought of the great responsibility which is laid upon him when he takes up this work. You have, most of you, been present at a service of the election and installation of ministers, and during that service the great responsibility of the work was frequently mentioned. It may be that you did not quite understand why so much emphasis should be placed on the idea of responsibility at this time. This is partly made clear by the fact that the one who is delivering the charge and who is emphasizing this point is one who is himself a minister and who understands from experience what the Christian ministry means. I dare say that there is not a minister in the Church of the Brethren, or in any other church, who has taken his ministry at all seriously, who does not feel that he is engaged in a most responsible work. He may devote all of his time to the work, or only a part of it, but it can not be otherwise than that he understands its responsibility. The responsibility of which I am now speaking is a many-sided one. But of all its phases which come up, as we consider this responsibility, to me the one of leading importance is the responsibility of faithfulness to God's own Word, as it is declared from the pulpit. This responsibility would be very materially lessened if the masses of people did their own original thinking. But the fact is that in this day of many books and an abundance of opportunity to lean, through their writings and their public speaking, upon the thought of others; there are too few people in the world today who do independent thinking. This is fully as true, with reference to religious and spiritual matters, as any others. The large majority of people require direction in these things and here is where the opportunity of the minister, as preacher, presents itself in a very large way. If he has a correct interpretation of God's message to man, it is his duty and his great responsibility to give that direction to the thought of his hearers which they need and must have.

I shall have more to say later on about the fact that men and women who do not profess Christianity read from the lives of those who do so profess. But just now I am concerned with the thought that a most important method of bringing to those who need it, the Gospel of Jesus Christ, is the delivery of the message through the pulpit. It is a lamentable fact that too few people are regularly in the churches to hear the message, but those who do go to church get it in that way. And it is here that the preacher, through his spoken words, is able to touch and impress those who come to hear him. There is a great deal of satisfaction for him in the thought that those who do come, week after week, to hear his message are in large part his strong supporters in the work of the church, and in this way he is able, indirectly through them, to reach out and touch the lives of some people in the community who rarely or never come inside of the church.

When we think a little farther concerning other phases of the minister's work and duties, we are led at once to various classes into which this work divides itself. There has been, even as far back as the apostolic day, a division of labor in the work of the ministry. There were then, according to Paul, "Some apostles and some prophets, and some evangelists, and some pastors and teachers."

I do not care to dwell specifically upon this division, nor to take up any of these various phases of the ministry separately. I do, however, want to point out first the fact that such a classification exists today, thereby giving opportunity for the exercise of a variety of talents; second, that the common element to all these divisions is the fundamental function of the Christian ministry, namely that of preaching; and third, that the preparation for these different kinds of ministerial work, while differing in details to some extent, is after all very much the same.

True Soldiers of the Cross

BY CHESTER E. SHULER

The first duty of a soldier is to obey. It is said of Napoleon that, while leading his army across the Alps, a difficult pass was reached. Singling out one of his men, the great general stationed him at the entrance to the pass, with orders to guard it till he, Napoleon, should return.

The army passed on, their leader doubtless thinking to come back that way in a short time. Meanwhile, the soldier entered upon his lonely duties. Hour after hour, he paced slowly up and down, up and down, guarding the mountain pass.

Night came, and still Napoleon had not returned. Days passed, and no word had come from him. Weeks lengthened into months, which in turn slipped rapidly away, and the lonely sentry remained true to the trust reposed in him.

Now and then men passed that way, and ridiculed the sentry. But, obedient to his General's command, he continued to guard the pass.

At last, victorious, Napoleon recrossed the mountain. Coming to the pass, he found the soldier still obedient to the command given so long ago.

During the recent world conflict, a great many of our young men have learned, in a very practical manner, the meaning of obedience. About the first thing which was impressed upon the mind of the recruit, when he entered the military service, was that he must do "*what* he was told, *when* he was told, *because* he was told." Prompt, unhesitating, unquestioning obedience to the orders of a superior officer was required. Learning to be obedient was not always easy nor very pleasant. Often it was rather chafing to these high-spirited American youths to know that they *had* to do this thing or that. However, after a little while, the constant practice of obedience became a sort of "second nature," as it were, and less of a hardship.

When an order is given by a superior officer, it is expected that it will be obeyed promptly and cheerfully by his subordinates. Hesitation will not be tolerated in the army. Disobedience of a superior officer's orders is one of the gravest crimes which a soldier can commit.

Why do we, as "Christian soldiers," not observe a similar spirit of loyal obedience to the commandments of the Great Captain? Why are we so frequently guilty of disobedience and failure to do his will? If disobedience is a grave offense in the sight of military authorities, how terrible must our acts of disobedience to God's commands appear to him!

If professing Christians everywhere gave as diligent heed to the commands and admonitions of the Christ

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they claim to love and follow, as a good soldier gives to the orders of his leaders, what wonderful things for God would be accomplished!

The Word of God contains our "orders"; there are some "General Orders" for all; and then, too, there are many "Special Orders" for us individually—some special task which God is expecting us to accomplish for him, and which no one else can do.

How important that we prove always faithful to our tasks as followers of the Christ! How necessary that each of us faithfully endeavor to perform our special work in life! In war, the failure of a single soldier, properly to execute some order, may result in the defeat of the entire army. Failure on the part of Christian soldiers to perform their special parts in God's great campaign of soul-winning delays the victory.

Let us resolve, then, to be more loyal to our Captain! Let us never play false to him by compromising with Satan, the enemy! By fervent prayer and faithful reading of the Word let us keep always in communication with our Commander, that we may learn his will for our lives—the special work he has for each of us—and then, obeying, "put on the whole armor of God," hasten the defeat of the adversary, Satan, and march onward to victory in the wake of the One who has gone on before. Let us prove true soldiers of the cross!

Montgomerys Ferry, Pa.

The Day's Work in Marash

BY A. J. CULLER

No. 3.—Industrial and Educational

ANYONE who thinks of Armenian Relief as doling out food and clothing for a time, has not yet grasped the first elements, either of its principles or its magnitude. The work of relief in this stricken land is as large as life itself. All that goes to make up their life has been broken up—their business, their homes, their community, social and religious being, and all that nexus of relationships which makes the thing we call environment. A new social and economic fabric must be built up, and the individuals, under conditions which are entirely different, must be fitted into the new order of things.

In the first place, they are hopelessly lost from each other and must be reunited. It is estimated that one hundred thousand women and girls are lost beyond recovery among the nomad tribes of the desert. We have an Intelligence Department whose business it is to hunt the lost members of the family. A family of five people may today be in five places, each alive, but none of them knowing whether any of the others are alive, or, if so, where they are. Rarely a day goes by with us but some mother finds a child, or sister a brother, or friend a friend.

An idle mind or hand is the devil's workshop. It is tragic beyond expression to see thousands of people lying about with nothing to do. You almost feel their character disintegrating in this useless life. It has been our principle, all along, to set ourselves with the utmost rigor to the problem of industrial reconstruction. In the first place, we have established a Loan Fund for those who will start up in business. This fund is made up of three equal sources. The Armenians who have something give a third, the British one-third and we one-third. We make loans ranging from $20 to $60, which they begin repaying after six months at the rate of from two to five dollars per month until it is all paid, and this is free of interest. We are making these loans by the hundreds and are considering it our best investment.

The Armenians are counted by many as the most thrifty people on earth and their reputation for

as three bakeries, two shoemaking shops, besides running about twenty farms and as many vineyards. Some of these were turned over to the missionaries and we now use Armenians to work them and use the products for supporting the orphanages and the poor. The largest industry in this city is the weaving. We have altogether, in coöperation with the Armenian Church Committee, about ninety looms at work. We buy the wool and cotton in the raw state and have it beaten and spun by our needy workers. We also give out the cloth for sewing into clothing and beds. We can not give exact estimates of the people employed, for much of the work is given in bulk to native women who have groups of the widows and poor work at it, but perhaps three thousand are working at spinning, weaving, and sewing, at the present time.

It is expected that very soon the British army will enter upon a program of road building, which will give employment to large numbers. By means of the Village Loan Fund and also the fund of ten thousand dollars for Zeitoun, spoken of in the last article, we are hoping that many thousands more will soon be engaged in productive employment. Just now the harvest and later the vineyards will furnish labor to thousands. We also recognize that as individual Armenians get their business reëstablished, they will be able to give employment to some of their less fortunate brethren.

We are trying to have all the boys in the Orphanage learn a trade, and to have all the girls learn to work. One of the bad twists in the character of Oriental peoples is, that when they get an education they consider themselves above work and soon become a separate class, with a false pride. They are, what we know in America, as the "clean shirt" people. These "Effendis"—for such is the title of honor for an educated man who does not do manual labor—are likely to become the bane of their people. I have the hardest time getting the young fellows, who later wish to go to college, to get to work at something. Our principle with the Armenians is the same as that which Booker T. Washington applied to the negroes of the South. We demand that they learn to do useful work. The most pitiful people today are the ones with white hands, who are absolutely useless when placed at manual toil. There is nothing I have more persistently preached among the Armenians than the Gospel of work. Their distinction between the mental and manual is false and leads to disastrous results.

We have schools organized in the orphanages which go about as far as the first year of high school in America. They have about the same studies as we, except that we require reading and writing in Armenian, Turkish, and English; with also a year of French, if they desire it. Music and religion are required, as also are the athletic exercises. I have already mentioned that with their school-work must go the learning of a trade.

I have said that I preach nothing with more consistency than the Gospel of work. Another ideal must be placed along with that. There is a danger in Armenia which we fear, and to avert which we ardently work and pray. It is the tendency towards nationalism. There are those—and their number is large—who think the time has come for Armenia to assert her nationalistic claims. They think that if America takes Armenia over, they will send an unlimited number of soldiers, to be placed at Armenia's disposal, and they will set up their rule over others. This movement idealizes force. It is imperialistic in nature, and disparages religion. It calls to Armenia not along the line of their ideals and spiritual possibilities but along nationalistic lines. This is deadly.

so, too. And her *best* men are always found living closest to the Bible and the Conference decisions. We sometimes find wolves in sheep's clothing, but it would be a rare sight to find a sheep in wolves' clothing. So I say: "Our best members stand by our church decisions and do not find them grievous." There is so much truth in that beautiful song,

"The Savior is dearer to me every day,
The closer I live to him;
And brighter his glory illumines my way,
The closer I live to him.

"His service grows sweeter and sweeter to me,
The closer I live to him;
And more of his goodness and mercies I see,
The closer I live to him.

"I long more and more in his likeness to be,
The closer I live to him,
And surer I am that his face I shall see,
The closer I live to him."

The reason why so many people do not enjoy their Christian life is because they live so far from him. How we enjoy to do his will when we have been close to him and received the Spirit, and where can we get the Spirit better than at our Conferences? If we will go hungering and thirsting for righteousness we shall be filled. And oh, how I wish all of our members who possibly can, would attend all our church Conferences! We would surely see an awakening in our own church. Still I am glad to know that a larger per cent of our members attend these meetings than of almost any other organization.

While at Winona this year, I was staying with a lady (not a member) who said to me: "Your people are all of them interested in the church, aren't they?"

I was sorry I could not say yes, but I replied: "Most of them." And on reflection I wondered if that was an exaggeration, but it surely inspires one to see so many earnest Christians interested enough to come hundreds of miles to gain spiritual power, and to see them mostly in the order—the sisters, young and old, with their prayer-veils and bonnets, and the young brethren not ashamed of their garb, which at once shows them to be in the service of the Master. We know the soldier is not ashamed of the uniform which marks him as a soldier of the Government. And how much more should we not all be uniformed to combat sin in the world?

But back to the question of the delegate. While I believe we should each one be known by our dress, as soldiers of the cross, still it is yet more important that the leaders be so. As to the restrictions concerning tobacco, it needs no argument to the informed, unbiased mind. So I can see nothing in the list of specifications that would hinder a really spiritual member acting as a delegate. Let those who would be delegates, line up with scriptural requirements, as they should anyway. Then they may be chosen to help make the rules to govern the church of Christ. And let us not say that our beloved church has *not* a democratic or representative government, for we *may* have if we are only obedient to her. If we haven't, it's our *own* fault, not the fault of the church.

Udell, Iowa.

The Southern Mountaineers

BY O. F. HELM

Number Four

In some of the more isolated districts of the Southern mountains there is living today a very peculiar people known as "clay-eaters." They are so called because they partake daily of clay which is of a dark blue color and abounds in some of the remote districts. This habit of clay-eating is hereditary and is very injurious to health. Rarely does one of these people live to be fifty years old. Their skin is almost ash color and their sunken eyes, pale lips and tottering forms tell the sad story of their wasted lives.

It was my privilege to spend a few days with these sad, neglected people. The little colony I speak of is located in a very lonely and desolate part of the Blue Ridge Mountains, about thirty miles northwest of the city of Asheville, N. C. It is rather difficult to give an accurate description of their little cabins, or perhaps I had best say mud-daubed huts, for they all admit very freely both wind and rain. As a rule, however, they are built of logs hewn on one side only and contain but one room. Occasionally the builders had enough ambition to cut a window in one end and a door at the side, but I visited at least a dozen of these little homes of the "clay-eaters" that were walled on three sides only, with the fourth side open to the weather. The mule or ox occupies a shelter similar to that of the mountaineers, or perhaps I had best say "clay-eaters," for they differ very much from all other people of the mountains with whom I have mingled. They have no regard whatever for the laws of health. How can they have any regard for that of which they are entirely ignorant? It is a common thing for both old and young to go through the cool, damp winter with bare feet, or if shoes are worn at all, it is only during a few days, now and then, when the weather is very cold indeed.

Many of these people have never heard the whistle of a locomotive, nor seen a train of cars. They dwell in a section where good roads are unknown and where railroads have not been built, and while they are not so far away from modern civilization in actual distance, the rough, hilly condition of the country makes one mile seem like ten. In the well-developed sections of our country one can travel ten miles much easier than he can travel one mile in some parts of this section.

Just when and how these people began this dreadful habit of clay-eating, I am unable to state, but it must have developed from a lack of sweets, for sugar with these people is a luxury, and the soil, I am told, will not grow sugar cane. On tasting this clay I found it to be very sweet, reminding me of granulated sugar mixed with dough. Their daily fare is very meagre, consisting largely of corn-bread, black-eyed peas and sweet potatoes. They usually had some kind of game, but it was always so poorly prepared that I was unable to eat but a bite or two. During my short stay with these people I had the following standing order from their bill of fare, for breakfast, dinner and supper: Two medium-sized sweet potatoes, a small piece of cornbread and a glass of cool spring water.

Since being here I have often asked myself the question: Is there not some way by which we can help them to become useful, law-abiding, God-fearing people? After a very careful study of the situation I am convinced that the only way it can be done is through a mission school—a school that will prepare them for usefulness in this world and at the same time prepare them for the life to come. It would, indeed, be necessary to begin with the children—the little tots—before they become addicted to this terrible habit of "clay-eating." Of course, as stated before, the habit is hereditary, but it undoubtedly could be largely overcome by proper care in early life. To the little child nature presents an unfailing source of instruction and delight. The heart not yet hardened by contact with evil, is quick to respond to the Presence that pervades all created things, and the ear is attentive to the voice that speaks through nature's utterances.

As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and as Jesus, when a Child, gathered information on the hillsides of Nazareth, so these little children, in the most isolated parts of the Southern mountains, may learn of their great Creator and become more and more like him.

Of course, patient, painstaking effort would necessarily have to be made for the encouragement and uplifting of the entire community, and for their education along industrial and sanitary lines. The school and all its surroundings should be object-lessons, teaching ways of improvement and appealing to the people to reform, so that taste, industry and refinement may take the place of coarseness, uncleanliness, disorder, ignorance and sin. Even the poorest and most miserable can improve their condition by earnest, careful efforts, and we, by our lives and Christian courtesy, will be able to do much for them.

It has often become the habit of modern Christianity to regard truth too much in the abstract. Then the next natural step is to regard truth—the abstract—as unimportant. It was not so with the Christianity of Christ and the apostles. The healing of the sick went on with the telling of the principles of truth. The life was reformed as the mind was instructed. The salvation of Christ meant higher living, better methods, greater life and power. I believe the best method by which we can reach these people is to reveal the doctrine by a practical application in life, and upon this basis a mission school could proclaim the truth to these neglected people who are so sadly in need of Christ.

Edison, Ga.

Meeting of the General Christian Workers' Board

BY A. B. MILLER, SECRETARY

The General Christian Workers' Board, created by the Annual Conference of 1919, met at Elgin Aug. 14. Three sessions were held, at which all three members were present. After spending some time in general discussion, in order to get its bearings, the Board proceeded to definite work, organizing as follows: Chairman, I. V. Funderburgh, La Verne, Calif.; Vice-Chairman, Mrs. S. L. Whisler, Milledgeville, Ill.; Secretary-Treasurer, A. B. Miller, Bridgewater, Va. Bro. J. E. Miller, Elgin, Ill., was chosen as Acting Secretary of the Board.

The Board appreciated the counsel of Bro. J. E. Miller, Sunday-school Editor, who placed himself at their service and offered every possible aid and advice. It was largely through his help that the Board feels that, at its first meeting, it at least got started.

Certain definite work was assigned to each member of the Board. The Chairman is responsible for plans, organization and general supervision of the work, the Vice-Chairman is to have supervision of literature and publications, and the Secretary-Treasurer is to collect the statistical reports.

A multitude of questions came before the Board for consideration, plans were discussed, the task entered upon enthusiastically and the work proceeded with most harmoniously. The Board believes that it will have some interesting plans to announce ere long. Until then it must be content to give this brief account of its work.

Many Societies have found it difficult to secure the active support of the church membership because the young people were not trained early enough. To meet this need, the General Sunday School Board had organized the Junior Department. There has been a feeling that the step between these two departments was too great and in order to meet this, the present Board has planned three departments—*i. e.*, Senior, Intermediate (high school age) and Junior.

Editors of these departments have been selected and will be announced later. The topics and "write-ups" will appear, as heretofore, in the *Young People* and *Our Boys and Girls* under the direction of the Sunday-school Editor.

It is the desire of the Board that the District Sunday-school Secretaries continue to serve as Christian Workers' Secretaries also, until further arrangements can be made, and that the officers of all Societies and, indeed, that all Sunday-school and church workers give the new Board every possible aid. Your coöperation is most earnestly requested. There can be no success without you.

The Chairman was instructed to care for the program at Annual Conference and the Vice-Chairman is to represent the Board at the joint meeting of the Boards of the church in September. It is the plan of the Board to render its full share in pushing the Forward Movement and to so coördinate its work with other activities that there will be no duplication of effort on the part of the Christian Workers' Societies, nor the Sunday-school and other organizations.

The Board decided to renew its affiliation with the Young People's Section of the Sunday School Council of Evangelical Denominations.

A questionnaire will be sent to the churches, through the Sunday-schools, in December, when it is hoped full and complete reports can be had of the Christian Workers' Societies all over the Brotherhood.

The Board finds itself with an empty treasury. For this reason we are urging every Society to send in its Annual contribution *now*, not waiting until December.

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tors of these departments have been selected and
announced later. The topics and "write-ups"
ppear, as heretofore, in the *Young People*
Our Boys and Girls under the direction of the
y-school Editor.

s the desire of the Board that the District Sun-
hool Secretaries continue to serve as Christian
ers' Secretaries also, until further arrangements
made, and that the officers of all Societies and,
, that all Sunday-school and church workers
he new Board every possible aid. Your coöpera-
s most earnestly requested. There can be no
ss without you.

Chairman was instructed to care for the pro-
at Annual Conference and the Vice-Chairman is
resent the Board at the joint meeting of the
ls of the church in September. It is the plan of
oard to render its full share in pushing the For-
Movement and to so coördinate its work with
activities that there will be no duplication of
on the part of the Christian Workers' Societies,
he Sunday-school and other organizations.

e Board decided to renew its affiliation with the

We must have funds. Send your offering in *now* to the Secretary-Treasurer, A. B. Miller, Bridgewater, Va. Send all other communications to General Christian Workers' Board, Church of the Brethren, Elgin, Illinois.

"If a Man Die Shall He Live Again?"

BY S. Z. SHARP

Job 14: 14

THIS question agitated the mind of Job about four thousand years ago and has occupied the minds of many great thinkers ever since. To the Christian, who accepts the statements of the Bible, no further arguments are needed, but the majority of the people in the world are not Christians. The Scriptures say: "Be ready *always* to give answer to every man that asketh you a reason concerning the hope that is in you." This requires us to go outside of the Bible to meet the arguments of the skeptic, the materialist and the heathen. The reasons we offer are drawn from science, from reason and from the Book of Nature, which has the same Author as the Book of Revelation and is in harmony with it.

1. Nature Suggests the Immortality of the Soul.—One of the great truths revealed by nature is that of design, as, for example, the wings of birds for flying, the fins of fish for swimming and the structure of plants for propagation, hence, if we find in nature that man is adapted to immortality, the argument is valid.

If a heathen, who had never seen or known anything about a watch, should find one on the desert, and its fine mechanism and the use to which it is adapted, were pointed out to him, he would at once conclude that the watch did not come into existence by blind chance, but that it was constructed with a design to meet some purpose, and therefore must have had a designer or a maker. But the mechanism of a watch and its evident design are not more wonderful and clear than the mechanism of the human body with its network of nerves and arteries, the functions of the vital organs, and the pulsations of the heart, like the ticking of a watch, hence there must have been a design in man's creation. When it is further proved that, in addition to man's material structure of his body, he has also a soul and an intelligence that controls the body and employs it in various achievements, and that it has capacities for development far beyond what may be attained in this life, it is suggested that this development is intended for an existence beyond death.

Man is endowed with five senses, and we find that in nature provision is made to gratify the desires of those senses—beauty for the sight, music for the hearing, heat and cold for the feeling, the aroma of flowers for the smell and the delicious fruit for the taste. In like manner there is provision made by nature to gratify every propensity and desire of the mind. The world within and the world without correlate. The soul of man is endowed with an intense desire for continued existence. Man abhors nothing worse than annihilation. Now, since we find that nature has made provision to gratify every other desire of man, it is logical to conclude that provision has been made for man's existence after death.

We also find in nature certain forces or entities, associated with matter, which are invisible, immaterial and imponderable. They are not matter but spirit, hence indestructible when matter is destroyed with which they are associated. Of such forces are magnetism, cohesion, attraction, electricity and the life principle. Since these forces are not a part of the material bodies in which they dwell, they are not destroyed, but simply driven out when their house is demolished. The body may be destroyed, but the spirit is simply driven out, and continues to exist.

2. Science Decides in Favor of Immortality of the Soul.—It is a well-established fact in science that whence it came. Thus the statement of Eccl. 12: 7 is corroborated: "Dust returneth to the earth as it was and the spirit returneth to God who gave it."

Many facts in science now exist which a few years ago were considered impossible. It is but a few years since the people of Dayton, Ohio, hooted at the Wright Brothers for claiming that man could fly through the air. Still more impossible was it considered, before Marconi's discovery, that man could speak to his fellow-man across the ocean without any material connection between them. Similarly skeptical are many about man being able to speak to his fellow-man across the chasm of death, yet this is not more wonderful than what science has already accomplished. In fact, it is maintained that this feat has already been accomplished.

In London there exists a psychological association that has spared neither money nor effort to test critically every form of psychological phenomenon known, such as spirit-rappings, somnambulism, mesmerism, hypnotism, absent healing, telepathy, etc. Some of these have been found to be frauds, while others are seemingly well authenticated. Apparently communication from the spirit world to man was not confined to the prophets of old, but is of frequent occurrence at the present time, such as a consciousness of the death of a friend at a distance, or as the case, described in a little book by Eld. James A. Sell, "The Children of the Alleghanies." These littles ones were lost and had died, but information came from the spirit world where to find them.

More familiar, however, is telepathy, or the communication of one soul with another, outside of the ordinary channels, through the senses. For example, a person may be blindfolded and sit on a platform before an audience. Another person may walk down the aisle among the audience and receive all kinds of articles such as knives, watches, books, etc. The person receiving these articles asks the one blindfolded what he has in his hand and the latter tells him immediately what he has—the color, value or anything that may be asked about the article. This proves that one soul may communicate with another soul without any material connection. Why not, then, with the spirits of the departed who have left the body?

3. Reason Decides in Favor of Immortality.—Both nature and science teach the existence of a Supreme Being, who created the material universe, adjusted the planets in their orbits and enacted the laws which govern them. These laws have been discovered by astronomers, so that Kepler exclaimed: "O God, I think thy thoughts after thee!"

Nature also reveals some of the characteristics and attributes of the Creator, clearing showing that he is a Beneficent Being, providing for the sustenance of every living creature, and that he is especially considerate of man, creating him last, after he had prepared the world for his happiness. After nature and science have given their testimony, reason steps in and points out that this Creator is a Being of love, justice, law and order, and that he has not only made provision for all the temporal wants and desires of man, but also for his craving for immortality.

This desire in man for continued existence is universal, we find, and has been prevalent in all ages and among all nations. From Virgil and Ovid we learn that it existed among the ancient Greeks and Romans. The historians and philosophers taught it. Cicero, Seneca, Plutarch, Socrates and Plato testify to its existence. The Egyptians, Persians, Chaldeans, and, in fact, all the Asiatic nations, believed in it. It was common to the unlettered as well as the learned. Both in North and South America the Indians believe in "a happy hunting ground" for their braves after death.

From the character and attributes of the Creator,

was with me exclaimed, as his eye alighted on the pipe: "That is a memento of Elder ——."

"What do you mean?" I asked.

"Well," returned he, "Elder —— lived a short distance from this mine and he dug his supply of coal here himself, and there has been no coal taken out since. He removed from the community years ago."

Then I thought, "Truly, men leave their mark everywhere, but could not an elder in the Church of the Brethren have left something better to the community than an old corn-cob pipe? When he enters the gates of heaven and his book of life is opened up, what will be shown on that page whereon is written his life record in this community? Will the finger point down along the column and among the things enumerated find the item: 'An old corn-cob pipe'"?

Will such an item not seem out of place thereon? Many good things will doubtless be inscribed on the page. Perhaps, an item will be written thus: "One young soul taught God's ways." Another will read: "An erring brother brought back to the fold." Still another: "Two missionaries began the Father's work under Eld. ——'s care," and so on.

But not only the good things will be shown. How many boys might that "old corn-cob pipe" have influenced to become enslaved to King Nicotine?

The king, on his part, might have caused them to seek after John Barleycorn and, as a result, their names could not be found in the "Lamb's Book of Life."

Many men will bring forth the statement: "If God did not mean tobacco to be of some use, he would not have created it."

True, but I do not believe it was meant, by an All-wise Creator, to be chewed, as a cow would chew her cud, nor do I believe he intended that man should use tobacco to blow smoke into the faces of persons who happen to be near by.

Tobacco can be turned from a curse to mankind into a blessing for humanity. For instance, by proper manufacturing methods, it can be made into preparations to use in the elimination of flying and crawling insects which destroy crops.

Tobacco is the twin brother of the liquor evil. Not long ago I noticed a small pamphlet in which a certain stock broker advised his clients to buy particular stocks. He gave his reasons for his belief that those stocks would soon advance in price.

Among these stocks, he named a prominent tobacco company. In regard to this particular one, he made a statement somewhat like this: "Tobacco companies are bound toward great prosperity because the Government will soon prohibit the sale of liquors. Men who were steady drinkers will now turn their tastes to tobacco, and a great consumption of this article will take place."

What ignoble sentiment! What baneful influences are always at work! Truly, tobacco as used by man is "matter ont of place."

Garrett, Pa.

Music

BY NORMAN W. TWIDDY

Music has always charmed man. Gentle cadences have soothed his soul, just as powerful crescendos have called him into action. It is even said that "music hath charms to soothe the savage breast." In the soul of all races there is an intangible something which, despite circumstance, environment or condition, responds to the harmonious blending of tones.

God has implanted that appreciation of music in the soul of all created beings. Low, indeed, the brute which appreciates not the flights of rhythm. Yet that appreciation is heightened by sensitiveness of feeling, and that soul sensitiveness is found in its highest development only in man at his best. In some it is crude, undeveloped, but in all it is latent. The very universe of whirling planets is set in harmony with the laws of the Father. All nature speaks of harmony, in the rustling wind, as it sings in the leaves of the oak, or soughs through the branches of the pine; in the roaring of the mighty ocean or in the tinkling of the gentle rill—the music of God speaks through all creation.

The message of the universe and of nature is this: Nature tuned to nature's God gives out music. The message to man is the same, in essence: Man tuned to the same God, by faith in Jesus Christ gives out a life of music. When the Master Musician touches our heart-strings they vibrate. The tune is a tune of love. Jesus Christ is he who can

> "Help us . . . take our bit of singing,
> And drop it in some narrow vale,
> And set the echoes ringing."

The music which he sets our hearts a-singing is not a selfish tune but, by its very tunefulness, we are impelled to hum it into a heart which knows him not. We bring that heart to Jesus and the music in our souls swells in a glorious crescendo of satisfaction, which none but the Christ of Calvary can play upon the strings of a truly Christian heart. It is that music which shall sing its way from "Greenland's icy mountains to India's coral strands" until the world is one vast orchestra, tuned to the praises of the Master. Do you know that gladsome music today?

Brooklyn, N. Y.

Our Brave Parents

BY SARA ZIGLER MYERS

When children leave the parental roof and start out upon life's pathway, they are almost certain to think back, at some quiet moment, upon the bravery shown and exercised by their devoted parents. And it is no more than fair to tell them, at some time, what this means. At the same time it is quite encouraging and strengthening to any child to know that he is really backed up in his undertakings by such noble spirits.

In the first place, the mere adventure of assuming parenthood shows great bravery in the two young hearts who have agreed to spend life together. And it is only through God's direction that parenthood can be made the big thing that it should be in their lives. With the dawn of a little life into the big, untried world, comes a responsibility upon parents, the like of which, I imagine, can be made by nothing else. And with the recognition of such responsibility by Christian parents, there is sure to come, through prayer and united communication with God, a spirit of bravery unexcelled by aught else.

Immediately upon its arrival, the little bud, under normal conditions, begins to develop gradually into the full-grown flower. Its brave parents are constantly on the outlook, to give it only the most nourishing physical, mental and spiritual food. They watch its tender growth with the most intense interest, and as it passes from stage to stage, they are sure to do everything within their power to encourage the best of development. And yet they allow such experiences of its own that it may not be a weakling.

Time goes on. The nestling grows. The parents bravely watch, encourage, and chastise when necessary. Finally the time comes when the child leaves the home fire for college, perhaps. Then comes a moment when a different kind of bravery is exercised by the parents. I'm quite sure that only our parents know what it means to bid farewell to the young, inexperienced boy or girl, who must leave home for college for the first time. Ask any Christian parent, especially a mother, and she will tell you that it took bravery and determination, on her part, to see her child go out from under her direct care and guidance. She will, perhaps, tell you that she has spent many anxious moments, day and night, thinking of her child and his welfare. While she trusts him and has all confidence in him, as long as it is at all possible, yet she has a constant feeling of anxiety, for fear he might be wrongly influenced by some careless or hastily-chosen associate.

And now let us look at it from the other side, for a moment, since we have become old enough to appreciate, in a small way, what our parents mean to us. How many times do we thoughtlessly grieve them by misconduct, or a lack of concern for their wishes! We do not realize the sacrifice which some of our parents must make for our education and training.

Then, when the school-days are over, and the parents become aware of the fact that their children must start out in life for themselves, there must surely be another kind of bravery, still a little different. To begin with, they are vitally interested in the choice of a proper life companion. How anxious they must be that their children make a wise choice, and are happily mated! How bravely and devoutly they pray for the proper course to be taken! They trust their children, but, at the same time, realize from experience that they need advice and direction. Many children, however, do not appreciate until it is too late what their parents meant

(Continued on Page 555)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

A Promise That Can Not Fail

Isaiah 55: 11

For Week Beginning September 7, 1919

1. Introductory.—"So shall my word be"—as powerful in the mouth of prophets as it is in the hand of Providence. "It shall not return unto me void"—as being unable to effect what it was sent for, or meeting with an insuperable opposition. No, God's Word is invincible: "It shall accomplish that which I please." Being the declaration of his will, according to the terms of which he controls all things, "it shall prosper in the thing" for which he sent it. This guarantees to us several important things, well worthy of our best effort.

2. God's Assurances Will Be Verified in Due Time.—Not the smallest part shall fail (1 Kings 8: 56). God's promises of mercy and grace shall have as real an effect upon the souls of believers, for their sanctification and comfort, as ever the rain had upon the earth, to make it fruitful.

3. Varying Results of God's Word.—Since the Word is sent forth upon different errands, it will have different effects. If it be not a savor of life, it will be a savor of death unto death. If it do not convince the conscience and soften the heart, it will sear the conscience and harden the heart. If it do not ripen us for heaven, it will but confirm our final doom (Isa. 6: 9). One way or the other, it will take effect.

4. Christ's Mission According to God's Plan.—The world's Redeemer came to this earth as the dew from heaven (Hosea 14: 5), and his mission was not in vain. If Israel would not allow itself to be gathered, the Lord would make his name glorious in the conversion of the Gentiles. To them, therefore, the offers of Divine Favor were made after the Jews refused them. In that way the great marriage supper at the end of time will finally be furnished with guests. Well may we say: "The Gospel will not return unto him void."

5. God Works Out His Purposes Despite All Hindrances.—What a source of strength it would be to the church, if it could only fully realize that God is consummating his high purposes as surely as time speeds onward! How does it happen that we do not see this more clearly? It is largely because we do not view the factors in the case with sufficient faith and broadness of vision. We do not take the long look backward through all the centuries, as we should. Judgments based on a few events, or on the facts of a few years, are not trustworthy.

6. Christian Influences as a Molding Power.—The Christian sentiment of the present age—impelled by Divine Power—is crystallizing for the formation of its sentence of condemnation upon the great public evils, so deplorably in evidence. Even now we hear a righteous, scathing, and final verdict upon the shameless iniquities of inordinate greed, of selfishness in all its varied forms, and the organized forces of sensuality and licentiousness. Some day, too, there will be manifested a growing consciousness of the unreasonableness and inhumanity of war between man and man. He who has faith abounding, is not disturbed in the least, while avowing his adherence to the principles of peace. The clamor of military propagandists can not defeat the Lord's plans. God still rules.

7. Suggestive References.—God's great power (Psa. 46: 10). We may sow in tears, but we shall reap in joy (Psa. 126: 5, 6). A glorious prospect (Micah 4: 3, 4). Abundance of God's glory (Hab. 2: 14). Nothing can hinder the progress of the church (Matt. 16: 18). Things that endure (Heb. 12: 27, 28). The joys of our glorious home beyond (Rev. 22: 1-4). A sure word of prophecy (2 Peter 1: 4, 19, 20, 21). God's Word ever abides (1 Peter 1: 23-25). We must give heed to the Scriptural warnings (Heb. 2: 1-3).

tuation of the kind, man's part is to trust and
part is to work. Turning aside, wavering, on
rt, only serves to delay the workings of his
ence. The real way—his way—remains closed
longer. If so unfortunate as to be found at the
f wavering, keep your eyes fixed on God and
oughts on his promises. "For the Lord thy
a merciful God; he will not forsake thee," has
nged any in meaning, as it has come to us, down
the ages, from the time of the wilderness
ing.
at time I am afraid, I will trust in thee." Oh,
et comfort of knowing that we are in the safe
of One that will not—can not—fail us.
be still," should stay our troubled soul and
our faltering trust today, quite as effectually
illed the stormy waves of Galilee more than
n centuries ago. Cease conjecturing about the
e and lay hold of whatever is in sight to do. If
r is closed to work, if there is some hinderance
e handicap which prevents active service, then
per that

"They, too, serve,
Who only stand and wait."

ng of perfect assurance that God knows—
ands—will presently come to our aid. With it
ne the willingness to trust, to wait until the way

ill not doubt
ugh all my ships at sea
ie drifting home with broken masts and sails,
ill believe: the Hand that never fails,
m seeming ill, is working good for me:
though I weep because those sails are tattered,
I will cry, while my best hopes lie shattered,
trust in thee.'"

we know that God's ships at sea will always
safe harbor. And God's hopes will never be
ed. And his hopes and his plans are all ours,
thing can rob us of them. We lose nothing
e lose our all and gain his all.

nd, Ohio.

The Things We Leave Behind Us

BY LEE W. POLLARD

A Special Message to Men

s ago, when I attended school, the professor in
of the psychology class asked: "What is
In answering his own question, he said: "Dirt
er out of place."
k it over, brethren. Is his definition not as
correct as it is possible for one to be?
years later I had occasion to visit one of those
ountry coal mines or "coal banks," from which
people of the community obtain their supply of
This small coal mine does not differ in appear-
rom hundreds which are found scattered
out the coal-mining regions of the nation, yet
nd an object there which surely did not belong
mine nor did it contribute anything toward the
tion of the coal.
mine is an abandoned one, and there were no
of visitors to be found, for perhaps a number of
revious to our own call. Still the object men-
above was placed in its position in that mine by
nd of a man. I say: "The hand of a man
it there," because few women will take as good
objects of this kind as men. A shelf had even
ig out of the coal, along the side of the work-
n which to place this particular piece of man's
raft. It seemed to me that this had been done
y for the protection of the object, but also in
that the owner would be less likely to lose it
the coal and slate.
the owner's standpoint, this article was there-
was with me exclaimed, as his eye alighted on the pipe: "That is a memento of Elder ——."

"What do you mean?" I asked.

"Well," returned he, "Elder —— lived a short distance from this mine and he dug his supply of coal here himself, and there has been no coal taken out since. He removed from the community years ago."

Then I thought, "Truly, men leave their mark everywhere, but could not an elder in the Church of the Brethren have left something better to the community than an old corn-cob pipe? When he enters the gates of heaven and his book of life is opened up, what will be shown on that page whereon is written his life record in this community? Will the finger point down along the column and among the things enumerated find the item: 'An old corn-cob pipe'"?

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AROUND THE WORLD

Fasting Advised to Aid Food Price Reduction

Fayette County, Pa., physicians are advising a fast of one week to bring about a much desired reduction in food prices. Should their suggestion meet with favor in that county, it will probably be the first attempt of that sort by so large a number of people. These medical practitioners claim that any one above sixteen can fast a week with beneficial results. Incidentally, the neat sum of $500,000 would be saved by Fayette County folks in that time. One of the physicians says: "Such a fast will positively not injure any one. I am willing to undertake it, simply to demonstrate the feasibility of the plan and its beneficial results physically. Water, of course, is to be taken, but that, as a rule, is practically free."

Catering to Man's Love of Sensationalism

In casting about for new forms of entertaining the pleasure-loving public, theater managers are willing to go to almost any length. Neither arduous effort nor vast sums of money are allowed to interfere with the achievement of the end sought. One of the noted and spectacular moving picture productions is said to have cost several million dollars for merely its preparatory stages. A leading theatrical manager advertises that at a large outlay he has secured a group of "tame lions and wild women," who "will be sure to delight the public in a number of thrilling and never-before-attempted acts." As we see how the multitudes flock to places of amusement, wholly oblivious of the better things of life, we may well say with the apostle that such are "lovers of pleasure more than lovers of God."

Paying the Penalty

Medical authorities in all parts of our land have made the unwelcome discovery that the high cost of living is wrecking the health of the nation's poor. In lowering the standard of living, conditions are created that militate seriously against the maintenance of health. As a direct result of the present high prices, sickness has materially increased: Families which never before resorted to public charity, are appealing for assistance. Women have been driven to enter industrial pursuits for which they are not fitted. Children under sixteen years of age had to give up their education and enter factories. Infant mortality is increasing, and malnutrition, among children as well as adults, is lamentably prevalent. And why all this? Largely because of the conscienceless profiteer. Truly, "Man's inhumanity to man makes countless thousands mourn."

Bathing Restrictions in the River Jordan

Pursuant to the discovery of American physicians, that the river Jordan is a dangerous disease-germ carrier, the officials in control of Palestine have enacted stringent restrictive stipulations on bathing in the ancient river. For centuries great virtues have been ascribed by natives and pilgrims to "the cleansing waters of the Jordan." In consequence the afflicted ones, no matter how loathsome the disease, have been coming from far and near to bathe in the healing waters. That, in consequence, the river is heavily laden with germs of skin diseases and other foul maladies is not strange. It may not be generally known that the Jordan, Palestine's only river, is the most remarkable stream in the world. For more than two-thirds of its course it runs below sea level. It has never been navigable and no important town is on its banks. It runs into an inland sea that has no port and is totally destitute of aquatic life.

Let No One Be Deceived

It is really surprising to note the various arguments, now being sprung by liquor defenders, to prove that prohibition is all wrong, and that ills of various sorts are bound to follow unless the use of alcoholic stimulants is restored throughout the nation. Paid editorials in a number of daily and weekly journals cite heart-rending accounts of the number of drug-addicts, and freely predict a further increase of these "dope-fiends." It is somewhat astounding how many there are and how accurately the exact number has been ascertained. Glib-tongued speakers for the cause of "personal liberty" are making speeches on this startling development, and some one sees to it that the speeches are duly reported. That is simply a part of the regular propaganda of the "wet" element. Their gloomy diagnosis runs somewhat like this: "If you shut up the saloons, everybody will be driven to drugs! If you do not let men drink whiskey, they will be sure to drink something worse! These wretches are a menace to society! If prohibition continues, there's no telling what will become of us." Let no one become alarmed about this matter, however! The insatiable hankering after drugs is but a latent outgrowth of the liquor traffic, and there was plenty of it in the days when the saloon flourished most. The two are close associates.

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Judging by a summary of the new German constitution, it seems to indicate a fair grasp of the basic principles of a strong republican government. Radical measures appear to have been avoided. The powers of the President, at first sight, seem to be very great—perhaps even greater than those of the American Chief Executive. In this, however, Germany's peculiar situation must be taken into account, and those who wish to see the German people regain their footing amidst the storm and stress, now sweeping over central and eastern Europe, will be inclined to approve this tendency. Reconstruction has been given a broad foundation. It now remains for the people to press forward in the really constructive work that must be done.

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In these days of compromise and slight regard for the best interests of public morals, it is decidedly refreshing to hear of some one in authority who is not afraid to take a stand for the right and stick to it. Such, according to a recent newspaper report, is Mayor Smith, of Dixon, Ill. When a carnival company recently arrived in that city, Mayor Smith met the managers and told them not to unload, as no performance would be allowed in the city. Having come under the auspices of the local Moose lodge, the railroad administration took a hand in the matter, and the carnival people were finally given permission to unload, but had to erect their tents a mile outside of the city. A court trial is threatened, but the mayor stands firm. He believes in sticking to principle.

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Troublous Mexico

Our already strained relations with the Southern republic were brought perilously near the breaking-point, recently, when two United States aviators were seized by Mexican brigands and held for a ransom of $15,000. To save the lives of these men, the demand for "tribute" had to be met—however humiliating to a great nation. Invasion of Mexico by United States troops, to capture the brigands, was the next step decided upon, but later on the hurried withdrawal of these troops was ordered. Previous invasions of the turbulent country do not seem to have been productive of any lasting results. If the Carranza administration were strong enough really to assert itself for the maintenance of good order, there might be some hope of better conditions. As things are, the outlook is ominous.

A Worthy Example

It was a matter of common knowledge that President Bashford, of Ohio Wesleyan College, gave to missions $1,800 each year—nearly two-thirds of his salary—living on the remaining $1,200. Later on, when elected bishop, he refused appointment to the choicest of American bishoprics—Chicago—because, as he said: "I think I see a better opportunity to render service in China than in the United States." While pondering the above, we were impressed with the fact that such unselfish and consecrated devotion to the Lord's service is all too rarely seen nowadays. Too often "the cares of this life" are allowed to make us self-centered instead of Christ-centered, and as a consequence we are robbed of the sweet spirit of whole-hearted consecration that gives and serves without question.

Repeal of the Daylight-Saving Act

Aug. 20 the Senate voted to sustain the House in passing the repeal measure over President Wilson's veto, and it now takes its place among the very few measures which have been passed over a presidential objection. The act becomes effective next October, when the clocks are turned back to normal—not to be disturbed again, it is hoped. Agitation for repeal of the much-debated "daylight-saving law" first came from farmers, but recently was strongly supported also by many other workers—chiefly by those of the smaller towns. While the measure was undoubtedly of some value to certain classes in the larger cities, it was undoubtedly a great inconvenience to other sections; hence the repeal. That hour of daylight, however, will still be available to him who is willing to arrange his program accordingly.

How Mother Love Failed

When the prophet Isaiah sought for an illustration by which he might portray to human conception the wonderful depth of God's abounding love, he simply said: "As one whom his mother comforteth." He took it for granted that of all things that fail, amidst the vicissitudes of human existence, the love of a mother to her offspring would always abound. It is surprising indeed, therefore, to learn that in some parts of Czecho-Slovakia the innate love of a mother toward her child has wholly disappeared, under the stress of extreme hunger and privation. A relief worker for the American Red Cross writes: "Great care must be taken that the food supplies go direct to the children themselves, and not to their parents. It seems almost unbelievable, but the mothers here are frequently accused of being the worst enemies of their children in respect to food. In one town especially, we were told that there was no mother love left. Most of the children are suffering from the hitherto unknown disease, 'hunger œdema,' and there is also a tremendous increase in tuberculosis and other diseases—largely due to malnutrition. For weeks at a time there has been no bread. There is no milk—children of four and under have never seen milk. Owing to lack of the necessary food, even the mother's milk has failed." To our mind such a pitiful plight is one of the saddest results of the deprivation and suffering incident to the recent war. Most of us, perhaps, have seen cases of destitution, but none of us have known of suffering so utterly distressing and debasing that the natural affections of a mother towards her child are changed to utter indifference. That very fact is one of the most discouraging characteristics of the present reconstruction period. The loss of parental affection means the ultimate destruction of the home.

h the thrillers' from real life that one hears
ese redeemed men on the Bowery."

e informed that an error was made in the table,
he names and ages of elders on Standing Com-
or 1919. The age of Bro. J. V. Felthouse should
n given at seventy years, instead of sixty-six, as
Bro. Hoffer.

l Auto Day at Sidney, Ohio, falls this year on
Sept. 7. A full day's program of many interest-
ures has been arranged. Pres. D. W. Kurtz, of
on College, is scheduled for an address at each
ree sessions. His subjects are "The Symphony
"The Present World Crisis and Christianity"
e Epoch of the Child." The morning service,
g at 9:30, will be held in the church. The after-
l evening programs, at 2:30 and 7:45, respectivc-
be given at the high school auditorium.

A BYSTANDER'S NOTES

ere greatly impressed, the other day, by this
t: "It is easy enough to establish a republic
uman beings, but it is less easy to find human
t for a republic." That proposition is also true
cally any attempt at human uplift. It is a matter
difficulty for men of broad vision to start a move-
undoubted value to humanity, but so to inspire
ctituency of the new movement that all will work
ht and main for the accomplishment of the aims
s a task of supreme magnitude.

in the Present Tense.—The only safe way is to
ie present tense. Yesterday we can not reach,
nat we may repent of its sins and be forgiven,
future has not yet come, and will be sufficient
lf on its arrival. Today is our own. The duty
ith us is "now." To live humbly towards God,
ouragcously and generously, reaching out our
a brotherly way and doing what good we can
our privilege. Every day lived right, will make
r for us tomorrow, whatever that may be. To
day as though we had only the one day on
e one day in which to do good, the one day
to praise God, the one day in which to be loyal
, the one day in which to make the world happy
the way to live in order to bring something of
nto the present. And, surely, that is the way
t to live—we who are only travelers passing
this world to the home beyond.

a Christian in Hot Weather.—Perhaps it does
nore than the ordinary amount of God's grace
bout the Father's business" when the thermom-
s to the top-notches, but should not that very
e an incentive to renewed effort and greater dil-
What answer can you truthfully give to the
questions: "Does my religion amply stand
f the torrid days of summer? Do I go to church
rly as to my business engagements, while the
climbs higher and higher? Is it my experience
unday afternoon auto ride means more to me
nave been at church and Sunday-school in the
and when I am honestly planning to attend
orship at night? Does the same heat, which
away from prayer meeting, keep me away from
ainment? Is there less reason for devout serv-
od in August than in December? When I am
wn on my vacation, do I encourage the members
ountry church by my presence?" Our Chris-
ght to mean even more to us during the season
intimate companionship with the great outdoors
nd flowers, blue sky and blessed sunshine. If
ot, we may well enter into a close examination
ves.

ter Business.—Early in 1918 Bro. Geo. L. Mc-
, of Alhambra, Calif., referred to the then pro-
lry regime" for Los Angeles, in a communica-
the "Messenger." Recently he favored us with
g from the Los Angeles "Times," which shows
s quite possible for a saloon man to get into
ine of business, and be all the better off for mak-
exchange. Following is the substance of the
clipping: Jack Doyle, the man who put Vernon
nap and owned what is said to have been the
aloon until the country went dry July 1, has tak-
attle ranching as a business. He owns a 9,000
ch in Kern County, where he grazes 8,000 head
and carries on extensive agricultural activities.
who used to own the biggest saloon in the

AROUND THE WORLD

Fasting Advised to Aid Food Price Reduction

Fayette County, Pa., physicians are advising a fast of one week to bring about a much desired reduction in food prices. Should their suggestion meet with favor in that county, it will probably be the first attempt of that sort by so large a number of people. These medical practitioners claim that any one above sixteen can fast a week with beneficial results. Incidentally, the neat sum of $500,000 would be saved by Fayette County folks in that time. One of the physicians says: "Such a fast will positively not injure any one. I am willing to undertake it, simply to demonstrate the feasibility of the plan and its beneficial results physically. Water, of course, is to be taken, but that, as a rule, is practically free."

Catering to Man's Love of Sensationalism

In casting about for new forms of entertaining the pleasure-loving public, theater managers are willing to go to almost any length. Neither arduous effort nor vast sums of money are allowed to interfere with the achievement of the end sought. One of the noted and spectacular moving picture productions is said to have cost several million dollars for merely its preparatory stages. A leading theatrical manager advertises that at a large outlay he has secured a group of "tame lions and wild women," who "will be sure to delight the public in a number of thrilling and never-before-attempted acts." As we see how the multitudes flock to places of amusement, wholly oblivious of the better things of life, we may well say with the apostle that such are "lovers of pleasure more than lovers of God."

Paying the Penalty

Medical authoritics in all parts of our land have made the unwelcome discovery that the high cost of living is wrecking the health of the nation's poor. In lowering the standard of living, conditions are created that militate seriously against the maintenance of health. As a direct result of the present high prices, sickness has materially increased: Families which never before resorted to public charity, are appealing for assistance. Women have been driven to enter industrial pursuits for which they are not fitted. Children under sixteen years of age had to give up their education and enter factories. Infant mortality is increasing, and malnutrition, among children as well as adults, is lamentably prevalent. And why all this? Largely because of the conscienceless profiteer. Truly, "Man's inhumanity to man makes countless thousands mourn."

Bathing Restrictions in the River Jordan

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going to buy some good, inspiring life stories of great and noble men for him to read, to see what effect they will have on him. But I must be going."

"I believe they will rouse and touch springs in his soul that have never been reached," said Betty. "My brother Tom was like your son, but inspiring books completely transformed his life."

"I have spent a profitable afternoon," said Polly. "Thank you for your secret."

Ashland, Ohio.

Our Brave Parents

(Continued from Page 551)

when they tried to direct their choice. Does it take courage and bravery to see a child leave his parents and begin his own home? It surely must.

Then there are those of us who leave the homeland for a distant soil, perhaps. That requires a kind of bravery still different from the others. At the first mention of it our parents may say that the strain is entirely too great for them. They may tell us that they can never bear it, but if they have the Spirit of God in their hearts, and have been led to feel that their children are making a wise choice, they are sure to consent in the bravest way, after a while, and say: "Go, and God be with you." Does it take bravery and determination? It certainly does. When the signal for leaving is given, and the last "good-bye" must be said, it takes courage, for those elderly ones, to watch the loved ones go.

Again, on the other hand, what does this wonderful spirit mean to the nestlings who are leaving? Ah, it is strengthening, it is uplifting. How can one help but do some little good somewhere! The work may be trying, for all we know, and the results few, but with such lives to back us we can not help but try. Although the tears may be many, and the hearts almost broken, yet that final "God bless you," or "Stand for the right," or "Do your best," comes with such a power from those dear lips and hearts, that one can not help but go forward with a determination to do something worth while at the task undertaken. We can not afford to disappoint such parents. Their bravery, good wishes and prayers for us stand out all too strongly, to allow such a thing as a complete failure. We may not always please them exactly, because conditions and circumstances, here and there, are so different. But in principle we can not afford to waver or be untrue, for our faithful parents are expecting us, through God's help and direction, to be brave, and to live noble Christian lives. With such loyal hearts, and such sincere prayers back of us, we ought to determine that, by the help of God, we will resolve to push on unfalteringly to victory. May God help every Christian boy and girl, man and woman to respect and appreciate his brave and courageous parents!

En Route to China.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

ONLY ONE

It is, indeed, a cause for rejoicing to know that the Church of the Brethren is becoming more active in obeying the first part of the Great Commission: "Go teach all nations," which in the past, we fear, has at times been entirely too much neglected.

When we see the great progress that has been made by the church along this line during the last generation, we surely have reason to thank God that so many of his followers are allowing the Holy Spirit to guide them into the way of sacrifice and service.

Though our Lord, no doubt, commends us for the progress already made, "there remaineth yet very much land to be possessed." We have not yet taught "all nations," and one of the nations that has been almost entirely neglected is that declining race of people, right in our own country—the American Indians.

We are glad to say, however, that at least one of these people has heard and accepted the Gospel as we declare it—Sister Betty Rathbun—"Annt Betty," as she is familiarly known. Her picture is shown herewith. She is, so far as we know, the only American Indian member in the Brotherhood.

Several years ago, in the Boyle Heights mission, in Los Angeles, Calif., she heard the "Good News" from our people and accepted the truth as it is in Christ Jesus.

She was adopted by an American family when young. However, much of her early life was spent on the plains with pony and rifle, and, true to her nature, she was skillful with both.

"Aunt Betty" is poor in this world's goods, and as the church has no Old Folks' Home in this District, she is given a home near the church, and is looked after by our members.

She is a firm believer in the doctrines of the church and seems never to neglect an opportunity for missionary work among her many friends in the community. She

"Aunt Betty"

surely has a Christlike, forgiving spirit that many of us Americans would do well to imitate more closely.

She loves her little home, her flowers and her garden. "Why," she says, "I'm poor, but this whole country God gave to my people, and he is surely willing that I should have one little corner of it to live in now, in my old age."

If, in that great judgment day the Lord shall say to us, as a church, "And what did you do for the American Indians?" shall our faltering answer be: "Only one"? May we not also be able to add: "Dear Lord, that one has been cared for to the best of our ability"?

Elwyn Speaker.

3318 Baldwin Street, Los Angeles, Calif.

THE OLYMPIA DISTRICT MEETING

For the first time, since coming into the State of Washington, it has been my privilege to attend a District Meeting and to become acquainted with the members and their manner of work. If my readers were as much interested as I, I could write several pages, with the assurance that it would be acceptable, but I shall not risk that. I can give only a few of the more striking features of it.

The trip to Olympia itself is interesting, especially after we leave Wenatchee. The main line of the Great Northern follows the Wenatchee River, a beautiful, rushing mountain stream, up into the picturesque Cascades, the most attractive of all the mountains crossed by this great railroad. In the heart of this range, great engineering difficulties were encountered and overcome by curves and tunnels that make horseshoe curves look simple. It reminds one more of a corkserew. Passing through Seattle, one goes to Tacoma by rail or boat, each way having its own attractions. I went by rail, past dairy farms and great milk condenseries, and past berry-fields worth a thousand dollars per aere, with canneries that handle fruits of every kind. From Tacoma, one takes an autobus over splendid roads past Camp Lewis, and on through delightful scenes of forest green, which give way reluctantly as we enter our capital city.

Olympia church has a good house, a live and active membership, and a godly pastor, Eld. D. B. Eby. That the church appreciated our presence, was manifest by its open hospitality and excellent arrangements for our comfort and convenience.

As for the program, excellent as it was, one feature of it was new to me, and as yet of unproven advantage—its arrangement. I have been brought up to expect Sunday-school Meeting, Christian Workers' Meeting, Ministerial Meeting, Missionary Meeting, etc., to be finished and all the slate cleared before District Meeting proper begins. But here, District Conference occupied two forenoons, Wednesday and Thursday, while programs of other meetings occupied the afternoons. This will probably be all right when our people are once educated to the point where they will remain at the Conference after the business part is over. Washington people have not yet reached that point. As a consequence, the Bible School Meeting and the Ministerial Meeting, which came Thursday afternoon and evening, were not properly attended. This was, I consider, a really serious loss, and should never be allowed to occur again.

While I am mentioning the weaknesses of the meeting, I may say that the Elders' Meeting received some criticism from others because it kept the elders away from some of the other programs—a fault that will undoubtedly be overcome in the future. While it was a fault, it grew out of one of the most valuable features of the meeting—the earnest and thoroughly conscientious way in which the elders of this District go into their work. I am used to seeing the Elders' Meeting nominate District officers as well as to appoint committees, but I never before saw an Elders' Meeting discuss the qualifications of nominees as fully as they do here. I am sure that this is an exeellent thing. Neither have I seen anywhere a more perfect unity of spirit than animates the elders of this District. They pledged themselves last year to stand together in resisting the inroads of worldliness, and renewed their pledge this year. There are problems enough confronting them, but the united stand which they are taking simplifies the problems. Elders of other Districts might take notice.

The one outstanding feature of the entire Conference was the Missionary Meeting of Wednesday evening. After a powerful missionary sermon on "The Victorious Christ," by Eld. J. S. Zimmerman, Eld. Warren Slabaugh made two strong appeals. The first appeal was for workers, volunteers for the Lord's work, to give their lives into his hands, to be used by him in any field and to any extent to which he might call them. When the call came for the volunteers to stand, fifteen arose and came forward before the congregation. Several of these were already consecrated workers, active in their home congregations, and one has been in training for the mission field for several years, but the majority here took their stand for the first time. Needless to say that the congregation was deeply moved, so that only tears and sobs of joy could express our feelings.

Following this was the appeal for money, to which the response was generous. What a marvel of God's grace that the very same money that has probably passed through the hands of the vilest of men and carried out their purposes, can be turned by God's children into channels of blessing and glory, and go to swell their hoard of treasure laid up in heaven.

But speaking of real consecration, one of the finest things I ever saw, was brought out in the Elders' Meeting. I am sure that the brethren will pardon my revealing it. All through the meetings we were inspired by the presenee of our aged Bro. S. H. Miller, of the Sunnyside church, who is now in his eighties, but clear in mind, active in body, and strong in spirit. Is it dangerous to call people saints while they are alive to hear it? I'll risk it at this time and say that we all felt we were in the presence of a real saint, when we were with our Brother Miller. Our meetings were long and some of us talked a good deal, but he never complained. After our business was all done, the elders drifted into an informal exchange of experiences, hopes, fears, plans, and purposes centering around the fight that all true shepherds are making to protect their flocks against the inroads of worldliness. In this we are all gripped by the words of one young elder, pastor of one of our strongest congregations, who has already done much good work and is determined to go on and rid his church of the dominance of Madame Fashion. It is always inspiring to see a young man of intelligence and good judgment attaek a problem like that with all his power, but the most inspiring thing of all was to follow. After he had concluded, and the other elders present had approved both his past activities and his plans for the future, Bro. Miller arose and, reminding us that he had sat still and listened to all that had been said, thinking it through within himself, said: "If that is what you are doing and purpose to do, and the way you are working, you can count on me to help you all I can."

Talk about consecration! When a man eighty-one years of age will voluntarily step out at the side of a man less than half his age, and offer his aid in one of the hardest fights a young man ever faced, I call that real consecration. It reminds me of "having loved his own, he loved them unto the end."

A word about the Conference proper. It had a great deal of business within its limit of time. This was largely due to the fact that all worked together to that end. Not a single item of business was slighted, and not a single speaker trespassed by tiring the congregation. In fact, not one useless, foolish, or tiresome speech was made. Not one discourteous word or action appeared, and there was not a single close vote taken, except in elections. In all other things the Conference was practically unanimous. Eld. G. A. Shamberger goes to Standing Committee.

The Conference appreciated the presence of Eld. Geo. C. Carl, of Portland, Oregon, who appeared in behalf of the work of the Board of Charities in which the Districts of Washington and Oregon unite. At Bro. Carl's suggestion, the Conference appointed a committee of three sisters to coöperate with the Board in child-saving. We were also glad for the presence of Eld. Barklow, of

(Continued on Page 558)

rom 'The Power of a Surrendered Life,' by
Chapman. I am committing them to memory
eep them here where I can read them and study
work. I have learned many choice gems in
ay. I can meditate and assimilate them while I
ut my work."

ere," said Polly, "I have pared all the peaches
ere in this pan. Let me take your place at the
while and you sit in this chair and rest a bit."
began tightening the lids on the jars of cooked
nd she continued talking. "We take the County
but we have never taken any magazine and I
most ashamed to tell you that we have never
bed for the GOSPEL MESSENGER. Aunt Sarah
oves gives us some MESSENGERS to read once in
e. I'm glad we have a Bible, but I'm sorry we
o other books. Ever since Daniel and I have
narried, we have been planning to buy books
ver we could afford it, but I suppose if we wait
get money that is not needed for anything else,
l never get any books. I believe you are right.
ve we should buy good books and magazines and
ne other things wait."

y began filling jars with fresh fruit. "Indeed,
e right," she said. "Many of our best and most
writers spend much time in travel and investiga-
n gathering material for books and magazine
s. Magazine publishers pay thousands of dol-
r what a reader of the magazine can get for ten,
or twenty cents. For a trifle we can get good
and we thus have the results of months or years
estigation and hard work of the author."

o you care if I look over some of the books in
ookcase?" questioned Polly.

am glad to have you look them over," said Betty,
placed the last jar of fruit in the boiler. Then
ened the bookcase and took out two volumes:
and Light of Men" and "Love to the Utter-
"Here," she said, "are fine expositions on the
ngs of Christ. They were written by the great
oted preacher in London, F. B. Meyer. Here is
into the Blessed Life,' by the same author. It
e bought for thirty-five cents. This little volume,
Christ in the School of Prayer,' by Andrew
y, leads us directly to the feet of him who ever
to pray. Drummond's addresses are very in-
ive and of a high order and they may be had for
nce. 'History of the Brethren,' by Brumbaugh,
Centuries of the Church of the Brethren,' 'Bi-
nial Addresses' and 'Literary Activity of the
ren in the Eighteenth Century' should be in
Brethren home. Here is the new book, 'Studies
ctrine and Devotion.' Let it be one of the first
you get. It will aid you in your search of the
tures and in studying the divinely-instituted or-
ces as set forth in God's Word. It will guide the
nt to a high walk in life. 'Be Perfect,' by An-
Murray, will perhaps surprise you by showing to
igh a degree of perfection the Christian can rise
s life in Christ Jesus."

see," said Polly, "there is no reason why one
l remain ignorant and uneducated in the midst
ch splendid opportunities for self-improvement.
heard how Lincoln received an education by
's'—not more than a year's schooling in all. But
adied borrowed books by the light of pine-knots
evening, and when he was in the field at work,
ne and abroad, he never lost an opportunity for
ng and study. But to this minute it seemed like
ry-story to me. We are not going to wait any
r to buy books and papers at our house. The
paper we subscribe for will be the GOSPEL MES-
ER."

am glad you feel that way, for I am sure that by
ng good literature we become larger, better-in-

going to buy some good, inspiring life stories of great and noble men for him to read, to see what effect they will have on him. But I must be going."

"I believe they will rouse and touch springs in his soul that have never been reached," said Betty. "My brother Tom was like your son, but inspiring books completely transformed his life."

"I have spent a profitable afternoon," said Polly. "Thank you for your secret."

Ashland, Ohio.

Our Brave Parents

(Continued from Page 551)

when they tried to direct their choice. Does it take courage and bravery to see a child leave his parents and begin his own home? It surely must.

Then there are those of us who leave the homeland for a distant soil, perhaps. That requires a kind of bravery still different from the others. At the first mention of it our parents may say that the strain is entirely too great for them. They may tell us that they can never bear it, but if they have the Spirit of God in their hearts, and have been led to feel that their children are making a wise choice, they are sure to consent in the bravest way, after a while, and say: "Go, and God be with you." Does it take bravery and determination? It certainly does. When the signal for leaving is given, and the last "good-bye" must be said, it takes courage, for those elderly ones, to watch the loved ones go.

Again, on the other hand, what does this wonderful spirit mean to the nestlings who are leaving? Ah, it is strengthening, it is uplifting. How can one help but do some little good somewhere! The work may be trying, for all we know, and the results few, but with such lives to back us we can not help but try. Although the tears may be many, and the hearts almost broken, yet that final "God bless you," or "Stand for the right," or "Do your best," comes with such a power from those dear lips and hearts, that one can not help but go forward with a determination to do something worth while at the task undertaken. We can not afford to disappoint such parents. Their bravery, good wishes and prayers for us stand out all too strongly, to allow such a thing as a complete failure. We may not always please them exactly, because conditions and circumstances, here and there, are so different. But in principle we can not afford to waver or be untrue, for our faithful parents are expecting us, through God's help and direction, to be brave, and to live noble Christian lives. With such loyal hearts, and such sincere prayers back of us, we ought to determine that, by the help of God, we will resolve to push on unfalteringly to victory. May God help every Christian boy and girl, man and woman to respect and appreciate his brave and courageous parents!

En Route to China.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

ONLY ONE

It is, indeed, a cause for rejoicing to know that the Church of the Brethren is becoming more active in obeying the first part of the Great Commission: "Go teach all nations," which in the past, we fear, has at times been entirely too much neglected.

When we see the great progress that has been made by the church along this line during the last generation, we surely have reason to thank God that so many of his followers are allowing the Holy Spirit to guide them into the way of sacrifice and service.

Though our Lord, no doubt, commends us for the prog-

Several years ago, in the Boyle Heights mission, in Los Angeles, Calif., she heard the "Good News" from our people and accepted the truth as it is in Christ Jesus.

She was adopted by an American family when young. However, much of her early life was spent on the plains with pony and rifle, and, true to her nature, she was skillful with both.

"Aunt Betty" is poor in this world's goods, and as the church has no Old Folks' Home in this District, she is given a home near the church, and is looked after by our members.

She is a firm believer in the doctrines of the church and seems never to neglect an opportunity for missionary work among her many friends in the community. She

"Aunt Betty"

surely has a Christlike, forgiving spirit that many of us Americans would do well to imitate more closely.

She loves her little home, her flowers and her garden. "Why," she says, "I'm poor, but this whole country God gave to my people, and he is surely willing that I should have one little corner of it to live in now, in my old age."

If, in that great judgment day the Lord shall say to us, as a church, "And what did you do for the American Indians?" shall our faltering answer be: "Only one"? May we not also be able to add: "Dear Lord, that one has been cared for to the best of our ability"?

Elwyn Speaker.

3318 Baldwin Street, Los Angeles, Calif.

THE OLYMPIA DISTRICT MEETING

For the first time, since coming into the State of Washington, it has been my privilege to attend a District Meeting and to become acquainted with the members and their manner of work. If my readers were as much interested as I, I could write several pages, with the assurance that it would be acceptable, but I shall not risk that. I can give only a few of the more striking features of it.

The trip to Olympia itself is interesting, especially after we leave Wenatchee. The main line of the Great Northern follows the Wenatchee River, a beautiful, rushing mountain stream, up into the picturesque Cascades, the most attractive of all the mountains crossed by this great railroad. In the heart of this range, great engineering difficulties were encountered and overcome by curves and tunnels that make horseshoe curves look simple. It reminds one more of a corkscrew. Passing through Seattle, one goes to Tacoma by rail or boat, each way having its own attractions. I went by rail, past dairy farms and great milk condenseries, and past berry-fields worth a thousand dollars per acre, with canneries that handle fruits of every kind. From Tacoma, one takes an auto-bus over splendid roads past Camp Lewis, and on through delightful scenes of forest green, which give way reluctantly as we enter our capital city.

Olympia church has a good house, a live and active membership, and a godly pastor, Eld. D. B. Eby. That the church appreciated our presence, was manifest by its open hospitality and excellent arrangements for our comfort and convenience.

As for the program, excellent as it was, one feature of it was new to me, and as yet of unproven advantage—its arrangement. I have been brought up to expect Sunday-school Meeting, Christian Workers' Meeting, Ministerial Meeting, Missionary Meeting, etc., to be finished and all the slate cleared before District Meeting proper begins. But here, District Conference occupied two fore-

who gave us three good talks. July 28 Bro. D. W. Kurtz, of McPherson, gave a talk on "The Need of Church Colleges." August 3 Bro. Baxter Mow, of Bethany, filled the pulpit moroing and evening. Since the last report Bro. Amos Reed is located with us. One has been received by baptism.—Amanda E. Flory, Winchester, Idaho, August 11.

INDIANA

Bethany church held her Harvest Meeting August 10. Bro. E. O. Norris delivered a very interesting address in the morning, after which an offering of $60 was lifted. Bro. Otho Winger, Wine, of Polo, Ill., gave an interesting talk to the children.—J. B. Hicks, Lebanon, Ind., August 16.

Blue River church enjoyed four lectures July 16 and 17, given by Bro. H. K. Ober, of Elizabethtown, Ind. Our Harvest Meeting is set for Sept. 21, to be conducted by Bro. A. C. Wieand. We have organized a Teacher-training Class, which is growing in interest and attendance.—Laura Frick, Churubusco, Ind., August 19.

Cedar Creek.—Our Harvest Meeting was held August 10. Bro. J. Hugh Heckman, of Bethany Bible School, gave us three inspiring sermons. A basket dinner was served in the basement of the church. After the missionary address, which was delivered in the afternoon, an offering of $28.15 was lifted. We were glad to have with us a number of brethren and sisters from other congregations. The weather was fine and all enjoyed the day. Our Sunday-school is growing nicely since Brother and Sister Kerlin have charge of the work here.—Mrs. David Ober, Garwin, Ind., August 16.

Indianapolis church has been having some splendid meetings during the summer. Our pastor, Bro. S. G. Dreyer, has been giving us excellent sermons, and the attendance is growing. The Sunday-school attendance is holding up very well during the hot weather. On Sunday, Aug. 10, Bro. S. S. Blough, representing the General Sunday-school Board, was with us. He gave us a splendid sermon in the morning. A Sunday-school Meeting for afternoon and evening had been arranged for. At both meetings Bro. Blough gave us very helpful talks. Through the inspiration, gained by Bro. Blough's addresses, it is hoped that we may have a Front Line Sunday-school in the near future. On Thursday and Friday evenings, August 14 and 15, Bro. A. D. Helser, representing the General Mission Board, was with us and gave us two excellent addresses on Missions and the Forward Movement, as outlined by the Mission Board. On Sunday evening, August 17, Bro. Baltzell, a Jew of Elkhart, occupied the pulpit. Owing to his knowledge of the shepherd life he was able to illustrate his sermon on the parable of the lost sheep in a very interesting way. Our pastor leaves this week to conduct a revival meeting near Fayette, Mo. Bro. Dustin Dunlap, Bro. S. A. Rykon will fill the pulpit.—J. J. Kintner, 59 N. Holmes Avenue, Indianapolis, Ind., August 18.

Muncie.—During the present summer interest has increased in the activities of the Sunday-school at this church. A Sunday-school outing was held at the Heckin Park July 20. Bro. J. S. Allredge, of Anderson, was present. The subject of his address was "Problems of the Twentieth Century." The church was recently favored by an inspiring sermon by Bro. Holtz, of Anderson. Sister Mary J.-Miss Elizabeth Stone, of Chicago, spoke in the interest of the Jewish Mission. In the evening Bro. Leo Miller, pastor of the Mississinewa church, preached on the subject, "The Power of Reconciliation." August 17 Bro. Paul Studebaker, of Bethany Bible School, occupied the pulpit. The church welcomed and appreciated the sermon of the young brother very much. Sister Molly Studebaker is to represent the Sunday-school at the District Sunday-school Meeting.—Clarence Grayson, Muncie, Ind., August 18.

Nappanee church enjoyed a very pleasant series of talks, given by Eld. D. L. Miller, in which he told of his travels abroad. The talks were extremely interesting and instructive, and were appreciated by large audiences

e sent to all who have been connected with the
since its organization. When the Wiley church
t, eight years ago, we had about forty members.
sent enrollment is 243. More room is one of our
needs. Laura V. Ullom.

DETROIT, MICHIGAN

cial council was called by our pastor, Bro. John
, July 19, fo choose delegates for District Meet-
e held in the Sunfield church. Elders C. L. Wil-
l Chas. Deardorff were with us. Bro. Dietz was
lelegate, with the writer, alternate; Bro. John P.
delegate to the District Sunday-school Confer-
th the writer, alternate. Business conditions were
t neither Brethren Dietz nor Guthrie could serve.
ter was privileged to go, and with several others
r church attended most of the Conference meet-

Dietz attended one afternoon and delivered an ex-
address on "Christian Leadership." It was a
portunity to meet with the best talent of our
in this great State and listen to the discussions
re work. Bro. Winger, President of North Man-
College, made a strong appeal for educational in-
of the school in the church. He had a splendid
f personal workers with him, led by Brother and
rthur Mote.

oung people stood for life service for the church.
ed $523.86 for missions. We feel confident that
art of the Five-Year Forward Movement in Mich-
ll go over the top.

Moy Wing, our Chinese pastor at this place, who
made application to the General Mission Board
ointment as a missionary for South China, and
by Way, our assistant Sunday-school superintend-
busy with their own countrymen, raising $100 for
al work in South China. At the evening service
ist 17 $71.60 was raised. The interest in the Chi-
nday-school work is growing, for which we are
ankful.

re continually getting in touch with members and
who are coming to the city. If readers know of
e here, please give us his name and address. We
express our thanks to those who have helped in
members here in the city. The address of the
is 751 Cadillac Avenue. M. B. Williams.
bit, Mich.

Is There Anything Left?

(Continued from Page 549)

hereby promote most effectively the cause of
righteousness and love in the world."
y, the ways of the deceiver are devious, only
re not always so brazen or open as in this in-
We would, in all fairness, like to suggest that
hange the name of their church so that no one,
take, would go there seeking the Messiah.
ynesboro, Pa.

Notes From Our Correspondents

ld water to a thirsty soul, so is good news from a far country

CALIFORNIA

o—In the interest of the "Five-Year Forward Movement"
ed M. Hollenberg, missionary-elect to India, delivered two
t sermons July 22 and 23. We also had the privilege of
Sister Hollenberg. It is an inspiration to meet such
young people who are devoting themselves to the Master's
Acquaintance with them deepens the interest in their
Attendance at all the services is very good. Last Sunday
e present at Sunday-school and the offering amounted to
All are enjoying the rich messages that our pastor, Eld. J.
Stover, is continually giving us. Sunday evening, August
C. M. Yearout conducted the service.—Mrs. O. N. Whitlow,
Calif., August 12.

n Gato Mission.—August 1 Brother and Sister Hollenberg
o us in the interest of the "Forward Movement" and gave
e fine talks. August 5 we had with us the outgoing mis-
s to China. In the evening Sister Anna Hutchison and Bro.
gave us much appreciated talks on their work in China.
xt day a number of us were with the missionaries until
d to go on board the S. S. "China." We watched the boat
he docks; then, going across San Francisco, we saw the
ome out through the Golden Gate and sail westward into
cific. To have these missionaries with us for even so short
was a blessed privilege, and will keep us in closer touch
ur work and workers in China than we have been before.
o enjoyed having with us a number of visiting brethren and
from neighboring churches, among them Elder and Sister
staff, of McFarland.—Ivy Walter, Oakland, Calif., August 13.

COLORADO

Denver.—Bro. Hamid C. Wolf, of Chicago, labored

who gave us three good talks. July 28 Bro. D. W. Kurtz, of Mc-Pherson, gave a talk on "The Need of Church Colleges." August 3 Bro. Baxter Mow, of Bethany, filled the pulpit morning and evening. Since the last report Bro. Amos Reed is located with us. One has been received by baptism.—Amanda E. Flory, Winchester, Idaho, August 11.

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Muncie.—During the present summer interest has increased in the activities of the Sunday-school and church. A Sunday-school outing was held at the Heekin Park July 20. Bro. J. S. Alkiredge, of Anderson, was present. The subject of his address was "Problems of the Twentieth Century." Our church was recently favored by an inspiring sermon by Eld. Jos. Holder, of Anderson. August 3 Miss Elizabeth Stone, of Chicago, spoke in the interest of the Jewish Mission. In the evening Bro. Leo Miller, pastor of the Mississinewa church, preached on the subject, "The Ministry of Reconciliation." August 17 Bro. Paul Studebaker, of Bethany Bible School, occupied the pulpit. The church welcomed and appreciated the sermon of the young brother very much. Sister Molly Studebaker is to represent the Sunday-school at the District Sunday-school Meeting.—Clarence Granson, Muncie, Ind., August 18.

Nappanee church enjoyed a very pleasant series of talks, given by Eld. D. L. Miller, in which he told of his travels abroad. The talks were extremely interesting and instructive, and were appreciated by large audiences. He brought many curios with him, which he displayed in an attractive way. Our Harvest Meeting will be held Sept. 7. We expect Bro. J. C. Murray to be with us.—Vera Gresh, Nappanee, Ind., August 21.

Santa Fe church enjoyed a very instructive temperance talk, given by Bro. J. H. Moore, July 30. Our series of meetings will begin Oct. 12, with Bro. Ira Long in charge. Bro. Perry Coblentz gave us a good talk Sunday, August 10. Bro. J. W. Morris is to be with us the last Sunday in August, when our Harvest Meeting will be held. Our love feast is appointed for Sept. 27, at 6 P. M.—Dossie M. Webb, Bunker Hill, Ind., August 16.

Wakarusa church met in council August 13. Brethren Theron Weaver and Edward Nusbaum were elected delegates to District Meeting. We expect to hold an all-day Harvest Meeting Sept. 7. Bro. Calvin Huber will preach for us.—Bertha Moyer, Wakarusa, Ind., August 14.

IOWA

Dallas Center church met in council August 16, with Eld. C. B. Rowe presiding. Our love feast will be held on the evening of Sept. 13. Our series of meetings will begin immediately after the least, with Bro. Isaac Frantz in charge. August 17 we had the pleasure of having with us Bro. Emmert and Sister Miriam Stover, who gave us a very interesting program of music and talks on the work in India. Sister May Garwick and Brother Bert Royer were chosen as delegates to District Meeting.—Anna Goughnour, Dallas Center, Iowa, August 20.

English River.—July 4 Bro. R. H. Nicodemus delivered two addresses along the line of community betterment. Bro. E. O. Measamer was with us in the interest of Bethany Bible School and gave us several helpful sermons. August 13 Sister Lydia Taylor, of Mt. Morris, gave two lectures on "Dress Reform," that were much appreciated. Bro. Roger D. Winger has just closed a very interesting Missionary Institute. Sunday, August 17, the Memorite brethren joined in the afternoon and evening services and assisted in the program. We are expecting Eld. D. L. Miller to begin a series of meetings and Bible Land talks Sept. 7, continuing for two weeks, with a love feast Sept. 20, at 5 P. M.—J. B. Brower, South English, Iowa, August 19.

Special Notice to Middle Iowa.—All books of the District, intended for the Auditing Committee, must be in their hands by Sept. 1.—H. B. Sipling, Fernald, Iowa, Aug. 20.

KANSAS

Fredonia church had an enjoyable time last Sunday, when we met in an all-day missionary meeting and had with us the Gospel Team from Independence. All were inspired for better service. We are looking forward now to our Sunday-school Meeting, Sept. 7.—Mrs. W. H. Sell, Fredonia, Kans., August 18.

MARYLAND

Baltimore (Woodberry).—Last evening we enjoyed having with us Brother and Sister J. F. Graybill, on furlough to the States from Sweden. We have had, from time to time, visits from some of our missionaries to India, but never before have we had a message in person from our mission field who could tell the work in Scandinavia. Brother and Sister Graybill were with the Fulton Avenue church at both services on Sunday, and the following Monday evening they stopped with us. Their talks were of unusual interest and Sister

in the evening. Collections, amounting to $10.62, were taken at these two places for educational purposes. Bro. Russell Hicks gave a talk at the West Brownsville Temperance Meeting, August 2, and a collection of $8.31 was taken for mission work. Prof. B. F. Wampler, who has been teaching singing in this District, has a class in session at West Brownsville, at the present time. Bro. Geo. S. Harp, of Myersville, Md., begins a series of meetings at South Brownsville on Monday night, August 25.—Mrs. Nellie S. Kaetzel, Brownsville, Md., August 18.

Green Hill.—Since the arrival of Bro. Ira Eby and family, of Mt. Morris, Ill., June 22, we feel that the church has been strengthened. Bro. Eby was formerly a missionary in the First District of Arkansas and Southeastern Missouri. July 13 three were baptized and received into the church. July 20 Sister Anna Hutchison, missionary from China, gave us two inspiring addresses on her work. Her talks were greatly appreciated and the church strengthened along the line of mission work. Our Sunday-school is progressing nicely and is growing in attendance each Sunday. The Christian Workers' Meeting is also arousing more interest and is largely attended. —Lelia A. Showalter, Westover, Md., August 14.

Middletown Valley.—We held our annual Harvest Meeting August 16. Bro. T. S. Fike preached a very appropriate harvest sermon. Bro. Stuart Palmer was elected to the ministry. He will take a course of training to fit himself for the foreign mission field. We lifted an offering of $45 for Home Missions. Our love feast will be held Oct. 25, in the Myersville house.—C. H. Frushour, Myersville, Md., August 18.

MICHIGAN

Black River church met in council August 16, with Eld. J. M. Smith, of Woodland, Mich., presiding. We reelected Bro. Smith as elder for another year. Sunday morning and evening Bro. Smith preached for us, which we appreciated very much. Our love feast will be held at the home of the writer on Saturday evening, Sept. 27.—Amanda Westenbarger, South Haven, Mich., August 18.

Vestaburg church met in council August 6, with Eld. Joseph Robinson presiding. We decided to hold our communion Oct. 4, at 2:30 P. M. We elected Brethren Jos. Robinson and B. F. Switzer delegates to District Meeting, with Bro. Samuel Bollinger, alternate. Church officers were chosen for one year as follows: Jos. Robinson, elder; Chas. Johnson, clerk; Vera Bollinger, correspondent and "Messenger" agent. One letter was granted. One has been baptized since the last report. Sister Ethel Whitmore, District Secretary, from Beaverton, was with us July 30. A large audience greatly enjoyed the interesting talk on missions which Bro. M. G. Miller, of Chicago, gave us August 3.—Vera Bollinger, Vestaburg, Mich., August 11.

MINNESOTA

Monticello.—Since our last report one has been added to the church by baptism. The church met in council August 14. Owing to the busy season only a part of the business was taken up, the rest to be finished in September. Sunday-school officers were chosen, with Brother Jay Smith and Winfield Sink, superintendents. Bro. A. J. Nickey was chosen elder.—Mrs. W. S. Sink, Monticello, Minn., August 15.

NORTH DAKOTA

Brumbaugh.—Our series of meetings, with Brother and Sister J. Edwin Jeshoe in charge, closed August 3 with an all-day meeting. The house was full, in spite of rain and bad roads. There were thirteen converts—not all, however, from Brumbaugh. They were from five different churches. Bro. Virgil C. Finnell gave us two good lectures on Friday and Saturday of last week.—Lydia Deal, Rock Lake, N. Dak., August 15.

Williston church met in council August 15, with Bro. Ora Myer presiding. We held our communion services August 16, with Bro. J. S. Geiser, of Froid, officiating. Bro. J. D. Brown, of Poplar Valley, preached for us Sunday morning and Bro. Reish gave us a good talk in the evening. There were about sixty members present at the love feast.—Lora Marsh, Williston, N. Dak., August 19.

OHIO

Lower Stillwater church met in council, with Eld. L. A. Bookwalter presiding. We decided to organize our Primary Department. Our love feast will be held Oct. 25, at 5 P. M. Bro. Franklin Etter was reelected trustee. Our next evening service we hold our Harvest Meeting. Bro. Hugh Cloppert gave us a splendid sermon. August 24 we expect Bro. D. G. Berkebile, of Harris Creek, to begin our series of meetings.—Maude E. Crook, Trotwood, Ohio, August 18.

May Hill church met in council, with Bro. Van B. Wright presiding. The church elected two trustees: Bro. Landon Caplinger for three years; DeWitt Calvert for two years; Wm. Spurgeon for one year. Plans were adopted for repairing and redecorating the church. Services are well attended here. Our love feast will be held on Saturday, Oct. 11.—M. Tirzah Gorman, Seaman, Ohio, August 18.

Notice.—Sugar Creek congregation decided to change the time of her love feast from 10 A. M., Sept. 6, to 6 P. M. of the same day. July 20 Bro. Naylor, a returned missionary from India, gave a very instructive talk on India.—Carrie B. Early, Lima, Ohio, August 18.

Portage.—On the evening of August 3 the children gave a very good program. August 6 Bro. J. I. Naylor gave his missionary talk. Sunday evening, August 10, the Fostoria Christian Workers gave a missionary program. The following Sunday Bro. Geo. Garner, of Black Swamp, preached in the morning and our pastor in the evening.—Ora E. Myers, Prairie Depot, Ohio, August 18.

Reading church met in an all-day council August 8, with Eld. A. I. Heestand in charge. Reports of the visiting brethren were given. Officers were elected for the coming year, with Bro. A. I. Heestand, elder; Mrs. D. F. Kelley, "Messenger" agent; the writer, correspondent. One letter was granted. Bro. Ira Eby, of Green Hill, Ind., was with us August 9. Sister Anna Hutchison, missionary from China, gave us two inspiring addresses on her work. Her talks were greatly appreciated and the church strengthened along the line of mission work. Our Sunday-school is progressing nicely and is growing in attendance each Sunday. The Christian Workers' Meeting is also arousing more interest and is largely attended. —Lelia A. Showalter, Westover, Md., August 14.

Middletown Valley.—We held our annual Harvest Meeting August 16. Bro. T. S. Fike preached a very appropriate harvest sermon. Bro. Stuart Palmer was elected to the ministry. He will take a course of training to fit himself for the foreign mission field. We lifted an offering of $45 for Home Missions. Our love feast will be held Oct. 25, in the Myersville house.—C. H. Frushour, Myersville, Md., August 18.

MICHIGAN

Black River church met in council August 16, with Eld. J. M. Smith, of Woodland, Mich., presiding. We reelected Bro. Smith as elder for another year. Sunday morning and evening Bro. Smith preached for us, which we appreciated very much. Our love feast will be held at the home of the writer on Saturday evening, Sept. 27.—Amanda Westenbarger, South Haven, Mich., August 18.

Vestaburg church met in council August 6, with Eld. Joseph Robinson presiding. We decided to hold our communion Oct. 4, at 2:30 P. M. We elected Brethren Jos. Robinson and B. F. Switzer delegates to District Meeting, with Bro. Samuel Bollinger, alternate. Church officers were chosen for one year as follows: Jos. Robinson, elder; Chas. Johnson, clerk; Vera Bollinger, correspondent and "Messenger" agent. One letter was granted. One has been baptized since the last report. Sister Ethel Whitmore, District

will be drawing on both North and South America for its grain and meat, as well as for many other products. This might be a splendid way for thousands of tenant farmers of our own land to secure homes of their own, and at the same time be doing work for the Master. Think it over prayerfully! Geo. L. McDonaugh.

1109 S. Marguerite, Alhambra, Calif.

RESOLUTIONS OF RESPECT

The following resolutions of respect were passed by the "Truth Seekers' Bible Class" of the "Church of the Brethren" at Huntsdale, Pa., concerning the death of Tobias Hertzler:

Whereas, It has pleased our Heavenly Father to remove by death our beloved classmate and brother, Tobias Hertzler, aged forty years, one month and seven days,

Resolved, That our Sabbath-school has lost a devoted member, one who was ever faithful and one who, whenever his health permitted, was in his place in the Sabbath-school.

Resolved, That we express our appreciation of his noble life, calling to mind that in his home he was very kind, a friend to every one, and very patient in his affliction.

Resolved, That, although he is greatly missed here, we bow in humble submission to the Divine Will of God, realizing by his firm faith in God and by the life he lived that our loss is his gain.

Resolved, That we, as members of the Huntsdale church and Sabbath-school, do tender our warmest sympathy to the bereaved wife and friends of the deceased in their time of bereavement, and bid them look to God, who doeth all things well.

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Committee: Mrs. Frank Boldosser, Mrs. Albert Evans, Mr. Gaius Negley.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

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Reynolds-Harris.—By the undersigned, at his residence, August 5, 1919, David H. Reynolds and Sister Stella B. Harris, both of Ankeny, Iowa.—Jefferson Mathis, Ankeny, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Adamson, Ruby Gene, daughter of J. D. and Dora Adamson, died August 10, 1919, aged 2 years, 8 months and 25 days. Brief services in the home near Bloom by the writer. Interment in the cemetery near St. John, Kans., with services by Bro. A. D. Sollenberger.—J. S. Sherry, Bloom, Kans.

Berry, Mrs. Rose, nee Fetty, born in Fort Smith, Ark., died at her home in Toledo, Ohio, of cancer, August 5, 1919, aged 44 years, 8 months and 11 days. She was married to Jacob Berry. To this union were born two sons who survive with their father, one daughter by her former husband and two stepchildren. Services at the home by the writer. Burial in the Willow cemetery.—Geo. W. Garner, Walbridge, Ohio.

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Brock, Wm., born in Rockingham County, Va., died August 8, 1919, aged 87 years, 4 months and 7 days. He married Catharine Filer in 1853. To this union seven children were born. Two sons, six daughters and his wife survive. Bro. Brock united with the Church of the Brethren in 1873 and lived faithful to his convictions. Services by the writer. Burial in the Wakenda cemetery.—E. G. Rodabaugh, Norborne, Mo.

Eby, Anna, born in Montgomery County, Ohio, near Dayton, Oct. 8, 1827, and died Aug. 7, 1919, aged 91 years, 9 months and 29 days. She was a daughter of John and Anna Miller, and the oldest in a family of seven children. Naturally she was called upon to assume many duties of the home, which were faithfully performed. She was married to Daniel Eby Dec. 31, 1844, and their home was blessed with three sons and two daughters. The husband was called home April 18, 1856, leaving the mother and children to travel life's journey alone. At the age of twenty-six years she united with the Church of the Brethren at Bear Creek, in which congregation she has always lived until Dec. 4, 1917, when she, with her son, Eld. Josiah Eby and family, with whom she has lived for thirty-four years, located in Trotwood. There she quietly fell asleep. Her prayer for the return of her granddaughter, Anna Eby, from the mission field of India, was graciously answered before being called to her reward. She was lovely in disposition, pleasing in manner, devout in worship, patient in suffering, and loyal to her God, and the church. In her quiet passing she leaves her son, her daughter, seventeen grandchildren, thirty-one great-grandchildren, four great-great-grandchildren and one sister. Those preceding her to the home over there are husband, two sons, and one daughter. Services in the Bear Creek church by the Brethren.—D. M. Garver, Trotwood, Ohio.

Fauanaugh, Elizabeth, daughter of Jacob and Sarah Spillers, born in Illinois, died at the home of her daughters, Mrs. Ardie Fisher, July 22, 1919, aged 78 years, 7 months and 7 days. In 1859 she married Jacob Rarick, who died in 1862. To this union were born three children. Four years later she married Henry Fauanaugh. To this union six children were born, one of whom died in infancy. March 16, 1912, she was again left a widow, since which time she has made her home with her children. When a young girl, she united with the Church of the Brethren and was a consistent member. She leaves eight children, a number of grandchildren and one brother.—Lovina Spillers, Bangor, Mich.

Houser, Edward L., son of Elias and Betsy Houser, born near Stony Mann, Va., died in Lewisburg Hospital, following an operation for appendicitis, July 8, 1919, aged 66 years, 8 months and 15 days. In 1876 he married Mary Miller. To this union were born one son and two daughters, who survive. Bro. Houser became a member of the Brethren church many years ago and lived a faithful life. Services by Eld. D. N. Spitler at the home. Interment in the cemetery near by.—H. F. Sours, Luray, Va.

Huffmon, J. Frank, son of David A. and Julia Huffman, born at Newport, Va., died in the Charlestown Hospital, following an operation for appendicitis, May 13, 1919, aged 46 years, 9 months and 19 days. Bro. Huffman united with the Brethren church while in his teens and was a consistent member. Services by Eld. J. M. Kagey, assisted by Elders P. L. Snapp and J. A. Hufford, of the Lutheran church. Interment at the Lutheran Brick church.—H. F. Sours, Luray, Va.

Mauck, Sister Lydia Ann, nee Fausler, wife of John Mauck, died at her home near Fairfield, Ill., of paralysis, August 5, 1919, aged 69 years and 10 days. She was born in Rockingham County, Va., in 1838 she united with the Church of the Brethren and remained faithful. She leaves her husband, three sons, five daughters and eleven grandchildren, also three sisters and one brother. Services by Bro. J. W. Harshbarger at the church. Burial in the adjoining cemetery. —Amelia Leinard, Geff, Ill.

Michael, Joseph Wesley, born near Salem, Ohio, died Aug. 12, 1919, aged 71 years, 11 months and 4 days. He was the son of Jacob and Rachel Michael, and was raised on a farm. He was married to Sarah Ann Lawhead Sept. 6, 1874, with whom he lived until her death, Feb. 24, 1896. His second marriage was to Lydia Whitehead Jan. 15, 1899. This union was dissolved Dec. 5, 1912, when she was called to her reward. He spent the major part of his life in Montgomery County, this State. A brief period, however, was spent in Oklahoma and also in Michigan. Having no children to comfort him in his declining health, he was lonely, and greatly appreciated the attention given him by the family in his home, and the assistance given by relatives, and neighbors. He united with the Church of the Brethren in 1891. He was greatly comforted by the anointing service, which was administered during his illness. In his passing he leaves one brother, the only survivor of five brothers. Services at Trotwood by the Brethren.—D. M. Garver, Trotwood, Ohio.

Miller, Sister Bertha, nee Rice, born in Franklin County, Pa., died in the Chambersburg Hospital July 28, 1919, aged 34 years, 8 months and 22 days. Nov. 16, 1912, she was united in marriage to Bro. Jacob Yost, who preceded her five years in death. June 22, 1919, she was united in marriage to Fred Miller, who survives. She is also survived by her parents, four brothers and one sister. Services at the Brooditor church by Bro. D. R. Petre, assisted by Bro. B. F. McCoy. Text, 1 Thess. 4: 18. Interment in the cemetery adjoining.—C. E. Martin, Maugansville, Md.

Musselman, Harley Calvin, son of Isaac and Barbara Musselman, died Aug. 5, 1919, aged 19 years, 2 months and 10 days. He was born near New Lebanon, Montgomery County, Ohio, and reared on the farm. Later he removed with his parents to Trotwood, and more recently to Dayton. Since his birth, a spinal accident occurred, he arranged to make his home with his mother, thus enabling her to keep up the old home. He accepted the call of his Master during a series of meetings at Trotwood, being baptized on Thanksgiving Day, 1918. On Tuesday evening, Aug. 5, while en route to his mother's home, he was instantly killed by a Northbound B. & O. train, while his friend, Miss Helen Rouch, sustained severe injuries. In his removal, he leaves his mother, six brothers and one sister. His father and one sister preceded him to the home beyond. Services in Trotwood by the Brethren.—D. M. Garver, Trotwood, Ohio.

Myers, David Howard, infant son of Bro. Walter and Sister Mollie Myers, died June 25, 1919, of cholera infantum, aged 11 months and 4 days. He is survived by his father and mother, four sisters and one brother. Services at Bethel by Bro. J. S. Roller, assisted by Bro. C. E. Nair. Interment in Linville Creek cemetery.—Anna R. Roller, Timberville, Va.

Myers, Debora, nee Dillon, born April 10, 1876, died August 6, 1919. She married A. G. Myers. To them were born ten children, nine of whom survive, together with her husband, mother, one brother and two sisters. She had suffered from cancer for two years. She has been a member of the church for about a year. Services from the home in Connellsville and at the Fairview church by the writer.—Irvin Fletcher, Connellsville, Pa.

Rench, David S., son of John R. and Elizabeth Rench, born in Delaware County, Ind., died at the Home Hospital in Muncie, following an operation for appendicitis, August 1, 1919, aged 51 years, 10 months and 10 days. He united with the Church of the Brethren in 1885 and remained faithful. In 1886 he married Sister Mollie Gump, who died two years later. His second marriage was to Miss Sarah Raynes in 1889. To this union were born one daughter, the wife of Bro. Wm. Riddle, and one son. He leaves his wife, one daughter, three sons, his father, three brothers and three sisters. Services in the Union Grove church by the writer, assisted by Brethren J. A. and Lee Miller. Interment in Union cemetery, near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

Shickel, Roland Jacob, son of Bro. Jacob and Sister Lillian Shickel, died in the bounds of the Beaver Creek congregation, Rockingham County, Va., August 3, 1919, aged 8 months and 3 days. Services at Beaver Creek by Brethren J. Cline and N. J. Miller. Burial in cemetery near by.—Nannie J. Miller, Bridgewater, Va.

Shultz, Sister Barbara, wife of Bro. Chas. Shultz (deceased), died of tuberculosis, aged 78 years, 4 months and 15 days. She was a member of the Church of the Brethren for many years. Services by Eld. Albert Hollinger, assisted by Elders B. F. Lightner and J. H. Brindle. Interment in the Marshcreek cemetery.—Ida M. Lightner, Gettysburg, Pa.

Skinner, Sister Rebecca, nee Miller, died in the bounds of the Beaver Creek congregation, Rockingham County, Va., July 12, 1919, aged 77 years, 11 months and 29 days. She was the wife of Robert Skinner, who preceded her years ago. Her only daughter died in December, 1911. She is survived by a stepdaughter, two stepsons and one sister. Services at Beaver Creek by Elders A. G. Thomas and M. B. Miller.—Nannie J. Miller, Bridgewater, Va.

Spitzer, Susan E., nee Bixler, died Dec. 20, 1919, aged 65 years, 3 months and 4 days. She had been a sufferer for several years with rheumatism. Her husband, Bro. Jesse Spitzer, preceded her several years ago. Services at Bethel by Bro. D. H. Zigler. Interment in the Linville Creek cemetery.—Emma N. Cassel, Timberville, Va.

Stebinton, Geo., born near Dayton, Ohio, died at Ankeny, Iowa, August 1, 1919, aged 84 years and 3 days. In 1859 he married Elizabeth Rodabaugh, who preceded him nearly thirty years ago. There were born three children, two of whom are living but one. He was a faithful member of the church for many years. Services by the writer in the Brethren church at Ankeny.—Jas. Q. Goughnour, Ankeny, Iowa.

Taylor, Sister Esther, wife of Bro. Leonard Taylor, born August 28, 1861, died at her home in Jeffersonville, July 3, 1919. Sister Taylor was a faithful member of the Norristown church for a number of years. She is survived by her husband and five children. Services from the home by Bro. Jos. Gross. Interment at the Green Tree cemetery.—Emma N. Cassel, Norriatown, Pa.

Ward, Bro. John, son of Wm. and Elizabeth Ward, born in Franklin County, Va., died near Camden, Ind., of cancer of the stomach, August 9, 1919, aged 62 years, 10 months and 3 days. He married Minerva Abshire, who lived but a few years. In 1889 he married Sister Annie La Prad. He united with the Church of the Brethren in September, 1918. He is survived by his wife, five daughters, one brother and one grandson. Services in the Lower Deer Creek church by Elders Irvin Fisher and G. B. Heeter. Interment in the Musselman cemetery.—J. G. Stitebaugh, Camden, Ind.

Wicks, Mrs. Sadie, born March 23, 1869, died at the Carthage Hospital, following an operation for gall-stones. She married H. H. Wick Oct. 26, 1918. She was the widow of Thos. Gatlin. Her husband, two sons and a daughter survive. She was a member of the Church of the Brethren. Services from the home near Carthage by Eld. Geo. Barnhart. Text, Rev. 14: 13. Burial in the Park cemetery.—J. L. Switzer, Carterville, Mo.

Wogoman, John H., son of Michael and Catherine Wogoman, died at Olympia, Wash., July 30, 1919, aged 56 years, 7 months and 26 days. He married Eliza Blevios. To this union one son was born. His wife and child preceded him in 1891. He united with the church at Olympia in October, 1914, and continued faithful. Three brothers and four sisters survive. Services by the writer.—D. B. Eby, Olympia, Wash.

Forward Movement Periodical Goals For 1919

5,000 New Subscriptions to The Gospel Messenger. (The Gospel Messenger, published weekly at $2.00 per year.)

7,500 New Subscriptions to Our Young People. (Subscription rates: Per copy, per year, 75c; five or more copies to one address, per quarter, 12½c per copy.)

5,000 New Subscriptions to the Missionary Visitor. (Published monthly. Illustrated. Subscription rates: 50c per year.)

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Making the Farm Pay, ...$1.10

This splendid book tells how to get the biggest returns from the soil and at the same time make farm life more attractive and successful.

A wide range of farming opportunities is discussed. A few chapter headings will suggest the scope of the book:

The Modern Farmer's Opportunity.
Learn How to Go Back to the Land.
Avoid the Single Farming Interest.
Making a Dairy Farm Pay.
Irrigation by Wells.
Pin Money in Pickles.
Farm Bookkeeping.
Winter Egg Production.

Success With Hens, ...$1.10

Robert Joos

An up-to-date and practical poultry guide written by an expert. The fifty-five chapters of the book cover every phase of the poultry business from the hatching and care of chicks to the sale of eggs and fowls. Nothing but proven methods are given. A great boon to the skiller poultryman as well as to beginners.

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The Full Report of Annual Meeting

This year of all years you will want the Full Report. The business was important and the Conference program of special meetings was unusually strong. The Full Report will bring you inspiration as well as information. Be sure and get your copy either from your "Messenger" agent or direct from us. Per copy, postpaid, 35c.

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ecretary. This report was not as complete as
or, because of neglect on the part of some of the
schools. The Secretary emphasized the need of
oöperation on the part of the school with the
icers. A report of our foreign mission work was
en, and a fund to build a Boys' School in China
ended, which recommendation was passed by the
ice on Friday.

y Wednesday afternoon the points emphasized
More devotion should be taught; more reverence;
bles used; more sentiment and interest created
er songs; more sociability and social meetings;
öperation and team work in the school.

emperance question was also discussed in this

The importance of being awake and active
subject was urged. More sentiment should be
along this line. One of the greatest forces in
berance cause is the use of the ballot.

ort of the Chinese Sunday-school of Detroit was
hich showed encouraging prospects of a Chinese
church in that city.

esday evening was the Educational Meeting, un-
management of Manchester College. Bro. Otho
President of the College, and Bro. J. W. Norris,
rent, gave the leading addresses. The importance
r training along educational and spiritual lines
ocated and pressed. This was followed by a
evangelistic address by Bro. J. E. Ulery. This
in one confession, and the importance of greater
tion was realized by all.

day the Ministerial Meeting was held. Some of
its brought out were: The necessity of more
on the part of laymen, as well as the ministers.
lies in the combined efforts of the many—not
n the labors of the minister or leader. The need
el sermons for the children was urged. The need
d ministry, or at least partial support, was fully
out. There are great opportunities open to
-wire minister. Not all depends on the Spirit-
eacher; the layman must be full of the Spirit as

day evening was the climax of the meeting, when
sionary cause was given full sway. After a pres-
of the condition of the field, by Bro. Charles
ff, two great calls were made—one for workers
for money. This resulted in eight young men
nen offering themselves for definite work, and a
n of $522.

riday the Business Conference took place. A
spirit of coöperation was manifested throughout,
ch work was accomplished. All who attended this
nce could not help but feel that it surely was
hile to be there. All were made to realize a deep-
ividual responsibility for the Lord's work. All
er great obligations to the Sunfield congregation
splendid care of the visitors. If each one carries
the home congregation the inspiration gained
work in Michigan will surely grow and progress.
ngs, Mich. Buryl E. Hoover.

MISSION WORK BY COLONIZATION

aany years the writer has been submitting propo-
Through the columns of the "Gospel Messenger"
ng mission work by colonization. These plans
the past, advocated the locating of our people
ere in the United States, but after reading the
g article, all will agree that it is wholly feasible
eyond our borders:

thodists have bought a 4,000-acre ranch in Southern Chile
se to instruct the peons of the country in modern agricul-
hods. They wish to train the natives to reach out for their
ties and provide intelligently for their bodies. Their souls
later. This is a reversal of the usual foreign missionary
has the merit of being practical. It isn't necessary to say
are going far away to inaugurate this line of Christian in-
fort. There are already institutions and agencies carrying
ame work in America and, therefore, no fault can be found
ittle pioneering in Chile. The climate is one which permits
rful results in agriculture and fruit raising. The tract is
xtensively planted to apples, peaches, pears and apricots and
also lemon and orange trees in numbers—for the district
ich permits of citrus cultivation. There are also many fine
d sheep. Yet the people round about are much the same as
Spaniards found them, four hundred years ago. They are
material for a mental and moral awakening and the Metho-
to be honored for their sincere and sensible plans for de-
the field.

bmitting the above to the readers of the "Mes-
I ask all to think it over carefully. Our schools
r years included the Spanish language in their
Why should we not investigate the near-by for-
untries to the south, in Central and South Amer-
will be drawing on both North and South America for its grain and meat, as well as for many other products. This might be a splendid way for thousands of tenant farmers of our own land to secure homes of their own, and at the same time be doing work for the Master. Think it over prayerfully!

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Bowman, Sister Frances R., nee Van Trump, born in Rockingham County, Va., died at her home near Hardin, Mo., August 7, 1919, aged 72 years, 3 months and 5 days. Death was due to apoplexy. She married John H. Bowman in 1866. To this union three daughters and four sons were born. Two daughters and one son preceded her. She was a consecrated Christian woman, and was the second member baptized into the Wakenda church after its organization in 1871. Services at the Wakenda church by Elders J. Frank Van Pelt and N. B. Shirky. Burial in the church cemetery.—Mary Bowman, Hardin, Mo.

Brock, Wm., born in Rockingham County, Va., died August 8, 1919, aged 87 years, 4 months and 7 days. He married Catharine Filer in 1852. To this union were born ten children. Two sons, six daughters and his wife survive. Bro. Brock united with the Church of the Brethren in 1873 and lived faithful to his convictions. Services by the writer. Burial in the Wakenda cemetery.—E. G. Rodabaugh, Norborne, Mo.

Eby, Anna, born in Montgomery County, Ohio, near Dayton, Oct. 8, 1827, and died Aug. 7, 1919, aged 91 years, 9 months and 29 days. She was a daughter of John and Anna Miller, and the oldest in a family of seven children. Naturally she was called upon to assume many duties of the home, which were faithfully performed. She was married to Daniel Eby Dec. 31, 1844, and their home was blessed with three sons and two daughters. The husband was called home April 18, 1858, leaving the mother and children to travel life's journey alone. At the age of twenty-six years she united with the Church of the Brethren at Bear Creek, in which congregation she has always lived until Dec. 4, 1917, when she, with her son, Eld. Josiah Eby and family, with whom she has lived for thirty-four years, located in Trotwood. There she quietly fell asleep. Her prayer for the return of her granddaughter, Anna Eby, from the mission field of India, was graciously answered before being called to her reward. She was lovely in disposition, pleasing in manner, devout in worship, patient in suffering, and loyal to her God, and the church. In her quiet passing she leaves her son, her daughter, seventeen grandchildren, thirty-one great-grandchildren, four great-great-grandchildren and one sister. Those preceding her to the home over there are husband, two sons, and one daughter. Services in the Bear Creek church by the Brethren.—D. M. Garver, Trotwood, Ohio.

Faunaugh, Elizabeth, daughter of Jacob and Sarah Spillers, born in Illinois, died at the home of her daughter, Mrs. Ardie Fisher, July 22, 1919, aged 78 years, 7 months and 7 days. In 1859 she married Jacob Barick, who died in 1862. To this union were born three children. Four years later she married Henry Faunaugh. To this union six children were born, one of whom died in infancy. March 16, 1912, she was again left a widow, since which time she has made her home with her children. When a young girl, she united with the Church of the Brethren and was a consistent member. She leaves many friends to mourn their loss, but we believe that they are not sorrowing as those who have no hope. Services in the Brethren church by Bro. Jesse Spitzer, assisted by Bro. Wm. Hoffman.—Mrs. Ardie Fisher, Ashland, Ohio.

Fisher, Sister Lydia Ann, nee Fausler, wife of John Mauck, died at her home near Fairfield, Ill., of paralysis, August 5, 1919, aged 69 years and 10 days. She was born in Rockingham County, Va. In 1888 she united with the Church of the Brethren and remained faithful. She leaves her husband, three sons, five daughters and eleven grandchildren, also three sisters and one brother. Services by Bro. J. W. Harshbarger at the church. Burial in the adjoining cemetery.—Amelia Leinard, Geff, Ill.

Mauck, Sister Lydia Ann, nee Fausler, wife of John Mauck, died at her home near Fairfield, Ill., of paralysis, August 5, 1919, aged 69 years and 10 days. She was born in Rockingham County, Va. In 1888 she united with the Church of the Brethren and remained faithful. She leaves her husband, three sons, five daughters and eleven grandchildren, also three sisters and one brother. Services by Bro. J. W. Harshbarger at the church. Burial in the adjoining cemetery.—Amelia Leinard, Geff, Ill.

Michael, Joseph Wesley, born near Salem, Ohio, died Aug. 12, 1919, aged 71 years, 11 months and 4 days. He was the son of Jacob and Rachel Michael, and was raised on a farm. He was married to Sarah Ann Landes Sept. 6, 1874, with whom he lived until her death, Feb. 21, 1896. His second marriage was to Lydia Whitehead Jan. 15, 1899. This union was dissolved Dec. 5, 1912, when she was called to her reward. He spent the major part of his life in Montgomery County, this State. A brief period, however, was spent in Oklahoma and also in Michigan. Having no children to comfort him in his declining health, he was lonely, and greatly appreciated the attention given him by the family in his home, and the assistance given by relatives and neighbors. He united with the Church of the Brethren in 1891. He was greatly comforted by the anointing service, which was administered during his illness. In his passing he leaves one brother, the only survivor of the family. Services at Trotwood by the Brethren.—D. M. Garver, Trotwood, Ohio.

Miller, Sister Bertha, nee Rice, born in Franklin County, Pa., died in the Chambersburg Hospital July 28, 1919, aged 34 years, 8 months and 20 days. Nov. 16, 1912, she was united in marriage to Roy V. Yost, who preceded her five years in death. June 22, 1919, she was united in marriage to Fred Miller, who survives. She is also survived by her parents, four brothers and one sister. Services in the Brouffording church by Bro. D. E. Petre, assisted by Bro. B. F. McCoy. Text, 1 Thess. 4: 18. Interment in the cemetery adjoining.—C. E. Martin, Maugansville, Md.

Musselman, Harley Calvin, son of Isaac and Barbara Musselman, died Aug. 5, 1919, aged 19 years, 2 months and 10 days. He was born near New Lebanon, Montgomery County, Ohio, and reared on the farm. Later he removed with his parents to Trotwood, and more recently to Dayton. Since his father's death, of recent occurrence, he arranged to make his home with his mother, thus enabling her to keep up the old home. He accepted the call of his Master during a series of meetings at Trotwood, being baptized on Thanksgiving Day, 1914. On Tuesday evening, Aug. 5, while en route to his mother's home, he was instantly killed by a Northbound B. & O. train, while his friend, Miss Helen Rouch, sustained severe injuries. In his removal, he leaves the deeply-stricken mother, six brothers and one sister. His father and one sister preceded him to the home beyond. Services in Trotwood by the Brethren.—D. M. Garver, Trotwood, Ohio.

Myers, David Howard, infant son of Bro. Walter and Sister Mollie Myers, died June 25, 1919, of cholera infantum, aged 11 months and 4 days. He is survived by his father and mother, four sisters and one brother. Services at Bethel by Bro. J. S. Roller, assisted by Bro. C. E. Nair. Interment in Linville Creek cemetery.—Anna R. Roller, Timberville, Va.

Myers, Debora, nee Dillon, born April 10, 1876, died August 6, 1919. She married A. G. Myers. To them were born ten children, nine of whom survive, together with her husband, mother, one sister and two brothers. She had suffered from cancer for two years. She has been a member of the church for about a year. Services from the home in Connellsville and at the Fairview church by the writer.—Irvin R. Fletcher, Connellsville, Pa.

Rench, David S., son of John R. and Elizabeth Rench, born in Delaware County, Ind., died at the Home Hospital in Muncie, following an operation for appendicitis, August 1, 1919, aged 31 years, 10 months and 8 days. He united with the Church of the Brethren in 1885 and remained faithful. In 1886 he married Sister Mollie Gump, who died two years later. His second marriage was to Miss Sarah Haynes in 1889. To this union were born one daughter, the wife of Bro. Wm. J. Tinkle, who survives, together with one son, one daughter, three sons, his father, three brothers and three sisters. Services in the Union Grove church by the writer, assisted by Brethren J. A. and Leo Miller. Interment in the Union cemetery, near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

Shickel, Roland Jacob, son of Bro. Jacob and Sister Lillian Shickel, died in the bounds of the Beaver Creek congregation, Rockingham County, Va., August 2, 1919, aged 8 months and 3 days. Services at Beaver Creek by Brethren M. J. Cline and N. J. Miller. Burial in cemetery near by.—Nannie J. Miller, Bridgewater, Va.

Shultz, Sister Barbara, wife of Bro. Chas. Shultz (deceased), died of tuberculosis, aged 78 years, 4 months and 15 days. She was a member of the Church of the Brethren for many years. Services by Eld. Albert Hollinger, assisted by Elders B. F. Lightner and J. H. Brindle. Interment in the Marshcreek cemetery.—Ida M. Lightner, Gettysburg, Pa.

Skinner, Sister Rebecca, nee Miller, died in the bounds of the Beaver Creek congregation, Rockingham County, Va., July 12, 1919, aged 77 years, 11 months and 29 days. She was the wife of Robert Skinner, who preceded her nine years ago. Their only daughter died in December, 1911. She is survived by a stepdaughter, two stepsons and one sister. Services at Beaver Creek by Elders A. G. Thomas and M. B. Miller.—Nannie J. Miller, Bridgewater, Va.

Spitzer, Susan L., nee Kennedy, died July 20, 1919, aged 65 years, 3 months and 4 days. She had been a sufferer for several years with rheumatism. Her husband, Bro. Jesse Spitzer, preceded her several years ago. Services at Bethel by Bro. D. H. Zigler. Interment in the Linville Creek cemetery.—Anna R. Roller, Timberville, Va.

Stebleton, Geo., born near Dayton, Ohio, died at Ankeny, Iowa, August 1, 1919, aged 84 years and 3 days. In 1859 he married Elizabeth Rodabaugh, who preceded him nearly thirty years ago. There were born to them eight children, all living but one. He was a faithful member of the church for many years. Services by the writer in the Brethren church at Ankeny.—Jas. Q. Goughnour, Ankeny, Iowa.

Taylor, Sister Esther, wife of Bro. Leonard Taylor, born August 28, 1861, died at her home in Jeffersonville, July 3, 1919. Sister Taylor was a faithful member of the Norristown church for a number of years. She is survived by her husband and five children. Services from the home by Bro. Jos. Gassel. Interment at the Green Tree cemetery.—Emma N. Cassel, Norristown, Pa.

Ward, Bro. John, son of Wm. and Elizabeth Ward, born in Franklin County, Va., died near Camden, Ind., of cancer of the stomach, August 9, 1919, aged 65 years, 10 months and 3 days. He married Minerva Abshire, who lived but a few years. In 1889 he married Sister Annie La Prad. He united with the Church of the Brethren in September, 1886. He is survived by his wife, five daughters, one brother and one grandson. Services in the Lower Deer Creek church by Elders Irvin Fisher and G. B. Hecter. Interment in the Mussel-man cemetery.—J. G. Stinebaugh, Camden, Ind.

Wick, Mrs. Sadie, born March 23, 1869, died at the Carthage Hospi-

THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

"Who Would Have All Men to Be Saved"

You will want a chance to say amen to this: "I do not know of any notion I'd rather help get out of a man's head than that we need to be careful or we will be trying to get too many people saved to be pleasing to God."

The words are taken from a letter written by a member of the Tract Examining Committee. He was expressing his judgment of an article offered for publication. The article suggested the need of such caution as the committee member referred to. The author thinks the church is attempting too much, more than God wants her to, since his plan is to "save some," not all.

Possibly you did not know there are such people in the world. You might meet one of them sometime and if you do, you will surely want to help get that strange notion out of his head. The words of our caption might serve you a good turn. The committee member quoted them in his letter.

It is too sadly true that many reject the saving grace of God, but that does not lessen his desire for the salvation of all. Nor can it lessen such desire in us either, if we are his children. Nor our efforts to save them. Or will some one give us the exact number we should try to save? And tell us also how hard we should try?

How could we tell which ones to leave out of our plans? Especially since God did not leave any out of the plans he gave us.

For God's plan see Matt. 28: 19; Mark 16: 15; 2 Peter 3: 9; 1 Tim. 2: 4.

Which Ones Should We Love?

It is hard to feel as much interest in some classes of society as in others, isn't it? Ought we to be equally concerned about all?

But some people are worth more than others, are they not? Worth more to the church? And to the world? Undoubtedly. But human judgment is not above making mistakes on this point. You can not always tell.

But why such comparisons? Everybody is entitled to a fair chance to receive and enjoy all the salvation he can hold and to render to the world all the service his capacities will permit. Paul was debtor "both to the wise and to the foolish." So are we.

The New Challenge Which the Church Is Facing

That detestable thing which the events of the last five years have made it convenient to call Kaiserism is badly scotched but it isn't dead. It is hurt severely in one place at least. But the more we think of it, the more fitting the word "scotched" seems to be. It is a bloody-looking wound, to be sure, but it is external, with many surviving signs of vitality in the "thing" itself.

And how could it be otherwise? For the "thing" lies much deeper than any government or institution, political, social, or religious. It is in "the thoughts and intents of the heart," a region beyond the reach of bombs and bayonets, a region penetrated only by that instrument which is "sharper than any two-edged sword."

The Kaiserism which was worsted in the war was merely one of the fifty-seven varieties of selfishness, thoroughly matured. We saw in it the ripe fruitage of that diabolical philosophy which boldly repudiates the altruistic principle and preaches the doctrine of unrestrained self-assertion. This, it says, is the true ideal. Competition is the law of development. Let individuals and nations struggle with each other that the weaklings may perish and the strongest and "best" survive. And so on, indefinitely, until the superman is reached. Thus the central ethical principle of Christianity is directly challenged.

Now the people who have been affected by that vicious doctrine are not all in Germany. You would be surprised to know how many persons in high places and low, if they do not openly avow it, have a lurking apprehension that it is more than half true. Why, isn't self-expression, self-assertion, the most fundamental instinct of human nature? And isn't the highest self-development the goal to be desired? Why shouldn't the strongest and most capable have the right of way?

It is the little truth which overlies the mass of error that gives the theory a certain superficial plausibility. That and the fact that it fits in so beautifully with carnal impulses. Certainly, it is true that the highest self-development is a worthy ideal. That is Christian teaching. But the further Christian teaching is that this highest self-development is to be secured through service to others. We are not shut up to a choice between our own highest good and that of others. When we make the happiness and well-being of others the end for which we strive, we do, in that very thing, make sure our own truest well-being. This is self-expression in its noblest form.

But I do not wish to argue this point here. Surely that is not necessary. I only want us to see how this pernicious and insidious doctrine strikes at the very vitals of our religion, that we may realize just what we must do to counteract its poisonous influence. We are constantly seeing intimations of it in proposed state and national policies, but do we not know that Christianity itself, as it has been exemplified, has, on this very point, some sweeping to do before its own doors? Let us bring the matter closer home.

There is probably not a reader of this paper but will at once admit the primacy of love, with its corollary, brotherhood, as a Gospel principle. We have only to recall what Jesus said about the first and second commandments, his "golden rule," his picture of the judgment in Matthew twenty-five, Paul's great love chapter, his "he that loveth his neighbor hath fulfilled the law"—these are enough to remind us how the New Testament is saturated with this principle. As an element of Christian character and a test of loyalty to Christian standards it will be given first place by common consent. But how does practice square with theory in this matter?

In this question I do not refer especially to our individual failures to make our daily lives measure up to our ideals. I mean to ask what our actual church polity is on the question of loving one's neighbor as one's self? How does a church member's failure to observe this principle affect his standing in the church, as compared with other things? If we really do consider this a fundamental Christian virtue, manifest disregard of it would seem to be one of the very first occasions for concern and inquiry on the part of church officials, if not for church discipline. What are the facts?

What does the church, what do Christian churches generally, regard as "gross sins"? There is a certain verse in the fifth chapter of First Corinthians which mentions six classes of transgressions as proper subjects of the severest church discipline. Will some one please rise and explain why the literalness, which has insisted on the strictest application of this passage in the case of some of the classes named, seems not to have been able to see two of them at all? And those two the ones which trample under foot the very principle which we profess to give, and which the Gospel does unquestionably give, first place! That "why," brethren, is crying out for answer.

Why is it that a young Christian girl who, in just one unguarded hour, falls victim to the wily arts of the seducer, is branded with a stain which a whole subsequent lifetime of penitent and faithful service can hardly remove, while one of the "substantial" brethren of the congregation can live a thoroughly self-centered life, paying his "dues," to be sure, and even doling out a few dollars occasionally to charity, but never making one real personal sacrifice in the interest of his oppressed, body-starved and soul-famished fellow-men—why is it that he can thus live his whole lifetime in open defiance of the most emphasized and most central truth of the whole Gospel, without a question as to his church standing?

That's too strong? For heaven's sake, open your eyes and look around! Then, if you don't see anything, shut them and look inside.

That "why" must be answered. It will be, before Christianity ever does much in meeting the new challenge it is facing.

Perhaps you'd like to think the question over till next week.

What Did Your Baptism Bury?

Paul's reference to baptism as a burial, in the early verses of Romans six, is very significant indeed. Read those verses carefully, not overlooking the first one. The point is that the doctrine of salvation by grace gives Christians no warrant for continuing in sin.

Our very baptism is a proclamation that the old life of sin is dead, dead and buried. The burial was followed by a resurrection, to be sure, but surely not a resurrection of that old life of sin. Or did we forget what we were burying?

"Our old man was crucified with him"—did we forget that part of it?—"Our old man was crucified with him that the body of sin might be done away, that so we should no longer be in bondage to sin." That was the idea. See?

Valid baptism is a burial. We have a right to be glad that we were baptized that way. But would it be a good thing, possibly, to study these verses of Paul, so as to make sure that we got the right thing buried?

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n education lies the nation's strength. Ignoce will do for kingdoms; but democracy is only in the hands of the "wise and prudent." he tasks of the American citizen are stupend-

aws, equitable and just, must be made and n through public sentiment properly enforced. World-wide commerce and business must be ected so, that we may live at peace with all n.

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There is probably not a reader of this paper but will at once admit the primacy of love, with its corollary

first" means progress—not "staying where we are," or "holding our own," or "doing as we always did," or, in short, being in a rut of formalism.

There is no safety without being right with God, and no one is right with God who is opposed to progress, for the very law of God is the law of life, which is growth. The world conditions are such that unless the church awakens and makes tremendous progress along all spiritual things, she is lost. Time is too precious to deal mainly with the mint, anise and cummin. We must attend to the weightier matters—love, justice, mercy and faith. Over sixty per cent of Europe is Bolshevist—because the church was allied with autocracy, and spent her time in cultus, formalism and sophistry, while the masses were crying for justice and human brotherhood. The church believed in a false safety, the safety of the past—to keep in a rut—but the church of Russia and other European nations has lost her power over the masses, and a wave of anarchy is spreading over the earth. There are big issues before the world, and the church must move forward, not backward—forward to justice, mercy, faith, brotherhood, and not rest in a false safety of a worn-out, dead formalism. "Safety first" means forward with Christ for the Kingdom of God on earth.

McPherson, Kans.

The Claims of the Christian Ministry

An Address Delivered at the Winona Lake Conference, June 5, 1919, by L. S. Shively, President of Mount Morris College

In Three Parts—Part Two

HAVING given, in the foregoing, a brief idea of the most important phase of the work of the minister, I shall now pass to a consideration of the things which are necessary to secure this end. These things, upon which a successful ministerial career depends, are the ones which ought to be given the greater emphasis at such a time as this. They are the claims which the ministry makes upon a young man who is looking toward taking it up, and the welfare of the future church, in a large measure, depends upon how fully these claims are understood and met by those who are to be her ministers.

These things can be grouped about two main ideas. The first of these is preparation for the work, such as we generally designate by the term education. The second is the individual's character, including all that we generally mean when we use that term, and in addition one's spirit-life and those things associated therewith.

It might have been worth while, if a Conference such as this had been held in our church twenty-five or thirty years ago, to argue the necessity for an educated ministry. I take it that I should be wasting the time of all of us, if I should so argue at this time. If there are to be found anywhere those who are not convinced on this point, it is hardly probable that any of them are here this evening. From every point of view that may be taken, but particularly from the standpoint of the successful performance of his duties, the minister must be educated. Not only so, but his education must be liberal and complete, if the best results are to come from his work. I am using here the term education in a broad rather than in a restricted sense.

It is very difficult indeed, in a matter such as this, to point out a specific line of training which will lead to the desired preparation. In fact, it is impossible to mark out a single particular course or plan which will meet this need equally well in all individuals. The personal equation is a factor which here comes to the front in such a marked degree as to render uniform procedure entirely out of the question. The best that can be done is to point out some of the things which are necessary, and to indicate something of how they can be attained in a typical case. But the individual cases may vary very much from the average or typical one.

If a minister is first and foremost a preacher of God's Word, he must first of all know this Word of God. And if he is to be a successful preacher of the Word, his knowledge must be correspondingly thorough. This, of course, means but one thing, namely, that the Bible must be the central object of his thorough study. There may be other sources of learning God's Will and his plan for man, but there can be no substitute for his Written Word as found in the Holy Book.

The magnitude of the task of mastering the Bible is well understood to be great. If the Bible were only an ordinary literary work, it would be a great field for study, but being what it is, it is even more of a task to learn to know it as it should be known by the minister of God. This being the case, one thing is clear, namely, that he who would prepare for effective work in the ministry, must find the shortest and most economical, yet at the same time, thorough road, to this goal of a knowledge of the contents of this Great Book. In this day, when time is precious, the time factor ought to be given due consideration. But it is well to bear in mind the old adage that "the longest way around is sometimes the shortest way home."

I have already intimated that the Bible is a great deal more than a mere literary work. But at the same time, it is literary in form and if thoroughly studied, this must be taken into consideration. Moreover, it is a collection of a very large variety of different kinds of literature. There are to be found within its pages history and story, song and poetry, essay and oration; in fact, nearly every type of literary production is present in the Bible. To arrive at a real understanding and appreciation of its meaning it is therefore necessary to study it, in part, from the literary point of view. I do not mean to say that literary methods alone will suffice, but rather I am trying to say that failure to apply these methods would seriously handicap one in the thorough study of the Book.

The careful Bible student must be a student of history. He must be a student of geography. He must by all means know something of the original languages in which the Bible was written. He ought to have a good acquaintance with the development of philosophical thought, especially that of the period of time covered by the Bible. He ought to be well acquainted with the fundamental facts of the various branches of science, for there is abundant reference, both direct and indirect, to matters such as this. But most of all he ought to have acquired a certain mental maturity, with which there always goes that power to analyze a situation and unravel its meaning.

To me these things mean that a certain adequate foundation should precede any attempt at what might be called a thorough study of the Bible, with a view of mastering the same. Just how much this foundation would include is a question on which there could easily be room for considerable difference of opinion. Some would set a certain standard, others would set the standard higher, and still others would regard a lower one as sufficient.

When I consider this question on its own merits—and this is the principal thing which should guide in the solution of such a question—I reach a certain conclusion. And again, when I consider it from the viewpoint of the minister's relations to the other people of the community in which he is working, my conclusion is by no means weakened. This conclusion is, in brief, that the general educational attainment, which should be the basis in a typical case, for a thorough study of the Bible, is not less than that represented by the completion of a full four-year course in college. I am thoroughly convinced that graduation from high school is not sufficient for this. It may be that for some individuals the full four-year college course is not so necessary as more than this is for others, but an average or typical case would require at least as much training as such a course aims to give.

Before I leave this point I must make myself clear on one matter. It may seem that the thought has been advanced that effective Bible study can not be done without school-training such as has just been outlined. Or again, it might be inferred that when such school preparation is to be made, it should precede all Bible study. Neither of these has been meant. It is, on the other hand, very true that many ministers who have been highly successful in their work for God and his Kingdom, have had little, if any, formal training in school. And their success has been due in part to the fact that they did know their Bibles. But these men were nevertheless educated and the education which they secured, by other means than attending school or college, served well as the foundation for their Bible study. If there are those who must, by reason of circumstance, do likewise today, there is no attempt on my part to minimize their efforts, or the results which they may be able to secure. But the outstanding fact is that in every case where it can be done by the self-education plan, it can be done more economically and, I believe, with better results, by the more common and almost universal method in use today.

Let us suppose, then, that our prospective minister is thoroughly educated in the Bible. He knows God's Message to man as he has learned it from the Book, from nature and from any other sources from which it may be learned. So far as his preparation is concerned, he is then half through. The other half, which is yet to be accounted for, is the knowledge of men and women, or as we generally speak of it, human nature. A little reflection will show that this is a necessary complement to the other phase of his educational preparation which has just been discussed.

Christ came into the world for the purpose of bringing God's Message to men, and through their acceptance of this Message to lead to their salvation. A very casual study of his methods of work with people shows that he knew human nature thoroughly and that this knowledge was basic in his equipment for successful dealing with them.

Our foreign missionaries, as they return to us and tell of their work among those people who are so different in customs and habits of thought from ourselves, all agree upon one point. They tell us that the Oriental mind is very different from ours, that their thought and philosophy is such that unless one, as a missionary, studies it, he is at a great disadvantage in his attempt really to reach the people in an effective manner.

These illustrations serve my present purpose. It makes little difference whether the individual or the group of individuals to be reached lives in America or in India, it is true that either must be understood in order to be reached and helped. While the ultimate goal is to bring one and the same message to the hearts of the hearers, it would be the height of folly to present it in exactly the same manner, for example, to an audience in the slums of a great city, to an essentially rural audience, and to an audience made up of the most highly educated.

I need, perhaps, only suggest, then, that the minister must know the fundamental principles of the workings of the human mind; that is, he must be a student of psychology. He must also know something of the laws and principles governing individuals in groups; which is to say that he must be a student of sociology.

The problem of preparation or education is thus seen to be one of considerable proportions. But it is not by any means an insurmountable one. It is, when considered in the light of the advantages which are at hand for its solution, not even a discouraging one. To repeat the idea which was mentioned earlier, it means, if it is approached and attacked in the most economical manner, the losing of one's self for a period of years in school, before such preparation has been completed. But this in itself is a pleasant prospect, and one which is well within the reach of every one who is serious in his purposes to do effective work in the Christian ministry.

Mt. Morris, Ill.

The Tragedy of Armenia's Womanhood

BY A. J. CULLER

IT is comparatively easy to measure things material and to form an estimate of their values. But it requires a finer sense to get a true conception of the significance of moral and spiritual facts. This is as true of the Armenian situation as anything else. We can give the statistics of the deaths of men, women and children; we can count the widows and the orphans. We can estimate the losses in property, due to destruction and four years of neglected fields and business, and we can find how many are lying about in the masses of destitute and helpless, waiting for food and clothing. But it is infinitely more difficult to under-

thing when the majority of the people are right. last few years many congregations have made membership so easy that numbers no longer nything, and even if the majority of the mem- the church should vote to reject a Conference n, that would not necessarily mean that Confer- as wrong.

n Conference really has authority, it is because present and in control. Nor does the fairness onference depend upon the ideas the delegates ve brought with them. The Holy Spirit can the sentiment and control the decisions of any nference. Take, for example, the first confer- hat described in Acts 15. Notice that there ng considered the question of the Gentiles be- cumcised and required to keep the law. Were ntile churches represented? If so, we have no of it. No mention is made of delegates from , Antioch of Pisidia, Iconium, Lystra, or Derbe. ly church that sent delegates up to Jerusalem ntioch—the church in which the question arose. eover, the church at Jerusalem, where the con- was held, was strongly Jewish, and any one ows the stubbornness of the Jewish character expect them to stand immovably against any ns loosening the hold of the Law. I am sure nc of our brethren today are harder to change r opinions than were those Jewish Christians. I am sure that none of our brethren are more ghly grounded in the doctrine of the order of rch in dress than were they, in all the tenets of v. Remember that fact!

the Holy Spirit dominated that conference and led the decision, which was given out to the es as "the decrees to keep which had been or- of the apostles and elders that were at Jerusa- By the way, that decision affected the private the members of the church in their eating—cer- a personal matter.

the Holy Spirit control Conference today? Let ind you that it was a body of delegates that had up, used to the brethren as one body breaking it communions, that changed that practice. It legates that had always practiced the salutation munions that changed that also, and I am confi- nat if the Holy Spirit should ever desire to the decision of Conference on dress, he could vith any body of delegates we are likely to elect the present system! But as long as there is ood reason for keeping the present decision and d reason for changing it, the Holy Spirit is not o change it.

ville, Wash.

"Safety First"

BY D. W. KURTZ

FETY FIRST" is a good motto, but one must still "when he is safe." There seems to be a gen- inion that to do nothing is safe, and that progress danger. To be good, in the judgment of these means "not to do wrong." But this is false. e is good unless he *does* good. Goodness is a e quality of character, which is the result of ction. Ethically, then, safety consists in being or good, and that means to do the right or good If progress is right, then progress is "safety

many people are in a rut. "A rut is a grave oth ends knocked out," but a grave just the for the dead. The first law of life is growth, ss. To do nothing is to be lost. "Repent," e faith," "Be baptized," etc., are all positive implying action, progress, growth. To do g is sin and eternal death.

Christian must "grow in grace and in the first" means progress—not "staying where we are," or "holding our own," or "doing as we always did," or, in short, being in a rut of formalism.

There is no safety without being right with God, and no one is right with God who is opposed to progress, for the very law of God is the law of life, which is growth. The world conditions are such that unless the church awakens and makes tremendous progress along all spiritual things, she is lost. Time is too precious to deal mainly with the mint, anise and cummin. We must attend to the weightier matters—love, justice, mercy and faith. Over sixty per cent of Europe is Bolshevist—because the church was allied with autocracy, and spent her time in cultus, formalism and sophistry, while the masses were crying for justice and human brotherhood. The church believed in a false safety, the safety of the past—to keep in a rut—but the church of Russia and other European nations has lost her power over the masses, and a wave of anarchy is spreading over the earth. There are big issues before the world, and the church must move forward, not backward—forward to justice, mercy, faith, brotherhood, and not rest in a false safety of a worn-out, dead formalism. "Safety first" means forward with Christ for the Kingdom of God on earth.

McPherson, Kans.

The Claims of the Christian Ministry

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HAVING given, in the foregoing, a brief idea of the most important phase of the work of the minister, I shall now pass to a consideration of the things which are necessary to secure this end. These things, upon which a successful ministerial career depends, are the ones which ought to be given the greater emphasis at such a time as this. They are the claims which the ministry makes upon a young man who is looking toward taking it up, and the welfare of the future church, in a large measure, depends upon how fully these claims are understood and met by those who are to be her ministers.

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that upset all the rest. He held the wrong view-point. What a severe comment on the idea of salvation by faith and works. My sermon of the previous Sunday was in harmonious agreement, "The just shall live by faith."

Then today came the MESSENGER. We are always glad for the home mail. In that MESSENGER (May 3) I soon became much interested in an article under the heading, "The Doctrine of Justification" (page 274). It is not the message I preached last Sunday. I did not say a man must be saved by faith and works. Neither did I say a man would be justified by faith only. At one time I taught that a man must do what he can to be saved, and then trust the Lord Jesus for the rest of it. I do not know where I got the idea. I believe the Lord has forgiven me for that blunder. We don't work out half our salvation and get the other half by gift. It is a full, whole, free gift of God, by grace through faith. We can do nothing to help complete the job. There is a great danger in saying that certain ordinances are saving ordinances. The strong implication is that some others are not. What will you do with the others? All our works, our prayers, our practicing of the simple life, our gifts, our church ordinances, our mission work, are the result of the great fact that we have received the Lord in our hearts, and that he rules there. We do it because we love him. It is the fruit of the grafted tree. It is because we have been born into the family. If the Pharisee had accepted this point, the Lord would not have condemned him.

Now in this I fear the dear, aged brother, who wrote the essay to which I have referred, will differ from me somewhat. We both belong to his New Testament church, we have the same Book, but our messages have grown apart, apparently. That comes from our differing experiences, I think. His experience has been with men who profess faith in Christ, and who follow not after him as closely as they might, so, in order to press the need for obedience upon such, he joins the idea of works too closely into faith, hoping thereby to lead these good folk to see the error of their ways. But he defeats himself thereby.

In India we have, on every side of us, those who depend on their works for their salvation, and who give faith no place, so we missionaries, easily and naturally, come to the same position that Paul the missionary held. Our experience is largely similar to that of Paul. He insisted that a man is not saved by works, neither is he saved by faith and works, but he is saved by grace, justified by faith, and sanctified by the Holy Spirit. Good works, walking in the foot-steps of the Master, accepting all the teachings of Jesus—these follow.

But is this idea of being saved by faith and works a peculiar tenet of the Church of the Brethren? Has it been so from the very first? Then we, to say the least, have been very careful to have one point set down as an article of faith. In previous essays, our good brother has, I think, been very zealous in upholding the excellent tenet of the Church of the Brethren in her reformatory movement, of not yielding to the temptation to make articles of faith. An argument of this kind, when used to press a point, only argues the weakness of the point, and is as clear as anything to those who can discern between what may be called loose thinking and careful thinking. In common phraseology, "It sure does cut some figure!"

If, then, we conclude that a man is justified by faith without good works, do we make void all such good works? God forbid! We establish, in reality, the doing of good works more abundantly, for "we are the workmanship of God, created in Christ Jesus unto good works, that we should walk in them."

Ankleshwer, India.

The Southern Mountaineers

BY O. F. HELM

Number Five

MANY sections of the Southern mountains are today, to a very great degree, unknown, but the time is not far distant when this can not be said of them. To the west of the Appalachian Valley, capitalists from the North and East are at work, exploiting the great oil fields. They are also discovering rich veins of iron and coal. While this is being done, the State is making an effort to push its program of education farther and higher into the mountains. This, however, will prove of but little worth to the mountaineer unless the forces of religion and religious education keep pace with those of industry and public education.

The mountaineer of old was entirely dependent on his own efforts. With a little forethought he could live quite well, although plainly, by his industry. He knew he must make his own crop and provide his own meat before the winter, or he should go hungry. His wife knew she must spin and weave, or her family would suffer from cold. There was little exchange of labor for cash, and little cash to be expended. As a result of this, the mountaineer was self-dependent. But today, cheap though mountain labor may be, it has a market, and the mountaineer, in order that he may earn a little ready cash, is apt to neglect his little fields of corn and cotton, and spend his time and energy working in the mines or the cotton mills, at a very small salary. Out of this small salary he is compelled to pay big rent, which, in itself, eats a big hole in his weekly pay check. And food, even the plainest kind, takes more than the laborer ever dreamed food could cost. As a rule, the long rows of little dwellings, in which the laborers live, belong to the company, and the food and clothing must be purchased in the company's commissary. Thus you can readily see that practically everything paid out in wages goes back to the company, and all that the mountaineer has received for his labor is a very scant living.

If any of my readers have ever visited a cotton factory in the South, they have undoubtedly been made heart-sick at the conditions in many of the mills. Child labor has always been popular at the looms, and a father can put his children and his wife to work at a combined wage, while he spends his time in leisure. I am told that this is frequently done. Of course there are laws which prevent the employment of children under a certain age, but many, many boys and girls, who ought to be in school, preparing for lives of usefulness, are working daily at hard labor in cotton mills.

The mill-hands, as a rule, become a migrant class, wandering from place to place. Many of them would gladly go back to the little cabin in the hills, to cultivate the patches of cotton and corn, but their lands have been sold—perhaps to the great corporations seeking mineral rights, or to the agents of the wealthy pleasure-seekers, who want a summer-home where they can enjoy the pure mountain air during the hot summer months. The mountaineer, through ignorance, has become very suspicious, and is inclined to look upon all strangers as enemies rather than as friends. Of course, there is a very good reason for this. His resources are being taken by the exploiter for the benefit of the nation, perhaps, as well as the capitalist, but not to the betterment of the mountaineer. He does not realize his condition until his little home is gone and he is compelled to earn his living by hard labor in the mill or mine. Life to him now is little more than a struggle for mere existence, and to earn enough money to satisfy the carnal man.

Now the thoughtful reader will ask the question, How can the condition of these people be improved? In answer I will say that to the church alone belongs the greatest responsibility and the greatest opportunity of the age in the saving of the mountaineers. They can not and will not come to us. We must go to them. In their very souls lives the mystic beauty of the hills that inspired God's prophets of old. They love the hills, the valleys and glens. They love the beauty and the freedom of their native haunts. From childhood they have learned to love the little home in the hills. Here they wandered about in the early springtime in search of beautiful wild flowers. It is here they like to gather berries in summer and muscadines in autumn. Many of them know well enough that elsewhere greater advantages could be enjoyed, but they are neither willing nor able to leave their native place.

The mountaineer is quick to resent injury, and apt to strike hard in revenge, for he has not yet entrusted himself in all things to the protection of his Government. He looks upon the State as an organization for carrying on foreign wars, but feels that it is his own business to defend his property by his own strength. This has been fully proved during the recent selective draft, when a number of United States officers were shot by mountaineers.

Undaunted before difficulties, daring and resourceful, able to make the best of the most limited opportunities—this is the best type of mountaineer. Where the struggle with nature has not too deeply depressed the body and mind, all the splendid homely virtues of the pioneer survive, and often take on rare attractiveness in the sons and daughters of the mountains. I firmly believe that through the efforts of Christian teachers these North American Highlanders will yet become a grand race. They are a young people, not yet ready to pass away. Their strength lies dormant, awaiting developments. Then let us improve this opportunity while it is day, "for the night cometh when no man can work." Now is the time to help them. Not tomorrow. What will we do?

Edison, Ga.

Are You a Child of God?

BY D. F. LEPLEY

THIS is the *one* all-important question.

There are no doubt many who read this paper that have heard and perhaps made statements like these, or their equivalent:

"I believe there is a God, but I do not believe in hell."

"If God is merciful and loves people, I do not believe he could punish them forever in hell."

"I believe this earth is all the hell there is."

"I believe if I do right by my fellow-man, it is all that is necessary, and I will have just as much heaven as anybody else."

Isn't it strange that people will tolerate the idea of a heaven (whatever that name may imply), but instinctively balk at the thought of a hell? And yet they will admit the facts of light and darkness, good and bad, and the *reaping* after the *sowing*.

Now, will we just wait a minute and let these facts soak into our minds?

The fundamental laws of nature *prove* that every *effect* has a cause, hence there must be a Cause or Author of good. Also a cause or author of evil.

Now since, in *quality* and action, these two *effects* are diametrically opposed, or contrary, to each other, it is evident that each must have its own author and promoter, of a character and nature like unto their respective acts.

It is a law of nature that *opposites* always conflict with and oppose each other—that each draws to itself elements of a like character and strives for the mastery. They can have *nothing* in common and it is inevitable that ultimately the stronger will vanquish the weaker.

Have you ever worked for pay? Have you ever been an employé, or contracted and agreed with some one to perform a service for a consideration?

When the job was done, the service faithfully rendered, your part of the contract faithfully performed, did you go to your employer's hostile competitor for your pay? And it so, did you get it?

How can you spend your life serving the devil, the father of evil, whose adopted child and servant you are as long as you do evil and promote his cause, and then expect to get your pay from God?

God is good and *loves* the sinner, but he is also *just* and righteous, as well as *good*, and could no more take the inheritance of one of his own faithful children, and divide it among *strangers*, than you could expect to draw some one else's pay without his knowledge and consent, or expect pay from some one for whom you had not worked. It would not be *fair*. It would neither be honest nor just.

Don't you see, dear reader, whether or not you can have any *ground* for a hope of heaven, depends entirely upon whose *child* you are—whom you are serving?

You are a child of God if you have been "reborn" into his Kingdom and have *renounced* his enemy, the

(Continued on Page 572)

ast to the truth we have received, we will be
by the realization of the blessed hope that
one soon.

hat do these thoughts mean to us?

faith we realize that the things which are not
more and greater than the things which are
e think of the myriad spirits of just men made
roughout the years. We think of the legions
of God who are his constant ministers. We
the tremendous forces for good, so often not
made known, while the forces of evil are
vertised with apparent viciousness. We join
to the great, quiet forces of the land and are
l. The evil proclaims itself for its own evil
but the good is greater. It is not seen, but it
ail. We believe in the final triumph of the
l we rejoice.

faith we lay hold of the great truth that the
formed from that which is not visible. We
n Heb. 11: 3. We get it in nature. We get
own heart experience. We, who preach and
ist ever lay fast hold of this principle, else
ittle vision for our work.

faith we know that when evil is apparently
God yet rules the world, and some good is
out which others may see more clearly. Not
produces good, but that God brings good in
he evil. When there is temptation, sickness,
hen there is every discouragement to right-
—then faith is triumphant, as it well can be.

faith we become separate from the world and
it, like Noah did of old. It is an interesting
know that every man who takes his stand for
es by his action condemn his friend who fails

For this reason, when one of a non-Chris-
ly becomes Christian, the others oppose him.
reason, when one of a group of criminals
te's evidence, the others would kill him. In
ondemn the world, like Noah, and are hated
the world (Heb. 11: 7). We should not be
thereby. It is just what we might expect.

faith we know that our salvation is complete,
ny works we may have done, not by any or-
we have observed, but by grace. If by or-
or keeping of the law, or by any good works,
ation has a price set, and it is up to men to
rice. No, the salvation of the Lord is not of
ut of grace through faith. It is the gift of
h. 2: 8).

easy it is to get this teaching wrong end to!
some grafted mango trees in our yard. Be-
ey have been grafted they bear high grade
e have children in the family. They are born
family, therefore we expect them to learn the
he family, and do credit to the name. Would
say that because a child is good, therefore he
n son? Birth is the first thing. Obedience
There are sometimes servants who are better
than some children, but the children continue
dren, and the servants continue to be servants.
faith we know that the Lord will return. We
h that his return will be speedy, and we live
pe that it may be. Whether speedy means to-
hundred years from now, does not affect our
r we know that he is coming.

day we had for our lesson, in family prayers,
iar parable of Luke 18: 9-14. That Pharisee
rly good man, and he got further on, in some
nan some good people get today.

sted twice a week.

ve tithes of all he possessed.

nt up into the temple to pray.

s not an extortioner like some other men.

s not unjust, as were some of his friends.

is not an adulterer, as were others, not far

that upset all the rest. He held the wrong view-point. What a severe comment on the idea of salvation by faith and works. My sermon of the previous Sunday was in harmonious agreement, "The just shall live by faith."

Then today came the MESSENGER. We are always glad for the home mail. In that MESSENGER (May 3) I soon became much interested in an article under the heading, "The Doctrine of Justification" (page 274). It is not the message I preached last Sunday. I did not say a man must be saved by faith and works. Neither did I say a man would be justified by faith only. At one time I taught that a man must do what he can to be saved, and then trust the Lord Jesus for the rest of it. I do not know where I got the idea. I believe the Lord has forgiven me for that blunder. We don't work out half our salvation and get the other half by gift. It is a full, whole, free gift of God, by grace through faith. We can do nothing to help complete the job. There is a great danger in saying that certain ordinances are saving ordinances. The strong implication is that some others are not. What will you do with the others? All our works, our prayers, our practicing of the simple life, our gifts, our church ordinances, our mission work, are the result of the great fact that we have received the Lord in our hearts, and that he rules there. We do it because we love him. It is the fruit of the grafted tree. It is because we have been born into the family. If the Pharisee had accepted this point, the Lord would not have condemned him.

Now in this I fear the dear, aged brother, who wrote the essay to which I have referred, will differ from me somewhat. We both belong to his New Testament church, we have the same Book, but our messages have grown apart, apparently. That comes from our differing experiences, I think. His experience has been with men who profess faith in Christ, and who follow not after him as closely as they might, so, in order to press the need for obedience upon such, he joins the idea of works too closely into faith, hoping thereby to lead these good folk to see the error of their ways. But he defeats himself thereby.

In India we have, on every side of us, those who depend on their works for their salvation, and who give faith no place, so we missionaries, easily and naturally, come to the same position that Paul the missionary held. Our experience is largely similar to that of Paul. He insisted that a man is not saved by works, neither is he saved by faith and works, but he is saved by grace, justified by faith, and sanctified by the Holy Spirit. Good works, walking in the foot-steps of the Master, accepting all the teachings of Jesus—these follow.

But is this idea of being saved by faith and works a peculiar tenet of the Church of the Brethren? Has it been so from the very first? Then we, to say the least, have been very careful to have one point set down as an article of faith. In previous essays, our good brother has, I think, been very zealous in upholding the excellent tenet of the Church of the Brethren in her reformatory movement, of not yielding to the temptation to make articles of faith. An argument of this kind, when used to press a point, only argues the weakness of the point, and is as clear as anything to those who can discern between what may be called loose thinking and careful thinking. In common phraseology, "It sure does cut some figure!"

If, then, we conclude that a man is justified by faith without good works, do we make void all such good works? God forbid! We establish, in reality, the doing of good works more abundantly, for "we are the workmanship of God, created in Christ Jesus unto good works, that we should walk in them."

Ankleshwer, India.

the North and East are at work, exploiting the great oil fields. They are also discovering rich veins of iron and coal. While this is being done, the State is making an effort to push its program of education farther and higher into the mountains. This, however, will prove of but little worth to the mountaineer unless the forces of religion and religious education keep pace with those of industry and public education.

The mountaineer of old was entirely dependent on his own efforts. With a little forethought he could live quite well, although plainly, by his industry. He knew he must make his own crop and provide his own meat before the winter, or he should go hungry. His wife knew she must spin and weave, or her family would suffer from cold. There was little exchange of labor for cash, and little cash to be expended. As a result of this, the mountaineer was self-dependent. But today, cheap though mountain labor may be, it has a market, and the mountaineer, in order that he may earn a little ready cash, is apt to neglect his little fields of corn and cotton, and spend his time and energy working in the mines or the cotton mills, at a very small salary. Out of this small salary he is compelled to pay big rent, which, in itself, eats a big hole in his weekly pay check. And food, even the plainest kind, takes more than the laborer ever dreamed food could cost. As a rule, the long rows of little dwellings, in which the laborers live, belong to the company, and the food and clothing must be purchased in the company's commissary. Thus you can readily see that practically everything paid out in wages goes back to the company, and all that the mountaineer has received for his labor is a very scant living.

If any of my readers have ever visited a cotton factory in the South, they have undoubtedly been made heart-sick at the conditions in many of the mills. Child labor has always been popular at the looms, and a father can put his children and his wife to work at a combined wage, while he spends his time in leisure. I am told that this is frequently done. Of course there are laws which prevent the employment of children under a certain age, but many, many boys and girls, who ought to be in school, preparing for lives of usefulness, are working daily at hard labor in cotton mills.

The mill-hands, as a rule, become a migrant class, wandering from place to place. Many of them would gladly go back to the little cabin in the hills, to cultivate the patches of cotton and corn, but their lands have been sold—perhaps to the great corporations seeking mineral rights, or to the agents of the wealthy pleasure-seekers, who want a summer-home where they can enjoy the pure mountain air during the hot summer months. The mountaineer, through ignorance, has become very suspicious, and is inclined to look upon all strangers as enemies rather than as friends. Of course, there is a very good reason for this. His resources are being taken by the exploiter for the benefit of the nation, perhaps, as well as the capitalist, but not to the betterment of the mountaineer. He does not realize his condition until his little home is gone and he is compelled to earn his living by hard labor in the mill or mine. Life to him now is little more than a struggle for mere existence, and to earn enough money to satisfy the carnal man.

Now the thoughtful reader will ask the question, How can the condition of these people be improved? In answer I will say that to the church alone belongs the greatest responsibility and the greatest opportunity of the age in the saving of the mountaineers. They can not and will not come to us. We must go to them. In their very souls lives the mystic beauty of the hills that inspired God's prophets of old. They love the hills, the valleys and glens. They love the beauty and the freedom of their native haunts. From childhood they have learned to love the little home in the hills. Here they wandered about in the early springtime in search

Your Christ is leading you on to victory, but victory can never be complete until the world not only acknowledges him, but learns to live with its eyes fixed upon him every day and every minute. That blessed Jesus, who lived and died for you, is saying: "Follow me!" Take up your cross and follow him!

May God move us all from under the hindering rocks and trees, brush away the clouds of misunderstanding, and grant us this hilltop vision of love, of service and of him!

Brooklyn, N. Y.

The Christian's Responsibility

BY R. C. SMITH

A MINISTER once approached a young man of his congregation and asked him to teach a class in the Sunday-school—a task the young man seemed well fitted to undertake. To the surprise of the minister, the young man declined the responsibility, saying that there were so many things in the Bible he did not understand, so much he did not know, and the conflicting interpretations on various well-known passages of Scripture so confusing to him that he felt he could not accept the charge.

The minister hesitated a moment, then said: "Well, is there anything about the Bible you *do* understand?"

"Oh, yes, sir," the young man replied, "there are some things I feel sure about."

"Well," said the minister, "teach them."

Perhaps there are others in the same position as the young man—confused by various interpretations, overwhelmed with the things they do not understand—over-conscious of the things they do not know. Most Christians in this position seldom take an active part in the activities of the church. Sometimes—varying in the nature of the individual cases—it is just as well that their activity be limited until they have found their bearings. The uncertain man can not well inspire others to have confidence in the things about which he himself is uncertain.

A man in mid-winter came to a river that was entirely frozen over. He desired to cross the river, but he was not certain that the ice would support him. So he crawled out slowly and carefully, doubting the advisability of every move, when suddenly he heard a noise behind him. Looking back, he saw a man crossing the ice with a two-horse team and a heavily-loaded wagon. Those who walk out boldly on Biblical precepts, are likely to inspire others with confidence in them.

Men do not light a candle and put it under a bushel, said Jesus, but on a candlestick, and the house is illuminated. It is a poor Christian who does not have a light, even though it be but a small one. The getting of the light is his first task, the second is giving the light to others. In the giving of the light, his own light is in no wise diminished, but rather it grows brighter and more powerful. Surely, the Christian can not be called faithful nor fruitful who hides his light, or, in other words, fails to tell others what he knows of religious experience. Paul said: "I know in whom I have believed," and he gave the best part of his life telling others about him.

If you are not convinced that the Christian has laid upon him some solemn tasks, read the thirty-third chapter of Ezekiel, concerning the duties and responsibilities of the watchman. We are watchmen of the spiritual welfare of the communities where we live. According to this chapter, if we fail in doing our duty and some one is lost, we may be held responsible, not for what we *have done*, but for what we have *failed to do*.

Let us consider a practical example: Suppose you know that there is a serious wash-out on a railroad, and that a passenger train is nearly due. If you do not take your lantern and signal to the trainmen, you are morally responsible for the results. If you go and wave your lantern, and the engineer refuses to stop, you are not responsible for the accident, for you have done what you could. The responsibility shifts to him. But if you succeed in stopping the train and preventing a wreck, you have done your duty. The very fact of knowing about the *possibility* of the loss of life, placed upon you a grave responsibility. You could not ignore it nor escape it.

What we do not know or understand, should not prevent us from carrying out the things we *do* know and understand. Sam Jones said, in his quaint, characteristic way: "If I understood everything in the Bible, I would know that somebody wrote it who had no more sense than I have." There is, without doubt, a progressive revelation of the eternal truths, both as a race and as individuals. Every year events or studies bring out new truths, or add new strength to the old ones. By constant study and meditation, by daily exercise of our spiritual faculties, we grow—our light becomes larger and stronger.

The Bible is full of such words as "do," "be," "go," "tell," "teach," "give," etc. These words imply action. They are mentioned many times more often than *rest*. The reason why some people find it so easy to be Christians is due to the fact that they have a wrong conception of their responsibilities. Get on the balance, and weigh yourself by the Bible! To know that you are "wanting," is the first step towards improvement.

800 Locust Grove Ave., Charlottesville, Va.

Purgatory

BY A. I. MOW

WHILE at the hospital I noticed that almost daily a priest came into our ward. He is a good-sized, well-dressed, happily-constituted man. As he came into the hall, his soothing voice, full of masculine timbre, announced to all his coming.

"Well, well, well, well, how are my dear children today?"

Turning to me he would say: "And how are you, my dear child [I am about his age], getting along today?"

Getting the usual answer: "Very nicely, I thank you," he turned and, going out, would say, flourishing both hands, "Well, good-bye, good-bye, good-bye," etc., till out of hearing, away in the hall. One certainly was well impressed by his affability and good cheer.

Once I asked: "Would you please, sometime at your convenience, tell me about the doctrine of purgatory?"

He accepted the invitation at once and said: "The doctrine of purgatory is a very convenient and essential church doctrine. It is the doctrine of an intermediate state. It is a condition between that of this life and future happiness. It is a retention between hell and heaven. It is a convenience for the benefit of the sinner. He may be too good to be condemned to hell, and still too bad to be admitted to heaven. Thus he can be retained till he can be prepared and fitted for heaven. It is essential to the church, for thus many who would otherwise be lost can be preserved. It is a reasonable doctrine because it has a parallel in civil affairs. Many persons who are brought into court are found guilty, and while they are not constitutionally so bad, yet, according to law, sentence is passed. But they are admitted to bail and in many other cases sentence is suspended, and they are given their liberty on their good behavior. That clemency works equally well in both cases. It gives the remiss one an opportunity to be righted without suffering the degradation of the lawful penalty."

Again I asked: "What effect, in a general way, has the doctrine on people's minds? Does it have a tendency to leave them more reckless, having hope in that clemency?"

He answered: "Oh, no; rather the reverse."

In connection with this is an important question I did not ask: "When and by whom is the person's fitness for either place determined?"

I am not easily persuaded. It occurs to me that with all its good points, "purgatory" is too far removed. But a purgatory might be made a valuable religious asset. Some people have a lavatory; some have a laboratory; some an observatory; and why might not the church have a purgatory?

I would have it on this side the eternal gates. Just as the laundry and the bath and the reformatory have their indispensable place in society, so the purgatory might serve the church.

But, really, haven't we got it already? We have the counsel of the spiritual, the apology for mistakes, restitution for wrongs, self-examination, washing of feet, communion, and possibly several other services, that have the direct purpose of getting our lives right. And why wouldn't it be far more consistent to be sufficiently concerned for our spiritual condition to keep our lives purged and cleansed and garnished, while we are here in conscious shape to do it? Thus there would be no question pending as to what our sentence will be and how we'll serve it.

Weiser, Idaho.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

"The World Is the Field; We Are the Workers"

Daniel 12: 3

For Week Beginning September 14, 1919

1. The Glorious Reward of the Soul-Winner.—The prophet speaks glowingly of those who, living in the day of trouble and distress, proved themselves as being "wise" (marginal reading, "teach"), did "instruct many." Doubtless the prophet was given a vision of the glorious things that, with the coming of Christ, should bless humanity.

2. "Those That Are Wise . . . Shall Shine."—If, as suggested above, this refers to teachers—as competent Bible students assure us—an important work is theirs, but a blessed reward also. They shall "shine in glory"—that of the upper world. Those that, by the wisdom they have, and the instruction they give, are instrumental in turning many to righteousness, shall shine "as the stars for ever and ever."

3. A Blessed Outlook for Every Believer.—(1) There is abounding joy reserved for all the saints in the future state—for all that are wise—wise for their souls and eternity. A man's wisdom even now "makes his face to shine" (Eccles. 8: 1), but much more will it do so in that state where its power shall be perfected and its services rewarded. (2) Those that turn "sinners from the errors of their ways," and help to "save their souls from death" (James 5: 20), will share in the glory of those they have helped to heaven, which will be a great addition to their own glory. (3) As Christ is the Source of all light, so his children are by his power made "burning and shining lights" in this world, but in the world beyond they shall shine "as the stars." That will be glory far beyond our finite conception—it will be bliss supernal!

4. Comforting Assurances.—(1) The winner of souls works with the most precious and promising raw material—immortal beings. (2) He has the greatest Coworker—Christ. (3) The results are the most remarkable—the transformation of character. (4) The rewards are the richest—the rest prepared.

5. Aggressive Methods Must Be Employed.—The disciple must go to those who need him. They will not come to him. Earth's highways and byways are alike filled with the neglected and perishing, and the disciple, like his Master, has a special mission to them. "As the Father hath sent me into the world, even so send I you." Like our blessed Savior, we, too, must seek and save the lost. We are ever prone to turn to those who have NOT gone astray, but such was not the spirit of the Master. God has, in these latter days, brought "all the ends of the earth together," and now the earnest worker can go to almost any part of the globe without difficulty, and bring in the wanderer and the outcast to the royal feast of heaven. With hands of holy determination, and yet with the voice of love and the touch of gentleness, we should go after the most needy and neglected ones of earth in the assured confidence that God's blessings will follow us, and that our labors shall not be in vain. At the great banquet of heaven, may it be ours to see some among the happy guests who shall have been gathered in by our faithful obedience to this command!

6. Suggestive References.—Declare God's glory among the heathen (Psa. 96: 3, 10). "He that winneth souls is wise" (Prov. 11: 30). "Work while it is day" (John 9: 4). "It is good to be zealously affected" (Gal. 4: 18). "Let us not be weary in well doing" (Gal. 6: 9). "Shine as lights" (Philpp. 2: 15). The reward of the soul-winner (James 5: 19-20). Jonah's experience (Jonah 3: 1-9). Our marching orders (Matt. 28: 19, 20; Mark 16: 15, 16). The duty of a watchman can not be shirked (Ezek. 33: 7-9).

rticle can not solve the difficulty of your cross, not a little comfort to know that "thy fate is mon fate of all"? Look aside and see the on the shoulders of your brothers and sisters. ead and see Jesus leading the way.

"Oh, fear not in a world like this
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong."

ontaine, Ohio.

The Hilltop Vision

BY NORMAN W. TWIDDY

LL lift up mine eyes unto the hills from whence my help," sang the shepherd king. Humanity, suffered in the travail of war, is today lifting yes unto the hills for help, for understanding, lance and for salvation. Complete that verse d and the reason is plain—"My help cometh e Lord, who made heaven and earth."

s on Sinai, the summit of majestic law, that ke to Moses, the lawgiver of Israel, from out ibling thunder. It was from Olive's mount us Christ delivered to men the only code by ien and nations can endure. It was on Cal- ill that this same Christ transformed the cross emblem of death into an emblem of deathless nail-pierced and bleeding, he hung upon that r our transgressions. The hilltop has thus man the place of law, of grace and of redemp- he thundering Voice from Sinai, the tones of Love on the Mount of Olives, the agonizing Calvary—these have indelibly impressed the n humanity and have associated Divine Power hills forever in the mind of man.

very act of "lifting" our eyes suggests that ation of our human sight to a more spiritual ill enable us to find the Source of all inspira- help.

own through the ages, to you comes the call to op vision. How often have you been too close ise of the hill to note its grandeur? Stand off, r eyes, watch the purple and gold of morning over it. Awe-struck, you marvel at the vision v is yours. Why was it not apparent before? that rock, that tree, under which you stood at s foot, obscured the magnificent view of the

Now, since you are standing, with eyes nto the hill, how gloriously resplendent it is! loud obscures it. Clearly God's presence and urpose are revealed. You drink in the fresh nspiration for your tasks, while your eyes are on the goal of all humanity—God.

tree or what overhanging rock have you been to obscure the glory of the hills?

you dedicated your life to chasing the dollar? ber that "ye can not serve God and Mammon."

your eyes unto the hills. Your Master has you. Hear him calling you—your talents, llars, your life—to his blessed cause. This is of sacrifice and unselfishness, the dawning of of brotherhood. You are a part of God's ful plan for saving the world! Are you going e your opportunity and wallow in the mire of ess?

, since brother left for "over there," have you he call to service, or are you still lost in con- ion of your own attractiveness—worshiping at ne of Dame Fashion? Lift up your eyes unto ! God is calling you from a life of shallowness of service. See him pointing toward those battle-fields of France, and calling you into the the Sunday-school, the Red Cross, to help n that better day of "Peace on earth, good will

Your Christ is leading you on to victory, but victory can never be complete until the world not only acknowledges him, but learns to live with its eyes fixed upon him every day and every minute. That blessed Jesus, who lived and died for you, is saying: "Follow me!" Take up your cross and follow him!

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Let us consider a practical example: Suppose you know that there is a serious wash-out on a railroad, of life, placed upon you a grave responsibility. You could not ignore it nor escape it.

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AROUND THE WORLD

The Proposed Ban on Narcotics

Recognizing that existing laws, restricting the sale of opium and its derivatives, cocaine, etc., to physicians' prescriptions only, have not had the desired effect, medical practitioners are now urging more drastic action. Irresponsible parties have surreptitiously sold various preparations of the kind to drug addicts. Again and again it has been shown that criminals of the most perverted type are given to the use of narcotics, with the evident result of aggravating their criminal tendencies. In other instances, persons of integrity and respectability have in some way become addicted to the use of certain narcotics, and in consequence have sustained a serious impairment of their mental and moral faculties. The facts cited amply justify the present agitation to eliminate the use of dangerous narcotics altogether.

Words of Truth and Soberness

We were greatly impressed by the warning words of Mrs. James Griswold Wentz, an influential society leader of New York, when she courageously said in a public address: "We are welcoming the soldiers who have returned from the rain of shot and shell and the lightning of sabers in Europe. Shall we face them with a greater danger here? Every woman who appears in public in a decollete state, represents such danger. Men are susceptible to that kind of thing. Shall we cause them to say: 'Oh, what's the use of trying to be good,' because our women dress as though they were beyond the social pale?" Mrs. Wentz's words are well worth pondering. There should be no doubt, in the mind of a person of clean life and high ideals, as to what constitutes indecency of dress. It is truly worth while to keep well within the limits of becoming modesty.

Helping the Former Saloon Habitués

Persons may rightfully differ, as to what may best serve as a substitute for the everywhere-present saloon of former days, but while some are still debating the question, Rev. George A. Kilby, superintendent of the Christian Industrial League, has at least made an attempt to solve the problem. He has rented a room at 884 South State Street, Chicago, to which he has given the name "Popular Hall." Acting upon the suggestion often heard in days gone by, that the "saloon is the poor man's club," Rev. Kilby is making Popular Hall a place where the men can meet with each other and talk about the things in which they are interested. There are good papers and books in plenty—but the trend is always for the right. Mr. Kilby says: "I am amazed how people talk about cleaning up the city and do nothing to clean up the men. Clean up the men, and you will have a clean city."

Korea to Have Local Self-Government

As now promised, Koreans are to have the privilege of self-government. Other reforms, looking toward home rule, are also announced in an imperial rescript, issued recently in Tokio, and received Aug. 20 at the Japanese embassy. The military government has been replaced by a civil administration. This, in itself, will be a vast improvement. The military gendarmerie is said to have been guilty of the most heinous acts. Doubtless many atrocities have been visited upon the helpless Koreans. Hereafter a system of village and town municipal government, based on popular suffrage, is to insure better conditions. Possibly most important of all, from the Korean point of view, is the rescript by the Emperor of Japan. This provides that Koreans shall have the same privileges and rights as the Japanese. As prospects are now, there are better days ahead for the persecuted people. Japan can not afford to be otherwise than fair towards the people of ancient Korea.

Peace, Too, Is Expensive

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Quite a Contrast

Congress has not yet learned the lesson of the war. It is quite a long way from reflecting the attitude of the country towards military waste and extravagance, as is shown in a bulletin from the American Union Against Militarism, Washington, D. C. Note these two statements: (1) "Appropriated by Congress for military drill in high schools and colleges, for year ending June 20, 1920, $4,000,000. (2) Appropriated by Congress for general education, for year ending June 20, 1920, $524,000." These figures speak for themselves. We are wondering whether our legislators will ever learn that the real strength of a nation does not lie in its military preparedness, however superior it may be, but in the moral and intellectual advancement of its people. The schools of our land constitute a mighty bulwark of protection—one that we shall do well to cherish more persistently.

The Unrest in India

A grave warning concerning possibilities in India, arising from the activities of the extremists, was uttered recently by Sir Harrington Verney Lovett, who has held many important positions in the Indian Government. According to his analysis, the extremists in India are increasing rapidly and are using against the Government a vigorous propaganda—combative and nationalist—backed by slander and misrepresentation. Sir Lovett declares that a policy of strict supervision, and comprehensive and wise administration of Indian affairs, will have to be exercised by Great Britain. Otherwise the best interests of that dependency will be imperiled. He is quite sure that premature home rule, with the inevitable strife and disorder resultant therefrom, would militate against all that is best in India's future. Self-government can not succeed if the component elements to that end are lacking.

Turning from Idol Worship

According to Rev. Steadman Aldis, missionary at Basim, in the Central Provinces, a great change is coming over the people in that part of India. "They have suffered much from sickness and famine during the past year," he says, "and now a water famine is upon them. On this account many have lost all faith in their heathen gods. A short time ago I was touring through one of the villages with my native helpers, when one of them declared to the people, 'You, in your idol worship, are just like the little children making men of mud, yet knowing all the while that the hand that made them, can destroy them.' Had such a statement been made two years ago, the people would have driven him out or worse. As it was, they laughed and admitted they were foolish. Many of the people have really given up all idol worship—not that they have wholly turned to Christianity, but simply that they have realized the inconsistencies of their heathen cult, and are turning to better things."

Further Complications

It is reported from Washington that American troops are to maintain order in Silesia, Germany—a section of the former German Empire for more than 150 years. Because Silesia contains coal mines, the Peace Conference proposed to give that valuable territory to Poland. Since, however, no historical, geographical or ethnological reasons could be advanced for such a move, a vote of the inhabitants was to decide the matter—the territory meanwhile remaining under control of the German republic. Apparently, however, the Poles could not wait, and started to invade Silesia. According to present prospects, the vote—if attempted at all—will have to be taken under stress of the invading forces, aided and abetted by troops of the allied nations. Whether a referendum under circumstances of that sort can justly be regarded as the voluntary expression of the people, is a question that only the future can solve. It is generally conceded, however, that any departure from principles of fairness and equity will be sure to result in serious difficulties later on. But there is trouble elsewhere also. Under date of Aug. 28, reliable messages report that fighting has begun everywhere in Montenegro—the Serbians attempting to suppress the uprising, to retain that country as an integral part of Jugo-Slavia. Apparently the protracted deliberations of the Peace Conference are no guarantee of orderly conditions in Europe, if the various nations do not coöperate. No permanently harmonious relations can be expected until self-interest is eliminated.

AROUND THE WORLD

The Proposed Ban on Narcotics

Recognizing that existing laws, restricting the sale of opium and its derivatives, cocaine, etc., to physicians' prescriptions only, have not had the desired effect, medical practitioners are now urging more drastic action. Irresponsible parties have surreptitiously sold various preparations of the kind to drug addicts. Again and again it has been shown that criminals of the most perverted type are given to the use of narcotics, with the evident result of aggravating their criminal tendencies. In other instances, persons of integrity and respectability have in some way become addicted to the use of certain narcotics, and in consequence have sustained a serious impairment of their mental and moral faculties. The facts cited amply justify the present agitation to eliminate the use of dangerous narcotics altogether.

Words of Truth and Soberness

We were greatly impressed by the warning words of Mrs. James Griswold Wentz, an influential society leader of New York, when she courageously said in a public address: "We are welcoming the soldiers who have returned from the rain of shot and shell and the lightning of sabers in Europe. Shall we face them with a greater danger here? Every woman who appears in public in a decolleté state, represents such danger. Men are susceptible to that kind of thing. Shall we cause them to say: 'Oh, what's the use of trying to be good,' because our women dress as though they were beyond the social pale?" Mrs. Wentz's words are well worth pondering. There should be no doubt, in the mind of a person of clean life and high ideals, as to what constitutes indecency of dress. It is truly worth while to keep well within the limits of becoming modesty.

Helping the Former Saloon Habitués

Persons may rightfully differ, as to what may best serve as a substitute for the everywhere-present saloon of former days, but while some are still debating the question, Rev. George A. Kilby, superintendent of the Christian Industrial League, has at least made an attempt to solve the problem. He has rented a room at 884 South State Street, Chicago, to which he has given the name "Popular Hall." Acting upon the suggestion often heard in days gone by, that the "saloon is the poor man's club," Rev. Kilby is making Popular Hall a place where the men can meet with each other and talk about the things in which they are interested. There are good papers and books in plenty—but the trend is always for the right. Mr. Kilby says: "I am amazed how people talk about cleaning up the city and do nothing to clean up the men. Clean up the men, and you will have a clean city."

Korea to Have Local Self-Government

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"Let me tell you something. I once had an experience when we drove twelve miles to the nearest store for provisions. Aaron always took me with him if he could. So when he told me one morning to get ready to go to Maple Spring, I hurried to get the baby ready. By the time the oxen were hitched to our two-wheeled cart, I was ready too.

"It was late in August and we drove slowly, because Rose and Spot always traveled slow, but they were gentle and strong. I'd rather travel that way today than in the best aëroplane ever finished. It was sundown before we started back, and for a time everything went well. I showed Aaron some calico I had bought. It was fifty-eight cents a yard, and looked fine in the starlight.

"As we came near home we reached a marshy place where the fog was rising. Soon this fog became so dense that Aaron could not tell where to guide the oxen. There was danger of losing our way and getting too deeply into the mire. Still we kept on until we came to a point we had passed an hour before. You can not imagine how awful this seems! You are not sure of anything. We stopped beside a large haystack. Then Aaron went to see where we were. But he came back soon, unhitched the oxen from the cart, and fastened them to a stake, with a long chain, so that they could eat and not wander away. Then he kissed baby and me before starting out to find the way home.

"I wonder now why I suffered as I did. I had reached that state when my imagination was easily wrought upon. The clanking of the chain, when the oxen moved, made me think of men who had been chained in dungeons. Of course I tried to think of something else. I tried not to see a panther or a wolf in every moving shadow. It was the most forlorn moment of my life. I lived much there on the prairie. I had to commit my way unto the Lord. There was no one else.

"Now, when the cold gray dawn was breaking, I heard Aaron's whistle. It was out of time, and the tune was part of 'Marching Through Georgia,' mixed with some other song, but oh, the sweet tones in it for me! Aaron told me how he had walked until he was too tired to go any further, then he had sat down to wait for morning light. When it came he was just three miles from home. Then we found that the haystack where I was sitting was just forty rods from our dugout. Vinnie, I've never gotten away from that experience. God is a God for everyday living, and nothing is too small for his notice.

"I know what your mother expected of Harley. I am praying that he may be just what she was hoping he would be."

"I will try harder to trust the Lord and not bear these burdens as if they all rested on me," promised Lavinia. "There is Harley coming up the walk now. I must look after the supper for him."

Johnstown, Pa. (To Be Concluded)

Social Caste Lines

BY OMA KARN

Severe, almost to the limit of bearing, is the homesickness and utter loneliness suffered by one dwelling alone—a stranger in a strange town or city where there is neither a church nor any members of the denomination to which one belongs. Written in letters of gold, on the tablet of memory, is the recollection of an incident connected with living under circumstances such as described.

Responding, one day, to a ring from our door-bell, I found at the threshold of our dwelling a fine-looking elderly gentleman, who proceeded to introduce himself as the pastor of what I had been informed was one of the leading churches of the city. "I learned," the gentleman courteously explained, "that you are strangers in the city and I called to bid you welcome among us."

A very profitable and enjoyable three-quarters of an hour of social intercourse followed. At the end of this time, the caller went on his way, considerably enlightened as to the real faith and practice of the denomination of which his hostess is a member and, we feel safe in saying, with a greatly-increased respect for its standing in the world of religious thought and teaching.

The occasion was the beginning of a friendship which has grown and strengthened with the years. And one of the finest things about the making of it is, that it was the beginning of other pleasant occasions, with the lonely stranger included.

Social friendship, kindly Christian interest in some one else, are very similar to the eddies which follow the dropping of a pebble into the placid surface of a stream—they widen, embracing more and more within their scope as their reaching-out powers circle on. As fragrant as sweet incense are the precious memories of the two and one-half years' residence among the good Christian people whose acquaintance was made through the incident mentioned. Social recognition, coöperation in Christian service, kindly, thoughtful interest, and loving, unselfish, personal ministration during a time of illness in our home, stand forth indelibly engraved upon heart and mind—to our lasting benefit, we trust. "Do unto others as ye would that others should do unto you."

While the members of the denomination mentioned were not the only ones who figure in the pleasant recital of my story, neither was my friend of the Baptist faith the only minister to call upon us, and show a cordial, friendly interest in our dwelling among them. As always, the interest manifested carried witness of being offered in the spirit of "workers together with God."

And as such we can work together to the mutual benefit of one another, and without danger to our own faith and practice. That it can be done so, has time and again been proved by consecrated workers in God's service. There is a form of church unity which is a very good thing, and should be practiced far more than it is. It is working together under the circumstances described. Christian fellow-workers, remember the stranger within the gates! In every parish, city, town or country, strangers are to be found—lonely ones who need your kind, friendly interest, whether they be of your parish, your faith, or your class or club organization or not. Nor should the duty of looking after these be confined to the work of the pastor of the parish alone. Laymembers are inexcusably negligent in the discharge of their share of this duty, and in some cases inexcusably narrow and selfish in their way of looking at it as a duty. "They are not of our set," was the plain, blunt statement with which a Christian worker was met, following her suggestion that several members of an organized Sunday-school class call upon a young married couple, who had recently moved into the locality. "They are not numbered with our organization" was the way another, on a different occasion, more graciously expressed the same sentiment.

Organization is a very fine thing. It is one of the necessities of the times and a means of much progress, providing it has for its object more and better coöperation. It is exactly the opposite force when the underlying principle is clique, or social caste. God is no respecter of persons. In his sight all who respect the rules of right living are of equal merit, no matter what their recommendations for social standing—whether they be figures on a bank-book or landed interest—large or small. Denominational and class caste is not included in our Lord's curriculum of going about doing good. But loving, friendly interest and kindly thought, taken and acted upon in behalf of the spiritual, moral and social welfare of those whose lives we can brighten and strengthen thereby, is plainly to be found there. It is a ministry in which all—every one and any one—can find something to do. "I was a stranger and ye took me in." Are we doing it?

Ashland, Ohio.

God's Side or Our Side

BY IDA M. HELM

The heathen, in their religions of ignorance and superstition, desire to have their gods on their side that all may be well with them, and they will resort to any kind of degrading thing, or terrible cruelty, in their efforts to propitiate or win the favor of the gods of earth, stone or wood. In vain they bow and cry to their gods.

The Israelites wanted God to be on their side, to provide their temporal needs, to fight their battles and defend them against their enemies, the Assyrians, the Edomites, the Philistines, the Babylonians and the Midianites, when they came against them. They were anxious that God be with them and defend them, but too often they neglected putting themselves on God's side in righteousness. Consequently Israel suffered ingloriously.

People who forget God shall perish. Today we can distinguish between a religion of ignorance and superstition and genuine Christian religion by the same principle. We are yet too much inclined to estimate our religion as a valuable asset and fortress of defense in time of trouble, but we are too apt to neglect getting our inmost life right with God. "Out of the heart are the issues of life." God will, of a surety, be on the side of those who put themselves on his side, who surrender all and obey him wholly. "Obedience is better than sacrifice."

Ashland, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

AT THE HILLS

Some of our number went from the heat of the plains to the more bracing air of the hills for their vacation. We have all returned, and are glad to be back at our post. However, word comes that some do not feel as if they had had a vacation at all. It is difficult for some people to leave their work behind. Many missionaries, who have stenographers, take them along and, while "resting," catch up with a great lot of correspondence due. Others have to do their own correspondence personally. Several of us had to take work along. Our women-folks, because of a month of quarantine, due to chicken pox and measles, had special duties. Several others of our number succeeded in resting, it is hoped. Nevertheless, the time spent with other missionaries, exchanging opinions, hearing of their successes and failures, listening to good sermons, etc., all means preparation for better work on the plains.

We were much pleased to find an active Indian Methodist church on this hill. Here the true Light shines forth. Around the lake, a short distance away, is a Mohammedan mosque—not of the ordinary appearance, but having these words in large English letters over the gateway: "There is but one God and Mohammed is the prophet of God." This caused an antagonistic response in my heart.

I walked on down from here to the Hindu temples, where the ringing bells told of worshipers falling before images of stone. The bell is first rung, and the obeisance is then reverently made to the gods. An English-educated Indian, seeing me looking on, said: "Saheb, when they become informed they will not need these images of the gods." On the west side of the lake is an ugly, red-painted image, which they call "mata" (mother). Before this the common folks may often be seen bowing and making their simple offerings. I was told that a Hindu, to fulfill a vow to this goddess, threw himself into the lake last year, and drowned.

Right across the lake, in the Hindustani Methodist church, we missionaries sat to discuss methods of work, and to hear about mass movements in India toward Christ. There we prayed to the Living God, to hasten the coming of his Kingdom.

Many missionaries are having hard struggles to show any sort of fruit of their labors, while in other districts the Kingdom of God seems to be coming in power. One old brother missionary, of forty years' experience, arose and said: "We have such a mass movement on that, to overtake it, we have training-schools in which we teach raw Indian Christians to read and write and sing. We graduate them—giving diplomas—in three months, and send them forth, like the Master, to teach in the villages the glad tidings of the Gospel. Oh, God is with us in great blessing, for they are coming by thousands and tens of thousands. The day of India's redemption is nigh at hand," etc. Some of the rest of us sat with tears in our eyes and hearts, and, at the same time, had unspeakable joy and gladness in our hearts because of God's doings among the downtrodden of India.

The same day we heard of the success of the Methodist drive in America, for a large sum, to insure the Great Forward Movement of that great church. The question uppermost in the speaker's mind was this: "How may we bring about a like response in the hearts of the Indian Christians?"

(Continued on Page 574)

y prayer. If you can not have this service once have it once a week. Let the child know, from childhood, that the Christian family means the y altar. As the years go by, a child may forget things, but it will not forget that it has a praying and a praying mother.

all these things, live as God wants parents to nd as you travel the way yourselves and thus up the child in the way he should go, you may to your great joy, that even when in his prime rong man will remain a living monument of the ple set forth by Solomon: "Train up a child in ay he should go: and when he is old he will not from it."

ring, Fla.

What If—

BY ELIZABETH ROSENBERGER BLOUGH

Part I

INIA'S face was long drawn out, her eyes were ed, her hands hung helplessly by her side, as she by the kitchen stove. "The fire's out!" She as if a great calamity threatened her family.

father laughed. "Sure it's out. Watch me another!"

'hat if I can't get Harley's breakfast in time?" was a troubled frown on the white forehead and n droop to her mouth. "What if, after all, he decide to stay in town?"

ow, Vinnie, dear, you are borrowing trouble more." Her father was collecting chips and ng the fire by this time. Lavinia, with one ring look, turned toward her potatoes which had oiled the evening before. She skinned them and em in thin slices ready to fry after the dining vas set. She knew that she was not a very good and it made her anxious.

on't make the stove too hot," she called. "What potatoes should be blackened instead of fried?" t went until the family were seated at the table. a was finding things to worry over. She talked probability of rain for their class picnic, as if it ed on her shoulders.

hat if the sandwiches should get soaked, and ttle Templeton girl have to stay at home, because other always keeps her in out of the rain?"

ley was leaving the table when she said this. opped long enough to say: "What if an earth- should shake down the office building and scatter pers so that I could not make out the bills for elco Light Company? It might happen, of , but it is not likely to. Sister, what if—"

en Aunt Rebecca came in, that afternoon, she iat Lavinia was tired, and she helped her first he dishes, then, when everything was done that ould do, before supper, the two sat down to talk. a's older brother, Harley, was inclined to want than they could give him in the home, since r was dead.

e is always being invited places; there's not an g but he's wanted somewhere. I don't know is that so many people know him. And I don't him to board in town," was Lavinia's plaint.

here, there, child," said Aunt Rebecca, very ngly. "You musn't expect too much from Har- le loves you very much. Don't give him the that he is always being watched, through fear e will not do the right thing. Keep his confi- and pray. I believe that all will be well."

Lavinia took heart and tried to see Harley as Rebecca considered him.

y not? Surely God knows what is best for a man, and is exercising the same watchful care him as over us. With him 'tis the springtime

"Let me tell you something. I once had an experience when we drove twelve miles to the nearest store for provisions. Aaron always took me with him if he could. So when he told me one morning to get ready to go to Maple Spring, I hurried to get the baby ready. By the time the oxen were hitched to our two-wheeled cart, I was ready too.

"It was late in August and we drove slowly, because Rose and Spot always traveled slow, but they were gentle and strong. I'd rather travel that way today than in the best aëroplane ever finished. It was sundown before we started back, and for a time everything went well. I showed Aaron some calico I had bought. It was fifty-eight cents a yard, and looked fine in the starlight.

"As we came near home we reached a marshy place where the fog was rising. Soon this fog became so dense that Aaron could not tell where to guide the oxen. There was danger of losing our way and getting too deeply into the mire. Still we kept on until we came to a point we had passed an hour before. You can not imagine how awful this seems! You are not sure of anything. We stopped beside a large haystack. Then Aaron went to see where we were. But he came back soon, unhitched the oxen from the cart, and fastened them to a stake, with a long chain, so that they could eat and not wander away. Then he kissed baby and me before starting out to find the way home.

"I wonder now why I suffered as I did. I had reached that state when my imagination was easily wrought upon. The clanking of the chain, when the oxen moved, made me think of men who had been chained in dungeons. Of course I tried to think of something else. I tried not to see a panther or a wolf in every moving shadow. It was the most forlorn moment of my life. I lived much there on the prairie. I had to commit my way unto the Lord. There was no one else.

"Now, when the cold gray dawn was breaking, I heard Aaron's whistle. It was out of time, and the tune was part of 'Marching Through Georgia,' mixed with some other song, but oh, the sweet tones in it for me! Aaron told me how he had walked until he was too tired to go any further, then he had sat down to wait for morning light. When it came he was just three miles from home. Then we found that the haystack where I was sitting was just forty rods from our dugout. Vinnie, I've never gotten away from that experience. God is a God for everyday living, and nothing is too small for his notice.

"I know what your mother expected of Harley. I am praying that he may be just what she was hoping he would be."

"I will try harder to trust the Lord and not bear these burdens as if they all rested on me," promised Lavinia. "There is Harley coming up the walk now. I must look after the supper for him."

Johnstown, Pa. (To Be Concluded)

Social Caste Lines

BY OMA KARN

SEVERE, almost to the limit of bearing, is the homesickness and utter loneliness suffered by one dwelling alone—a stranger in a strange town or city where there is neither a church nor any members of the denomination to which one belongs. Written in letters of gold, on the tablet of memory, is the recollection of an incident connected with living under circumstances such as described.

Responding, one day, to a ring from our door-bell, I found at the threshold of our dwelling a fine-looking elderly gentleman, who proceeded to introduce himself as the pastor of what I had been informed was one of

in saying, with a greatly-increased respect for its standing in the world of religious thought and teaching.

The occasion was the beginning of a friendship which has grown and strengthened with the years. And one of the finest things about the making of it is, that it was the beginning of other pleasant occasions, with the lonely stranger included.

Social friendship, kindly Christian interest in some one else, are very similar to the eddies which follow the dropping of a pebble into the placid surface of a stream—they widen, embracing more and more within their scope as their reaching-out powers circle on. As fragrant as sweet incense are the precious memories of the two and one-half years' residence among the good Christian people whose acquaintance was made through the incident mentioned. Social recognition, coöperation in Christian service, kindly, thoughtful interest, and loving, unselfish, personal ministration during a time of illness in our home, stand forth indelibly engraved upon heart and mind—to our lasting benefit, we trust. "Do unto others as ye would that others should do unto you."

While the members of the denomination mentioned were not the only ones who figure in the pleasant recital of my story, neither was my friend of the Baptist faith the only minister to call upon us, and show a cordial, friendly interest in our dwelling among them. As always, the interest manifested carried witness of being offered in the spirit of "workers together with God."

And as such we can work together to the mutual benefit of one another, and without danger to our own faith and practice. That it can be done so, has time and again been proved by consecrated workers in God's service. There is a form of church unity which is a very good thing, and should be practiced far more than it is. It is working together under the circumstances described. Christian fellow-workers, remember the stranger within the gates! In every parish, city, town or country, strangers are to be found—lonely ones who need your kind, friendly interest, whether they be of your parish, your faith, or your class or club organization or not. Nor should the duty of looking after these be confined to the work of the pastor of the parish alone. Laymembers are inexcusably negligent in the discharge of their share of this duty, and in some cases inexcusably narrow and selfish in their way of looking at it as a duty. "They are not of our set," was the plain, blunt statement with which a Christian worker was met, following her suggestion that several members of an organized Sunday-school class call upon a young married couple, who had recently moved into the locality. "They are not numbered with our organization" was the way another, on a different occasion, more graciously expressed the same sentiment.

Organization is a very fine thing. It is one of the necessities of the times and a means of much progress, providing it has for its object more and better coöperation. It is exactly the opposite force when the underlying principle is clique, or social caste. God is no respecter of persons. In his sight all who respect the rules of right living are of equal merit, no matter what their recommendations for social standing—whether they be figures on a bank-book or landed interest—large or small. Denominational and class caste is not included in our Lord's curriculum of going about doing good. But loving, friendly interest and kindly thought, taken and acted upon in behalf of the spiritual, moral and social welfare of those whose lives we can brighten and strengthen thereby, is plainly to be found there. It is a ministry in which all—every one and any one—can find something to do. "I was a stranger and ye took me in." Are we doing it?

Ashland, Ohio

attendance and interest are excellent.—Dow A. Ridgely, Parkersburg, Ill., August 23.

Elgin—Mark another red-letter day in the calendar of "the little church on Highland"! Some live wires have stepped our way literally to "see things" as they have occurred in missionary annals. The heart romance of Robert and Mary Moffat, heroic pioneer missionaries to South Africa, was presented by ten of the young people of the congregation, in a picturesque setting, and in appropriate costume, on Sunday evening, Aug. 24. The crowded house gazed with profound interest. Maybe the touching renunciation in the family of "Highland Mary" will appeal to some to give—give prayers, give money, give their children, give self. Scottish songs and missionary hymns were sung between the scenes, as solos and choruses, and invocation by two elders was made at the beginning and end of the performance. A bunch of Chicago young folk were out for the occasion.—Adaline M. Beery, Elgin, Ill., August 25.

Meenupin Creek church met in council August 2, with Eld. J. A. Snellzer as moderator. Bro. Clinton C. Brubaker and Bro. Edd Nunes were elected delegates to District Meeting, with Bro. Morris Brubaker, alternate. Four letters were granted. August 10 Bro. J. E. Wagoner, of Cerro Gordo, gave us a very interesting talk on the Forward Movement of Missions.—Clara B. Brubaker, Girard, Ill., August 27.

Burnetts Creek church has just closed a three weeks' series of meetings, full of great spiritual feasts, by which all attendants were greatly enriched. Bro. Jesse Ebey, of Polo, Ill., had charge of the services in a most commendable way.—G. B. Heeter, Burnetts Creek, Ind., August 26.

Huntington—Since our last report two have been added to the church here by baptism and one by letter. Last Sunday evening this church called Bro. Ralph Walliford to the ministry. Elders E. L. Heestand, T. D. Butterbaugh and D. W. Paul were with us. Sunday evening, August 31, in the absence of our pastor, several, who were at the Sunday-school conference at the Spring Creek congregation, will give echoes of that meeting. At a special council for constructive means of attaining better church efficiency, we decided to district our city into nine districts, and to place a leader with several helpers over each part, for the purpose of making a church survey. The Temperance, Missionary and Ministerial Committees were encouraged, and authorized to do aggressive work and to secure special speakers. We also adopted special means for increasing the attendance of our Sunday-school.—Mrs. Ermal Humbert, Huntington, Ind., August 26.

Joint Sunday-School Convention.—The Center, Blissville and Oregon Sunday-schools held their third Joint Sunday-school Convention at the Center church August 24. The forenoon was taken up with Sunday-school, followed by a children's program. In the afternoon a discussion of Sunday-school problems was carried on. Bro. Burton Metzler, of Silver Lake, had a talk on "Getting the Sunday-school Started Right in the Five-Year Forward Movement." Bro. Gordon spoke on "Problems Confronting the Sunday-school in This Movement." Sister Rasmussen spoke on "What Can We Do? Does the Home Life Have on the Sunday-school?" An offering of $7.41 was raised for missionary purposes.—H. L. Burke, Walkerton, Ind., August 25.

Ladoga church met in council August 23, preparatory to the love feast. Eld. E. N. Goshorn was in charge of the meeting. August 24 Eld. S. S. Blough, of Astoria, Ill., conducted the morning services. The Sunday-school lifted an offering of $7.22 for Sunday-school work. Sunday evening Bro. Clifford had charge of the communion services. Although the attendance was small, those who were present enjoyed the blessings of such a service. Recently the Ladoga members met with Mr. Pleasant in a union meeting, conducted by Bro. A. D. Helser, of Ridge, in the interests of missionary work.—Lula Goshorn, Ladoga, Ind., August 26.

Maple Grove congregation met in council August 16, with Bro. G. L. Studebaker presiding. Bro. B. A. Baker was chosen delegate to District Meeting and Bro. Jesse Hoffman, alternate, with Bro. Studebaker. Our love feast will be held Sept. 21.—Mac Mitchel, Center Point, Ind., August 27.

Middletown.—Bro. Albert D. Hosier, District Missionary Secretary of Ohio, was with us August 24 and gave us a very helpful talk, telling of some of the trials of the missionary. Bro. Holder, of Anderson, also preached for us recently. Bro. Zirkle is making a good beginning, but needs some one to help him along in the work. —Florida J. F. Green, Middletown, Ohio, August 26.

New Salem.—We are in the midst of a revival meeting, conducted by Bro. Wm. Buckley, of Bradford, Ohio. It has been thought best to postpone the love feast, previously announced for August 30, for two weeks, which makes the time Sept. 13. We are hoping that through Bro. Buckley's efforts the New Salem church may be strengthened. One has already confessed Christ.—Dora A. Stout, Millord, Ind., August 23.

Osceola.—We met in council August 9, with Eld. Hiram Roose presiding. Elders Eli Beeson, Daniel Wagoner and Christian Metzler were also present. The annual visit was reported. One letter was granted and three were received. The church decided, by a unanimous vote, to restore Brethren Daniel Wagoner and Christian Metzler to office. We decided to have a love feast Sept. 27, at 7 P. M. Bro. Wm. Anglemyer was elected delegate to District Meeting.—Jacob Motts, Osceola, Ind., August 18.

West Eel River.—August 3 we held our Harvest Meeting. Bro. Gorman Heeter was the speaker. An offering of $55 was taken for missionary purposes. In the afternoon Bro. Heeter gave us a splendid missionary sermon. The day was fine, and all enjoyed being present. August 17 Bro. Heeter left for Bethany Park, from the Mexico church, brought several orphans with them to our church. Three of the small girls sang for us, and the two brethren spoke. Later an offering of $45 was taken for the Old Folks and Orphans' Home at Mexico.—Ruth Metzger, Claypool, Ind., August 23.

IOWA

Coon River.—August 10 we were given a splendid sermon on "Fruit-bearing," by Bro. M. W. Eikenberry, of Dallas Center, Iowa. The following Sunday Bro. Hoefle, of Bevea, Iowa, gave us a good sermon on "The True Foundation." August 23 we held a council. Our love feast will be held at the country churchhouse Sept. 27 and 28, beginning at 3 P. M. We expect Bro. Frank Sargent to be with us in a series of meetings, beginning Sept. 14. Bro. Wm. Cordis and the writer were elected to District Meeting, with Sisters Mabel Fitz and Julia Barcus, alternates.—Mrs. Zona B. Ott, Panora, Iowa, August 25.

Greene church met in council August 25, with Eld. Wm. Liebty presiding. We decided to hold our Harvest Meeting Oct. 5, services beginning at 7 P. M. Brethren Edward Eikenberry and Wm. H. Fyle will represent us at District Meeting, with Sister Stella Eikenberry and the writer, alternates. Bro. Click, of the Douglas Park Mission, Chicago, was with us in the morning, being here to attend the Fresh Air children back to the city after spending two weeks in the various homes of the members here. A splendid temperance program was rendered on Sunday evening, July 27. We are expecting a lecture to be given by on Anti-Saloon worker. Bro. Harry Smith preached for us on Sunday morning, in the absence of our pastor.—Elsie A. Pyle, Greene, Iowa, August 28.

Prairie City.—We have been enjoying the presence of several ministers in our services lately. Among the number were Bro. Earl Deardorff, of Bagley, Bro. Chas. Colyn, of Osceola, Bro. Floyd Irvin, of Bethany Bible School, and Bro. Emmert Stover and his sister, Miriam. Most of these filled the pulpit while here and especially was the missionary program, given by Bro. Stover and sister, inspiring. An offering of more than $40 was lifted for the Mt. Morris fund. We expect to begin our singing school August 31, continuing for two weeks, when our revival meetings will begin. Our instructor in music will be Sister Sadie Mangus, of Bethany Bible School, and our evangelist will be Bro. Oscar Diehl, of Beaver, this State.—Nellie L. Bowie, Prairie City, Iowa, August 24.

South Ottumwa church has enjoyed several special meetings this summer, which have been very helpful. Sister Lydia Taylor talked to us on Dress Reform July 6. Several days later Bro. Messamer spoke in the interest of Mount Morris College. August 5-7 Bro. Winger gave three addresses on the cause of missions. All these meetings were very interesting and instructive, and were greatly enjoyed by our congregation. Bro. S. W. Garber, who had been in charge of the work here for nearly three years, went to his home at Decatur Ill., the last of July. He had greatly endeared himself to us, and all regret to see him go. Bro. Wm. Thompson and family, of Conway Springs, Kans., arrived August 3, to take up the work here. At a special business meeting, held August 20, Bro. Thompson was chosen elder. Bro. Joe Sly and Eld. Thompson were chosen delegates to District Meeting. The attendance and the interest are good at our services, and we are pleased with the outlook of the church at this place.—Doris Howard, Ottumwa, Iowa, August 25.

KANSAS

Sabetha church met in council August 26, with Eld. R. A. Yoder presiding, assisted by Eld. Roy Kistner. Church officers were elected. Bro. Roy Kistner was chosen delegate to District Meeting, and they decided to use the budget system of raising money. Bro. Nicodemus, of Chicago, will begin a one week Bible Institute August 29. These lessons are very interesting as well as instructive. Bro. Frank McCune will begin a series of meetings Sept. 6. A love feast will follow the meetings—the date to be announced later. Since the last report two have been brought into the church by baptism. Our Sunday-school expects to have its annual outing on Friday, August 29. July 26 Bro. Clyde Forney, Sunday-school Secretary for the Northeastern District, gave us three splendid addresses. He was with us several days, during which time he had a number of conferences with the Sunday-school workers. His words of encouragement and help were greatly appreciated.—Mrs. John Heikes, Sabatha, Kans., August 26.

MARYLAND

Longmeadow.—We held our fall business meeting August 16, with Eld. Caleb Long in charge. We decided to hold our love feast Nov. 1 and 2, beginning at 1:30 P. M. Bro. Ezra Petre was elected delegate to District Meeting, with Bro. J. H. Petre, alternate. August 2 Bro. D. Petre gave us a very helpful Sunday-school sermon. An offering of $36 was given for Home Missions. July 17 Bro. Minor C. Miller was with us in the interest of the Sunday-school Forward Movement. A community picnic was taken. Bro. B. F. Sommer has been with us and given very helpful talks. Prof. B. F. Wampler has closed his term of music among us.—K. Mae Rowland, Hagerstown, Md., August 21.

Ridge church met in council August 6. Eld. John Herr, of Myerstown, Pa., was with us and conducted the devotional exercises at the opening of the meeting. Two letters were received and six were granted. The monthly Sunday-school missionary offering is to help Bro. and Sister Hoffert to Sweden. Bro. A. C. Reber was elected elder for three years. We decided to hold a Missionary Meeting Sept. 7. There will be one session on the evening of Sept. 6. We also expect to hold a Sunday-school Meeting some time in October. August 9 we held our Harvest Meeting. Brother and Sister J. F. Graybill, on furlough from Sweden, were with us. In the evening Bro. Graybill gave us a good missionary sermon from the text, "Thy Kingdom Come." Sister Graybill gave us a talk on the life and customs of the people. An offering of $16.19 will go toward building a churchhouse in Sweden, and an offering of $16.19 toward the support of a brother who is in school, preparing for that field of labor. The Harvest Meeting offering of $18.45 will go to the Orphanage at Neffsville, Pa.—Debora K. Reber, Ridgely, Md., August 18.

MISSOURI

Wafrensburg.—August 8, Bro. Frantz, of Nebraska, was here in the interest of the "Forward Movement" of the church. He gave a very interesting talk. Brother and Sister Morris, McPherson, were here August 10 and 11. Although Bro. McPherson College was not enjoyed their visit. Our series of meetings is to begin Sept. 8, with Bro. I. H. Root, of Mt. Morris, Ill., in charge. One has been baptized since our last report.—Rowena Wampler, Warrensburg, Mo., August 20.

NORTH DAKOTA

Minot.—The joint Sunday-school Convention of the Minot, Surrey, Berthold and Kenmare schools was held at Minot August 24. Over 100 were present and we had an exceptionally good meeting. We served both dinner and supper at the church, thus having a social as well as spiritual meeting. In the evening Bro. John Deeter, of Kansas, gave a talk, which we greatly enjoyed.—Beulah Steele, Minot, N. Dak., August 26.

OHIO

Arlington.—July 20 we had the pleasure of listening to Brother and Sister Bright, who later on returned to the China field. July 27 Bro. Harvey Snell, of Mt. Morris, Ill., began a series of meetings, which continued for nine days. Bro. Snell preached twenty-five splendid sermons, which were much appreciated by all. One confessed Christ and was baptized.—W. E. Shank, Brookville, Ohio, August 23.

Castine.—August 17 we were indeed glad to have with us Eld. B. F. Petry and wife, of Eaton, Ohio. He gave us a very good sermon on the subject, "Threefold Responsibility for Sin," which was certainly worth hearing. Our Sunday-school is slowly increasing in number. Our Children's Day program was very good. Our collection, the result of $15, for the prohibition campaign, was sent in. In the afternoon two brethren and their wives, elected deacons at a former council, were installed. We expect Bro. Oliver Royer to begin a series of meetings August 31.—Treva C. Funderburg, Castine, Ohio, August 24.

Poplar Grove.—Bro. D. R. McFadden came to us August 10 and continued for two weeks in a series of meetings, preaching sixteen inspiring sermons. There were also two accessions, our members were much encouraged. Since our last report two have been baptized. Sister Minnie Heckman gave us a splendid talk on how to save our children for the church. Our communion will be held Oct. 11.—Mrs. Meda Bowman, Greenville, Ohio, August 24.

Red River.—We surely had reasons to rejoice on Sunday morning. The morning was bright and cool and many were at Sunday-school, to hear the lesson taught. Then reports were given of the Sunday-school Meeting at Bethany Park. Sister Sister Kintner, outgoing missionary to India, spoke to the older people and later to the children on the subject of "Heaven." We were glad to have her with us, and pray for the success of her work in India.—Mrs. R. A. Sayler, Bradford, Ohio, August 25.

PENNSYLVANIA

Akron church will hold her Harvest Meeting on Sunday afternoon, Sept. 7, at 2 o'clock. A Children's Meeting will be held on Sunday, Sept. 21, at 1:30 P. M.—David H. Snader, Jr., Akron, Pa., August 24.

Lancaster.—August 3 Bro. J. F. Graybill and wife were with us. Bro. Graybill preached for us in the morning. In the evening they spoke in the interests of medicine and the habits and customs of Sweden. They also gave us a few selections in the Swedish language. An offering of $50 was taken, to be used for the building of a churchhouse in Sweden. We will hold our Harvest Meeting the evening of Sept. 7.—Leah N. Phillipy, Lancaster, Pa., August 26.

Lititz church was favored with two helpful sermons August 10, by Bro. O. H. Yerman, of Philadelphia. August 17 we were very glad to have Bro. Elmer Nye, of Elizabethtown College, with us. His sermons were very much appreciated. In the afternoon we held our Harvest Meeting. Brethren Nye and S. N. Wolfe preached. An offering of $41.12 was lifted for the benefit of the Orphonage at Neffsville. Nov. 17 we expect Bro. Samuel Myers, of Fredericksburg, to begin a series of meetings.—Florence B. Gibbel, Lititz, Pa., August 23.

Pleasant Hill.—July 27 Brethren Levi Mohler, J. H. Keller and G. Monroe Danner were with us, preaching in the morning. Bro. Mohler also preached in the evening. August 3 Bro. Geo. C. Griffith, of Meyersdale, Pa., spoke to us on home and foreign missions. August 9 Bro. Nathan Martin, of Lehenon, Pa., began a two weeks' series of meetings. Five of our Sunday-school pupils stood for Christ.—Amanda K. Miller, Spring Grove, Pa., August 25.

Spring Grove.—Our two weeks' series of meetings at the Kemper house closed August 24, with Bro. Levi Mohler, of Elisabethtown, Pa., in charge. We met in council August 23, with Eld. I. W. Taylor presiding. Elders D. Kilhefner and David Snader were present to ordain Bro. Amos M. Martin. Our love feast will be held Oct. 11, at 1:30 P. M., at the Kemper house. We decided to hold a series of meetings at Blue Ball some time during the winter.—Florence L. Mohler, New Holland, Pa., August 25.

TENNESSEE

Jonesboro.—Bro. A. M. Laughrun, of New Hope, has just closed a series of meetings at Bella, which resulted in ten conversions. He spent about fifteen days there and we were glad to hear of the good work that was done in that immediate vicinity.—N. T. Larimer, Jonesboro, Tenn., August 25.

Meadow Branch church met in council August 16, with Bro. J. Henry Peterson presiding. We decided to hold our love feast Sept. 27, beginning at 3 P. M. Bro. Peterson preached for us on Saturday night and twice on Sunday. Bro. W. C. Coffman has been preaching for the people back in the ridges each third Sunday evening.—Cora A. Gammon, Tate, Tenn., August 19.

Pleasant Hill.—We met in council on August 16, Eld. J. H. Garst presiding. Bro. R. D. Reed, of Limestone, was also present and gave us much encouragement by his kind suggestions and admonitions. This being our annual visit meeting, our deacons brought in their reports. The membership was reported as being in peace and union. Our solicitor has secured our allotment of the fund, now being raised by our District Mission Board, to be used in the District for mission work. Bro. Reed preached for us on Sunday. We held our Children's Day exercises July 27. All enjoyed the program rendered by the children in the forenoon, and were highly entertained in the afternoon by Prof. L. C. Coffman, of Daleville, Va. Our love feast will be held Sept. 20. We decided to follow our old custom of an all-day service.—Sallie E. Garst, Blountville, Tenn., August 20.

TEXAS

Pleasant Grove.—Bro. J. A. Miller was with us again August 17, preaching two sermons on Sunday. The theme of the evening sermon was "Heaven." We will hold our love feast Sept. 20, instead of Sept. 13, as previously announced.—Jessie Mahaffey, Hufsmith, Texas, August 21.

VIRGINIA

Belmont.—August 2 Bro. S. D. Miller, of Mt. Sidney, Va., began a series of meetings at the mission point, five miles southeast of here. The people of that locality had erected a tabernacle in which to hold the meetings. This will also be used as a place of worship until a church can be built. The fact that Bro. Miller made many warm friends here last year, was borne out by the spirit and size of the audience which welcomed him the first night of the meeting. Bro. Miller preached two strong sermons the following day, and each night of the ensuing week a large crowd was present. Sunday morning, August 10, Bro. Miller preached. In the afternoon the regular Sunday-school session convened, which was followed by the children's program. Bro. Miller preached again in the evening. He spent his time during the day in visiting the homes. He and Sister Kline did some very effective personal work. Saturday evening, August 16, witnessed the close of the most enthusiastic revival this community has known for years. There were seventeen applicants for baptism, fourteen of whom were baptized on Friday morning and added to the church. We feel that Bro. Miller's short time with us was highly beneficial to all.—Cameron Yagel, Belmont, Va., August 19.

Middle River church met in the yearly visit council August 23, with Eld. John W. Wright presiding. Visiting ministers with us were Elders D. M. Garber, Luther Miller and Casper Driver. Two letters were granted. Bro. Wright was chosen elder for one year. Our love feast will be held at this place Oct. 25, at 2:30 P. M. We have enjoyed quite a number of good things since our last report. For two weeks, during the latter part of July and the first part of August, we were the first congregation in the Second District of Virginia to enjoy the privilege of having a Vacation Bible School. Every one enrolled was very much interested in the lessons taught. The school rendered a very interesting program on Sunday, with the close of the session. Bro. Luther Miller has been with us, conducting a splendid revival, closing August 24, having preached seventeen stirring sermons, besides a sermon on the subject of "Baptism" and the "Prayer Veil." Six confessed Christ, five of whom have received baptism.—Nora V. Liskey, Ft. Defiance, Va., August 25.

Mill Creek church met in yearly visit council August 23. The visiting brethren gave a very good report. Bro. H. G. Miller gave a very helpful talk. Elders were elected for another year, viz.: Brethren C. E. Long and H. C. Early. Our next council will be held preparatory to our new church this fall, to be completed next spring. We decided to have preaching on the second and fourth Sunday nights of each month. Our love feast will be held Sept. 20. Our series of meetings will begin after Oct. 1, to be conducted by Bro. Otho Winger. We held our Harvest Meeting August 9. Services were conducted by Bro. H. C. Early. Our ministers are leaving us one by one. Brother Walter Hartman has moved to Pennsylvania, Bro. Joe Bence will move to Bridgewater very soon. The latter was one of the best teachers of our congregation and just closed a very helpful teacher-training class at Mill Creek.—Ida Wilberger, Port Republic, Va., August 25.

Mount Olivet.—We have all meetings as usual every second and fourth Sunday, and Sunday-school every Sunday, with prayer meeting in the evening. We hope to have a series of meetings to begin August 23. At the close we are planning to have a love feast.—Martha Coffey, Dove, Va., August 21.

Ornoco.—Our week's series of meetings began August 10, with our pastor, Bro. R. M. Figgers, in charge. We had large crowds and the interest was good throughout. One was added to the church by baptism. We met in council August 24. Brethren D. M. and B. F. Glick, of Trevilian, Va., were with us—the former presiding. The church was organized into a separate congregation. Bro. Robert Figgers, Jr., was chosen secretary and clerk; Lucy Figgers, "Messenger" ogent; the writer, correspondent. Bro. Robert Figgers, Jr., was elected to the ministry and duly installed. Bro. Everett Davis was elected deacon and installed. Bro. R. M. Figgers was elected to the eldership and ordained elder for three years. He will also represent us at District Meeting.—Clementine Figgers, Oronoco, Va., August 26.

Pendleton.—Bro. F. M. White held a series of meetings August 10 to 18, preaching nine sermons in all. Six were baptized. The attendance and interest were good. Several more are contemplating joining the church at this place. There are only a few members, and our nearest church is Trevilian, nearly fourteen miles distant.—G. N. Shaffer, Pendleton, Va., August 21.

Peters Creek church met in council August 16. A good representation of the membership was present. Bro. Hugh Miller and wife, from Ohio, were with us. Bro. Miller gave us a good talk on "What Do We Owe to the Church." One letter of membership was received. The annual visit was reported. We decided to hold our love feast Sept. 30, at 5 P. M. Bro. A. M. Laughrun, from Tennessee, will conduct our fall revival, beginning Sept. 8.—Mildred Naff, Roanoke, Va., August 22.

Staunton church met in council July 24, with Eld. N. W. Coffman presiding. Brethren Homer Zigler, Peter Garber and our pastor were also present. A good representation of the members was present and we had a splendid meeting. Brethren D. N. Gilbert and H. M. Garber were elected deacons. The latter and wife were installed into office. We decided to retain Bro. Peter Garber as our pastor for another year. The writer has been elected "Messenger" agent.—Ressie M. Garber, Staunton, Va., August 27.

(Continued on Page 576)

ho were fortunate enough to hear them. Mr. Rist, County Agent at Beatrice, gave lectures on different es of agricultural work. Mrs. S. B. Fahnestock, of nerson College, conducted Mothers' Meetings each noon. Bro. I. B. Wagoner, of Red Cloud, Nebr., two helpful lectures on different afternoons. Fa- and Sons' Conferences were held. There was a ry Hour" for the children. All in all, the week was f good things from beginning to end.

nday, the closing day, was a great day. The regular ay-school lesson was studied by the various groups, e tabernacle, in the tents, and under the shade of the

The Sunday-school offering amounted to $70 and establish the "Assembly Scholarship" in McPherson ge. That means that some worthy young person, is preparing for definite church work, is to be helped hool.

e Sunday morning sermon was delivered by Bro. Studebaker. It was a masterly appeal for Chris- ing all our relationships in life. The afternoon was ed to discussing the Forward Movement. Bro. H. rantz, who has spent some time in the field in this recently, was the moving spirit in this.

ere will be an Assembly next year. The time will be the second week in August. Already plans are un- ay to make it even greater and richer than any in ast.. Make your plans to spend a week in the woods. e Sunday-school methods, Bible lessons, splendid lec- healthful recreation, and closer kinship with your bors and with God are made possible. Begin early epare for it. The expense is practically nothing. he results are beyond measure. Seventeen did the this year, entitling them to a certificate of credit in ay-school teacher-training courses. Why not you cray? All are welcome. W. O. Beckner.

Pherson, Kans.

Are You a Child of God?

(Continued from Page 565)

, with all his ways and works—if you have re- ced the world with all of its vain pride and vanity, The flesh with all of its sinful and lustful desires, h things belong to the devil.

ou are a child and a servant of the devil as long as doubt the truth of God's Word and disobey his nandments; the *chiefest* of which is: "Thou love the Lord thy God with all thy heart, with all oul, with all thy mind and with all thy strength, hy neighbor as thyself."

ar reader, are you *willing*, are you satisfied to ot your pay from the master whom you are serv-

And have you ever *served* a master against your will? Do you doubt that sometime the final pay will come, when all of our accounts will be fairly squarely settled up?

ow *listen!* When Christ comes in "that day" he gather out of this world all of God's own children he will know them by their "birth-marks"). e who came to him and pledged their allegiance service, and who served him faithfully until the he will take with him forever, away from this d of misery to that happy eternal world. Others ill leave here with their master and king, the devil. *he* can make even this world a hell of greater ry for all such, and the rest of his dupes who be- d that anything was good enough. *Whom will blame?*

nnellsville, Pa.

Notes From Our Correspondents

eold water to a thirsty soul, so is good news from a far country

CALIFORNIA

el church is beginning to do something. We are awakening r possibilities and opportunities. Last spring we started out much enthusiasm to build a church. Enthusiasm gave way to ragement and along with that the farm work loomed up so at the church project was abandoned. August 9 we held a council, with Bro. Chas. M. Yearout presiding. We elected a nance committee for our church building, and started the ball ling again. Two letters of membership were granted. The ol opportunity has opened at the Union church in our coun- y. They have asked our ministers to come and preach for ench Sunday evening. Two services have already been held attendance and interest are excellent.—Dow A. Ridgely, Parkersburg, Ill., August 23.

Elgin.—Mark another red-letter day in the calendar of "the little church on Highland"! Some five years ago opened our eyes literally to "free things" as they have occurred in missionary annals. The heart romance of Robert and Mary Moffat, heroic pioneer missionaries to South Africa, was presented by ten of the young people of the congregation, in a picturesque setting, and in appropriate costume, on Sunday evening, Aug. 24. The crowded house gazed with profound interest. Maybe the touching reconciliation in the family of "Highland Mary" will appeal to some to give—give prayers, give money, give their children, give self. Scottish songs and missionary hymns were sung between the scenes, as solos and choruses, and invocation by two elders was made at the beginning and end of the performance. A bunch of Chicago young folk were out for the occasion.—Adaline H. Berry, Elgin, Ill., August 25.

Macoupin Creek church met in council August 2, with Eld. J. A. Snetzer as moderator. Bro. Clinton C. Brubaker and Bro. Ed Nunes were elected delegates to District Meeting, with Bro. Martin Brubaker, alternate. Four letters were granted. August 10 Bro. J. E. Wagoner, of Cerro Gordo, gave us a very interesting talk on the Forward Movement of Missions.—Clara B. Brubaker, Girard, Ill., August 27.

INDIANA

Burnetts Creek church has just closed a three weeks' series of meetings, full of great spiritual tenets, by which all attendants were greatly benefited. Bro. G. L. Wine, of Polo, Ill., led these services in a most commendable way.—G. B. Heeter, Burnetts Creek, Ind., August 26.

Huntington.—Since our last report two have been added to the church here by baptism and nine by letter. Last Sunday evening this church called Bro. Ralph Walliford to the ministry. Elders E. L. Heestand, T. D. Butterbaugh and D. W. Paul were with us. Sunday evening, August 31, in the absence of our pastor, several, who were at the Sunday-school Conference at the Spring Creek congregation, will give echoes of that meeting. At a special council for constructive means of attaining better church efficiency, we decided to district our city into nine sections, and to place a leader with several helpers over each part, for the purpose of making a church survey. The Temperance, Missionary and Ministerial Committees were encouraged, and authorized to do aggressive work and to secure special speakers. We have also adopted special means of increasing the attendance of our Sunday-school.—Mrs. Ermal Humbert, Huntington, Ind., August 26.

Joint Sunday-School Convention.—The Center, Blissville and Oregon Sunday-schools held their annual joint Sunday-school Convention at the Center church August 24. The forenoon was taken up with Sunday-school, followed by a children's program. In the afternoon a discussion of Sunday-school problems was carried on. Bro. Burton Metzler, District Secretary, gave a talk on "Getting the Sunday-school Started Right in the Five-Year Forward Movement." Bro. Gordon spoke on "Problems Confronting the Sunday-school in This Mission." Sister Eisenbise addressed the meeting on "What Effect Does the Home Life Have on the Sunday-school?" An offering of $7.41 was raised for missionary purposes.—H. L. Burke, Walkerton, Ind., August 25.

Ladoga church met in council August 23, preparatory to the love feast. Eld. T. N. Goshorn was in charge of the meeting. August 24 Eld. S. S. Blough, of Astoria, Ill., conducted the morning services. The Sunday-school lifted an offering of $7.22 for Sunday-school work. Sunday evening Bro. Blough had charge of the communion services. Although the attendance was small, those who were present enjoyed the blessings of such a service. Recently the Ladoga members met with Mt. Pleasant in a union meeting, conducted by Bro. Jacob Holder, of Ohio, in the interests of missionary work.—Lula Goshorn, Ladoga, Ind., August 26.

Maple Grove congregation met in council August 16, with Bro. G. L. Studebaker presiding. Bro. B. A. Baker was chosen delegate to District Meeting and Sister Pearl Pendergraft, Sunday-school delegate. Our love feast will be held Sept. 21.—Mac Mitchel, Center Point, Ind., August 27.

Middletown.—Bro. Albert D. Hesler, District Missioonary Secretary of Ohio, was with us August 20 and 21. He gave us a good talk, telling of some of the trials of the missionary. Bro. Holder, of Anderson, also preached for us recently. Bro. Zirkle is making a good beginning, but needs some one to help him along in the work. —Florida J. Hesler, Middletown, Ind., August 26.

New Salem.—We are in the midst of a revival meeting, conducted by Bro. Wm. Buckley, of Bradford, Ohio. It has been thought best to postpone the love feast, previously announced for August 30, for two weeks, which makes the date Sept. 13. We are hoping that through Bro. Buckley's efforts the New Salem church may be strengthened. One has already confessed Christ.—Dora A. Stout, Milford, Ind., August 23.

Osceola.—We met in council August 9, with Eld. Hiram Roose presiding. Elders Eli Reose, Daniel Wysong and Christian Metsler were also present. The annual visit was reported. One letter was granted and three were received. The church decided, by a unanimous vote, to restore Brethren Bert Powtus and Peter Hoffman to the ministry. We decided to have a love feast Sept. 27, at 7 P. M. Bro. Wm. Anglemyer was elected delegate to District Meeting.—Jacob Motts, Osceola, Ind., August 18.

West Eel River.—August 3 we held our Harvest Meeting. Bro. Gorman Hesher was the speaker. An offering of $55 was taken for missionary purposes. In the afternoon Bro. Heeter gave us a splendid missionary sermon. The day was fine, and all enjoyed being present. August 17 Brethren Fisher and Balsbaugh, from the Mexico church, brought several orphans with them to our church. Three of the small girls sang for us, and the two brethren spoke. Later an offering of $45 was taken for the Mexico and Orphans' Home at Mexico.—Ruth Metzger, Claypool, Ind., August 23.

IOWA

Coon River.—August 10 we were given a splendid sermon on "Fruit-bearing," by Bro. M. W. Elkenberry, of Dallas Center, Iowa. The following Sunday Bro. Hoeflle, of Beaver, Iowa, gave us a good sermon on "The True Foundation." August 23 we met in council. Our love feast will be held at the country churchhouse Sept. 27 and 28, beginning at 3 P. M. We expect Bro. Frank Sargent to be with us in a series of meetings, beginning Sept. 14. Bro. Wm. Cordis and the writer were chosen delegates to District Meeting, with Sisters Mabel Fitz and Julia Barcus, alternates.—Mrs. Zona B. Ott, Panora, Iowa, August 25.

Greene church met in council August 23, with Eld. Wm. Lichty presiding. We decided to have our fall love feast Oct. 11, services beginning at 7 P. M. Brethren Edward Eikenberry and Wm. H. Fyle will represent us at District Meeting, with Sister Stella Eikenberry and the writer, alternates. Bro. Chas. Hoff, of the Douglas Park Mission, Chicago, was with us at this meeting, having been to accompany the Fresh Air children back to the city after spending two weeks in the various homes of the members here. A splendid temperance program was rendered on Sunday evening, July 27. We are expecting a lec-

South Ottumwa church has enjoyed several special meetings this summer, which have been very helpful. Sister Lydia Taylor talked to us on Dress Reform July 16. Several days later Bro. Messamer spoke in the interest of Mount Morris College. August 5-7 Bro. Winger gave three addresses on the cause of missions. All these meetings were very interesting and instructive, and were greatly enjoyed by our congregation. Bro. S. W. Garber, who had been in charge of the work here for nearly three years, went to his home at Decatur Ill., the last of July. He had greatly endeared himself to us, and all were sorry to see him go. Bro. Wm. Thompson and family, of Conway Springs, Kans., arrived August 3, to take up the work here. At a special business meeting, held August 20, Bro. Thompson was chosen elder. Bro. Joe Sly and Eld. Thompson were chosen delegates to District Meeting. The attendance and the interest are good at our services, and we are pleased with the outlook of the church at this place.—Doris Howard, Ottumwa, Iowa, August 23.

KANSAS

Sabetha church met in council August 26, with Eld. R. A. Yoder presiding, assisted by Eld. Roy Kistner. Church officers were elected. Bro. Roy Kistner was chosen elder for the coming year. We decided to use the budget system of raising money. Bro. Nicodemus, of Chicago, will begin a one week Bible Institute August 29. These lessons are very interesting as well as instructive. Bro. Frank McCune will begin a series of meetings Sept. 6. A love feast will follow the meeting—the date to be announced later. Since the last report two have been brought into the church by baptism. Our Sunday-school expects to have its annual picnic on Friday, August 29. July 26 Bro. Clyde Forney, Sunday-school Secretary for the Northeastern District, gave us three splendid addresses. He was with us several days, during which time he held a number of conferences with the Sunday-school workers. His words of encouragement and help were greatly appreciated.—Mrs. John Heikes, Sabatha, Kans., August 26.

MARYLAND

Longmeadow.—We held our fall business meeting August 16, with Eld. Caleb Long in charge. We decided to hold our love feast Nov. 1 and 2, beginning at 1:30 P. M. Bro. Ezra Petre was elected delegate to District Meeting, with Bro. J. H. Petre, alternate. August 2 Bro. D. R. Petre preached a very helpful thanksgiving sermon. An offering of $26 was given for Home Missions. July 17 Bro. Mioor C. Miller was with us in the interest of the Sunday-school Forward Movement. A community survey was taken. Bro. B. F. Summer has been with us and given very helpful talks. Prof. B. F. Wampler has closed his term of music among us.—K. Mae Rowland, Hagerstown, Md., August 28.

Lidgely church met in council August 6. Eld. John Herr, of Myerstown, Pa., was with us and conducted the devotional exercises at the opening of the meeting. Two letters were received and six were granted. The monthly Sunday-school missionary offering is to help in the work in Denmark. Bro. A. C. Reber was elected elder for three years. We decided to hold a Missionary Meeting Sept. 7. There will be one session on the evening of Sept. 6. We also expect to hold a Sunday-school Meeting some time in October. August 9 we held our Harvest Meeting. Brother and Sister J. F. Graybill, on furlough from Sweden, were with us. In the evening Bro. Graybill gave us a good missionary sermon from the text, "Thy Kingdom Come." Sister Graybill gave a short talk on the life and customs of the people. An offering of $16.19 will go toward building a churchhouse in Sweden, and an offering of $16.19 toward the support of a brother who is in school, preparing for the field of labor. The Harvest Meeting offering, of $62.41, will go to the Orphanage at Neffsville, Pa.—Debora K. Reber, Ridgely, Md., August 18.

MISSOURI

Warrensburg.—August 8, Bro. Frantz, of Nebraska, was here in the interest of the "Forward Movement" of the church. He gave a very interesting talk. Bro. Frantz was also in Moody, of Bro. Brenneman, here August 14 in the interest of McPherson College, and we enjoyed their visit. Our series of meetings is to begio Sept. 8, with Bro. L. H. Root, of Mt. Morris, Ill., in charge. One has been baptized since our last report.—Rowena Wampler, Warrensburg, Mo., August 30.

NORTH DAKOTA

Minot.—The joint Sunday-school Convention of the Minot, Surrey, Berthold and Kenmare schools was held at Minot August 24. Over 100 were present and we had an exceptionally good meeting. We served both dinner and supper at the church, thus having a social as well as spiritual meeting. In the evening Bro. John Dreter, of Kenasa, gave a talk, which we greatly enjoyed.—Beulah Steele, Minot, N. Dak., August 26.

OHIO

Arlington.—July 20 we had the pleasure of listeniog to Brother and Sister Bright, who later on returned to the China field. July 27 Bro. Harvey Snell, of Mt. Morris, Ill., began a series of meetings, which continued for three weeks. Bro. Snell preached twenty-five splendid sermons, which were much appreciated by all. One confessed Christ and was baptized.—W. E. Shank, Brookville, Ohio, August 23.

Castine.—August 19 we were to be baptized and to have with us Eld. B. F. Petry and wife, of Eaton, Ohio. He gave us a very good sermon on the subject, "Threefold Responsibility for Sin," which was certainly worth hearing. Our Sunday-school is slowly increasing in number—107 being present—for which we are glad. Our apportionment of $15, for the prohibition campaign, was sent in. In the afternoon two brethren and their wives, elected deacons at a former council, were installed. We expect Bro. Oliver Royer to begin a series of meetings August 31.—Treva C. Funderburg, Castine, Ohio, August 24.

Poplar Grove.—Bro. D. R. McFadden came to us August 10 and continued for two weeks in a series of meetings, preaching sixteen inspiring sermons. Although we had no accessions, our members were much encouraged. Since our last report two have been baptized. Sister Minnie Beckman gave us a splendid talk on how to save our children for the church. Our communion will be held Oct. 11.—Mrs. Meda Bowman, Greenville, Ohio, August 24.

Red River.—We surely had reasons to rejoice on Sunday morning. The morning was bright and cool and many were at Sunday-school, to hear the lesson taught. Two reports were given of the Sunday-school Meeting at Harris Creek. Following this, Sister Kintner, outgoing missionary to India, spoke to the older people and later to the children on the subject of "Heaven." We were glad to have her with us, and pray for the success of her work in India.—Mrs. R. A. Saylor, Bradford, Ohio, August 25.

PENNSYLVANIA

Akron church will held her Harvest Meeting on Sunday afternoon, Sept. 7, at 2 o'clock. A Children's Meeting will be held on Sunday, Sept. 21, at 1:30 P. M.—David H. Snader, Jr., Akron, Pa., August 24.

Lancaster.—August 3 Bro. J. F. Graybill and wife were with us. Bro. Graybill preached for us in the morning, in the evening they spoke to an appreciative audience on the manners and customs of Sweden. They also gave us a few selections in the Swedish language.

good missionary program. One particular feature was the presentation of a missionary service flag, on which is a red cross for each missionary in foreign service, and a gold cross for those who are dead. More crosses are to be added to the flag as others reach the field.

There will be no Sunday-school or Christian Workers' Meeting August 24 and 31, to enable the members to attend the District Convention at Huntington Beach, the last ten days of August. Ida B. Gibbel.

Pasadena, Calif.

HEIDELBERG CHURCH, PENNSYLVANIA

This section, of what was formerly the Tulpehocken congregation, met for organization August 15. We decided to name our congregation after the meetinghouse that was formerly our central house. Bro. John Herr presided and was also elected elder for one year. Elders E. M. Wenger, S. H. Hertzler and W. H. Oberholtzer were also present.

An election for deacons resulted in choosing Brethren Harry Brubaker, H. B. Light and H. F. King who, with their wives, were installed. Bro. J. L. Royer was chosen secretary; Mary Kurtz, H. B. Brubaker and Amanda Brubaker, Missionary Committee; Wm. O. Krall, "Messenger" agent; H. F. King, correspondent.

Our love feast is appointed for Sept. 30 and Oct. 1, at 1 P. M., at the Heidelberg house. An invitation was extended to the Myerstown congregation to unite with us. A Harvest Meeting is to be held at Heidelberg Sept. 6, at 2 P. M. Bro. A. S. Hottenstein, of Petersburg, has promised to be present. In this meeting all of our new congregations will unite.

Our church now has two ministers and five deacons, one churchhouse and 123 members. Mary A. Kurtz.

Myerstown, Pa.

MISSION WORK IN THE SOUTH

The writer was sent by the Mission Board of Southwestern Missouri and Northwestern Arkansas to the Pilot Knob church in Arkansas, to investigate the condition of the church at that place.

We found six members located there and a great many young people who seem eager to attend church. They have their own house of worship. We preached three sermons; also organized a union Sunday-school. The meetings were well attended. The singing was good, but we find them greatly in need of song books. If any of the churches have "Kingdom Songs," or any other discarded books, which they would like to donate to the church at that place, please correspond with R. A. Price, Alpina Pass, Ark., as to how many could be sent. Postage will be sent to the donor of books. The books will be greatly appreciated, and we feel that in this way effective mission work may be done at home. The writer is to hold a series of meetings for them some time this fall. J. H. Argabright.

Fairview, Mo.

MIDDLE MISSOURI

The various meetings of the above-named District will be held in the Spring Branch church, Sept. 30 to Oct. 2.

Tuesday, 2:30 P. M., Elders' Meeting; 7:30 to 7:45, Sisters' Aid Society, Temperance Meeting and Child Rescue Meeting; 8:00, Educational Address.—Eld. Jas. M. Mohler.

Wednesday, 9:00 A. M. and 1:45 P. M., Ministerial Meeting; 4:00 P. M., Sunday-school Conference; 8:00 P. M., Missionary Address.—Eld. D. L. Mohler.

Thursday, 8:30 A. M., Organization of District Meeting; 8:00 P. M., Sermon.

MINISTERIAL MEETING PROGRAM

Morning Theme: The Ministry

The Ministry as a Calling in Life.—J. Arthur Wyatt. The Change from a Self-supporting to a Pastoral Ministry.—Jesse D. Mohler. Support of the Ministry.—Ira Witmore. Young Men Preparing for the Ministry.—L. B. Ihrig.

Afternoon Theme: Organization

Are We Overorganized? Is Overorganization Possible?—E. A. Markey. Relation of Suborganization to General Church Organization.—Jas. M. Mohler. What Suborganizations Should the Individual Church Foster?—G. W. Lentz.

Committee: D. L. Mohler, H. L. Holsopple, Lester V. Ihrig.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bohn, Sister ——, nee Grossnickle, died at her late home in Waynesboro, Pa., of a complication of diseases, July 11, 1919, aged 48 years, 9 months and 19 days. She was born on the Grossnickle homestead, near Detour, Md. She married Bro. J. E. Bohn in 1897. She was a consistent and faithful member of the church. She is survived by two brothers and three sisters. Services in the Waynesboro church by Elders C. R. Oellig and M. A. Jacobs. Interment in Price's cemetery.—Jessie Memmith, Waynesboro, Pa.

Brown, Ellen Marie, nee Bagley, born at Cazenovia, N. Y., died at her home, near Holmesville, Nebr., of cancer, August 13, 1919, aged 69 years, 9 months and 11 days. She was married to John Brown in 1873. To this union were born five children, four of whom survive. She was a faithful member of the Church of the Brethren. Services by the Brethren. Interment in the cemetery near the South Beatrice church.—Edgar Rothrock, Holmesville, Nebr.

Butson, Sister Rosa Belle, of Jennings, La., born at Wichita, Kans., died August 17, 1919, aged 33 years, 6 months and 17 days. For sixteen years she has been a faithful member of the Church of the Brethren, and until her health failed, a few years ago, was actively engaged in church and Sunday-school work. She leaves her husband, two daughters, one son and her father. Services by Bro. J. B. Firestone at the Roanoke church. Burial in the cemetery at Jennings, La.—Mrs. Aaron Longacre, Roanoke, La.

Byer, Bro. John W., born in Rockbridge County, Va., died July 24, 1919, with leakage of the heart, making his stay on earth 73 years, 11 months and 28 days. He married Nancy J. Pursley Sept. 9, 1869. To this union were born five sons and two daughters. He married Nora Montgomery Nov. 29, 1887. To this union were born two daughters. He married Ella Powell Oct. 22, 1905. He united with the Church of the Brethren in 1891, and lived a devoted Christian life. One son and two daughters preceded him. His wife, two sons, two daughters and one stepdaughter survive. Services by Eld. A. F. Pursley. Text, 1 Sam. 20:18. Burial in the Bethel cemetery.—Lillie M. Thompson, Eagle Rock, Va.

Churchhaugh, Sarah Pearl, daughter of Josiah and Nancy Rhinehart, born in Indiana, died at her home near Pleasant Grove, Kans., August 14, 1919, aged 38 years, 10 months and 18 days. She is survived by her husband, John Churchhaugh, two sons, two brothers and her father. Shortly before her death she was received by baptism into the Old Order Brethren church. Services by Brethren John Wertz and Nicholas Crist, of the Old Order church, at Pleasant Grove. Interment in the cemetery near by.—J. M. Ward, Pomona, Kans.

Cushing, Sarah, nee Funk, born in Richland County, Ohio, died July 23, 1919, aged 76 years and 7 months. She married Samuel Cushing in 1860. Seven children were born to this union. Three with the father, preceded her. She united with the Brethren church in girlhood, and remained faithful. Services by Bro. Edmister.—Minnie Guagy, Dysart, Iowa.

Drabenstot, Mary Elizabeth, daughter of Josiah and Henrietta Dungern, born in Fayette County, Ind., Jan. 8, 1851. She was married to Jacob Drabenstot Sept. 22, 1867, to which union six children were born. Two children and the husband preceded her in death. A daughter and thirteen sons survive her. She leaves five grandchildren, one brother, three half-brothers and four half-sisters. Mrs. Drabenstot was a member of the Church of the Brethren at Loon Creek. She died Aug. 15, 1919, aged 68 years, 9 months and 7 days. Services by Eld. B. D. Hirt, assisted by the undersigned.—D. W. Paul, Huntington, Ind.

Early, Willard Arthur, son of Mr. and Mrs. Elmer Early, died July 31, 1919, of colonitis, aged 3 years, 7 months and 19 days. He leaves father, mother, one sister and one brother. Services at the Pleasant View church by Eld. David Byerly.—Ada Miller, Lima, Ohio.

Fisher, Paul, son of Brother and Sister Clarence Fisher, of Sipesville, Pa., died August 14, 1919, aged 6 years, 9 months and 10 days. Death was due to a fall. Services by the writer in the Sipesville church. Interment in near by cemetery.—Chas. W. Blough, Johnstown, Pa.

Gearhart, Christopher, born in Franklin County, Pa., died at his home at Wichita, Kans., August 16, 1919, aged 79 years and 6 days. In 1867 he married Sarah E. Widder, who survives. Fifty years ago he became a member of the Brethren church, to which he has remained loyal. Services in the East Wichita church by the writer. Interment in cemetery near Keebi, Kaus.—C. A. Eshelman, Wichita, Kans.

Gray, Matthew, born in Greene County, Pa., died at Holmesville, Nebr., of diabetes, August 17, 1919, aged 70 years, 9 months and 2 days. He was twice married. His first wife died in 1883. To this union were born children, two of whom survive. Later he married Celesta Melvin, who also survives. Mr. Gray was a faithful Christian, a member of the Methodist church. Services in the Methodist church in Holmesville by the writer and Eld. James Gish. Interment in the Blue Springs cemetery.—Edgar Rothrock, Holmesville, Nebr.

Hylton, Hannah Evelyn, born in Missouri, died Aug. 9, 1919. She was the only daughter of Brother Lehman and Sister Myrtle Hylton, of Tonasket, Wash. Interment in the new cemetery, just by the new churchhouse being built near Ellisford, Wash. Death was caused by the after-effects of the influenza. Services by the writer in the Enterprise schoolhouse, near their home.—M. F. Woods, Tonasket, Wash.

Johnson, Sister Esther, daughter of Samuel and Catherine Teeter, born at New Enterprise, Pa., died at Oakville, Ind., August 13, 1919, aged 58 years, 4 months and 2 days. She united with the Church of the Brethren at New Enterprise when sixteen years of age, and continued a faithful, consistent Christian. She married Turner H. Johnson in 1893. To this union were born two children. Her husband preceded her in 1913. She is survived by one daughter, one son, four stepsons, three stepdaughters, four sisters, one brother and three grandchildren. Services in the Oakville church by the writer, assisted by Eld. L. L. Teeter and Bro. W. R. Deeter. Interment in the Miller cemetery, near Middletown, Ind.—Geo. L. Studebaker, Muncie, Ind.

McGruder, J. Henry, of the Goshen City church, died of asthma and dropsy August 20, 1919, aged 61 years, 4 months and 4 days. He had been a member of the Methodist church for many years, but in November, 1916, with his wife, united with the Church of the Brethren and lived faithful to the end. He is survived by his wife, one brother, one half-brother and two half-sisters. Services at the home by the writer, assisted by Rev. Frank Myers.—Frank Kreider, Goshen, Ind.

Manz, Barbara, nee Pike, born in Somerset County, Pa., died at her home in Garrison, Iowa, July 15, 1919, aged 70 years, 3 months and 17 days. She married Konrad Manz in 1871. To this union were born five children, all of whom, with the father, survive. Soon after her marriage she united with the Brethren church and remained faithful. Services by Bro. J. F. Edmister. Burial in the Garrison cemetery.—Minnie Guagy, Dysart, Iowa.

Maust, Bro. Jacob, of Sipesville, Pa., died at the home of his son, Francis Maust, August 12, 1919, aged 95 years, 7 months and 2 days. He is survived by three brothers, two sisters, seven children, forty-four grandchildren and fifty-one great-grandchildren. He was a faithful member of the church for about sixty-five years. Services by the writer in the Sipesville church. Interment in the near by cemetery.—Chas. W. Blough, Johnstown, Pa.

Shumaker, Bro. Chas. L., died in the bounds of the Trevilian church, Va., August 9, 1919, aged 63 years, 4 months and 10 days. Bro. Shumaker was the first member baptized in Louisa County. He is survived by his wife and four children. He served faithfully in the deacon's office and will be greatly missed in the community. Services in the Trevilian church by Brethren F. M. White and B. F. Glick.—Rebecca Glick, Trevilian, Va.

Weller, Jacob B., born in Wabash County, Ind., July 11, 1841, died at the home of his daughter, Mrs. Geo. H. Williams, near Arcadia, Ohio, August 11, 1919. Death was due to a stroke of paralysis. In 1861 he married Melinda Long. To this union were born eight children, four of whom preceded him. His wife died in 1915. He was a member of the Brethren church and a veteran of the Civil War. Services by Eld. David Byerly. Burial near the Oak Grove church, Hancock County, Ohio.—Ada Miller, Lima, Ohio.

Wine, Elizabeth, born in Rockingham County, Va., died at the home of her daughter, Mrs. G. S. Ikenberry, August 14, 1919, aged 78 years, 8 months and 28 days. She married Samuel K. Wine in 1857. To this union were born nine children, five of whom, with the father, preceded her. She is survived by two sons, two daughters, fifteen grandchildren and thirteen great-grandchildren. She was a member of the Church of the Brethren and lived an exemplary Christian life for many years. The last few years of her life she suffered a great deal, being partially paralyzed for four years, but she was always patient and kind. Services in the church at Quinter by Eld. D. A. Crist. Burial at Menlo, Kans.—Mary A. Crist, Quinter, Kans.

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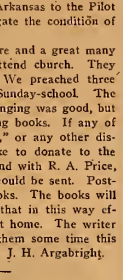
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unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar. 21 And Jehovah smelled the

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ructive messages were given by Brethren W. W.
, S. Z. Smith, L. A. Bookwalter, R. N. Leatherman,
Hatton, I. G. Blocher, S. A. Blessing, J. C. Inman,
Robinson and J. W. Fidler, and also by the follow-
sters: Mrs. Levi Minnich, Mrs. J. A. Robinson,
Mina Miller, Mrs. S. Z. Smith, Mrs. Katie Crawford,
lso by our returned missionary, Anna Eby. Breth-
. G. Berkebile, Levi Minnich, D. D. Funderburg, I.
ocher and Jacob Coppock served very acceptably as
rators of the different sessions.

Five-Year Forward Movement was well presented
he thought was expressed that Southern Ohio, with
000 members, should not only play the part of the
er brother"—reaching forward to the goal—but
to attain to still more.

illustrated talk, "What I Live For," by Katie
ford, whom God has given the talent of drawing,
ed the hearts of many. May God help that lasting
ssions have been made!

ne of the thoughts presented at the Assembly were:
Christian church—the greatest institution in the
—is on the eve of a great revival.
y the minister who feels that he was called by man
not by God.
survey of the church community and District will
amazing information.
e point of perfection is a vanishing point.
eonsecrated laity is as important as a consecrated
try.
rge things can be done if only begun.
k the Word of God up with life problems, instead
eculative theology.
e of the great hindrances of Sunday-school work is
ness. Can you help remove the hindrance?
d the trail of development in child-life.
oremium is now put upon volunteers.
ility to see comes first; ability to do comes next.
e path to the simple life leads heavenward.
are but sealed books. Keep the inside and outside
!
day is the day of opportunity. Do you see them?
you kept busy?
e hero is the one that volunteers. Woe unto him
strives with his Master!
ere is a vast field for Christian endeavor, in the
eland as well as in the foreign.
e Sunday-school report showed that there are 52
ols, an enrollment of 8,073; offerings for the year,
0; 136 enrolled in teacher-training and 267 conver-
for the year 1918.
y the Sunday-school improve every opportunity to
n the front line, as given in the "Standard." May
report for 1919 be one of the best! If you do not
the ten points, as given in the "Standard," please
for a copy.
uthern Ohio now supports, or will soon support,
foreign missionaries.
e Sunday-schools support Bro. J. M. Pittenger in
a and Bro. O. C. Sollenberger in China. Provisions
been made for the third, when one of her members,
e selected by the Southern Ohio Mission Board, can
ecured.
o. J. Homer Bright, China, is supported by the Eber-
congregation; Sister Anna Eby, India, by the Bear
k congregation; Sister Minnie Flory Bright, China,
alem congregation; Sister Elizabeth Weybright Ober-
zer, China, by the Trotwood congregation; Dr. O. G.
baker, China, by the Painter Creek congregation; Sis-
Hazel Coppock Sollenberger, China, by the Donnels
ek, New Carlisle, West Charleston and Springfield
day-schools.
this great age of reconstruction, may the church,
l to the teachings of Christ, rally to the front under
blood-stained banner of King Emmanuel, man to man,
plant the Gospel truths into the hearts of the chil-
n of men until the nations of the world become the
gdom of our Lord and Savior Jesus Christ.
pringfield, Ohio. Cyrus Funderburg, Secretary.

PASADENA, CALIFORNIA

We met in business session August 15, with Bro. W. E.
stle, our elder, presiding. Bro. Ray Olwin was elected
day-school superintendent and Bro. Harvey Miller,
rch trustee. As delegates for our District Conference,
ch will convene at La Verne Sept. 6, we elected the
owing: Brethren W. E. Trostle and E. B. Lefever:
rnates, Bro. D. M. Heckman and Sister Effie Schrock.
treasurers of the church, Aid Society and Missionary

good missionary program. One particular feature was the presentation of a missionary service flag, on which is a red cross for each missionary in foreign service, and a gold cross for those who are dead. More crosses are to be added to the flag as others reach the field.

There will be no Sunday-school or Christian Workers' Meeting August 24 and 31, to enable the members to attend the District Convention at Huntington Beach, the last ten days of August. Ida B. Gibbel.

Pasadena, Calif.

HEIDELBERG CHURCH, PENNSYLVANIA

This section, of what was formerly the Tulpehocken congregation, met for organization August 15. We decided to name our congregation after the meetinghouse that was formerly our central house. Bro. John Herr presided and was also elected elder for one year. Elders E. M. Wenger, S. H. Hertzler and W. H. Oberholtzer were also present.

An election for deacons resulted in choosing Brethren Harry Brubaker, H. B. Light and H. F. King who, with their wives, were installed. Bro. J. L. Royer was chosen secretary; Mary Kurtz, H. B. Brubaker and Amanda Brubaker, Missionary Committee; Wm. O. Krall, "Messenger" agent; H. F. King, correspondent.

Our love feast is appointed for Sept. 30 and Oct. 1, at 1 P. M., at the Heidelberg house. An invitation was extended to the Myerstown congregation to unite with us. A Harvest Meeting is to be held at Heidelberg Sept. 6, at 2 P. M. Bro. A. S. Hottenstein, of Petersburg, has promised to be present. In this meeting all of our new congregations will unite.

Our church now has two ministers and five deacons, one churchhouse and 123 members. Mary A. Kurtz.

Myerstown, Pa.

MISSION WORK IN THE SOUTH

The writer was sent by the Mission Board of Southwestern Missouri and Northwestern Arkansas to the Pilot Knob church in Arkansas, to investigate the condition of the church at that place.

We found six members located there and a great many young people who seem eager to attend church. They have their own house of worship. We preached three sermons; also organized a union Sunday-school. The meetings were well attended. The singing was good, but we find them greatly in need of song books. If any of the churches have "Kingdom Songs," or any other discarded books, which they would like to donate to the church at that place, please correspond with R. A. Price, Alpina Pass, Ark., as to how many could be sent. Postage will be sent to the donor of books. The books will be greatly appreciated, and we feel that in this way effective mission work may be done at home. The writer is to hold a series of meetings for them some time this fall. J. H. Argabright.

Fairview, Mo.

MIDDLE MISSOURI

The various meetings of the above-named District will be held in the Spring Branch church, Sept. 30 to Oct. 2:

Tuesday, 2:30 P. M., Elders' Meeting; 2:30 to 7:45, Sisters' Aid Society, Temperance Meeting and Child Rescue Meeting; 8:00, Educational Address.—Eld. Jas. M. Mohler.

Wednesday, 9:00 A. M. and 1:45 P. M., Ministerial Meeting; 4:00 P. M., Sunday-school Conference; 8:00 P. M., Missionary Address.—Eld. D. L. Mohler.

Thursday, 8:30 A. M., Organization of District Meeting; 8:00 P. M., Sermon.

MINISTERIAL MEETING PROGRAM

Morning Theme: The Ministry

The Ministry as a Calling in Life.—J. Arthur Wyatt, The Change from a Self-supporting to a Pastoral Ministry.—Jesse D. Mohler. Support of the Ministry.—Ira Witmore. Young Men Preparing for the Ministry.—L. B. Ihrig.

Afternoon Theme: Organization

Are We Overorganized? Is Overorganization Possible?—E. A. Markey. Relation of Suborganization to General Church Organization.—Jas. M. Mohler. What Suborganizations Should the Individual Church Foster?—G. W. Lentz.

Committee: D. L. Mohler, H. L. Holsopple, Lester V. Ihrig.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bohn, Sister —, nee Grossnickle, died at her late home in Waynesboro, Pa., of a complication of diseases, July 11, 1919, aged 48 years, 9 months and 19 days. She was born on the Grossnickle homestead, near Detour, Md. She married Bro. J. E. Bohn in 1887. She was a consistent and faithful member of the church. She is survived by two brothers and three sisters. Services in the Waynesboro church by Elders C. R. Oellig and M. A. Jacobs. Interment in Price's cemetery.—Jessie Demuth, Waynesboro, Pa.

Brown, Ellen Marie, nee Bagley, born at Cazenovia, N. Y., died at her home, near Holmesville, Nebr., of cancer, August 14, 1919, aged 24, 1919, with leakage of the heart, making his stay on earth 73 years, 11 months and 28 days. He married Nancy J. Pursley Sept. 9, 1869. To this union were born five sons and two daughters. He married Nora Montgomery Nov. 29, 1887. To this union were born two daughters. He married Ella Powell Oct. 22, 1908. He united with the Church of the Brethren in 1891, and lived a devoted Christian life. One son and two daughters preceded him. His wife, two sons, two daughters and one stepdaughter survive. Services by Eld. A. F. Pursley. Text, I Sam. 20: 18. Burial in the Bethel cemetery.—Lillie M. Thompson, Eagle Rock, Va.

Churchhaugh, Sarah Pearl, daughter of Josiah and Nancy Rhinehart, born in Indiana, died at her home near Pleasant Grove, Kans., August 14, 1919, aged 38 years, 10 months and 18 days. She is survived by her husband, John Churchhaugh, two sons, two brothers and her father. Shortly before her death she was received by baptism into the Old Order Brethren church. Services by Brethren John Wertz and Nicholas Crist, of the Old Order church, at Pleasant Grove. Interment in the cemetery near by.—J. M. Ward, Pomona, Kans.

Cushing, Sarah, nee Funk, born in Richland County, Ohio, died July 23, 1919, aged 76 years and 7 months. She married Samuel Cushing in 1860. Twelve children were born to this union. Four, with the father, preceded her. She united with the Brethren church in girlhood, and remained faithful. Services by Bro. Edmister.—Minnie Gnagy, Dysart, Iowa.

Drabenstot, Mary Elizabeth, daughter of Josiah and Henrietta Dungan, born in Fayette County, Ind., Jan. 8, 1851. She was married to Jacob Drabenstot Sept. 22, 1867, to which union six children were born. Two children and the husband preceded her in death. A daughter and three sons survive her. She leaves five grandchildren, one brother, three half-brothers and four half-sisters. Mrs. Drabenstot was a member of the Church of the Brethren at Loon Creek. She died Aug. 15, 1919, aged 68 years, 7 months and 7 days. Services by Eld. B. D. Hirt, assisted by the undersigned.—D. W. Paul, Huntington, Ind.

Early, Willard Arthur, son of Mr. and Mrs. Elmer Early, died July 21, 1919, of colmitis, aged 3 years, 7 months and 19 days. He leaves father, mother, two sisters and one brother. Services at the Pleasant View church by Eld. David Byerly.—Ada Miller, Lima, Ohio.

Fisher, Paul, son of Brother and Sister Clarence Fisher, of Sipesville, Pa., died August 14, 1919, aged 6 years, 9 months and 10 days. Death was due to a fall. Services by the writer in the Sipesville church. Interment in near by cemetery.—Chas. W. Blough, Johnstown, Pa.

Gearhart, Christopher, born in Franklin County, Pa., died at his home at Wichita, Kans., August 16, 1919, aged 79 years and 6 days. In 1867 he married Sarah E. Widder, who survives. Fifty years ago he became a member of the Brethren church, to which he has remained loyal. Services in the East Wichita church by the writer. Interment in cemetery near Kechi, Kans.—C. A. Eshelman, Wichita, Kans.

Gray, Matthew, born in Greene County, Pa., died at Holmesville, Nebr., of diabetes, August 17, 1919, aged 70 years, 9 months and 2 days. He was twice married. His first wife died in 1883. To this union were born four children, two of whom survive. Later he married Celesta Melvin, who also survives. Mr. Gray was a faithful Christian, a member of the Methodist church. Services in the Methodist church in Holmesville by the writer and Eld. James Glab. Interment in the Blue Springs cemetery.—Edgar Rothrock, Holmesville, Nebr.

Hylton, Hannah Evelyn, born in Missouri, died Aug. 9, 1919. She was the only daughter of Brother Lehman and Sister Myrtle Hylton, of Tonasket, Wash. Interment in the new cemetery, just by the

Large Type

AUTHORIZ

THE HOME BIB

clear Pica Type. It
the way of Marginal
the same time it is c
adapted to the needs

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that
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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

The Center of Christian Doctrine

It was Paul, the theologian, who wrote the thirteenth chapter of First Corinthians. The same Paul that wrote Romans and Galatians and Ephesians. The same Paul that attached so much importance to sound doctrine and invoked the anathemas of heaven upon any man who dared to preach a different Gospel. It was *that* Paul who turned aside, in the midst of one of his doctrinal expositions, to interject that matchless parenthesis on the excellence of love.

No, he did not turn aside. He went straight to the heart of his subject and kept the thought of his readers focused on it long enough to make, if possible, an impression. Long enough to make every reader see, if possible, that the heart of that subject is the heart of the whole system of Christian doctrine and practice.

It is only when theologians and teachers and preachers forget this, that doctrine becomes mere dogma, and religion a lifeless creed. Any doctrine which contravenes the principle of love is by that test unscriptural and vicious. No system of doctrine, however much of truth it may contain, can avail the holder anything, unless it has love for its center.

Not less doctrine, but more love. Not more talk about love, but more love.

Faultfinding and Constructive Criticism

It is so much easier to object to the methods of others than to propose, not to say practice, better ones, that most of us stop at that point. Here is a good illustration of this:

An evangelist was accustomed to ask men and women to show their acceptance of Christ by rising and coming forward. After the meeting a young theological student said to him, "I was glad to see people converted tonight, but I don't just like the way you asked them to rise and come forward." "Neither do I," replied the evangelist. "How do you do it?" The young man hesitated, then answered, "Well, I don't know that I do it at all." "Then," replied the evangelist, "I like the way I do it better than the way you don't do it."

It may be that the way Brother So-and-so does his work is not the best, but if it is better than the way you don't do yours, why, that's a point worth considering, isn't it? Constructive criticism is a useful thing. Mere faultfinding is not.

Working Old Fields and Opening New Ones

This was the problem before the General Mission Board at its meeting last week. Sounds big enough to keep several men thinking hard for a while, doesn't it? Well, that is what it did.

The first part of it commanded the most attention, but the second part—the question of opening a new field—came up this time in real earnest. But more of that a little later. Let us look first at some of the many details involved in caring for the work in the fields already opened.

But for the very first thing let us note that the organization of the Board continues for another year the same as heretofore: H. C. Early, President; Otho Winger, Vice-President; J. H. B. Williams, Secretary-Treasurer. Also a word about the manual: For some time a manual of information for missionaries and missionary candidates has been under preparation, or rather revision. This was considered at some length, but final action was deferred. The desire is to formulate the most satisfactory and practicable manual possible. This takes time. Now for those field details.

A budget of $144,800 for India for 1920 was approved. This is more than twice the budget for 1919, showing that the India field is alive to its needs and working in harmony with the spirit of the Forward Movement.

Furloughs for 1920 were granted to Sister B. Mary Royer, the Drs. Cottrell and W. B. Stover and family.

The Board calls for one doctor and four general missionaries, two men and two women with normal training above college courses, for India in 1920.

Support allowances for native workers was increased from $60 to $80 per year; those of training department pupils from $32 to $50; those of boarding-school pupils from $25 to $35.

A number of items concerning the China field were presented to the Board. In considering these, the presence of Dr. Fred Wampler was particularly helpful. A good brother and sister in Virginia have promised Dr. Wampler a gift of from $2,500 to $3,500 for an electric lighting plant for the Ping Ting Hsien hospital. The plant will probably be large enough to supply all our mission premises with electricity at some future time.

Sister Laura Shock, who has been teaching the Liao Chou missionary children, was released from this work, to take up general mission work.

Permission to build two missionary homes was granted to China.

It appears that missionaries are subject to the ailments common to mortals. Several having been compelled to undergo operations during the last few months, the Board approved of paying their hospital expenses. In this connection it may be noted that the Mayo Brothers, Rochester, Minn., made no charge for operating upon Sister Anna V. Blough. It is their practice to perform operations for ministers and missionaries without charge, though, of course, all hospital expenses must be borne by the patient.

The purchase of five windmills and eighteen cook-stoves was authorized for the use of the various stations in India. The allowance for the school-going children of our India missionaries was placed at $200 per year. Heretofore this has been $90 for children under eight years of age and $180 for those between the ages of eight and eighteen.

India and China were given permission to be represented by one delegate each at the Tokio World Sunday-school Convention in 1920.

A letter having been received from the missions department of Bethany Bible School, asking how the school might be of the greatest assistance in the preparation of missionaries, the Board appointed a committee to consider what our schools can do by way of co-operating still more effectually with the Board in this important matter. The committee is to report at the December meeting.

Bro. G. J. Fercken, having recently arrived in America from Switzerland, is now stopping at Harrisburg, Pa. He desires to seeure a pastorate. The Chairman and Secretary of the Board were appointed to assist in effecting a suitable arrangement.

South China was considered by the Board, and a native pastor appointed for that field, in keeping with the recommendation of the General Conference. Report is to be made in this matter to the next Conference.

The Tract Examining Committee submitted a report on the revision of our list of tracts. The report was approved. Some tracts are to be eliminated, others revised and still others are to be written anew.

It has been felt for some time that a plan should be worked out whereby funds given by the various churches for the training of prospective missionaries may be credited to the mission account and reported through the *Missionary Visitor*. A committee was appointed to devise a plan for giving recognition to such gifts.

A splendid history of the China mission was submitted by the China publication committee and the Board decided that it should be published.

Considerable money was appropriated for assistance to State Districts. Texas and Louisiana is seeking a pastor for Fort Worth, Texas, and an appropriation was made to help the brethren of this District to support such a man if he can be found. Correspondence with the Board on this subject is solicited.

The members at Fruitdale, Ala., presented a petition for assistance in various ways. A competent evangelist to help these brethren in some meetings as soon as possible is desired. The Board is also planning to provide some assistance in pastoral care for that needy field. Evangelists of experience who might be interested in work in that field are invited to communicate with the Board.

Church loans were granted to the Milk River congregation, Montana, and Freeport, Illinois.

As our missionaries, who expect to engage in some kind of technical work—agricultural, industrial, or medical—go to the field, equipment is necessary. The purchase of such equipment as would best fit them for their work was authorized.

Bro. H. C. Early reported that a proposed gift of $20,000 in property by Bro. D. C. Moomaw, of Roanoke, Va., had been consummated. This gift, which demonstrates Bro. Moomaw's great interest in our mission work, is much appreciated by the Board.

On recommendation of the Tract Examining Committee, the address of Bro. C. C. Ellis at the Winona Conference on "The Call of the World to the Christian Young Man" was ordered printed.

A petition came before the Board asking the privilege of soliciting the Brotherhood for a certain home mission cause. The Board explained to the District that before any such privilege can be granted, the District, in which the enterprise is to be established, must first be solicited. The disposition of this item is mentioned that it may refresh our minds on the steps which must be taken before the General Brotherhood can be canvassed.

These are the principal items of detail which came

(Continued on Page 580)

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To thousands of people this wholesome book will come as a golden message of hope and to every reader it will give joy; for it is a fine, true picture of life, drawn with skill and with a sympathetic understanding of human nature. The characters are real, the scenes are real, the thoughts are real, pulsing with thoughts; the whole story is convincing in its reality. "The Man Who Discovered Himself" is a book that will be widely read. It is well illustrated by Arthur Hutchins.

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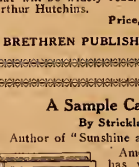
A Sample Case of Humor

By Strickland Gillilan

Author of "Sunshine and Awkwardness," etc.



America's favorite humorist has written another book to make everybody happy. It has all the clever, original wit that has made his former book,

THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

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...EDITORIAL...

The Center of Christian Doctrine

It was Paul, the theologian, who wrote the thirteenth chapter of First Corinthians. The same Paul that wrote Romans and Galatians and Ephesians. The same Paul that attached so much importance to sound doctrine and invoked the anathemas of heaven upon any man who dared to preach a different Gospel. It was *that* Paul who turned aside, in the midst of one of his doctrinal expositions, to interject that matchless parenthesis on the excellence of love.

No, he did not turn aside. He went straight to the heart of his subject and kept the thought of his readers focused on it long enough to make, if possible, an impression. Long enough to make every reader see, if possible, that the heart of that subject is the heart of the whole system of Christian doctrine and practice.

It is only when theologians and teachers and preachers forget this, that doctrine becomes mere dogma, and religion a lifeless creed. Any doctrine which contravenes the principle of love is by that test unscriptural and vicious. No system of doctrine, however much of truth it may contain, can avail the holder anything, unless it has love for its center.

Not less doctrine, but more love. Not more talk about love, but more love.

Faultfinding and Constructive Criticism

It is so much easier to object to the methods of others than to propose, not to say practice, better ones, that most of us stop at that point. Here is a good illustration of this:

An evangelist was accustomed to ask men and women to show their acceptance of Christ by rising and coming forward. After the meeting a young theological student said to him, "I was glad to see people converted tonight, but I don't just like the way you asked them to rise and come forward." "Neither do I," replied the evangelist. "How do you do it?" The young man hesitated, then answered, "Well, I

Working Old Fields and

This was the problem before the General Mission Board at its meeting last week. Sounds big enough to keep several men thinking hard for a while, doesn't it? Well, that is what it did.

The first part of it commanded the most attention, but the second part—the question of opening a new field—came up this time in real earnest. But more of that a little later. Let us look first at some of the many details involved in caring for the work in the fields already opened.

But for the very first thing let us note that the organization of the Board continues for another year the same as heretofore: H. C. Early, President; Otho Winger, Vice-President; J. H. B. Williams, Secretary-Treasurer. Also a word about the manual: For some time a manual of information for missionaries and missionary candidates has been under preparation, or rather revision. This was considered at some length, but final action was deferred. The desire is to formulate the most satisfactory and practicable manual possible. This takes time. Now for those field details.

A budget of $144,800 for India for 1920 was approved. This is more than twice the budget for 1919, showing that the India field is alive to its needs and working in harmony with the spirit of the Forward Movement.

Furloughs for 1920 were granted to Sister B. Mary Royer, the Drs. Cottrell and W. B. Stover and family.

The Board calls for one doctor and four general missionaries, two men and two women with normal training above college courses, for India in 1920.

Support allowances for native workers was increased from $60 to $80 per year; those of training department pupils from $32 to $50; those of boarding-school pupils from $25 to $35.

A number of items concerning the China field were presented to the Board. In considering these, the presence of Dr. Fred Wampler was particularly helpful. A good brother and sister in Virginia have promised Dr. Wampler a gift of from $2,500 to $3,500 for an electric lighting plant for the Ping Ting Hsien hospital. The plant will probably be large enough to supply all our mission premises with electricity at some future time.

Sister Laura Shock, who has been teaching the Liao Chou missionary children, was released from this work, to take up general mission work.

Permission to build two missionary homes was granted to China.

It appears that missionaries are subject to the ailments common to mortals. Several having been compelled to undergo operations during the last few months, the Board approved of paying their hospital expenses. In this connection it may be noted that the Mayo Brothers, Rochester, Minn., made no charge for operating upon Sister Anna V. Blough. It is their practice to perform operations for ministers and missionaries without charge, though, of course, all hospital expenses must be borne by the patient.

The purchase of five windmills and eighteen cook-stoves was authorized for the use of the various stations in India. The allowance for the school-going

Service Versus Boasting

BY AMOS H. HAINES

In view of the serious and critical times in which we are living, especially of the great want, suffering and even starvation; also in view of the great opportunities for service and sacrifice, it seems futile and childish to advertise and boast of what we are or have done. The present is upon us, and surely our good deeds of the past, or the advertising of our experiences can not meet the demands of the hour.

Some time ago it was my privilege to listen to an address at a Sunday-school Meeting. The purpose of the meeting was supposedly to be that of instruction, inspiration, uplift and helpfulness. Instead of this, the speaker occupied the entire time—more than one hour—in telling his own experiences, placing these experiences under three heads.

1. He said, in substance, that there was, or had been, a time in his life, when he was sometimes up and sometimes down in his Christian experience. In fact, the dark hours, at times, seemed to overshadow the bright spots in his daily living and endeavor. "But now," he said, "I have reached that stage or advancement in growth, when I am in the upper realm, in the bright period all the time, in the third heaven, so to speak."

2. He said that there had been times, since he professed to be a Christian, when he was constantly falling away into sin—daily, yes, hourly. But now, from his description of himself, he seemed, to himself at least, to be leading a substantially sinless life.

3. He said that there had been a time in his life when he had little influence with the sinner and the unconverted. Now, if I understood him correctly, he intended to convey the impression, that almost every one whom he approached, and spoke to, about his soul's salvation, yielded to his admonition or entreaty.

Now I do not know what others got from this address. I do not wish to charge the speaker with boasting and self-righteousness, but to me such autobiography does not meet the demands of the hour. I wish to add that the speaker referred to was not a member of the Brethren church. In fact, I do not know of what church, if any, he might be a member. Many such persons are like the proverbial saying, "A hog on ice." They can not stand anywhere. I merely mention these things as a word of warning, because the religious fanatic is very apt to have some influence over the fanatically inclined. The so-called victorious life is good and proper, but let us beware of extremes.

The need of the hour is for men and women with a message for this present day and hour in which we live—a message charged and surcharged with the Spirit of the Master, the Great Teacher, bearing the spirit of service—inspired from his words: "Let him who is great among you be as he who serves." "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet."

Huntingdon, Pa.

The Claims of the Christian Ministry

An Address Delivered at the Winona Lake Conference, June 5, 1919, by L. S. Shively, President of Mount Morris College

In Three Parts—Part Three

The fact that the minister must be a man of the highest Christian character, is even more obvious than that he must be educated. The two are both highly important; so important are they that neither can be dispensed with. But there never has been an age or time when there was any disposition to question the character requirement. There are many men and women who do not profess Christianity, who care little or nothing about its success in the world, who would even be entirely unconcerned about the educational qualifications of its leaders. But it would be very difficult, in any community, to find a single person who would not take notice if a professor of Christianity, particularly a minister of the Gospel, should even be suspected of doing things, which, from the standpoint of good morals or the highest character ideals, are questionable.

I am not disposed to say much more upon this point, with reference to ministers, than ought to be said of every follower of Christ. I believe that the same things are demanded of the latter as of the former. The kind of life and character which is satisfactory for any one who professes to be a Christian, is also, to my way of thinking, satisfactory for a minister. But with all this we can not escape noticing the fact that the minister is a leader, and consequently an example to all men and women, both in and out of the church. And for this reason we are justified in pressing the point with special reference to him.

On this question, again, we can turn to the advice which Paul gave to Timothy. Paul says that the minister must be blameless. I would interpret this as meaning that he must be a man whose reputation in the community is good. Unless he is held in high esteem by people who know him and with whom he tries to work, his preaching, as well as every other phase of his ministry, will not be very effective.

In this same word to Timothy, many things which are very familiar to us all are mentioned. Among them are good behavior, sobriety, patience and similar virtues. They all point in the same direction and mean, in a general way, the same thing. We can not do more than insist on the same things and insist on them as strongly as Paul did; neither can we be satisfied with lower standards than these.

When we consider this phase of the demands of the ministry, we ought to keep in mind that it is not the mere outward appearance in these things which is wanted and which will satisfy. In other words, it is character, rather than reputation which must be made the cornerstone that enters into the make-up of him who shall minister successfully to the needs, both temporal and spiritual, of his fellow-men.

I have, perhaps, said enough on this point, since it is all so very evident. But I would like to have you think now of the minister's devotional life. This involves the intimate relation between himself and his God. Here again the same standards should apply as do for every Christian. The Christian life is a matter of growth. And like every other growing thing, it has its own peculiar means of growth. If these things are present, growth may result. Unless they are present, growth can not take place.

The simple illustration of the vine and the branch helps to convey my idea. Intimate relationship is the vital, the absolutely essential, thing. There can be no substitute for this. Such a relationship is implied by the words *devotion, meditation* and *communion*. It is in these things that the abiding, of which John speaks, consists, and upon which fruit bearing depends.

All of this has to do with the most secret thought and life of the individual. It is that phase of his life which no other human being, not even his closest friend, really knows or understands. And it can be known by others only to the extent that they can see its visible results in his life and actions.

Of course, the ministry can not be expected to appeal to one who has not dedicated his life to the idea of service. For the fundamental idea in ministry is service. Take that out of it and there is nothing left but empty pretense, coupled perhaps with an attempt to win the praise of men. Such a ministry would benefit a Pharisee, but it would not be worthy of a follower of Jesus Christ.

And I do not hesitate to say that I can not think of a larger field of service than is offered by the Christian ministry. A very brief survey of the need, such as can be made by doing just a little thinking concerning conditions in any community with which we are acquainted, ought to bear out this thought. There has long been an aversion, on the part of talented young men, who could easily have fitted themselves for successful work in the ministry, to prepare for and take up this work. On this account the problem of supplying the demand is even today a more or less serious one, forcibly reminding us of the largeness of the field at the present time. But when considered wholly from the standpoint of the importance of the work, it is apparent that there is here a large opportunity to serve.

The life of the Master was not an easy one. His days were full from early morning till late in the evening. There are numerous recorded instances in which time, that he had planned to spend in obtaining physical rest, was used to minister to some kind of human need. It was very seldom that his pathway was strewn with flowers. But in spite of all this, and along with all this, he was happy. It is doubtless true that very few smiles were ever seen on his countenance, even by his closest friends, yet there was gladness in his heart, because he enjoyed that perfect peace which always follows genuine service to one's fellow-men. It was this which enabled him to live through his Gethsemane experience. It was this which bore him up in the supreme sacrifice he made on Calvary.

I can point to no better example of real ministry of service than that of Christ. And I would be at a loss to know where to go to learn better, the general methods to be used in the work, than to this example.

The outlook for the future ministry in the Church of the Brethren seems to me to be quite hopeful. If education is an important factor in the preparation, the fact that there is a growing increase of interest in education, among the young people of our church, is most favorable. Our people are not only seeking education, but they are putting into their courses, more and more, those things which are directly preparatory to religious work.

Another feature, which is very encouraging and which is sure to result in good, is the forward step which our church took recently in the manner of election to the ministry. Heretofore a young man could hardly be expected to prepare definitely for the ministry. It is true, he might have it in mind as a possibility, but at the same time it was almost necessary to prepare for other life-work also.

Today a young man who feels that he is called to enter this work may look forward to it and prepare for it as definitely as he would for any other calling in life. He has the assurance that when he has gone sufficiently far in his preparation, there will be an opportunity for him to volunteer in this work. The effect of this is to put the ministry in a different light in the young man's eyes. It will become a thing to be desired, more than has been the case in the past, and it will be prepared for and entered by a larger number of the splendid young men who are now growing up in the church.

The need for religious workers, and in particular for ministers, is very great. There is work for them in this land and in every other land. And this need can only be supplied in case young people catch the vision of what it means to serve and to sacrifice.

I asked a young man, a student in one of the Brethren schools a short time ago, whether he expected to enter the ministry. He replied: "I expect to devote my life to some kind of religious work. I would feel that I was wasting my life if I did not do so." There are many of our splendid young people who could say the same thing, and I hope that one of the results of this Life Work Conference will be that many others will reach similar conclusions with reference to themselves.

Mt. Morris, Ill.

The Divine Authority of Conference

BY PAUL MOHLER

One of the most interesting topics ever discussed is this one. To think of there being on earth an institution used by God to express his will and to guide his children in their daily living! What a comforting provision! Again, to think of being without any certain guidance such as an intelligent, Spirit-directed Conference can give, how dark and desperate! Does it make a difference? It makes all the difference in the world whether we can have a Conference in which God is present, and through which he speaks with authority to the church, and through the church, to the world.

Why need God's direction? Because God knows and men do not. Somebody starts something new. It

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in all things (John 14: 21, 23). Love rules in the order, and all disciplinary measures are based upon love, and are for the good, helpfulness and salvation of the erring ones (John 13: 34; Gal. 6: 1).

All peoples and classes are eligible to membership if they are willing to submit to and comply with the conditions and terms of membership, as prescribed in the divine law, governing in Christ's Kingdom (Luke 14: 21, 23; Matt. 28: 19, 20).

This order supports and sustains the truth of God, being represented as "the pillar and ground of the truth" (1 Tim. 3: 15). It is a spiritual body, composed of lively stones, "built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2: 5). They "are built upon the foundation of the apostles and prophets [which is Christ], Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2: 20-22).

It is the only order that will survive the wrecks of time (Matt. 16: 18). Christ is the Foundation upon which this spiritual structure rests (Isa. 28: 16; 1 Cor. 3: 11).

The Leader and Commander is Christ (Isa. 55: 4). Christ is the Master (Matt. 23: 8, 10). Initiation into the order—baptism as commanded by the Great Commander (Matt. 28: 19; Gal. 3: 27). Prerequisites or qualifications for baptism, faith and repentance (Mark 16: 16; Acts 2: 38).

The constitution and ritual, the New Testament (Eph. 1: 13; 2 Cor. 3: 6). The pass-word, faith in the Lord Jesus Christ (Acts 8: 37; John 6: 69). Purpose and object of the order of friends of Jesus: the glory of God and salvation of the world (Matt. 4: 10; Mark 16: 15, 16; John 3: 17). Obligations taken when being received into the order: a renouncement of the devil, his pomp, and all the sinful pleasures of this world (James 4: 7; 1 Peter 5: 8, 9; 1 John 2: 15-17). And a covenant with God in Christ Jesus to live faithful unto death (Rev. 2: 10).

She has no union or fellowship with the works of darkness, nor secretism (2 Cor. 6: 14-18; Eph. 5: 11). This order has no secrets as the body of Christ. All her meetings and teachings are public, and are intended for the betterment and salvation of mankind (Matt. 5: 14-16; John 3: 19-21; 18: 20).

Her badge is love. "By this shall all men know that ye are my disciples, if ye have love one for another" (John 13: 35). Her supreme mission in the world is to preach the Gospel Message of salvation to all people and entreat them to accept of Christ as their Savior (Mark 16: 15; Acts 1: 8; 1 Cor. 5: 20, 21).

The members of the order are held and act from an impulse of conscience and not by an oath (Matt. 5: 34, 35; James 5: 12).

Her prayers, petitions and thanksgivings are offered in the name of Christ (John 14: 13; 15: 16; 16: 23, 24). Her charity and almsgiving is an obligation enjoined by the Master and is not confined to the brethren and sisters of the friends of Jesus but is extended to the poor, needy, maimed, halt and blind, regardless of their political or religious views (Matt. 25: 34-45; Luke 14: 12-14). "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19: 17). "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1: 27). Christ died for all. "He by the grace of God tasted death for every man" (Heb. 2: 9; 2 Cor. 5: 15).

This being a fact, his friends should manifest an interest in his cause, and their ministrations of kindness and helpfulness should reach all. A large per cent of the so-called charitable organizations are selfish in the extreme. Their so-called charity is confined to their members, who have paid initiation fees and kept their monthly dues paid up, and especially is this true in the secret orders or lodges. Such charity is not charity at all, and is foreign to the teachings of God's Word.

This order is called by different names in the New Testament: The church of God; the church of Christ, church of saints, vineyard, sheepfold, little flock, etc. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2: 9). Her peculiarities consist in her simple life of faith and trust, her separateness from the world and her humble obedience to God in all things, set forth in the New Testament plan of salvation.

Come, take a look within and behold the beautiful arrangements, order and service of God, as observed and practiced by his children, the friends of Jesus:

"Ye Are My Friends, if Ye Do Whatsoever I Command You."

Saved by grace (Eph. 2: 8).

GOD IS OVER ALL

His Children Are Watched Over by Guardian Angels

(Heb. 1: 14; Psa. 34: 7)

Christ the Head (Col. 1: 18).
Purity of heart and life (Matt. 5: 8; 1 John 3: 3).
Brotherly love reigns (Heb. 13: 1; 1 Thess. 4: 9).
Blood-washed (Rev. 1: 5).
Keep the Lord's Day (Psa. 118: 24; Rev. 1: 10).
Practice salutation of the holy kiss (Rom. 16: 16; 1 Peter 5: 14).
No law-suits (1 Cor. 6: 1-8).
No taking of oaths (Matt. 5: 34; James 5: 12).
Prayer-coverings for sisters (1 Cor. 11: 5, 6, 10).
Anointing the sick in the name of the Lord (James 5: 14, 15).
The communion: bread and cup (1 Cor. 10: 16).
The Lord's Supper, a full meal (Luke 22: 20; John 13: 2-4; 21: 20).
Feet-washing (John 13: 4-17).
Nonconformed to the world (Rom. 12: 2; 1 John 2: 15).
Obedience in all things (Heb. 5: 8, 9; 2 Thess. 1: 8).

Redemption Through Christ (Eph. 1: 7).

Christ the Door (John 10: 7, 9)

Steps into the Kingdom

Baptism .....(Gal. 3: 27; Rom. 6: 3).
Repentance .....(Acts 3: 19; Isa. 55: 7).
Faith .....(Heb. 11: 6; John 3: 36).

Chowchilla, Calif.

The Case of Discipline

BY OLIVE A. SMITH

A TEACHER in one of our eastern colleges recently became "peeved" at some of his well-meaning friends who were continually urging him to do certain things for the sake of the discipline involved. One of these friends persistently preached the cold bath before breakfast. Another was equally insistent on the practice of sawing wood for two hours every morning. A third was enthusiastic in regard to the effects of certain mental and physical exercises, to which the professor had a decided aversion. Being forced to treat his friends with becoming courtesy, he wrote an article for a magazine, setting forth his individual ideas on the subject of discipline in general, and revealing some of the secret trials of a college teacher who is conscientiously trying to fit his pupils for the discipline of real life.

Primarily, he asserts that doing things for the sake of discipline involved, has no place in the life of a man like himself, who has a family to support, a department to keep up, and the ordinary duties of a citizen to discharge. He maintains that the doing of these things gives him all the discipline he can assimilate, and that the addition of any artificial rules of conduct would be disastrous to himself and his work. That kind of discipline, he frankly begs to say, belongs to individuals who have time for the luxuries of self-culture and introspection. In brief, the real worker has no need—and no opportunity if he had the need—for artificial means of discipline.

With becoming deference to the military powers, he admits that the discipline of camp and field may possibly be a means of developing manliness in our boys, and the horrors of war may perhaps be a background against which our girls may advantageously show the sterling qualities of womanhood. But he sees, in the opportunities of civil life, a challenge to all the powers latent in any normal youth.

"Nature never formed me for heroism," said this teacher, "but if I were given my choice of proving my heroism by walking twenty-five miles through a storm, on the darkest night, and grading examination papers for the length of time required by the walk, I am sure that I should choose the latter, not because it would be easier, but because I believe it would involve more heroism."

The young woman who longs to prove herself a heroine is reminded that a regular, persistent washing of dishes, mending of clothes and "minding" of babies is one of the supreme tests of heroism.

It is to be regretted that our college courses still consume the time of young men and women in so-called disciplinary study and activity, while the college accepts, from its students, standards of excellence which the business world can never accept. As this teacher so clearly shows, degrees are conferred on a per cent of scholarship which could have no recognition in actual work outside of school, where results only are counted.

Nothing could be more sound and wholesome than this teacher's plea for uniform standards of excellence in school and in actual life, and the discipline which comes naturally with the assuming of real duties.

Emporia, Kans.

Which Are You?

BY MARGARET DUDTF

SEVERAL weeks ago, while a party of friends and myself were up on Mt. Manitou, we had a very severe electric storm. The power-house was struck by lightning, thus severing the connections with the station below. This caused several hours of delay in our transportation.

While up on the mountain, I had a splendid opportunity of studying people. Two I have in mind, who greatly impressed me. The one was a lady of fifty some years, who acted hateful, and said so many ugly things. She seemed to despise everything and everybody. She made every one feel perfectly miserable. She said she "did not see why the lightning had to strike the power-house the very day *she* came up there. She knew her folks would worry themselves to death, if she could not get down that night, and that she would freeze," etc. She scorned the men who were doing all that was in their power to do. They could not control the elements.

To offset her dismal story we had the other character—a child about six years old. She was optimistic through and through. She was so glad she could stay up there, for she was not ready to go home anyway. She said she would not need to go to bed early that night. Nor would she need to eat supper (very unusual, I must say, for most children are always hungry). She saw nothing but good, while the former saw nothing but bad.

We find these two problems everywhere. If we could only remember that God is good, and all things that come from him are good, and that he is all-powerful, we would be much happier. The evil is mostly in our own minds. We must cleanse them of evil and let the good prevail. Then we will cease to be troubled. Seeing only evil is a very bad habit, and one easily formed. It will make the world seem dark. Why can we not see God manifest as life, health, love and happiness, and praise him for such?

That little child praised him by not finding fault. She had no time for troubles. She was even then about her Master's business—establishing peace and harmony. She realized the Divine Presence protecting her. Can there not be more like her?

Manitou, Colo.

THERE is no life so humble, that, if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no life so meager that the wisest of us can afford to despise it. We can not know at what moment it may flash forth with the life of God.

ept by the churches. On this basis rests the au-
ty of the church, and I am perfectly frank to say
whenever any one convinces me that our own
ference of the Church of the Brethren does not
sufficient guidance that its decisions can be
ed, I shall leave the church at once. The real
ch of Jesus Christ will have a Conference with
ority to speak. Necessity demands it.
om the foregoing facts we deduce the following:
enemy of Conference is the enemy of the church.
roy Conference and you take from the church one
s most valuable features and leave it helpless be-
innumerable deceits of the devil. He who dis-
s the Spirit Guidance of Conference can not trust
of his local church or of himself. He is in dark-
and knows not whither he is going. The devil
surely lead him into innumerable pitfalls and de-
his work, if not his very life. Give me a church
a Conference that is respected, or give me none.
rosville, Wash.

rking Old Fields and Opening New Ones

(Continued from First Page)

re the Board and are typical of those not men-
ed, except one. That one must have special notice,
t pertains to the second part of our caption.
ne of the most far-reaching decisions of the Board
mbodied in the following words which appear on
minutes of the meeting: "The Board expresses
urpose to open a mission in Africa as soon as the
er time seems to have come to do so." The Chair-
and Secretary of the Board, and Bro. Merlin G.
er, were appointed as a committee to study the
ionary situation in Africa.
he question of a mission in Africa has been before
minds of the Board for some time. Applications
ppointment to this field are already in hand. Two
those most deeply concerned—Bro. Miller, above
tioned, and Bro. Floyd M. Irvin—were present in
interest of this cause. The action taken means
the Board feels that the India and China missions
ld be somewhat further strengthened before a
one is established and that every effort of the
ediate future will be made to do this. But it also
ns that the Board does not insist on walking wholly
ight. It has faith in the church, and believes that
church is preparing to answer the call of the world
ne near future, in a much larger measure than she
herself yet dreamed of doing. Accordingly the
rd felt justified in putting itself on record in favor
he proposed mission in Africa, as indicated above.
report on the joint meeting of the Boards must
eft for our next issue.

The Order of Friends of Jesus Christ

BY CHAS. M. YEAROUT

Ye are my friends, if ye do whatsoever I command
Henceforth I call you not servants; for the serv-
knoweth not what his Lord doeth; but I have
ed you friends; for all things I have heard of my
her I have made known unto you" (John 15: 14, 15).

RIENDS of Jesus means union with Christ and the
itual family of God, and fellowship with the
sts; heirs of God and joint-heirs with Christ in the
gdom of God. This is the highest position to which
n or women can attain in this life. It fits and pre-
es them for that eternal life in heaven. There is
order or organization that reaches beyond this
sent world. All human organizations will end with
life—the boast and teachings of the secret lodges
he contrary notwithstanding.
The order of friends of Jesus sustains a very close
tionship to the Heavenly Master. Jesus, upon a
ain occasion, was very explicit in expressing his
tionship to his followers: "My mother and my
in all things (John 14: 21, 23). Love rules in the order, and all disciplinary measures are based upon love, and are for the good, helpfulness and salvation of the erring ones (John 13: 34; Gal. 6: 1).

All peoples and classes are eligible to membership if they are willing to submit to and comply with the conditions and terms of membership, as prescribed in the divine law, governing in Christ's Kingdom (Luke 14: 21, 23; Matt. 28: 19, 20).

This order supports and sustains the truth of God, being represented as "the pillar and ground of the truth" (1 Tim. 3: 15). It is a spiritual body, composed of lively stones, "built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2: 5). They "are built upon the foundation of the apostles and prophets [which is Christ], Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2: 20-22).

It is the only order that will survive the wrecks of time (Matt. 16: 18). Christ is the Foundation upon which this spiritual structure rests (Isa. 28: 16; 1 Cor. 3: 11).

The Leader and Commander is Christ (Isa. 55: 4). Christ is the Master (Matt. 23: 8, 10). Initiation into the order—baptism as commanded by the Great Commander (Matt. 28: 19; Gal. 3: 27). Prerequisites or qualifications for baptism, faith and repentance (Mark 16: 16; Acts 2: 38).

The constitution and ritual, the New Testament (Eph. 1: 13; 2 Cor. 3: 6). The pass-word, faith in the Lord Jesus Christ (Acts 8: 37; John 6: 69). Purpose and object of the order of friends of Jesus: the glory of God and salvation of the world (Matt. 4: 10; Mark 16: 15, 16; John 3: 17). Obligations taken when being received into the order: a renouncement of the devil, his pomp, and all the sinful pleasures of this world (James 4: 7; 1 Peter 5: 8, 9; I John 2: 15-17). And a covenant with God in Christ Jesus to live faithful unto death (Rev. 2: 10).

She has no union or fellowship with the works of darkness, nor secretism (2 Cor. 6: 14-18; Eph. 5: 11). This order has no secrets as the body of Christ. All her meetings and teachings are public, and are intended for the betterment and salvation of mankind (Matt. 5: 14-16; John 3: 19-21; 18: 20).

Her badge is love. "By this shall all men know that ye are my disciples, if ye have love one for another" (John 13: 35). Her supreme mission in the world is to preach the Gospel Message of salvation to all people and entreat them to accept of Christ as their Savior (Mark 16: 15; Acts 1: 8; 1 Cor. 5: 20, 21).

The members of the order are held and act from an impulse of conscience and not by an oath (Matt. 5: 34, 35; James 5: 12).

Her prayers, petitions and thanksgivings are offered in the name of Christ (John 14: 13; 15: 16; 16: 23, 24). Her charity and almsgiving is an obligation enjoined by the Master and is not confined to the brethren and sisters of the friends of Jesus but is extended to the poor, needy, maimed, halt and blind, regardless of their political or religious views (Matt. 25: 34-45; Luke 14: 12-14). "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19: 17). "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1: 27). Christ died for all. "He by the grace of God tasted death for every man" (Heb. 2: 9; 2 Cor. 5: 15).

This being a fact, his friends should manifest an interest in his cause, and their ministrations of kindness and helpfulness should reach all. A large per cent

Testament: The church of God; the church of Christ, church of saints, vineyard, sheepfold, little flock, etc. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2: 9). Her peculiarities consist in her simple life of faith and trust, her separateness from the world and her humble obedience to God in all things, set forth in the New Testament plan of salvation.

Come, take a look within and behold the beautiful arrangements, order and service of God, as observed and practiced by his children, the friends of Jesus:

"Ye Are My Friends, if Ye Do Whatsoever I Command You."

GOD IS OVER ALL

His Children Are Watched Over by Guardian Angels

(Heb. 1: 14; Psa. 34: 7)

Saved by grace (Eph. 2: 8).

- Christ the Head (Col. 1: 18).
- Purity of heart and life (Matt. 5: 8; 1 John 3: 3).
- Brotherly love reigns (Heb. 13: 1; 1 Thess. 4: 9).
- **Blood-washed (Rev. 1: 5).**
- Keep the Lord's Day (Psa. 118: 24; Rev. 1: 10).
- Practice salutation of the holy kiss (Rom. 16: 16; 1 Peter 5: 14).
- No law-suits (1 Cor. 6: 1-8).
- No taking of oaths (Matt. 5: 34; James 5: 12).
- Prayer-coverings for sisters (1 Cor. 11: 5, 6, 10).
- Anointing the sick in the name of the Lord (James 5: 14, 15).
- The communion: bread and cup (1 Cor. 10: 16).
- The Lord's Supper, a full meal (Luke 22: 20; John 13: 2-4; 21: 20).
- Feet-washing (John 13: 4-17).
- Nonconformed to the world (Rom. 12: 2; 1 John 2: 15).
- Obedience in all things (Heb. 5: 8, 9; 2 Thess. 1: 8).

Redemption Through Christ (Eph. 1: 7).

Christ the Door (John 10: 7, 9)

Steps into the Kingdom

Baptism .....(Gal. 3: 27; Rom. 6: 3).
Repentance .....(Acts 3: 19; Isa. 55: 7).
Faith .....(Heb. 11: 6; John 3: 36).

Chowchilla, Calif.

The Case of Discipline

BY OLIVE A. SMYTH

A TEACHER in one of our eastern colleges recently became "peeved" at some of his well-meaning friends who were continually urging him to do certain things for the sake of the discipline involved. One of these friends persistently preached the cold bath before breakfast. Another was equally insistent on the practice of sawing wood for two hours every morning. A third was enthusiastic in regard to the effects of certain mental and physical exercises, to which the professor had a decided aversion. Being forced to treat his friends with becoming courtesy, he wrote an article for a magazine, setting forth his individual ideas on the subject of discipline in general, and revealing some of the secret trials of a college teacher who is conscientiously trying to fit his pupils for the discipline of real life.

Primarily, he asserts that doing things for the sake of discipline involved, has no place in the life of a man like himself, who has a family to support, a department to keep up, and the ordinary duties of a citizen to discharge. He maintains that the doing of these things gives him all the discipline he can assimilate, and that the addition of any artificial rules of conduct would be disastrous to himself and his work. That kind of discipline, he frankly begs to say, belongs to individuals who have time for the luxuries of self-

fortunate. It is always willing to lend a helping hand to alleviate suffering and distress.

How much of a blessing to both the sister and the orphan, had that sister on the train been mothering an orphan instead of the dog. Even in the minds of worldly people such an act is commended, but, above that, it is pleasing in the sight of God. The procedure of the sister mentioned was undoubtedly very displeasing in the sight of God, and a disgrace to his church.

First Cor. 3: 16, 17 says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." If we wish to keep this temple pure, as God would have it, we must live close to him and commune much with him, in order to partake of his nature and spirit. We are to be witnesses for him wherever we go and in whatever we do. Our future destiny depends largely on what we think, say and do, while here in life. Let us, who claim to be the Lord's followers, witness for him, for the Master is very much grieved and disappointed in us if we fail to witness for him. Many of us will be disappointed in that great day if we neglect this supreme privilege—witnessing for Christ.

Lebanon, Pa.

The Shut-Outs

BY G. W. TUTTLE

THE most beautiful, comprehensive, spiritual creed that has ever been written will be no password to heaven. Alas for our hopes, alas for our soul, if we subscribe to a creed and fail to subscribe to a neighbor's need. Love manifests itself in little ministries—the small, homely, never-to-be-forgotten ministries that are often wordless, yet they speak with insistent power when eloquent words are deep-covered in oblivion.

Without this ministry, without this evidence of the indwelling Christ, without this love that manifests itself in fragrant, homely service, we shall be like the Ephraimites when they would have escaped from the Gileadites over the fords of the Jordan—our "Shibboleth" would be only "Sibboleth." Or we might change the figure of speech and say, "The link of service will be lacking in the golden chain that binds earth to heaven."

Somehow everything within me rises up in rebellion against the words so often heard: "Preparation for death." What I need is preparation for life. Then the service stream that now moves so sluggishly will pulse as the blood pulses in my veins. Then, indeed, it will be mine—

> To close my eyes to earth,
> And wake in heaven—
> To know no death, if Christ
> Of life be leaven.

There is a verse that is sweeter than honey in the honeycomb to the faithful follower of the Master: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Satan and all his helpers are powerless to close the gates against a soul that comes over the service trail to the pearly gates.

Only the man who believes in a future life can face life's burdens and sorrows and disappointments high-heartedly. *These are the schooldays of our soul, these present days;* days of preparation, of life-furnishing, of soul-enlarging. Lessons—they rub elbows with us from the rising to the setting of the sun! Disappointments—how they lose their sting as we realize that they are God's appointments for us! Disappointments beget understanding, sympathy, helpfulness—they are life-enlargers.

Who will be shut out from heaven? Those who have the form of godliness but whose lives have denied the power thereof. Those who have said "Go!" with their lips, but not "Come!" with their lives. Those who have worshiped the Lord with their lips while their hearts have been far from him will be shut out—have they not taken his name in vain? Those who shut their ears to the cry of the poor shall be shut out: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

To put Christ first is heaven. To put self first is hell. Every seed of kindness and unselfish service, planted upon earth, will blossom in heavenly fruitage and perfection in heaven.

Non-Christians often say: "I will take my chances on heaven," and then build the fences of pride and selfishness and indifference so high that even God can not come over them unless repentance breaks them down. When a man says: "I will not!" he limits God. Chances! Heaven has nothing to do with chances—there are only certainties in heaven!

Pasadena, Calif.

"By Substitution"

BY A. E. HECKER

SUBSTITUTION is a blessing to mankind. The prophet understood this when he said: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." The successful life is largely a series of substitutions. Knowing what to substitute is very important. Many drift aimlessly along without trying to improve their present status in life. These lose the joy and pleasure of adventuring into new realms.

When we consider the thorn and the brier, we find that they are of little use to mankind. In fact, their presence is abhorred. They grow in waste places. Their natures are defensive. One always shuns direct contact with them. Their spikes prick, tear, and gouge. They destroy other vegetation and live to themselves alone, benefiting nothing. They are avoided by animals and man alike. When near the habitation of man, they are removed and destroyed.

The fir tree, on the other hand, is the king of the forest and its branches are a protection to birds and animals. Its presence is welcomed. Man provides laws for its protection and its growth is encouraged. Its wood is used in the erection of houses and utilized in a multitude of other ways. The tree itself presents a magnificent and stately appearance. The myrtle is a tree of fragrance and beauty and by the ancients was considered sacred.

Man, by nature, is much like the brier. Left to himself, he is selfish, greedy, and grasping. He becomes useless to his fellows, striving only to satisfy his selfish desires. He will even resort to murder to accomplish his ends. He can sink so low that he is avoided, despised and detested. The Jukes family is an apt illustration. By substitution man can set aside, remove, and eventually eradicate these traits. It may take years of training, or it may transpire over night. Science takes the bitter, sour crab tree just where it stands, cuts off a limb, and in its place grafts the cultivated branch, and we have the "Delicious" apple. Science takes the short cut in obtaining results. Instead of digging up the old crab, and planting in its stead the apple, and waiting for it to grow, it simply takes life as it finds it, builds upon the established root, and in a shorter time produces the perfect fruit.

Christianity can be grafted into man's character in much the same way. The objectionable habits of life can be put away and the new grafted on. A little instruction and training, under the power of the Spirit, and we behold the new life bearing fruit. With many of us it is just a constant growth. We learn that it is wrong to lie, and we replace lying by truth. We learn that selfishness is unbecoming a Christian, and we commence to share our blessings with others. Step by step we advance toward perfection.

The Gypsy camp is looked upon with a feeling of distrust, and stealing, deception, and immoral conduct is attributed to the Gypsy. Yet the power of God worked itself into the heart of Gypsy Smith and we have even the lowly Gypsy substituting the new life for the old and becoming a blessing to humanity by proclaiming the Gospel. When Paul set out on his tour of persecution, we have a life and character, perfect in the knowledge of the world, so far as instruction and study could make it. Paul's was a positive life, burning with ambition. His determination accomplished things. Instead of blotting out his life, when on his mission of persecution, the Spirit touched him and onto the established root of the old life was grafted the new. Christians well know the results. History was changed by a substitution in his ambitions.

The world is zealously chasing after material things. Christian people are awakening to the fact, as never before, that a change must take place. The Methodist Church has launched its big Centenary Movement. Other denominations are following their lead. Our church has always been an aggressive evangelical church, insisting that Christian character and living are the cure for the world's direst needs. And yet, could not our church, too, put on a more intensive program and do even more than its share, that this generation may see the world's false teachings substituted by the Gospel? Then will the thorn have been replaced by the fir tree and the brier by the myrtle tree.

Great Falls, Montana.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Gain of Godliness

Psalm 1: 1-3

For Week Beginning September 21, 1919

1. Godliness an Assurance of "Blessings."—It brings to us benefits temporal and eternal, material and spiritual, individual and general, national and social.

2. "The Law of the Lord" Suggests Coöperation.—All needful blessings are insured by linking the human with the Divine; by the gracious intervention of the Divine in the sphere of the human. God's Word fully enlightens.

3. We Must "Delight" in the Word.—To make sure this alliance of the Divine with the human, for the blessing of the latter, the believer must adopt the attitude of a learner, entering into special relationship with the Divine in the full exemplification of faith, repentance and the various Christian graces.

4. "Planted by the Streams."—The beautiful picture of the tree bearing its fruit because its roots draw sustenance from the near by river, has become the common symbol of the fruitfulness of the soul which drinks continually from the river of living water, gushing forth from the throne of God. The soul is as dependent upon God as the tree is upon the waters. It is made for God, as the tree is made for the river. Large, vigorous, efficient, fruitful life is his who communes with God. Perhaps there is a little danger in our days, with our great emphasis on service and the doing of good works, to neglect this meditation in God's Law, this communion with the Great Father, which makes possible a rich and fruitful life. We must guard against this. Our lives will surely grow both weak and barren if we neglect this contact with the life-giving Spirit. The very effectiveness of our service and our abiding social enthusiasm rests in our oneness with God. He can not give much who is not continually enriching himself.

5. "Does Not Wither."—See how the Psalmist emphasizes the fact that he who abides in God possesses the blessedness of an unfading youth! There is no such thing as age in God. He whose life is hid with Christ in God, partakes of God's unchanging youth. He has discovered the inexhaustible waters of life—the river that never fails.

6. Godliness Is Gain.—Material as well as spiritual blessings follow in the wake of godliness. The Christian's faith lays hold upon the great realities. His convictions thrust themselves so deeply into the great truths of God's Word that it is impossible to dislodge them. His purposes go down through superficial, fleeting things to the eternal will of the Almighty, and so he stands steadfast and unmoved, even though the fiercest storms may beat upon him. To move a full-grown tree from its place is an exceedingly difficult matter. Great roots, like mighty arms, reach down into the earth, and, as you follow their endless ramifications, you recognize that, though you can destroy the tree, you can not uproot it. What a striking picture of a righteous man with deep-seated convictions! You always know just where to find him. The wind may drift sand or snow hither or thither, upon the earth's surface, but the great tree remains just where it was planted.

7. Suggestive References.—Acquaint thyself with the Lord (Job 22: 21). Learning from the Lord (Psa. 25: 12, 13). Delight thyself in the Lord (Psa. 37: 4, 11, 37). "They that trust in the Lord" (Psa. 125: 1, 5). Perfect peace (Isa. 26: 3, 12). "Justified by faith" (Rom. 5: 1). "To be spiritually minded is life and peace" (Rom. 8: 6). The Lord's own (Psa. 15: 1, 2). Those who receive the blessing of the Lord (Psa. 24: 3-5). "The path of the just" (Prov. 4: 18). How we may be renewed (2 Cor. 5: 17, 21). "Fruit of the Spirit" (Gal. 5: 22-26).

it is in the life of the Spirit, should we be per-
d to remain too long at one place, or be allowed
llow our own desire, or gratify our natural love
se for too long a time. God would cleanse and
y his children by these experiences of change.
time the wine was poured off, some further por-
of impurity was left. Each time the child of God
's the trial of going forth from some pleasant
of his life, he is purified by the change.

what extent are we changed? How much better
e than before the change was made? Have the
ent environment and the unfamiliar association
d within us some improvement of Christian char-
Have we less of self and more of service in
we put into life? Are we more patient under
more submissive, more willing to sacrifice and to
? Or does the old, selfish passion of self-gratifi-
still rule? In proportion as we hear, heed, and
the call, so, in proportion, shall the blessing fol-
As certainly as the Lord called Philip from his
at Macedonia, so does he call his people to leave
easant land of their desire and go into the desert

Welcome, then, the experience of changing.
we lay hold of the opportunity with our might,
within its keeping may lie some of the richest
res of life.

land, Ohio.

"Ye Are My Witnesses"

BY ELIZABETH McDANNEL MARTIN

HE time ago, while riding along on the train, we
to a pleasure resort, visited by thousands of
during the summer months. The train stopped,
mong the passengers who came on board was a
whose appearance and demeanor occasioned the
g of this article.

was clad in a dress of very light weight silk,
flounce half as deep as the length of the skirt.
e hand she carried her suitcase, while under the
arm she carried a little black dog, decorated with
nber of bells, and quite a bow of ribbon. After
g the seat she wished to occupy, she was finally
. The window being open, gave her more than
e concern for two reasons: She held the dog by
n, fastened to a band around the dog's neck. She
uite uneasy because the dog was afraid to board
ain, and now wanted to jump from the window.
ook quite a lot of her attention. On the other
the window being open and the train rushing on,
d quite a nice breeze to play under the flimsy silk
r flounce, and she had quite a time to keep it
where it should be!

conductor came along for her ticket. The little
arked at him, and then she had to hush him, al-
h she was somewhat amused. After traveling for
little distance, the dog became more accustomed
environments, and both were enjoying the ride.
ore going any further, reader, will you please
a little closer, for what I wish to tell now, I pre-
whisper. It is a shame to speak it out loud. The
refer to is a sister in our own beloved church.
is what stirred my soul within me more than any-
else. Had it been one not professing Christian-
he picture would look differently. People who
ring in sin are liable to be guilty of many things
God never tolerates in his children.

is says: "Inasmuch as ye have done it unto the
of these my brethren, ye have done it unto me."
houghts were carried back to the time—just a
more than six months ago—when God visited
cally every land and nation with the dreadful
nic, influenza. In hundreds of homes either one
th of the parents were taken away suddenly—in
cases leaving two, three or a half dozen orphans.
fortunate. It is always willing to lend a helping hand to alleviate suffering and distress.

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BY A. E. HECKER

SUBSTITUTION is a blessing to mankind. The prophet understood this when he said: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." The successful life is largely a series of substitutions. Knowing what to substitute is very important. Many drift aimlessly along without trying to improve their present status in life. These lose the joy and pleasure of adventuring into new realms.

When we consider the thorn and the brier, we find that they are of little use to mankind. In fact, their presence is abhorred. They grow in waste places. Their natures are defensive. One always shuns direct contact with them. Their spikes prick, tear, and gouge. They destroy other vegetation and live to themselves alone, benefiting nothing. They are avoided by animals and man alike. When near the habitation of man, they are removed and destroyed.

The fir tree, on the other hand, is the king of the forest and its branches are a protection to birds and animals. Its presence is welcomed. Man provides laws for its protection and its growth is encouraged. Its wood is used in the erection of houses and utilized in a multitude of other ways. The tree itself presents a magnificent and stately appearance. The myrtle is a tree of fragrance and beauty and by the ancients was considered sacred.

Man, by nature, is much like the brier. Left to himself, he is selfish, greedy, and grasping. He becomes useless to his fellows, striving only to satisfy his selfish desires. He will even resort to murder to accomplish his ends. He can sink so low that he is avoided, despised and detested. The Jukes family is an apt illustration. By substitution man can set aside, remove, and eventually eradicate these traits. It may take years of training, or it may transpire over night. Science takes the bitter, sour crab tree just where it stands, cuts off a limb, and in its place grafts the cultivated branch, and we have the "Delicious" apple. Science takes the short cut in obtaining results. Instead of digging up the old crab, and planting in its stead the apple, and waiting for it to grow, it simply takes life as it finds it, builds upon the established root, and in a shorter time produces the perfect fruit.

Christianity can be grafted into man's character in much the same way. The objectionable habits of life can be put away and the new grafted on. A little instruction and training, under the power of the Spirit, and we behold the new life bearing fruit. With many of us it is just a constant growth. We learn that it is wrong to lie, and we replace lying by truth. We learn that selfishness is unbecoming a Christian, and we commence to share our blessings with others. Step by step we advance toward perfection.

The Gypsy camp is looked upon with a feeling of distrust, and stealing, deception, and immoral conduct is attributed to the Gypsy. Yet the power of God worked itself into the heart of Gypsy Smith and we have even the lowly Gypsy substituting the new life for the old and becoming a blessing to humanity by proclaiming the Gospel. When Paul set out on his

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A recent cablegram to the "New York Globe" states that thousands of Jews in Russia are uniting with the various Christian churches—doing this despite the aerid opposition of the Soviet to Christianity. Just how long this mass movement of Jews towards the Christian churches will continue, is difficult to foretell at this time. The unsettled state of Russia makes any sort of guess exceedingly problematical. Nevertheless the large numbers of Jews, now turning to Christ, is a matter of exceeding interest to the student of prophecy. What does it portend? It is a matter of considerable importance when so many of Abraham's chosen seed accept the teachings of Christ.

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Sociologists are viewing with alarm a growing tendency to make dancing more popular than it has ever been before. Not only are the various dancing-teachers doing a larger business than previously, with a corresponding increase of financial gain, but the public schools, in many places, are also catering to the desire of those who are infatuated by the mazes of the dance. In consequence of the last-named feature, parents who have convictions on the subject find themselves in a serious dilemma. Their children are expected to fall in line with their associates, no matter what parental preferences may be. This is surely a time when the faith of many earnest believers is put to a critical test.

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According to latest advices from Herbert C. Hoover, Europe still needs private charity. Most of the European Governments have all they can do to keep moving, hence outside help is imperative. Heretofore the American Relief Administration has been feeding about 4,000,000 children, but that work will have to be done by private organizations hereafter. Mr. Hoover regards the child welfare movement as being the most important of all relief work, and hopes that the different organizations in the United States will coördinate their efforts to that end. While many European critics have accused Americans of being mercenary, ample evidences of our generosity have now convinced the most skeptical that the great world need lies very close to the nation's heart.

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Our Latest Insular Possession

By the stipulations of the Peace Conference, the Island of Yap, one of the Carolines, was awarded to the United States. Formerly a German possession, it will hereafter serve as a cable and coaling station for our country, being on the direct route from Hawaii to the Philippines. It is to be hoped that the new ownership will be a decided change for the better, so far as the seven thousand inhabitants are concerned, that dwell on the island of but seventy-nine square miles. The history of Yap and the other islands of the Caroline group is a most checkered one. As early as 1852 the American Board of Foreign Missions began work among the natives, gaining a fair foothold. In 1885 Spain obtained control of the islands, which meant the driving out of all Protestant missionaries and an alarming increase of drunkenness. During the Spanish-American war, Germany was given control of the islands. Improved methods have highly raised the productivity and commerce of the Carolines during recent years.

The Mexican Situation

Various opinions are being expressed in the public press, concerning the restoration of orderly conditions in Mexico. While many of the journals are openly favoring armed intervention by the United States, such a step is open to many serious objections, and several leading religious journals are voicing these in no uncertain terms. "The American Friend," a wide-awake weekly, published under the auspices of the Society of Friends or Quakers, takes a decided stand on the question, and even urges that Representatives and Senators in Washington be petitioned against armed intervention in Mexico—the petitioners giving their reasons for such action. A list of Representatives and Senators is appended, so that all may know to whom to send their petitions. It is well to look at the Mexican situation calmly, without being led astray by those who have financial interests at stake. If a strong Government, like that of the United States, were to step in and by force of arms put down disorder, such action would entail unwarranted cost through the destruction of life—American as well as Mexican—and of property. The American lives lost in such an enterprise would certainly vastly outnumber those, said to have been murdered in Mexico within the past six years. Then, too, armed intervention by America, or any other foreign power, would array against her the entire Mexican nation, including the best people as well as the worst, for they would entertain a lingering suspicion that we were actuated by selfish motives. Most of all, the entire program of missionary activity by Protestant churches would be seriously imperiled.

Japan and the Sunday-School Convention

Two thousand Sunday-school workers are to make a peaceful invasion of Japan next year, when the International Sunday School Association convenes in that distant realm. The very prospect of it excites our imagination and compels serious thought. The people of Japan—always polite—are looking forward to the occasion with the evident desire to make their visitors heartily welcome. At the same time they are wondering as to the whys and wherefores of the great gathering, and here are some of the questions they are already asking: "(1) Are the Sunday-school delegates coming to spread the teachings of Christianity? (2) Are they coming to make Japan and America more friendly? (3) Are they coming to learn of our excellencies, or will they merely try to teach us theirs? (4) What can we do to make their stay among us pleasant and profitable?" Japan now ranks as one of the five great powers of the earth and regards herself as the advance agent of civilization in the East. Naturally the Nipponese are just a little curious to know why the Sunday-school workers of the world should make the long voyage to Japan, when so many other countries are situated so much more conveniently. Being assured that the choice was made as a distinct tribute to Japan's wide-awake and progressive leadership, the people are now endeavoring, in their hospitable, courteous way, to find a sufficient number of homes to shelter the tourists. They are fully conscious of the fact that it will require no small amount of tact and foresight to make things just right for the visitors. Not doubting the good intentions of the enthusiastic Sunday-school workers, it is to be hoped that all will be persons of adaptability, who will readily conform to the strange customs of their Nipponese hosts. One of the most progressive Japanese, who has spent many years in the United States, recently said: "My greatest fear is that the Americans might go back with a false impression of Japan, and that the Japanese might get a false impression of America from them." The convention will afford a glorious opportunity to demonstrate to the Japanese hosts and hostesses what the power of Christianity has done for its exponents—as evidenced by those who will be in attendance at the great gathering. The two thousand delegates, who will represent America's Sunday-school forces, will have to shoulder a great responsibility. It is not too early to think about the best way of discharging it.

E. Friend Couser, of R. D. 1, Waynesville, Ohio, position to serve the churches as an evangelistic during the coming months. He is at liberty now gn dates for his services at meetings to be held ct. 1.

Board meetings last week were the occasion of a of very pleasant interviews in the "Messenger" Among the brethren who thus honored us were Garver, of Trotwood, Ohio, John S. Flory, of water, Va., D. W. Kurtz, of McPherson, Kans., G. Miller and Floyd M. Irvin, of Chicago, S. S. , of Astoria, Ill., Ezra Flory, of Chicago, J. W. of Los Angeles, Calif., C. S. Ikenberry, of Dale- a., and H. K. Ober, of Elizabethtown, Pa.

ELSEWHERE IN THIS ISSUE

ches of Northern California will please refer to . O. Brubaker's announcement among the Notes.

oung People's Conference is to be held in the Creek church, Va., on Sunday, Sept. 14. While y be regarded by some as a new venture among s a step in the right direction. The program is ed on page 588.

age 588 Sister Lydia E. Taylor makes an impor- nouncement under the head of "Information on rd Suits," which should be especially noted by who have been in correspondence regarding these ts. Sister Taylor is rendering great service in rk for our people, and we suggest that all who are ed give close attention to her suggestions.

MISCELLANEOUS

Burr Oak church, Kans., desires to secure a pastor i services by Nov. 1. Address Bro. Chas. Sloniker, ak, Kans.

General Educational Board held its meeting on sday of last week, and the General Sunday School on Thursday afternoon and Friday. Reports of eetings are to be given soon in our columns.

d you like to think over that "why" for another r two? To give you that opportunity we are using torial space this week for a report of the Mission Meeting. You know what "why" we mean, don't f not, it doesn't matter anyway.

Mission Board of Northwestern Ohio would like espond with some ministers who are willing to city pastoral work. Some experience along that desired. A liberal support to the right man will n. Further information may be had by address- L. Guthrie, Secretary of the Board, Upper San- Ohio.

al Notice.—Bro. Geo. Manon, Moderator, and C. k, Reading Clerk, of the last Conference of North- Kansas, request the publication of the following cement: "Bro. W. H. Yoder, of Morrill, Kans., n appointed Writing Clerk, in place of Bro. F. E. r, who is leaving the District. All matter for Dis- nference should be sent to Bro. Yoder."

General Mission Board began its labors last week sday, Sept. 2, at 1 P. M., and practically con- them at about 9:30 Wednesday night. Thursday n a joint session was held with the Sunday School ducational Boards. Following this the Mission held a brief final session. Some account of the one will be found elsewhere in this issue.

e.—As the District of Oregon needs more minis- ers being several locations that need a minister —the Ministerial Board desires to correspond with rs that have a desire to locate where their services ded, and who are willing to come to Oregon. We e some financial aid to the right parties, as we are ting with the District Mission Board. Prospec- plicants may correspond with any of the following rs of the Board: Eld. C. H. Barklow, Myrtle- Oregon; Eld. J. W. Barnett, Bandon, Oregon; Eld. Ritter, Mabel, Oregon.

e Thinketh No Evil."—At times we wonder r the really love-inspired heart can ever become oughly pessimistic as to be wholly oblivious of all good in others, or to disparage all movements for ift of humanity. In conversation with a brother, , some of the notable features of the "Forward ent" were approvingly referred to by the writer. of awakening a responsive echo in the heart of other, apparently our words of praise seemed to him with an opportunity to "express his mind."—

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to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Men who had not been in the habit of going to church were listening attentively. They saw that they had missed the greatest thing in the world—that the soul must be given back into God's keeping. That night some knelt in prayer who had never knelt before. His ministry was greatly blessed.

His sister Lavinia was satisfied. She no longer said: "What if he should fail to go through school?" "What if he should get discouraged and quit?" She knew that come what would, Harley had made choice of his life-work. He was a blessing among men. She experienced the truth of the following lines and was at peace:

"If only we strive to be pure and true
To each of us there will come an hour,
When the tree of life shall burst into flower,
And rain at our feet the glorious dower
Of something grander than ever we knew."

Johnstown, Pa.

"Ask Teacher"

BY BESS BATES

"HENRY has an awful time in school. His teachers don't seem to understand him," complained Mrs. Myers, as she carefully embroidered a centerpiece.

"Judith has been doing real well this year," Mrs. Horner said, as she edged out of the sunshine on the porch. "Last year she had an awful time, too. But she likes her teachers better this year. It helps when they like their teachers."

"Yes, it does," agreed Mrs. Samson. "But how do you know if they are going to like the teacher? And what are you going to do when they don't? It seems that a good teacher, whom they *do* like, never stays more than one year anyway. Then some one else comes in and spoils everything. I have just about given up hopes of James ever getting through high school. He doesn't take a bit of interest in his lessons. It seems to me that the teachers get worse instead of better. How did you ever manage to get George through, Mrs. Will?" And Mrs. Samson turned to the lady next to her, who was quietly mending and listening to the talk.

"All right; I will tell you," declared Mrs. Will, as if she had made a sudden decision. "This is something that I never told at the time, but now, since George is safely through, I'll tell you about it and maybe my experience will help you."

Mrs. Will laid down her work and faced the other three. "George has always been a rather hard boy to handle. He had a good deal of trouble in school, but, somehow or other, he managed to get through until he got to high school. Then he had more trouble than ever. His father and I were about ready to give up and let him go to work. He wanted to had enough, but we did so want him to have an education. It seemed, though, that he wasn't learning a thing in school. He just frittered away his time and would not work."

"Exactly the way Henry does," interrupted Mrs. Myers.

"And Judith last year," added Mrs. Horner.

"His father and I had about decided to let him stop when we got a notice from the principal that George had been expelled."

"You did! And no one ever knew!" exclaimed the ladies.

Mrs. Will smiled.

"No one ever knew. That principal was a thoroughly honest fellow. It seemed that when George had been expelled, we could not stand to have him stop. It shocked George, too. He did not want to disappoint us. We talked it over and the more we talked, the more George wanted to go back and the more we wanted him to go back.

"'There is one thing certain,' declared George. 'If I have to stop now, I will never go back into that school again.'

"I decided right then to go and see the principal and talk it over with him. George and his father didn't think it would do any good. George said when the principal once made up his mind, he never changed. But I went anyhow. The principal was very courteous, but he was firm.

"'Mrs. Will,' he said, 'I have thought this over carefully. I do not like to expel a boy, but George does not work. We might keep him in spite of that, but he is the leader of a bunch of boys who will not work and are constantly causing trouble in school. If we expel George, the rest will line up and we can have a good school. If we keep him here, and he continues to influence the boys the way he is doing now, he will demoralize the school. I am sorry to do this, but it seems the only way out.'

"You may well believe it was hard for me to hear him say that about George and harder yet to believe it. I guess I had always looked at George's good qualities. I wanted to defend George, to tell the principal he was unjust to George and did not know him, but if I had done that, he surely would expel George, and all our hopes for his education would be lost. So I kept my temper and said to him: 'Talk it over with George and if he will promise to do better, will you give him another chance?' Then I told him of our plans for George and how they would all be spoiled if he did not get through.

"Do you know, after I told him our side of it, he was just as nice as he could be. He said he would give George another chance and asked me to work with him, to help George along. He said he always liked to have parents talk to him, for it helped so much in handling the children.

"Well, George agreed to do better and stayed on in school. I can't say that he was a shining light in high school. Most boys aren't, but now he is getting through college in good shape and we surely are thankful that we talked things over with the principal that time.

"I used to think that teachers couldn't know about children as the parents did, for they were not parents. But I have come to the conclusion that being a parent doesn't always mean that one knows all about raising children. Teachers study their business, and I believe that if more parents would go to them for advice, their children would get along better in school. It helps both sides when they understand each other."

Prophetstown, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

IN MEMORY OF MARY PASDACH

Mary Pasdach, daughter of John and Sophia (Hawker) Bunga, was born in Berlin, Germany, Nov. 24, 1836, died at her home, near Patton, Ind., Aug. 6, 1919, aged 82 years, 8 months and 13 days.

Mary Pasdach

She was married in Germany, August, 1857, to Christian Pasdach, a soldier in the German army, who preceded her in death Sept. 17, 1913. Mr. Pasdach, his wife and their one child, emigrated from Germany to America in 1863, locating in Pennsylvania, where they lived three years. During this period Mr. and Mrs. Pasdach entered the Church of the Brethren, living ever faithful. In 1866 they moved from Pennsylvania to Illinois, where they lived nine years. In 1875 they moved to the farm near Patton, where both resided until their death. To their union were born eleven children, nine of whom survive. One died in infancy in Germany, and a daughter passed away a few years ago.

In the days of old, Grandma Pasdach would have been praised as a good wife, for of her it could truly be said: "She looketh well to the ways of her household, and eateth not the bread of idleness." She leaves three sons and six daughters, forty-seven grandchildren and sixteen great-grandchildren.

Funeral services were conducted by Eld. G. B. Heeter, assisted by Elders A. R. Bridge and John Mourer, after which the remains were laid away in the Pike Creek cemetery, Monticello church, Ind.

Monticello, Ind. Orpha Bridge.

VIRDEN, ILLINOIS

The past weeks have been glorious ones to the Virden church. Night after night Bro. J. W. Lear, in his forceful, tactful way, brought us the message of salvation. Sister Lear loyally assisted in personal work. The recent accident that befell our dear Brother and Sister Lear has only made them more zealous for the Master. How beautiful is such consecration of hearts and lives!

Our singer, Bro. E. F. Couser, did his part faithfully, bringing home the message of Jesus through the powerful instrument of song. His solos, and special numbers by the home talent, were an inspiration.

One evening a duet of "Where Is My Wandering Boy Tonight?" was sung in the audience room. After each verse a quartette behind the baptistry softly answered with the chorus of "Tell Mother, I'll Be There." Every listener was deeply touched.

Ten were received into the church through baptism. Others are "almost persuaded." Church members were strengthened and the community at large felt the great warning of our motto throughout the revival, "Get Right with God." Stella Brubaker.

August 29.

NORTHERN INDIANA DISTRICT MEETING

The District Meeting of Northern Indiana will be held at Winona Lake Oct. 2. The main auditorium will be used for the meetings, and the people will be accommodated in the Winona Inn, which will be given over for this use.

There will be other meetings, just prior, at the same place as follows: Elders' Meeting, Tuesday, 2 P. M.; Aid Society Meetings, same time in auditorium; Temperance Meeting, Tuesday evening, in auditorium; Ministerial Meeting, morning and afternoon of Wednesday; Educational Meeting, Wednesday evening; The District Meeting proper, all day Thursday, Oct. 2.

All program committees are again asked to mail at once to the clerk such programs and announcements as they wish to have printed in the Program Booklet.

Churches sending queries to the District Meeting, should send these in at once, so that they may appear in the Booklet.

The clerk should be informed of all changes in the Ministerial List during the past year. All elders of churches where there have been ministerial changes, either removals or additions, should send in this information NOW.

Warsaw, Ind. L. M. Neher, Clerk.

NORTH AND SOUTH CAROLINA, GEORGIA AND FLORIDA

The Ministerial and Sunday-school Meetings of North and South Carolina, Georgia and Florida were held in the Brummett's Creek church, Mitchell County, N. C., on Thursday, August 21. Bro. J. H. Moore acted as Moderator in a very able manner. The Ministerial Meeting was held during the forenoon.

"The Characteristics, the Calling and the Work of the Minister" were discussed by Bro. S. P. Jones and Bro. Geo. A. Branscom, who spoke from their rich experience in ministerial life. The discussions of these brethren were followed by general discussions. We were made to see that the minister should have a purpose, should behave well, should have patience and sympathy, should be serious in the pulpit, and should be a typical Brethren preacher in teaching and practice.

In another discussion, the work of the congregation, in hearing and living the Gospel, in praying for the minister, and in giving to the cause of Christ was presented.

At the close of the forenoon session, in short sentences, the most impressive thoughts were expressed.

In the afternoon, we met in the Sunday-school Meeting. "The Business of the Sunday-school, in Bringing Them In, in Keeping Them There, and in Winning Them to Christ" had been assigned to Sister Sarah G. Felthouse. Since she could not be present, she sent an able paper, which was read. This was followed by a further discussion of the topic by Bro. A. D. Crist.

It became the lot of Bro. L. R. Coffman, of Daleville, Va., in the absence of Bro. W. A. Reed, to tell us how to stir up greater interest in our Sunday-school work. He told us "to put ourselves into the proposition." During the discussion of the topic we were also told to plod on, and to keep on stirring.

Bro. J. H. Garst told us that the best method of presenting the lesson to the class is to combine the lecture method and the question method. Again, in short sentences, the most impressive points of the meeting were presented.

In the night service, Bro. J. H. Moore gave us an excellent sermon on "The Church of Christ." The church began with the work of John the Baptist, but the Bible does not say when the church was organized. The real church is independent of organization.

On Friday morning began the sessions of the District Conference. The organization resulted in the election of Bro. Geo. A. Branscom as Moderator; Bro. Clayton B. Miller, Reading Clerk; Bro. J. H. Griffith, Writing Clerk. The Credential Committee, composed of Elders S. P. Jones, J. H. Garst and H. H. Masters, had previously been elected by the Elders' Meeting. The response to the roll call of the churches showed that quite a number were not represented in the delegate body.

Not much business came before the meeting. One paper was returned. The position of the District Conference on dress was re-affirmed. By resolution the Program Committee for the Ministerial and Sunday-school Meetings was authorized to provide a program during each District Conference on "Christian Adornment." By

(Continued on Page 590)

oice of what he wanted to do. "But oh, God, him to decide right. God help him," prayed ia as she turned the Swiss steak and added water.

ile dressing, Harley's thoughts were serious ch. He remembered that when he used to urge other to let him stay away from school with- good excuse, she always firmly refused, and fore him the desirability of a good education, e might be fitted for a useful manhood. Fol- g the natural tendency to harmonize duty and ation, he dwelt much upon the advantages of into some business which would rid him of dium of college study and rules. His soul was tlefield where contending forces sought for ry. His mother had hoped that he would be a ter. Could he not do more for his mother's n the ministry than he could do in any other

ile Lavinia was hurrying from the dining- to the kitchen, he sat with his head bowed up- s hand, pondering his life question. Yes, if r were still with him, she could help him now, was four years since she had gone to her rest. e his mother had put her bands on his shoul- nd what intensity there was in her tone as she "My boy, I believe you are well calculated to e a leader of men. If you would give your- winning them from a life of sin—" She had d away then, as if she could say no more.

thought of David's words: "I would rather doorkeeper in the house of my God than to in the tents of wickedness." But what had o do with the matter? He wasn't going to in the tents of wickedness. Going into busi- lid not mean the "tents of wickedness." "A eeper in the house of my God—" He rebelled. g men did not enter the ministry these days. where churches were looking for pastors be- there were not enough preachers to go round. s well enough to talk of sacrifice, and a humble but he wanted to do big things. He hoped to the seats of the mighty some day. If he suc- d in business and made lots of money—

—was it a humble service to go to some n and preach Christ to the worshipers there? e with the people, to be happy when they , to comfort them when sorrow was their por-

Harley knew his Bible, and at this point he ht of the rich man—"He died and was buried." pper is ready." The call startled him.

l be down when you get it on the table," he red. And he was ready to take his place with hers at the table. He laughed and told stories nothing troubled him, though in his heart he ed that the hour of decision was upon him.

ore he went to bed that night, Harley thought God had given him soul-power to reach other , was it not to be used for the salvation of ? Gradually selfish interests diminished in he felt willing to give himself to the work of ing Christ to men. It was no unwilling sacri- hich he laid upon the altar of the Gospel min-

r years have gone by. Harley is preaching in tern town. He feels that the people who come r him must have Christ for their Savior and Burden-bearer.

sister has not quite overcome her bad habit nking that the worst will come to pass. She "What if Harley should preach such learned ns that the people do not care for his preach-

would preach Jesus; that was the motive pow- is soul. He called the weary and heavy-laden to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Men who had not been in the habit of going to church were listening attentively. They saw that they had missed the greatest thing in the world—that the soul must be given back into God's keeping. That night some knelt in prayer who had never knelt before. His ministry was greatly blessed.

His sister Lavinia was satisfied. She no longer said: "What if he should fail to go through school?" "What if he should get discouraged and quit?" She knew that come what would, Harley had made choice of his life-work. He was a blessing among men. She experienced the truth of the following lines and was at peace:

"If only we strive to be pure and true
To each of us there will come an hour,
When the tree of life shall burst into flower,
And rain at our feet the glorious dower
Of something grander than ever we knew."

Johnstown, Pa.

"Ask Teacher"

BY BESS BATES

"HENRY has an awful time in school. His teachers don't seem to understand him," complained Mrs. Myers, as she carefully embroidered a centerpiece.

"Judith has been doing real well this year," Mrs. Horner said, as she edged out of the sunshine on the porch. "Last year she had an awful time, too. But she likes her teachers better this year. It helps when they like their teachers."

"Yes, it does," agreed Mrs. Samson. "But how do you know if they are going to like the teacher? And what are you going to do when they don't? It seems that a good teacher, whom they *do* like, never stays more than one year anyway. Then some one else comes in and spoils everything. I have just about given up hopes of James ever getting through high school. He doesn't take a bit of interest in his lessons. It seems to me that the teachers get worse instead of better. How did you ever manage to get George through, Mrs. Will?" And Mrs. Samson turned to the lady next to her, who was quietly mending and listening to the talk.

"All right; I will tell you," declared Mrs. Will, as if she had made a sudden decision. "This is something that I never told at the time, but now, since George is safely through, I'll tell you about it and maybe my experience will help you."

Mrs. Will laid down her work and faced the other three. "George has always been a rather hard boy to handle. He had a good deal of trouble in school, but, somehow or other, he managed to get through until he got to high school. Then he had more trouble than ever. His father and I were about ready to give up and let him go to work. He wanted to had enough, but we did so want him to have an education. It seemed, though, that he wasn't learning a thing in school. He just frittered away his time and would not work."

"Exactly the way Henry does," interrupted Mrs. Myers.

"And Judith last year," added Mrs. Horner.

"His father and I had about decided to let him stop when we got a notice from the principal that George had been expelled."

"You did! And no one ever knew!" exclaimed the ladies.

Mrs. Will smiled.

"No one ever knew. That principal was a thoroughly honest fellow. It seemed that when George had been expelled, we could not stand to have him stop. think it would do any good. George said when the principal once made up his mind, he never changed. But I went anyhow. The principal was very courteous, but he was firm.

"'Mrs. Will,' he said, 'I have thought this over carefully. I do not like to expel a boy, but George does not work. We might keep him in spite of that, but he is the leader of a bunch of boys who will not work and are constantly causing trouble in school. If we expel George, the rest will line up and we can have a good school. If we keep him here, and he continues to influence the boys the way he is doing now, he will demoralize the school. I am sorry to do this, but it seems the only way out.'

"You may well believe it was hard for me to hear him say that about George and harder yet to believe it. I guess I had always looked at George's good qualities. I wanted to defend George, to tell the principal he was unjust to George and did not know him, but if I had done that, he surely would expel George, and all our hopes for his education would be lost. So I kept my temper and said to him: 'Talk it over with George and if he will promise to do better, will you give him another chance?' Then I told him of our plans for George and how they would all be spoiled if he did not get through.

"Do you know, after I told him our side of it, he was just as nice as he could be. He said he would give George another chance and asked me to work with him, to help George along. He said he always liked to have parents talk to him, for it helped so much in handling the children.

"Well, George agreed to do better and stayed on in school. I can't say that he was a shining light in high school. Most boys aren't, but now he is getting through college in good shape and we surely are thankful that we talked things over with the principal that time.

"I used to think that teachers couldn't know about children as the parents did, for they were not parents. But I have come to the conclusion that being a parent doesn't always mean that one knows all about raising children. Teachers study their business, and I believe that if more parents would go to them for advice, their children would get along better in school. It helps both sides when they understand each other."

Prophetstown, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

IN MEMORY OF MARY PASDACH

Mary Pasdach, daughter of John and Sophia (Hawker) Bunga, was born in Berlin, Germany, Nov. 24, 1836, died at her home, near Patton, Ind., Aug. 6, 1919, aged 82 years, 8 months and 12 days.

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Monticello, Ind. Orpha Bridge.

VIRDEN, ILLINOIS

The past weeks have been glorious ones to the Virden

School Board. We will hold a Home-Coming Sept. 14—an all-day meeting. We invite all who ever attended church at this place to come. One love feast will be held Oct. 12.—Everett Henry, Flora, Ind., Sept. 3.

Huntington county church has decided to have a Home-Coming Day Sept. 14. An invitation is given to all who have worshiped at this place to come and enjoy the day with us. Oct. 14, at 7 o'clock, we will have communion services. The trustees have purchased a new light plant, which will be installed in the near future.—Mary J. Miller, Huntington, Ind., Sept. 5.

Mt. Pleasant.—We began our series of meetings August 11, conducted by Sept. M. Fleury, of Girard, Ill. The interest grew from the beginning. Eighteen inspiring sermons were delivered. Six confessed Christ. We feel that the meetings were a success and that the community as well as the church received much benefit.—Lera E. Miller, Ladoga, Ind., August 29.

Pine Creek.—August 10 Bro. I. R. Berry, of Flora, Ind., was with us in an all-day Harvest Meeting. He also preached for us on Saturday evening. Sunday morning he preached a splendid Harvest sermon. Dinner was served at noon in the basement. In the afternoon Bro. Berry preached an inspiring missionary sermon. An offering of $121.67 was lifted. In the evening his subject was "The Seven Seals." We had a well-filled house at all of these services, and the sermons were very much appreciated by all. August 31 Sister Mary Morris, of Mishawaka, Ind., gave us one period in the morning after Sunday-school. She spoke in the interest of the Christian Workers' Meeting, on the "Second Coming of Christ," which was very interesting. Sept. 27 and 28 we expect to have with us Bro. Ezra Flory, of Chicago.—M. S. Morris, North Liberty, Ind., Sept. 2.

IOWA

Franklin.—We expect Bro. H. B. Mohler and wife, of Sterling, Ill., to begin a series of meetings Sept. 14. August 22 Bro. Emmert Stover and sister, Miriam, of Mt. Morris, gave us a very interesting program, which was enjoyed by all. Work was begun this week on the basement for our new church.—Mrs. A. L. Sears, Leon, Iowa, August 30.

Garrison church met in council August 22. Our love feast will be held Sept. 20 and 21, beginning at 6 P. M. Bro. John Christy and Bro. Earl Buck are delegates to District Meeting, and the writer delegate to the Sunday-school Meeting. Bro. Emmert Stover and sister, Miriam, visited with us from August 14 to 17, and gave us very interesting program.—Minnie Gnagy, Dysart, Iowa, Sept. 3.

Monroe County.—Meetings are in progress, with Bro. E. W. Bustain, of Greene, Iowa, in charge. Bro. Samuel Pike, of Waterloo, conducts the song services. These meetings are progressing with much interest and we expect to close with a love feast Sept. 13.—D. H. Fouts, Fredric, Iowa, Sept. 2.

Salem.—After Annual Conference Bro. Homer Caskey, our delegate, gave us an interesting report of the real worth of our Conference. A few weeks later Bro. Perry D. Wingert gave a four lectures on the "Five-Year Forward Movement," which was an inspiration to us all. August 1 Sister Lydia Taylor, of Mt. Morris, gave an interesting lecture on "Simple Life." Just recently Bro. O. E. Messamer was with us in the interest of Bethany Bible School, and gave us two helpful sermons. August 24 the County Sunday-school Convention was held here, with a representation of nine schools. Several of our young people are planning to leave soon for our church colleges. We have been enjoying uplifting messages from our elder and pastor, Bro. Wm. Wagner.—Mrs. Chas. J. Wray, Prescott, Iowa, August 30.

KANSAS

Burr Oak congregation received much spiritual good from the series of meetings held recently by Bro. J. W. Lear, of Virden, Ill. The attendance was good considering the very busy season and the warm weather. The evangelist made many personal calls, which were much enjoyed by the members and also proved a benefit to the meetings. Four were received into the church, three of whom were baptized, and one reclaimed.—Carrie E. Wagoner, Burr Oak, Kans., Sept. 3.

Cedar Creek church met in council August 23, with Eld. Lawrence Kreider presiding. Two letters were received and one was granted. Our series of meetings will begin Oct. 12, with Bro. Wm. Buckley in charge.—Martha Minnich, Greenville, Ohio, Sept. 3.

Springfield (First Church).—August 23 we held our annual Sunday-school outing in Snyder Park. In spite of the severe storm, that swept over the city in the afternoon, the services were not class. Thursday evening the "Live Wires" class gave a supper in honor of the boys who had been in the service—eight of them—about fifty of the class being present. The supper was served on the lawn at the parsonage. After supper the evening was spent in a social way. Our Sunday-school is in a flourishing condition. The attendance has been fine all summer. Our churchhouse is very inadequate for our present needs. Soultions are being considered. We are in favor of the Forward Movement, than to erect a commodious church building in the near future, so that the work could go forward as it should.—Mrs. Ida Hoffman, Springfield, Ohio, August 30. Subject of Bro. Heine: "The New Order of Life That Jesus Came to Establish," being based on the Sermon on the Mount. Six have confessed Christ since our last report.—Mrs. J. C. Inman, 734 W. Columbia Street, Springfield, Ohio, August 30.

Swan Creek church met in council, with Bro. D. W. Stutzman presiding. Our communion service will be held Nov. 1, at 2 P. M., at the West house. We are in the midst of an interesting revival meeting, conducted by Bro. Myers, of Goshen, Ind.—Nancy Smith, Wauseon, Ohio, August 30.

Woodworth.—August 23 members and friends of our church enjoyed a day of spiritual as well as temporal blessing in the form of a joint Sunday-school picnic. A splendid program had been arranged by the three Sunday-schools—Zion Hill, Bethel and Woodworth. The following Sunday we held our council, with Eld. J. F. Kahler, of Canton, present. Sister Helen Gahman has ceased to give us her services as organist in the near future. We have also secured Bro. Jesse J. Anglemyer, of Williamstown, Ohio, to hold a series of meetings in October. Six have been baptized since our last report. —Ruth Garver, Poland, Ohio, August 27.

PENNSYLVANIA

Annville church held her Harvest Meeting August 16. Ministers from adjoining congregations were with us. An offering was lifted for the Neffsville Orphanage. Our regular council convened in the Annville house Sept. 1, with Eld. A. B. Gingrich presiding. Three certificates of membership were granted. Our love feast will be held Oct. 25 and 26, at 10 A. M. The Annville Sunday-school will have a Children's Meeting Sept. 14. The South Annville Sunday-school will have a Children's Meeting Sept. 21.—Fannie Kreider, Lebanon, Pa., Sept. 2.

Back Creek church met in council August 16 at the Upton house, with Eld. D. A. Foust presiding. A report of all our committees was given and accepted. Bro. Upton was chosen elder for three years. Brethren Albert Niswander and Andrew Heckman were chosen delegates to our District Meeting. Our Sunday-school and Christian Workers' Meetings are still growing in interest and attendance.—J. D. Brumbaugh, Greencastle, Pa., August 29.

Carlisle.—At the July council the regular church business was transacted and progressive policies were emphasized by our elder, Bro. J. A. Long, of York. Bro. Bair has decided to move from Carlisle to Lebanon County, and thus one of the deacons and an active worker in the Sunday-school and church leaves us. The need for more deacons and additional help in the ministry was the chief topic for discussion. Interest in the Sunday-school and church is going on nicely. The date for the love feast is Oct. 26.—Grover C. Bair, Annville, Pa., August 31.

Pipe Creek church just closed a very successful two weeks' series of meetings, conducted by Bro. Wm. Kinsey, of Blue Ridge College. We had Bible study and illustrated sermons the first week. Ten young people were baptized Sept. 1. Much inspiration was put into the meetings by having Sister Ruth Howe to lead the singing.—Ida M. Englar, Uniontown, Md., Sept. 8.

MISSOURI

Prairie View church convened in council August 16, with Bro. H. L. Holsopple presiding. Brethren R. H. Lingle and Stanley Eyman were elected delegates to District Meeting. Bro. L. H. Root came to us August 10 and gave us fourteen inspiring sermons. Our love feast will be held Sept. 20, at 10 A. M.—Ethel Armstrong, Bro. Bowman and his wife are visiting in our midst. He preached for us Sunday night, August 24. We were pleased to have Bro. Chas. S. Morris and wife, of McPherson College, with us over the first Sunday in August.—Alice L. Mohler, Versailles, Mo., Sept. 1.

Wakenda church met in council August 23, with our pastor, Bro. Slater, in charge. One letter was granted. Delegates were elected to represent us at District Meeting: Bro. J. Frank Van Pelt and Sister Emma Van Pelt, Bro. Ira Shively and Sister Ida Shively, and Sisters Ida Hollar and Mary Minoich, the Sunday-school. Officers were elected for our Christian Workers' Meeting, with Sister Grace Bowman, president. Our love feast will be held Oct. 18. A committee of three was appointed to look after installing a new light plant in our church. August 3 Bro. Earl M. Bowman, of McPherson, Kans., began a three weeks' revival meeting, which closed last Sunday. Five confessed Christ and were baptized. The attendance was very good throughout the meetings, considering the busy season. Bro. Bowman was liked by every one who heard him. He and Sister Laura Bowman, who led the singing, did their part toward the saving of souls.—Mary Bowman, Hardin, Mo., August 26.

NORTH CAROLINA

Fraternity.—Eld. P. S. Miller, of Roanoke, Va., began our series of meetings August 10, continuing until the evening of August 18, preaching in all eleven sermons. Four were added to the church, three having baptismal vows reclaimed. August 13 Bro. Fred J. Wampler, our missionary from China, gave one of his illustrated lectures on China. The house was filled to its fullest capacity. The lecture was very interesting and enjoyed by all present.—J. F. Roberson, Winston-Salem, N. C., August 30.

NORTH DAKOTA

Brantford.—August 24 Bro. D. A. Miller gave us a very interesting discourse while our elder, Bro. W. A. Deardorff, held services at the James River church; and Bro. A. Kreps was at a mission point. Our Harvest Meeting will be held Sept. 21, an all-day meeting, with a miscellaneous program.—Mrs. H. B. Row, Brantford, N. Dak., Sept. 1.

OHIO

Bear Creek.—Bro. John Robinson, of Pleasant Hill, began a revival at this place July 27 and closed August 17, preaching twenty-five inspiring sermons. Seven were added to the church, five of whom were baptized. The members were greatly strengthened. August 17 Sister Blanche Hoover, of Bethany Bible School, was in for the evening, and in the evening a talk along the line of Junior Christian Workers. August 24 a joint Sunday-school Meeting was held. Many good thoughts were given by the speakers. The program was concluded by a temperance address, given by Dr. E. H. Cosner, of Dayton.—Maudie W. Filhrun, Dayton, Ohio, August 28.

Beech Grove church met in council August 23, with Eld. Sylvan Bookwalter presiding. Elders Joe Longanecker and Samuel Blocher were also present. Two letters were received. Bro. Jonas Royer was installed into the ministry, and Bro. Solomon Bolinger was ordained to the eldership. We held no all-day temperance meeting Sunday, August 24, which was well attended.—Hettie Rife, Holland, Bury, Ohio, Sept. 1.

East Daytnn church met in council August 23, with Eld. J. W. Pidley presiding. We decided to hold our love feast Sept. 27, at 7:30 P. M. Bro. Charlie Bame is our delegate, with our pastor, Bro. Wm. Buckley, and family, to be with us soon. Since the hot weather is over and people are home from their vacations, our attendance is increasing. Bro. Couser just closed a two weeks' singing class, which was very interesting, and we hope will be a great help to the church.—Daele Baldwin, Dayton, Ohio, Sept. 2.

Painter Creek church met in council August 30, with Eld. Lawrence Kreider presiding. Two letters were received and one was granted. Our series of meetings will begin Oct. 12, with Bro. Wm. Buckley in charge.—Martha Minnich, Greenville, Ohio, Sept. 3.

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Woodworth.—August 23 members and friends of our church enjoyed a day of spiritual as well as temporal blessing in the form of a joint Sunday-school picnic. A splendid program had been arranged by the three Sunday-schools—Zion Hill, Bethel and Woodworth. The following Sunday we held our council, with Eld. J. F. Kahler, of Canton, present. Sister Helen Gahman has ceased to give us her services as organist in the near future. We have also secured Bro. Jesse J. Anglemyer, of Williamstown, Ohio, to hold a series of meetings in October. Six have been baptized since our last report. —Ruth Garver, Poland, Ohio, August 27.

Curryville.—August 16 we had the pleasure of listening to the illustrated lecture on Chicago, by Bro. H. A. Clayhaugh, of that city. August 23 and 24 Bro. Joseph Clapper, of Yellow Creek, Pa., lavored us with three instructive and edifying sermons, the second being a Harvest Home service. An offering of $62.33 was lifted for home mission work. Our revival services, to be conducted by Bro. C. O. Beery, of Juniata, begin Nov. 8.—Alice M. Baker, Curryville, Pa., August 29.

Fallen Spring.—August 24 we were very much delighted to have with us, at the Shady Grove church, Bro. C. I. Miller, of Martinsburg, W. Va., who preached a very interesting sermon on the subject of "Attaining Perfection." Brethren R. W. Schlosser and Geo. N. Falkenstein, of Elizabethtown, Pa., were also present. In connection of this congregation in the interest of the endowment fund of Elizabethtown College. August 30 we met in council at the Brown's Mill church. Eld. W. G. Smith conducted the opening exercises. Eld. C. R. Oellig presided. Two letters were granted and one received. A missionary committee was appointed for one year to secure tracts and work with other missionary committees, in order to create more missionary spirit in the local churches and carry out the plan of the "Forward Movement." A committee, composed of Brethren Frank Miller, Samuel Gearhart and the writer, was appointed to draft and formulate a better and more systematic way of keeping a record of church membership. They will report at the next council. The trustees were instructed to proceed at once with the laying of the concrete porch and walks at the Shady Grove church. Our delegate to District Meeting are Brethren Wm. Hollinger, Welty G. Smith and Samuel Gearhart; alternates, Brethren Jacob Foust, Jacob Bonebrake and Edw. Spangler. Our love feast will be held Nov. 1 and 2, at the Hade meetinghouse, at 10 A. M.—H. N. M. Gearhart, Shady Grove, Pa., August 31.

Freystown.—An interesting Children's Meeting was recently held, with Brethren Zobler, Kline and Herr giving addresses. August 17 our Mission Study Class met, a report of which was well received. A liberal offering was lifted. Harvest Home services were held August 23, with Brethren Oberholtzer, Morgan and Edris doing the preaching. Love feast will be held Sept. 20 and 21 at 1:30 P. M., at the Ziegler house.—Geo. E. Keeney, Bethel, Pa., August 29.

Indian Creek.—Bro. Wm. Oberholzer, of Myerstown, Pa., will open a series of meetings Sept. 6. August 30 Bro. Jacob Graybill and wife, returned missionaries from Sweden, both gave us interesting talks on the customs and manners of the Swedish people. An offering of $44 was lifted for a much needed churchhouse in Swedeo.—B. M. Hoaz, Vernfield, Pa., Sept. 2.

Lebanon.—July 20 Rev. W. B. Stoddard, of the National Christian Association, preached for us and his message was well received. August 10 Bro. Elmer Leas, of York, gave us a very interesting and instructive sermon. In the afternoon our Children's Day services were held. The house was crowded to the doors. The children rendered their parts well, after which Bro. Leas spoke. The men's chorus class, of York, did some very fine singing for us, which was much appreciated. Our Sunday-school is progressing nicely. We have an enrollment of 384. Our Home Department is proving very beneficial to many. On Saturday evening of each week we have a Bible Study Class, very ably conducted by our elder, Bro. A. H. Brubacker. Our Harvest Meeting services will be held at the Midway house Sept. 6, at 2 P. M.—Elizabeth M. Martin, Lebanon, Pa., Sept. 1.

Little Swatara church met in council August 11, with Eld. Jacob Plank presiding. Since our last report one was baptized. Eld. J. F. Graybill and wife gave us three interesting addresses on Sweden, its people, and our work. Sister Graybill displayed some of the national costumes of Sweden. Liberal offerings were lifted after each address for the proposed church and Bible school at Malmö, Sweden.—Geo. E. Keeney, Bethel, Pa., August 29.

Middle Creek.—We expect to hold our love feast Oct. 5. Our council will be held Sept. 27. Our series of meetings will begin Sept. 28, with Bro. Wm. Kinsey in charge. Bro. W. J. Hamilton, our home minister, will conduct the meetings. Our missionary committee is making preparation for a program, to be given Sept. 14.—Carrie Walker, Rockwood, Pa., August 28.

Marsherock church met in council August 27, with Eld. Albert Hoffmaier presiding. We adopted the envelope system of giving. Brethren Harry Weaver and Ed Kline are delegates to District Meeting. Our love feast is to be held at the Marsherock house Nov 1 and 2. The time for the love feast at the Meyersdale house has not been decided yet. We appointed a temperance committee, consisting of Brethren Harry Brindle, Ed Kline and Charles Weaver. Bro. Harry Nye, of Elizabethtown, will hold a series of meetings at the Marsherock house the latter part of December.—Ida M. Lightner, Gettysburg, Pa., Sept. 1.

Philadelphia (Bethany).—At a special members' meeting, August 24, Bro. C. G. Hesse's resignation was read and it with deep regret that we bow him a reluctant farewell. He has been an ideal shepherd, and will be especially missed by the young folks of the church. Bro. Hesse's sermons have always been uplifting. Some of the most helpful and best sermons we have ever heard were: "Abraham," "The Ten Virgins," "The Lost Axhead," and "The Model Young Man." Those privileged to be at the Coventry church on the third Saturday of August had a good day. The new Bethany never received such a welcome and we hope to join them again next year.—Margaret E. Rogers, Philadelphia, Pa., Sept. 2.

Upper Cumberland church met in council at Newville August 23. Our Missionary and Harvest Home Meetings will be held at Huntsdale Sept. 6. Our love feast will be held at the Letterstedt Oct. 11. Delegates to District Meeting are Bro. H. K. Miller and the writer, with Brethren H. G. Sheaffer and J. F. Hollinger, alternates.—A. A. Evans, Carlisle, Pa., Sept. 1.

Upper Dublin.—Our quarterly business meeting was held July 11. Our elder, Bro. M. C. Swartz, presided. Three deacons were elected and installed: Brethren John Shotzberger, Robert Weir and Charles Seidenberg. The various church and Sunday-school activities are progressing very nicely under the leadership of our pastor, Bro. H. K. Garman. The teacher-training class of six or more, is almost ready for the fourth examination. The teacher-training work of our Sunday-school is proving very interesting. Teacher-training Commencement Exercises will probably be held in the early part of October. The Sunday-school had its annual outing at Forest Park, Chalfont, Pa., on Saturday, Aug. 9. It was a very pleasant occasion for the children as well as the adults.—A. R. Kratz, Ambler, Pa., Sept. 1.

West Greentree.—We opened a series of meetings at Greentree August 10, continuing for two weeks. Bro. Jacob Meyer, of Fredericksburg, Pa., was in charge. His messages were appreciated by good-sized audiences. He taught the Gospel in a clear and simple manner. Four young people confessed Christ. We recently appointed Bro. Jacob Whitmoyer superintendent of the Christian Workers' Society. At our regular council, held August 5 at Rheems, we decided to have a singing class at Greentree every Saturday evening, to begin August 23. Our love feast is to be held at Rheems Oct. 4 and 5, to begin at 1:30 P. M.—S. R. McDannel, Elizabethtown, Pa., August 28.

VIRGINIA

Beaver Creek.—At the close of a series of meetings, conducted by Bro. N. A. Miller at Greenmount, eighteen of the young people were baptized. Sunday, Sept. 14, a Young People's Conference will be held at our church, with services in the morning, afternoon and evening. The speakers for the most part are young people of the Second District of Virginia. A good day is expected.—Nannie J. Miller, Bridgewater, Va., Sept. 2.

Copper Hill church met in council August 23, with Eld. D. H. Shaver presiding. The visiting brethren gave their reports. Three letters of membership were granted. We were very glad to have Bro. D. C. Naff with us. He gave us a good sermon on Saturday night. We expect to hold our love feast Sept. 27, at 3:30 P. M.—Clytie E. Holt, Copper Hill, Va., August 26.

(Continued on Page 593)

ange will take place as soon as the labor situation
p. Through the "Messenger" the earliest possible
cement will be made after arrangements are com-
at least in time for the spring season. The Com-
delayed this notice in the hope of naming such
t the best business counsel was to await normal
conditions.
Committee regrets exceedingly that such abnormal
ns should arise, just as the movement was being
launched. Yet this is but one of the many dis-
nents resulting from the present tense business
n. Other promoters in this line of endeavor all
the same trying difficulties.
response was far beyond our most sanguine ex-
us. We thank all those who have shown such
interest in the work. As a committee, we pro-
adapt ourselves to the situation as gracefully as
, and to pledge our continued earnest, prayerful
every form of constructive work along this and
lines, as we have opportunity. Due notice of
s will be given, and further inquiries cheerfully
d. Lydia E. Taylor,
Secy.-Treas., Committee on Dress Reform.
lorris, Ill.

YOUNG PEOPLE'S CONFERENCE

ive meeting will be held on Sunday, Sept. 14, in the Bruer
urch, Second District of Virginia.

Morning Session

Theme: Our Early History
urch in Germany.—Olive Wampler. The Western Move-
mer Huffman. The First Half Century in America.—Mattie
eginnings in the Second District of Virginia.—Eld. Peter

Afternoon Session

Theme: Opportunities for Leadership in the Church
Ministry.—S. D. Glick. As a Sunday-school Teacher.—Cora
ledical Work on the Mission Field.—Paul Garber. In the
ous Districts.—Berlin Bodkin. In the Field of Religious
.—Quinter Miller.

Night Session

Theme: Loyalty and Cooperation
nes Demand It.—Rufus Bowman. Ways of Securing It.—
t. Coffman. Dependency of the Church on Her Young Peo-
M. B. Miller. Possibilities of the Future.—Edgar Caricofe.

Notes From Our Correspondents

d water to a thirsty soul, so is good news from a far country

CALIFORNIA

—Our Educational Day sermon was preached by Bro. N. J.
of Los Angeles. The offering taken was given to La
llege. Brother and Sister Fred Hollenberg, missionaries to
sited this church two evenings and gave an inspiring talk on
e-Year Forward Movement." July 28 Bro. P. B. Fitzwater,
oody Bible Institute, of Chicago, gave an inspiring address.
ur privilege to have Bro. G. W. Hilton, who has charge of
se Mission in Los Angeles, preach at the morning service,
. Bro. W. E. Trostle, of Alhambra, Calif., has been secured
the Book of Revelation at the Wednesday evening Bible
r the next three months. Since our last report several let-
e been received.—Mrs. S. W. Funk, Charter Oak, Calif.,
1.

to the Churches of Northern California.—All reports, queries
ness for the District Conference, to be held in the Empire
ber, 8-10, must be in the hands of the clerk by Sept. 18, in
appear in the Conference Booklet.—A. O. Brubaker, Writing
isin, Calif., August 30.

COLORADO

g church met in council August 29, with Eld. S. G. Nickey
. One letter was read and five were granted. Bro. Alger,
been our pastor for the past three years, is now leaving
J. B. Moore will be with us the coming year. We are re-
our church, and when it is finished we will have a fine
worship. The District Meeting will be held here beginning
Brethren R. S. Thompson and J. B. Moore were chosen dele-
District Meeting, with Bro. D. B. Miller, alternate.—Mary
ryman, Atwood, Colo., August 30.

ILLINOIS

.—Today our revival meetings closed. Bro. Jesse Shull was
e. Six confessed Christ and the members were much built
many were almost persuaded that we were ready to close the
. They were of three weeks' duration.—Mrs. Lydia Bucher,
Ill., August 31.

r Creek church met in council August 29, with Eld. J. W.
in charge. The annual visit was reported. One letter of
ship was received last Sunday, and one applicant was re-
y baptism. We will be represented at our District Meeting
J. H. Neher and Sister Blanche Wolfe.—Elsie Nolfsinger,
Ill., Sept. 2.

g church met in council August 25, with Eld. C. M. Suter
r. Bro. Lloyd Sheller was elected president of the Christian
Meeting. Several items of business were attended to and
were appointed to look after portions of the work here. The
ided to raise the pastor's salary $10 per month. We ex-
veral very fine lectures by Bro. Roger Winger, of Chicago,
are hoping that much good will result from his visit with us.
live DeArmie, Sterling, Ill., August 30.

INDIANA

son.—Aug. 17 we met in a members' meeting and selected Bro.
Hoover to the ministry. We also restored Bro. Arthur Hop-
the ministry. Both of them, with their wives, were in-
y installed. On the night of Aug. 24 we met in our regular
y council and transacted quite an amount of business. We
a place to establish a new Sunday-school. The day fol-
Sunday, we met in a shady grove, near by, in an all-day
School Convention, with Bro. Otho Winger, of North Man-
School Board. We will hold a Home Coming Sept. 14—an all-day
meeting. We invite all who ever attended church at this place to
come. Our love feast will be held Oct. 12.—Everett Henry, Flora,
Ind., Sept. 2.

Huntington county church has decided to have a Home-Coming
Day Sept. 14. An invitation is given to all who have worshiped at
this place to come and enjoy the day with us. Oct. 14, at 7 o'clock,
we will have communion services. The trustees have purchased a
new light plant, which will be installed in the near future.—Mary J.
Miller, Huntington, Ind., Sept. 2.

Mt. Pleasant.—We began our series of meetings August 11, conduct-
ed by Bro. M. Flory, of Girard, Ill. The interest grew from the be-
ginning. Eighteen inspiring sermons were delivered. Six confessed
Christ. We feel that the meetings were a success and that the com-
munity as well as the church received much benefit.—Lera E. Mil-
ler, Ladoga, Ind., August 29.

Pine Creek.—August 10 Bro. I. R. Beery, of Flora, Ind., was with
us in an all-day Harvest Meeting. He also preached for us on
Saturday evening. Sunday morning he preached a splendid Harvest
sermon. Dinner was served at noon in the basement. In the after-
noon Bro. Beery preached an inspiring missionary sermon. An of-
fering of $121.67 was lifted. In the evening his subject was "The
Seven Seals." We had a well-filled house at all of these services,
and the sermons were very much appreciated by all. August 31
Sister Mary Morris, of Mishawaka, Ind., gave us one period in the
morning Sunday-school and preached in the evening after the Chris-
tian Workers' Meeting, on the "Second Coming of Christ," which
was very interesting. Sept. 27 and 28 we expect to have with us
Bro. Ezra Flory, of Chicago.—M. S. Morris, North Liberty, Ind.,
Sept. 2.

IOWA

Franklin.—We expect Bro. H. B. Mohler and wife, of Sterling, Ill.,
to begin a series of meetings Sept. 14. August 22 Bro. Emmert
Stover and sister, Miriam, of Mt. Morris, gave us a very interesting
program, which was enjoyed by all. Work was begun this week on
the basement for our new church.—Mrs. A. L. Sears, Leon, Iowa,
August 30.

Garwin church met in council August 22. Our love feast will be
held Sept. 20 and 21, beginning at 6 P. M. Bro. John Christy and
Bro. Earl Buck are delegates to District Meeting, and the writer
delegate to the Sunday-school Meeting. Bro. Emmert Stover and
sister, Miriam, visited our church August 12 and gave us a very
interesting program.—Minnie Gnagy, Dysart, Iowa, Sept. 3.

Monroe County.—Meetings are in progress, with Bro. E. W. Bun-
tain, of Greene, Iowa, in charge. Bro. Samuel Fike, of Waterloo,
conducts the song service. These meetings are progressing with
much interest and we expect to close with a love feast Sept. 13.—
D. H. Fouts, Predric, Iowa, Sept. 2.

Salem.—After Annual Conference Bro. Homer Caskey, our delegate,
gave us an interesting report of the real work of our Conference.
A few weeks later Bro. Roger D. Winger gave four lectures on the
"Five-Year Forward Movement," which was an inspiration to us
all. August 1 Sister Lydia Taylor, of Mt. Morris, gave an interesting
lecture on "Simple Life." Just recently Bro. O. E. Messmore was
with us in the interest of Bethany Bible School, and gave us two
helpful sermons. August 24 the County Sunday-school Convention
was held here, with a representation of nine schools. Several of our
young people are planning to leave soon for our church colleges. We
have been enjoying uplifting messages from our elder and pastor,
Bro. Wm. Wagner.—Mrs. Chas. J. Wray, Prescott, Iowa, August 30.

KANSAS

Burr Oak congregation received much spiritual good from the
series of meetings held recently by Bro. T. Lentz, of Virden, Ill.
The attendance was good, considering the very busy season and
the warm weather. The evangelist made many personal calls, which
were much enjoyed by the members and also proved a benefit to the
meeting. Four were received into the church, three of whom
were baptized and one reclaimed.—Carrie E. Wagoner, Burr Oak,
Kans., Sept. 3.

Lawrence.—August 31 Bro. J. Clyde Forney was with us in the in-
terest of the Sunday-school and gave two splendid addresses. The
addresses. The Sunday previous, our pastor preached his farewell ser-
mon. He is moving to Mt. Morris, Ill. August 28 a surprise was
planned for the pastor. The members gathered at the church and
the event was carried out in a pleasant manner. A gift was
presented to Brother and Sister McCune as an appreciation of their
services. The Young People's Class also presented Bro. McCune
with a gift, he has been teacher of that class during his stay in
Lawrence. We deeply regret to leave Brother and Sister McCune
leave us, but wish them the best of success in their new field of
labor. Our Sunday-school has kept up very well in attendance dur-
ing the summer months, in face of the fact that many of our num-
ber were out of town. School is opening again and we hope for an
increase in numbers. Those attending school here will remember
that the church is located at Seventeenth and New Hampshire
Streets. Since our last report four have been added to our number
by baptism, two have been reclaimed and one received by letter.—
Elsie Forney, Lawrence, Kans., Sept. 3.

Lone Star.—August 10 we observed "Fathers and Sons' Day in our
Sunday-school, with an all-day meeting. Bro. Roy Kistner, of
Sabetha, preached in the morning. Dinner was served in the base-
ment and every one seemed to enjoy it very much. The afternoon
was taken up by special talks by some of our visiting brethren, and
also special music. Bro. F. E. McCune, of Lawrence, and Bro. R. F.
McCune, of Ottawa, gave some very interesting talks on soul win-
ning. Bro. Kistner then continued the meetings each evening for two
weeks, ending with another all-day meeting and love feast on Sunday
evening, August 23, at which about 100 were present. It was the first
love feast held in our new church and was a very enjoyable occasion.
Bro. Kistner's sermons were logical and inspiring, and while there
were no visible results, many were deeply moved.—Mrs. J. W. Gor-
latt, Lawrence, Kans., August 30.

Morrill.—August 31 the Township Sunday-school Convention was
held at this place, with Bro. W. H. Yoder, chairman. A very in-
teresting program was given. A township Sunday-school organi-
zation was perfected, with our pastor, Bro. Wray, as president.
The County Sunday-school Convention will be held at this place
Sept. 23 and 24. Dr. Kurtz, Mr. Engle and others will be with us.
Sept. 2 Bro. Heckman, of Chicago, gave us a splendid sermon. We
are preparing for our series of meetings which begins Sept. 25.—Mrs.
Delilah A. Maxey, Morrill, Kans., Sept. 3.

Quinter.—Sunday, August 24, we held our Harvest Meeting. We had
three services during the day, with special music and reading. Bro.
J. Edwin Jesse was with us and all enjoyed his talks very much.
A collection was lifted at the end of the afternoon service.—Mary E.
Crist, Quinter, Kans., August 28.

MARYLAND

Meadow Branch.—Bro. Moy Gwong recently gave a fine talk at our
Westminster church, on conditions in China. Bro. Earl W. Roop,
of Bethany Bible School, preached three very instructive and help-
Pipe Creek church just closed a very successful two weeks' series
of meetings, conducted by Bro. O. S. Kinsey, of Blue Ridge College.
We had Bible study and illustrated sermons the first week. Ten
young people were baptized Sept. 1. Much inspiration was put into
the meetings by having Sister Ruth Howe to lead the singing.—
Ida M. Englar, Uniontown, Md., Sept. 2.

MISSOURI

Prairie View church convened in council August 16, with Bro. H.
L. Holsopple presiding. Brethren R. H. Lingle and Stanley Eyman
were elected delegates to District Meeting. Bro. L. H. Root came to
us August 10 and gave us fourteen inspiring sermons. Our love
feast was held August 23, with Bro. David Bowman officiating. Bro.
Bowman and his wife are visiting in our midst. He preached for us
Sunday night, August 24. We were pleased to have Bro. Chas. S.
Morris and wife, of McPherson College, with us over the first Sunday
in August.—Alice L. Mohler, Versailles, Mo., Sept. 1.

Wakenda church met in council August 23, with our pastor, Bro.
Slater, in charge. One letter was granted. Delegates were elected
to represent us at District Meeting: Bro. Frank Van Pelt and Sis-
ter Emma Van Trump are to represent the church, and Sisters Ida
Hollar and Mary Minnich, the Sunday-school. Officers were elected
for our Christian Workers' Meeting, with Sister Grace Bowman,
president. Our love feast will be held Oct. 18. A committee of three
was appointed to look after installing a new light plant in our
church. August 3 Bro. Earl M. Bowman, of McPherson, Kans., be-
gan a three weeks' revival meeting, which closed last Sunday.
Five confessed Christ and were baptized. The attendance was very
good throughout the meetings, considering the busy season. Bro.
Bowman was liked by every one who heard him. He and Sister
Laura Bowman, who led the singing, did their part toward the sav-
ing of souls.—Mary Bowman, Hardin, Mo., August 26.

NORTH CAROLINA

Fraternity.—Eld. P. S. Miller, of Roanoke, Va., began our series of
meetings August 10, continuing until the evening of August 18,
preaching in all eleven sermons. Four were added to the church,
three being baptized and one reclaimed. August 13 Bro. Fred J.
Wampler, our missionary from China, gave one of his illustrated
lectures on China. The house was filled to its fullest capacity. The
lecture was very interesting and enjoyed by all present.—J. P.
Robertson, Winston-Salem, N. C., August 20.

NORTH DAKOTA

Brantford.—August 24 Bro. D. A. Miller gave us a very interesting
discourse while our elder, Bro. W. A. Deardorff, held services at the
James River church; and Bro. A. Kreps was at a mission point. Our
Harvest Meeting will be held Sept. 24, an all-day meeting, with a
miscellaneous program.—Mrs. H. B. Row, Brantford, N. Dak., Sept. 1.

OHIO

Bear Creek.—Bro. John Robinson, of Pleasant Hill, began a revival
at this place July 27 and closed August 17, preaching twenty-five
inspiring sermons. Seven were added to the church, five of whom
were baptized. The members were greatly strengthened. August 17
Sister Robinson gave an illustrated talk to the children in the morn-
ing, and in the evening a talk along the line of Junior Christian
Workers. August 24 a joint Sunday-school Meeting was held. Many
good thoughts were given by the assembled workers. The program was con-
cluded by a temperance address, given by Dr. E. H. Cosner, of Day-
ton.—Maudie W. Filbrun, Dayton, Ohio, August 28.

Beech Grove church met in council August 23, with Eld. Sylvan
Hockwalter presiding. Brethren Roy Kinsinger and Samuel Boyer
were also present. Two letters were received. Bro. Jonas Royer was
installed into the ministry, and Bro. Solomon Bolinger was or-
dained to the eldership. We held an all-day temperance meeting
Sunday, August 31, which was well attended.—Hettie Rife, Hollans-
burg, Ohio, Sept. 1.

East Dayton church met in council August 23, with Eld. J. W.
Fidler presiding. We decided to hold our love feast Sept. 27, at 7:30
P. M. We now have a new Sunday-school superintendent, Bro. Wm.
Buckley, and family, to be with us soon. Since the hot weather is
over and people are home from their vacations, our attendance is
increasing. Our pastor is preaching a series of Sunday-school singing-class,
which was much appreciated, and we hope will be a great help to
the church.—Dacie Baldwin, Dayton, Ohio, Sept. 2.

Painter Creek church met in council August 30, with Eld. Lawrence
Kreider presiding. Two letters were received and one was granted.
Our series of meetings will begin Oct. 12, with Bro. Wm. Buckley in
charge.—Martha Minnich, Greenville, Ohio, Sept. 3.

Springfield (First Church).—August 23 we held our annual Sunday-
school outing in Snyder Park. In spite of the severe storm that
swept over the city just before noon, many of our people met. Last
Thursday evening the "Live Wires" class gave a supper in honor
of the boys who had been in the service—eight of them—about fifty
of the class being present. Tables were prepared on the lawn at
the parsonage. After supper the evening was spent in a social way.
Our Sunday-school is in a flourishing condition. The attendance has
been fine all summer. Our churchhouse is very inadequate for our
present needs. Southern Ohio could do nothing better, in view of
the Forward Movement, than to erect a commodious church build-
ing in the near future, so that the work could go forward as it
should. Our pastor is preaching a series of sermons on the general
theme: "The New Order of Life That Jesus Came to Establish," be-
ing based on the Sermon on the Mount. Six have confessed Christ
since our last report.—Mrs. J. C. Inman, 734 W. Columbia Street,
Springfield, Ohio, August 30.

Swan Creek church met in council, with Bro. D. W. Stutzman pre-
siding. Our communion service will be held Nov. 1, at 2 P. M., at
the West house. We are in the midst of an interesting revival
meeting, conducted by Bro. Myers, of Goshen, Ind.—Nancy Smith,
Wauseon, Ohio, August 30.

Woodworth.—August 23 members and friends of our church en-
joyed a day of spiritual as well as temporal blessing in the form of
a joint Sunday-school picnic. A splendid program had been ar-
ranged by the three Sunday-schools—Zion Hill, Bethel and Wood-
worth. The following Sunday we held our council, with Eld. J. F.
Kindler, of Canton, present. Bro. John B. Royer has consented to
give us several meetings in the near future. We have also secured
Bro. Jesse J. Anglemyer, of Williamstown, Ohio, to hold a series of
meetings in October. Six have been baptized since our last report.
—Ruth Garver, Pelmel, Ohio, August 27.

PENNSYLVANIA

Annville church held her Harvest Meeting August 16. Ministers
from adjoining congregations were with us. An offering was lifted
for the Nefsville Orphanage. Our regular council convened in the
Annville house Sept. 1, with Bro. A. B. Grosnickle presiding. Three
certificates were received and one granted. Our love feast will
be held Oct. 25 and 26, at 10 A. M. The Annville Sunday-school will
have a Children's Meeting Sept. 14. The South Annville Sunday-
school will have a Children's Meeting Sept. 21.—Fannie Kreider,
Lebanon, Pa., Sept. 2.

Back Creek church met in council August 16 at the Upton house,

avenue to the mind. Children want to do things. We would say to others: "By all means have a Vacation Bible School next year."

Brother and Sister Wampler gave another illustrated lecture for us on the pneumonic plague. We were made to feel more keenly the unselfishness of the workers on the field, as the deadly disease and the results therefrom were explained to us. Sister Wampler presented the Primary Department with a box of articles from China which, we hope, will prove to be real missionary sermons to the children, and instill in their hearts a longing to help in the saving of China for Christ.

While Brother and Sister Garber have been away, Brethren H. Allen Hoover, C. E. Trout, D. C. Moomaw and I. N. H. Beahm filled the appointments. Sunday morning Bro. Miller preached. His text was "Keep the Heart Right." In the evening Bro. Moy Gwong, of Bethany Bible School, preached for us. We were glad indeed for his coming and the information given us about the people of China.

Sister Kathrine Royer has been doing some very effective work at the Tinker Creek Mission this summer, and we hope to report some of the results of her work later.

The main church and mission Sunday-schools went to Coyners Springs for an outing August 20.

Mrs. John H. Shiekel.

HUNTINGTON, INDIANA

Sunday, August 24, was a day of mountain-top experiences for the Salamonie church. Bro. H. K. Ober, of Elizabethtown, Pa., preached a Harvest Sermon in the forenoon on the text, "Occupy Till I Come," and in the afternoon a missionary sermon which was a powerful appeal for a personal consecration for Christian service. The pastor, Eld. E. L. Heestand, then took charge and called for volunteers for definite Christian service. Twelve, of which number some were from other congregations, responded to the call and expressed a full surrender. Three of these had previously been volunteers. Several are looking forward to the foreign field, and the others hope to do home mission work. An offering of $132 was taken.

Previous to the Harvest Meeting Bro. Ober assisted us in afternoon conferences for Sunday-school workers, and gave four lectures, beginning on Wednesday evening, on the subjects: "Tragedies," "Living Beyond the Law," "Child Rights" and "Orange Blossoms." He has helped the community to larger visions of usefulness and deeper concern for the Lord's work.

In October our congregation will have the pleasure of entertaining the District Meeting of Middle Indiana.

Cora L. Heestand.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Filbrun-Brubaker.—By the undersigned, at the bride's home, June 24, 1919, Bro. Russell J. Filbrun and Sister Ethel Mae Brubaker.—J. H. Brubaker, Virden, Ill.

Fisher-Hicks.—Aug. 24, 1919, at the home of Mr. George Hicks, the foster-father of the bride, Mr. Emmitt Fisher and Miss Mary Elizabeth Hicks, all of Haxtun, Colo.—S. G. Nickey, Haxtun, Colo.

Jackson-Zug.—By the undersigned, August 16, 1919, at the residence of the bride's parents, Covina, Calif., Cecil H. Jackson, of Glendora, Calif., and Sister Selma E. Zug, of Covina, Calif.—Geo. H. Bashor, Glendora, Calif.

Lengel-Hinze.—At Haxtun, Colo., in the meetinghouse of the Church of the Brethren, Aug. 24, 1919, Brother Joseph Christian Lengel, son of Brother John and Sister Elizabeth Lengel, and Sister Mary Hinze, daughter of Brother William and Sister Emma Hinze.—S. G. Nickey, Haxtun, Colo.

Notzley-Wray.—By the undersigned, August 21, 1919, at the home of the groom, Covina, Calif., Bro. Bert K. Notzley and Sister Elsie Wray, of Glendora, Calif.—Geo. H. Bashor, Glendora, Calif.

Sorenson-Jewett.—By the undersigned, at the home of the bride, Laton, Calif., May 25, 1919, Mr. Axel Sorensen and Sister Mena Jewett.—D. H. Forney, Raisin, Calif.

Spitzer-Baney.—By the undersigned, in the Nampa church, Idaho, Aug. 17, 1919, Mr. Paul Spitzer, of Cando, N. Dak., and Sister Ruth Baney.—Eld. H. H. Keim, Nampa, Idaho.

Stein-Spaid.—By the undersigned, at the home of Eld. Jacob Hollinger, Southeast Washington, D. C., Mr. Luther C. Stein, of Needmore, W. Va., and Sister Ida S. Spaid, of Concord, W. Va.—E. F. Clark, Washington, D. C.

Stonffer-Lichty.—By the undersigned, at the home of the bride's parents, Brother and Sister E. M. Lichty, Waterloo, Iowa. Bro. Earl Stouffer, of Stockton, Ill., and Sister Ruth Lichty.—W. O. Tannreuther, Waterloo, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Anderson, Dora Evelyn, daughter of Bro. Calvin and Sister Bertha Anderson, died August 13, 1919, aged 6 years, 2 months and 25 days. She died at the Frederick City Hospital, where she underwent an operation for appendicitis. Services at Rocky Ridge by Bro. B. C. Whitmore. Interment in Rocky Ridge cemetery.—Allen D. Hoover, Graceham, Md.

Baintar, Bro. Benj. S., son of Jacob and Mary Bainter, born in Elkhart County, Ind., died at his home, near New Paris, Ind., in the bounds of the Maple Grove congregation, August 25, 1919, aged 60 years, 7 months and 15 days. He married Lucinda Stouder in 1882. To this union were born two sons, both of whom, with the mother, survive, together with one brother, a sister and three grandchildren. He united with the Church of the Brethren June 6, 1919, and remained faithful. Services at the Maple Grove church by the writer, assisted by Bro. Calvin Cripe.—J. H. Fike, Middlebury, Ind.

Beachley, Sister Caroline, widow of the late E. E. Beachley, died in the bounds of the Hagerstown congregation, Md., of general debility, August 13, 1919, aged 76 years, 5 months and 2 days. She has been a life-long and faithful member of the Church of the Brethren. She is survived by one son and daughter. Services at the home. Interment in the Beaver Creek cemetery.—Kathryn Lindsay, Hagerstown, Md.

Blaine, Julia, born at Calhoun, Mo., died August 24, 1919, aged 53 years, 1 month and 13 days. Her maiden name was Ballew. Oct. 11, 1883, she was married to James H. Blaine. They were the parents of eleven children, all of whom survive. She united with the Church of the Brethren July 5, 1899, and was a faithful member to the end. She died in Warrensburg, Mo., where she had had her home until a year ago, when she, with the family, had moved to Eldorado, Kans. Funeral at the home by the writer. Burial in the Warrensburg cemetery.—D. L. Miller, Lexington, Mo.

Clark, Bro. Giles, born in Rhode Island, died at his home in Cerro Gordo, Ill., August 6, 1919, aged 81 years, 10 months and 22 days. He married Mary E. Moyer in 1864. To this union were born seven sons and a daughter, two sons died in infancy, and his wife died in 1880. Several years later he married Nancy J. Rhoads, who survives. Three children were born to this union, two of whom preceded him. He was an invalid for many years. He united with the church thirty-three years ago, and lived a faithful Christian life. Services at the Cerro Gordo church by Bro. J. C. Brumbaugh, assisted by Bro. A. L. Bingaman.—Nellie Leedy, Cerro Gordo, Ill.

Correll, Sister Olive Emma, daughter of Bro. J. F. and Sister Emma Correll, born at Sabetha, Kans., died at Hot Springs, Ark., August 17, 1919, aged 17 years and 11 months. She united with the Church of the Brethren at the age of fourteen years, and lived a faithful life to the end. She leaves her mother, two brothers and two sisters. Services at the Chapman Creek church by Bro. E. D. Steward, assisted by Bro. U. S. Brillhart. Interment in adjoining cemetery.—Blanche Steward, Abilene, Kans.

Craig, Bro. Harvey W., son of Mr. and Mrs. James Craig, of Hooversville, Pa., died August 26, 1919, aged 15 years, 2 months and 2 days. He united with the Church of the Brethren four years ago. Services by the writer at the Bethel Lutheran church. Interment in the near by cemetery.—Chas. W. Blough, Johnstown, Pa.

Derrick, Marvel, died July 26, 1919, aged 83 years, 10 months and 21 days. He married Julia A. Taylor. To this union were born four sons and four daughters. Bro. Derrick joined the Church of the Brethren fifty years ago and lived faithful to the end. His wife died in 1905. About four years later he married Sarah J. Williams. Bro. Derrick served as deacon for more than forty years, faithfully filling all the duties of the office. He leaves his wife, three sons and three daughters. Services by the writer.—A. M. Laughrun, Jonesboro, Tenn.

Flick, Jacob, only son of Jacob and Catherine Flick, born in Clark County, Ohio, died at his home, in North Hampton, Ohio, Aug. 14, 1919, aged 78 years, 9 months and 3 days. He was married to Elizabeth Heck Dec. 24, 1851, to which union one son was born. He leaves his wife, the son having preceded her a few years ago. Services by Eld. Cyrus Funderburg. Text, James 4: 14. Burial in the Lawrenceville cemetery.—Elsie Winget, R. D. 1, Springfield, Ohio.

George, Sister Christiana W., wife of Bro. William K. George, died June, 1919, aged 48 years. She was a member of Mexico, Pa. Her parents were Emanuel and Elizabeth (Wile) Markley. She was a member of the Church of the Brethren for a number of years. Services by Eld. I. N. Musser from the Mountville church. Interment in the adjoining cemetery. She is survived by her husband, her father and one sister.—Mrs. C. J. Gable, West Salem, Ohio.

Jennings, Retia Nora, daughter of Brother and Sister Andrew Jennings, died Oct. 13, 1918, aged 4 years, 7 months and 5 days. Services by Bro. John S. Fike August 17.—Goldie Judy, Eaton, W. Va.

Laub, Jane, nee Lehman, born in Berks County, Pa., died at the Brethren's Home at Neffsville, Pa., aged 91 years, 1 month and 23 days. Three weeks before her death she fell and fractured her hip. Services by Brethren J. W. Meyer and Elias Edris. Interment at Merkey church.—Annis B. Wenger, Fredericksburg, Pa.

Lung, John E., born in Dekalb County, Ind., in 1851, died at the home of his daughter, Sister Myrtle Guilford, August 24, 1919. Services by the writer.—B. D. Kerlin, Garrett, Ind.

Mohler, Daniel, born in Stark County, Ohio, died August 1, 1919, aged 64 years and 3 months. In 1877 he married Martha Jane Kesler. He came to his death in Canton, Ohio, being struck by an interurban car while making a transfer. He is survived by his wife, one daughter and three sons. Services by the Old Order Brethren in the church near Centropolis, Kans. Interment in cemetery near by.—J. M. Ward, Pomona, Kans.

Morrison, Mrs. Jane, died at the home of her daughter, near New Bethlehem, Pa., August 21, 1919, aged 86 years. Death was due to advanced age. She was an earnest member of the Presbyterian church for about sixty-five years. Services by Rev. Harris, of the Baptist church, and the writer. Interment in the cemetery of the Red Bank church.—Albert C. Schaa, New Bethlehem, Pa.

Moser, Olive May, infant daughter of Bro. E. L. and Sister Catherine Moser, died August 13, 1919, aged 2 years, 6 months and 14 days. Services at the home by Eld. T. S. Fike. Interment in the Thurmont cemetery.—Allen D. Hoover, Graceham, Md.

Ott, Mahnda, nee Rench, born in Bond County, Ill., died at Live Oak, Calif., August 16, 1919, aged 62 years, 1 month and 27 days. She was baptized in the Nettle Creek church, Ind., when fifteen years of age. She married Jessara T. Ott in 1877. To this union were born one daughter and eight sons, all of whom are living. Sister Ott was an efficient worker in the church and Sunday-school, as well as in the Sisters' Aid. Services in the Brethren church by Bro. W. R. Brubaker. Interment in the cemetery at Live Oak.—Albert Crites, Live Oak, Calif.

Renner, Sister Lillie Amanda, wife of Bro. Samuel Renner, died August 17, 1919, aged 51 years, 6 months and 19 days. Services at the Rocky Ridge church by Eld. T. S. Fike, assisted by Eld. L. J. Flohr. Interment in the Rocky Ridge cemetery.—Allen D. Hoover, Graceham, Md.

See, Hannah Kathrine, nee Davis, died August 18, 1919, aged 74 years, 2 months and 9 days. She was the wife of Jacob See, who died twenty-four years ago. She was one of the faithful members of the South Fork congregation. She leaves two brothers, three sons, two daughters and twenty grandchildren. Services in the home by the writer. Burial in the cemetery at Peru, W. Va.—W. E. Kobne, Mathias, W. Va.

Shirey, Bro. Wm. D., died of paralysis, August 21, 1919, aged 77 years, 3 months and 4 days. He has been a faithful member of the church for forty-nine years. He spent a large part of his life in the Mill Creek congregation and was one of the pillars of the church. He leaves his wife and seven children. Services by Bro. C. E. Long, assisted by Bro. Samuel Pence. Interment in the Mill Creek cemetery.—Ida Wilberger, Port Republic, Va.

Snyder, Geo., died August 21, 1919, aged 33 years, 4 months and 13 days. He was baptized into the Church of the Brethren in 1914. The same year he married Gertrude Harsh, who survives with one son, four brothers and three sisters. His father, mother and three sisters preceded him. Services at the Maple Spring church by Eld. John S. Fike Burial in the Maple Spring cemetery.—Goldie Judy, Eglon, W. Va.

Troy, Christian M., born August 26, 1836, in Clearfield County, Pa., died August 25, 1919. He joined the Methodist church when nineteen years old. In 1858 he married Fredricka Hollopeter. Six children were born to this union, four of whom are living. Services by Rev. Hoffman, of the Methodist church. Burial in Teys cemetery.—L. Fahnestock, Montrose, Mo.

Vice Flourishes Through Ignorance. These Books Let in the Light

FOUR BOOKS TO MEN

By Sylvanus Stall, D. D.
Condensed Tables of Contents follow

What a Young Boy Ought to Know, ...$1.20

Part I.—How God reproduces the flowers, insects, fishes and animals.—The two natures in the oyster.—The bird's eggs and the baby bird. Part D.—The manner in which the reproductive system is injured in boys by abuse. Part DI.—The consequences in boys of abuse. Part IV.—How boys may preserve their purity and strength. Part V.—Our duty to old others. Part VI.—How purity and strength may best be regained. Part VII.—The age of adolescence.

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Part. I.—Strength—The manly mastery of self. Part II.—Weakness: How to overcome.—Part III.—Evils to be shunned and consequences to be dreaded. Part IV.—Reproduction.—All life from the seed or egg. Part V.—Who should not marry.—Selection of a wife.—Early and late marriages, etc., etc.

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Part I.—What he ought to know concerning himself.—What is excess.—Purity and fidelity. Part II.—What he ought to know concerning his wife.—Wedding joys.—The mother nature. —The wrongs of witchood. Part III.—What he ought to know concerning his children.—Heredity.—Parental influences, etc.

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Part I.—What he ought to know concerning himself. Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

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Part I.—The origin of life.—Plant life, bees and insects. Part II.—Fishes and their young.—Lessons from the birds. Part III.—Animals and their young.—Human infants the most helpless. Part IV.—Care of the body.—Mothers dealing bonestly with their children.

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BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Pollyanna, the Glad Book

Eleanor H. Porter

Mr. Leigh Mitchell Hodges, the Optimist, in an editorial for the Philadelphia North American, says: "And when, after Pollyanna has gone away, you get her letter saying she is going to take 'eight steps' tomorrow—well, I don't know just what you may do, but I know of one person who buried his face in his hands and shook with the gladdest sort of gladness and got down on his knees and thanked the Giver of all gladness for POLLYANNA."

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The second "Glad Book," continuing the story of Pollyanna into young womanhood. It is considered by many to be even better than the earlier book.

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Christian Workers' Booklet

Each six months sees an increased interest in the Christian Workers' Society. These booklets contain not only the topics, but a good outline to follow and will be of assistance in working out a program. Each member should have a copy. Prices: Less than 25 copies, 4c each; 25 copies, 75c; 50 copies, $1.25; 100 copies, $2.00.

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afternoon sermon was of an informal nature. The discussed were along the line of "Reminiscences," by elders, evangelists, pastors and deacons, as the laity. The history of the congregation was id many talks were given by those who had at- services here in the early days, as well as some acquainted with Wyandot in later years.

narkable coincidence was noted. Eld. Daniel Cham- f Middleton, Mich., and Eld. L. H. Dickey are he same age. Both came into the church in the ear and were also called to the ministry in the ear. They have been life-long friends. Both have in the Wyandot church, and on this occasion were ed to worship here together, though Bro. Cham- ad moved away forty years ago. Both brethren xcellent talks about pioneer days—the long horse- des to various services, the meetings in the barn, beginning of series of meetings, etc. How we to hear still more of the interesting life of those ilded even better than they knew at the time!

he evening, as a fitting climax to a day of rich l blessings, Bro. J. I. Kaylor, our India missionary, s an excellent lecture on India. How our hearts ade to burn within us as he talked of India's great

May we do more toward presenting Christ to ire world than we have ever done in the past! The g, both at Sunday-school and the evening service actual expense), was turned over to Bro. Kaylor lia, the missionary offering being $22.61.

o many addresses during the day and evening, our were impressed with the great home-coming in the beyond. We were urged to live for Christ, even- to enjoy our reunion with those who have gone and with all who prove faithful.

now we are in the beginning of a series of meet- vith Bro. J. F. Britton, of Bristow, Va., as evangel- ay this be the time when many souls may decide pare for that great, glorious home-coming. Pray e success of the Lord's cause at Wyandot!

da, Ohio, Sept. 1. Mary L. Cook.

WOOSTER, OHIO

ster church has just closed a very interesting series ttings, conducted by Bro. S. S. Shoemaker, of Hart- Ohio. One of the commendable features of his listic work here was the Bible instruction, which e previous to each sermon. Three were added to urch.

ast 30 our quarterly council was held. Bro. R. M. aw presided. The missionary treasurer's report d that in our various efforts during the past year, 900 had been raised, which proved that the world and heavy secular demands, instead of weakening issionary spirit, have been profitable lessons in thetic giving.

ommittee was appointed to formulate a plan by to remunerate our home ministers for their work here in regular services.

elder, Bro. D. M. Brubaker, and Bro. R. M. Moo- were elected to represent us at District Meeting.

nancial surplus was reported by the trustees, after pairs and painting of the churchhouse had been eted.

vas urged by the church council that members of urch and Sunday-school organize a teacher-training and that all possible encouragement be given to the

fall communion will be held Oct. 11.

lersville, Ohio. Miriam Hoff Fetter.

ROANOKE, VIRGINIA

Roanoke City church has experienced some real nings this summer. The Vacation Bible School was nderful success, with an enrollment of 315 and an ge attendance of 205. The school continued for four . The children were at the church each morning, before time to begin, anxious to work and loath to when dismissed. Yet most folks did not realize mount of work being done until the last night when nal program was given. The house was filled with e who came to see what had been done. Every one ed to be agreeably surprised. There were 800 ar- on exhibit. Even the teachers in the school, and ially those of the Primary Department, were as- ed at the work done by the children. A number of e expressed regret that, through lack of knowledge avenue to the mind. Children want to do things. We would say to others: "By all means have a Vacation Bible School next year."

Brother and Sister Wampler gave another illustrated lecture for us on the pneumonic plague. We were made to feel more keenly the unselfishness of the workers on the field, as the deadly disease and the results therefrom were explained to us. Sister Wampler presented the Primary Department with a box of articles from China which, we hope, will prove to be real missionary sermons to the children, and instill in their hearts a longing to help in the saving of China for Christ.

While Brother and Sister Garber have been away, Brethren H. Allen Hoover, C. E. Trout, D. C. Moomaw and I. N. H. Beahm filled the appointments. Sunday morning Bro. Miller preached. His text was "Keep the Heart Right." In the evening Bro. Moy Gwong, of Bethany Bible School, preached for us. We were glad indeed for his coming and the information given us about the people of China.

Sister Kathrine Royer has been doing some very effective work at the Tinker Creek Mission this summer, and we hope to report some of the results of her work later.

The main church and mission Sunday-schools went to Coyners Springs for an outing August 20.

Mrs. John H. Shickel.

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Lung, John E., born in Dekalb County, Ind., in 1851, died at the home of his daughter, Sister Myrtle Guilford, August 24, 1919. Services by the writer.—B. D. Kerlin, Garrett, Ind.

Mohler, Daniel, born in Stark County, Ohio, died August 1, 1919, aged 64 years and 5 months. In 1877 he married Martha Jane Kesler. He came to his death in Canton, Ohio, being struck by an interurban car while making a transfer. He is survived by his wife, one daughter and three sons. Services by the Old Order brethren at the church near Centropolis, Kans. Interment in cemetery near by.—J. M. Ward, Pomona, Kans.

Morrison, Mrs. Jane, died at the home of her daughter, near New Bethlehem, Pa., August 23, 1919, aged 86 years. Death was due to advanced age. She was an earnest member of the Presbyterian church for about sixty-five years. Services by Rev. Harris, of the Baptist church, and the writer. Interment in the cemetery of the Red Bank church.—Albert C. Schue, New Bethlehem, Pa.

Mosse, Olive May, infant daughter of Bro. E. L. and Sister Catherine Moser, died August 13, 1919, aged 2 years, 6 months and 14 days. Services at the home by Eld. T. S. Fike, interment in the Thurmont cemetery.—Allen D. Hoover, Graceham, Md.

Ott, Malinda, nee Resch, born in Bond County, Ill., died at Live Oak, Calif., August 16, 1919, aged 62 years, 1 month and 27 days. She was baptized in the Nettle Creek church, Ind., when fifteen years of age. She married Jesse T. Ott in 1875. To this union were born one daughter and eight sons, all of whom are living. Sister Ott was an efficient worker in the church and Sunday-school, as well as in the Sisters' Aid. Services at the Live Oak church by Rev. W. R. Brubaker. Interment in the cemetery at Live Oak.—Albert Crites, Live Oak, Calif.

Renner, Sister Lillie Amanda, wife of Bro. Samuel Renner, died August 17, 1919, aged 37 years, 6 months and 19 days. Services at the Rocky Ridge church by Eld. T. S. Fike, assisted by Eld. L. J. Flohr. Interment in the Rocky Ridge cemetery.—Allen D. Hoover, Graceham, Md.

See, Hannah Cathrine, nee Davis, died August 18, 1919, aged 74 years, 2 months and 9 days. She was the wife of Jacob See, who died twenty-four years ago. She was one of the faithful members of the South Fork congregation. She leaves two brothers, three sons, two daughters and twenty grandchildren. Services in the home by the writer. Burial in the cemetery at Peru, W. Va.—W. E. Kobne, Mathias, W. Va.

Shirey, Bro. Wm. D., died of paralysis, August 21, 1919, aged 77 years, 3 months and 4 days. He has been a faithful member of the church for forty-nine years. He spent a large part of his life in the Mill Creek congregation and was one of the pillars of the church. He leaves his wife and seven children. Services by Bro. C. E. Long, assisted by Bro. Samuel Pence. Interment in the Mill Creek cemetery.—Mrs. Wilkerson, Port Republic, Va.

THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

A Wonderful Feeder of Faith

WHY does a mother think it worth while to continue efforts in behalf of her sick child after everybody else has abandoned hope? She loves the child more than anybody else. Love is a powerful faith builder.

Some people do not have much faith in the possibilities of reclaiming the sin-defiled and downtrodden. Their interest in such people is not great enough. That's the main trouble. They do not love enough.

Some persons do not have much faith in the possibility of saving very many people. Can it be that they do not realize the importance of salvation? Perhaps they think it does not amount to much anyway. Love, you know, is not easily dissuaded from the attainment of its object. It hangs on wonderfully.

Do you see why we do not dare to expect great things in the extension of the Kingdom? Why we hesitate to make large plans involving heavy expenditures of energy and money? We do not love enough. They who love much, try much. They who love much, believe much.

"Tribulation" and "Good Cheer"

THE purpose of that farewell discourse of Jesus, he said in the closing words, was to enable his disciples to have peace. And that purpose it has accomplished for many disciples besides those in the little group that heard the discourse. But how?

By removing them from the realm of peace-disturbing things? By taking them out of a world of tribulation? By promising to take the tribulation out of the world, for their sake? Not thus did Jesus seek to blind their eyes to facts. He had a better way.

"In the world ye have tribulation: but be of good cheer; I have overcome the world."

That's the true philosophy of peace. The road to it leads through trouble, not around it. Some things, indeed, we can escape; many, we can not. But we can overcome them. Jesus overcame, and his resources are available for us. "In me ye may have peace," he said.

In him—that's the only cure. For then we take life and its problems in his way and in his strength.

"In the world ye have tribulation." Granted. What of it? We would not minimize the fact. It is big and serious enough. "But be of good cheer. I have overcome the world."

The Church Boards and the Forward Movement

IT was one of the most significant meetings ever held in the Publishing House. Isn't that just what you would expect it to be? Consider what it was. The church Boards were assembled in joint session for the purpose of more effectually coördinating their efforts in promoting the Five-Year Forward Movement. With such a cause it could not be otherwise than impressive.

The Mission Board was represented by Otho Winger, Chas. D. Bonsack, J. J. Yoder and A. P. Blough, regular members, D. L. Miller, advisory member, and J. H. B. Williams, Secretary. The Sunday School Board was present in full force: H. K. Ober, J. M. Mohler, C. S. Ikenberry, Ezra Flory, J. W. Cline and J. E. Miller, Secretary. The members of the Educational Board in attendance were D. W. Kurtz, D. M. Garver, D. C. Reber and J. S. Flory. H. C. Early, of the Mission Board, and J. W. Lear, of the Educational Board, were absent. The newly-created Christian Workers' Board was represented by J. E. Miller, Acting Secretary. Eva Lichty Whisler, Vice-Chairman of this Board, was present at the closing of the session. S. S. Blough, a former member of the Sunday School Board, and several representatives of the Publishing House were also in attendance.

The meeting was opened with prayer, led by D. L. Miller.

The Chairman of the Sunday School Board, H. K. Ober, was made Chairman of the meeting, and the Secretary of the Mission Board, J. H. B. Williams, was appointed Secretary.

The principal business of the meeting was the consideration of the report of the previously appointed committee of Board Secretaries. The committee offered several recommendations.

One of these pertained to the appointment of a Committee on Evangelism. It was felt that there should be a committee whose special duty would be to promote the evangelistic goal of the Forward Movement. It was also felt, because of the close relation of this field to that of the General Mission Board, that the appointment should be made by that Board rather than by the joint meeting. Such a recommendation, after some discussion, was adopted. The discussion consisted chiefly of suggestions as to how the proposed committee might do its work most harmoniously with already existing machinery. A committee was appointed, we understand, at a final brief session of the Mission Board.

Probably the most important recommendation adopted was the one looking toward the employment of a Field Worker who is to devote all his time to the promotion of the Forward Movement. He is to be responsible to a committee consisting of the Secretaries of the four Boards and the Secretary of the Publishing House. An apportionment of the expense involved was agreed upon, and as soon as the man can be secured he is to be put into the field. Under the control of the Boards, through the Committee of Secretaries just indicated, he will be a kind of Campaign Director. With such a Director or Field Worker, whose time and energies are wholly given to this cause, it is believed that much greater success may be attained in realizing the suggested goals.

The question of a general budget system was discussed at some length. The advantages of such a system are so great that it is a pity the practical difficulties are so hard to overcome. It had been recommended that, while no general budget system seems feasible, the State Districts should be encouraged to adopt a budget system, including such items as Home Missions, Old People's Homes and Orphanages, Schools and Colleges, Sunday-schools, Christian Workers' Societies, etc. The whole question was referred to the Committee of Secretaries and the Field Worker.

The same disposition was made of a suggestion which came to the meeting with reference to the organization of Volunteer Bands in the local churches.

The fine temper of the meeting—its determination to be both aggressive and conservative—was nowhere displayed to better advantage than in the attitude taken toward the Interchurch World Movement. Since this Movement is an existing fact and its surveys of the field are already under way, the question of the attitude of the Boards and of our church in general could not be evaded even if there had been any disposition to do this. We quote verbatim from the minutes of the meeting:

"(a) The General Boards of the Church of the Brethren endorse the Interchurch World Movement and decide to coöperate with it in so far as it is consistent with the spirit of our people. (b) The Presidents of our Boards are appointed as our Committee on this Movement. (c) The Boards submit this action to Conference for its approval."

The work of the Movement will go on in our midst, regardless of what we do about it, but it was recognized that the advantages accruing to our own church will depend upon our coöperation. The benefits to any coöperating church from such a thoroughgoing survey as the Movement is making, will be very great. Yet it was also recognized that measures might be undertaken which we could not approve. Hence the decision to limit coöperation to what is "consistent with the spirit of our people." And the final decision to submit the matter to the next General Conference would seem to afford all needful protection to the interests of the church.

Our Church Boards are made up of consecrated men. You can not attend such a meeting as this was without feeling that strongly. They are careful. They have at heart the welfare of the church. And they are aggressive. They want the work to go forward. Under God's blessing, it *will* go forward.

The next joint meeting of the Boards is to be held in Elgin on Thursday, April 15, 1920.

Deal Gently with the Morons

You need not feel at all disgraced if you do not happen to be familiar with the word. It is a rare dictionary that contains it. The Chicago newspapers recently brought it to public attention in connection with the discussion of a certain crime.

A moron is a person with defective mental development, a grown-up with the understanding of a child. Most of the unfortunates of this class are harmless. A few are dangerous.

Isn't this the word we've lacked to complete our classification of church members? There are so many kinds, you know. And how we have wished for some simple, inoffensive label for those good people who never "put away childish things," whose conceptions of God and salvation and Christian life are exactly the same as those which they had in their spiritual infancy, whose ideal Christian, in short, is one who can belong to church for thirty years without learning anything.

Now we know where they belong. They are *spiritual morons*. But are they blameless? Did they try? Is the defect inherent? Anyway, better handle them gently.

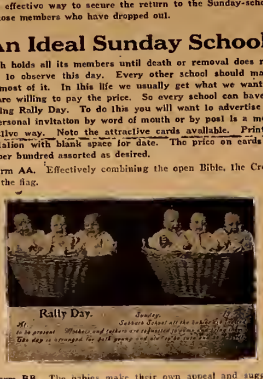
RALLY DAY

An effective way to secure the return to the Sunday-school those members who have dropped out.

An Ideal Sunday School

hich holds all its members until death or removal does not eed to observe this day. Every other school should make ne most of it. In this life we usually get what we want if e are willing to pay the price. So every school can have a oming Rally Day. To do this you will want to advertise it. personal invitation by word of mouth or by post is a most ffective way. Note the attractive cards available. Printed vitation with blank space for date. The price on cards is 5c per hundred assorted as desired.

Form AA. Effectively combining the open Bible, the Cross nd the flag.



Form BB. The babies make their own appeal and suggest he need of right training.

Form 2. This card enlists the aid of the primary children in posting the invitations.

Form 22. Autumn leaves in gay colors make an arch through which the children are coming to the rally day service.

Form 25. Shows a little girl in a chair with her dolls and kitty pretending she is going to the rally.

Form W. An autumn landscape in gay colors suggesting the time of the year when the service is held.

Form 17. A landscape card in beautiful colors.

Rally Day Souvenirs

A souvenir not only helps, when properly advertised, to bring out a large attendance but reminds those who receive them of the Sunday-school afterward and so keeps the school advertised.

Felt Bannerettes. These are the size of the illustration, printed in white on felt of assorted colors. Each 3c, per hundred, $2.50.

Liberty Bell Bangle. As illustrated. Printed in brown tones on celluloid. Each with pin for fastening. Per hundred, $2.00.

Grow Pin. Printed in four colors on celluloid. The motto stimulates growth and suggests the method. Per hundred, $2.00.

Forward in His Service. A sixteen-page service with recitations and songs. Each 6c. Per dozen, 65c.

THE GOSPEL MES

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CONTRIBUTORS' FORUM

Help the Living

Selected by Cora M. Becker, Pine Grove, Pa.

Give the flowers to the living,
Let sweet fragrance fill the air,
Blessings follow with the giving,
Pure and sweet as lilies fair.

Give the toilers oft a token
Of the love you would bestow,
While they're living do the giving,
If you love them, tell them so.

Religion a Universal Instinct in Man

BY ALBERT C. WIEAND

MAN is incurably religious. Religion is an instinct, and it is universal among men, the same as any other instinct.

This has been at times denied. Charles Darwin, the scientist, once reported that the savages of the Tierra del Fuego Islands, of the extreme southern part of South America, are utterly devoid of religion in any form. But he was proven to be entirely mistaken, for when missionaries went among them they found religious beliefs and ceremonies. So also it was once reported that the Maoris, of Australia, were the lowest type of men, and that they were entirely devoid of any religious performances or rites. But John G. Paton reported investigations which again proved that these superficial observations were mistaken. He also explains the reason for such mistaken reports. Many savage peoples are very suspicious when men of another race come among them and the most sacred things and secrets of their tribes they guard most jealously from the stranger. And so the white men coming among them failed sometimes to see or learn about their sacred rites and secret ceremonies—not because they are so rare or uncommon, but because they are so sacredly guarded.

So it is sometimes said that all men in great emergencies will sometimes pray. It has been remarked that there were no infidels or atheists at the battle-front during the late war. Many of the soldiers professed to be, but at the crucial hour, which tries men's souls, the superficial and artificial creation of modern thought were swept away and burned out in the fire.

I am the more inclined to believe that these statements are true because of some incidents with which I have come in rather close contact. April 1, 1911, my wife and I were homeward bound from India and the Bible Lands. We were at Beirut, Palestine, and we decided to take the overland journey from Constantinople across Turkey, Bulgaria, Serbia, Austria, Germany, and Belgium to Southampton, England. Accordingly, from Beirut we took a steamer for Constantinople.

On the same date another steamer also left the same port, but sailed southward, by way of the Mediterranean, to Marseilles, France. After a day or two in London, we left again from Southampton for New York, on board the good ship *Oceanic*, which was about the first ship to be sunk during the late war. On this voyage we became acquainted with a young man from Beirut, Syria, who had left there the same day we did, but who traveled by the Mediterranean route. He related to us how on that voyage, for three days and three nights, their ship was caught in a terrific storm. Without ceasing, for that period, the waves were beating over the top of the boat, which was crowded to the limit with passengers, both in the state-rooms and on all the deck. So severe was the storm that even the sailors despaired of ever reaching shore again.

Now, perhaps, there is no more cosmopolitan or picturesque scene in all the world, in so small a compass, as on the deck of a Mediterranean steamer. All races, all religions, and all languages—more perhaps than anywhere else—are represented. There are Mohammedan, Jewish, and Catholic pilgrims. There are men from Siberia, Turkestan, Russia, all parts of Asia Minor, Syria, Persia, and Egypt, with many representatives of our Western civilization also—from Central and Western Europe, as well as from the North, and many also from America and the Western world.

Now, during this storm—our friend said—when every one had given up all hope of reaching land, there was not one who did not appeal to the Almighty to save him. Mohammedans, Atheists, Christians, and Saints were all mixed together in one great prayer meeting. The men who had learned to curse, but not to pray, would curse in one breath and pray in the next, but every one was crying to his God.

And so one is prepared to believe the story that is commonly reported about the infidel, Tom Paine—famous in Revolutionary days for atheistic lectures and writings throughout the United States, as Robert Ingersoll was later. Of him it is told how, in crossing the Atlantic, in the midst of a great storm which threatened the life of all aboard, even Tom Paine was brought to his knees in prayer to God.

During a series of evangelistic services I was once invited into the home of a notorious infidel of the community. He had read all the popular books on atheism, and infidelity of every kind, and had thoroughly posted himself. There was nothing he delighted in more than to invite every new preacher who came to the community into his home, and then argue with him all day and all night, if possible. Of course, I prayed earnestly—knowing the character of the man—for guidance and blessing from the Lord. It was late at night, after the meeting, when we arrived at his house, so we retired immediately. The next morning, as soon as breakfast was over, he picked up a chair, and said: "Now you bring that chair and let's go out in the yard and talk." And so we did—all the forenoon. Stopping only long enough for our noon meal, we continued our discussion the greater part of the afternoon. But all through the day I was insisting on one point: "If any man willeth to do his will, he shall know of the teaching." I insisted that if he was thoroughly sincere and willing to pay the price, to do the right and the truth at any cost, to lay aside every sin and evil of which he was conscious, and to pray God for more light, and pledge himself to follow the light, as fast as it would come to him, he, too, would find the light which he then disclaimed.

Finally the man admitted to me: "Now I am going to tell you something that I have not told other people. I often lie on my bed at night and pray to the Creator that if I am mistaken he will show me the true way."

The fact is that, down in the accumulated rubbish of years, from thought and experience of life, deeper than all our superficial philosophies, lies the religious instinct of the human heart, woven into the very warp and fiber of our souls, and there is no ultimate escape from it. God has made us for himself, and our hearts are not satisfied with anything else than the divine.

In times of great emergencies, when all superficial structures of thought, and education, experience and sin, are swept away, then the native soul of man cries unto its Maker.

But how sad it is that this native instinct and religious soul of man becomes so sorely perverted, and men are left to follow merely the light of their own conscience and reason! "Canst thou by searching find out God?" "The natural man receiveth not the things of the Spirit, neither can he know them." They are revealed by his Spirit to us. The state in which the natural man falls, guided by his instincts and experiences alone, is described in the first chapter of Romans. To rescue us from this state, there must be a revelation from God. It is only under the corrective guidance, help and culture that revelation gives, that the instinct becomes truly developed, and divinely guided and illuminated. What a challenge it is for us to take the Gospel to the ends of the earth!

Oak Park, Ill.

To Be Like Other People

BY S. Z. SHARP

ONE of the strong, natural propensities of human nature is "to be like other people." We find this trait of human character in every age, in every nation and among all classes of people. Sometimes it acts as a great power to lead people into evil ways and often it forms a great obstacle in preventing people from accepting Christ.

A good example of wanting "to be like other people" is found in 1 Sam. 8: 15, where it is stated that the people of Israel said to the prophet Samuel: "Make us a king to judge us like all the other nations." They had no just cause for wanting a change of government. For about four hundred years the Lord had been their Supreme Ruler, represented by judges. He led them out of the land of bondage, gave them "a land flowing with milk and honey," and furnished them with elaborate laws, both civil and religious. He supplied them with everything to make them a happy and contented people. They enjoyed blessings which only a benign sovereign could bestow, yet with all these great advantages the Israelites were not satisfied unless they could be governed like the nations around them. They preferred to follow the customs and worship the idols of the surrounding nations, which could profit them nothing, rather than to serve the true God who could bless them so greatly. Five times they had forsaken Jehovah and served other gods, and suffered by the act each time, yet the propensity to be like other nations overbalanced all other influences.

It is this desire, to be like other people, that causes so many nations to be formed from old ones, and so great an unrest to take place generally. Taking advantage of the great world war, and "the principle of self-determination," Russia has been torn into six divisions, and Austria into five, while the whole map of Europe is being changed by cutting sections from one country and adding them to another. Ireland wants no longer to be attached to England, but be an independent republic. Korea is making a desperate effort to gain her independence. Even in the United States, where people have enjoyed the best of Government and a wonderful uplift, and have no reason to complain of their condition, some want to become more independent, simply because they want to be like other nations. Such are the people of the Philippines, who have developed more during the last twenty years, under the benign Government of the United States, than during the previous four hundred years under Spanish rule. What is said of the people in the Philippines is largely true of the people in Porto Rico.

The spirit of unrest, which disturbs nearly every nation in the world, is due to the desire of people to be on an equality with those above them. It is owing to this desire of a certain class, to be like those above them, that the United States is now struggling with the greatest economic revolution in all its history. The various unions, connected with our railroad system, numbering nearly two millions of workmen, have combined to tie up the traffic of the whole country unless the Government will comply with their demands. It is this desire for equality that causes so many strikes and walk-outs in every department of industry. The workmen see that the capitalists live in luxury, while they are cramped by reason of the high cost of living, hence they demand higher wages, shorter hours of work and better conditions of living, or they will strike. Although wages have been increased from one hundred to five hundred per cent, in the various industries, yet the workmen still demand more, and the Government and the public are perplexed how to deal with the situation.

Nearly every class of industry is disturbed by the same spirit of unrest. There is hardly any kind of labor that is not organized to obtain power to compel compliance with the demands of the workmen. Mechanics, clerks and employés, in manufacturing establishments, want to live in fine houses, eat expensive food, and ride in automobiles, like the capitalists who own the industrial plants. There is hardly any question but that the desire to be like other people is one of the most universal sentiments of this age.

This feeling has been an obstacle to civilization in some countries. Until recently, the people in Palestine lived, farmed and manufactured as they did in the days of Abraham, just because they wanted to be like their ancestors. The same thing is true in China, where nearly one-third of the human race conformed to the customs and habits of their ancestors for hundreds of

years. Men wore their queues and women bound their feet that they might be like other people.

This desire to be like other people is a barrier to the advancement of Christianity. In India it holds the people to their castes with tenacity. Though they admit the superiority of the Christian religion, yet they find it hard to give up the habits and customs of their relatives and friends and the people by whom they are surrounded.

The desire to be like other people is a fruitful source of evil habits and improper fashions in our own country. It is this desire which has led millions to form the drink habit. This has caused an enormous number of crimes, and more deaths annually than were recorded in the American army in France during the late war.

The habit of using tobacco is formed by the same desire as the drink habit. It is not that persons enjoy the taste of tobacco at first, that induces them to use it, but because they see others use it, and they wish to be like them. The drink and the tobacco habits are mostly confined to the sterner sex, but women are not free from the same evil propensity which leads men astray. They are the victims of undesirable habits.

In some parts of Africa women wear rings in their noses. In India rings are worn by the women around their ankles. In America rings are worn by people on their fingers and wrists—all impelled by the same force. Just now it is the fashion in America for women to go out with bare heads, exposed necks and short dresses. Those who follow these fashions hardly know that they are imitating the style originated by the undesirable women in Paris to attract attention to themselves. So common is this great evil that even some of our sisters are caught in its meshes. They are probably not aware that they are imitating the worst class of women in Paris, where the fashions originate. Besides, the exposure of the bare head and neck is a fruitful source of taking bad colds, starting tuberculosis, and sending those thus exposing themselves, to an early grave.

This evil of trying to be like other people has the direct condemnation of Jehovah, as he expressed it to the Israelites. It is in direct opposition to the Word of God which says, "Be temperate in all things," and to Rom. 12: 2, "Be not fashioned after this world," and the language of Jesus, "If any one will come after me let him deny himself, take up his cross daily and follow me."

Fruita, Colo.

The Healing of the Lord

BY JOHN E. MOHLER

When I think of the Scriptural doctrine of the healing of disease, through the laying on of hands and prayer, in the Church of the Brethren, my mind drifts to the origin of Sunday-schools in our beloved church, and the decadence of the institution with us, while others took it up and again led us into what we had first begun. And I write this article as a spoke in the wheel that must move us forward, if we would not have other churches lead us into the *power* of a doctrine which we have held from the beginning of our organization. This doctrine is the church ordinance of anointing with oil, with prayer, for the healing of the sick.

The present-day movement is for individuals, who possess the "gift of healing," to use this gift as individuals, or as representatives of one of the newer church denominations, which hold to the doctrine of divine healing in answer to prayer. The power to heal through prayer and the laying on of hands, is regarded by them as a gift of the Spirit, referred to in 1 Cor. 12: 10, which they feel impelled to use whenever and wherever the occasion presents itself, under authority of the declaration of the Savior in Mark 16: 18.

Far be it from me to say that they who use the gift of healing in an orderly and becoming manner, giving God the glory, are out of the order of the Lord in these days, for the need is such that, if the Spirit can not work in one channel, in blessing with health, he will turn to another. No doubt the rule of the church of Christ, in the days of St. James, was that the healing of the Lord should come through the eldership, according to James 5: 14. The power was great then. It was proper that the power should be vested in the church eldership, which office naturally represented the highest development of Christian character, together with the authority and wisdom necessary to direct the power in harmony, and above censure, to the end that the work of God in this ministry should be blameless.

When, in the course of time, the elders of the church failed to maintain that perfection of spirituality or wisdom whereby the Spirit of God could use them to heal all who came, as recorded in Acts 5: 16, and the Spirit used other vessels, not of the eldership, to bring the healing of the Lord, what man may criticise the wisdom and love of God in so doing? And if, in these days, we see a steadily-increasing number manifest the gift of healing, who have not the spiritual character to glorify God upon all occasions and in all ways, does it not show the great love of Christ in the readiness of the Spirit to use vessels of much weakness and imperfection, to bring relief and healing to the suffering ones of earth?

Now we, who hold the church ordinance of anointing the sick with oil, in the name of the Lord, for their healing, as a sacred rite given to the eldership of the church, should not be satisfied simply to remain "sound in the faith," but we should, rather, weep that the eldership of the church of Jesus Christ ever failed in the perfect power of healing the sick, which she had in the days of the apostles. And instead of condemning individuals who, here and there, rise up to minister in their gift of healing, we should rejoice that they are being used to relieve pain and distress, though it be in ever so imperfect a manner.

More than this, if we but realize the importance and the greatness of power to heal, which is vested in the eldership of the church, we will not leave a stone unturned, in the future, to regain the power of the primitive church of Christ. For the power followed laws of the Spirit which are as perfect and effectual now as then. It can not be otherwise. Our God is the same, "yesterday, today, and forever." It is but a question of our meeting the conditions of the Spirit, and God will surely work now as then.

When the eldership regains the lost power to heal, which is surely the heritage of the church of Christ, this church will then lead all others into the true healing of the Lord, even as she has led in holding to the *doctrine* of healing from the beginning of our organization. But the healing should not be flaunted before the people in a way that may subject the work to just criticism. This would defeat the Spirit's aim.

I have faith that the Holy Spirit will yet lead us into a work of healing, perfect before God and man, and blameless in the eyes of all, as when the early church had "favor with all the people" (Acts 2: 47). I have faith in the church to yet awake and become a true leader of humanity, in the power of healing. I have faith in an eldership which shall again receive this trust, in power, such as should have continued from the days of the apostles.

I am not speaking wildly, nor at random, but with clear knowledge of the laws of the Spirit for this perfect work, and that the time is here for the power to act. Nor do I mean that the Spirit of God will withdraw the gifts of healing from the laity and place it solely into the hands of the eldership. Instead, rather, when the church awakens to her rightful heritage to heal the sick, we shall doubtless see gifts of healing manifested through many in our midst, of men and women, officials and laity, as we now see in increasing numbers in other churches that honor this gift. And a wise and tender eldership shall lovingly draw these forces together, directing the individuals as one united, harmonious whole, all things fitly and in order, until no ailment of the body can resist the power brought to bear.

When I thus speak, I do not mean that modern surgical and medicinal healing shall be ignored, as some advocates of divine healing think. But I perceive a law of the Spirit which will compel the church to give full honor to the sciences of healing, if she would have the perfect power of the Lord to heal also. She must work with them, giving them preference in their respective spheres, until both physicians and patients desire the church ordinance for the healing.

Only thus, and in modesty and humility of spirit, can the greatest power of the healing of the Lord go forth without criticism or in harmony. I feel deeply that this power is surely for us, and that we should pray for its perfect working.

222 South Broadway, Los Angeles, Calif.

Recognition After Death

BY T. A. ROBINSON

Perhaps there is no question of more general interest than the one mentioned above. For all that, I have no remembrance of ever hearing it preached on, nor have I read articles on that topic. Many times I have wondered why such should be the case, as assurance of it from God's Word might induce many to walk closer with God, in order to have a happy reunion with loved ones after death.

I question whether any one who has lost dear friends, does not wonder if he will ever meet them again.

Persons have asked me whether we will recognize each other after this life. A mother once said, while grief-stricken over losing her babe: "Will I ever see it any more? If I knew I would not, I don't believe I could live." My own grief has caused me to search for proof for my hope, to meet again and know, those who seemed dearer to me than my own life.

There is nothing more trying than to give up loved ones. Even our farewells for brief absences are sad. For aught we know, it may be the last farewell, though we aim to part for a short while only. A year ago, Dec. 7 last, when we bade farewell to those we loved in Idaho, we thought: "Will we meet again on earth?" Our question was answered some days later when a message came, stating that a dear one had passed away. Such things occur frequently. Hence this article. We wish to consider the subject from a reasonable, Scriptural view-point:

When Jesus came to comfort Martha, in the loss of her only brother, he said: "Thy brother shall rise again." Yes, Martha expected him to rise at the resurrection, but what comfort would she gain from that knowledge unless she would recognize him? Is it reasonable for us to live, love, and walk together here for a life-time, if, upon parting, we shall never know each other again? No, the similarity of earthly and heavenly things is so great that we can not afford to lose sight of it.

In some respects, at least, eternal life begins here on earth. As in the case of our first parents, might we not walk with loved ones and with God in this life, and continue in such close association in the glory world? Is not the earthly Eden a type of the heavenly paradise—heaven—and was not the former life of Adam and Eve before the fall a type of our future spiritual life with God?

When the two angels came to Abraham they knew him and his wife by name, and they, in turn, recognized the angels (Gen. 18). Why should we not know those whom we love when we pass beyond the portals? Why should we know less in the world beyond than we do now—less than angels do? Nay, we shall have a more perfect knowledge, and will rank higher than angels, for Paul, in 1 Cor. 6: 2, 3, teaches us that saints shall judge the world. He assures us that we shall judge angels. In 1 Cor. 13: 9 and 12 Paul tells us: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

Yes, when we reach that glorified state we will have perfect knowledge of all things, and we will know each other by divine revelation. To my mind the narrative that Jesus gives (Luke 16) means much to us, as information on this subject, for it substantiates our hope of future recognition. It also teaches us that we will still retain a knowledge and remembrance of things here in this life. It teaches relationship and communication, a realization of different abodes, a knowledge of separation, and the difference between peace and torment. Let us see:

1. We find the rich man and Lazarus in close prox-

unity in this life. They had a good knowledge of each other. Lazarus was poor and needy, but he did not ask for the bounty of the rich man—only crumbs. His pitiful cries, however, did not touch the heart of the rich man, so poor Lazarus had to die for lack of help. The dogs endeavored to show their sympathy, but could not bring him food. Finally the angels came and took him away to Abraham's bosom. When the rich man died he found his abode in Hades. Knowing where father Abraham and Lazarus were located, he cried out, and Abraham answered. The rich man pleaded for help, but now the conditions had changed. The rich man felt that a very small administration from Lazarus (only a little water placed on his tongue) would give relief, but it could not be done. Abraham reminded him of several things, all of which show a complete recognition of the various participants in the discussion. The incident clearly teaches that there will be full recognition, both of the righteous and unrighteous, in the great beyond.

2. If there is no future recognition, how did Peter, James and John know Moses and Elias during the transfiguration of Christ? Moses died 1,419 years before this occasion and Elias was translated 864 years before this time.

In Luke 16: 9 Christ tells us: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail [die] they [those we have been the means of saving] may receive [welcome] you into everlasting habitations." The question may arise: "How will they know that I am the means of their salvation, or how will I know that they are the ones I was the means of saving?" I answer: "It will be divinely revealed."

How did Job know 1,520 years before Christ came into the world that his Redeemer lived, that he would, in the latter day, stand upon the earth, and that his eyes would behold him for himself and not another? How could Job know his Redeemer from any other glorified saint or angel that will come with him? Only by revelation (Job 19: 25-28).

Jesus says (Matt. 8: 11): "Many shall come from the east and the west, and sit down with Abraham and Isaac and Jacob, in the Kingdom of heaven." But how will we know them from Brethren Quinter, R. H. Miller, J. R. Gish, Daniel Vaniman, J. H. Moore, D. L. Miller, or hundreds of others whom I might name? It must be by revelation.

Again, in 2 Sam. 12: 23 we read that David mourned, fasted and wept while his child lay sick, but after it died he arose and changed his raiment, anointed himself and went to the temple and worshiped. When questioned why he did so, his answer was: "I shall go to him, but he shall not return unto me." He could get no comfort from that knowledge unless he would recognize his dear child. What joy or comfort would it be for me to go to Idaho, to see my dear aged mother, and others whom I love, if I could not know them from those that are strange to me?

How did John, the revelator, recognize the souls under the altar in heaven, who had been beheaded and slain for a testimony of God and his Word (Rev. 6: 9 and 20: 4), if there had been no recognition?

Comparing Matt. 18: 10, Heb. 1: 14 and Psa. 34: 7 with many other scriptures I must conclude that my angels and your angels are God's ministering spirits that watch over us and encamp round about us to deliver us. They know us, and when our time comes to leave earthly scenes they will be present to bear our souls to glory, as the angels bore Lazarus to Abraham's bosom. I am sure we will recognize each other there.

How blessed that we can welcome death with such a hope of a sweet reunion with loved ones and all the blood-washed throng of God! Brother, sister, does not such a hope demand the most faithful service of this life to God?

Fernald, Iowa.

Meeting of the General Sunday School Board

BY J. E. MILLER
Secretary of the General Sunday School Board

THE General Sunday School Board met in joint session with the other General Boards of the church, at Elgin, Ill., Sept. 4, at which time such problems as were of mutual interest to the several Boards were thoroughly discussed. The Forward Movement has emphasized the necessity of an occasional joint meeting and of a closer coöperation between the several Boards so that the work may be systematically and thoroughly done. The newly-created Christian Workers' Board also had a representative at this meeting. By special arrangement the Boards have set their time for the next spring meeting, so that they can be together in joint session, April 15. By slight shifts it was possible to agree upon this date mutually.

At the meeting of the Sunday School Board proper the first item of business had to do with the Christian Workers' Board. The Vice-president of this Board, Mrs. S. L. Whisler, was present and after proper arrangements were made, as to printed matter, plates and finances, the following resolution was passed: "Resolved that we extend a hearty welcome to the General Christian Workers' Board and assure them of our readiness to coöperate at all times in this important work."

With reference to Graded Lessons, the Board decided to use the second year of the Standard Junior Course, beginning with January, 1920. It was also decided to arrange for a Junior Course of four years, to be prepared by our own people, the first year's work to be ready for use in 1921.

A third year of the Teacher Training Course was revised and simplified. For the present the Junior and Adolescence Units will be offered, and those interested in this work should write the Board for the new circular which will give them complete information.

Since the International Sunday School Association has ceased issuing certificates of recognition for organized classes in schools under denominational control, the Board is having certificates printed for both the Intermediate and Adult divisions, which may be secured for 25 cents.

A special committee on field workers reported a number of experienced men and women who are available for Sunday-school work. These will be put into fields where most needed, so as to bring our schools to the front and help them more nearly to do their part in the Forward Movement.

The Daily Vacation Bible School was given serious consideration and a committee was appointed to get out literature for this work, so as to push it in the future. During the present summer a number of these schools have been held, and as a rule the reports are favorable for continuing them in succeeding years.

The Board is exceedingly anxious to have our schools and colleges, as well as local congregations and Districts, give short terms of several weeks for special training in teacher training, missions and religious education.

The Sunday School Standard for 1920-23 was revised so as to read as follows:

1. A live Cradle Roll and Home Department.
2. Teachers' or Workers' Meeting at least monthly.
3. Teacher Training.
4. The Bible used during recitations by the teachers and at least 50% of pupils above Primary Grades.
5. An average attendance not less than 70% of the enrollment of main school.
6. (a) Systematic giving for missionary and benevolent purposes. (b) Systematic missionary and temperance instruction.
7. (a) Contributing liberally to the General Sunday School Board. (b) At least one organized class registered with the General Sunday School Board.
8. School represented by delegate at District Convention, Sunday-school Institute, Special Bible Term, or Training School.
9. Definite decision for Christ and church attendance urged by superintendent and teachers.
10. (a) General use of Brethren Sunday-school literature and church periodicals. (b) An earnest effort to bring the unreached into the main school regularly.

In view of the large amount subscribed by our schools and churches for Armenian and Syrian Relief during the spring campaign, on recommendation of the Secretary, who made a special investigation of conditions in the Near East, it was decided to allow the executive committee to determine the object for which our schools should make their Christmas offerings this year. This announcement will be made later, after a very thorough investigation.

The book, "Studies in Doctrine and Devotion," has been meeting with a ready sale. Our people are enjoying it and are being helped by it. Calls have come in for this book to be published in three separate parts, and the Board has decided to issue the parts separately in the near future so that those who wish to make a special study of one part and desire a small book, that is easily carried, will have their wishes satisfied. Announcement of this will be made later, when the books are ready.

Some who have been taking the supplementary reading work find that the expense is a little more than they desire, as they will be required to buy so many books, and in some cases the schools are not furnishing these books for their teachers, as they should. In order to help those who are interested it was decided to keep copies of this supplementary reading course in the office at Elgin, and those desiring to read any particular book may have the same forwarded to their address on payment of postage both ways. As the books are small the postage will not be a large item, and it is the hope of the Board that in this way our teaching force may improve its knowledge and methods, so as to make its work more acceptable.

The Board is arranging, in connection with the other general Boards, to work out a system of slides that deal with the Sunday-school and its work, so that our field workers, District Secretaries and local schools may be able to give to their constituents lantern slides that will help them in their general Sunday-school work.

The larger work upon which the Board is entering will call for the expenditure of larger sums than in past years. For this reason it will be necessary to call upon the schools for larger and more frequent contributions. At the same time it is the aim of the Board to render such help that no school will need to feel that it is paying for anything for which it does not receive manifold more than it has contributed.

At this meeting the new member of the Board, Brother J. W. Cline, from Los Angeles, was present. Brother Cline has for nine years been the District Sunday-school Secretary for Southern California. He is wide-awake on Sunday-school problems and comes to the Board with a stock of information and a zeal for Sunday-schools, that will prove helpful. Brother S. S. Blough, who retired from the Board in June, was present at this session and gave a very good report of his work in Southern Indiana, where he was laboring in behalf of the Sunday School Board by special arrangement.

Elgin, Ill.

General Educational Board Meeting

BY D. C. REBER
Secretary-Treasurer of General Educational Board

ALL the members of the General Educational Board were present at the meeting at Elgin, Ill., Sept. 3. The organization resulted in the election of the following officers for 1919-20: President, D. W. Kurtz; Vice-President, D. M. Garver; Secretary-Treasurer, D. C. Reber. As the Secretary does not reside at Elgin, Bro. H. Spenser Minnich, of Elgin, was elected Assistant-Secretary.

The books of the second year of the Home Study Course for ministers were selected. A descriptive circular of the Two-Year Course, thus prepared, will soon be published. The Board is now ready to enroll those who wish to take up the first year's work. Apply for a registration blank. Examinations may be taken as soon as any book has been completed.

The treasurer's report shows a balance of $1,454.45 on hand. Owing to the liberal Conference offering at Winona, the Board is in a position to print educational tracts, and pay for them. Dr. J. S. Flory's historical address at the Winona Conference, and Dr. D. W. Kurtz's address, entitled, "Need of Christian Education," will be printed in pamphlet form for free dis-

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The question of standardizing our colleges was fully considered. The Board aims to procure the standards of the various "Associations of Colleges and Universities" in whose territory the colleges of the Church of the Brethren are located, and furnish the Boards of Trustees and Faculties of the same with this information, so that they may try to meet these requirements for an "approved college," within their bounds, *within the next two years.* Four or five of our colleges have already attained State standardization. This means that the graduates of these approved colleges receive recognition by the State Board of Education, in the matter of granting licenses to teach, without examination, when they have completed certain required courses of study. But in certain sections of our country it is very desirable, and in fact necessary, to receive wider recognition, by the college being admitted into the Association of Colleges within whose territorial area it is located, for the reason that standard high schools within these areas of "College Associations" require, as teachers of these high schools, graduates of standard colleges and no others. Hence to teach in a standard high school, our children must receive their training and diploma from a standard college, and if they can not attend such a college in our church, they must attend the State institutions.

As to the matter of standardizing credits, the Board calls the attention of our colleges to the necessity of adopting the recognized units, required for academic work and for college work, so that when students, having done work in one of our schools, wish to transfer their credits to another school, they will receive full credit. Work done in the academy under academic teachers can not be accepted for credit on the regular college course. Schools not complying with this standard credit system, will be discredited by the standard schools and the student suffers loss and disappointment. Hence, for the sake of uniformity and fairness, the Board kindly urges our colleges to conform to the standard of credits as outlined by the "Associations of Colleges and Universities."

This year the Board expects to visit all the schools recognized by Annual Conference. The Eastern Group of colleges, consisting of Juniata, Elizabethtown, Blue Ridge, Bridgewater and Daleville, is to be visited by Brethren Kurtz and Lear. Those of the Central Group, composed of Manchester, Bethany and Mt. Morris, have been assigned to Brethren Garver and Reber. The Western Group, which includes McPherson and La Verne, will be visited by Brethren Flory and Kurtz.

The General Mission Board has requested the General Educational Board to study and advise in the matter of Bro. John Stump's proposition to establish, jointly with the District of Texas and Louisiana, an Industrial School and Orphanage at Corpus Christi, Texas, for the education of Mexicans between the ages of six and twenty years. The Board has accepted this task and appointed two of its members to investigate and report.

Another question, which the General Mission Board has invited the General Educational Board to study is: "What Can Our Schools Do to Coöperate More Fully with the General Mission Board in the Preparation of Missionaries?" Any one having suggestions or illuminative information on this question, may present it to either Secretary of these Boards, by whom it will be considered and incorporated in a report to the General Mission Board at its next meeting.

Sept. 4, a joint meeting of the General Mission Board, the General Sunday School Board, and the General Educational Board was held at Elgin, for the purpose of considering a plan offered to it by their

The Secretary of the Publication Board and the Secretary of the General Educational Board have been designated as a committee to secure a successor to Bro. H. A. Brandt as Bookman of the Publishing House.

June 27, 1920, has been selected as the next General Educational Day, and April 14, 1920, as the date for the next meeting of the Board.

North Manchester, Ind.

Growing in Christ

BY IDA M. HELM

"The blood of Jesus Christ cleanseth us from all sin" (1 John 1: 7).

SINCE we are cleansed from sin in Christ's blood, we are new creatures. Old things have passed away, all things have become new. Shall we go on, willfully sinning and repenting day after day? If we do, are we any better than the sinners who do not profess to love God? True, we have an Advocate with the Father, who is interceding in our behalf, and if we confess our sins he is faithful to forgive us our sins and to cleanse us from all unrighteousness. But we must remember that God is not mocked. We must obey the Word from the heart if we would please our Maker.

Has God power to keep us from becoming defiled with sin after we have been washed in the blood of Christ? 1 John 3: 9 says: "Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God." The germinal principle from which the new life has sprung excludes sin.

1 John 5: 4 reads: "For whosoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith." In the strength of the Lord we can have an overcoming faith. If we are faithful, and obey from the heart all the truth, it will manifest itself in the outward form and conduct. We know it is not right to give way to anger and hatred and malice and tale-bearing and slander, and to have an unforgiving spirit, for these things are not the fruit of the Spirit of Christ.

True, we are but mortals and the Bible warns: "Let him that thinketh he standeth take heed lest he fall." Perhaps every one of us can remember the sad day when, Peter-like, we fell through the weakness of the flesh and afterward repented in deep grief and bitter tears. It was under the pressure of deep provocation that we stumbled. Then we found no relief until we cast ourselves on the great Burden-bearer, and found forgiveness and sweet peace.

I believe we have all had more or less experience of this kind, for Satan is ever going about seeking to deceive and devour, if possible, the very elect. Even fearless, strong-hearted Paul says in Rom. 7: 20: "But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me." It is the old man of sin; he has been bound but not cast out. He is seeking to rule us and the struggle to keep him down is sometimes hard. Read Paul's words in verse 24: "Wretched man that I am! who shall deliver me out of the body of this living death?" In our own strength we can not overcome the enemy, but Paul says: "I can do all things through Christ which strengtheneth me."

But are we not stronger than we were a year ago? Surely we will not always remain babes in Christ. Read the whole eighth chapter of Romans and see how Paul grew, and how strong he became. Hear his triumphant words: "We are more than conquerors through him that loved us." Let us live

THE ROUND TABLE

The Busiest Busy

BY M. M. ESHELMAN

In these days of stress, one rarely gets a letter or hears others talk, without hearing: "I'm so very busy," as an excuse or reason for something else. It covers a vast range of ground. It is a splendid word. Though sometimes it covers a business in which no one ought to be busy.

It is right and just that every one should be busily engaged in doing *some* good; but what about being busy in sin and making distress? Happiness comes from being busy in visiting the sick, the shut-ins, cripples and oppressed. Busy is the word-action here. Gathering boys and girls for Sunday-school, taking food to the poor, handing out flowers for good cheer, comforting the feeble-minded, kindly warming the unruly, and calming the boisterous—here is place and time for the word "busy."

Glendale, Calif.

Prosperity Is Ours

BY MARGARET DUDTE

Prosperity is sought by the majority of people in the universe. They really want to possess it, but some do not know how. They do not know that the divine possibilities are implanted in their own souls and minds. They look for prosperity to consist in the possession of so much silver and gold, or stocks and bonds. Through their minds many ideas might originate which would give them wealth untold. Their Father's substance is ever ready for them. It is their inheritance. They should claim it.

Prosperous persons are not really those who have abundance, but those who feel abundance. "As a man thinketh so is he." I know men who have farms, stock, liberty bonds, etc., and they are always talking poverty. Are they prosperous? No. They are poor. They have poverty in their minds. They are continuously worrying. Prosperity should give them ease and comfort instead of fear, and enable them to live in spiritual freedom. I have seen people rise out of poverty into prosperity. This was done by a change of the attitude of their minds. They claimed riches as theirs.

Not a week ago I heard a man testify to the fact that he had a change of mind from the negative state to the positive state; everything was going fine, and he had a better offer for his business than he ever expected to get. He had carried a pistol a few weeks before, but now he was glad to be in the world and claim his own, and make the world better for his having been here. He had caught hold of the vital word passed out to him, and that word was prosperity. His thought vibration had changed from poverty to prosperity. Yours can do the same. Try it!

Manitou, Colo.

Jesus the Hero

BY WM. J. TINKLE

Every normal, wide-awake person can point to some one whose life thrills him with a desire to follow. This person is his hero. When a little fellow sees a performer walk a rope, high over the heads of the crowd, he thinks he would give anything if he could do the same. When, a few years later, he reads of Daniel Boone and his fellow-pioneers, he thinks that is the ideal life for him.

Military leaders are often the heroes of their men. When Napoleon was banished to the Island of Elba, but later escaped from his guard and came back to France, his former soldiers received him with joy. Marshal Ney was sent to arrest him, promising to bring him back in a cage; but, instead, he fell into his former commander's arms and promised to fight for him as before. Likewise, when the Christian young man reads of the exploits of the missionary, David Livingstone, he feels that no hardship would be too great to keep him from following such a man.

If we look at the elements of heroism we shall see that Jesus is better fitted to be our Hero than any other man. A hero must be fearless. Jesus showed this quality when he said to those of the highest social standing: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Likewise he drove the grafters out of the temple when they had the sanction of the priests. If we are to follow this Brave Leader, we must not fear to make enemies, if it be a result of standing for the right.

If people find that a leader is working for self, when he is supposed to be in an unselfish cause, they will not follow him. But this was not true of Jesus. He had not so much as a place to lay his head, and went about doing good. We should accept this Unselfish Leader from an unselfish motive. Let us not regard Jesus as our servant, that he may minister to us, but as our Master, that we may serve and help him.

A heroic leader also perseveres. Jesus adhered to his purpose to the end, even though it led him to Gethsemane and Calvary.

But some one says: "Such an ideal is too difficult; I want an easier religion." Are the easy tasks the ones which we like best? When I was a little boy I had to drive the cows out on the road in the morning. Then I had to just sit on the fence and watch them eat until noon, and drive them back—an easy task! But did I like it? I would rather have done anything else! In the school room, if I should give the second grade some special work, intended for the first grade, they would say: "That is too easy; we want second grade work." Following Jesus is not an easy task, but a man-sized job—one that appeals to our highest powers.

Peter regarded Jesus as his Hero when he vowed: "If I should die with thee I will not deny thee in any wise." This was a noble stand, and he only failed because he followed afar off. Let us follow our Leader fearlessly, unselfishly and every step of the way!

Bellefontaine, Ohio.

A Bit of Real Faith

BY ROSE BROWER

There was a fire in a certain section of this city recently. A business block was burning. There was no adequate water supply—the main part of the town being a mile and a half away. A bakery, hotel, barber-shop and two stores were in flames. There was the usual excitement attending a fire—men rushing here and there, women with overstrained nerves, street-boys doing their bit in the general uproar—everything to heighten the tension, as the flames mounted higher and the walls began to give way with a crash.

Right in the path of the fire, almost amid the showering sparks, stood a tiny house. Other houses near were being emptied of their furniture. A group of men from a factory near, approached this house, asking the housewife if they should carry out her furniture.

She coolly answered: "No, I don't think my house will burn."

"But you are right in the path of the fire! The wind is bringing it right to you!"

"No," came the answer, emphatically. "There is no use. When I first saw the fire I prayed to God to save my home. So you see it will not burn and we won't need to carry anything out."

Meanwhile the wind was rising and the flames almost towered over the little house. The woman's husband became excited and added his arguments to those of the men. She finally said: "Well, if you must carry it out, go ahead, but it will have to be carried back, for my house *will not be burned*."

So a dozen pairs of muddy feet tramped over her shining floors, carrying out her piano and other things. But—shall we say it was strange or not?—the firemen finally got their hose connected up with a big saw-mill, nearly half a mile away, got water to the burning buildings and her house *did not burn*.

Perhaps it was a small incident. However, it made an impression on some who could not be reached by arguments from Christian professors, or even by forceful sermons from the pulpit. Here was a woman —of what denomination we know not—who had the living faith to trust God in the face of the almost certain destruction of her home. And behind the few quiet words she spoke and her calm bearing, we caught the glimpse of a strong and beautiful soul that could witness to that trust before a crowd of men, too many of whom were skeptical in regard to religion.

Surely, there is still faith in the midst of us, sometimes where we least expect to find it. And would that we all had a greater portion, that we might have the experience more often, of knowing that Jehovah's hand still is not shortened that it can not save!

Bemidji, Minn.

Sacrifice

BY EDNA PHILLIPS

Some of the definitions of sacrifice, found in the dictionary, are: The act of sacrificing or giving to a deity, giving up one thing for another, to offer in worship, to destroy or surrender to gain some other object, or a victim offered on an altar. Not only in the dictionary is there a difference of meaning as to the word "sacrifice," but also in the hearts and minds of people is there a diversity of opinion as to the real significance of the word.

We often hear Christian people say: "We must learn to sacrifice," or "We must teach our children the joy of sacrifice," meaning, as Webster says, to give up one thing for another. They give a certain amount of money or time in order to gain a blessing. They give up one pleasure for another, because the pleasure they receive from the consciousness of having sacrificed for some good thing outweighs the pleasure of which they deny themselves. It means just as much to them as if they had traded a good horse for a better one.

There is another class of people who consider it their duty to abstain from pleasures, luxuries and sometimes necessities, for the sake of duty or to ease their consciences. They have heard the cry of perishing souls in heathen lands or seen the hand of famine stretched out to grasp in its clutch many women and children, and they have been made to feel that because of their great blessings, they are responsible, in some measure, for these conditions. Consequently they begin to estimate the value of their possessions and to figure up how much they must give in order to pay off their indebtedness, and after having given the amount decided upon, they go their way, rejoicing in the thought that their debt is paid and they are free to use the principal as they please.

There are other people who sacrifice to "offer in worship." They believe that a certain per cent of all they possess rightfully belongs to the Lord, and they hand over to the church the tenth or the twelfth, or whatever amount they feel is due the Lord—not because they receive any particular pleasure from doing so, or not because they consider it their duty, but because they are honest and give the Lord his own in the same manner that they would divide with a partner in business his portion of the increase. This class of people is living two thousand years behind their time. They belong in the old Jewish dispensation.

There is yet another class of people who consecrate everything, and life itself, to God's service. They do not feel, in the least degree, any element of what is called sacrifice. They recognize that body, intellect, talent, health and wealth are gifts from the Kind Father—not to be used selfishly, but to be contributed to those who are in need of such things.

A consecrated Christian girl, who spent the hot summer months at her post of service at a mission point in the crowded districts of one of our large cities, wrote to her girl friend: "Some people commend us for the sacrifice we are making for doing this work. I am sure that I do not feel it to be any sacrifice whatever, but a glorious blessing and privilege to do what I can to help these poor people." This girl has struck the key-note of real Christian service, not sacrifice.

Indeed, when one studies the idea of sacrifice from a New Testament standpoint, he is made to wonder if such a doctrine can really be found. Where does Christ admonish any one to sacrifice? True, he says: "He that would follow after me let him deny himself and take up his cross and follow me." And very

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plainly and frequently in his teachings he made his disciples understand that the Christian life was not a life of ease or pleasure, but one of toil and often hardship. Many times he urged them to abandon the wealth and pleasures of the world, and to live very, very simply, but these teachings did not contain the idea of sacrifice as part of the Christian religion, but the underlying principle in them was that this life of toil and cross-bearing was the one of greatest usefulness and blessing, and that the accumulation of worldly things was burdensome, weighing man down to earth, hindering his soul's development, and preventing him from living his best.

Very few times, in the New Testament, do we find the word "sacrifice." Only once (Rom. 12: 1) is sacrifice on the part of men urged, and this sacrifice is not a sacrifice of external things but a living sacrifice of the body and all its faculties. Several times sacrifice is mentioned indirectly. At times we are told that sacrifice, as understood in the Old Testament, is of no avail to a Christian.

The most direct and definite teachings concerning sacrifice are given in the Book of Hebrews, and these teachings clearly show that Christ has already made the supreme sacrifice for us (Heb. 9: 26). And this sacrifice, which has been made already, is the only one necessary for us, and our part is to keep God's New Covenant (Heb. 10: 12-16). Any sacrifice on our part will have no redeeming quality (Heb. 4: 4-6).

Again, in Heb. 10: 26 it says: "If we sin wilfully there remaineth no more sacrifice for sin." To sin is to break God's covenant. This covenant implies that, having received forgiveness from sin by the sacrifice of Christ, we are to live a life of consecration and service to him. This involves no sacrifice on man's part, because he has been bought with a price (1 Cor. 6: 20); he and all his possessions belong to God already, so he has nothing to sacrifice. The only sacrifice he is capable of, is the sacrifice of praise and prayer to God (Heb. 13: 15, 16).

The idea—not of Christian sacrifice but of Christian giving—has been expressed by the poet Longfellow in the following lines:

"All I have is the Lord's, not mine to give or to withhold it,
I but distribute his gifts to the poor and to those of his people
Who in journeying often surrender their lives to his service.
His are the gifts, not mine, and only so far can I make them mine,
As in giving I add my heart to whatever is given."

The problem of establishing high ideals of Christianity in the hearts of mankind does not involve a question of greater sacrifice but of greater love. When people once get a vision of Christ's love and of the world's great need of that love it will become their highest aim and holiest joy to spend their lives revealing this great Gospel of love to humankind and the question of sacrifice will be forgotten.

Red Cloud, Nebr.

Singing and the Bible

BY J. C. BEAHM

EVANGELISTS tell us that singing has much to do with the success of a revival meeting. It, indeed, seems woven into the religious history of the race that the song element of the human voice is a great factor in praising and pleasing God.

There is a sort of spiritual psychology in securing attention and softening the sensibilities by well-directed singing, and then drop into the heart the seed of truth. Still greater than this, it makes flexible the human will and attunes it to the will of God.

Now, since good singing is such a gentle yet potent special training for leadership, and an especially well-adapted instructor for a forward movement in good religious singing.

Then I should like to suggest to the Sunday-school and our other local organizations to send at least one exemplary young brother or sister to these Music Bible Terms annually, the purpose of it being to prepare leaders of song, and thus give each community a healthy growth and development of talent in our own church ranks.

This step, wisely taken, will at once add a great charm to Bible work and make its teaching more precious and more effective.

Connellsville, Pa.

Let Down Your Bucket

BY PAUL MOHLER

ONCE a ship asailing was hailed by another with an urgent request for water. Inimediately it answered: "Let down your bucket where you are." The request was repeated, and so was the answer. Finally the perishing sailors did let down their buckets, drawing them up full of fresh river water. They were in the mouth of the Amazon River.

I have been in church after church that was looking for a minister. There may be a few churches yet that do not realize that we are approaching a famine of ministers, but I think the majority of us know that we are.

It is the rule, I think, when a church feels the need of a pastor, to send for a man from a distance. This may be because there are several local ministers and the church is afraid that if one is made pastor, the others will become jealous and make trouble. That is a real danger in some congregations, but it is a difficulty that ought to be overcome.

It may be because the local minister has never had a chance to do his best, because he has had to make his own living. It is unfair for a congregation to send outside for a pastor until it has given its resident minister a chance to show what he can do. Often, indeed, he is doing remarkably good work and is just the logical man for the place, needing only to be given a chance. Let down your bucket where you are.

Then, again, churches are calling for pastors from a distance because they have neglected calling young men to the ministry. This is a very great mistake. Let down your bucket in time! Call your young men to the work before the world has called them. Real men—the kind that come out of our good homes—are in demand in every calling. Don't let them get away from the church before they hear God's call to the ministry. Let down your bucket now!

Oroville, Wash.

The Power of Hope

BY OLIVE A. SMITH

THERE is an instrument in the form of a receiver which is so constructed that it collects all the rays of light and converts their power into one great power, strong enough to turn the wheels of mighty machinery. Some one, whose experience supports him in making the comparison, has likened this instrument to a great hope in the human soul. Such a hope will collect and concentrate all manner of circumstance and environment into the one great purpose of the life. Through the transmuting power of will, results are accomplished which seem impossible to the observer.

Every inventor, explorer, or pioneer in any great cause, has acted under the influence of a great hope which has burned in his soul, unknown to the world, which sees only the externals of any life. Such a hope animates the soul of Thomas Edison, who is never content to rest on any of the results he has accom-

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, SEPT. 21

Sunday-school Lesson, The Holy Scriptures.—Psa. 19: 7-14; 119: 9-16, 97, 165; Acts 17: 10-12; 2 Tim. 3: 14-17; Heb. 1: 1, 2.

Christian Workers' Meeting, The "His" of Romans 8.

GAINS FOR THE KINGDOM

One was reclaimed recently in the First Church, York, Pa.

One was recently baptized in the Limestone church, Tenn.

Eight were baptized during the summer in the Harrisonburg church, Va.

Six were recently received into fellowship by the Martinsburg church, W. Va.

Seven were baptized in the Midland church, Va.,—Bro. W. I. Miller, of Virginia, evangelist.

Six were baptized in the New Salem church, Ind.—Bro. Wm. Buckley, of Bradford, Ohio, evangelist.

Two were baptized in the Melvin Hill church, N. C.,—the home ministers being in charge of the meetings.

Two were baptized in the Donnels Creek church, Ohio,—Bro. R. N. Leatherman, of Cincinnati, evangelist.

Fifteen were baptized in the Pleasant View church, W. Va.,—Bro. S. G. Grever, of Toledo, Ohio, evangelist.

Ten were baptized in the South Warrensburg church, Mo.,—Bro. L. H. Root, of Mt. Morris, Ill., evangelist.

Five were baptized in the Mt. Hermon house, Bealeton church, Va.,—Bro. A. C. Miller, of Virginia, evangelist.

Two confessed Christ in the Panther Creek church, Ill.,—Bro. W. E. West, of Mt. Morris, same State, evangelist.

Ten confessed Christ in the Pleasant Grove church, N. C.,—Bro. John R. Jackson, of Rutherfordton, same State, evangelist.

Sixteen were baptized and two reclaimed in the Allison Prairie church, Ill.,—Bro. J. F. Burton, Ankeny, Iowa, evangelist.

Twenty-two were baptized and two reclaimed in the Yellow Creek church, Pa.,—Bro. Levi K. Ziegler, of Denton, Md., evangelist.

Ten were baptized and one reclaimed in the Eglon church, W. Va.,—Bro. Ezra Fike, of the same place, in charge of the meetings.

Nine confessed Christ in the East Petersburg house, East Petersburg church, Pa.,—Bro. Geo. Weaver, of Manheim, same State, evangelist.

OUR EVANGELISTS

Bro. R. H. Nicodemus, of Chicago, to begin Oct. 12 in the Astoria church, Ill.

Bro. E. S. Coffman is to begin Nov. 2 in his home church, Harrisonburg, Va.

Bro. J. Edwin Jarboe, of Chicago, to begin Sept. 21 in the Centralia church, Wash.

Bro. Eli Heestand, of Plymouth, Ind., is engaged in a revival at Waddams Grove, Ill.

Bro. J. F. Britton, of Bristow, Va., to begin Sept. 27 in the Mt. Joy church, same State.

Bro. Emra T. Fike, of Oakland, Md., to begin Oct. 4 in the Peace Valley church, Mo.

Bro. L. H. Root, of Mt. Morris, Ill., to begin Sept 28 in the Hutchinson church, Kans.

Bro. Leo H. Miller, of Eaton, Ind., to begin Sept. 28 in his home church—Mississinewa.

Bro. Roy Dilling, of Oak Park, Ill., is conducting meetings in the Pleasant Dale church, Ind.

Bro. S. S. Shoemaker, of Lake, Ohio, to begin Sept. 21 in the Tuscarawas church, same State.

Bro. J. A. Robinson, of Pleasant Hill, Ohio, to begin Oct. 5 in the Woodland church, Mich.

Bro. Warren Slabaugh, of Chicago, is in the midst of a stirring revival in the Freeport church, Ill.

Bro. E. Crumpacker, of Roanoke, Va., to begin after Nov. 1 in the Green Hill church, same State.

Bro. H. C. Early, of Penn Laird, Va., to begin Oct. 12 at the Replogle house, Woodbury church, Pa.

Bro. W. E. West, of Mt. Morris, Ill., is holding meetings in the Panther Creek church, same State.

Bro. M. C. Swigart, of Germantown, Pa., to begin about Oct. 1 in the Williamsburg church, same State.

Bro. D. L. Miller, of Mt. Morris, Ill., to begin some time in October in the Brookville church, Ohio.

Brother and Sister Ralph G. Rarick, of Covington, Ohio, are now engaged in a series of meetings in the Bethany church of Northern Indiana.

Bro. Isaac Frantz and wife, of Covington, Ohio, are in an evangelistic effort at Dallas Center, Iowa.

Bro. B. F. Petry, of Eaton, Ohio, is holding revival meetings in the Ft. McKinley church, same State.

Bro. J. L. Myers, of Logansville, Pa., to begin Oct. 12 at the Neffsville house, East Petersburg, same State.

Bro. Geo. Swihart, of Roann, Ind., to begin the middle of October in the Pleasant View church, same State.

Brother and Sister Homer E. Blough, of Chicago, are conducting meetings in the Shannon congregation, Ill.

Bro. John E. Rowland, of Bunkertown, Pa., to begin Sept. 28 at the Free Spring house, Lost Creek congregation, same State.

Bro. Geo. E. Yoder, of Waterside, Pa., is in the midst of a series of meetings at the Purchase Line house, Manor congregation, same State.

PERSONAL MENTION

Bro. Chas. R. Oberlin changes his address from Hartford City to North Manchester, Ind.

Bro. J. Homer Bright and wife, according to latest reports, arrived safely at Tien Tsin, China, Sept. 1, after a very pleasant voyage.

Bro. C. G. Hesse, formerly pastor of the Bethany church, Philadelphia, Pa., has accepted the pastorate of the Norristown church, same State, and entered upon his new duties the first Sunday of this month.

Bro. John Bennett, of Artemas, Pa., has been in the Alleghany Hospital, Cumberland, Md., for three weeks. The latest report states that he is improving slowly. He requests the prayers of God's people in his behalf, that if it be the Lord's will he may be restored to health.

Bro. Wm. E. White, formerly of Fruitdale, Ala., is now located at 1 Owen's Lane, Mobile, same State. Through his efforts a Sunday-school has been started, and church services will also be held later on. Those who have friends in or near the city are invited to inform Bro. White, giving name and street address of all such.

Did you ever know anything about George Spangler and his wife Sophia, members of the Church of the Brethren, who lived many years ago near Wooster, Ohio? If so, Mrs. Perry Cover, 1111 Elden Avenue, Los Angeles, Calif., would like to hear from you. For further particulars see the advertising columns of "Our Young People." issue for Sept. 27.

Bro. W. F. Spidle has resigned the pastorate of the Geiger Memorial church, Philadelphia, to take effect Oct. 1, with a view of giving his entire time to evangelistic work. His time for October is already engaged. He is open for calls from Nov. 1 onward. His address, until Oct. 15, is 2541 W. Lehigh Avenue, Philadelphia; after that date, Box 54, East Market Street Exchange, Akron, Ohio.

Bro. J. Harman Stover, of Fresno, Calif., writes us that the building of their new house of worship has been deferred for the present, on account of the high cost of material and labor. That this action is in no sense due to a decline of interest, is evident when we learn that the congregation at that place has increased during the year 1919, about thirty per cent. and the Sunday-school nearly ninety per cent. That new church will surely have to come somehow, before very long.

In answer to many inquiries, concerning the condition of Sister Lear and himself, Bro. J. W. Lear wishes to say that he himself has about recovered. He still feels some slight effects of the shock. Sister Lear has recovered from breaks and bruises, but because of a weak heart, resulting from the "flu" and the shock of the accident, she is still under the constant care of a physician. They ask all who are interested to remember her before the throne of grace. In acknowledgment of the many kind letters, received at the time of the accident, which it was impossible to answer, they wish to thank all for their interest and prayers, and commend them to the Father who will not forget them when he passes out the rewards. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

To all the bereaved friends and especially to Sister S. P. Berkebile, of Bellefontaine, Ohio, and her three little boys, the hearts of "Messenger" readers will go out in deepest sympathy. After a long fight with tuberculosis, following his seven years of service in the India mission field—a fight which included amputation of the left foot a few months ago—Bro. Berkebile came to the end of the struggle on last Saturday evening, Sept. 13. Bro. J. H. B. Williams, Secretary of the Mission Board, having already planned a trip eastward this week, in connection with Mission interests, thought he might possibly be able to attend the funeral services, Tuesday, the 16th. Sister Berkebile is particularly well known to our readers through her many valued contributions to our columns. We shall expect to have soon, for publication, a more extended notice of our departed brother's life of consecrated service to the cause of Christ.

Northeastern Ohio has chosen Eld. Adam Miller as Standing Committee delegate for 1920.

Southern Indiana has selected Eld. E. O. Norris to represent the District on the Standing Committee of our next Conference.

ELSEWHERE IN THIS ISSUE

On page 606 of this issue the Relief and Reconstruction Committee gives a report of contributions to the Armenian and Syrian Relief Fund. It covers the months of May, June, July and August and also gives the total received since Dec. 1, 1918. It ought to interest you.

The Vacation Bible Schools, which the Brethren in Virginia have been having this summer, are evidently a great success. On page 606 of this issue Bro. Jno. S. Flory tells about the schools which were held in the Second District. We have just received also from Bro. W. M. Kahle a report of the schools held in the First District, which will appear next week. Read these reports carefully and see if they do not make you wish something like this would happen in your District next summer.

MISCELLANEOUS

Have you been thinking seriously about that "why"? Suppose we take another week for it anyway.

The District Meeting of Southwestern Missouri and Northwestern Arkansas is to be held in the Oak Grove congregation, Mo., Oct. 8-10.

A "Special Service Day" is to be held in the Cincinnati church, Ohio, Oct. 5. The special notice concerning this occasion will appear in our next issue.

Southwestern Kansas and Southeastern Colorado announces its District Conference and associated gatherings for Oct. 11-15, in the Rocky Ford church, Colo.

The District Meeting of Northern Missouri will convene in the Plattsburg church Oct. 24—the Sunday-school and Ministerial Meetings being held Oct. 22 and 23, respectively.

If you would like to teach district school in a community where our people are few and there is great need of help in Sunday-school and all-around Christian work, write for particulars to Mrs. Mary A. Cain, Homer, Nebr.

Notice.—All churches of the Southeastern District of Kansas, having queries for the District Meeting, should mail them to the writer at once. Queries will be too late, to be printed in the program of business, if they are not in my hands before Sept. 25.—J. A. Strohm, Writing Clerk, Redfield, Kans.

Notice to the Churches of Northeastern Kansas.—Having been appointed to fill the unexpired term of Bro. E. E. McCune, as Writing Clerk of the District, we urgently request that all queries and reports from churches be sent to the writer at once. This must be done, in order that the necessary printing may be completed, preparatory to the District Meeting, to be held in the Appanoose church, Oct. 19 to 21.

"The Hutchinson News" for Sept. 8 publishes a very interesting account of a three days' community assembly, recently held at the Salem church, near Nickerson, Kans., of which Bro. W. A. Kinzie is pastor. It is evident that this church has succeeded in making itself not only a center of religious activity as this term is commonly used, but also a center of every healthful community interest. To help make the farm life attractive and wholesome was one of the dominant ideas in the program. This was of a varied nature and enlisted the enthusiastic support of the people for miles around. The time was so arranged as to include a Sunday with its distinctly religious services. The assembly closed with an illustrated lecture by Bro. Virgil C. Finnell. No, the day of the country church is not past. It is just beginning.

In order to meet the demand for stereopticon slides, illustrative of the "Forward Movement," and of scenes in India and China, the General Mission Board has prepared several sets of views for the use of churches, in the furtherance of missionary meetings or "Forward Movement" rallies. The following sets have been prepared, and may be rented on terms as given below:

Set No. 1.—Forward Movement Views.—A set of more than forty pictures, showing statistics, the goals, the song, a few views from India and China and several other charts designed to help the Five Year Forward Movement.

Set No. 2.—Views from Our India Field.—A group of about fifty pictures, showing the work that is being done in the different stations at our India Field—the buildings in which they live; the pupils, native workers and the American missionaries.

Set. No. 3.—Views from Our China Field.—Every church should see this splendid set of views, just received from China. The members of any congregation will have a keener sense of responsibility for our neighbors in China after seeing these pictures.

With each set of views, a typewritten lecture is also sent, which may be read as received, or enlarged upon by the person in charge. Each church should own a stereopticon, but where this is not possible, you are invited to correspond with the General Mission Board regarding the use of one. The rental fee for the slides for each lecture is $2 and express charges both ways. The General Mission Board will be pleased to give further information upon request

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AROUND THE WORLD

Austria Signs the Treaty

In affixing its signature to the Peace Pact, the former Empire of Austria ceases to exist as a great nation, for very little is left of its old-time dimensions. Into the limbo of dead nations and bygone history drifts the proud empire of the Hapsburgs. Vienna, the wonderful city of past centuries, stands isolated now, in a little territory, not big enough to keep it going. The pruning-knife has been applied liberally, but as to what is to become of the several portions, not even the wielders of the knife can foretell. Europe has seen some reckless amputating done, of late. Whether there will be a speedy and healthful recovery, or aggravated cases of blood poisoning, etc., only the future can tell.

Will There Be a New Judea?

According to recent indications, the Zionist movement has entered upon a new era of its progress. Up to a few months ago there was serious doubt whether the Jews would give really cordial support to the rehabilitation of Palestine. Now all that has seemingly changed. In every land Jews are turning their eyes toward the historic seat of their race. Zionism has taken a renewed hold, and so marked is the enthusiasm that it is now believed a great number of young Hebrews will set their faces toward Zion as soon as the political status of Palestine is definitely fixed. Systematic arrangements for the industrial and agricultural development of the country are now being made on a large scale.

Reaching Those in Prison

Whether other denominations have thought it worth while or not, the Salvation Army has made it its special task to reach the 400,000 men and women, confined in the various penal institutions of the United States. Their work among them reminds us of the important fact that God's grace can transmute even the vilest of the scrapheap of humanity, if some one lovingly presents the Message of Salvation. The first systematic efforts for the uplift of prisoners date back to 1885, and the first Rescue Home was opened a year later. So successful have been their labors among the prisoners, that the courts in practically all States of the Union depend upon Salvation Army workers for the redemption of transgressors.

The Language Need in Africa

Much is being said about the vast, unoccupied regions of Africa, but according to a missionary in Congo-Belge, Miss Pauline A. Fraser, the greatest problem, confronting missionary workers, is the need of expert linguists. There is tribe after tribe, throughout Africa that has never had its vernacular reduced to writing. Until that great task is done, the people can not grow spiritually, even if they should hear the Gospel and believe in Jesus Christ. They must have the Bible in their own tongues. Years will be required to accomplish this, but that very fact is all the more reason to begin the work as soon as possible. Practically all previous attempts, to reduce the various vernaculars of heathen tribes to the requirements of a written language, have been sponsored by missionaries.

The Shining Faces

Does the serenity of a Christed heart work out through the countenance, that all may behold the peace that abides within? A Japanese mother must have thought so when she came to a mission school, bringing her two daughters, whom she wanted to enter as pupils. The principal, after asking the usual questions, finally asked: "Well, what do you expect us to do for your girls?" The woman answered: "I live in this city and have often watched the faces of your pupils. They seem to shine more than my children's do. I want you to put some of that same radiance on the faces of my girls." It was her way of saying that the teaching in the Christian mission school had a certain definite effect on the hearts of the pupils, and that this effulgence so worked its way to the surface that all could behold it.

Let Prohibition Be Made Effective

It is claimed by those who know, that habitual drinkers can still obtain whiskey by paying exorbitant prices. If such is the case, a leading provision in the prohibition law should be strengthened. It says that anybody "in-

lowing the unfortunate victim of whiskey to denounce and punish—without danger to himself—the man that sells him the poison, you will stop the illegal making and selling of whiskey. It is also being urged that a reward of a hundred dollars, or more, be paid to any man that can furnish information leading to the conviction of the manufacturer and seller of whiskey.

The Need of Real Service

Just now, while the respective claims of labor and capital are being debated pro and con, there is need of rational thought and calm consideration, rather than ill-considered strikes—wasteful and costly to all concerned. Even the most rabid defender of strikes will hardly feel like justifying the deplorable conditions, brought about by the strike of Boston's policemen. A recent utterance by Herbert C. Hoover, the head of the Food Administration, is worthy of consideration by every citizen. He suggests that the patriotism and willingness to serve, that were characteristic of every citizen during the war, should be exemplified during these troublous days of reconstruction.

What Really Counts

A New England business man, who early in life had left his parental home with high ideals, returned to it twenty years later with wealth, renown and influence, only to find, as he sat in his mother's garden, and walked through the familiar rooms—whence her body had lately been taken to her final rest—that all his supposed gain could not atone for his real loss. True, he had gained wealth and power, but of what avail were they, when he had lost his ideals and the faith of his early manhood? Then and there he realized that he must return to the faith he had unfortunately lost sight of, for only thus could the high ideals of his early youth be realized. So, in the world of today, faith once more is becoming the substance of things hoped for, the evidence of things unseen.

Why Not Conciliate?

To promote more amiable relations between the United States and Japan, Baron Otori proposes a get-together movement on the following points: (1) "That the diplomatic, consular and other official representatives, Japanese and American, be selected from men willing to give hearty coöperation toward cementing cordial relations. (2) That scholarships, maintained by public funds, be established in the leading American and Japanese universities, devoted to the history and literature of both nations. (3) That Japanese university graduates, thoroughly familiar with English, be allowed to matriculate in American universities for post-graduate work without any qualifying examinations or limitations. (4) That trade and other commissions, composed of leading citizens, exchange visits for the purpose of obtaining first-hand information on public questions."

Why Are Our Soldiers in Siberia?

Recent illustrations in the public press represent American soldiers in Siberia on their hands and knees, drinking from a stream. Whether the water is fit to drink, we are not told, but the environments are not specially invitiug. Just why those men are thus exposing themselves to the dangers of insanitary conditions, does not seem to be generally understood, nor is it known just why they should shoot and wound Russians, with whom this nation has no real contention. Senator Borah's recent arraignment, along the line above referred to, is worthy of serious thought. Russia's debt to certain European nations and to certain Wall Street dealers in Russian bonds, now repudiated, is regarded by some as sufficient cause for armed intervention. But one is made to wonder how such an action can be defended, when Congress never declared war against Russia.

Modern Apostasies

Recent months have revealed some daring departures from old-time principles of Christianity—so much so that one can not but wonder what the end will be. The Unitarian Church of the Messiah, New York, recently dropped Christ and Christianity wholly out of its creed. Its pastor, Rev. John Hayes Holmes, announces that both Congregationalism and Unitarianism are left behind, and the church takes "rank with the school, the library and the community center as a public institution for a public service. We have rewritten our covenant, discarding all theology (including, necessarily, the mention of the name of

HOME AND FAMILY

What a Day with My Lord Revealed

BY FAY ALDENE GRAY

If I should know my Lord would come today,
How wisely I should choose each word to say;
Each act should breathe incense of loving prayer
My spirit's guest-room be made clean and fair.

Ah, be MAY come today, for aught I know;
Oh, would his coming bring me joy or woe?
Give me a vision, Lord, of all the past:
An eye all-searching on each action cast.

Judged by God's standard in his Holy Book
How odious man's best endeavors look!
And I, who blundered often in my task,
In deep contrition his compassion ask.

Each milestone on the stretching, backward way
Bears marks of many a futile, misspent day.
These poison vines, grown rank in earthly dross,
Show where I shunned in weakness Christ's sweet cross.

Here hangs a spray of sunshine under shade,
Where joy led on to bliss, but my feet stayed
Self-centered; joy of others moved them not;
Unrighteous anger left this ugly blot.

An impulse, born of envy, words of scorn
Left in a weak heart long a rankling thorn;
Here is a glance of slander; there a shrug of hate;
A service beautiful seen all too late.

Here stands the greed that claimed the highest price
And gave the lowest. Oh, what sacrifice
Of pure integrity and highest gain!
Repentant tears are falling now, like rain.

"Mistakes of weakness"—once regarded so—
In loyal retrospective clearly show
Strong inclinations then unsanctified:
Does nothing good in these past cycles hide?

Ah, yes! I visited the sick sometimes,
And laid rich offerings on altar shrines;
Gave to the poor, wept with the sorrowing,
And with sweet music made the old church ring.

No day passed by without its stated prayer;
My spirit found its peace and comfort there.
The open Bible was my solace, friend:
I longed to have it guide me to the end.

In shaded lives I threw a smile's bright rift,
To travelers along my way uplift.
Ah, yes! I prayed and toiled and smiled and sang:
It all was only a rude cymbal's clang.

For all its good was others'; never mine;
Because my service lacked the soul divine
And ever clamored for its meed of praise:
For ages fools have walked delusive ways.

If Christ SHOULD come, oh, should I be afraid?
Could he forgive the many times I strayed?
And failed so oft in errands kind to bless?
And missed thereby the highest holiness?

Oh, he HAS COME TODAY and whispered low
Of all my quickened spirit ought to know:
The future vail he lifted, let me see
My life shorn of its frail security.

Work, so self-poised, illusive, can not stand!
It is a structure built on shifting sand.
Through light divine I view my walk with him,
So holy, strait, by doubtings, never dim.

Lo, I was blind! I thought my life would prove
The test of judgment by eternal love.
May future days be fit for his pure eyes
And henceforth free from all deceptive guise!

Oh, Master, Christ! These fragments in thy hands
May still be woven new by blood-spun strands
To robe me fitly for eternity!
"What time I am afraid, I'll trust in thee!"

Patton, Pa.

Children's Rights

BY EZRA FLORY

HENRY SABIN says: "Children are living, sentient flesh and blood; they have bodies to be cared for and trained, minds to learn and expand, hearts to love or hate, souls to aspire. They read character as a book; they are quick to respond; they meet distrust with distrust; they greet confidence with confidence; they measure out hate for hate and love for love."

Of all the time in a child's life, the very earliest years are the most important, and the days spent in school are the most precious.

1. The child has a right to be loved. Unless a teacher really loves children, she should retire at once. You may fool the parents, but you can not deceive the children, and any attempt to do so meets with failure. For a little while the teacher takes the place of the parent—not so much in the way of shielding as in directing intelligently the efforts of the pupil. A good teacher will be tolerant of weakness, patient with the slow, hopeful for the wayward, lenient toward the mischievous; impartial and sympathetic with all. The teacher will need to represent the authority of the father and the love of the mother, in trying to bring out the best that is in the child. The unlovable child must be loved.

2. The child has a right to be disciplined. In 1 Kings 1: 6 we read that David "had not displeased him [Adonijah] at any time in saying, Why hast thou done so?" That is, David had permitted his youngest son to do as he pleased. Read the context and you will soon discover what the consequences were. The father had denied to the son the very discipline that had been a benefit to himself. There is too much shrinking from discipline in our modern education. Discipline does not always mean whipping, however. Unquestioned obedience to rational authority, intelligently given, is the mode of procedure with the child. As he matures, this method may be modified. If the child is not to grow up an anarchist to all social law and a breaker of the laws of God, he must have the proper training in the home and in the school. There are times when the child must be made to do things that he will object to, if we expect to have his respect in the future.

3. The child has a right not to be neglected or abused. This is one of the greatest crimes against society. Such expressions as "Every child is a born savage, for no other living creature's offspring is so passionate, noisy and troublesome as a human baby," are absurd. Think how the child has been neglected while crowded into factories because of human greed. Think of the necessity of enacting laws to prevent such crimes in a civilized land! That society pays dearly for such neglect is shown by the crowded court rooms in our land. In a single year 15,000 children have appeared in the juvenile courts of Chicago. Many times the children of the rich are more neglected than those of the poor. Think how few houses are built with a thought of a place for the children to play. What have we done and what are we doing in our church building for the children? The child has been neglected physically, socially, mentally, religiously.

4. The child has a right to a physical development and a moral education from the example of both parents and teachers. We have done much in this day of modern education, to secure this education from books, but that is insufficient. We must endeavor to look at the world from the child's point of view, and not from the point of our years of experience. We should try to know each child, that we may know where to place the emphasis, keeping in mind that the true aim in education is not *knowledge* but *ability to live*. Did you ever know of a grown-up who failed to keep an appointment properly? A child has as much right to leniency as an adult, but seldom receives the same treatment.

5. A child has a right to be proud of his parent or teacher. "And ye fathers, provoke not your children to wrath, but nurture them in the chastening and admonition of the Lord." "Children, obey your parents" ought to be supplemented with "Parents, be worthy of the love of your children."

Not all children are born into the world like Samuel of old—dedicated to the Lord before his conception. We are assured by physicians that fully 98% of children come into their existence by accident. And what a trail of social and moral entailment follows! Yes, a child has a right to be well born. Not being so is a handicap for life and for eternity. Judgment day is now and here. Some children have inherited a physical constitution that is practically immune from tuberculosis, but what shall be said about those who are open to the possibilities of immunity from moral inoculation?

6. All children have a right to look forward to a successful career. I often think of Samuel, of Moses, of John the Baptist, of Jesus, who must have known very early what their career was to be. One pupil wrote in her class paper: "The sorrow of all sorrows, for me was to know that my father was a drunkard." Nothing of this kind should blight the prospects of a child in his development. They should be prepared, through real living, to live a useful life, to withstand temptation and to meet adversity bravely. We must cause our children to think, to feel and to will to do, by calling out the best that is in them and in us. We should encourage natural inclinations along right lines, honesty in play, appreciation of the best in music, and the beautiful in nature and art, good English, good manners, self-control. Let us remember we are *teaching the child*—not a particular subject.

7. The child has a right to consideration in his questions about the origin of life. Sex teaching belongs to the home and at the proper stage of development he should receive wise and sympathetic instruction from those nearest and dearest to him. He need not be told *all* the truth, but such truth as he seeks from time to time. Each boy and girl should have a father and mother who are chums.

8. The child has a right to a square deal. We must love the child with a large measure of his makeup—morally, mentally, physically. To this end we must bring the home, school and church more closely together, with the aim to enable him to make the best that is in him.

Chicago, Ill.

"Great Expectations"

BY BESS BATES

MRS. MANNERS, Mrs. King and Maude Long were sitting on the porch, discussing, as is the way with women, one of their sex. Said Mrs. Manners: "Julia certainly has changed. Every one can see it. She used to be about the bluest person that ever was. She was always worrying about something."

"She certainly was," agreed Maude. "If the children weren't sick, she was afraid they would get sick. If she didn't have trouble, she was afraid that she was going to have trouble."

"Yes," put in Mrs. King, "You would think she had been converted, if she hadn't always been a good church member. Something has happened to Julia. I wonder what it is."

Just then Julia came around the corner of the house smiling.

"I heard my name. What were you saying about me?"

"We were saying how changed you were," answered Mrs. King, who was not easily embarrassed. "What has happened to you, anyway?"

"I'll tell you," promised Julia. "I'm sure you need to know."

They all laughed, for they well knew that Mrs. King had her own blue spells.

"It was a picnic that made me discover it. You remember Edith Berg who used to stay with us? She dearly loved picnics. She would plan and work for a picnic days in advance, and then go and have a perfectly lovely time. I like picnics myself and I have worked harder, many a day, to get ready for a picnic than I would to stay at home. Then I would go to a picnic, and eat dinner on the grass with the aid of bugs and flies, and not enough dishes to go around. Water might have to be carried from a questionable spring and yet, a picnic always means a good time.

"'Why,' thought I, 'do we always have good times at picnics when it might be lots easier to stay at home?' To tell the truth, I have had the blues a good deal lately. I suppose you have noticed that. It seemed as if I would never get my work done, and there was always something just a little ways ahead that I was longing for, and it seemed so hard to get to it. I always wanted something besides what I had, and when I got that, I wanted something else. I was so thoroughly dissatisfied that I began to look about, to see what the matter was, and how things could be mended. That led me to study Edith Berg and her picnics.

"And this is the discovery I made: Whenever I planned a picnic, I prepared deliberately for a good

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time, and determined to have a good time, in spite of
anything that might happen to prevent—like ants in
the cake, or bread-bugs in the sandwiches. A bread-
bug or an ant might upset a whole meal for me at
home, but I could overlook dozens of them at a picnic.
And in spite of doing a dozen inconvenient things at a
picnic and coming home tired out, I was always happy.

"So I decided to make every day a picnic. I de-
cided to work just as hard to have a good time every
day as I did for special days. So at night, when I go
to bed, I think over the next day for a few minutes and
plan it out. I think that tomorrow I am going to smile
all day. I plan to do something particularly nice to
please my husband, and decide to stop my work long
enough, several times, to make the children laugh with
me or do some other little thing to make them happy.
And I decide that whatever trouble comes up, I am
going to determine immediately what action to take
about it, and then not worry about it but smile it
through. And do you know, it has been marvelous,
the way that has helped me to look on the cheerful side
of life, and I have never been so happy in all the years
I have lived as I have been lately. Unless you really
try it out as I did, you can not imagine how easy it is
to get over having the blues."

"Sounds like it might be made into a sort of prayer,"
commented Mrs. King.

"Well, it is," answered Julia reverently. "It's
praying for your own faults instead of some one else's.
I use it as sort of a preliminary to my regular prayers."

Prophetstown, Ill.

The Influence of the Aid Society

BY MARY E. STUDEBAKER

(Read Before the Aid Society of the Southern District of Indiana)

"What Influence Can the Aid Society Have Before the People—As Esther Did in Coming Before the King?"

In the third year of the reign of King Ahasuerus he
made a feast which lasted 180 days, after which he had
a special feast of seven days, characterized by much
licentiousness. He sent his servants to Queen Vashti,
to exhibit her beauty to the people. But she, doubtless
because of becoming modesty, would not come. This
caused some to fear that other women would similarly
disregard the preferences of their husbands, so they
requested the king to choose another queen. Thus
Vashti lost her exalted position.

Several maidens were brought before the king.
Among these was Esther, a Jewess. Because of her
beauty the king selected her as queen. Esther had
been raised by her Uncle Mordecai. He loved his fos-
ter-daughter, but desiring to insure her safety, he re-
quested her not to tell that she was a Jewess. He went
every day to the court of the women, to keep in touch
with Esther.

One day Mordecai saw two men who were planning
to kill the king. At once he told Esther, who promptly
informed the king. The would-be murderers were put
to death. Mordecai's watchful act found favor in the
sight of the king, who caused it to be recorded in the
royal archives.

Haman, one of the court officials, became jealous of
Mordecai, and, in order to destroy him, planned to
have all the Jews killed. He caused the king to make
a decree to that end. Mordecai heard of this and
urged Esther to plead for her people. At first she re-
fused, but when Mordecai assured her that she also
would perish, if the king's decree stood, she at last
said: "I will go in unto the king and if I perish, I
perish." Then she asked that all the Jews fast three
days and nights in her behalf.

When she came before the king, he graciously held
out his scepter and asked her what she wanted, saying
something for her people, so we are continually bein
called upon to be helpers in the "Forward Mov
ment" of the church.

An Aid Society should be organized in each churc
of our District. Less than two-thirds of the churche
have Aid Societies. Like Esther, we should insist th
an Aid Society is organized in each church of ou
District.

The sisters assembled in the Aid Society Meeting
Annual Conference in Hershey, Pa., decided to ca
for aid to build a hospital in memory of Sister Mar
Quinter. Through this call and by the help of th
Mission Board, $10,000 was raised for the hospital an
$3,000 for its equipment. Think of the many sou
that will be benefited and even brought to the Mast
through this marvelous work!

At the last Conference came a call from India an
China for $24,000 for a Girls' School—another nece
sary institution to carry on the work. Why should w
not, as Esther, call on our people to fast and pray tha
this great and much needed call may be met? Ou
own District is asked to give $200 a year for thre
years. Will we do it, sisters? I think I hear you sa
"yes." Jesus told his disciples, when they asked hi
why they could not heal a stricken child, that suc
could only be done through prayer and fasting.

To increase our influence let each Aid Society hav
a program once a month or once a quarter, where w
may improve our talents, and better qualify ourselve
for the Lord's service.

Every person can do something. Had Esther re
fused to do her part, her people would not have bee
saved. Let us look around and find some one who
we can bring to Christ. Souls have been saved by be
coming interested in the Aid Society.

The Aid Society, by being a helper to the needy,
wielding a powerful influence for Christ and h
church. Eternity alone can reveal the good that
accomplished through the Aid Societies of the church
Sister, do you not want a part in this great work?

"Could we judge all deeds by motives,
See the good and bad within,
Could we know the powers working
To o'erthrow integrity,
We should judge another's errors
With more patience, charity.

"If we knew the care and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim, eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder,
Should we pity where we blame?

"Ah, we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Oh, we'd love each other better,
If we only understood."

Muncie, Ind.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SUNDAY-SCHOOL CONVENTION OF WESTERN PENNSYLVANIA

The 1919 meeting of the Sunday School Association o
Western Pennsylvania convened in the Roxbury house o
the West Johnstown congregation August 21. Three ses
sions—morning, afternoon and evening—were held.

"Forward" was the spirit of the convention. The
Field Secretary's report showed that the work moved for
ward during the year just closed. Four new schools were

J. M. Lair, of Custer, Mich., with us. After the Sunday-school lesson, Bro. Kreider gave a very good sermon. A basket dinner was served in the basement. At 2 o'clock we met again and the children gave recitations on temperance, followed by a talk along the same line by Bro. J. M. Lair. It was a day that will be fondly remembered by all.—Dollie Shepherd, Manistee, Mich., Sept. 2.

Saginaw church met in council Sept. 6, with Eld. S. Bollinger presiding. Bro. D. P. Schechter was installed as elder, and Bro. John Somers and wife into the deacon's office by Brethren Arnold and Stauffer. Sister Hazel Long was chosen "Messenger" agent. Our love feast will be held in November. Sunday morning, at the Sunday-school hour, Brethren Stauffer and Arnold talked to the children. Following this Bro. Arnold gave us an able address on "Life." Bro. Stauffer used for this theme, on Sunday evening, "The Unspoted Religion." We began our Christian Workers' Meeting July 6, with Sister Olive Schechter president.—Mrs. Myrtle French, Elsie, Mich., Sept. 10.

Woodland church met in council Sept. 2. Our elders were both present, Eld. J. M. Smith presiding. The report of the annual visit was given. Bro. Otto Townsend was elected member of the local missionary committee. We expect Bro. J. A. Robinson to be with us in a series of meetings, beginning Oct. 5. Our fall love feast will be held Oct. 25.—Mrs. Nora Christian, Woodland, Mich., Sept. 5.

MISSOURI

Pleasant View.—Our Christian Workers' Meeting is doing some good work by way of special programs. We had a good missionary program last Sunday night. We gave a close-out offering of $10.50 for Belgian Relief. We are in the midst of an interesting meeting, with Bro. Clyde Forney, evangelist, assisted by Bro. McConnell, of Wichita, as song director.—Mattie Cline, Nevada, Mo., Sept. 7.

Peace Valley.—August 16 Bro. P. L. Fike closed a two weeks' series of meetings at a mission point. We trust that much good may result in the near future. August 29 Bro. Howard Oxley, of Mountain Grove, Mo., preached a splendid sermon on the subject of "Love." On Sunday Brethren Howard Oxley and T. A. Robinson gave talks to the children. The former also preached in the evening. Sept. 6 Bro. A. W. Adkins, our District Secretary, was here in the interest of Sunday-school Mission and Christian Workers' Meeting. Sept. 7 we had a Sunday-school Convention which was an inspiration to all. A missionary committee was chosen, consisting of Brethren H. J. Masters, P. A. Robinson and Samuel Baird. Bro. Ezra Tyler Fike, of Oakland, Md., will begin a series of meetings for us. We have a teacher-training class, with fourteen members enrolled.—Tillie Deibler, Peace Valley, Mo., Sept. 8.

Ruckingham church met in council Sept. 6, with Eld. E. G. Rodabaugh presiding. One letter was received and five were granted. Sister Mary Nicholson and Bro. E. O. Slater were elected church delegates; Brethren Eli Nicholson and Wm. Fall, Sunday-school and Christian Workers' delegates to the District Meeting. A series of meetings will be held at this place in the near future, conducted by Bro. Clyde Forney, of McPherson, Kans. The date of our annual love feast has not been definitely decided.—Hester Bowman, Hardin, Mo., Sept. 8.

Smith Fork.—We met in council, with Eld. H. M. Brubaker presiding. The District Meeting of the Northern District of Missouri will convene in this congregation Oct. 24, with the regular Sunday-school and Ministerial Meeting to follow. Eld. J. D. The love feast will be held Saturday evening, Oct. 25.—Ada Sell, Plattsburg, Mo., Sept. 9.

South Warrensburg.—August 24 Eld. L. H. Root, of Mt. Morris, Ill., began evangelistic work and delivered fourteen sermons. Each evening there were interesting meetings, conducted by Sister Weber, Bible studies or talks by Bro. Root. The attendance and interest throughout were never better in our experience at this place. The entire congregation received a strong spiritual benefit. Yesterday we baptized ten new members; six of whom were people outside of our church. In families where there are members there are now twenty-nine young people between twelve and twenty years of age. Twenty-seven of that number are in our Sunday-school. Another full number is ready. Attendance and interest in Sunday-school and church services, the past summer, were the best for years. Bro. Root begins services in the city church tonight.—Jesse D. Mohler, Warrensburg, Mo., Sept. 8.

NEBRASKA

Bethel church met in a business meeting Sept. 6. Eleven letters were granted. Eight of our young people are going to McPherson College. Bro. Easter, Bro. Lehman and Bro. Wilson delegate to District Meeting. The time of our love feast was set for Oct. 25, subject to change. We desire to hold a series of meetings, providing we can secure an evangelist, and to hold the love feast at the close. Bro. Hershey, State Sunday-school Secretary, will be with us Sept. 21. Yesterday we are arranging for a Rally Day program in connection with his talk. We asked for the District Meeting of 1920. Bro. E. S. Rothrock was chosen elder in charge.—Ella Hilton, who is leaving us.—Ella S. Saylor, Carleton, Nebr., Sept. 8.

NORTH CAROLINA

Melvin Hill (N. C.) church has just closed a two weeks' series of meetings. The preaching was done by our home ministers. The sermons were impressive and uplifting. The attendance was splendid. Two were baptized. We trust that much good has been done and that the members will be strengthened and encouraged.—Jennie M. Robb, Campobello, S. C., Sept. 8.

Pleasant Grove.—Brethren Grady Masters and H. Griffith were elected delegates to District Meeting. August 16 we elected Bro. H. M. Griffith to serve us another year in the coming year. August 17 the children rendered a program, under the leadership of Sister Hattie R. Masters, assisted by W. F. Green. The song services were conducted by Bro. Grady Masters. August 23 Eld. Wm. Jackson, of Rutherfordton, N. C., began a series of meetings, continuing until August 31. Ten confessed Christ, one of whom was reclaimed and one awaits the rite of baptism.—Dora Bryant, Brummett, N. C., Sept. 4.

OHIO

Brookville church met in council August 27. Bro. Ray Shank opened the meeting and our elder, Bro. Fidler, presided. Six letters were received and four were granted. One of our supernumeraries, Bro. Hutton, will leave for Bethany Bible School and Bro. Roy Knns was elected to serve in his place. Our choristers, Mabel Mote and Mabel Rasoc, are also going to Manchester College. Bro. D. L. Miller will hold our series of meetings some time in October. We decided to defer our love feast until some time during our meetings —the date to be decided later. A collection of $8 was lifted for the benefit of the Aid Society.—Mrs. Arthur Ray Brookville, Ohio, Sept. 6.

Dunnels Creek.—We met in a members' meeting Sept. 6, with Eld. J. D. Sandy presiding. Bro. Geo. W. Barnhart was elected church clerk; Brethren D. M. Teach and Russel Studebaker, church trustees. The report of the visiting brethren was given. Our love feast will be held Oct. 11, at 6 P. M. At 1 o'clock we again met for short services, after which two young people were baptized. They accepted Christ at the meetings which are now in progress, conducted by Bro. R. N. Leatherman, of Cirlinnati, Ohio.—Elsie Winget, Springfield, Ohio, Sept. 7.

Ft. McKinley church met in council Sept. 10, with Eld. D. M. Garver presiding. One letter was granted. After the reports of the various committees it was decided to hold our love feast Oct. 18, at 4 P. M. Our revival begins on Sunday, Sept. 14, with Bro. B. F. Petry in charge.—Olive Beck, Dayton, Ohio, Sept. 11.

Notice to the Churches of Southern Ohio.—Since the Ministerial Board of Southern Ohio desires to do its part in the advanced work of the "Forward Movement," it has decided to visit during the fall and winter as many of the churches of the District as possible. We hope to inspire them to greater activity in holding out and calling consecrated young men to the ministry; also to assist in the distribution of our forces to the greatest advantage. Cooperation of the churches and elders in charge will be greatly appreciated by the Board.—B. F. Sharp, Secretary, Greenville, Ohio, Sept. 6.

Sugar Creek church met in council August 23, with Eld. Samuel Driver presiding. Two letters were granted. Our series of meetings begins Oct. 19.—Carrie B. Early, Lima, Ohio, Sept. 6.

Tuscarawas church met in council at the Zion house August 30, with Eld. J. H. Miniger presiding. Two letters were received. Bro. S. S. Shoemaker will begin a series of meetings Sept. 21. The writer was appointed correspondent; Bro. Lester Danner, "Messenger" agent. We were glad to have our pastor, Bro. Ora DeLauter, with us again on Sunday morning, after an absence of a few weeks. During that time we enjoyed some very inspiring sermons by our visiting brethren.—Mrs. Catbrine Paulus, East Sparta, Ohio, Sept. 6.

Upper Stillwater church met in council August 31. Eld. Van B. Wright preached both in the forenoon and afternoon, giving us two splendid discourses. Sister Wright led the song service. Dinner was served at the church and a fine social hour was enjoyed. That evening we had our love feast, with twenty-four present. Visitors were present from Stoncfick, Strait Creek and Pechles Station. It has been about five years since we held a love feast, hence it was very much enjoyed. There was a much greater and more splendid attention was given. Our members are very much scattered and we do not have regular services. We wish that other Brethren would come to our vicinity and try homes. We have a nice level country, a fair supply of land, selling at reasonable prices. We live about five miles southwest of the county-seat, three miles from a good market and the railroad. Will some one answer the call to come and help us?—Mrs. Dora Davidson, Lynchburg, Ohio, Sept. 4.

OKLAHOMA

Oklahoma City.—August 31 was Brother and Sister Brent's first Sunday with us, but because of much rain only a few were privileged to be out at services. Sept. 3 we invited the Sunday-school scholars to our home, to get acquainted with the new pastor and wife. In response, about sixty came. Refreshments were served, after which some of the smallest children went home and the others went to the church for prayer meeting. After a brief prayer service a number of splendid short talks were given. The work was then turned over to Brother and Sister Brent. The former was appointed correspondent until the next members' meeting. All correspondence intended for the pastor of Oklahoma City church now should be directed to 1035 West Reno Street, Oklahoma City, Okla.—Bro. J. H. Brubaker, Sept. 4.

PENNSYLVANIA

East Petersburg.—We enjoyed a very interesting series of revival meeting at this place. The meetings began Sunday, August 17, and closing August 24, in charge of Bro. Geo. Weaver, of Manheim, Pa. Nine young people confessed Christ. We, as Sunday-school workers, rejoice when we see our scholars come into the church. The last Rivival meeting observed Children's Day August 31. Bro. Nathan Martin, of Lebanon, Pa., addressed the school. His theme was "The Destroyers of Today." A similar meeting was held at the Salunga church, August 24, when Bro. Martin, of Harrisburg, Pa., addressed the school. Bro. J. L. Myers, of Logansville, Pa., will open a series of meetings at the Neffsville house, beginning Oct. 12.—Three J. Farney, East Petersburg, Pa., Sept. 8.

Lower Cumberland church met in council at the Mechanicsburg house Sept. 4, with Eld. Wm. Murphy presiding. Elders Albert Hollinger and S. S. Miller were also with us. We decided to hold our love feast Nov. 20, at the Mohler house, services commencing at 2 P. M. Our District Meeting will be held in this congregation.—Brethren J. W. Galley, John Etter and J. R. Harshman. Four letters were granted. We held our Harvest Meeting August 23. Bro. W. K. Conger, of Harrisburg, Pa., was our evening speaker. An offering of $60.31 was taken for missionary work. July 19 and 30 Bro. H. A. Clayhaugh, of Bethany Bible School, gave us some very interesting talks on missionary work in Chicago. We were glad to have the above-named brethren with us. The District Meeting of Southern Pennsylvania will be held at the Mechanicsburg house, Lower Cumberland congregation, Oct. 29 and 30.—J. W. Galley, Mechanicsburg, Pa., Sept. 6.

Midway.—Our council convened August 23, with Eld. A. H. Brubacher presiding. Five certificates of membership were granted. Our love feast is to be held Oct. 24 and 25, at 9:30 A. M. Delegates to our local Sunday-school convention were Sister Lydia Palmer and Bro. Kreider. Our Harvest Meeting services were held Sept. 6 with a good attendance. Bro. H. S. Zug, of Manheim, and Bro. Jacob Plantz, of Myerstown, preached for us. An offering of $28 was taken for the Children's Home of Neffsville.—Lizzie B. Nolt, Lebanon, Pa., Sept. 10.

Maxham.—August 7 our Sunday-school held its annual outing at Island Park, which was largely attended and enjoyed by all. Sunday, August 17, Bro. Hollinger held a short business session. Bro. J. P. Blough was elected elder. August 31 the Young Ladies' and Young Men's Classes of our Sunday-school gave a missionary program. They expect to hold a missionary service the second Sunday in every month. Our love feast will be held Oct. 19. Eld. D. M. Garver will be with us. Our series of meetings will begin in May, recently moved from Salix, Pa., to 704 Horner Street, Johnstown. The Circuit Bible Institute, of Johnstown, will be held at our church in November.—Mrs. D. P. Hoover, Johnstown, Pa., Sept. 8.

Red Bank.—August 24 our Children's Day program. August 29 Bro. H. S. Replogle was with us for a midweek service, at the close of which he held a short business session. Bro. J. P. Blough was elected elder. August 31 the Young Ladies' and Young Men's Classes of our Sunday-school gave a missionary program. They expect to hold a missionary service the second Sunday in every month. Our love feast will be held Oct. 19. Eld. D. M. Garver will be with us. Our series of meetings will begin in May, recently moved from Salix, Pa., to 704 Horner Street, Johnstown. The Circuit Bible Institute, of Johnstown, will be held at our church in November.—Mrs. D. P. Hoover, Johnstown, Pa., Sept. 8.

Red Bank.—August 24 our Children's Day program. August 29 Bro. Galen B. Royer, of Juniata College, gave us two very helpful and interesting talks on Christian Education. August 27 Bro. H. S. Replogle was with us for a midweek service, at the close of which he held a short business session. Bro. J. P. Blough was elected elder. August 31 the Young Ladies' and Young Men's Classes of our Sunday-school gave a missionary program. They expect to hold a missionary service the second Sunday in every month. Our love feast will be held Oct. 19. Eld. D. M. Garver will be with us. Our series of meetings will begin in May, recently moved from Salix, Pa., to 704 Horner Street, Johnstown. The Circuit Bible Institute, of Johnstown, will be held at our church in November.—Mrs. D. P. Hoover, Johnstown, Pa., Sept. 8.

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Yellow Creek.—Bro. Levi K. Ziegler, of Denton, Md., was with us August 2 to 20 in an evangelistic effort. His sermons were forceful, logical and convincing. Twenty-two were baptized and two reclaimed. We were also glad to have with us, during the closing days of the revival, Bro. Ziegler's wife and father-in-law, to assist in the spiritual part of the meetings.—Joseph H. Clapper, Yellow Creek, Pa., August 28.

York (First Church).—August 10 Bro. J. H. Keller, our District Sunday-school Secretary, addressed the school. He also preached for us in the morning. In the evening Bro. Israel Emerick, of Zion's View, occupied the pulpit. August 13 Bro. H. K. Obet, of Elizabethtown, gave us a very interesting sermon on the subject of "Personal Work." During the next few days the Ministerial, Educational and Sunday-school Meetings were held here. They were well attended and were very interesting. August 25, at a special council, two letters were received. One was reclaimed. The question relative to building a new church, was discussed, and it was finally decided that a committee of five should bring some plan, either to remodel the old church or build a new one. A committee was also appointed to organize Mission Study classes. August 24 Bro. G. G. Lehmer, of Los Angeles, preached for us. Our love feast will be held Oct. 12, beginning at 3:30 P. M.—Alice K. Trimmer, York, Pa., Sept. 4.

TENNESSEE

Limestone church met in council August 23, with Eld. P. D. Reed presiding. The report of the annual visit was given by the deacons. One member was received by baptism. Bro. Glen Presly was elected to the ministry and installed into office. Brethren P. D. Reed and Glen Presly were elected delegates to the District Meeting. Bro. Moy Gwong, of Manchester College, lectured for us on Sunday evening, August 31. We will have our communion service Sept. 27, beginning at 11 A. M.—Honoria Pence, Limestone, Tenn., Sept. 3.

Piney Flats church met in council August 23, with Eld. J. D. Clark presiding. The visiting brethren gave a good report, which was accepted. A collection of $14.46 was taken for church work. Brethren John Barr and David Baker were chosen delegates to District Meeting. The love feast will be held on Saturday, Sept. 27.—Lillie Barr, Piney Flats, Tenn., Sept. 8.

VIRGINIA

Bealeton.—Saturday evening, August 9, Bro. A. C. Miller commenced a series of meetings in the Mennonite house. Isaac Brenaman preached for us. August 12 we were very glad to have with us Brother and Sister Wampler, of China, who showed pictures of their work and told us of the land and its people.—Blanche Bowman, Boone Mill, Va., August 28.

Flat Rock.—August 9 the annual all-day council was held in the Stony Creek house. The topic for the forenoon session was "The Five-Year Forward Movement."—Minnie Wine, Elkton, Va., Sept. 7. The next topic will be "The Benefits Derived from the Forward Movement." Their love feast will be held Oct. 4. August 10 Bro. Glick, of Bridgewater College, preached two interesting sermons at Flat Rock. On the following Sunday Sister Brenaman, sisters of the Orphans' Home at Timberville, gave an interesting talk on "Child Rescue Work." An offering of $15 was taken. The love feast at Flat Rock will be held Oct. 4.—Annie Wine, Grottoes, Va., Sept. 8.

Green Hill church met in council Sept. 6, with Eld. C. E. Eller presiding. The visiting brethren gave a very good report. Our series of meetings will begin after Nov. 1, with Bro. E. Crumpacker evangelist. Our Sunday-school is increasing both in interest and in attendance.—W. B. Cal, Glenvar, Va., Sept. 9.

Harrisonburg church met in council Sept. 5, with Eld. P. S. Thomas presiding. The membership was well represented. Our pastor, Bro. E. S. Coffman, will remain with us another year. We decided to hold a series of meetings beginning Oct. 5, with our pastor in charge. Special prayer services are being held on Wednesday night of each week, in preparation of these meetings. Eight have been received into the church by baptism during the summer.—Mrs. Emanuel Blosser, Harrisonburg, Va., Sept. 9.

Midland church met in yearly visit council Sept. 6, with Eld. M. G. Early presiding. One letter of membership was granted. We decided to hold our love feast in connection with the series, Oct. 11, at 4 P. M. The report of the annual visit was made. Bro. W. I. Miller gave a short talk. In the afternoon we held our Harvest Meeting. Bro. W. I. Miller began a series of meetings August 23, preaching nineteen sermons. He proved to be a good and helpful sermon, encouraging the members to live up to their problems. Sunday morning, Sept. 7, seven were baptized.—Mrs. Amos J. Andes, Bealeton, Va., Sept. 9.

Mt. Joy.—We met in council Sept. 6. We decided to hold our annual love feast Oct. 4, beginning at 4 P. M. Eld. J. F. Britton, of Bristow, Va., will begin a series of meetings Sept. 27.—A. F. Parsley, Mt. Joy, Va., Sept. 8.

Topeco church met in council Sept. 6, with Bro. A. N. Hylton, moderator. Two members were received by letter. Bro. A. N. Hylton was appointed trustee to fill the vacancy of Bro. Ananias Harman, deceased. At our last council a committee was appointed to look after the Bible Institute property, which is offered for sale by the Missionary Baptists. They purchased the house and lot for $150. An offering of $25.35 was taken for the first payment. We will hold our love least Oct. 4. Bro. Emery Crumpacker, of Broadway, is expected to be with us the latter part of November, to conduct a series of meetings. Brethren J. W. Weddle and Henry Burgess were appointed delegates to our District Meeting, with Brethren Uriah Weddle and A. T. Harman, alternates. Brother and Sister Wampler, of China, were with us in August and gave some interesting talks on their work and the people of China. A collection of $21.39 was taken for their benefit.—Almeda Alderman, Floyd, Va., Sept. 7.

Woodstock congregation met in council at the Valley Pike church August 23, with Eld. H. B. Mowry presiding. Eld. J. M. Kagey, of Dayton, Va., and Eld. B. W. Neff, of Mt. Jackson, Va., were with us for the purpose of ordaining and installing Bro. John H. Smith to the ministry, and Bro. Ray Fisher into the office of deacon. The report of the annual visit was made. Two were received by letter. Bro. Wm. Harpine is to begin a series of meetings at the Columbia Furnace church Sept. 28. We will hold our love feast at the Valley Pike church, one mile south of Maurertown, Oct. 11.—M. H. Copp, Maurertown, Va., Sept. 6.

WEST VIRGINIA

Eglon.—Our series of meetings began August 23. Bro. Ezra Fike preached every night until Friday, when Eld. John S. Bowins, of Burkittsville, Md., preached for us. Sunday and two other elders were present. Bro. Solomon Buckley, of Morgantown, W. Va., and Prof. Ross D. Murphy, acting president of Blue Ridge College, New Windsor. One young man was reclaimed and ten were baptized. Saturday afternoon we met for the examination services. At 4:30 they had an intermission of about an hour, and then came the communion services, with Eld. Solomon Buckley officiating. Sunday morning Bro. Bowlus and Prof. Murphy talked to the children, after which Eld. Buckley preached a fine sermon. In the evening Prof. Murphy preached a missionary sermon from the text, "Go Ye." This meet-

(Continued on Page 608)

y our delegate to the District Sunday-school Meeting at the
g Creek church gave a full report of the meeting. This evening
ve the commencement of a series of lectures, some of them il-
g Creek church, by Mr. and Mrs. Owen O. Winrod, of Winona
—Matty Welty, Burr, Ind., Sept. 2.

chester church met in council Sept. 4. Eld. T. E. George
ing. Eight letters were received and one was granted. Four
s were passed upon to be sent to our District Meeting this
Elders T. E. George, A. L. Wright and Sister Emma Bowman
chosen delegates to the District Meeting. Our love feast will
ld some time in the near future; a definite date is yet to be
ed. Sept. 14 is our Young People's "Forward Movement" Sun-
A short program will be rendered in connection with a sermon
r pastor.—Ivah M. Grossnickle, North Manchester, Ind., Sept. 4.

lden.—We just closed a very interesting Musical Institute, con-
l by Bro. D. W. Bowyer, of North Manchester. His services
much appreciated. We met in council Sept. 4. One letter was
ed. Bro. J. T. Greer was elected church trustee, Ezra Mussel-
nd Harley Fisher will represent this church at District Meet-
Sister Gelia Pugh was chosen "Messenger" agent and cor-
ndent. The report of the annual visit will be given at our
il, Oct. 16. Our communion is appointed for Oct. 25, at 4 P. M.
re in the midst of an interesting series of meetings at our
house, conducted by Bro. Silas Fisher, of Peru.—Bertha I.
r, Mexico, Ind., Sept. 5.

ddletown church met in council last Saturday evening. Two
received by letter. Officers were elected for another year, with
exception of our elder, which will probably be held in the De-
e council. Eld. Roof was in charge of the meeting. Bro. Geo.
ic was elected trustee; the writer, "Messenger" agent and cor-
ndent. Brethren Richard Labayteaux, Ora Zirkle and Geo.
ner are our committee to look after the furnaces. Will install
r church very soon. Bro. Carpenter gave us a good talk on
y morning, and Bro. Lewis in the evening.—Florida J. E.
, Middletown, Ind., Sept. 4.

ntinello.—Bro. Ezra Flory, of Chicago, was with us in an all-day
-fest Meeting August 24. The attendance and interest were good.
ve us splendid food for thought. We are now in the midst of a
al, conducted by Bro. D. B. Hirt. Our love feast was appointed
Sept. 30.—Orpha Bridge, Monticello, Ind., Sept. 5.

y Hope.—The love feast announced for Sept. 27 has been post-
, on account of the repair work on the churchhouse not being
leted. Announcement of another date will be made in the
ger.—M. M. Shideler, Seymour, Ind., Sept. 4.

y Salem.—The series of meetings, which began August 17, with
Wm. Buckley, of Bradford, Ohio, in charge, closed August 31.
were baptized and we feel that the church has been much helped
Bro. Buckley's work. Sister Lulay Strycker, of Nappanee, Ind.,
charge of the song service and we much appreciated her help.
date for our love feast is Sept. 13.—Dora A. Stouty, Milford, Ind.

sant Dale church met in council August 23, with Eld. Frank
ll presiding. Delegates to District Meeting are Brethren John
and Joe Baumgartner, with Bro. O. V. Dilling and Sister Dora
y, alternates. Work is progressing on the remodeling of the
h. Our series of meetings is to begin Sept. 13, with Bro. Roy
ng to assist us. We recently raised an offering of $167.50 for the
ng of the Logansport church. We had our Harvest-Meeting
day following the council. Bro. Fisher delivered the sermon.
ll not an offering, amounting to a little over $41, to be sent to
Mission Board.—Emma Miller, Magley, Ind., Sept. 7.

sant View.—Brother and Sister Ira Fisher, Brother and Sister
Miller and three orphan children from the Mexico Orphans' Home
with us August 26. An offering of $40 was taken. Our council
ng, Sept. 6, with a good attendance. We decided to organize
Primary Department, and Sister Effie Protsman was elected as
intendent. Our revival will begin the middle of October, with
Bro. Swihart in charge. Sister Nora Stiner will take charge
e singing. Our Harvest Meeting was held Sept. 7. Bro. T. D.
erbaugh preached in the forenoon and afternoon. An offering of
was taken, which will be used by the District Mission Board.
will be an all-day Sunday-school Meeting of seven schools
14.—Iva Pence, South Whitley, Ind., Sept. 8.

key Creek church met in council Sept. 6. Three letters were
ted and one received. Two delegates were elected to District
ting. We decided to make a call for District Meeting 1920.
churchhouse has been greatly improved by providing different
rooms and installing a furnace. A Teachers' Training Class and
Adult Department have been organized.—Sarah Miller, Nap-
e, Ind. Sept. 6.

at Manchester.—Our church met in quarterly council Sept. 4,
Eld. I. B. Book presiding. The usual routine of business was
acted in a very commendable manner. Brethren S. L. Young
S. E. Cover were elected delegates to District Meeting of Middle
na. Our love feast was appointed for Nov. 1, beginning at 10:30
. Bro. R. H. Nicodemus, of Chicago, is expected to be at our
feast and to begin a series of meetings next day. The churches
e surrounding churches are cordially invited to attend these
ings.—Calvin F. Eller, North Manchester, Ind., Sept. 10.

low River church met in council Sept. 6, with Eld. David Metz-
presiding. One letter was granted. Brethren Floyd Longer and
n Price will represent our church at District Meeting.—Alma E.
walt, Plymouth, Ind., Sept. 7.

IOWA

aver.—Owing to the busy season, we had our council in the
ing, with Bro. Chas. Rowe, of Dallas Center, presiding. Sister
ie Bullard will be our secretary for another year, and the writer
chosen "Messenger" correspondent for the same length of time.
delegates to the District Conference are Sister Maggie Hoefle
Bro. Clarence Elliott; alternate, Bro. Oscar Diehl. Our love
will be held Oct. 18, commencing at 7 P. M. We will serve a
et dinner in the basement on the following Sunday. Our pastor,
O. Diehl, is holding revival meetings in Illinois. The following
ren have favored us with talks: J. D. Gompf, one; Ot. Ankeny,
; Earl Deardorff, of Bagley, Iowa, and Chas. Rowe, of Dallas
er. Bro. S. A. Powers also gave us some good advice at the
ing meeting August 31. He is assisting Bro. Hoefle, Bro. Ru-
Stover and sister recently gave a program which was much
eciated.—Belle Ruth, Grand Junction, Iowa, Sept. 8.

dian Creek.—Bro. J. K. Eikenberry, our pastor, is holding a two
s' series of meetings. Sister Lois Eikenberry is in charge of
song service. We expect to hold our love feast Sept. 20, com-
cing at 6 P. M.—Mrs. P. H. Enfield, Maxwell, Iowa, Sept. 10.

ngsley.—Our quarterly business meeting convened today. Our
communion will be held Oct. 4. Eld. H. H. Wingert is our dele-
to District Meeting. We are planning for a revival in the
fall. Our church work is progressing nicely and our people seem
ave a vision for service. We are planning to build a new church-
e in town next year. Today the soldiers gave a concert of sacre-

J. M. Lair, of Custer, Mich., with us. After the Sunday school lesson, Bro. Kreider gave a very good sermon. A basket dinner was served in the basement. At 2 o'clock we met again and the children gave recitations on temperance, followed by a talk along the same line by Bro. J. M. Lair. It was a day that will be fondly remembered by all.—Dollie Shepherd, Manistee, Mich., Sept. 2.

Saginaw church met in council Sept. 6, with Eld. S. Bollinger presiding. Bro. D. P. Schechter was installed as elder, and Bro. John Seaness and wife into the deacon's office by Brethren Arnold and Stauffer. Sister Hazel Long was chosen "Messenger" agent. Our love feast will be held in November. Sunday morning, at the Sunday-school hour, Brethren Stauffer and Bollinger talked to the children. Following this Bro. Arnold gave us an able address on "Life." Bro. Stauffer used for this theme, on Sunday evening, "The Unspotted Religion." We began our Christian Workers' Meeting July 6, with Sister Olive Schechter president.—Mrs. Myrtle French, Elsie, Mich., Sept. 10.

Woodland church met in council Sept. 2. Our elders were both present, Eld. J. M. Smith presiding. The report of the annual visit was given. Bro. Otto Townsend was elected member of the local missionary committee. We expect Bro. J. A. Robinson to be with us in a series of meetings, beginning Oct. 5. Our fall love feast will be held Oct. 25.—Mrs. Nora Christian, Woodland, Mich., Sept. 5.

MISSOURI

Pleasant View.—Our Christian Workers' Meeting is doing some good work by way of special programs. We had a good missionary program last Sunday night. At the close we took an offering of $10.50 for Belgian Relief. We are in the midst of an interesting meeting, with Bro. Clyde Forney, evangelist, assisted by Bro. McConnell, of Wichita, as song director.—Mattie Lamb, Moberly, Mo., Sept. 8.

Peace Valley.—August 10 Bro. P. L. Fike closed a two weeks' series of meetings at a mission point. We trust that much good may result in the near future. August 29 Bro. Howard Oxley, of Mountain Grove, Mo., preached a splendid sermon on the subject of "Love." On Sunday Brethren Howard Oxley and T. A. Robinson gave talks to the children. The former also preached in the evening. Sept. 6 Bro. A. W. Adkins, our District Secretary, spoke in the interest of Sunday-school, Mission and Christian Workers' Societies. Sept. 7 we had a Sunday-school Convention which was an inspiration to all. A missionary committee was chosen, consisting of Brethren H. J. Masters, T. A. Robinson and Samuel Barbee. Oct. 4 Bro. Ernst T. Fike, of Oakland, Md., will begin a series of meetings for us. We have a teacher-training class, with fourteen members enrolled.—Tillie Deidiker, Peace Valley, Mo., Sept. 8.

Rockingham church met in council Sept. 6, with Eld. E. G. Rodabaugh presiding. One letter was received and five were granted. Sister Mary Nicholson and Bro. E. O. Slater were elected church delegates; Brethren Ed Nickolson and Will Fall, Sunday-school and Christian Workers' delegates to District Meeting. A series of meetings will be held at this place in the near future, conducted by Bro. Clyde Forney, of McPherson, Kans. The date of our annual love feast has not been definitely decided.—Hester Bowman, Hardin, Mo., Sept. 8.

Smith Fork.—We met in council, with Eld. H. M. Brubaker presiding. The District Meeting of the Northern District of Missouri will convene in Smith Fork church, Oct. 7. On Sunday Sunday-school and Ministerial Meeting Oct. 22 and 23. The love feast will be held Saturday evening, Oct. 25.—Ada Sell, Plattsburg, Mo., Sept. 9.

South Warrensburg.—August 24 Eld. L. H. Root, of Mt. Morris, Ill., began evangelistic work and delivered fourteen sermons. Each evening there were persons coming forward for prayer. Sister Weber, Bible studies or talks by Bro. Root. The attendance and interest throughout were never better in our experience at this place. The entire congregation received a strong spiritual benefit. Yesterday we baptized ten new members; six of whom were people outside of our church. In families where there are members there are now twenty-nine young people between twelve and twenty years of age. Twenty-nine of that number are in Sunday-school. Each member is sixty. Attendance and interest in Sunday-school and church services, the past summer, were the best for years. Bro. Root begins services in the city church tonight.—Jesse D. Mohler, Warrensburg, Mo., Sept. 8.

NEBRASKA

Bethel church met in a business meeting Sept. 6. Eleven letters were granted. Eight of our young people are going to McPherson College. Our pastor, Bro. Hess, is chosen delegate to District Meeting. The time of our love feast was set for Oct. 25, subject to change. We desire to hold a series of meetings, providing we can secure an evangelist, and to hold the love feast at the close. Bro. Isenbise, State Sunday-school Secretary, will be with us Sept. 21, and we are arranging for a Rally Day program in connection with his talk. We asked for the District Meeting of 1920. Bro. E. S. Rothrock was chosen elder in place of Bro. Hilton, who is leaving us.—Ella S. Saylor, Carleton, Nebr., Sept. 8.

NORTH CAROLINA

Melvin Hill (N. C.) church has just closed a two weeks' series of meetings. The preaching was done by our home ministers. The sermons were impressive and uplifting. The attendance was splendid. Two were baptized. We trust that much good has been done and that the members will feel strengthened and encouraged.—Jennie M. Robb, Campobello, S. C., Sept. 8.

Pleasant Grove.—Brethren Grady Masters and H. Griffith were elected delegates to District Meeting. August 16 we elected Bro. H. M. Griffith to serve as our elder for the coming year. August 17 the children rendered a program, under the leadership of Sister Hattie R. Masters, assisted by W. P. Green. The song services were conducted by Bro. Grady Masters. August 24 Bro. John R. Jackson, of Rutherfordton, N. C., began a series of meetings, continuing until August 31. Ten confessed Christ, one of whom was reclaimed and one awaits the rite of baptism.—Dora Bryant, Brunmetti, N. C., Sept. 4.

OHIO

Brookville church met in council August 27. Bro. Ray Shank opened the meeting and our elder, Bro. Fidler, presided. Six letters were received and three were granted. One of our superintendents, Bro. Hatton, will leave for Bethany Bible School and Bro. Roy Knus was elected to serve in his place. Our choristers, Mabel Mote and Mabel Stouder, will also graduate from Bible College. Bro. D. L. Miller will hold our series of meetings some time in October. We decided to defer our love feast until some time during our meetings —the date to be decided later. A collection of $8 was lifted for the benefit of the Ad Society.—Mrs. Arthur Ray, Brookville, Ohio, Sept. 6.

Donnels Creek.—We met in a members' meeting Sept. 6, with Eld. J. D. Sandy presiding. Bro. Geo. W. Barnhart was elected church clerk; Brethren D. M. Teach and Russel Studebaker, church trustees. The report of the visiting brethren was given. Our love feast will be held Oct. 11, at 6 P. M. At 1 o'clock we again met for short services,

Sugar Creek church met in council August 23, with Eld. Samuel Driver presiding. Two letters were granted. Our series of meetings begins Oct. 19.—Carrie B. Early, Lima, Ohio, Sept. 6.

Tuscarawas church met in council at the Zion house August with Eld. A. H. Miller presiding. Two letters were received. B. S. S. Shoemaker will begin a series of meetings Sept. 21. The writ was appointed correspondent; Bro. Lester Danner, "Messenger" agent. We were glad to have our pastor, Bro. Ora DeLauter, with us again on Sunday morning, after an absence of a few weeks. Dur that time we enjoyed some very inspiring sermons by our visiti brethren.—Mrs. Cathrine Paulus, East Sparta, Ohio, Sept. 5.

White Oak church enjoyed an all-day meeting August 31. Eld. W. B. Wright preached both in the forenoon and afternoon, giving us t splendid discourses. Sister Wright led the song service. Dio was served at the church and a fine social hour was enjoyed. T evening we held our love feast, with twenty-one present. Visit were present from Stonelick, Strait Creek and Peebles Station. has been about five years since we held a love feast, hence it w very much enjoyed. There was a large crowd present and splen attention was given. Our members are very much scattered and do not have regular services. We wish that other Brethren wo come to our vicinity and help us.—Mrs. Ella Wright, Peebles, Ohio, Sept. 4.

a fair quality of land, selling at reasonable prices. We live twel miles southwest of the county-seat, three miles from a good mar and the railroad. Will some one answer the call to come and h us?—Mrs. Drue Davidson, Lynchburg, Ohio, Sept. 4.

OKLAHOMA

Oklahoma City.—August 31 was Brother and Sister Breon's fi Sunday with us, but because of much rain only a few were privile to be out at services. Sept. 3 we invited the Sunday-school schol to our home, to get acquainted with the new pastor and wife. response, about sixty came. Refreshments were served, at which some of the smallest children went home and the others w to the church for prayer meeting. After a brief prayer service number of splendid short talks were given. The work was it turned over to Brother and Sister Breon. The former was appoin correspondent until the next members' meeting. All correspond intended for the pastor of Oklahoma City church now should directed to W. E. Breon, Oklahoma City, Okla., R. D. 1. We glad to entrust the work into the hands of such willing, ready a trustworthy folks as Brother and Sister Breon. All correspond intended for Eld. H. Morris and wife should be addressed to 343 W Van Buren Street, Chicago.—J. H. Morris, Oklahoma City, Ok Sept. 4.

PENNSYLVANIA

East Petersburg.—We enjoyed a very interesting series of revi meetings at the East Petersburg house, beginning August 9 closing August 24, in charge of Bro. Geo. Weaver, of Manheim. Nine young people confessed Christ. We, as Sunday-school wo ers, gathered when we see our members come into the church. East Petersburg Sunday-school observed Children's Day August Bro. Nathan Martin, of Lebanon, Pa., addressed the school. theme was "The Destroyers of Today." A similar meeting w held at the Salunga house Sept. 2. Bro. Wm. Conner, of H risburg, Pa., addressed the school. Bro. J. L. Myers, of Logansvi Pa., will open a series of meetings at the Neffsville house, beginn Oct. 12.—Phares J. Paris, East Petersburg, Pa., Sept. 8.

Lower Cumberland church met in council at the Mechanicsb house Sept. 4, with Eld. Wm. Murphy presiding. Elders Alli Hollinger and S. S. Miller were also with us. We decided to h our love feast Nov. 29, with preparatory services commencing 9 A. M. Three delegates were elected to District Meetiog—Breth J. W. Galley, John Etter and J. R. Harshman. Four letters w granted. We held our Harvest Meeting August 23. Bro. W. Conner, of Harrisburg, Pa., gave two interesting talks. An offer of $60.31 was taken for missioonary work. July 19 and 20 Bro. H. Claybaugh, of Bethany Bible School, gave us some very interest talks on missionary work. We were glad to have the above-named brethren with us. The District Meeting of South Pennsylvania will be held at the Mechanicsburg house, Lower Cu berland coogregation, Oct. 29 and 30.—J. W. Galley, Mechanicsbu Pa., Sept. 6.

Midway.—Our council convened August 23, with Eld. A. H. B bacher presiding. Five certificates of membership were granted. love feast is to be held Oct. 14 and 15, at 9:30 A. M. Delegate our local Sunday-school Convention are Lydia Keller and M Kreider. Our Harvest Meeting services were held Sept. 6 wit good attendance. Bro. H. S. Zug, of Macheim, and Bro. Ja Stutz, of Myerstown, preached for us. An offering of $58 was tak for the Children's Home of Neffsville.—Lizzie B. Nolt, Lebanon, Sept. 10.

Mexham.—August 7 our Sunday-school held its annual outing Island Park, which was largely attended and enjoyed by all. day, August 24, the delegates gave a very interesting report of Sunday-school Convention of the Western District, which was h at the Roxbury church. Our love feast will be held Oct. 19. Eld. P. Hoover and family, who took pastoral charge of the work last May, recently moved from Salix, Pa., to 704 Hoover Street, Johnsto The Circuit Bible Institute, of Johnstown, will be held at our chu in November.—Mrs. D. P. Hoover, Johnstown, Pa., Sept. 9.

Red Bank.—August 16 we enjoyed a splendid Children's Day p gram. August 24 Bro. Galen B. Royer, of Juniata College, gave two very helpful and interesting talks on Christian Educat and Missions. Bro. H. S. Replogle was with us for a midweek prayer the close of which we held a short business session. Bro. J. Blough was elected elder. August 31 the Young Ladies' and Yo Men's Classes of our Sunday-school gave a Missionary prog Their object is to give a program once a month, before preaching se ice on Sunday evening. Oct. 26 has been decided upon as the t for holding our fall love feast. Sept. 14 we expect to hold an all- temperance rally. We are expecting Bro. I. S. Holsinger at t time, to deliver several addresses.—Narcissa Ferguuo, New Bet hem, Pa., Sept. 9.

Shamokin.—August 24 we had the pleasure of having Eld. J. Graybill and wife with us. The former preached for us in the mo ing and evening. Both gave us a talk on their work in Swed which was appreciated by all present. An offering of $6 was rece and will be given toward the work in Sweden. August 31 Bro. Ja Hess visited us, two from Elizabethtown and one from York. Bro. John S. Baker, of Elizabethtown, preached for us in the even The sermon was very much appreciated by all. Sept. 1 ther of us went to one of the mines near town. Through the kindness o good brother who works there, and the engineer, we were allo to go down into the mines, sixteen hundred feet, where we co see how the coal is mined and made ready for the market. This was v interesting, especially to the children. Our services are well attend Our church council will be held Sept. 20.—Mrs. Clara Holling Shamokin, Pa., Sept. 8.

West Conestoga.—August 2 we began a series of meetings at Milport house, closing August 17, with Bro. J. B. Brubaker, of

the Books of the Bible, Music, and Mission Study. We used the Junior Mission Study text, "Missions in the Sunday-school," Series 1, as the basis of this Mission Study work. Each one who attended nine lessons or more, or who has read the book, will be entitled to a certificate.

A special class in Old Testament History has been organized. Arrangements have been made whereby all who complete this course satisfactorily will be given credit for the same in our church college, at North Manchester. The class will meet weekly for forty-eight weeks. The seminary plan will be used in reciting, that is, we will meet two hours at a sitting. Regular examinations will be held and note-books kept. Ten are at present enrolled in the class.

Mrs. E. E. Eshelman.

1126 North Union Street, Fostoria, Ohio.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beshore-Wine.—By the undersigned, at his residence, 1130 Lucas Street, Muscatine, Iowa, August 31, 1919, Brother Milton K. Beshore and Sister Nelle Wine, both of Kansas City, Mo.—Leander Smith, 1130 Lucas Street, Muscatine, Iowa.

Blickenstaff-Butterbaugh.—By the undersigned, at the home of the bride's parents, T. D. and Etta Butterbaugh, Aug. 31, 1919, Brother Lloyd C. Blickenstaff, of North Manchester, and Sister Hazel Marie Butterbaugh, of Silver Lake, Ind.—T. D. Butterbaugh, Silver Lake, Ind.

Borden-Flory.—At the home of the bride's parents, Brother and Sister Joseph F. Flory, near Broadway, Va., August 30, 1919, by the undersigned, Brother Howard T. Borden and Sister Fern E. Flory.—John S. Flory, Bridgewater, Va.

Brown-Abshire.—By the undersigned, at his home, Sept. 3, 1919, Brother Sherman E. Brown, of Ottawa, Kans., and Sister Lida B. Abshire, of Pomona, Kans.—W. B. Devilbiss, Ottawa, Kans.

Brubaker-Flora.—By the undersigned, at the home of the bride's parents, Brother and Sister Sam Flora, of Overbrook, Kans., August 28, 1919, Brother Crawford F. Brubaker, of McPherson, Kans., and Sister Sue C. Flora, of Overbrook.—H. M. Brubaker, Plattsburg, Mo.

Byerly-Neuenschwander.—By the undersigned, at the residence of the bride's parents, Mr. and Mrs. Joel Neuenschwander, of Craigsville, Ind., August 28, 1919, Bro. Raymond Byerly, of Magley, Ind., and Violet Neuenschwander, Jesse L. Byerly, Decatur, Ind.

Ford-Niswander.—By the undersigned, at the home of Bro. John Niswander, August 30, 1919, Brother Thomas Ford and Sister Catharine S. Niswander, both of the Prairie City church.—I. W. Brubaker, Prairie City, Iowa.

Holsopple-Brower.—By the undersigned, at the home of the bride's parents, Brother and Sister A. H. Brower, of South English, Iowa, Sept. 3, 1919, Brother Joseph A. Holsopple, of Versailles, Mo., and Sister Bertha Brower, of South English, Iowa.—W. H. Brower, South English, Iowa.

John-Miller.—By the undersigned, at the home of the bride's sister, Mrs. L. H. Leiter, Greencastle, Pa., August 28, 1919, Prof. John J. John, of New Windsor, Md., and Miss Katherine B. Miller, of Greencastle, Pa.—S. R. Early, Windber, Pa.

June-Luper.—By the undersigned, at the home of the bride's mother, Sister Mary Luper, 1708 Thirty-eighth Avenue, Oakland, Calif., August 26, 1919, Brother Arthur F. June and Sister Mamie Luper, both of Oakland, Calif.—J. U. G. Stiverson, 1548 Thirty-eighth Avenue, Oakland, Calif.

Miller-Garvey.—By the undersigned, at the home of the bride's parents, Brother and Sister W. Garvey, at Empire, Calif., Sept. 1, 1919, Brother Harry L. Miller of Lagunez, Pa., and Sister Allene Garvey, of Oakland, Calif.—J. U. G. Stiverson, 1548 Thirty-eighth Avenue, Oakland, Calif.

Milleson-Price.—By the undersigned, at his residence, July 30, 1919, Brother Carl A. Milleson and Sister Anna Price, both of the Prairie City church.—I. W. Brubaker, Prairie City, Iowa.

Neher-Shank.—By the undersigned, at the home of the bride's parents, Sept. 3, 1919, Brother Medford D. Neher, of Argos, Ind., and Sister Ada M. Shank, of Waterloo, Iowa.—C. G. Small, Girard, Ill.

Neuenschwander-Byerly.—By the undersigned, at the residence of the bride's parents, Eld. D. M. Byerly, of Magley, Ind., August 16, 1919, Mr. Chas. M. Neuenschwander, of Craigsville, Ind., and Sister Mabel Byerly.—Jesse S. Byerly, Decatur, Ind.

Pulley-Miller.—By the undersigned, at the home of the bride's parents, Brother and Sister Jacob Miller, of Laketon, Ind., August 29, 1919, Harry H. Pulley and Mary H. Miller.—S. L. Cover, Laketon, Ind.

Stong-Burkhart.—By the undersigned, at the home of the bride's parents, near Zion, N. Dak., August 24, 1919, Brother Owen Stong and Sister Ethel Burkhart, both of Zion, N. Dak.—Geo. K. Miller, Cando, N. Dak.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Adams, Bro. Harry P., of Mainland, Pa., died of concussion of the brain, August 26, 1919, aged 58 years, 6 months and 1 day. He leaves his widow and five children. Services by Elders Jas. B. Shisler and C. W. McKee. Burial in the adjoining cemetery.—B. M. Boaz, Vernfield, Pa.

Alyea, Bro. Frank Leslie, born near Palmer, Lake County, Ind., died at his home near Minnewanka, N. Dak., June 16, 1919, aged 25 years, 2 months and 4 days. He joined the Church of the Brethren in 1913. He was an invalid for eight years, during which time he suffered greatly, but was always very patient. He leaves his father, mother and three brothers. Services by the undersigned. Interment in cemetery at Oberon, N. Dak.—D. A. Miller, Brantford, N. Dak.

Buch, Bro. Addison, died August 30, 1919, aged 83 years, 11 months and 9 days. Bro. Buch was twice married. His first wife, Emma Boyer Buch, died in 1891. Two sons by the first marriage and his wife, Marla Hoffer Buch, survive. Bro. Buch united with the church thirty-one years ago, serving for many years as trustee, and also taking an active interest in all development of church work. Services by Elders S. R. Zug and S. B. Hertzler. Interment in Mt. Tunnel cemetery.—S. P. Engle, Elizabethtown, Pa.

Button, Francis E., son of Frank E. and Emma S. Button, born in Alden, Iowa, died in Durango, Colo., of tuberculosis, August 26, 1919, aged 23 years, 10 months and 6 days. He leaves father and mother, three sisters and three brothers. At the age of fifteen he united with the Brethren church and ever lived a Christian life. The body was brought to Ramona, Kans., for interment in the home cemetery. Services in the Brethren church by the writer, assisted by Bro. D. H. Heckman.—F. F. Sherfy, Conway, Kans.

Clark, Sister Jennie, are Miller, born near Goshen, Ind., died at her home, August 16, 1919, aged 38 years, 11 months and 28 days. She married Wm. Clark in 1901. To this union were born three sons and two daughters. She united with the church in August, 1917, and was a faithful member until her death. Services at the Solomons Creek church by Brethren C. A. Huber and Clarence Swihart.—Cecil M. Whitehead, Goshen, Ind.

Clear, Mary Jane, daughter of David and Jane Cripe, born in Howard County, Ind., June 7, 1852, died Sept. 3, 1919, in Cambria, Ind. She united with the Brethren church when fifteen years old. In 1869 she married Cornelius Clear, who preceded her in 1915. To this union were born eleven children. She is survived by eight children, one brother, eighty grandchildren and two great-grandchildren. Services in the Rossville church by Bro. W. L. Hatcher. Interment at Pleasant View cemetery.—Lillian A. Hufford, Rossville, Ind.

Cripe, Sister Matilda, nee Funk, born near North Manchester, Ind., died at her home in La Place, Ill., August 5, 1919, aged 68 years, 10 months and 25 days. She married Eli Cripe in 1870. To this union were born eight children—all living except one. She united with the Church of the Brethren in 1870 and lived a consistent Christian life to the end. Her affliction covered a period of two years, but she bore her long suffering with patience. Services by the writer, assisted by Eld. John Arnold.—Geo. W. Miller, La Place, Ill., Sept. 3.

Dennis, Sister Anna B., wife of Bro. Samuel D. Dennis, died August 21, 1919, after a lingering illness, aged 66 years. She is survived by her husband, one son and three daughters. Services by Eld. S. H. Hertzler and Bro. Ralph W. Schlosser. Interment in the Mount Joy cemetery.—S. P. Engle, Elizabethtown, Pa.

Dishong, Sister Katherine, nee Kaiser, born June 18, 1836, died at her home, near Deshler, Ohio, aged 83 years, 1 month and 9 days. She united with the Church of the Brethren in early life. She is survived by her husband, three sons and a daughter. Services by the writer, assisted by Eld. L. I. Moss.—David Lytle, Deshler, Ohio.

Fry, Bro. John, born in Montgomery County, Ohio, died at his home in Hillgrove, Ohio, August 26, 1919, aged 76 years, 9 months and 4 days. He married Mary Niswander in 1865. To this union were born five sons and six daughters. He leaves his wife, three sons, four daughters, ten grandchildren and four great-grandchildren. Recently he was received into the Church of the Brethren by baptism. The deceased was a sufferer for many years, having sustained an injury from which he never fully recovered. Services at the Poplar Grove church. Interment in Greenville cemetery.—N. W. Erbaugh, Greenville, Ohio.

Gibbs, Bro. Harry A., son of Eld. C. B. and Sister Savannah Gibbs, died in Newport News, Va., August 28, 1919, aged 25 years, 9 months and 3 days. He is survived by his father, stepmother, two brothers and two sisters. He united with the church in the fall of 1913, while attending Bridgewater College, and lived a consistent Christian life till death. The body was taken to the home of his father in Big Valley, near Bolar, Va. Services at the Valley Bethel church by Brethren A. M. Miller and Jas. Gibbs. Interment in Valley Bethel cemetery.—Raymond E. Bussard, Bolar, Va.

Hufford, Mary C., nee Withers, born in Fulton County, Pa., died at her home in Rossville, Ind., Sept. 2, 1919, aged 62 years, 7 months and 9 days. She married Jacob Hufford in 1877. To this union seven children were born, three of whom died in infancy. She leaves her husband, three sons, five daughters, three brothers, one sister and twenty-five grandchildren. She united with the church of the Brethren in 1886 and lived a consistent Christian life. Though afflicted for many years, she bore her suffering with Christian patience. Services by the writer, assisted by Eld. Nathan Cripe.—Ira Kreider, Beinghurst, Ind.

Miller, David K., born in Franklin County, Pa., Nov. 19, 1846, died of heart failure, in Dallas Center, Iowa, August 26, 1919. In 1875 he married Sister Anna E. Bemesdorfer, who died two years later. To this union two sons were born, one of whom died in 1906. In 1881 he married Sister Sarah A. Hoff, whose death occurred two years ago. He united with the Church of the Brethren a number of years ago and was one of its faithful members. He leaves his son, one granddaughter, one brother and a sister. Services at the Church of the Brethren by the writer, assisted By Elders Wise and Eikenberry.—C. B. Rowe, Dallas Center, Iowa.

Miller, Mrs. Margaret Arnold, born July 1, 1832, in Cumberland Valley, Pa., died August 7, 1919, at Point Marion, Pa., at the home of her son, O. A. Miller, where she had lived the last twenty-five years. The body was brought to Buffalo Mills, to the home of her daughter, Mrs. Mary Hyde, for burial in the cemetery at the Christian church in Milligan's Cove, near Sulphur Springs. She held her membership there for sixty-six years. She and her husband, Michael C. Miller, were baptized about one year before their marriage. He died in 1886. She is survived by a son, a daughter, a brother and sister, together with six grandchildren and seven great-grandchildren. The last six years she was blind, but was in good spirits to the close. Rev. David Dittman, of Sulphur Springs.—Mrs. Emma Replogle, Buffalo Mills, Pa.

Miller, Roy Lamar, son of Mr. and Mrs. Albert Miller, born at Beaverton, Ore., May 14, 1898, died at Warren Hospital, August 30, 1919. Death was due to peritonitis, which followed an operation for appendicitis. He leaves his father, mother and two sisters. Services at the Sugar Creek church by Bro. Noah Cool.—Carrie B. Early, Alma, Ohio.

Miller, Sister Eliza, widow of the late Manassa Miller, born in Meyersdale, Pa., died at the home of her daughter, Mrs. Jacob O. Saltsburg, at the same place, April 11, 1919, aged 81 years. Sister Miller was a daughter of the late Gillian and Elizabeth Lint, and a sister of the late Bishop Conrad G. Lint. She united with the church when about sixteen years of age and was a faithful member. She is survived by four sons, three daughters and two sisters. Services in the Meyersdale church by Bro. T. R. Coffman. Burial in the Union cemetery.—Harvey Shumaker, Johnstown, Pa.

Pfaltzgraff, Harry H., son of Brother and Sister Chas. Pfaltzgraff, died at the home of his parents in West York, of typhoid pneumonia, August 10, 1919, aged 19 years and 18 days. He is survived by his parents, two brothers and five sisters. Services at the home by Eld. Daniel Bowser. Interment in Greenmount cemetery.—Alice K. Trimmer, York, Pa.

Spohn, Philip Dallas, born in Howard County, Ind., died at the Halstead Sanitarium, McPherson, Kans., August 14, 1919, aged 66 years, 3 months and 23 days. In 1887 he married Frankie L. Dikeman. To this union were born seven children, five of whom survive with his wife, a brother and two sisters. In November, 1913, Bro. Spohn united with the Church of the Brethren and lived a consistent Christian life. Services at the Monitor church by Eld. M. J. Mishler, assisted by the writer.—E. F. Sherfy, Conway, Kans.

Waggy, Sister Rosa B., died at the home of her parents, Brother and Sister Harvey Waggy, in the bounds of the Valley Bethel congregation, Highland County, Va., August 17, 1919, aged 21 years, 11 months and 9 days. She is survived by two brothers, six sisters, her father and mother. She united with the Church of the Brethren about seven years ago and lived a consistent Christian life. She will be greatly missed in the Sunday-school and other church work, where she performed her tasks so willingly and faithfully. Services at Wesley Chapel by Elders C. B. Gibbs and A. A. Miller. Interment in the Wesley Chapel cemetery.—Raymond E. Bussard, Bolar, Va.

Wagner, Joseph Melvin, son of Brother Theodore and Sister Jane Wagner, died at the home of his father in York, of heart trouble, Sept. 3, 1919, aged 21 years, 5 months and 3 days. He is survived by his father, stepmother, two brothers and one sister. Services at the house by Eld. L. H. Eshelman. Burial at the Altland church by Bro. Chas. Altland. Interment in the Altland cemetery, near Bigmount.—Alice K. Trimmer, York, Pa.

Wyland, Moses B., son of Daniel and Margaret Wyland, born in Greene County, Ohio, died August 16, 1919, aged 79 years, 2 months and 6 days. He married Minerva Druckamiller in 1860. To this union five children were born, two of whom died in infancy. His wife, three daughters, six grandchildren and eight great-grandchildren survive. In 1865 he united with the Church of the Brethren and continued faithful to the church he so much loved. Services in the Brethren church by the writer. Interment in Syracuse cemetery.—Hiram Forney, Goshen, Ind.

The Work of the Church and Money

Some people profess to despise money and especially to deprecate its use in church matters. When properly done the raising of it may as well be a means of grace as the spending of it. Many methods have been tried for raising money, some of them good, but the best, in the opinion of men who have studied the matter, is the Every Member Canvass with Duplex Envelopes.

The Every Member Canvass is conducted once a year. Each member is strongly urged to pledge a weekly amount for the use of the church. The cause of missions is presented at the same time and a weekly pledge for them also is solicited. The weekly gift is in accordance with I Cor. 16: 2.

The Duplex Envelopes are put up in cartons, each envelope numbered and dated, one for each Sunday of the year. One side of the envelope provides for the contribution to the current local expense of the church. The other side is for missions or such other benevolences as the donor may designate.

The time to install the envelopes and weekly offerings is the beginning of your fiscal year, or if there never has been any time set for the fiscal year, at the beginning of the calendar year. Bring it up at the next quarterly council and decide for the new system.

The supplies needed are: Pledge cards (enough for each member), price, 40c per hundred. A carton of envelopes (1 for each member), Manila, per set, 11c. White, per set, 12c.

The Sower Church Financial Record. No. 1, for 200 names, **$2.25;** No. 2, for 300 names, **$3.00;** No. 3, for 500 names, **$3.50.**

You may think the cost of such an outfit is prohibitive, but this is not the case. The increased offerings will far more than repay the charges. The experience has been that practically every one will give more, and that a greater number of people will contribute something, so that the total will exceed the amount given by any other method.

You may order direct from this advertisement, or if more information is wanted write for samples and fuller descriptive matter.

It takes a little time to print these, so order as soon as possible.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Primary and Junior Note Books

The Primary Note Book provides space for the record of each lesson as follows:

Date of the lesson.
Subject of the lesson.
Space to paste lesson picture card.
Space for memory verse.
A page for "Something to Do."

If you have not found a way for the children to keep a record of the Sunday-school lesson and save their lesson cards in good shape just send for some Primary Note Books.

The **Junior Note Book** provides spaces for the date, subject and golden text of each lesson as well as a record for daily Bible study.

Price of either **Primary or Junior Note Books** as follows: **Single copy 5c; five or more to one address 3c each.** Uniform in size and binding with the Quarterlies.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

n over to the minister and his relation to the church society.

any said this was the best Institute we have ever had. ge numbers went home with greater enthusiasm and iration for their work, higher ideals, and greater de ination to render efficient service in the Master's gdom.

Chas. C. Cripe.

remen, Ind.

ARMENIAN AND SYRIAN RELIEF FUND

For May, 1919

rnia,	$ 2,719.24	North Dakota,	$ 320.00
da,	204.25	Ohio,	8,889.26
ado,	303.43	Oklahoma,	124.81
,	435.80	Oregon,	73.00
is,	3,357.57	Pennsylvania,	18,803.22
na,	6,581.33	South Dakota,	45.60
,	3,407.85	Tennessee,	137.50
as,	3,405.70	Texas,	131.25
iana,	34.10	Virginia,	2,325.16
land,	3,445.83	Washington,	132.80
gan,	371.86	West Virginia,	355.55
esota,	668.04	Washington, D. C.,	355.35
ouri,	333.54	Unknown,	.25
ana,	121.93	Liberty Bond Coupons,	11.24
kaska,	887.59		
Mexico,	589.39	Total,	$58,478.44
Jersey,	6.00		

For June, 1919

ama,	$ 8.00	Montana,	$ 9.00
nsas,	13.50	Nebraska,	178.04
rnia,	210.87	New York,	5.00
da,	28.20	North Dakota,	88.35
ado,	8.00	Ohio,	1,559.66
da,	5.00	Oregon,	36.50
,	7.00	Pennsylvania,	4,548.47
is,	733.28	South Dakota,	90.00
na,	753.10	Tennessee,	5.00
,	356.60	Virginia,	969.69
as,	686.10	Washington,	186.05
iana,	5.00	Wisconsin,	59.90
land,	146.00	West Virginia,	39.90
achusetts,	2.00	Washington, D. C.,	5.00
gan,	91.25	Unknown,	.50
esota,	12.50		
ouri,	26.00	Total,	$11,032.86

For July, 1919

rnia,	$ 16.00	Nebraska,	$ 7.00
da,	146.00	North Dakota,	40.00
ado,	9.61	Ohio,	823.80
,	22.26	Oklahoma,	1.50
is,	502.65	Oregon,	52.75
na,	127.51	Pennsylvania,	2,124.04
,	313.27	Virginia,	635.47
as,	237.57	Washington,	25.00
land,	189.50	West Virginia,	82.89
gan,	36.40	Washington, D. C.,	5.00
esota,	50.00	Unknown,	5.00
ouri,	197.50		
iana,	7.00	Total,	$5,656.99

For August, 1919,

rnia,	$ 146.20	Ohio,	$ 106.19
,	628.09	Oklahoma,	2.00
,	282.35	Oregon,	10.00
is,	190.50	Pennsylvania,	1,100.60
as,	141.26	South Dakota,	16.00
,	295.92	Virginia,	295.92
esota,	5.00	Washington D. C.,	5.00
ouri,	104.00	West Virginia,	17.40
aska,	310.20		
York,	28.00	Total,	$3,466.26
h Dakota,	74.00		

otal amount received for Armenian and Syrian Relief nd, from Dec. 1, 1918, to Sept. 1, 1919, $179,774.15.

he cash as above listed is the total amount received, does not take into account pledges that have been le by our members. It is impossible to give the exact ount which the pledges would total, since these remain cely in the hands of the local solicitors. These are ly quite closely paid up at this time. Other financial orts will doubtless be made in a short time.

Relief and Reconstruction Committee.

FOSTORIA, OHIO

he attendance at the regular services has not been ap-ciably affected by the summer season, and prospects the fall are encouraging. The Sunday-school enjoyed ost pleasant outing in a near by park the last part of . Our Christian Workers' Society gave a special pro-m in a neighboring church a few weeks ago. The ior Boys' class has raised sufficient money to partition r class-room, and the work has recently been com-ed.

Ve appreciated the splendid address given us by Bro. Kaylor on the evening of Aug. 25. His message gave many new ideas of India, and some familiar ones from y points of view.

his church, together with the Wyandot church, has rted work in the town of Melmore. Services are being d every two weeks in the afternoon. We are at pres-using the town building. The ministers of this church those of the Wyandot church are alternatly conduct-the Books of the Bible, Music, and Mission Study. We used the Junior Mission Study text, "Missions in the Sunday-school," Series I, as the basis of this Mission Study work. Each one who attended nine lessons or more, or who has read the book, will be entitled to a certificate.

A special class in Old Testament History has been organized. Arrangements have been made whereby all who complete this course satisfactorily will be given credit for the same in our church college, at North Manchester. The class will meet weekly for forty-eight weeks. The seminary plan will be used in reciting, that is, we will meet two hours at a sitting. Regular examinations will be held and note-books kept. Ten are at present enrolled in the class.

Mrs. E. E. Eshelman.

1126 North Union Street, Fostoria, Ohio.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beshore-Wine.—By the undersigned, at his residence, 1130 Lucas Street, Muscatine, Iowa, August 31, 1919, Brother Milton K. Beshore and Sister Nellie Wine, both of Kansas City, Mo.—Leander Smith, 1130 Lucas Street, Muscatine, Iowa.

Blickenstaff-Butterbaugh.—By the undersigned, at the home of the bride's parents, T. D. and Etta Butterbaugh, Aug. 31, 1919, Brother Lloyd C. Blickenstaff, of North Manchester, and Sister Hazel Marie Butterbaugh, of Silver Lake, Ind.—T. D. Butterbaugh, Silver Lake, Ind.

Borden-Flory.—At the home of the bride's parents, Brother and Sister Joseph E. Flory, near Broadway, Va., August 20, 1919, by the undersigned, Brother Howard T. Borden and Sister Bern E. Flory.—John S. Flory, Bridgewater, Va.

Brown-Abshire.—By the undersigned, at his home, Sept. 3, 1919, Brother Sherman E. Brown, of Ottawa, Kans., and Sister Lida B. Abshire, of Pomona, Kans.—W. B. Devilbiss, Ottawa, Kans.

Brubaker-Flora.—By the undersigned, at the home of the bride's parents, Brother and Sister Sam Flora, of Overbrook, Kans., August 28, 1919, Brother Crawford P. Brubaker, of McPherson, Kans., and Sister Sie C. Flora, of Overbrook.—H. M. Brubaker, Plattsburg, Mo.

Byerly-Neuenschwander.—By the undersigned, at the residence of the bride's parents, Mr. and Mrs. Joel Neuenschwander, of Craigville, Ind., August 28, 1919, Bro. Raymond Byerly, of Magley, Ind., and Violet Neuenschwander.—Jesse S. Byerly, Decatur, Ind.

Ford-Ntswander.—By the undersigned, at the home of Bro. John Ntswander, August 20, 1919, Brother Thomas Ford and Sister Catharine S. Ntswander, both of the Prairie City church.—I. W. Brubaker, Prairie City, Iowa.

Holsopple-Brower.—By the undersigned, at the house of the bride's parents, Brother and Sister A. H. Brower, of South English, Iowa, Sept. 3, 1919, Brother Joseph A. Holsopple, of Versailles, Mo., and Sister Bertha Brower, of South English, Iowa.—W. H. Brower, South English, Iowa.

John-Miller.—By the undersigned, at the home of the bride's sister, Mrs. L. H. Keiter, Greenacastle, Pa., August 28, 1919, Prof. John J. John, of New Windsor, Md., and Sister Katherine B. Miller, of Greencastle.—S. P. Early, Windber, Pa.

June-Luper.—By the undersigned, at the home of the bride's mother, Sister Mary Luper, 1708 Thirty-eighth Avenue, Oakland, Calif., August 26, 1919, Brother Arthur F. June and Sister Mamie Luper, Garvey, of Oakland, Calif.—J. U. G. Stiverson, 1548 Thirty-eighth Avenue, Oakland, Calif.

Miller-Garvey.—By the undersigned, at the home of the bride's parents, Brother and Sister W. Garvey, at Empire, Calif., Sept. 3, 1919, Brother Harry L. Miller of Ligonier, Pa., and Sister Athene Garvey, of Oakland, Calif.—J. U. G. Stiverson, 1548 Thirty-eighth Avenue, Oakland, Calif.

Milleson-Price.—By the undersigned, at his residence, July 30, 1919, Brother Carl A. Milleson and Sister Anna Price, both of the Prairie City church.—I. W. Brubaker, Prairie City, Iowa.

Neher-Shank.—By the undersigned, at the home of the bride's parents, Sept. 3, 1919, Brother Medford D. Neher, of Argos, Ind., and Sister Ada M. Shank, of Waterloo, Iowa.—S. Studi, Girard, Ill.

Neuenschwander-Byerly.—By the undersigned, at the residence of the bride's parents, Eld. D. M. Byerly, of Magley, Ind., August 16, 1919, Mr. Chas. M. Neuenschwander, of Craigville, Ind., and Sister Mabel Byerly.—Jesse S. Byerly, Decatur, Ind.

Pultey-Miller.—By the undersigned, at the house of the bride's parents, Brother and Sister Jacob Miller, of Laketou, Ind., August 20, 1919, Harry H. Pulley and Mary H. Miller.—S. L. Cover, Laketon, Ind.

Stong-Burkhart.—By the undersigned, at the home of the bride's parents, near Ziou, N. Dak., August 24, 1919, Brother Owen Stong and Sister Ethel Burkhart, both of Ziou, N. Dak.—Geo. K. Miller, Cando, N. Dak.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Adams, Bro. Harry P., of Mainland, Pa., died of concussion of the brain, August 26, 1919, aged 58 years, 6 months and 1 day. He leaves his wife and five children. Services by Elders Jas. B. Shisler and C. W. McKee. Burial in the adjoining cemetery.—B. M. Boaz, Vernfield, Pa.

Alyea, Bro. Frank Leslie, born near Palmer, Lake County, Ind., died at his home near Minneweaka, N. Dak., June 16, 1919, aged 25 years, 2 months and 4 days. He joined the Church of the Brethren in 1913. He was an invalid for eight years, during which time he suffered greatly, but was always patient. He leaves his father, mother and three brothers. Services by the undersigned. Interment in the Minneweaka cemetery.—Mrs. Ida Alyea, Minneweaka, N. Dak.

Bowman, Sister Rebecca, died at the home of her son, Jacob Bowman, near Bethel Church, Va., August 26, 1919, aged 84 years, 3 months and 26 days. She was a member of the Church of the Brethren for many years. Services by the writer, assisted by Eld. Jas. B. Shisler and C. W. McKee. Burial in the adjoining cemetery.—B. M. Boaz, Vernfield, Pa.

Bowser, Sister Katherine, nee Kaiser, born June 18, 1836, died at her home, near Deshler, Ohio, aged 83 years, 1 month and 9 days. She united with the Church of the Brethren in early life. She is survived by her husband, three sons and a daughter. Services by the writer, assisted by Eld. L. I. Moss.—David Lytle, Deshler, Ohio.

Fry, Bro. John, born in Montgomery County, Ohio, died at his home in Hillgrove, Ohio, August 26, 1919, aged 76 years, 8 months and 4 days. He married Mary Niswander in 1895. To this union were born five sons and six daughters. He leaves his wife, three sons, four daughters, ten grandchildren and four great-grandchildren. Recently he was received into the Church of the Brethren by baptism. The deceased was a sufferer for thirty-six years, having sustained an injury from which he never fully recovered. Services at the Poplar Grove church. Interment in Greenville cemetery.—N. W. Erbaugh, Greenville, Ohio.

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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

Where to Find the Difference

WITH your mind's eye take a look at the Christian people of your community, the church folks, I mean. Then take another look through the same community—this time picking out the people who make no profession of religion. Is there any difference? Any difference in the daily life? Any difference, outside of the fact that the one set goes to church and the other does not?

The other day I read a statement to the effect that war chaplains generally agree that no difference in personal life was noticeable between the church and non-church soldiers. I wondered if that was true. And then I wondered if a like comparison, in any community, would justify a similar conclusion.

Surely that isn't true, is it? But, frankly, aren't you afraid it is too nearly true? And if it is, what then? What would that imply as to the merit of our Christian claims?

If the only difference between the Christian and the non-Christian lies in what the former does at church, then the claim, sometimes put forth by the non-Christian, that he is as good a Christian as the "Christian," is correct. The place to find the difference that counts is in the common walks of life. If there is no difference there, there might as well be none anywhere.

What *is* Christianity? The kind that has the brand of Christ upon it?

Making Old Commandments New

AT the last supper Jesus spoke of a new commandment he was giving his disciples: "That ye love one another." Years after that John said it was no new commandment he was writing to his readers, but an old one they had always had. Then in the very next verse he said it was a new commandment after all.

Christian experience is a great solvent of such contradictions. How often do old forms and formulas light up with such a volume of new content that it seems you must never have heard of them before. To fulfill "the law and the prophets"—to fill them full—is the very genius of Christian teaching.

How peculiarly true this is of that new-old commandment, love. It is always taking on new applications. And it always will be. Just try to imagine how our grandchildren will understand: "Thou shalt love thy neighbor as thyself." It will surely tax their charity to admit that we were Christians.

More About That New Challenge to the Church

WELL, have you got it studied out? The answer to that "why"? Or was it so clear at once that no study was required? It really is self-evident, isn't it? What other answer could there be?

But before you go further with these observations turn over, please, to page 610 and see what Bro. Moore has to say about that "Good Samaritan" that failed to materialize. And the "thief" that did materialize. No, Bro. Moore does not call him that. His gracious manners would not let him. Neither does he intimate, nor would I, that every case of mortgage foreclosure belongs in that class. But read it for yourself, if you have not done so already. Does it call to mind anything that ever came under your notice in which the same fine regard for the Golden Rule was exemplified? Interesting story, don't you think?

Now let me tell you something a returning prodigal said lately, one who gave every indication of thorough repentance and the deepest desire to be of the greatest possible service to the Master's cause, but who met mostly rebuffs and closed doors. These are the words, for substance, if not exactly: "I have about made up my mind that the returning prodigal will have to be satisfied with the Father's welcome, and can not hope for real reconciliation with the elder brother."

If any keen-scented reader detects in this line of inquiry a plea for a lowering of moral standards in this age of moral laxity, he is entitled to another sniff. But I *do* think it is time we should begin to see the amazing inconsistency and lopsidedness which have characterized our standards of Christian loyalty. How can such things be? Because, somehow, we have been reading and repeating, over and over, these greatest truths of the Gospel without getting their true import. The most outstanding teaching of the whole New Testament hasn't "soaked in."

But that is only to press the question farther back. Why hasn't it "soaked in"? How could we miss seeing anything so big and plain? Is it because our minds have always been preoccupied? Did we know, even before we began to read, what the "plan of salvation" is? That is, in what chapters and verses to look for it? Is it because, for generations back, we have inherited a certain body of teaching which has so completely filled our thought that a fresh and open and unprejudiced reading of our Bibles has been impossible? And is it, too, because our *innate selfishness* has made it easy *not* to see in what we read anything that would cross our selfish wishes?

Perhaps there is a little comfort in the knowledge that we are not the only ones. It's true of Christendom in general. But that is really a sad sort of comfort when you think of the urgency and bigness of this challenge which is facing us.

Perhaps, also, if you can explain why some people can look at Niagara Falls without seeing anything but water, you can tell why so many of us have looked so long at "Thou shalt love thy neighbor as thyself" without seeing anything but words.

To the charge that Christianity has failed, a charge we have heard so often since the war began, we have replied that it has not, because it has not been tried. Very true indeed, so far as it goes. But it goes only half way. It leaves the main question still unanswered: Why has it not been tried? It is part of the business of Christianity to get itself tried and if it has not been tried, it has so far failed.

Herein lies the essence of the challenge. "Come on with your Christianity," it says, "and prove your claims, if you can. We do not believe them. We deny your hypocritical professions of interest in others. We make no pretense to such visionary doctrines. We believe in individuals and nations looking out for themselves. We have no use for your impossible theories and dare you to put them to practice." Few would put it quite so bluntly, but this is what it comes to.

A complete reply to such a challenge would show that in many important respects Christianity has not only been tried but has succeeded nobly. But we are not concerned with that side of the case just now. It is the other side that bothers us. There is too much truth in the allegations to permit us to feel comfortable. The field in which Christianity has not been tried is so accusingly large, and that "why has it not been?" haunts us. No, we have not yet learned the meaning of self-denying love. Some things we have stressed well, but not this. The biggest thing in Christianity we have touched very lightly. Hardly hard enough to make anybody notice it.

Can we ignore this challenge? Shall we try to meet it? How? Will you be thinking hard about that "How"?

Christian Rites and Christian Life

To give life, and to give it in abundance, was the mission of Jesus. And the secret of life, he said, was to be found in eating his flesh and drinking his blood.

His disciples, accustomed as they were, by this time, to being taught in parables, nevertheless found this "a hard saying," and many of them "went back and walked no more with him." He had tried to explain to their materialistic minds that "the flesh profiteth nothing," that "it is the spirit that giveth life," but they got little out of it.

Later he gave the twelve another lesson on this subject. It was at one of the most solemn moments of his life, and of theirs. He took some bread from the supper they had been eating, broke it into pieces and told them that was his body, his flesh. Let them eat of that. He also took a cup containing some fruit of the vine and asked them all to drink of it. That, he said, was his blood.

So this is how we are to eat the flesh and drink the blood of Jesus? O no, no. Shall we be as dull of hearing as that crowd in the Capernaum synagogue? This is how we are to learn how.

Certain literalistic souls have felt obliged to think, when taking the bread and cup of the holy communion, that they were eating and drinking the physical flesh and blood of Jesus. Why? Because Jesus said they were his body and his blood, and for those who can see reality in nothing but material substance, there could be no other interpretation.

And certain others, though scorning such absurdities, have nevertheless supposed that in the literal eating and drinking of the bread and cup they were fulfilling the condition of life laid down by Jesus in John six fifty-three. Whereas, they were only embracing (or missing?) a fine opportunity to learn how to fulfil that condition.

Symbols can only nourish the soul by impressing the spiritual facts which they symbolize upon the mind. As the bread and cup are symbols of his flesh and blood, so his flesh and blood are symbols of his Spirit. That is what we must feed upon. That is where the *life* is.

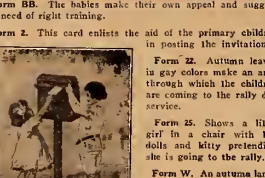
RALLY DAY

An effective way to secure the return to the Sunday-school of those members who have dropped out.

An Ideal Sunday School

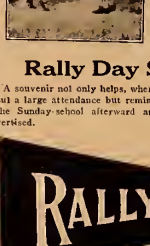
which holds all its members until death or removal does not need to observe this day. Every other school should make the most of it. In this life we usually get what we want if we are willing to pay the price. So every school can have a rousing Rally Day. To do this you will want to advertise it. A personal invitation by word of mouth or by post is a most effective way. Note the attractive cards available. Printed invitation with blank space for date. The price on cards is 75c per hundred assorted as desired.

Form AA. Effectively combining the open Bible, the Cross and the flag.



Form BB. The babies make their own appeal and suggest the need of right training.

Form 2. This card enlists the aid of the primary children in posting the invitations.



Form 22. Autumn leaves in gay colors make an arch through which the children are coming to the rally day service.

Form 25. Shows a little girl in a chair with her dolls and kitty pretending she is going to the rally.

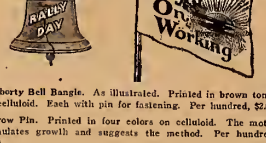
Form W. An autumn landscape in gay colors suggesting the time of the year when the service is held.

Form 17. A landscape card in beautiful colors.

Rally Day Souvenirs

A souvenir not only helps, when properly advertised, to bring out a large attendance but reminds those who receive them of the Sunday-school afterward and so keeps the school advertised.

Felt Bannerettes. These are the size of the illustration, printed in white on felt of assorted colors. Each 3c, per hundred, $2.50.



Liberty Bell Bangle. As illustrated. Printed in brown tones on celluloid. Each with pin for fastening. Per hundred, $2.00.

Grow Pin. Printed in four colors on celluloid. The motto stimulates growth and suggests the method. Per hundred, $2.00.

THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3:

Vol. 68 **Elgin, Ill., September 27, 1919**

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...EDITORIAL...

Where to Find the Difference

With your mind's eye take a look at the Christian people of your community, the church folks, I mean. Then take another look through the same community—this time picking out the people who make no profession of religion. Is there any difference? Any difference in the daily life? Any difference, outside of the fact that the one set goes to church and the other does not?

The other day I read a statement to the effect that war chaplains generally agree that no difference in personal life was noticeable between the church and non-church soldiers. I wondered if that was true. And then I wondered if a like comparison, in any community, would justify a similar conclusion.

Surely that isn't true, is it? But, frankly, aren't you afraid it is too nearly true? And if it is, what then? What would that imply as to the merit of our Christian claims?

If the only difference between the Christian and the non-Christian lies in what the former does at church, then the claim, sometimes put forth by the non-Christian, that he is as good a Christian as the "Christian," is correct. The place to find the difference that counts is in the common walks of life. If there is no difference there, there might as well be none anywhere.

What *is* Christianity? The kind that has the brand of Christ upon it?

Making Old Commandments New

At the last supper Jesus spoke of a new commandment he was giving his disciples: "That ye love one another." Years after that John said it was no new commandment he was writing to his readers, but an old one they had always had. Then in the very next verse he said it was a new commandment after all.

Christian experience is a great solvent of such con-

More About That New

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If any keen-scented reader detects in this line of inquiry a plea for a lowering of moral standards in this age of moral laxity, he is entitled to another sniff. But I *do* think it is time we should begin to see the amazing inconsistency and lopsidedness which have characterized our standards of Christian loyalty. How can such things be? Because somehow, we have been reading and repeating, over and over, these greatest truths of the Gospel without getting their true import. The most outstanding teaching of the whole New Testament hasn't "soaked in."

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We have heard of congregations rallying around an unfortunate brother and putting him on his feet again. Such conduct reminds us of the scriptural incident, referred to in the beginning of this article, and prompts us to say that if we would plan for more work of that sort we might be in position to offer better reasons for opposing membership in secret societies.

Sebring, Fla.

Fundamentals in Education

BY JOHN S. FLORY

THE order in which one takes his school-work, that is the relation of the general to the specialized work, and the kind of school in which the work is done, are important considerations. But there is another matter of more vital significance, it may be, than either of these. That is *the spirit of the institution and the teachers*—their attitude towards Christianity, their personal faith or lack of faith, their reverence for God's Word or their lack of reverence. To be the constructive force in the lives of young people that it ought to be, *education must be Christian.*

It is but fair to state frankly that there are many very learned men, great authorities in their subjects, who are positively unfit to teach young men and women, because their whole attitude towards some of the most important things in life is wrong. They see everything only in the dry light of established scientific fact. In their thinking there is no room for such a thing as divine inspiration. Even in teaching secular subjects they often undermine the very foundations of faith in young people who have been brought up under Christian influences. I have known a young man, carefully reared in a Christian home, to have his faith in divine things so shocked, by a teacher of history, that he for a time meditated suicide. There is reason to believe that instances of this kind are much more numerous in schools in which the claims of true Christianity are not carefully safeguarded than is generally known.

If education is to give young people preparation for complete living, it must train their hearts to sympathize and feel as well as their intellects to think. So any educational system that does not put Christianity in the foreground and diffuse the spirit of God's Word through all of the teaching, must lack one essential element in its preparation of young people for the right attitude towards life and the greatest usefulness to the world.

One is tempted to speak historically here. In the golden days of Greece education was practically universal. Every person received its benefits. And such a volume of poetry, history, romance, oratory, eloquence as this age produced has probably not been duplicated at any other time or place. Yet this universal learning lacked one essential element—it lacked morality, it lacked vital heart religion, it lacked all that makes life noble, and sweet and pure and holy. And despite all the refinement and taste and art that this culture possessed, it led this most gifted race into a state of moral corruption and decay that terminated in darkness, ignominy and shame.

In our day the most thoroughly-schooled people, doubtless, have been the Germans. But their educational system, too, lacked the one element of most fundamental importance—it lacked God. The people forgot him. And ninety-eight per cent of the highly educated classes, it is said, are atheists. They have taught speculative philosophy instead of revealed religion. They have forgotten Christ and the Holy Spirit, and the result has been the awful vortex into which their erroneous teaching has plunged the world.

Education is power, but if that power is to be used for the support of things that are right, it must be directed by the Spirit of Divine Wisdom. If we want our boys and girls to be constructive forces in society, standing for principles of right and honor, for clean living, good government, right ideals, it is important that we keep them under the influence of the only perfect code of moral teaching in the world—the Bible.

If education is to be truly helpful it must be Christian. Our Brethren colleges are built upon the Bible. In all of them God's Word holds an important place. The teachers are God-fearing men and women, often sacrificing a great deal for the cause that our colleges stand for. Under their tuition our young people receive safe guidance. For our own people to be satisfied to send their boys and girls to institutions where their highest welfare is not safeguarded, looks like putting more value on a few dollars than on the eternal welfare of their children. Let it be hoped that we will not continue to make mistakes of this kind.

Our schools are primarily for our own people, but of course for all others who desire to do right and want the help of pure Christian school environment. The greatest blessing any parent can be to his children is to so establish them in right ideals and purposes that they will live noble, helpful and purposeful lives. The greatest factor, outside of the Christian home, for helping to achieve this is our Christian colleges.

The permanent achievements of Christian education are established. It should be a matter of satisfaction to us that, according to carefully-compiled statistics, three out of every four of the men and women who have become famous in this country for solid achievements, which have made them a blessing to the race, have been educated in Christian colleges. Wm. H. Ridgway, of *Sunday School Times* fame, has had a thousand dollars lying in bank for a number of years, which he is anxious to give away. And only one condition is required. That is, that he be supplied with information about some man or woman in this country who has become famous for some distinguished service, and has not been connected with a Sunday-school. His thousand dollars still remains unclaimed. There is a vitalizing force in Christianity that produces the solid results of character which lie at the foundation of all true and lasting achievement. When your boys or girls go away to school this fall, see to it that they are not deprived of the chief essential to success, that they are to receive from their college course.

Bridgewater, Va.

The Benefits of Suffering

BY S. Z. SHARP

(1) Why is there so much suffering in this world? (2) Why is it said in Rom. 8: 22: "The whole creation groaneth in pain until now"? (3) Why is it decreed that the entrance into motherhood must be through suffering? (4) Why had Job to suffer so greatly, though God himself declared: "There is none like him in all the earth, a perfect and an upright man"? (5) Why is it said, in 2 Tim. 3: 12: "All who would live godly in Christ Jesus must suffer persecution"? (6) Why is it that Christ himself, though divine as well as human, and without sin, yet had to suffer? These questions have perplexed the mind of many a wise philosopher; can you answer them?

1. LET us begin at the beginning. There was a time in this earth when there was no suffering, travailing or pain. God pronounced every creature good. All in creation was in peace and harmony. No wind lashed the sea into waves and billows. The ravages of the storm and the destruction of the tornado were unknown. In paradise "the wolf dwelt with the lamb, the leopard lay down with the kid and the lion ate straw like an ox." All was harmony, life, love and liberty. What brought about the stupendous change? Why, evil came into the world.

We assume that evil always *was*, as well as good. No one can mention a single quality that does not have its opposite. If there always was *good*, or God, there must have been always *evil*, or the D-evil. Where evil is, there are war, suffering, destruction, pain and death. Once evil was even in heaven—"There was war in heaven" (Rev. 12: 7). As good is stronger than evil, the latter was cast down to the earth (Rev. 12: 9). He is called "The deceiver of the whole world," hence there is so much suffering found here. This answers the first question.

2. So far as we know, the deceiver's first act of deception, when he came to this earth, was to deceive Eve, using the serpent as his instrument. Evil was thus injected into God's creatures. All creation received the shock. Like an epidemic, every creature was affected. Evil passions were aroused. Discord followed. All the inhabitants of paradise were driven out. Even the ground was cursed and brought forth thorns and thistles. "All creation travaileth in pain till now" (Rom. 8: 22).

3. "Every transgression and disobedience received a just recompence of reward" (Heb. 2: 2). For her disobedience it was said to woman: "I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children." When Eve submitted her body to evil, her body became changed, and subject to pain and death, and this quality was transmitted to her offspring; hence, woman still suffers.

4. Why should Job, who was righteous above all others in this world, suffer so greatly, though he served God so faithfully? We, from our narrow view-point, and not knowing all the circumstances, would expect that God would protect him against the attacks of the evil one. This much, however, we learn from the Scriptures, that Satan has certain power on earth at present, and he uses this power and privilege to the detriment of God's children. He is called, in the Scriptures, "The prince of this world," "The prince of the power of the air." We read, too, that when Satan tempted Christ and showed him all the kingdoms of this world and the glory of them, he said: "It hath been delivered unto me and to whomsoever I will, I will give it." Christ did not dispute this claim of Satan, hence we must conclude that Satan has great power on earth and is the source of all suffering, destruction and death, and that he uses this power to the detriment of God's people, but God sees to it that his people will not lose anything by their suffering, but will reward them manifold. To Job he gave twice as much as he had before his loss, and Christ promises that they who suffer for his sake shall receive "a hundredfold more in this life and in the world to come, life eternal." We conclude, therefore, that, according to the eternal standard of justice, there must be given to Satan certain powers and privileges to harass God's people, but that God will abundantly rectify all the damage that Satan can inflict.

5. Why must "all who would live godly in Christ Jesus suffer persecution"? Why must we "through many tribulations enter the kingdom"? Why is it decreed that the saints are subject to "fiery trials"? All these things are the result of the conflict between good and evil, between Christ and Satan. As Christ is the embodiment of "the way, the truth and the life," so is Satan the embodiment of tribulation, pain and death. The conflict between these two powers must go on until evil shall be overcome and good made triumphant. "Christ must reign until he has put all his enemies under his feet." "The last enemy that shall be abolished is death" (1 Cor. 15: 25-26). "Of the increase of his government and peace there shall be no end" (Isa. 9: 7). It is a long and slow process, but all will be right at last. "The devil that deceived the nations shall be cast into the lake of fire."

6. "Why had Christ to suffer though he was without sin?" In the first place he was human and divine. His human nature was subjected to suffering like all other human natures. His divine nature could not suffer. He was the Son of man as well as the Son of God. The eternal decree made no distinction of persons. Christ "in all points was tempted like as we are." His suffering, in the first place, was in consequence of his human nature.

In the next place, Christ, to be our Mediator and High Priest, "was made perfect through suffering." "It behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." "Without the shedding of blood there is no remission of sin." He suffered and died to redeem the human race. "As in Adam all died, so in Christ all shall be made alive." "There is no other name [or power] given in heaven or among men by which we must be saved."

Again; his suffering was a prelude to the immeasurable glory and honor which were given to him. Because he "emptied himself, taking the form of a servant, being made in the likeness of men; and being

rother could not borrow money to cancel the old
ortgage and to give a new one.

There was just one thing left for him to do, and
hat was to sacrifice his farm, his home and much
f what he had saved. There was no Good Samari-
an in the neighborhood to help relieve him in the
ad hour of need. He may not have fallen into the
ands of thieves and robbers, and yet the rich
hurch member, who had the mortgage stored away
i his fire-proof safe, was not an angel of mercy
nd probably not made of the material of which
ngels are formed. The mortgage held tight, had a
eath-grip on the farm and grew stronger and
eavier as the months passed.

Finally the heart-broken brother bowed his head
humble submission. The good wife wept and the
earts of all the children were filled with sadness.
was agreed that the mortgage might be fore-
osed and the farmer receive what little the rich
an might see proper to give him. In this way
me of his earnings were saved, but the farm, the
vely home and the well-constructed barn and other
uildings all went to the rich man. The farmer and
is family tried to make another home, but their
pirits were broken. The strength and courage of
e farmer seemed to have deserted him. The
een disappointment was too much for the devout
nd devoted wife and mother. The burden was too
eavy for her and soon erushed her mind and body.
Vith sad hearts her weeping friends gathered
ound her lifeless form and laid her to rest in the
ld grave. The brother struggled on a few years
nd was finally placed by the side of his wife at the
xpense of the church that he had honored by the
ttient and godly life that he had lived. There were
vo pathetic funerals, some flowers, two touching
rmons, dealing with the triumphant faith of the
ghteous.

By and by the rich man died, and there was an-
her funeral, some nice singing and another funer-
sermon. We can not follow the story of either
rty any further than the grave. But the property
the rich man was divided up among the children,
nd not all of them were members of the church at
e time. What happened when the spirits met on
e other shore is not to be reported back to earth.
he curtain dropped at the grave and that is the
nd of our part of the narrative.

It is a story without a Good Samaritan playing
s part of the role. There were plenty of Levites
nd priests. There always are. It is easy for them
see a poor man go to the wall while they pass by,
n their way to the bank to deposit goodly sums of
oney. They may go to church, pray long and
ud for the poor, and sing: "Help somebody to-
y," and yet pass by the poor brother a half dozen
mes the next week, without offering to turn a
nd to help him out of a tight place. The man is
ot a beggar. He is not even asking for charity.
e is in a close place and could easily work his way
ut if some of his rich brethren would stand by him
r a short time.

Where is the trouble? There are too many Le-
tes and priests on the church roll and not enough
Good Samaritans. There is plenty of money to
crease the bank deposits, but not enough to help
t the poor man on his feet. We may write and
lk about the fine conduct of the Good Samaritan,
it there is no one who wants to play his part of
e role. Men by the thousand will act the part of
e Levite and priest, with no blessing in sight, but
ot one will volunteer to show half of the kindness
splayed by the Good Samaritan.

but how about seeing your brother go to the wall and all the full-handed members playing the role of the priest and Levite? Then how about a religion that turns out priests and Levites by the score and makes so few Good Samaritans? Is there not something the matter with that type of religion?

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It is but fair to state frankly that there are many very learned men, great authorities in their subjects, who are positively unfit to teach young men and women, because their whole attitude towards some of the most important things in life is wrong. They see everything only in the dry light of established scientific fact. In their thinking there is no room for such a thing as diviue inspiration. Even in teaching secular subjects they often undermine the very foundations of faith in young people who have been brought up under Christian influences. I have known a young man, carefully reared in a Christian home, to have his faith in divine things so shocked, by a teacher of history, that he for a time meditated suicide. There is reason to believe that instances of this kind are much more numerous in schools in which the claims of true Christianity are not carefully safeguarded than is generally known.

If education is to give young people preparation for complete living, it must train their hearts to sympathize and feel as well as their intellects to think. So any educational system that does not put Christianity in the foreground and diffuse the spirit of God's Word through all of the teaching, must lack one essential element in its preparation of young people for the right attitude towards life and the greatest usefulness to the world.

One is tempted to speak historically here. In the golden days of Greece education was practically universal. Every person received its benefits. And such a volume of poetry, history, romance, oratory, eloquence as this age produced has probably not been duplicated at any other time or place. Yet this universal learning lacked one essential element—it lacked morality, it lacked vital heart religion, it lacked all that makes life noble, and sweet and pure and holy. And despite all the refinement and taste and art that this culture possessed, it led this most gifted race into a state of moral corruption and decay that terminated in darkness, ignominy and shame.

In our day the most thoroughly-schooled people, doubtless, have been the Germans. But their educational system, too, lacked the one element of most fundamental importance—it lacked God. The people forgot him. And ninety-eight per cent of the highly

that we keep them under the influence of the only per fect code of moral teaching in the world—the Bible

If education is to be truly helpful it must be Chris tian. Our Brethren colleges are built upon the Bible In all of them God's Word holds an important place The teachers are God-fearing men and women, ofte sacrificing a great deal for the cause that our college stand for. Under their tuition our young people receiv safe guidance. For our own people to be satisfied t send their boys and girls to institutions where thei highest welfare is not safeguarded, looks like puttin more value on a few dollars than on the eternal welfar of their children. Let it be hoped that we will no continue to make mistakes of this kind.

Our schools are primarily for our own people, bu of course for all others who desire to do right and wan the help of pure Christian school environment. Th greatest blessing any parent can be to his children is t so establish them in right ideals and purposes that the will live noble, helpful and purposeful lives. Th greatest factor, outside of the Christian home, for help ing to achieve this is our Christian colleges.

The permanent achievements of Christian educatio are established. It should be a matter of satisfactio to us that, according to carefully-compiled statistic three out of every four of the men and women wh have become famous in this country for solid achieve ments, which have made them a blessing to the rac have been educated in Christian colleges. Wm. E Ridgway, of *Sunday School Times* fame, has had thousand dollars lying in bank for a number of year which he is anxious to give away. And only one con dition is required. That is, that he be supplied wit information about some man or woman in this cou try who has become famous for some distinguishe service, and has not been connected with a Sunday school. His thousand dollars still remains unclaime There is a vitalizing force in Christianity that produce the solid results of character which lie at the founda tion of all true and lasting achievement. When yo boys or girls go away to school this fall, see to it tha they are not deprived of the chief essential to succes that they are to receive from their college course.

Bridgewater, Va.

The Benefits of Suffering

BY S. Z. SHARP

(1) Why is there so much suffering in this world? (2 Why is it said in Rom. 8: 22: "The whole creation groa eth in pain until now"? (3) Why is it decreed that the e trance into motherhood must be through suffering? (4 Why had Job to suffer so greatly, though God himse declared: "There is none like him in all the earth, a pe fect and an upright man"? (5) Why is it said, in 2 Tim 3: 12: "All who would live godly in Christ Jesus mu suffer persecution"? (6) Why is it that Christ himsel though divine as well as human, and without sin, yet ha to suffer? These questions have perplexed the mind o many a wise philosopher; can you answer them?

1. LET us begin at the beginning. There was a tim in this earth when there was no suffering, travailing o pain. God pronounced every creature good. All i creation was in peace and harmony. No wind lashe the sea into waves and billows. The ravages of th storm and the destruction of the tornado were un known. In paradise "the wolf dwelt with the lamb the leopard lay down with the kid and the lion at straw like an ox." All was harmony, life, love an liberty. What brought about the stupendous change Why, evil came into the world.

We assume that evil always *was*, as well as good No one can mention a single quality that does not hav its opposite. If there always was *good*, or God, then must have been always *evil*, or the D-evil. Where ev

COLORADO

Denver church met in council Sept. 3, with our elder, Bro. G. W. Burgin, presiding. One query was sent to District Meeting. Sisters H. C. Long and Mary Culler will represent us at the District Meeting and Sunday-school Convention, to be held at Spinner, Kans. Our elder will also be present. Bro. Emery, over ninety-eight years of age, passed away recently. Bro. Conrad Pitz gave us a splendid sermon on Sunday evening. An all-day meeting, with a well-arranged program for the upbuilding of the church and Sunday-school, will be held next Sunday. These meetings are always looked forward to with interest. A good offering was also taken up. Love and union prevailed throughout the meeting. Several members have moved into our midst lately. We decided to hold our love feast in the near future, as well as a series of meetings. Any inquiries regarding the church or our country will be cheerfully answered.—Mrs. R. Cline, 1070 Gas Building, Denver, Colo., Sept. 11.

IDAHO

Boise Valley.—August 31 Bro. Baxter Mow was with us in both morning and evening services in the interest of the "Forward Movement." Many helpful thoughts were presented. Sept. 6 we met in council, with Eld. Keim presiding. At this meeting five letters of membership were granted, four being to young members who are leaving for McPherson College. Bro. J. H. Graybill, of Nampa, officiated in the installation service. Sept. 3 and 4 Bro. Baxter Mow, of the Brethren Bible School, talked in the interest of the "Forward Movement." Sunday, August 7, Brother and Sister L. J. Hulse, of Burley, Idaho, were with us, preaching both morning and evening. The sermons were spiritual and uplifting.—Nora E. Zimmerman, Meridian, Idaho, Sept. 10.

Twin Falls.—Since our last report Bro. D. W. Kurtz, of McPherson College, has given us two splendid talks on "Christian Education," which we enjoyed very much. One of our young people is now at this college, as a result of his presentation of the matter. We met in council Sept. 12. We took up the matter of building an addition to our churchhouse and raised nearly $3,000 for the same by subscription. Our building committee estimated it would cost $5,000. We hope to have the work finished before the Sunday-school Convention, which will be held here Nov. 27 and 28, closing with our love feast, Nov. 28. We are still without a pastor and would be glad to hear from some one wishing to come and help us. Sunday evening, after hearing Bro. Baxter Mow, of Weiser, Idaho, on the "Five-Year Forward-Movement," Bro. S. S. Neher, of Kingsley, Iowa, formerly of this church, is with us for a two weeks' visit among the old members and friends. He also is a strong advocate of the "Forward Movement." We appreciated having these brethren with us.—Alice Swab, Twin Falls, Idaho, Sept. 15.

ILLINOIS

A Reminder: Please let every member keep in mind the contemplated offering for the benefit of the Home, on Tuesday, Oct. 7, at Decatur, Ill.—S. S. Brubaker, Secretary, Virden, Ill., Sept. 17.

Hickory Grove.—We held our fall business meeting Sept. 6, with Bro. Canfield in charge. Our series of meetings will begin Sept. 20 to be conducted by Bro. Ira Kone, at the Dallas Center, Iowa. We expect to hold a love feast at the close of the meetings. Sept. 5 Bro. I. R. Weaver, of Pearl City, and his workers, gave us a splendid program, consisting of readings, music and a fine lecture on "Practical Experiences in Army Life" by Bro. Milton Kuhlenau, who spent some months in France. The sisters have organized an Aid Society and are just getting started nicely. Recently the exterior of the parsonage was redecorated and the interior is in need of repairing. The property is also free from debt, for which we are very thankful. Our pastor is away for two weeks, assisting with the singing in a revival, conducted by Bro. Jas. M. Neher, of Lanark, Ill. Our attendance has been very good during the summer season.—Mrs. G. G. Canfield, Mt. Carroll, Ill., Sept. 12.

La Place.—Sept. 7 five were baptized as the result of a two weeks' series of meetings at the Pittsfield church, conducted by Bro. Noah Diehl, of Beaver, Iowa. Oct. 1 we expect Bro. Smith, from Ohio, to begin a series of meetings at the La Place house and at the close of these meetings our love feast will be held. Our regular council was held Aug. 6. Three letters of membership were granted: Brethren L. F. Turner and Hiester Landis were chosen delegates to District Meeting; Bro. Jacob Wyne and Sister Estella Arnold, alternates. —Laura M. Craigie, La Place, Ill., Sept. 15.

Mt. Morris church conducted our business session Sept. 11, following the midweek prayer meeting service, for the purpose of reorganizing the town Sunday-school. The former officers were re-elected with Bro. J. P. Holsinger, superintendent; Sister Mary Stouffer, Primary superintendent; Sister Elsie Emmert, Junior superintendent. Sept. 14 we enjoyed a missionary program, rendered by the Primary and Junior Departments of the Sunday-school, under the auspices of the Mt. Morris Missionary Society. Songs, recitations and extracts from missionary history were given impressively, and led to a liberal offering to the D. J. Liehty fund. As Mt. Morris College is beginning a campaign for work, our church is also experiencing fuller service by the increase of its numbers.—Nelson E. Shirk, Mt. Morris, Ill., Sept. 16.

INDIANA

Arcadia.—August 11 Bro. Heiser gave an interesting talk on missions. An offering of $8.35 was taken. Sept. 1 Bro. S. S. Blough was here in behalf of Sunday-school work. Our church has decided on the first Sunday of every month for a missionary sermon and offering. In accordance with this plan, Bro. W. R. Mosbaugh preached for us Sept. 7. The offering amounted to $12.88.—Mrs. James E. Snethzer, Arcadia, Ind., Sept. 9.

Benona church met in council Sept. 6. Bro. C. C. Cripe presided, assisted by Bro. J. F. Appleman. Three letters were received and two were granted. Bro. Cripe was chosen elder for another year. He was also elected delegate to District Meeting. Since our last report we have been confirmed. We expect to have a series of meetings some time this fall, to be conducted by Bro. Cripe. He has already conducted two meetings for us since being in charge of the work here. The Sunday-school training work is progressing nicely, under the leadership of Bro. Cripe. We are preparing to have Rally Day Oct. 5.—Emma Kauffman, Benona, Ind., Sept. 13.

Camp Creek church met in council Sept. 6, with Eld. Christian Metzler presiding. Brethren Daniel Flory and Owen L. Harley were elected delegates to District Meeting. Our series of meetings will be held some time during the latter part of October, and will be conducted by Bro. Reuben Shroyer, of Ohio.—Laura Harley, Etna Green, Ind., Sept. 11.

English Prairie church met in council August 30, with Eld. Burger presiding. The usual business was transacted. Two officers, etc., was elected. Bro. Burger and wife were elected delegates to District Meeting. A movement is on foot to build Sunday-school rooms and to purchase new seats for the church. We decided to hold our love feast on Saturday, Oct. 4.—Mrs. Gertie McKenzie, Howe, Ind., Sept. 5.

Fairview.—August 31 we held our annual Harvest Meeting. An offering of $75 was taken at the close of the morning services for mission work in the home field. Bro. Geo. Seibert, of Roann, Ind., conducted the Harvest Meeting, and on the same evening he began a series of meetings. It was a pleasure to many to hear Bro. Seibert preach from the Book of Revelation. Bro. Heller is to meet with the Fairmont and Fairview congregations combined, on the evenings of Sept. 15 to 26. Our love feast is to be held Oct. 11, at 6:30 P. M.—Lulu E. Root, Lafayette, Ind., Sept. 13.

Indianapolis.—It has been found advisable to change the date of our series of meetings, which was to begin on the first Sunday of November. We now expect to begin on the first Sunday of October. Bro. Grever has returned from West Virginia, where he was holding meetings. He has been in our midst since June 1, but owing to the impossibility of renting a suitable residence for him, the church has purchased a parsonage, where he is now located. His correspondents will do well to note his new address—59 North Bell View Place. An item in the Messenger's readers who have friends or relatives in the city, whether members or not, will please advise the writer or Bro. S. G. Greyer, 59 North Bell View Place. Efforts will then be made to get in touch with them.—J. S. Kintner, 59 North Bell View Place, Indianapolis, Ind., Sept. 15.

Kewanna church met in council Sept. 3, with Eld. J. G. Stinebaugh in charge. The deacons gave a good report of the annual visit. A love feast was set for Oct. 11, beginning at 6:30. The writer was chosen delegate to District Meeting.—Myrtie Mishler, Kewanna, Ind., Sept. 13.

Landess church was dedicated August 17. The dedication sermon was preached by Bro. Chas. Deardorff, of Clarksville, Mich. An offering of $1,041.31 was lifted, which took us over the top. Bro. Deardorff remained with us in a series of meetings. He preached many very one inspiring sermons. Three were baptized and one was reclaimed. At the close a love feast was held, at which seventy-four communed. Seven ministers were present.—Mrs. Marshal Pence, Landess, Ind., Sept. 14.

Maple Grove congregation met in council August 30, with Eld. Manly Deeter presiding. A report was given of the annual visit. Two letters were received and one granted. Building improvements are considered and a committee of five appointed to investigate and bring a later report. As delegates to District Meeting of Northern Indiana, Sisters Chara Mishler and Grace Huffman are chosen; alternate, Sister Ollie Culp. Brethren Jesse and George Scull have decided to observe installation service for our Sunday-school officers and teachers. Our love feast, held Sept. 6, was well attended by our members, and quite a number from other congregations were present as congregations. We are glad to report that several of our young members are now enrolling for school work in North Manchester and Mt. Morris Colleges.—Grace Huffman, New Paris, Ind., Sept. 19.

Middlebury church met in council Sept. 12, with Eld. Blake presiding. Letters were received and eight granted. A few new officers were elected. Our delegates for District Meeting are Sister Emma Shreck and Bro. Frank Nusbaum. We also have arranged for a two-day Bible institute, to be held Oct. 4 and 5. Our next will be held Oct. 18.—Mrs. C. F. Troyer, Middlebury, Ind., Sept. 16.

Muncie church convened in council Sept. 4. We decided to hold our communion Oct. 26, preceded by a week's series of meetings by our pastor, Eld. Arthur Cline. The writer was chosen delegate, with Sister Nusbaum as alternate. The Sunday-school enjoyed a picnic at Hicken Park recently. Oct. 4 we will have Home Department Day, and Oct. 19 Rally Day.—Mrs. Mark Brall, Muncie, Ind., Sept. 17.

Nettle Creek.—August 15 Bro. A. Heiser preached three sermons on "The Forward Movement." He also met with our Local Missionary Committee for the purpose of organizing the church for a greater work. Sept. 20 the above committee will conduct a Rally Day communion which will be held Oct. 11. The annual visit was reported. Sister Gupyn, District Sunday-school Secretary, met with the White Branch Sunday-school Sept. 6. She talked on "Sunday-school Problems." The following day she talked to the Sunday-school and to the Christian Workers' Meeting.—Chas. W. Miller, Hagerstown, Ind., Sept. 10.

Noblesville.—August 20 Bro. M. Flory, of Girard, Ill., began a series of meetings at this place, preaching twenty sermons. Eight were added to the Kingdom and two reclaimed. We feel much encouraged with the work here. August 12 and 13 Bro. A. D. Helser, of Tiffin, Ohio, was with us, coming to enter Missionary-school Branch Sunday-school Sept. 6. He talked on "Missionary-school Problems." The following day she talked to the Sunday-school and to the Christian Workers' Meeting.—Chas. W. Miller, Hagerstown, Ind., Sept. 10.

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Notice.—The District Meeting of Middle Indiana will be held Oct. 7-9 in the Salamonie congregation. We are having a ride of a large number from Iowa into this District, who are coming to share in this meeting. If you live in Northern or Southern Indiana or any other District, we extend to you a hearty invitation to come and enjoy these days with us. Please send in your names to either Huntington or Warren will be met upon notification.—E. L. Heestand, Plymouth, Ind., Sept. 17.

Oak Grove church began its series of meetings, conducted by Bro. I. R. Beery, of Bluffton, Ohio, Sept. 6, with a Harvest Meeting, and closed on Sunday evening, Sept. 7. Sept. 6 we held our love feast, at which time thirteen, who had confessed Christ during these meetings, enjoyed their first communion. The series of meetings, they were, in number and an uplift to the Community. At our council, August 30, three were received by letter. Bro. Claude Ulkey was elected delegate to District Meeting.—Perry Miller, North Liberty, Ind., Sept. 18.

Pleasant Dale church met in a called council Sept. 10. Bro. John L. Kline and wife were advanced to the eldership. Elders Frank Fisher and I. B. Wike were present.—Emma Miller, Magley, Ind., Sept. 13.

Salamonie church met in council Sept. 6. Two letters were granted. Bro. E. L. Heestand was elected elder in charge. Bro. Heestand and Jos. Ulrich were chosen delegates to District Meeting. A communion service was appointed for Sunday, Oct. 25, at 7 P. M.—Hampton Crook, Huntington, Ind., Sept. 10.

Union church held a Harvest Meeting August 30, conducted by Bro. Frank Kreider, of the Elkhart Valley church. He gave us a Harvest and Missionary Sermon, which was appreciated by all. The deacon work was decided to elect a deacon at the September meeting. Bro. Kreider came to us again Sept. 13, remaining for Sunday service. Brother and Sister Ray Welborn were elected to the deacon office, but not being present at the council, they were installed at the Sunday service. Our Aid Society is doing a good work. Sunday-school and Christian Workers' Meetings are quite encouraging.—Dora A. Barrick, Elkhart, Ind., Sept. 15.

Upper Deer Creek church met in council Sept. 6, with Eld. Ira Kreider in charge. Bro. John Muumert was chosen delegate to the District Conference, with Bro. Milton Bechtelheimer, alternate. Letters of membership were granted to Brother and Sister Walter Stinebaugh and to Brother and Sister Milton Bechtelheimer. Our series of meetings, conducted by Bro. T. D. Butterbaugh, will begin immediately after District Conference, which meets the second Thursday in October. Our communion will be observed Oct. 25, at 4 P. M.—Mrs. Geo. R. Murphy, Lincoln, Ind., Sept. 10.

Wabash.—Bro. W. C. Detrick began a series of meetings August 24, and continued until Sept. 7, with splendid interest and large attendance. Five were baptized and one reclaimed. We met in council, preparatory to our love feast, which we held Sept. 6, and was very well attended. Bro. Detrick officiated. Sister Detrick accompanied him and led in the song service, much to our appreciation.—Barbara E. Pulley, Wabash, Ind., Sept. 12.

IOWA

Council Bluffs.—We are putting forth renewed effort to rally our forces in Sunday-school and church activities. Rally Day was observed Sept. 28. Since our last report we have been baptized and one reclaimed. In July we enjoyed Bro. Roger D. Winger's lectures on the great missionary movement. This week we are anticipating the song service, with Bro. Virgil C. Fennell, on Sunday-school work. Our midweek prayer service is growing in interest. We also get much help in the splendid messages each Lord's Day from our pastor.—Mrs. Dora Hutchison, Council Bluffs, Iowa, Sept. 15.

Mt. Etna church met in council August 30, with Bro. L. A. Walker presiding, and Bro. Harry Rogers assisting. Our love feast was held on the following Saturday. Bro. J. B. Spurgeon, of Adel, Iowa, officiating. Bro. I. Q. Coughnour, of Ankeny, Iowa, assisted. Visiting members were present from Adel and Salem, and a good spiritual meeting was enjoyed. During the last two months we have had with us Bro. Roger Winger, traveling secretary of the General Mission Board, Bro. O. E. Messamer, of Bethany Bible School, and Sister Lydia Taylor, of Mt. Morris, Ill. We appreciate these visits very much. Our series of meetings will commence some time during the forepart of December, conducted by Bro. J. F. Swallow. Wm. Hickcox, Mt. Etna, Sept. 14.

Iowa River church met in council Sept. 12, with Eld. F. M. Wheeler presiding. Five letters were received. Our love feast will be held Oct. 4, beginning at 3 P. M. August 17 three Sunday-school classes brought a basket dinner, to the afternoon a program was given at the close for the benefit of our aged brethren and sisters, which they seemed to enjoy very much. Delegates to District Meeting are Brethren J. H. Cakerice and F. M. Wheeler; delegate to Sunday school Meeting, Sister Nettie Hilbrich; alternate, Bro. Earl Jarboe. Susie Kinzie, Marshalltown, Iowa, Sept. 15.

North English.—We have been enjoying many inspiring sermons this summer and fall. Recently Bro. O. E. Messamer was with us in the interest of Bethany Bible School. August 12 Sister Lydia Taylor, of Mt. Morris, delivered two splendid addresses, which were appreciated by all. Bro. Roger D. Winger addressed a good crowd in behalf of missions. Bro. M. W. Emmert will be with us Oct. 5, in a revival meeting, to continue two weeks and close Oct. 31 with a communion service. Some time ago Bro. Emmert Stover and sister, Miriam, gave us a program that was as good as we ever had. Our council meeting was held Sept. 6. The deacons gave a good report. Brethren Jasper Smith, Levi Miller and Jesse Miller were elected to a missionary committee. Brethren Jesse Miller and W. H. Miller are delegates to District Meeting; the writer, Sunday-school delegate —A. W. Miller, South English, Iowa, Sept. 8.

Notice to the Aid Societies of the Middle District of Iowa.—Our Aid Society Meeting will be held Tuesday afternoon, Oct. 7, at the Fernald church. A program has been planned and speakers assigned for each topic. We will also have a Rally Day Social Hour, which may be discussed. Try to be there on time to help us.—Mrs. Zona B. Ott, District Aid Secretary, Panora, Iowa, Sept. 14.

Prairie City.—Our singing class, conducted by Sister Sadie Mangers, of Bethany Bible School, closed Sept. 5. Sept. 6 the Aid Society met and we held our business meeting, with Eld. I. V. Brubaker in charge. A report of the annual visit was given. Brethren Carl Reed and John Pontz were chosen delegates to District Meeting, with Eld. I. V. Brubaker and Sister Sadie Mangers, alternates. It was decided to hold our love feast Sept. 28, commencing at 2 P. M. Oct. 12 we will also observe the second anniversary of our new church. Bro. Oscar Bjelke, of Bethany Bible School, is expected to conduct an evangelistic campaign on Sunday morning, with Sister Sadie Mangers as leader in song. Eld. W. I. Buckingham, of Hampton, recently gave us two much appreciated sermons.—Nellie L. Bonte, Prairie City, Iowa, Sept. 15.

South Keokuk church met in council Sept. 13. Brethren H. C. N. Coffman and J. D. Brower, of the English River congregation, were with us. Our delegates to District Meeting are Brethren Dan Pence and H. N. Bauder. Bro. Pence is our Christian Workers' president. Bro. Aaron Woolgrich was chosen deacon and, with his wife, was duly installed. The visiting brethren gave their report. Our series of meetings, conducted by Bro. Eikenberry and wife, will begin Oct. 8. We expect Bro. W. R. Miller to begin his Bible land lectures Oct. 27. Our fall love feast will be held Nov. 9. We have had a number of visitors during the summer months. Bro. O. E. Messamer, of Bethany Bible School, was here in the interest of Bethany Bible School. Sister Lydia Taylor gave a lecture on Dress Reform, which was very much appreciated. Bro. Roger Winger was here August 10 and gave us two lectures on the "Forward Movement." August 25 Bro. Emmert Stover and sister gave us a very interesting program.—Mrs. Glennie Williams, Richland, Iowa, Sept. 17.

KANSAS

Appanoose.—Our quarterly council was held Sept. 13, with Eld. C. W. Shoemaker in charge. We meet again this week, to arrange for the District Meeting, which is to be held with this church. Our love feast is appointed for Oct. 4 and 5, at 6 P. M. The writer and Bro. J. W. Fishburn are delegates to District Meeting; Sisters Addie Hinston and E. E. Flory to the Sunday-school Meeting. Bro. Chas. A. Miller, of Kansas City, is to begin a series of meetings following District Meeting. We have recently remodeled the interior of our church, adding five Sunday-school rooms, balcony, speakers' platform, and a new floor. We are also installing individual cups, and in stalled an electric light plant. We also expect to put in a furnace. Sept. 14 Bro. W. O. Beckner, of McPherson, Kans., gave the address, which was well received by a large audience. At noon dinner was served in the basement. The afternoon program consisted of special songs by the young people and a number of short talks by the ministers present, viz., Brethren B. E. McCune, S. J. Heckman, J. E. Throne, I. L. Beaver and Eld. Elmer Beckner. Brother Beckner gave us the evening. It was a great day, and we trust one of inspiration to all.—J. M. Ward, Ponona, Kans., Sept. 15.

Chapman Creek church met in council Sept. 13, with Bro. F. D. Steward presiding. One letter was granted. Bro. A. Brillhart was elected delegate to District Meeting, with Bro. Enoch Derrick, alternate. Sister Emma Correll was elected to represent our Sunday-school, with Sister Myrtle Derrick, alternate. We expect Bro. Clyde Forney, of McPherson, to begin a series of meetings here Nov. 25. Our feast will be held Oct. 25, at 5 P. M. Bro. Harold G. Correll was elected "Messenger" agent and correspondent. We are glad that Bro. Wm. C. Walter and family, from Mound City, Kans., have recently moved into our midst.—Blanche Steward, Abilene, Kans., Sept. 16.

McPherson (First Church of the Brethren) met in undisturbed business session on Tuesday evening, Sept. 9. Two church letters were received and six were granted. The church trustees were increased from three to five. Bro. W. O. Beckner has been secured to assist Bro. J. Allen Miller in the revival services which begin on November. Four papers are to be sent to the District Meeting. Bro. F. E. John has been elected elder for the coming year, Bro. F. M. Studebaker, superintendent of the Adult Sunday-school; Sister Edith McGaffey, superintendent of the Intermediate Department, Sister Sylvia Beckner, superintendent of the Primary Department. Mrs. R. E. Mohler, McPherson, Kans., Sept. 13.

Monitor church met in council Sept. 13, with our pastor, Bro. Shierly, presiding. We decided to hold our love feast at the close of our revival meeting in November. Bro. Edgar Rothreck is to hold our meeting. Two letters were granted. The church decided to put in a cold air furnace. Bro. Shierly is to be our elder. Mr. Shierly was chosen delegate to District Meeting, with Bro. Klepinger, alternate. Some time ago the church decided to purchase a stereopticon machine, which was recently received. Last week our pastor gave an illustrated sermon on the life of Abraham, which was much appreciated. Sept. 7 we held our Harvest Meeting. We had a full house both night and morning. In the morning we had special music and an excellent missionary sermon by the pastor. An offering of $180 was given for foreign missions. In the evening we had a short program by the children, with special music and an exhibition of machinery, used sixty years ago, such as the sickle, cradle and plow. Talks were given by several of the older brethren, who in bygone days had farmed with such implements, showing us the wonderful improvements made up to this time. This program was highly relished by an audience, given by Bro. J. J. Yoder.—Laura Murrey, Conway, Kans., Sept. 9.

North Solomon church met in council Sept. 13, with Eld. L. S. Leeper presiding. We decided to hold our love feast Nov. 8 and 9, beginning at 11 A. M. Our delegates for the District Meeting are Brethren Geo. Breon and Abraham Merkey, to represent the church; Bro. Geo. Merkey and the writer to represent the Sunday-school and Christian Workers. We have just closed a Bible Normal, conducted by Bro. Heckman, of Chicago.—Macy Meyer, Portis, Kans., Sept. 15.

(Continued on Page 630)

COLORADO

Denver church met in council Sept. 3, with our elder, Bro. G. W. **Burgin**, presiding. One query was sent to District Meeting. Sisters H. C. Long and Mary Miller will represent us at the District Meeting and Sunday-school Convention, to be held at Quinter, Kans. Our elder will also be present. Bro. Emery, over ninety-eight years of age, passed away recently. Bro. Conrad Fitz gave us a splendid sermon on Sunday evening. An all-day meeting, with a well-arranged program for the upbuilding of the church and Sunday-school, will be held next Sunday. These meetings are always looked forward to with interest. Good offering was also taken up. Love and union prevailed throughout the meeting. Several members have moved into our midst lately. We decided to hold our love feast in the near future, as well as a series of meetings. Any inquiries regarding the church or our country will be cheerfully answered.—W. R. Cline, 1070 Gas Building, Denver, Colo., Sept. 11.

IDAHO

Boise Valley.—August 31 Bro. Baxter Mow was with us in both morning and evening services in the interest of the "Forward Movement." Many helpful thoughts were presented. Sept. 6 we met in council, with Bro. Keim presiding. At this meeting five letters of membership were granted, four being to young members who are leaving for McPherson, and La Verne Colleges. Various appointments were made in church offices to fill vacancies created by the death of the Ullery family. The remodeling of our church was thoroughly discussed and the building committee was instructed to make further plans and investigations and report later. A committee was appointed to make arrangement for a series of meetings to begin soon.—Mrs. C. E. Sandy, Meridian, Idaho, Sept. 10.

Bowmont.—We had the pleasure of having Sister Eva Trostle with us on Saturday afternoon and all day Sunday, early in July. She gave splendid talks. Sunday was another day of August 23. Bro. Will Riddlebarger was installed into the ministry, and is now leaving for McPherson College. Bro. J. H. Graybill, of Nampa, officiated in the installation service. Sept. 3 and 4 Bro. Baxter Mow, of Bethany Bible School, talked in behalf of the "Forward Movement." Sunday, August 7, Brother and Sister L. J. Hulse, of **Burley**, Idaho, were with us, preaching both morning and evening. The sermons were spiritual and uplifting.—Nora E. Zimmerman, Bowmont, Idaho, Sept. 11.

Twin Falls.—Since our last report Bro. D. W. Kurtz, of McPherson College, has given us two splendid talks on "Christian Education," which we enjoyed very much. One of our young people is now at this college, as a result of his meeting, and we hope more will go in the future. We met in council Sept. 12. We took up the matter of building an addition to our churchhouse and raised nearly $3,000 for the same by subscription. Our building committee estimated the work will cost $8,000. We hope to have the work finished before the Sunday-school Convention, which will be held here Nov. 27 and 28, closing with our love feast, Nov. 28. We are still without a pastor and would be glad to hear from some one wanting to come west. We also had the pleasure, this week, of hearing Bro. Baxter Mow, of Weiser, Idaho, on the "Five-Year Forward Movement." Bro. S. S. Neher, of Kingsley, Iowa, formerly of this church, is with us for a two weeks' visit among the many friends. He gave us two sermons Sept. 14. We appreciated having these brethren with us.—Alice Swab, Twin Falls, Idaho, Sept. 15.

ILLINOIS

A Reminder: Please let every member keep in mind the contemplated offering for the benefit of the Home, on Tuesday, Oct. 7, at Decatur, Ill.—S. S. Brubaker, Secretary, Virden, Ill., Sept. 17.

Hickory Grove.—We held our fall business meeting Sept. 6, with Bro. Canfield in charge. Our council will begin Sept. 28, to be conducted by Bro. C. B. Rowe, of Dallas Center, Iowa. We expect to hold a love feast at the close of the meetings. Sept. 5 Bro. I. E. Weaver, of Pearl City, and his workers, gave us a splendid program, consisting of readings, music and a fine lecture on "Practical Experiences in Army Life" by Bro. Milton Kuhleman, who spent some months in France. The sisters have organized an Aid Society and are just getting started nicely. Recently the members of the parsonage was redecorated, which adds greatly to its appearance. The property is also free from debt, for which we are very thankful. Our pastor is away for two weeks, assisting with the singing in a revival, conducted by Bro. Jas. Ira Neff, at Lanark, Ill. Our attendance has been very good during the summer season.—Mrs. G. G. Canfield, Mt. Carroll, Ill., Sept. 12.

La Place.—Sept. 7 five were baptized as the result of a two weeks' series of meetings at the Centennial house, conducted by Bro. Oscar Diehl, of Beaver, Iowa. Oct. 5 we expect Bro. Smith, from Ohio, to begin a series of meetings at the La Place house and at the close of these meetings our love feast will be held. Our regular council was held Sept. 6. Three letters of membership were granted. Brethren L. F. Turner and Hester Landis were chosen delegates to District Meeting; Bro. Jacob Wyne and Sister Estella Arnold, alternates. —Laura M. Crouse, La Place, Ill., Sept. 15.

Mt. Morris church convened in a business session Sept. 11, following the midweek prayer meeting service, for the purpose of reorganizing the town Sunday-school. The former officers were re-elected with Bro. J. P. Holsinger, main superintendent; Sister Mary Stouffer, Primary superintendent; Sister Elsie Emmert, Junior superintendent. Sept. 14 we enjoyed a missionary program, rendered by the Primary and Junior Departments of the Sunday-school, under the auspices of the Mt. Morris College Missionary Society. Songs, recitations and extracts from missionary history were given impressively, and led to a liberal offering to the D. J. Lichty fund. As Mt. Morris College is beginning another year's work, our church is also experiencing fuller service by the increase of its numbers.—Nelson E. Shirk, Mt. Morris, Ill., Sept. 16.

INDIANA

Arcadia.—August 11 Bro. Helser gave an interesting talk on missions. An offering of $8.35 was taken. Sept. 1 Bro. S. S. Blough was here in behalf of Sunday-school work. Our church has set aside the first Sunday of every month for a missionary sermon and offering. In accordance with this plan, Bro. W. R. Mosbaugh preached for us Sept. 7. The offering amounted to $12.88.—Mrs. James E. Smeltzer, Arcadia, Ind., Sept. 15.

Bremen church met in council Sept. 6. Bro. C. C. Cripe presided, assisted by Bro. J. F. Appleman. Three letters were received and two were granted. Bro. Cripe was chosen elder for another year. He was also elected delegate to District Meeting. Since our last report one has been reclaimed. We expect to have a series of meetings some time this fall, to be conducted by Bro. Cripe. He has already conducted two meetings for us since being in charge of the work here. The Sunday-school is progressing nicely, under the leadership of Bro. Cripe. We are preparing to have Rally Day Oct. 5.—Emma Kaufman, Bremen, Ind., Sept. 13.

Camp Creek church met in council Sept. 6, with Eld. Christian Metzler presiding. Brethren Daniel Flory and Owen L. Harley were evenings of Sept. 15 and 16. Our love feast is to be held Oct. 11, at 6:30 P. M.—Lulu E. Root, Lafayette, Ind., Sept. 13.

Indianapolis.—It has been found advisable to change the date of our series of meetings, which was to begin on the first Sunday of November. We now expect to begin on the first Sunday of October. Bro. Grever has returned from West Virginia, where he was holding meetings. He has been in our midst since June 1, but owing to the impossibility of renting a suitable residence for him the church has purchased a parsonage, where he is now located. His correspondents will do well to note his new address—90 North Bell View Place. Any of the "Messenger" readers who have friends or relatives in the city, whether members or not, will please advise the writer or Bro. S. S. Grever, 90 North Bell View Place. Efforts will then be made to get in touch with them.—J. J. Klutho, 79 North Rehner Avenue, Indianapolis, Ind., Sept. 16.

Kewanna church met in council Sept. 5, with Eld. J. G. Stinebaugh in charge. The deacons gave a good report of the annual visit. One love feast was set for Oct. 11, beginning at 6:30. The writer was chosen delegate to District Meeting.—Myrtie Mishler, Kewanna, Ind., Sept. 18.

Landess church was dedicated August 17. The dedication sermon was preached by Bro. Chas. Beardorff, of Clarksville, Mich. An offering of $3,170.13 was lifted, which took us over the top. Bro. Beardorff remained with us in a series of meetings. He preached twenty-one inspiring sermons. Three were baptized and one was reclaimed. At the close a love feast was held, at which seventy-four communed. Seven ministers were present—Mrs. Marshal Pence, Landess, Ind., Sept. 14.

Maple Grove congregation met in council August 30, with Eld. Manly Deeter presiding. A report was given of the annual visiting. Two letters were received and one was granted. Building improvements were considered and a committee of five appointed to investigate and bring a later report. As delegates to District Meeting, of Northern Indiana, Sisters Clara Mishler and Grace Huffman were chosen; alternates, Brethren Iverson Mishler and George Krull. We have decided to observe installation service for our Sunday-school officers and teachers. Our love feast, held Sept. 6, was well attended by our members; also quite a number were present from neighboring congregations. We are glad to report that several of our young members are now enrolling for school work in North Manchester and Mt. Morris Colleges.—Grace Huffman, New Paris, Ind., Sept. 10.

Middlebury church met in council Sept. 12, with Eld. J. H. Fike presiding. Five letters were received and eight granted. A few new officers were elected. Our delegates for District Meeting are Sister Emma Sherck and Bro. Frank Nusbaum. We also have arranged for a ten-day Bible Study during the holidays. Our love feast will be held Oct. 18.—Mrs. C. F. Troyer, Middlebury, Ind., Sept. 16.

Muncie church convened in council Sept. 4. We decided to have our communion Oct. 25, preceded by a week's series of meetings by our pastor, Bro. G. L. Studebaker. The writer was chosen "Messenger" agent and correspondent. Our Sunday-school enjoyed a picnic at Heken Park recently. Oct. 4 we will have Home Department Day, and Oct. 19 Rally Day.—Mrs. Mark Beall, Muncie, Ind., Sept. 17.

Nettle Creek.—August 15 Bro. A. Helser preached three sermons on "The Forward Movement." He also met with our Local Mission Committee for the purpose of organizing the church for a season's work. August 30 the church met in council, preparatory to the communion which will be held Oct. 11. The annual visit was reported. Sister Guynn, District Sunday-school Secretary, met with the Wabash Sunday-school Sept. 6. She talked on "Sunday-school Problems." The following day she talked to the Sunday-school and to the Christian Workers' Meeting.—Chas. W. Miller, Hagerstown, Ind., Sept. 10.

Noblesville.—August 29 Bro. M. Flory, of Girard, Ill., began a series of meetings at this place, preaching twenty sermons. Eight were added to the Kingdom and two reclaimed. We feel much encouraged with the work here. August 12 and 13 Bro. A. D. Helser, of Thorneville, Ohio, gave us two inspiring discourses. August 26 Bro. S. S. Blough talked to us on Sunday-school work.—Dewey Baker, Noblesville, Ind., Sept. 15.

Notice.—The District Meeting of Middle Indiana will be held on the Solomon congregation. We are hearing of a large number from all over the District, who are coming to share in the meeting. If you live in Northern or Southern Indiana; or any other District, we extend to you a hearty invitation to come and be with us. Any one coming to either Hunting or Warren will be met upon notification.—E. I. Heestand, Plymouth, Ind., Sept. 17.

Oak Grove church began its series of meetings, conducted by Bro. I. R. Beery, of Flora, Ind., Sunday, August 16, with a Harvest Meeting, and closed on Sunday evening, Sept. 7. Sept. 6 we held our love feast, at which time thirteen, who had confessed Christ during the meetings, enjoyed their first communion. The sermons were spiritual, they were a spiritual feast to the members and an uplift to the community. At our council, August 30, three were received by letter. Bro. Claude Ullery was elected delegate to District Meeting; Sister Hervey Miller, North Liberty, Ind., Sept. 15.

Pleasant Dale church met in a called council Sept. 10. Bro. J. L. Kline and wife were ad-vanced to the eldership. Elders Fred Fisher and I. B. Wike were present.—Emma Miller, Magley, Ind., Sept. 15.

Salamonie church met in council Sept. 6. Two letters were granted. Bro. E. L. Heestand was elected elder in charge. Bro. Heestand, Bro. Ulrich were chosen delegates to District Meeting. A communion service was appointed for Sunday, Oct. 25, at 7 P. M.—Hamp Cook, Huntington, Ind., Sept. 10.

Union church held a Harvest Meeting August 30, conducted by Bro. Frank Kreider, of the Elkhart Valley church. He gave us a Home and Missionary Sermon, which was appreciated by all. At our business council we decided to elect a deacon at the September meeting. Bro. Kreider came to us again Sept. 13, remaining for Sunday service. Brother and Sister Ray Wilders were chosen to fill the deacon office, but not being present at the council, they were installed in the Sunday service. Our Aid Society is doing a good work. Sunday-school and Christian Workers' Meetings are quite encouraging.—Dora A. Hendricks, Plymouth, Ind., Sept. 15.

Upper Deer Creek church met in council Sept. 6, with Eld. Jesse Kreider in charge. Bro. John Murmert was chosen delegate to the District Conference, with Bro. Hiften Bechtelheimer, alternate. Letters of membership were granted to Brother and Sister Wade Stuchaugh and to Brother and Sister Milton Bechtelheimer. A series of meetings, conducted by Bro. T. D. Butterbaugh, will be held immediately after District Conference, which opens the second Thursday in October. Our communion will be observed Oct. 25, at 1 P. M.—Mrs. Geo. R. Murphy, Lincoln, Ind., Sept. 16.

Wabash.—Bro. W. C. Detrick began a series of meetings August 27, and continued until Sept. 5, with splendid interest and large attendance. Ten were baptized. Sept. 4 we met in council, preparatory

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Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Chico.—August 3 Bro. Frederick Hollenberg gave us two splendid addresses on the "Forward Movement Gospel." August 10 Bro. A. Dickenstaff, a member of the District Mission Board, gave us a sermon. Our pastor, Bro. C. E. Davis, and wife have left for La Verne, where Bro. Davis will attend school. This leaves us without a resident minister. The brethren from Live Oak will fill appointments for us until a minister is secured. Bro. J. P. Wright, of Oakland, was with us on Sunday, Sept. 7. We greatly enjoyed his sermons by our visiting brethren and also the lectures on the book of Revelation by Bro. Davis. Any minister desiring to change location, or to come west, should write Bro. Arnie Wright, R. D. 2, box 32, Chico, Calif.—Sarah E. Rife, Chico, Calif., Sept. 15.

Empire.—Since our last report fifteen have been received by letter, one also have had come very inspiring meetings by Bro. Fred Holsberg. Today Bro. Ernest Davis preached for us. Next Saturday our regular council conferences. Much work will come up relative to the District Meeting of Northern California, which convenes here early

A Very Important Claim Not Fully Provided For

BY LEANDER SMITH

In looking over the program of our "Five-Year Forward Movement" of the Church of the Brethren, I am well pleased. I feel that it has been well arranged. But when I look again at our program I see one thing lacking, and that is a provision for an "Aged Ministers' Relief Fund."

Why should not the claim of the retired minister be regarded as a sacred obligation? It was a part of the understanding between him and his church, when the hands of ordination were laid upon him, to give himself wholly to God, and to hold himself in readiness to go where the church thought he was most needed, to preach the Gospel, administer the ordinances, to visit the sick, to comfort the sorrowing, and to shepherd his flock in the light and teaching of the New Testament.

When he laid his life on the altar of service, was there not an implied promise, on the part of the church, to give him a comfortable support? But is not this promise too often neglected and forgotten?

Some of the sweetest memories of your life point back to the days of a never-to-be-forgotten minister. He was the friend of your childhood. He led you to Christ. He stood by your side through some Bethany shadow, and his tears fell with yours on the grave of your dead.

The noble Christian layman says: "When a minister, by his ordination vows, has voluntarily closed the avenue by which men ordinarily achieve a competency, and afterwards becomes mentally or physically disqualified for his office, or is laid aside by the infirmities of age, he has a right to claim support from the church. We can not afford to break our solemn pledge. Our names are on the bond, and our Master is our Endorser. Do we propose to let his note go to protest?"

The claims of those who have spent their lives in the service of our Master and ourselves should receive attention. Cruelly such have been called "worn-out ministers," and yet their plight should appeal to the best that is in us—not as a charity, but as a moral obligation. While a minister may indeed be poor in purse, he is rich in experience that the noble might covet. The unwritten history of the aged minister would, if presented to our view, disclose such a record of self-denial as to make his appeal almost the first in its worth and sacredness. And when he dies, how sad and perplexing, often, is the lot of his widow!

There are numerous objects of benevolence, and all must receive their just share of attention, but no appeal will move more deeply the tenderest sympathy of the people than the one which has for its object the claim of those ministers of Christ who have sunk under the burden and heat of the day. Many of them are slow to make their wants known, and they travel on through patient, anxious months, waiting for the unbidden ravens, which come on noiseless wings from above.

I once knew a minister whom I tenderly loved. He was content to occupy a comparatively humble field. There he did a noble service for God and souls. He was a good preacher, and a loving, sympathetic elder, but sickness came. He resigned his charge and went to live in a quiet place, where he hoped to be restored to health and to resume his work. His good, consecrated wife opened a school in the room adjoining that in which the invalid lay, and ministered to him as fully as she could while thus seeking a means of support. But by and by the dying husband required all her attention. Her school was disbanded and her revenue ceased. A few days later the last handful of meal was taken from the barrel. The members just then discovered that his means were exhausted, and asked him why he had not sought assistance from the church. He answered: "I did not, because I knew the provision was scant and I thought there might be some of God's dear servants in greater need than I."

In a little while relief was obtained. His brethren and friends carried him a supply of good things. He thanked them, and looked upward, his eyes filled with tears, and he exclaimed in trembling voice: "Surely God is good." He could say no more.

In a few hours his friends made his way smooth, and brightened it by the ministration of love. Not many days after, the Master called him, and they laid his emaciated body in the grave. Tenderly they put him to rest in the narrow house, with sweet thoughts of him who said: "I am the resurrection and the life."

Yes, help came at last, but why that long night of waiting? Here and there and everywhere, in our beloved Brotherhood, are to be found those who have carried the burdens of others and brought light to many a darkened home, who themselves are traveling weary and darksome passages on their way home.

Oh, brethren and sisters, let us give and give quickly! Let us raise an ample fund for those who make a pathetic picture as, in the twilight of age, they sit in silent places and often in the shadows.

"Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him" (1 John 3: 17)?

Muscatine, Iowa.

Educational Notes From India

Jalalpor.—I can do no better than let Sister Shumaker report to you in her own words, concerning the difficulties that confront her there: "I have been waiting to send a few notes concerning the school-work here. It is surely the hardest proposition that I have yet struck. The opposition is fierce from without, and now—read between the lines. Thus far we have been able to keep both the Day-school and the Boarding-school going. The 'enemies of the cause' are many, and they attack us from every source and from every angle. Yet we have been having, as a rule, twenty-four boys and girls from the outside at our day-school. They are as fine a lot of children as I have ever seen. We are on our knees a great deal about these children. We long so much to have them 'kept for the Master's use!' The opposers are trying equally hard to take them from us. I have been told, over and over again, that the school at this place has been torn to pieces every time it was started. Feeling greatly concerned for the Lord's work, I can not see why the 'cohorts of Satan' should be the victors in this fight each time. If it means the giving of a life for the sake of the cause here, I am ready to lay mine down. The children are getting on so well, and are so happy, that it nearly breaks my heart when the people try to 'scare them away.' I have gone through that experience at Bulsar, but this is even harder. The enemy here is even more cunning and subtle. I have faith enough to believe that in the end God will win out.

"The same thing is true of our Girls' Boarding-school. We have had twenty-two of the very nicest children. One of them—a little Dubla girl—came to us as an orphan. Another little Dubla girl—whose mother was so poor and weak she could scarcely be on her feet, and whom we sent to the 'Widows' Home'—we took in from the street, so to speak. Then, our non-Christian mali (gardener), who is a Dubla, brought us three little Dubla girls from Vighpore—his village—but one of these we had to send away. She was afflicted with a 'loathsome disease.' Then the father, who brought us his little girl—and she was such a sweet child—had to come and steal her away. His wife made it so hard for him because he allowed her child to come to us. We felt sorry for both father and child. She was so happy here, and he did want her to stay so much, but the little child had to go. The rest of the girls were the Koli girls from Maehad. These were really stolen from us. You know the building is so near the road. The 'women' from Maehad, who do not believe in the education of the girls, did their part in getting them away from us in a quiet manner. The really sad thing about it is, that the 'mothers-in-law' of these girls 'rose up in arms' and made it so 'hot' for the parents of these girls that they were forced to keep them at home after the mothers-in-law once stole them away, and hid them when we came for them. The fathers are quite eager to have these girls in our school for training. It is not their fault. They did their part, as far as they could go. Here, again, it is the women, and the 'awful curse of child marriage.' We would have no trouble to keep the girls. They were so happy here. We are to get a few more Dubla girls—so our mali says. I do hope we can get more. Now, after all I have told you, we still have eight girls in the Boarding-school—four Kolis and four Dublas. I am told, however, that we are soon to have five of the Maehad girls back again. We need your prayers in their behalf, and in ours."

Ahwa.—Sister Ebey reports as follows, of school work in the Dangs: "We have now nineteen girls and thirty boys in our Boarding-school. Thirteen girls have come in since February. We have eight schools besides the Boarding-school. The biggest part of an educational report from the Dangs is what should be done for the ignorant people here, but we trust, under the favor of God, that some bigger things may grow from the small beginnings."

Bulsar.—The Bulsar Boarding-school has nearly doubled

(Continued on Page 619)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Good Counsel

Psalm 37: 1-9

For Week Beginning October 5, 1919

1. Introductory.—Though the nine verses of our lesson do not, by any means, comprise all that might be named by way of counsel, their teaching of the blessedness of absolute trust in God's providence is ever fresh. Its prophecies of triumph for the afflicted who trust, and of confusion to the evil-doer, need only be verified by experience and observation, to be completely established.

2. "Fret Not Thyself Because of Evil-doers."—(Verse 1.) Why be envious at the ungodly, even if you do see the prosperity of the wicked (Psa. 73: 3)? "Be content," as the apostle suggests, "with such things as ye have," knowing that "all things work together for good to them that love God." All things are ours, for we are Christ's, and he is the Father's Only-begotten.

3. "Trust in the Lord, and Do Good."—(Verse 3.) To be content, without trusting in the Lord, is no virtue—it is foolishness or even madness. God's "Amen" is given to our faith: "Verily, thou shalt be fed." Faith is an active grace, therefore we should not be "slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6: 12).

4. "Delight Thyself Also in the Lord."—A cheering promise is given in the second clause of the verse: "And he shall give thee the desires of thine heart" (verse 4). We may well question the completeness of our trust, if it fails to lead us to "delight in the Lord." We can not delight in him, unless we believe he is the "Chief among ten thousand" and "the One who is altogether lovely."

5. "Commit Thy Way Unto the Lord."—(Verse 5.) Where there is perfect trust and delight in the Lord, there will surely be a perfect committal of ourselves, and all our ways and purposes, unto him. The life that is wholly committed, will be free from all anxious thoughts (Matt. 6: 25). We are encouraged to cast ALL our care upon him, for "he careth for us" (1 Peter 5: 7).

6. "Rest in the Lord."—(Verse 7.) This rest is the result of a whole-hearted committal. In this quietness and confidence even the weakest Christian will find abounding strength (Isa. 30: 15). The child of God can well afford to "rest in the Lord," for the battle is not his own, but the Lord's.

7. "Cease from Anger and Forsake Wrath."—(Verse 8.) This admonition is a most needful one for most of us. If our trust is in the Lord, we must not become impatient with our environments, nor must we assume a critical attitude towards others. Wrath and strife are the works of the flesh (Gal. 5: 19, 20). "He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Prov. 25: 28).

8. "Wait Upon the Lord."—(Verse 9.) After having committed all to him, and having ceased from insisting upon our will and way, there is a danger of growing weary in well-doing. Well may we heed the words of the apostle: "Ye have need of patience, that, AFTER ye have done the will of God, ye might receive the promise" (Heb. 10: 36). They "that wait upon the Lord," shall have such manifestations of his wonderful power, as shall renew their strength.

9. Suggestive References.—The dangers of prosperity (Deut. 10: 10-18). "All things work together for good to them that love God" (Rom. 8: 28). "Godliness with contentment is great gain" (1 Tim. 6: 6). Being content with such things as we have (Heb. 13: 5). Patient waiting brings delight in doing God's will (Psa. 40: 1, 8). Those that seek the Lord (Psa. 70: 4). Whole-hearted service (Psa. 119: 2, 10). Searching for true knowledge (Prov. 2: 3-5). Those whom the Lord loves (Prov. 8: 17, 34). Paul's counsel (Philpp. 3: 12-14).

TOPICS FOR THE QUIET HOUR

Fourth Quarter of 1919

For Week Beginning	
Oct. 5, Good Counsel,	Psa. 37: 1-9
Oct. 12, An Open Door of Opportunity,	Rev. 3: 8
Oct. 19, The Christian's Relationship to the World,	John 17
Oct. 26, Walking Worthy of the Lord,	1 Thess. 2: 12; Psa. 119: 33-37
Nov. 2, Whom Do You Serve?	Rom. 6: 16-18; Matt. 23: 8
Nov. 9, Conditions of Prevailing Prayer,	James 1: 5-8
Nov. 16, God's Power Our Ever-Present Help,	Psa. 46: 1-3
Nov. 23, The Tribute of a Grateful Heart,	Psa. 103: 1-5
Nov. 30, The New Man in Christ Jesus,	2 Cor. 5: 17, Am. Rev., margin
Dec. 7, What Happens When God "Shines Into the Heart"?	2 Cor. 4: 6
Dec. 14, The Heavenly Visitor,	Rev. 3: 20
Dec. 21, Good Tidings of Great Joy,	Luke 2: 10
Dec. 28, The Changing Years and the Unchanging Christ,	Heb. 13: 8

The bread is one and the cup is one. Here again ne and one are one—common union—communion.

Glendale, Calif.

Enforced Military Training

BY W. J. SWIGART

AMONG the unfortunate consequences of the war is e fact that the minds of nearly all people have been ore or less impregnated with war. The delay in con- rming the Treaty of Peace and the clashing about the roposed League of Nations have served to augment e suspicion that war will again arise, and hence reparation and training for war are necessary. The ar "that was carried on to end wars" has left the nman mind well fecundated with war.

The Legislature of Pennsylvania, during its extend- session, from Jan. 1 almost to midyear, entertained veral bills providing for enforced training, military d physical, in the schools. Adjournment of that dy came, however, without any final action.

During the last Congress, measures were introduced, oking toward military training. The Central Service ommittee met in Washington to make inquiry, and re assured that no such legislation would be accom- shed during that Congress.

Since the special Congress has been in session, sev- l bills have been introduced and are now pending. r. Chamberlain has introduced Senate Bill No. 2,691; d Mr. Kahn, House Bill No. 8,068. These bills are ry similar in text and purpose. They require six onths' enforced training on the part of every youth— ch training to be taken between the ages of eighteen d twenty-five, and to extend over a period of six onths. The bills follow, almost verbatim, the Selec- e Draft Laws of 1917. They provide for registra- n, medical examination, Local and District Boards, emptions, etc., in nearly the same words as set forth the Draft Law. The service specified is, of course, ly for training in camp and for six months; unless oluntary enlistments shall be insufficient to maintain regular army, navy or marine corps, . . . en numbers may be *'selected'* from those complet- the training period, . . . to serve one year in army." The identical provisions for exemption m military training in the Selective Draft Law for embers of churches whose tenets forbid its mem- rs fo engage in war" are named in these bills, with additional statement: "But no person, so ex- pted, shall be excepted from service in any capacity t, by regulation, shall be declared to be noncombat- ."

The War Department has also prepared a bill and sented it to Congress. The required Standing my is less than in the Kahn-Chamberlain bills, ac- ding to Secretary Baker's request, and the time of uired training is three months instead of six.

The latest is a bill prepared by Mr. Dent, and re- red to the Committee on Military Affairs, August

This bill provides for considerable reduction in future Army of the United States and has no re- rement for enforced military training. Mr. Dent is an of advanced views on the subject of peace and itration, and the cultivation of peaceful methods l sentiments among men and nations. He is a mem- of the Committee on Military Affairs and until this sent Congress, was Chairman of that Committee. nst what will be the outcome of it all is uncertain. shall all hope that Mr. Dent's bill which is House l No. 8,870 may prevail. If it comes to an issue, ers and telegrams and personal interviews with the mbers of the House and Senate may be necessary. probable that some legislation will be passed affect- the status. So far as your Committee can see now.

A Very Important Claim Not Fully Provided For

BY LEANDER SMITH

IN looking over the program of our "Five-Year Forward Movement" of the Church of the Brethren, I am well pleased. I feel that it has been well arranged. But when I look again at our program I see one thing lacking, and that is a provision for an "Aged Ministers' Relief Fund."

Why should not the claim of the retired minister be regarded as a sacred obligation? It was a part of the understanding between him and his church, when the hands of ordination were laid upon him, to give himself wholly to God, and to hold himself in readiness to go where the church thought he was most needed, to preach the Gospel, administer the ordinances, to visit the sick, to comfort the sorrowing, and to shepherd his flock in the light and teaching of the New Testament.

When he laid his life on the altar of service, was there not an implied promise, on the part of the church, to give him a comfortable support? But is not this promise too often neglected and forgotten?

Some of the sweetest memories of your life point back to the days of a never-to-be-forgotten minister. He was the friend of your childhood. He led you to Christ. He stood by your side through some Bethany shadow, and his tears fell with yours on the grave of your dead.

The noble Christian layman says: "When a minister, by his ordination vows, has voluntarily closed the avenue by which men ordinarily achieve a competency, and afterwards becomes mentally or physically disqualified for his office, or is laid aside by the infirmities of age, he has a right to claim support from the church. We can not afford to break our solemn pledge. Our names are on the bond, and our Master is our Endorser. Do we propose to let his note go to protest?"

The claims of those who have spent their lives in the service of our Master and ourselves should receive attention. Cruelly such have been called "worn-out ministers," and yet their plight should appeal to the best that is in us—not as a charity, but as a moral obligation. While a minister may indeed be poor in purse, he is rich in experience that the noble might covet. The unwritten history of the aged minister would, if presented to our view, disclose such a record of self-denial as to make his appeal almost the first in its worth and sacredness. And when he dies, how sad and perplexing, often, is the lot of his widow!

There are numerous objects of benevolence, and all must receive their just share of attention, but no appeal will move more deeply the tenderest sympathy of the people than the one which has for its object the claim of those ministers of Christ who have sunk under the burden and heat of the day. Many of them are slow to make their wants known, and they travel on through patient, anxious months, waiting for the unbidden ravens, which come on noiseless wings from above.

I once knew a minister whom I tenderly loved. He was content to occupy a comparatively humble field. There he did a noble service for God and souls. He was a good preacher, and a loving, sympathetic elder, but sickness came. He resigned his charge and went to live in a quiet place, where he hoped to be restored to health and to resume his work. His good, consecrated wife opened a school in the room adjoining that in which the invalid lay, and ministered to him as fully as she could while thus seeking a means of support. But by and by the dying husband required all her attention. Her school was disbanded and her revenue ceased. A few days later the last handful of meal was

In a few hours his friends made his way smooth and brightened it by the ministration of love. No many days after, the Master called him, and they lai his emaciated body in the grave. Tenderly they pu him to rest in the narrow house, with sweet thought of him who said: "I am the resurrection and th life."

Yes, help came at last, but why that long night o waiting? Here and there and everywhere, in our be loved Brotherhood, are to be found those who hav carried the burdens of others and brought light t many a darkened home, who themselves are travelin weary and darksome passages on their way home.

Oh, brethren and sisters, let us give and give quickly Let us raise an ample fund for those who make pathetic picture as, in the twilight of age, they sit i silent places and often in the shadows.

"Whoso hath the world's goods, and beholdeth h brother in need, and shutteth up his compassion fro him, how doth the love of God abide in him" (1 Joh 3: 17)?

Muscatine, Iowa.

Educational Notes From India

Jalalpor.—I can do no better than let Sister Shumak report to you in her own words, concerning the difficulti that confront her there: "I have been waiting to send few notes concerning the school-work here. It is sure the hardest proposition that I have yet struck. The opp sition is fierce from without, and now—read between t lines. Thus far we have been able to keep both the Da school and the Boarding-school going. The 'enemies the cause' are many, and they attack us from every sour and from every angle. Yet we have been having, as rule, twenty-four boys and girls from the outside at o day-school. They are as fine a lot of children as I ha ever seen. We are on our knees a great deal about the children. We long so much to have them 'kept for t Master's use!' The opposers are trying equally hard take them from us. I have been told, over and over aga that the school at this place has been torn to pieces eve time it was started. Feeling greatly concerned for t Lord's work, I can not see why the 'cohorts of Sata should be the victors in this fight each time. If it mea the giving of a life for the sake of the cause here, I a ready to lay mine down. The children are getting ou well, and are so happy, that it nearly breaks my heart wh the people try to 'scare them away.' I have gone throu that experience at Bulsar, but this is even harder. T enemy here is even more cunning and subtle. I have fai enough to believe that in the end God will win out.

"The same thing is true of our Girls' Boarding-scho We have had twenty-two of the very nicest children. O of them—a little Dubla girl—came to us as an orpha Another little Dubla girl—whose mother was so poor a weak she could scarcely be on her feet, and whom we se to the 'Widows' Home'—we took in from the street, to speak. Then, our non-Christian mali (gardener), w is a Dubla, brought us three little Dubla girls fr Vigilpore—his village—but one of these we had to se away. She was afflicted with a 'loathsome disease.' Th the father, who brought us his little girl—and she was sm a sweet child—had to come and steal her away. His w made it so hard for him because he allowed her child come to us. We felt sorry for both father and child. S was so happy here, and he did want her to stay so muc but the little child had to go. The rest of the girls we the Koli girls from Machad. These were really stol from us. You know the building is so near the road. T 'women' from Machad, who do not believe in the educ tion of the girls, did their part in getting them away fr us in a quiet manner. The really sad thing about it that the 'mothers-in-law' of these girls 'rose up in arm and made it so 'hot' for the parents of these girls th they were forced to keep them at home after the mother in-law once stole them away, and hid them when came for them. The fathers are quite eager to have the girls in our school for training. It is not their fault. Th did their part, as far as they could go. Here, again, it the women, and the 'awful curse of child marriage.' W would have no trouble to keep the girls. They were

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The Deadly "Sleeping Sickness"

Previous reference has been made in these columns to the African "sleeping sickness," caused by the germs distributed by the "tsetse fly" of that continent. In some way a few of these germs must have been brought to the United States, for Mr. Theodore K. Long, of Chicago, a member of the Illinois Legislature, was stricken by sleeping sickness, and has just recovered from a six months' attack of the dread disease—one of the very few persons ever known to recover from it. During the protracted siege of the disease Mr. Long had but few wakeful periods, and even these were characterized by a series of weird hallucinations. His recovery was due only to the best medical treatment. Very similar to the threatening illness, above alluded to, is the destructive lethargy and drowsiness of sin. If the adversary of souls can succeed in having his victims yield to the sleep of utter neglect, he has gained his point: there is slight chance of recovery.

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Is the British Navy to Go?

Admiral Fisher, formerly at the head of the British navy, advocates "scrapping" the greater part of the British war fleet, on the theory that now, since the German navy has virtually been destroyed, there is no need for Great Britain to keep up a great and expensive fleet. This is the most significant and encouraging statement from a military source, so far issued since the close of the war. It has been steadily asserted that Great Britain intends to keep up a great navy in order that she may dominate the commerce of the world. This statement of Admiral Fisher would indicate that there is a growing sentiment in England in favor of a general disarmament both on land and sea.

A Chinese Philanthropist

Those who have been unkind enough to ascribe largely mercenary motives to Chinese converts, may well revise former conceptions, and be heartily ashamed of their uncalled-for aspersions. Referring to but one instance of many other munificent givers in China, we mention the case of Mr. Ma Ying Pin, manager of the large "Sincere Department Store" of Canton. This "cheerful giver" has donated $50,000 to provide homes for aged preachers and evangelists. Especially praiseworthy is his unselfish act in making his beneficence available to all denominations, though he is a Presbyterian. While there have been other gifts made by Chinese Christians, this is the largest donation thus far given, and surely it is worthily bestowed.

A Colored Man's Estimate of Himself

A young colored man, a professor at Talladega College and a graduate of Yale College, was asked to give, in 200 words, his reasons for being thankful. His reply is worthy of note: "I can not answer in 200 words, nor even in 2,000. And yet I might indicate the answer in a single word: I am thankful that I am one of the LOWLY. Being one of the lowly, I have the gracious opportunity of interested struggle, if I would rise even a little way. I am glad that I was not born on the top of the hill, but must climb. Thus I have at least a chance to learn the whole way of life, in that the whole way is before me. I thank God that I have an enlightened sympathy for the lowly, and a faith in the friends of the lowly. I am learning to look at the worst deeds of my fellow-men as sad mistakes, rather than monstrous meannesses—and in consequence I hate no man. Pity is more reasonable than hate."

When Prayer Was a Vital Factor

In connection with the recent observance of "Constitution Day" (Sept. 17), it is of decided interest to recall that it was only by recourse to fervent prayer, that the framers of the ever memorable Constitution did succeed in bringing that important document to a successful consummation. Here was a remarkable body of men, from the standpoint of physical vigor, mental acumen and moral courage. For nearly five weeks they had met day after day without deciding upon a single word or sentence. On the last morning of the fifth week, in the midst of a heated discussion concerning a National Constitution, they were about to give up in despair, when Benjamin Franklin arose and, addressing President George Washington, said: "The small progress we have made, after almost five weeks' close attendance and continual reasonings with each other, our different sentiments on almost every question . . . are, methinks, a melancholy proof of the imperfection of the human understanding. . . . In this situation of this assembly, groping as it were, in the dark to find political truth, and scarcely able to distinguish it when presented to us, how has it happened that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding? . . . I have lived a long time and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. . . . I therefore beg leave to move that hereafter prayers, imploring the assistance of Heaven and its blessings on our deliberations, be offered in this assembly each morning, before we proceed to business." From that moment rapid progress was made in the framing and adoption of the Constitution, which Gladstone said "is the greatest piece of work ever struck off by the brain and purpose of man." And might not prayer, in these days of national perplexity, still prove to be the one really essential factor in the solution of vital problems?

Bro. C. G. Hesse, lately of 620 Hilton Street, Philadelphia, should now be addressed at 21 E. Marshall Street, Norristown, Pa. Bro. Hesse entered upon the pastorate of the Norristown church the first of this month.

Bro. C. S. Ikenberry, Vice-Chairman of the General Sunday School Board, has been granted a leave of absence by Daleville College, for the purpose of taking graduate work in Boston University. His address is 93 Josephine Avenue, West Somerville, Mass.

Bro. Homer E. Blough and wife closed their pastoral work at Wichita, Kans., August 1. They are now in the midst of an enthusiastic revival at Shannon, Ill. Following this they will enter Bethany Bible School for further preparation. Their address will be 3452 Van Buren Street, Chicago.

Bro. J. A. Vancil, formerly of Continental, Ohio, has accepted the call to the pastorate of the Deer Park church, Minn., and is to assume charge Oct. 1. He is at liberty to hold a few series of meetings during the year, and any churches desiring his services will please communicate with him at Nemadji, Minn., after Oct. 1.

Bro. W. E. Breon and wife are now in pastoral charge of the Oklahoma City church, and all correspondence concerning the work at that place should be addressed to them. Bro. J. H. Morris and wife, who have so earnestly cared for the work for some time, have returned to Chicago and should be addressed at 3435 West Van Buren Street.

The Mission Rooms report that landing permits have now been secured for all but nine of the India missionary party of twenty. Some of the applications were returned for more complete information, and further delay is unavoidable. The time of sailing can not be given at this time. Concerning the landing of the China missionaries at Tien Tsin, mentioned last week, it is to be understood, of course, that while the message came from Bro. Light, the "safe arrival" included the entire party of seven members.

ELSEWHERE IN THIS ISSUE

Southern Illinois members will please take note of Bro. S. Brubaker's "Reminder," among the Notes.

Aid Societies in the Middle District of Iowa will please refer to the announcement of Sister Zona B. Ott, among the Notes.

The First District of West Virginia will hold its District Conference in the Capon Chapel congregation Oct. See Bro. J. L. Shanholtz's announcement among the notes.

On page 620 will be found several late programs: Northern California, at Empire, Oct. 7-10; Northern Iowa, Minnesota and South Dakota, at Lewiston, Minn., Oct. ; Southern Illinois, at Decatur, Oct. 7-9.

On pages 622 and 623 we publish programs of the following District gatherings: Southwestern Kansas, Southeastern Colorado and Northeastern New Mexico at Rocky Ford, Colo., Oct. 11-15; Southwestern Missouri and Northeastern Arkansas in the Oak Grove church, Mo., Oct. 0; Nebraska and Northeastern Colorado in the Sterling church, Colo., Sept. 30 to Oct. 3.

We have repeatedly given expression to our conviction that our people should exert their influence as strongly as possible against the proposed compulsory military training. Read carefully what Bro. W. J. Swigart, representing the Central Service Committee, has to say on that subject on page 614, as well as the more extended discussion by Bro. John E. Dotterer on page 612. At the end of the latter paragraph of Bro. Swigart's article, just following the words "three months instead of six," please add by his request: "This bill makes no provision for objections on account of conscience. If passed, however, such provision will doubtless be made by amendments."

MISCELLANEOUS

Owing to an unusual amount of "Notes from Our Correspondents," some of the more lengthy church reports have to be held over. They will appear in our next issue.

The Old People's Home at Mount Morris, Ill., has been enlarged recently. Special services, by way of rededicating the Home, have been arranged for Saturday of this week. Among the features, planned for the occasion, is a sermon by Bro. D. L. Miller.

Erratum.—In "Messenger" of Sept. 13, page 578, we published Bro. J. H. Moore's article, "A Glance at Revelation." In sentence beginning on line 12 from bottom center column, read "never" instead of "ever," which

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vironment, to make of our town a place where our children are safe from the worst temptations. You need the fellowship of a church where the pulse of Christian life beats strongly, where we have 'joy unspeakable' in helping one another."

"I liked that sermon," said Lyle Thomson. He did not say any more, but he brought two boys with him to church on the next Sunday. Others must have liked it too, for there was a large attendance on the next Sunday. The minister said nothing about being discouraged, for he, too, had learned to build in the wilderness.

Johnstown, Pa.

Educational Notes From India

(Continued from Page 615)

in size during the last six months. There are now eighty-five boys in the Boarding-school. Eleven of these are from Jalalpor. There are several boys in this Boarding-school from nearly every station of the mission. In the day-school there are one hundred and forty, of whom fifteen are girls from the community. Because of the large increase, a third industry—tailoring—is to be started soon, besides the gardening and carpentry.

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In June there were three deaths among the girls—probably due to something they had eaten, sent in from the outside. But for fear it might be cholera, the school was closed for two weeks. Yesterday, a girl on the compound, who was intending to enter school soon, died of cholera, and at present there are one or two other cases. Then, too, quite a number of the Boarding-school girls are sick with fever. We trust they may be kept free from cholera. It makes busy days, indeed, for Sister Miller, and also for those who are helping her.

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Anklesvar, India, July 25. A. T. Hoffert.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

IN MEMORY OF PRESTON R. PHILLIPS

Preston Robert Phillips, son of John and Millie Ann Phillips, was born in Fauquier County, Va., March 20, 1864. In 1886 he married Lucy May Coulter. To this union were born ten children, one of whom died in infancy. The rest—four sons and five daughters—are living.

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At twenty-five years of age he united with the Church of the Brethren. For the last fifteen years he has been a "Sunday-school worker, serving as superintendent for several years. Three years ago he was elected deacon. He was fond of music and led the song service in many revival meetings.

He died July 13, 1919, of a complication of diseases.

West Brownsville, Md. L. M. Phillips.

ECHOES FROM SIDNEY, OHIO, AUTO DAY

Our Auto Day, Sept. 7, was the most remarkable of all other such days. First, it was a beautiful day, and we had advertised the occasion thoroughly. Second, the citizens of Sidney and the surrounding towns are becoming enthused more and more each year about the occasion. Our city ministers gave it their recognition by announcement in their churches the previous Sunday. They recalled their services on the same evening and gave us their presence, with many of their people. Third, the subjects announced for the afternoon and evening, by Dr. Kurtz, were wholly appropriate to events of the present day.

At our Sunday-school, at 9:30, we had an attendance of 400. Because of the unavoidable absence of Bro. Van B. Wright and wife, their part was assigned to Bro. John R. Snyder, of Bellefontaine, who gave the exposition of the Sunday-school lesson. His thought and presentation of the subject were highly appreciated by all. Sister Sadie Stutzman, of North Manchester, Ind., was called to direct the song service during the day, in the absence of Sister Nora Shively-Wright. Our citizens and our own people were delighted with her efforts. She also rendered several solos. The male quartet, known as the "Cousers," from Dayton, Ohio, formerly from the Southern part of our State, rendered several most charming selections.

Dr. Kurtz was at his best on all three occasions. At 10:30 A. M. the Brethren church was overcrowded. His theme, "The Symphony of Life," was a masterpiece. This was classed as the best sermon of its nature the people had ever heard. The lectures of the afternoon and evening, by Dr. Kurtz, were given at the high-school auditorium, so that all could be accommodated. These were attended by some of our leading merchants, physicians, and other business men. It was universally regretted by these men that not every citizen of Sidney heard the messages. "The Present World Crisis and Christianity" was admitted, in a very general way, as being the best ever given in Sidney. Our citizens are urging that we invite Dr. Kurtz back next year. We are safe in saying that two-thirds of all the churches of Southern Ohio were represented by one auto load and some by several. A few autos were driven nearly one hundred miles—some from Indiana and Eastern Ohio.

These were great feast days for our members and others in this city. Better than by any other method it has made the city cognizant of the Church of the Brethren. We have succeeded in having Bro. Ezra Flory, of Bethany Bible School, as one of the instructors at the Shelby County Sunday-school Convention, Sept. 30 and Oct. 1. The Sidney church is becoming a community church.

Sidney, Ohio, Sept. 10. Bessie P. Schmidt.

THE VACATION BIBLE SCHOOL

"Neither the first to embrace the new, nor the last to drop the old," is a policy which should receive much attention in the Church of the Brethren and especially so in these days of such unusual opportunity for Christian growth and service. The basic principles of Christianity never change, because righteousness is of God and is eternal, but the methods of application, by which these principles are incorporated into the daily relations of a practical life, must and should change just as they do in agriculture or in education.

One of the very recent developments in the line of aggressive Christian work is the Vacation Bible School. This type of work has been tried out at length by some of our sister denominations and with such splendid results as to challenge many of our own workers. As a direct result of this challenge several of these schools have been conducted in some of our own churches this summer. Because of the many inquiries, which are being made as to these schools, and on account of the rare opportunity which they seem to present to our own church, it has been thought wise to present a few facts concerning these schools.

This article attempts to present the work as carried on in the First District of Virginia, and while the work done by this District was pioneer work in our Brotherhood, we present our report with no spirit of egotism or elation, but with a prayerful desire that our feeble attempt may encourage others to larger activities in this new and promising field of service.

Three of these Vacation Bible Schools have been conducted in our District—one in Roanoke City, one in the town of Selma and one at Troutville. By this plan we were able to get a fair idea of the possibilities of the work both in the city and in the country. The first school was opened at Roanoke July 1, and carried on for four weeks. The second school was opened at Troutville July 14 and continued for two and a half weeks; the school at Selma opened August 4 and continued for four weeks.

There are several types of these Vacation Bible Schools, and the type conducted in our District carried out the following program: The schools were conducted for five days in each week. Each daily program began at 9 o'clock and closed at 12 o'clock. The schools were divided into two departments—the Primary class and the Juniors. The first division included all children from four years to seven, and the Juniors from eight to fourteen. The entire school met together for the first hour, and the time was used in singing, prayer, Bible stories, memory work, health talks, character-forming talks and such other stories and illustrations as would tend to create a wholesome, spiritual atmosphere and give each child a new appreciation of the place, purpose and power of the Bible, and thus to give them a new and more attractive conception of Christianity.

At the close of this first hour the school was divided into classes, with special helpers in charge of each class, and for an hour these classes engaged in making mats, picture frames, napkin rings, hammocks, etc., from raffia, and various articles from thread. The Primary classes modeled clay, played games, sang songs, cut and pasted pictures, flowers, etc., and engaged in various other activities which would further simplify and clinch the stories and talks. For instance, after the story of Moses had been told in the story hour, the beginners made a tiny Moses and a little ark and rehearsed the story in connection with the work.

From the manual work the children were brought together again for further songs, readings and a closing prayer, and the work for the day was over. By this program the children would all be back at home by noon and could have a long afternoon in which to assist with the home work.

Some of the advantages of such a school might be briefly stated. First of all it presents an unusual opportunity for Bible teaching, and more work can be done in a few days by this plan than could be accomplished in many weeks in the Sunday-school class.

Another peculiar advantage is the definite training of future workers for the church. In a school of this type at least one or two experienced workers are necessary and the others are selected from the community in which the school is conducted. Thus from ten to fifteen young people, from fifteen years of age and up, are brought into definite service and are prepared for larger duties in the church.

Still another advantage of such a school is the unusual opportunity for creating and strengthening the spiritual standards of the children at an age when their minds are most susceptible to training.

Then this type of school is a great blessing from a social standpoint. The close touch, made possible by the story hour and the class work, and the common in-

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sea, its cherubim with wings of gold. He built an ivory palace and made the roads of Jerusalem one of the wonders of his age. But greater than all these, was the project which Solomon conceived after he had been reigning twenty years—' He built Tadmor in the wilderness.'

"The builders and carpenters, the architects and running workmen were set to work. A whole army was told to get ready for the task of building a city in the wilderness of Gilead between the River Euphrates and the city of Damascus. The army of workmen were assembled. Then began the weary march over the hot, dry wilderness way to the hills, where they were to go to work. The very men who had labored faithfully at Mount Moriah, when they set up that mysterious temple, were now called upon to undertake a toilsome journey and then to undertake a task which called for the endurance and patience which is always linked with some great purpose. Do you suppose that any of them complained about being sent away from Jerusalem, where they had their friends and good times? Were any of them ready to rebel and mutiny against their hard fate as they daily drew nearer to the place where the king had planned to build the city of Tadmor?

"And what a location they found! The wilderness. Only a terrible, barren waste, stretching away in the dim distance. The architects looked over the chalky limestone range of hills, on which buildings of all kinds must be erected. Olive and palm trees must be planted, and vegetation of all kinds must be grown there, far away from the highways of civilization. In the midst of a wilderness, Tadmor must be built.

"But when Tadmor was completed and inhabited, it seemed like a miracle to the caravans hastening towards Tadmor, where they could stop long enough to rest and lay in a new store of provisions. Only a great king like Solomon could cause to arise a wonder city of temples and palaces and palm trees like Tadmor.

"'There are pioneer souls, that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.'"

Lyle Thomson was listening now, wondering what the minister was going to make out of all this. Some of the girls who usually paid but little heed to what was being said, were hearing the story of Tadmor and thinking that it had but little meaning for them. Then the minister continued:

"I wish you boys and girls could see that the world is all gates, all opportunities, and that you are the king who can use them. Power and splendor were lying everywhere, even in the wilderness, for King Solomon. These things await the eye that can see, the ear that can hear, the hand that can accomplish. From the same material one man erects a hut and another finds in it the stuff out of which to build a palace. There were many kings on the throne of Jerusalem during the years of her glory, but only Solomon was equal to the wonderful project of building Tadmor in the wilderness.

"In our own hearts there are wilderness tracts—as barren, as deadly, as apparently hopeless as the ground whereon King Solomon set up his wonder city, Tadmor. The Spirit of the Lord can make this wilderness to rejoice and blossom as the rose. What can you do to reclaim the wastes of your mind? The weeds and thistles of evil thoughts and stubborn wills and ugly embers flourish in this wilderness, and only the grace of our Lord is powerful enough to transform it. Will you not attempt to build a city in this wilderness, whose spires shall point heavenward?

"We can build, if we will, a city in the heart, made

vironment, to make of our town a place where our children are safe from the worst temptations. You need the fellowship of a church where the pulse of Christian life beats strongly, where we have 'joy unspeakable' in helping one another."

"I liked that sermon," said Lyle Thomson. He did not say any more, but he brought two boys with him to church on the next Sunday. Others must have liked it too, for there was a large attendance on the next Sunday. The minister said nothing about being discouraged, for he, too, had learned to build in the wilderness.

Johnstown, Pa.

Educational Notes From India

(Continued from Page 615)

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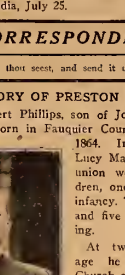

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Dredge presiding. Six letters were granted. The annual visit was reported. A missionary fund is to be raised to assist a young minister in securing an education. Our Harvest Meeting was held August 24. Bro. J. H. Sidemiller preached the sermon, which was helpful to all. A fund of $79.50 was raised.—Ruth B. Shrnyer, New Carlisle, Ohio, Sept. 13.

Pleasant Hill church met in council Sept. 4, with Bro. C. L. Flory as moderator. Two letters were received. A plan for practical work by the Men's Bible Class will provide a better home for a needy sister and children. We are planning to have a Musical Institute this autumn, conducted by Sister Stahly, of North Manchester. A Bible Institute of ten days will be conducted later by Bro. R. H. Nicodemus, of Chicago. An evangelist has been secured for a revival in 1920. An invitation will be extended for the Midsummer Assembly of Southern Ohio for next year. A communion will be held Nov. 4, at 6 P. M., at the church in Pleasant Hill. Bro. John A. Robinson was chosen elder. Recently a speaker from the Anti-Saloon League was with us and a liberal offering was given for temperance work. Several other ministers preached for us while our pastor was assisting in a revival at the Bear Creek church. The Junior Christian Workers' Society is doing good work under the leadership of Sister Robinson.—Mary West, Pleasant Hill, Ohio, Sept. 14.

Pleasant View church met in council August 30, with Eld. David Byerly presiding. A good report was brought by the visiting brethren. Elders G. A. Snider and David Lytle were with us. The writer was elected church correspondent. Capt. Owen Ward, of Winona Lake, who is working for the welfare of young people, was with us August 18-20. His illustrations were very helpful.—Mrs. Ella Sell, 7 Bro. Dan Byerly, of Indiana, gave two interesting talks. Our communion will be held Oct. 18, at 10 A. M.—Chelsa V. Koogler, Beaverdam, Ohio, Sept. 14.

Poplar Grove church met in council Sept. 5, with Eld. Noah Erbaugh presiding. The Aid Society gave a favorable report. We intend to have a singing class in the near future. We have the promise of Bro. R. H. Nicodemus, of Bethany Bible School, to conduct a Bible Institute some time during the winter. Our old and upper brethren, Bro. Paul Halladay, was called to the ministry, but was not installed. One has been baptized since our last report.—Meda Bowman, Greenville, Ohio, Sept. 11.

Special Service Day.—At our church, Chambers and Chase Avenue, Cincinnati, Ohio, the following program will be rendered Oct. 5, for the above-named occasion: Sunday-school, 9:45.—Lesson Taught by Clarence Erbaugh. 11, Sermon, "Your Father in Heaven." Same time the Junior, 12, Social Hour. 2:15, "Flashes of Light from Cincinnati Pits of Research."—O. B. Carlisle, City Rescue Worker. 3:15, "Saving the Lost," Chalk Talk.—Katie Crawford. Song by B. Y. P. D. Class. 7:15, "Opportunity."—Grace Shively Wright. Reading by Marion Armstrong. 7:45, "Second Coming of Christ."—J. W. Flider. Chorister, Nora Shively Wright. Special music throughout the day, furnished by the Couser Quartette. Make this a great day for the Lord. Everybody welcome. Mothers please come. Bring well-filled baskets.—Mabel Knoepfle, Cincinnati, Ohio, Sept. 17.

Sugar Hill church met in council Sept. 6, with Eld. J. Franklin Bruhaker in charge. Our love feast will be held Oct. 11, at 1 P. M. August 28 we had an all-day Harvest and Missionary Meeting. Bro. John Garst gave us a very interesting sermon in the morning. For the afternoon there were several talks along missionary lines. Eld. J. O. Arnold was one of the speakers.—Mary Bowser, West Alexandria, Ohio, Sept. 15.

West Milton.—July 27 Eld. D. G. Berkebile came to assist in a series of meetings. Every evening our brother gave us rich Gospel sermons that brought good crowds from the first to the last. The meetings closed August 13. Two were received by baptism.—J. B. Deeter, West Milton, Ohio, Sept. 14.

OREGON

Bandon church met in council and elected delegates to District Meeting: Sister Barnett, Bro. Mavity and Sister Sarah Randelman. We have organized our Aid Society with Sister Lambert and Sister Bertha Swihart in the Presidency. We have decided to meet twice a month. Our Sunday-school met with the Myrtle Point school in July, and had a very enjoyable time. We have started a Home Department with eight enrolled; also a Cradle Roll. Our Sunday-school is gaining slowly.—Mrs. Lena Allen, Bandon, Oregon, Sept. 11.

PENNSYLVANIA

Big Swatara.—We have just closed a revival meeting, which opened August 16. Bro. Diller Myer, of Bareville, Pa., assisted in the work, delivering twenty powerful and instructive sermons. Ten confessed Christ and two were reclaimed. We held our Harvest Home services August 31, at the Hanover Schoolhouse. Our pastor, Sister Diller Myer and Harrison Gipe preached for us. An offering of $41 was lifted for the benefit of the Neffsville Home. The Hanoverdale Sunday-school held their Children's Day on Sunday, Sept. 7. Bro. J. B. Weller, of Lancaster, delivered a sermon in the morning and spoke to the children in the afternoon, illustrating and speaking on the miracles of Jesus. This was much appreciated by all. Sept. 11 ten were received into the church by baptism.—Ulysses L. Gingrich, Palmyra, Pa., Sept. 16.

Chickies church met in council August 27, with Elders S. H. Hertzler, Hiram Kaylor, Henry S. Zug and Samuel S. Eshelman present. Elders Hertzler and Kaylor were chosen as District Meeting delegates. To ordain Allen B. Ruhl to the eldership. Our love feast is to be held Nov. 11 and 12, beginning at 10 A. M.—P. C. Geib, Manheim, Pa., Sept. 12.

Clear.—Since the last report two have been received into the church by baptism. Our fall love feast will be held Nov. 8, at 6 P. M. All church work seems to be prospering. Our Sunday-school is achieving excellent results. Just now we are making improvements on our church property. The outlook for the future is good.—E. F. Claar, Klahr, Pa., Sept. 15.

Codorus.—August 2 Bro. W. K. Conner, of Harrisburg, Pa., came to the Fairview house and held a series of meetings, continuing for three weeks. Bro. Conner was at his best and our chalk talks were appreciated. Eighteen were baptized and two restored. August 24 Bro. J. E. Myers, of Hanover, Pa., was at the Codorus house and preached for us.—S. H. Lehman, Seven Valley, Pa., Sept. 11.

Conewago.—Our council meeting was held in the Conewago house Sept. 2. We decided to lift an offering at our Harvest Home services, to be held Sept. 6, for the benefit of the church in Sweden. It was decided to hold our love feast in the Bachmanville house Nov. 26 and 27, at which time meeting is to be lifted for Home Missions. Our Harvest Home services were held in the Bachmanville church with a large attendance and a number of visiting ministers present, among whom were Eld. Henry Gibble, Henry Heas, Hiram Kaylor, Aaron Hoffer, Thomas Patrick, Amos Kuhns and Linn Longenecker.—Lena H. Gruber, Bachmanville, Pa., Sept. 16.

Fredericksburg church met for the first regular council since its organization at the Union house August 31. Three certificates were granted. Our Sunday-school and Missionary Meeting is to be held Sept. 27 at the Union house. Our love feast will be held at the Meyer house Oct. 7 and 8, at 9:30 A. M. May 18 the Sunday-school at the Union house gave a very interesting program on Mothers and Daughters' Day. July 8 Brother and Sister Jacob Graybill, our missionaries in Sweden, were with us and gave some interesting facts about the Swedish people. An offering was lifted to help in the building of a churchhouse in Sweden. Our Harvest Meeting was held August 31, at the Meyer house. An offering of $104 was lifted. Sept. 15 a series of meetings opened at the Fredericksburg house. Bro. Jacob L. Meyers, of Lancaville, Pa., was the evangelist. Bro. Meyers preached nineteen sermons to large audiences. Four confessed Christ.—Annis B. Wenger, Fredericksburg, Pa., Sept. 15.

Harrisburg.—August 27 Brother and Sister J. M. Blough, returned missionaries from India, were with us. The latter visited to the Sunday-school. In the evening they occupied the church hour and Sister Blough gave some very interesting thoughts. About two years ago Sister Ida Himmelsbaugh, returned missionary, told the Sunday-school that they were much in need of milk and medicines for the babies in India. At the close of her talk our superintendent, Bro. Emory Trimmer, suggested that a fund be started at once. Sister Blough told how much good that money is doing in the hospital of which Sister Himmelsbaugh is the head. Nearly $100 has been sent for that work. Bro. Blough's talk was also interesting. The same evening we were made to rejoice for the return of one of our boys, Bro. Jos. Hammaker, who had been across the sea. The church has decided to hold a series of meetings, beginning Nov. 2, with Bro. Conner, of Bonsack, and New Windsor, Md., as leader. The suggestion was made that we begin one week before Bro. Bonsack arrives, with Bro. Conner, our pastor, in charge. Our love feast will be held Nov. 29, beginning at 7 P. M. In the absence of Bro. Conner, there will conduct a Children's Meeting at Akron, Sept. 21, Bro. Beachley will occupy the pulpit in the morning and Bro. J. F. Graybill in the evening.—Sallie E. Schaffner, Harrisburg, Pa., Sept. 15.

Mingo church met in council Sept. 6, with Eld. Levi Ziegler presiding. One letter was granted. We decided to hold our love feast Oct. 18, at 2 P. M., at the Skippack house. We will begin a series of meetings Nov. 23 at the Skippack house, to be conducted by Bro. Wm. Conner, of Bonsack, New Windsor, Md. Delegates have been added to the church by baptism. Our organized Bible Class will render a missionary program some time during October; the date has not yet been fixed.—Elizabeth Hunsberger, Royersford, Pa., Sept. 17.

Plum Creek.—Eld. H. S. Replogle, of Scalp Level, Pa., was with us on the evening of August 26, at which time Bro. P. J. Blough, of Johnstown, was elected as our elder. We decided to hold our love feast Nov. 18. Fifty of our young people are attending school at Juniata this year. Our Sunday-school is giving a $50 scholarship to a student preparing for definite Christian work. Further provisions are being made to assist all of our young people who will prepare for some kind of Christian work.—Mrs. A. B. Replogle, Shelocta, Pa., Sept. 15.

Springfield.—We expect Eld. Adam Hollinger, of Shamokin, to begin a series of meetings in the Quakertown house Oct. 4. July 27 our Sunday-school enjoyed a visit from our assistant secretary, Bro. A. J. Culler, of Grenfell, Sask. He was in charge of the preaching service. August 10 Bro. R. H. Brumbaugh, of Tylersport, preached for us in the morning, and Bro. Jos. Cassel, of Hatfield, filled the appointment with good results. Our work is very good. August 9 a Harvest Meeting was held in the Springfield house. An offering of $37 was lifted, half of the amount to be donated to the Neffsville Orphanage. Bro. J. F. Graybill and wife, returned missionaries from Sweden, were with us and gave addresses on their work. An offering of $38 was lifted for the benefit of that field. Sept. 21 an offering will be lifted for the General Sunday School Board.—Lucina Hershberger, Quakertown, Pa., Sept. 17.

Upper Conewago.—August 23 Eld. C. H. Bonawitz, of Honey Grove, Pa., began a series of meetings at the Latimore house, near York Springs, Pa., in the Upper Conewago congregation. His messages were rich, and full of the Spirit. He closed his meetings Sept. 2. Thirteen confessed Christ. Eld. Bonawitz delivered a sermon at Hampton house, near Hampton, Pa., August 30. Eld. C. L. Baker presided. Our fall love feast will be held at the Latimore house Oct. 18 and 19, beginning at 9:30 A. M.—Mrs. Ella Sell, 7 Bro. Dan Byerly, of Indiana, and S. M. Lehigh are delegates to District Meeting, to be held at Mechanicsburg, Pa. Brethren C. L. Baker and W. G. Group are the delegates to Annual Meeting.—Andrew Bowser, East Berlin, Pa., Sept. 15.

Welsh Run church met in council Sept. 4. Four letters were granted. The Becker Bicentennial was held August 17. The talks given by Brethren Stover and Zuck were very interesting, and enjoyed by all. On Sunday, August 24, we held a Sunday-school Meeting. August 28, at 2 o'clock.—Mrs. N. A. Winger, Mercersburg, Pa., Sept. 13.

West Johnstown had the pleasure of entertaining the Ministerial Meeting and Sunday-school Convention of our District, August 19-21. Sunday, August 17, we were favored with a sermon in the morning by Eld. B. S. Blough, of Astoria, Ill., and in the evening Eld. E. E. Blough, of Manassas, Va., addressed us. Last Sunday evening, at our Temperance Meeting, Mrs. Jones gave a good talk. At the morning service a young sister gave her heart to God, and was baptized last evening at prayer meeting. We are now making preparations for our evangelistic meeting, which is to begin Sept. 29, preceded by our love feast Sept. 28, at 6:30 P. M. Bro. C. O. Beery is the evangelist you prayed for in the business of the meetings?—Jerome E. Blough, 1309 Franklin Street, Johnstown, Pa., Sept. 18.

TENNESSEE

Knob Creek church met in annual visit council August 2. The brethren gave a good report. Bro. Edwards, from Pleasant View, gave us a very interesting talk on the work of the District Conference. Brethren Lafayette Clark and W. H. Swadley were our delegates to District Conference. Bro. Edwards gave us a good sermon on Sunday morning. We will hold our love feast Oct. 4.—Mrs. C. R. Simmons, Johnson City, Tenn., Sept. 16.

Pleasant View.—We held our love feast Sept. 13. Bro. Samuel Garst, of Pleasant Hill, conducted the service. We had a fine audience, with a good attendance. Brethren preached at the love feast, and also on Sunday. Bro. D. P. Bowman, of the Knob Creek congregation, gave us a much appreciated discourse.—N. T. Larimer, Jonesboro, Tenn., Sept. 15.

VIRGINIA

Arbor Hill Mission.—Bro. J. C. Garber, of Staunton, Va., began a series of meetings in this mission Sept. 4, continuing over the Lebanon congregation, August 24, and preached fourteen sermons. These meetings were held in a hall, as we have no church here. The attendance and interest were good. Fourteen were baptized and one reinstated. The meeting was followed by a love feast Sept. 6, with forty-three communicants. Bro. Garber's labors were much appreciated by the brethren of Arbor Hill. Previous to this meeting there were only three members here, with about ten members. They have preaching twice a month, and Sunday-school each Sunday. Though few in number, they are sowing the good seed and are receiving fruits of their labors.—Lila B. Wine, Mt. Sidney, Va., Sept. 9.

Bethel congregation received one member by letter from the series of meetings which began August 17; held by Bro. W. A. Myers, of Broadway, and Bro. W. E. Cunningham, pastor. Six stood for Christ, four of whom have been baptized and two await the rite. One came under the influence of the meeting, but was not baptized. To be held on Saturday, Oct. 4, commencing at 2 P. M.—Maggie R. Cunningham, Shipman, Va., Sept. 15.

Bethlehem.—A council was held at the Red Hill house Sept. 6. One was reinstated. Bro. Bowman's visit the first part of the new congregation was reported. We decided to hold a communion service at this place Oct. 4, beginning at 4 o'clock. We met with them in preaching services that evening and also the next day, after which five young people—all Sunday-school scholars—were received into the church by baptism. On Wednesday following we met at the Bethlehem house, to baptize a young man making a total of six baptisms and one restoration for the past week. At this time Bro. E. B. Bowman is engaged in a series of meetings at the Boone Chapel house. The interest is good, two having already made the good confession.—L. A. Bowers, Chilhowy, Va., Sept. 15.

Damascus church met in annual council August 15, with Eld. Geo. H. Fulk presiding. Brethren J. W. Wampler and Walter A. Myers were also with us. The visiting brethren gave a good report. Bro. W. A. Dove was ordained to the eldership. The writer had been appointed church correspondent at a previous meeting. Bro. S. L. Garber, of Harrisonburg, Va., held a very interesting meeting at the Shaver schoolhouse. Five were baptized and one was reclaimed. One was baptized about two weeks before the meetings. Our love feast was held Sept. 13.—J. L. Dove, Criders, Va., Sept. 15.

Elk Run church met in council Sept. 13, with Eld. W. H. Zigler presiding. The report of the annual visit was given. Elders Peter Garber, H. G. Miller, A. S. Thomas, J. W. Winc and M. G. Sanger, of the adjoining congregations, gave us very interesting and helpful admonitions. Two letters were received and two were granted. Bro. Caleb H. Smith was elected and installed into the ministry. Bro. L. G. Humphreys, of Buena Vista, is to conduct a series of meetings at the Elk Run church, to begin Oct. 5. Our love feast is to be held Oct. 25, at 3:30 P. M.—D. H. Smith, Mt. Solon, Va., Sept. 17.

Oak Grove church (Lebanon congregation) met in council Sept. 6. Elders present were P. J. Wenger, W. H. Zigler, Peter Garber and S. D. Miller. The latter took charge of the meeting. A report of the visiting brethren was given. Brethren Edw. Cupp and Luther Cupp were elected deacons. Bro. Ernest Coffman will be with us in the near future, to conduct our series of meetings, which will be followed by a love feast.—Ollie Mae Cline, Mt. Sidney, Va., Sept. 16.

Redesk Grove.—Our Missionary Meeting was held at Stonewall August 31. The crowd far exceeded our expectations. The services consisted of talks and readings. The noon hour was spent in a most enjoyable manner. Collections and donations were gathered in effort to make the dinner a success. At 1:30 we met again, to finish the program. We feel sure that our church was inspired to greater zeal for mission work by the earnest appeals of the speakers of the day. A collection of $36.25 was taken for home mission work.—Clara Vest, Floyd, Va., Sept. 10.

Red Oak Grove church met in council Sept. 13, with Eld. W. F. Vest presiding. The deacons gave a good report. We decided to hold our love feast Oct. 11, beginning at 3:30 P. M. One was received back into fellowship. Six letters were granted. Sept. 14, after Sunday-school, Bro. W. F. Vest preached a good sermon to a large audience.—S. Ella Bowman, Floyd, Va., Sept. 15.

Smith River.—August 31 the Sunday-school rendered a very good program, which was much enjoyed. We had with us Brother and Sister J. M. Blough, on furlough from India, who gave us very interesting talks. Bro. Coffman, of Daleville, also gave a splendid talk on "Little Brother Abraham." Brethren Hylton and Bowers were visiting relatives—Brother and Sister I. L. Hooker—and talked to us again Sept. 7. We were very glad to have them with us. Their talks were helpful and inspiring. Our love feast will be held Oct. 4, at 2:30 P. M.—Lula Agee, Buffalo Ridge, Va., Sept. 15.

Trevilian.—August 30 Bro. S. H. Flory began a series of meetings, continuing until Sept. 7. Three were baptized. Sept. 6 we had our love feast, at which forty-two were present. We had members with us from seven different congregations. Bro. S. H. Flory was with us for a few days and held the regular council.—Rebecca Glick, Trevilian, Va., Sept. 15.

White Rock congregation assembled in council Sept. 6, with Eld. S. P. Saul presiding. The deacons gave a good report of the work in the annual visit. The church decided to hold a love feast Oct. 4. An interesting sermon was preached on Sunday by Eld. S. P. Saul, to an attentive audience. We hope to have our series of meetings in the near future. Delegates to Mechanicsburg are Sister Mettie Akers and Bro. Issac Reed.—Mettie Akers, Indian Valley, Va., Sept. 11.

WASHINGTON

Forest Center Sunday-school held a picnic August 31 which was well attended. A good program was given by the children and young people, which was enjoyed by all. Sept. 6 and 7 Sister Eva Trostle, of Bethany Bible School, was with us and gave two splendid sermons. A collection of $11.15 was taken at the Sunday evening service for her.—Nora A. Willey, Valley, Wash., Sept. 8.

Richland Valley church met in council August 16. The church was organized at that time, with a membership of thirty-two. Bro. Rupel, of Kent Valley, Wenatchee, and Stanley Thomas, of Toppenish, and Bro. S. Shumate, from Olympia, were with us. Elections were held for the church officers. Bro. E. L. Whisler, to whom we feel much indebted for the success of the work here, was chosen elder. Brethren J. Mason and C. W. Arlington were chosen deacons. The former was also elected church clerk. Saturday evening, following our business meeting, we enjoyed a good sermon by Bro. E. S. Rupel. His subject was "The Church and Its Friends." Sunday morning Bro. Rupel delivered a sermon on "Regeneration." August 20 we completed our unfinished business. The Christian Workers' Meeting was organized for six months, with the writer as president. Our revival will be held in the near future in October by Bro. Jarboe. We decided to have cottage prayer meetings two weeks prior to the revival. Our love feast will be held at the close.—Rosa A. Adington, Ajhuo, Wash., Sept. 13.

Tacoma.—Since our last report two have been reclaimed and one baptized. As a result of Sister Trostle's meetings and Bro. Ruff's, six were baptized and two reclaimed. The undersigned has moved to Olympia, to take up the principalship of one of the schools, but we expect to hold our revival to be held in October, as formerly, and assist in the services.—E. Stanley Gregory, Olympia, Wash., Sept. 17.

Wenatchea.—Our church greatly enjoyed having Sister Eva Trostle with us over Sunday, three days of which were inspiring meetings during her stay with us. Each service was well attended and much appreciated. In connection with her talk on Sunday evening, on "How to Be Happy," the Wenatchee Valley Missionary Society gave a program. When the call was made for volunteers, seven of our young people responded. The Wenatchee churches now have a Volunteer Mission Band organized with twenty-six members. We met in prayer Sept. 6, with Eld. Ulrich presiding. Two letters were received and two were granted. We decided to have a revival meeting in January, providing a minister can be secured for that time. We also decided to have a Bible Institute some time during the winter. Our love feast will be held Sept. 20, at 5 P. M.—Galen W. Leavell, Wenatchee, Wash., Sept. 8.

WEST VIRGINIA

Bean's Chapel.—I was with the members of this congregation Sept. 7, in a very interesting Missionary Meeting. An all-day program was rendered, consisting of recitations, songs and speeches. Quite a number of visiting ministers were present. The mission number of Dr. Bell, Z. Summers, of Maryland, an outgoing missionary to India. We appreciated the help of these members very much. During the day five accepted Christ, and were baptized in the evening by Bro. Jacob F. Poling. An offering was lifted, amounting to $10.35 for World-Wide Missions. We hope to render a number of such programs among the churches of our District during the coming year.—Verda May Rice, Dist. Missionary Secretary of Second District of West Virginia, Hammond, W. Va., Sept. 12.

Fairview.—Bro. Calvin R. Wolf, of Brandonville, W. Va., began a revival meeting Sept. 4 and closed Sept. 14. The preaching was fine and the attendance good. Two were added to the church by baptism. Our love feast was held Sept. 13. Visiting brethren present were John S. Fike, Phineas Snyder, T. S. Fike and Henry M. Harvey.—Iva E. Harvey, Germania, W. Va., Sept. 17.

Notice.—The District Meeting of the First District of West Virginia will be held in the Mount Carmel congregation Saturday, Oct. 11. The love feast will be held on Friday evening, Oct. 10, the first services commencing at 3 P. M. Those coming by rail will be met at Frenchton, on the main line of the B. & O. R. R. Those coming by auto from the station, on the main line of the B. & O. R. R.—J. L. Shanholtz, Levels, W. Va., Sept. 14.

Salem church met in council August 30, with Eld. Jeremiah Thomas presiding. The visiting brethren gave a good report. One letter was granted. Preparation for our love feast was made. Delegates to District Meeting were appointed. Our series of meetings began August 23, with Eld. L. R. Holsinger, of Pottstown, Pa., evangelist, and continued until Sept. 7. He preached nineteen inspiring sermons. Thirteen were baptized and two reclaimed. Bro. Holsinger's work was much appreciated. Sept. 6 we enjoyed our love feast, with a large attendance.—Ida D. Wilson, Brandonville, W. Va., Sept. 11.

Dredge preaching. Six letters were granted. The annual visit was reported. A missionary fund is to be raised to assist a young minister in securing an education. Our Harvest Meeting was held August 24. Bro. J. H. Eidemiller preached the sermon, which was helpful to all. A fund of $79.50 was raised.—Ruth B. Shroyer, New Carlisle, Ohio, Sept. 13.

Pleasant Hill church met in council Sept. 4, with Bro. C. L. Flory as moderator. Two letters were received. A plan for practical work by the Men's Bible Class will provide a home for a needy sister and children. We are planning to have a Musical Institute this autumn, conducted by Sister Stahly, of North Manchester. A Bible institute of ten days will be conducted later by Bro. R. H. Nicodemus, of Chicago. An evangelist has been secured for a revival in 1920. An invitation will be extended for the Midsummer Assembly of Southern Ohio for next year. A communion will be held Nov. 4, at 6 P. M., at the church in Pleasant Hill. Bro. John A. Robinson was chosen elder. Recently a speaker from the Anti-Saloon League was with us. A liberal offering was given for temperance work. Several other ministers preached for us while our pastor was assisting in a revival at the Bear Creek church. The Junior Christian Workers' Society is doing good work under the leadership of Sister Robinson.—Mary West, Pleasant Hill, Ohio, Sept. 14.

Pleasant View church met in council August 30, with Eld. David Byerly presiding. A good report was brought by the visiting brethren. Elders G. A. Snider and David Lytle were with us. The writer was elected church correspondent. Capt. Owen Ward, of Winona, Lake, who is working for the welfare of young people, was with us August 18-24. His illustrated lectures were very helpful. Sept. 7 Bro. Dan Byerly, of Indiana, gave two interesting talks. Our communion will be held Oct. 18, at 10 A. M.—Chelsa V. Koogler, Beaverdam, Ohio, Sept. 14.

Poplar Grove church met in council Sept. 5, with Eld. Noah Erbaugh presiding. The Aid Society gave a favorable report. We intend to have a singing class in the near future. We have the promise of Bro. H. H. Nicodemus, of Bluffton, Ohio, to conduct a Bible Institute some time during December. One of our young promise Bro. Paul Halladay, was called to the ministry, but was not installed. One has been baptized since our last report.—Meda Bowman, Greenville, Ohio, Sept. 14.

Special Service Day.—At our church, Chambers and Chase Avenue, Cincinnati, Ohio, the following program will be rendered Oct. 5, for the above-named occasion: Sunday-school, 9:45.—Lesson Taught by Golden Rebuses.—Ethel Schaugh. 10: "Your Special Pleasure."—Van B. Wright. 12, Social Hour. 2:15, "Flashes of Light from Cincinnati Pits of Darkness."—O. B. Carlisle, City Rescue Worker. 3:15, "Saving the Lost."—Mrs. Mary Wentzel Snowden. Song by B. O. U. Class. "Opportunity."—Nora Shively Wright. Reading by Marion Armstrong. 7:45, "Second Coming of Christ."—J. W. Fidler, Chorister, Nora Shively Wright. Special music throughout the day. Come and Consecrate Sunday-Settle. Make this a great day for the Cincinnati Mission. Come, and urge others to come. Bring well-filled baskets.—Mabel Knoepfle, Cincinnati, Ohio, Sept. 17.

Sugar Hill church met in council Sept. 6, with Eld. J. Franklin Brubaker in charge. Our love feast will be held Oct. 11, at 5 P. M. August 28 we had an all-day Harvest and Missionary Meeting. Bro. John Garst gave us a very interesting sermon in the morning. For the afternoon there were several talks along missionary lines. Eld. J. O. Garst was one of the speakers.—Mary Bowser, West Alexandria, Ohio, Sept. 15.

West Milton.—July 27 Eld. D. G. Berkebile came to assist in a series of meetings. Every evening our brother gave us the Gospel message that brought good crowds from the first to the last. The meetings closed August 13. Two were received by baptism.—J. B. Deeter, West Milton, Ohio, Sept. 14.

OREGON

Bandon church met in council and elected delegates to District Meeting: Sister Barnett, Bro. Hively and Sister Sarah Readelman. We have organized our Aid Society with six members. Mrs. Bertha Swihart is the President. We have decided to meet twice a month. Our Sunday-school met with the Myrtle Point school in July, and had a very enjoyable time. We have started a Home Department with eight enrolled; also a Cradle Roll. Our Sunday-school is gaining slowly.—Mrs. Lena Allen, Bandon, Oregon, Sept. 11.

PENNSYLVANIA

Big Swatara.—We have just closed a revival meeting, which opened August 16. Bro. Diller Myer, of Bareville, Pa., assisted in the work, delivering twenty powerful and instructive sermons. Ten confessed Christ and two were reclaimed. We held our Harvest Meeting August 23, at the Hanoverdale house. Brethren S. Z. Witmer, Diller Myer and Harrison Gipe preached for us. An offering of $41 was lifted for the benefit of the Nedsville Home. The Hanoverdale Sunday-school held their Children's Meeting on Sunday, Sept. 7. Bro. J. B. Yoder, of Lancaster, delivered a sermon in the morning and spoke to the children in the afternoon, illustrating and speaking on the miracles of Jesus. The sum of $13 was realized. Sept. 13 another were received into the church by baptism.—Ulysses L. Gingrich, Palmyra, Pa., Sept. 16.

Chiques church met in council August 27, with Elders S. H. Hertzler, Hiram Kaylor, Henry Weaver and Daniel B. Hoffman present. Elders Hertzler and Kaylor were sent by our last District Meeting to ordain Allen B. Ruhl to the eldership. Our love feast is to be held Nov. 11 and 12, beginning at 10 A. M.—P. C. Geib, Manheim, Pa., Sept. 12.

Clear.—Since the last report two have been received into the church by baptism. Our fall love feast will be held Nov. 8, at 6 P. M. All church work seems to be prospering. Our Sunday-school is achieving excellent results. Just now we are making improvements on our church property. The outlook for the future is good.—E. F. Claar, Klahr, Pa., Sept. 15.

Codorus.—August 2 Bro. W. K. Conner, of Harrisburg, Pa., came to the Fairview house and held a series of meetings, continuing for three weeks. Bro. Conner was at his best and his chalk talks were appreciated. Eighteen were baptized and two restored. August 24 Bro. J. E. Myers, of Hanover, Pa., was at the Codorus house and preached for us.—E. H. Lehman, Seven Valley, Pa., Sept. 11.

Conewago.—Our council meeting was held in the Conewago house Sept. 2. We decided to lift an offering at our Harvest Home services, to be held Sept. 6, for the benefit of the church in Sweden. It was decided to hold our love feast in the Bachmanville house Nov. 26 and 27, at which time an offering is to be lifted for Home Missions. Our Harvest Home services were held in the Bachmanville church with a large attendance and good order manifested. Those taking part among whom were Brethren Hiram Gibble, Henry Hess, Hiram Kaylor, Aaron Hoffer, Thomas Patrick, Amos Kuhns and Linn Longenecker.—Lena H. Gruber, Bachmanville, Pa., Sept. 16.

Fredericksburg church met for the first regular council since its organization at the Union house August 11. Three certificates were granted. Our Sunday-school and Missionary Meeting is to be held Sept. 27 at the Union house. Our love feast will be held at the Meyer house Oct. 7 and 8, at 9:30 A. M. May 18 the Sunday-school at the Union house gave a very interesting program on Mothers and Daughters' Day. July 8 Brother and Sister Jacob Graybill, our missionaries in Sweden, were with us and gave us many facts about the Swedish people. An offering of $62.50 was lifted to help in the building of a churchhouse in Sweden. Our Harvest Meeting was held August 31, at the Meyer house. An offering of $104 was lifted. Sept. 15 a series of meetings closed at the Fredericksburg house. Bro. Jacob L. Meyers, of Loganville, Pa., was the evangelist. Bro. Meyers preached nineteen sermons to large audiences. Four confessed Christ.—Annis B. Wenger, Fredericksburg, Pa., Sept. 15.

Harrisburg.—August 27 Brother and Sister J. M. Blough, returned missionaries from India, were with us. The latter talked to the Sunday-school. In the evening they occupied the church hour and Sister Blough gave some very interesting thoughts. About two years ago Sister Ida Himmelsbaugh, returned missionary, told the Sunday-school that they were much in need of milk and medicines for the babies in India. At the close of her talk our superintendent, Bro. Emery Somers, suggested that a fund be started at once. Sister Blough told how much good that money is doing in the hospital of which Sister Himmelsbaugh is the head. Nearly $100 has been sent for that work. Bro. Blough's talk was also interesting. The same evening we were made to rejoice for the return of one of our boys, Bro. Jos. Hammaker, who had been across the sea. The church has decided to hold a series of meetings, beginning Nov. 2, with Bro. Chas. D. Bonsack, of New Windsor, Md., evangelist. The suggestion was made that we begin one week before Bro. Bonsack arrives, with Bro. Conner, our pastor, in charge. Our love feast will be held Nov. 25, beginning at 6 P. M. Bro. Conner and Eld. Conner, who will conduct a Children's Meeting at Akron, Sept. 21, Bro. Beachley will occupy the pulpit in the morning and Bro. J. F. Graybill in the evening.—Sallie E. Schaffner, Harrisburg, Pa., Sept. 15.

Mingo church met in council Sept. 6, with Eld. Levi Ziegler presiding. One letter was granted. We decided to hold our love feast Oct. 18, at 2 P. M., at the Skippack house. We will begin a series of meetings Nov. 23 at the Skippack house, to be conducted by Bro. Wm. Zobler, of Lancaster. Since our last report four have been added to the church by baptism. Our organized Bible Class will render a missionary program some time during October; the date has not yet been fixed.—Elizabeth Hunsberger, Royersford, Pa., Sept. 17.

Plum Creek.—Eld. H. S. Replogle, of Sealp Level, Pa., was with us on the evening of August 26, at which time Bro. P. J. Blough, of Johnstown, was elected as our elder. We decided to hold our love feast Oct. 19. Three of our young people are attending school at Juniata this year. Our Sunday-school is giving a $50 scholarship to a student preparing for definite Christian work. Further provisions are being made to assist all of our young members who will prepare for some kind of Christian work.—Mrs. A. B. Replogle, Shelkota, Pa., Sept. 15.

Springfield.—We expect Eld. Adam Hollinger, of Shamokin, to begin a series of meetings in the Quakertown house Oct. 4. July 27 our Sunday-school had a visit from our assistant secretary, Bro. A. A. Price, of Vernfield, Pa., who also had charge of the preaching service. August 10 Bro. R. H. Brumbaugh, of Tylersport, preached for us in the morning, and Bro. John Cassel, of Bally, filled the pulpit in the evening. Both sermons were very good. August 9 a Harvest Meeting was held in the Springfield house. An offering of $37 was lifted, half of the amount to be donated to the Nedsville Orphanage. Bro. J. F. Graybill and wife, returned missionaries from Sweden, gave us two interesting addresses on their work. An offering of $38 was lifted for the benefit of that field. Sept. 21 an offering will be lifted for the General Sunday School Board.—Sadie Hershberger, Souderton, Pa., Sept. 15.

Upper Conewago.—August 17 Bro. C. H. Steerman, of Honey Grove, Pa., began a series of meetings at the Latimore house, near York Springs, Pa., in the Upper Conewago congregation. His messages were truly and full of the Gospel. We closed his meetings Sept. 2. Thirteen accepted Christ. We held our council meeting at the Hampton house, near Hampton, Pa., August 30. Eld. C. L. Baker presided. Sad and love feast will be held at the Latimore house Nov. 18 and 19, beginning at 2:30 P. M. Brethren S. S. Miller, Geo. Hull and S. M. Lehigh are delegates to District Meeting, to be held at Mechanicsburg, Pa. Brethren C. L. Baker and W. G. Gray are the delegates to Annual Meeting.—Andrew Bowser, East Berlin, Pa., Sept. 15.

Welsh Run church met in council August 4. Four letters were granted. The Becker Bicentennial was held August 17. The talks given by Brethren Noah Erbaugh and Jacob Graybill were interesting, and edified by all. Claylick Sunday-school expects to hold a Sunday-school Meeting Sept. 28, at 2 o'clock.—Mrs. N. A. Winger, Mcreersburg, Pa., Sept. 13.

West Johnstown had the pleasure of entertaining the Ministerial Meeting and Sunday-school Convention of our District August 19-21. Sunday, August 17, we had a missionary service. Bro. Beery in the morning by Eld. S. S. Blough, of Astoria, Ill., and in the evening Eld. E. Ev Blough, of Manassas, Va., addressed us. Last Sunday evening, at our Temperance Meeting, Mrs. Jones gave a good talk. At the morning service a young sister gave her heart to God, and was baptized last evening at prayer meeting. We are now making preparations for our evangelistic meeting, which is to begin Sept. 29, preaching by our local force. Sept. 28, at 10 A. M., Eld. C. G. Beery is the evangelist. Will you pray for the success of the meetings?—Jerome E. Blough, 1109 Franklin Street, Johnstown, Pa., Sept. 18.

TENNESSEE

Knob Creek church met in annual visit council August 2. The brethren gave a good report. Bro. J. Z. Harley, from Mountain View, gave us an excellent talk. Three queries were sent to the District Conference. Brethren Lafayette Clark and W. H. Swadley were our delegates to District Conference. Bro. Edwards gave a good sermon on Sunday morning. We will hold our love feast Oct. 4.—Mrs. C. R. Simmons, Johnson City, Tenn., Sept. 16.

Pleasant View.—We held our love feast Sept. 13. Bro. Samuel Garst, of Pleasant Hill, conducted the service. We had a fine audience, with a good participation of the brethren present. Bro. Garst fed well as on Sunday. Bro. D. P. Bowman, of the Knob Creek congregation, gave us a much appreciated discourse.—N. T. Larimer, Jonesboro, Tenn., Sept. 15.

VIRGINIA

Arbor Hill Mission.—Bro. J. C. Garber, of Staunton, Va., began a series of meetings at Arbor Hill, a southern mission point in the Lebanon congregation, August 24, and preached fourteen sermons. These meetings were held in a hall, as we have no church here. The attendance was the greatest we have had. Previous to this meeting we reinstated. The meeting was followed by a love feast Sept. 6, with forty-three communicants. Bro. Garber's labors were much appreciated by the brethren at Arbor Hill. Previous to this meeting there were only three Brethren families, with about ten members. They have preaching twice a month, and Sunday-school each Sunday. Though few in number, they are sowing the good seed and are receiving a harvest.—Mrs. Edward Arbogast, Elkton, Va., Sept. 15.

Bethel congregation received much spiritual good from the series of meetings, which began August 17; held by Bro. W. A. Myers, of Broadway, and Bro. W. E. Cunningham, pastor. Six stood for Christ, four of whom have been baptized and two await the next. One came since the meeting and asked for baptism. Our love feast will be held on Saturday, Oct. 4, commencing at 2 P. M.—Maggie R. Cunningham, Shipman, Va., Sept. 15.

Bethlehem church met in council at the Red Hill house Sept. 6. One was restored to membership. The visit for this part of the congregation was reported. We decided to hold a communion service at this place Oct. 4, beginning at 2:30 P. M. We will have two preaching services that evening and also the next day, after which five young people—all Sunday-school scholars—were received into the church by baptism. On Wednesday following we met at the Bethlehem house, to baptize a young man making a total of six baptisms and one restoration for the past week. At this time Bro. E. E. Bowman is engaged in a series of meetings at the Boone Chapel house. Bro. Bowman is a faithful worker and made the good confession.—L. A. Bowman, Callaway, Va., Sept. 12.

Damascus church met in annual council August 15, with Eld. Geo. H. Fult presiding. Brethren J. W. Wampler and Walter A. Myers were also with us. The visiting brethren gave a good report. Bro. W. A. Dove was ordained to the eldership. The writer had been appointed church correspondent at a previous meeting. Bro. S. L. Garber, of Harrisonburg, Va., held a very interesting meeting at the Shaver schoolhouse. Five were baptized and one was reclaimed. One was baptized about two weeks before the meetings. Our love feast was held Sept. 13.—J. L. Dove, Criders, Va., Sept. 15.

Elk Run church met in council Sept. 13, with Eld. W. H. Zigler presiding. The report of the annual visit was given. Elders Peter Garber, H. G. Miller, A. S. Thomas, J. W. Wine and M. G. Sanger, of the adjoining congregations, gave us very interesting and helpful admonition. Two letters were received and two were granted. Bro. Caleb H. Smith was elected and installed into the ministry. Bro. L. G. Humphreys, of Buena Vista, is to conduct a series of meetings at the Elk Run church, to begin Oct. 5. Our love feast is to be held Oct. 25, at 3:30 P. M.—D. H. Smith, Mt. Solon, Va., Sept. 17.

Oak Grove church (Lebanon congregation) met in council Sept. 6. Elders Jacob Garber, P. J. Wenger, W. H. Ziegler, Peter Garber and S. D. Miller. The latter took charge of the meeting. A report of the visiting brethren was given. Brethren Edw. Cupp and Luther Cupp were elected deacons. Bro. Ernest Coffman will be with us in the near future, to conduct our series of meetings, which will be followed by a love feast.—Ollie Mae Cline, Mt. Sidney, Va., Sept. 10.

Redoak Grove.—Our Missionary Meeting was held at Stonewall August 31. The crowd far exceeded our expectations. The services consisted of talks and readings. The noon hour was spent in a most enjoyable manner. The kind sisters and friends had spared no effort to make the dinner a success. At 1:30 we met again to finish the program. We feel sure that our church was inspired to greater zeal for mission work by the earnest appeals of the speakers of the day. A collection of $36.25 was taken for home mission work.—Clara Vest, Floyd, Va., Sept. 10.

Red Oak Grove church met in council Sept. 13, with Eld. W. F. Kyst presiding. The deacons gave a good report. We decided to hold our love feast Oct. 11, beginning at 3:30 P. M. One was received back into fellowship. Six letters were granted. Sept. 14, after Sunday-school, Bro. W. F. Wine gave a good sermon to a large audience.—S. Ella Bowman, Floyd, Va., Sept. 15.

Smith River.—August 31 the Sunday-school rendered a very good program, which was much enjoyed. We had with us Brother and Sister J. M. Blough, on furlough from India, who gave us very interesting talks. Bro. Coffman, of Daleville, also gave a splendid talk on "Life More Abundantly." Brother and Sister Blough were visiting relatives—Brother and Sister I. L. Hooker—and talked to us again Sept. 7. We were very glad to have them with us. Their talks were helpful and inspiring. Our love feast will be held Oct. 4, at 2:30 P. M.—Lula Agee, Buffalo Ridge, Va., Sept. 15.

Trevilian.—August 30 Bro. S. H. Flory began a series of meetings, continuing until Sept. 7. Three were baptized. Sept. 6 we had our love feast, at which forty-two were present. Bro. Flory had remained with us from seven different counties. Our elder, Bro. I. M. Neff, was with us for a few days and held the regular council.—Rebecca Glick, Trevilian, Va., Sept. 15.

White Rock congregation assembled in council Sept. 6, with Eld. S. P. Reed presiding. The deacons made a favorable report of their annual visit. The church decided to hold a love feast Oct. 4. An interesting sermon was preached on Sunday by Eld. S. P. Reed, to an attentive audience. We have had our series of meetings in the near future. Delegates to District Conference are Sister Mattie Akers and Bro. Isaac Reed.—Mettie Akers, Indian Valley, Va., Sept. 11.

WASHINGTON

Forest Center Sunday-school held a picnic August 31 which was well attended. A good program was given by the children and young people, which was enjoyed by all. Sept. 6 and 7 Sister Eva Prostle, of Bethany Bible School, was with us and gave four splendid lectures. A collection of $11.15 was taken at the Sunday evening service for her.—Nora A. Willey, Valley, Wash., Sept. 8.

Richland Valley church met in council August 16. The church was organized at that time, with a membership of thirty-two. Bro. Rupel, of East Wenatchee, Bro. Stanley Gregory, of Tacoma, and Bro. S. Shumate, from Olympia, were with us. Elections were held for the church officers. Bro. E. L. Whisler, to whom we feel much indebted for the success of the work here, was chosen elder. Brethren J. Mason and G. W. Adington were elected deacons. The former was also elected church clerk. Saturday evening, following our business meeting, we had a good sermon, given by Bro. E. S. Gregory. His subject was "The Church and Its Principles." Sunday morning Bro. Rupel delivered a sermon on "Regeneration." August 20 we completed our unfinished business. The Christian Workers' Meeting was organized, with Sister Ethel Whisler as writer as president. Our revival will be held the first two weeks in October by Bro. Jarboe. We decided to have cottage prayer meetings two weeks prior to the revival. Our love feast will be held at the close.—Rena A. Adington, Alum, Wash., Sept. 13.

Tacoma.—Since our last report two have been reclaimed and one baptized. As a result of Sister Trostle's meetings and Bro. Ruff's, six were baptized and two reclaimed. The undersigned has moved to Olympia, to take up mission work there. The writer, also, but we expect to hold our relation to the Tacoma church as formerly, and assist in the services.—E. Stanley Gregory, Olympia, Wash., Sept. 17.

Wenatchee.—Our church greatly enjoyed having Sister Eva Trostle with us over Sunday, August 24. She gave four inspiring messages during her stay with us. Each service was well attended and much appreciated. In connection with her talk on Sunday evening, on "How to Be Happy," the Wenatchee Valley Missionary Society gave a program. When the call was made for volunteers, seven of our young people responded. The Wenatchee churches now have a Volunteer Mission Band, consisting of twenty-six members. We met in council Sept. 6, with Eld. Ulrich presiding. Two letters were received and two were granted. We decided to have a revival meeting in January, providing a minister can be secured for that time. We also decided to have a Bible Institute some time during the winter. Our love feast will be held Sept. 20, at 5 P. M.—Galen W. Leavell, Wenatchee, Wash., Sept. 8.

WEST VIRGINIA

Bean's Chapel.—I was with the members of this congregation Sept. 7, in a very interesting Missionary Meeting. An all-day program was rendered, consisting of recitations, songs and speeches. Quite a number of visiting members were present with us, among the number Bro. Benj. F. Summer, of Maryland, an outgoing missionary to India. We appreciated the help of these members very much. During the day five scriptural talks were delivered, and one Sunday-school talk, Artie V. Poling. An offering was lifted, amounting to $104.85 for World-Wide Missions. We hope to render a number of such programs among the churches of our District during the present year.—Mary Kirk, Dist. Missionary Secretary of Second District of West Virginia, Hammond, W. Va., Sept. 12.

Fairview.—Bro. Calvin R. Woll, of Brandonville, W. Va., began a revival meeting Sept. 4 and closed the 14th. The preaching was fine and the attendance good. Two were added to the church by baptism. Our love feast was held Sept. 13. Visiting brethren present were John S. Fike, Phineas Snyder, T. S. Fike and Henry M. Harvey.—Mrs. E. Harvey, Greenland, W. Va., Sept. 15.

Notice.—The District Meeting of the First District of West Virginia will be held in the Capon Chapel congregation Saturday, Oct. 11. The love feast will be held on Friday evening, Oct. 10, the first services commencing at 2 P. M. Those coming on the W. M. R. R. need benches, if ample notice is given. The church is situated six miles from the station, on the main line of the B. & O. R. R.—J. L. Shanholtz, Levels, W. Va., Sept. 14.

Salem church met in council August 30, with Eld. Jeremiah Thomas presiding. The visiting brethren gave a good report. One letter was granted. Preparation for our love feast was made. Delegates to District Meeting were appointed. Our series of meetings began August 23, with Eld. L. R. Holsinger, of Pottstown, Pa., evangelist, and continued until Sept. 7. He preached nineteen inspiring sermons. Thirteen were baptized and two reclaimed. Bro. Holsinger's work was much appreciated. Sept. 6 we enjoyed our love feast, with a large attendance.—Ida D. Wilson, Brandonville, W. Va., Sept. 11.

Missouri.—J. H. Argabright, A. Killingsworth. How Supply These Needs?—F. L. Fike, E. J. Reese.

Afternoon, 1:30

The Problems of Evangelism.—W. R. Argabright, Lester Fike. What Preparation Should Be Made for a Successful Revival? (a) On the Part of the Minister.—D. W. Teeter. (b) On the Part of the Congregation.—A. M. Peterson. The Minister's Preparation: (a) When Is It Complete?—C. W. Gitt. (b) How to Get It.—Howard Oxley. The Mission of the Church in the Present Hour.—J. H. B. Williams, R. F. Bowman. What Constitutes a Church Thoroughly Organized for Aggressive Work?—J. M. Mohler.

SUNDAY-SCHOOL MEETING

Oct. 10, 9 A. M.

The Sunday-school's Part in the Forward Movement.—J. H. B. Williams. The Sunday-school on Other Days Than Sunday.—Florence Oxley, W. M. Holderman. Importance of Teachers' Meetings.—Nancy Dayton, Ramie Gans, Sam Robertson. The Up-to-date Sunday-school.—L. N. Davidson, Nettie Cline. The Teacher's Textbook.—Earl Harvey, Frank Deideker. How Can We Best Advertise Our Sunday-school to Get Results?—Cara Miller, E. W. Tracey.

CHRISTIAN WORKERS' AND MISSIONARY MEETING

Afternoon, 1:30

The Christian Workers' Society. (a) Its Aim.—James Mohler. (b) The Results.—Stella Early. How May the Christian Workers' Society Be Made a Bigger Factor. (a) In the Church?—John Keeling. (b) In the Missionary Cause?—Laura Wolf. The Essentials of a Missionary Church.—C. H. Brown, Lee Jones. How Best Create a More Active Missionary Spirit in Our Local Congregation and in Our District.—J. B. Hylton, P. L. Fike.

Evening, 7:30

Missionary Sermon.—F. E. Miller.
Committee: Lester Fike, Orea Harvey, A. W. Adkins.

NEBRASKA AND NORTHEASTERN COLORADO

The various meetings of the above-named District will be held in the Sterling church, Colo., Sept. 30 to Oct. 5.

Tuesday, Sept. 30, at 2 P. M., Sunday-school Convention. From 3 to 5 P. M., a program will be given for the observance of the fiftieth anniversary of the beginning of the organized work of the Church of the Brethren in the State of Nebraska: Nebraska in the Seventies.—N. B. Wagner, Wm. Teeter. Biographical Sketches of the Pioneers of the District.—J. E. Young, E. S. Rothrock. Historical Sketches of the Churches.—D. G. Couser. The Present Condition of the Entire District.—Edgar Rothrock. How Can We Best Organize Our Forces to Meet Present Conditions?—S. G. Nickey. Historical Sketch of Each Church.

In the evening, at 7 o'clock, a Child Rescue Meeting will be held. Next will come a Sermon, "God's Will for the World, God's Will for You."—Eld. J. B. Moore.

On Wednesday, Oct. 1, at 9 A. M., a Christian Workers' Meeting will be held.

At 10 A. M. the Ministerial Meeting will convene, considering the following subjects: The Minister's Quiet Hour.—Elmon Sutphin, M. F. Stair. The Ministry of the Church, with Relation to the Forward Movement Program.—J. J. Tawzer, Edgar Rothrock. Educational Ideas for the Ministry.—J. H. Snell, M. N. Wine. A Model Sermon in Outline.—Bruce Eikenbarr. Advertising the Church and Its Work. —J. B. Moore, L. L. Meek.

Wednesday afternoon, 1:30, Elders' Meeting; Sisters' Aid Meeting, 1:30 to 3:30; Mothers and Daughters' Meeting, 3:30 to 4:30. Wednesday evening, 7 o'clock, Annual Missionary Meeting; 8 o'clock, preaching by Eld. W. W. Blough. Thursday, 8:30 A. M., District Conference; evening, 7 o'clock, Temperance Meeting; Educational Address by D. W. Kurtz. Friday, Oct. 3, Bible and Sunday-school Institute, with Brethren Kurtz and Yoder in charge.

Sterling is located on both the Burlington and U. P. R. R.; also on the Lincoln Highway and the *O.* L. D. Auto Roads. The Sterling church extend a hearty invitation to all, and hopes for a large representation from the District.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied in a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brumbaugh-Netzley.—By the undersigned, Sept. 4, 1919, at the residence of the bride's parents, Bro. Raymond S. Brumbaugh, of Covina, Calif., and Sister Florence G. Netzley, of Glendora, Calif.—G. H. Bashor, Glendora, Calif.

Domar-Royer.—By the undersigned, at the home of the bride's mother, Sept. 6, 1919, Bro. Leroy J. Domer and Sister Irene Royer, both of Louisville, Ohio.—M. A. Taylor, Louisville, Ohio.

Plaughor-Winzbrenner.—By the undersigned, at the house of the bride's parents, Brother and Sister Alva Winzbrenner, of Huntington, Ind., Sept. 7, 1919, Bro. Earl I. Plaughor and Sister Edna F. Winzbrenner.—L. J. Heckman, Huntington, Ind.

Weller-Anstuta.—At the home of the undersigned, in the Pleasant View congregation, Allen County, Ohio, August 19, 1919, Mr. John Henry Weller and Miss Sarah Anstuts, both of Allen County, Ohio.—David Byerly, Lima, Ohio.

Yost-Speicher.—By the undersigned, at his residence, Bro. Foster E. Yost, of Grantsville, Md., and Sister Mae Speicher, of Accident, Md.—B. F. Waltz, Elk Lick, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bane, Henry, son of Wm. J. and Elizabeth C. Bane, born in Huntington County, Ind., died August 29, 1919, aged 61 years, 4 months and 28 days. In 1890 he married Samantha R. Riggle. He united with the Church of the Brethren in June, 1894. The following December he was injured in an explosion and suffered the loss of both eyes, leaving him blind for nearly twenty-five years. He leaves his wife, one brother and one sister. Services by Brethren D. W. Paul, B. D. Hirt and D. A. Hummer at the Loon Creek church. Burial in the Loon Creek cemetery.—Lottie O. Hirt, Huntington, Ind.

Boyer, Catherine daughter of John and Mary Ehman, born Dec. 27, 1838, died June 18, 1919. In 1860 she married Christian Boyer. To them were born three sons and five daughters, of whom two sons and one daughter survive. Her husband died in 1874. About seven years later she married Jacob Boyer, whose death occurred in 1917. She has been a member of the Arcadia Brethren church since 1865.—Mrs. James F. Smeltzer, Arcadia, Ind.

Cassel, Bro. Henry Barney, born April 4, 1830, died at Cassel's Run, Sept. 7, 1919. He had been a member of the Methodist Church but united with the Church of the Brethren about four years ago, and lived a faithful Christian life. Services at the Cassel Run church by the writer. Interment in the Brethren cemetery near by.—Van B. Wright, Peebles, Ohio.

Dale, Margaret E., died at the home of her daughter, Mrs. Etta King, of Des Moines, Iowa, Sept. 10, 1919. Her home has been in Ottumwa, Iowa, for the past twenty-seven years, but since the death of her husband, last January, she has stayed with her children. She was with her daughter in Des Moines at the time of her death, where the funeral services were conducted by the writer and her pastor. She and her husband were charter members of the Ottumwa church, and very much interested in the welfare of the church. She was the mother of six children, three of whom are living—a daughter and two sons. She possessed a loving disposition, and her many acts of kindness have erected for her an enduring monument. The Ottumwa church has lost a faithful member in the departure of Grandma Dale. May we emulate her virtues and cherish her memories!—Wm. E. Thompson, 318 S. Moore Street, Ottumwa, Iowa.

Detwiler, Bro. Jacob M., died at the Nason Hospital, Roaring Spring, June 2, 1919, aged 73 years, 9 months and 20 days. Bro. Detwiler had undergone an operation. He was a veteran of the Civil War. He leaves to his wife, four sons and one daughter. Services in the Replogle church by Eld. J. B. Miller, assisted by the undersigned. Interment in the Holsinger cemetery.—J. C. Stayer, Woodbury, Pa.

Dohner, Emma Grace, only daughter of Bro. Howard and Sister Anna Johnston Dohner, died Sept. 3, 1919, aged 1 year, 3 months and 24 days. Services in West Milton by Eld. S. A. Blessing, assisted by Bro. R. C. Wenger.—J. B. Deeter, West Milton, Ohio.

Horna, Sister Mary C., wife of P. M. Horna, died August 16, 1919, after a lingering illness, aged 78 years. For many years she had been identified with the Church of the Brethren, and was an earnest worker. Services by her home pastor, Bro. M. B. Miller. Interment at Sand Brook.—H. T. Horne, Sergeantsville, N. J.

Malone, Mrs. Dora, nee Banerolt, wife of Geo. B. Malone, born near Portsmouth, Ohio, in 1868, died of cancer, Sept. 5, 1919. She became a member of the Methodist church when eleven years old and was a faithful worker. One son, with the father, survives. Services by the writer at the residence. Burial at Locust Grove.—Van B. Wright, Peebles, Ohio.

Minier, Sister Elizabeth Sape, born in Portage County, Ohio, died at her home, near Mogadore, Ohio, August 29, 1919, aged 57 years, 11 months and 8 days. Death was due to complications resulting from an attack of influenza in April. She married Bro. Lawrence Minier in 1881. She was a loyal member of the Church of the Brethren for about twenty-five years. Her husband, two daughters and two sons survive. One daughter died a few years ago. Services at the Springfield church by Bro. Adam H. Miller. Burial in the cemetery at Mogadore.—C. Mohaw, Mogadore, Ohio.

Mohler, William, son of Mr. and Mrs. William Mohler, born near Mogadore, Ohio, March 3, 1919, died Sept. 1, 1919, aged 5 months and 28 days. He leaves father, mother, a brother and a sister. Services by Bro. M. S. Young. Burial in the Springfield cemetery.—Alice C. Munaw, Mogadore, Ohio.

Mummert, Samuel B., died August 24, 1919, aged 65 years, 7 months and 23 days. He was married to Elmira Maul, who survives. He has been a faithful member of the Brethren church. Services at the Klammert church by Bro. O. W. Cook and the writer. Interment in the adjoining cemetery.—C. H. Althand, East Berlin, Pa.

Paxton, Rachel Kessler, born in Henry County, Ind., died Sept. 1, 1919, at the home of her daughter, Mrs. Mary Bateman, in St. John, Kans., aged 76 years, 9 months and 26 days. In 1866 she married Jas. Paxton. To this union were born seven children. The husband and two sons preceded her. She leaves two sons, three daughters and a number of grandchildren and many friends. She united with the Church of the Brethren and lived an earnest Christian life. Services at the Eden Valley church by Bro. A. D. Sollenberger. Interment in the Seward cemetery.—Lana Sollenberger, Saint John, Kans.

Powell, Sister Lydia Ellen, died at Roaring Spring, Md., died at his home in Polo, Ill., Sept. 1, 1919, aged 72 years, 9 months and 7 days. Death was due to a stroke of paralysis. He married Lydia Alice Stull, who preceded him six days ago. He united with the brethren church in 1913 and lived a faithful Christian life. He is survived by his children, grandchildren and great-grandchildren. Services at the Pine Creek house by Eld. Wm. Lampin, assisted by Eld. G. L. Wine. Burial in the cemetery near by.—Anna Stauffer, Polo, Ill.

Powell, Sister Lydia Alice, daughter of Jeremiah and Ann Eliza Newcomer Stull, born at Mt. Morris, Ill., died at her home in Polo, Ill., August 26, 1919, aged 66 years, 8 months and 3 days. Death was due to a nervous breakdown. She married Wm. U. Powell in 1874. Soon afterward she united with the Brethren church and continued to live a Christian life. She leaves two daughters, seven grandchildren and two great-grandchildren. Services at the Pine Creek house by Eld. S. Plum, assisted by Eld. G. L. Wine. Burial in the near by cemetery.—Anna Stauffer, Polo, Ill.

Rexrode, Sister Lydia Margaret, nee Morris, died in the Western State Hospital at Staunton, Va., Sept. 1, 1919, aged 67 years, 7 months and 11 days. Death was due to tuberculosis of the bone, from which she was a sufferer for a number of years. She was married at the age of twenty-one. Two years later she united with the church to which she remained ever faithful. Services by Bro. C. C. Lung. Interment in the Mill Creek cemetery.—Ida Wilberger, Port Republic, Va.

Shidler, Harrison, born in Stark County, Ohio, died at Osceola, Ind., Sept. 6, 1919, aged 59 years, 5 months and 19 days. He married Emma C. Ganger in 1888. To this union was born one daughter. He united with the Church of the Brethren forty years ago and remained faithful. Besides his wife, he leaves two brothers, one sister and two grandchildren. Services by Eld. H. M. Schwalm, assisted by Bro. H. Roose. Burial at Osceola cemetery.—H. M. Schwalm, Wakarusa, Ind.

Spangler, Eld. Andrew, died at his home in Lewistown, Pa., June 28, 1919, aged 96 years, 7 months and 8 days. His wife, whose maiden name was Sarah Bare, preceded him in January, 1907. He is survived by three sons and five daughters. Bro. Spangler was elected to the ministry in 1871 and was a strong supporter of the church in all its activities, both in the home and District work. He was the founder of the Old Folks' Home of Middle Pennsylvania. He was one of the first trustees and its first president, and remained in that office until age incapacitated him. His interests extended far beyond his own church and community. Services by Elders I. A. Myers and W. J. Swigart. Interment in Mt. Rock cemetery.—S. J. Swigart, Lewistown, Pa.

Starnor, Mrs. Ruth A., died in California, August 29, 1919, aged 31 years, 10 months and 3 days. She is survived by her mother and father, Brother and Sister David Robinson, two sisters and one brother. Her husband and one child also survive. Services in the Meadow Branch church by Rev. Gonso. Interment in the cemetery adjoining.—W. E. Hoop, Williamstuiter, Md.

Swoltzer, Chas. C., born Jan. 10, 1860, at Harrisburg, Pa., died August 26, 1919, at the General Hospital, Des Moines, Iowa. In 1891 he married Miss Mollie McKnight, who survives with four children. Services at the home near Melbourne, Iowa, by the writer, assisted by Rev. Carlson, of the Methodist church.—H. H. Helman, South Bend, Ind.

Swihart, Sister Harriet R., daughter of Charles and Catherine Beuret, born in Perry County, Ohio, Jan. 9, 1841. In 1866 she married Joel Swihart who preceded her. She and her husband, early in their married life, identified themselves with the Church of the Brethren, who died in 1875. She was a sister of David Robinson, Ind. Services by Eld. J. L. Guthrie and Eld. L. H. Prowant.—C. E. Burns, Leipsic, Ohio.

Woodard, Mary A., daughter of Abraham and Susannah Caylor, Wood, Ind., near Cambridge City, Ind., died near Straughn, Ind., Sept. 6, 1919. She was a sister of Eld. John H. Caylor. In 1862 she married Joseph Woodard, who died in 1890. To this union were born six children, two of whom died in infancy and later in life. While a girl, she joined the United Brethren church and continued faithful until death. Services at the Locust Grove house. Burial in the cemetery near by.—Chas. W. Miller, Hagerstown, Ind.

Yeater, Bro. George, son of Adam and Susan Yeast, born near Uniontown, Pa., died at the home of his sister, Mary Fitz, August 5, 1919, aged 77 years and 9 days. Death was due to a complication of diseases. He leaves three brothers and four sisters. About two years ago he became a member of the Brethren church. Services in the Astoria church by Brethren Samuel Bucher, A. H. Lind and Ralph Stambaugh. The remains were taken to Macomb for burial.—Goldie Eichenberg, Astoria, Ill.

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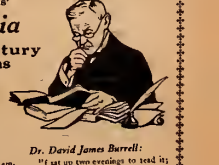

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We expect to begin our revival services Sunday, Sept. 28, with our pastor in charge. Our communion services are announced for Sunday, Oct. 12. Alice E. Miller.
Gaston, Ind.

IN MEMORY OF SISTER CASSIE MARTIN

A pall of deep sorrow has fallen over the Bloom church and community by reason of the death of Sister Cassie Martin. No bereavement has so keenly touched the hearts of the entire church, and no loss from the working force has been greater. Sister Martin and her husband, Bro. Emry Martin, were charter members of the Bloom church and have been among its staunchest supporters in active work, hopeful enthusiasm and financial aid. They were called to the deacon's office March 5, 1910, and have served the church faithfully ever since.

Sister Cassie Martin

Virginia Catherine, only daughter of Elder and Sister G. W. Weddle, was born in Morris County, Kansas, July 10, 1885, and died August 26, 1919, aged thirty-four years, one month and sixteen days. She was baptized when eleven years old. In young womanhood she attended McPherson College and later moved with the family to Lorned, Kans., where she was married to Bro. Emry Martin. To this union one son was born, who died in infancy.

They have resided in this community eleven years and by their intelligent interest and active participation in the affairs of both the church and community have been a vital factor in the welfare of a large number of people. Sister Martin's health was not good for many years and her suffering was often extreme, yet she was ever patient and hopeful and found many opportunities to help others. She seemed to possess the "Dorcas" spirit. For education and inspiration for her work, especially among the children, she often attended the Annual and District Conferences and Bible Institutes. At the time of her death she was president of the Junior Band, teacher of the Sunshine (Junior) Sunday-school Class, church correspondent, and when health would permit, was quite efficient in song leadership. Her ability in preparing children's programs was unusual. We confidently believe that through her influence lives will be dedicated to the forward work of the Kingdom.

The funeral was conducted at the church by the pastor. Interment was made in the cemetery at their former home, near Larned, Kans.
Bloom, Kansas. J. S. Sherfy.

SOUTHWESTERN KANSAS, SOUTHEASTERN COLORADO AND NORTHEASTERN NEW MEXICO

The Ministerial, Sunday-School, Educational, and Missionary Meetings of the above-named District are to be held at Rocky Ford, Colo., Oct. 11-15. The District Meeting will be held Oct. 15.

Saturday, Oct. 11

3 P. M., Elders' Meeting. 8 P. M., Sermon.—Eld. M. J. Mishler.

Sunday, Oct. 12

9:30 A. M., Devotional Hour.—Eld. D. Michael. Sunday-school.—Rocky Ford Superintendent in Charge. Special Music by Wiley Sunday-school. Sermon.—Eld. Jacob Funk.

Noon Hour

2 P. M., Afternoon and Evening Sessions in Charge of the District Mission Board.

MINISTERIAL PROGRAM

Monday, Oct. 13

8 to 12, Devotional Exercises.—W. D. Harris. (1) Evangelism by the Home Forces.—Eld. O. H. Feller. (2) Securing Stronger Leadership for (a) The Rural Church.—Ira Lapp. (b) The City Church.—E. F. Sherfy. Special Music by Rocky Ford Sunday-school. (3) What Proportion of the Sermons Should Be: (a) Doctrinal?—A. G. Crosswhite. (b) Inner Life or Devotional?—Sister Talhelm. (c) Social Service?—W. A. Kinzie. (4) How Secure a Greater Vision and a Greater Response to the World Call from Our Young People?—D. W. Kurtz.

Assigned Speakers, 15 Minutes. General Discussion, 10 Minutes.

Noon Hour

2 P. M. to 3:30 P. M., (a) Fathers and Sons' Meeting.—W. O. Beckner presiding. General Topic: "The Joys and His Amusements." (1) The Right Use of Our Auto.—Led by W. S. Ellenberger. (2) Amusements and Dropping Out of School.—Led by Clyde Fasnacht. (b) Mothers and Daughters' Meeting.—Led by Sister F. P. Detter.

3:30 P. M., Conferences: (a) Ladies' Aid. (b) Pastors.—Led by J. S. Sherfy.

8:30 P. M., Child Rescue Meeting.—O. H. Feller in charge.

SUNDAY-SCHOOL AND CHRISTIAN WORKERS' MEETING

Tuesday, Oct. 14

J. W. Deeter in charge

8:30 A. M., Assembling of Delegates. (1) How Increase the Christian Loyalty of the Working Force?—Ella Studebaker. (2) The Need of a Vocational Institute for Our Religious Workers in Our Educational District?—David Hamm. Special Music by McClave Sunday-school. (3) Outlines of Practical Work for Our Young People of the Sunday-school.—Sister Algers. (4) Possibilities of the Organized Class.—B. S. Trostle.

Noon Hour, 12 to 2 P. M.

(5) Is a Definite Layman's Movement Practical?—F. A. Vaniman. (6) What Lines of Practical Service Should the Christian Workers' Society Pursue?—Sister Laura Ullom. (7) Hooks, Bait and Fish, or Novel Sunday-school Methods.—W. O. Beckner. (8) Question Box. Assigned speakers, 20 minutes. Discussion, 10 minutes.

EDUCATIONAL MEETING

8 P. M.

W. O. Beckner in Charge

Address, "The Church of the Brethren and Christian Education."—D. W. Kurtz.

Committee, J. W. Deeter, W. A. Kinzie, A. P. Sollenberger.

Missouri.—J. H. Argabright, A. Killingsworth. How Supply These Needs?—F. L. Fike, E. J. Reese.

Afternoon, 1: 30

The Problems of Evangelism.—W. R. Argabright, Lester Fike. What Preparation Should Be Made for a Successful Revival? (a) On the Part of the Minister.—D. W. Teeter. (b) On the Part of the Congregation.—A. M. Peterson. The Minister's Preparation: (a) When Is It Complete?—C. W. Gitt. (b) How to Get It.—Howard Oxley. The Mission of the Church in the Present Hour.—J. H. B. Williams, R. E. Bowman. What Constitutes a Church Thoroughly Organized for Aggressive Work?—J. M. Mohler.

SUNDAY-SCHOOL MEETING

Oct. 10, 9 A. M.

The Sunday-school's Part in the Forward Movement.—J. H. B. Williams. The Sunday-school on Other Days Than Sunday.—Florence Oxley. W. M. Hoffermah. Importance of Teachers' Meetings.—Nancy Davidson, Ramie Gass, Sam Robertson. The Up-to-date Sunday-school.—L. N. Davidson, Nettie Cline. The Teacher's Textbook.—Karl Harvey, Frank Deddeker. How Can We Best Advertise Our Sunday-school to Get Results?—Clara Miller, E. W. Tracey.

CHRISTIAN WORKERS' AND MISSIONARY MEETING

Afternoon, 1: 30

The Christian Workers' Society. (a) Its Aim.—James Mohler. (b) The Results.—Stella Early. How May the Christian Workers' Society Be Made a Bigger Factor. (a) In the Church?—John Keeling. (b) In the Missionary Cause?—Laura Wolf. The Essentials of a Missionary Church.—C. H. Brown, Lee Jones. How Best Create a More Active Missionary Spirit in Our Local Congregation and in Our District.—J. B. Hylton, P. L. Fike.

Evening, 7: 30

Missionary Sermon.—F. E. Miller.
Committee: Lester Fike, Oren Harvey, A. W. Adkins.

NEBRASKA AND NORTHEASTERN COLORADO

The various meetings of the above-named District will be held in the Sterling church, Colo., Sept. 30 to Oct. 3.

Tuesday, Sept. 30, at 2 P. M., Sunday-school Convention. From 3 to 5 P. M., a program will be given for the observance of the fiftieth anniversary of the beginning of the organized work of the Church of the Brethren in the State of Nebraska: Nebraska in the Seventies.—N. B. Wagner, Wm. Teeter. Biographical Sketches of the Pioneers of the District.—J. E. Young, E. S. Rothrock. Historical Sketches of the Churches.—D. G. Conner. Past and Present Activities of the Entire District.—Edgar Rothrock. How Can We Best Organize Our Forces to Meet Present Conditions?—S. G. Niekey. Historical Sketch of Each Church.

In the evening, at 7 o'clock, a Child Rescue Meeting will be held. Next will come a Sermon, "God's Will for the World, God's Will for You."—Eld. J. B. Moore.

On Wednesday, Oct. 1, at 9 A. M., a Christian Workers' Meeting will be held.

At 10 A. M. the Ministerial Meeting will convene, considering the following subjects: The Minister's Quiet Hour.—Elmon Surbin, M. E. Stair. The Ministry of the Church, with Relation to the Forward Movement Program.—J. J. Tawzer, Edgar Rothrock. Educational Ideas for the Ministry.—J. H. Snell, M. S. Wine. Model Sermon in Outline.—Homer Eshelman. Advertising the Church and Its Work.—J. B. Moore, L. L. Meek.

Wednesday afternoon, 1:30, Elders' Meeting; Sisters' Aid Meeting, 1:30 to 3:30; Mothers' and Daughters' Meeting, 3:30 to 4:30. Wednesday evening, 7 o'clock, Annual Missionary Meeting; 8 o'clock, preaching by Eld. W. W. Blough. Thursday, 8:30 A. M., District Conference; evening, 7 o'clock, Temperance Meeting; Educational Address by D. W. Kurtz. Friday, Oct. 3, Bible and Sunday-school Institute, with Brethren Kurtz and Yoder in charge.

Sterling is located on both the Burlington and U. P. R. R.; also on the Lincoln Highway and the A. L. D. Auto Roads. The Sterling church extends a hearty invitation to all, and hopes for a large representation from the District.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brumbaugh-Netzley.—By the undersigned, Sept. 4, 1919, at the residence of the bride's parents, Bro. Raymond S. Brumbaugh, of Covina, Calif., and Sister Florence G. Netzley, of Glendora, Calif.—G. H. Bashor, Glendora, Calif.

Domar-Royer.—By the undersigned, at the home of the bride's mother, Sept. 7, 1919, Bro. Leroy J. Domer and Sister Irene Royer, both of Louisville, Ohio.—M. M. Taylor, Louisville, Ohio.

Plaugher-Winebrenner.—By the undersigned, at the home of the bride's parents, Brother and Sister Alva Winebrenner, of Huntington, Ind., Sept. 7, 1919, Bro. Earl I. Plaugher and Sister Edna P. Winebrenner.—E. L. Heestand, Huntington, Ind.

Weller-Anstuta.—At the home of the undersigned, in the Pleasant View congregation, Allen County, Ohio, August 19, 1919, Mr. John Henry Weller and Miss Sarah Anstuta, both of Allen County, Ohio.—David Byerly, Lima, Ohio.

Yost-Speicher.—By the undersigned, at his residence, Bro. Foster E. Yost, of Grantville, Md., and Sister Mae Speicher, of Accident, Md.—B. F. Waltz, Elk Lick, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bane, Henry, son of Wm. J. and Elizabeth C. Bane, born in Huntington County, Ind., died August 29, 1919, aged 61 years, 4 months and 24 days. In 1880 he married Samantha R. Riggle. He united with the Church of the Brethren in June, 1894. The following December he was injured in an explosion and suffered the loss of both eyes, leaving him blind for nearly twenty-five years. He leaves his wife, one brother and one sister. Services by Brethren D. W. Paul, B. D. Hirt and D. A. Hummer at the Loon Creek church. Burial in the Loon Creek cemetery.—Lottie O. Hirt, Huntington, Ind.

the funeral services were conducted by the writer and her pastor. She and her husband were charter members of the Ottumwa church, and very much interested in the welfare of the church. She was the mother of six children, three of whom are living—a daughter and two sons. She possessed a loving disposition, and her many acts of kindness have created for her an enduring monument. The Ottumwa church has lost a faithful member in the departure of Grandma Dale. May we emulate her virtues and cherish her memories!—Wm. E. Thompson, 118 S. Moore Street, Ottumwa, Iowa.

Detwiler, Bro. Jacob M., died at the Nason Hospital, Roaring Spring, June 2, 1919, aged 73 years, 9 months and 20 days. Bro. Detwiler had undergone an operation. He was a veteran of the Civil War. He leaves his wife, four sons and one daughter. Services in the Replogle church by Eld. J. B. Miller, assisted by the undersigned. Interment in the Hohsinger cemetery.—J. C. Stayer, Woodbury, Pa.

Dohner, Emma Grace, only daughter of Bro. Howard and Sister Anna Johnston Dohner, died Sept. 3, 1919, aged 1 year, 3 months and 24 days. Services in West Milton by Eld. S. A. Blessing, assisted by Bro. R. C. Wenger.—J. B. Deeter, West Milton, Ohio.

Horne, Sister Mary C., wife of T. M. Horne, died August 16, 1919, after a lingering illness, aged 78 years. For many years she had been identified with the Church of the Brethren, and was an earnest worker. Services by her home pastor, Bro. M. B. Miller. Interment at Sand Brook.—H. T. Horne, Sergeantsville, N. J.

Malone, Mrs. Dora, nee Banerott, wife of Geo. B. Malone, born near Portsmouth, Ohio, in 1868, died of cancer, Sept. 5, 1919. She became a member of the Methodist church when eleven years old and was a great church worker. One son, with the father, survives. Services by the writer at the residence. Burial at Locust Grove.—Van B. Wright, Peebles, Ohio.

Miller, Sister Elizabeth Sape, born in Portage County, Ohio, died at her home, near Mogadore, Ohio, August 29, 1919, aged 57 years, 11 months and 8 days. Death was due to complications resulting from an attack of influenza in April. She married Bro. Lawrence Miner in 1881. She was a loyal member of the Church of the Brethren for about twenty-five years. Her husband, two daughters and two sons survive. One daughter died a few years ago. Services at the Springfield church by Bro. Adam H. Miller. Burial in the cemetery at Mogadore.—Alice C. Mumaw, Mogadore, Ohio.

Mohler, William, son of Mr. and Mrs. William Mohler, born near Mogadore, Ohio, March 3, 1919, died Sept. 1, 1919, aged 5 months and 28 days. He leaves father, mother, a brother and a sister. Services by Bro. M. S. Young. Burial in the Springfield cemetery.—Alice C. Mumaw, Mogadore, Ohio.

Mummert, Samuel B., died August 24, 1919, aged 68 years, 7 months and 23 days. He was married to Elmira Maul, who survives. He has been a faithful member of the Brethren church. Services at the Mummert church by Bro. O. W. Cook and the writer. Interment in the adjoining cemetery.—C. H. Altland, East Berlin, Pa.

Paxton, Rachel Ressler, born in Henry County, Ind., died Sept. 1, 1919, at the home of her daughter, Mrs. H. Harry Beasley, in St. John, Kans., aged 76 years, 9 months and 26 days. In 1865 she married Jas. Paxton. To this union were born seven children. The husband and two sons preceded her in death. She leaves two daughters and a number of grandchildren. Many years ago she united with the Church of the Brethren and lived an earnest Christian life. Services at the Eden Valley church by Bro. A. D. Sollenberger. Interment in the Seward cemetery.—Lucile Sollenberger, Saint John, Kans.

Powell, Bro. Wm. U., born at Clear Spring, Md., died at his home in Polo, Ill., Sept. 1, 1919, aged 72 years, 9 months and 7 days. Death was due to a stroke of paralysis. He married Lydia Alice Stuff, who preceded him in death. He united with the Brethren church in 1913 and lived a faithful Christian life. He is survived by his children, grandchildren and great-grandchildren. Services at the Pine Creek house by Eld. Wm. Kimpin, assisted by Eld. G. L. Wine. Burial in the cemetery near by.—Anna Stauffer, Polo, Ill.

Powell, Sister Lydia Alice, daughter of Jeremiah and Ann Eliza Newcomer Stuff, born at Mt. Morris, Ill., died at her home in Polo, Ill., August 16, 1919, aged 69 years, 3 months and 4 days. Death was due to a nervous breakdown. She married Wm. U. Powell in 1872. Soon afterward she united with the Brethren church and continued to live a Christian life. She leaves two daughters, seven grandchildren and two great-grandchildren. Services at the Pine Creek house by Eld. S. S. Plum, assisted by Eld. G. L. Wine. Burial in the nearby cemetery.—Anna Stauffer, Polo, Ill.

Rexrode, Sister Lydia Margaret, nee Morris, died in the Western State Hospital at Staunton, Va., Sept. 1, 1919, aged 67 years, 7 months and 11 days. Death was due to tuberculosis of the bone, from which she was a sufferer for a number of years. She was married at the age of twenty-one. Two years later she united with the church to which she remained ever faithful. Services by Bro. C. E. Long. Interment in the Mill Creek cemetery.—Ida Wilberger, Port Republic, Va.

Shidler, Harrison, born in Stark County, Ohio, died at Osceola, Ind., Sept. 4, 1919, aged 59 years, 5 months and 19 days. He married Emma C. Ganger in 1883. To this union was born one daughter, Ida. He united with the Church of the Brethren forty years ago and remained faithful. He leaves his wife, one daughter, two brothers, one sister and two grandchildren. Services by Eld. H. M. Schwalm, assisted by Bro. H. Roose. Burial at Osceola cemetery.—H. M. Schwalm, Wakarusa, Ind.

Spangle, Eld. Andrew, died at his home in Lewistown, Pa., June 28, 1919, aged 96 years, 7 months and 8 days. His wife, whose maiden name was Sarah Barr, preceded him in January, 1907. He is survived by three sons and five daughters. Bro. Spangle was elected to the ministry in 1874 and was a strong supporter of the church in all its activities, both in the home and District work. He was the founder of the Old Folks' Home of Middle Pennsylvania. He was one of the first trustees and its first president, and remained in that office until age incapacitated him. His interests extended far beyond his own church and community. Services by Eld. S. Swigart and W. J. Swigart. Interment in Mt. Rock cemetery.—S. J. Swigart, Lewistown, Pa.

Starnor, Mrs. Ruth A., died in California, August 29, 1919, aged 33 years, 10 months and 1 day. She is survived by her mother and father, Brother and Sister David Robinson, two sisters and one brother. Her husband and one child also survive. Services in the Meadow Branch church by Bro. Long. Interment in the cemetery adjoining.—W. E. Roop, Westminster, Md.

Switzer, Chas. C., born Jan. 10, 1860, at Harrisburg, Pa., died August 26, 1919, at the General Hospital, Des Moines, Iowa. In 1890 he married Miss Mollie McKnight, who survives with four children. Services at the home near Mishawaka, Ind., by the writer, assisted by Rev. Carlson, of the Methodist church.—H. H. Helman, South Bend, Ind.

Swihart, Sister Harriet R., daughter of Charles and Catherine Bennett, born in Wayne County, Ohio, Jan. 9, 1841. In 1866 she married Joel Swihart who preceded her. She and her husband, early in their married life, identified themselves with the Church of the Brethren. She died in the bounds of the Sand Ridge church August 12, 1919

THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

How the Church Can Save Itself

We have heard a good deal lately about what the new age will demand of the church—what it will have to do in order to survive. Some indeed have intimated that the day of opportunity for the church has already passed. "There is probably nothing now the church can do to save itself."

If only the church would take that hint to heart! And forget about trying to save itself, in its eagerness to become a saving factor in this world of humankind!

That would mean heavy demands upon it, to be sure. But these will be the more easily understood and met, the sooner the church realizes that its business is not to save itself, but to be God's instrument in saving men and women.

Let that be the object of concern! "Whosoever shall lose his life for my sake and the gospel's shall save it." The church can save its life in the same way, and in no other.

The Christian and the Moral Man

They are honest and upright citizens, both of them. They pay their debts. That is, they pay all they ever promised to pay. They keep their word. And they are clean, too, both in outward life and inward thought. They have much in common. And yet there is a difference.

The Christian knows what love is. The moral man does not. Oh, he has heard of it and has played around a little on the surface of it. But the Christian has gone down into its depths.

The Christian knows what love is, first, because he realizes that he is himself the object of the amazing love of God. He knows how it feels to be loved as only God can love a sin-stained life. And he knows what love is, in the second place, because, having tasted of God's searching, seeking, saving love for him, he has felt the same passion surging up through his own soul and reaching out to all his fellows.

The Christian knows what love is because his is the kind that can not be quieted until he has done everything in his power to bring everybody else the good things God has given him.

There are other differences, but they are incidental. We are speaking here of the difference.

A Few Further Observations on That Challenge

We called it a *new* challenge but, like the new commandment which Jesus gave to his disciples and which the beloved disciple himself said later was new and yet was not, this challenge is new only in the compelling force with which it is being driven in upon us. The conditions of the present day are making it sound out with a new loudness. Then, possibly, our hearing is improving. Perhaps the repeated jab of facts at our consciences is actually increasing somewhat the sensitiveness of our spiritual auditory nerve. Maybe the Holy Spirit has been taking of the things which Jesus said, and showing them unto us. Maybe the truth about Christian living—what it really means—is penetrating the Christian consciousness.

Anyway, the challenge is upon us. It is calling for a more convincing demonstration of the claim that life is truly saved by losing it in service for one's neighbor. It wants to see the golden rule tried out, not merely in hidden corners here and there, but on a scale big enough to make the people see it. "Where is your light?" it asks. "Why isn't it on a candlestick so as to give light to all that are in the house? You say the gospel of brotherliness will solve the problems of the world. Show us a fair-sized sample of it. Show us a body of Christians who believe that love is the greatest thing in the world."

What shall we do about this? Why, show them, of course. What else *can* Christians do? Where there is only one right thing to be done, why waste time in parley?

We can not do it at once. But we can begin to do it at once. We can not defy the law of the blade, the ear and then the corn. The Kingdom is a growing institution. But we can give it a chance to grow. We can help in sowing the seed. And we can do a little fertilizing.

One of the most urgent needs along this line is a radical revision—in some respects only but radical in those respects—of customary standards of church loyalty. So long as Christian sentiment tolerates such things as were pointed out in preceding articles, little headway can be made. So long as a church member can live a life of self-gratification with no more concern for his fellow-men than is shown in such "benevolences" as do not interfere with his own self-centered plans—so long as one can do this and retain his standing in public esteem as a worthy Christian and a leading citizen—progress will be very slow. Let such be branded as Paul branded them, with the same stigma that attaches to the "gross" offender and the church will soon feel the throbbing impulses of a new state of spiritual health.

In fact, that classification is a little too high for them, if we adopt the standard of Jesus. He put them farther down the scale. For it was to just such "respectable," self-satisfied, self-seeking religionists that Jesus said: "The publicans and the harlots go into the Kingdom of God before you."

He was speaking of penitent publicans and harlots, of course. But the point he was making was that these social outcasts had a stronger affinity for real righteousness, such as John the Baptist had preached, than the deluded "better" classes. They were more easily reached and gave better promise of loyal citizens of the Kingdom.

But we escape from one "how" only by hiding behind another. How is this revision of standards of Christian fidelity to be effected? How is the sin against brotherliness to be branded, in the Christian thought of today, with the stigma that Jesus and Paul put upon it?

It's a matter of religious education. It's a matter of persistent and earnest study and teaching and practice until the whole truth breaks in upon the conscience of the church. There is no way of getting around the universal law of growth in spiritual discernment. Sincere seeking after deeper insight into the Word of God, reenforced by equally sincere practice of every bit of it as the Spirit of God lays it upon the heart—this is the only way.

What an opportunity lies before us! The world situation is a challenge to the church to apply the Gospel remedy. The world has emphatically denied the efficacy of that remedy. That is the logic of recent happenings. But the deeper logic of these happenings is a confession that the Gospel is the only remedy.

Isn't this the Christian contention? Shall we make it good? The world has had enough of hate and selfishness. Its subconscious heart is crying out for a trial of the doctrine, "Thou shalt love thy neighbor as thyself." To the church is entrusted the championship of that doctrine.

Shall the world have a chance to prove its worth? It will, as soon as the church finds out what it means.

Passing Over of Bishop Steven P. Berkebile

Death is such a common occurrence, in this world of ours, that we hear of it every day many times, and numbers pass away with every breath we draw. We are living in a world of death, with the blessed opportunity of preparing for a world of eternal life. There is a part of one text, in the New Testament, that every one, who has arrived at the age of maturity, fully believes, even if he is a doubter: "And as it is appointed unto men once to die." This includes all men born into this world.

Bishop Steven P. Berkebile

While death is thus so common and such a constant occurrence, it does not always touch our hearts as when our own loved ones pass over the silent river. Then it comes closer to us, touches our inner beings and brings sorrow and sadness to our hearts, for the earthly ties of love, friendship and brotherhood are broken, never again to be united in this world. But there is great joy in the hope given to all who are from the heart living the Christ-life—the blessed hope of a home in heaven, where we shall enjoy eternal life and meet our loved ones when we leave this old world of death.

Not for many, many years has our heart been so deeply touched and made so sorrowful as it was by the coming of the sad news of the passing over of our dearly beloved brother and colaborer, Bishop Steven P. Berkebile. Ever since the return of our brother and his family from the mission field in India, where he lost his health, he has made a most gallant fight against the disease that came to him on the other side of the world, where he labored so earnestly, zealously and faithfully for the conversion of the heathen. His life was given and sacrificed to carry the Gospel to those who know not Christ. His death did not occur on the field, but the field is responsible for it. He came home that he might be healed and we all shared that hope

(Continued on Page 639)

Inglenook Cook Book

A comprehensive book for the housewife. The Revised Inglenook Cook Book contains over twenty departments. It has pleased thousands and will please you.

The Inglenook Book is no hasty compilation. It has been developed through years of revision for just such an occasion as the present for:

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THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3

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...EDITORIAL...

How the Church Can Save Itself

We have heard a good deal lately about what the new age will demand of the church—what it will have to do in order to survive. Some indeed have intimated that the day of opportunity for the church has already passed. "There is probably nothing now the church can do to save itself."

If only the church would take that hint to heart! And forget about trying to save itself, in its eagerness to become a saving factor in this world of humankind!

That would mean heavy demands upon it, to be sure. But these will be the more easily understood and met, the sooner the church realizes that its business is not to save itself, but to be God's instrument in saving men and women.

Let that be the object of concern! "Whosoever shall lose his life for my sake and the gospel's shall save it." The church can save its life in the same way, and in no other.

The Christian and the Moral Man

They are honest and upright citizens, both of them. They pay their debts. That is, they pay all they ever promised to pay. They keep their word. And they are clean, too, both in outward life and inward thought. They have much in common. And yet there is a difference.

The Christian knows what love is. The moral man does not. Oh, he has heard of it and has played around a little on the surface of it. But the Christian has gone down into its depths.

The Christian knows what love is, first, because he realizes that he is himself the object of the amazing love of God. He knows how it feels to be loved as

A Few Further Observ

We called it a *new* challenge but, like the new com mandment which Jesus gave to his disciples and whic the beloved disciple himself said later was new and ye was not, this challenge is new only in the compellin force with which it is being driven in upon us. Th conditions of the present day are making it sound ou with a new loudness. Then, possibly, our hearing is in proving. Perhaps the repeated jab of facts at ou consciences is actually increasing somewhat the sens tiveness of our spiritual auditory nerve. Maybe th Holy Spirit has been taking of the things which Jes said, and showing them unto us. Maybe the trut about Christian living—what it really means—is pene trating the Christian consciousness.

Anyway, the challenge is upon us. It is calling fo a more convincing demonstration of the claim that li is truly saved by losing it in service for one's neighbo It wants to see the golden rule tried out, not merely i hidden corners here and there, but on a scale bi enough to make the people see it. "Where is you light?" it asks. "Why isn't it on a candlestick so a to give light to all that are in the house? You say th gospel of brotherliness will solve the problems of th world. Show us a fair-sized sample of it. Show us body of Christians who believe that love is the greate thing in the world."

What shall we do about this? Why, show them, o course. What else *can* Christians do? Where there only one right thing to be done, why waste time i parley?

We can not do it at once. But we can begin to do at once. We can not defy the law of the blade, th ear and then the corn. The Kingdom is a growin institution. But we can give it a chance to grow. W can help in sowing the seed. And we can do a litt fertilizing.

One of the most urgent needs along this line is radical revision—in some respects only but radical i those respects—of customary standards of churc loyalty. So long as Christian sentiment tolerates suc things as were pointed out in preceding articles, litt headway can be made. So long as a church membe can live a life of self-gratification with no more co cern for his fellow-men than is shown in such "b nevolences" as do not interfere with his own sel centered plans—so long as one can do this and re tain his standing in public esteem as a worthy Chri tian and a leading citizen—progress will be very slo Let such be branded as Paul branded them, with th same stigma that attaches to the "gross" offender an the church will soon feel the throbbing impulses of new state of spiritual health.

In fact, that classification is a little too high fo them, if we adopt the standard of Jesus. He put the farther down the scale. For it was to just suc "respectable," self-satisfied, self-seeking religionis that Jesus said: "The publicans and the harlots g into the Kingdom of God before you."

He was speaking of penitent publicans and harlot

test of either the best or the most loyal. This is not a parable but can be verified.

It was asked recently, "Does Conference have authority to govern the actions of members in their private lives?" It has, in all matters right and wrong before God. Thus far "all good members will obey its decisions." This touches principle; in matters of method, in reaching the principle, the interrelations of life duties make this, in many instances, impossible and unwarranted.

The Scriptures teach, by precept, "modesty" or simplicity in our dress. Thus far the Conference has a right and authority to ask and expect results, or to feel free, under the Gospel, to discipline. But to make supreme a method or means to this end, to the extent of eliminating some of our finest talent from voice and vote as conferees, may have some prestige in tradition, but is unwarranted in Divine Revelation.

The very same precept, teaching modesty and simplicity, also inveighs against "costly" array. Under the rule, testing qualifications, as we now have it, allowing everything else at par, a delegate dressed in the costliest silk, worsteds or serges "in order," is passed without a word, while a delegate in "hair-and-bone" jeans, though the very embodiment of plainness and simplicity, is, if "out of order," rejected. This enthrones or makes supreme the means to the end, for the end, and dethrones or subordinates the aim and end sought.

All arguments made—"government war uniform," "United States" vs. "Confederate States," "hyphenated German citizens" vs. "true citizens"—drop back upon this hypothesis, preconceived and unchangeably fixed in the "open mind," that "a good member will obey EVERY Conference decision," whether that requires him to abandon his profession for which he has spent years of preparation, or to close up his mission in a vicinity where such decision is foreign to the judgment and standards of the people, or to adopt the life of a recluse and throw to the wind every concession in becoming "all things to all men" to save SOME.

Now the proper question is, Can we improve the rule, prescribing the qualification of delegates, so as to get the BEST results in the deliberations of vital questions in our Conferences? It is true, and concrete verification can be given, that "many congregations are not being represented by the best and wisest counselors and most spiritual members, and when real conditions are better known it will not be thought 'a pity.'" The pity lies in the lack of a remedy.

Fresno, Calif.

Among the Mountains of North Carolina

BY J. H. MOORE

It is not often that one has to travel 800 miles to attend a District Meeting, but that is what fell to our lot the latter part of August. Since coming south this was the fourth meeting for North Carolina, South Carolina, Georgia and Florida—the District to which we belong—and the first gathering for us to attend. This District is one of the largest in the Brotherhood, not merely a State District, but a District of States.

While on the trip, we decided on a short side-trip in order to take in Asheville, N. C., the famous summer resort for the South. The city is located on an elevated portion of an extensive, fertile section of a charming mountain valley, and stands fully 2,250 feet above sea level. It is literally surrounded by lofty mountain peaks, that give to the place a most lovely appearance. The mountain valleys abound in fine springs, sending forth an abundance of water both clear and cool. The city is in the very midst of the most magnificent mountain section of all the great South. Thither people by the thousand, from a dozen States, resort to spent the summer months. Here they find a summer atmosphere, hardly excelled for purity, refreshing and invigorating virtues.

Up and down this great mountain valley are other places of interest and attraction, and at several of these outlying points a few of the leading denominations have established summer encampments and resorts. They erect large tabernacles, numerous cottages, rooming houses and hotels, and often conduct summer conferences, Bible schools and training institutes. Each denomination, thus equipped, makes its point a religious center, from whence radiates an influence that reaches the people far into the mountain sections, and extends to a number of States in the lower altitudes. We look for the time when those of our own people, wishing to spend a few summer months in the higher altitudes, may be permitted to cluster around some common center of our own liking.

The District Meeting, to which we refer, was held in the Brummett Creek church, near Relief, N. C., about thirty-four miles south of Johnson City, Tenn. It, too, is in the very midst of the extensive mountain section of North Carolina. Here the country is practically all mountains, with numerous narrow valleys extending in nearly every direction. The house in which the meeting was held is located at a point where the valley is probably not more than 400 feet wide, and nearly one-half of this is taken up with the house, the dashing mountain stream and the public road.

Passing up this valley one finds a farm-house, and other necessary farm buildings, about every quarter of a mile, and some of the houses are well built and neatly finished. So far as we could see, each family had its spring, and some of the springs are a delight, making spring-houses both common and exceedingly convenient. The narrow valleys and the steep mountain sides are well farmed and it is surprising what crops are often produced. The people live, and they live well.

At some of the services there were probably 300 or more people, and nearly all of them walked, some of them coming from quite a distance. When we, for the first time, viewed the location of the churchhouse, at the foot of a mountain, we wondered where people enough could be found to fill it. But they were on hand all the same, and wore out a hundred per cent more sole leather than automobile tires to get there. We found the people, members and others, intelligent, industrious and the very embodiment of hospitality.

As for the churches, they may not have as many active working agencies as can be found in many other parts of the Brotherhood, but in their way, composed solely of mountain people, they display an activity and a zeal that is to be commended. Possibly, in a way, a more intimate association with the members of some of our active congregations would help them, and in other ways it might prove a detriment. Some of them may need more system in their church work, and their church activities, but the worldly influences that are creeping into some of our congregations would prove a decided detriment in their work among the mountain people. They have a widely-known reputation for the simplicity in life, and to deprive them of this reputation would be greatly to cripple them in their soul-saving and church-training work. Some new blood, as well as some new brains, of the right type ought to prove a blessing to this whole mountain territory.

Possibly the better way would be to educate and train the mountain boys and girls for the work that should be done, and put them to building up the cause in the various churches and communities. There is something commendable about the mountain genius that finds its way into the very flesh, bones and brains of the coming generation. Educate and train these people for the work that is to be done, and you have a force that can be secured in no other way. They understand the mountains, the valleys and the people.

For years much has been said by the public press about these mountain people, their habits, customs and manner of life, some of it to their credit, but most of it to their discredit. Too much emphasis has been placed on the lack of education, the need of culture, the prevalence of superstition and even crime, and not enough on present attainments and the marvelous possibilities of the people and their country. The leaders in society and religious circles are becoming fully alive, respecting the needs of the masses, and considering the condition in which the whole country was left by the Civil War, the progress made for the betterment of all classes is decidedly encouraging. In many places the nine-months school-year has been introduced, not alone in the cities and towns, but in the rural sections as well. It may be a surprise to some of the MESSENGER readers to learn that right in the mountain section, where the District Meeting was held, a nine-month, graded country school is being conducted. Things of this sort mean something. In some of the out-of-the-way places some conditions may exist that are not so creditable, but conditions equally discreditable, and often more so, may be found in every State in the Union.

The congregations composing the part of the District lying in North Carolina and South Carolina, seem to be in three groups, with nearly 100 miles between them. The meeting was held in the center group. In filling appointments, and keeping up the church work, some of the ministers must ride, generally on horseback, many miles each Sunday. A few evangelists are kept in the field much of the time, and where there is an opening they do not hesitate to tackle new points. In fact, nearly all of the congregations have been built up of native material, emigration cutting only a small figure in establishing churches. The members, considering their circumstances, are fairly liberal in their gifts for missions and other purposes. For the year, closing with the meeting, the donations for the three groups of churches did not miss the $1,200 mark very far. Were the churches as persistent and systematic in reporting their contributions as are some of the State Districts, their showing in the published reports would indicate a far higher grade in the scale of giving.

And now, to sum it all up, we know of no section of the Brotherhood where the outlook for evangelistic work and the building up of churches is more promising. We do not mean that class of preaching that simply sweeps people into the church by a magnetic influence, but a type of teaching that leads to a thorough conversion after the New Testament order. There are openings in the District for more than a dozen efficient and energetic, Gospel-preaching evangelists. Really, this whole mountain section is an open field for the Brethren, for their preachers, their literature and their wisely-directed educational influences. The proposition is one that should not be overlooked by the General Mission Board, and especially by the contemplated Home Secretary.

To us it would be a pleasure to work with the members in the mountain sections of our District. We found a people there who are hungry for the simple story of the Gospel, but for effectual coöperation we are too far apart—it being fully 600 miles between the southern group of churches and the group of churches here in Florida. To plant congregations in the unoccupied territory between will require years of hard, well-directed work. Probably the best solution of the problem would be to push our evangelistic work in the Sunny South, and establish enough properly-officered congregations to make the creation of a Florida District advisable. And while working and praying for this, we are also deeply interested in the enlarging of the borders of Zion in the portions of the District visited. In the course of our trip we saw and learned many things about which we would like to write, but our article has already grown to an unusual length.

Sebring, Fla.

Learning to Pray

BY ALBERT C. WIEAND

THREE things are necessary to learn to pray—a student, a teacher, and a textbook. The student is yourself. The textbook is the Biblical teaching about prayer. The teacher is the Lord. The Lord will teach us to pray.

Are you dissatisfied with your prayer-life? Do you long for a richer prayer experience, and a better record of answered prayer? Then consider how much or how little you have ever studied the subject. What other subjects of profound importance could one learn with so little study as you have given to this subject? Would not this subject merit a larger share of your time, study, and intensest yearning and desire? If so, then pray as the disciples did, to be taught to pray.

Who has been your teacher in prayer? Where did you learn to pray? Has it been haphazard from cir-

reatest in the Kingdom." Could Jesus leave them ithout leaving the profoundest truth of all his teach-g? Could he get them to see the meaning of the *agape*, the Broken Bread, the Cup, unless they first arn this lesson—humility of service? No, he must ach this lesson at all costs. Telling is not enough. le must demonstrate. So he—the Lord and the Mas-r, showed them the meaning of life—the true way of fe—the way of humility and service—the way of the ross—a day later.

The modern world needs and demands reality. We elieve in democracy. Very few people understand ie term. Democracy rests entirely upon the Chris-an Gospel—the Gospel of brotherhood, which, in rn, rests upon humility and service.

I am sure there would never have been a war if the aiser and the other potentates had washed each oth-'s feet in the spirit of John 13. O, they might have one it in a heathen way, or in a legalistic way, and nen turned at once against each other in war. But ney could not perform this symbol in the spirit of ove, as a means of getting humility and service into eir lives, without growing into a family of brother-ood. Let the capitalists, the employers, and the em-loyés, get together in God's house, and in God's name, nd wash one another's feet, and there will be no more abor troubles. Let the rich and the poor, the high nd the low, the educated and the uneducated, serve ne another in humility and they will become true hristians.

Feet-washing is a pedagogical means to an end. he end is character—a spiritual quality. The means re to be used with the motive of getting a moral and piritual result. And experience shows that the result ill come.

"What doth the Lord require of thee but to do ustly, to love mercy and to walk humbly with thy God" (Micah 6: 8)? The Scriptural aim of feet-vashing is to meet the social and moral needs of the ge. It is up-to-date. But it is out of date if per-ormed in a legalistic or heathen way. No cultus is vorth having that does not create in men the divine ife. "Religion is the life of God in the heart of man." Only that has religious value which gets moral and piritual results. We must have the spirit of humility nd service. Man needs an object lesson—he must be hown. Let us be humble, let us serve, and let us use he symbol so as to become more humble, and more erviceable to the needs of men and the cause of the Kingdom!

McPherson, Kans.

Properly-Qualified Delegates

BY J. HARMAN STOVER

All organized bodies, doing business through a delegation of its constituency, prescribe metes and bounds, within which are found qualifications, entitling delegates to seats in conference. This is fundamental. And in such a fraternal organized body as the Church of Jesus Christ, where before God there are no special classes, the only elements, differentiating qualified and unqualified members for delegates, are found in those qualities of deep spirituality and a judgment that indicate either wise counsel or a lack of these qualities. This is also fundamental.

Any other collateral regulation of habit or form, ever so commendable, which grows into the pivot of balancing the scale of qualified or unqualified delegates, making possible the seating of delegates not having the essential qualifications, and the rejecting of delegates possessing those essential qualities, is unwarranted and

test of either the best or the most loyal. This is not a parable but can be verified.

It was asked recently, "Does Conference have authority to govern the actions of members in their private lives?" It has, in all matters right and wrong before God. Thus far "all good members will obey its decisions." This touches principle; in matters of method, in reaching the principle, the interrelations of life duties make this, in many instances, impossible and unwarranted.

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Possibly the better way would be to educate and train the mountain boys and girls for the work that should be done, and put them to building up the cause in the various churches and communities. There is something commendable about the mountain genius that finds its way into the very flesh, bones and brains of the coming generation. Educate and train these people for the work that is to be done, and you have a force that can be secured in no other way. They understand the mountains, the valleys and the people.

For years much has been said by the public press about these mountain people, their habits, customs and manner of life, some of it to their credit, but most of it to their discredit. Too much emphasis has been

prosperity and plenty and peace should fill all the earth! Truly, it behooves those who are wise, to shine in the brightness of their salvation, in righteous judgment towards all men!

The world is not dark where the spirit of Jesus rules, and this spirit should light the whole earth through his ambassadors. "As thou hast sent me into the world so have I sent them into the world," Christ told his Father. When it is "not I that live, but Christ that liveth in me," as Paul said, then may we shed light to the multitude who are too gross to perceive the ascended Jesus, but who will turn eagerly to him when manifested through the flesh of his disciples. And when we are able to judge righteous judgment towards them, as Jesus does, the so-called wise ones of earth, as well as the outcast, and the so-called leaders toward righteousness, as well as the demon-possessed, will open the closets of their hearts to us in their hidden desires and receive, through our holy ministry, him who came, not to condemn, but to save the world. It is the love of Christ and his righteous judgment, and not the condemnation of man, that saves.

But if we would judge righteous judgment we have to begin at home. First, within self, and let Christ's love purge us. Then, within the family circle, until heaven's harmony rules the home. Then within the church, until the spirit of sympathy and helpfulness binds the body into oneness with us. Then in the business world, dealing blamelessly with all men. It is the light of Christ that is to shine in us. And, naturally, light shines from the center out—the brightest and most perfect, the nearer, by nature, to the object it touches.

Let the light but be true upon everything it touches, as it goes out from us, and like a reflecting diamond its gleam is increased with each touch until the darkest region of earth, and the blackest hearts of men may be penetrated in the "righteous judgment" with which Christ shall yet rule all the earth.

Especially are the elders of the church commissioned by Christ to "judge righteous judgment," that in joy they may give account to him, that they have ruled in his own tenderness, as he would have ruled in righteousness. These are they who are counted worthy of "double honor," because they have ruled well in "righteous judgment."

222 South Broadway, Los Angeles, Calif.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Lindsay church held a business meeting August 23. Eld. M. S. Frantz and Bro. J. W. Mishler were elected delegates to the District Conference. Sisters Emma Yoder and Grace Moore, delegates to the Sunday-school Meeting. Several members have moved into our midst recently. Bro. Frantz, our pastor, is giving us much spiritual food. Our crowds are increasing both in Sunday-school and preaching service. Our midweek service is well attended. Following it an hour is spent on the Sunday-school lesson. Bro. Frantz is our teacher and we all enjoy it very much. Sister Mary Long of the Ivanhoe church here will help us study the words of the Sunday-school. Our love feast will be held after the revival meeting, to be conducted by Bro. J. Edwin Jarboe in November.—Mrs. Emma V. Yoder, Lindsay, Calif., Sept. 16.

Live Oak church met in council Sept. 5, with Eld. W. R. Brubaker presiding. Two letters were received and four were granted. Our love feast will be held Oct. 18. Brethren W. R. Brubaker and C. S. Davis were elected delegates to District Meeting. They also serve as Sunday-school delegates. Bro. J. O. Hartman was elected elder in at Christian Workers' Meeting, to fill an unexpired term.—Sarah C. Davis, Live Oak, Calif., Sept. 18.

Patterson church met in special council Sept. 14, preparatory to District Meeting. The writer was elected delegate to District Meeting, with Bro. J. B. Deardorff, alternate; Sister Deardorff, delegate to Sunday-school Meeting, with Sister Emma Follis, alternate. Several letters were granted. Recently several new families have moved into our midst, among them being Bro. J. M. Follis and family, of Trigo, Calif.—O. J. Funk, Patterson, Calif., Sept. 18.

COLORADO

Bethel.—Bro. C. Fitz, of Denver, has been preaching for us twice a month, giving us two sermons each Sunday, which we enjoyed very much. Bro. Fitz administered baptism to one applicant on Sunday, Sept. 14. Bro. Geo. Eller expects to locate with us in the spring, for which we are very glad, as we feel that much good can be done here. We are having much interest and good attendance at both Sunday-school and Christian Workers' Meeting.—Elnora B. Switzer, Arriba, Colo., Sept. 17.

Hesston church met in council Sept. 20. Our pastor, Bro. S. G. Nickey, and wife are home from Bethany Bible School. He presided at our council. Bro. Nickey and the writer were chosen delegates to District Meeting, with Bro. Mays Heiney and Bro. J. H. Kinzie, alternates. Several letters were granted, among them those of Bro. Ross Baker and wife, who are leaving to attend McPherson College. Sister Florence Dickey, of Chicago, who labored so faithfully among us during the summer, also called for her letter, as she is entering again upon her work at Bethany Bible School. We very much appreciate her assistance in song while here.—E. L. Lapp, Haxton, Colo., Sept. 22.

Sterling.—The dedicatory service of our church will be held on Sunday, Oct. 5. Bro. J. B. Moore, our new pastor, will have charge of the services on that day. Coming at the close of the District Meeting, as it does, we hope as many will stay over as possible.—Mary E. Countryman, Atwood, Colo., Sept. 21.

IDAHO

Payette Valley.—Our church is not dead, even though no report has been made for almost a year. Last Easter the church gave a cantata, which was enjoyed by a full house. The young people's class, later in the summer, gave another cantata, entitled "Mary of Bethany." We have been holding Bible Weiser church in the morning, and at our home church in the evening. It was greatly appreciated by every one. We are enjoying the services of our new pastor, Bro. Chauncey Shamberger, who just returned from South Manchester, from which college he graduated last June. He is to be our pastor for one year at least. Bro. J. Edwin Jarboe began a series of meetings August 31, continuing for two weeks. Large crowds attended all three services. We feel that Bro. Jarboe has done a wonderful work here, and has helped the whole community to a higher life. Thirty-three were baptized, three reclaimed and four have not yet been baptized. Almost all of this number were young men and women.—Mrs. Marvel Bowers, Fruitland, Idaho, Sept. 16.

Moscow church met in council Sept. 20, with the writer presiding. One letter was received and one was granted. We decided to hold our love feast on Friday evening, Dec. 26. Our church was made for the Sunday-school and Christian Workers' Convention to be held here the last of October.—Fred A. Flora, Moscow, Idaho, Sept. 21.

ILLINOIS

A Harvest and Home-coming Meeting will be held at the old Pleasant Hill churchhouse, Girard, Ill. This is the regular annual occasion for the Sugar Creek, Pleasant Hill and Mesopinn Creek churches to convene for a reunion and thanksgiving. The meeting will be from 11 A. M. to 4 P. M., on Sunday, Oct. 5. The forenoon will be devoted to the Home-coming, and the afternoon to a Harvest Meeting. Bro. Chalmer Shull, formerly under appointment to India, will bring the afternoon message. A liberal offering will then be called for, for the maintenance of the Old Folks and Children's Home, located at Ashland, Ohio. Basket lunch will be the order for the noon hour. A cordial invitation is extended.—O. Warren Shock, Girard, Ill., Sept. 23.

Cerro Gordo church enjoyed an interesting series of meetings, which began August 24, conducted by Bro. O. Warren Shock, of Girard, Ill. He gave us many practical and spiritual messages. Sister Gladys Senseman, of Bethany Bible School, did her part faithfully in conducting the song service. Seven were received into the church by baptism, four of whom were children of our Sunday-school. The meetings closed Sept. 14 with a communion, at which 120 were present. Bro. Shock officiated. We appreciated the presence of visiting members and ministers. We feel that the church has been much strengthened by these meetings.—Nettie Leedy, Cerro Gordo, Ill., Sept. 20.

Girard.—Sunday, August 17, Bro. Paul Bechtold was called to the ministry as a volunteer for the office. He was on the above date ordained to the office by the pastor and elder of the Girard, Ill., church. Bro. Bechtold is now attending Mt. Morris College and will complete his college course this year. Brethren W. F. Haines and J. H. Brubaker, of Virden, Ill., Bro. Jesse Smeltzer, of the Macoupin Creek church, and Bro. J. W. Lentz, of Chicago, were present at this meeting, and received the voice of the church in the call.—O. Warren Shock, Girard, Ill., Sept. 16.

Liberty.—Bro. Isaac Frantz began a series of meetings August 17 and closed August 31. Sister Frantz had charge of the song service. Three were baptized and one reclaimed. Sept. 20 our love feast was held, conducted by Bro. I. D. Heckman. Fifty-seven members were present. Sept. 21 we held an all-day meeting at the church, as a farewell for our pastor, Bro. H. G. Shank, who is leaving to take up work at Bethany Bible School. We regret very much to have Bro. Shank and family go, as we are left without a pastor, but we hope and trust that we may secure one soon. Brethren Akers and Harshbarger were chosen as delegates for District Meeting at our last council. Bro. J. E. Wagoner was with us two days in July, and gave us helpful talks on "Peace" and "Forward Movement."—Lillian Harshbarger, Liberty, Ill., Sept. 24.

Milledgeville.—The Outchtown church has been inspired to greater activity through some splendid talks on the subjects of reconstruction, education and missions. Bro. W. B. Stover, of Milledgeville, lectured to us on the pitiful conditions of Syria and Armenia. Prof. Brumbaugh, from Mt. Morris College, stirred us on the educational needs. Bro. Roger Winger has made us feel the importance of the great "Forward Movement." Our social needs were met by a pleasant Sunday-school picnic at a park in the city of Freeport. Over one hundred enjoyed the day.—Mrs. S. L. Whisler, Milledgeville, Ill., Sept. 23.

Notice.—The District Meeting of Southern Illinois will be held in the city of Decatur, Oct. 8. Those coming by train may take the street car at the station to transfer station, then take Water Street car going north, get off at Edward Avenue and walk west to church at corner of Grand Avenue and Warren Street.—J. W. Grater, Decatur, Ill., Sept. 23.

Oak Grove.—Bro. O. B. Reichelm, of Mt. Morris, began our series of meetings Sept. 2. Sister Hattie Weaver led the song service for us. The meetings closed Sept. 14 with an all-day service. Two stood for Christ. Our love feast is appointed for Oct. 5.—Mary L. Kenyon, Low Point, Ill., Sept. 15.

Virden.—Sept. 7 Bro. Chalmer Shull and wife, outgoing missionaries to India, were with us. Bro. Shull gave us an inspiring address on the subject, "We Would See Jesus." On the following Sunday Bro. J. Emmert Stover, of Mt. Morris, gave an interesting talk on his boyhood days in India. We also have enjoyed two messages from Brethren Merlin and Russell Shull, two young ministers home on vacation from Bethany Bible School. Our aged brother, D. B. Gibson, of Girard, Ill., visited with us for a few days. We expect our pastor and wife, who have been away three weeks, in a revival effort at Colfax, Ind. At a recent business session Brethren Edw. Snell and J. W. Brubaker were chosen delegates to our District Conference. We decided to have a love feast some time this fall.—Stella Brubaker, Virden, Ill., Sept. 22.

INDIANA

Bachelor Run church met in council Sept. 17, with Eld. Ira Kreider presiding. Four letters were received, Bro. Kreider was elected delegate to District Meeting. The report of the committee was made. Bro. Kreider will hold Dec. 6 and Bro. Chas. R. Oberlin the week following a series of meetings August 21 and closed Sept. 7. Bro. Kreider's home was full to overflowing. Bro. Chas. R. Oberlin and wife began a series of meetings August 21 and closed Sept. 7. Although none accepted Christ we had a very inspiring meeting. The crowds and interest were good throughout.—Pearl Sink, Huron, Ind., Sept. 20.

Buck Creek.—Our love feast will be held Oct. 18 instead of Oct. 11. Through a mistake of some kind, Nettie Creek chose Oct. 11. Consequently we have appointed our date for Oct. 18, so as not to conflict with theirs.—Nettie Brown, Mooreland, Ind., Sept. 22.

Buck Creek.—August 30 Bro. A. O. Helser gave a talk on the "Forward Movement." On the Sunday following, the Sunday-school rendered a missionary program. Bro. Helser and Sister Nettie Brown, one of our young sisters, who goes to India as a missionary this fall, gave short talks. In the evening Bro. Helser talked on "Sparks from the Flying Chariot." Our last revival effort has been much needed. Our love feast will be held Oct. 18.—Clara Sheets, Mooreland, Ind., Sept. 22.

Carr Creek church met in council Sept. 18, with Bro. E. S. Brubaker in charge. Three letters were received. It was decided to have Bro. Derrick hold our revival the coming year. Bro. Joe Spitzer will begin a series of meetings at this place Sept. 22, and our communion will be held Sept. 27. The first Sunday in November the joint Sunday-school Convention will be held here. Bro. Arthur Mote has resigned his work at this place, on account of school work, and Bro. O. C. Rife is to take up the work. Bro. Rife was elected delegate to District Meeting, with Sister Emma Winger, alternate.—Mrs. Alva M. Winger, Marion, Ind., Sept. 25.

Cedar Creek church met in council Sept. 20, with Bro. J. H. Urey presiding, assisted by Bro. Keslin. The annual visit was reported and two letters were granted. We expect to hold a series of meetings this fall, followed by a love feast. Brother and Sister Kerlin were chosen delegates to District Meeting.—Mrs. David Oker, Garrett, Ind., Sept. 22.

Flora.—Sept. 11 and 12 Bro. A. D. Helser, of Thorneville, Ohio, spoke on the "Forward Movement" and the missionary work of the church, which was very much appreciated by those who heard him. Sept. 14 we held our home coming, an all-day meeting. Brethren Aaron Moss, Peter Hoyle, Allen Osterman and Smithdeph were with us. Bro. Moss used the time in the forenoon, after the Sunday-school hour, and Bro. Houk the afternoon. Bro. Stinebaugh also gave us a short talk. Everybody seemed to enjoy the meeting and the spiritual entertainment of the day.—Everett Henry, Flora, Ind., Sept. 19.

Guernsey.—Our Harvest Meeting was held Sept. 7. Bro. Russell Wenger gave us a very interesting sermon in the morning and also in the afternoon. An offering of $34.50 was taken. The house was buttized recently. Bro. Shultz, the Sunday-school Secretary, is to be with us Sept. 28. Bro. Reuben Shroyer is to conduct a series of meetings in May, three of our Sunday-school scholars confessed Christ. The date of our communion is Oct. 11. Elected at Oct. 14.—Mary J. Miller, Huntington, Ind., Sept. 22.

Nappanee church met in council Sept. 18, with Eld. J. F. Appleman presiding. One was received by church letter, but three letters of membership were granted to those who had moved into other congregations. The plan of Vacation Bible Schools was presented. Most of those present were heartily in favor of having a school for the entire community. A committee, consisting of a committee was appointed to investigate the plan and to report at a later meeting. Brethren J. F. Appleman, Everett Pippen, and Ed. Ulery were chosen delegates to the District Conference, Sept. 7 our Harvest Meeting was held, the sermon being preached by Bro. J. Cy Murray, of North Manchester. The Children's Day Program was given on the same day during the regular Christian Workers' Meeting hour.—Pearl Grosh, Nappanee, Ind., Sept. 19.

Notice to the Sunday-schools of Southern Indiana.—The Sunday-schools which have not yet paid their pledges this year for the support of Bro. Walter Helsey in China will please send the amount to me at once, as I am required to make report to the General Sunday School Board Nov. 1.—W. A. Miller, R. D. 3, New Castle, Ind., Sept. 19.

Notice to the Churches of Northern Indiana.—Please notify any visitors, living in your congregation that there will be interpreters at the Ministerial and District Meetings for their accommodation. Meetings to convene at Winona Lake Oct. 1 and 2.—Mawly Deeter, Retiring Moderator, Milford, Ind., Sept. 19.

Notice.—The District Meeting of Middle Indiana will be held in the Salamonie church at Lancaster, Oct. 7-9. Elders' Meeting on Tuesday evening. The Salamonie church is in Lancaster, ten miles south of Huntington, eight miles northwest of Warren, nine miles north of Van Buren. Those coming by rail can secure transportation from Huntington to Lancaster at the Big Four garage. From Warren there will be transit service from the Sprowl drug store.—Hampton Zook, Huntington, Ind., Sept. 19.

Peru church met in council Sept. 18, with Eld. J. G. Stinebaugh presiding. Six letters were received. Bro. S. T. Fisher was chosen delegate to the District Meeting, with Bro. John Bjorklund, alternate. We have organized a Christian Workers' Society and expect to begin in the near future. Bro. Marvin Daily was elected president. Bro. Clarence Orpurt and Bro. Marvin Daily were chosen deacons, but both being absent, the installation service was postponed until our next council. Our love feast will be held Nov. 1, beginning at 7 P. M. Since our last report, Bro. Forest Graff and family, from the White church, Ind., and Bro. John Bjorklund, from the Sanfield church, Ind., have located among us. We are very glad to have them, and hope we may be able to do greater work in the Peru church.—Mabel Neff, Peru, Ind., Sept. 23.

Pine Creek.—We expect to have with us in a series of meetings, to begin Oct. 5, Bro. G. S. Steinbaugh, of Fredericktown, Ohio. Our love feast will be held at the close, Oct. 18.—M. S. Morris, North Liberty, Ind., Sept. 23.

Pipe Creek church met in council Sept. 11, with Eld. Frank Huber presiding. One letter was granted. We have secured the services of Bro. L. T. Holsinger to hold a series of meetings this fall, beginning Oct. 11. Brethren Jacob Wissinger and D. P. Kleppinger were chosen delegates to District Meeting, with Brethren Isaac Coblentz and D. P. Nead, alternates.—Ruth Hoover, Peru, Ind., Sept. 23.

Pleasant Valley church held a members' meeting Sept. 12. Two letters were received. We have secured Bro. E. C. Swihart, of Elkhart, to hold a two weeks' series of meetings, to begin Oct. 12. Our communion services will be held Oct. 25. We have started a Sunday-school and are very much interested in their school work.—Mrs. Carrie Kindy, Middlebury, Ind., Sept. 19.

Pyrmont church met in council Sept. 13, with Eld. David Barnhart presiding. A committee was appointed to look after a house in a near by town for the use of the church. Also a committee to arrange for more rooms for Sunday-school work. Our Harvest Meeting was held July 27. Bro. I. R. Beery, of Flora, was with us in the forenoon. Bro. Jesse Hollinger, of Delphi, Ind., had charge in the afternoon. An all-day meeting and preaching service was held Aug. 3, the offering of $113.39 was taken. The afternoon was spent in a Young People's and Children's Meeting. Sept. 13 and 16 Bro. Helser gave two inspiring talks on missionary work. An offering of $35.00 was lifted for the work.—Mrs. Claude Crist, Rossville, Ind., Sept. 22.

Salem church met in council Sept. 12, with Eld. John Markley in charge. Five letters were received and one was granted. Bro. James Leech was elected delegate to District Meeting, with Sister Julia Joseph, alternate. Our love feast will be held Oct. 19. Brethren Waldo Goodyear and Wm. Joseph, with their wives, were installed into the deacon's office. Our Harvest Meeting was held Sept. 7. Bro. John Markley gave us a very good sermon, one in the forenoon Bro. John Markley gave us a very good sermon, one in the forenoon and another in the afternoon. The offering was $39, which will be used for redecorating the church and for repairs. The work has already begun.—Mrs. Clyde Joseph, Culver, Ind., Sept. 16.

Solomon's Creek church met in council Sept. 4. Bro. Amsa Clem was elected an elder. Delegates to the District Meeting are Brethren Ezra Kendall and Clarence Swihart, with Brother and Sister Wesley Weybright, alternates. Sister Clem was appointed for Oct. 11. Sept. 21 Bro. Burton Metzler, our Sunday-school Secretary, gave us a splendid sermon on the "Manhood of the Master."—Cecil M. Whitehead, Syracuse, Ind., Sept. 22.

Somerset church just closed a revival that began Sept. 8, with Bro. W. B. Hatcher, evangelist. Five were baptized. Our members were strengthened and encouraged. Our council meeting was held Sept. 13, with Eld. Elsworth Weimer in charge. We elected Bro. Tony Tinkle as delegate to District Meeting. Our love feast was held Sept. 20. Previous to the service we had a business session, at which two brethren and their wives were called and installed into the office of deacon: Bro. Rola Moore and wife, and Bro. Tony Tinkle and wife. Ruby Tinkle, Marion, Ind., Sept. 22.

South Whitley church recently met in council, with Eld. Geo. Swihart presiding. Two letters were granted. Our communion will be held Nov. 2, at 6 P. M. We decided to use the envelope plan

(Continued on Page 636)

compelled to return home in 1910. He was pastor of the Logan church 1914-15, but his declining health did not permit him to render full service. He spent two years in the Ohio State Sanitarium for tuberculosis. At one time we all had high hopes that he would recover. He seemed better and he decided to take up again the pastorate in the Logan church, but was compelled to give it up on account of his failing health. Even though ill, he kept at work and was elder of the church when the Lord called him home. He leaves his beloved wife, one of our gifted writers, and three sons, John, eleven years old, James six, and Robert four. The bereaved, widowed mother and her three dear boys will have the heartfelt sympathy and the earnest, fervent prayers of our entire Brotherhood. May the Father above, the God of all consolation, richly and abundantly bless them and comfort them, and thus blessing them, make their lives, as the husband's and the father's has been—a blessing to the church and to humanity!

D. L. M.

"Righteous Judgment"

BY JOHN E. MOHLER

"Judge not, that ye be not judged" (Matt. 7: 1). "Judge not according to appearance, but judge righteous judgment" (John 7: 24).

ONE of the most natural things of human life is to judge. We begin it while young, and as we grow in years we grow in the habit, and when we approach the end of this life we have not outgrown the tendency to judge others. We can not get away from judging, because it is a prerogative of God, and God lives in us. Jesus, knowing this, commands us, in the end, to "judge righteous judgment." But until we are able to judge righteously, we are commanded not to judge at all. We are restrained from following this inclination of the human until we can judge without calling judgment upon ourselves, much as an earthly parent will command a child not to use a knife until it can do so without hurting itself. Then the child is commanded to use the knife.

And what is righteous judgment? The kind that Jesus exercises. He knows the hopes, the struggles, the obstacles, the despair, the weakness, and the power concerning each, so that, if they fail, he sympathizes with them, and if they succeed he commends them. He does not judge by appearance, as imperfect man judges. And he commands man to rise into his perfection, to judge as he does. This is possible only by taking into consideration the inherent difficulties, the hereditary talents, weaknesses and temptations, and the invisible as well as visible hindrances of the person whose success we judge. Until we are able to do this, we shall withhold judgment, lest we bring judgment upon ourselves. And then, when we are able to judge righteously, we shall so appreciate the work of the ones whom we are watching that we weep in sympathy with them in their failures, and we join with them in thankfulness of heart to God for their successes, for this is the spirit of Jesus, in which we help and not injure the ones we judge.

It is a wonderful privilege to become a blessing to mankind through the exercise of righteous judgment. What soul, bowed with trouble and failure and self-condemnation for sins or shortcomings, until there was no hope of deliverance, but that turned to Jesus and felt the sweetness of his acceptance and the absence of his condemnation? And how great the surprise that he wiped all condemnation away, and how perfect his forgiveness! Why? Because he judged "righteous judgment." That is, he considered all things that humanity has to struggle against. He knows the inherent weakness of man, and his intense prosperity and plenty and peace should fill all the earth! Truly, it behooves those who are wise, to shine in the brightness of their salvation, in righteous judgment towards all men!

The world is not dark where the spirit of Jesus rules, and this spirit should light the whole earth through his ambassadors. "As thou hast sent me into the world so have I sent them into the world," Christ told his Father. When it is "not I that live, but Christ that liveth in me," as Paul said, then may we shed light to the multitude who are too gross to perceive the ascended Jesus, but who will turn eagerly to him when manifested through the flesh of his disciples. And when we are able to judge righteous judgment towards them, as Jesus does, the so-called wise ones of earth, as well as the outcast, and the so-called leaders toward righteousness, as well as the demon-possessed, will open the closets of their hearts to us in their hidden desires and receive, through our holy ministry, him who came, not to condemn, but to save the world. It is the love of Christ and his righteous judgment, and not the condemnation of man, that saves.

But if we would judge righteous judgment we have to begin at home. First, within self, and let Christ's love purge us. Then, within the family circle, until heaven's harmony rules the home. Then within the church, until the spirit of sympathy and helpfulness binds the body into oneness with us. Then in the business world, dealing blamelessly with all men. It is the light of Christ that is to shine in us. And, naturally, light shines from the center out—the brightest and most perfect, the nearer, by nature, to the object it touches.

Let the light but be true upon everything it touches, as it goes out from us, and like a reflecting diamond its gleam is increased with each touch until the darkest region of earth, and the blackest hearts of men may be penetrated in the "righteous judgment" with which Christ shall yet rule all the earth.

Especially are the elders of the church commissioned by Christ to "judge righteous judgment," that in joy they may give account to him, that they have ruled in his own tenderness, as he would have ruled in righteousness. These are they who are counted worthy of "double honor," because they have ruled well in "righteous judgment."

222 South Broadway, Los Angeles, Calif.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Lindsay church held a business meeting August 28, Eld. M. S. Frantz and Bro. J. W. Mishler were chosen delegates to the District Conference; Sisters Emma Yoder and Grace Moore, delegates to the Sunday-school Meeting. Several members have moved into our midst recently. Bro. Frantz, our pastor, is giving us much spiritual food. Our crowds are increasing both in Sunday-school and preaching service. Our midweek service is well attended. Following it an hour is spent on the Sunday-school lesson. Bro. Frantz is our teacher and we all enjoy it very much. A study of the lesson together helps to unify the work of the Sunday-school. Our love feast will be held after the revival meeting, to be conducted by Bro. J. Edwin Jarboe in November.—Mrs. Emma V. Yoder, Lindsay, Calif., Sept. 16.

Live Oak church met in council Sept. 5, with Eld. W. R. Brubaker presiding. Two letters were received and four were granted. Our love feast will be held Oct. 18. Brethren W. R. Brubaker and C. S. Davis were elected delegates to District Meeting. They also serve as Sunday-school delegates. Bro. J. O. Hartman was elected elder in charge for 1920: Bro. Harvey Fillmore, trustee; the writer, "Messenger" agent and correspondent. Bro. C. S. Davis was elected president of Christian Workers' Meeting, to fill an unexpired term.—Sarah C. Davis, Live Oak, Calif., Sept. 18.

Patterson church met in special council Sept. 14, preparatory to District Meeting. The writer was elected delegate to District Meeting, with Bro. J. B. Deardorff, alternate; Sister Deardorff, delegate to Sunday-school Meeting, with Sister Emma Follis, alternate. Several letters were granted. Recently several new families have moved into our midst, among them being Bro. J. M. Follis and family, of Trigo, Calif.—D. J. Funk, Patterson, Calif., Sept. 18.

COLORADO

Bethel.—Bro. C. Fitz, of Denver, has been preaching for us twice Sunday, Oct. 5. Bro. J. B. Moore, our new pastor, will have charge of the services on that day. Coming at the close of the District Meeting, as it does, we hope as many will stay over as possible.—Mary E. Countryman, Atwood, Colo., Sept. 21.

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Moscow church met in council Sept. 20, with the writer presiding. One letter was received and one was granted. We decided to hold our love feast on Friday evening, Oct. 10. Arrangements were made for the Sunday-school and Christian Workers' Convention to be held here the last of October.—Fred A. Flora, Moscow, Idaho, Sept. 2

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Bachelor Run church met in council Sept. 17, with Eld. Ira Kreig presiding. Four letters were received. Bro. Kreider was elec delegate to District Meeting. The report of the annual visit made. Our communion will be held Oct. 16. Bro. Chas. R. Obe and wife began a series of meetings August 21 and closed Sept. Although none accepted Christ we had a very inspiring meeti The crowds and interest were good throughout.—Pearl Sink, Flo Ind., Sept. 20.

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those who are living on lower planes. Are we ahead or behind? I thank God that we are at least well up toward the fore. May we press onward toward the goal unto the prize of the high calling of God in Christ Jesus!

Oroville, Wash.

Wise and Otherwise

BY VIOLA FRISER

THERE are times when the warning of our Friend is heeded, viz.: "Watch and pray lest ye enter into temptation." And because we love him we seek to obey not only that command but also the many others that he gave by way of and for the purpose of instructing us, for our own personal welfare and also that we may be able to glorify him who sent us into the world. That is wise.

But there are other times when some of us, at least, become heedless and seemingly forget the kindly advice of him who loves us so, until adversity comes and we are made to realize the truth—we have been doing our own will, instead of the will of our Father who is in heaven. That is *not* wise, but *is* otherwise, as we soon learn by the sorrow and disappointment we must bear, as the result.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Sidney, Ind.

Transforming Power

BY A. F. HECKER

WE all love power. The small boy likes to dominate and rule his playmates and many a fistic duel has been fought to decide in whom real power is vested. As boys become older, they love to show what they can do and wherein they are superior to their fellows. As men they become greedy for power, and make severe sacrifices, endeavoring to have themselves elected to positions of authority. When elected and backed by law, their wills and decisions must be obeyed.

Above all man-created and established power and authority there is a greater power—a transforming power that has its source with God. But power is useless without a means of transmission. There must be some medium. By the medium, we mean that through which it is transmitted. Having the source and the medium, we must then have the object upon which the power is going to work. With this combination, things are accomplished.

In a material way this may be illustrated by the waterfall, as the source, transmitting the power through the wheel and attached machinery, which is the medium; to the finished product that is being turned out, which is the object. Again, Nature through the mediums of sunshine, rain and soil, concentrates its power upon the little seed and we have it transformed into the beautiful flower. In fact, all finished products are the result of applied power transforming the crude into the finished article.

As we look back through church history, we find that progress has been made in just the same way. The rough, vulgar, uncouth man has been touched through some medium and we behold the zealous, earnest Christian. The disciples were gathered from among the fishermen. After associating with Jesus throughout his ministry, Peter still retains enough of the vulgar to deny his Master with an oath, when accused of being one of Christ's followers. Yet, when the power of God fully came upon Peter, his life was so transformed that he, too, was given power even to heal the sick and to raise the dead. Paul, too, was transformed from a blood-thirsty prosecutor to a soul-seeking disciple. The power of God first, through other mediums, worked upon both Peter and Paul, and changed them into earnest workers for the Kingdom, then they, in turn, were used as mediums through which the power reached out for others.

The Kingdom is being enlarged today in just the same manner. Before joining the church we were the objects of transforming power. When we have confessed and entered the church, we then become the mediums through which the church must be carried on to other peoples and generations. Having become a medium brings us face to face with our mission in life. We are all familiar with electricity and know that the wire is only the medium through which the real power passes. Yet, without the wire the power could not be sent hundreds of miles from its source, and used to operate the wheels of industry. Men's lives are not the sources of power, but only the wires through which spiritual power passes. The transforming power of God worked through the lives of the early church fathers and we see the results in a changed world. Our mission is to still further change the world by putting ourselves in touch with the unsaved, that through us the Divine power may convert them too into mediums through which transforming power may flow. Our duty then is to strive, learn, and seek to become more efficient mediums.

Education is a most potent aid. Our modern church fathers realize and appreciate this fact. They have founded our church schools. With these splendid opportunities within our grasp, let us then—being the Peters and Pauls of today—urge upon our youth the gaining of knowledge, that we may do our share in raising up the Peters and Pauls of tomorrow. When all are transformed, then shall we have his Kingdom here on earth.

Great Falls, Montana.

Anklesvar News Notes

Bro. W. B. Stover, in July "Prakash Patra," relates a bit of interesting experience: "Last month, in the village of Amratpura, a man was baptized. He had heard of the Lord Jesus, but had not become a Christian. Both he and his wife were taken ill with influenza, and the wife died, whereupon he made a vow to the Lord that if he would let him get well, he would surely become a Christian. The missionary was to come to his village on Sunday. On Saturday night he had a dream that the missionary came and that he was baptized in the river near by, and his dream was fulfilled on that Lord's Day."

There has been much sickness here during the past few weeks. There were two deaths, both outside of the Boarding-school, from cholera, and one death in the school, the cause of which is not known; also, one baby died. One girl in the Boarding-school, whose parents live on the Mission Compound, went home on Saturday, to spend Sunday with her folks. Sunday morning it was found she had cholera. With prompt medical attention and careful nursing she is recovering nicely, for which we are very grateful. There are two cases of pneumonia, and there has been much fever among the girls, but the worst is over. Dr. Laura Cottrell, on one occasion, and Dr. Raymond Cottrell, at two different times, were able to come to our assistance. The Indian doctor, of Anklesvar, has been coming daily to care for the sick. Helen Stover is the only one of the mission family here that has been sick. Now she is quite well again.

Word comes from Vali that there have been eight deaths among the children of the Home during the past two weeks. Most of the victims had not fully recovered from measles and other ailments, prior to the recent sickness among them. A woman—one of Sister Himmelsbaugh's best helpers in the Home—died last week. Other sick ones are reported to be recovering. Dr. Cottrell was called to Vali last Saturday, owing to the sickness of little Raymond Arnold. Word came this morning that while he is some better, still he is not out of danger. Word comes from Dahanu that Sister Alley has been quite sick from fever. Sister Ross has been able to return to Bulsar, as little Evelyn has recovered from diphtheria, which began to develop at the time of the recent Committee Meeting.

Sister B. Mary Royer returned to Dahanu on Monday, after a ten days' visit at Vali and Anklesvar. It was more than a visit, as it gave her an opportunity to get a much needed rest. The sisters at Jalalpor reminded Sister Ziegler of her birthday with an unexpected visit July 25.

The Irish Presbyterians, our sister mission, suffered a serious loss in June by the unexpected death of Dr. J. F. Steele, an educator and scholar of remarkable ability. He was stationed at Broach, just four miles north of us, across the Nerbudda River. At the time of his death he was at a Hill station, nicely recovering, as was thought, from an operation, when he took a sudden turn for the worse and passed over. He has been a missionary in India for thirty-five years, and was able to fill positions of different character, when vacancies occurred, with efficiency and credit to the cause. He is the sixth missionary the Irish Mission has lost in the past three years, owing to the effects of a recent attack of smallpox, he confined to his bed for two months, so it is reported, and it is feared it may be necessary to send him home. In comparison with theirs our loss has been less serious, for which we are grateful to our Heavenly Father! Our friends of that mission have our deepest sympathy!

A few days ago a request, signed by twelve or more men, came from a village situated near the border of our field, in which it was stated that they wanted some one to teach them, as they wished to become Christians. The next day a similar request, signed by twenty-one men, came from a village near the border, but in an opposite direction from the other village. Two men of different villages recently met. After talking a while each learned that the other had recently become a Christian. "Come on," said one of the men, anxious to tell others of his newfound joy, "let us talk to this man about becoming a Christian." So together they went and told another man of Jesus, the Savior they had recently found. Truly, the fields are white unto the harvest! A. T. Hoffert.

Anklesvar, India, Aug. 8.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

An Open Door of Opportunity

Revelation 3: 8

For Week Beginning October 12, 1919

1. Introductory.—How sad a world this would be if there were no open door of opportunity for weary, sin-burdened souls, whereby to gain entrance to the love of God or the grace of Jesus Christ! Our Blessed Master was ever opening doors of opportunity for man. Sin had closed the door to every spiritual privilege, but he who has now "the keys of death and of Hades," has set before us some NOTABLE OPPORTUNITIES to gain access to highest privileges.

2. The Open Door of Salvation.—"I am the door; by me, if any man enter in, he shall be saved." This is a DOOR OF ESCAPE from the wrath of God, from the guilt and pollution of sin, from the fear of man, and the tyranny of self. It is for you—a free gift—therefore you may, with boldness, enter in by the blood of Jesus.

3. The Open Door of Instruction.—The privilege of being "TAUGHT OF GOD" is open for all. "If any man lack wisdom, let him ask," is a guarantee of Divine Help. The door into the Divine Audience Chamber is now open through the blood of Jesus. He can not only "open to you the Scriptures," but also anoint your eyes with such an eye-salve as shall make you see wonderful things in his Holy Word. He can enable us to comprehend the "deep things of God"—to become wise in Christ.

4. The Open Door of Prayer.—Great victories have been WON BY PRAYER, and the same door, thus entered into fullness of blessing and triumph, is open for you. "If ye ask anything in my name" is the all-sufficient key that opens heaven's storehouse.

5. The Open Door of Fellowship.—This is another glorious privilege that is open to all saints. "If ye draw nigh unto me, I will draw nigh unto you." The Lord needs no very urgent constraint to come and abide with us. The deepest yearning of his loving heart is that we should "ABIDE" in him. His greatest difficulty is in regard to ourselves—our closed door against him. "Behold, I stand at the door and knock."

6. The Open Door of Power.—We can readily see that some have more spiritual power than others. Why? Have they obtained special favor with God through some hidden, private door of entrance? Has not Christ plainly declared: "All power is given unto me. . . . go ye therefore"? He expects us to go TO HIM and FOR HIM. "He giveth power to the faint, and to them that have no might, he increaseth strength." Here is a door of wonderful possibilities. The promised strength is sure if you meet the Lord's conditions.

7. The Open Door of Service.—If you are a son, prove it by your vineyard activity. The door is open; THE WORK AWAITS YOU. Do what you are told: "Go, work." Christ does not COMPEL us to follow him, but he entreats us lovingly to yield our best service. Who, then, is willing to consecrate himself? Wide doors are open in every mission field.

8. The Open Door of Heaven.—"I go to prepare a place for you." Those who are Christ's need not fear a closing of this door. Christ has opened it, and "no man shutteth." If we are faithful now, taking full advantage of offered privileges, AN ABUNDANT ENTRANCE shall be ministered unto us on that day when we enter through this gate into the city.

9. Suggestive References.—Christ at the door of our hearts (Rev. 3: 20). Our salvation the gift of God (Eph. 2: 8, 9). Christ the Perfect Teacher (Matt. 22: 16). "A teacher come from God" (John 3: 2). When the door of prayer is opened unto us (Rom. 8: 26). Prayer that perseveres (Eph. 6: 18; Heb. 5: 7). The door of fellowship (Matt 18: 20; John 14: 20-23). The door of power (Acts 1: 8; 2 Tim. 1: 7). The door of service (Gal. 4: 18; Titus 2: 14).

ual growth depends upon his being able to come close to us in a real heart relation. We want to walk with him, but how can we unless we know his will? So, if all that is worth while depends so largely upon this heart relation, shall we not desire with the disciples: "Lord, teach us to pray"?

Chicago, Ill.

Behind or Ahead

BY PAUL MOHLER

At the close of the Constitutional Convention in 1787, an aged statesman arose and said that he had watched the carving on the head of the chair, occupied by the president of the convention, which represented the sun just above the horizon. He said he was wondering if that were a rising or a setting sun. After the successful labors of the convention, he thanked God that it was a rising sun for the nation.

Some are wondering if the sun is rising or setting for the Church of the Brethren. That all depends upon whether we are behind or ahead of the larger church organizations that are occupying so largely the public eye. If they, with all their strength of numbers and organization, are in advance of us, the best that we can do is to ask them to take us aboard, to travel with them. I don't want to belong to a "tail-ender." Isolation is excusable only in those who lead.

But how shall we know whether we lead or follow? That all depends on our aim or goal. If numbers of adherents is our goal, we are far behind. I think of a number of lines in which we are behind. If I looked at them alone I should give up at once. We do not give as do some others. We are not as active along many lines as are others. They are good lines, too, and we should never be satisfied until we are up on them. But I am not ready to admit that we are really behind on the whole. Churches seem to be like individuals—each strong in some points and comparatively weak in others. We do not say that one man is stronger than another just because he is stronger along one or two lines. We take the whole man and estimate him along all lines. So must we do with the churches.

In the first place, we are ahead if we are teaching and practicing the Gospel more thoroughly than others. People may be baptized without much knowledge of the Gospel. They may live a sort of Christian life with very little of it. They may give liberally and work hard for the enlargement of the church and a number of other good things, but you will never see a full, rich, strong Christian life without a conscientious reference to the Word as the Guide of Life. In this, I know of no other church ahead of ours. We are far above the average.

Then, in the enthronement of Christian ideals, some churches lead the others. The fundamental Christian grace is humility. I know of no church that exalts this grace more than our own. Brotherly love is exalted far more in ours than in many other fraternities. Our church government is more democratic than others. We have a more efficient and practically useful Conference. Our discipline is better and more carefully administered.

Again, the leading church must be a leader in reforms. I know of no other church taking a stand earlier against human slavery, against alcoholism, and against lust-breeding social customs than ours. In this, as in other things, we have been in the lead. Right now, we are in the lead in the reform of dress, and if we stand together, we have a chance to write our name brilliantly on the page of the history of reform.

Finally, we are in the lead in schools. I think we

those who are living on lower planes. Are we ahead or behind? I thank God that we are at least well up toward the fore. May we press onward toward the goal unto the prize of the high calling of God in Christ Jesus!

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AROUND THE WORLD

What Bolshevism Did in Hungary

With the opening of the school-year in Budapest, Minister of Education Huzat finds appalling ravages of Bolshevism in the school situation. Previous systems of education were abolished and all textbooks were burned. In their place Bolshevist pamphlets of the most rabid nature were substituted. These were printed at an expense of millions of dollars of the public funds. The Bolshevist doctrine of "free love" was fully emphasized, and the effect on the rising generation may be easily imagined. As a vivid object lesson of the fatal result of sowing pernicious seed, the Bolshevist propaganda stands probably unequaled in the world's history.

Fashion's Foibles Denounced

At the recent International Conference of Women Physicians, in New York, severe denunciations were uttered against the vagaries of prevailing fashions. One speaker truthfully remarked: "Extravagant dress is democracy running riot. There is an inherent snobbishness in overdress. Women who indulge such tastes are aping the fashions of the most corrupt city of Europe." Another speaker said: "All the shrewd manipulators of fashion keep calling out to women: 'Style, style, style,' until the unfortunate creatures can not resist. They are simply mesmerized to fall in line with fashion's behests, and as a result the clothing manufacturers reap vast sums of money."

A Most Important Conference

As arranged by President Wilson, just before leaving Washington on his speaking tour, a "Conference of Labor, Capital and Agricultural Interests" is to be held in Washington between Oct. 5 and 10, for the discussion of the present economic situation. A number of delegates have been chosen out of a list submitted by the Chamber of Commerce of the United States, Samuel Gompers, President of the American Federation of Labor, and one made up by President Wilson himself. It is a most timely move—one that, if given proper consideration, will remedy many unjust discriminations now existing. If, as it is hoped, further strikes can be headed off by the proposed deliberations, the results thus achieved will be most gratifying.

How a Little Chapel Was Built in Korea

Churches in far-away Korea are not the elaborate structures so frequently seen in the homeland. In the case of the one we are here describing, it was but a mud-walled, thatch-roofed building—simply whitewashed. Gifts for the church came from consecrated givers who did not contribute out of their abundance but from the depth of their poverty. In one case an aged woman gathered firewood that she might sell it in the market-place and donate the proceeds towards the building of the church. Another consecrated giver, with wages of only $5 per month, gave $25 toward the chapel fund. A merchant, in commenting on the consecrated givers, said: "Those Christians have worked hard. They have gone hungry so that the church might be built, and yet they are the happiest people in the village."

General Unrest Still Increasing

War defenders would have us believe that hostilities are a good thing, because of the fact that they clear the political atmosphere and quicken a sense of patriotism among men. We are also told that, after the stress of war, men turn with more eagerness and efficiency to the pursuits of peace. Stubbornly these beliefs are cherished, notwithstanding the unvarying historical proofs to the contrary. It is a fact beyond all question that no war can be regarded as a benefit, no more than a destructive tornado can be looked upon as a blessing. The great world war has not caused an increase of patriotism. It has not caused men to turn with eagerness to the pursuits of peace. It has not increased efficiency. On the other hand, it has caused a most deplorable increase of disorder, lawlessness and distrust.

Bibles for the Blind

Should any of our readers happen to be so unfortunate as to be blind, they would doubtlessly appreciate whatever books are available for those who can read by touch only. Books for the blind being necessarily costly, because of the intricate process of manufacture, the amount of literature, printed in raised type, is very limited. The New York Bible Society, however, publishes two editions of the Bible—one the New York point type, the other the American Braille type. These Bibles are not of the convenient size with which Sunday-school workers are so familiar, but a huge set of nineteen volumes which are sold at $50—barely the actual cost of manufacture. The Bible Societies of our country have many calls for Bibles of all sorts from people everywhere, but none of the appeals are as touching as those from the blind. Seemingly, the individuals who are deprived of their natural vision, have a keener relish for the Word of Life than the more fortunate who can see. Apparently many blind persons of slender means economize in every way possible to secure the necessary $50 for the raised-type set of the Bible. Just now the demand is even greater than ever before, since many soldiers have returned from overseas duty with permanently obscured eyesight. The Bible Societies are hoping that it will be made possible to put the Sacred Word within reach of all of these men who specially desire it.

A Powerful Factor

Sir Oliver Lodge, the eminent scientist, declared in a recent address at Birmingham, England, that wonderful possibilities of power will ere long be revealed by the proper utilization of so-called "atomic properties of matter." He points out that, by means of this mighty force of nature, wireless telegraphy has been made possible. He maintains that the "atomic energy" of even a very small amount of matter, properly utilized, would be sufficient to raise the German ships, sunk in the Scapa Flow, and pile them on top of the Scotch mountains. As one reads of this and other marvelous discoveries of hitherto unrecognized forces of nature, one is impressed anew with the overwhelming might of the Great Creator. "O Lord, how manifold are thy works! in wisdom thou hast made them all."

Christianizing the Jews of America

Bishop Thomas J. Garland, of Philadelphia, has given expert consideration to the religious status of the Hebrew race in America, and after exhaustive investigations has come to this conclusion: "Eighty per cent of the American Jews have lost interest in their own religion, and are rapidly becoming atheists." If Bishop Garland's statement is wholly dependable—and there seems to be no reason to doubt it—the "go ye" of the Master has been given renewed emphasis, so far as these "children of Abraham" are concerned. Confronted by the threatening danger of atheism, this is no time for theorizing but for immediate action. "We are debtors," says Paul, in speaking of the obligations the Christian owes to the "chosen seed of Abraham's race." Will the Lord hold us guiltless if we fail to meet the debt we justly owe?

The Vacant Churches

In the course of a nation-wide survey of the Inter-Church World Movement a section of eastern New York has been found where there are nine church edifices, but where no minister has served the people regularly in years. This fair valley seems once to have been the center of a flourishing religious life. Now most of the church buildings are in decay. Only now and then does an itinerant preacher happen in, to hold services. The survey specialist of the Inter-Church World Movement found a lamentable lack of religious knowledge among the people of that section—as might be expected under the circumstances: Few of the children had ever attended Sunday-school. To think that such a condition should prevail in the center of a thickly-populated State, seems almost past belief. The need of some remedial agency is imperative.

Where Is the Promised Peace?

D'Annuncio's spectacular seizure of the much discussed and hotly-contested city of Fiume, on the Adriatic, has aroused new elements of danger. Now a war between Jugo-Slavia and Italy is predicted, since the last-named nation seems disposed to retain what D'Annuncio so surely, if not wisely, seized. Small wonder that our Senate and House are deliberating whether or not we are at war with Italy, and if we are not, why United States troops were landed to help Dalmatians fight Italians. Great Britain, just now, is confronted by a war of the worst kind. A strike of 600,000 workmen or more, leaves the country without railroad service, and starvation threatens. Three millions more may possibly strike. With extended strikes in our own country, there is seemingly scant opportunity to help in the settling of problems that arise across the waters. We have our hands full here.

A Better Racial Understanding Needed

A call to the citizens of the United States, to act in conformity with the high ideals of democracy and of Christianity in the present condition of strained relations between the races, has just been issued by the Federal Council of the Churches in America. In this important move, that body deliberated in conjunction with a large representative committee of white and colored citizens from all sections of the country. Some of the valuable suggestions offered are comprised in the following deductions: The present situation is a challenge to the churches, charged with the promotion of the brotherhood of man, which looks upon all men as entitled to a footing of equality of opportunity. This calls for preaching the duty of economic and community justice for the Negro, thus securing peace and good-will between the races. Beyond all else the present situation calls for confession, on the part of Christian men and women, of failure to live up to the standard of universal brotherhood, as taught by Jesus Christ. In the adjustment of race relations our country has, in this crisis, not only its own conscience to satisfy, but also to justify itself, as a nation, before the enlightened opinion of mankind. As a foremost exponent of the ideals of democratic government, the United States has been lifted to the full view of the world. Our present settlement of race relations will, therefore, influence, in a very large measure, the settlement of race relations in other parts of the world. Briefly stated, our Government—local and national—should impartially guarantee security of life and property to every citizen of whatever race. The Negro should have economic justice, equal opportunity to get work, and retain it on the same terms as other men. The best of educational facilities for Negro children should be provided, not only as a national obligation, but also as a necessity for national welfare.

Increased Wages and Night-Schools

When, with heavy war orders and a great shortage of labor, wages began to increase, in the United States, night-schools were closed, one after another, in most of our important cities. Interest in better education was lost, when money became plentiful, revealing the fact that previous attendance at night-school was not due to a thirst for knowledge, but merely to secure information that could be turned into higher wages. When these came, automatically the schools closed. Most men still need the spur of compulsion. If a good income were insured to all, nine out of ten would cease work—mental and physical. A wise Providence undoubtedly has so decreed that man, for his own best well-being, must keep on working, thus escaping poverty and its impending privations.

Costly Equipment

Ponderous as the large guns of our army and navy seem to be, their actual usefulness is, in reality, of but very short duration, and that very fact adds to the large cost of military preparedness. According to a recent order, the United States Army is to send 1,240 guns to the scrap-heap, which means that about $10,000,000, spent in their construction, is no longer a national asset. Before the war began, the nation had 2,058, but now, guns to the number named above—more than half—are obsolete, and must be replaced at a sum far above the original cost. Their purchase will be a large item in the appropriation bill passed by Congress. A hope had been expressed by many that the days of further armament had passed, with the close of the great war, but the Prince of Peace is not yet in control.

The Palestine That Is to Be

While most proposed plans as to Palestine's future are necessarily vague, as yet, some of them, at least, may possibly be definitely adopted, later on. A strong movement in the Bible Lands is gaining ground, to effect a union of Palestine, Syria and Mesopotamia, and is now being considered by the British Government, which is to be in control of affairs in that section of Asia. At the recent American Zionist Convention a number of important questions were discussed which, while they may not all be finally adopted, are indicative, nevertheless, of the possible trend of affairs. It is expected that most of the new inhabitants of Palestine will be from the eastern countries of Europe, where Jews have been unjustly treated. Immediate endeavors, by the Zionist International Organization of Industrial and Financial Institutions, to develop economic relations between Palestine and other countries, were recommended by the Convention. An international movement was urged to establish a commission to study the immigration question, with a view of facilitating the resettlement of Jews in Palestine. Steps are to be taken to eliminate insanitary conditions, and particularly to combat malaria in the new homeland. Nearly $1,500,000 will be used during the next year in the development of Palestine.

Relieving India's Famine Conditions

While, in a measure, the appalling need of India has been somewhat relieved by the bounty of liberal givers in other parts of the great world field, it is true, nevertheless, that all such relief is merely palliative, and does not, in any way, remedy the underlying causes of the famine situation. Competent judges of conditions in India attribute the deplorable economic situation in that country to two causes: (1) The deficient methods of agriculture and industrialism in general. (2) The pernicious system of caste, that palsies whatever enterprise and initiative might be put forth by the people in general. As to the first cause, there is no doubt that the production of food crops might be materially increased by applying the latest and most approved methods of agriculture, including irrigation systems where at all feasible. Some writers go so far as to claim that the productivity of most sections might be doubled, which in itself would practically bar the horrors of famine. It is realized, of course, that in urging radical and effective reforms in agriculture, the age-old opposition to modern methods must be met and overcome. This is a factor of no small magnitude. As to the detrimental influence of caste, most of our readers are fully informed, though few of us can form an adequate conception of the paralyzing effect thus exercised upon all phases of human activities. A man, belonging to a certain caste, must follow the calling thereby authorized. There is no other way under present conditions. It is said that 65,000,000 people in India never know what it is to have enough to eat. The reason may be learned from conditions above referred to.

Eld. E. J. Smith has been chosen to represent the District of Oklahoma, Panhandle of Texas and New Mexico at the 1920 Conference.

Bro. Roy E. Miller, of Onekama, Mich., has assumed pastoral charge of the Harlan church, same State, and should be addressed at R. D. 1, Copemish, Mich.

Bro. Ray S. Wagoner, formerly of East Enid, Okla., should be addressed at 226 E. Eighth Street, Oklahoma City, Okla., where the headquarters of the Child Saving Mission of Oklahoma are now located.

With a view of securing for his wife the climatic advantage of the Rocky Mountain or Pacific Coast States, Bro. R. A. Montz, of Fredericksburg, Iowa, would be pleased to hear from any congregations in the territory designated, which may desire pastoral assistance.

Bro. P. E. Robertson, of Lindsay, Calif., can respond to several calls for series of meetings in Northern California or Oregon. Those who may desire his services as indicated, can, for the present, reach him at Brookings, Oregon, where he begins a series of meetings Sept. 28.

Bro. E. L. Heestand and wife, of Huntington, Ind., and Sister Cora M. Stahly, Director of Music at the Winona Lake Conference, stopped off to visit the Publishing House on Monday of this week as they were returning home from their evangelistic meetings in the Waddams Grove church, Ill.

Writing under date of Sept. 25 Bro. J. H. Moore says that at high noon, thirty years ago, he and Sister Moore started together on the ups and downs of life and that they are still on the upward way. He recalls also that on Sept. 18 it was just half a century since his election to the ministry. He began his editorial career August 21, 1876. The present office editor had not thought much about the work at that time.

Three of the brethren, under appointment to the India mission field, are available for pastoral service while waiting for the delayed landing permits. There may be congregations so situated that they would gladly avail themselves of this opportunity. The names and addresses of these brethren are: Leo Blickenstaff, Cerro Gordo, Ill.; Chalmer Shull, Girard, Ill.; Fred M. Hollenberg, Gleichen, Alberta, Can.

ELSEWHERE IN THIS ISSUE

District Secretaries of Aid Societies will please note the "Special Notice" by Mrs. S. L. Whisler, on page 636.

The District Conference of Middle Iowa convenes in the Panther Creek church Oct. 11-13. See programs on page 636.

Transportation arrangements for those desiring to attend the District Meeting of Southern Illinois, Oct. 8, at Decatur, are announced by Bro. J. W. Grater, among the Notes.

Reorganization of the various Church Boards and Committees has now been completed, so that we are able to give the revised Directory in its accustomed place in this first issue of the month.

Middle Indiana will hold its District Meeting Oct. 7-9 in the Salamonie congregation. Further particulars of this gathering are given by Brethren Hampton Zook and E. L. Heestand among the Notes. See program on page 636.

MISCELLANEOUS

Dedicatory services of the Sterling church, Colo., are to be held on Sunday, Oct. 5, Bro. J. B. Moore, the new pastor of the congregation, conducting the services on that day.

Sister Mattie Welty requests us to announce specially that Oct. 12 there will be an all-day meeting at the Flora church, Ind. As this is to be a home-coming for many, a general invitation is extended. Dinner will be served in the basement.

Notice.—Because of the scarlet fever quarantine at Fernald, the District Meeting of Middle Iowa, to have been held at that place Oct. 7-9, will convene at the Panther Creek church, Oct. 11-13.—W. H. Royer, Writing Clerk, Dallas Center, Iowa.

In "Messenger" of Aug. 9, 1919, we published a communication by Bro. A. L. B. Martin, entitled: "The First Evangelistic Meeting by the Brethren in Delaware." Now, while Bro. Martin had special reference to Greenwood—as will be seen by referring to the article in question—we are now informed that Bro. J. H. Beer, of Denton, Md., held a series of evangelistic meetings NEAR Greenwood,

AROUND THE WORLD

What Bolshevism Did in Hungary

With the opening of the school-year in Budapest, Minister of Education Huzat finds appalling ravages of Bolshevism in the school situation. Previous systems of education were abolished and all textbooks were burned. In their place Bolshevist pamphlets of the most rabid nature were substituted. These were printed at an expense of millions of dollars of the public funds. The Bolshevist doctrine of "free love" was fully emphasized, and the effect on the rising generation may be easily imagined. As a vivid object lesson of the fatal result of sowing pernicious seed, the Bolshevist propaganda stands probably unequaled in the world's history.

Fashion's Foibles Denounced

At the recent International Conference of Women Physicians, in New York, severe denunciations were uttered against the vagaries of prevailing fashions. One speaker truthfully remarked: "Extravagant dress is democracy running riot. There is an inherent snobbishness in overdress. Women who indulge such tastes are aping the fashions of the most corrupt city of Europe." Another speaker said: "All the shrewd manipulators of fashion keep calling out to women: 'Style, style, style,' until the unfortunate creatures can not resist. They are simply mesmerized to fall in line with fashion's behests, and as a result the clothing manufacturers reap vast sums of money."

A Most Important Conference

As arranged by President Wilson, just before leaving Washington on his speaking tour, a "Conference of Labor, Capital and Agricultural Interests" is to be held in Washington between Oct. 5 and 10, for the discussion of the present economic situation. A number of delegates have been chosen out of a list submitted by the Chamber of Commerce of the United States, Samuel Gompers, President of the American Federation of Labor, and one made up by President Wilson himself. It is a most timely move—one that, if given proper consideration, will remedy many unjust discriminations now existing. If, as it is hoped, further strikes can be headed off by the proposed deliberations, the results thus achieved will be most gratifying.

How a Little Chapel Was Built in Korea

Churches in far-away Korea are not the elaborate structures so frequently seen in the homeland. In the case of the one we are here describing, it was but a mud-walled, thatch-roofed building—simply whitewashed. Gifts for the church came from consecrated givers who did not contribute out of their abundance but from the depth of their poverty. In one case an aged woman gathered firewood that she might sell it in the market-place and donate the proceeds towards the building of the church. Another consecrated giver, with wages of only $5 per month, gave $25 toward the chapel fund. A merchant, in commenting on the consecrated givers, said: "Those Christians have worked hard. They have gone hungry so that the church might be built, and yet they are the happiest people in the village."

General Unrest Still Increasing

War defenders would have us believe that hostilities are a good thing, because of the fact that they clear the political atmosphere and quicken a sense of patriotism among men. We are also told that, after the stress of war, men turn with more eagerness and efficiency to the pursuits of peace. Stubbornly these beliefs are cherished, notwithstanding the unvarying historical proofs to the contrary. It is a fact beyond all question that no war can be regarded as a benefit, no more than a destructive tornado can be looked upon as a blessing. The great world war has not caused an increase of patriotism. It has not caused men to turn with eagerness to the pursuits of peace. It has not increased efficiency. On the other hand, it has caused a most deplorable increase of disorder, lawlessness and distrust.

Bibles for the Blind

Should any of our readers happen to be so unfortunate as to be blind, they would doubtlessly appreciate whatever books are available for those who can read by touch only. Books for the blind being necessarily costly, because of the intricate process of manufacture, the amount

of slender means economize in every way possible to se
cure the necessary $50 for the raised-type set of the Bibl
Just now the demand is even greater than ever before
since many soldiers have returned from overseas dut
with permanently obscured eyesight. The Bible Societie
are hoping that it will be made possible to put the Sacre
Word within reach of all of these men who specially de
sire it.

A Powerful Factor

Sir Oliver Lodge, the eminent scientist, declared in
recent address at Birmingham, England, that wonderfu
possibilities of power will ere long be revealed by th
proper utilization of so-called "atomic properties
matter." He points out that, by means of this might
force of nature, wireless telegraphy has been made poss
ble. He maintains that the "atomic energy" of even
very small amount of matter, properly utilized, would b
sufficient to raise the German ships, sunk in the Scap
Flow, and pile them on top of the Scotch mountains. A
one reads of this and other marvelous discoveries
hitherto unrecognized forces of nature, one is impresse
anew with the overwhelming might of the Great Creato
"O Lord, how manifold are thy works! in wisdom thou
hast made them all."

Christianizing the Jews of America

Bishop Thomas J. Garland, of Philadelphia, has give
expert consideration to the religious status of the Hebre
race in America, and after exhaustive investigations ha
come to this conclusion: "Eighty per cent of the Ame
ican Jews have lost interest in their own religion, and a
rapidly becoming atheists." If Bishop Garland's stat
ment is wholly dependable—and there seems to be no re
son to doubt it—the "go ye" of the Master has been give
renewed emphasis, so far as these "children of Abraham
are concerned. Confronted by the threatening danger
atheism, this is no time for theorizing but for immedia
action. "We are debtors," says Paul, in speaking of t
obligations the Christian owes to the "chosen seed
Abraham's race." Will the Lord hold us guiltless if w
fail to meet the debt we justly owe?

The Vacant Churches

In the course of a nation-wide survey of the Inte
Church World Movement a section of eastern New Yo
has been found where there are nine church edifices, b
where no minister has served the people regularly in yea
This fair valley seems once to have been the center of
flourishing religious life. Now most of the church buil
ings are in decay. Only now and then does an itinera
preacher happen in, to hold services. The survey speciali
of the Inter-Church World Movement found a lamentab
lack of religious knowledge among the people of that se
tion—as might be expected under the circumstances: Pe
of the children had ever attended Sunday-school.
think that such a condition should prevail in the center
a thickly-popnlated State, seems almost past belief.
need of some remedial agency is imperative.

Where Is the Promised Peace?

D'Annunzio's spectacular seizure of the much discuss
and hotly-contested city of Fiume, on the Adriatic, h
aroused new elements of danger. Now a war betwe
Jugo-Slavia and Italy is predicted, since the last-name
nation seems disposed to retain what D'Annuncio so sur
ly, if not wisely, seized. Small wonder that our Sena
and House are deliberating whether or not we are
war with Italy, and if we are not, why United Stat
troops were landed to help Dalmatians fight Italian
Great Britain, just now, is confronted by a war of th
worst kind. A strike of 600,000 workmen or more, leav
the country without railroad service, and starvatio
threatens. Three millions more may possibly strike. Wi
extended strikes in our own country, there is seeming
scant opportunity to help in the settling of problems th
arise across the waters. We have our hands full here.

A Better Racial Understanding Needed

A call to the citizens of the United States, to act in co
formity with the high ideals of democracy and of Chri
tianity in the present condition of strained relations b
tween the races, has just been issued by the Federal Cou
cil of the Churches in America. In this important mov
that body deliberated in conjunction with a large repre
sentative committee of white and colored citizens from a
sections of the country. Some of the valuable suggestio
offered are comprised in the following deductions: Th
present situation is a challenge to the churches, charge

hard for most of us to do? Sometimes it is hard to keep from lying. But liars are a nuisance here, and they have no promise of heaven. Sometimes it is hard to keep from coveting, stealing, or bearing false witness, but simply because a good thing is hard to do, should we refuse to do it? Because it is hard to keep from gossiping, should we continue to indulge in this awful and destructive sin?

The gossip habit will fade away, as the darkness fades in the early morning, when once we set our hearts upon loving, Christ-like service—as we fill our minds with better thoughts and higher aspirations. Then we will tell only what we know to be facts, and what we believe will be helpful to the one with whom we are conversing. Then we are ready to keep Christ's Golden Rule: "As ye would that men should do to you, do ye even so to them" (Matt. 7: 12).

Chicago, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MANCHESTER COLLEGE

The twenty-fifth year of Manchester College opened Sept. 9, under very favorable circumstances. The year has begun with the largest enrollment in the history of the school.

The formal opening took place on the evening of Sept. 9, when the student body was addressed by President Otho Winger, Dr. T. E. George, pastor of our city congregation, Dean V. F. Schwalm, and others, including a number of new members of the college faculty.

The enrollment is now 360, with others to come soon. More than 60% are in the College Department. Fourteen teachers are giving full time to college classes. Thirty young ministers are among the student body. Dozens of students here are preparing for a definite line of Christian service.

The trustees met Sept. 17. They had to face a new and large problem—that of providing room for this growing student body. They have accepted the challenge and already have plans under way for a "Forward Movement" campaign for a greater Manchester College.

North Manchester, Ind. Clara Harper.

DISTRICT MEETINGS OF OREGON

The Sunday-school Meeting convened in the Portland church at 9: 30, August 17. The first topic discussed was "Responsibility of the Sunday-school in Leading to a Life of Purity," showing the results of sin, the cause of sin, the remedy and how the Sunday-school can meet the responsibility. Other interesting subjects were: "The Sunday-school and the Boy," "The Sunday-school and the Girl," and "The Proper Use of Lesson Helps." "The Sunday-school Standard" was discussed by Bro. Hiram Smith, our District Sunday-school Secretary. He urged that every school be a Front Line Sunday-school.

The Temperance Program, rendered by the Local Temperance Committee of Portland, was excellent. A short talk was given by Miss Stover, State Secretary of the No-Tobacco League of America. The climax was reached by a powerful and convincing sermon by Eld. D. C. Glick, of Newberg.

The Christian Workers' Convention met on Monday, August 18. The first topic was "The Christian Workers' Society and the Community." Second, "The Value of an Education to the Christian." Third, "The Christian Workers' Meeting as a Stimulant to Missionary Endeavor." Some good thoughts were brought out in the Round Table discussion. The Aid Society and Mothers' Meeting was held at 2 P. M., August 19. Sister Eliza Moore was elected State Secretary. There were many good talks on the different topics, with suggestions for better work. The elders met in session at the same hour. We were very glad to have with us Eld. S. J. Miller, of La Verne College, who gave us a larger vision of education.

The Ministerial Meeting convened on Tuesday morning. Bro. J. A. Reed, of Newberg, was elected Moderator, and Bro. E. J. Michael, of Myrtle Point, Secretary. The first topic was "What Do I, as a Lay Member, Owe to the Church?" Second, "What Are Some of the Substantial Aids that May Be Given a Minister That Will Enable Him to Do More Efficient Work?" Third, "A Minister's Education." Fourth, "In What Way May We Encourage Our Young Men to Prepare Themselves for the Ministry?" Fifth, "How May a Congregation Know When It Has Material for a Minister?"

At 7: 30 P. M. a Missionary Program was rendered, followed by a Missionary Sermon. When the Mission Board made a call for help and helpers, a goodly number of members rededicated themselves to the Master's service. An offering of $625 was taken, which was a glad surprise to us all, when we remember that the highest offering, at any previous District Meeting, was less than $200. We know that the churches of Oregon are making progress in the Forward Movement. Heretofore the Mission Board has called on the churches for about $600, but this year they are asking for $1,500. We hope to see the Forward Movement carried to its fullest extent in the District of Oregon.

The District Meeting was called for 9 A. M. on Wednesday. The opening exercises were conducted by Eld. S. J. Miller, of La Verne. The roll call of delegates showed nineteen present, representing ten churches. Bro. J. W. Barnett was elected Moderator; Bro. D. C. Glick, Reading Clerk, and Bro. M. C. Lininger, Writing Clerk. Bro. S. P. Van Dyke was elected a member of the Standing Committee; Bro. Thomas Barklow, alternate.

Much credit is due the Portland church for the excellent care taken of the visitors, and making their stay a most agreeable one.

The District Meeting of 1920 is to be held at Ashland, beginning on the fourth Sunday of July.

Myrtle Point, Oregon. C. H. Barklow.

ROANN, INDIANA

Since our last report many blessings have been ours to enjoy. June 22 we held a joint Sunday-school Meeting of the West Manchester, Qgans Creek and Roann Sunday-schools at the latter church. The program was very interesting, and all speakers were present except one. We were glad to have with us, on that day, Brother and Sister Felthouse, of Florida. In the evening Bro. Lawrence Shultz, of Manchester College, gave a lecture, with stereopticon views on the Sunday-school phase of the Forward Movement.

June 29 Bro. Roy Mishler, of Kewanna, Ind., preached for us. July 13 Sister Elizabeth Kintner, who will sail for the foreign field soon, was with us. The following Sunday Brother and Sister Balsbaugh and Brother and Sister Marion Miller, of Mexico, Ind., spent the day with us, in the interest of the Old Folks and Orphans' Home, at that place. They brought with them five little orphan children, who sang several songs for us. An offering of $49.30 was taken for the Home.

We decided to give our birthday offerings for the past quarter for the support of the new churchhouse to be built at Logansport, Ind.

We observed Educational Day and sent the offering to Manchester College. Bro. Moore gave us a temperance lecture August 2. Bro. Coblentz, of Manchester College, preached for us August 3, both morning and evening. August 17 Bro. Eli L. Heestand, of Plymouth, Ind., preached our Harvest sermon in the morning, and gave us a splendid sermon in the afternoon. An offering of $29.09 was lifted for the Logansport churchhouse.

Sept. 6 we met in council, with Eld. J. D. Rife in charge. One letter was granted. We chose, as our delegates to District Meeting, Brethren Ira Swihart and Ray Figert. Our "Messenger" agent, Bro. Ray Figert, resigned, and Bro. Ira Swihart was chosen in his place. The report of the Home Department for the first half of 1919 was read and accepted.

Sept. 14 Bro. S. C. Miller, of Chicago, lectured on the Forward Movement in the morning and gave us a talk on "The Simple Life" in the evening. Sarah C. Seitner.

CHANGING LOCATIONS

The writer and wife have been led, as we believe, by the Spirit of God, to accept a call from the District Mission Board of North Dakota, Eastern Montana and Western Canada, to take charge of the work at Minot, N. Dak. We are loath to leave the work at Muscatine, having been here four years and three months. We will give a summary of work done here since we took charge:

We moved the churchhouse to the present location.

We installed a heating plant.

The writer preached 906 sermons and conducted fourteen funeral services. Members received by baptism, 21; by letter, 5; total, 26. Marriages solemnized, 11. House-to-house visits, 4,590. The work here is under the direction of the Mission Board of the Middle District of Iowa. The members of this splendid Board give their workers their united support.

Furthermore I can say that the present deacon body is composed of loyal, consecrated brethren, who stand for the principles of the Gospel.

While we are changing locations, we are not changing fields—"The world is the field." We feel that Minot opens up for us a great field of labor for the Master. We ask a special interest in the prayers of all. We realize that "the harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

After Oct. 1 my address will be Minot, N. Dak.

Leander Smith.

1130 Lucas Street, Muscatine, Iowa, Sept. 15.

NORTHWESTERN OHIO

The Sunday-school, Ministerial and Christian Workers' Meetings of Northwestern Ohio were held in the Deshler congregation August 26, 27 and 28. A very interesting sermon on "Atonement" was delivered by Bro. L. I. Moss on the first evening.

Wednesday, August 27, the Sunday-school Meeting was held, with Bro. Walter Landes, Moderator, and Sister Ella E. Korn, Secretary. Some very important subjects were ably discussed by the speakers: "The Graded Primary Department, What It Is and What It Does," "The Community Survey," "India Sunday-schools," "The Sunday-school as a Missionary Factor in Church Activity," "Experiences on the Field," "The Sunday-school Forward Movement," "The Chorister's Part in a Successful Sunday-school."

Special interest was given to this meeting by the presence of Bro. John Kaylor, returned missionary from India, Bro. Keller, from North Manchester, and Bro. Otho Winger, President of North Manchester College. The Round Table was conducted by Bro. Walter Landes, our District Sunday-school Secretary.

Wednesday evening the Christian Workers' hour was conducted by Sister Blanche Byerly. Bro. John Kaylor gave some of his stereopticon views, which added much interest to the meeting. The Sunday-schools of Northwestern Ohio are supporting Sister Alley on the India field. Other churches and Sunday-schools have also taken special supports.

Thursday, August 28, the Ministerial Meeting was held, with Bro. J. L. Guthrie, Moderator, and Bro. Walter Landes, Secretary. Among the interesting topics of the meeting were: "The Consecrated Layman," "Exposition of Matthew 18," "The Pastor or Elder as Shepherd," "How to Secure a Better Attendance at Our Councils," "The Church, Its Authority and Mission," "The Simple Life from a New Testament Standpoint." An offering of $25.75 was taken for educational work.

The Deshler church was equal to the task of entertaining the people, and we trust that much good may result from these meetings. Ella Garner Korn.

Millbury, Ohio.

CHAMPAIGN, ILL.

In our effort, to carry on the work here at Champaign, we have felt the need of expansion, as the Five-Year Forward Movement sets forth. Are we all striving to make this movement a success?

Last spring a Chinese brother, Toy Morrey, of Bethany Bible School, gave us a talk. He felt the need of reaching out to his people in this country, and telling them of the way of salvation. On his visit here, he and our pastor, Bro. Kitson, visited several Chinese of the city for the purpose of starting a Chinese Sunday-school here. These efforts proved successful. Last spring we carried on the work until the warm weather set in. We have now arranged to continue the work, and at our last members' meeting we organized a Chinese Sunday-school. We elected Sister Heckman as superintendent, and Sister Mamie Knott as secretary-treasurer. A number of teachers were selected by the executive committee. Every effort to reach our Chinese friends will be put forth.

Teaching these young men how to read and speak English is our first duty, as they know practically nothing of it. Later on we hope to bring them to our Lord and Master.

Owing to a bright outlook for the future, and more room for expansion, we feel the need of more workers here. Our main Sunday-school has been deprived of much progress that rightfully belongs to it, by not having enough efficient workers. Those of our members who are seeking a lively city, a place of education, a place with plenty of work and, above all, a place where you can be of service to the Master, are urged to investigate the claims of Champaign. C. Lewis.

Sept. 15.

INDEPENDENCE, KANSAS

August 31 Bro. John Crist, of Friend, Kans., preached an able sermon in the morning. Sept. 7, after the usual Sunday-school session, Bro. John Denney delivered a splendid sermon and another in the evening, after Christian Workers' Meeting. As the invitation was extended, two came forward for baptism and one was restored.

Wednesday evening the Men's Gospel Team held services at the United Brethren church, southeast of the city. While the crowd was small, the interest was good. The following night, after the usual prayer meeting, two were baptized.

Yesterday being Rally Day, was one of the greatest days we have enjoyed for some time. One hundred and twelve were present at Sunday-school and our collection was $5.52. Our superintendent, Bro. Cline, is working hard for the school and is making it a success. Eld. W. H. Miller delivered an able sermon following the Sunday-school session. A basket dinner was served at the church and nearly every one stayed to enjoy it. In the afternoon the Junior League rendered a fine program. At the close the Men's Gospel Team held a very interesting session, each member taking part. After this the Women's Gospel Team took up the services, which were just as interesting as any service could be. In the evening our Christian Workers' Meeting was led by Sis-

(Continued on Page 638)

story. No qualities, however good or noble, can supersede the necessity of deep and strong mutual affection. The love of Isaac and Rebekah is an essential guarantee of a happy married life, and a bar for the divorce courts.

6. If marriage is of a divine appointment, why not treat it as the other ordinances? Teach it, preach it, live it, that the world may see that we believe it is heaven's divine institution, sanctioned by Christ and his apostles.

Muscatine, Iowa.

Gossip

BY EARL W. ROOP

TODAY, when we hear the word "gossip," we seldom think that such a word could have had a good meaning at one time. The word itself comes from "*God*" and "*sib*," meaning "related to God." Accordingly, its first meaning was "god-parent." Then it grew to mean the conversation of the friends of the god-parents. Finally, it has come down to us as meaning an idle conversation, generally full of slander, railing, backbiting and falsehood, with a slight admixture of the truth. Perhaps our nearest synonym of gossip is "tale-bearing."

Now, tale-bearing has by no means originated in modern times. In the third book of the Bible stands the direct command: "Thou shalt not go up and down as a tale-bearer among thy people" (Lev. 19: 16).

Coming down through the ages, we see the description given by the wisest man that ever lived. He says: "Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth. As coals are to burning coals and fire to wood, so is a contentious man to kindle strife. The words of the tale-bearer are as wounds" (Prov. 26: 20-22).

Coming to the New Testament, we see that Peter, Paul, and James solemnly warn us against this evil (1 Peter 4: 15; 1 Tim. 5: 13; James 4: 11).

Nor is the condemnation of this evil confined to the Bible. Vergil, outside of the pale of the true religion, gives us a most vivid description—one that is remarkably full of suggestions. According to these, gossip often arises over a falsely-reported marriage. Gossip, we are told, is a most vigorous evil, very swift, and gets larger as it goes. It is always watching for something to report. It is often brought forth through the influence of anger. It is, indeed, a horrible monster.

Gossip is made up of truth and falsehood, a truly dangerous and deceitful mixture. It is entirely inaccurate. A woman's husband was brutally murdered by a negro, which almost caused her to lose her mind. In gossip, it was reported that she hired the negro to do it. What a direful gloom that malicious gossip threw over that woman's whole life!

A kind-hearted, conscientious preacher and his wife took an orphan girl to raise. At the end of several years, she became melancholy and hanged herself. In gossip, it was reported that the preacher and his wife hanged her. What a reward gossip gave them for all their parental love and care!

Thus, and in many other ways, gossip has been guilty of innumerable evils. It has crowded out a vast amount of wholesome conversation. It has broken ties of love and friendship. It has crushed bonds of holy matrimony. It has created cases for court. It has checked the work of Christianity. It has torn churches asunder. It has represented the saint as a vile sinner. It has kept many a one from becoming a Christian. And—most disastrous of all—it has driven the humble penitent back into the dark, dreary regions of sin.

But condemning gossip is one thing and abstaining from it is another. It is almost a universal habit, hard for most of us to do? Sometimes it is hard to keep from lying. But liars are a nuisance here, and they have no promise of heaven. Sometimes it is hard to keep from coveting, stealing, or bearing false witness, but simply because a good thing is hard to do, should we refuse to do it? Because it is hard to keep from gossiping, should we continue to indulge in this awful and destructive sin?

The gossip habit will fade away, as the darkness fades in the early morning, when once we set our hearts upon loving, Christ-like service—as we fill our minds with better thoughts and higher aspirations. Then we will tell only what we know to be facts, and what we believe will be helpful to the one with whom we are conversing. Then we are ready to keep Christ's Golden Rule: "As ye would that men should do to you, do ye even so to them" (Matt. 7: 12).

Chicago, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MANCHESTER COLLEGE

The twenty-fifth year of Manchester College opened Sept. 9, under very favorable circumstances. The year has begun with the largest enrollment in the history of the school.

The formal opening took place on the evening of Sept. 9, when the student body was addressed by President Otho Winger, Dr. T. E. George, pastor of our city congregation, Dean V. F. Schwalm, and others, including a number of new members of the college faculty.

The enrollment is now 360, with others to come soon. More than 60% are in the College Department. Fourteen teachers are giving full time to college classes. Thirty young ministers are among the student body. Dozens of students here are preparing for a definite line of Christian service.

The trustees met Sept. 17. They had to face a new and large problem—that of providing room for this growing student body. They have accepted the challenge and already have plans under way for a "Forward Movement" campaign for a greater Manchester College.

North Manchester, Ind. Clara Harper.

DISTRICT MEETINGS OF OREGON

The Sunday-school Meeting convened in the Portland church at 9: 30, August 17. The first topic discussed was "Responsibility of the Sunday-school in Leading to a Life of Purity," showing the results of sin, the cause of sin, the remedy and how the Sunday-school can meet the responsibility. Other interesting subjects were: "The Sunday-school and the Boy," "The Sunday-school and the Girl," and "The Proper Use of Lesson Helps." "The Sunday-school Standard" was discussed by Bro. Hiram Smith, our District Sunday-school Secretary. He urged that every school be a Front Line Sunday-school.

The Temperance Program, rendered by the Local Temperance Committee of Portland, was excellent. A short talk was given by Miss Stover, State Secretary of the No-Tobacco League of America. The climax was reached by a powerful and convincing sermon by Eld. D. C. Glick, of Newberg.

The Christian Workers' Convention met on Monday, August 18. The first topic was "The Christian Workers' Society and the Community." Second, "The Value of an Education to the Christian." Third, "The Christian Workers' Meeting as a Stimulant to Missionary Endeavor." Some good thoughts were brought out in the Round Table discussion. The Aid Society and Mothers' Meeting was held at 2 P. M., August 19. Sister Eliza Moore was elected State Secretary. There were many good talks on the different topics, with suggestions for better work. The elders met in session at the same hour. We were very glad to have with us Eld. S. J. Miller, of La Verne College, who gave us a larger vision of education.

The Ministerial Meeting convened on Tuesday morning. Bro. J. A. Reed, of Newberg, was elected Moderator, and Bro. E. J. Michael, of Myrtle Point, Secretary. The first topic was "What Do I, as a Lay Member, Owe to the Church?" Second, "What Are Some of the Substantial

know that the churches of Oregon are making progre in the Forward Movement. Heretofore the Mission Boa has called on the churches for about $600, but this ye they are asking for $1,500. We hope to see the Forwa Movement carried to its fullest extent in the District Oregon.

The District Meeting was called for 9 A. M. on Wedne day. The opening exercises were conducted by Eld. S. Miller, of La Verne. The roll call of delegates show nineteen present, representing ten churches. Bro. J. V Barnett was elected Moderator; Bro. D. C. Glick, Readi Clerk, and Bro. M. C. Lininger, Writing Clerk. Br S. P. Van Dyke was elected a member of the Standi Committee; Bro. Thomas Barklow, alternate.

Much credit is due the Portland church for the exce lent care taken of the visitors, and making their stay most agreeable one.

The District Meeting of 1920 is to be held at Ashlan beginning on the fourth Sunday of July.

Myrtle Point, Oregon. C. H. Barklow.

ROANN, INDIANA

Since our last report many blessings have been ours enjoy. June 22 we held a joint Sunday-school Meeting the West Manchester, Ogans Creek and Roann Sunda schools at the latter church. The program was very i teresting, and all speakers were present except one. W were glad to have with us, on that day, Brother and Sist Felthouse, of Florida. In the evening Bro. Lawren Shultz, of Manchester College, gave a lecture, with ster opticon views on the Sunday-school phase of the Forwa Movement.

June 29 Bro. Roy Mishler, of Kewanna, Ind., preach for us. July 13 Sister Elizabeth Kintner, who will sail f the foreign field soon, was with us. The following Su day Brother and Sister Balsbaugh and Brother and Sist Marion Miller, of Mexico, Ind., spent the day with us, the interest of the Old Folks and Orphans' Home, at th place. They brought with them five little orphan ch dren, who sang several songs for us. An offering $49.30 was taken for the Home.

We decided to give our birthday offerings for the pa quarter for the support of the new churchhouse to built at Logansport, Ind.

We observed Educational Day and sent the offering Manchester College. Bro. Moore gave us a temperan lceture August 2. Bro. Coblentz, of Manchester Colle preached for us August 3, both morning and evenir August 17 Bro. Eli L. Heestand, of Plymouth, In preached our Harvest sermon in the morning, and gave a splendid sermon in the afternoon. An offering of $29. was lifted for the Logansport churchhouse.

Sept. 6 we met in council, with Eld. J. D. Rife in char One letter was granted. We chose, as our delegates District Meeting, Brethren Ira Swihart and Ray Figc Our "Messenger" agent, Bro. Ray Figert, resigned, a Bro. Ira Swihart was chosen in his place. The report the Home Department for the first half of 1919 was re and accepted.

Sept. 14 Bro. S. C. Miller, of Chicago, lectured on t Forward Movement in the morning and gave us a talk "The Simple Life" in the evening. Sarah C. Seitner.

CHANGING LOCATIONS

The writer and wife have been led, as we believe, the Spirit of God, to accept a call from the District M sion Board of North Dakota, Eastern Montana and We ern Canada, to take charge of the work at Minot, N. D We are loath to leave the work at Muscatine, having be here four years and three months. We will give a su mary of work done here since we took charge:

We moved the churchhouse to the present location.

We installed a heating plant.

The writer preached 906 sermons and conducted fou teen funeral services. Members received by baptis 21; by letter, 5; total, 26. Marriages solemnized, House-to-house visits, 4,590. The work here is und the direction of the Mission Board of the Middle Distr of Iowa. The members of this splendid Board give th workers their united support.

Furthermore I can say that the present deacon bo is composed of loyal, consecrated brethren, who sta for the principles of the Gospel.

While we are changing locations, we are not changi fields—"The world is the field." We feel that Mi opens up for us a great field of labor for the Master.

17. He has entered Mount Morris College. Sept. 14 Mrs. Buck, of the W. C. T. U., organized a society, which quite a number of our sisters joined. The crops around Egeland were fine, compared with those of our neighboring towns. We feel that God has doubly blessed us.—Pearl Crombie, Egeland, N. Dak., Sept. 16.

Golden Willow.—The members of the "Young People's Sunday-school class" met at the home of H. O. McCann Sept. 1, for the purpose of organizing a teacher-training class. Ethel McCann was elected president. The class adopted the motto, "Not to Please Ourselves." The name is yet to be chosen. Bro. E. L. McCann was appointed teacher by the Sunday-school Board. We are looking forward to a class of interested workers.—Nona McCann, Sykestone, N. Dak., Sept. 16.

OHIO

Black Swamp church met in council Sept. 20, with Eld. C. W. Stuttman presiding. The report of the annual visit was given. Two letters were granted. Our love feast will be held Oct. 25, an all-day meeting, followed by a series of meetings, to be conducted by Eld. L. I. Moss. Sept. 21 was set as the date for our Home-Coming and Missionary Meeting, but on account of the inclement weather, not many were present. We had a very profitable meeting however. Bro. Stuttman gave us a fine missionary sermon. In the afternoon a missionary program was rendered by the home members, which netted the children, a collection of $12 was taken.—Mrs. Asenath Baker, Le Moyne, Ohio, Sept. 22.

Canton Canter.—Eld. A. H. Miller, of this church, began a series of evangelistic meetings August 3. The interest and attendance were fine from the beginning. The young people rendered some special music at almost every service. The meetings were much enjoyed by all and many words of appreciation were heard. We met in members' meeting August 9, with Eld. Taylor presiding. One was received by letter. We decided to conduct a weekly prayer service at the church for a few months. These have since been well attended and proved helpful to all. Recently Bro. Elmer Culler, of Columbiana, who was here visiting his parents, gave us an interesting discourse. Sept. 7 was a great day among us. The morning was occupied by a Children's Service. A basket lunch was served at noon. In the afternoon a consecration service was conducted by Elders D. A. McFaddin and S. S. Shoemaker. Brethren Ira W. Moomaw and Elmer E. Frick were called to the ministry. Bro. McFadden conducted the installation service, which was impressive. Afterward he preached a harvest sermon, which was exceedingly timely. The offering of the day was about $60.—Rachel A. Mohn, Louisville, Ohio, Sept. 16.

County Line church met in council Sept. 6, with Eld. David Byerly presiding. Bro. Byerly was retained as elder for another year. Bro. J. L. Guthrie will begin our series of meetings Oct. 5. Our love feast will be held Oct. 4 at 7 P. M.—Bessie L. Guthrie, La Fayette, Ohio, Sept. 20.

Danville church met in council Sept. 13. August 31 Bro. C. C. Kindy, of Huntington, Ind., was with us, preaching both morning and evening. Eld. A. H. Miller, of Louisville, Ohio, is to begin a series of meetings in the Danville church Oct. 5. Our love feast will be held on Saturday, Oct. 4.—Lele Mac Workman, Danville, Ohio, Sept. 15.

Greenspring church met in council on Saturday afternoon, with Bro. G. A. Snider in charge. Bro. Logan Miller was elected a member of the auditing committee. Bro. Byerly was chosen Christian Workers' president. We decided to hold a love feast at the Bethel house Oct. 4, at 10 A. M.—Mrs. Caroline Eberly, Old Fort, Ohio, Sept. 16.

Lower Miami church recently enjoyed a number of good things. Brethren E. Shank and W. H. Beery each preached inspiring sermons during August. Bro. D. W. Boyer," of North Manchester, Ind., assisted us in a Musical Institute August 16-24. We have been made to appreciate and sing good songs as never before. August 31 we engaged an all-day Harvest Meeting. Eld. B. F. Petry, of Eaton, Ohio, was with us. In the afternoon a missionary program was rendered by the children. Sister Anna Eby talked to us. Sept. 7 the Sunday-school also rendered this program in the forenoon at our County Infirmary. Eld. Bro. Reed, of Circleville, will begin a series of meetings for us. Oct. 25 our love feast will be held. Sept. 28 we will have a joint Sunday-school Meeting, with four of our surrounding churches.—Jesse Noffsinger, Dayton, Ohio, Sept. 19.

Marble Furnace.—We closed our revival Sept. 14, with six accessions. Brother and Sister Wright were in charge, and their messages of song and story reached many hearts. Our council was held Sept. 7. Sunday afternoon Brethren Hamilton and Bosserman attended our love feast on the following day were Eld. J. O. Garst, R. N. Leatherman, J. A. R. Couser, R. C. Davidson, P. C. Custer and Harvey Preiser.—L. G. Ramsey, Peebles, Ohio, Sept. 18.

Stony Hill church will hold her love feast Oct. 11, at 7 P. M. We also announce an all-day meeting with basket dinner at the church on the Sunday following. We hope this note may reach our readers in ample time for our meeting.—Mary Valley (a visitor), Sept. 20. Please prepare for this.—Margaret T. Gorman, Seaman, Ohio, Sept. 22.

Portage church met in council Sept. 19. We made preparations for our love feast, Oct. 18. We also elected officers. Our series of meetings will be held the latter part of January. Bro. Jesse Hoover has promised to be with us.—Pearle E. Keys, Portage, Ohio, Sept. 20.

Sand Ridge church met in council Sept. 12. The visiting brethren gave a favorable report. Arrangements were made for our communion—an all-day meeting—Oct. 4. Some of the elders from the Geo. Darby creek council will begin the meeting here as planned, but we are hoping that he may be able to come by Sept. 28. To show our appreciation of Brother Steven and Sister Nora Berkebile's ministering of souls, our Sunday-school presented them an offering. Four of our Mission Study Class took examinations and received their diplomas recently. The first Sunday in each month is missionary day in our Sunday-school. The offering for Sept. 7 amounted to $25.—Mary E. Prowant, Hamler, Ohio, Sept. 24.

Springfield.—First Church held her business meeting Tuesday evening. Plans were made for a series of meetings, to be conducted by Bro. Isaac Frantz, of Covington, Ohio, in January. One was reclaimed last Sunday. Our Rally Day will be held Oct. 5. We will have an all-day meeting and basket dinner. Bro. S. Z. Smith, of Sidney, will give the principal address. Bro. C. P. Yoder and Sister Sarah are also appointed and will help in the Sunday-school.—Orma Smith, Springfield, Ohio, Sept. 17.

Wyandot church met in council Sept. 6, with Eld. J. L. Guthrie presiding. It was decided to have preaching every two weeks on Sunday evening. Our fall love feast will be held Oct. 25, beginning at 10:30 A. M. Our series of meetings, conducted by J. F. Britton, of Bristow, Va., closed Sept. 7. The following Sunday we had an interesting missionary program, when it was decided to organize a Mission Study Class; and several were enrolled for study. The writer was chosen teacher and Bro. Morris Guthrie will draw maps and prepare blackboard illustrations for class use. At the close of the program an offering of $19 was raised for the General Mission Board, to be used as needed. Both young people and even the children are greatly interested in mission work and we hope to be represented in foreign fields some day.—Bro. Guthrie gave an excellent address on "The Mission and Authority of the Church."—Mary L. Cook, Nevada, Ohio, Sept. 17.

OKLAHOMA

Bethel.—Bro. D. G. Brubaker, of Nocona, Texas, began a series of meetings August 28, continuing until Sept. 10. Two were received into the church by baptism. We met in council Sept. 6, and decided to hold our love feast on the following Wednesday, Sept. 10. This was the first love feast some of the members here had attended for twenty years, and the first ever held in Cimarron County. Bro. Pitzer, of Cordell, was chosen elder for 1920. We would like to have members locate here if they think the country would appeal to them.—Emma Barrow, Griggs, Okla., Sept. 23.

Paradise Prairie church is in need of pastoral help. We have about thirty-seven members, a live Sunday-school and Christian Workers' meeting. The church is located about five miles from town. We are willing to give partial support. Any pastors interested may correspond with the undersigned.—R. E. Shoemaker, Covle, Okla., Sept. 23.

PENNSYLVANIA

Akron church was favored with three very able and Scriptural sermons on Saturday evening and Sunday, Sept. 20 and 21, by Eld. Wm. K. Conner, of Harrisburg. An interesting program was rendered at our Children's Meeting on Sunday afternoon, when Eld. Conner gave a very able address on Sowing and Reaping. The titles of his sermons were "The Spirit of the Age," "God's Financial Plan for the Church" and "The Life that Is Awaiting Us." Our fall love feast will be held Oct. 25, at 1:30 P. M. Sept. 7 our Harvest Meeting was held with a fair attendance. An offering of $36 was lifted for the Orphanage at Nefisville.—David H. Snader, Jr., Akron, Pa., Sept. 22.

Chambersburg.—We held our church council Sept. 18, with Eld. P. S. Lahmon presiding. Four candidates were elected. Brethren Moore and Willes were chosen delegates to District Meeting. Bro. D. L. Little, of Hanover, Pa., will conduct a series of meetings for us, beginning Sept. 20, and continuing for two weeks or more. Our love feast will be held Sunday evening, Oct. 5.—Emma R. Carr, Chambersburg, Pa., Sept. 19.

Conestoga church held a Harvest Meeting at the Bareville house August 16. Brethren A. S. Hottenstein, Geo. Weaver, R. P. Bucher, S. M. Wolf and Roy Forney were with us. Brethren Eld. Brethren Moore and Willes were chosen delegates to District Meeting. Bro. D. L. Little, of Hanover, Pa., will conduct a series of meetings for us, beginning Sept. 20, and continuing for two weeks or more. Our love feast will be held Sunday evening, Oct. 5.—Emma R. Carr, Chambersburg, Pa., Sept. 19.

Conestoga church held a Harvest Meeting at the Bareville house August 16. Brethren A. S. Hottenstein, Geo. Weaver, R. P. Bucher, S. M. Wolf and Roy Forney were with us. Brethren Eld. S. H. Hertzler presiding. Three letters were granted. Bro. D. S. Myer was ordained. Elders H. B. Yoder and H. K. Ober had charge of the service. Our love feast will be held Nov. 4 and 5, at Bareville.—Mabel A. Myer, New Holland, Pa., Sept. 19.

Coventry.—The grounds adjoining the church have been much improved and fitted up for open air services, which were held on Sunday evenings during the months of July and August. The different speakers were Eld. Hertzler, our pastor, Bro. L. R. Holsinger, Brethren Nyce, Cassady, Walker, Kulp, Geiger, Diehm, also Rev. L. K. Evans, of Pottstown. The attendance gave evidence of increased interest in the services. On Sunday evening, Sept. 7, the Sunday-school society of the church was in charge of Prof. C. T. Saylor, and was an important feature.—Mrs. R. E. Harley, Pottstown, Pa., Sept. 18.

East Fairview.—Our Harvest Meeting was held July 26, at 1:30 P. M. A number of ministering brethren were with us, and gave us some good talks. In the evening of the same day Bro. J. F. Graybill gave us an interesting talk on his work in Sweden. An offering of $52 was taken for the work in that country. August 9th Bro. Graybill preached in the evening at Section 3, of the State District, was held in our church, and the Sunday-schools were well represented by delegates. The attendance was large, considering the weather conditions. We expect to have our Children's Meeting Oct. 5. Bro. Ira Ry, of Elizabethtown, will be the speaker on this occasion. Our council was held in the evening of Aug. 25, thus giving some of our members, who live in town, the privilege of attending. Our love feast will be held Nov. 18 and 19, at 1:30 P. M. We expect Bro. H. B. Yoder, of Lancaster, to assist us in a series of meetings the latter part of November.—H. A. Merkey, Manheim, Pa., Sept. 19.

Hanover.—We had the privilege to have Bro. J. F. Graybill, missionary to Sweden, preach for us Sept. 13. He told about the customs of the people in that country. An offering was lifted for mission work in Sweden. Sept. 14 we enjoyed the presence of Bro. M. A. Hanawalt, Mechanicsburg, Pa., who spoke in the District Mission Board, of Southern Pennsylvania. He explained the conditions of our District, and the needs of home mission work, for which an offering was lifted. We will hold our love feast Oct. 19.—Mary A. Shindorf, Hanover, Pa., Sept. 15.

Harrisburg.—Sister Martha Martin, of Elizabethtown, Pa., will be present at the Hummel Street Church of the Brethren, to speak at the Christian Workers' Meeting, Oct. 5, at 6:45 P. M. Bro. Beasher and Bro. P. Custer, also some words at the Mission Institute last Sunday, Sept. 21.—Sallie E. Schaffner, Harrisburg, Pa., Sept. 24.

Indian Creek (County Line House).—Our two weeks' series of meetings, which preceded our fall love feast, was very well attended. The meeting was conducted by Brethren Eld. C. D. Hylton and Wm. Beasher. As a result of his efforts, two were added to the church. One of our dear little Sunday-school girls was transplanted to the church, and one who had been a member in earlier years, returned to the fellowship of the church. Bro. Hylton has been our pastor with the love feast. At the present time the church does not have a pastor. Bro. Ludwick's faithful labors will long be remembered.—J. L. Bowman, Bro. Ludwick's faithful labors will long be remembered.—J. L. Bowman, Elm, Pa., Sept. 18.

Indian Creek.—Our quarterly business meeting was held Sept. 13, with Eld. James B. Shisler presiding. It was decided to hold our love feast Oct. 11. Preparatory services are to begin at 2 P. M. An offering was lifted for the Orphanage at Nefisville, which amounted to $95. Brethren A. S. Bucher and J. A. Price were elected delegates to the Sunday-school and Missionary Meeting, to be held at the Springfield church in November. Sister Sarah Hunsberger was elected superintendent of the Sisters' Workers' Society for one year, and the writer was reelected church correspondent and "Gospel Messenger" agent for the ensuing year. Our two weeks' revival, conducted by Bro. Myerstown, Pa., closed on Sunday evening, Sept. 28. He preached nineteen interesting and instructing sermons. On Sunday, Sept. 28, he preached the Harvest Home Sermon at the Kline house. Our Sunday-school rendered a good program.—B. M. Boar, Vernfield, Pa., Sept. 24.

Lancaster.—Our Harvest Meeting service was held Sept. 7. Bro. Geo. Weaver, of Manheim, Pa., preached for us, using as his text, "The Lord has done great things for us, whereof we are glad." An offering of $27.50 was lifted for the Orphanage at Nefisville, Pa.—Leah N. Phillipy, Lancaster, Pa., Sept. 22.

Myerstown church met in council Sept. 20, with Eld. John Heer presiding. One certificate was granted. Our Thanksgiving service will be held Nov. 30, with Brethren Graham at their house. On Thursday evening, Oct. 2, we expect Eld. J. F. Graybill to give an address in the Myerstown house. Oct. 5 our Children's Day services will be held. We have with us Bro. Harrison Cline, of Palmyra, Sept. 21 a collection was taken by the Sunday-school for the support of Sister Kathryn Ziegler.—Alice B. Royer, Myerstown, Pa., Sept. 22.

Pleasant Hill.—The series of meetings at the North Codorus house, conducted by Bro. Israel Emerick, of Zion's View, closed Sept. 14. Sept. 20 we met in council, with Eld. David Hohf presiding. Four letters were granted and one was received by baptism. Brethren Eld. Brethren D. Edward Danner and Jacob H. Keeny; Brethren H. R. and H. C. Miller. Our love feast will be held Oct. 11, at 4 P. M.—Amanda K. Miller, Spring Grove, Pa., Sept. 22.

Scalp Level.—Our people were gladdened on Sunday morning, Sept. 14, when Bro. D. G. Seese, who had been appointed to the ministry a few years ago, accepted the call and was ordained to the full work. Bro. Seese, from our community, entered Juniata College Sept. 15, to continue preparation for larger service. Our chorister, Bro. J. H. Lehman, was permitted to attend the Musical Conference at Winona in charge of Mr. Rodriguez. Bro. Lehman is now giving us the benefit of this training by spending a part of the evening of each midweek meeting in song service. Our Rally Day services this year will be conducted by the different departments of the Sunday-school, and will be held Oct. 5-12. We expect to hold our love feast Oct. 19.—Amy Manges, Scalp Level, Pa., Sept. 22.

Shamokin church met in council Sept. 20, with our pastor presiding. We had a very pleasant meeting. We decided to begin a revival meeting Feb. 1, to continue for two weeks. Our pastor will have charge of the meetings. Our love feast will be held Nov. 9 at 6 P. M. We will have preaching on Saturday, at 7:30 P. M. Sept. 16 Eld. I. W. Taylor and Eld. G. N. Falkenstein came here to visit our members in the interest of the endowment fund for the Elizabethtown College. Eld. Falkenstein preached for us on Wednesday evening. The brethren were pleased with the outlook here.—Mrs. Clara Hollinger, Shamokin, Pa., Sept. 22.

Unlontown.—We had a School of Methods at this place Sept. 11 and 12, which we feel was very helpful. Professor and Mrs. E. E. Speicher, of Daleville College, W. J. Hamilton and F. B. Statler were the instructors, and we feel that their work was well done. Sept. 14 our pastor, Bro. Carl S. Driver, preached his farewell sermon. We feel sorry to see him go, and yet we are glad that he can, perhaps, do a greater work in the foreign field, as yet we have been unable to secure any one to take his place. Our teacher-training class is progressing nicely under the leadership of Bro. L. D. Rose who has had charge since Bro. Driver left us.—Orpha Collier, Uniontown, Pa., Sept. 24.

TENNESSEE

New Hope church met in council Sept. 13, with Eld. J. B. Hilbert presiding. The visiting brethren's report was very good. We were glad to have with us Bro. Robert Hilbert, who gave us good instructions. Bro. Moy Gwong, of Manchester College, lectured for us August 30. A collection of $25.50 was taken. Our love feast will be held Oct. 11, beginning at 3 P. M.—Mary Hilbert, Jonesboro, Tenn., Sept. 20.

VIRGINIA

Antioch.—We met in council Sept. 7, with Bro. Isaac Bowman presiding. One letter was received and three were granted. The visiting brethren gave their reports in full. On the following day our District Sunday-school Secretary, Bro. E. E. Bowman, gave a very interesting talk to the Sunday-school. Bro. H. W. Peters also preached a very helpful sermon to the children. We hope to have our new churchhouse completed in time for our communion. We met in special business meeting Sept. 12, for the purpose of electing some new ministers and deacons. Quite a number of visitors were present. Brethren Brindley Bowman, Marvin Clingenpeel and P. B. Layman were elected and installed as ministers. Brethren Emmett Ashworth, Dorus Bowman, Joseph Ikenberry and Joel Laprade were elected deacons. Sister Lucinda Bowman, Sister Ikenberry, also, who was not present. Sunday, Sept. 21, Bro. J. C. Flora, from Ohio, preached a very interesting sermon on "The Bible."—Beula Bowman Peters, Rocky Mount, Va., Sept. 20.

Beaver Creek.—The Young People's Conference of the Second District of Virginia, held in the Beaver Creek church Sept. 14, was a decided success. A large crowd of young and old people was present. The program was rendered by the young people with two exceptions. The manner in which they handled the subjects assigned them was a credit to each one and showed that our young people are alive to the work and interest of the church. This was the first meeting of its kind by the District, but we feel sure it will have a permanent place yearly, just as our District, Ministerial and Sunday-school Meetings have.—Nannie J. Miller, Bridgewater, Va., Sept. 20.

Burks Fork church met in council Sept. 20, with Bro. A. J. Weddle presiding. The visiting brethren gave a very favorable report, which was accepted. Our love feast will be held Oct. 18, beginning at 2:30 P. M. We collected $3.77 for home missions. The services on the Sunday following were conducted by Bro. Weddle. Two were baptized. E. Hylton. One was baptized.—Hattie E. Hylton, Floyd, Va., Sept. 22.

Chimney Run church met in council Sept. 11, with Eld. A. A. Miller presiding. The visiting brethren gave a very interesting report, which was accepted. Bro. Wm. R. Roberson was elected to the ministry and Bro. Fred Lamb and wife, and Bro. Howard Rodger and wife, were chosen to the deacon's office. Eld. C. B. Gibbs and Bro. J. D. Zigler were present. The latter closed a two weeks' series of meetings Sept. 14. Five were added to the church, seven were baptized and two reclaimed. The church in general was built up.—Ada Ginger, Warm Springs, Va., Sept. 18.

Crab Run.—August 30 Bro. Edgar S. Kiracofe, of Sangerville, Va., began one of the most successful series of meetings in our church history. He remained until Sept. 15, preaching in all eighteen inspiring sermons. Fourteen confessed Christ, nine of whom have been baptized. One was reclaimed. Sept. 14 Bro. Kiracofe was minister at the Brick church preach service. We were very sorry to have Bro. Kiracofe leave us; his messages were very helpful. Our membership is much strengthened.—Leota V. Stultz, Dovesville, Va., Sept. 18.

Germantown congregation met in annual council at the Brick church Sept. 6. The visiting brethren gave a good report. Brethren E. L. Peters and J. W. Barnhart gave instructive talks. One letter was granted. Our love feast will be held Oct. 11, at 3:30 P. M. Bro. H. W. Peters was elected to the ministry for the coming year. It was decided that a series of singing lessons should be given at the Brick church in the near future.—Zaida M. Barnhart, Wirtz, Va., Sept. 18.

Pleasant Hill church met in council Sept. 13, with Eld. A. N. Hylton in charge. The visiting brethren gave their report. We will hold our love feast on Saturday and Sunday, Oct. 11 and 12, beginning at 3:30 P. M. Delegates to District Meeting are Brethren J. B. Myers, Charlie Sutphin, Alternate, Bro. E. E. Hylton and Sister Ava Cannaday.—Pernie L. Dickerson, Willis, Va., Sept. 19.

Pleasant Valley (Second District).—Bro. Homer Zigler began a series of meetings the last of August, continuing until Sept. 21. He preached seventeen soul-filled sermons. The meeting was well attended. Ten of our young people were baptized. It is an inspiring sight to see the boys and girls come into the church as they reach the years of understanding.—Ruth E. Williams, Mt. Sidney, Va., Sept. 24.

Troutville church met in council Sept. 20, with Eld. C. D. Hylton presiding. The report of the annual church visit was given. One member was restored to fellowship. Our love feast Oct. 11, at 4 P. M. An election for ministers will be held sometime in the near future.—Frankie Showalter, Troutville, Va., Sept. 23.

WASHINGTON

Yakima church met in council Sept. 3. It was decided to have a four weeks' Bible Institute, beginning the first week in January, to be conducted by Eld. Geo. Wiseman. Our love feast is to be held Oct. 4. August 31 we were favored by three very uplifting lectures by Elder Eva Trostle. Saturday afternoon her talk was to the mothers, and Sunday afternoon to the girls. All these lectures were well attended and, we feel, will have a great influence. We now have a Primary Department in our Sunday-school, with Sister J. S. Zimmerman as the superintendent. We also have just completed a new organization of our Christian Workers' Society.—Esther Wise, Yakima, Wash., Sept. 6.

WEST VIRGINIA

Notice.—The Missionary Board of the First District of West Virginia will meet in the Capon Chapel congregation on Friday, Oct 10, at 9 A. M., at the Mission Chapel church. Elders' Meeting at 2 P. M. love feast at 7 P. M. District Meeting on Saturday, Oct. 11, at 9 A. M. Those coming by rail will be met at French on ample notice.—J. I. Shanholtz, Levels, W. Va., Sept. 25.

Spruce Run.—Bro. J. S. Showalter came August 6 and began a series of meetings which continued until August 17. One was received into the church by baptism. We met in council Sept. 13, with Bro. N. H. Garst, of Salem, Va., presiding. Our love feast was appointed for Oct. 11 at the Spruce Run church.—Mary R. Bradley, Lindside, W. Va., Sept. 19.

WISCONSIN

Chippewa Valley.—Sept. 3 Bro. Clark C. Myers, of Waddams Grove, Ill., began a series of meetings, which lasted until Sept. 21. The interest and attendance were splendid, and we feel that the influence of these meetings will be far-reaching and productive of much good. Fourteen were received into the church by baptism, and one was reclaimed. Sept. 20 we held a love feast, with about sixty-five members present. Bro. Myers officiated, assisted by the home ministers. This was followed by an all-day meeting on Sunday, with a large attendance. We were all glad for the meetings, and the earnest efforts that were put forth by Bro. Myers will be long remembered.—John Cripe, Mondovi, Wis., Sept. 24.

reek, and Bro. W. J. Yoder, of Morrill, Kans. We held our love ast Sept. 24, at which about seventy-five communed.—Mrs. John ekles, Bertha, Kans., Sept. 26.

Victor.—August 31 the Victor and Portis churches held a joint unday-school Convention at the former church. Many helpful opics were discussed. We were fortunate to have Sister Jessie reen, of Chicago, with us. Several special numbers of music were iven. Sept. 13 our council convened. Two letters were granted. We expect Bro. Stutzman, of Burr Oak, to be with us Sept. 28, to hold a series of meetings. Our love feast will be held Oct. 11. Delegates were elected to the District Meeting: Bro. A. C. Daggett nd Bro. A. E. Thompson are to represent the church; Sisters Ida Winder and Jessie Winder the Sunday-school; Bro. Edna Daggett nd Sister Velma Thompson, the Christian Workers' Meeting.—Mrs. . E. Thompson, Waldo, Kans., Sept. 21.

MARYLAND

Cherry Grove church met in council Sept. 6, for the purpose of rranging for a series of meetings and love feast. Eld. D. M. Mersill presided. Sept. 8 Bro. B. F. Waltz, of Elk Lick, Pa., began a eries of meetings, closing Sept. 13, when our love feast took place, with about sixty communicants present. Two were added to the hurch. The members were greatly strengthened and encouraged. We had an all-day meeting on Sunday. Baskets of good things were brought to the church, and everybody was invited to eat and have a social time together. Bro. Waltz preached three interesting sermons on Sunday, and our meeting closed that evening. We are sorry to part with Bro. Waltz, as everybody enjoyed the meetings very much.—H. S. Coleman, Sutton, Md., Sept. 18.

Denton church met in quarterly conference Sept. 6, with Eld. Wm. Vine presiding. Our pastor, Bro. Levi J. Ziegler, was ordained to the office of elder, assisted by Bro. A. P. Snader, of New Windsor, and W. E. Roop, of Westminster, Md. Our communion service will be held Oct. 5, at 7 o'clock. We held our Harvest Home service Sept. 7. The morning sermon was delivered by Eld. A. P. Snader. Eld. W. E. Roop preached at the Greenwood house in the afternoon. Eld. W. E. Roop preached at Denton in the evening. The offering amounted to $19.39. Our Sunday-school Convention will be held Oct. 12. Sometime in December we expect Bro. Rufus P. Bucher, of Quarryville, Pa., to conduct our series of meetings. Sept. 14 Dr. Fred J. Wampler and wife, of China, were with us. In the morning Dr. Wampler spoke on Christian Missions in China, and in the evening he gave an illustrated lecture on the Progress of Medical Missions in China. These lectures were very much appreciated by a large audience. The missionary offering amounted to $27.18.—Mrs. C. A. Pentz, Denton, Md., Sept. 19.

Maple Grove church met in council August 23, with Eld. J. T. Green presiding, assisted by Bro. J. E. Walls. Brethren J. E. Walls and Foster Yost were elected delegates to District Meeting. Bro. Green was elected elder for another year. Our church extends a call to Bro. Green. Sept. 1 Bro. H. Brode, of Greensburg, Pa., began a series of meetings at the Maple Grove house. Sixteen inspiring sermons were delivered. Although there were no immediate confessions, we hope that good may result. Sister Brougher assisted in leading the singing, which was much appreciated. Their stay among us was greatly enjoyed. The meetings closed with a love feast Sept. 14. Five ministering brethren were present besides the home ministers.—E. Grace Yost, Grantsville, Md., Sept. 15.

MICHIGAN

Elmdale church met in members' meeting Sept. 13, with Eld. C. H. Deardorff in charge. Bro. F. J. Wieland was reelected "Messenger" agent for one year. Brethren G. R. Leece and Chas. Stahl, and Sister Mae Tyler were chosen members of the local temperance committee. Our series of meetings will be held in November, with Bro. S. J. Burger, of Howe, Ind., evangelist. Our love feast will be held at the close of the meetings.—Emma Weaver, Sr., Alto, Mich., Sept. 22.

Sugar Ridge.—Bro. Ezra Flory, of Bethany Bible School, preached for us morning and evening, Sept. 21. We regret that every parent in the community was not present to hear his lecture on "Children." Some were made to sympathize with the children, with a resolve to protect and develop the children and their rights.—Mary E. Teeter, Scottville, Mich., Sept. 23.

MINNESOTA

Worthington church met in council Sept. 7, with Bro. J. A. Eddy as moderator. We decided to send one delegate to our District Meeting, and Sister Bertie Addish was chosen. Hereafter we will collect our church periodicals through our missionary committee, to be sent to Chicago for use in the hospitals and other places. We were glad to have Brother and Sister J. J. Yoder, of McPherson, Kans., with us August 24. The former preached two very interesting sermons. August 4 Bro. Emmert Stover and sister, Miriam, gave a very interesting program. Our fall love feast will be held Oct. 26, at 7 P. M.—Ruth Eddy, Worthington, Minn., Sept. 13.

MISSOURI

Greenwood.—August 24 our two weeks' series of meetings, conducted by Bro. F. E. Miller, closed with five additions by baptism. Bro. Howard Oxley conducted the song service. Our communion will be held Oct. 4, at the Greenwood house.—Mrs. J. W. Oxley, Mountain Grove, Mo., Sept. 18.

Smithy County.—Bro. Chas. Walker, of Illinois, began a series of meetings here Sept. 21. New members have moved among us, which greatly encourages us and we hope more will come. The young people's class of song Sunday-school presented the school with five dozen "Kingdom Songs No. 1," which are very much appreciated and are proving a great help to us in our meetings.—Merle Stouder, Cherry Box, Mo., Sept. 23.

Shoal Creek church met in council Sept. 13, with Eld. J. H. Argabright in charge. Sisters Nancy Davidson and Stella Early were chosen delegates to District Meeting. We decided to hold a love feast Oct. 25.—Virgie Argabright, Fairview, Mo., Sept. 19.

NEBRASKA

Omaha church convened in council Sept. 19. Our fall love feast will be held Oct. 18, beginning at 7:30 P. M. A week's series of meetings, conducted by the pastor, will precede the feast. The finances of the church are in good condition and plans were laid at this meeting for the finances during the coming year. The work here is beginning to show growth in interest in all its activities. Two letters have been received recently, and a number of others are expected in the near future.—W. W. Blough, Omaha, Nebr., Sept. 24.

NEW MEXICO

Clovis.—Our church and Sunday-school took an offering Sept. 6, according to the request of the General Mission Board, in the interest of the Home Mission Fund, which is being established. We see the need of such a work in this great Southwest field. Our Sunday-school

12. He has entered Mount Morris College. Sept. 14 Mrs. Buck, of the W. C. T. U., organized a society, which quite a number of our sisters joined. The crops around Egeland were fine, compared with those of our neighboring towns. We feel that God has doubly blessed us.—Pearl Cromhie, Egeland, N. Dak., Sept. 16.

Golden Willow.—The members of the "Young People's Sunday-school class" met at the home of H. O. McCann Sept. 1, for the purpose of organizing a teacher-training class. Ethel McCann was elected president. The class adopted the motto, "Not to Please Ourselves." The name is yet to be chosen. Bro. E. L. McCann was appointed teacher by the Sunday-school Board. We are looking forward to a class of interested workers.—Nona McCann, Sykeston, N. Dak., Sept. 16.

OHIO

Black Swamp church met in council Sept. 20, with Eld. C. W. Stutzman presiding. The report of the annual visit was given. Two letters were granted. Our love feast will be held Oct. 25, an all-day meeting, followed by a series of meetings, to be conducted by Eld. L. I. Moss. Sept. 21 was set as the date for our Home-Coming and Missionary Meeting, but on account of the inclement weather, not many were present. We had a very profitable meeting however. Bro. Stutzman gave us a fine missionary sermon. In the afternoon a missionary program was rendered by the home members and the children. A collection of $12 was taken.—Mrs. Asenath Baker, Le Moyne, Ohio, Sept. 22.

Canton Center.—Eld. A. H. Miller, of this church, began a series of evangelistic meetings August 3. The interest and attendance were fine from the beginning. The young people rendered some special music at almost every service. The meetings were much enjoyed by all and many words of appreciation were heard. We met in members' meeting August 9, with Eld. Taylor presiding. One was received by letter. We decided to conduct a weekly prayer service at the church for a few months. These have since been well attended and proved helpful to all. Recently Bro. Ruben Culler, of Canton, who was here visiting his parents, gave us an interesting discourse. Sept. 7 was a great day among us. The morning was occupied by a Children's Service. A basket lunch was served at noon. In the afternoon a consecration service was conducted by Elders D. A. McFaddin and S. S. Shoemaker. Brethren Ira W. Moomaw and Elmer E. Frick were called to the ministry. Bro. McFadden conducted the installation service, which was impressive. Afterward he preached a harvest sermon, which was excellent and most timely. The offering of the day was about $60.—Rachel A. Mohn, Louisville, Ohio, Sept. 16.

County Line church met in council Sept. 6, with Eld. David Byerly presiding. Bro. Byerly was retained as elder for another year. Bro. J. L. Guthrie will begin our series of meetings Oct. 5. Our love feast will be held Oct. 4 at 7 P. M.—Bessie L. Guthrie, Lee Fayette, Ohio, Sept. 20.

Danville church met in council Sept. 13. August 31 Bro. C. C. Kindy, of Huntington, Ind., was with us, preaching both morning and evening. Eld. A. H. Miller, of Louisville, Stark Co., began a series of meetings in the Danville church Sept. 28. Our love feast will be held on Saturday, Oct. 4.—Icie Mae Workman, Danville, Ohio, Sept. 15.

Greenspring church met in council on Saturday afternoon, with Bro. G. A. Snider in charge. Bro. Logan Miller was elected a member of the auditing committee. Bro. Miller was chosen Christian Workers' president. We decided to hold a love feast at the Bethel house Oct. 4, at 10 A. M.—Mrs. Caroline Eberly, Old Fort, Ohio, Sept. 16.

Lower Miami church recently enjoyed a number of good things. Brethren E. Shank and W. H. Keller each preached inspiring sermons Sunday, August. Bro. D. W. Boyer, of North Manchester, Ind., assisted us in a Musical Institute August 16-24. We have been made to appreciate and sing good songs as never before. August 31 we enjoyed an all-day Harvest Meeting. Bro. B. F. Petry, of Eaton, Ohio, was with us. In the afternoon a missionary program was rendered by the children. Sister Anna Eby talked to us. Sept. 7 the Sunday-school also rendered a program in the form of an "Old Fashioned Singing." Bro. O. Royer, of Circleville, will begin a series of meetings for us. Oct. 25 our love feast will be held. Sept. 28 we will have a joint Sunday-school Meeting, with four of our surrounding churches.—Jesse Noffsinger, Dayton, Ohio, Sept. 19.

Marble Furnace.—We closed our revival Sept. 14, with six accessions. Brother and Sister Wright were in charge, and their messages of song and story reached many hearts. Sunday, August 31, a basket dinnner was spread at the close of the morning service, to which all were invited. Many from a distance who attended our love feast on the following day were Eld. J. O. Garst, R. N. Leatherman, J. A. R. Couser, R. C. Davidson, F. C. Custer and Harvey Price.—L. G. Ramsey, Peebles, Ohio, Sept. 16.

May Hill church will hold her love feast Oct. 11, at 7 P. M. We also announce an all-day meeting with basket dinner at the church on the Sunday following. We hope this note may reach our readers in ample time for our readers in the Miami Valley to read and prepare to come.—Margaret T. Gorman, Seaman, Ohio, Sept. 22.

Portage church met in council Sept. 19. We made preparations for our love feast, Oct. 18. We also elected officers. Our series of meetings will be held the latter part of November. Eld. J. Steuman has promised to be with us.—Virgie E. Keys, Portage, Ohio, Sept. 20.

Sand Ridge church met in council Sept. 12. The visiting brethren gave a favorable report. Arrangements were made for our communion—an all-day meeting—Oct. 4. On account of ill health, Bro. Geo. Deardorff could not begin the meeting here as planned, but we are hoping that he may be able to come by Sept. 28. To show our appreciation of Brother Steven and Sister Hannah Berkible's untiring efforts, our Sunday-school decided to send them an offering. Four of our Mission Study Class took examinations and received their diplomas recently. The first Sunday in each month is missionary day in our Sunday-school. Our offering for Sept. 7 amounted to $26.—Mary E. Prowant, Hanlet, Ohio, Sept. 24.

Springfield.—First Church held her business meeting Tuesday evening. Plans were made for a series of meetings, to be conducted by Bro. Isaac Frantz, of Covington, Ohio, in January. One was reclaimed last Sunday. Our Rally Day will be held Oct. 5. We will have an all-day meeting and basket dinner. Bro. S. Z. Smith, of Sidney, will give the principal address. Bro. J. P. Yoder and Sister Smith are also expected with help in the Sunday-school.—Orma Smith, Springfield, Ohio, Sept. 17.

Wyandot church met in council Sept. 6, with Eld. J. L. Guthrie presiding. It was decided to have preaching every two weeks on Sunday evening. Our fall love feast will be held Oct. 25, beginning at 10:30 A. M. Our series of meetings, conducted by J. F. Britton, of Bristow, Va., closed Sept. 7. The following Sunday we had an interesting missionary program, when it was decided to organize a Mission Study Class, and twenty-two enrolled for study. The writer was chosen teacher and Bro. Morris Guthrie will draw maps and prepare blackboard illustrations for class use. At the close of the program an offering of $9 was raised for the General Mission Board, to be used as needed. Our young people and even the children are

town. We are willing to give partial support. Any pastors interested may correspond with the undersigned.—R. E. Shoemaker, Coyle, Okla., Sept. 23.

PENNSYLVANIA

Akron church was favored with three very able and Scriptural sermons on Saturday evening and Sunday, Sept. 20 and 21, by Bro. W. K. Conner, of Harrisburg. An interesting program was rendered at our Children's Meeting on Sunday afternoon, when Bro. Conner gave a very able address to Sunday-school workers. The titles of his sermons were "The Spirit of the Age," "God's Financial Plan for the Church" and "The Life that Is Awaiting Us." Our fall love feast will be held Oct. 25, at 1:30 P. M. Sept. 7 our Home-West Meeting was held with a fair attendance. An offering of $ was lifted for the Orphanage at Nefsville.—David H. Snader, Akron, Pa., Sept. 22.

Chambersburg.—We held our church council Sept. 10, with Eld. P. S. Lehman presiding. Four certificates were received. Brethren Moore and Willes were chosen delegates to District Meeting. Bro. D. L. Little, of Hanover, Pa., will conduct a series of meetings for us, beginning Sept. 20, and continuing for two weeks or more. Our love feast will be held Sunday evening, Oct. 5.—Emma R. Cook, Chambersburg, Pa., Sept. 19.

Conestoga church held a Harvest Meeting at the Bareville house August 16. Brethren A. S. Hottenstein, Geo. Weaver, R. P. Buehler, S. M. Oberholtzer and Rep Forry were with us. An offering of $97.88 was lifted for the Nefsville Orphanage. We met in council Sept. 13, with Eld. S. H. Hertzler presiding. Three letters were granted. Bro. David Myer was ordained. Elders H. B. Yoder and H. K. Ober had charge of the service. Our love feast will be held Nov. 4 and 5, at Bareville.—Mabel A. Myer, New Holland, Pa., Sept. 19.

Coventry.—The grounds adjoining the church have been much improved and fitted up for open air services, which were held on Sunday evenings during the months of June and August. The different speakers on these occasions were our pastor, Bro. L. R. Holsinger, Brethren Nyce, Cassady, Walker, Kulp, Geiger, Diehm, also Brethren L. K. Evans, of Pottstown. The attendance gave evidence of increased interest in our services. The music given by the choir and society of the church was in charge of Prof. C. T. Saylor, and was an important feature.—Mrs. R. E. Harley, Pottstown, Pa., Sept. 21.

East Fairview.—Our Harvest Meeting was held July 26, at 1:30 P. M. A number of ministering brethren were with us, and gave us some splendid talks. In the evening of the same day Bro. J. M. Graybill gave us an interesting talk on his work in Sweden. The offering of $53 was taken for the work in that country. August the Sunday-school and Missionary Meeting of Section 3, of the State District, was held in our church, and the Sunday-schools were well represented by delegates. The attendance was large, considering the weather conditions. We expect to have our Children's Meeting Oct. 5. Bro. H. H. Nye, of Elizabethtown, will be the speaker on this occasion. Our council was held in the evening of Aug. 25, thus giving some of our members, who live in town, the privilege of attending. Our love feast will be held Nov. 18 and 19, at 1:30 P. M. We expect Bro. H. B. Yoder, of Lancaster, to assist us in a series of meetings the latter part of November.—H. S. Merkey, Manheim, Pa., Sept. 18.

Hanover.—It was our privilege to have Bro. J. F. Graybill, missionary to Sweden, preach for us Sept. 13. He told about the customs of the people in that country. An offering was lifted for the mission work in Sweden. Sept. 14 we enjoyed the presence of Bro. M. A. Jacobs, of Waynesboro, Pa., secretary of the District Mission Board, of Southern Pennsylvania. He explained the condition of our District, and the needs of home mission work, for which offering was lifted. We will hold our love feast Oct. 19.—Mary Rhinehart, Hanover, Pa., Sept. 18.

Harrisburg.—Sister Martha Martin, of Elizabethtown, Pa., will present at the Hummel Street Church of the Brethren, to speak the Christian Workers' Meeting, Oct. 3, at 7:45 P. M. Bro. Beaver and Bro. J. F. Graybill, missionaries of inspiration last Sunday Sept. 21.—Sallie E. Schaffner, Harrisburg, Pa., Sept. 24.

Indian Creek (County Line House).—Our two weeks' series of meetings, which preceded our fall love feast, was very well attended. The meeting was conducted by Bro. Wm. B. Beaver. As a result of his efforts, two were added to the church. One of our dear little Sunday-school girls was transplanted to the church, one who had been a member in another part of the State. Bro. Beaver is one who had been a member in another years, returned to the aid of the field. Bro. Ludwick closed his labors as pastor with this love feast. At the present time the church does not have a pastor. Bro. Ludwick's faithful labors will long be remembered.—J. L. Bowman, R. D. Stahlstown, Pa., Sept. 18.

Indian Creek.—Our quarterly business meeting was held Sept. 7, with Eld. James B. Shisler presiding. It was decided to hold a love feast Oct. 11. Preparatory services are to begin at 2 P. M. The offering was lifted to replenish the church treasury, which amounted to $95. Brethren A. S. Bucher and J. A. Price were elected delegates to the Sunday-school and Missionary Meeting, to be held at Springfield church in November. Sister Sarah Haltzman was elected superintendent of the Willing Workers' Society for one year, and the writer was reelected church correspondent and "Gospel Messenger" agent for the ensuing year. Our two weeks' revival, conducted by Eld. Wm. Oberholtzer, of Myerstown, Pa., closed on Sunday evening, Sept. 28. He preached nineteen interesting and instructing sermons. On Sunday, Sept. 28, he preached the Harvest Home Sermon at the Kline house. The attendance and interest was good throughout the meetings.—B. M. Boaz, Vernfield, Pa., Sept. 29.

Lancaster.—Our Harvest Meeting service was held Sept. 7. Geo. Weaver, of Manheim, Pa., preached for us, using as his text, "The Lord has done great things for us, whereof we are glad." The offering of $27.19 was lifted for the orphanage at Nefsville.—Miss Leah N. Phillipy, Lancaster, Pa., Sept. 22.

Myerstown church met in council Sept. 20, with Eld. John Hohf presiding. One certificate was granted. Our Thanksgiving service will be held with the Richland church at their house. On Thanksgiving evening, Oct. 2, we expect Eld. J. F. Graybill to give an address in the Myerstown house. Oct. 5 our Children's Day service will be held. We hope to have with us Bro. Harrison Gipe, of Palmyra. Sept. 21 a collection was taken by the Sunday-school for the support of Sister Kathryn Ziegler.—Alice B. Royer, Myerstown, Pa., Sept. 22.

Pleasant Hill.—The series of meetings at the North Codorus house, conducted by Bro. Israel Emerick, of Zion's View, closed Sept. 20 we met in council, with Eld. David Hohf presiding. Two letters were granted and the following were elected delegates to the District Meeting are Brethren G. Howard Danner and Jacob H. Kessler; alternates, Brethren H. R. and H. C. Miller. Our love feast will be held Oct. 11, at 4 P. M.—Amanda K. Miller, Spring Grove, Pa., Sept. 22.

Scalp Level.—Our people were gladdened on Sunday morning, Sept. 14, when Bro. D. G. Seese, who had been appointed to labor in the Scalp Level congregation, arrived and was installed

service, well attended by our members and by many of the neighbors. Notwithstanding the vacation period, running from June through September, we have had a busy summer, but from announcements made at the conclusion of the program, it is easily seen that we are going to be ever so much busier in the near future.

Our Christian Workers' Society will be reorganized Sept. 14 for the new year. Our Rally Day is Sept. 28. We shall have to "go some," to reach our goal in attendance. Nellie Forney.

5878 Burchfield Avenue.

THE DEATH OF BRO. H. E. SACKETT

The Long Beach, California, church suffered a severe shock when Bro. Howard Eaton Sackett passed away in the Seaside Hospital, following an operation for appendicitis. The danger point of the operation was considered passed, and he was expected to go home in a few days, when his heart suddenly began to weaken and, after a fight between life and death for twenty-four hours, he passed peacefully away in the presence of his family. He leaves his wife and five children.

Bro. Sackett passed in the prime of life, being only forty years of age. He united with the church in Long Beach about ten years ago, and through his prayer life and the joy he experienced in his Christ, he led his wife and four children into the Kingdom—all being members except baby Paul. He was interested in his church work, an earnest and willing worker, and everything he undertook, whether in church, home, or business, he first made an object of prayer. His joy was never greater than when he and his whole family were used in the church. He believed that all belonged there on Sunday. In his business relations he was regarded as an honest, upright Christian, and the funeral was an unusually large one. We miss him everywhere. His departure cast a deep gloom upon the community.

Long Beach, Calif. J. M. Boaz.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brubaker-Gibson.—By the pastor, Sept. 11, 1919, at the home of the bride's mother, Sister Susan Gibson, in Girard, Ill., Bro. Wilbur H. Brubaker, of Virden, and Sister Ada Mae Gibson, of Girard.—D. Warren Skock, Girard, Ill.

Eller-Wolf.—By the undersigned, at the home of the bride's parents, Brother and Sister Henry Wolf, June 28, 1919, Bro. Ralph C. Eller, of Oberlin, Kans., and Sister Verna M. Wolf, of Quinter, Kans. —I. W. Jarboe, Collyer, Kans.

Fillmore-Brubaker.—By Bro. J. O. Hartman, Sept. 7, 1919, at the home of the bride, Bro. Sam H. Fillmore and Sister Bessie Ferne Brubaker, of Live Oak, Calif.—Sarah C. Davis, Live Oak, Calif.

Jones-Brubaker.—August 24, 1919, at the Washita church, by Eld. John R. Ritzer, of Cordell, Okla., Bro. Frank Jones and Sister Fern Brubaker, daughter of Bro. D. L. Brubaker, of Cloud Chief, Okla.—Mrs. John R. Pitzer, Cordell, Okla.

Kindy-Weaver.—By the undersigned, at the home of the bride's mother, Sister Emma Weaver, Middlebury, Ind., Sept. 4, 1919, Bro. Glen Kindy, of Naperville, Ill., and Sister Elma Weaver, of Middlebury, Ind.—H. S. Bowers, Wakarusa, Ind.

McKnight-Long.—By the undersigned, at the home of the bride's parents, Brother and Sister J. H. Long, Sept. 6, 1919, Mr. John D. McKnight, of Collyer, Kans., and Miss Verna R. Long, of Quinter, Kans.—J. W. Jarboe, Collyer, Kans.

Miles-Champion.—By the writer, at the parsonage, Sept. 16, 1919, Mr. Eugene Edward Miles and Sister Flora Emma Champion.—Albert C. Schuc, New Bethlehem, Pa.

Shull-Michael.—By the undersigned, at the home of Eld. W. H. Shull, Girard, Ill., Sept. 4, 1919, Bro. Jesse C. Shull, of Chicago, and Sister Clara E. Michael, of Colorado Springs, Colo.—J. W. Lear, Goshen, Ind.

Tharrington-Boyd.—August 24, 1919, by Bro. John Howell, of Cloud Chief, Okla., at his home, Bro. Bruce Tharrington and Sister Kathren Boyd, daughter of Eld. A. L. Boyd, of Nampa, Idaho.—Mrs. John R. Pitzer, Cordell, Okla.

Westling-Berkebile.—By the undersigned, Sept. 8, 1919, at the home of the bride's parents, Brother and Sister J. H. Berkebile, Mr. Ernest Westling, of Marquette, Kans., and Miss Esther Berkebile, of Saint John, Kans.—A. D. Sollenberger, Saint John, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barnhart, Simon, son of Mr. and Mrs. David Barnhart, born at Lafayette, Ind., died at the home of his nephew, in Plymouth, Ind., Sept. 11, 1919, aged 76 years. He married Miss Mary Lane. To this union were born three children, all of whom preceded him years ago. He was a faithful member of the Brethren church. Services at the Yellow River church by Bro. E. E. Shively.—Alma E. Hanawalt, Plymouth, Ind.

Carpenter, Sister Anna, nee McCoy, died Sept. 9, 1919, aged 24 years, 8 months and 9 days. She leaves her husband, three children, father and mother, four brothers and five sisters. She united with the Church of the Brethren in 1910 and lived a sincere Christian life. Services at the Monroe County church by Eld. D. H. Fouts. Interment at the Corners cemetery.—Mrs. Beulah Cook, Fredrie, Iowa.

Flora, Sister Naomi C., nee Brubaker, boro in Washington County, Tenn., died at the home of her daughter, Sadie C. Finch, Porterville, Calif., June 6, 1919, aged 72 years, 9 months and 19 days. Death was due to complication of diseases. She married Christopher C. Flora in 1866. She joined the Church of the Brethren in 1871 and lived a consistent Christian life. She leaves two daughters, one son and two sisters. Services by Elders Isaac Thomas and Isaac Brubaker. Interment in Lindsay, Calif.—Sadie C. Finch, Porterville, Calif.

McClure, Molly J., nee Kelly, wife of Martin J. McClure, born in Amsterdam, Va., April 6, 1840, died Sept. 9, 1919, in Decatur, Ill. Services by the undersigned in the Oakley church. Burial in the cemetery near by. Sister McClure, with her husband, united with the Church of the Brethren in 1862, this being about six months after their marriage. She lived a consistent Christian life during all these years. To this union were born eleven children, five of these having passed on before her. She is survived by her husband, Martin J. McClure, and six children, who keenly feel the loss of a devoted companion and loving mother.—J. W. Grater, 1213 N. Water Street, Decatur, Ill.

Mactaull, Emmaline, nee Royer, died near Stevens, Pa., Sept. 10, 1919, aged 53 years and 1 day. She is survived by her husband, John C. Martzall, her mother, two sons and two daughters. Sister Martzall and her husband united with the church twenty-eight years ago. They were called to the office of deacon and served faithfully. Services by Brethren Abram Royer and J. Bitzer Johns at Middle Creek. Interment in adjoining cemetery.—Aaron R. Gibbel, Ephrata, Pa.

Maust, Susanna, nee Johnson, born in Fayette County, Pa., died Sept. 10, 1919, aged 67 years, 6 months and 24 days. She married Licntelles Maust in 1871. To this union were born five children who survive, with nine grandchildren, four brothers and one sister. Her husband preceded her some years ago. Of late years she lived with her daughter, Sister Leehare, where services were conducted by Bro. Walter D. Keller. The body was taken to Uniontown, Pa., her former home, where services were held by the writer.—J. F. Kahler, Canton, Ohio.

Megee, Eliza Johanna, nee Smalley, born in Franklin County, Ind., died August 23, 1919, aged 81 years, 5 months and 11 days. She united with the Church of the Brethren about twenty years ago and lived a faithful Christian life. Funeral was held at the age of seventy to Thos. Megee. To this union five children were born. She is survived by three daughters, one son, eleven grandchildren and three great-grandchildren. Services in the Methodist church at Somerset, Kans., by the writer. Interment in the cemetery at Somerset.—G. M. Throne, Ottawa, Kans.

Miller, Rachel Jackson, died August 30, 1919, aged 83 years, 4 months and 29 days. She was a daughter of Benjamin and Naomi Jackson. She united with the Church of the Brethren in 1851, and has been loyal to the church of her choice. She married John Miller in 1856. To this union were born eight children. The husband and five of the children preceded her. Services by Eld. E. O. Norris.—H. E. Millspaugh, Muncie, Ind.

Myer, Sister Amaeda Evans, died August 14, 1919, aged 81 years, 9 months and 12 days. She was married to Samuel R. Myer, who died forty years ago. She was a faithful member of the Church of the Brethren for over fifty years. Services at her late home in Bareville by Eld. S. H. Hertzler. Interment in Myers cemetery.—Mabel A. Ayer, 1927 New Holland, Pa.

Nance, Sister Josie, born in Illinois, died at her home at Stonington, Colo., May 18, 1919, aged 52 years, 2 months and 27 days. In 1867 she married R. D. Nance. To this union ten children were born, eight of whom, with the husband, survive. She united with the Brethren church thirty years ago and always stood firm for the principles of the church of her choice. Burial in the Stonington cemetery.—Mrs. A. L. Miller, Fowler, Kans.

Poff, James C., died from a complication of diseases in a hospital in Massachusetts. He enlisted with the Marines about twelve months ago, crossed the Atlantic several times, bearing a record of faithful service. He was a consistent member of the Church of the Brethren. The remains were brought to the family burying ground, Christiansburg, Va.—L. H. Boroyer, Christiansburg, Va.

Rader, Wilber, son of Friend Christian Rader, born near Mendon, Ohio, died Sept. 10, 1919, aged 14 years, 5 months and 1 day. Death was the result of a runaway accident. He leaves his father, two sisters. His mother preceded him ten weeks ago. He was a member of the Baptist Sunday-school. Services at the home by Rev. Taylor, assisted by Bro. Jas. A. Gutshe. Interment in Mendon cemetery.—Mrs. J. A. Gutshall, Spencerville, Ohio.

Spitzer, Susanna Shultz, born in Rockingham County, Va., died at the home of her daughter, Sister Noah Beery, near Bremen, Ohio, Sept. 6, 1919, aged 87 years, 1 month and 16 days. She married David Spitzer in 1853. To this union were born nine children, six of whom, the husband, preceded her. She united with the Church of the Brethren sixty years ago and lived a faithful Christian life.—Mrs. E. B. Bagwell, Bremen, Ohio.

Syar, John Lee, son of Mrs. J. L. Syar, and grandson of R. F. and Lizzie Brubaker, of San Dimas, Calif., died August 29, 1919, after a few weeks of serious illness, aged 4 years, 6 months and 6 days. He was a bright boy and loved by all who knew him.—Mrs. Grace H. Miller, La Verne, Calif.

Thomas, Bro. Henry, died in the bounds of the Beaver Creek congregation, Va., Sept. 2, 1919, aged 70 years, 4 months and 13 days. He united with the church at the age of eighteen. He served in the deacon's office for many years and was a faithful, active church worker. He is survived by his wife, seven sons and three daughters. One daughter preceded him. Services by Elders M. B. Miller and A. S. Thomas. Burial at Beaver Creek.—Nannie J. Miller, Bridgewater, Va.

Towe, Bro. Francis Wesley, died of cancer, Sept. 11, 1919, aged 69 years, 5 months and 11 days. His wife, two sons and a number of grandchildren survive. Services in the Fairview church by Bro. J. S. Hylton, assisted by Rev. Bab, of the Baptist church. Interment in cemetery near by.—Belle Hylton, Mansfield, Mo.

Wells, Sister Ellen, nee Lydick, died at her home in Plumville, Pa., August 13, 1919, aged 76 years, 8 months and 25 days. She is survived by one daughter. Services at the home by her pastor, Bro. A. B. Replogle. Interment in the old Cowansbannock cemetery.—Mrs. A. B. Replogle, Shelocta, Pa.

OFFICIAL DIRECTORY.

General Mission Board.—H. C. Early, Chairman, Penn Laird, Va.; Otho Winger, Vice-Chairman, Northern Indiana, Ind.; J. Yoder McPherson, Kans.; A. P. Blough, 1315 Grant Ave., Waterloo, Iowa; Chas. D. Bonsack, New Windsor, Md.; Lisc Advisory Member, D. M. Miller, Mt. Morris, Ill. Secretary-Treasurer for the Board, J. H. B. Williams, Elgin, Ill.

General Sunday School Board.—H. K. Ober, Chairman, Elizabethtown, Pa.; C. S. Ikenberry, Vice-Chairman, Daleville, Va.; Jas. M. Mohler, Treasurer, Leeton, Mo.; Ezra Flory, 3446 Vao Boreo St., Chicago; J. W. Cline, 1823 S. Remson Ave., Los Angeles, Calif. Secretary for the Board, J. E. Miller, Elgin, Ill.

General Educational Board.—D. W. Kurtz, President, McPherson, Kans.; D. L. Garver, Vice-President, Atwood, Ohio; D. Edward Miller, Secretary-Treasurer, North Manchester, Ind.; J. S. Flory, Bridgewater, Va.; J. W. Lear, Mt. Morris, Ill. Assistant Secretary for the Board, H. Spencer Minnich, Elgin, Ill.

General Christian Workers' Board.—I. V. Puderbaugh, Chairman, La Verne, Calif.; Eva Lichty Whisler, Vice-Chairman, Milledgeville, Ill.; A. B. Miller, Secretary-Treasurer, Bridgewater, Va. Acting Secretary for the Board, J. E. Miller, Elgin, Ill.

Temperance and Purity Committee.—P. J. Blough, Chairman, 735 Grove Ave., Johnstown, Pa.; J. C. Culler, Secretary, McPherson, Kans.; J. Carson Miller, Treasurer, Moores Store, Va.

Peace Committee.—W. J. Swigart, Chairman, Huntingdon, Pa.; A. C. Wieand, Secretary, 3455 Van Buren St., Chicago; Jacob Funk, Treasurer, Wiley, Colo.

Homeless Children Committee.—Frank Fisher, President, Mexico, Ind.; E. Thomas, Secretary, Harrisonburg, Va.; E. E. John, Treasurer, McPherson, Kans. Advisory Member, Geo. C. Carl, 1125 Albina Ave., Portland, Ore.; Christian Nonemburg from Secretary Society; Rachel A. Booth, Timberville, Va.; Ida M. Winger, North Manchester, Ind.; Mrs. John L. Kuns, McPherson, Kans.; Grace Hileman Miller, La Verne, Calif.

Dress Reform Committee.—E. M. Studebaker, Chairman, McPherson, Kans.; J. J. John, Vice-Chairman, New Windsor, Md.; Lydia Taylor, Secretary-Treasurer, Mt. Morris, Ill. Ella Trostle, 3455 Van Buren St., Chicago; Mary Polk Ellenberger, 6035 Pryor Ave., St. Joseph, Mo.

Tract Examining Committee.—T. T. Myers, Chairman, Huntingdon, Pa.; Edgar Rothrock, Secretary, Holmesville, Nebr.; E. B. Hoff, Marywood, Ill.; Jas. M. Moore, Lanark, Ill.; J. F. Dickey, La Verne, Calif.

Central Service Committee.—W. J. Swigart, Chairman, Huntingdon, Pa.; J. M. Henry, Secretary, 337 N. Carolina Ave., S. E., Washington, D. C.; J. W. Taylor, Elizabethtown, Pa. Advisory Member, Chas. D. Bonsack, New Windsor, Md.

Relief and Reconstruction Committee.—J. E. Miller, Chairman, Elgin, Ill.; J. H. B. Williams, Secretary-Treasurer, Elgin, Ill.; H. Spenser Minnich, Elgin, Ill.

Officers of Sisters' Aid Society.—Mrs. M. C. Swigart, President, 6611 Germantown Ave., Philadelphia, Pa.; Mrs. O. L. Shaw, Vice-President, 1340 E. 13th St., Des Moines, Iowa; Mrs. S. L. Whisler, Secretary-Treasurer, Milledgeville, Ill.

Auditing Committee.—E. M. Butterbaugh, Warsaw, Ind.; J. J. Oller, Waynesboro, Pa.

General Railway Transportation Agent.—P. S. Miller, Roanoke, Va.

Annual Meeting Treasurer.—J. B. Deeter, West Milton, Ohio.

The Work of the Church and Money

Some people profess to despise money and especially to deprecate its use in church matters. When properly done the raising of it may as well be a means of grace as the spending of it. Many methods have been tried for raising money, some of them good, but the best, in the opinion of men who have studied the matter, is the Every Member Canvass with Duplex Envelopes.

The Every Member Canvass is conducted once a year. Each member is strongly urged to pledge a weekly amount for the use of the church. The cause of missions is presented at the same time and a weekly pledge for them also is solicited. The weekly gift is in accordance with 1 Cor. 16: 2.

The Duplex Envelopes are put up in cartons, each envelope numbered and dated, one for each Sunday of the year. One side of the envelope provides for the contribution to the current local expense of the church. The other side is for missions or such other benevolences as the donor may designate.

The time to install the envelopes and weekly offerings is the beginning of your fiscal year, or if there never has been any time set for the fiscal year, at the beginning of the calendar year. Bring it up at the next quarterly council and decide for the new system.

The supplies needed are: **Pledge cards** (enough for each member), price, 40c per hundred. **A carton of envelopes** (1 for each member), **Manila,** per set, 11c. **White,** per set, 12c.

The Sower Church Financial Record. No. 1, for 200 names, **$2.25;** No. 2, for 300 names, **$3.00;** No. 3, for 500 names, **$3.50.**

You may think the cost of such an outfit is prohibitive, but this is not the case. The increased offerings will far more than repay the charges. The experience has been that practically every one will give more, and that a greater number of people will contribute something, so that the total will exceed the amount given by any other method.

You may order direct from this advertisement, or if more information is wanted write for samples and fuller descriptive matter.

It takes a little time to print these, so order as soon as possible.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

FULL REPORT

of the Proceedings of the

Annual Meeting

of the Church of the Brethren held at Winona Lake, Ind. June 4 to 11, 1919

This year's report is of unusual interest and value. Price the same as last year, 35 cents each.

ORDER TODAY

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

We have a live wire in our Junior Christian Workers under the leadership of Sister Bertha Saylor and Bro. Frank Lapp. The attendance is fine and all are greatly interested in the work.

Bro. Brubaker was chosen as our pastor for another year, with an increase of salary. The work has grown in interest under his leadership, and we hope for greater blessings in the coming year. Nellie E. Flickinger.

SUMMIT CHURCH, VIRGINIA

Bro. Ernest Coffman, of Harrisonburg, closed a very interesting revival August 20, with forty-three conversions. Twenty-eight have been baptized and five reclaimed. Bro. Coffman is an able speaker and the church enjoyed a real spiritual feast during his stay with us. August 30 we held our visit council, with Elders Peter Garber and J. T. Glick present. The brethren gave a good report. Bro. Minor Miller gave some excellent teaching. One letter was received. Church trustees were considered. Brethren J. M. and W. J. Glick were continued, with Bro. Hugh Cline appointed for the Summit and Brethren J. N. and W. A. Craun for the Glade. We are making preparations to build a room for the Mothers' and Aid Society Meetings.

August 18 our Vacation Bible School began with 102 pupils enrolled, and an average attendance of 83. The school was a great success in storing the young minds with useful material, and building up the church and Sunday-school. We are arranging for another school during the summer of 1920.

August 28 and 29 Brethren Eikenberry, Kahle and Flohr, from Daleville, visited the school and made some very interesting addresses. August 30 the school closed with a picnic dinner, a program, and a watermelon feast, furnished by Bro. Samuel Shiflet.

Our collection for the Sunday-school Board and meeting amounted to $35. Our love feast will be held Oct. 18, at 4 P. M. Mattie F. Wise.

Bridgewater, Va.

LOON CREEK, INDIANA

August 27 the members of our Sunday-school, old and young, gathered in a park on the banks of the Wabash, near Huntington, and spent the day most enjoyably. A suitable program was rendered after dinner. Sunday, August 31, marks another mile-post long to be remembered in the history of our church.

Instead of having our regular Harvest Meeting, as we had planned, we had a Missionary Meeting in the forenoon, following Sunday-school, conducted by Prof. Shultz, of Manchester College. He gave a forceful talk on the need of personal consecration, after which a powerful appeal was made by him for the dedication of lives to God's service. A period of prayer followed, and then nine responded, reconsecrating their lives for work. A missionary offering of $117.50 was lifted. At 8 P. M. we had another missionary program, which consisted of special music and a reading. Our pastor, Bro. B. D. Hirt, then delivered a stirring sermon on the needs of the field and the need of lives for service. At the close another consecration service followed, at which three others pledged themselves.

Last Sunday, Sept. 7, in the absence of Bro. Hirt, who is at Monticello, holding a revival meeting, Bro. Irvin Fisher preached an inspiring sermon. Four children from the Mexico Home sang several songs, which were greatly appreciated. In the evening the young people gave a splendid missionary program, which was also arranged by them. It consisted of missionary readings, dialogues, special songs, etc.

We are expecting great things Sept. 21, when an all-day joint Sunday-school Convention will be held at Loon Creek. Lottie O. Hirt.

Huntington, Ind.

PITTSBURGH, PENNSYLVANIA

Since our members are gradually returning from their vacations, we are again resuming our work under normal conditions. Sept. 1 we held a picnic in Schenley Park, which was reported by all as one of the most enjoyable affairs of its kind ever attended, and it also marked the conclusion of the first year of our pastor, Bro. C. Walter Warstler, in the Pittsburgh church.

service, well attended by our members and by many of the neighbors. Notwithstanding the vacation period, running from June through September, we have had a busy summer, but from announcements made at the conclusion of the program, it is easily seen that we are going to be ever so much busier in the near future.

Our Christian Workers' Society will be reorganized Sept. 14 for the new year. Our Rally Day is Sept. 28. We shall have to "go some," to reach our goal in attendance. Nellie Forney.

5878 Burchfield Avenue.

THE DEATH OF BRO. H. E. SACKETT

The Long Beach, California, church suffered a severe shock when Bro. Howard Enton Sackett passed away in the Seaside Hospital, following an operation for appendicitis. The danger stage of the operation was considered passed, and he was expected to go home in a few days, when his heart suddenly began to weaken and, after a fight between life and death for twenty-four hours, he passed peacefully away in the presence of his family. He leaves his wife and five children.

Bro. Sackett passed in the prime of life, being only forty years of age. He united with the church in Long Beach about ten years ago, and through his prayer life and the joy he experienced in his Christ, he led his wife and four children into the Kingdom—all being members except baby Paul. He was interested in his church work, an earnest and willing worker, and everything he undertook, whether in church, home, or business, he first made an object of prayer. His joy was never greater than when he and his whole family were used in the church. He believed that all belonged there on Sunday. In his business relations he was regarded as an honest, upright Christian, and the funeral was an unusually large one. We miss him everywhere. His departure cast a deep gloom upon the community.

Long Beach, Calif. J. M. Boaz.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brubaker-Gibson.—By the pastor, Sept. 11, 1919, at the home of the bride's mother, Sister Susan Gibson, in Girard, Ill., Bro. Wilbur H. Brubaker, of Virden, and Sister Ada Mae Gibson, of Girard.—D. Warren Shock, Girard, Ill.

Eller-Wolf.—By the undersigned, at the home of the bride's parents, Brother and Sister Henry Wolf, June 28, 1919, Bro. Ralph C. Eller, of Oberlin, Kans., and Sister Verna M. Wolf, of Quinter, Kans. —J. W. Jarboe, Collyer, Kans.

Fillmore-Brubaker.—By Bro. J. O. Hartman, Sept. 7, 1919, at the home of the bride, Bro. Sam H. Fillmore and Sister Bessie Ferne Brubaker, of Live Oak, Calif.—Sarah C. Davis, Live Oak, Calif.

Jones-Brubaker.—August 24, 1919, at the Washita church, by Eld. John R. Pitzer, of Cordell, Okla., Bro. Frank Jones and Sister Fern Brubaker, daughter of Bro. D. L. Brubaker, of Cloud Chief, Okla.—Mrs. John R. Pitzer, Cordell, Okla.

Kindy-Weaver.—By the undersigned, at the home of the bride's mother, Sister Emma Weaver, Middlebury, Ind., Sept. 4, 1919, Bro. Glen Kindy, of Naperville, Ill., and Sister Elma Weaver, of Middlebury, Ind.—H. S. Bowers, Wakarusa, Ind.

McKnight-Long.—By the undersigned, at the home of the bride's parents, Brother and Sister J. H. Long, Sept. 6, 1919, Mr. John D. McKnight, of Collyer, Kans., and Miss Verna R. Long, of Quinter, Kans.—J. W. Jarboe, Collyer, Kans.

Miller-Champion.—By the writer, at the parsonage, Sept. 16, 1919, Mr. Ezra Edward Miller and Sister Flora Emma Champion.—Albert C. Schue, New Bethlehem, Pa.

Shull-Michael.—By the undersigned, at the home of Eld. W. H. Shull, Girard, Ill., Sept. 4, 1919, Bro. Jesse C. Shull, of Chicago, and Sister Clara E. Michael, of Colorado Springs, Colo.—J. W. Lear, Goshen, Ind.

Tharrington-Boyd.—August 24, 1919, by Bro. John Howell, of Cloud Chief, Okla., at his home, Bro. Bruce Tharrington and Sister Kathryn Boyd, daughter of Eld. A. L. Boyd, of Nampa, Idaho.—Mrs. John R. Pitzer, Cordell, Okla.

Westling-Berkebile.—By the undersigned, Sept. 8, 1919, at the home of the bride's parents, Brother and Sister J. H. Berkebile, Mr. Ernest Westling, of Marquette, Kans., and Miss Esther Berkebile, of Saint John, Kans.—A. D. Sollenberger, Saint John, Kans.

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Peace Committee.—W. J. Swigart, Chairman, Huntingdon, Pa.; C. Wieand, Secretary, 3435 Van Buren St., Chicago; Jacob Fur Treasurer, Wiley, Colo.

Homeless Children Committee.—Frank Fisher, President, Mexi Ind.; E. S. Thomas, Secretary, Harrisonburg, Va.; E. E. John, Tres urer, McPherson, Kans. Advisory Member, Geo. E. Carl, 1126 Alb Ave., Portland, Ore. Advisory Members from Sisters' Aid Societ Rachel A. Ulery, Timberville, Va.; Ida M. Winger, North Manchest Ind.; Mrs. John L. Kuns, McPherson, Kans.; Grace Hileman Mill La Verne, Calif.

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THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

Finding Relief from a Tiresome Idea.

Don't you think sometimes that this "service" idea is being overworked? You can hardly hear a sermon or a lecture or read a book or an article, that you do not meet it in some form. It gets monotonous. Could not preachers and writers strike a different note occasionally? It would surely be a relief.

But this is not the worst of it. You can hardly read a chapter in the New Testament without encountering the same thing. This is especially noticeable in the Gospels. "Whosoever would be first among you shall be servant of all," "I am among you as he that serveth"—some teaching of this nature or some act or incident, illustrating the idea, stares you in the face at every turn. What is one to do?

Suppose we try this plan: Simply *practice* the service idea until we find out how rich and satisfying it is, and thus learn to like it so well that we shall just want to live on it all the time. Then these "service" talks and articles and chapters would not annoy us. You know we always like to hear about the thing we are interested in.

Wouldn't that be the simplest remedy?

What Jesus Came For

If you have any uncertainties on this point you can clear the matter up by referring to the second half of the forty-seventh verse of the twelfth chapter of John. In the same way you can learn what Jesus did *not* come for. Will you look it up? Had we better repeat it here? "For I came not to judge the world, but to save the world."

Not that no judgment is involved in Jesus' mission. Whoever rejects his Word will find out. But this is incidental, automatic, so to speak. Inevitable as it is, as an attendant circumstance, it is not the purpose of Jesus. It is not the thing his heart is set on. It is not what *he* is doing. His spurned Word will bring judgment. But he is seeking only and wholly to save.

The interests of the Master are the interests of the disciple. "If any man hath not the Spirit of Christ, he is none of his." "To save the world" is what Jesus came for. To save the world is what his disciple lives for.

Spiritual Sanity and Mystical Moonshine

A certain element of mysticism is inseparable from religion. To speak more exactly, true religion involves a spiritual experience which has some features in common with that state of abstraction from the world of sense, denoted by the somewhat vague and ambiguous term mysticism. For communion with God is the very essence of religion. "Religion is the life of God in the soul of man."

To depreciate this truth—the importance of the contact of the individual with God in the inmost recesses of his being—is the farthest possible from the intention of this article. There is no truth to which we need to hold more firmly than that a true religious experience opens up to the soul a world of reality and satisfaction far more real and more satisfying than those things which appeal to physical senses and appetites. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he can not know them, because they are spiritually judged." The natural man of whom Paul speaks is the unregenerate man, the man whose heart has not been touched by the Spirit of God, and whose desires and ideals, therefore, have not been lifted above the carnal plane. A man without spiritual sympathy can not appreciate spiritual things.

But why must such a great and precious truth be perverted into an excuse for all sorts of, irrational excesses?

Regeneration imparts no new faculties of body or mind. It does impart new purposes, a new sense of values and a new responsiveness to environment. The good appeals with a new power. It gets a new answer in the soul. A new life is born, but that life must express itself through the same organs of mind and body as the old life did. The Spirit of God now lives in the individual, but he must live in the elements which make up the human personality. There is no other place for him to live. In no other way can he influence that human personality. A Christian is subject to the same psychological laws as the unregenerate man. He thinks and feels and wills in the same way. The difference lies in *what* he thinks and feels and wills.

When, therefore, we meet the claims of that celestial person who dwells apart from the world of practical affairs, who is the frequent happy recipient of "special revelations" which surpass and supersede the simple truths revealed in Scripture and verified through centuries of Christian experience, who has no need to study, search and think, but bids defiance to all the normal processes of thought and knowledge because the Spirit tells him directly everything he wants to know—why, we recognize at once a well-assorted display of "mystical moonshine."

When Paul said: "The spirits of the prophets are subject to the prophets," he more than hinted to the excited and disorderly Corinthian assembly that the exercise of spiritual gifts should do no violence to reason and common sense.

Increasing success in the discernment of truth is one of the characteristics of spiritual growth. Of *growth*, mind you. That success is not a miraculous endowment suddenly conferred. How it comes is clearly indicated in that interesting definition of "full-grown men" which is found in the last verse of Hebrews five: "Those who by reason of use have their senses exercised to discern good and evil." It comes by practice—practice in the use of the soul powers which God gave us when he made us. Not our "natural" unspiritualized powers, but our powers, all of them, sanctified to noble uses by the regenerating Spirit of God.

Thus does God reveal to us "things which eye saw not, and ear heard not, and which entered not into the heart of man." He does it "through the Spirit." We never could get it any other way. Yet the Spirit must operate in and through and by means of our own faculties. He has no other way to reach us. By as much as we refuse or neglect to cultivate and use these God-given faculties, by so much do we limit the Spirit's opportunity.

Carnality is, indeed, the great foe of progress in attaining "unto the measure of the stature of the fulness of Christ." We are so material-minded that spiritual realities do not seem very real to us. Our sense of them is not always lively. Too often and too easily we lose our grip, and some lust of the flesh wedges in and crowds out the Spirit of God from his already too close quarters.

This truth must be held fast. But we do not help to hold it fast by any false pretense to such an ethereal mode of being that the treasures of Infinite Wisdom are open to us without the agency of human hands or brains. If we are to speak the words "which the Spirit teacheth," and not "man's wisdom," the Spirit will have need, not of less human brains and tongues and hands to work with, but of more consecrated human hands and tongues and brains.

Lest We Help to Bring It On

The most unfortunate thing about the forebodings of these good people who feel it their duty to be always pointing out the possibilities of disaster is that their predictions tend to bring about the very conditions which they say they can foresee. The satisfaction of being able to say: "I told you so," is very sweet and the temptation, if not to do a little something to help justify one's prediction, at least to refrain from any active efforts to make that prediction void, is too strong for many human natures to withstand.

But the strongest tendency in this direction is quite unintentional, even unconscious. It lies in the mental state of expectancy and fear which is engendered both in those who make the predictions and in those who hear them. You can easily worry yourself sick through the fear of getting sick.

This is not an argument against proper prudence. Every man ought to take all reasonable precautions against sickness, poverty, fire, robbery, and so on. But why should he keep his family scared half to death all the time? That only multiplies the danger.

Everybody knows there are plenty of things the matter with the world, and that something is liable to happen any minute. But the largest factor in causing it to happen is the state of mind, fostered by constant reference to the possibilities of trouble. And the best defense against such possibilities is an atmosphere of mutual confidence and good-will.

All this applies to church conditions as much as to affairs of state. Positive and constructive effort in behalf of Christian principles and ideals everywhere is what really counts. Have faith in goodness and work for it. This is not impossible at all, even if conditions seem unfavorable. In fact, it is comparatively easy, when you get used to it. And it makes you feel much better. And you will find it as good a preparation as you can make for whatever the future may unfold.

Anyway, if we must choose between the risk of being surprised by some new calamity and that of helping to bring it on, give us the former every time.

RALLY DAY

An effective way to secure the return to the Sunday-school of those members who bove dropped out.

An Ideal Sunday School

which holds all its members until death or removal does not need to observe this day. Every other school should make the most of it. In this life we usually get what we want if we are willing to pay the price. So every school can have a rousing Rally Day. To do this you will want to advertise it. A personal invitation by word of mouth or by post is a most effective way. Note the attractive cards available. Printed invitation with blank space for date. The price on cards is 75c per hundred assorted as desired.

Form AA. Effectively combining the open Bible, the Cross and the flag.

Form BB. The babies make their own appeal and suggest the need of right training.

Form 2. This card enlists the aid of the primary children in posting the invitations.

Form 22. Autumn leaves in gay colors make an arch through which the children are coming to the rally day service.

Form 25. Shows a little girl in a chair with her dolls and kitty pretending she is going to the rally.

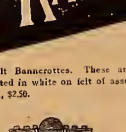
Form W. An autumn landscape in gay colors suggesting the time of the year when the service is held.

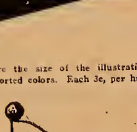
Form 17. A landseape card in beautiful colors.

Rally Day Souvenirs

A souvenir not only helps, when properly advertised, to bring out a large attendance but reminds those who receive them of the Sunday-school afterward and so keeps the school advertised.

Felt Bannerettes. These are the size of the illustration, printed in white on felt of assorted colors. Each 3c, per hundred, $2.50.





Liberty Bell Bangle. As illustrated. Printed in brown tones on celluloid. Each with pin for fastening. Per hundred, $2.00.

Grow Pin. Printed in four colors on celluloid. The motto stimulates growth and suggests the method. Per hundred,

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Lord and Master, ate with his disciples, and they with each other and with him. It is not in *what* they ate, for Jesus taught that it is not what entereth into a man that defiles him, it is not a question of lamb, or beef, or bread or *matsa*, but it is a question of brother *eating with brother*. It is the bread and water covenant of brotherhood and peace.

Jesus ate with publicans and sinners. This caused criticism—because he *ate with them*, not because of the kind of food that was eaten. Jesus asked the Samaritan woman for a drink. It caused surprise on the part of the woman, that a Jew would ask for a drink—make a water covenant—with a Samaritan.

Paul's criticism of the Corinthian brethren was that they did not *eat together*, they did not share with each other, and have a common meal, and make the bread and water covenant in brotherly love and harmony. But in Corinth the rich had too much, and drank too much, and the poor had nothing. They ate according to families, cliques, factions, etc. The rich *would not* "eat with" the poor. There was no brotherhood.

In the Orient the bread and water covenants are the covenants of hospitality, of protection, of friendship, of brotherhood and peace. A friend of mine tried for honrs to get an Arab sheik to allow him to pass through his territory to go to Petra. The sheik stubbornly refused. By a trick, my friend got him to partake of his food. As soon as the Arab sheik discovered that he had tasted food belonging to my friend, he at once ordered his servants to bring the donkeys, with ample provisions and needed protection to conduct my friend safely to Petra. What made the difference? It was the "bread covenant." To eat bread, or, food, or even to accept a drink of water, signifies brotherhood and peace. Even if a minute previous the parties were deadly enemies, the bread covenant would bind them, by their most sacred customs, to be friends and protect one another. "To eat together" means brotherhood and peace. This is the way it was in Jesus' day.

Did the apostles need this meal? We all admit that Judas needed it, and Jesus gave to him in particular. But Judas was a double traitor to break this last covenant of loyalty. Or did Judas think he was loyal by forcing Jesus to declare himself? That is another question. The facts are that Jesus made a last covenant with him by giving him the bread of *matsa*, dipped into the sop. Did the other disciples need this? Again, we need only to look at Peter a few hours later, and see his need of a closer brotherhood to Jesus. Did James and John need this? When we remember their personal ambition to be head of the rest, it was most appropriate that they eat often with the others, to keep alive the spirit of brotherhood. Is there any one who does not need this? Only Kaisers and Czars, who do not believe in brotherhood and do not intend to live in the spirit of Christian fellowship.

What is the modern meaning of the *agape*? I explained this custom of our church at one time, while crossing the Atlantic, to several of the most prominent men of other denominations. After I was through, both of these men admitted that we needed this symbol today, and that they would try to establish it in their own churches. My contention is that brotherhood and peace are fundamental Christian virtues. And the *agape* is the means of grace, to help humanity to achieve this virtue. I believe if all the rich would eat with their servants; if all the employers would eat with their employés; if all the rulers would eat, in the Lord's house, and in his name, with the masses, there would be no great social problems. What the world needs is democracy, in spirit and in reality. There never will be true democracy without Christian brotherhood. There will be no true brotherhood of man, so long as men are unwilling to eat with each other.

Let each preacher explain that the *agape* means the bread and water covenant of brotherhood and peace. Let all Christians, the world over, eat together, in God's house, in God's name. Imagine this to be done for ten years—that all classes eat together in this spirit. Would there not be results? Would not the spirit of brotherhood be accomplished? I am as sure as the Gospel is true, that if this were to be done, in the spirit of Jesus, our economic and social problems would be solved.

Why do not all churches keep the *agape*? It is because of legalism. Too many people are legalists. What is not commanded in such a way that they fear hell if they do not obey, they will not heed. I believe if the church could have kept the ethical and spiritual content of these symbols prominent, all devout Christians, of all churches, would revere and follow these symbols. All symbols, performed in the spirit of cultus, in the spirit of priestcraft, in the spirit of legalism, or magic, are repulsive to spiritually-minded people, but all spiritual people respond to a symbol that has spiritual content and meaning.

The *agape* is the bread and water covenant of brotherhood and peace, and it is the divine means of grace to this end. How beautiful it is for brethren to dwell together in harmony and love! How sacred it is to share our bread with our brother, and thereby make a divine covenant of fellowship and unity! The church has a wonderful opportunity to create true Christianity through the proper use of the symbols. An improper use of them repels men, and the church will lose more than she gains. "God must be worshiped in spirit and in reality." When spirit and reality are expressed through the symbols, they have power.

McPherson, Kans.

The Faith-Alone Doctrine Weighed in the Gospel Balance and Found Wanting

BY CHAS. M. YEAROUT

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2: 19).

SOME say there are four kinds of faith, viz.: Historical or dead faith, temporary faith, the faith of miracles, and justifying, or saving, faith. In this article I shall notice the first and last only. The first is the kind the devils have, and the last the kind the followers of Christ have. "Faith is a dependence on the veracity of another. Thus trust is called faith; but it relies upon the truth of a promise: and one is said to keep his faith inviolate when he performs the promise that another relied on."

This God always does. Because the devils believe in God does not change their relationship or make saints of them; neither does faith alone make Christians of people. They must be begotten by the Word of God, and be born again, in order to attain to spiritual life in the family of God. "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God" (John 3: 3, 5). It is just as impossible to enter the Kingdom of God, independent of the new birth, as it is to come into physical life independent of the natural birth. The advocates of the faith-alone doctrine are heard often, crying, "Lord, Lord." They seem to be very consecrated, so far as word service goes, but they are not seen "walking in all the commandments and ordinances of the Lord blameless."

Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that *doeth* the will of my Father which is in heaven" (Matt. 7: 21). No one has the right or authority to tell people that they can be saved and enter heaven without doing the will of God. What is the will of God? The New Testament is the last will of God and in it are laid down, in unmistakable terms, the conditions upon which God agrees to save the people, and there is absolutely no promise of salvation short of a loving compliance with these conditions. God's will is that we be not conformed to this world, but transformed into the image of Christ, and this transformation can be brought about only through the means provided by the eternal Father in the plan of human salvation. A failure to come under their cleansing, purifying, and sanctifying influences, is to fail of the grace of God. The life of that individual is the result of human intuition and human effort, independent of God's revealed *will*. To hear the Word of God and not do it, though professing faith in the Lord Jesus Christ, is a delusion of the devil. Those who will stand approved in the judgment are the ones who "hear the words of Christ, come unto him and do them." Disobedience disqualifies a person for an application of the blood of Christ, and without an application of his blood no one can reach heaven (1 John 1: 7).

Christian faith itself is a product of the Word of God (Rom. 10: 17). If faith is produced by the Word, then evidently that faith will lead to a strict compliance with, and adherence to, all things contained in the Word, and it is natural and logical that the actions should be in accordance with the faith, "for faith without works is dead." "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him" (Jas. 2: 14)? The apostle interrogatively declares it can not. "For as the body without the spirit is dead, so faith without works is dead also." A dead (inactive) faith never did and never will save any one, "but a faith that worketh by love" leads to Christ, who can and will save all those who come unto him in the good old Gospel way.

Faith is the tree or vine, and works are the fruitage the tree or vine bears. The tree or vine that bears not fruit is absolutely worthless, and will be uprooted and cast into the fire. Fruitless trees or branches can not abide in Christ, but the fruit-bearers (workers) are his disciples—active members in the body of Christ (John 15: 2, 6, 8).

The faith-alone doctrine brings forth a crop of disobedience, and God is dishonored by it. It cries, "Lord, Lord," but will not do the things that the Lord has commanded his followers to do. The prophet evidently had such people in mind when he said: "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness" (Ezek. 33: 31).

There seems to be a tendency, by some, to exalt faith above the Master himself. There is no being or thing that can save outside of Christ (Acts 4: 11, 12). Faith is simply the instrument that lays hold of Christ, accepts his teaching and leads to a humble, submissive life in his service. It does violence to the plan of salvation to take an isolated word or text and press a meaning that conflicts with God's purpose and plan of saving the people through Christ.

"A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts." A son honoreth his father by love and faithfulness to his father's will, and a servant yields faithful service in accord with his master's orders. Suppose a father commands or asks his son to do a certain thing, and the son answers, "Yes, father," but does not do the thing he is commanded or asked to do, does he not dishonor his father through his disobedience, notwithstanding he professes to have faith in his father?

Disobedience caused the fall of the human family and drove it from the beautiful garden, thus depriving it of the favor and communion with God. Man was barred from God's presence. Man lost his inheritance through disobedience, and can get it back only through obedience to Christ in all things. Do not think for a moment that there is any merit in obeying Christ. It is simply doing our duty: for the Lord says: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17: 10).

There is not a case on record, in the Bible, where people disobeyed God and went free, regardless of their faith and trust in him. Every example of faith in the Bible, approved of God, led to humble, submissive obedience to him in all things (Heb. 11). A saving faith is a working faith. It reaches into the domain of the unseen and unrealized, and lays hold of God and his promises. It gladly complies with every requirement of his will. Having nothing of our own, our faith confides and trusts in God for everything, both spiritual and temporal. "Justifying faith is a saving grace, wrought in the soul by the Spirit of God, whereby we receive Christ as he is revealed in the Gospel,

What About the Today?

BY JACOB FUNK

Most of us are planning to do great things "*to-morrow.*" We build our air-castles out of the stuff of omorrow and loiter on the opportunities of today, mly to see the air-castles vanish in vain regrets, when he time for action is on.

This is especially true with reference to many pas-ors. We plan how we are going to preach great ser-nons tomorrow, how we are going to startle the spirit-al world in the near future, how we will become great by and by! And so the sermon of the today is dull and meaningless, and the pews are emptied, and we wonder why. Thus the resources of today are squandered and vasted and we are numbered with the "Ne'er-do-well," nd we wonder why. Thus the opportunities, for naking life worth while, are passing by; we are chided for our indifference and negligence, and we keep won-dering why.

The conduct of today will determine very largely what the life of tomorrow is to be, and if you are not taking hold of the problems of the *now*, and solving them satisfactorily to yourself and to your God, you are not fit to be trusted with the problems of the *tomorrow.*

Of course, there must be a season of preparation, and the more thorough the preparation, the better able you will be to solve the problems of life, but I am talking about the fellow who is loitering on the job. Laziness is a sin, and so are indifference and failure. You are to blame if any of these sins are laid at your door. Pastors, especially, need to be doing, today, the work that should so urgently be done. The Five-Year Forward Movement can be carried to a successful issue only by those who are up and at it today. How about you? Get busy now!

Wiley, Colo.

The Social Meaning of the Agape or Lord's Supper

BY D. W. KURTZ

Jesus ate a meal with his disciples, the night before his crucifixion. There has been much dispute over this meal. Some hold that this was the "Jewish passover," while others, following John's Gospel, are convinced that this "supper" was a new thing, specially designed for a purpose, as much as the other symbols which Jesus taught. Those who call it the Jewish feast, feel there is no need in keeping it. This is, to say the least, a purely legalistic attitude. I shall not here enter into the endless discussion—and profitless discussion—as to the exact time this feast was held. I believe it was the evening before the Jewish passover, that it was not the Jewish passover, and that it was a full meal with his disciples, on the same night that he washed the disciples' feet and instituted the symbols of the broken bread and the cup.

The *agape*, or Lord's supper, is dear to me because of what it means. It stands for a definite spiritual and moral content. If I were a Jew, or especially a Pharisee, I should be very much concerned about each detail. To be exact, we would have to "lean" at the table, rather than sit at the table. We could have no dishes save those that were used in Palestine. Couches instead of chairs or pews would be needed. Lamb, and *matsa*, and the sop of vinegar and spices into which the *matsa* was dipped, would have to be provided. To be still more exact, one would have to go to Jerusalem, and in the same "upper room."

But we are not Pharisees; we are Christians. Christians are taught to worship God in Spirit and in truth. What, then, is the spiritual meaning of this symbol? Lord and Master, ate with his disciples, and they with each other and with him. It is not in *what* they ate, for Jesus taught that it is not what entereth into a man that defiles him, it is not a question of lamb, or beef, or bread or *matsa*, but it is a question of brother *eating with brother.* It is the bread and water covenant of brotherhood and peace.

Jesus ate with publicans and sinners. This caused criticism—because he *ate with them*, not because of the kind of food that was eaten. Jesus asked the Samaritan woman for a drink. It caused surprise on the part of the woman, that a Jew would ask for a drink—make a water covenant—with a Samaritan.

Paul's criticism of the Corinthian brethren was that they did not *eat together*, they did not share with each other, and have a common meal, and make the bread and water covenant in brotherly love and harmony. But in Corinth the rich had too much, and drank too much, and the poor had nothing. They ate according to families, cliques, factions, etc. The rich *would not* "eat with" the poor. There was no brotherhood.

In the Orient the bread and water covenants are the covenants of hospitality, of protection, of friendship, of brotherhood and peace. A friend of mine tried for hours to get an Arab sheik to allow him to pass through his territory to go to Petra. The sheik stubbornly refused. By a trick, my friend got him to partake of his food. As soon as the Arab sheik discovered that he had tasted food belonging to my friend, he at once ordered his servants to bring the donkeys, with ample provisions and needed protection to conduct my friend safely to Petra. What made the difference? It was the "bread covenant." To eat bread, or, food, or even to accept a drink of water, signifies brotherhood and peace. Even if a minute previous the parties were deadly enemies, the bread covenant would bind them, by their most sacred customs, to be friends and protect one another. "To eat together" means brotherhood and peace. This is the way it was in Jesus' day.

Did the apostles need this meal? We all admit that Judas needed it, and Jesus gave to him in particular. But Judas was a double traitor to break this last covenant of loyalty. Or did Judas think he was loyal by forcing Jesus to declare himself? That is another question. The facts are that Jesus made a last covenant with him by giving him the bread of *matsa*, dipped into the sop. Did the other disciples need this? Again, we need only to look at Peter a few hours later, and see his need of a closer brotherhood to Jesus. Did James and John need this? When we remember their personal ambition to be head of the rest, it was most appropriate that they eat often with the others, to keep alive the spirit of brotherhood. Is there any one who does not need this? Only Kaisers and Czars, who do not believe in brotherhood and do not intend to live in the spirit of Christian fellowship.

What is the modern meaning of the *agape?* I explained this custom of our church at one time, while crossing the Atlantic, to several of the most prominent men of other denominations. After I was through, both of these men admitted that we needed this symbol today, and that they would try to establish it in their own churches. My contention is that brotherhood and peace are fundamental Christian virtues. And the *agape* is the means of grace, to help humanity to achieve this virtue. I believe if all the rich would eat with their servants; if all the employers would eat with their employés; if all the rulers would eat, in the Lord's house, and in his name, with the masses, there would be no great social problems. What the world needs is democracy, in spirit and in reality. There never will be true democracy without Christian brotherthe spirit of Jesus, our economic and social problems would be solved.

Why do not all churches keep the *agape?* It is be cause of legalism. Too many people are legalists What is not commanded in such a way that they fea hell if they do not obey, they will not heed. I believe if the church could have kept the ethical and spiritua content of these symbols prominent, all devout Chris tians, of all churches, would revere and follow thes symbols. All symbols, performed in the spirit o cultus, in the spirit of priestcraft, in the spirit o legalism, or magic, are repulsive to spiritually-minde people, but all spiritual people respond to a symbol tha has spiritual content and meaning.

The *agape* is the bread and water covenant of brotl erhood and peace, and it is the divine means of grac to this end. How beautiful it is for brethren to dwe together in harmony and love! How sacred it is t share our bread with our brother, and thereby make divine covenant of fellowship and unity! The churc has a wonderful opportunity to create true Christianit through the proper use of the symbols. An impropc use of them repels men, and the church will lose mo than she gains. "God must be worshiped in spirit an in reality." When spirit and reality are expresse through the symbols, they have power.

McPherson, Kans.

The Faith-Alone Doctrine Weighed in th Gospel Balance and Found Wanting

BY CHAS. M. YEAROUT

"Thou believest that there is one God; thou doest we the devils also believe, and tremble" (James 2: 19).

Some say there are four kinds of faith, viz.: H torical or dead faith, temporary faith, the faith miracles, and justifying, or saving, faith. In th article I shall notice the first and last only. The fi is the kind the devils have, and the last the kind t followers of Christ have. "Faith is a dependence the veracity of another. Thus trust is called fait but it relies upon the truth of a promise: and one said to keep his faith inviolate when he performs t promise that another relied on."

This God always does. Because the devils belie in God does not change their relationship or ma saints of them; neither does faith alone make Chr tians of people. They must be begotten by the Wo of God, and be born again, in order to attain to spi ual life in the family of God. "Except a man be be of water and of the Spirit, he can not enter into Kingdom of God" (John 3: 3, 5). It is just as i possible to enter the Kingdom of God, independent the new birth, as it is to come into physical life in dependent of the natural birth. The advocates of faith-alone doctrine are heard often, crying, "Lo Lord." They seem to be very consecrated, so far word service goes, but they are not seen "walking all the commandments and ordinances of the Lo blameless."

Jesus says: "Not every one that saith unto t Lord, Lord, shall enter into the Kingdom of heav but he that *doeth* the will of my Father which is heaven" (Matt. 7: 21). No one has the right or thority to tell people that they can be saved and en heaven without doing the will of God. What is will of God? The New Testament is the last will God and in it are laid down, in unmistakable terms, conditions upon which God agrees to save the peo and there is absolutely no promise of salvation sh of a loving compliance with these conditions. Go will is that we be not conformed to this world, transformed into the image of Christ, and this tra formation can be brought about only through

Christ, will degenerate. Christ early taught: "As the days of Noah were, so shall also the coming of the Son of man be." "When the Son of man cometh, shall he find faith on the earth?" These texts support my proposition. When Christ comes, "then shall the kingdom of heaven be like ten virgins." Only half of them were admitted into the bridal chamber. Paul says: "For that day shall not come except there come a falling away first." The editor of the *Pathfinder* reports: "Seventy-four Buddhist temples are now operated in the United States." Rev. L. C. Herbert, of the Episcopal church, now in the Chautauqua field, says: "The religious world is rapidly receding into heathenism." The present status of both the political and religious world surely points that way. Let it be remembered that all former dispensations painfully degenerated, and Bible history is most remarkable for repeating its own history.

3. The church of Christ's planting will be reduced in numbers. Christ early taught: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. . . . Broad is the way, that leadeth to destruction, and many there be which go in thereat. . . . Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." The conscientious reader will admit these clear statements, which literally support my proposition. We sing this truth thus:

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler."

The foregoing is sad, but Christ assured us: "I will not leave you comfortless," and the comfort we have amid this gloom is that salvation is free for all. "Whosoever will, may come."

IV. Riches

We are most timely warned in the Scriptures, of the danger of riches. A recent writer emphasizes the enormity of this evil in a condensed form thus: "Anxious care in getting them, constant fear in keeping them, enticement and temptation in using them, remorse and guilt in abusing them, the sorrow in losing them." Then, too, think of the burden, because of the account we must give concerning them.

Greenville, Ohio.

Salmagundi

The prayer for the Forward Movement is, "Thy Kingdom come."

In the Forward Movement we must remember the conservation of forces. The doctrine of conservation is essential to the onward drive.

In the Savior's teaching, salt stands for conservation of forces; and light stands for the Forward Movement. He puts salt first; and light second. Saving tends to acquisition. It is the momentum of our past integrity that must make the BIG DRIVE. We must HOLD ON to MOVE ON. We must hold our own to come into our own.

We shall be known and we shall win by our distinctive teachings. We shall be absorbed and lost by the elimination of these distinctive doctrines. The time and necessary evolution into world evangelization is the critical and powerful test of our right to exist. Consecrated religions craft is the burden of the hour.

* * *

Our 1919 General Conference, in all its phases, was truly a great one. As some suggested—"The biggest and the best."

The Minutes and the Full Report tell an interesting story. I was confined to a Summer School, and could not and did not attend. But the Full Report reads all the more interestingly.

Sister Beahm who, by the help of loving children and good friends, was permitted to attend, returned with much genuine enthusiasm. So the great 1919 Conference goes down in history, to blossom out in the world program of evangelization.

* * *

As, these days, we celebrate the anniversary of framing the American Constitution, we also think of formulating the world constitution for universal peace.

In framing our great State document—the greatest work ever written by men—every Colony or State was duly represented. It was a convention of daily prayer. It has proved a signal success. In point of full representation and prayerful devotion, it is reported that the World's Peace Congress differs greatly. When all nations assemble in full representation and prayerful application, it will mark a still greater onward move in world-wide civilization.

* * *

This afternoon, Sept. 21, I am being joyfully entertained in the home of Brother and Sister William Nolley, near Christiansburg, Va. Last night I enjoyed the home of Brother and Sister John Poff, whose premises remind one of a western home.

Sister Nolley and Brother Poff are children of Bro. J. W. Poff, whose name rings with missionary benevolence in this neighborhood. It was Bro. J. W. Poff who, through Brethren J. S. Showalter and G. B. Royer, some years ago donated $30,000 to the missionary work of the church.

There ought to be more work done right here. The little church is struggling for unity and upbuilding. A fuller manifestation of appreciation, upon the part of mission men, in behalf of the work at this place, would be helpful to the cause here.

Having come here by invitation for several services, I see good prospects for future development. Bro. Jacob Keith, from Floyd County, moved here in June. He is elder in charge.

Bro. John William Poff's body rests on a beautiful northern slope, under a neat, modest stone in the Christiansburg cemetery. As one stands at the nicely-sodded mound and thinks of the life that now goes on, working to save the lost, he is sweetly impressed.

Nokesville, Va. I. N. H. Beahm.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA

Brewton.—Our services here, Sept. 14, were quite encouraging. The house was full and the best of interest was shown. We are very hopeful of the future but need assistance very much. We have several farms here which can be rented on easy terms, so that one may know before buying, if the location will suit. Our need is for consecrated workers. Our next service will be Oct. 11 and 12. We have Sunday-school every Sunday.—Wm. E. White, 1 Owen Lane, Mobile, Ala., Sept. 26.

Mobile.—We wish again to call attention to our change of location, here in the city. We are now living at No. 1 Owen Lane. Our Sunday-school is about all we can care for under present conditions. Two were baptized at Cedar Creek, near Citronelle, and three at Fruitdale on our monthly visits. One more came home at Fruitdale. Prospects at both places are now more encouraging. We have only one Sunday left for city work, but the other members here stand "shoulder to shoulder" in the work, and that will insure success in time. Let us know if other members or friends are in the city.—Wm. H. White, 1 Owen Lane, Mobile, Ala., Sept. 20.

CALIFORNIA

Empire church met in council Sept. 13, with Eld. A. M. White presiding. Elder's S. F. Sanger and J. W. Gwin were elected delegates to District Meeting, and Bro. H. R. Livingston and Sister Myrtle Julian, delegates to Sunday-school Meeting. Two queries were sent to District Meeting. The finance committee made their yearly report, which showed the church in a prosperous condition. Bro. A. M. Bechtel was reelected to a number of the Sunday-school committee. It was decided to install a furnace before District Meeting. The temperance committee was instructed to invite Mr. Horace J. Knott, superintendent of Anti-Saloon League work, to address the church. Announcements were made for an active campaign in the interest of our coming series of meetings, beginning Nov. 2. The missionary committee was instructed to district our territory, and hold weekly prayer meetings in connection with the canvass of each district.—W. H. Johnson, Empire, Calif., Sept. 20.

Golden Gate Mission.—Elder and Sister S. E. Decker, of Ashland, Oregon, were with us in a two weeks' series of meetings, closing Sept. 20. While there were no conversions, we were all strengthened and encouraged. Sept. 17 Sister Olive Wihlowson, just arrived from India, gave us a very interesting talk. Miss Moore, of the Bethel Mission church, a missionary worker from Penang Straits Settlement, Asia, who was a traveling companion of Sister Widdowson, was also with us and gave us a talk about her work.—Ivy Walter, Oakland, Calif., Sept. 21.

COLORADO

Antioch church met in council Sept. 24, with Bro. H. A. Crist presiding. We decided to be represented by delegate at District Meeting. Our series of meetings will commence Sept. 28, conducted by Bro. H. A. Crist. Our love feast is to be held Oct. 12, commencing at 7:30 P. M.—Nellye Nice, Yoder, Colo., Sept. 26.

Bethel church met in council Sept. 28, with Bro. Fitz, of Denver, presiding. Three letters were granted and one was received. Plans for a new church building were made. Each one expects to sow some grain, and the proceeds from the sale will be used for this purpose. Bro. Norval A. Switzer was chosen delegate to District Meeting.—Elnora B. Switzer, Arriba, Colo., Sept. 28.

First Church Valley.—August 21 Bro. Baxter Mow, of Bethany Bible School, Chicago, gave us two lectures on the "Forward Movement," and general mission work. Our Sunday-school is one of the best in the country in interest and attendance by both old and young people. —Mrs. Minerva Hixson, Grand Junction, Colo., Sept. 25.

Rocky Ford church extends a hearty welcome to delegates and all others, purposing to attend the District Conferences from Oct. 14-15. A great feast of good things is expected from the appearance of the various programs. Railroad accommodations on the Santa Fe are excellent. Notice of your coming will be greatly appreciated by the entertainment committee. Address the writer.—A. G. Crosswhite, Rocky Ford, Colo., Sept. 28.

IDAHO

Bowmont church met in council Sept. 28, with Eld. A. L. Boyd as moderator. Seven letters were granted. We want to hold a series of meetings soon if our committee succeeds in securing an evangelist. We decided to hold our love feast Oct. 25, at 6 P. M. We had the pleasure of having Brother and Sister L. H. Eby, of Fruitland, Idaho, with us on Sunday morning, Sept. 21.—Nora E. Zimmerman, Bawmont, Idaho, Sept. 29.

ILLINOIS

Allison Prairie church met in council Sept. 27, with Eld. N. H. Miller presiding. One letter was granted. Bro. Miller was elected delegate to District Meeting; alternate, Bro. Adam Jellison. We decided to hold our love feast Oct. 18, at 6 P. M. Sunday evening, after our council, Bro. Geo. Miller, of La Place, Ill., gave us a very interesting sermon. His subject was, "What Think Ye of Christ?"—Ernest Fry, Laurenceville, Ill., Sept. 30.

Elgin.—"The little church on Highland" has been the scene of unusual activity during the last week. On Tuesday the Elgin Women's Mission Union, including representatives from nearly all the city churches, held its tenth semiannual convention, forenoon and afternoon, with dinner served at the church. Wednesday afternoon the Mothers' Club had an interesting session, including an address by one of the city pastors. On Friday evening, at our church council, the church and Sunday-school officers for 1920 were chosen. The previous incumbents being eminently satisfactory, they were almost all reelected. Some of our dependable sisters took early steps to do some house-cleaning, and "soon a profound calm broke to them, our little tabernacle looks as if it had gone through the "layer." As a sample of one of the "specials" promised every Sunday, a group of the junior congregation embellished the Sunday-school session with a song.—Adaline H. Beery, Elgin, Ill., Sept. 29.

Franklin Grove. During the past summer eleven have been received into the church by baptism. Sept. 7 Bro. R. H. Nicodemus, of Chicago, began a two weeks' series of meetings. Although there were no immediate results, we feel that the church has been greatly strengthened by Bro. Nicodemus' sermons, and still hope that much good will come from his efforts and the house-to-house visits which he made. Sept. 27 we met in regular business session. We will hold our love feast Oct. 26, at 6 P. M.—Jennie M. Beachley, Franklin Grove, Ill., Sept. 29.

Freeport.—Bro. Warren Slabaugh has just closed a two weeks' series of meetings in the mission here. His efforts were much appreciated. Bro. Slabaugh's talks were largely along lines that are much in place, and they are sure to do good. His plain, practicable and teachable way of presenting his talks will bring results. All regretted that he was not able to remain longer. It seemed we were just getting ready for greater results, by the few talks given, when he was obliged to start for Bethany to be present at the school opening. He is to be one of the instructors for the coming year. We are hoping that his talks may soon be followed by other meetings on the part of some one. There is a harvest here to be reaped, and we are trusting the Good Father to send will do what we can, so that it may come in the Master's own good time. We feel that the cause here has gained strength by our brother being with us. We crave the prayers of God's children.—P. R. Keltner, Freeport, Ill., Sept. 28.

Hudson church met in council, with Eld. W. T. Heckman presiding. Bro. Emery Carpenter is our delegate to District Conference. Our ministerial committee is trying to secure the services of Bro. Urias Blough, and we hope they will be successful in this. Sept. 28 Bro. Heckman gave us two fine sermons.—Rebecca L. Snavely, Hudson, Ill., Sept. 29.

Lamotte Prairie.—August 29 Bro. Herbert Richards, of Chicago, commenced our revival meeting, with Sister Hazel Mitchell leading the song service. The meetings continued for two weeks, during which time Bro. Richards delivered some splendid messages. While there were no accessions to the church, we feel that much good was done. Sept. 13 we held our annual love feast, with forty-six members present, among the number several from our neighboring churches. Sept. 27 we held our quarterly council, with Bro. Stoner, 27 members. We decided to send Bro. Stoner as delegate to District Meeting. Steps are being taken to get help in the ministry at this place.—Ruth L. Swinger, Palestine, Ill., Sept. 30.

Loraine church met in council Sept. 27. Bro. I. D. Heckman, of Cerro Gordo, met with us. He was unanimously chosen as our elder for three years. He remained with us over Sunday, giving us three inspiring sermons. He was also elected delegate to District Meeting. We decided to make arrangements to hold a series of meetings and communion in December.—Myra E. Pittman, Loraine, Ill., Oct. 1.

INDIANA

Blue River church met in council Sept. 27, with Eld. Walter Sarbaugh presiding. The annual visit was reported. Our delegates to District Meeting are Brethren Leroy Smith and Jesse Shively. Bro. David Metzler will hold a two weeks' series of meetings here sometime during October. We decided to hold our love feast at the close of this meeting. We held our Harvest Meeting Sept. 21. Bro. E. B. Hoff, of Chicago, preached three sermons. An offering of $160 was lifted.—Laura Frick, Churubusco, Ind., Sept. 29.

Cedar Lake church met in council Sept. 11, with Eld. John Urey presiding. We decided to hold our communion Oct. 18, at 7 P. M. Brethren John Urey and Walter Eldredge were chosen delegates to District Meeting. Our Harvest Meeting was held Sept. 21, at which time Bro. D. P. Koch gave us two very good sermons.—Essie Ober, Corunna, Ind., Sept. 30.

Clear Creek church met in council Sept. 3, with Eld. I. B. Wike presiding. Bro. Quincy Neff was elected delegate to District Meeting, with Bro. John Neff, alternate. Our Home Coming, which was held a few weeks ago, was well attended. Several fine talks were given by visiting brethren, viz., Bros. J. H. Shaffer, Roanoke, Ind., Sept. 22.

Elkhart City church met in regular council Sept. 11. Three letters were granted. Delegates were selected for the District Meeting of Northern Indiana—the choice falling on Brethren E. C. Swihart and M. L. Stuck. Bro. E. C. Swihart was chosen as pastor for another year. Our series of meetings will commence Oct. 26, Bro. Milo Geyer, of Milford, Ind., conducting them for us. We decided to hold our communion at the close of our meetings. Bro. J. W. Norris, of North Manchester, Ind., gave us two inspiring missionary sermons on Sunday, Sept. 28. Oct. 5 Bro. Ezra Flory, of Bethany Bible School, is expecting to be with us for a full day's meeting—the morning, following Sunday-school, at 2:30 P. M., and in the evening. We are all looking forward to a good meeting. For the purpose of arousing inspiration, and getting ready for active work in our coming meetings, we have decided to hold a week of special prayer meetings.—Mrs. Cleo A. Swihart, 720 Garfield Avenue, Elkhart, Ind., Oct. 2.

Flora.—At a previous meeting our elder, Bro. Ira Kreider, tendered his resignation, which was accepted at our last council meeting. Bro. Gilbert Stuckaugh was chosen elder by a large majority.—Mattie Wyeby, Flora, Ind., Sept. 29.

Ft. Wayne.—Since our last report six letters of membership have been received and several others are expected. More are moving to our busy city, and consequently the church has great reasons to rejoice. Any members desiring change of locations from a business point of view, can not find a better place anywhere in Northern Indiana than Ft. Wayne. The church needs all who can and will come. We are also glad to report that extensive improvements are being made on the church property. The interior of the building has been redecorated. Sept. 27 we met in council, with Eld. J. B. Miller as moderator. We decided to put in a new furnace and make needed repairs. After the work is completed, a series of meetings will be held, closing with a love feast. Any members, having knowledge of other members moving into our city, will please notify the writer of such movements and information will be given. The writer was chosen delegate to District Conference, to be held at Winona Lake, Oct. 29.—J. Ahner, 2726 Broadway, Ft. Wayne, Ind., Sept. 29.

Killbuck church met in council, with Eld. W. B. Browning in charge. The annual church visit was reported. Bro. Browning's time expired as elder, but he was retained indefinitely, as we are expecting to locate a resident elder soon. Our fall communion was set for Nov. 23, at 6:30 P. M., in the Pleasant Run house.—H. E. Millspaugh, Monroe, Ind., Sept. 30.

Logansport church met in council on Thursday evening, Sept. 25. The building of the new church is progressing, and we are glad to announce that our hope to dedicate it on the afternoon of Nov. 9, it certainly will be an appreciated gift of those interested in the work of the Lord at this place. We thank all of the dear givers. Our love feast will commence on the afternoon of Nov. 9. Bro. Jas. Hutter We set Thanksgiving evening for communion. Bro. Jas. Hutter was chosen as delegate to our District Meeting, with Bro. Harry Murphy as alternate. Other members were selected for local duties. Our elder, Bro. Stuckaugh, deserves our thanks, as an instrument in Our elder, Bro. Stuckaugh, deserves our thanks, as an instrument in God's hands, of forwarding the work of building; also Bro. Oberlin, God's hands, of forwarding the work of building; also Bro. Oberlin, who worked so earnestly for it in the past. Pray with and for the building, that the Lord's may ever reign in our new house. As that so spirit but the Lord's may ever reign in our new house. As that no spirit but the Lord's may ever reign in our new house. As invitation to the dedication is hereby extended to all who desire to invitation to the dedication is hereby extended to all who desire to meet with us on that occasion.—Josephine Hanna, Logansport, Ind., Sept. 26.

Middletown.—Our elder, Bro. A. B. Roof, preached for us yesterday. Beginning Oct. 19, Bro. Roof will hold a week's series of meetings, preceding our love feast, which will be held Oct. 25. Bro. Jings, preceding our love feast, which will be held Oct. 25. Bro. Carpenter gave us a good lesson yesterday evening. We need help for the advancement of the great work at this place, and most of

(Continued on Page 653)

grows. Our love is to grow; our zeal is to grow. In fact, our whole being is to grow, "till we all come in the unity of the faith . . . unto the stature of the fulness of Christ." All such are endued and imbued with the spirit of the Forward Movement in Christ.

But we need to have our goal set, fixed and fully provided for. Paul impresses that point thus: "I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul's goal was in Christ Jesus. I feel sure that those distinguished religious leaders, who shall come to Christ with their pitiful appeal in the final day, were in a forward movement of some sort, but their goal was not in Christ Jesus. I think that the members of the church at Laodicea had their banner unfurled at full mast, in a forward movement. They had large crowds and plenty of money. In fact, their own boast was: "We have need of nothing." I think they had entertaining services, with large crowds, but their goal was too low—it was *not* in Christ Jesus and hence they did not go over the top. The Christian's goal is upward. We are to "seek those things which are above."

II. Coöperation

Coöperation still continues to be under consideration. New fields for operation seem to open up. Another anti-cigarette move is now being launched. There are fields in which our members *can* coöperate with other organizations, and then there are fields in which brethren *can not* coöperate without violating Gospel principles, hence the necessity of having the facts in the case clearly outlined. It is apparent that the recent decisive victory in the temperance cause was reached by a coöperation of the various churches and temperance organizations. In this our members wrought fully organized. This we could do, for there was no religious principle involved.

The same is true of our coöperative efforts with the Anti-secrecy Associations. The aim of each of the above is the good of the home and society. But to coöperate and affiliate with those who teach and practice a fragmentary Gospel, is a violation of Divine Law. The Israelites were to make no affiliation nor covenant relation with the nations around them. This law of restraint was violated, and how severely they were punished! Paul warned the Galatian church: "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." How radically Paul did contend for a pure Gospel!

Would Paul affiliate or coöperate with such in worship now? John voices this Gospel restraint in the following strong language: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him Godspeed is partaker of his evil deeds." He that knowingly harbors a violator of law and his stolen goods, becomes an accomplice in his crime. Religious leaders that teach a fragmentary Gospel, and omit Bible teaching, are guilty of the sin of omission. To receive them in our house of worship, we become partakers of their errors and their crime. To accept their teaching would be to accept of questionable goods, likely to imperil our eternal interests. We would be accomplices in their wrongs.

III. The Church of Tomorrow

The foregoing sub-title was the most important subject on the program of our recent Ministerial Meeting. It well merits careful consideration. We notice:

1. The church of today will be here tomorrow. It has come to stay till Christ comes again. Christ declares: "Upon this rock I will build my church and the gates of hell shall not prevail against it." This text

Christ, will degenerate. Christ early taught: "As the days of Noah were, so shall also the coming of the Son of man be." "When the Son of man cometh, shall he find faith on the earth?" These texts support my proposition. When Christ comes, "then shall the kingdom of heaven be like ten virgins." Only half of them were admitted into the bridal chamber. Paul says: "For that day shall not come except there come a falling away first." The editor of the *Pathfinder* reports: "Seventy-four Buddhist temples are now operated in the United States." Rev. L. C. Herbert, of the Episcopal church, now in the Chautauqua field, says: "The religious world is rapidly reeding into heathenism." The present status of both the political and religious world surely points that way. Let it be remembered that all former dispensations painfully degenerated, and Bible history is most remarkable for repeating its own history.

3. The church of Christ's planting will be reduced in numbers. Christ early taught: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. . . . Broad is the way, that leadeth to destruction, and many there be which go in thereat. . . . Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." The conscientious reader will admit these clear statements, which literally support my proposition. We sing this truth thus:

> "Broad is the road that leads to death,
> And thousands walk together there;
> But wisdom shows a narrow path,
> With here and there a traveler."

The foregoing is sad, but Christ assured us: "I will not leave you comfortless," and the comfort we have amid this gloom is that salvation is free for all. "Whosoever will, may come."

IV. Riches

We are most timely warned in the Scriptures, of the danger of riches. A recent writer emphasizes the enormity of this evil in a condensed form thus: "Anxious care in getting them, constant fear in keeping them, enticement and temptation in using them, remorse and guilt in abusing them, the sorrow in losing them." Then, too, think of the burden, because of the account we must give concerning them.

Greenville, Ohio.

Salmagundi

The prayer for the Forward Movement is, "Thy Kingdom come."

In the Forward Movement we must remember the conservation of forces. The doctrine of conservation is essential to the onward drive.

In the Savior's teaching, salt stands for conservation of forces; and light stands for the Forward Movement. He puts salt first; and light second. Saving tends to acquisition. It is the momentum of our past integrity that must make the BIG DRIVE. We must HOLD ON to MOVE ON. We must hold our own to come into our own.

We shall be known and we shall win by our distinctive teachings. We shall be absorbed and lost by the elimination of these distinctive doctrines. The time and necessary evolution into world evangelization is the critical and powerful test of our right to exist. Consecrated religious craft is the burden of the hour.

* * *

Our 1919 General Conference, in all its phases, was truly a great one. As some suggested—"The biggest and the best."

The Minutes and the Full Report tell an interesting story. I was confined to a Summer School, and could not and did not attend. But the Full Report reads all the more interestingly.

Sister Beahm who, by the help of loving children and good friends, was permitted to attend, returned with much

mark a still greater onward move in world-wide civiliz tion.

* * *

This afternoon, Sept. 21, I am being joyfully entertain in the home of Brother and Sister William Nolley, n Christiansburg, Va. Last night I enjoyed the home Brother and Sister John Poff, whose premises remind of a western home.

Sister Nolley and Brother Poff are children of Bro. J. whose name rings with missionary benevolence this neighborhood. It was Bro. J. W. Poff who, throu Brethren J. S. Showalter and G. A. Royer, some years a donated $30,000 to the missionary work of the church.

There ought to be more work done right here. The li church is struggling for unity and upbuilding. A ful manifestation of appreciation, upon the part of mis men, in behalf of the work at this place, would be help to the cause here.

Having come here by invitation for several services see good prospects for future development. Bro. Ja Keith, from Floyd County, moved here in June. He elder in charge.

Bro. John William Poff's body rests on a beaut northern slope, under a neat, modest stone in the Ch tiansburg cemetery. As one stands at the nicely-sod mound and thinks of the life that now goes on, work to save the lost, he is sweetly impressed.

Nokesville, Va. I. N. H. Beahm

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far countr

ALABAMA

Brewton.—Our services here, Sept. 14, were quite encouraging. house was full and the best of interest was shown. We are hopeful of the future but need assistance very much. We have s farms here which can be rented on easy terms, so that one know before buying, if the location will suit. Our need is for secrated workers. Our next service will be Oct. 11 and 12. We Sunday-school every Sunday.—Wm. E. White, 1 Owen Lane, M Ala., Sept. 26.

Mobile.—We wish again to call attention to our change of loc here in the city. We are now living at No. 1 Owen Lane. Our day-school is about all we can care for under present condi Two were baptized at Cedar Creek, near Citronelle, and three at dale on our monthly visits. One more came later at Fruitdale. prets at both places are now more encouraging. We have only Sunday left for city work, but the other members here stand " der to shoulder" in the work, and that will insure success in Let us know if other members or friends are in the city.—W White, 1 Owen Lane, Mobile, Ala., Sept. 20.

CALIFORNIA

Empire church met in council Sept. 13, with Eld. A. M. White siding. Elder S. F. Sanger and J. W. Gwin were elected del to District Meeting, and Bro. H. R. Livingston and Sister A Julius, delegates to Sunday-school Meeting. Two queries were to District Meeting. The finance committee made their yearly r which showed the church in a prosperous condition. Bro. Bechtel was reelected as a member of the finance committee. decided to install a furnace before District Meeting. The temp committee was instructed to invite Mr. Horace J. Knott, su tendent of Anti-Saloon field work, to address us Nov. 30. Ar nents were made for an active campaign in the interest of our ing series of meetings, beginning Nov. 2. The missionary com was instructed to district our territory, and hold weekly meetings in connection with the canvass of each district.—M Johnson, Empire, Calif., Sept. 20.

Golden Gate Mission.—Elder and Sister S. E. Decker, of As Oregon, were with us in a two weeks' series of meetings, c Sept. 28. While there were no accessions, we were all strengt and encouraged. Sept. 17 Sister Olive Widdowson, just arrive India, gave us a very interesting talk. Miss Moore, of the Mer church, a missionary worker from Penang, Straits Settlement, who was a traveling companion of Sister Widdowson, was also us and gave us a talk about her work.—Ivy Walter, Oakland, Sept. 21.

COLORADO

Antioch church met in council Sept. 24, with Bro. H. A. Cri siding. We decided to be represented by delegate at District M Our series of meetings will commence Sept. 29, conducted by H. A. Crist. Our love feast is to be held Oct. 12, commenc 7:30 P. M.—Nellye Nice, Yoder, Colo., Sept. 26.

Bethel church met in council Sept. 28, with Bro. Fitz, of D presiding. Three letters were granted and one was received. for a new church building were made. Each one expects some grain, and the proceeds from the sale will be used fo purpose. Bro. Norvel A. Switzer was chosen delegate to Meeting.—Elnora B. Switzer, Arriba, Colo., Sept. 29.

First Grand Valley.—August 21 Bro. Baxter Mow, of Bethany School, Chicago, gave us two lectures on the "Forward Move and general mission work. Our Sunday-school is one of the the country in interest and attendance by both old and young —Mrs. Minerva Hixson, Grand Junction, Colo., Sept. 25.

Rocky Ford church extends a hearty welcome to delegates others, purposing to attend the District Conferences from Oct A great feast of good things is expected from the appearance various programs. Railroad accommodations on the Santa excellent. Notice of your coming will be greatly appreciated entertainment committee. Address the writer.—A. G. Cross Rocky Ford, Colo., Sept. 28.

IDAHO

Bowmont church met in council Sept. 28, with Eld. A. L. B moderator. Seven letters were granted. We want to hold a of meetings soon, if our committee succeeds in securing an gelist. We decided to hold our love feast Oct. 25, at 6 P. M. the pleasure of having Brother and Sister L. H. Eby, of Fr Idaho, with us on Sunday morning, Sept. 21.—Nora F. Zimm

by a choir of several thousand voices, The Wayfarer beholds the scene of the resurrection and he bows in humble allegiance to the Christ.

Emporia, Kans.

Lost

BY VIOLA PRISER

WAIT! Just for a moment lay aside thoughts of everything else and think of the meaning of that one word—lost.

Have you lost anything lately? You have, you say, and the article in question, for certain reasons, you had valued very highly? Well! that was too bad, but how much worse it would have been if that article, that something, had been your soul! "Oh, I'm not concerned about that. I'm a Christian," perhaps you are thinking.

Listen! We have been warned that in "that day" many shall be expecting to hear words of welcome when, to their surprise and disappointment, they shall instead be commanded to depart, and will receive the information that he "never knew them."

Lost! Yes, forever lost. Sad to think about, isn't it? How often we hear the expression: "It is human to err," and how true it is! May not that be the reason that our Savior, who understands human nature so well, advised us to search the Scriptures and also warned us so tenderly: "Watch and pray, lest ye enter into temptation"?

May not the fact that it is so easy for us human mortals to err—to fail to heed our Savior's warning—be the reason that our Heavenly Father sometimes sends sorrow instead of joy? Read the fourth chapter of Amos. Oh, how thankful we can be for any experience that may come to us when, for any reason, we may be numbered with the erring ones! We may well be thankful for any experience that makes us pause and think, that enables us to get a clear vision of our true spiritual condition and by so doing helps us to get right with God—be the experience ever so humiliating, ever so heart-breaking or, perhaps, the cause of suffering in some other way. Sometimes great sorrow helps to remove sin from our lives, and paves the way for the constant indwelling of the Holy Spirit in our hearts, and thus joy, such as we are unable to express, and a hungering and thirsting to do God's will, are some of the immediate results. The final result can and should be, with God's help, victory.

How significant are the following lines:

Why God's Children Suffer

I love my child, I note his slightest need;
I long to prosper him in all his ways,
To give him quiet nights and peaceful days,
But if I do, he'll lose himself from me,
My outstretched hand he will not wait to see;
I'll place a hindering wall before his feet;
There he will wait, and there we two will meet.
I do it not in wrath for broken laws
Or wilful disobedience, but because
I want him nearer, and I can not wait
For him to come, for he might wander late.
My child will wonder, will not understand.
Still half in doubt he'll clasp my outstretched hand;
But when at last upon my heart he leans
He will have ceased to wonder what it means.

Sidney, Ind.

In Him Was Life

BY PAUL MOHLER

I AM passing through Glacier National Park. High mountains rear their heads on either hand. Beautiful forests delight the eye. Wonders here are multiplied. The eye can not grasp them all. But one thing impresses me just now—the marvelous abundance of vegetation at this altitude and on this soil. How tenaciously the tiny pines and firs cling to the bare rock. How did they all get here—so high above the universal level? When these rocks were set on edge, when winds and rain and melting snow stripped bare their surface of its softer soil, what hope remained of trees and shrubs and clinging vines? Yet here they are, and beautiful to see!

Life has done it. Something within a seed takes hold of drops of water, grains of sand, fissures in the rock, and builds there a tree where fingers and toes of men could not support their weight. And what is life? Something in man that works God's will on earth, wherever it can find repose. Life is from God, and wonderful in all its work.

Is there ever a heart of stone—no soil, no crevice for the tiny seed? What God hath wrought in nature, he can work in hearts of stone, if but the seed be sown. Attend thou to sowing, to watering, perhaps to warming! God will do the rest.

Oroville, Wash.

Redemption of Sunday-School Music Through a Living Hymn-Book

Singing with Spirit and with Understanding

INSINCERE singing should have absolutely no place in our Sunday-school worship today. It has thrived altogether too long at such centers. Put a stop to it! If no other way presents itself, withdraw the privilege of singing for a season, or reduce such privilege to a minimum. Whet the appetite for it by its cessation; then bring it back with renewed vitality and skillful leadership.

We adults treat song as altogether perfunctory—"Hymn No. 26, first and last verses"—this is all there is to average hymn singing. Nothing more than a bad dime in the collection plate, vain repetition in prayer, or social hilarity after a tender communion service—all are alike a mockery of the Most High. God would have the best that we are and have—and we give him laziness, indifference, dull wit and cold heart in the doggerel and mumbling of our hymns. We are prone to sing the same old songs in the same old way, and that old way is utterly unprofitable.

How are boys and girls to realize that there is high privilege in singing, when superintendents and choristers use hymns as they would burlap or packing material—capital padding for the parts of an ill-arranged service of worship, or an admirable muffler for the opening and closing of windows or the holding of subcommittee meetings? Give song a high status, behind closed doors, with quiet, attention, interest, inspiration, and it will yield magnificent results.

Every Hymn Has Its Own Peculiar Message

Seek it! Study the text absolutely apart from the music! Hold the words up to the light—look through them and between them and behind them! Note, for instance, that certain hymns carry their message in their *nouns*. Look out for these key words, as in: "O *Love* that wilt not let me go." "O *Light* that followest all my way." "O *Joy* that seekest me through pain;" "O *Cross* that liftest up my head."

Or in the *nouns* and *verbs* combined, as in: "We've a *story* to *tell* to the nations," "We've a *song* to be *sung* to the nations," "We've a *message* to *give* to the nations," "We've a *Savior* to *show* to the nations."

Or in the *verbs* alone, as in: "Christian, dost thou *see* them?" "Christian, dost thou *feel* them?" "Christian dost thou *hear* them?"

Or adverbs: "*Trustingly, trustingly*, come I to thee," "*Lovingly, joyfully*, walk here with thee," "*Happily, happily*, pass I along," "*Hopefully, hopefully*, onward I go," "*Cheerfully, cheerfully*, meet I the foe."

Or adjectives. Read through the following list of adjectives and guess the new National Hymn, written by Prof. Katherine Lee Bates of Wellesley College: *Spacious, Amber, Purple, Fruited, Shining, Pilgrim* (used as adjective), *Stern, Impassioned, Liberating, Patriot* (as adjective), *Alabaster, Human*.

The tremendous power of this hymn resides in these adjectives. Study to know the truth of these great hymns and the truth shall make you free.

The Historic Backgrounds of Hymns

The hymn-book is a veritable wonder tale. It is full of biographical data for boy and girl. Its record of golden deeds through seventeen hundred years, all the way from the "Glory Be to the Father," of the second century, to the Lake Erie Storm Hymn, "Let the Lower Lights Be Burning," is fascinating.

Get at these great stories! Master them! Tell them as an emotional and devotional setting for hymns and make them the "telling" part of the worship.

Bishop Ken was one of the seven bishops thrust into the Tower of London by King Charles the Second. Thomas Ken was lion-hearted and pure of heart. Nothing deterred him from thundering forth the truth. King or peasant as audience, it made no difference. He preached with a passion for souls. The dissolute king used to say: "I must go and hear Ken tell me my faults." He heard and as often as he was incensed to the boiling point, that many times did Bishop Ken

(Continued on Page 651)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Christian's Relationship to the World

John 17—Mainly Verses 6, 9, 11, 14, 15, 18, 23

For Week Beginning October 17, 1919

1. Christians Are Separate from the Worldly-Minded in Aims and Desires.—"I have manifested thy name unto the men which thou gavest me out of the world" (Verse 6). The world, in one sense of the apostle, is a ruined mass, lying in the lap of the evil one; led astray by illusions and devices of the god of this world. The followers of Christ are WHOLLY DIFFERENT. In spirit they have been lifted up out of defiling environments, as out of a horrible pit of miry clay, and have been established in a new and heavenly relationship. "Ye are not of the world, even as I am not of the world."

2. Christians Sustain a New Relationship.—"I pray for them" (Verse 9). When we are truly Christ's, we come under a new set of laws in the Kingdom of Grace. We are dealt with as CHILDREN of God, not as the mere offspring of his creative power. Christ loves his own with a love peculiar to himself. While he pities the lost ones, he has a special delight for his own. Because they are devotedly his, he is in heart and power for them. Thus all things work together for good to those that love him.

3. Christians Are in the World, Naturally Speaking.—(Verse 11.) As to their spirit and purpose, they do not partake of worldly influences, but as to bodily presence they are still in the world—this earth. They are IN THE WORLD BUT NOT OF IT, even as Christ was (verse 16): They are in the world as a light in darkness—not as slaves but as victors through Christ.

4. Christians Are Hated by the Worldly-Minded.—(Verse 14.) The God-given Word, when faithfully received, so transforms the minds and hearts of God's children that the worldly mind does not know them. So contrary do Christians become to the world's ways and maxims that they are HATED by the unregenerate minds. The worldly-wise can not comprehend the precious things revealed by Christ to his own. That being true, the hatred of the world is but a trifling matter to those whose hearts are filled with the love of God.

5. Christians Are Kept from the "Evil One."—(Verse 15, R. V.) Christ does not pray that his followers be taken out of their earthly environments, but that they be kept from the evil one who rules in it. How blessed that the Christians may be perpetual miracles and monuments of GOD'S PRESERVING GRACE in a world of darkness! In honor of Christ's name we may daily claim the fulfillment of Christ's prayer in our lives.

6. Christians Are Sent into the World for a Purpose.—(Verse 18.) Every Spirit-anointed one IS SENT to preach "good tidings" (Luke 4: 18). As Christ was sent into the world to seek and to save that which was lost, so are we. As he was an Ambassador of God, so also are we (2 Cor. 5: 20). "As my Father hath sent me, even so send I you" (John 20: 21).

7. Christians Have Christ Within, to Be Workers for the World's Salvation.—(Verse 23.) As God SO loved the world that he gave his Son, so does the Son so love the world that he gives to it his SPIRIT-FILLED FOLLOWERS, endowing them with his fervor. "Christ liveth in me," says Paul (Gal. 2: 20), and we all know to what a God-honoring result this led. The one thing that this old world most seriously lacks, is THE LOVE OF GOD. If ever it is to be aroused from its lost condition, it must be by a full realization of the "Love" that saves to the uttermost.

8. Suggestive References.—Seek the best (Matt. 6: 33). God wants our whole-hearted service (Luke 16: 13). "Be not conformed to this world" (Rom. 12: 1, 2). "Christians chosen out of the world" (John 15: 19). Good advice (Titus 2: 12). The example of Moses (Heb. 11: 24-26). The world's friendship is enmity to God (James 4: 4, 9). Christians are but "strangers and pilgrims" (1 Peter 2: 11). Christians, being different from the worldly, incur antagonism (1 Peter 4: 3, 4). John's entreaty (1 John 2: 15-17).

trol men as to believe that if he "should ever desire to change the decision of Conference on dress, he could do so with any body of delegates we are likely to elect under the present system," then, why can we not believe even more strongly in his power to control the election of delegates in the local church, and later to control the decisions of that body of delegates of his own choosing? Why should we fear to seat, as delegates, any who come properly certified as having been elected by their home churches and recommended for their spiritual lives?

There are men and women—all of us know some such—who deeply love the church and are making great sacrifices financially and otherwise for her good, who are faithful in attendance at services and dependable for work, who pray much and study their Bibles, but who do not conform to the order of dress sufficiently to pass a credentials committee. On the other hand, we know only too well that plain coats sometimes cover up very worldly hearts, whose owners have never really sacrificed for the church, and are neither earnest Bible students nor are they men of prayer. For my part I can have more confidence in a Conference where the Spirit has been given freedom to choose the delegates on the basis of inner life and thought. "Man looketh on the outward appearance, but the Lord looketh on the heart."

Instead of men who are sure that the Spirit has led them, give us men who sincerely resolve that they will be led by the Spirit! Rather than men who have faith in the past, give us men with faith that the Spirit is leading in the present, and will lead in the future!

Beattie, Kans.

The Wayfarer.

BY OLIVE A. SMITH

THE Christian world should be gratified to know that the only pageant which has caused people to sit up into the wee small hours of morning, or to get up at three o'clock to purchase tickets, was a pageant which deals with Christianity as the great moving force in human life. This great scenic production, known as "The Wayfarer," was presented at the Centenary celebration of the Methodist Episcopal churches, recently held in Columbus, Ohio.

"The Wayfarer" represents the critical, cynical individual who says that Christianity is a failure, that it has not accomplished any great purpose in the world, and is destined for greater failure in the future.

He is looking upon the brutal scenes of the first German raid in Belgium, when he first expresses his sentiment. Then there follows the picture of the alleviating forces. The Red Cross workers appear on the scene. All the agencies of Christianity are shown, as they actually did appear, to comfort and heal the sufferers of that awful time. Understanding comes to The Wayfarer and he says: "You are mistaken in your judgment. Let me show you that the religion of Jesus Christ is not a failure, despite the fact that this terrible war is in progress."

For a time The Wayfarer is impressed by the scenes which Understanding shows him. But again he becomes pessimistic and says that if Christianity had been the power its followers had claimed for it, such things could never have been.

Understanding shows him the great scenes in the life of Christ, yet the person of Jesus himself is never visible. The triumphal entry is portrayed and again The Wayfarer is half converted to a belief in Christianity. But he falls back again when there is thrown upon the screen the picture of Calvary and the crucifixion. Then, as the curtain falls, and the audience is by a choir of several thousand voices, The Wayfarer beholds the scene of the resurrection and he bows in humble allegiance to the Christ.

Emporia, Kans.

Lost

BY VIOLA PRISER

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Have you lost anything lately? You have, you say, and the article in question, for certain reasons, you had valued very highly? Well! that was too bad, but how much worse it would have been if that article, that something, had been your soul! "Oh, I'm not concerned about that. I'm a Christian," perhaps you are thinking.

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May not the fact that it is so easy for us human mortals to err—to fail to heed our Savior's warning—be the reason that our Heavenly Father sometimes sends sorrow instead of joy? Read the fourth chapter of Amos. Oh, how thankful we can be for any experience that may come to us when, for any reason, we may be numbered with the erring ones! We may well be thankful for any experience that makes us pause and think, that enables us to get a clear vision of our true spiritual condition and by so doing helps us to get right with God—be the experience ever so humiliating, ever so heart-breaking or, perhaps, the cause of suffering in some other way. Sometimes great sorrow helps to remove sin from our lives, and paves the way for the constant indwelling of the Holy Spirit in our hearts, and thus joy, such as we are unable to express, and a hungering and thirsting to do God's will, are some of the immediate results. The final result can and should be, with God's help, victory.

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The tremendous power of this hymn resides in adjectives. Study to know the truth of these

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, OCT. 12

Sunday-school Lesson, Fishers of Men.—Mark 1: 14-20.

Christian Workers' Meeting, Laborers Together with God.—1 Cor. 3: 9.

GAINS FOR THE KINGDOM

Three were baptized recently in the Salem church, Iowa.

One was baptized recently in the First Church, Kansas City, Mo.

One was reclaimed recently in the Rock Run congregation, Ind.

One was recently baptized in the South Red Cloud church, Nebr.

Two have been baptized in the Glade Run church, Pa., since the previous report.

Eleven have been baptized during the summer in the Franklin Grove church, Ill.

Two have been baptized in the Altoona church, Pa., according to the latest report.

Eight accepted Christ in the White church, Ind.,—Bro. W. F. Haynes, of Virden, Ill., evangelist.

Seven were baptized at Big Run, W. Va.,—Bro. I. L. Bennett, of Zigler, same State, evangelist.

One has been baptized in the Pleasant Valley church, Southern District, Va., since the last report.

One confessed Christ in the Warrensburg church, Mo.—Bro. L. H. Root, of Mt. Morris, Ill., evangelist.

Thirty were baptized at Rochester Mills, Pa.—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.

Three were baptized in the Point church, Pa.,—Bro. Geo. W. Rogers, of Juniata, same State, evangelist.

Two were baptized in the Monticello church, Ind.,—Bro. B. D. Hirt, of Portland, same State, evangelist.

Ten confessed Christ in the Peters Creek church, Va.,—Bro. A. M. Laughrun, of Jonesboro, Tenn., evangelist.

Thirty-eight confessed Christ in the Wiley church, Colo.,—Bro. Jacob Funk, pastor, in charge of the meetings.

Seven were baptized in the Crummett Run church, W. Va.—Bro. L. S. Yoder, of Basic City, same State, evangelist.

Twelve were baptized at Lanark, Ill.,—the pastor, Bro. Jas. M. Moore, and G. G. Canfield, of Mt. Carroll, Ill., evangelists.

Seven were added to the Columbia Furnace church, Va.,—Bro. Wm. Harpine, of Mt. Jackson, same State, evangelist.

Four were baptized and one awaits the rite in the Mine Run church, Va.,—Bro. D. M. Glick, of Trevilian, same State, evangelist.

Two were baptized at Cedar Creek and three at Fruitdale, Ala., at the time of the monthly visit of Bro. Wm. E. White, of Mobile, same State.

Twenty-six confessed Christ and one was reclaimed in the Maple Spring congregation, Pa.,—Bro. H. S. Randolph, of Mt. Morris, Ill., evangelist.

Twelve were baptized at Buffalo Hills, a mission point in the Smith Creek congregation, W. Va.,—Bro. I. L. Bennett, of Zigler, same State, evangelist.

Eleven were baptized and two were reclaimed in the Holsinger house, Woodbury congregation, Pa.,—Bro. John B. Miller, of Curryville, same State, evangelist.

Seven confessed Christ, six of whom have been baptized, in the Bethany church of Northern Indiana, Brother and Sister Ralph G. Rarick, of Covington, Ohio, evangelists.

OUR EVANGELISTS

Bro. Fred L. Fair, of Sunnmitville, Ind., to begin Oct. 19 in his home church.

Bro. Jos. Sala, of Miami, Texas, to begin Oct. 12 in the Big Creek church, Okla.

Bro. Isaac Frantz, of Covington, Ohio, to begin Oct. 12 in the Salem church, Kans.

Bro. E. F. Sherfy, of McPherson, Kans., to begin Nov. 16 in the Adrian church, Mo.

Bro. W. F. Vest, of Floyd, Va., to begin Oct. 13 in the Texas Chapel church, same State.

Bro. A. L. B. Martin, of Baltimore, Md., to begin Oct. 26 in Frederick City, same State.

Bro. J. Hugh Heckman, of Oak Park, Ill., to begin Nov. 2 in the Monticello church, Minn.

Bro. I. D. Heckman, of Cerro Gordo, Ill., to begin Oct. 19 in the Spring Creek church, Ind.

Bro. J. F. Britton, of Bristow, Va., to begin Oct. 17 in the Powells Fort church, same State.

Bro. Milo Geyer, of Milford, Ind., to begin Oct. 26 in the Elkhart City church, same State.

Bro. C. C. Cripe, of North Manchester, Ind., to begin Oct. 11 in the Palestine church, Ohio.

Bro. John S. Fike, of Eglon, W. Va., to begin Oct. 11 in the White Pine congregation, same State.

Bro. E. E. Eshelman, of Fostoria, Ohio, to begin some time in October in the Marion church, same State.

Bro. David Metzler, of Nappanee, Ind., to begin some time in October in the Blue River church, same State.

Brother and Sister Ralph G. Rarick, of Covington, Ohio, are engaged in a series of meetings at Milford, Ind.

Bro. C. D. Hylton, of Trontville, Va., to begin Oct. 12 at Bonsacks, in the Cloverdale congregation, same State.

Bro. A. S. Arnold, of Williamsport, W. Va., is engaged in a series of meetings in the Alleghany congregation, same State.

Bro. D. K. Clapper, of Meyersdale, Pa., to begin Oct. 14 at the Bethel house, near Farmington, Pa., in the Markleysburg congregation.

Bro. C. E. Swihart, of Elkhart, Ind.—and not Bro. C. B. Swihart, as previously announced—is to conduct the series of meetings in the Wakarusa church, same State.

PERSONAL MENTION

Bro. G. W. Minnich announces the change of his address from Trotwood, Ohio, to West Milton, same State.

Bro. Jesse Emmert is to attend the District gatherings of Northeastern Kansas, Oct. 19-21, in the Appanoose church.

Bro. August Becker, late of Chicago, has accepted the pastorate of the Maple Grove church, Kans., and should be addressed at Norcatur.

Bro. R. C. Wenger changes his address from 3450 Van Buren Street, Chicago, to 134 South Divinity Hall, University of Chicago, Chicago, Ill.

Bro. R. T. Hull, of Somerset, Pa., has been secured as pastor of the Mt. Joy church, same State, and expects to enter upon his new duties about Nov. 1.

Bro. J. H. B. Williams, after attending the District Meeting of Middle Missouri, is now engaged in a series of meetings in the Mineral Creek church at Leeton.

Bro. Ralph G. Rarick, one of our busy evangelists, stopped off in Elgin a short time recently and gave the "Messenger" rooms a pleasant interview. He finds much interest in the Forward Movement in most of the churches.

Churches looking for a pastor are invited to correspond with Bro. J. W. Fyock, 515 Howland Avenue, Toledo, Ohio, who has decided to give up his business pursuits at a large financial sacrifice and to devote his energies exclusively to the work of the ministry.

Bro. John R. Snyder, 809 North Main Street, Bellefontaine, Ohio, has of late been devoting himself wholly to evangelistic services. Up to Feb. 1 his entire time is taken, but he is ready to arrange for series of meetings after that date if early application is made.

The heartfelt sympathies of all our readers will go out to Bro. A. F. Wine and family, of Chicago. Bro. Wine's son, eleven years of age, was killed by a fast train as it was passing near their home, Sunday afternoon, the fifth. Brother and Sister Wine, it will be remembered, served the church for a number of years as missionaries in Denmark. May the comfort of faith in a Loving Father be theirs.

The date for the sailing of the missionaries to Sweden and Denmark is Oct. 22. The party will consist of Brother and Sister J. F. Graybill, who return to Sweden, and Brother and Sister W. E. Glasmire and children, who go to Denmark. Communications for any of the party should be mailed in ample time, and addressed to them at New York City, care of S. S. Stockholm, Swedish-American Line, sailing Oct. 22.

Bro. A. J. Culler's relief work in the Near East has evidently been greatly appreciated by the American Committee. Some time ago he was appointed Director of the work for Marash and all surrounding territory. He hopes to be able to return to America about the first of the New Year, so as to resume his college work with the beginning of the second semester. Until further notice he may be addressed at Marash, Turkey.

ELSEWHERE IN THIS ISSUE

On page 655 we publish the programs of the Ministerial Meeting and associated gatherings of Eastern Pennsylvania, to be held in the Springville church, Mohler house, Nov. 4-6.

Special information concerning the District Conference of Northeastern Kansas, to be held in the Appanoose church Oct. 19-21, is given by Bro. E. D. Flory among the Notes. The programs appear on page 652.

Bro. A. G. Crosswhite gives further particulars concerning the forthcoming District gatherings of Southwestern Kansas and Southeastern Colorado, to be held at Rocky Ford, Colo., Oct. 11 to 15. His announcement appears among the Notes.

MISCELLANEOUS

The District Conference of Southeastern Kansas is to be held Oct. 21-23 in the Paint Creek church.

The various District gatherings of the Southern District of Virginia are to be held in the Antioch church, Franklin County, Nov. 5-7.

The District Conference of Northwestern Kansas and Northeastern Colorado is to convene in the Quinter church, Kans., Oct. 31 to Nov. 3.

Notice.—The Mission Sunday-school at the Lebanon Valley schoolhouse will hold its Children's Day services on Sunday afternoon, Oct. 12, at 2:30 o'clock. A special invitation to adjoining Sunday-schools.—Cora G. McKinny, Lebanon, Pa.

From all sides reports are coming in about the splendid openings our schools are having this year. Several such reports were given last week, and another appears in this issue. Isn't it fine? But are you thinking also about the increased equipment which the rising tide of interest in Christian education will make absolutely necessary? What shall we do about that?

Notice to Southern Indiana.—The repairing of the Aged Persons' Home is progressing. The trustees are pleased with the interest the churches of the District are taking in the much needed repairs, and hope that the pledges given for Oct. 1 will be sent in at once. They trust that the allotment granted by District Conference will be paid soon, so as to meet all obligations. Send all money to the Secretary, J. W. Rarick, McCollough Boulevard, Muncie, Ind.

Any one who may know of members moving into the city of Fort Wayne, Ind., will please notify Bro. J. Ahner, 2726 Broadway, Fort Wayne, so that immediate attention may be given to such members, to win them for church influences. Members who may desire to make a change of location, are invited to look into the merits of Fort Wayne as a place of great opportunity. Bro. Ahner, if addressed as above indicated, will be pleased to answer any inquiries regarding the city.

A BYSTANDER'S NOTES

Utilizing the Airplane for Evangelistic Tours.—Rev. O. E. Hamilton, of Mountain Grove, Mo., a Disciple minister, is probably the first evangelist in history to make use of the airplane to travel from one appointment to another. His first flight was from Mineral Wells to Wrightwood, Texas—a distance of 130 miles. Friends at Mineral Wells provided the necessary means for the trip—$100. While the novelty of the undertaking might in this case measurably justify the comparatively large expenditure, most evangelists will probably prefer to get along, for a while at least, with present means of transportation—far more reasonable in price and, as a rule, much safer.

No Man Is Created for Himself Alone.—Too often we forget that perfection, as a created being, can not be gained by a hermit life. It takes the rub of contact with other men to make one truly a man. The companionable faculties of our natures must be developed. To make the most of himself a man must be on good terms with others, for it is only through his relations with others that he can hope to achieve the highest degree of success for himself. "No man liveth unto himself," was said by one of old. It impresses a truth that is occasionally forgotten in this busy age, in which self-interest is too often the governing factor of all we think, say, and do.

The Great Need of the Age.—As the Bystander views the present situation of growing laxity, even among professors of religion, he is more than ever impressed with the need of character that endures, though all else fail. Character is the sum total of the whole man—whether Satanic or Godlike. It will be one or the other. The difference between a Nero and a Paul simply grows out of the difference in their relation to God. The one Perfect Man in the world was perfect in his character because he was perfect in his relations to God. Sin had no dominion over him. He was in full control of himself, which means much. When his entire life was scanned by the judge, the verdict was: "I find in him no fault at all." Here is our Ideal of a perfect character.

"Be of Good Cheer."—This is the command of the Lord, directed to all his believing children, though some of us are all too prone to forget it. A French lady, during her first visit in New York, exclaimed: "Every man you meet looks as if he'd gone out to borrow trouble, with plenty of it on hand. They are thieves, every one of them. They rob their fellow-men of moral sunshine, of the brightness that might be theirs." One thing is sure—God gets no glory out of melancholy. A sour visage and a morose disposition are no inspiration to any one. Of all persons in the world, Christians should be foremost in cultivating a spirit of good cheer. It is their privilege. It has the "quality of mercy." It is twice blessed. It blesses its possessor and all who come under its benign influence. It is a daily boon to him who wears it, and a constant, overflowing benediction to all his friends.

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AROUND THE WORLD

The Sunday-School as a Vital Factor

According to actual figures, submitted by Dr. Edgar Blake, corresponding secretary of the Board of Sunday-schools of the Methodist Episcopal Church, more than 1,600,000 attendants of Methodist Sunday-schools have united with the Methodist Episcopal church during the last ten years. In order to secure 1,000,000 converts by June, 1920, as contemplated by the Forward Movement plan of that church, a systematic effort has been set on foot, by leaders of that organization, to draw upon their Sunday-school pupils for the bulk of that quota. Undoubtedly the Sunday-school is the chief source of strength for the church of the future.

Aggressive Evangelism

In 1836 the American Baptist Church started its work in Europe with the baptism of seven repentant souls in the river Elbe, at Hamburg. Making use of that humble beginning as a sort of fulcrum, the Baptist propaganda was swung into Denmark, Norway, Russia, Switzerland, Austria, and the Balkan States. There are now 3,073 Baptist churches in Europe, with 2,690 ordained ministers and 206,251 members. All this being purely missionary propaganda, the showing is a most creditable one. Equally aggressive action by the Church of the Brethren, during the far longer period of its existence in the United States, might have enabled us to make a showing of at least 300,000.

Church Publicity at Its Best

So much is being said about advertising the various forms of church activity through the press, that we almost forget, sometimes, that not all the best publicity is gained by means of printers' ink. When all else has been tried, quite often the best advertisement for a church is the one that goes around in shoeleather. There is nothing quite so eloquent as the consistent life of the believer. Many people have been attracted to the church by the cordial invitations of the members, rather than by a printed card. Then, too, it is well to remember that it always pays "to talk your church up." It may help the one whom you meet, and will surely rekindle your own enthusiasm.

Russians in America Awakening

Increasing demand for Russian Bibles, in Philadelphia and other cities, has led to the discovery that a notable awakening has set in among Russians in the United States. Before the war little progress was made by Gospel workers among Russians in this country. Since the war, however, there has been a very decided change, and their longing for instruction, regarding the Christian religion, can hardly be met. In places where formerly the missionary was unwelcome, now he is greeted eagerly and listened to attentively. Within the past three months, three missionaries, working exclusively among the Russian people, have disposed of 616 copies of the Bible—these being bought by people who really wanted them. Surely, here is an open door of opportunity!

A Generous Gift

Mr. John D. Rockefeller's recent gift of $2,000,000 for the advancement of medical education is a peculiarly timely and very acceptable contribution to science. Much of the wealth of the oil magnate has already been dedicated to the accumulation and diffusion of knowledge, whereby the ills of mankind may be most efficiently diagnosed and cured. By means of his last donation Mr. Rockefeller hopes to utilize, for the benefit of the human race, the lessons taught by experiences in surgery, preventive medicine and sanitation to military and civilian practitioners during the period of the war. It is made possible, by the fund so generously provided, to enter into the most extensive research work. The store of information thus accumulated, will be a priceless possession, of undoubted value to every practitioner.

Unutilized Forces of Nature

Recent displays of the "aurora borealis," or "northern lights," caused serious disturbances to telegraphic communications, reminding even the keenest electrical experts that superior electric forces are all about earth's surface, though man has not yet learned to make them do his bidding. For some time Sir Charles Parsons, a noted

Hoover's Warning Words

Referring to economic conditions in war-strieken E
rope at the present time, Mr. Herbert Hoover recent
said: "The Central Powers collapsed not only from mi
itary and naval defeat, but from economic exhaustion.
this race, the Allies were not far behind. By this e
haustion, the whole of Europe faced a famine, the like
which had not been seen since the thirty years' wa
when a third of the population died of starvation." R
ferring to the revolution in Russia, he said: "Althou
Socialism has now proved itself, with rivers of blood a
suffering, to be an economic and spiritual fallacy, a
to have wrecked itself on the rock of production, I b
lieve it was necessary for the world to have this demo
stration. It is not necessary, however, that the Unit
States should plunge its own population into these mi
eries."

Dominance of Labor Unions

As reported in cable messages, the arbitrary attitu
assumed by compositors and pressmen of the Lond
newspapers is most disquieting. These men are arrogati
to themselves the right to dictate editorial opinion in t
newspapers with which they are connected. On a rec
evening, compositors and pressmen held up the public
tion of the "London Daily Sketch" until an editori
strongly criticising the railway strikers, was deleted.
other offices some of the most preposterous demands
urged, to which, in many cases, the publishers and edit
are compelled to submit. One is made to wonder whet
autocracy, exercised by a labor union, is less objectiona
than the justly-deprecated Prussian variety. Even in t
country, employers are often placed in most embarrassi
situations by the rigid restrictions, imposed by some
the unions, seriously interfering with their business ent
prises.

Bible Texts in Street Cars

Almost any article of commerce is advertised in str
cars—doubtlessly with gratifying results, or it would
be continued. A similar display of Bible texts, howe
is something entirely new. A wealthy St. Louis lady c
ceived the idea that Bible passages might thus be m
helpful to people on their way to and from work—
when they would need their message most. She consid
the outlay—$500 per month—as money well spent, tho
she does not reveal her identity. She makes her selecti
with great care, choosing those passages that are m
helpful. That the texts are noticed, is evidenced by
fact that the advertising agency in charge of the work
already received nearly a thousand inquiries as to
origin and import of the citations. St. Louis dailies h
commented favorably on them, and even a Jewish jou
has uttered words of praise. Eternity alone will reveal
actual fruitage.

The Decreasing Number of Ministers

Owing to the pressure of economic conditions, the mi
ters of many of America's churches are leaving the pu
for better-paying forms of activity. The Presbyte
Church reports three thousand vacant pulpits, and vari
conferences of the Methodist Church are unable to su
ministers for all appointments. A failure of the congr
tions, to respond with needed increases of salary to m
higher costs of living, is assigned as the main reason
the vacant pulpits. A rural survey of a county in T
nessee, just completed by the Interchurch World Mo
ment, reveals the fact that the average pay of minister
that district is but $71.08 per year. In a population
6,700, there are only 826 active members, divided am
twenty-three churches. Undoubtedly the churches ev
where need to bestir themselves in a more adeq
recognition of the fact that the laborer in the Lord's v
yard is worthy of his hire.

Parental Responsibility

As might be expected, the deplorable prevalence of
lessness, now sweeping over our country, is having a
cidedly pernicious effect upon the rising generation a
most impressionable period. Court officials stand appa
at the gigantic wave of crime apparent everywhere,
are wondering as to the fateful harvest from such a
ful sowing. With increasing arrests and convictions, c
continues without apparent decrease. Facts indicate
the prevalent tendency to violence is due to unchec
moral delinquency, rather than desperation caused by
nomical conditions. Laboring men and women have

take care of myself. Yes, I live alone. Jennie wanted to come and live with me. The whole family picked her out as being the one to do it, but I said: 'No. It makes so much extra to have some one around all the time, and then there would be the beaux and everything. I'd rather stay alone. I have gotten my own girls safely through the beau stage and I don't want to take any more on at my age.'

"I have stopped doing some things. I have done my part of some kinds of work and now that I have a few years left, I am going to do the things I want to. All the children came, after father died, and insisted that I live with them. It would be too lonesome, they said. It is, in a way, but then, you know, I sort of feel that father, right over there, is waiting. I miss him, but it isn't for long. And so, all the more, I want these last few years to myself.

"But I wouldn't be stubborn. When they all insisted, I said I would give it a trial. I went and lived with each one a while. That is where I was all last winter. Mary had just had her fifth baby. It was cross and I came in very handy to rock it and do the mending. I've raised my babies, and I got pretty tired. So I went to see Alice. She had just had her first and she was so particular about it that she didn't want any one to touch it. That was as bad as having to take care of one all the time. I stayed there quite a while, though, and got real rested.

"Then I stayed a while with William. He has a good wife, but she is very particular. She does her work differently from the way I do mine and it just seemed she couldn't stand to have me do anything any way but her way. I didn't say anything but I went on to see Carrie pretty soon. Carrie is awfully good, but I guess I spoiled her quite a bit. She was my baby and she thought when mother came that would be her chance for a rest. Well, I didn't have a rest.

"One day when they were all gathered around the table for a Sunday dinner, I said:

"'Children, I'm going home to live alone.'

"They talked a lot and argued a lot, but I didn't change. I guess they have all learned that when I decide on a thing they may as well give in. I had decided and I stuck to it. So I came and here I am.

"I have a telephone, and some of the people come to see me almost every day. I like that. There aren't any crying babies or particular mothers, or fussy housewives, or spoiled daughters here. I suppose I am somewhat spoiled myself to be so cranky. Yet, I think that if I want to be cranky, that should be my right. I have earned it by eighty-two years of work.

"No, I haven't any kitchen cabinet in my kitchen. The girls wanted to get me one, a couple of years ago, for Christmas. But I wouldn't have it. I told them I had had one place for my salt and sugar ever since I was married, and if I would have to go hunting around in all these new-fangled jars, to find my salt and sugar, I never would get a meal. I use my old kitchen table and the same cupboard that I started out with.

"William's wife said she couldn't get along without her cabinet. I guess she will feel the same when she is eighty and her daughter wants her to use some new contraption that will be the thing for kitchens in that day. I was so proud of my cupboard when it was new. Father and I looked at it so long before we got it. We couldn't afford it; we knew that. But how I did want it and he wanted me to have it just as bad. Finally, I gave up getting it altogether. Then, one day, father brought it home on the back of the wagon as a surprise. He had gotten a little extra money that he wasn't expecting, and he spent it on me. That's the way he always was. I wouldn't give up using that cupboard for all the cabinets in the world.

"Yes, I am living here alone, with my memories and my old things, and I am doing the things I never had time to do before."

Prophetstown, Ill.

God grant that we may contend with other churches as the vine with the olive—as to which shall bear the *best fruit*. Let us not argue as the brier and the thistle—which is the most unprofitable.

Redemption of Sunday-School Music

Through a Living Hymn-Book

(Continued from Page 647)

languish in chains and confinement. Once he was imprisoned for over two months.

Ken was a musician and a lover of boys. For his lads of Winchester School he wrote three immortal hymns, the last stanza of each hymn being:

"Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

Thomas Ken died in suffering and poverty, with only his books, his flute, his hymns, and his Greek Testament about him, which latter is said to have opened of its own accord to the thirteenth chapter of First Corinthians. But his Doxology—how it has girdled the globe, "chanted by people and realms of every tongue"!

The story of "Christian, Dost Thou See Them?" is the story of a man who deserted his mother church, traveled to Constantinople to attend an heretical convention, and was caught there in the meshes of error and false doctrine. On his way back to Crete he was shipwrecked and was thrown among pirates. He turned missionary among his rough captors and became their leader in ways of Christianity. Eventually he reached his home island, there to confess his sins, tell his story, and warn other Christians to beware of tempting voices. He did all this through the dramatic strophes of his Hymn of Battle:

"Christian, dost thou see them
On the holy ground,
How the powers of darkness
Rage thy steps around?

"Christian, dost thou hear them,
How they speak thee fair:
'Always fast and vigil;
Always watch and prayer'?"

The Hymn Book of Famous Men and Women

Within the covers of a standard church or Sunday-school hymn-book is to be found a galaxy of famous men and women. Play up these great names. Catch the nonsinging boy with the thrill of men and women who have done great things in the history of the race.

Here are statesmen and scientists, kings and emperors, prelates, and reformers, essayists and dramatists, musicians, and artists, soldiers and sailors, troubadours and poets, invalids, prisoners. Make very clear the fact that many of our own American statesmen, scientists, and poets were strong hymn writers and hymn experts. John Hay, Secretary of State under McKinley, wrote several strong hymns. President Wilson was one of the editors of the most authoritative hymn-book published in fifty years. He used to ride into New York City from Princeton with his bundle of hymn manuscript under his arm. Whittier, Bryant, Holmes, Longfellow, Lowell, were all hymn writers.

Many of the rapt singers of the hymn-book were invalids, deaf, blind—John Milton, Beethoven, Miss Havergal, Fanny Crosby, Henry Smart, George Matheson—and yet none of them pour out any penitential or lachrymose strains, but rather such high-powered expressions as: "True-hearted, Whole-hearted," "My God, I Thank Thee Thou Hast Made the Earth so Bright," "O Joy That Seekest Me Through Pain."

Hints as to Hymn Singing and Interpretation

"Holy, Holy, Holy, Lord God Almighty." Sing deliberately, about forty seconds for each stanza. Observe commas after each "Holy." Sing the first two stanzas strong and broad. Start the third stanza softly, for the thought is now of "darkness," and "sinful man," and "not seeing." The fourth stanza should open majestically and should enlist every one that hath breath on the words: "All thy works shall praise thy name in earth, and sky, and sea."

"Thou Didst Leave Thy Throne" is full of delicate and sensitive touches. It also reverts to bold, swift strokes. The word *but* forms the transition from loud to soft in the first stanza; from soft to softer and slower in the third stanza; from smooth and sustained to biting, ejaculatory speech in the fourth.

Some hymns are invariably played and sung too fast, as: "There's a Widness in God's Mercy," "In the Cross of Christ I Glory," "O Worship the King," "Ancient of Days," "The King of Love My Shepherd Is," "Break Thou the Bread of Life" (the shortest hymn in all hymn literature).

Other hymns are invariably sung too slowly and lazily, as: "Nearer, My God, to Thee," "Jesus, Lover of My Soul," "Fairest Lord Jesus," "Come, Ye Faithful, Raise the Strain," "Rejoice, Ye Pure in Heart," "Onward, Christian Soldiers."

Hymns need to be of certain length in order to create their own mood. To sing one or two stanzas only is to build nothing, to grip nowhere, to touch juvenile hearts not at all. If hurried through, hymns have no body, no continuance, no emotional glow, no climactic urge. Hymns will never seem long if sung with expression, with variety, with the play of light and shade, of hot and cold, of fast and slow, of loud and soft. Be in deadly earnestness in all that is sung; express fully what is in text, music, history, devotional content.

And do not judge a hymn by its first lines, or first stanza. "Peace, Perfect Peace," sounds like a most promising peace hymn, but it develops into a hymn of considerable struggle and uncertainty.

"Thy Word Is Like a Garden, Lord," is just one-fourth of the total truth. The other three-fourths about God's Word reads: "Thy Word is like a deep, deep mine," "Thy Word is like a starry host," "Thy Word is like an armory."

And then follows a beautiful and intense prayer. Oh, the shame, the shortsightedness of our leadership which tears hymns to tatters, omitting indispensable stanzas of description, of belief, of history, on which is finally reared, in the last stanza, the superstructure of prayer and praise!

Note the great prayers that close these immortal patriotic hymns:

"Our fathers' God, to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King."

And—

"America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

—*H. Augustine Smith, in the New Century Teacher.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A REVIVAL IN SONG

Song is of such great importance in our worship, and the development of it has been so sadly neglected in a great part of our Brotherhood, that we wish to give an account of some special work done in the Middle District of Maryland during the spring and summer, which may prove an inspiration to other Districts.

Prof. B. F. Wampler, of Bridgewater, Va., was the originator of the movement and by canvassing the different churches, succeeded in arousing sufficient interest to get seven churches to organize singing-classes, ranging in size from twenty-four to nearly two hundred, to meet on certain evenings of the week, until all should have twelve lessons. These classes consisted of members of various denominations, for everybody in the communities close by was invited, regardless of creed. This being something new, some were slow to take part, but as the work progressed, they greatly regretted their failure to get full benefit.

Prof. Wampler taught the rudiments of theory of music from Prof. E. T. Hildebrand's little book, "First Lessons in Singing," and also practiced untiringly on a great many of the songs in our "Kingdom Songs No. 2." He not only traveled back and forth, from place to place, in a radius of about fifteen miles each day, but also gave private voice lessons to a number of scholars at different places.

At the end of the session there was a final All-day Meeting of the classes August 13, in the Hagerstown church, which kindly opened her doors to this Convention. A splendid program was rendered, consisting of three sessions—morning, afternoon and evening.

Eld. S. D. Hartranft, of Mangansville, Md., spoke on "What the Scriptures Teach Us in Regard to Song," and Prof. F. F. Holsopple, former president of Blue Ridge College, now pastor of the Hagerstown church, gave an address relative to song.

The results of Prof. Wampler's work were very notice-

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The habit of trying to find in others something which we can appreciate, is a most worthy one to foster. Not only is it in complete harmony with the Golden Rule, but it is also an excellent antidote for fault finding, to which deplorable habit one is sometimes unconsciously addicted.

Knowing how to appreciate in others the good which they have already done, and the possibilities for future good which we see in them, is an invaluable gift. It makes friends and serves to cement ties of friendships when formed.

Appreciation is a splendid tonic for depressed spirits. How frequently, when to some friend all looks dark and uncertain, and he is about to give up the fight, a whole-hearted " slap on the back " and a few cheerful words of appreciation, sincerely spoken, will serve to renew his spirits and make him, subsequently, a victor in his battle! Truly, it is " as ointment poured forth " to the soul earnestly endeavoring to do what is right in the face of adverse criticism or determined and discouraging opposition.

Again; one's chances of happiness and contentment in any community are enhanced very much by knowing how to appreciate the good in one's neighbors. But, alas, too frequently, it is to be feared, many folks seem to hold toward their neighbors an attitude similar to that of the schoolboy who, when his teacher asked the question: " Johnnie, what do you understand to be your duty to your neighbor? " replied, " Please, sir, to keep my eye on him! "

Truly, in most instances at least, " as we measure to our neighbor he will measure back to us," and, if we sincerely seek to find, in those with whom we associate, something worthy of our appreciation, be it ever so small, the effort put forth will pay large dividends. And then, too, our own mistakes and shortcomings are likely to be much less noticeable to others.

In business, too, the employer who practices the art of appreciating the work done for him, and makes his employés feel all the while that he looks on them with an appreciative eye, will always secure larger results than the man who is forever grumbling and harshly criticising his workers.

The ability to appreciate is one of the finest of Christian graces. It is a beautiful and valuable gift—and yet it is within reach of any one who would possess it! The poorest speaker can appreciate and welcome the gift of helpful speech or beautiful song in another. A man himself may be unable to deliver a great oration or sermon. He may be incapable of singing or playing an instrument; but if some thought expressed, or the words of some song serves to help him, he can let his appreciation be known, and the knowledge of having been helpful will inspire his benefactor to greater effort on the next occasion. The presence of a single sympathetic, appreciative listener in a congregation will often enable the pastor to bring to his people a doubly effective and helpful message.

Many people are prone to magnify their own defects until they can see little else in their lives. How helpful and valuable to such person is the sincere friend who will point out the nobility possible in that life! The Master, while on earth, could have found much fault with the lives of his disciples and followers. But did he? No! He sought to inspire them by his appreciation of their efforts. He told them they were " the light of the world " and " the salt of the earth." He did not point out to them their failures, but, on the contrary, tried to show them the beautiful, noble, and splendid lives it was possible for them to live.

And we, as followers of Jesus, will do wisely and well in seeking to emulate his example. In our work

take care of myself. Yes, I live alone. Jennie wanted to come and live with me. The whole family picked her out as being the one to do it, but I said: 'No. It makes so much extra to have some one around all the time, and then there would be the beaux and everything. I'd rather stay alone. I have gotten my own girls safely through the beau stage and I don't want to take any more on at my age.'

" I have stopped doing some things. I have done my part of some kinds of work and now that I have a few years left, I am going to do the things I want to. All the children came, after father died, and insisted that I live with them. It would be too lonesome, they said. It is, in a way, but then, you know, I sort of feel that father, right over there, is waiting. I miss him, but it isn't for long. And so, all the more, I want these last few years to myself.

" But I wouldn't be stubborn. When they all insisted, I said I would give it a trial. I went and lived with each one a while. That is where I was all last winter. Mary had just had her fifth baby. It was cross and I came in very handy to rock it and do the mending. I've raised my babies, and I got pretty tired. So I went to see Alice. She had just had her first and she was so particular about it that she didn't want any one to touch it. That was as bad as having to take care of one all the time. I stayed there quite a while, though, and got real rested.

" Then I stayed a while with William. He has a good wife, but she is very particular. She does her work differently from the way I do mine and it just seemed she couldn't stand to have me do anything any way but her way. I didn't say anything but I went on to see Carrie pretty soon. Carrie is awfully good, but I guess I spoiled her quite a bit. She was my baby and she thought when mother came that would be her chance for a rest. Well, I didn't have a rest.

" One day when they were all gathered around the table for a Sunday dinner, I said:

" ' Children, I'm going home to live alone.'

" They talked a lot and argued a lot, but I didn't change. I guess they have all learned that when I decide on a thing they may as well give in. I had decided and I stuck to it. So I came and here I am.

" I have a telephone, and some of the people come to see me almost every day. I like that. There aren't any crying babies or particular mothers, or fussy housewives, or spoiled daughters here. I suppose I am somewhat spoiled myself to be so cranky. Yet, I think that if I want to be cranky, that should be my right. I have earned it by eighty-two years of work.

" No, I haven't any kitchen cabinet in my kitchen. The girls wanted to get me one, a couple of years ago, for Christmas. But I wouldn't have it. I told them I had had one place for my salt and sugar ever since I was married, and if I would have to go hunting around in all these new-fangled jars, to find my salt and sugar, I never would get a meal. I use my old kitchen table and the same cupboard that I started out with.

" William's wife said she couldn't get along without her cabinet. I guess she will feel the same when she is eighty and her daughter wants her to use some new contraption that will be the thing for kitchens in that day. I was so proud of my cupboard when it was new. Father and I looked at it so long before we got it. We couldn't afford it; we knew that. But how I did want it and he wanted me to have it just as bad. Finally, I gave up getting it altogether. Then, one day, father brought it home on the back of the wagon as a surprise. He had gotten a little extra money that he

Redemption of Sunday-School Music

Through a Living Hymn-Book

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languish in chains and confinement. Once he was i prisoned for over two months.

Ken was a musician and a lover of boys. For h lads of Winchester School he wrote three immort hymns, the last stanza of each hymn being:

" Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

Thomas Ken died in suffering and poverty, wi only his books, his flute, his hymns, and his Gre Testament about him, which latter is said to ha opened of its own accord to the thirteenth chapter First Corinthians. But his Doxology—how it h girdled the globe, " chanted by people and realms every tongue "!

The story of " Christian, Dost Thou See Them is the story of a man who deserted his mother churc traveled to Constantinople to attend an heretical co vention, and was caught there in the meshes of err and false doctrine. On his way back to Crete he w shipwrecked and was thrown among pirates. I turned missionary among his rough captors and b came their leader in ways of Christianity. Eventua he reached his home island, there to confess his si tell his story, and warn other Christians to beware tempting voices. He did all this through the drama strophes of his Hymn of Battle:

" Christian, dost thou see them
On the holy ground,
How the powers of darkness
Rage thy steps around?

" Christian, dost thou hear them,
How they speak thee fair:
'Always fast and vigil;
Always watch and prayer'? "

The Hymn Book of Famous Men and Women

Within the covers of a standard church or Sunda school hymn-book is to be found a galaxy of famo men and women. Play up these great names. Cat the nonsinging boy with the thrill of men and wom who have done great things in the history of the ra

Here are statesmen and scientists, kings and emp ors, prelates, and reformers, essayists and dramatis musicians, and artists, soldiers and sailors, troubadou and poets, invalids, prisoners. Make very clear t fact that many of our own American statesmen, sci tists, and poets were strong hymn writers and hy experts. John Hay, Secretary of State under McK ley, wrote several strong hymns. President Wils was one of the editors of the most authoritative hym book published in fifty years. He used to ride i New York City from Princeton with his bundle hymn manuscript under his arm. Whittier, Brya Holmes, Longfellow, Lowell, were all hymn write

Many of the rapt singers of the hymn-book were valids, deaf, blind—John Milton, Beethoven, M Havergal, Fanny Crosby, Henry Smart, George Ma eson—and yet none of them pour out any penitent or lachrymose strains, but rather such high-powe expressions as: " True-hearted, Whole-hearted." " God, I Thank Thee Thou Hast Made the Earth Bright," " O Joy That Seekest Me Through Pain."

Hints as to Hymn Singing and Interpretation

" Holy, Holy, Holy, Lord God Almighty." S deliberately, about forty seconds for each stanza. C serve commas after each " Holy." Sing the first t stanzas strong and broad. Start the third sta softly, for the thought is now of " darkness," a

S. Z. Smith and wife, of Sidney, Ohio, Brethren Irvin S. Burns, A. O. Mote and wife, of Indiana, Buryl E. Hoover, G. F. Culler and wife, formerly from Michigan, now also of Indiana, and Bro. Harley Townsend, of Woodland, Michigan. Bro. J. W. Barwick, of Bethany Bible School, spent nearly four weeks in this community, preaching each Sunday, and conducting a midweek Bible Class. To all these visiting members we feel very grateful. The church extends a hearty invitation to any loyal members to locate in our midst.—Grace E. Messner, Lake Odessa, Mich., Sept. 29.

MINNESOTA

Monticello church met in council Sept. 23, to take up the unfinished business from the last council. All officers were chosen for another year, Brethren Jos. Nickey and Jacob Burkholder were chosen Christian Worker presidents. We expect Bro. J. Hugh Heckman to be with us in a two weeks' series of meetings, to begin Nov. 2. We decided to hold the communion services Nov. 15. Our delegates to District Meeting at Lewiston are Bro. A. J. Nickey, with Bro. Jay Smith, alternate, and Sister Ella J. Nickey, Sunday-school delegate.—Mrs. W. S. Sink, Monticello, Minn., Oct. 1.

MISSOURI

Adrian church met in special council Sept. 13, with Elders G. W. Lentz and Jas. M. Mohler present. They ordained Brother and Sister Oscar Wagner to the eldership. Sept. 19 we met in regular council. We have arranged for a series of meetings, beginning Nov. 16, with Bro. R. E. Arnold, of Mountain church, Kans., as evangelist. The meetings will close with a fine feast. Delegates were also chosen for District Meeting: Brethren I. V. Enos and Oscar Wagner; alternates, Sisters Fern Wagner and Effie Young, and Bro. Wm. Young. We also call for District Meeting for 1920. Two letters were granted.—Ira Witmore, Adrian, Mo., Sept. 25.

Kansas City (First Church).—We met in quarterly council on Saturday evening, Sept. 20, with our elder presiding. We decided to hold a love feast sometime this fall, and a series of meetings if arrangements can be made. Our representatives to District Conference are Brethren M. Crues and J. A. Wyatt. We have set aside the first Sunday of each month as an anniversary Sunday. The first Sunday of September we decided to have an offering for District Missions, and received $37. Bro. Harrison Frantz was with us the first Sunday in August, and gave us some very interesting and inspiring addresses, relative to the Forward Movement work of the church. Others who have been with us are Bro. Chas. Morris and wife, of McPherson, Kans., Bro. Isaac Crist, of Florida, and Bro. Ernest Isenhower, of Illinois. We expect to conduct an election Sunday. We know of others with whom the Spirit is striving.—J. A. Wyatt, 6238 Hughe Street, Kansas City, Mo., Sept. 29.

South Warrensburg congregation held her regular council Sept. 20. The report of the annual meeting was read, and found it to be well held Oct. 10, at 7 P. M. Brethren D. W. Six and C. A. Bale were chosen delegates to District Meeting. Arrangements were made for services of special interest to our young people. Eld. L. H. Eby, of Mt. Morris, Ill., was present, and assisted us to conduct an election of deacons. Brethren Vernon C. Roop and D. W. Six were chosen and installed. We shall miss our song leader, Sister Maggie Nelson Weber, who will be a resident of Ankeny, Iowa, after next week at Bethany Bible School.—Jesse D. Mohler, Warrensburg, Mo., Sept. 26.

Warrensburg church convened in council Sept. 25, with Eld. D. L. Mohler presiding. Bro. Mohler was chosen elder for another year. Our delegates to District Meeting are brethren E. S. Mackey and D. M. Miller. We enjoyed a very interesting series of revival meetings here, beginning Sept. 8 and closing Sept. 20, in charge of Bro. L. H. Root, of Mt. Morris, Ill. One confessed Christ. We trust that much good was done and that a number will feel strengthened and encouraged. Sister Weber led the song service, which was very much appreciated.—Rowena Wampler, Warrensburg, Mo., Sept. 27.

MONTANA

Milk River Valley congregation met in council Sept. 24, with Bro. C. E. Wolf presiding. Seven letters were granted, and church officers were elected for the ensuing year. Sister Susan Good left Sept. 13 to attend school at Mt. Morris.—M. A. Brumbaugh, Gildford, Mont., Sept. 27.

NEBRASKA

South Red Cloud church met in council Sept. 27, with Eld. John Ernst presiding. Our love feast was held on Saturday evening, Oct. 11, following Oct. 12 with an all-day meeting and a basket dinner. One has recently been added to the church by baptism.—Emma Blickenstaff, Red Cloud, Nebr., Sept. 29.

OHIO

Eversole church met in council August 28, with Bro. Wm. Minnich presiding, in the absence of Eld. John Root. One letter was received. The church decided to support our foreign missionary, J. Homer Bright. We also planned to have a spring and fall missionary program, for the furtherance of missionary sentiment. We were formerly having with the church Claybaugh, of Bethany Bible School, Sept. 20-22. His sermons and illustrated lectures were greatly appreciated and well attended.—Mrs. Hattie Priser, New Lebanon, Ohio, Sept. 25.

Marion church met in council Sept. 20, with Eld. J. L. Guthrie presiding. Bro. Guthrie also preached for us at the Sunday morning service following. We held our Harvest Meeting Sept. 14. Bro. Leckrone, of Ashland, gave the address in the morning. Basket Dinner was served in the basement, and in the afternoon several of the brethren gave fitting addresses. The day was much enjoyed by all present. Bro. Eshelman, of Postoria, will begin a series of meetings in October, and at the close of the series our love feast will be held.—Rachel Bowman, Marion, Ohio, Sept. 29.

Palestine church met in council Sept. 25, with Eld. R. M. Lantis presiding. Eld. Geo. Stump was also with us. One letter was received. Bro. C. Crigler was chosen delegate to District Meeting, Oct. 14, with Bro. Friend Cosner as chorister. Bro. Claybaugh, of Bethany Bible School, gave some illustrated missionary lectures on the evenings of Sept. 13 and 14. He also preached for us on the morning of Sept. 14. His stay with us was much appreciated by all. Our love feast will be held Oct. 25, at 5 P. M.—Mae Hollinger, Greenville, Ohio, Sept. 29.

Trotwood church met in council Sept. 24, with Eld. D. M. Garver presiding. Visiting elder present were Sylvan Bookwalter, A. L. Klepinger, Parker Filbrun, L. A. Bookwalter and Henry Eby. One letter was received. Communion was appointed for the evening of Thanksgiving Day. Bro. Claybaugh spoke to the church Sept. 10 and 19 Bro. Claybaugh, of Chicago, gave two illustrated lectures. Bro. D. L. Miller will conduct a series of meetings, beginning Sept. 28.—Martha A. Coffman, Trotwood, Ohio, Sept. 26.

West Dayton.—Renewed interest and new activities are manifest at this place. Our pastor, Eld. D. F. Warner, and wife, were away for a period of five weeks, seeking a much needed rest. Awaiting their return the congregation had arranged an evening entertainment. A program was rendered and refreshments were served. Our young people conduct the services one evening of each month. Recently they presented two pageants entitled "Every Member Canvass" and "Missionary Chain" to a crowded audience. Sept. 21, by invitation, the "Every Member Canvass" pageant was repeated in the Fourth Reformed Church, both congregations uniting for evening worship. Our pastor is preaching a series of discourses on the parables in the thirteenth chapter of Matthew. The writer has been appointed "Messenger" correspondent.—Mrs. Isabel McPherson, Dayton, Ohio, Sept. 25.

OKLAHOMA

Big Creek church met in council Sept. 17, with Eld. V. K. Meek presiding. Sister Lottie Pippenger was chosen to look after the Child Rescue work in our congregation. We decided to organize a Home Department in our Sunday-school, with Sister Meek, superintendent. The writer was chosen church correspondent to fill a vacancy, and Bro. Oliver Fillmore, Christian Workers' president. Last Sunday evening our pastor and young people gave a sermon in song, which was very interesting and impressive. Sept. 28 we expect to have a community picnic, followed by a temperance program. We expect Bro. Jos. Sala, of Miami, Texas, to begin a three weeks' series of meetings Oct. 12, closing with a love feast.—Nellie B. Kinzie, Ripley, Okla., Sept. 26.

Paradise Prairie.—Sept. 21 Bro. N. S. Gripe, our elder, gave us two splendid sermons. We held our council on the following day. Church officers were elected, with Bro. N. S. Gripe, elder; the writer, church correspondent; Bro. Cecil Williams, superintendent of the Sunday-school. Brethren Rolla Shoemaker and E. A. Henderson were chosen as a committee to secure a pastor. We will hold our love feast Nov. 8.—Emma D. Westfall, Coyle, Okla., Sept. 27.

PENNSYLVANIA

Altoona.—Since our last report two faces have been received into the church by baptism. Sept. 21 was Rally Day and our forces were out 500 strong. Bro. Jesse Emmert and family, now on furlough from India, were with us in three services. Bro. Emmert spoke to the Sunday-school in the morning, delivering a message to the little folks. The afternoon service was more of a missionary character. Sister Emmert spoke of the customs and home life of the people in India, while Bro. Emmert spoke of what the missionary tried to have the native Christian do for himself. In the evening Bro. Emmert gave an illustrated lecture, showing not only the home life of the natives but the growth and development of the missionary work in the India field.—Lucile L. Morris, Altoona, Pa., Sept. 27.

Chickies.—Bro. John C. Zug, of Palmyra, Pa., and Bro. Jacob G. Myer, of Elizabethtown College, held a Bible Institute Sept. 20 and 21, at the Mt. Hope house. There were five sessions of Bible study, topics on the program and the attendance in a very creditable manner. The last topic, "The Second-Mile Religion," was especially interesting. —P. C. Geib, Manheim, Pa., Sept. 25.

Codorus.—Sept. 14 Bro. J. f. Baugher, of Linehoro, Md., came to the Pleasant Hill house. In the morning he preached a sermon on "Grace," and in the afternoon addressed the children in a Children's Day service. Both of these talks were greatly appreciated, as Bro. Baugher is one of our promising young ministers in the Southern District.—Jay Hess, Spring Grove Valley, Pa., Sept. 22.

Falling Spring.—Bro. J. F. Graybill, returned missionary from Sweden, spoke at the Shady Grove house Sept. 20, telling of the customs of the Swedish people, also showing several fabrics which were worn by the Swedish people on hand. Bro. Graybill preached at the Browns Mill church on Sunday morning, Sept. 21.—H. N. M. Gearhart, Shady Grove, Pa., Oct. 1.

Glade Run.—Eld. H. S. Replogle and wife, of Scalp Level, Pa., were with us over Sunday, Sept. 14. Sister J. J. Blough, of Johnstown, was elected as our elder. We decided to hold our love feast Oct. 12. Bro. I. E. Holsinger, of Pittsburgh, will be with us. Two have been baptized since the last report.—Ida B. Bowser, Kittanning, Pa., Sept. 25.

Holsinger.—The churches of Woodbury congregation met in council at the Holsinger house Sept. 6. One certificate was granted. Our series of meetings began the following morning, Sept. 7, and closed Sept. 21, with Bro. Wm. Miller, of Carryville, Pa. His sermons were rich with the Gospel message. Eleven young people accepted Christ by baptism and two were reclaimed. Our love feast was held Sept. 21, following Sept. 22 with an all-day meeting, Sept. 29.

Lewistown church met in council Sept. 25. In the absence of our elder, Bro. S. J. Swigart, Eld. H. A. Spangle presided. The committee, appointed to secure a pastor, reported that Bro. H. B. Heisey had accepted the call and would be here as the pulpit Heisey had accepted the call and would be here as the pulpit supply Sunday, Oct. 5. Bro. J. A. Myers, of Juniata College, has been very ably preaching for us during the summer. We appreciated his splendid, practical messages very much. We will be very glad to have Bro. Heisey and family with us, as they will devote all their time to the work. Bro. Hopkins was appointed to represent our church in the organizing of a permanent "New Era Movement" in our county. We decided to hold our love feast in May also, on selected third Sunday in May and the third Sunday in October as permanent dates for holding our spring and fall love feasts.—Mrs. H. A. Spangle, Lewistown, Pa., Sept. 26.

Lower Conewago church met in council at the Bermudian house Sept. 20, with Eld. M. G. Cook presiding. We decided to have Bro. G. G. Lehner, of Los Angeles, conduct a week of meetings, previous to our love feast, which will be held Oct. 4 and 5. Eld. C. W. Hurlbacher and S. S. Myers are to represent us at District Meeting, to be held at Mechanicsburg. We also elected two deacons —Brethren Cleon Zigler and Geo. Sowers—who were installed. Eld. Albert Hollinger, of Gettysburg, and Eld. C. L. Baker, of East Berlin, assisted this service.—O. W. Cook, Dillsburg, Pa., Sept. 26.

Maple Spring congregation received much spiritual good from the series of meetings which began August 30, held by Bro. H. S. Randolph, of Mt. Morris, Ill. He preached the old-fashioned Gospel. His sermons were rich and especially for young people. Twenty-six Sunday-school scholars confessed Christ and were baptized; one was reclaimed. Our love feast was held at the close of the series, and was one of the best ever held at the Maple Spring, about 300 communed. Eld. Jerome E. Blough, of Johnstown, officiated. August 31 the four Sunday-schools of Quemahoning met at the Maple Spring house in a joint session. Rudolph Hoffower and Eld. Jerome E. Blough made talks. Quarterly council was held Sept. 13, with Eld. B. J. Blough presiding. Four letters were granted. Sunday evening Brother and Sister Quincy Blough and Sister Hoffower left for Juniata, where they will be employed. Bro. Holsopple has been our representative on the foreign field, and plans to return. One of our sensative on the foreign field, and plans to return. One of our young brethren from Maple Spring is attending school at Juniata.—Mrs. Anna Rummel Kaufman, Hollsopple, Pa., Sept. 25.

Mt. Joy church met in council Sept. 27. A report of our pastoral committee was given and accepted. Bro. R. T. Hull, of Somerset, Pa., has been secured as pastor and expects to begin his services about Nov. 1. We decided to hold a series of meetings and a love feast after our pastor locates here.—Sarah E. Neiderhiser, Mt. Pleasant, Pa., Sept. 28.

TENNESSEE

Meadow Branch.—We held our love feast Sept. 27, with Bro. J. Henry Peterson, officiating. Two members were present. Eld. W. D. Harris, of McClave, Colo., who has been doing some preaching for us, was also present. Our Sunday-school is doing nicely. Bro. J. Henry Sloderbeck will be with us two weeks in July, teaching music.—Cora A. Gammon, Tate, Tenn., Oct. 1.

Pleasant Valley.—We met in council Sept. 20. The annual visit was favorably reported. Bro. S. W. Beals, who very successfully served as our pastor during the past year, was elected. Our love feast was appointed for Oct. 18. The church took a collection of $34 for a blind sister in our congregation. On Sunday Bro. Beals gave a very impressive talk on "Life as Compared to Eternity." On Saturday, Today and Tomorrow."—Pearl Sloderbeck, Jonesboro, Tenn., Oct. 1.

TEXAS

Nocona.—Our community has been abundantly blessed with a good harvest this year. Copious rains fell during the winter and summer and the land yielded an abundant crop of oats, wheat and corn. Now the fields are covered with a beautiful white robe of cotton. We desired to express our thanks for these blessings, and held our first Harvest Home Meeting Sept. 14. Our pastor, Bro. D. G. Brubaker, preached in the morning. His theme was, "A tender care." Some of the things that Brother Brubaker said God the things that are God's." At noon the community enjoyed a splendid dinner together, and all seemed to be glad to be present. An able address was delivered in the afternoon by Bro. J. A. Bricker on the subject, "The Great Harvest." An offering of $30 was lifted for our District Mission Board.—Florence Brubaker, Nocona, Texas, Sept. 23.

Pleasant Grove church closed a series of meetings Sept. 21, conducted by Bro. J. A. Miller, of Mavel. The attendance and interest were good. The singing was excellent. The sermons were of a doctrinal character and very impressive. The love feast was held on Saturday evening, at which fifteen communed. We feel that this has been a very uplifting series of meetings, and we hope that it has done some permanent good for our community.—Jessie Mahaffey, Iufamith, Texas, Sept. 25.

VIRGINIA

Beaver Creek.—Our love feast of Sept. 27 was a pleasant occasion. Eld. P. S. Thomas, of Harrisonburg, officiated. Sunday morning Bro. Byer, of the Nokesville Seminary, gave a very interesting sermon on the subject "God's Plan of Salvation." Sunday evening we met again for service and Bro. Edgar Kiracofe, of Bridgewater College, preached a splendid sermon.—Nannie J. Miller, Bridgewater, Va., Sept. 30.

Beaver Creek church met in council Sept. 27, with Eld. J. F. Mannon presiding. The deacons gave a favorable report of their annual visit. We decided to hold our love feast Oct. 25, beginning at 3 P. M. Sept. 28, after Sunday-school, Sister Lena Hylton gave an interesting talk on Sunday-school work. Delegates to District Conference are Brethren Enoch and Leonard Reed.—Bessie Mannon, Sowers, Va., Sept. 29.

Bethlehem church met in council Sept. 26, with Eld. D. A. Naff presiding. The annual visit was reported. Splendid admonitions were given. The evening of Oct. 25 was designated as the date of our communion. Bro. L. A. Bowman was elected presiding elder, to succeed our aged brother, Eld. D. A. Naff. Four delegates were chosen to serve at our District Meeting.—E. E. Bowman, B. F. Bowman, N. C. Peters and J. B. Flora.—G. L. Bowman, Boone Mill, Va., Sept. 29.

Mine Run.—Eld. D. M. Glick began a series of meetings Sept. 19, continuing till Sept. 28, preaching each evening and three times each Sunday. Four young people were baptized and one awaits the rite. We held our love feast Sept. 20, with Bro. Glick presiding.—R. Anna Britton, Rhoadesville, Va., Sept. 30.

Peters Creek.—Bro. A. M. Laugbrun, of Jonesboro, Tenn., came to our church Sept. 8 and remained until Sept. 23, preaching sixteen sermons and conducting a series of meetings. The meetings were well attended by the members and friends of the community. Bro. Laughrun is a consecrated, earnest worker and his sermons were enjoyed by all. The church is encouraged spiritually. Seven have been confessed Christ, six of whom have been baptized. Sept. 20 about 225 members enjoyed the love feast. The meeting was very spiritual. Brethren P. S. Miller, B. B. Garber, N. P. Wimmer, J. N. Kinzie and Dr. Ivy Fleshman were visiting ministers.—Mildred Naff, Roanoke, Va., Sept. 24.

Pleasant Valley (Southern District).—We met in council Sept. 20, with Eld. Michael Reed presiding. One certificate was granted. The visiting brethren gave a very helpful talk. We held our love feast Oct. 18. Brethren H. L. Reed and Cecil Reed were elected delegates to District Meeting, with Brethren Ezra Mitchell and H. E. Reed, alternates. We are expecting Bro. H. W. Peters, of Wirtz, Va., to be with us the latter part of November, to conduct a series of meetings. One has been received by baptism since the last report. We have been favored with a visit by Brother and Sister Wampler. Their talks and illustrated lectures were interesting, and appreciated by all. Our Sunday-school has been a decided success this year, so far, and will continue all winter, whereas heretofore we have been closing during the winter months. The Sunday-school at Reedsville, a point in this congregation, is also evergreen.—Mrs. Livie A. Dulaney, Floyd, Va., Sept. 22.

Pleasant View church met in yearly visit council Sept. 11. The visiting brethren gave a very profitable talk. We held our love feast Sept. 20. About ninety members surrounded the tables. Our elder, Bro. B. W. Neff, officiated. We had with us, from the Flat Rock congregation, Elders D. D. Wine and John Garber. Bro. Wine preached for us on Sunday morning. Our Sunday-school is moving along very nicely. The average attendance is better, perhaps, than any previous year. Bro. S. W. See, of Mathias, W. Va., is going to hold a series of meetings for us in the near future, beginning Nov. 1. —Mrs. J. Wm. Harpine, Mt. Jackson, Va., Sept. 25.

Powells Fort congregation met in council, with Eld. H. R. Mowry in charge. Two letters were granted. The visiting brethren gave their report. We decided to hold a series of meetings, to begin with Bro. J. F. Britton, of Bristow, Va., as evangelist. Our love feast will be held Oct. 18, beginning at 4 P. M.—William E. Hamilton, Browntown, Va., Sept. 20.

Rowland Creek church held her love feast Sept. 20, with Brethren J. L. Sims and R. L. Suit officiating. We had a good meeting and a large attendance, forty being present. Some came from a long distance to commune with us. Monday morning Brethren Sims and Suit and Sister Sims left for a trip to Mountain View, in Grayson County, to hold a series of meetings.—Nancy J. Suit, Seven Mile Ford, Va., Sept. 25.

Texas Chapel.—We met in council Sept. 18, with Eld. Asa Bowman presiding. One member was received by letter. The deacons gave a good report of the annual visit. We decided to have our love feast Oct. 25, beginning at 3:30 P. M. Bro. W. F. Vest is to begin a series of meetings Oct. 13, continuing for the time of one week. Bro. Bowman's time as presiding elder expired and he was unanimously re-elected for another year, with Eld. W. F. Vest, assistant.—Dessie Rakes, Alleghany Springs, Va., Sept. 20.

WASHINGTON

Seattle church held a love feast Sept. 20, with a Sunday-school Convention on the following day. We had an all-day meeting, and dinner was served in the basement of the church. We had a glorious time and all feel stronger and better fitted for the Master's service. We were dissappointed in our efforts to secure a pastor for the Seattle church. We had hoped to have Bro. Herman Stover, but trust to find a pastor soon.—Cora Weimer, Seattle, Wash., Sept. 22.

WEST VIRGINIA

Buffalo Hills.—Bro. I. L. Bennett, of Zigler, W. Va., began a series of meetings August 18, closing August 29. The services were unusually well attended and every one seemed to be willing to do his part. Twelve members were added to the church by baptism, making a total of twenty in this immediate neighborhood. This is one of our points in the Smith Creek congregation.—James Bible, Frankin, W. Va., Sept. 26.

Crummett Run church met in council August 30, with Eld. A. S. Thomas, Bridgewater, presiding. The report of the visiting brethren was good. On the Sunday following Bro. L. S. Yoder, of Meeting Creek, began a series of meetings, preaching, in all, fifteen Basic City, began a series of meetings, preaching, in all, fifteen Basic City, began a series of meetings, preaching in the whole inspiring sermons. The attendance was good throughout the whole meeting. Seven were added to the church by baptism. Sept. 13 we held our love feast, with a goodly number present.—Clara R. Bodkin, Sugar Grove, W. Va., Sept. 22.

Pleasant Valley.—A very interesting series of meetings was held by Bro. Solomon Bucklew, of Morgantown, commencing Sept. 13 and closing Sept. 24. Many spiritual sermons were delivered and a goodly number attended the services. Sunday-school Sunday-school Institute, to be held in the near future, in charge of Bro. Bucklew.—Mary Elizabeth Deane, Auburn, W. Va., Sept. 29.

Tearcoat church met in council Sept. 25, with Eld. J. Saville presiding. One letter of membership was granted. A committee was appointed to solicit funds for a new church in Keyser. Brethren E. D. Combs and C. E. Grapes were elected delegates to District Meeting. Our love feast will be held Nov. 15, 3:30 P. M. Bro. D. W. Bucklew preached an excellent sermon for us Sept. 28. Our Sunday-school is preached an excellent sermon for us Sept. 28. Our Sunday-school is doing nicely, with Bro. E. D. Combs as superintendent.—Mabel Wolford, Augusta, W. Va., Sept. 30.

talks and sermons at this place Sept. 7, continuing until Sept. 21. We had good interest and attendance, with the exception of a few rainy nights. We feel that Bro. Miller's talks have been strengthening to the church and community. Bro. Paul Hoover, of Middletown, Ind., very acceptably led the song service each evening.—J. D. Brower, South English, Iowa, Sept. 25.

Salem.—Our quarterly council convened Sept. 11. Our love feast services were planned for some time in October, the date to be decided later. Three letters were granted. Sister Wagner was chosen delegate to District Meeting, and Ralph Wagner, Sunday-school delegate. Sept. 13 three of our Sunday-school juniors were baptized. Our work is moving along nicely, with a very interesting Sunday-school. More definite plans are being made for mission work.—Mrs. Chas. J. Wray, Prescott, Iowa, Sept. 27.

KANSAS

Bloom church met in council Sept. 8, with Bro. J. S. Sherfy presiding, in the absence of our elder, Bro. Weddle. The date of our love feast is Nov. 8, at 6 P. M. We are contemplating a series of meetings this fall, if an evangelist can be secured. We are few in number, so many of our members having moved away, but we are working and praying for the good of God's Kingdom.—Mrs. Edith Keller, Minneola, Kans., Sept. 24.

East Wichita church met in regular business session Sept. 25, with Eld. M. J. Mishler presiding. We decided to have our love feast Nov. 27, commencing at 7 P. M. Delegates to next District Meeting were elected as follows: J. R. Wine and Grace Schul; alternates, Amos Brubaker and S. M. Brown. We have been very fortunate this summer in having with us Bro. Clarence Eshelman and wife, and Miss Bucke. Bro. Eshelman did some splendid street preaching here. We are still looking for a pastor. Any one desiring a really open field or Christian work, would do well to consider the opening in our city. Please correspond with Bro. Harlow Brown, 1545 N. Grove, Wichita, Kans.—Grace Schul, Wichita, Kans., Sept. 27.

Maple Grove church met in council Sept. 13, with Eld. A. J. Wertenberger presiding. Two letters were granted. Bro. Ed Small, of Portis, Kans., was chosen elder. Capt. Ward is to deliver one week's lectures, which will be followed by a two weeks' revival meeting. Bro. August Becker was secured as pastor for the coming year. Bro. Floyd Miller and Sister Bertha Albin were chosen delegates to the District Meeting. We are planning a Sunday-school convention, to be held in the near future, together with an adjoining school.—Anna Cheeseman, Norcatur, Kans., Sept. 25.

Morrill.—At this writing our church is in the midst of one of the best revivals ever held here. Bro. Lewis Yoder, of Iowa, is doing the preaching in his strong and forceful way. With the aid of the pastor, Bro. Yoder, and the former pastor, Bro. C. B. Smith who, with his wife, is spending several weeks at home, we are hoping and praying for a successful meeting. The County Sunday-School Convention was held with us last week and the two days were full of inspiration and instruction for all. Last Sunday was Rally Day with us, though there were only a few present. The day was successful beyond expectations. It was also our annual Promotion Day. Appropriate exercises and certificates of promotion were given, making the fact of promotion very impressive. Next Sunday it is planned to have our annual Harvest Day, with a full day's program and a basket dinner at the church.—Mrs. Delilah R. Maxey, Box 208, Morrill, Kans., Oct. 1.

Newton City church met in council Sept. 20, with Bro. M. J. Mishler presiding, assisted by Bro. J. J. Yoder, of McPherson. Our love feast is to be held Nov. 2, at 7 P. M. Examination service will be held in the morning at the usual hour of worship. We are to have a series of meetings in the near future. Bro. Mishler was appointed to act as evangelist. Brother and Sister M. J. Mishler were elected delegates to District and Sunday-school Meetings, with Sisters Lena Romine and Naomi Hupp, alternates. A committee of three was appointed to make the necessary arrangements for a series of lectures, to be given at the church this coming winter. Bro. Milton Royer was chosen deacon. He and Sister Royer were installed, with Bro. Yoder officiating. On Sunday Bro. Yoder filled his appointment with one of his inspiring sermons.—Lizzie A. Lehman, Newton, Kans., Sept. 24.

Notice.—Those wishing to attend the District Meeting of Northeastern Kansas, to be held in Clay Center, Sept. 30-Oct. 2, may reach Overbrook over the Missouri Pacific R. R. South-bound train is due at Overbrook at 9:45 A. M.; northbound, at 4:35 P. M. These trains will be met on Saturday and Monday. There are no trains running on Sunday.—E. D. Eshelman, Quenemo, Kans., Sept. 27.

Salem church met in council Sept. 28, with Eld. W. A. Kinzie presiding. We decided to have our love feast immediately after the close of our series of meetings, which begins Oct. 12, conducted by Bro. Isaac Frantz. We decided to have another free lecture course during the coming winter. A committee was appointed to arrange for a singing class. Our pastor, Bro. W. A. Kinzie, was elected delegate to our District Meeting, to be held at Rocky Ford, Colo. A committee was elected to draw up plans and estimates for a new church building. The Primary Department of the Sunday-school was granted the privilege of organizing a Junior Band, and the latter was elected president.—Mrs. B. S. Trostle, Nickerson, Kans., Sept. 28.

Verdigris church met in council Sept. 28 at the Madison house, with Eld. S. E. Lantz presiding. We decided to hold our fall love feast Nov. 8, at the country house, at 3 P. M. On the Sunday following we will have an all-day meeting, beginning with morning worship prior to breakfast. Dinner will also be served at the church. Brethren James Elrod and R. W. Quakenbush were elected delegates to District Meeting. As we have two Sunday-schools and Christian Workers' Societies, we send one delegate from each place. Sisters Anika Buck and Clara Crump were elected delegates to the District Sunday-school Meeting, and Sister Georgia Mattle and Bro. James Elrod delegates to District Christian Workers' Meeting.—Alma Quakenbush, Olpe, Kans., Sept. 29.

MARYLAND

Bush Creek.—We passed through a very interesting and profitable series of meetings held in August at the Pleasant Hill church by Bro. Huron Beakley, of Harrisburg, Pa. In addition to the building up of the church, one was baptized.—C. E. Duvall, New Market, Md., Sept. 30.

MICHIGAN

Black River church met in council Sept. 27. We held our love feast in the evening. Eld. John M. Smith, of Woodland, presided. The deacons gave a good report. Eld. Smith spoke to us on Sunday morning and evening, and we had a good meeting. Dinner was enjoyed very much.—Amanda Wertenberger, South Haven, Mich., Oct. 1.

Crystal church met in council Sept. 28. Brethren Samuel Bollinger and David Sowers were present. We decided to hold a love feast Oct. 9, beginning at 10 A. M. The members unanimously decided to have Bro. Floyd Bollinger ordained to the full ministry, which service was conducted by Elders Sowers and Bollinger. Bro. Bollinger has been doing well his share of the ministerial work since he was S. Z. Smith and wife, of Sidney, Ohio, Brethren Irvin S. Burns, A. O. Mote and wife, of Indiana, Buryl E. Hoover, G. F. Culler and wife, formerly from Michigan, now also of Indiana, and Bro. Harley Townsend, of Woodland, Michigan. Bro. J. W. Barwick, of Bethany Bible School, spent nearly four weeks in this community, preaching each Sunday, and conducting a midweek Bible Class. To all these visiting members we feel very grateful. The church extends a hearty love invitation to any loyal members to locate in our midst.—Grace E. Messner, Lake Odessa, Mich., Sept. 29.

MINNESOTA

Monticello church met in council Sept. 23, to take up the unfinished business from the last council. All officers were chosen for another year. Brethren Jos. Nickey and Jacob Burkholder were chosen Christian Worker presidents. We expect Bro. J. Hugh Heckman to be with us in a two weeks' series of meetings, to begin Nov. 2. We decided to hold the communion services Nov. 15. Our delegates to District Meeting at Lewiston are Bro. A. J. Nickey, with Bro. Jay Smith, alternate, and Sister Fern Wagner and Effie Young, and Bro. Wm. Young. We also call for District Meeting for 1920. Two letters were granted.—Ira Witmore, Adrian, Mo., Sept. 25.

Kansas City (First Church).—We met in quarterly council on Saturday evening, Sept. 20, with our elder presiding. We decided to hold a love feast sometime this fall, and a series of meetings if arrangements can be made. Our representatives to District Conference are Brethren M. Crues and J. J. Wyatt. We have set aside the first Sunday of each month as our missionary Sunday. The first Sunday of September we decided to have an offering for District Missions, and received $37. Bro. Harrison Frantz was with us the first Sunday in August, and gave us two very interesting and inspiring addresses, relative to the Forward Movement work of the church. Others who have been with us are Bro. Chas. Morris and wife, of McPherson, Kans., Bro. Isaac Speir, of Florida, and Bro. Ernest Ikenberry, of Kansas. One young man was baptized last Sunday. We know of others with whose the Spirit is striving.—J. A. Wyatt, 6238 Hughe Street, Kansas City, Mo., Sept. 25.

South Warrensburg congregation held their regular council Sept. 20. The report of the annual visit was given. Our love feast is to be held Oct. 10, at 7 P. M. Brethren D. W. Six and C. A. Baile were chosen delegates to District Meeting. Arrangements were made for services of special interest to our young people. Eld. L. H. Root, of Mt. Morris, Ill., was present on invitation, to conduct an election of deacons. Brethren Vernon C. Roop and D. W. Six were chosen and installed. We shall miss our song leader, Sister Margie Nelson Weiher, who, with her husband, will spend the coming winter at Bethany Bible School.—Jesse D. Mohler, Warrensburg, Mo., Sept. 26.

Warrensburg church convened in council Sept. 23, with Eld. D. L. Mohler presiding. Bro. Mohler was chosen elder for another year. Our delegates to District Meeting are brethren E. A. Markey and D. M. Miller. We enjoyed a very interesting series of revival meetings here, beginning Sept. 3 and closing Sept. 20, in charge of Bro. L. H. Root, of Mt. Morris, Ill. Bro. Nickey said Christ. We trust that much good was done and that the members all feel strengthened and encouraged. Sister Weher led the song service, which was very much appreciated.—Rowena Wampler, Warrensburg, Mo., Sept. 27.

MONTANA

Milk River Valley congregation met in council Sept. 24, with Bro. C. E. Wolf presiding. Seven letters were granted, and three reinstated. We were elected for the ensuing year. Sister Susie Good left Sept. 13 to attend school at Mt. Morris.—M. A. Brumbaugh, Gildford, Mont., Sept. 27.

NEBRASKA

South Red Cloud church met in council Sept. 27, with Eld. John Ernst presiding. Our love feast will be held on Saturday evening, Oct. 11, following Oct. 12 with an all-day meeting and a basket dinner. One has recently been added to the church by baptism.—Emma Blickenstaff, Red Cloud, Nebr., Sept. 28.

OHIO

Eversole church met in council August 28, with Bro. Wm. Minnich presiding, in the absence of Eld. John Root. One letter was received. The church decided to support our foreign missionary, J. Homer Bright. We also planned to have a spring and fall missionary program, for the furtherance of missionary sentiment. We were fortunate in having with us Bro. Claybaugh, of Bethany Bible School, Sept. 20-22. His sermons and illustrated lectures were greatly appreciated and well attended.—Mrs. Hattie Priser, New Lebanon, Ohio, Sept. 26.

Marion church met in council Sept. 20, with Eld. J. L. Guthrie presiding. Bro. Guthrie also preached for us at the Sunday morning service following. We held our Harvest Meeting Sept. 14. Bro. Leckrone, of Leland, gave the address at the morning service. Dinner was served in the basement, and in the afternoon several of the brethren gave fitting addresses. The day was much enjoyed by all present. Bro. Engelhaupt, of Fostoria, will begin a series of meetings in October, and at the end of the series our love feast will be held.—Rachel Bowman, Marion, Ohio, Sept. 29.

Palestine church met in council Sept. 25, with Eld. R. M. Lantis presiding. Eld. Geo. Stump was also with us. One letter was received. Bro. C. C. Cripe will hold our series of meetings, beginning Oct. 11, with Bro. Friend Causer as chorister. Bro. Claybaugh, of Bethany Bible School, gave some illustrated missionary lectures on the evenings of Sept. 23 and 24. He also preached for us on the morning of Sept. 14. His stay with us was much appreciated by all. Our love feast will be held Oct. 25, at 5 P. M.—Nae Hollinger, Greenville, Ohio, Sept. 29.

Troy church met in council Sept. 24, with Eld. D. M. Garver presiding. Visiting elders present were Sylvan Bookwalter, A. L. Klepinger, Parker Filbrun, L. A. Bookwalter and Henry Eby. One letter was received. Communion and feetwashing for the evening of Thanksgiving Day. Bro. Frank Eby was called to the ministry, Sept. 18 and 19. Bro. Claybaugh, of Chicago, gave two illustrated lectures. Bro. D. L. Miller will conduct a series of meetings, beginning Sept. 28.—Martha A. Coffman, Fleetwood, Ohio, Sept. 26.

West Dayton.—Renewed interest and new activities are manifest at this place. Our pastor, Eld. D. F. Warner, and wife, were away for a period of five weeks, seeking a much needed rest. Meantime their return the congregation had arranged an evening entertainment, which was very interesting and impressive. Sept. 28 we expect to have a community picnic, followed by a temperance program. We expect Bro. Jos. Sala, of Miami, Texas, to begin a three weeks' series of meetings Oct. 12, closing with a love feast.—Nellie B. Kinzie, Ripley, Okla., Sept. 26.

Paradise Prairie.—Sept. 21 Bro. N. S. Gripe, our elder, gave us two splendid sermons. We held our council on the following day. Church officers were elected, with Bro. N. S. Gripe, elder; the writer, church correspondent; Bro. Cecil Williams, superintendent of the Sunday-school. Brethren Rolla Shoemaker and E. A. Henderson were chosen as a committee to secure a three weeks' series of meetings Oct. 12, closing with a love feast.—Nellie B. Kinzie, Ripley, Okla., Sept. 26.

PENNSYLVANIA

Altoona.—Since our last report two have been received into the church by baptism. Sept. 21 was Rally Day and our forces were out 590 strong. Bro. Jesse Emmert and family, now on furlough from India, were with us in three services. Bro. Emmert spoke to the Sunday-school in the morning, directing his message to the little folks. The afternoon service was more of a missionary character. Sister Emmert spoke of the customs and home life of the people in India, while Bro. Emmert spoke of what the missionary tried to have the native Christian do for himself. In the evening Bro. Emmert gave an illustrated lecture, showing not only the home life of the natives but the growth and development of the missionary work in the India field.—Sadie L. Morse, Altoona, Pa., Sept. 27.

Chickies.—Bro. John C. Zug, of Palmyra, Pa., and Bro. Jacob C. Myer, of Elizabethtown College, held a Bible Institute Sept. 30 and Oct. 1, at the Mt. Hope House. There were 40 present in all. The topics on the program were discussed in a very creditable manner. The last topic, "The Second-Mile Religion," was especially interesting. —P. C. Geib, Manheim, Pa., Sept. 28.

Codorus.—Sept. 14 Bro. Jos. Baugher, of Linebero, Md., came to the Pleasant Hill house. In the morning he preached a sermon on "Grace," and in the afternoon addressed the children in a Children's Day service. Both of these talks were greatly appreciated, as Bro. Baugher is one of our prominent young ministers in the Southern District.—E. H. Lehman, Seven Valley, Pa., Sept. 22.

Falling Spring.—Bro. J. F. Graybill, returned missionary from Sweden, spoke at the Shady Grove house Sept. 30, telling of the customs of the Swedish people, also showing several kinds of garments worn by the inhabitants of that land. Bro. Graybill preached at the Browns Mill church on Sunday morning, Sept. 21.—H. N. M. Geshart, Shady Grove, Pa., Oct. 1.

Glade Run.—Eld. H. S. Replogle and wife, of Scalp Level, Pa., were with us August 28, at which time Bro. P. J. Blough, of Johnstown, was elected as our elder. We decided to hold our love feast Oct. 18, Bro. I. E. Holsinger, of Pittsburgh, will be with us. Two have been baptized since the last report.—Ida B. Bowser, Kittanning, Pa., Sept. 28.

Holsinger.—The churches of Woodbury congregation met in council at the Holsinger house Sept. 6. One certificate was granted. Our series of meetings began the following Sunday, Sept. 7, and closed Sept. 21, conducted by Bro. John B. Miller, of Curryville, Pa. His sermons were rich with the Gospel Message. Eleven young people accepted Christ by baptism and two were reclaimed. Our love feast was held Sept. 20.—Catharine D. Long, Baker's Summit, Pa., Sept. 24.

Lewistown church met in council Sept. 25. In the absence of our elder, Bro. S. J. Swigart, Eld. H. A. Spangle presided. The committee, appointed to secure a three weeks' series, met. Bro. Heisey had accepted the call and would be here to fill the pulpit on Sunday, Oct. 5. Bro. J. A. Myers, of Juniata College, has been very ably preaching for us during the summer. We appreciate his splendid, practical messages very much. We will be very glad to have Bro. Heisey and family with us, as they will devote their time to the work. Bro. Hopkins was appointed to represent our church in the organizing of the afternoon "Busy Era Movement" of our county. We decided to hold our love feast Oct. 19. We also selected the third Sunday in May and the third Sunday in October as permanent dates for holding our spring and fall love feasts.—Mrs. H. A. Spangle, Lewistown, Pa., Sept. 28.

Lower Cumberland church met in council at the Bermudian house Sept. 20, with Eld. O. W. Cook presiding. We decided to have Bro. G. G. Lehmer, of Los Angeles, conduct a week of meetings, previous to our love feast, which will be held Oct. 4 and 5. Brethren G. H. Hartzler Sisher and S. S. Sheffer were chosen to represent us at District Meeting, to be held at Mechanicsburg. We also elected two deacons.—Brethren Cleon Zigler and Geo. Sheaffer. We were installed. Brethren Albert Hollinger, of Hollsopple, and Eld. C. L. Baker, of Berlin, conducted this service.—O. W. Cook, Dillsburg, Pa., Sept. 28.

Maple Spring congregation received much spiritual good from a series of meetings which began August 30, held by Bro. S. S. Mohler, of Mt. Morris, Ill. He preached eighteen powerful and instructive sermons, one of which was especially for young people. Twenty-six Sunday-school scholars confessed Christ and were baptized; one was reclaimed. Our love feast was held at the close of the meeting, and was one of the largest ever held at Maple Spring, about 200 communing. Eld. Jerome E. Blough, of Johnstown, officiated. August 31 the four Sunday-schools of Quemahoning met at the Maple Spring house in a joint session. Brethren Randolph and D. Hoover gave us splendid talks. Quarterly council was held Sept. 4, with Eld. P. J. Blough presiding. Four letters were granted. Sunday evening Brother and Sister Quinn Holsopple gave a stereoptic lecture, which we all enjoyed. Bro. Holsopple has been our representative on the foreign field, and plans to return. One of our young brethren from Maple Spring is attending school at Juniata. Mrs. Mary Kaufman, Hollsopple, Pa., Sept. 29.

Mt. Joy church met in council Sept. 27. A report of our pastor's committee was given and accepted. Bro. R. T. Hull, of Somerset, Pa., has been secured as pastor and expects to begin his services Nov. 1. We decided to hold a series of meetings and a love feast after our pastor locates here.—Sarah E. Neiderhiser, Mt. Pleasant, Pa., Sept. 28.

TENNESSEE

Meadow Branch.—We held our love feast Sept. 27, with Bro. Henry Peterson officiating. Twenty-two members were present. Eld. W. D. Harris, of McClave, Colo., who has been doing some preaching for us, was also present. Our Sunday-school is doing nicely. Bro. J. Henry Showalter was with us two weeks in June, teaching music.—Cora A. Gammon, Tate, Tenn., Oct. 1.

Pleasant Valley.—We met in council Sept. 20. The annual visit was favorably reported. Bro. S. W. Beale, who very successfully served as our pastor during the year, was reelected. Our love feast will convene Oct. 18. The church took a collection of $24 for a blind sister in our congregation. On Sunday Bro. Beale gave a very impressive talk on "Life as Compared to Three Days. Yesterday, To-day and Tomorrow."—Pearl Sellers, Jonesboro, Tenn., Oct. 1.

TEXAS

Nocona.—Our community has been abundantly blessed with a ge

working hard to get them paid for. The most are renting, and some will have a hard time getting through the winter.

While the church activities are not up to the standard we would like to see, yet the people are anxious to learn and do, and we are praying that we may be of much use in directing them in the right direction. Much teaching will be needed, regarding the principles and doctrines of the Bible, as taught by the Brethren.

We are very much pleased with the increased interest since we have come here, and ask an interest in the prayers of God's people in our behalf.

Those who would like to help us with clothing or new goods, should send their packages prepaid to the writer. We will greatly appreciate all help, thus received, and we assure you that we will do our best in placing all supplies where they will do the most good, and redound to the glory of God.

Prof. Samuel Fike was with us on the evening of Sept. 16 and gave us a very interesting lecture on the subject of "The Two Ways." The chart which he uses in this lecture makes his points very clear.

We will indeed appreciate having ministers stop with us while passing through the city. Wm. E. Thompson.

118 South Moore Street, Ottumwa, Iowa.

MINISTERIAL MEETING OF EASTERN PENNSYLVANIA

The Twenty-sixth Annual Ministerial Meeting of the Eastern District of Pennsylvania is to be held in the Springville church, Mohler house, one mile east of Ephrata, Nov. 4-6; Tuesday, Nov. 4, 7:30 P. M., sermon by Bro. Ralph W. Schlosser.

MINISTERIAL SESSION

Wednesday, Nov. 5, 9 A. M.

The Minister and the Church of the Future.—John Hoff. Constructive and Destructive Work in the Church.—Wm. N. Zobler. The Simple Life.—J. B. Brubaker. Problems of the Ministerial Board. —I. W. Taylor.

MISSIONARY SESSION

Afternoon, 1:30

Our Lord's Vision of the Field.—J. W. G. Hershey. What Place Should the Subject of Missions Have in Our Various Meetings of the District?—Geo. Weaver. Possibilities of the New Work Field.—E. F. Nedrow, F. L. Baker. Round Table.—Geo. W. Beelman.

EDUCATIONAL SESSION

Evening, 7 o'clock

What Part Does Education Play in Character Building?—H. K. Ober. History of the Early Church's Educational Activities.—J. G. Myer. Present Activities.—A. P. Wenger. Education in the Home. —Mrs. Jay G. Francis.

SUNDAY-SCHOOL SESSION

Thursday, Nov. 6, 9 A. M.

Advantages of a Conference of the Superintendents of the District.—John Ebersole. Reverence vs. Irreverence in Our Sunday-schools.—A. M. Kuhns. Advantages of Memorizing Scripture.—Barry T. Fox. Ends to Be Accomplished in Our Sunday-school Work.—Harrison S. Gipe. Round Table.—John Baker.

Afternoon, 1 o'clock

The Work of the Sisters' Aid Society.—Emma Hildebrand. Address by Aid Society's District President.—Mary Reher. The Bible in our Public Schools.—Nathan Killheffner. Child Rescue Work.—S. N. Wolf.

SISTERS' AID SOCIETIES

Haxtun, Colo.—Report of Sisters' Aid Society from July 1, 1918, to July 1, 1919: Number of members enrolled, 16. We held 37 meetings, with an average attendance of 6. Total amount received from offerings and articles sold, $52.78; amount paid out, $44.66; to World-wide Missions, $5; balance, $8.12. We made 16 comforters, quilted 4 quilts, made 5 coverings, besides other miscellaneous work. Officers: President, Sister Susie Nickey; Vice-president, Sister Ann. Kinzie; Superintendent, Grace Amack; Assistant, Ida Lilly; Secretary, Cora Kinzie; Treasurer, Sister John Whitney; Assistant, the writer.—Grace Lapp, Haxtun, Colo., Sept. 24.

South Bend, Ind.—Report of Aid Society of First Church, for the first six months of 1919: We met five times and during these meetings we made 19 aprons, 2 quilts, 8 comforts, 4 skirts, 5 towels, 100 quilt-blocks and various other articles. One comfort, valued at $3, was donated to a needy family. We gave $10 to the Armenian Fund. We have 32 members and had an average attendance of 15 at each meeting, and 8 visitors. We received $33.07 from dues and articles sold. We gave two dinners, for which we received $67.00.—Mrs. Lillie Miller, South Bend, Ind., Sept. 24.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blickenstaff-Price.—By the undersigned, at the residence of the groom's parents, near Oakley, Ill., Sept. 14, 1919, Bro. Leo R. Blickenstaff, of Oakley, Ill., and Sister Elsie M. Price, of La Verne, Calif. —D. J. Blickenstaff, Oakley, Ill.

Friend-Shoemaker.—By the undersigned, at the home of the bride's parents, Aug. 30, 1919, Brother Clifford E. Friend and Sister Mildred Shoemaker, both of Spencer, Ohio.—S. M. Friend, Lodi, Ohio.

Getz-Reynolds.—By the undersigned, at his residence, Sept. 25, 1919, Aaron R. Getz, of Mascot, Pa., and Miss Bertha J. Reynolds, of Bird in Hand, Pa.—D. S. Myers, Barcville, Pa.

Nair-Keeny.—By the undersigned, at his residence, Sept. 20, 1919, Brother Elmer L. Nair, of Glen Rock, Pa., and Sister Grace M. Keeny, of Turnpike, Pa.—J. H. Keller, Shrewsbury, Pa.

Nitcher-Alushire.—By the undersigned, at his home, Sept. 24, 1919, Lorenzo R. Nitcher, and Buena Vista Alushire, both of Pomona, Kans.—W. B. Devilbiss, Ottawa, Kans.

Spaid-Fike.—By the undersigned, at his residence, August 27, 1919, Brother Daniel B. Spaid and Sister Grace Fike.—Jonas Fike, Eglon, W. Va.

Williams-Haller.—By the undersigned, at the home of the bride's parents, Bro. Albert L. Williams and Sister Clara J. Haller, both of Thomas, Okla.—J. Appleman, Thomas, Okla.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bailey, Margaret Evelyn, second daughter of Gurnie and Sister Eva Bailey, died Sept. 12, 1919, aged 1 year, 5 months and 22 days. She leaves her father, mother and one sister. Services by Bro. J. M. Shepherd at the home of the grandparents, Brother and Sister George Fair. Interment in Gravel Lawn cemetery.—Vernie Beaver, Portville, Ind.

Blankenhiller, Bro. George, born near Reading, Pa., died at his home in Juniata, Nebr., Sept. 14, 1919, aged 81 years, 4 months and 5 days. Services by Rev. D. G. Lapp and the writer.—Edgar Stauffer, Ayr, Nebr.

Brown, Sister Mary Elsie, nee Bowen, born in Indiana, died in the hospital at Ottawa, Kans., August 24, 1919, aged 56 years, 5 months and 9 days. She united with the Church of the Brethren when a girl, and lived faithful to the end. Her death was caused by being severely hurt. Her husband, eight sons, one daughter and one brother survive. Services by the writer, assisted by Bro. J. M. Ward. Interment in Appanoose cemetery.—C. W. Shoemaker, Overbrook, Kans.

Eaton, Susan Elizabeth, nee Overholser, daughter of Joel (deceased) and Mary Overholser, born near Flora, Ind., March 16, 1877, died at her home, near Bringhurst, Ind., August 20, 1919. In 1896 she married Emmett Eaton. To this union were born two daughters, who, with the husband, mother and one sister, survive. She was baptized in the Progressive Church in 1908. Services at their church by her former pastor, W. T. Lytle. Interment in Maple Lawn cemetery.—Nettie Wethy, Flora, Ind.

Fouch, Sister Abigail, nee Jennings, born March 16, 1833, died of cancer, Sept. 9, 1919, at the home of her daughter, in Yarrowsburg. Her husband preceded her several years ago. She leaves a son and a daughter, the young boy brought up in their home, two several grandchildren and two brothers. Services at the Brownsville church by Elders N. P. Castle and John Bowlus. Interment in the cemetery adjoining.—Mrs. Nellie S. Koetzel, Brownsville, Md.

Garman, Sister Annie, nee Gelb, wife of Benj. Garman, died Sept. 20, 1919, aged 76 years, 9 months and 4 days. Death was due to paralysis of the heart. She is survived by her husband and one daughter. She was a member of the Church of the Brethren for forty-two years. Services by Elders D. Bragg, S. S. Edelman, A. B. Ruhl and H. L. Hess at the Chickies house. Interment in the cemetery adjoining.—P. C. Gelb, Manheim, Pa.

Gearhart, C. C., born in Franklin County, Pa., died August 16, 1919, at his home in Wichita, Kans., aged 70 years and 6 days. In 1867 he married Sarah E. Widder, who survives. He became a member of the Church of the Brethren fifty years ago, to which he remained faithful. He had been in ill health for the past eleven years. Services in the East Wichita church. Burial in Kechi cemetery.—Sarah E. Gearhart, Wichita, Kans.

Hess, Sister Mary Nora, daughter of J. H. Muth, of Myerstown, died Sept. 2, 1919, of a complication of diseases, aged 30 years and 8 days. She was married to Abram Hess, Dec. 24, 1908. The latter died in a hospital at Akron, Ohio, June 26, 1919. Two sons, her father and stepmother survive. During the early part of her illness she was baptized and a love feast was held in the home, where ten communed. Burial in the Shubert home by Eld. John Herr and Bro. Michael Kuatz. Interment in the adjoining cemetery.—Alice B. Royer, Myerstown, Pa.

Johnson, Millicent A., daughter of Elias and Hannah Hiatt, born near Edgmont, Ind., died Sept. 25, 1919, aged 61 years, 3 months and 1 day. In 1878 she married Daniel B. Johnson. To this union were born six children, two of whom preceded her. She leaves her husband, four children, four sisters and one brother. She was a constant sufferer for five years, but bore it patiently. Early in life she united with the United Brethren church and was a faithful member. Services at the home near Fairmount, Ind., by the writer, assisted by her pastor.—W. L. Hutchison, Rossville, Ind.

Layman, Anna Rebecca, infant daughter of F. B. and Sadie Layman, born Sept. 25, 1918, died July 13, 1919. Her death was due to a complication of diseases, caused by influenza. She leaves her father, mother and two sisters. She was the first member of our cradle roll to be taken from us. Services at the Antioch church by Bro. Riley Flora. Interment in the Antioch cemetery.—Beula Peters, Rocky Mount, Va.

Murray, Sister Eliza D., nee Garst, born near Jonesboro, Tenn., died in St. Joseph, Mo., Sept. 16, 1919, aged 74 years, 7 months and 25 days. About eight years ago she had a paralytic stroke, from which she never fully recovered. She leaves her husband, John J. Murray, and three brothers. Services by Bro. C. S. Garst. Interment in Mount Auburn cemetery, St. Joseph, Mo.—Hiram S. Garst, Claremore, Okla.

Overstreet, Jeremiah, born in Bedford County, Va., died Sept. 8, 1919, at the home of his son near Modesto, aged 75 years, 9 months and 11 days. He was married to Jane Weaver, who died in 1894. To them were born nine children, four of whom preceded him. He is survived by his wife, four sons, one daughter, one brother and two sisters. He and his wife were members of the church in early life. Services by Eld. S. F. Songer.—W. H. Johnson, Empire, Calif.

Renaberger, Fannie, born in Elkhart County, Ind., died at the home of her sister, Mrs. Lydia A. Ganger, in Goshen, Ind., Sept. 4, 1919, aged 89 years, 1 month and 27 days. In 1855 she married Josiah Renaberger, who died in 1894. She leaves three sisters. She united with the Church of the Brethren over sixty years ago and remained faithful. Services at the West Goshen church by Bro. Hiram Forney. Burial in the West Goshen cemetery.—Myrtle Ulrich, Goshen, Ind.

Roberts, Beatheny, born near Jackson, Ky., Jan. 5, 1847. She married John Roberts in 1866, who survives with one daughter, six sons and a number of grandchildren and great-grandchildren. Sister Roberts was a member of the Church of the Brethren for twenty-three years. Though isolated from other members, and an invalid for a number of years, she was true to her Savior. Services by the writer at Pretty Prairie. Burial in the Sego cemetery.—O. H. Fryfogle, Hutchinson, Kans.

Royer, Bro. Jacob, born in Darke County, Ohio, Nov. 18, 1841, died at his home in Essex, Iowa, Sept. 12, 1919. In 1864 he married Miss Malinda Bollinger. Nine children blessed their home. Two preceded him, the rest were with him during his last illness, which was of short duration. He united with the Church of the Brethren when young in life, and, with his companion, lived faithful to the church until death. Services by the West Pennsylvania church, Essex, by the writer, assisted by Rev. Harvey of the Methodist Church. Text, Rev. 14: 13. Interment in cemetery near by.—Homer F. Caskey, Lenox, Iowa.

Staal, Frank, born in Muscatine County, Iowa, died at his home in Carleton, Nebr., Sept. 30, 1919, aged 65 years, 2 months and 3 days. He was the oldest of a family of ten children, and the third to cross the river of death. He married Miss Mattie Wagerer, Dec. 31, 1879. In this union were born to Fulmore County, Nebr., and settled near the Bethel church. To this union were born eight children, of whom six survive. Funeral services by the writer, assisted by the Rev. Mr. Kemper of the Brethren Church, in the M. E. church at Carleton, Nebr. Interment was made in the Carleton cemetery.—Edgar Rothrock, Holmesville, Nebr.

Wisainger, Sister Salome, daughter of John and Anna Cotterman, born in Cass County, Ind., died at her home Sept. 3, 1919, aged 65 years, 1 month and 8 days. She married Wm. Wisainger in 1877. To this union were born four children, one of whom preceded her. She has been a faithful member of the Church of the Brethren for forty-three years. She leaves her husband and three children.—Ruth I. Dailey, Peru, Ind.

Vice Flourishes Through Ignorance. These Books Let in the Light

FOUR BOOKS TO MEN

By Sylvanus Stall, D. D.

Condensed Tables of Contents follow

What a Young Boy Ought to Know, ...$1.20

Part I.—How God reproduces the flowers, insects, fishes and animals.—The two natures in the oyster.—The bird's eggs and the baby bird. Part II.—The manner in which the reproductive system is injured in boys by abuse. Part III.—The consequences in boys of abuse. Part IV.—How boys may preserve their purity and strength. Part V.—Our duty to aid others. Part VI.—How purity and strength may best be regained. Part VII.—The age of adolescence.

What a Young Man Ought to Know, ...$1.20

Part I.—Strength.—The manly mastery of self. Part II.—Weakness: How to overcome.—Part III.—Evils to be shunned and consequences to be dreaded. Part IV.—Reproduction.—All life from the seed or egg. Part V.—Who should not marry.—Selection of a wife.—Early and late marriages, etc., etc.

What a Young Husband Ought to Know, ...$1.20

Part I.—What he ought to know concerning himself.—What is excess.—Purity and fidelity. Part II.—What he ought to know concerning his wife.—Wedding joys.—The mother natnre. —The wrongs of wifehood. Part III.—What he ought to know concerning his children.—Heredity.—Parental influences, etc.

What a Man of 45 Ought to Know, ...$1.20

Part I.—What he ought to know concerning himself. Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

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Condensed Tables of Contents follow

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By Mrs. Mary Wood-Allen, M. D.

Part I.—The origin of life.—Plants, bees and insects. Part II.—Fishes and their young.—Lessons from the birds. Part III.—Animals and their young.—Human infants the most helpless. Part IV.—Care of the body.—Mothers dealing honestly with their children.

What a Young Woman Ought to Know, ...$1.20

By Mrs. Mary Wood-Allen, M. D.

Part I.—Girlhood and growth.—How to obtain health and development. Part II.—Womanhood.—The true ideals in the girl's life.—Causes and cures for wrong physical conditions.—The consequences of mistakes. Part III.—Love.—What are the requisites in a husband.—Engagements.—Weddings.

What a Young Wife Ought to Know, ...$1.20

By Mrs. Emma F. A. Drake, M. D.

Choice of a husband. The marital relations. Parenthood. Maternity and health. The stages of prenatal culture. Expectant maternity. Baby's wardrobe. Physician and nurse. The birth-chamber. Care of baby. Guarding against vice. Helps for mothers.

What a Woman of 45 Ought to Know, ...$1.20

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BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Pollyanna, the Glad Book

Eleanor H. Porter

Mr. Leigh Mitchell Hodges, the Optimist, in an editorial for the Philadelphia North Americao, says: "And when, after Pollyanna has gone away, you get her letter saying she is going to take 'eight steps' tomorrow—well, I don't know just what you may do, but I know of one person who buried his face in his haods and shook with the gladdest sort of gladoess aod got down on his knees aod thanked the Giver of all gladness for POLLYANNA."

Price postpaid, $1.50

Pollyanna Grows Up

Eleanor H. Porter

The second "Glad Book," continuiog the story of Pollyanna into young womanhood. It is considered by many to be even better than the earlier book.

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Christian Workers' Booklet

Each six months sees an increased interest in the Christian Workers' Society. These booklets contain not only the topics, but a good outline to follow and will be of assistance in working out a program. Each member should have a copy. Prices: Less than 25 copies, 4c each; 25 copies, 75c; 50 copies, $1.25; 100 copies, $2.00.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

rospect, among which are evangelistic services, to be con-
ucted by Bro. Levi K. Ziegler, pastor of the church at
enton, Md., beginning Oct. 19. Also our communion
rvice Oct. 26, at 5 P. M., with preparatory services in
e morning, at 10:45. Our Sunday-school Rally Day
rvices will be held Oct. 19. F. D. Anthony.

YOUNG PEOPLE'S CONFERENCE

Sept. 13 proved to be an uplifting day for the boys and
rls who were privileged to attend the County Conference
the young people's division, at Somerset, Pa.
The theme of the Conference was "Christian Patriot-
m." The Conference verse was: "Watch ye, stand fast
the faith, quit you like men, be strong."
The two State workers, in charge of the Conference,
emed to understand young people, and presented the big
uths of life in such a way that they went straight to the
art.
After spending some time, during the afternoon, dis-
ssing the different activities—physical, mental, social and
ligious—of the organized class, a period was given over
physical recreation, in which all heartily joined.
The closing session of the day proved to be the climax
the meeting. A strong plea was made for deeper con-
cration on the part of the young people.
Before adjourning, a friendship circle was formed by all
ining hands in a large circle about the auditorium—first
aying for the one on the right, and then for the one on
e left, and closing with a verse of "Blest Be the Tie
hat Binds."
That the boys and girls were benefited was demon-
rated on the Sunday following the Conference, when
ose who attended from the Scalp Level church used the
eater part of the time, set apart for the evening services,
telling of the good things they received.
Scalp Level, Pa. Amy Manges.

DELEGATES

On reading the article, under the above title, by Sister
Whisler, in a recent issue of the "Gospel Messenger,"
y thoughts went back to June, 1886, when I was a little
rl. At that time my mother, Mrs. N. E. Lilligh, of Mul-
erry Grove, Ill., was sent as a delegate to Conference
om that church.
She was the first sister delegated to that important
ork. Next year Sister Wolfe, also of Illinois, afterwards
ife of Bro. John Metzger, was sent. Since then sisters
ve been sent, more or less, each year. Bro. J. H. Moore
as on the Committee of Credentials that year, and Bro.
J. Rosenberger was doorkeeper.
Denver, Colo. Mrs. Minnie L. Harris.

BROWNSVILLE, MARYLAND

Bro. Geo. S. Harp, of Myersville, Md., preached for us
Brownsville and West Brownsville, August 24, and be-
an a series of meetings at South Brownsville on the fol-
wing Monday, continuing for two weeks.
Sept. 7 ten automobiles took a crowd of our young
lks, also some from the Pleasant View congregation,
er into West Virginia, where three missionary programs
ere rendered, in the morning, afternoon and evening, at
unker Hill, Leetown, and Vanclevesville. The Home
ission Board of Middle Maryland requested that this be
ne. Bro. J. S. Bowlus, of the Pleasant View congrega-
on, and our District Missionary Secretary, planned the
ip and helped to carry it out. Though the day was very
arm and the roads dusty, yet we received great inspira-
on and believe that those visited also were greatly in-
pired, and appreciated what was done.
Bro. W. H. Bradley, of McKearneyville, W. Va., was
ith us at Bunker Hill and Leetown, and gave very in-
resting talks. Brethren J. S. Bowlus and S. F. Spitzer
so talked at the different places. Collections were taken
each of the three meetings for the Home Mission
oard, amounting in all to nearly $24.
Sept. 14 South Brownsville had an all-day Children's
eeting. Bro. Silas Utz, of New Market, Md., gave sev-
al inspiring talks. There were also talks by the home
rethren. The children did their part well.
The following Sunday West Brownsville Sunday-school
ave a very interesting all-day program. Brethren Elmer
owland and E. Russell Hicks, from Hagerstown, gave
veral splendid talks. There were talks by other visitors
well as by the home ministers.
working hard to get them paid for. The most are renting, and some will have a hard time getting through the winter.
While the church activities are not up to the standard we would like to see, yet the people are anxious to learn and do, and we are praying that we may be of much use in directing them in the right direction. Much teaching will be needed, regarding the principles and doctrines of the Bible, as taught by the Brethren.
We are very much pleased with the increased interest since we have come here, and ask an interest in the prayers of God's people in our behalf.
Those who would like to help us with clothing or new goods, should send their packages prepaid to the writer. We will greatly appreciate all help, thus received, and we assure you that we will do our best in placing all supplies where they will do the most good, and redound to the glory of God.
Prof. Samuel Fike was with us on the evening of Sept. 16 and gave us a very interesting lecture on the subject of "The Two Ways." The chart which he uses in this lecture makes his points very clear.
We will indeed appreciate having ministers stop with us while passing through the city. Wm. E. Thompson.
118 South Moore Street, Ottumwa, Iowa.

MINISTERIAL MEETING OF EASTERN PENNSYLVANIA

The Twenty-sixth Annual Ministerial Meeting of the Eastern District of Pennsylvania is to be held in the Springville church, Mohler house, one mile east of Ephrata, Nov. 4-6; Tuesday, Nov. 4, 7:30 P. M., sermon by Bro. Ralph W. Schlosser.

MINISTERIAL SESSION

Wednesday, Nov. 5, 9 A. M.

The Minister and the Church of the Future.—John Herr. Constructive and Destructive Work in the Church.—Wm. N. Zobler. The Simple Life.—J. B. Brubaker. Problems of the Ministerial Board. —I. W. Taylor.

MISSIONARY SESSION

Afternoon, 1:30

Our Lord's Vision of the Field.—J. W. G. Hershey. What Place Should the Subject of Missions Have in Our Various Meetings of the District?—Geo. Weaver. Possibilities of the New York Field.—E. F. Nedrow, F. L. Baker. Round Table.—Geo. W. Beelman.

EDUCATIONAL SESSION

Evening, 7 o'clock

What Part Does Education Play in Character Building?—H. K. Ober. History of the Early Church's Educational Activities.—J. G. Myer. Present Activities.—A. P. Wenger. Education in the Home. —Mrs. Jay G. Francis.

SUNDAY-SCHOOL SESSION

Thursday, Nov. 6, 9 A. M.

Advantages of a Conference of the Superintendents of the District.—John Ebersole. Reverence vs. Irreverence in Our Sunday-schools.—A. M. Kuhns. Advantages of Memorizing Scripture.—Barry T. Fox. Ends to be Accomplished in Our Sunday-school Work.—Harrison S. Gipe. Round Table.—John Baker.

Afternoon, 1 o'clock

The Work of the Sisters' Aid Society.—Emma Hildebrand. Address by Aid Society's District President.—Mary Reber. The Bible in our Public Schools.—Nathan Kilheffner. Child Rescue Work.—S. N. Wolf.

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Overstreet, Jeremiah, born in Bedford County, Va., died Sept. 19, 1919, at the home of his son near Modesto, aged 75 years, 9 months and 11 days. In 1868 he married Susan Jane Weaver. To this union were born nine children, four of whom preceded him. He is survived by his wife, four sons, one daughter, one brother and two sisters. He and his wife united with the church in early life. Services by Eld. S. F. Sanger.—W. H. Johnson, Empire, Calif.

Rensberger, Fannie, born in Elkhart County, Ind., died at the home of her sister, Mrs. Lydia A. Ganger, in Goshen, Ind., Sept. 13, 1919, aged 89 years, 1 month and 27 days. In 1855 she married Josiah Rensberger, who died in 1896. She leaves three sisters. She united with the Church of the Brethren over sixty years ago and remained faithful. Services at the West Goshen church by Bro. Hiram Forney. Burial in the West Goshen cemetery.—Myrtle Ulrich, Goshen, Ind.

Roberts, Bentheny, born near Jackson, Ky., Jan. 5, 1847. She married John Roberts in 1866, who survives with one daughter, six sons and a number of grandchildren and great-grandchildren. Sister Roberts was a member of the Church of the Brethren for twenty-three years. Though isolated from other members, and an invalid for a number of years, she was true to her Savior. Services by the writer at Pretty Prairie. Burial in the Sego cemetery.—O. Feller, Hutchinson, Kans.

Royer, Bro. Jacob, born in Darke County, Ohio, Nov. 18, 1837, died at his home in Essex, Iowa, Sept. 12, 1919. In 1861 he married Miss Melinda Bechtelheimer. Nine children blessed their home. Two preceded him, the rest were with him during his last illness, which was of short duration. He united with the Church of the Brethren when young in life, and, with his companion, lived faithful to the church until death. Services in the First Presbyterian church, Essex, Iowa, by the writer, assisted by Rev. Harvey of the Methodist Church. Text, Rev. 14: 13. Interment in cemetery near by.—Hosea Oakley, Lenox, Iowa.

THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

What It Means to Hold Up Christ

A FRIEND has been telling me that the proper concern of the church is not saving men and women but holding up Christ. Let Christ, not men, be the center of your thought, he says. Preach Christ, hold up Christ. Some will be saved thereby, but that is nothing for us to be concerned about. And so he goes on, underscoring heavily the magic words, HOLD UP CHRIST.

There is an element of humor in such a contention, despite the terrible seriousness of the subject with which it deals. The dear friend seems not to realize that he is doing nothing at all but practicing a sort of sleight-of-hand with words. He is merely playing with a pretty phrase. He has dangled it before his eyes until the brilliancy of the coloring has blinded him to the great crowd of hungry, suffering, soul-starving men standing around him and crying out for help.

Paul believed in holding up Christ. So much so that he was determined to know nothing but Jesus Christ and him crucified. But he always held Christ up before men. He looked straight into their eyes and used every energy of his great impassioned soul in trying to persuade them to accept the Christ he was holding up. "I am again in travail until Christ be formed in you," he said once in the utter abandon of his anxiety about the people he loved so intensely. Paul was concerned about human beings.

The idea that you can hold up Christ without trying to make Christians out of men and women is a delusion and a snare. You can not magnify the first commandment by trampling the second under foot.

That "False But Fascinating Passion"

WHY is it that some Christians try so hard to cure the rest of us of that "false but fascinating passion of saving the world"? Did Jesus know we would find it so "fascinating"? Wonder he did not warn us against getting too much stirred up over it!

Especially after telling us that this is just what he himself came into the world for. It was such a natural inference, you know, to think that Jesus would be pleased if we would try to help him realize the object of his coming.

It's a "fascinating" passion, we admit. The charge of "false" we leave to others.

Another Variety of Spurious Spirituality

BUT there is a more pernicious type of "moonshine" spirituality than that which contents itself with decrying human attainments and making extravagant claims of its own intimacy with God. It is the type which practically shuts out of its concern the conditions and needs of men that it may give itself entirely to the contemplation of "holy things"!

As if there could be something holier than passing on, to a fellow-mortal, a little of the love which God has shown to you and me! As if that "inasmuch" of Jesus in Matthew twenty-five were nothing but a pleasant little joke!

Can you pardon it, gentle reader, if the earnestness of these lines seems to verge upon impatience? It is not easy to speak with restraint upon a matter so important. Especially if you doubt whether one ought to speak about it with restraint.

And will you take the charitable view, also, if you think you discover a failure to appreciate at full value the temperament which delights in the law of Jehovah and loves to meditate upon it day and night? Any such failure is quite unintentional. For we should, in fact, like nothing better than to send the whole church to her knees for three days and nights upon a diet of bread and water, that she might betake herself to penitential searchings of heart and of the Word. And that she might arise therefrom and go forth with new vision and power, a new baptism of the Holy Spirit, to the great task which confronts her.

When so many Christians are so busy with their worldly ambitions that they have no time for prayer and Bible study and meditation upon spiritual things, let no word be spoken to discourage, in the smallest measure, what needs so much encouragement. A true spirituality is one of the things which can not be overdone. It is the spurious varieties that work the mischief. And none of these is more hurtful than that which seems to be so occupied with the contemplation of heavenly things that it takes no interest in the present distresses and problems of living men and women.

The viciousness of this brand of spurious spirituality is that it postulates a false antithesis. Assuming to hold a monopoly on the doctrine of salvation through "Jesus Christ and him crucified," it sets this up in contrast to the "social service" idea, implying that the two are antagonistic. It seldom misses an opportunity to throw a good sized bucket of ice water on any systematic effort to improve social conditions. It delights in pointing out that what the downtrodden masses need is not more sanitary tenements but the Gospel of Jesus Christ.

The utter falsity of such an antithesis and its encouragement to social injustice are manifest. This ought to be enough to mark it as a very unwholesome kind of spirituality. But there is another feature about it, which is still more surprising. This is that the heavenly-mindedness, which has such a superior interest in the spiritual welfare of the masses as distinct from their material welfare, does not see the value, the absolute necessity, of concern for the material conditions of people as a purely evangelistic measure.

If you should happen upon a man fallen into a deep pit, you might discover that his greatest need was the Gospel of Christ. But it would be hard to convince him of this, if you should stand at the top of the pit, tell him the beautiful story of the Christ who died for such as he, invite him to accept his salvation, and then go on your way. A little practice of the Christ spirit would be the most effective first sermon that could be preached in such circumstances. In the face of so simple and self-evident a principle as this, isn't it amazing that Christians can be so unconcerned about the conditions of the people at the bottom of the social pit—so satisfied just to stand at the top and preach Christ down to them? The stupidity of the thing is fully as amazing as its heartlessness.

I had long wondered about this mystery. Recently a ray of light broke in upon the subject. The cold, naked truth began to show itself. This celestial type of mind which takes no interest in improving the physical condition of unfortunate human beings, has precious little real interest in their spiritual condition. Many persons of this type are quite unconscious of this, but I found a man not long ago with strong tendencies in this direction who understood the logic of his position. He had been protesting against the effort to put on a big evangelistic campaign, pointing out the folly and unscripturalness of trying to take the world for Christ and citing Paul's effort to "save some." Being pressed to tell how many he thought we should try to save, he finally admitted that he did not believe in trying to save anybody. He would have us transfer our interest from men to Christ. Exalt Christ. That is the Christian's business. Stop planning and striving to save men. Plan to hold up Christ. Some people will be attracted to him. Let them come. But don't bother your mind any about the rest.

Here we see the real inwardness of this exceedingly celestial type of spirituality which we are considering. It is so very heavenly that it doesn't like to think about such earthly things as people—whether their souls or bodies makes little difference. It prefers to look at Jesus and the angels. The view is much more inviting. You have no idea how gloriously happy it is in that world of spiritual contemplation, undisturbed by such unpleasant sights as angry men, heartbroken women and dirty and sickly children.

As for the fine art of extracting sweetness from self-denying service in behalf of an oppressed and sin-cursed humanity—well, it prefers the other kind. But you must excuse it. You see, it has been so busy enjoying itself, it has never had time to take any lessons in the alphabet of love.

But How Little It Amounts To!

So sighs the preacher, pastor, teacher, editor, and Christian worker in whatever field.

The sermon is over. Some thought it worth while, or were sufficiently well-mannered, to come to hear it. Many did not. But those who did, little realize what toil and concern it has cost the preacher. And the preacher wonders if it really was worth while. How much will it affect the course of history? Will it make any difference at all?

With like questionings, the pastor, teacher and editor reflect upon their work, as tangible results seem so few and hard to find.

But they just forget. For a moment they are living again in the dream-world of their youthful hopes. Then they were going to do it with a single blow, or in a year or two, at most. How painful the disillusionment! But how useful!

Of course it amounts to little. So little, sometimes, you can not see it. But it all counts in the final victory. It is the only way. It is the law of the Kingdom's growth.

Line upon line; precept upon precept; here a little; there a little.

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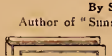
A Sample Case of Humor

By Strickland Gillilan

Author of "Sunshine and Awkwardness," etc.



America's favorite humorist has written another book to

THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3

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CONTRIBUTORS' FORUM

Anchorage in Him

BY ELEANOR J. BRUMBAUGH

Behold approaching dawn
Of holier, happier days!
When all shall know and love the Lord,
When all shall sing his praise.

Behold the things unseen!
Eternal truth and love!
Come, dwell within the secret place,
Our resting place above.

Enthroned, his blessed truth,
The truth that makes us free.
Our Father all sufficient is,
For each emergency.

No tempest can disturb
The peace of God within;
No storms can sweep the soul away
From anchorage in him.

Huntingdon, Pa.

Lawbreakers in Church

BY D. W. KURTZ

A LAWBREAKER is generally looked upon as a criminal of a low order. But in America so many people disregard the strict letter of the law, that it is quite common for very good people to break some of the laws of society—for instance, the "speed" laws of our towns and cities. The law is: "Speed limit, ten miles per hour." How many people observe it? One town has a speed law of twelve miles per hour, as the limit, but announces that no one will be arrested unless he exceeds twenty miles per hour—a law that is intended to be broken. I know of only one man in that town that does not break the law.

My proposition is this: "Unreasonable laws induce lawbreaking." One extreme causes another. The unreasonable, inhuman laws of George III. caused the Rebellion, and eventually brought about the independence of America. The inhuman laws of Russia, under the Czar, caused the strength of the Bolsheviki. The extremes of legalism provoke antinomianism.

"But," say many parents and leaders, "knowing the weakness of my children, or the people, I demand more than I expect, so that they will come up to what I want. If I ask only what I want, they fall short of that. But if I demand a little more, then they will meet my request." How often have you heard that philosophy! "If we want to begin a meeting at eight o'clock, announce it for seven-thirty." How common! You ask for what you do not expect, and create the spirit of lawbreaking. The church can expect absolutely nothing but lawbreaking unless her laws, her rules, her demands are right. What we want is the truth, the whole truth, and nothing but the truth. The truth alone can make us free. Unreasonable laws provoke lawbreaking. Unscriptural demands provoke anarchy. Overemphasis on any doctrine is sure to be followed by loss rather than gain.

"But," you may insist, "I know it works, if you demand more than you expect." Yes, it works with slaves, with ignoramuses, and with children, for a while, not with intelligent people. It works like the government of the Czar—for a while—but there is no enduring government there. It will not continue to work, for it is the philosophy of autocracy and not of democracy and brotherhood.

The only way to have the spirit and habit of law abiding, is to have just laws—laws that are absolutely right—in harmony with Christ and eternal truth. Furthermore, these laws must mean exactly the same to all people. They dare not have a strict interpretation for one class, and a liberal interpretation for another. Laws must be right and equal. Again, the leaders of government must set an example of obedience to law—the law that is equal for leader and people.

Another reason for lawbreaking is that so many people are strict in some laws, and insist on their enforcement, while they completely ignore and openly disobey other laws of equal or superior importance. That was the trouble with the Pharisees. They were strict on cultus, sacrifice, stated prayers, forms, tithing, etc., but so lax as to neglect completely the greater and weightier matters of faith, justice and mercy.

Unjust or unreasonable laws provoke lawbreaking. The Christian church rests upon Christ as its Foundation and Head. He made the conditions of membership. Whoever adds or detracts from his conditions will cause the organization to be no longer "the body of Christ," "the bride of Christ," but a human organization. There are many social clubs, lodges, societies and organizations that contain many of the ethical ideals of Jesus, but they are not "The Church," unless they profess to make the promotion of Christian principles the whole aim of their organization. Any law that is not of Christ, not taught by him, or logically deducible from his teachings, of his life, is, therefore, contrary to the true church. Any law that is enforced that is unscriptural, can not help but provoke lawbreaking.

Lawbreaking is a bad habit. There is too much of it in America. It is not a sign of liberty and democracy, but of anarchy and individualism. But society and the church are largely to blame for lawlessness. We vote and pass laws without thinking, or considering; then we break them and pass other laws. Too many laws are made under the leading of a demagogue, a fanatic or an enthusiast. The spirit of individualism and the moral sense rebel, and the law is ignored.

We must teach the spirit of law abiding. First, we must make just laws—laws that are right, true, Christian. Unjust laws provoke lawbreaking. Secondly, laws must be enforced equally upon all classes, and must mean the same for rich and poor, white and black, leader or follower. Third, laws must be grounded in the moral law—the law of God, so that every sane conscience will respond. Arbitrary laws can not long command respect.

The whole Protestant Reformation was nothing else than a revolt against laws and requirements that had no foundation in Scripture or in reason. How quickly Protestantism fell into the same error! The Church of the Brethren has been called the Protestant of the Protestants. How unfortunate, that we, too, fell into legalism, and many have held customs and traditions higher than the Bible! They have not done this in theory, but in practice. This practice, making unscriptural, unbiblical demands, is the greatest cause of the anarchy of the church. Autocracy breeds anarchy. Both are wrong. All society, all churches, all ages have had these extremes. When either extreme becomes too powerful, society begins to totter and fall. What must be done is to keep the spirit of prophecy, the spirit of democracy, the spirit of Christ so prominent that there will be stability and permanence. There is only one way to prevent lawbreaking—*i. e.*, to have absolutely just laws. There is but one way to have a true church—to follow Jesus Christ, and him only. Stability and harmony in the church can be achieved and maintained only by all submitting to the one, true, eternal standard, Jesus Christ.

McPherson, Kans.

The Church's Part in This Reconstruction

BY J. W. FVOCK

How very often, recently, have we heard this statement: "Christianity has failed." And to many it really appears that way. But Christianity is not a failure, and never will be. When Christ established his church he said: "The gates of hell shall not prevail against it." The seeming failure can be attributed only to the lack of Christianity being applied. The writer believes in the ultimate victory of the church of Christ over sin, and in these days of unrest, Christianity is the only force big enough to reconstruct the world.

Peter and John, when asked for alms, replied: "Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth rise up and walk." The church of our day can not say, with the early church: "Silver and gold have I none," for the churches of our day have wealth untold. Neither can it say—the pity of it is—"In the name of Jesus Christ of Nazareth rise up and walk." An English minister said: "The early church had poverty and power, but the church of today has wealth and very much weakness." It had wonder-working power. Miracles were wrought, so that amazement sat upon the faces of those who heard the words and saw the deeds of the early Christians. It wrought the complete transformation of society in a few generations, yet it had no money, no culture, and surely no prestige.

The early church had the explosive power of ideals and affections that blasted out the old order. Then it laid a new foundation, upon which the new order was built. Today we have wealth, culture and numbers. Money has never before flowed into the church treasury as during the last year. It has come in by millions, through the different drives and campaigns. The Methodists have recently completed the greatest money-raising campaign ever attempted by any church. Our own beloved Brotherhood surpassed the goal set for the first year of our Five-Year Forward Movement program. And we are glad she did. While money is necessary to carry forward the Lord's work, money, of itself, can not accomplish the task. All will fail unless we remember that "not by might, nor by power, but by my Spirit, saith the Lord of hosts." We can not buy the Kingdom of God. All that money can do is to bring great spiritual storehouses into touch with human need. May we not pin our faith upon our money. Rather let us consecrate our money to the Lord's service.

There is going to be a new world, a new order of things. Could a man go to sleep now, and wake up in five years from now, he would have a greater surprise than Rip Van Winkle. The important question is, What kind of a world will the new world be? From a business and cultural point of view it will be progressive, scientific, educated and successful. If it is all this, and nothing more, it will be a failure. Germany had all this. There must be another element—spiritual power. A materialistic civilization can not long endure. It must be Christian to be permanent. The church must make this essential contribution to the reconstruction of the world and we believe she will.

Ideals Are Vital

Nothing is so important as ideals in this, the reconstruction period. They are absolutely essential. Men will fight for their ideals. They live by them, and justice is one of these ideals. Justice must be rendered by the employer to the employé, and by the employé to the employer. Without this justice, our ideals will never be attained.

Another ideal the church must foster and make potent is brotherhood. Racial hatred must be replaced by racial good will. We must live side by side with all races and colors, and extend to all the hand of fellowship and helpfulness. And how can we foster and make potent the ideal of brotherhood, unless we teach the Fatherhood of God?

Other ideals are democracy and service. But the supreme Christian ideal is love. It is this that will enable us to attain the others. It is not enough to be prosperous. Society must be moral. It is not enough to be cultured; it must be spiritual.

The days of miracles have not ended. We must have miracles wrought now. This day of the world's supremest need is the church's supremest opportunity. Applied Christianity, or a living Christianity, is the only force big enough for the present task. The world will be reconstructed by revolution or by quiet, peaceful evolutionary processes. The church can determine which.

Toledo, Ohio.

Coercion vs. Persuasion

BY A. V. SAGER

"A soft answer turneth away wrath"

TYRANNY is often the result of a self-conscious egotism, bred and ingrained into the personality by habits of thought of one's superiority over that of another. It is not due to the want of intelligence but because of the want of culture that the heart fails to respond to the feelings and sympathies of others. To the uncul-

ither can it say—the pity of it is—" In the name of sus Christ of Nazareth rise up and walk." An nglish minister said: " The early church had poverty d power, but the church of today has wealth and ry much weakness." It had wonder-working power. iracles were wrought, so that amazement sat upon e faces of those who heard the words and saw the eds of the early Christians. It wrought the com-ete transformation of society in a few generations, t it had no money, no culture, and surely no prestige. The early church had the explosive power of ideals d affections that blasted out the old order. Then it d a new foundation, upon which the new order was ilt. Today we have wealth, culture and numbers. oney has never before flowed into the church treas-y as during the last year. It has come in by mil-ns, through the different drives and campaigns. The ethodists have recently completed the greatest oney-raising campaign ever attempted by any church. ur own beloved Brotherhood surpassed the goal set r the first year of our Five-Year Forward Move-ent program. And we are glad she did. While oney is necessary to carry forward the Lord's work, oney, of itself, can not accomplish the task. All will il unless we remember that " not by might, nor by ower, but by my Spirit, saith the Lord of hosts." We n not buy the Kingdom of God. All that money can o is to bring great spiritual storehouses into touch ith human need. May we not pin our faith upon our oney. Rather let us consecrate our money to the ord's service.

There is going to be a new world, a new order of ings. Could a man go to sleep now, and wake up in ve years from now, he would have a greater surprise an Rip Van Winkle. The important question is, hat kind of a world will the new world be? From business and cultural point of view it will be pro-ressive, scientific, educated and successful. If it is ll this, and nothing more, it will be a failure. Ger-any had all this. There must be another element—piritual power. A materialistic civilization can not ong endure. It must be Christian to be permanent. he church must make this essential contribution to he reconstruction of the world and we believe she will.

Ideals Are Vital

Nothing is so important as ideals in this, the recon-truction period. They are absolutely essential. Men ill fight for their ideals. They live by them, and jus-ice is one of these ideals. Justice must be rendered y the employer to the employé, and by the employé o the employer. Without this justice, our ideals will ever be attained.

Another ideal the church must foster and make otent is brotherhood. Racial hatred must be replaced y racial good will. We must live side by side with all aces and colors, and extend to all the hand of fellow-hip and helpfulness. And how can we foster and make potent the ideal of brotherhood, unless we teach he Fatherhood of God?

Other ideals are democracy and service. But the supreme Christian ideal is love. It is this that will enable us to attain the others. It is not enough to be prosperous. Society must be moral. It is not enough to be cultured; it must be spiritual.

The days of miracles have not ended. We must have miracles wrought now. This day of the world's supremest need is the church's supremest opportunity. Applied Christianity, or a living Christianity, is the only force big enough for the present task. The world will be reconstructed by revolution or by quiet, peace-ful evolutionary processes. The church can determine which

tured man there is a sort of brutal instinct to force his ideas and prejudices on others. To such a man it is almost impossible to get the view-point of the other fellow who, perhaps, is just as honest and sincere as himself. This attitude often brings about a misunder-standing, and soreness, wholly out of proportion to the importance of the issues, which are often secondary and have nothing to do with the real and fundamental questions that are the source and destiny of life.

There is nothing, in all history, that has been so fruitful of heartaches and suffering as the abuse of authority as such. God's good earth has been reddened with the blood of humanity. But let us hope that there is a period of transition at hand—that the evil days are surely, if not rapidly, passing. The disciplinary meth-ods, often harsh in our public institutions, are being replaced by more humane methods. The appeal to the intelligence and conscience has been found to be far more effective. Persuasion is the Christ ideal. Can we not make an effort to reach it?

It was an astonishing revelation to the woman at the well, over whose life there was a cloud, when she was approached by Christ in such a friendly spirit. " He went about doing good." His very presence was one of persuasion and inspiration. There was no discrim-ination between Jew or Gentile. " You are all sinners." To the self-righteous Jews Christ said: " He that is without sin among you, let him first cast a stone." Turning to the sin-stricken woman, Christ said: " Hath no man condemned thee? Neither do I condemn thee: go, and sin no more." Such logic the hypocritical, self-righteous Jews could not face. By the law of Moses she was to be stoned, but there is a higher law, written with the blood of Christ on the heart of every true Christian. Christ's sympathetic heart went out to others—always for others—not for himself.

Men's bodies and souls have been dwarfed and pinched by the force of oppression and repression—not always by physical and brutal passion. Social and re-ligious ostracism are symptoms of coercion, and they are the most brutal and heartless. Many people have been driven by despair into an untimely grave by this weapon of mental torture. The Puritans left England to escape persecution for their religious convictions. They came to America and, in turn, persecuted and ostracized the Quakers. The oppressed became the oppressors.

Rob a man of his personality, take from him the choice of self-determination, and he is simply a figure-head. The Jews were almost fanatical in their ob-servance of law and order. They were terrible stick-lers for the traditions and practices of the elders. Their strict interpretation of the letter of the law gave no play for the development and growth of the mental and spiritual faculties. The law, to them, meant a strict compliance with certain ceremonies, rules and regulations, therefore developing an abnormal, selfish, unnatural spirit, instead of a great and noble concep-tion of a world brotherhood. Their constant struggle was, not to be contaminated with other nationalities, to have no communications with other people—no matter how worthy. It took the great and noble Christ to inaugurate a new dispensation, to dispel such false notions and illusions. His compelling power was that of love and good-will to all mankind. To him men are a struggling mass, weighed down with the filth and foulness of sin. His great heart is full of love, warmth and sympathy for men, especially for the poor and the weak.

Fairfax, Va.

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tinns nowadays and new devices and new equipment, but we have very few really new methods.

Teaching through stories is a good method, but it is now new. It is as old as Herodotns and Plutarch—and much older. Teaching by illustrations is a good method, but it is not new either. Christ used it, and so have other great teachers in all ages. It is very closely related to the story method.

The use of maps and pictures is a good method, but that, too, is very old. Teaching by doing is a good method, but that is perhaps the oldest of all. It is al-together probable that the human race learned much by imitation long before it learned to write or to talk.

What, for us, is the point of all this? Simply this: We should not neglect to study Christ's methods sim-ply because they are old. They are also new. Modern pedagogy has in it very little that is not to be found in the principles and methods of Jesus. He was (and is) the Great Teacher.

What were some of the Great Teacher's principles?

First, free will. He left his hearers free. One might suppose that he, having all power, would have com-pelled men to accept the truth that was so vital to them but he did not do it. He preferred to respect the sovereignty of human choice, though it placed upon man such a terrible responsibility.

Second, broad sympathy. He was interested in all kinds of people. He was criticised for it, but still he dined with the Pharisee, he ate with the publican, he preached to the Samaritans, he stopped when the Syro-phœnician woman called him, he reasoned with the lawyers, he conversed with the doctors, he rejoiced with the children. Finally he said: " Go to all na-tions." And he died for all.

Third, thorough preparation. Christ did not begin his public ministry till he was thirty years old. By that time he knew the Holy Scriptures, he knew the people he knew his own mission, and he knew how to take hold of his tasks. He was thoroughly prepared in books and in experience.

Fourth, courage. He did not follow the traditional when it was misleading. If it was necessary for him to cast aside wrong notions in order to show the true meaning, he did not hesitate to do it. He dared to say " It was said of old, but I say unto you." He did not fear convention so much as to sacrifice conviction.

Fifth, prayer. His must have been a prayer-life but even then he engaged in special prayer for special tasks. Often, when he was tired and needed sleep, he went out to watch and pray. Prayer was, it may be, the greatest principle in his life.

If Christ had been asked to give a definition of edu-cation, what do you think he would have said? Do you think he would have said: " Education is adjust-ment to environment "? Some teachers have said this and have been accounted great in spite of it.

What does this mean? It means that if one is born in a slum he must adjust himself to it and stay there. If one finds himself in the dirt he must fit himself to it and be happy. If one sees that his government is corrupt, he must make the best of it and never turn a wheel for a change.

Should not education rather make one able to con-trol and shape his environment? And is not this the history of education, of civilization, of real progress? We may never learn to control the climate, but we can regulate it indoors. For this we have houses and stoves in them. We may not be able to remove the hills and mountains from the landscape, but we can remove enough of a hill to make an easy grade for a road and we can remove enough of a mountain to make a tunnel for a train. We may not be able to get the

May I be permitted to say that the most awful need is a heaven-sent revival among us preachers? Most of us are too far from God to be of much service to men. We need a mourner's bench that will circle the globe. We must live again. How many of us are dead preachers, ministering to dead congregations! Many of our churches have not seen a genuine conversion in years. In the words of Dr. Samuel Chadwick: "In many churches the conversion of a soul would be a calamity; for it would be like putting a newly-born babe to the breast of a dead mother to be nursed." At least seventy-five per cent of our members do not know God. If they were ever alive, they are now dead. They are of the world, and run with the world, having nothing whereby they can be distinguished from other sinners. They do not even profess to be saved—have no witness of the Spirit. Ask them if they are Christians, and they evade you, or tell you: "Oh, I hope so," or, "I hope I'm all right." Others become angry, and inform you that it is none of your business.

This writer has often asked pastors what per cent of their members were saved. In many cases heart-to-heart talks and much prayer have followed. In other cases the reply has been: "I don't know, and it is none of your business." Well, maybe they were right. Maybe I had no right to make an inquiry so embarrassing. Oh, the foolishness of it all! Surely, a child of God must be concerned to know about the standing of his fellow church members. Every pastor must know whether or not his people are saved from sin, or be untrue to his trust, and therefore unfit for his office.

Will there be another great revival? Not unless we preachers get back to God, and are recommissioned to preach the Gospel of Jesus Christ, with the Holy Ghost sent down from heaven.

Our people no longer have family prayers. The old saints, whom I had the good fortune to know in my boyhood days, used to say that people who knew God had family altars; and I really thought it was so. Poor old fogies! They did not believe that the folks who would not hold family worship had any religion at all. What would they look like in this fast, godless age? Well, bless their dear old hearts, I am going to say one long, loud Amen to all their notions and convictions about being religious. They had the thing; and God, and men, and devils knew they had it. One of them could chase a thousand modern, card-shuffling, theater-going church members, and two could put ten thousand of them to flight. Good John Wesley had a notion that he could turn the world upside down with a hundred men who loved nothing but God and feared nothing but sin. Strange way to put it; but he got his men, and came mighty nigh doing the job.

Will there ever be another great revival? Not unless our people rebuild their home altars. The one can never come without the other. A revival that did not bring back family prayers would be a travesty on Christianity. May God save us from it!

Will another revival come? Not unless we get back to preaching the old-time Gospel from pulpits that flame with holy fire. This age needs some "Sons of Thunder," some Isaiahs and Daniels, some Pauls and Savonarolas, some Wesleys and Whitefields, some mighty giants of God, who can push the battle to the very gates of hell and defy all the infernal hosts of damnation, some men who can forget finances, and salaries, and positions, and psychological theories, and theological hairsplittings, and so wield the Sword of the Spirit as to send hell's demons scurrying to their hiding-places, put courage into timid saints, storm the ramparts of Satan with the dynamite of the skies and capture the world for Jesus. "Behold the fields are white unto the harvest. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest."

Where among us are the people who wrestle with God in secret prayer? The saintly Dr. E. M. Bounds, who seemed to know more about prayer than most men of his day, said just a short while before he went to heaven: "Nobody is praying nowadays." He did not mean that absolutely no one is praying, but spoke in hyperbole; but he did know that real agony of soul is almost a thing of the past. Many modern church people make fun of such praying, and tell us to ask quietly for what we want, that God knows all about it, and that our travail of soul can do no good. They would have us part company with the Master. He prayed in great agony, and sometimes kept at it all night, when the burden was heavy. Let us be candid: the old-fashioned habit of tarrying at the mercy-seat in secret prayer has gone from the rank and file of modern church members. Only here and there do we find a few saints who feel that they must pray, or die.

Will there ever be another great revival? Not unless we return to our closets. God can not bless a prayerless church, for the simple reason that such a church can not receive his blessing. O God, send thy church to her knees again. Nothing else will do her any good.

Shall we have a sweeping revival through the Forward Movement? Not unless the church can learn that "it is not by might, nor by power, but by my Spirit, saith the Lord." We must have money, but we can not save the world with filthy lucre and church pageants. God must come in power, and sanctify the saints. Then he can "reprove the world of sin, and of righteousness, and of judgment." There never can be any other way.

The world needs a new vision, and we are well able to give it. If our God will only give us back the old-time type of Christianity we can go over the top of the mountain, tunnel through its base, blast it to atoms, if need be, and carry the good news of salvation to the ends of the earth.

Shall we see a great revival once more? God is ready to send it. Will the church humble herself, so that she can receive it? We can never work it up by human power, nor buy it with our money; but, thank God, we can pray it down out of the skies. Amen. Let us pray.—*P. G. Mingledorff in the Pentecostal Herald.*

The Great Need of More Doctrinal Teaching and Preaching

BY CHAS. M. YEAROUT

"Go teach all nations" (Matt. 28: 19).

TEACH them what? Teach them to observe all things whatsoever the Lord Jesus Christ has commanded. There is too much emotional preaching, and not enough doctrinal preaching. Emotional preaching is not contained in the commission given by Christ; for it is not teaching the principles and doctrines of the Gospel, but is largely an appeal to sympathy and the feelings, and does not appeal to reason and sound judgment. Teaching is to impart knowledge, instruction and understanding. So the hearers act upon a mature decision and judgment, and not from excitement. Formerly many of our ministers preached and taught the people the doctrines as believed and practiced by the church. Some say they preached too much doctrine, but others have gone to the opposite extreme. Many of them preach no doctrine at all, and especially is this true as regards the ordinances. How can the people practice the things they do not believe? And how can they believe the things they have not heard or been taught? And how can they hear or be taught these things if the GOSPEL MESSENGER, our elders and ministers, do not teach them?

I am sure that those who do not believe in nor practice these things will not teach them. The people are dependent upon the Church of the Brethren very largely for teaching on many of the ordinances, such as baptism "into the name of the Father, and of the Son, and of the Holy Spirit," feet-washing, the Lord's Supper, the salutation of the holy kiss, the prayer-covering, nonconformity to the world, non-swearing, etc., because most of the denominations do not think these things necessary, hence will not teach them. But, my brethren, they must be taught in order to obey the commission of our Lord and Master, and in order to get the people to do them.

My observation has been, when these things are taught and clearly defined, the people professing Christ, and seeking salvation, willingly and gladly comply with them. Out of between two and three thousand, confessing Christ under my preaching and teaching, only one, to my personal knowledge, united with another church. And a large per cent of those uniting with the Brethren came out of other churches, that they might obey these Gospel requirements and get closer to the blessed Christ.

I have often wondered how ministers, pretending to believe these Gospel principles, can give permission, to those making application under their preaching, to go where these things are neither believed nor practiced. It is evidently giving permission to those seeking Christ and salvation to ignore and set aside much of Christ's teaching. If these commands and ordinances are right and necessary for the preacher to observe, in order to meet the approval of God, then they are right and necessary for those who profess Christ under his preaching. God is no respecter of persons.

The apostle recommends that the elders who labor in word and doctrine be counted worthy of double honor (1 Tim. 5: 17). One of the qualifications of an elder is that he be able by sound doctrine to convince the gainsayers (Titus 1: 9). The gainsayers are undermining and setting aside much of the New Testament as non-essential, and in their teaching explain away the need of obeying "that form of doctrine delivered by Christ and his apostles."

To head off and counteract the effects of this teaching, it becomes absolutely necessary that the GOSPEL MESSENGER and faithful ministers of Christ teach and keep constantly before the people the principles and ordinances, as taught by Christ in his doctrine. There are millions of people in the United States who have no knowledge of these things being in the plan of salvation. If they read them, the gainsayers explain them away. Who is responsible for the carrying out of Christ's great commission? Our people have made quite prominent the "Go ye," but why not make a little more prominent the "teaching all things whatsoever I have commanded you"? The doctrine of Christ is the power and stay of the church. Just as long as there are people who have not been taught these things, it is necessary to teach them. Jesus says: "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

"Speak the things which become sound doctrine." A large per cent of the people, professing the Christian religion, "have a form of godliness, but deny the power thereof: from such turn away." "They profess that they know God; but in works they deny him, being abominable and disobedient" (Titus 1: 16). But it is not much wonder that they are disobedient, when the doctrines of the New Testament have not been preached nor taught them.

The apostle, in giving a most solemn charge to the ministry, says: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears [to tickle their ears]; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 1-4).

We are living in the time that the apostle foresaw, and the faithful ministry of Christ should meet the issue with sound doctrine, "in season, out of season." If there ever was a time when doctrine was especially needed, it is now, in order to establish the church and counteract this departure from the truth.

Some Observations and Experiences

I went into an old organized church by invitation, to hold a series of meetings, and was asked to preach a sermon on Christian baptism. I inquired of the elder how long it had been since a sermon had been delivered on baptism. He replied: "Never, to my knowledge." He had lived in that church forty years from its organization, and there had never been a sermon in that congregation on that part of Christ's teaching. I preached two sermons on the subject in their territory, one at the churchhouse, and one at a mission point. A great interest was awakened and several were baptized. Some said: "We never knew that this baptism was in the Bible. Why is it that you never preach on it, nor teach it publicly?"

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brethren came out of other churches, that they might obey these Gospel requirements and get closer to the blessed Christ.

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Some Observations and Experiences

I went into an old organized church by invitation, to hold a series of meetings, and was asked to preach a sermon on Christian baptism. I inquired of the elder above, to hold a series of meetings, and before beginning I asked the brethren what kind of preaching they thought needful there—doctrinal or evangelistic. They replied: "We want no doctrine, for we have been hammered to death with doctrine." I said: "That is strange indeed." We proceeded along lines indicated by the members, with loud approval by the people in "Amens," "Praise the Lord," "Hallelujah," and so on. The congregations were large, and the approval of the preaching boisterous. This continued for some eight or ten days, when I said to the brethren: "I have now diagnosed the ailment here, and doctrine is indicated as the only remedy." The members still objected to my preaching doctrine. I replied: "I will either preach doctrine or I will go home, for I am accomplishing nothing." They then reluctantly submitted.

I announced that my next subject would be "Christian Baptism." At the close of the sermon I gave an invitation to the people to come and follow Jesus, and in response an aged man and his wife, of the Disciple faith, came forward. I followed up with feet-washing, the Lord's supper, etc., preaching in all some five or six doctrinal sermons, and as a result some eight or ten, ranging in ages from perhaps thirty-five to seventy years, were baptized into Christ, and there was great joy in that church. I said to the brethren: "What do you think of doctrinal preaching now?" They replied: "Brother Yearout, we never heard the doctrine preached before." To hammer the people with clubs and to preach the things the Lord Jesus Christ has commanded his ministers to teach are two things entirely different. Teaching is not clubbing.

Doctrine

This comprises the truths of the Gospel in general (2 Tim. 3: 16; Titus 2: 10; 1 Tim. 6: 3). We should give attendance to reading, to exhortation, to *doctrine* (1 Tim. 4: 13). We are to take heed unto the doctrine. "The doctrine of baptisms." What does this mean? There are two baptisms taught in the New Testament—the baptism of water and the baptism of the Holy Spirit. We are born of water, and born of the Spirit. The first must precede the second. This doctrine is peculiar to Christ's teaching. We have the doctrine of the resurrection, of atonement, of feet-washing, of anointing the sick, of prayer, of holiness, etc. And I think the solemn charge of the eminent apostle Paul is very applicable to all. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5: 21).

It is very evident that Philip, in preaching Christ to the people of Samaria, preached baptism: for it is said: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized; both men and women" (Acts 8: 5, 12). And again, in preaching Jesus unto the Ethiopian eunuch, he evidently preached baptism, for the eunuch says: "See, here is water, what doth hinder me to be baptized?"

Baptism is fundamental in the plan of salvation: for without it no man can enter into the kingdom of God (John 3: 3, 5; Mark 16: 16).

The beloved apostle John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed" (2 John 9: 10).

church must preach and teach the doctrines, in order to carry out the great commission, and do God's will.

Chowchilla, Calif.

Ohio to Be the Storm Center of the Prohibition Contest

BY LEVI MINNICH

Nov. 5 of last year Ohio voters carried the State for prohibition by more than 25,000 votes. The same went into effect May 26. The results have been most gratifying throughout the entire State, including Cincinnati, with its former breweries and distilleries.

Notwithstanding these improved conditions, the liquor interests have filed petitions for an election Nov. 4, on four proposals:

1. An amendment to the State Constitution, to repeal the State-wide Prohibition Amendment, adopted last fall, and to restore the license system and the license law, annulled by that amendment.

2. An amendment to the State Constitution, declaring 2.75 per cent beer to be non-intoxicating. This proposed amendment contains the following provision: "The phrase 'intoxicating liquor' shall not be confined or construed to mean any beverage which is, in fact, nonintoxicating, and no beverage containing 2.75 per cent, or less, of alcohol, by weight, shall be deemed as intoxicating liquor."

3. A referendum on the bill, recently passed by the Legislature for enforcement of State Prohibition, as defined by the Constitutional Amendment adopted last fall.

4. A State-Wide Referendum on the recent action of the Legislature in ratifying the Federal Prohibition Amendment.

There has been much comment as to whether there could be a State-Wide Referendum in any State after the State Legislature had ratified the Federal Dry Amendment. Recently the Supreme Court of Maine gave a decision that ratification of the National Prohibition Amendment by a State Legislature is not subject to a referendum.

Oct. 1 the Supreme Court of Ohio, by a vote of six to one, held that it was. The final decision will be rendered in the Supreme Court of the United States. If this court should sustain the decision of the Supreme Court of Ohio which, no doubt, it will, National Prohibition will not be a reality as soon as was expected. The wets have filed petitions for a referendum vote on the National Prohibition Amendment in fifteen States. Deduct the fifteen States from forty-five States, the Legislatures of which have ratified the National Amendment, and we have but thirty States remaining that have ratified National Prohibition. Enough States will not vote until 1920 to make the necessary thirty-six to ratify.

As National Prohibition does not become effective until one year after ratification, we would not have National Prohibition for over two years, in case the Supreme Court of the United States should sustain the decision of the Ohio Supreme Court.

These conditions should arouse all citizens of the fifteen States referred to, who believe in the highest type of morality and citizenship, to do their utmost in sustaining the ratification of their respective Legislatures.

We especially appeal to the voters of Ohio. As this State seems to be a storm center of action, a vast amount of money is sent here by liquor interests outside of the State, with a view of winning on one or more of the four proposals. If the wets carry one of their proposed amendments, the distillery, brewery and the saloon will no doubt be back again for over two years. In addition 2¾ per cent beer will not be considered intoxicating, and could be sold anywhere to men, women and children. In case the second amendment should pass.

Local temperance committee men, ministers, Sunday-school superintendents and all who have the best interest of the State at heart, should get busy at once. Explain the situation to the uninformed, arouse those who are indifferent and careless, and see to it that every dry voter casts a dry ballot, properly marked. The proposed amendments and the referendum proposals will appear on two separate ballots. Much care and some teaching will be necessary in order to insure a proper marking of the ballots. Our workers should be in close touch with the dry organization of their respective communities, and see to it that their dry friends, and especially our own members

THE ROUND TABLE

Have You Studied Your Lesson?

BY LEANDER SMITH

WHY should one, who is supposed to teach a Sunday-school lesson, announce: "I have not studied the lesson"? Many there be that do that superfluous thing. Will not the fact become painfully evident in due time? Is the announcement meant to relieve embarrassment, and prevent the disappointment of justified expectations, or is it a confession of well-nigh inexcusable neglect? The effect is deplorable, no matter what the purpose of the announcement may be.

To assume to teach what God says, without careful preparation, is audacious. It may involve soul destiny, or life usefulness—maybe both for some. A minister said: "I shall speak without preparation, on a subject I have never given close thought." A devout old brother left the house. People thought he had suddenly become ill. He later explained it by saying: "I do not wish to hear anybody guessing at what God says, and then want people to hear him."

The matter insisted on here is, that whoever speaks for God is bound, by every reasonable consideration, to know the mind of the Spirit, involved in the matter discussed. Teaching and preaching are for the purpose of making clear the eternal Word of God. "Ye shall know the truth, and the truth shall make you free." Nothing else will give you freedom.

Muscatine, Iowa.

Conference Decisions and Church Practice

BY IRA H. FRANTZ

IT is a curious fact and worthy of note, however much we may wish it were otherwise, that actual church practice largely precedes rather than follows Conference decisions.

The first modern missionaries were sent out independent of a general church Conference. In our own denomination the Sunday-school, revival meetings, and higher education came without the encouragement of, and even against the opposition of the Annual Meeting. A very large number of minor practices in individual life and conduct can be pointed out, which have come among us in spite of efforts of the Conference to keep them out. Some of them are matters which today are so unquestioned that some would be surprised to know that Conference ever opposed them.

Now this is not an argument against Conference decisions. It is merely a statement of fact. Nor is the fact itself so very alarming.

A great many Gentiles had been received into the church without circumcision before the Jerusalem Conference granted permission for such admission.

Furthermore, this same Jerusalem Conference, while yielding the matter of circumcision, yet included among *"necessary things"* that the Gentile converts "abstain from things sacrificed to idols" (Acts 15: 29). Yet Paul himself, although he attended the Conference and agreed with the decision, in writing later to the church at Corinth (1 Cor. 10: 25-29) advises that unless there is danger of giving offense, they pay no attention to the question of whether things have been sacrificed to idols or not.

Shall we accuse Paul of being disloyal? Or shall we not conclude that the function of a Conference decision is not so much to dictate as to advise, not so much to do people's thinking for them, as to tell them what the majority are thinking, not so much to create sentiment as to discover and unify it, not so much to go ahead and blaze the way, as to go along and keep the forces together? Such a conclusion does not belittle the work of the Conference.

It is a great task—that of keeping the forces together. Sentiment is molded through the press, the pulpit, the schools, Conference addresses, etc. It is often very divergent. Men of differing opinions must work together and be forbearing toward each other. Jesus was deeply concerned for the unity of his followers. We can all afford to be very humble toward those who differ with us. This was the attitude Paul urged upon the Corinthians, in respect to eating meat offered to idols.

As a church, we have always insisted that we have no creed but the New Testament, yet there is, at present, a strong tendency among us to give Conference decisions the place of a creed in the church, to give them the force of a "thus saith the Lord."

Beattie, Kans.

John 12: 23-32

BY R. H. MILLER

(Do Not Read This Article Without Reading the Above Scripture First)

JESUS knew what was before him. In the twenty-third verse he says: "The hour has come that the Son of man should be glorified." Then, contemplating the experience through which he should go, he says: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Then he pins upon all who would serve him the obligation of following him: "If any man serve me, let him follow me."

The experience of all Christians will verify the sequel to the verses just quoted. Jesus had spoken of the corn of wheat. He must have had himself in mind. All who serve must follow him. They must be productive corns of wheat. Then he has a struggle—"Now is my soul troubled." No one has a harder time to live the sermon than the preacher.

Christ stood on the threshold of the hour of his glorification. He knew what this hour should cost. Should he move forward? Should he escape? His soul was troubled. There was tempest within. There was war on the battle-ground of the heart. It is here that real life-blood is spilt. So intense was the struggle that he exclaimed: "Now is my soul troubled, and what shall I say?" It was no mild affair that caused this exclamation by One who was always so unmindful of self and so thoughtful of others. So strong was the impulse to save himself the pain of the cross, that a prayer to this effect escaped his lips: "Father, save me from this hour." But he does not struggle long. He soon conquers. He does this by two strategic moves.

The first is contained in these words: "But for this cause came I unto this hour." He contemplates his exit from heaven, his assumption of flesh, his growth, his teaching, his healing, his preaching—every step which lay between his incarnation and the present moment. The purpose of it all was: "I must endure the cross and despise the shame of this hour. If I escape this hour, the way by which I came to this hour is a failure; its purpose is defeated."

The second is contained in this prayer: "Father, glorify thy name." Jesus stood on this side of the cross. He trembled with a tempestuous hesitancy. Shall he face the hour with its pain? Shall he escape? He gets strength for the former by asking not for the particular strength needed—but by asking God to glorify his own name. Or, to put it differently, he was strengthened for his trial by asking God to accomplish the end to which his passage through the hour of trial contributed—the glorification of God's name.

Now, to assimilate the lesson into our own lives. Remember that to fail now—be the trial trivial or tremendous—is to defeat the whole course of your past life. "For this cause"—to do *now* what God wills—"came I to this hour." "My whole past life was for this purpose, that I stand true *now*. What irretrievable loss if I should fail!" Speak thus to your soul when tried.

Then, again, do not think especially of the trial. Do not think even of the particular strength you need in the hour of trial. Think of the end to which your successful passage through the hour of trial shall contribute. Then ask God to accomplish that. Jesus won this way and so can we. Then comes the song of triumph in the last two verses of our Scripture: "Now is the judgment of this world. Now is the prince of this world cast out. And I, if I be lifted up from the earth, will draw all men unto me."

La Verne, Calif.

Lord, Teach Us to Pray

BY WARREN SLABAUGH

THIS request of the disciples is to me most significant, and I am tempted to inquire the reasons for it. True, John had taught his disciples to pray, but if this were the prime reason, why does not the request come earlier, for John's active ministry had closed at the time the Master's was beginning. I am constrained to look into the life of the Master himself for the prime motive.

From the day when John the Baptist had pointed out the Master to Andrew and John as the Lamb of God, and when, one by one, the disciples had joined themselves to the new Teacher, they had been carefully watching his life and ministry. Had it been told them that he had come up from his baptism, praying to receive the outpouring of the Spirit, and to hear the acknowledgment of God from heaven? Did they know how, under the control of the Spirit, he had gone into the desert to conquer Satan, who was tempting him to take the easy road to popularity? Surely, they remembered that, during all those busy days of his ministry, when the multitudes thronged him, so that he had scarcely time to eat, he was wont to spend many hours of the night, that he needed for physical rest, out in the solitude, in prayer with God. Often Christ had arisen while they were still sleeping, and when they sought him they had found him praying.

Not long ago he had been in prayer all the night, and in the morning he had set apart the twelve and given them the larger work of apostleship. It seems to me that no one thing, in the life of the Master, had so impressed the disciples as his prayer life. The authority with which he spake, his ability to sway men, his abounding love for the needy and friendless—all these had amazed his followers, and is it unreasonable to suppose that they should see that this was, in large measure, the result of his prayer life? Now, since they had been given the responsibility of taking an active part in the work, they were feeling the need of strength. Studying the secret of his success, they were assured that this power would come to them when they had learned to pray.

When we study the life of Jesus as a man, we are amazed at his power and wisdom. Could we believe him wholly Divine, then the life and ministry would be accepted as a matter of fact. But if we believe that he laid aside divine attributes and took upon himself the limitations of humanity, then, indeed, we must seek for the secret of his power. Early the call of God was felt, so that, at twelve, he preferred the solemn atmosphere of the temple to the streets of Jerusalem. Then, step by step, came the growing consciousness of his divine Sonship and the gracious plan of God, whom he was to reveal to the world. Instead of yielding to the popular demand of the Jews, to set up an earthly kingdom, he saw God's plan in a spiritual Kingdom, whose seat should be the hearts of men. He took no step without the direction of God, and was never at loss how to proceed. No question was too hard to answer. No issue was too difficult to meet. His perfect poise enabled him to master every situation. Surely, his success in carrying out God's plan for the world depended upon his close communion with the Father.

If he needed to pray that he might overcome temptation, do not we also? He prayed all night before he selected the twelve. Can we meet our responsibilities more easily? He communed often with the Father, that he might see clearly his path before him. Do we need guidance less? His concern for his people drove sleep from his pillow. Do we not desire a measure of this same concern? Desiring to be like him, to be worthy of discipleship, longing for spiritual power, above all things else, we come pleading: "Lord, teach us to pray."

Chicago, Ill.

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Our Ruined Pictures

BY CHESTER E. SHULER

Two painters were employed to fresco the walls of a magnificent cathedral. Both stood on a rude scaffolding, constructed for the purpose, many feet from the floor. One, so intent upon his work as to forget where he was, stepped back slowly, surveying critically the work of his brush, until he had neared the edge of the plank on which he stood.

At this moment the other artist, glancing away from his own work for an instant, perceived his companion's danger. There was no time to approach and warn him; to cry out would doubtless startle him, and any further movement on his part would be fatal. There was but one way to save his life, and, quick as thought, the second painter acted. Seizing a wet brush, he flung its contents against the wall, spattering the picture with unsightly blotches of coloring.

The first painter, startled, took a long step toward the wall, then, realizing that his careful work had been ruined, turned upon his friend with fierce upbraiding. Then came a few words of explanation, and he knew that it had been necessary to spoil the painting in order to save the painter.

It's often that way with God's children. Man will set himself some task. He will plan, and scheme, and work hard—*so* hard. Then, as it nears completion, he will step backward on the "plank" of self-satisfaction and gaze upon his handiwork with selfish pride and muse: "How grand it is! See what *I* have accomplished!"—quite forgetful of the One who is the Creator of all things. Then, as he gazes, feasting his vanity, and pampering his self-conceit, he beholds his work crumble and vanish before him. Stringent measures, often, are needed to turn man from his idols and bring him back to God.

It's not easy to see our pictures spoiled before our eyes. Sometimes it's almost crushing, unbearable. We can not understand *why* our cherished plans are thwarted, our fondest hopes ruthlessly crushed, or our delight suddenly changed to bitter sorrow. Our finite minds are unable to comprehend. Sometimes, too, we are inclined to be rather impatient. We do not always welcome Divine correction.

But it is one of the Loving Father's proceedings to send good after evil, as he made light after darkness. Disappointments often prove to be blessings in disguise. Although we may not always recognize the blessing at the time of our affliction, we are sometimes graciously permitted later to realize that, truly, "all things work together for good to them that love God."

A Christian gentleman while experiencing great affliction, when asked how he bore it, said: "It lightens the stroke to draw near to him who handles the rod." Drawing near to God and keeping close to him—learning *his* will for us in all things, instead of pursuing, blindly, some worldly will-o'-the-wisp—will invariably lead to joy and happiness, both in this world and in that which is to come.

We may be fully satisfied with the picture we have created. But the Loving, Helping Critic, who examines each bit of our work, may not find it to his liking. Then, because stringent means may be necessary to keep us from stepping too far back on the "plank" of self-admiration and self-sufficiency, and to arouse us to doing still better work, our Critic may find it necessary and for our good to blot out our work with the wet brush of disappointment, failure or affliction. Wise are we if, instead of upbraiding him, we try to realize the loving purpose that impelled his act, and turn to him with a heart filled with thankfulness.

so will I do to you: your dead bodies shall fall in th wilderness" (14: 28, 29). And so the bones of thos sands were left to bleach in the desert because Go took them at their word. He granted their wish.

A certain sister recently said to me: "Once wanted to attend a local Normal School for teacher and for reasons my wish was not granted. Thereupo I said: 'I wish I was dead.' I had no sooner said th when a sharp pain, something like a knife, ran throug me, and I became frightened. I thought God was g ing to take me at my word." Did you ever, in a fit petulance, wish you were dead?

We often pray: "Forgive us our debts, as we fo give our debtors." Suppose God would take us at o word and forgive us after our own manner of fo giving, how would it be with you? Would it be liber or would it be grudgingly? True forgiveness forget It buries the hatchet and doesn't leave the handle sti out, and it never dances on the grave. Graves, whe differences and troubles are buried, ought never to visited. You'll not be disrespectful by so doing. Pra ing God to forgive us our sins as we forgive those th sin against us, is a serious matter and something think about. Is God to take you at your word?

It is told that a certain professor in geology, w was an infidel, stood before his class, out on the mou tains, looked up into the sky and said: "Now if the is a God, as Christians claim there is, let him strike dead, and prove to this class the fact." As he was sa ing this, a gnat flew into his throat, he was seized wi violent coughing, and, bursting an artery, he bled death. God took him at his word.

When Norman Macleod, the well-known Scott clergyman and author, was a boy, he was much d couraged, and in a fit of petulance, he said: "I wi I never had been born!" His good, pious mother sa to him: "Norman, yon have been born, and if y were a wise bairn, you would ask the Lord what y were born for." He took her good advice, and fou that God had a noble plan for his life.

How often we murmur, complain, and fret, and ut such expressions as: "I wish I was dead," as did t Children of Israel! If we sin in such a manner, should do as did the Children of Israel—confess sin. They said: "We have sinned." Yes, God good, in that he does not always take us at our wo

New Windsor, Md.

New Vision

BY ELEANOR J. BRUMBAUGH

IF we are growing in grace, and in the knowledge our Lord, we are getting new vision, as the years pa When active life is checked by paralysis, we have ti to meditate, and blessed, indeed, are they that have their lives been thinking on spiritual things. To su a stroke of any kind is easier to bear. In the hym "Holy Spirit, Faithful Guide," the third stanza new meaning to a disabled person:

> "When our days of toil shall cease,
> Waiting still for sweet release,
> Nothing left but heaven and prayer,
> Knowing that our names are there."

I am praising God for so *much* that is left. It wonderful how much! *All* of the really worth wh is left for those who wait in suffering or affliction any kind, if they have Christ. The first word in t fourth line of the stanza referred to, has chang several times, as we get new vision. "*Wondering* our names are there." The line changed to "Trusti that our names are there." Change the word *trusti* to *knowing*, for we *do* know. Sing it: "*Knowi*

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, OCT. 19

Sunday-school Lesson, Jesus in Peter's Home.—Mark 1: 29-39.

Christian Workers' Meeting. My Relation to the Good Shepherd.—John 10: 11. 27-29.

GAINS FOR THE KINGDOM

Three confessed Christ recently in the Rummel church, Pa.

Five have been baptized recently in the Selma church, Va.

Five were baptized recently in the Sunfield church, Mich.

Two were baptized recently in the Spring Creek congregation, Pa.

Four were baptized and one reclaimed recently in the Royer church, Kans.

Eight were baptized and one awaits the rite in the Cedar Creek church, Ind.

Four have been baptized in the West Colorado Springs church, Colo., since the latest report.

Seven were baptized in the Burnettsville church, Ind.,—Bro. G. L. Wine, of Polo, Ill., evangelist.

Two united with the Libertyville church, Iowa,—Bro Chas. Walters, of Summum, Ill., evangelist.

One confessed Christ at Powder Spring, W. Va.,—Bro. S. W. See, of Mathias, same State, evangelist.

Four were baptized in the Shannon church, Ill.,—Bro. Homer E. Blough, of Chicago, Ill., evangelist.

Two were baptized in the Cedar Grove church, Ohio,—Bro. Herbert Richards, of Chicago, evangelist.

Twelve were baptized in the Lanark church, Ill.,—Bro. J. M. Moore, pastor, in charge of the meetings.

Twelve confessed Christ in the Pine Creek church, Ill., —Bro. G. W. Flory, of Covington, Ohio, evangelist.

Three were baptized in the Lick Creek church, Ohio,—Bro. H. A. Brubaker, of Akron, same State, evangelist.

Four were baptized in the Mt. Union church, Va.,—Bro. G. T. Stump, of Dillons Mill, same State, evangelist.

Twelve were baptized in the Adnys Gap church, Va.,—Bro. Eugene King, of Copper Hill, same State, evangelist.

Thirteen were baptized in the church at Syria, Va.,—Bro. S. I. Bowman, of Harrisonburg, same State, evangelist.

Fourteen were baptized in the New Dale church, W. Va.,—Bro. Geo. A. Phillips, of Waynesboro, Va., evangelist.

Seven were baptized and one reclaimed in the Shelby County church, Mo., during a series of meetings held recently.

Twenty-four stood for Christ in the Stonerstown church, Pa.,—Bro. J. M. Henry, of Washington, D. C., evangelist.

Twelve were baptized in the Bethel church, North Mill Creek congregation, W. Va.,—Bro. S. W. See, Mathias, same State, evangelist.

Three accepted Christ, two of whom have been baptized in the Bradley church, Va.,—Bro. P. I. Garber, of Harrisonburg, same State, evangelist.

Eighteen were baptized, two await the rite, and two were reclaimed in the West Goshen church, Ind.,—Bro. J. W. Lear, of Chicago, Ill., evangelist.

OUR EVANGELISTS

Bro. H. B. Mohler, of Sterling, Ill., to begin Nov. 9 in the Parsons church, Kans.

Bro. Harvey Snell, of Rockford, Ill., is holding meetings in the Dixon church, same State.

Bro. E. O. Norris, of Ingalls, Ind., to begin Nov. 9 in the New Bethel church, same State.

Bro. Earl Bowman, of McPherson, Kans., to begin Nov. 11 in the Mont Ida church, same State.

Bro. W. C. Detrick, of Bryan, Ohio, to begin Nov. 15 at the town church, Union City, Ind.

Bro. Jos D. Reish, of Berthold, N. Dak., is engaged in a series of meetings in his home church.

Bro. Adam Fahnestock, of Lititz, Pa., to begin Nov. 8 in the Hatfield congregation, same State.

Bro. Roy Mishler, of Kewanna, Ind., to begin Oct. 18 in the Tippecanoe congregation, same State.

Bro. C. D. Bonsack, of New Windsor, Md., to begin Nov. 23 in the Pleasant View church, same State.

Bro. S. W. See, of Mathias, W. Va., to begin Nov. 1 at Walker's Chapel, Pleasant View congregation, Va.

Bro. Hiram E. Kaylor, of Elizabethtown, Pa., to begin Oct. 25 at the Earlville house, Conestoga congregation, same State.

Bro. Wm. Fretz, of South Hatfield, Pa., to begin during the latter part of November in the Maiden Creek church, same State.

Bro. H. W. Peters, of Wirtz, Va., to begin the latter part of November in the Pleasant Valley church, Southern District, same State.

Bro. S. Z. Smith, of Sidney, Ohio, began a series of meetings at La Place, Ill., Oct. 9, to continue a few weeks and to close with a love feast.

Corrections for the Yearbook

For 1920

Every Minister Take Notice

Corrections for the 1920 Yearbook (formerly Brethren Almanac) will close Oct. 31. Every minister's name and address should be correctly given in the Ministerial List, because the Gish Fund Committee, as well as others, must depend upon this list in matters of vital concern to each minister. Please note the following points:

1. Every minister should see if his name and address are correctly given in the 1919 Yearbook.
2. In case the name and address do not appear, or if incorrect in any way, please send us name and address as they should be entered.

Secretaries of District Mission Boards

The editors of the Yearbook are depending upon the Secretaries of the District Mission Boards for a full report of officers and churches for each State District. Each Secretary has received blanks that are to be filled out and returned not later than Oct. 31. Secretaries are earnestly requested to give these reports their careful attention, and to return them as soon as possible.

A General Request

We urge elders, clerks of churches and all others who can help us to make the records in the Yearbook more nearly correct to send in the names and addresses of ministers recently elected, as well as the names of any who should be removed from the list because of death or other cause. We would appreciate it to be informed of any mistakes in the lists in the Yearbook of which you may have certain knowledge. Corrections close Oct. 31. Address:

Gospel Messenger Editorial Department
ELGIN, ILL.

PERSONAL MENTION

Bro. A. D. Bowman changes his address from Leslie, Idaho, to Freeville, N. Y.

Bro. Ananias Beeghly, of Somerset, Pa., is now in pastoral charge of the congregation at Rummel, same State.

Bro. Ed. R. Herndon announces that, owing to changes in rural routes, his address is now Route 5, Weatherford, Okla.

Sunday, Oct. 5, Bro. D. L. Miller celebrated the seventy-eighth anniversary of his birth by preaching to a crowded house at Trotwood, Ohio. Assuming that his schedule was carried out, the meetings there closed last Sunday and he is now similarly engaged at Brookville.

Bro. John Benett, of Artemas, Pa., of whose illness mention was made in a recent issue, sends us the following: "I am now out of the hospital and increasing in strength. I make use of this opportunity to express my appreciation of the abounding sympathy bestowed upon me by the members and friends. The Lord reward them."

Sunday School Editor J. E. Miller spent last Sunday with the church at Huntington, Ind., being booked for a Rally Day address in the morning and an illustrated lecture on Armenia in the evening. He also planned to attend, on Tuesday and Wednesday of this week, a Conference with the American Committee for Relief in the Near East at Wallace Lodge, Yonkers, New York. He was scheduled to address the Conference on "Orphans and Orphanages."

ON STANDING COMMITTEE FOR 1920

Southern Iowa—Eld. A. L. Sears, of Leon.

Middle Missouri—Eld. Jesse D. Mohler, of Warrensburg.

Northern Indiana—Elders David Metzler and Henry Wysong, both of Nappanee.

Nebraska and Northeastern Colorado—Eld. J. B. Moore, of Sterling, Nebr.

Southern Illinois—Eld. Geo. W. Miller, La Place.

ELSEWHERE IN THIS ISSUE

Needy mission points in the Central States will please give special attention to Sister Nettie C. Weybright's request among the Indiana Notes. Sister Weybright is laboring hard to place the helpfulness of the Aid Societies within reach of the needy mission points of the designated area, and we suggest that the desired information be furnished her without further delay.

Southeastern Kansas will hold the various District gatherings in the Paint Creek church, near Redfield, Oct. 21-24. The programs appear on page 668.

MISCELLANEOUS

By special request we announce the love feast for the Peace Valley church, Mo., to be held at 7 P. M., Oct. 18. A revival is being held, just previous to the feast, by Bro. Emra T. Fike, of Oakland, Md.

The Leamersville church, Pa., is looking for a pastor, and desires to correspond with any minister who may be interested. Communications should be addressed to Eld. Brice Sell, R. D. 1, Hollidaysburg, Pa.

The Daleville congregation, Va., desires to secure a pastor to give full time to pastoral duties. Any pastor who contemplates a change of location and desires to investigate this field, should address Bro. J. W. Ikenberry, Daleville, Va.

The little band of members at Rose Pine, La., is endeavoring to gain a foothold in that comparatively new field for our people. Any of our members who may feel inclined to locate in a promising part of the South, are invited to investigate the advantages of the locality named. Mrs. Cora Cox, who may be addressed as indicated above, will be pleased to give further information.

Some of our wide-awake congregations take definite steps to have every family of members within their territorial limits supplied with the "Messenger." This is a move of such far-reaching significance that every congregation may well consider a like plan at its next business meeting. The comparatively slight expenditure is amply repaid by the added interest in the work.

"Mission Study," a booklet published by the General Mission Board for free distribution, gives full information regarding courses of mission study for adults as well as children. No member can afford to remain uninformed on the great work of missions when this vast storehouse of information is placed within his reach. Send for several copies of "Mission Study" to distribute among your friends. It pays.

In order to show the exact location of every Protestant mission station on the foreign field, the Interchurch World Movement is preparing a new system of missionary geography. The first step has been the making of accurate maps. Maps prepared by the denominational boards generally try to show only the approximate position of their foreign posts. The Field Occupancy section has already completed a map of India, showing with accuracy the location of every missionary post. "Master maps" in the headquarters of the Interchurch World Movement will be kept up to date by constant reports from the countries and societies concerned. Plans are also being made for the production of a number of smaller maps, which will show density of population, distribution of races, health conditions, and other facts which have a close bearing upon missionary work.

A BYSTANDER'S NOTES

The Church Must Reach Out.—A public speaker aptly said, in a recent address, that the progress of Christianity is hindered today because a good many people still look on the church as a kind of social club that operates for the benefit of its members and not for the general uplift of the nation. It is a point well taken. The church that does not, like the Master, demonstrate its concern for humanity at large by a recognition of its various needs, fails of its real mission and needs a new vision of its vital possibilities.

The Better Way.—Too many of us are altogether too ready to blame some one else for existing church delinquencies. It might be well to do some investigating closer home. This is the way some one plainly states the case: "Blessed is he who doth not say: 'Lo, what is the matter with the minister? Why doth he not fill the church so that there is no more room?' The wise one is the man who goeth out and saith to his friend: 'Come thou with me and I will do thee good, and so will the minister.' Truly, that man understandeth that one personal word is better than a sermon."

Adapting Ourselves to Peculiar Needs.—An eastern Sunday-school found that twelve of its older teen-age boys were prevented from attending Sunday-school by being compelled to do unavoidable work at a place of public utility. As a change of employment did not seem advisable, the boys were induced to meet for lesson study on a week-day evening—an expedient that has proved so popular that constant additions are being made to this unique week-day Bible class. A plan of that sort might be set on foot in other communities to excellent advantage. Street car and railway employés, telephone and telegraph operators, and many others, who are on duty during the Sunday-school hour, might be induced to attend a week-day Bible class at some convenient evening hour.

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By special request we announce the love feast for the ace Valley church, Mo., to be held at 7 P. M., Oct. 18. revival is being held, just previous to the feast, by Bro. ira T. Fike, of Oakland, Md.

The Leamersville church, Pa., is looking for a pastor, l desires to correspond with any minister who may be erested. Communications should be addressed to Eld, ce Sell, R. D. 1, Hollidaysburg, Pa.

The Daleville congregation, Va., desires to secure a pas- to give full time to pastoral duties. Any pastor who stemplates a change of location and desires to investic this field, should address Bro. J. W. Ikenberry, Dale, Va.

The little band of members at Rose Pine, La., is enavoring to gain a foothold in that comparatively new d for our people. Any of our members who may feel lined to locate in a promising part of the South, are ited to investigate the advantages of the locality ned. Mrs. Cora Cox, who may be addressed as indied above, will be pleased to give further information.

Some of our wide-awake congregations take definite ps to have every family of members within their terrial limits supplied with the "Messenger." This is a ve of such far-reaching significance that every congreion may well consider a like plan at its next business eting. The comparatively slight expenditure is amply aid by the added interest in the work.

"Mission Study," a booklet published by the General ssion Board for free distribution, gives full information arding courses of mission study for adults as well as ldren. No member can afford to remain uninformed on great work of missions when this vast storehouse of ormation is placed within his reach. Send for several pies of "Mission Study" to distribute among your nds. It pays.

In order to show the exact location of every Protestant ssion station on the foreign field, the Interchurch orld Movement is preparing a new system of mission- geography. The first step has been the making of urate maps. Maps prepared by the denominational rds generally try to show only the approximate posi- n of their foreign posts. The Field Occupancy section already completed a map of India, showing with acacy the location of every missionary post. "Master ps" in the headquarters of the Interchurch World vement will be kept up to date by constant reports m the countries and societies concerned. Plans are o being made for the production of a number of smallmaps, which will show density of population, distribun of races, health conditions, and other facts which re a close bearing upon missionary work.

A BYSTANDER'S NOTES

The Church Must Reach Out.—A public speaker aptly d, in a recent address, that the progress of Christian- is hindered today because a good many people still k on the church as a kind of social club that operates the benefit of its members and not for the general upof the nation. It is a point well taken. The church t does not, like the Master, demonstrate its concern for manity at large by a recognition of its various needs, s of its real mission and needs a new vision of its l possibilities.

The Better Way.—Too many of us are altogether too dy to blame some one else for existing church dequencies. It might be well to do some investigating ser home. This is the way some one plainly states case: "Blessed is he who doth not say: 'Lo, what the matter with the minister? Why doth he not fill church so that there is no more room?' The wise is the man who goeth out and saith to his friend: me thou with me and I will do thee good, and so will minister.' Truly, that man understandeth that one sonal word is better than a sermon."

AROUND THE WORLD

Holland's Reclamation Project

A project of reclaiming the 480,000 acres, now covered by the waters of the Zuyder Zee, is well under way. An expenditure of $92,000,000 will be required to carry out the plan. The reclaimed land will make a strip sixty miles long, and will be amply capable of supporting 150,000 persons. Formidable as this project may appear to be, neither the vast expenditure nor the prodigious efforts required, are regarded as serious barriers to its accomplishment. The forces of Christianity are confronted by an equally prodigious reclamation project—the salvation of perishing souls as yet unreached. Millions of dollars will be required, and many workers, but the marching orders of the Great Captain are clear and emphatic: "Go ye," and it is our business to furnish men and means.

Prohibition Proved Its Worth

To say the least, the showing made by the State of Indiana under the prohibition regime is most illuminating. Sneeringly the assertion was made by the liquor dealers: "Prohibition will not prohibit," but, somehow, the facts seem to belie their forecasts. Sept. 30, 1918—six months after the State prohibitory law went into effect—thirty-four Indiana jails were empty, and thirty-five had less than five inmates each. In eight other counties the jails were utilized to take care of various county charges. The six most populous counties had only 120 in their jails, as compared with 625 the year before. Taking into account the total number of jail commitments, there was a falling off of 14,732 in the year. The workhouse at Indianapolis has been closed for the good and sufficient reason that the former inmates have turned to the better way of sobriety.

A Fight Against Radicalism

In recognition of the fact that serious danger threatens our nation by reason of hidden but nevertheless pernicious plottings against law and order, all the forces of religion and civilization are being massed to combat that stealthy foe, and to preserve the stability of the nation. Churches of all denominations are to unite, under the auspices of the Inter-Church World Movement, to oppose those who are plotting against American institutions, and endeavoring to stir up industrial strife. An aggregate of 200,000 congregations, with a total membership of 25,000,000 people, is pledged for the movement. Plans are now in process of formulation for doing effective work. From the earliest days of the primitive church, God's children have ever recognized the "powers that be" as "ordained of God," and their spirit of loyalty has been unquestioned, in so far as there was no conflict with the teachings of Holy Writ.

Plan of Spreading Religious Truths

To put up, in public places, suitable racks containing Gospel literature and religious papers, costs the "International Christian Truth Investigation Society," of Chicago, $2,000,000 a year. Five dollars will pay for the upkeep of one rack for one year. The society hopes, by its program, not only to disseminate religious truth, but also to familiarize people with the literature of their own denominations. The headquarters of this society are at 401 Marquette Building, Chicago. While our own Church of the Brethren has for some years made occasional attempts along the line of religious literature distribution, as above referred to, no systematic plan has so far been decided upon. A well-selected line of tracts, together with our various periodicals, would seem to furnish abundant material for hundreds of racks in all parts of the United States. Who will move out along the line suggested?

The Bible Instead of Ancestral Tablets

Special plans are being developed by mission workers in China to establish the family altar in the homes of native Christians. Rev. E. G. Tewksbury, Sunday-school Field Secretary, representing the World's Sunday School Association, has made a special survey, in which it was revealed that not more than half the Christian homes observe the practice of family worship. Though this record makes a more favorable showing than that of the homeland, it does not satisfy the missionaries. They desire to see a more

The Great World Family

Nothing more clearly illustrates the growing unity of the world than the common aim of the forces which are moving today in the life of the East as well as of the West. Travelers who penetrated to the most remote sections of Asia, at the time of the European war, tell thousand miles away, saw the direful effects of the great struggle in every country they happened to strike. We are told that there is not a nation or people or individual which is not affected beneficially or prejudicially by the welfare or misfortune of all the world. A disaster from earthquake, from disease, from drought, from war, which falls upon any nation, in these days, affects the status of the whole world in greater or less degree, and, on the other hand, the progress of thought and the spread of religious truth bring advantages to the whole race.

More Than 800,000 Armenians Need Relief

Latest reports to Cleveland H. Dodge, treasurer of the American Committee for Relief in the Near East, place the number of people, who will require assistance until next year's harvest, at 800,000. The greatly-needed relief work, done by the above-named organization, has been conclusively proved its value that Congress recently incorporated the "American Committee," to give it a legally-recognized status. While a mandate over Armenia by the United States, as is urged by many, might greatly contribute to the permanent safeguarding of that country there is some difference of opinion as to the propriety of detailing United States troops for that work. As far as indications seem to point at the present time, Armenian residents in the United States will probably be requested by the administration to go to the aid of their countrymen.

Preserving Ancient Jerusalem

Those who have visited the Holy City in past years are doubtless greatly interested in its future preservation and hopes have been expressed that the various places of special interest might be preserved as they have always been, and guarded against hasty and ill-advised reconstruction. To this end a scheme for restoring and permanently preserving Jerusalem has been drawn up by the British military authorities, in conjunction with the municipal directors of the city. The old city within the walls is not to be disturbed in any way whatever, so that its old-time construction and character may be preserved as it was in the days of yore. Then, too, the encroachment of further buildings, immediately outside the walls is to be guarded against. The modern suburban city is to be constructed in accordance with carefully-prepared plans.

Value of College Training

Some years ago most business men did not look upon college graduates with special favor. They did not regard higher educational training as a convincing demonstration of fitness and suitability for office work and business management. How rapidly college men are of late making themselves a factor in the commercial world, is revealed by the statement of a noted business house of Cincinnati, Ohio. Its entire sales force and corps of managers are graduates of a well-known college. The president of the corporation declares that after an experience of years, he has found that the college-trained man brings to his work a fitness not otherwise attainable. And this is true in the world of business, should not the same "fitness" be a most acceptable requisite of the worker who attempts to take the message of salvation to a perishing world?

The Need of Calm Reasoning

Running through the debate on the Peace Covenant and the League of Nations it creates, is the constant assertion that the right to make war is necessary to the discharge of certain national duties. It is but the reiteration of the same spirit that permeated the sons of Zebedee when they wanted fire rained on the villages which denied the ordinary rites of eastern hospitality to our Blessed Lord. Yes, John and James were insistent upon "direct action." So is the extreme radical of today, for whose ends agitation and votes are too slow a path. He simply does not want to wait for a reasonable and peaceful adjustment. He refuses the slower but peaceful road and desires the swifter remedy of force—the much vaunted "direct action." But those who, to meet social ills

HOME AND FAMILY

"Such a Care"

BY EDGAR A. GUEST

"They're such a care," I heard her say,
Speaking of children yesterday.
"I sometimes wonder if it pays.
If all the gladness of their ways
Is worth the pain of parting when
God calls his babies home again.
I think it better not to know
A joy that is so soon to go—
And then the risk! You can not tell
Whether or not they'll turn out well;
With all your care, you can not say
How far their feet shall go astray;
I fear I could not stand the shame
If flesh of mine should stain my name."

I answered: "Once your mother's prayer
Was to be given such a care.
She asked that she might know your smile,
Feel your caresses for a while,
Stand vigil by your cot at night
And give her strength for your delight;
Ventured—your days of life to buy—
The pain of parting should you die,
Nor gave one thought unto the shame,
That you might place upon her name;
Whate'er the risk throughout your days,
She only asked a child to raise—
She did not ask a guarantee
That you would pure and lovely be.

"Today a lonely mother weeps,
Whose babe beneath the willows sleeps,
Yet gladly would she bear the pain
To know such happiness again;
She has forever as her own
The days of joy which she has known,
And always, when her heart grows sad,
She can recall the love she's had:
Hers is a richer, sweeter life,
With all the pain and hurt of strife
And all its weight of grief and woe,
Than those who've had no babe to know.
Oh, make unto your God this prayer—
That he shall send you such a care."

Other People's Children

BY J. H. MOORE

Should a family living in town be constantly annoyed by other people's children? This brings afresh to our mind what we said some time ago about "good neighbors and bad chickens." But let us get at this question in another way.

We have lived much in town—more than fifty years—and always had good neighbors. Now and then we had a problem to solve. Here is one of them. We were then too busy to give home matters the attention that we should have devoted to them. This made it only the harder on the wife. We then had children of our own—three of them. There lived, a few blocks away, a mother who seemed to enjoy associating with her friends better than caring for her home and children. It was a common custom with her to send her children to some of the neighbors while she put in the afternoon having a good time in the home of a friend or two.

Several times the children, three in number, were sent to our home for safe keeping. It was the home of the preacher, and why should not the preacher's wife have something to do in helping others along? Then, too, she has children of her own, and for a few hours she can look after six boys and girls almost as easily as half the number. So the neighbor mother may have reasoned. Well, tired mothers often like a bit of quiet rest in their own home. Their bodies may be weak, their nerves unstrung and some unseen burdens may be crushing the life out of them. But six live-wire children racing through the house, upstairs and down again, with now and then a tumble and a scream, would grate on the nerves of even a strong woman. But, should the tired mother, just because she is the preacher's wife, be tormented in this manner, week after week?

One evening, on our return from the office, the good wife told us that she had enjoyed a real restful afternoon; that those children came again, but she told them to return home and be nice until their mother finished her visit. So far as we recall, we passed no comment on the act, but thought that it was a fairly risky piece of business for the elder's wife, for the wives of pastors are often expected to stand being imposed upon six times, and even seven, without a murmur, all for the good of the flock over which her husband has the oversight. In those days Brethren preachers hardly dreamed of a salary, and as we made our own living, and preached a free Gospel, we felt a little more independent than the man whose congregation has to stretch every nerve, in order to raise the money for his salary. We were in a position to say something in support of the rights of tired and nervous mothers, should it become necessary to do so.

Well, wife had more restful afternoons following the incident, for her own children had learned gracefully to tiptoe through the room while mother was taking a very much needed nap.

Time went rapidly by, weeks, months, years and a decade. Our own children came into possession of homes and families of their own, and we found ourselves snugly located in a new home, this time right alongside of a family of six children, with something less than three years between the ages of the children in their order in the family. As parents grow older their nerves get some closer to the surface and they are not able to stand as much racket as they may have stood in early life. Then they may not be disposed to make the allowance for other children that they quite willingly made for their own. Well, there we were in the best house we ever owned, right by the side of a half dozen children, with no fence between us. In their play, as we thought, they will be all over our lot, trample down the flowers, run across the garden and possibly break a glass in the window with a stray ball.

Some years passed over our heads, and during all this time we never knew one of these children to cross our lot. Now and then they might cross the line after a ball, and even then they would apologize for the bit of liberty they were using. By the hour they would play up and down the walk in front, but they disturbed nothing. Occasionally one of the little girls—washing her face and hands and combing her hair back nicely—would come to our home for a short visit. The children were always well dressed, and always polite. We saw them on the streets, in the stores, on the street-cars, and they invariably behaved nicely.

By and by there came a boy into the family. With a half dozen older children to tease a boy, we felt sure that there would be a lively chap around, in the course of a few years. When the boy grew strong enough to be left at play alone, he, too, played up and down the walk, just as his sisters had done, but not once did he venture on our lawn, or on the part of the walk that led directly to our porch. As the children grew up, they seemed to know their place. We noticed other children almost as wild as little animals, and sometimes rude. But by the side of us grew to manhood and womanhood a group of boys and girls, useful and well educated, who never made the least disturbance in the community.

How was it done? The parents had but little property. They both worked hard and possessed only a moderate education. If there was ever any disturbance in the family, it never reached our ears. The children were trained. They were taught to understand their place in church and society, as well as in the immediate community. They were taught the very best of manners, and in this way became examples for other boys and girls, as well as a credit to the family. But how was all this accomplished? We wish some one could tell us. Then we would be in a position to recommend a method for general use in the neighborhood, where a few mothers are wondering what course they can pursue to keep from being greatly worried by other people's children. These mothers can take care of their own children, but how about the other children that enter their premises, and even their own homes, almost any hour in the day? We are asked for a method that will result in better conditions. In this article we have referred to two. The first one is quite risky. We must not urge it. Wrapped up in the last method there is a secret, and we must wait for some one to reveal the inside workings.

Sebring, Fla.

The Problem of Daughter's Room

BY REBECCA C. POUTZ

With one arm full of things needing mending, Sister Streeter appeared at the door of Sister Hartling's comfortable little sitting-room and almost without pause entered, as a cheery invitation was given from within. And although she always took some work along, for she had precious little time for neighborly calls, not to mention sitting with hands idle, yet Sister Streeter considered these little visits with the older woman, who had been through all the problems and perplexities, with which she was now struggling, her best recreation, for their talks together were always so helpful and profitable.

For once she did not have anything in particular on her mind, but after a pleasant exchange of greetings and seating herself in an easy chair, she was forcibly reminded of something that caused her constant vexation as she threaded her needle and picked up the top piece off the pile, preparatory to work.

"Dear, oh dear," she exclaimed as she held up a badly-rent blouse of Johnnie's, but explained as Sister Hartling gave an understanding nod, "but really his torn clothing doesn't worry me half as much as his carelessness does. I simply can't get him to keep himself as tidy as he should. I've both coaxed and scolded, but it seems useless. Why, I have to watch after him, to see that he keeps his hair and teeth and clothes brushed, and even that he washes his hands, just as it he was six instead of fourteen." Sister Streeter's tone was despairing.

Sister Hartling smiled reminiscently as she replied, "Yes, there is a stage when it seems one can't teach children such things. I'll never forget when my Anne came to it, but I learned a valuable lesson then that I turned to advantage more than once afterward."

Sister Streeter adjusted the patch deftly under the gaping hole in the troublesome Johnnie's waist, but listened eagerly as Sister Hartling went on: "Well, Anne, being a girl, was always eager to have her personal appearance nice when she went out, but her room, my, my, what a sight and a mess it always was!" This in a perturbed tone, for even yet she could not think of it calmly.

"I actually worried myself nervous over what to me seemed an inexcusable and unpardonable fault in so big a girl. It was enough for me continually to straighten up after the smaller children, for it was always one of my strong points to keep my house tidy. And then to have a daughter with such slovenly habits—well, I simply couldn't abide it.

"But a littered floor, clothes flung around anywhere and the contents of bureau drawers stirred into hash, didn't disturb Anne any more than my scoldings did. I wasn't only ready to give up in despair, but had come to a state where I did not know what I might have done, if Providence hadn't offered a solution and taught me a lesson besides.

"She had a girl friend, a few years her senior, of whom she thought a great deal. In fact, I had not realized how much she did adore and look up to Lena. You see, she was in the hero and heroine-worshiping stage and at this period the object of their affection has more influence over one's children than you have yourself. They'll do almost anything in an effort to stand well in the adored one's estimation. I also learned that this influence can work the wrong way, as well as the right.

"But this is getting off the subject. To come back to Anne and her room. I always tried to see that no one got in it when it was so upside-down, but Anne didn't seem to care whom she took up. One day I was cleaning in the boys' room, which was next to hers, when, what should I hear but Anne bringing Lena up, to show her a new dress. I actually felt sick, for I well knew what particular housekeepers they were at her home.

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"I both watched and listened, to see if anything would happen. Lena gave one comprehensive look around, surprise and disapproval showing all over her face. I really think that it was the first time in her life that Anne had ever taken notice of thoughts expressed in looks, for without a word she began kicking odd shoes and slippers out of sight and picking up stray garments.

"With the remark, 'I'll help you; I don't like a mussed room either,' Lena fell quickly to assisting. She showed her how she arranged things so as to keep them nice, how to hang up her clothes properly, and how to fix the contents of drawers so as to be handy. I wish you could have seen the place at the end of a half hour.

"But all the while I could see that Anne's mortification burned deeper and deeper. It was terrible to come so short in the eyes of her adored friend. But it ended my trouble along this line and also forcibly brought home to me, as nothing else ever had, the importance of the right kind of companions for one's children. More than once afterwards I used this influence to advantage and I also had the worry of my life breaking it once when it was for the wrong, but then, that is another story." Sister Hartling sighed as she finished.

"Thanks more than I can tell you," the younger woman said warmly as she rolled up her mending and rose to go. "I think I see a way out of my own difficulty."

Waynesboro, Pa.

War Taught Women How to Dress Well

Simplicity Marks Apparel of London Working Girls

THE working girl in London is gradually winning for herself a place among the well-dressed women in the world, says the London *Times*. Her neat, tailor-made costume of some dark shade or neutral shade, her well-shod feet with heels much straighter than they used to be, her untrimmed hat, and her plain silk blouse, make up a very comely, pleasant picture. You can see hundreds of girls dressed in this sensible fashion going to work, with their leather cases in their hands, any morning of the working week, and you feel quite sure that English girls, at least, have learned, or are quickly learning, that neatness is the first point in good dressing.

You may get an unpleasant surprise later in the day by meeting girls and women in dresses more suitable to ballrooms than the street, and tawdry even for dancing. You see cheap satins and velvets in pale shades or brilliant colors, with dangling fringes and an assortment of beads, earrings, pendants, bracelets and rings, completely killing any note of simplicity that may remain.

In some cases, though, shoes will peep, shamefaced and sensible, beneath the skirt, and the stockings will wear the pathetic smirk of cheap silk in a shade not suited to dress or shoes. But the great crime is the hat. It is brazen in its unbecomingness. It has no link of sympathy with any other part of the toilet, and it is worn in quite the wrong way. It is either too big or too small, overtrimmed, and with so many kinds of trimming that the mind reels before such incoherence. It is the result of a lack of intelligence in dress. Everything composing the toilet was bought at a different time and with no thought about a harmonic whole. The material was a "bargain," the fringe a "remnant," the stockings an "out-size," the hat a "Paris model"! The shoes a proof that common sense still exists.

In lesser and greater degree there are hundreds of such ill-thought-out toilets to be seen today, but there

tion on a method they find hard to attain. Anoth extravagance comes from the fact that they wear the clothes carelessly, and do not take care of them in t wardrobe. A spick-and-span appearance comes large from a good carriage and tidy cupboard shelves.

To walk well, to sit well, to wash and iron, ma and mend, are things girls do not learn at school these days. If they did, and learned to do them w and daintily, they would spend less money and lo better dressed. During the war they cooked a scrubbed and never counted the cost, no matter wh their social standing was. Now they are asked to work that is quite as important but not so excitin They must give up khaki and uniform. They mu leave the hospital and the canteen, and qualify for t nursery, the kitchen, and the household storeroo No matter what their place in the world may be, th must make it as beautiful as they can, and good cloth well worn, will help. Some of them are doing it ready, but not all.—*The Post, New York.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

LEBANON, PENNSYLVANIA

Lebanon is whole-souled in the Forward Movement. counts one more church, and one more home base the foreign field. It has just sent Willard Francis, pr ident of its Young People's Society, to Bridgewater C lege, and looks forward toward supporting him in t field where Bro. S. N. McCann was unable to contin his labors. Bro. W. K. Conner, of Harrisburg, Pa., help Bro. Francis on his way.

Years ago the writer, in charge of the Brethren wo in the city of Lebanon, had Bro. McCann come here. spoke for us in the Seventh Day Adventist house on S enth Street, where we were then housed. We secu for him the use of the Midway house, in the country, following evening. Midway was then frigid toward m sions. In the big house, in response to the burdened peal of the fearless missionary, less than five dollars w contributed to missions. But the wedge made an openi Midway today supports a missionary in Sweden. T years ago Bro. Eby, of India, was present at a Fourth July meeting at Midway. An effort was launched to ra $3,000 to build a school in India. Sister Catharine Harl of Philadelphia, broke the ice by offering a pledge of $ toward the enterprise. More than the required amo was raised. The First Brethren Mission of Leban struggling toward birth, gave $50. That evening, n withstanding urgent invitations from other sources, B Eby came to the headquarters of the First Church of Brethren of Lebanon, held a meeting and stayed with over night.

The First Brethren Church has sought, in dark hou direction from Eld. S. R. Zug, who, some years a served on the General Mission Board. We get the "G pel Messenger," the "Missionary Visitor" and Breth literature in general. The writer has taken through Mission Study Course, the only class of this place. H received, from what is now the First Brethren Chur enabled him, a score of years ago, to start a Breth School in Eastern Pennsylvania.

How fitting to inaugurate a Forward Movement on two hundredth anniversary of the coming of Peter Bec to America, for in 1724 he set on foot the first Forw Movement of the Brethren in America! In 1924 the Fi Year Movement will be completed.

The First Brethren Church, of this place, is in the F ward Movement. We are following the light that is ing on before. Let us walk in the light as God is in light, and then the blood of Jesus Christ, his Son, cleanse us from all sin, and there will be no occasion stumbling in us. The Holy Spirit is the life of the F ward Movement.

J. G. Francis

Lebanon, Pa.

SOUTHERN IOWA CONFERENCES

Perhaps one of the best District Meetings, ever held the Southern District of Iowa, was held in the Engl

SOUTHERN KANSAS

The District Meeting of Southeastern Kansas will be held in the Paint Creek church, Redfield, Kans., Oct. 21-24; Monday, Oct. 20, 7:30 P. M., sermon by L. T. Templeton.

Tuesday, Oct. 21, 9 A. M.

Temperance Meeting.—In Charge of District Secretary. Sisters' Aid Society.—In Charge of District officers.

CHRISTIAN WORKERS' MEETING

Afternoon, 1:30

The Christian Worker as a Connecting Link Between the Sunday-school and the Church. The Opportunities of the Christian Workers' Society for Community Service.—Lena Stump. Essay.—Awilda Buck. Child Rescue Meeting.

Evening, 7:30

Educational Address.

SUNDAY-SCHOOL MEETING

Wednesday, Oct. 22, 9:30 A. M.

The Best Way to Secure Our Much-needed Sunday-school Rooms.—D. W. Shidler. When Has a Sunday-school Teacher Performed His Duty?—Sister Templeton. The Weekday Duties of Superintendent, Teacher and Pupil.—S. E. Lantz, J. A. Campbell.

MINISTERIAL MEETING

Afternoon, 1:30

Are Our Former Ministers Justified in Appearing Before Their Congregations Without a Well-prepared Message? If Not, How Are We to Solve This Great Problem?—J. S. Clark. The Church of Today, Its Greatest Hindrances and How to Overcome Them.—J. A. Strohm. The Preacher and His Church, Their Problem of Today.—W. H. Miller.

DISTRICT MEETING

Thursday, Oct. 23, 9 A. M.

MARKLE, INDIANA

The report for our church at this place will cover what has been done during the summer months. Sunday-school and church services were held each Sunday morning and evening. The attendance has been fairly good, yet there is room for more good work to be done.

Capt. Wiard, of Winona Lake, was with us one week and gave a course of illustrated lectures. At different times during the summer we have had with us ministers from other localities, to deliver messages which renewed the spiritual vision.

Our Christian Workers' Meeting has been very interesting, with programs prepared by our superintendent, Sister Edith Bowman, for both old and young. We regret to see her leave us for the winter. She will attend Bethany Bible School, Chicago. We trust that the good interest may continue, with Sister Lena Heasten to fill her place as superintendent.

At our July council Bro. D. B. Garber resigned as pastor, having served for the past thirteen years. As yet we have no regular pastor appointed, but are having services each Sunday morning and evening, with different ministers to preach for us. A ministerial committee was appointed to secure a home pastor. The committee consists of Brethren David Brumbaugh, Josiah Cook and John Crull.

Our Harvest Meeting in September was blessed with a fine, sunshiny day, and with a good attendance. Dinner was served on the church lawn. Bro. A. R. Eikenberry, of North Manchester, was with us. His talk in the forenoon was based on "The Cure for Selfishness—Jesus Christ." Bro. Goodmiller, of Loon Creek, opened the afternoon services, after which Bro. Eikenberry addressed us on "Consecration." At the close of the service several signified a desire to do more consecrated work. A collection was taken for the Old Folks' Home.

Our regular September council meeting was presided over by Bro. Dan Funderburg. The report of our ministerial committee was given; they have not yet fully decided upon a pastor.

The delegates chosen for the District Meeting were Sister Lina Bowman and Bro. Dan Funderburg, with Sister Flora Funderburg and Bro. John Crull, alternates.

Our love feast is to be held Oct. 25. Lillian Earhart.

Huntington, Ind.

NORTHERN INDIANA MINISTERIAL MEETING

The Ministerial Meeting of Northern Indiana was held Oct. 1, in the chapel of the Westminster Building at Winona Lake. Though the attendance was not as large as usual, the interest was excellent. The program was good and the subjects well treated, though several substitutes had to serve on short notice.

The general theme of the forenoon was a trained ministry. Bro. F. A. Myers spoke on "The Minister's Training in the Development of Souls." Among the many good things said we note the following: Instinct, individuality and personality all figure in soul culture, with the emphasis on the latter. Personality is not a gift but a development.

Bro. Chas. C. Cripe then took up "The Minister's Dependence upon God." He said that there is too much of a tendency, in these days of training, education and supported pastors, to let these take the place of dependence upon God for help. Our schools are a valuable asset, but the biggest part of the minister's training is his dependence upon God.

When the subjects were opened for general discussion, there was such a spirit pervading that the suggestion to spend the time in a season of prayer met with hearty approval.

The theme of the afternoon service was "A Trained Church." The first part, "Source of Its Training," was discussed by Bro. I. S. Burns. He referred us to Paul's expression, "Other foundation can no man lay than that is laid which is Jesus Christ."

The last subject was "The Object of the Church's Training." Bro. Shull at a late hour was assigned this subject and told us first that he considered a prepared or trained church one whose minister knows his God, the Word, and men and their problems. And the church must be with him in these things. It must be a praying church and a pure church. In the general discussion great emphasis was rightly placed on the power of a life back of the message. Harvey S. Bowers, Secretary.

Wakarusa, Ind.

SPRING CREEK, PENNSYLVANIA

August 10 we were greatly delighted to have Bro. Ober meet with us at the Palmyra house. In his sermon he dwelt upon the wonderful mind and ways of God. July 27 two were received into the church by baptism.

Sept. 7 we met for Sunday-school and preaching at the Palmyra house. Brother and Sister Graybill were with us. The latter gave a very interesting talk to the Sunday-school about the Sunday-schools in Sweden. Following that, Bro. Graybill preached. In the afternoon he gave an address at the Fairview schoolhouse. In the evening he gave a talk at the Spring Creek house. Sept. 10 he addressed an audience at the Palmyra house, describing Sweden and the people in general. At the close of the meeting four of our members appeared on the pulpit, garbed in Swedish costumes. Brother and Sister Graybill have spent some time here in their old home church. By Oct. 22 they will leave again for their field of labor. Brother and Sister Glasmire and three children expect to sail with them, and make their home in Sweden.

Sept. 15 the Spring Creek church met for council at the Palmyra house, with Eld. Longenecker in charge. It was decided to hold our love feast Nov. 1, at 3 P. M., at the Palmyra house. It was also decided to have a series of meetings at the Palmyra house in the near future. Our collections for the Armenian and Syrian Relief Fund amounted to $730.70.

Sept. 20, Saturday afternoon, we held our Harvest Meeting at the Palmyra house. Bro. Harry Nye, of Elizabethtown, preached a very appropriate sermon for the occasion. The services were well attended. A special offering of $54 was taken for the benefit of the Orphanage at Neffsville. Mrs. Elizabeth Blauch.

Palmyra, Pa., Oct. 4.

DALEVILLE COLLEGE

Inasmuch as other colleges of the Church of the Brethren have announced their splendid opening of the present session, it is but proper that Daleville should fall in line.

Daleville, the most southern school of the Church of the Brethren, is pleased to announce the splendid opening of the present session. The opening lectures were given in the College Chapel Sept. 16, at 10 A. M. Mr. Cedric Layman, of the B. A. class of 1912, and recently returned from service over-seas, gave the initial address. What he saw and experienced seems to have intensified his earnestness to waken up young people to their opportunities along the better lines of living in and out of school. He was followed by Rev. G. M. Brooks, pastor of the Calvary Baptist Church of Roanoke. His was also a masterful address, in which he stressed a splendid outline for the school-year. The attendance was unusually large, notwithstanding the very busy season at this time of the year.

The enrollment the first day was sixty-seven per cent larger than the first day of any previous year, and eighty-one per cent above the first week of any previous year. Later enrollment is keeping up the record of the first week. Every available space is taken, and yet we always have room for one more. Near by neighbors have very kindly thrown open their doors to roomers. In this way we hope to be able to provide for the accommodation of all yet to come. The dining-room and class-rooms are also taxed to their utmost. More buildings is the one problem before the trustees. They have made good in every former need, and they will heroically meet the demands of the present situation.

The College Department has recovered, and more too, the shrinkage due to the late war. The Bible Department has more than doubled its enrollment over former years. The Volunteer Band started out with an enrollment of twenty-three. This is an exceptionally good start for Daleville. The Music Department is also crowded. Eight pianos are in constant use. Special Music features are already planned for the year. The student body shows an earnestness that bids fair for a good session. Daleville is experiencing the awakening that all other schools are realizing. Our Brotherhood should rejoice that it has come, and bend every energy to make it fruitful to the honor and glory of God. T. S. Moherman.

Daleville, Va.

Notes From Our Correspondents

(Continued from Page 661)

mons were delivered. Four were added to the church by baptism. Sister Blough conducted the song service, which was appreciated by all. Their stay among us was greatly enjoyed.—Frances Myers, Lanark, Ill., Oct. 6.

Waddams Grove.—Bro. E. L. Heestand, of Huntington, Ind., accompanied by his wife, held our series of meetings, beginning Sept. 14, and continued till Sept. 28. His sermons were inspiring as well as profitable. This is the first time Sister Heestand accompanied her husband in evangelistic work, and we enjoyed having her among us. Sister Cora Stahley, instructor of music at Manchester College, conducted a singing class each evening before services, during these meetings. Eld. Ezra Lutz is visiting his son in Iowa at the present time. One Sunday afternoon he took a trip to the "Little Brown Church in the Vale." As about 250 people were visiting the church that afternoon, he was called upon to deliver an address.—Alice Myers, Waddams Grove, Ill., Oct. 1.

INDIANA

Huntington City church met in council Sept. 18, with Bro. C. C. Kindy presiding. Two letters were received. Bro. Kindy was chosen delegate to District Meeting. Our love feast will be held Oct. 19, at 6:30 P. M. Great effort is being put forth for our Rally Day Oct. 12. Our goal has been set at 300, with an enrollment of 160. We observed Cradle Roll Day Sept. 28. We have at present thirty-seven names on the roll.—Mrs. Ermal Humbert, Huntington, Ind., Oct. 10.

Kokomo church met in council Sept. 27, with Bro. Oscar D. Werking presiding. Four letters were granted. Our communion will be held Oct. 19. Prior to the council meeting Bro. S. S. Blough was with us one Sunday in the interest of the Sunday-school work of the "Forward Movement." Bro. Albert Helser, traveling secretary of the Mission Board, gave two interesting talks. An offering of $6.05 was taken. Bro. Werking, our pastor, held a two weeks' series of meetings at the Nettle Creek church. During his absence Bro. Moss preached one sermon, and Bro. Miller, District Secretary of Missionary, preached two excellent sermons. Bro. Allen Ockerman, of this city, preached for us on the following Sunday. The Christian Workers decided to support an orphan in the foreign field, either India or China. Every one seems interested in the work, and an offering for that purpose is taken each Sunday evening.—Anna Davis, Kokomo, Ind., Oct. 6.

Laporte church met in council at Lake View Mission in the city of Laporte, Sept. 27, with Eld. Christian Metzler, moderator. One letter was received. Bro. Russell Shull, our pastor, was chosen delegate to District Meeting. Regular services are held at the Mission and in the country every Sunday forenoon and evening. Our pastor is being assisted in the work by students from Bethany Bible School, Chicago. Bro. Merlin Shull filled one appointment at the Mission, and one in the country last Sunday. Sister Alma Stump conducted a singing class for our week at the mission, the first of this month.—Rachel C. Merchant, Laporte, Ind., Sept. 29.

Loon Creek.—Sept. 21 the seven Sunday-schools of Huntington County met in a joint convention at the Loon Creek church. In spite of the rain we had a good attendance. Brethren C. D. Bright and Lawrence Slultz gave excellent addresses. Also Bro. I. B. Wike, of Huntington, and Bro. D. B. Garber, of Markle, were present, besides our home ministers. Officers were elected for the year, with Eld. E. L. Heestand, president. Our council meeting was held Sept. 23, with Eld. D. W. Paul presiding. One letter was granted. Delegates for District Meeting are Brethren B. D. Hirt and D. W. Paul; alternates, Sister Elizabeth Goshee and Bro. Chas. Heasten. The church called Bro. Ray Zook to the ministry. He and his wife were installed and have since left for Chicago to enter Bethany Bible School. Our love feast is appointed for Oct. 19, at 6:30 P. M. Our series of meetings is to commence Oct. 12, to be conducted by Bro. S. Z. Smith, of Sidney, Ohio.—Mae Hoover, Huntington, Ind., Oct. 4.

Manchester.—Plans have been made for holding our love feast on Wednesday evening, Oct. 29, with arrangements for an overflow meeting on the following evening, Oct. 30. Our series of meetings will begin the second Sunday in November. A special musical program will be given on the regular Young People's Sunday, Oct. 12.—Ivah M. Grossnickle, North Manchester, Ind., Oct. 8.

Mexico.—We met in special session at the Courter house Sept. 15. Bro. Everett R. Fisher was called to the ministry. Eld. J. D. Rife and S. E. Fisher conducted the installation services. The joint Sunday-school Meeting Sept. 21, was well attended. Bro. Schwalm, of North Manchester, gave several good talks and delivered an excellent discourse in the evening. Bro. Bowyer led the song service throughout the meeting.—Celia A. Pugh, Mexico, Ind., Oct. 6.

New Bethel church met in council Sept. 20, with Eld. John Miller presiding. Our love feast was held Oct. 4, and forty-five members communed. Brethren A. P. Musselman, Clessie Miller, D. E. Bowman, Frank Hay and John Miller were present. The first named preached. Bro. John Miller gave talks Sunday and Sunday evening following. Bro. F. O. Norris will assist in a series of meetings, beginning Nov. 9. Sister Bertha Dilling will lead the song service.—Mrs. Omer White, Connersville, Ind., Oct. 6.

New Paris church met in council Sept. 19, with Eld. Chas. Arnold presiding. Two letters were received and three were granted. The report of the annual visit was given. Several new officers were elected for the coming year. Brother and Sister Jacob Martin were chosen as delegates to the District Meeting, with Brother and Sister S. S. Scrogum as alternates. Sept. 22 Bro. David Metzler began a series of meetings preparatory to our love feast, which was held Sept. 27. This being our first love feast at this place, it was largely attended and enjoyed by all. A large number of visiting ministers from adjoining congregations were present.—Clara Harshman, New Paris, Ind., Oct. 7.

Notice.—To all needy mission points in the Central States: The Sisters of Northern Indiana are very anxious to work for the Master. As a matter of economy of time, labor and money, however, they want to know just what is needed, and where to send it. If you are in need of clothing or bedding or other things, will you please write me at the earliest possible date, so we may work and distribute our gifts intelligently? Write me now.—Nettie C. Weybright, Syracuse, Ind., Oct. 9.

Osceola.—We held our communion Sept. 27, with Bro. Daniel Wysong officiating. About seventy communed and it was a pleasant occasion for our church members. We met the following day for Sunday-school, followed by a Home-Coming service. Bro. Daniel Wysong preached. In the afternoon we had a home mission sermon and Bro. Wysong made a strong appeal for that work.—John Cocanower, Elkhart, Ind., Oct. 5.

Plunge Creek Chapel church held her council Sept. 28. Three letters were granted and four were received. Bro. Tully was elected delegate to District Meeting. We have decided to hold our love feast Nov. 27, at 5:30 P. M. Our pastor, Bro. Murray, has returned, having been absent four weeks, holding a series of meetings at Auburn.—Mrs. Leona Pollard, North Manchester, Ind., Oct. 9.

Rossville church met in council Sept. 27, with Bro. W. L. Hatcher presiding. Bro. A. D. Helser was with us Sept. 13 and 14. We are very much awakened to missionary work and his three sermons were very helpful and interesting. The Volunteer Mission Band have organized and are holding regular meetings.—Lillian A. Hinford, Rossville, Ind., Oct. 7.

Summitville.—August 31 Bro. S. S. Blough gave us a splendid address on the Sunday-school work. Sept. 3 and 6 Bro. A. D. Helser gave two addresses in the interest of the "Forward Movement," which were very much enjoyed. We held a very profitable Harvest Meeting Sept. 14, with Bro. E. O. Norris in charge. Sept. 21 Sister Helen Guynn, our District Sunday-school Secretary, gave two very interesting talks. We met in council Sept. 9, with Eld. J. A. Miller in charge. Bro. Fred Fair, our pastor, was also present. All committees' reports were accepted and all were very satisfactory. Our next council will convene Dec. 9.—Pearl Tomlinson, Summitville, Ind., Oct. 1.

Union City church met in council Sept. 26, with Eld. B. F. Sharp presiding. Bro. Sylvan Bookwalter, of New Paris, Ohio, was present

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(Continued from Page 661)

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also. Several letters were received and granted. One of our young brethren, Arthur Dodge, was called to the ministry, and Bro. Geo. B. Weimer to the deacon's office, and, with their wives, were duly installed. Our love feast was held Oct. 5, at the country house. This was the fiftieth annual communion meeting held in this place. Visiting brethren present were Aaron Moss, of North Manchester, Ind., and Brethren Henry Longanecker and Noah Erbaugh, of the Poplar Grove church. Bro. W. C. Petrick, of Bryan, Ohio, expects to begin a series of meetings about Nov. 15 at the church in town.—Mrs. W. P. Noffsinger, Union City, Ind., Oct. 6.

West Goshen church met in council Sept. 6, with Eld. M. D. Stutsman presiding. The annual visit was reported. Sunday our Harvest Meeting was held, and Bro. J. W. Lear preached a very inspiring sermon. An interesting missionary program was rendered by the young people in the afternoon. In the evening Bro. Lear began our series of meetings, continuing until Thursday evening, Sept. 25, when he was called home by the illness of his wife. Bro. Frank Kreider continued the meeting over Sunday. Righteen have been baptized, two are awaiting the rite and two were reclaimed.—Myrtle E. Ulrich, Goshen, Ind., Oct. 2.

IOWA

Grundy County.—Bro. D. H. Keller has moved here now, and was chosen pastor and elder for the coming year. During his absence in August, Bro. Sargent, of Bethany, Bro. Harlan Smith and Brethren John Price and Ira Shafer, of Bethany Bible School, Chicago, Christian Workers invited the Waterloo Volunteers for India mission work, and a number came over Sept. 14 and gave a good program. Sister Sadie Miller also spoke in the evening. Our offering of $13.30 was taken in the evening for India missions. The Christian Workers and Sunday-school have a definite work, trying to support two of our workers in school this year. Oct. 7 our regular quarterly meeting was held. Three letters were received and two were granted. Delegates to District Meeting are Brethren D. H. Keller and H. C. Sheller. Our love feast will be held Oct. 24. Bro. Reuben Button was re-elected superintendent of the Sunday-school. We are installing an electric lighting system in the church and parsonage. We have chosen a committee to take steps to finish the church basement, so that we can get our needs hetter.—Hannah C. Messer, Grundy Center, Iowa, Oct. 6.

Libertyville.—We have just concluded a three weeks' series of meetings, conducted by Bro. Chas. Walters, of Summum, Ill. The song service was in charge of Sister Leah Senger, of Astoria, Ill. Two united with the church and await the rite of baptism. We have enjoyed a number of splendid meetings since the last report. July 17 Sister Lydia Taylor gave a lecture on "The Simple Life in Dress." On the Sunday following Bro. O. E. Mesmore gave two splendid sermons. Bro. Roger D. Winger was here in the interest of the "Forward Movement" August 1-3. August 10 Bro. J. D. Brower, of South Keokuk, Iowa, filled the appointment both morning and evening. Bro. Emmert Stover and sister came August 24 with a missionary program, which was enjoyed by a full house. Quite a number from our church attended District Meeting, which was held with Bro. Ogden church, and all feel much stronger spiritually.—Wilbur L. Ogden, Batavia, Iowa, Oct. 6.

Prairie City.—Our two weeks' revival meeting closed Sept. 28. Bro. Oscar Dicht, of Beaver, was our evangelist, and Sister Sadie Mauger, of Bethany Bible School, conducted the song service. While there were no immediate results, yet we know that much good has been done. Bro. Dicht preached powerful sermons and endeared himself to the hearts of the people. Sister Mauger was with us more than four weeks, having taught a term of singing lessons before the revival began. Bro. O. E. Mesamer, of Bethany Bible School, recently gave a good talk on the "Forward Movement" work in our Sunday-school. The date of our anniversary services has been changed from Oct. 12 to Oct. 26.—Nellie L. Bowie, Prairie City, Iowa, Oct. 6.

South Waterloo church convened in council Sept. 30, with our pastor, Bro. A. P. Blough, presiding. Plans were formulated and adopted by which any of our worthy young people, preparing for home or foreign mission work, may be supported in their preparation. It was decided to hold communion services in the city church the second Sunday in November. Bro. Forney, of Bethany, I. M. Forney and the writer were chosen delegates to the District Conference. Fitting services were conducted by Bro. A. P. Blough at the South church Sept. 26, for the Teachers' Training Department of the Sunday-school. Twenty-six completed the first year's work.—Anna M. Hamer, Waterloo, Iowa, Oct. 2.

Spring Creek church met in council Sept. 25, with Eld. Harvey Gilliam presiding. Our love feast will be held Oct. 26. Sister Vina Adams was chosen delegate to District Conference. Bro. Roy Montz resigned as pastor. Four letters of membership were granted.—Mrs. Fannie Long, Fredericksburg, Iowa, Sept. 30.

KANSAS

Armourdale Mission.—We are glad to report that our little mission is growing in interest, despite the hindering circumstances of the past. Although the reaping time does not seem to have come, as yet, we feel that it is very near. Our Sunday evening stereopticon lectures seem to have done much to help our work. These lectures are given the last Sunday evenings of each month. We find it an excellent way to study the Bible, especially for the children. The Ladies' Aid Society is no small contributing factor to the interest of the work.—A. Miller, Kansas City, Kans., Oct. 8.

Lorned country church met in council Sept. 20, with Eld. M. Keller in charge. Bro. A. D. Sollenberger, of St. John, was with us. Brethren Clyde Seitz and Geo. Beck were elected deacons. Our delegates to District Meeting are Sister Ferbie Seitz and Bro. Ernest Markey, to represent the church; Bro. Geo. Beck to represent the Sunday-school. It was decided to hold a series of meetings this fall, with a love feast following. Our Harvest Meeting was held August 17. Bro. Ezekiel Jones, of McPherson, was with us. Several letters have been granted recently, several of our number having moved away. Our Sisters' Aid Society is doing very good work.—Ina Markey, Larned, Kans., Oct. 4.

Mont Ida church met in council Sept. 20, with Eld. L. Watkins in charge. Christian Workers' officers were elected, with Nina Sherfy and Lloyd Watkins, presidents. Bro. John Sherfy and E. A. Vanscoyoc are delegates to District Meeting. We expect to have our love feast Monday evening, Nov. 24, at 7 o'clock, following the close of our series of meetings, which begin Nov. 11, conducted by Bro. Earl Bowman, of McPherson College.—Estella Watkins, Mont Ida, Kans., Oct. 1.

Murdock church met in council Sept. 20, with Eld. S. E. Delp presiding. Bro. Delp was elected delegate to District Meeting, with Bro. Henry Harris, alternate. Our communion services were appointed for Saturday, Nov. 1.—Lillie Johnson, Norwich, Kans., Sept. 25.

Neosho church met in council in the Chanute house Sept. 28, with Eld. E. M. Reed presiding. We decided to hold a series of meetings about the first of November. Church delegates to District Meeting were chosen as follows: For the Chanute house, Bro. F. G. Edwards; Sunday-school delegate, Sister Mamie Britton; for the Galesburg house, Bro. I. D. Reed; Sunday-school delegate, Sister Kate Stringer.

our Sunday-school Secretary, gave us three lectures. He suggested a great many lines of improvement and left us with the resolve to do more efficient work in the future. In the afternoon Bro. O. Peiler, our elder, gave us admonitions which we appreciated.—Minnie Rexroad, Darlow, Kans., Sept. 30.

Royer community church is waking up to her mission. Bro. V. C. Finnell was with us lately. Capt. Ward was here in February and a number of other lectures were given during the year. Sunday-school is increasing in interest and attendance. Prof. J. Deeter is to be with us Oct. 5, in an all-day service. There will be Rural Life Conference in the afternoon, and several speakers present timely topics pertaining to country life. Four have been received by baptism and one has been restored recently. Our membership is now twenty-five and the future prospects encouraging.—U. S. Royer, Newton, Kans., Oct. 3.

Topeka church met in council Sept. 27. Bro. Harvey Brammel was chosen to have the oversight of the church for one year. Sister Dora Whittaker and the writer were chosen delegates to the Sunday-school and District Meetings. Our love feast will be held Oct. 19.—Eva Symmes, Oakland, Kans., Oct. 5.

LOUISIANA

Rose Pine.—Sept. 28 Bro. J. A. Miller, of Manvel, Texas, began a week's series of meetings, greatly appreciated by the members. When we came to this community, the first of January, the people knew nothing of the Brethren or their teachings. In July a preacher's home was offered rent free, in which to hold union services. A Sunday-school was at once started with thirty-nine enrolled. It now has an attendance of from 100 to 112 at the regular sessions. The necessary furnishings and equipment have been bought and there is still $25 in the treasury. The people of the community have decided to build a union church in the near future and have over $600 in pledges, with a part already paid in. The ground has been donated. There are eight members of the Brethren Church within five miles of Rose Pine, and if others are thinking of locating in the South, we invite them to come and look the situation over before locating elsewhere. An organization will be effected in the near future.—Mrs. Cora Cox, Rose Pine, La., Oct. 7.

MARYLAND

Ridgely church enjoyed a feast of good things Sept. 6 and 7. Two addresses delivered by those from adjoining congregations at our missionary meeting gave us much inspiratioo. Sept. 13 Brother Sister Wampler were with us. The former gave an illustrated lecture on their work in China during the fight against the pneumonic plague.—Deborah K. Reber, Ridgely, Md., Sept. 29.

West Point.—We met in council on Sunday, Sept. 28, with Eld. E. Eagler in charge. Our love feast will be held at the West Side churchhouse Oct. 19, beginning at 5 P. M. Our regular Sunday-school and church services will be held at the church in the morning.—Esther N. Eaton, Owings Mills, Md., Oct. 3.

MICHIGAN

Sugar Ridge church met in council Oct. 4, with Eld. L. U. Kreps presiding. A good report was given by the visiting brethren. Nine letters were granted. Our Christian Workers' Society was organized, electing a full corps of officers, with Bro. Galen Bloom president. Bro. H. C. Royer was elected church clerk for the coming year; Bro. Wm. Sun, correspondent. Sisters Clara Miller and Margaret Flory were chosen as a missionary committee. Bro. Kreider will serve as elder for another year. Brethren R. T. Inman, D. C. Flory and Wm. Sutton were chosen deacons. The last named, with their wives, were installed. One from the Order Brethren made application for membership and was received into the church. Our love feast Nov. 1, commencing at 10 A. M. Brethren Nevinger and Scrogum, of Mich., were with us, and greatly assisted in the work.—Wm. Sun, Custer, Mich., Oct. 6.

Sunfield church met in council Sept. 24. We decided to hold communion Oct. 11, with an all-day meeting commencing at We are contemplating having a series of meetings this fall or w if we can secure an evangelist. Recently five of our Sunday-s scholars were baptized.—Mrs. Nicholas Frantz, Vermontville, Oct. 5.

MISSOURI

Shelby County.—Our two weeks' series of meetings closed O with a love feast. We feel greatly encouraged. Seven were bap and one reclaimed. We have a number of isolated members a Juniors. Our Harvest Meeting was held Oct. 5. In the for Bro. Reed preached the harvest sermon. After dinner a missi sermon was delivered by Bro. Brown, and an offering of $13.8 hited for missions.—Mrs. T. U. Reed, Spring Mont., Oct. 6.

NEBRASKA

Alvo.—Eld. H. M. Bruhaker, of Plattsburg, Mo., began a ser evangelistic sermons Sept. 21, closing Oct. 5, preaching in all s teen sermons. The attendance was fairly good and while at time we can not report any conversions, we believe there has seed sown that will bear fruitage later. The evangelist made personal calls, which were appreciated. Oct. 4 we held our comm service, with Bro. Bruhaker officiating.—J. L. Snavely, Alvo, Oct. 5.

Hiland.—The writer sometimes feels that we are as sheep w a shepherd, for we no longer have a church here. When the B brethren dedicated their church they offered us the privilege o it whenever we desired to have services. If some of the Bre pass this way, we would be pleased to have them stop and gi a few sermons. No one of our faith has preached here for o year, and at present there is no preachieg of any kind.—H Harry, Moorefield, Nebr., Oct. 5.

NEW MEXICO

Clovis.—Our regular quarterly council was held Sept. 26. Bro. J. Rodes was elected Sunday-school superintendent; Sister Thompson, "Messenger" agent. We decided to hold our love Nov. 30. Last Sunday we had our regular Communion Day and

SOUTHERN IOWA CONFERENCE

(Continued from Page 667)

ing of Thursday evening. The climax was surely reached at this meeting.

Bro. M. W. Emmert told us of "The Part That Missionary Effort Plays in the Forward Movement." Sister Sadie Miller told us of "Characteristics That Will Educate Each Individual Member to Better Missionary Activity." Bro. A. H. Brower gave us "A Workable Plan of Systematic Giving."

It seemed that each speaker was at his very best. The wide experience of Bro. Emmert and Sister Miller made it easy for them to inspire us by thrilling statements. The audience seemed spellbound, while being addressed, and surely the Holy Spirit was hovering over the meeting. We are sure that the vision of the entire audience was broadened as the great responsibilities, opportunities and possibilities were set forth.

The business of the District was considered on Friday. There were several items of business besides the queries, but the spirit of the meeting was ideal. Eld. J. D. Brower was chosen Moderator, and did his work very well indeed; Bro. L. A. Walker was Reading Clerk, and the writer, Writing Clerk.

A number of officers were chosen for the ensuing year, and several queries acted on. Eld. A. L. Sears was chosen to represent the District on Standing Committee; Eld. J. D. Brower, alternate.

The meetings closed with the best of feelings. Above all we thanked our Heavenly Father for his goodness and his wonderful works among the children of men.

Wm. E. Thompson, Writing Clerk.

Ottumwa, Iowa.

NEW HAVEN CHURCH, MICHIGAN

We had the misfortune of having our church and contents completely destroyed hy fire Sept. 26. The origin of the fire is unknown. We were preparing to entertain our friends at a Harvest Home-Coming on Sunday. The use of the Methodist church was kindly offered us and about 250 old friends and neighbors gathered there on Sunday morning and enjoyed a spiritual feast. Eld. D. P. Sebeehter gave a very interesting thanksgiving sermon in the forenoon. Eld. C. H. Deardorff gave an inspiring sermon on "The World's Needs" in the afternoon in the church, while Bro. D. E. Sower and wife and the Sunday-school superintendent entertained the children with appropriate talks and songs in the schoolhouse. An offering of $54.60 for World-wide Missions was taken.

Sept. 27 we met in the home of Bro. D. E. Chambers in members' meeting. Eld. C. H. Deardorff presided. The report of the visit was made. We decided to rehuild our church, and a committee of five was appointed to take up the work. We have secured the use of a schoolhouse and our meetings will continue as usual.

Eld. J. Edson Ulery will be with us in a Township Sunday-school Convention on Saturday and Sunday, Oct. 11 and 12. Alla L. Emrick.

Middleton, Mich.

LONE STAR, KANSAS

Sunday, Sept. 28, we held a District Sunday-school Convention in our church, with three townships represented. We had two of our county officers with us, and many from adjoining Sunday-schools.

The forenoon was taken up by a general review of the last quarter's lessons, conducted hy Rev. L. Griffith, of Washington Creek. After this, O. J. Nuffer, of Lawrence, our County Secretary, told how to standardize our schools.

Prof. Ehright, of Baker University, Baldwin, Kans., gave us an excellent talk on "Worship in the Sunday-school." In the afternoon Mrs. Ehright gave a reading entitled, "Mrs. Pickett's Mite Box," which was very entertaining as well as helpful. Prof. Ehright then talked about the "Four Portraits of Jesus," which was especially instructive to the teachers.

The evening service was also given over to Prof. and Mrs. Ebright. The latter gave another reading, while Bro. Ebright spoke later on "Three Parables of the Automohile." This subject was ably handled. Every one voted that the day had been well spent and thoroughly enjoyed.

Lawrence, Kans. Mrs. J. W. Gorbutt.

BETHEL CHURCH, FLORIDA

We met in council Sept. 20, with Eld. A. D. Crist presiding. Four letters were received. The members decided to hold a series of meetings and love feast as soon as an evangelist can be secured.

Eld. A. D. Crist, our delegate to District Meeting and associate gatherings, held in North Carolina, gave us some of the inspiration and help which he received in attending the meetings. He reported the District united in her effort for the advancement of the Kingdom. The Bethel church was very anxious to have the District gatherings in 1920, hut by a majority vote of two they go to West Virginia.

We receive many letters, inquiring about our part of Florida. Being a rural church, the advantages for winter tourists are better at other places, unless they buy a little home of a few acres for a winter garden, and enjoy country life. Our part of Florida is splendid for agricultural purposes, as crops and fruit do well. We know of no place where people can get a good home as cheaply as in our Bethel church boundaries. We are twenty miles out from Jacksonville, which is a splendid market for all produce. We are not agents for land, nor do we have any to sell, hut we are interested in building up churches of the South, and especially Bethel, as this is our home.

Middlehurg, Fla. I. H. Crist.

WILEY CHURCH, COLORADO

Sept. 7 was Home-Coming Day, and was celebrated with a hasket dinner and an afternoon program on the history and development of the church from its start, seventeen years ago. There were members present from Hartman, Holly, Cheraw, Rocky Ford, Ordway, McClave and Abilene, Kans.

Bro. Luther Clinc, of McClave, the pioneer member of this section, related some very interesting facts ahout trying to locate members here before we had the telephones and automobiles. That was the time when Bro. Geo. Studehaker, now of Rocky Ford, came in his mission wagon, and held some meetings here.

Bro. Chas. Shank, of Abilene, Kans., told of his experience as a minister, when located here by the Mission Board on the mission farm. Very near the time of his coming, and unknown to each other, Bro. W. S. Ellenberger, a minister from Missouri, and Bro. Homer Ullom, a minister from Kansas, both located here, and the Prowers church was organized. Services were held in the Star schoolhouse on the Santa Fe Trail. Later the church was divided into the McClave and Wiley churches, which now have churchhouses in the two above-named towns. The fact was evident that through all these years we have enjoyed a steady and healthy growth.

Tbis day, too, was the beginning of our series of meetings—a home effort. Our pastor, Bro. Jacoh Funk, did the preaching, and Clarence Heckman led the song service. The meetings lasted ten days and resulted in thirty-eight conversions.

Bro. Funk is now holding meetings at Morrill, Kans. In his absnee Bro. J. J. Yoder, of McPherson, is to fill the pulpit Sept. 28, and Bro. Crosswhite, of Rocky Ford, Oct. 5. Laura V. Ullom.

A PROFITABLE VACATION

Bro. Roy Dilling, wife, and little son, of Bethany Bible School, spent part of their September vacation in the Pleasant Dale church, Ind., conducting a series of revival services, which closed Sept. 28. Sister Dilling led the song service, while Bro. Dilling gave us very impressive messages. The sermons were all highly practical, as well as intensely spiritual. While we can not report any accessions, yet we know that the membership was stirred to a greater zeal in the Lord's work. Sister Dilling's leading of the song service was also highly appreciated.

Many regretted that the meetings could not be continued. But because of the fact that they are connected with the school-work at Bethany, they had to leave us in the midst of good interest. May God continue to bless Bethany, that she may he able to send out workers that are true and loyal to our principles!

Another impressive feature of this meeting was seen in the special songs rendered by Brother and Sister Dilling. Their purpose was to lead up to the sermon or to follow with a song that was aimed to he the final step of the sermon. In this work they are also highly gifted to reach the hearts of the people. John D. Kline.

GOSHEN CITY CHURCH, INDIANA

Sunday evening the Harmony Men's Chorus, accompanied hy our pastor, visited surrounding churches, giving very helpful and inspiring programs. The chorus is trained by Prof. Ebersole, of Goshen College, and adds to the interest of our services on many occasions.

New officers for the Christian Workers' Society were elected, with Sister Cecil Cripe as president.

The Men's Bihle Class gave the program on Sunday evening, Sept. 28. There were several good talks by the men, and selections hy the chorus and hy the Harmony Male Quartette. Oct. 5, Missionary Day, Bro. Otho Winger, of Manchester College, will be with us. Oct. 12 is Rally Day.

Our church has been redecorated and a new heating system has been installed. The hasement is being remodeled, with a room for the Aid Society and rooms for the Primary and Intermediate Departments. These improvements will be of great assistance in carrying on the various activities of the church. Beulah Manahan.

Sept. 28.

MONTICELLO CHURCH, INDIANA

We have had showers of blessings and a season of rejoicing during the past two months. August 24 Eld. Ezra Flory, of Bethany Bihle School, was with us in a Harvest Meeting. He also gave two lectures on child training. An offering of $25 was lifted for missionary purposes.

Sept. 2 Bro. D. B. Hirt, of Portland, Ind., came to assist us in a series of meetings. He continued for nearly two weeks, preaching in all fourteen sermons. Two were baptized. The church was strengthened and the members were awakened to more active service.

Sept. 27 we met in council. It had been previously arranged that an election he held to call a brother to the ministry and two to the deacon's office. Bro. Frank Fisher, of Mexico, Bro. J. G. Stinebaugh, of Camden, and Bro. Roy Mishler, of Kewanna, were with us as a committee for the work. Brethren Edward Zimmerman, Walter Marhurger and Dorsey Butterhaugh were called to the ministry. Brethren Willard Cochran, Joseph Dilling and George Kepp were chosen deacons. All were duly installed. This work consumed about all of the afternoon, so the work of our regular quarterly council was postponed until Saturday, Oct. 4.

Sept. 28 Bro. Lawrenee Shultz, President of the Sunday School Board of Middle Indiana, with Bro. Fred Replogle and Bro. Irvin Thomas, all of Manchester College, was with us in the interest of the Forward Movement. They gave an inspiring program in the afternoon, and an illustrated lecture at the Guernsey church in the evening. An offering of $10.50 was lifted to defray expenses.

We expect Bro. Amos Eikenherry, of Manchester College, to be with us on Sunday, Oct. 26, in the morning, and also at our love feast in the evening, at 7:30.

Sept. 29. Orpha Bridge.

CARTHAGE, MISSOURI

It was not my good fortune to he at our Sunday-school Convention at Carthage, last Sunday, hut I have since learned that all passed off pleasantly. Bro. A. W. Adkins, the District Secretary, was there. Elder J. M. Mohler enlivened the work by his peculiar tact of interesting the children. He is to have charge of the Carthage congregation for one year. Sister Hester Harold was chosen to represent our Sunday-school at the District Sunday-School Convention, which convenes at the same time and place as the District Meeting of the church, already announced in the "Messenger."

Eld. Barnhart and Sister Emma Miller are the delegates from Carthage to that meeting. Eld. Mohler was with us yesterday. He delights in paying special attention to the children, and they take interest and delight in his instructions. Eld. Honherger also worshiped with us yesterday. After services in the morning, he, with the writer, went to a council meeting at Joplin, called hy Eld. Oren to take into consideration the present condition of the work there. The membership has been so reduced hy moving out of town, to other occupations and places, that the congregation numbers only what it did fifteen years ago, there heing only four members in the city now, and they widely scattered. There is no resident minister. J. L. Switzer.

FREEVILLE, NEW YORK

We had a splendid summer for crops. A great deal of wheat is being sowed. While we have cold weather, with plenty of good sleighing, in winter, yet the summers are so exceptionally fine that things average very well.

We have so many inquiries about the country that it makes us hustle to answer them all. Many farms are changing hands—mostly to people from the West and South. A number of Brethren have already bought, and others are coming, hut many more of our church people should come without delay, and help us to possess this goodly land. We gladly answer all inquiries, and render all possible assistance to all who come to Freeville.

We have a splendid house for our church services, and at present have preaching at 10 A. M. each Sunday.

We are planning to have a series of evangelistic services in November. After that time we hope to have preaching, both morning and evening.

We had the pleasure of worshiping with the members of our sister church, Lake Ridge, last Sunday.

Pray for us, and let as many as can do so, come and help us. F. L. Baker.

Sept. 29.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Colbert-Umsheid.—By the undersigned, at his residence, Sept. 28, 1919, Elmer E. Colbert and Carlyn A. Umsheid, both of Tonasket, Wash.—B. F. Breshears, Omak, Wash.

Davis-Stevens.—By the undersigned, at the parsonage, Sept. 27, 1919, Mr. Marlin Davis and Sister Kathryn Stevens, both of Johnstown, Pa.—D. P. Hoover, Johnstown, Pa.

Murphy-Brubaker.—By the undersigned, at the home of the bride's parents, Brother and Sister E. H. Brubaker, Sept. 25, 1919, Bro. Joseph Murphy, of Ann Arbor, Mich., and Sister Cleda Pearl Brubaker, of Virden, Ill.—D. Warren Shock, Girard, Ill.

Shamberger-Wondergem.—By the undersigned, at the church, Sept. 3, 1919, Bro. Chauncey Shamberger, of Fruitland, Idaho, and Sister Nellie Wondergem, of Grand Rapids, Mich.—L. H. Eby, Fruitland, Idaho.

Stephens-Colbert.—By the undersigned, at his residence, Aug. 30, 1919, Fred A. Stephens and Nellie E. Colbert, both of Tonasket, Wash. —B. F. Breshears, Omak, Wash.

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FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Berkey, Bro. Ephraim, died at the Windber hospital, Sept. 16, 1919, aged 72 years, 4 months and 5 days. Bro. Berkey had been making his home with his daughter, Sister Idella Paul, until about ten weeks previous to his death, when he was removed to the hospital. He is survived by three children. Services by Bro. H. S. Replogle. Interment in Berkey cemetery.—Amy Manges, Scalp Level, Pa.

Cripe, Bro. Noah, born in Clinton County, Ind., died in the bounds of the Blue River congregation, Sept. 12, 1919, aged 69 years, 2 months and 27 days. He united with the Church of the Brethren at the age of twenty. In 1883 he married Elizabeth Foutz who, with one son, survives. Services by Eld. Walter Swihart at the Blue River church. Burial in the West Manchester cemetery.—Laura Frick, Churubusco, Ind.

Early, Ralph Leo, son of C. E. and Nellie Early, died near Lima, Ohio, July 22, 1919, aged 16 years, 5 months and 28 days. He was drowned while bathing in a stone quarry. At the age of eleven he became a member of the Church of the Brethren and has always been a faithful attendant at church and Sunday-school. He is survived by his father, mother and three sisters. Services at the Pleasant View church by Bro. W. D. Landes. Interment in the cemetery near by.—Chelsa Koogler, Beaverdam, Ohio.

Gibson, Sister Belle McNutt, wife of Samuel Gibson, died of tuberculosis, at her home in Kittanning, Pa., August 22, 1919, aged 25 years. She leaves her husband, one daughter, father, mother, three brothers and three sisters. Services at the home by Bro. A. B. Replogle. Interment in the Kittanning cemetery.—Ida B. Bowser, Kittanning, Pa.

Hess, Mary Bell, daughter of John and Ruth Hess, born near Painter Creek, Ohio, died of tuberculosis at a sanitarium near Dayton, Ohio, aged 49 years, 11 months and 13 days. At the age of thirteen she united with the Church of the Brethren and lived a faithful Christian life. Services at Pitsburg by Elders N. W. Binkley and Jesse Stutsman. Burial at Potsdam cemetery.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

Hoover, Sister Effie, nee Murray, born in Somerset County, Pa., died in the Moxham congregation, Johnstown, Pa., of tuberculosis, Sept. 20, 1919, aged 41 years, 3 months and 1 day. Early in life she united with the Lutheran church, but about seven years ago she became a member of the Church of the Brethren. As long as health permitted she was active in the Sunday-school, Aid Society and other church work. She married John H. Hoover in 1897. She is survived by her husband, two sons, three daughters, her mother, three brothers and four sisters. Services at the Moxham church by the writer, assisted by Bro. L. B. Harshberger. Interment in the cemetery at Somerset. —D. P. Hoover, Johnstown, Pa.

Lauch, Sister Elizabeth, died Sept. 19, 1919, aged 92 years, 9 months and 29 days. Her husband died sixty-six years ago. She was a member of the church for thirty-five years. Services at Hornerstown house by Eld. J. H. Witmer and Bro. M. Kohns. Interment in Hanoverdale cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

Miller, Mrs. Diey, nee Squibb, died Sept. 25, 1919, aged 53 years and 8 months. She is survived by her husband, daughter, one brother and four sisters. Her death was due to tuberculosis. She was a faithful member of the Church of the Brethren. Services at the Pleasant Valley church by Brethren A. M. Laughrun, S. W. Beals and S. H. Garst. Interment in the near by cemetery.—Pearle Sellers, Jonesboro, Tenn.

Moyer, Mary Ella, nee Warner, born in Lebanon County, Pa., died of heart failure, Sept. 23, 1919, aged 51 years, 1 month and 23 days. In 1889 she married Frank Moyer. About five years ago she united with the Church of the Brethren. She leaves her husband, five children, father, three sisters and five brothers. Services by the brethren.—J. R. Garber, Portis, Kans.

Nurres, Sister Zelda Pearl, nee Long, wife of Lester Nurres, died at her home, near Beebe, Ark., Sept. 22, 1919, of a complication of diseases, aged 25 years, 9 months and 18 days. She was born in Kosciusko County, Ind. She leaves her husband, two children, several brothers and sisters. She united with the Progressive Church of the Brethren several years ago and has lived a faithful Christian life. Services by Bro. Matthews. Burial in Beebe cemetery.—Mrs. Sadie Ring, Ward, Ark.

Shaffer, Sister Rachel, died at the home of her daughter, Sister Catharine Yoder, Sept. 16, 1919, aged 87 years, 10 months and 16 days. She married David Shaffer. To this union were born nine children. The husband and three children preceded her. She leaves six children, forty-eight grandchildren, ninety-four great-grandchildren and two great-great-grandchildren. Many years ago she became a member of the Church of the Brethren and lived a devoted Christian life. Services by the pastor, Bro. H. S. Replogle. Burial in the Berkey cemetery.—Amy Manges, Scalp Level, Pa.

Shoemaker, Mrs. Harriet, nee Crist, born in Allen County, Ohio, died at the home of her daughter, Mrs. Calvin Swartz, in the bounds of the East Nimishillen church, Stark County, Ohio, Sept. 18, 1919, aged 73 years, 11 months and 8 days. She married Jonathan Shoemaker in 1866. To this union fourteen children were born. The husband and four children preceded her. She is survived by ten children, twenty-three grandchildren and seventeen great-grandchildren. Services by the writer in the East Nimishillen church. Burial in the adjoining cemetery.—G. W. Kieffaber, Canton, Ohio.

Smith, Sister Elizabeth, nee Peterman, residing near Stiltz, Pa., died Sept. 23, 1919. Death was caused by cancer of the face. Sister Smith has been a sufferer from the disease for more than a year. Early in the summer she had taken the Kelly treatment at Baltimore, but the disease could not be checked. Her age was 65 years. She is survived by her husband, Mr. Jeremiah Smith, and three daughters; also by eleven grandchildren. Funeral services in the New Freedom Church of the Brethren, of which she was a member for twenty-four years. Interment in the Bowser cemetery near by. Services by Eld. Daniel Bowser, of York, Pa., and the writer.—J. H. Keller, Shrewsbury, Pa.

Still, Sister Carrie, nee Goodwin, born in Kentucky, Dec. 4, 1887, died Sept. 29, 1919, near Seligman, Mo., in the bounds of the Shoaf Creek congregation. At the age of nineteen she joined the Baptist church and afterwards united with the Church of the Brethren. She married Bro. Thurman Still. To this union five children were born, two of whom died in infancy. She leaves her husband and three children. Services at the home by Bro. W. R. Argabright. Interment in the cemetery near by.—Virgie Argabright, Fairview, Mo.

Stebbins, Veryl Ernest, son of Bro. Ray and Sister Charlotte Stebbins, died Sept. 21, 1919, aged 2 years, 3 months and 26 days. Services in the Lower Miami church by the writer, assisted by Eld. J. O. Garst.—Jesse Nofsinger, Dayton, Ohio.

Sweltzer, Sister Lemanda, nee Zeigler, of near New Freedom, Pa., [illegible]

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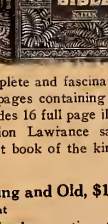

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Charles Foster

A child's Life of Christ written in language so simple that the little ones can understand

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 669)

preach a few evenings at Raven Run, prior to their love feast, Oct. 12.—Roy N. Wilson, Sarsen, Pa., Oct. 5.

Viewmont church met in council, with Eld. Horst in charge. The pledge of $100, made by our delegate to Annual Meeting, is being cared for. Our church has been painted this summer, and a committee has been appointed to solicit funds for payment of same. The question of securing a pastor came before the meeting and it was decided that at present we will not hire a regular pastor. Bro. A. W. Berkley and the writer will fill the appointments and also see that the visiting is done. This church is also going to hold an election for a minister or ministers in the near future. The date for our fall love feast was set for Oct. 19, at 2 P. M. We enjoyed the best local Sunday-school Convention ever held thus far, it being our third one. As a result of a talk given at this meeting by Bro. P. J. Blough on "The Preparation for a Successful Future Life" one of our young men and his wife have decided more fully to prepare themselves for greater work in the Master's cause. They are planning to go to Juniata College. Our work at this place is going along nicely.—Wm. H. Rummel, Johnstown, Pa., Sept. 26.

TENNESSEE

Beaver Creek church met in council Oct. 4, with Eld. J. Henry Peterson, moderator. The deacons gave a favorable report. We will hold our love feast Nov. 1, at 3 P. M.—Julia E. Peterson, Fountain City, Tenn., Oct. 5.

Limestone.—We held our communion service Sept. 22. There was a good representation of members present, including five visiting ministers, all of whom we welcomed in the services. Bro. C. D. Reed, of Troutville, Va., preached to a good audience on Sunday. His subject was "Preparedness."—Hopson Bruce, Limestone, Tenn., Oct. 7.

VIRGINIA

Adays Gap church has just closed a series of meetings which began Sept. 6, conducted by Bro. Eugene King. The attendance and interest were good from beginning to end. Twelve were received into the church by baptism.—Clytie E. Holt, Copper Hill, Va., Sept. 30.

Cannon Branch church met in council Oct. 4, with Eld. E. E. Blough presiding. The question of procuring evangelists to hold the series of meetings for 1920 at the Cannon Branch and Bradley houses was considered. If possible we will secure Bro. R. G. Rarick, of Covington, Ohio, for the latter. The latter is still open. Letters of membership were granted to Bro. Wilmer Kline and Sister Nora Harley, who have gone as students to Bridgewater College. Bro. Kline was solicitor for church funds and Sister Harley "Messenger" correspondent. Vacancies caused by their absence were filled by Bro. C. D. Kline and the writer, respectively. The report of the church visit was favorable, the financial reports also were good.—Alvin Kline, Nokesville, Va., Oct. 7.

Copper Hill congregation met for her love feast Sept. 27, with Bro. Isaac Bowman, of Franklin County, officiating. On Sunday the brethren preached a good sermon to a large audience. Our next council meeting will be Nov. 22.—Clytie E. Holt, Copper Hill, Va., Sept. 30.

Kinderhook.—Our ten days' series of meetings, which Eld. G. A. Maupin, of Union Station, has been conducting for us at the Shiloh house, has just come to a close, with one being added to the church. Even though we are not much stronger in number, we feel that we are much better prepared to work for a stronger Chnreh of the Brethren for the world. Our love feast will be held Oct. 18.—L. F. Runion, Kinderhook, Va., Oct. 4.

Mt. Union church has closed a series of meetings, beginning Sept. 17, conducted by Bro. G. T. Stump, who preached nine sermons. The attendance was very good. Four were received by baptism.—Clytie E. Holt, Copper Hill, Va., Sept. 30.

Mt. Zion church met in council Sept. 27, with Eld. D. N. Spitler presiding. The visiting brethren gave a favorable report. The church decided to hold an election some time in October for several brethren to the ministry. Our love feast will be held Oct. 25, beginning at 2 P. M. Bro. L. S. Miller, of Dayton, Va., has promised to be with us.—H. F. Sanger, Luray, Va., Oct. 6.

Notice.—The annual Temperance, Ministerial, Missionary, Sunday-school and District Meeting of the Southern District of Virginia will be held at Antioch church, Franklin County, Va., Nov. 5-7.—Michael Reed, Writing Clerk, Floyd, Va., Sept. 25.

Roanoke.—Sunday, Sept. 14, we met again. This time Bro. Garber gave an illustrated talk. He had several large drawings, which he showed the children, asking them what they were. When they told him, he then explained how it relates to the drawings. The older folks also came in for an application once in a while. A wheel, an anvil, a box, a plane, a hammer, a square, a house and a church, but only eternity will tell the good done in this one service. Friday, Sept. 19, we met in council. The business was a short. Two members were admitted by letters. Our series of meetings having been unavoidably postponed, will be announced later. Our elder being away on important committee work, and our pastor holding a series of meetings elsewhere, Bro. D. F. Hylton is taking care of the work here. Sunday, Sept. 28, Bro. John Crumpacker preached for us. Oct. 5, in the morning, Eld. C. D. Hylton conducted the preaching services. In the evening Prof. I. N. H. Beahm took care of the appointment. We appreciated the coming of these brethren.—Mrs. John H. Shickel, 30 Third Avenue, N. W., Roanoke, Va., Oct. 7.

Selma church met in council August 30 and elected Bro. J. H. Wimmer pastor for the year. The Vacation Bible School conducted here by Sister Elsie Shickel was a wonderful success. One hundred and twenty-five were enrolled, with an average attendance of seventy. Many Bible stories and texts were learned by the children. Besides this, they made some very nice articles—nearly six hundred being exhibited on the last day. We feel that this Bible School meant more to the community than can now be estimated. It not only trained and gave the children employment, but it did as much or more for the helpers. Parents, through their interest in the children, have been interested in their work. Five have been baptized during the past two months.—Ada Kathryn Carter, Selma, Va., Oct. 1.

Syria.—Bro. S. I. Bowman, of Harrisonburg, Va., came to this place Sept. 4 and preached fifteen sermons for us. Thirteen were baptized. Our meeting was held in the Rose River schoolhouse, as we do not have our church yet, but hope to, in the near future.—Ruth E. Utz, Syria, Va., Oct. 6.

WEST VIRGINIA

Berkeley County.—This is a new mission point, though not supported by the Mission Board, as it has been entirely self-supporting since the work began three years ago. We have an evergreen Sunday-school, with an average attendance of thirty-five. Sister Virgie McDonald is our superintendent. We have preaching once a month and prayer meeting every Sunday night. Last spring our school sent an offering of $13 to the Armenian-Syrian Relief Fund. Though few in number we have felt the missionary spirit. We give an offering each month to home missions. Our Annual Meeting offering amounted to $17. Other gifts were $19.25 to a poor family and $15 to Sister Mary Martin, who has done quite a bit of work for us. A few weeks ago we were visited by the Junior Mission Band from Brownsville, Md. An offering of $13 was taken for missions. We had two all-day meetings this summer. An offering of $25 was taken as a beginning toward building a church. The ladies of the neighborhood succeeded in raising $31 for the same purpose. We have only a schoolhouse to worship in and find that entirely too small for our congregation.—R. L. Burns, Bunker Hill, W. Va., Oct. 9.

Packs Branch.—Bro. J. M. Crouse, of Fayetteville, W. Va., began a series of meetings at this place Sept. 18, and continued until Sunday. We had our communion services on Saturday evening, with sixteen members present. Bro. Crouse will preach for us again Oct. 19.—Elizabeth Bowles, Fax, W. Va., Sept. 22.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 19-21, Northeastern Kansas, in the Appanoose ehnreh.
Oct. 21-23, Southeastern Kansas, at Paint Creek ehnreh.
Oct. 29, 30, District of Southern Pennsylvania, Lower Cumberland, at Mechanicsburg house.
Oct. 23-24, Northern Missouri, Plattsburg.
Oct. 31 to Nov. 3, Northwestern Kansas and Northeastern Colorado, in Quinter church.
Nov. 5-7, Southern -Virginia, Antioch church.

LOVE FEASTS

Arkansas

Oct. 18, 4 pm, Springdale.

California

Oct. 25, Fresno.
Oct. 26, 6 pm, Glendora.
Nov. 1, 10 am, Reedley.

Colorado

Oct. 19, 7:30 pm, Grand Junction. First church.

Idahn

Oct. 25, 6 pm, Bowmont.

Illinois

Oct. 25, 6:30 pm, Pine Creek.
Oct. 26, 6 pm, Franklin Grove.
Nov. 2, 6:30 pm, Batavia.
Nov. 8, 6:30 pm, Highland Avenue, Elgin.
Nov. 9, Dixon.

Indiana

Oct. 19, 6:30 pm, Loon Creek.
Oct. 19, Kokomo.
Oct. 19, 6:30 pm, Huntington City.
Oct. 25, Rock Run.
Oct. 25, 7 pm, Salamonie.
Oct. 25, Middletown.
Oct. 25, Pleasant Valley.
Oct. 25, 6:30 pm, Upper Fall Creek.
Oct. 25, 4 pm, Mexico.
Oct. 25, Bethel.
Oct. 25, Pleasant Hill, all-day meeting.
Oct. 25, 5:30 pm, Beaver Creek.
Oct. 25, Rossville.
Oct. 25, 4 pm, Upper Deer Creek.
Oct. 25, Markle.
Oct. 25, 6 pm, Hartford City.
Oct. 26, 7:30 pm, Monticello.
Oct. 26, Muncie.
Oct. 26, Dexter.
Oct. 26, 6 pm, Four Mile.
Nov. 1, 7 pm, Peru.
Nov. 1, 6:30 pm, Middletown.
Nov. 2, 6 pm, South Whitley.
Nov. 2, Summitville.

Iowa

Oct. 18, 7 pm, Beaver.
Oct. 19, Des Moines Valley.
Oct. 20, 6 pm, North English.
Oct. 24, Grundy County.
Oct. 25, Spring Creek.
Nov. 1, 6 pm, Fairview.
Nov. 9, South Keokuk.

Kansas

Oct. 18, Burr Oak.
Oct. 25, 5 pm, Chapman Creek.
Oct. 25, 11 am, Belleville.
Oct. 25, 6 pm, Topeka.
Oct. 25, 7:30 pm, Chihnwa.
Nov. 1, 2:30 pm, Pleasant View.
Nov. 1, Murdock.
Nov. 1, 7 pm, Prairie View.
Nov. 2, 7 pm, Newton City.
Nov. 8, 6 pm, Bloom.
Nov. 8, 9, Verdigris country house.
Nov. 8, 9, 11 am, North Solomon.

Maryland

Oct. 18, 2 pm, Broadfording.
Oct. 18, 2:30 pm, Beaver Dam.
Oct. 19, 5 pm, West Point.
Oct. 25, 2:30 pm, Middletown Valley, at Myersville.
Oct. 25, 2 pm, Locust Grove.
Oct. 25, 4 pm, Manor.
Oct. 26, 5 pm, Woodberry (Baltimore).
Nov. 1, 2, Longmeadow.
Nov. 27, 2 pm, Pleasant View, Frederick County.

Michigan

Oct. 18, 11 am, Crystal.
Oct. 27, 10 am, Woodland.
Nov. 1, 10 am, Sugar Ridge.

Minnesota

Oct. 17, Deer Park.
Oct. 26, 7 pm, Worthington.

Missouri

Oct. 18, 7 pm, Peace Valley.
Oct. 18, Wakenda.
Oct. 25, Shoal Creek.
Oct. 25, Smith Fork.

Nebraska

Oct. 18, 7:30 pm, Omaha.
Oct. 25, 7 pm, South Bentrice.
Oct. 26, Lincoln.

New York

Oct. 26, 4 pm, Brooklyn, First church.

North Dakota

Oct. 18, Brumbaugh.
Oct. 25, Berthold.

Ohio

Oct. 18, 10 am, Pleasant View.
Oct. 18, 4 pm, Ft. McKinley.
Oct. 18, Blanchard.
Oct. 25, 10:30 am, Wyandot.
Oct. 25, 5 pm, Lower Stillwater.
Oct. 25, 5 pm, Palestine.
Oct. 25, Black Swamp, all-day meeting.
Oct. 25, Lower Miami.
Oct. 26, 5:30 pm, Brookville.
Nov. 1, 10 am, Stonelick.
Nov. 1, 10 am, Prices Creek.
Nov. 1, Pleasant Hill.
Nov. 1, 2 pm, Swan Creek. West house.
Nov. 2, 10:30 am, Lima.
Nov. 8, 10 am, Salem.
Nov. 8, 5 pm, Beaver Creek.

Oklahoma

Nov. 8, Paradise Prairie.

Pennsylvania

Oct. 18, Antietam, at Price church.
Oct. 18, 2 pm, Mingo, at Skippack house.
Oct. 18, 19, 1:30 pm, Upper Conewago, Latimore house.
Oct. 18, 19, 2 pm, Ferry, at Three Springs house.
Oct. 19, Scalp Level.
Oct. 19, Carson Valley.
Oct. 19, Hanover.
Oct. 19, Codorus, at Codorus house.
Oct. 19, Moxhan.
Oct. 19, 2 pm, New Enterprise.
Oct. 19, Plum Creek.
Oct. 19, Lewistown.
Oct. 19, 7 pm, Viewmont.
Oct. 19, 6 pm, Meyersdale.
Oct. 19, 7 pm, Stoucrstown.
Oct. 19, 6 pm, Roaring Spring.
Oct. 21, 19, 9:30 am, West Conestoga, Middle Creek house.
Oct. 22, 23, 1:30 pm, Mountville, Monohoh house.
Oct. 22, 10 am, Uptou house.
Oct. 23, 7:30 pm, Norristown.
Oct. 25, 26, 9 am, Upper Codorus, at Black Rock.
Oct. 25, 1:30 pm, Akron.
Oct. 25, 26, 10 am, Annville.
Oct. 25, 26, 5 pm, Big Valley.
Oct. 25, 26, 1:30 pm, Antietam, Welty house.
Oct. 26, Williamsburg.
Oct. 26, Red Bank.
Oct. 26, Carlisle.
Oct. 28, 29, 9:30 am, Springville, Mohler house.
Oct. 28, 29, 1:30 pm, White Oak, at Longenecker house.
Oct. 29, 30, 1:30 pm, East Petersburg, Salunga house.
Oct. 30, 31, 10 am, Big Swatara.
Nov. 1, 3 pm, Spring Creek, at Palmyra house.
Nov. 1, 2 pm, Mechanic Grove.
Nov. 1, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 1, 4 pm, Spring Run.
Nov. 1, 2, 10 am, Falling Spring, at Hare's.
Nov. 1, 2, Marsh Creek, at Marsh Creek house.
Nov. 1, 6 pm, James Creek.
Nov. 2, 6 pm, Smiths Grove.
Nov. 2, 6:30 pm, Altoona, Twenty-eighth Street church.
Nov. 2, 6 pm, Snake Spring, at Cherry Lane house.
Nov. 2, 4 pm, Harrisburg.
Nov. 2, Ephrata.
Nov. 2, 4, Conestoga, at Bareville.
Nov. 8, Clear.
Nov. 8, 2 pm, Hatfield.
Nov. 8, 4 pm, Artemas.
Nov. 8, 9, 2 pm, Lost Creek, at Orbisonia house.
Nov. 9, 6 pm, Shamokin.
Nov. 9, 2 pm, Lititz.
Nov. 11, 12, 10 am, Chickies.

Tennessee

Oct. 18, Pleasant Valley.
Nov. 1, 3 pm, Beaver Creek.

Virginia

Oct. 18, 5 pm, Bridgewater, at the old church.
Oct. 18, 4 pm, Summit.
Oct. 18, 3 pm, Mountain Grove.
Oct. 18, Pleasant Hill.
Oct. 18, Middle River, at Pleasant Hill.
Oct. 18, 2:30 pm, Burk's Fork.
Oct. 18, Sangerville, Branch house.
Oct. 18, 4 pm, Powells Fort.
Oct. 18, 19, Pleasant Valley (Southern Dist.).
Oct. 18, 6 pm, Cannun Branch.
Oct. 25, Unity, Fairview house.
Oct. 25, 2 pm, Little River.
Oct. 25, 3:30 pm, Texas Chapel.
Oct. 25, 3 pm, Valley.
Oct. 25, 2:30 pm, Middle River.
Oct. 25, 3 pm, Beaver Creek.
Oct. 25, 3 pm, Pleasant View, at Wakeman's Grove church.
Oct. 25, 2 pm, Mt. Zion.

West Virginia

Oct. 18, 2 pm, White Pine, at Bethel.
Oct. 18, 3 pm, Greenland, Oakdale house.
Nov. 8, Johnstown.

Wisconsin

Nov. 6, Worden.

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"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3

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...EDITORIAL...

A Great Chance to Work Up

Isn't it remarkable that such weak things as men, women and children should be admitted into partnership with God? And allowed to work along with him in the promotion of that great enterprise which he has at heart? What greater honor could possibly come to mortals?

Why has he done it? Can it be that he enjoys the fellowship of such inferior beings? Or that he needs us in his business? Which do you think it is?

It is said that certain very refined and intelligent persons, who somehow became possessed with the idea of living with and lifting up certain very uncultured and unclean persons, report that they actually enjoy it. May it be that God rather likes *our* company?

It is also said that business houses, wishing to introduce their business in new fields, can use to great advantage agents of the same social rank and habits of life as the people whom they are trying to reach. Remembering this and remembering too that the field of God's operations is among human beings, may it be that he does need us to help out?

Don't you think we ought to appreciate such confidence? And the rare opportunity it gives us to get right in on the inside of the greatest business in the world?

Hoarding, Wasting and Spending

It is foolish to try to save things by hoarding them. If moth and rust do not corrupt them, they are almost sure to spoil in some other way.

You can make the river turn your millwheel or water your crops or carry your produce but you can not "save" it. You can keep it from going to waste. You can use it profitably.

A Strange Case in

If two men travel in opposite directions on the sam parallel of latitude they will get farther and farthe apart up to a certain point. After that they will a proach each other again until they finally meet.

This tendency of extremes to meet has often bee observed. To be sure, it has its limitations. It isn true of all kinds of extremes. It is true, in the illu tration given, because the men keep to the curved su face of the earth and hence do not travel in strict opposite directions. Imagine them going off into spa in an absolutely straight line and they will always g farther apart.

So will spirituality and worldliness if the former the strictly genuine brand. But if it is only a che imitation it may show a surprising affinity, in one in portant respect, for worldliness of the most carn kind.

Worldliness is carnality. It is fascination for th things which appeal to fleshly appetites. It is the d sire to have and use material things. It finds its sati faction in them.

Spirituality is interested in the things which appe to the higher nature—the spirit nature. It appreciat the true, the beautiful and the good. It delights in th contemplation of God and his Word and his plans. such things it finds its greatest pleasure.

But how can two such opposites as these have an thing in common? Can such extremes meet?

Worldliness is preëminently selfish. Its life pla are self-centered. Benevolence is contrary to its spir Capable of enjoying only material things, it is stranger to that higher kind of satisfaction which co sists in bringing good things to others. It enjoys on what it has itself. To have and to hold is its a absorbing passion.

Spirituality is normally unselfish. Normally, plea note. The highest type is absolutely unselfish. Havi tasted the superior sweetness of spiritual joys, it turn instinctively to the choicest one of all, the conscious ness of unreserved consecration to the service humanity. It delights to serve because it delights serving. That is, because serving yields the richest r turns in soul-satisfiedness.

But just as a single false note so easily turns th sublime into the ridiculous, so does it turn the genuin type of spirituality into the spurious. The true an false have elements in common. They both enjo spiritual things. They both have found a richer wor of experience than carnal pleasures yield. The diffe ence is that one feels the obligation and even enjoy the experience of doing its utmost to give what it ha to others. The other type has little, if any, sense o such obligation. It seems to be wonderfully happy i its own fellowship with Christ but is quite content t know that multitudes of other people are living in bot physical and spiritual wretchedness without trying t help them. It claims to be able to love God and Chri without loving one's fellow-men! It advocates les

CONTRIBUTORS' FORUM

My Mission

I was longing for a mission;
Fancy made it something grand—
Something that would win the praises
Of the world on every hand—
So I squandered time in waiting
For the chance that never came,
Quite forgot to think of others
In my longings after fame.

But one day I had a vision
Of the needy ones nearby.
Of the hearts that starve with hunger
Till they faint and fall and die—
Starve for little deeds of kindness,
Or a word of hope and cheer,
And the smiles that cost so little
But can make it heaven here.

Then it was I found my mission—
Knew what work God meant for me,
And I cried: "Forgive my blindness;
Now, at last, thank God, I see!"
And my heart that had been selfish
In its longings to be great,
Saw great fields of labor waiting
For me just outside my gate.

So I seek to scatter sunshine
In a dark and cheerless place.
Loving words have given courage;
Smiles have cheered the tearful face.
In the joy of helping others
God's good time I waste no more
Since my life has found its mission
Waiting at the very door.

—Eben E. Rexford.

Reverence

BY S. Z. SHARP

Reverence subsists both in feeling and in action. It is manifested towards both human and divine persons. When exercised toward a human being, it implies honor, respect, affection and submission, as Paul says: "We have had fathers of the flesh who chastened us and we gave them reverence," that is, we honored, esteemed and loved them, and were submissive to them. Christ, also, in one of his parables, while speakiog of the vineyard and the husbandman, uses this expression: "They will reverence my son," that is, they will honor him and submit to him. In Eph. 5: 33 it is said: "Let the wife see that she reverence her husband"—respect him and be submissive to him—not slavish submission, but such as is induced by affection. The above injunction is prefaced by the statement: "Husbands, love your wives." Only when a husband loves his wife and treats her with tender affection, is he worthy of being reverenced by his wife.

Kings and high officials in authority have in all ages been objects of veneration, as shown in 1 Peter 2: 17: "Honor the king." It is not the body of a king or president that we are to reverence or honor, but the office which he represents, as alluded to in Rom. 13: 1, "Let every soul be subject to the higher powers, for there is no power but of God." We honor our President because he is the head of our Government which we love, but as soon as he is no longer President, we treat bim as any ordinary person.

In like manner, clergymen are honored because of the office they represent. Because of their relation to God, they are called reverend and not because of any inherent merit they possess.

In the second place, reverence is to be shown toward God. This kind of reverence embraces all that is bestowed upon man and, in addition, implies adoration and worship. It relates to persons, places, feeling and action. All true Christians worship God. There are some persons who respect neither God nor man, and the number seems to be increasing. The recent world war seems to have produced a disregard for kingly authority. In ancient times, when kings rode out in their chariots, their subjects reverenced them by bowing before them to the ground. When Joseph was made ruler over all the land of Egypt, he rode over the land in his chariot and the people bowed to the ground before him.

Before the recent war, the Emperor of Russia was highly honored by his people. They called him "The little father." To them he was the head of the church and worthy of reverence. The war upset everything. The Emperor was made to abdicate the throne. He and his family were cast into prison and afterwards most brutally murdered. Now, in place of the emperor, the Bolsheviki sit enthroned. No reverence is allowed to be manifested toward God or man. Immorality, anarchy and chaos reigh supreme.

The reverence, once bestowed upon kings and princes, has been forever abolished by the recent war. In the various countries of Europe, twenty-three emperors, kings and princes have been compelled to abdicate their thrones or relinquish their power. The world war has produced a disregard for kingly authority. Bolshevism is being propagated all over Europe and threatens to invade our own country. It denies all kinds of reverence and forbids veneration of either God or man.

There is not that respect shown to parents and teachers as there once was. Now it is customary for the smart set to call their father "the governor" and their mother "the old woman." Reverence for parents is expressly commanded in the law of Moses and made one of the ten great commandments and it is also incorporated into the Gospel by Christ himself. It is the first commandment with promise.

In all ages there have been places which have been held sacred, and many places where reverence was shown to God. The altar was erected by the first two brothers of the human race. During all the patriarchal age, for many hundred of years, the altar and its service were the principal means by which man venerated God. Later on God ordained that a tabernacle should be built, and that the worship should be centered there.

When the temple was built at Jerusalem and dedicated to the worship of God, it was decreed that it should be "a house of prayer for all nations." When the Son of God came, he took possession of this temple for a day, and cleansed it. He made a whip of cords and drove out the oxen and sheep from the temple court, upset the tables of the money-changers and rebuked all who had desecrated the temple, saying: "It is written, My house shall be called a house of prayer: but ye have made it a den of robbers." By this act the Savior shows that when a house is dedicated to the worship of God, it must not be desecrated by any secular act, or by any transaction that would show disrespect to the place. When we dedicate a churchhouse to the service of God, then it is his, and we are only stewards to take care of it. We have no more right to use it for secular purposes than we would have to use missionary money for some secular project. We have no right to do anything in God's house for which we could not ask God's blessing. This forbids all loud talking or laughing, and of children running over the floor, or of leaving the house, as they would the schoolroom. Parents and Sunday-school teachers are responsible for the manner in which children conduct themselves in the house of God. It is expressly commanded in the Bible: "Bring up your children in the nurture and admonition of the Lord." To let the children leave the church, as they would a school-room, is wholly unbecoming.

There is more reverence shown in some parts of the United States than in others. The people in the South show more reverence for a clergyman than they do in the North. To use profanity in the presence of a clergyman in the South would be considered the height of impropriety. When we left the South and came to the North, we heard more profanity in one week than we heard in ten years in Tennessee. There is more reverence shown for the Lord's Day in the East than in the West. The first time we came to Colorado, on the east side of the mountains, we were shocked to hear the reapers going all the time we were preaching on the Lord's Day.

Singing is intended as an act of worship in the church, but too often it is employed more as an act of entertainment than of worship. The highest form of reverence is manifested by prayer to God. When we approach God in prayer, it should he with the deepest feeling of reverence and thankfulness for the multiplied mercies that flow unto us in a constant stream. When we come near to God, his almighty power, omnipotence, omniscience and majesty should impress us as they did the Israelites when they approached Jehovah, as he spoke from Mount Sinai. So vivid were all the elements of terror that even Moses said: "I exceedingly fear and quake."

Reverence to God is one of the activities of the angels, by singing his praise. When the Savior was born, and the angel had announced the fact to the shepherds, then the heavenly choir of angels appeared, singing: "Glory to God in the highest, peace on earth and good will to men." John, the revelator, also tells us that he saw around the throne in heaven "ten thousand times ten thousand, and thousands of thousands of angels, saying, Unto him that sitteth on the throne and unto the Lamb be the blessing, and the honor, and the glory, and the dominion for ever and ever."

Acts of reverence are some of the activities of the saints when they get to heaven. John also tells us that he saw "a great multitude which no man can count, out of every nation and tribe and peoples and tongues, standing before the Lamb, arrayed in white, with palms in their hands, and they cry with a great voice, saying, Salvation unto our God, who sitteth on the throne and unto the Lamb." Therefore, as stated in Heb. 12: 28: "Let us have grace, whereby we may offer service well-pleasing to God, with reverence and awe, for our God is a consuming fire."

Fruita, Colo.

"Suspended Judgment"

BY WM. KINSEY

"No doubt this man is a murderer, . . . but they changed their minds, and said that he was a god" (Acts 28: 4-6).

Paul met with shipwreck while on his way to Rome. He, with the others, escaped to the land, the island of Melita. Because of the present rain, and because of the cold, the kindly-disposed natives built a fire. Paul joined them, and as he placed a bundle of sticks on the fire, a viper fastened itself on his hand. And when the natives—barbarians (called so because of being people of another language—compare 1 Cor. 14: 11) saw this, they said: "No doubt this man is a murderer." He has escaped the sea, but justice has seized him at last. So they expected him to swell up, and then fall down dead suddenly. They waited quite awhile—Paul didn't swell or didn't die—and seeing nothing amiss come to Paul, then they "*changed their minds*," and said he was a god.

First, they said he was a murderer, and they missed. Then they said he was a god, and missed it again. For Paul was neither. He was, however, a man of God. Suspended judgment is our caption. Judgment we use in the sense of *the pronouncing of an opinion or a decision*. Heaven alone knows how different things would be today if we all had lived according to the law of the suspended judgment. Jumping at conclusions—first one extreme and then the other—does a great deal of harm. And as we speak of the law in a religious sense, we like to think of it as a Christian grace or virtue.

Paul was stung by the serpent, but the people of Melita were stung by hasty judgment. Suspended judgment will save from many a wrong conclusion. She is as "helpless as a log" was the judgment of some critic, with reference to Fulton's steamboat. "Fulton's folly," and "she will never move" were the judgments of still others.

At one time the disciples marveled because they came upon Jesus and found him talking with a woman. "Yet no man said, What seekest thou? or why speakest thou with her" (John 4: 27)? Judgment deferred, until the facts of the case are learned would have saved them from not only wrong but unjust conclusions.

The bite of a venomous serpent, the Melitians knew, meant death, and they interpreted it as a judgment from God. It is easy to draw wrong conclusions from calamitous events. The fact that the tower of Siloam fell over and killed eighteen men was no proof that those men were the top-notch sinners in Jerusalem. Then, too, the fate of the slaughtered Galileans did not

eeling of reverence and thankfulness for the multiplied mercies that flow unto us in a constant stream. When we come near to God, his almighty power, omnipotence, omniscience and majesty should impress us as they did the Israelites when they approached Jehovah, as he spoke from Mount Sinai. So vivid were all the elements of terror that even Moses said: "I exceedingly fear and quake."

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prove that they were sinners above all the Galilæans. Exceptional suffering is no proof of exceptional sinfulness. When Johnstown, Pa., was destroyed by a great flood, some said that it was the wickedest city on earth. When the *Titanic* went down, that Sunday night, some said they were sinners of superlative degree, because they were dancing, playing cards, drinking, etc. The disaster warrants no such conclusion, according to Luke 13: 1-5. That same Sunday night people were dancing in Chicago and elsewhere.

Suspended judgment! Frequently we hear, when Mr. A. and Miss B. marry: "They are not suited to each other; they will not be agreeable." Why not defer judgment? Mr. Smith opens up a business and at once we hear: "He'll not succeed." "In six months or a year he'll be doing something else."

Once a young minister was called to be pastor of a newly-organized church in a small city. It was a good field. Two of the ablest pastors in the District said to each other: "It will be the failure of the young man, as well as the work there." The young pastor grew, and the work grew in such a way that, after a few years, the two pastors agreed with each other that they would never make that remark again. They were ashamed of themselves. It is now ten years and the young pastor is still with that now large and flourishing congregation. Oh, for suspended judgment!

A brother or sister is absent from church a Sunday or two. We express ourselves. Later we find that they were absent for the best of reasons, and are not backsliding. We should have withheld judgment.

"They changed their minds." How often we have had to do this! Suspended judgment will save us from this trouble and embarrassment. But we are forced to reverse our judgments because we do not suspend them. We must change our minds. "Suspended judgment," thou art a virtue! Let it be written in letters of gold, and let it be one of the mottoes first to greet our eyes at the dawning of the day.

The Melitians did not all live on the island of Melita, neither are they all dead yet.

Blue Ridge College, New Windsor, Md.

Sowing and Hearing

BY F. D. ANTHONY

THE parable of the sower is recorded in the three synoptic Gospels. The language and interpretation of the parable in each Gospel are practically the same. Aside from the primary truth, that he meant to teach at the time, it is plainly to be seen that Jesus stressed the value of *hearing the Word* in relation to salvation.

To my mind this parable is an excellent example for some fine, practical teaching on the fundamentals of the Word, and the words of teaching-weight in the interpretation are: *Hear, understand, believe, receive* and *keep*. Incidentally, it should be observed that these words, in the order given, are the logical steps to be taken in the proper disposition of the Word. However, it becomes apparent, by a careful reading of Mark 4: 9-24, that the key-word is the word "hear" and it shall be our purpose, in this article, to look at the threefold meaning of this word in the light of New Testament teaching.

First, then, we have the word *heor* and its modifications in the sense of a medium to obtain knowledge. *Hearing* of this sort, Paul makes fundamental, and therefore essential to obtain salvation. "For whosoever shall call upon the name of the Lord shall be saved. How then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they *hearing*—to *know* and to *understand*—that Peter em phasized when he said, "Ye men of Israel, *hear* thes words" (Acts 2: 22); and "when they heard,"—rea carefully Acts 2: 22-39 and note verse 40,—the knowl edge obtained led to salvation (verse 41).

In the parable of the house on the rock and san (Matt. 7: 24-27), as also of the sower, Jesus make physical *hearing* (to learn) an essential medium "t come unto the *knowledge* of the truth" (Mark 4: 9 23, 24). God now speaks to men by his Son (Gospel and it remains for men to *hear him* (Heb. 1: 1, 2 Matt. 17: 5; John 5: 24; Acts 3: 22, 23). Hence th importance of the commission: "Go ye into all th world and preach [to hearing ears] the gospel to ever creature." Preaching has been divinely appointed a means of communicating the Gospel to the worl and, as a necessary condition for Gospel reception there must be "ears to *hear*."

Hearing, then, as a medium of *knowledge*, is necessary importance because it opens or leads the wa to obtain "*faith* in Christ Jesus." And this "hearin of *faith*" is also essential to salvation and we no come to the consideration of the second step in th threefold meaning of the word "hear."

Paul to the Galatians said: "Ye are all the childre of God by faith in Christ Jesus" (Gal. 3: 26). Th hearing that produces faith and salvation is also see in John 3: 16; 20: 31; Acts 8: 35-37 and Heb. 11: The "jailer" and "all that were in his house" we saved by that quality of *hearing* that led to *faith Jesus Christ* (Acts 16: 31, 34), because faith came on when they *heard* Paul and Silas speak to them "t word of the Lord." In Rom. 10: 17 the apostle Pa says: "So then faith cometh by *hearing* and *hearin* by the word of God." This truth was demonstrate in the case just cited. It was also demonstrated o the Day of Pentecost. For when "Peter, standing u with the eleven, lifted up his voice" and spoke to th Jews the "prophecy of the scripture" (Acts 2: 17-2 25-28, 34, 35), "they *heard*," and this was followed b *faith*—"they were pricked in their heart." They i clined their ear (heard) and came unto God by (fai in) him and their souls lived. Hence the need of th *hearing* that leads to or produces *faith*. Hearing of th kind reaches "an honest and good heart" and assu ance of salvation follows. "But what saith it? Th word is nigh thee, even in thy mouth, and in thy hear that is, the word of *faith* which we preach; That thou shalt confess with thy mouth the Lord Jesus, an shalt *believe* in thine *heart* that God hath raised hi from the dead, thou shalt be saved" (Rom. 10: 8, 9

But there is so much *hearing* today of the "wayside kind. Man *hears*, but goes away from the servi "forgetting what manner of man he was," because h is a "hearer *only*." Unfortunately he stops here "b cause of unbelief" and comes short of the promis To persons of this class the writer of Hebrews wou say: "The word of *hearing* did not profit them, b cause it was not united by *faith*, with them that *heard* Oh, the blessedness of that *quality of hearing* th brings "salvation through faith which is in Chri Jesus" (2 Tim. 3: 15)!

We now come to the third phase of meaning of th key-word, or *hearing*, in the sense of *obedience*. At here it is needless to elaborate. The Scriptures a definite and clear at this point. All *hearing* of a lif giving kind embodies the elements of *knowledge*, fai and *obedience*. "*Hear* [obey], and your soul sha live," are significant words. *Hearing*, both as an av nue of *knowledge* and a condition of *faith*, is insuf cient, unless followed by "faith which worketh" *obedience*. The Father's command: "*Heor ye him*

May the Lord aid us in our meditations, our purposes and our "good works" in life's daily activities, is my prayer!

Greenville, Ohio.

Making Disciples

BY J. H. MOORE

In Matt. 28: 19 we are told how Jesus instructed his apostles to go and "make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Revised Version). After baptizing the disciples thus made, the apostles were advised to teach them to observe all things that Jesus had commanded.

The term "make disciples" implies a lot of carefully-directed teaching, with a view of preparing men and women, boys and girls for entrance into the Kingdom of God. In some instances this preparatory teaching might not require more than a few hours. In others the course of instruction might extend into months. It all depended upon the condition of those to receive the instructions. In order to reach the people, the apostles were directed to go into all the world, and to preach the Gospel to every creature. Preaching was largely the method of teaching, in order to make disciples or learners. The conversational method was also employed—all for the purpose of teaching people and inducing them to accept Christ in faith and obedience.

As for special instructions, the apostles did not enter upon their world-wide evangelistic work until they were filled, or baptized, with the Holy Spirit on the Day of Pentecost. On that day the Spirit came to them in power, and took full possession of each of them. Jesus had told them that when the Spirit would come, he would bring to their remembrance the things that he had taught them, and would also guide them into all truth.

Thus equipped the apostles felt ready for their race-wide work. At Jerusalem, at the time, were men of practically every nation under the heavens. Here was the open door for the apostles, and so they began their preaching. The small start developed into a great meeting. Peter preached to his thousands, and how long he talked no one knows. He was full of the Holy Ghost and spoke as he was moved by the Spirit. The things taught by Jesus were brought fresh to his memory and while he talked to the people, the Spirit guided him in his utterances. In his preaching he was doing the very thing that his Master had told him to do. He was making disciples, teaching the people what was necessary to have them understand who Jesus was, for what purpose he came into the world and the importance of their acceptance of him in full faith. Every man who listened to this marvelous discourse with a sincere heart, was a learner or a disciple. Peter was teaching them—making disciples or learners by the hundreds.

Finally there was a stir. Thousands believed what Peter said, and were now ready to act, so they asked of Peter and the rest of the apostles what they should do. Peter was ready with a Gospel answer. His Master had told him just what to do, to make disciples of the people, and then to baptize them. So the apostle, guided by the Spirit, told those willing to accept Christ, to "repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Peter was careful to follow the instructions of Jesus. Being led by the Spirit he could not do otherwise. His was plain and direct talk—much more so than is heard in most of the modern pulpits. In these days it is common, for those seeking salvation, to be assured of full pardon the moment they accept Christ in faith. Peter, as guided by the Holy Ghost, did not hold to this doctrine, and so we hear him telling these believers to repent and to be baptized for the remission of their sins. Or, as the revision has it, "unto the remission of your sins." Their sins were not pardoned the moment they believed, but they were pardoned, or saved from their sins, the moment that they, as penitent believers, put on Christ in the holy rite of baptism.

The baptism was followed by the gift of the Holy Spirit. In other words, all of the penitent believers, after being properly taught, were born of water and of the Spirit. By the act of baptism they were buried with Christ and arose from the water grave to walk in newness of life. The birth of water and the birth of the Spirit were simultaneous, one outward and the other inward—one visible and the other invisible. All of this meant new creatures in Christ Jesus. It was the new birth—born from above—the outward form being a clear, public and forcible expression of what had happened within.

In this instance it was not a matter of birth first, and then teaching. It was first teaching, then the birth, to be followed by more teaching, with a view of leading up into perfection in Christ Jesus. In entering the family of God, birth is not the first thing. Teaching comes first in order, to be followed by faith. After this we have repentance and confession, as a preparation for what the Master, in his talk with Nicodemus, designates as the new birth—born of water and of the Spirit, born from above. Paul points it out as the act of putting on Christ in baptism. It is the initiatory act for entering the church of Christ. In another way of looking at it, it is the taking of the oath of allegiance—the final and consummating act that makes the penitent believer a citizen of the Kingdom of God on earth. It is the line which all must cross in order to enter the kingdom. And in crossing the line all sins are left behind. The old man has been crucified, and the new creature steps forth into the realm of pardon. The old sins have all been washed away in the blood of the Lamb slain for the sins of the world.

This was the order of the conversion of the three thousand on the Day of Pentecost. They first became disciples, or learners, then seekers for salvation and, lastly, duly installed members of the body of Christ. This is the order in conversion, laid down by the Master in his instructions to the apostles, when he sent them into all the world to preach the Gospel to every creature. It is the order observed by Peter, as directed by the Spirit, when he had in hand the making of the three thousand disciples. They became learners, then seekers and finally, active workers, ready for their second course in instruction. So we read of them continuing "steadfastly in the apostles' doctrine and fellowship." They were still learners, going on to perfection, laboring to reach the higher plane of Christian living. They were no more sinners, but were numbered with the saints, the saved. Guided by the Spirit they felt that they were children of the Heavenly King, and as such the love they possessed led them to regard themselves as laborers in the Master's vineyard.

In the course followed by Peter will be found the secret of making steadfast disciples and efficient workers. An ample amount of teaching must be done before they are adopted into the spiritual family. They must be made to understand what they are doing, to understand the importance as well as the necessity of the step taken. Along this line the teaching can never be too thorough, and the more thorough the teaching, the stronger the faith, and the more faithful members are they likely to become after entering the church. It is just as important, however, that this be followed up by the teaching of the things mentioned in the New Testament. For the want of this teaching, as well as thorough teaching before baptism, not a few have made shipwreck of their faith, and have gone back into the world. The following of Peter's example, in making disciples, will be found the real secret of soundly converting men and women, and making efficient and faithful church workers of them.

Sebring, Fla.

Near East Relief Conference

BY J. E. MILLER

From October 14 to October 17 the Near East Relief Committee held a series of Conferences at Yonkers, New York. About 200 representatives were present from the various sections of our country. It was my privilege to attend part of these sessions and learn some of the present needs and future plans.

One session was devoted to the Sunday-schools and their part in this great work. The boys and girls of our schools will never know just how much good they accomplished by their contributions to the suffering Syrians and Armenians.

Occasionally some one is asking who is paying the expenses of these conferences and trips. My own expenses, as well as the expenses of the other Sunday-school men on the Commission to the Near East, last spring, were not paid by our own Sunday-schools nor Boards, neither from any contributions made for relief. The expenses were all paid out of the private purse of Mr. Cleveland Dodge. Neither were my expenses to the New York Conference paid by any of our contributions, nor by any of our Boards, but these were again met from the special fund which the Near East Committee has for such occasions.

The work of the Near East Relief Committee has been greatly enlarged and has been entirely reorganized. One of the purposes of these conferences was to acquaint the men and women of different sections of new plans and to instruct them properly in their work.

All phases of the relief situation were discussed. Long speeches were eliminated and a fifteen-minute address was a very common feature. When a man has only fifteen minutes in which to deliver a sixty-minute address, he learns how to economize time and avoid useless introductions and apologies.

When the chairman introduced the different speakers he always tried to state some fact that the audience could connect with the speaker. When it came my turn to speak, he said: "Mr. Miller represents the Church of the Brethren, a denomination which is not so very large, but which has given more for relief work, in proportion to its numbers, than any other denomination in America." The New York committee has often used such expressions in its letters, and I have observed on several occasions that it is just as ready to make use of them in public when it refers to the very liberal contributions our people have made.

Relief work is being carried on today as never before, in the Near East. With the approach of winter there will be need of increased activity, for there will be much want. The political situation in the Near East is not as settled as one might wish it were. Practically nothing has been done for Turkey and Armenia by the Peace Conference. When I was in the Near East, both Armenians and Turks were asking for an American mandate. At that time Turkey would have welcomed America. Whether America would find the same welcome now, I do not know. The Conference was of the opinion that the ratification of the Peace Treaty by the United States Senate would go far towards securing a more established form of government throughout the former Turkish Empire.

During this conference I met six of the men with whom I traveled this summer, several others whom I met in the Near East and heard a number of others, direct from the field, who gave vivid accounts of the conditions as they found them in Armenia and Syria. It was the unanimous opinion of the conference that America alone can render the relief that will save hundreds of thousands from starvation during the coming winter.

Elgin, Ill.

Peter, the Average Man

BY ROY TEMPLE HOUSE

Sunday-school Lesson for Dec. 7.—Mark 14: 32-54

The disciple who earns a rebuke from the Master by falling asleep in the midst of the most portentous vigil man ever knew, does not hesitate, a few hours later, to undertake a violent defense of his Lord against the dreaded Roman soldiery, or—a little later still—to follow him boldly into the very court of the high priest's palace. Peter's life was a succession of blunders and recantations, of cowardly evasions and acts of surpassing heroism. And for all his genuine remorse, on more than one occasion, he seems ever to have remained more or less unsteady to the end.

At Antioch, twenty years after his Master's death, this founder of the first Christian community, this liberal who had been taught by a Divine vision that nothing of God's cleansing can be held unclean, and who had himself overcome certain Jewish prejudices

ccomplished by their contributions to the suffering Syrians and Armenians.

Occasionally some one is asking who is paying the expenses of these conferences and trips. My own expenses, as well as the expenses of the other Sunday-school men on the Commission to the Near East, last spring, were not paid by our own Sunday-schools nor Boards, neither from any contributions made for relief. The expenses were all paid out of the private purse of Mr. Cleveland Dodge. Neither were my expenses to the New York Conference paid by any of our contributions, nor by any of our Boards, but these were again met from the special fund which the Near East Committee has for such occasions.

The work of the Near East Relief Committee has been greatly enlarged and has been entirely reorganized. One of the purposes of these conferences was to acquaint the men and women of different sections of new plans and to instruct them properly in their work.

All phases of the relief situation were discussed. Long speeches were eliminated and a fifteen-minute address was a very common feature. When a man has only fifteen minutes in which to deliver a sixty-minute address, he learns how to economize time and avoid useless introductions and apologies.

When the chairman introduced the different speakers he always tried to state some fact that the audience could connect with the speaker. When it came my turn to speak, he said: "Mr. Miller represents the Church of the Brethren, a denomination which is not so very large, but which has given more for relief work, in proportion to its numbers, than any other denomination in America." The New York committee has often used such expressions in its letters, and I have observed on several occasions that it is just as ready to make use of them in public when it refers to the very liberal contributions our people have made.

Relief work is being carried on today as never before, in the Near East. With the approach of winter there will be need of increased activity, for there will be much want. The political situation in the Near East is not as settled as one might wish it were. Practically nothing has been done for Turkey and Armenia by the Peace Conference. When I was in the Near East, both Armenians and Turks were asking for an American mandate. At that time Turkey would have welcomed America. Whether America would find the same welcome now, I do not know. The Conference was of the opinion that the ratification of the Peace Treaty by the United States Senate would go far towards securing a more established form of government throughout the former Turkish Empire.

During this conference I met six of the men with whom I traveled this summer, several others whom I met in the Near East and heard a number of others, direct from the field, who gave vivid accounts of the conditions as they found them in Armenia and Syria. It was the unanimous opinion of the conference that America alone can render the relief that will save hundreds of thousands from starvation during the coming winter.

Elgin, Ill.

Peter, the Average Man

BY ROY TEMPLE HOUSE

Sunday-school Lesson for Dec. 7.—Mark 14: 32-54

THE disciple who earns a rebuke from the Master by falling asleep in the midst of the most portentous vigil man ever knew, does not hesitate, a few hours later, to undertake a violent defense of his Lord against

and consented that Gentile Christians be exempted from the forms of Judaism, weakly relapsed into the old narrowness, incurring from Paul the accusation of cowardice and hypocrisy. And if tradition is to be believed, a dozen years later still, when Nero began torturing and murdering the Christians in Rome, Peter fled out of the city and required another vision to be recalled to a realization of his duty and the privilege of martyrdom.

Peter was foolish and fallible, as most men are; and this is why the Master bade him, above all others, to strengthen the brethren. He could do it as the possessor of a cooler, steadier temperament could not; because he was a living evidence, not once but many times, that the warm-hearted, blundering average man is so dear to God's heart that he is privileged to do the noblest part of God's good work.

Matthew records that the impulsive Simon once so heartened and encouraged his Lord by the hearty unreserve of his confession of faith, that Jesus uttered the glorious prophecy: "Thou art a rock, and upon this rock I will build my church." The words have given rise to endless discussion, and have even been interpreted as the authorization of a pontifical hierarchy, of which the individual Peter is the first high priest. But it seems clear that the Master is addressing Peter only as a type. "Peter," he says, "thou cowardly, foolish, undependable, weak-fleshed, loving, devoted, heroic, wonderful type-man, thou average man, thou hast proved by thy words that the Divine rules within thee and, at thy best, inspires thee. Not of the saints and sages can I or would I build my church—they are too few, too feeble, too much out of touch with the great mass of mankind—but of the millions like thee, Peter. And the gates of hell shall not prevail against it, for the good in you outweighs the evil, the wise in you is, in the long run, more powerful than the foolish in you."

And we, who study this lesson, who are not Pauls or Johns, but mayhap Peters, let us pray him for such deliverance as shall make us, for all our faults and follies, meet to strengthen the brethren who are even weaker than ourselves.

Norman, Okla.

Our Trip as Far as Yokohama

BY M. M. MYERS

The appointed time finally came for us to start to China. Those of our party who lived in the East met in Chicago and enjoyed a splendid meeting with the folks at Bethany on the evening of July 31, except Sister Valley Miller, who did not arrive until the next morning. The hospitality and thoughtfulness of the brethren there was much appreciated. A street car strike was on at that time, but our friends were kind enough to take us to and from the trains in their automobiles.

About ten o'clock, the next morning, twelve of us, including children, boarded the Pacific Limited and were soon on our way to the western coast. Soon after we left the city, with its hustle and bustle, our eyes fell on the beautiful, green, waving cornfields of Illinois and Iowa. To see such a promising crop, out on the vast stretches of level land, looked good to those of us who had been reared on the farm. The sky was clear and blue, and the weather was cool, making the overland trip pleasant in every way. It was noticeably cool during the nights, especially when we were crossing the great Rocky system. The highest point on our route was in Wyoming—over 8,000 feet above sea level. Another interesting feature along our route was the Great Salt Lake, with its crystallized and liquid salt, to be seen for miles. The fact that the railroad crosses the lake upon miles of trestlework not far above the water, adds unique interest to this route.

There was nothing exciting along the way, though there were many beautiful things all along our way. Upon our

ing to washouts, she was delayed twenty-four hours. B coming a long way around she arrived during the nigh of August 5, before we left the next day.

Bro. J. U. G. Stiverson, pastor of the Oakland churc arranged for our comfort while in his city. The dela made some little confusion, but after some effort we nally got together. With Bro. Stiverson as our pilot, started across the bay to San Francisco, to have our pas ports properly endorsed by the Japanese and Chinese co suls, and to get everything in readiness to leave on th morrow. It required much patience, on the part of o pilot, to lead so large a group of big and little foll through the business sections of a great city. He did h part very creditably. After the busy day was over, San Francisco, we hurried back to Oakland for the ser ices with the members there, and those who came in fro the adjoining churches. Sister Anna Hutchison and Br J. Homer Bright spoke to an interested audience on t "Conditions and Needs of China."

It was the happy privilege of the writer and wife stop in the home of Brother and Sister Stiverson. Thou we had little time to converse, I have every reason to b lieve that he is a wide-awake and capable pastor, and, wi his family, is doing faithful and noble work for the Kin dom in Oakland.

On the following day, at one o'clock, all members our party were ready to walk up the gang-plank to t "China." The vessel was in readiness, all white a clean, for its voyage over the mighty deep. Soon t anchors were lifted, the whistle gave the signal for sta ing. Then we left the pier, crowded with people to s their friends off. While good-byes were being said, tea trickled down over pale and ruddy cheeks alike. Aft voices were hushed, handkerchiefs continued to wa their expression of best wishes and a safe voyage, un those standing on the shore appeared to us as mere spec in the distance. Then we turned to our cabins for a fe minutes, to admire the beautiful flowers—tokens of lo and thoughtfulness presented by our friends. There w a bouquet for each of our rooms and the fine thing w that they lasted until we reached Honolulu.

Every one was anxious to be on deck when we pass through the Golden Gate. Only a few hours could see land; then our attention was turned to the troubl waters of the mighty deep. How great and powerful God, and how weak and helpless is man! The boundle expanse of water suggests the immensity of God's lo On him we may safely depend.

For the first day or two new acquaintances were mad and we were delighted to find thirty-six missionaries board, bound, respectively, for China, Siam and Kore Several denominations were represented in the grou Their fellowship added to the pleasure and satisfaction the voyage.

Among the passengers were about eight differe nationalities, which made the group quite cosmopolit Six prominent Chinese passengers, who had represent their people and country at the great Peace Conferen in Paris, were on their way home. On the evening Sept. 23 a dinner and entertainment were given in th honor. Dr. C. C. Wu, a Chinese Government represent tive, who was once a student in America, and speaks En lish well, gave us a splendid address. It was not difici to see that these men were not at all satisfied with th treatment at the Paris Conference; however, they ha hopes of better things in the future, when once their p sition is better understood.

The religious side of our lives was not overlooked, f each morning, at ten o'clock, devotional services we conducted by members of the several missionary parti to our mutual edification. On Sunday mornings the were preaching services. Our party shared in this t Though we were out in midocean, we could worship o Father and have blessed communion with him.

Just eight days after leaving San Francisco, we stopp in the harbor at Honolulu—that beautiful little spot o in the Pacific. The six hours allowed us there were spe in viewing the grand scenery of the island. By hiri an automobile, the most important places of interest cou be visited while the boat was detained in the harbor, load and unload its cargo. To see and walk upon la again was an agreeable change for us, and we enjoyed thoroughly. We walked, stood and looked until we we tired, and when the whistle blew we were all glad to back on deck again, resting ourselves and trying to e press to each other how much we had enjoyed the d

THE ROUND TABLE

Shining

BY IDA M. HELM

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16).

It is so very important that the Christian let his light shine, that I am passing on to the MESSENGER readers a quotation from Dr. James Culross, printed in an old paper, dated 1883:

Our business is not to *talk* about shining, not to have theories about the way of doing it, but by our good works to *shine*, and so to bear testimony to the Lord. The simple thought meets a thousand difficulties:

"I am very poor, my candlestick is tin instead of silver. If I were richer I should be of more use." Let your light *shine*.

"I am feeble in health: half my time is passed within a sick room. My candlestick is a broken one." Let your light *shine*, even if there is no more candlestick than to hold the candle from falling over.

"I am very much out of the way—in a very obscure corner; far off from the general eye and observation. I wish I were in a better position." Let your light *shine;* the Lord knows why he has placed you where you are. Be sure he has a purpose worthy of being accomplished.

Let your light *shine!*

Ashland, Ohio.

Creature-Comforts or Soul-Content

BY G. W. TUTTLE

WORLD-GIVEN comfort is sometimes first aid to selfishness. Comfort says: "Outside the cold winds blow, but my house is warm; the storm rages, but my roof is storm-proof; the cold is bitter, but I know no chill in my warm bed; out in the storm there may be those who feel the pangs of hunger tonight, but my larder is well stocked." So comfort—animal comfort—dozes by the roaring fire, as satisfied, and perchance as useful, as the sleepy cat that stretches and yawns on the hearthstone. Comfort is only a virtue when it causes us to lift up thankful hearts to God, and reach out hospitable arms to our fellow-men, and to say: "Come and share my comforts and my blessings."

The comfort about which a wall of selfishness is built is only a vice that brings the curse of the withholder on the selfish soul. When a man says: "My fire shall warm none but myself," his soul-fire dies, and the chill frost of selfishness nips every promising bud and flower of his soul. When a man says: "I am warm and well clad," and forgets that others are cold and naked and suffering, the chill winds of self freeze the very marrow of his soul. When a man draws into self, as a turtle into its shell, he multiplies self into selfishness, and his soul-life dies of starvation—why not, when he has shut it up in a walled city without food? God-given comforts should be wings to the feet and inspiration to the soul, but oftentimes they are ball and chain to both.

But Christian content is of God. It lifts up thankful heart in sunshine or in storm, in riches or in poverty, in success or in seeming failure; it echoes those luminous words of the apostle Paul: "I have learned, in whatsoever state I am, therewith to be content." "Learned!" Paul was God's pupil, and he had a praiseful life and a teachable soul. Christian knowledge travels swiftly adown the highway of gratitude and praise. The thankful heart is an open heart—open toward God. The grateful heart is a receiving heart—the streams from the fountain of our God flow down into it. The waters of God's knowledge and content can not flow uphill into the heart of pride—there is a heavenly law of gravitation as well as an earthly law.

Content reaches out to God in thankfulness, to men in desire. Christian content says: "I am rich, for I have a rich Father whose resources are inexhaustible; come, and share my riches." Christian content says: "My warmth is of heaven, it can never fail; come, and share my fire." Christian content says: "There is no Savior save my Savior. He opened my eyes. I repented of my sins. He covered them with the sea of his mercy. Come now, and repent also, and the floodgates will open, and the sea of his mercy will flow in, and your sins will be covered and forgotten forever, and you will know his content, his peace, and his power."

You may have heard the old conundrum: "What is the difference between the North and South Poles?" The answer is: "All the difference in the world." There is all the difference in the world between creature-comforts and soul-content.

Pasadena, Calif.

Loyalty—To Whom?

BY IRA H. FRANTZ

THE Pharisees were loyal to their traditions and they crucified the Christ. Peter was loyal to his own idea of the Messiah when he drew his sword to fight. I can believe that even Judas may have been loyal to his idea of what Christ ought to be, when he sold him. Saul of Tarsus was loyal to the traditions when he persecuted the church.

But all this is a different loyalty from that which Peter showed when in the home of Gentile Cornelius he put aside his Jewish exclusiveness and, in obedience to his vision, said: "Can any man forbid water, that these should not be baptized?" It is different from that of Paul who "was not disobedient to the heavenly vision," and from that of the elders at Jerusalem who wrote to the church at Antioch: "It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things."

Loyalty is an excellent quality of character if it describes our relationship to Christ. But absolute loyalty to any one or anything else is dangerous. It is a sad day for any man or body of men when they put loyalty to a tradition, an idea, a custom, or a party, ahead of loyalty to our Blessed Lord. Such an attitude precludes all possibility of growth and of Holy Spirit guidance.

It may easily become *treason* to Christ.

Beattie, Kans.

Be a Gentleman

BY AMOS H. HAINES

WE can scarcely ask a man to become a Christian, without, by implication at least, asking him to be or become a gentleman. There may be and doubtless are many gentlemen who are not professed Christians.

Good manners are always a valuable stock in trade. Next to good sense, good manners are always above par. Dr. Pope, a Bible teacher of Chicago, at one time made the following statement, in the presence of the writer, at a Sunday-school meeting: "If a man is a fool and knows it, there is some hope for him. If he is a fool and does not know it, he is a goner."

Being a gentleman does not mean that one is to submit to the impudence of the bigoted or the self-conceit of the ignoramus. A gentlemanly reproof or mild resentment may, at times, be the best savior of such a self-righteous person. But in this one should not lose balance or poise.

A Christian gentleman should approach all matters and subjects from the view-point of uplift, reconstruction and mutual helpfulness.

Perhaps no person realizes more the meaning of and place for gentlemanly and womanly conduct than the experienced missionary of Jesus Christ. I have in mind, primarily here, the worker on the foreign field. Personally, I have frequently been impressed with the gentlemanly and womanly conduct of the returned missionaries. With them there seems to be sober thought before the expression of opinion. Doubtless their broad experience has made them open-minded and sympathetic.

This can not always be said of all would-be advocates of the foreign missionary cause, who, without the real field experience presume to speak with authority. At times their narrow-mindedness, ignorance and bigotry seem to crop out at every turn. Because of their lack of preparation and general knowledge of the subject, their intolerance and thoughtlessness are frequently manifest. For this class, a study of the real gentleman should constitute a major course in their school of experience.

Huntingdon, Pa.

The Fight Is On

BY VIOLA FRISER

"The fight is on, the trumpet sound is ringing out:
The cry 'To arms!' is heard afar and near."

YES, the great world war is over, yet there is a fight on, and a trumpet sound is heard—a call to arms is made, not by the United States Government, but by King Immanuel. It is he, who would now collect his forces.

The enemy is preparing to make a great and powerful assault, is preparing to undermine the influence of the church and thus cripple its usefulness in the world. He is very hopeful of the outcome of his efforts and, truly, he has good reasons to be. He organizes well his forces and goes about the work in a systematic way. He laughs in glee as he realizes the slackness of the church in this respect. He knows that if the question of opposing the Universal Military Training system is left to the voluntary action of the individual members, it will fail, for there will be so many who, for one reason or another, will fail to take any action whatever in regard to it.

Why should not the church be as wise as the enemy in this respect? Why should she not go about this work in a way that the influence of every member can and *will* be brought to bear on the side of right? In other words, why could not each congregation supply itself with a printed or written appeal to the Government, setting forth our views on the subject, our opposition to carnal warfare, our requests, etc., with a place provided on the same sheet, or accompanying ones, for the names of all the members of a congregation, willing to help in the cause of the Master by signing their names—the pastor or elder having this work in charge? Finally, and as soon as possible, forward the papers to the proper person or persons.

This will, undoubtedly, be a real struggle between the forces of good and evil, and if the good is to win, promptness, earnestness, wisdom and prayerfulness must characterize the work of God's people.

"In union there is strength."

Sidney, Ind.

Are You a Debtor?

BY C. S. IKENBERRY

IF, in deducting the credit side of our accounts from the debit side, we have a deficit, we are, financially speaking, in debt. A true moral and spiritual deficit is the difference between the moral, social and religious influence a church community might, in its greatest efficiency, exert, and the influence it really does exert.

Dr. Carroll suggests the following questionnaire, which may help us to see if we have a deficit:

1. What definite and specific things can be pointed out that your church is accomplishing for your neighborhood?

2. To what extent has your church, as an organization, coöperated with other social philanthropic or religious agencies working in your community?

3. Into how many homes, rich and poor, is a train of Christian influence being directed through the work of your church?

4. How many people in your church community are being definitely influenced for Jesus Christ and his Kingdom?

5. What definite work does your church do for the promotion of the wider interests of the Kingdom outside your neighborhood?

If you strike the line and sum up what *has been done* and what *can be done*, and make your balance, will you be a debtor?

Too many failures have been made because we do not visualize the needs of the community.

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dred to four hundred per cent. Until we adopt some such efficiency program for the church, our accounts are apt to balance on the debit side.
Boston University, Boston, Mass.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

WEST COLORADO SPRINGS, COLORADO

Since our last report five have been received by letter and four have been baptized.

Our Aid Society was recently organized, with Sister Maude Baker president. We are soon to reorganize our Teacher-training and Mission Study Classes for the winter.

A goodly number of ministers of our Fraternity visited our city this summer—the following since our last report: Bro. Van Dyke, of Newberg, Oregon; Bro. Kurtz, of McPherson, Kans.; Bro. Austin, also of McPherson; Bro. Eller, of Oberlin, Kans.; Bro. Virgil C. Finnell, of Elgin, Ill.; Bro. A. I. Mow, of Chicago.

Bro. Finnell stopped between trains and gave us one of his splendid illustrated lectures on the Five-Year Forward Movement. Bro. Eller also gave us two excellent sermons. Bro. Mow gave us two interesting talks, with many helpful suggestions, relating to the Forward Movement and our individual responsibility.

In the absence of our pastor, who is engaged in a revival effort, Bro. Mitchell, pastor of the Antioch congregation, supplied the pulpit and gave us good, practical sermons yesterday.

We will have a love feast this fall, the time to be decided later. Bettie Root Crist.

DISTRICT MEETING OF NORTHERN INDIANA

The members of the Northern District of Indiana gathered Oct. 2 for their first District Conference at Winona Lake. This place has become famous for conferences of a religious nature, and our people have been here so often that we begin to feel very much at home. Several churches were not represented by delegate. Nevertheless, the spirit of the meeting could not have been better.

There was not a large docket of business before the meeting, but it was constructive and called forth considerable discussion. One thing of interest was a paper calling for a Ministerial Board, in harmony with the General Conference recommendation of two years ago. This board takes the place of the three ministerial committees which the District has previously maintained. Another paper of great importance was one by the Mission Board, calling for help to build a house of worship in Plymouth, a promising mission point.

There are no queries for Annual Conference. The delegates on Standing Committee are Brethren David Metzler and Henry Wysong, with Frank Kreider and S. J. Burger, alternates.

A report given by the member of the Committee on Arrangements of last Annual Conference will doubtless be of interest to all. The income of the meeting was sufficient to meet all expenses and leave a small balance for the General Mission Board. The Winona Assembly has decided to build a large tabernacle next year, which will seat about 8,000 people. The various Districts will be asked to contribute toward the cost of erection.

The meeting adjourned shortly before five o'clock, to meet with the members of the Turkey Creek congregation at Gravelton, Oct. 7, 1920. Chas. C. Cripe.
Bremen, Ind.

STANLEY, WISCONSIN

It was the writer's privilege, recently, to conduct two midweek services at Stanley and to make a delightful visit also in the bounds of the two adjoining country churches of Worden and Maple Grove.

Because of the excellent opportunity afforded there for people to obtain farm homes, a number of our members have already located, coming from various parts of the Brotherhood. And now, besides being glad for their material blessings, they are rejoicing because of their increasing force for religious work. It is unquestionably a good place for our people to promulgate the interests of the Kingdom.

Stanley is an enterprising little city of three thousand

The church clerk at Stanley will cheerfully answer a inquiry about the church work, or the country in that pa of Wisconsin. Communicate with Bro. O. W. Henderso Covington, Ohio, Oct. 9. Ralph G. Rarick.

FIRST CHURCH, DETROIT, MICHIGAN

Since our last writing our services have improved wo derfully. Sept. 21 an excellent welcome was given honor of the sixteen young men who were in servic Bro. John S. Smith had charge of the program. Spec music was rendered by our own quartette and one fro the Y. M. C. A., led by Bro. Moore. Our people we appreciative of this splendid music.

Our pastor, Bro. John F. Dietz, called a special coun Oct. 4. Brethren Chas. Deardorff and Harley Townser representing the State Mission Board, and Eld. John Smith, of the Ministerial Board, were present. We fe confident, as a church, that we are qualified to meet t requirements of the Five-Year Forward Movement. Bre ren Paul Coover and Moy Way were elected to the mi istry, and Brethren Earl M. Hoover and H. E. Wagn to the office of deacon. All were duly installed. At pr ent we have five resident ministers and five deacons, O minister and three deacons represent the "Victorian" Young People's Class. There were thirty-eight you people in the class last Sunday. The offering for t class, at the regular service, was $9.60. For the ent Sunday-school the offering was $16.23.

The membership at this place, together with the M sion Board, decided to remunerate, in a small way, B John F. Dietz, who has so ably led in the work and w has given so much time in the interest of the church.

Plans are now under way for the enlargement of c church building. A baptistry and several Sunday-sch rooms will be installed and the basement will be e larged. It is practically impossible to try to hold a lo feast at present, as our membership has increased to c hundred or more.

The "Victorian" Class will have charge of the Chr tian Workers' Meeting next Sunday. They have be preparing special work and music for the program.

A large number of members and friends are planni on moving to this city. The fact that all of our membe and friends, who have come to Detroit, have secu good positions ought to be proof that work is plenti There never were the opportunities of positions offe to men and women as there are at the present time. T city officials are laying plans to take care of 2,0 000 by 1926, ultimately to reach the 5,000,000 mark. W excellent transportation facilities and big business ent prises, Detroit is certain to accomplish this goal. Qu a large number of factories are building large additions

There are still a large number of members and frie here who do not know where we are located. Ple advise them to come to 751 or 816 Cadillac Avenue.
M. B. Williams

NOTES OF TRAVEL

The writer left Carthage, Mo., June 6, for Winona La Ind. After Conference I went to Seneca Falls, N. to visit our daughter Mary and family. While here made a trip to Freeville, N. Y., to get acquainted w the members at this new mission point. I found Bretht Baker and Bowman, and families, quite alive in the ge cause. They have a good country, the people are e cated and their moral attitude is fine. It seems to be easy place for missionaries to do good work. The abo named brethren bought homes, and that means that th will stay in the field.

From Seneca Falls I went to Lebanon. I am now tending church in the Lebanon congregation, which belongs to the Midway church. This congregation is ve active. Officials, teachers, etc., are in their place in go time. Those who are prompt in their arrival, are gree by a card hanging on the pulpit, which says: "I Early." After school has begun, this card is withdra and another put in its place, which says: "I Am Lat They have a large card on the wall, showing three thin Members on the roll, attendance today and collection day. This is important. I saw nine classes in this sch and the efforts of the teachers are certainly praiseworth Their methods are good. This is sure to make a succe ful school. The membership of the school is 162.

After school comes the church service. The deaco the song leader, and the laity are all generally in pla

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, OCT. 26

Sunday-school Lesson, A Lesson in Trust.—Matt. 14. 22-33.

Christian Workers' Meeting, The Forward Movement Mission Goal.

GAINS FOR THE KINGDOM

One was baptized recently in the Sidney church, Ind.

One was recently baptized at Mountain View, W. Va.

One was baptized recently in the Stanley church, Wis.

One was baptized recently in the Mt. Olivet church, Pa.

Two confessed Christ recently in the Red Bank church, Pa.

Five were baptized recently in the Beatrice church, Nebr.

Four were baptized recently in the Elk Run congregation, Va.

Ten were baptized recently in the First Church, South Bend, Ind.

Three were reclaimed recently in the Forest Center church, Wash.

Two were baptized and one awaits the rite in the Glendora church, Calif.

One has been baptized in the Vestaburg church, Mich., since the last report.

Three were baptized and four reclaimed, recently, in the Bethel church, Va.

One confessed Christ recently in the Armourdale Mission, Kansas City, Kans.

Two were baptized in the Piney Creek church, Md.,—Bro. Daniel Bowser, of York, Pa., evangelist.

Two were baptized in the Fairview church, Mo.,—Bro. F. E. Miller, of Impo, same State, evangelist.

Two were baptized in the Mt. Joy church, Va.,—Bro. J. F. Britton, of Bristow, same State, evangelist.

One was baptized in the Bethany church, Mo.,—Bro. J. Clyde Forney, of McPherson, Kans., evangelist.

Three were added to the Manor church, Pa.,—Bro. N. H. Blough, of Davidsville, same State, evangelist.

One was baptized in the Chambersburg church, Pa.,—Bro. D. L. Little, of Hanover, same State, evangelist.

Two were baptized in the Independence church, Kans.,—Bro. C. A. Miller, of Kansas City, Kans., evangelist.

Six were baptized in the Big Creek church, Ill.,—Bro. I. D. Heckman, of Cerro Gordo, same State, evangelist.

Nine accepted Christ in the Old Furnace church, W. Va.,—Bro. Obed Hamstead, of Oakland, Md., evangelist.

Twelve were baptized in the Boise Valley church, Idaho,—Bro. M. Alva Long, of Weiser, same State, evangelist.

Eighteen confessed Christ in the Mountain Dale church, W. Va.,—Bro. B. W. Smith, of Burlington, same State, evangelist.

Seven confessed Christ in the Des Moines Valley church, Iowa,—Bro. Ira Fox, of Brooklyn, same State, evangelist.

Twelve confessed Christ in the Pine Grove church, Oakland congregation, Md.,—Bro. E. T. Fike, of Eglon, same State, evangelist.

Six were baptized in the Richland church, Lost Creek congregation, Pa.,—Bro. John E. Rowland, pastor, in charge of the meetings.

Nine confessed Christ at the Free Spring church, Lost Creek congregation, Pa.,—Bro. John E. Rowland, pastor, in charge of the meetings.

Twenty-nine confessed Christ, ten of whom were baptized in the Bethlehem church, Va.,—Bro. E. E. Bowman, of Naffs, same State, evangelist.

Four were added to the church during a series of meetings held at the Harness Run schoolhouse, W. Va., by Bro. Ezra Fike, of Eglon, W. Va.

Twenty-five confessed Christ, twenty of whom have been baptized in the Morrill church, Kans.,—Bro. Jacob Funk, of Wiley, Colo., evangelist.

Five were baptized and one received on a former baptism in the Lower Deer Creek church, Ind.,—Bro. Roy Mishler, of Kewanna, same State, evangelist.

Fourteen were baptized and three reclaimed in the Ridge house, Shade Creek congregation, Pa.,—Bro. H. S. Replogle, of Windber, same State, evangelist.

Three confessed Christ and one will be received on a former baptism in the Franklin church, Decatur County, Iowa,—Bro. H. B. Mohler, of Sterling, Ill., evangelist.

Three were added to the Middle Creek church, Pa.,—Bro. W. J. Hamilton, of Indian Head, Pa., evangelist, four were baptized at the Rockwood Mission, same congregation.

OUR EVANGELISTS

Bro. C. E. Walter, of Summum, Ill., to begin Nov. 2 at Basic City, Va.

Bro. J. L. Mahon, of Van Buren, Ind., to begin Nov. 16 at Preeville, N. Y.

Bro. F. S. Carper, of Palmyra, Pa., to begin Nov. 9 in the Lancaster church, same State.

Bro. R. A. Saylor, of Bradford, Ohio, is holding a revival in the Beaver Creek church, Ind.

Bro. Chas. D. Bonsack, of New Windsor, Md., to begin in January in the Red Bank church, Pa.

Bro. W. N. Zobler, of East Petersburg, Pa., is engaged in evangelistic meetings at Lake Ridge, N. Y.

Bro. W. H. Miller, of Independence, Kans., to begin Nov. 16 in the Armourdale Mission, Kansas City.

LAST CALL
for
Corrections for the Yearbook
For 1920

Every Minister Take Notice

Corrections for the 1920 Yearbook (formerly Brethren Almanac) will close Oct. 31. Every minister's name and address should be correctly given in the Ministerial List, because the Gish Fund Committee, as well as others, must depend upon this list in matters of vital concern to each minister. Please note the following points:

1. Every minister should see if his name and address are correctly given in the 1919 Yearbook.

2. In case the name and address do not appear, or if incorrect in any way, please send us name and address as they should be entered.

Secretaries of District Mission Boards

The editors of the Yearbook are depending upon the Secretaries of the District Mission Boards for a full report of officers and churches for each State District. Each Secretary has received blanks that are to be filled out and returned not later than Oct. 31. Secretaries are earnestly requested to give these reports their careful attention, and to return them as soon as possible.

A General Request

We urge elders, clerks of churches and all others who can help us to make the records in the Yearbook more nearly correct to send in the names and addresses of ministers recently elected, as well as the names of any who should be removed from the list because of death or other cause. We would appreciate it to be informed of any mistakes in the lists in the Yearbook of which you may have certain knowledge. Corrections close Oct. 31. Address:

Gospel Messenger Editorial Department
ELGIN, ILL.

Bro. David Hollinger, of Red Cliff, Alta., Can., is engaged in a series of meetings at Irricana, Alta., Can.

Bro. Jas. M. Moore, of Lanark, Ill., is holding meetings at Cedar Rapids, Iowa, with a most promising outlook.

Bro. E. O. Norris, of Ingalls, Ind., to begin after the holidays in the North Winona Lake church, same State.

Bro. Milton Taylor, of Louisville, Ohio, to begin Nov. 9 in the Blue Ball house, Spring Grove congregation, Pa.

Bro. H. H. Helman, pastor of the First South Bend church, Ind., to begin Nov. 12 in his home congregation.

Bro. John E. Rowland, of Bunkertown, Pa., to begin Oct. 27 in the Oriental church, Lost Creek congregation, Pa.

Bro. Arthur Hoppis, of Anderson, Ind., to begin some time in November in the Beech Grove church, same State.

Bro. Claud V. Coppock, of Tippecanoe City, Ohio, is conducting a series of meetings in the Stonelick church, same State.

Bro. Wm. E. Roop, of Westminster, Md., is holding revival meetings in the Amwell church, near Sergeantsville, N. Y., to continue for several weeks.

PERSONAL MENTION

Bro. J. S. Cripe changes his address from Kalispell, Montana, to White Fish, same State.

Bro. J. F. Martin has moved from R. D. 1, Yorkshire, Ohio, to R. D. 2, Box 14, Rossburg, same State.

Bro. Leonard H. Root, late of Mt. Morris, Ill., is to assume pastoral charge of the Wetonka, S. Dak., congregation, and should be addressed accordingly.

Bro. J. E. Sesser, Boone, Colo., wishes to learn of any members living at or near Sand Point, or Kootenai, Bonner Co., Idaho. Write Bro. Sesser, if you know of such.

Bro. J. J. Shaffer, who formerly resided at Berlin, Pa., should now be addressed at 515 Montgomery Street, Hollidaysburg, Pa.

Sister Nettie Brown, Moorcland, Ind., who is one of the missionary party waiting to sail to India, is open to engagements for evangelistic singing during the month of November. Those interested should write her as soon as possible, at the above address.

ON STANDING COMMITTEE FOR 1920

Northern Iowa, Minnesota and South Dakota—Eld. W. O. Tannreuther, of Waterloo, Iowa.

Southwestern Missouri and Northeastern Arkansas—Eld. P. L. Fike, of Peace Valley, Mo.

Northern California—Eld. M. H. Miller, of Reedley.

Middle Iowa—Eld. D. W. Wise, of Fernald.

ELSEWHERE IN THIS ISSUE

The Southern District of Virginia will hold its Conference and associated gatherings in the Antioch church, Franklin County, Nov. 5-7. Programs are given on page 686.

Northwestern Kansas and Northeastern Colorado will convene in District Conference and other meetings Oct. 31 to Nov. 3, in the Quinter church, Kans. On page 686 we publish the programs.

MISCELLANEOUS

Too late for insertion of the complete program we have received notice of the Ministerial and Sunday-school Meetings of the District of Southeastern Pennsylvania, New Jersey and Eastern New York, to be held in the Germantown church, Philadelphia, Oct. 29 and 30.

The brethren of the Mechaniesburg, Pa., congregation have a number of "Kingdom Songs, Number One," which they would like to place in some mission point or congregation where they will be appreciated. Those interested will please write to David C. Stambaugh, 223 S. York Street, Mechanicsburg, Pa.

One of our Southern Ohio congregations, which had purchased not long ago a supply of "Kingdom Songs, No. 1," has just ordered 110 copies of "Kingdom Songs, No. 2." They have three dozen or more of the No. 1 edition, practically as good as new, which they are willing to dispose of at a reduced price. Those interested should write Bro. George B. Jordan, Eaton, Ohio.

Under the Five-Year Forward Movement, the "Community Survey" is an important factor. To assist in an adequate understanding of this vital movement, the General Mission Board has issued a most excellent leaflet—"The Community Survey"—which considers that work under the following sub-topics: "(1) History of the Survey. (2) What Is a Survey? (3) Why Make a Religious Survey? (4) How Make a Survey?" The Board will be glad to furnish the leaflet to all who are interested.

One reader is "astounded" that a certain article got into the "Messenger." In fact he has "not seen anything so painful in many a day published in our paper." The same mail brings a letter enclosing twenty-five cents in stamps for extra copies of the issue containing that same article. The sender wanted that particular article, which treated one of our distinctive doctrines, for distribution at a mission point where he preaches every Sunday. Such things help to keep an editor from going to sleep and falling off his chair.

We have received and noted with much interest the announcement of a special "Training School for Church Leaders," to be conducted by Bridgewater College from Nov. 24 to Dec. 20. It is planned to have this four weeks' term each year, and it will require three years to complete the course as outlined. Two-fifths of the required 360 recitation hours are given to Bible Study. The remainder are distributed among the following subjects: Psychology and Pedagogy, Denominational History and Ordinances, Sunday-school Administration, Religious Education, Missions, and Departmental Specialization. We join in the hope expressed that "at least one hundred young people in the territory of our college will take advantage of this opportunity."

When Even Our Trials May Be a Blessing.—Failure in our plans and purposes, whether of a business or social nature, is often a bitter and a severe trial for even the best of us. Perhaps some one exclaims: "Surely, there is no way of sugarcoating a failure, to make it bearable." But for all that, there is a very wise and genuine way of doing it. All it requires is that we shall properly appreciate the purpose of our living here. We are here to build up characters that shall be enduring. And everything we undertake to do, with an honest, true purpose, and to which we devote ourselves with a manly or womanly spirit, leaves its deposit in character. Our business venture may succeed or fail; our benevolent purposes may win applause or they may bring on us a sneer; but that has nothing to do with the great result which God is seeking in us—the building up of a good, strong, pure worker for the Lord.

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AROUND THE WORLD

One Lesson That Royalty Might Learn

In welcoming King Albert of Belgium, the people of this country extend to him their best wishes. The royal visitor is here to study America. He will find much to admire. This land of ours has many things that the king would gladly take back with him to his people, if he could, but many of them are too big to be moved or too precious to be spared. There is, however, one surpassingly valuable thing that America can well afford to give, and that the king should not fail to take with him—the idea of prohibition. The great American plan of eliminating alcoholism by national law, if adopted by Belgium, would benefit the people of that country more than aught else America could give.

A Good Suggestion

Amid the various suggestions for the settlement of existing labor troubles, the most sensible, to our way of thinking, is that which is offered by the Rev. Dr. Clare in the following: "What workers really need is more religion. They never will be really satisfied with merely higher wages and shorter hours." This, undoubtedly, is true. The needs of man's spiritual nature must be recognized as fully as the claims of his physical existence. Unless the wants of the spiritual man are fully met, there can be no real contentment and happiness. One reason why labor agitators fail to make a lasting adjustment of troublous conditions is due to the fact that they leave out of consideration the needs of the spiritual nature of man—a decisive factor.

Our Overworked President

Doubtless the prayers of all Christian people have been offered in behalf of our beloved Chief Executive. He has broken down from overwork and undue responsibility, because he undertook to do too much himself. Possibly, as some contend, he has neglected to avail himself of competent helpers, whom he might have consulted, and who might have cooperated with him in the solution of important problems, now pending. It is certain that his strenuous efforts in Europe as well as his arduous campaign in behalf of the League of Nations have seriously sapped his strength. Apparently the problems of one country seem to be about all that this nation or its representatives can well take care of. To let Europe attend to its own affairs, while we look after this country and mind our own business, as long as others will let us, might be a good program.

"Back to the Soil"

Just now the words of our heading are becoming the slogan of many Jews, and nearly always it is the soil of Palestine they have in view. Only recently six young Hebrews reached Port Said, after a long and toilsome journey from Siberia, fully determined to reach Palestine, the land of their fathers. Whole communities will go from Poland. About 20,000 Jews are ready to leave Hungary, including men of scientific and technical training. These will prove of untold benefit in the new Jewish realm. In Czecho-Slovakia engineers, railway officials, merchants, manufacturers, and farmers are preparing to liquidate their property, valued at some 20,000,000 crowns, for transfer to Palestine. A great exodus will take place from Galicia, Transylvania, and Bukowina, while migrations are also being arranged for from Germany, the Mediterranean lands, South America and other regions.

Extending the Span of Life

In every age and in manifold ways men have labored assiduously to prolong the days of their pilgrimage here below. Ponce de Leon vainly sought his fountain of eternal youth, and many who followed after him have made fruitless endeavors to learn the secret of restoring youthful vigor to a "tenement of clay," enfeebled by years of arduous toil. The most recent attempt along the line of old age rejuvenation is that of Dr. Voronoff, of Paris, who declares that replacement of the worn-out "interstitial gland" in an aged person can readily be effected by substituting that of a lower order of creation. A practical demonstration of his theory was given in the case of a man eighty years of age and quite feeble. Dr.

Another Prophet of Portending Evil

Sir H. Rider Haggard, of Great Britain, an acknowledged authority on racial statistics, has closely scanned the birth-rate in countries of the white race and also those of the yellow races, inhabiting Asia. He announces a appalling falling off in the birth-rate of Caucasian nations, but an astounding increase among the Chinese an Japanese. His inferences are undoubtedly wholly dependable and it must also be conceded that they are somewhat disconcerting. Leaving out of consideration a possible hostile invasion of western nations by the vast hordes of the Orient, there is still the other danger of industrial invasion of Asiatic cheap labor—a factor of slight significance.

Heredity Tells

Descendants of the early missionaries to the Hawaiian Islands recently formed themselves into an association of their own—there being nearly one thousand members. One significant feature, in connection with that action is seen in the fact that practically all these men and women are intensely interested in the missionary work begun years ago by their ancestors. Truly it may be said that the most precious heritage of the descendants is the fervent love of missionary activities, as shown by the determined endeavor to help present-day workers in every way possible. If we, as a church, would like to see future generations of our people intensely missionary, their souls' highest aspirations, we must nurture the missionary spirit to the highest extent in ourselves.

Unhappy Armenia

At latest reports, poor, tortured Armenia is again threatened by destruction. Some of the leading powers are now in favor of having the reconstructed Turkish Government assume control of that and other of its former dependencies. Any unprejudiced observer, however, can not help but wonder whether even the new Turkish Government is really dependable. Some weeks ago Great Britain requested this country, under the terms of the Peace League, to send 200,000 American soldiers to Armenia, and strongly resented the American failure to do so promptly. "Western Asia is seething politically," says Dr. Barton, head of the "American Committee for Relief in the Near East." That section always has had troubled career, but why should not the great powers unite in a protectorate of desolate Armenia?

The Changing Times

Some years ago the French artist, Millet, painted his celebrated picture of "The man with the hoe." Prematurely aged, the toil-worn laborer is represented just as he might be seen in any of the French fields—with wooden shoes on his feet and the roughest of home-spun clothing. The noted painting aroused world-wide sympathy for the humble toilers, and several poets, even, espoused the cause of toilsome and underpaid farm labor. But times have certainly changed—at least so far as farm hands in the United States are concerned. On the large farm of the Curtis Brothers, near Marion, Ohio, workers have for some months been paid $8 per day and lodging, but now a strike is on to secure $9 per day and lodging. Just what will be the final result of the incessant and often unreasonable demands of labor, now being urged against the employers, is obvious to any fair mind. There is bound to be a point beyond which financial disaster impends for all concerned.

The Aftermath of War

Appalled by increasing lawlessness everywhere, the question has been asked: "Why are there, at this time so many murders, riots and other acts of violence? Why should there be such a startling loss of social control, as compared with the period during the war and that just preceding the war?" Does the augmentation of moral delinquency indicate that human depravity is gaining in far-spread extent? Is the world actually getting worse? Well, the reason for all these perplexing conditions is not as hard to find as might appear at first sight. The American people have just come out of a great war—a vast conflict—in which physical forces grappled in a life-and-death struggle. During an extended period human life was cheaper than it ever was before in recent centuries. Bayonet thrusts and wholesale destruction by every means possible, were essential parts of the military program. Millions of earth's vast population were assigned

HOME AND FAMILY

The Father's Gifts

BY CLEMMA L. PEEBLER

"Every good and every perfect gift is from above and cometh down from the Father of lights" (James 1: 17).

God, the Father, who in heaven
Watches o'er his own below,
Riches rare, and gifts perfected
On his children doth bestow.

Peace which passeth understanding;
Joy the world can never own,
Comes in floods our souls o'erflowing,
From the Heavenly Father's throne.

Light divine shines o'er our pathway,
Driving all our night away.
Guiding true our falt'ring footsteps,
With its bright, resplendent ray.

Grace nor favor none can merit;
Yet he freely doth bestow.
Only in its healing radiance
Can our souls expand and grow.

Wisdom does not come with learning,
But it cometh from within,
When we seek him in the silence
And we there commune with him.

Love, supreme, divine and gentle,
Tenderer far than mother's love,
In a mighty stream it shineth,
From the Father up above.

Life divine, which knows no ending,
He to us doth freely give,
And when time no more shall know us,
We with him shall always live.

Father, dear, it makes us humble
That we should accounted be
Worthy to be called thy children
And receive thy gifts so free.

Billings, Okla.

When Bronson Tuned the Piano

BY ELIZABETH ROSENBERGER BLOUGH

He was old and carried a little black oilcloth tool-bag strapped to his back, as he came through the front gate up to the old front door. He knocked softly, as if he hated harsh noises. When Grandma heard him, she went out through the old hall to the front door, and invited him to "come into the parlor where the piano is."

"It's a fine day," said Bronson. "Good weather for growing crops. We will have as fine a crop of corn this year as I've ever seen."

"Yes," agreed Grandma, "the rain came whenever we needed it. Our cucumber patch is overflowing with pickles."

Bronson was opening the black oilcloth bag, laying out little tools and placing them within his reach, when he said: "Farming pays these years. It seems as if there's a special blessing in it this summer. I was raised on a farm. When the farmer's pianos need tuning, hereabouts, I've got the job I like best; since I am getting old, I like the country."

Then he studied the piano before him. Soon chords, runs and trills rent the sultry summer air. And Helen heard them. Helen was the oldest daughter. She tried to manage as well as she could. Their parents had been among the first victims of the influenza, which claimed so many from this neighborhood. Helen was tired. When the sound of Bronson's playing came to her ears, she almost screamed.

"Oh, dear, has old Bronson really come at last, and today of all days! How can I listen to that jangling all afternoon? I am ready to drop now."

She held her ears shut for a moment, then went on scrubbing her pickles with a small brush, before she dropped them into the salt water. The smell of spices, tantalizingly fragrant and sweet, was all through the house. Helen forgot the piano for a moment. She worried again over the fact that they were getting nowhere. Her brothers should have plenty of money for college and for an automobile. Their neighbors were thus favored. None of them worked any harder than they were working. Tears came to her eyes as she worked on. What was wrong with them, anyway?

"How can I stand it?" moaned Helen, as awful sounds came from their old piano. Bronson sounded C with his tuning-fork. Then he sounded middle C on the piano, made an adjustment of the wire with his instrument, then sounded middle C again. It was way down. Once again pressure was applied to the pro-testing wire, and it was forced higher and higher. Again and again the process was repeated until the key rang true to middle C on the tuning-fork.

Helen, with set lips, worked on. Her brother had once teased her about her weeping willow mouth. That hurt. He had apologized, but Helen knew that he had reason to remind her that she was given to frowns more than to laughter. Today she felt as if there must be some way to do things better.

From the parlor came sounds that hammered into Helen's brain. Now it was B, then D, then F's and A's that were forced to accord with middle C. There were fifths and thirds and arpeggios and scales that were being set right. Through it all ran that middle C with terrible persistence. Helen shuddered and said: "It can't last forever."

Bronson was through at last, and packed up his tools. Grandma insisted that he stay with them for the night and he was glad for the invitation. After supper, when the stars were shining and the breeze was cool and fragrant through the open window, Grandma asked Bronson to play.

Helen, sitting at her bedroom window, put her hands to her head instinctively when the first sounds of "On Jordan's Stormy Banks I Stand," came floating to her. She could hear only that middle C at first. Then, as he sang and played: "In the Sweet Bye and Bye," and "Over There," the music, instead of racking her tired nerves, soothed and quieted her, and brought blessed tears to her eyes. The strains wandered perturbedly through the halls and galleries of memory. All her suffering and questioning found a voice in those tones.

"We're out of tune. That's the difficulty," exclaimed Helen at last. There was no one to hear her, for the kitchen clock had struck ten and old Bronson had gone to bed. Grandma, too, was sleeping. The boys were at a meeting of their Sunday-school class.

"We're out of tune—I most of all. Oh, I shouldn't wonder but that I've run so far down that I can hardly be brought back to middle C, but I must. I've got to. I've been thinking of what I want—the music lessons—and Dan wants his roadster which, Herbert says, we can not afford, for if Dan gets a roadster he wants to travel to New York and see the sights and, oh, ever so many things. I see it plainly now. I want one thing, Dan wants another, and Herbert is bent on having something else. We've got to get together; we've got to work for some one thing all together. Then we can succeed. I've got to stop thinking of my own ambition all the time—the success of all of us must come first. The general good of the family must be the pitch, and we must tune up to it."

Helen opened her little Bible and read a few verses. Then she knelt by her bed and prayed a long prayer for patience, for strength, for courage to persist in her undertakings; for a tenderness that would bear with the shortcomings of her brothers.

In the morning she awoke with a vision that enabled her to see harmony where discord had been. She found the boys quite willing to do all she requested. "We must work for the general good of the family, first of all," said Helen. The boys, too, understood. They were only too glad to help bear each other's burdens and so enrich the family life, and win success.

Johnstown, Pa.

"Our Grandmothers"

BY MRS. MILDRED FUNK

The writer was sitting at home, this afternoon, patching overalls, and thinking about our grandmothers. What wonderful lives they have lived. You very, very seldom run across a grandmother who doesn't think life is worth living, although most of them will agree it is a struggle.

We mothers of today shudder to think that we would have to be the mother of ten, twelve and even more, children, and do all our own housework, sewing and mending. But listen! Our grandmothers, and most of our mothers, have gone through this very phase of life and here they are, at the end, as happy and cheerful as they can be.

I sometimes think it is the age we are living in, for if we younger mothers have four or five rooms to take care of, and two or three children to sew for, we grumble every day: "Oh, my! I am so tired. I have so much to do."

There is nothing that pleases, or really does me more good than to go in and spend an afternoon or a day with a real aged Christian grandmother, and hear her relate some of her experiences. They are wonderful, compared with the little troubles we mothers have.

If we become down-hearted over our little "mother problems" let's take an afternoon oft and spend it with an aged mother or grandmother. I think most of us will go home thinking that our troubles are small and our conveniences are many.

I say: "Bless and praise the lives of our mothers and grandmothers, and may God bless them!"

Conway Springs, Kans.

Mothers, Stop to Think!

BY EDITH E. PETERS

As you clasped in your arms that first tender little bundle of humanity that God brought into your home, did not your whole being throb with the thought that the child was yours? And with how many mothers the thought has stopped there! Yours? Has God ever intended that a child should be born into a home merely for the joy and satisfaction of that home? But, sad to say, mothers, many of us have thwarted the plans of God in the lives of our children, and their influence has never reached out as a blessing to humanity.

God has not given you your child—he only loans it to you in all its innocence, purity and beauty, and says (if you only listen for his voice): "Mother, take the child, that has been placed in your hands, as a blossom sparkling with dewdrops of heaven, and instill into the life the principles you see in the life of the Holy Child who 'grew in favor with God and man,' and gave of his life every day that others might live."

Mothers, the task is before us and who can fathom the responsibility? As we look into the upturned face of the child, in all its innocence, and then into our own lives, filled with mistakes and wrong-doings, and realize that the seed sown makes the life placed in our care a blessing or a curse to humanity, and even helps to shape the destiny of their own and many another soul in eternity, we can only say: "Father, I stretch my hands to thee, no other help I know."

Study, as you may, the characters of boys and girls who have drifted out on the great ocean of sin, never to return, and very often the trouble budded and blossomed in the home—the greater fault, perhaps, being with the mother who failed in her teaching.

God loans us the child who is the real music of the home, and then, in our selfishness, we even fail to pay the interest due him, by neglecting the great duty of training the child for him.

"Train up a child in the way he should go," and he will follow the heavenly pathway until the bowed form of the pilgrim is taken by the boatman to the other side. And, oh, the joy of the mother already there, who caused him to follow the Guide that landed him safe within the pearly gates! And that is only the beginning, for the influence of that life will touch the hearts of men and women for years to come.

Mothers, do we ever say: "There's so little we can do with our many home duties?" What's the trouble? We're leaving undone so much that God has meant for us to do. May we daily commune with the Father, tell him all our plans and desires for the child; place our hands fully in his, get our own lives in tune with heaven, and then spend and be spent for the right training of our boys and girls, teaching them by our example that Christ wants us to serve others and thus serve him.

Then, from out these homes of ours, will come boys

ave to be the mother of ten, twelve and even more, hildren, and do all our own housework, sewing and nending. But listen! Our grandmothers, and most of ur mothers, have gone through this very phase of life nd here they are, at the end, as happy and cheerful s they can be.

I sometimes think it is the age we are living in, for f we younger mothers have four or five rooms to take are of, and two or three children to sew for, we rumble every day: "Oh, my! I am so tired. I have o much to do."

There is nothing that pleases, or really does me more ood than to go in and spend an afternoon or a day vith a real aged Christian grandmother, and hear her elate some of her experiences. They are wonderful, ompared with the little troubles we mothers have.

If we become down-hearted over our little "mother roblems" let's take an afternoon off and spend it vith an aged mother or grandmother. I think most of s will go home thinking that our troubles are small nd our conveniences are many.

I say: "Bless and praise the lives of our mothers nd grandmothers, and may God bless them!"

Conway Springs, Kans.

Mothers, Stop to Think!

BY EDITH E. PETERS

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"Train up a child in the way he should go," and he will follow the heavenly pathway until the bowed form of the pilgrim is taken by the boatman to the other side. And, oh, the joy of the mother already there, who caused him to follow the Guide that landed him safe within the pearly gates! And that is only the beginning, for the influence of that life will touch the and girls with strong faith in their mother's God, ready to place their hand fully in his, and face life's task with the joy that comes only from giving one's life entirely to his service.

Wirtz, Va.

A LONESOME ROAD

(Continued from Page 679)

The exceeding beauty of the mountain was dimmed by the unceasing rainfall. The glory of the valley was entirely lost from view. The small size and delicacy of the umbrella were far from being equal to the downpour of rain. Under these conditions, it is no marvel, then, that the road was lonesome.

At 10:30 the little "Church in the Wildwood," overlooking the narrow, winding valley of Pedlar River, was reached. As a trip, it was a success. One mile down the river landed the footman in the cozy, happy mountain home of a resident minister, Robert A. Figgers. This man of God has an enviable reputation in the community for honesty, faithfulness and efficiency. He is fifty-one years of age. While his total time in school aggregated only about twelve weeks, yet he has quite a library and knows what is in it. He generally walks to his appointments and back. He is crippled up with rheumatism, and must use his pilgrim staff; yet he often walks ten miles to a single appointment and back. In him we surely have an example of loyalty to the cause. His beloved wife is a queen in the home, and is a suitable consort to her official husband. She is a great-niece of the celebrated inventor, McCormick. They have four interesting and promising children.

The rain continued to pour all day long, practically, and all night long. It was said that Pedlar River rose higher than it had been for some forty-two years. Therefore other appointments in the mountainous county of Amherst, Virginia, were not reached, which was a source of great regret, but one could only submit to the inevitable and to trust to an All-wise Providence that all was for the best. Remaining with this interesting family till Sunday morning, the traveler retraced his steps and found his way back to other work.

Such faithful standard-bearers as Samuel Driver, Levi Garber and John A. Kline were religious pioneers of Amherst County. They did a glorious work there. Their labor was not in vain.

Bro. Humphrey, in charge at Buena Vista, is happy in his work. The people are rallying to the cause. The outlook is good. This lonesome road walk will not soon be forgotten, and the rain helped to drive it in.

To chase the dismal clouds of sorrow away, to open the beauty of real life, to shelter from the showers of adversity, to light up the somber path of duty, one needs the congenial, happy company of the Christ and his church.

I. N. H. Beahm.

Nokesville, Va.

DISTRICT MEETING OF OKLAHOMA, PANHANDLE OF TEXAS AND NEW MEXICO

Tuesday, August 26, at 2 P. M., the elders of the District met in Elders' Meeting in the Washita church, near Cordell, Okla. This year we tried the two-meal system in our District Meeting, so our program was arranged to accommodate that system. We met at the church each morning at 7, for devotional exercises, and at 8 we organized our work for the day. Breakfast came at 9, and the meeting of the day at 10. At about 1:30 or 2, each day, we took a short intermission, and then the work of the afternoon began. Dinner was served at 4 P. M., and we were ready for services again by 6:30. These services were to last until about 10 P. M. This gave us a long day and we had a splendid meeting at every service.

Tuesday evening, at 6:30, Bro. C. D. Fager preached a splendid sermon on the subject of "Heaven," and at 8:30, under the efficient leadership of Eld. Ed. R. Herndon, a splendid temperance program was rendered, in which we took a retrospective view of the achievements in temperance, and looked forward to the tasks ahead of us. Then a general survey of the field was made, and the Temperance Secretary made a report.

On Wednesday morning, the Ministerial Meeting was organized with Bro. F. E. Marchand as Moderator, and Bro. Joseph Nill, Secretary. The general theme for the meeting was: "The Minister as Leader," and it was discussed by the listeners. A cash offering of $530.38 was raised besides considerable in pledges.

At 8:30 Bro. E. M. Studebaker again had the floor for a Missionary Meeting, and a spiritual feast was enjoyed by the listeners. A cash offering of $530.38 was raised besides considerable in pledges.

On Thursday morning the Sunday-school Meeting was organized by the election of the writer as Moderator and Bro. E. J. Smith, Secretary. After breakfast a good program was rendered on the general theme of "Discussion of the Different Officers of the Sunday-school." The importance and need of training and consecration, to acceptably the work of every office of the Sunday-school was dwelt upon especially. This phase was emphasized throughout the meeting. At the close Bro. John R. Pitzer taught a model adult class, after which the crowd in general passed criticisms.

At 1:30 P. M. the Christian Workers' Meeting convened under the same management that the Sunday-school had chosen. The general subject for the program was: "What Constitutes a Christian Workers' Meeting?" The talks were all inspiring and uplifting. If any one thinks that our District is not alive to the needs of the Christian Workers' Meeting, let him attend one of our District Conferences.

Bro. Joseph Sala, of Miami, Tex., favored us with an excellent sermon at 6:30 P. M., and the Child Rescue Meeting was held at 8:30. The writer tried, in his weakness, to bring the needs of the homeless little ones to the hearts of the hearers, and God blessed the feeble efforts in the form of a cash offering of $280.44, making a total of $810.82 for the Child Rescue Work and the District Mission work. This is an index of the life of the Oklahoma District, but truly to appreciate it, one must travel over the District and see the condition of our givers and our churches. The Child Rescue Work gained some real impetus that will materially help it during the coming year. Before the sermon by Bro. Sala, Sister Birdie Morris conducted a Women's Purity Meeting.

All day Friday was devoted to the work of the District Meeting proper. Bro. C. D. Fager was elected Moderator and the writer, Secretary. Eld. E. J. Smith was elected as member of the Standing Committee, and Bro. N. A. Gripe, as alternate.

The entire meeting was a spiritual feast, to be remembered until another season calls us again to our District Conference. May it be a useful and prosperous year for the District! Much credit is due to the members of the Washita church for their splendid care of the visitors and the general care of the meeting, in making it a success.

Oklahoma City, Okla. Ray S. Wagoner

MIAMI VALLEY AID SOCIETY

The Miami Valley Ladies' Aid Society was organized twelve years ago. At that time only a few settlers lived in the community and they were separated from Christians of the neighboring towns by unbroken prairie, with few fences or decent roads. These few people were of various Protestant denominations and held all services together. As the Valley was settled, the members of the Church of the Brethren increased sufficiently in number to organize a church and later to build a churchhouse. Into their hands fell the religious work of the community. The Aid Society, however, remained undenominational. Any woman of the Valley in still eligible for full membership. For this reason, up to this time, no report has been sent to the "Messenger."

At present all the offices of the society are held by members of the Church of the Brethren, and but one active member is not of that faith. We have twenty-one enrolled. The members have been diligent in service. The past year our attendance has been low, averaging seven. This does not indicate the actual working body. Nearly all our women are mothers of young children who find it impractical to attend meetings, but do in their own homes whatever work they can.

Our gifts in money have a total average of $90 annually, according to the records. Money used in local charity has not been recorded. Besides this, labor has been given where needed, usually about two days a year in private families and one day a year for cleaning the churchhouse.

Our gifts in money have been dispersed through the following channels: Contributions to foreign missions, to the Anti-Saloon League and Orphans' Home of our own State, to local charity and to the improvement of the churchhouse, its grounds, or the public cemetery. The

NOTES FROM JUNIATA COLLEGE, PENNSYLVANIA

Old students returning and new ones coming filled every available space on the first day Juniata College opened this year. They have come from afar and from near. The old chapel is so full, at the hour of worship, that the faculty moved to the platform, to make room for students on the front benches.

This increase in attendance is felt in almost every department, but perhaps it is most noticeable in the School of Theology. Here classes are large and inspirational.

Among the many, worthy of mention, who are in attendance, let me speak of Bro. J. M. Blough and wife, Bro. Quincy Holsopple and wife, and Sister Olive Widdowson—all on furlough from India—who are attending classes regularly. Bro. J. B. Emmert and family live near the college. He is visiting the Sunday-schools of the District this fall, and expects to enter the next term. Bro. A. G. Faust, of Windber, and Bro. W. H. Ulrich, of Tyrone, are two pastors who are attending college, but who return over Sunday to fill their pulpits. Several of our student ministers fill pulpits in churches near by each Sunday.

Oct. 9 the trustees had a meeting, to consider the needs of the college. Among many important measures taken are these two:

1. To begin the erection of two $50,000 dormitories for college students on Round Top, north of Nineteenth Street. These will be the first two of the group of buildings to be erected as rapidly as possible. It is hoped to be able to put in the foundations this fall.

2. The trustees made a decidedly advanced step in the matter of salaries for instructors, in order to meet the present-day conditions and needs.

Juniata is sure that her many friends will not only rejoice but will earnestly pray that, in this larger opportunity, everything will be done to magnify the Christ and his Kingdom in the lives of all. Her motto is "Loyalty to the Word."

Galen B. Royer.

Huntingdon, Pa.

BATAVIA CHURCH, ILLINOIS

We met in council Oct. 6, with Eld. G. E. Heagley presiding. The officers for the church and Sunday-school were elected for the coming year. Two letters of membership were received and one was granted. We decided to hold our next love feast Nov. 2, at 6:30 P. M.

Our little church has been the scene of many changes during the past few weeks. Many of our faithful workers have left for other fields, among them our former pastor, Bro. A. P. Musselman, and family, who have taken up the work at Kitchel, Ind. His farewell sermon called out so many friends that the house was well filled. Bro. J. S. Flory and family succeeded him in the pastorate for the coming year.

While Bro. Musselman was still with us, he, together with the other pastors of the city, launched what is known as the "Week-day Religious Educational Movement." This gives every child in the elementary grades the privilege of spending one hour each week in the church of his choice, where he will receive such religious instruction as the pastor shall advise. Our school has been in session now for four weeks, with an enrollment of thirty pupils. As it is still in the experimental stage, its ultimate success is largely a matter of conjecture, though, under favorable conditions, it should prove of inestimable value to the children who come under its influence.

Last week Bro. Virgil C. Finnell, of Elgin, gave us two excellent stereopticon lectures on the "Forward Movement" and "Child Training." He pointed out the fact that the church holds a responsible and prominent position in the present crisis of world reconstruction. He especially urged us to bend every effort toward realizing the goal placed before us by the church.

Sunday, Nov. 19, we expect to hold our Rally-Day program, as well as to entertain the Union Christian Workers' Societies of Batavia, Naperville, Elgin and Chicago. We have our entire basement redecorated, in readiness for the meeting.

Nellie K. Netzley.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA

Fruitdale church met in council Oct. 5 and had a pleasant meeting. We decided to have our semiannual love feast Nov. 8. Bro. Madison Wine was moderator for the meeting.—J. E. Jordan, Fruitdale, Ala., Oct. 13.

CALIFORNIA

Glendora church met in council Sept. 27. The officers for the coming year were elected for Sunday-school, with Bro. J. C. Whitmer, superintendent. The Christian Workers' officers were also elected. Bro. Waas is president. A committee was selected to receive and judge books for the Sunday-school library. A plan is to be formulated to canvass the town to invite non-church goers and strangers to attend services. Since our last report two have been received into church fellowship by baptism and one awaits the rite. Our love feast is to be held Oct. 26, at 6 P. M. We have been ably instructed by our elder, Bro. G. H. Bashor, by sermons on "The Second Coming of Christ" and studies in the Epistles of John.—Mrs. Sylvia L. Netzley, Glendora, Calif., Oct. 5..

Los Angeles church met in council Sept. 26, with Eld. D. W. Crist presiding. A report of the annual visit was given. We decided to secure a pastor for the ensuing year. Our love feast was appointed for Nov. 2. The new churchhouse for Boyle Heights Mission is nearing completion.—Mrs. Della Lehmer, Los Angeles, Calif., Oct. 9.

Raisin City.—Our church gave a program on Promotion Day. There were four graduates from the Junior and eight from the Primary Department. The Ladies' Bible Class gave their first missionary program Oct. 5. They expect to give several, to create more enthusiasm in missions and promote the "Forward Movement." Our pastor, Bro. Brubaker, and family are out of a five weeks' quarantine. Bro. Restrepo and family are moving into our community and we would welcome others.—Mrs. J. B. Fleckinger, Raisin City, Calif., Oct. 6.

Waterford church met in council Sept. 25. Our delegates to District Meeting are Brethren J. W. Dendorfi and Robert Kennedy, with Bro. J. J. Miller and Sister Lizzie Smith, alternates. Our Sunday-school delegates were Bro. Earl Cupp and Sister Iva Kennedy, with Sisters Hattie Deardorff and Anna Fike, alternates. Since our last report one has been baptized and seven have been received by letter. Our Sunday-school has been reorganized and enrolled during the last year. Two of our Sunday-school workers have volunteered for home mission service. Sept. 16 Bro. John Heckman, of Polo, Ill., gave us a very interesting and much appreciated stereopticon talk. Bro. Beckert, of Ashland, Oregon, gave an inspiring sermon on Sunday, Oct. 5.—Mrs. Anna Fike, Modesto, Calif., Oct. 12.

CANADA

Bow Valley church met in council Oct. 4. Four letters were granted. We decided to hold a series of meetings, beginning Nov. 9. Bro. Fred Hilsenberg will assist our pastor. They are to begin Monday and Tuesday. They are leaving now for the States, to wait for their respective duties in India. We were glad to have Bro. J. W. Weddle and family, of Tonasket, Wash., move into our midst.—Maude Pobst, Gleichen, Alta., Can., Oct. 16.

Irricana.—We will dedicate our new churchhouse Oct. 19. Bro. David Hollinger, of Red Cliff, Alta., will preach the dedicatory sermon and continue with a series of meetings, at the close of which we will hold communion services. Brethren Hollinger and Hilsenberg met with us at various times this summer, among them Bro. Shatto, of Gleichen, Alta., Bro. Switzer, of Illinois,. Bro. Gump, of Ohio, and Bro. Hollenberg, of Gleichen. We very much appreciated these visits.—Pearl Cawley, Irricana, Alta., Can., Oct. 9.

COLORADO

Denver church is progressing nicely. There are still a few members moving in from other States, attracted by our fine climate. Sunday, Oct. 5, we had one of our all-day meetings, which I would like to see every church in the Brotherhood adopt. They are a wonderful inspiration to both young and old. Each one of us filled baskets and after Sunday-school and noon sermon we eat our lunch. Next we always have a fine program of speaking and songs. It is a get-together meeting. Often strangers come in, become acquainted, and later on unite with the church. We recently had a pound party for our pastor, in which about sixty-five participated. Our pastor's pantry and cellar were filled with the good things of life. If you do not believe in such a custom, you should have witnessed the congregation show him their appreciation, just try it. We have lately redecorated our church most beautifully. If you are contemplating a change of location come to the Denver church. Our ambition is to go over the top. We have about one hundred members and worship west of the Missouri River in five years.—W. R. Cline, 1070 Gas Building, Denver, Colo., Oct. 15.

Grand Junction (First Church).—We met in council Oct. 7, with Eld. E. Eshelman presiding. The treasurer's report showed that the church was out of debt and that there was a good amount in the treasury. We decided to have our love feast Sunday evening, Oct. 19. Bro. D. M. Click and Sister Emma Lapp were elected to represent the church at our District Meeting. Our Sunday-school is doing well. —D. M. Click, Grand Junction, Colo., Oct. 11.

IDAHO

Boise Valley.—Sept. 21 our District Evangelist, Bro. M. Alva Long, began a series of meetings. He was ably assisted in the song service by Sister Marie Olsen. The meetings continued until Sunday morning, Oct. 12. Twelve of the fifteen who were baptized were received into the church. Our love feast was held Oct. 11, with Bro. Long officiating. About eighty-five members were present. Eld. Keim addressed a well-filled house of listeners on Sunday evening, Oct. 12. Bro. Keim and wife are leaving this week for a month's visit in the Central States.—Mrs. C. E. Sandy, Meridian, Idaho, Oct. 13.

ILLINOIS

Big Creek.—Eld. I. D. Heckman, of Cerro Gordo, Ill., evangelist, and Sister Edith Bubb, of Astoria, Ill., song leader, conducted revival meetings here, from Aug. 24 to Sept. 14. Six were baptized, and others are expected to follow. Both attendance and interest were splendid. Not only were the members strengthened but the meetings had a good effect upon the community. Sept. 1 and 2 Bro. J. F. Wagoner met with us in the interest of the "Forward Movement." His addresses were much appreciated. Sept. 6 we held our love feast. Eld. I. D. Heckman officiated, assisted by Eld. D. J. Blickenstaff. Eld. J. H. Wright, of Ill.; Eld. U. Mehdel, of Kenmare, N. Dak. Brother and Sister Michael were born and reared in this community and have been here for one month, visiting brethren, relatives and friends. While here, Bro. Michael filled our regular appointment for us. Sept. 21 Sister Ana Cale, of Tennessee, and sisters have meant much to us. Sister Wm. Matthis represented our congregation at the late District Conference.—Dow A. Ridgely, Parkersburg, Ill., Oct. 16.

Chicago.—Bethany church met in council Oct. 8, with Bro. H. F. Richards presiding. We are grateful that Brother and Sister Lear have accepted the oldership of the Chicago congregation. Our pastor stated the unanimous desire of the church, that he devote three-fourths of his time to church activities, rather than one-half, as previously arranged for. Encouraging reports from our various lines of activity show that our work is progressing nicely. Committees appointed to look after the needs of town visitors, face to face with some problems of no small dimensions. But the church was a unit in determining to shoulder our full responsibilities and embrace our opportunities.—Nellie Claybaugh, Chicago, Ill., Oct. 14.

Elgin.—The year is good to keep. We never had such a Rally Day before—like yesterday. The attendance and offerings were way beyond anything that ever happened in the "little church on Highland." We almost tipped the beam at 400, and threw in the baskets $73.021. All through the morning, which turned out to be a long one—because we just couldn't stop—there was an exalted atmosphere, with an undercurrent of thankfulness. Processional, promotions, songs, exercises, recitations, anthems, pennants—and one beautiful banner was awarded. Everybody was there, from babies to veterans, and behaved until the unheard-of hour of one o'clock! And as if this were not enough joy for one day, in the evening we trooped to the church again to hear "Miss Sahib" Sadie J. Miller, missionary to India for the last fourteen years, now on her second furlough, as she rapidly sketched the life on the field from a series of intimate slides. The weather man arrived early, and gave us his blessing.—Adaline H. Beery, Elgin, Ill., Oct. 13.

Woodland.—Our love feast was held Oct. 11 and was a joyful occasion. Eld. D. E. Eshelman, of Canton, and Bro. S. S. Blough, of Astoria, officiated. Visiting members from Astoria and Canton were present. Some of our young members are in school at Mt. Morris and Bethany. The report of our revival meetings, held by Bro. Jesse Shull, stating that six confessed Christ, should be credited to the Woodland church, instead of to the Astoria church.—Mrs. I. H. Bucher, Astoria, Ill., Oct. 13.

INDIANA

Beach Grove church met in council Oct. 8, with Eld. E. O. Norris presiding. Bro. Norris was reelected elder for another year. Bro. D. W. Bowman was present. One letter was received. The writer was chosen "Messenger" agent and correspondent. We organized a Christian Workers' Meeting, with Sister Edna Norris president. We are glad to report that extensive improvements are being made on the church property. The interior of the building has been redecorated, and a new furnace has been installed. Our communion services were held Oct. 12. Visiting ministers present were John Smeltzer, D. W. Bowman, J. Kintner and Moses Smeltzer; the latter officiated. On Sunday morning the visiting ministers talked, with Bro. D. W. Bowman as the principal speaker. We are looking forward to our revival, which begins in November, with Bro. Arthur Hoppis, of Anderson, in charge.—Mrs. Edna Norris, Portville, Ind., Oct. 15.

Fairview church held its annual love feast Oct. 11 with a good attendance. Ministers present were Brethren Wm. Hatcher, Albert Bridge, Jeremiah and David Barnhart, Willard Hufford and Bro. Wells, of Lower Deer Creek, only recently elected. Eld. Wm. Hatcher, of Rossville, officiated.—Lulu E. Root, Lafayette, Ind., Oct. 13.

Flora church held her quarterly council Sept. 30, with Eld. Gilbert Stinebaugh presiding. Six letters were granted. Bro. I. R. Beery was our delegate to District Meeting. For different departments of the church, for 1920, most of the old officers were reelected. The churches of Flora, at a meeting of their pastors, agreed that each would hold evangelistic services, all to commence Nov. 23. Oct. 12 was our Rally Day and Home-Coming Day. There were 320 present at Sunday-school. Bro. H. A. Claybaugh, of Bethany "Bible School, gave his illustrated lectures Oct. 11 and 12. He also preached for us on Sunday morning. His subject was, "Every One in His Place."—Mattie Welty, Flora, Ind., Oct. 13.

Four Mile.—During the last summer our services have been conducted by ministers from various congregations. Early in September our pastor, Eld. A. P. Musselman, and family moved into our midst. He preached his first sermon Sept. 14. Several days later about fifty members of the church surprised them with a reception by way of welcoming them among us. Bro. Musselman was formerly in charge of the work at Batavia, Ill. We held our council meeting Oct. 4, with Eld. L. L. Teeter in charge. Two letters were received. Arrangements were made to raise our allotment for the home at Middletown, Ind. Oct. 5 Bro. Musselman started our series of meetings. Sister Mattie Shaffer is conducting the song service. The meetings are progressing with good interest and attendance.—Edna Brower, Kitchel, Ind., Oct. 14.

Guernsey.—Sept. 28 Brethren Shultz, Replogle and Thomas, of North Manchester College, were with us in the interest of the "Five-year Forward Movement," and gave a stereopticon lecture. An offering of $10 was taken. Oct. 5 Bro. Robert Sink and family, from North Manchester, were with us. Two helpful sermons were given, one in the morning and one in the evening. We are expecting to have some one with us part of the time, so as to have evening services, which are very much needed.—Laura Sickler, Reynolds, Ind., Oct. 12.

Indianapolis church is in a state of splendid revival. Our pastor, Bro. S. G. Dreyer, is conducting the meetings, and is preaching some powerful sermons. Two have thus far confessed Christ. Sister Trude Mishler, of North Manchester, is assisting by leading in song service and doing personal work. The meetings are expected to last until the close of this week at least. We expect to hold our love feast Oct. 26, at 7 P. M.—J. J. Kintner, Indianapolis, Ind., Oct. 16.

Landess church met in council Oct. 4, with Eld. D. M. Hummer presiding. Bro. Jacob Eisenbise was elected delegate to District Meeting, with Sister Anna Lee, alternate. The church has assumed the care of an orphan girl, whom we are to educate and clothe. We have started prayer meeting again, and Bro. Fred Kindle was elected to lead. Our Sunday-school and Christian Workers are growing spiritually.—Mrs. Nora Pence, Landess, Ind., Oct. 10.

Lower Deer Creek church met in special council Sept. 27, preparatory to our love feast, with Eld. J. G. Stinebaugh presiding. The deacons gave a good report. One letter was granted and one received. Bro. Roy Mishler and wife began a series of meetings Sept. 17, and closed with our love feast Oct. 4. The attendance and interest were splendid throughout. One was received by confession on a former baptism, and five former church boys were baptized. At our love feast Brethren J. H. Wright, V. F. Schwalm, I. R. Beery and Roy Mishler were present. On the Sunday following an election was held and Bro. John Wells was called to the ministry.—Vera Dilling, Delphi, Ind., Oct. 10.

Mississinewa church has lately closed a two weeks' series of meetings, with our pastor, Bro. H. Miller, in charge. Although there were no accessions to the church, we know that much good seed was sown. Sept. 12 we held our Rally Day, at which about 165 members communed, including twenty-eight who came in from neighboring churches. Brethren W. I. Kintner and Ira Hiatt were with us.—Alice E. Miller, Gaston, Ind., Oct. 9.

Muncie.—Home Department Day was observed Oct. 5, when 160 were in attendance at our Sunday-school. This was the largest number we have ever had. Our pastor, Bro. G. L. Studebaker, delivered a stirring sermon on "The Man for the Time." In the evening he spoke on the "Forward Movement." Ten were baptized for church membership. The date of our love feast is Oct. 26 instead of Oct. 28. The Excelsior Class of our Sunday-school had a contest several weeks ago and last Friday the losers gave a banquet. Rally Day will be observed Oct. 19 at which time our series of meetings, to be held the week prior to the communion, will begin.—Mrs. Mark Bell, Muncie, Ind., Oct. 9.

North Winona church, which has hitherto been known as the Washington congregation, but at the District Meeting of Northern Indiana, Oct. 1, we had the name changed to North Winona Lake, as our congregation adjoins Winona, where a number of our Annual Conferences have been held. Our reports show Bro. Flora, of Bethany, with us in a Bible School Oct. 17-19. Later in the fall Bro. Boyer, of Manchester, will conduct a two weeks' singing school, and after the holidays Bro. Norris, of Middle Indiana, will be with us in a revival meeting. Our Rally Day last fall was held at Winona Lake and was well attended, in spite of bad weather during the week. —Bertha M. Neher, Warsaw, Ind., Oct. 11.

Plevna church met in council Oct. 4, with Eld. Elsworth Weimer presiding. Bro. Forrest Hostetler was ordained to the eldership, which service was conducted by Elder W. L. Hatcher and Oscar Werking. We held our love feast Oct. 11, with Eld. Elsworth Weimer officiating. Bro. Sherman Kendall preached for us on Sunday evening. His subject was "Preach the Word." Our Sunday-school is doing nicely, with Bro. Peter Lorenz as superintendent.—Tena Smith, Kokomo, Ind., Oct. 14.

Somerset.—Sept. 28 we had with us Brother and Sister Irvin Fisher and Brother and Sister Ira Fisher, and three orphans from Mexico. The children assisted in the service by giving some songs. An offering of $28 was taken.—Ruby Tinkle, Marion, Ind., Oct. 15.

Union Center.—Sept. 7 Bro. Reuben Shroyer, of North Canton, Ohio, came to the South Union house and remained two weeks. We had good congregations and good interests. There were no accessions, but we feel greatly encouraged.—Vernon E. Miller, Nappanee, Ind., Oct. 12.

IOWA

Curlew church met in council Sept. 26. In the absence of our elder, Bro. J. A. Eddy, Bro. Geo. Brallier presided. Bro. Frank Bohn was chosen delegate to District Meeting, with Sister Prentice, alternate. We decided to have our love feast Saturday evening, Sept. 27. Most of the members were present. Our series of meetings begins Oct. 12. The home ministers will conduct the meetings.—L. A. Whitaker, Mallard, Iowa, Oct. 7.

Des Moines Valley church has just closed a three weeks' series of meetings, conducted by Bro. Ira Fox, of Brooklyn, Iowa. Our pastor and elder, Bro. John F. Burton, led the song service. The attendance was good and we feel that our church has been greatly strengthened. Seven confessed Christ; six were baptized and one reclaimed.—Esther M. Hildreth, Ankeny, Iowa, Oct. 10.

Franklin (Decatur County).—We met in council Oct. 10, with Bro. A. L. Sears presiding. We decided to hold a love feast Wednesday

W. Bowman was present. One letter was received. The writer s chosen "Messenger" agent and correspondent. We organized Christian Workers' Meeting, with Sister Edna Norris president. e are glad to report that extensive improvements are being made the church property. The interior of the building has been re corated, and a new furnace has been installed. Our communion rvices were held Oct. 11. Visiting ministers present were John eltner, D. W. Bowman, J. Kintner and Moses Smeltzer; the latter siated. On Sunday morning the visiting ministers talked, with c. D. W. Bowman as the principal speaker. We are looking forrd to our revival, which begins in November, with Bro. Arthur ppis, of Anderson, in charge.—Mrs. Edna Norris, Fortville, Ind., t. 15.

Fairview church held its annual love feast Oct. 11 with a good atndance. Ministers present were Brethren Wm. Hatcher, Albert idge, Jeremiah and David Barnhart, Willard Bufford and Bro. ells, of Lower Deer Creek, only recently elected. Eld. Wm. Hatcher, Rossville, officiated.—Lulu E. Root, Lafayette, Ind., Oct. 13.

Flora church held her quarterly council Sept. 30, with Eld. Gilbert inebaugh presiding. Six letters were granted. Bro. I. R. Beery as our delegate to District Meeting. For different departments of e church, for 1930, most of the old officers were elected. The urches of Flora, at a meeting of their pastors, agreed that each uld hold evangelistic services, all to commence Nov. 23. Oct. 12 as our Rally Day and Homing Day. There were 300 present Sunday-school. Bro. H. A. Claybaugh, of Bethany Bible School, ve his illustrated lectures Oct. 11 and 12. He also preached for us Sunday morning. His subject was, "Every One in His Place."—ah Kelty, Flora, Ind., Oct. 13.

Four Mile.—During the last summer our services have been conected by ministers from various congregations. Early in September r pastor, Eld. A. P. Musselman, and family moved into our midst. e preached his first sermon Sept. 14. Several days later about fifty mbers of the church surprised them with a reception by way of lcoming them among us. Bro. Musselman was formerly in charge the work at Batavia, Ill. We held our council meeting Oct. 4, th Eld. L. L. Teeter in charge. Two letters were received. Arngements were made to raise our allotment for the home at Middlewn, Ind. Oct. 5 Bro. Musselman started our series of meetings. ster Musselman is conducting the song services. The meetings are ogressing with good interest and attendance.—Edna Brower, Kitchel, d., Oct. 14.

Gearhart.—Sept. 28 Brethren Shultz, Replogle and Thomas, of North anchester College, were with us in the interest of the "Five-year rward Movement," and gave a stereopticon lecture. An offering $10 was taken. Oct. 5 Bro. Robert Sink and family, from North anchester, were with us. Two very interesting sermons were given e in the morning and one in the evening. We are expecting to have me one with us part of the time, so as to have evening services, hich are very much needed.—Laura Sickler, Reynolds, Ind., Oct. 12.

Indianpolis church is in the midst of a splendid revival. Our pas, Bro. S. G. Greyer, is conducting the meetings, and is preaching me powerful sermons. Two have thus far confessed Christ. Sister ude Mishler, of North Manchester, is assisting by leading in song rvice and doing personal work. The meetings are expected to last ntil the close of this week at least. We expect to hold our love ast Oct. 26, at 7 P. M.—J. J. Kintner, Indianapolis, Ind., Oct. 16.

Landess church met in council Oct. 4, with Eld. D. M. Hummer esiding. Bro. Jacob Kitch was elected delegate to District Meetng, with Sister Anna Lee, alternate. The church has assumed the re of an orphan girl, whom we are to educate and clothe. We ve started prayer meeting again, and Bro. Fred Kindle was elected leader. Our Sunday-school and services are growing spiritually.— rs. Nora Pence, Landess, Ind., Oct. 10.

Lower Deer Creek church met in special council Sept. 27, preparatory to our love feast, with Eld. J. G. Stinebaugh presiding. The deacons gave a good report. Our letter was read, and one letter received. Bro. Roy Mishler and wife began a series of meetings Sept. 1 and closed with our love feast Oct. 4. The attendance and interest re splendid throughout. One was received by confession on a former baptism, and five Sunday-school members were added to our ve feast Brethren J. H. Wright, V. F. Schwalm, I. R. Beery and oy Mishler were present. On the Sunday following an election was held and Bro. Jacob Wells was called to the ministry.—Vera Dilling, alphi, Ind., Oct. 10.

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North Winona Lake.—This church has hitherto been known as the ashington congregation, but at the District Meeting of Northern diana, Oct. 1, we had the name changed to North Winona Lake, as r congregation adjoins Winona, where a number of our Annual ferences have been held. We expect to have Bro. Flora, of Bethy, with us in a Bible School Oct. 17-19. Later in the fall Bro. oyer, of Manchester, will conduct a two weeks' singing school, and ter the holidays Bro. Norris, of Middle Indiana, will be with us in a ries of meetings. Our District Meeting this fall was held at Winona ake and was well attended, in spite of bad weather during the week. —Bertha M. Neher, Warsaw, Ind., Oct. 11.

Plevna church met in council Oct. 4, with Eld. Elsworth Weimer residing. Bro. Forrest Boatsetter was ordained to the eldership, which service was conducted by Eld. W. L. Hoff on Sept. 28. Deacon rvicing. We held our love feast Oct. 11, with Eld. Elsworth Weimer nciating. Bro. Sherman Kendall preached for us on Sunday evening. e subject was: "Preach the Word." Our Sunday-school is doing ncely, with Bro. Peter Lorenz as superintendent.—Tena Smith, okomo, Ind., Oct. 14.

Somerset.—Sept. 28 we had with us Brother and Sister Irvin Fisher and Brother and Sister Ira Fisher, and three orphans from Mexico. e children assisted in the service by giving some songs. An offerg of $28 was taken.—Ruby Tinkle, Marion, Ind., Oct. 15.

Union Center.—Sept. 7 Bro. Reuben Shroyer, of North Canton, Ohio, ame to the South Union house and remained two weeks. We had good congregations and good interest. There were no accessions, but evening, Oct. 26. We have Sunday-school at 10 o'clock, preaching at 11 by Brethren Sears and Garber; Christian Workers' Meeting each Sunday evening, and singing class Friday evenings.—Mrs. Mattie E. Johnston, Leon, Iowa, Oct. 13.

Franklin County church met in council Oct. 2, with Eld. W. I. Buckingham presiding. The date of our fall love feast is Nov. 9. We will have a series of meetings some time during the summer of 1930. Delegates were chosen as follows: To District Meeting, W. I. Buckingham and Harvey W. Allen; to Sunday-school Meeting, J. R. Allen. Our home mission fund offering amounted to $37.41.—Harvey W. Allen, Dumont, Iowa, Oct. 14.

Greene church enjoyed another love feast service Oct. 11, with Bro. Ezra Lutz, of Waddams Grove, Ill., delivering the examination sermon and our elder, Bro. Wm. Lichty, officiating at the communion service. Sister Eva Peterson, who is isolated from the church and is a Sunday-school teacher at the "Little Brown Church," near Nashua, was with us and enjoyed this service. Bro. Lichty gave us a splendid sermon on Sunday morning. We enjoyed having with us a number of members from Waterloo. Sept. 21 Sister Anna V. Blough, returned missionary from China, gave us two splendid lectures on her work in the mission field, which were much appreciated.—Elsie A. Pyle, Greene, Iowa, Oct. 13.

KANSAS

Burr Oak church met in council Sept. 20, with Eld. G. O. Stutsman presiding. Eleven letters were granted. It was decided to hold our love feast Jan. 18. Brethren Glen Harrison and N. C. Flora were chosen delegates to District Meeting, with Leslie Garber and Chas. Sloniker, alternates. The former "Messenger" agent and correspondent, Carrie Wagoner, is at present with her parents and brother, attending Hutchinson College, and the writer was chosen to fill the vacancy.—Ilah E. Garber, Burr Oak, Kans., Oct. 9.

Independence.—Sept. 15 Eld. C. A. Miller, of Kansas City, began a series of meetings, preaching fourteen sermons. Two were baptized. On Sunday night Bro. Miller showed stereopticon views on "The Life of Christ." These pictures and the talks were a power for good. Oct. 5, after an interesting Sunday-school session, a special missionary collection of $5.32 was taken for the work in Georgia. With this, it was decided to send one-half of the birthday money, which made a total of $10.55. That same morning our home elder, Bro. W. H. Miller, preached a good sermon, preparatory to the love feast, which was held in the evening, with seventy-nine present. Bro. James Hardy, of Bartlesville, Okla., officiated, assisted by our home ministers, Brethren Geo. W. Holmes and W. H. Miller. We had twelve visiting brethren and sisters with us. Oct. 12 we met in council, with Eld. W. H. Miller presiding. Bro. Miller was chosen delegate to District Meeting, with Sister Janie Harlow, alternate. Bro. Geo. W. Holmes was chosen delegate to Sunday-school and Christian Workers' Meetings, with the writer, alternate. One was received by letter.—Pella Carson, Independence, Kans., Oct. 12.

Kansas City (Armourdale Mission).—On the evening of Oct. 9 we met in members' meeting, at which time it was decided to have a love feast at the close of our revival. Eld. W. H. Miller, of Independence, Kans., will hold the meetings for us, beginning Nov. 16. Bro. T. E. Wright will represent both the Sunday-school and church at District Meeting this fall. We shall have our Sunday-school rally Nov. 16. On the evening of Oct. 10 a lady made application for membership.—Chas. A. Miller, Kansas City, Kans., Oct. 11.

Morrill.—Sunday evening, Oct. 12, closed our eighteen-day revival effort. This was one of the best ever held here. Bro. Funk is a man of great earnestness and power, and the large audiences that greeted him from night to night gave evidence of their appreciation of his efforts. Twenty-five souls made the good choice, twenty of whom have been received into the church; the others still await baptism. There range in ages from quite young people to eighty. Eight of them are heads of families. Sunday, Oct. 5, we observed our annual Harvest Day. Decorations of the harvest were everywhere in evidence. A basket dinner was served in the spacious dining-room of the church. An offering of $530 was taken for home missions. We met in regular church business meeting on the evening of Oct. 15, with our elder, Bro. W. H. Yoder, presiding. The delegates to District Meeting are Brethren W. H. Yoder and C. B. Smith. From the Sunday-school the delegates are Norman Saylor and Lela Meyers.—Sister Delilah A. Maxey, Box 208, Morrill, Kans., Oct. 16.

MARYLAND

Baltimore (Fulton Avenue).—We held our regular fall business meeting Oct. 12. In the absence of our elder, Bro. A. L. B. Martin, our pastor, presided. Church and Sunday-school officers were elected for the coming year, with Bro. W. D. Achmore, Sunday-school superintendent; Sister Mary G. Martin, president of the Christian Workers' Society; Sister Emma Little, "Messenger" agent; D. C. Angle, correspondent. Oct. 5 we observed Rally Day in our Sunday-school, with an interesting program and an encouraging attendance of about 151. Our offering was $23.65. At the evening service Bro. Martin began a one week revival. While there were no converts, we know that much good was done. August 16 we were very glad to have with us Brother and Sister J. F. Graybill, of Sweden. The former preached for us in the morning, and at the evening service both gave some interesting and impressive talks on Sweden, the people and their customs, and our work there. Sister Graybill also displayed some of the national costumes.—D. C. Angle, Baltimore, Md., Oct. 15.

Hagerstown Sunday-school held its Rally Day service Oct. 5, with an attendance of 530. A program was given, consisting of readings, special music and an appropriate address by our pastor, Bro. F. F. Holsopple. Oct. 7 the church met in council, with Eld. W. S. Reichard presiding. Four letters were granted and four received. Among the reports from the various committees was that of the Child Rescue work. The purpose of the church is to place homeless children in good homes of the Brethren.—Kathryn Lindsay, Hagerstown, Md., Oct. 11.

Oakland.—Pine Grove church met in Ministerial Meeting August 28. The District Meeting and Sunday-school Convention following were well attended by brethren from the adjoining District of Western Maryland. Our series of meetings began Sept. 20, with Bro. E. T. Fike in charge. There were twelve services. We are glad to have Bro. J. B. Digman in our congregation. He is a man of ability and an able preacher. Dec. 7 our Bible Term commences, and will continue for one week. Bro. B. Summer, a missionary to India, gave us several very interesting talks. We have preaching the first and third Sunday of each month.—Zenas L. Mellott, Sines, Md., Sept. 12.

Piney Creek.—August 31 Bro. Daniel Bowser, of York, Pa., began a two weeks' series of meetings, preaching to us each evening to a well-filled house, and visiting the homes each day. Two Sunday-school scholars were received by baptism. Sept. 13 we met for communion services. Ministering brethren present were Daniel Bowser, P. B. Lightner, who officiated, Henry Baker and S. K. Utz. Sunday morning Bro. Bowser preached his last sermon to a full house. Brethren

menced our revival meeting, with Bro. McConnell, of Wichita, leading the song services. One confessed Christ and was baptized. Bro. Forney delivered some splendid messages. Oct. 4 we met in council with Eld. E. W. Mason presiding. The annual visit was reported. Eld. E. W. Mason and Bro. E. J. Yancey were elected delegates to the District Meeting, and Sister Effie Mayden and Bro. Chas. Mason, delegates to the Sunday-school and Christian Workers' Meeting. Effie Mayden, Norborne, Mo., Oct. 14.

Fairview.—Bro. F. E. Miller, of Impo, Mo., began a series of meetings Sept. 13 and continued two weeks. Seven were added to the church by baptism. The attendance was fairly good, considering the busy time of year. Those of us that attended the meetings found very much encouraged and are grateful for the messages given. We held our love feast Sept. 28, with Bro. Miller officiating. We would be glad to have some of our brethren locate at this place if any are thinking of making a change.—Belle Hylton, Mansfield, Mo., Oct. 11.

NEBRASKA

Beatrice.—Oct. 5 our Sunday-school engaged in its usual Promotional Day exercises, given by the pupils from the Primary to the Intermediate Department, inclusive. Those who were promoted from the Primary to the Junior Department were presented with Bibles. In the afternoon of the same day the church met for council. Sunday-school officers were elected for the coming year, with Bro. C. A. Price, superintendent. The time for our love feast has been set Thanksgiving night, Nov. 27.—Pearl Reiff, Beatrice, Nebr., Oct. 11.

Beatrice.—Sunday morning, Oct. 12, proper installation services were held for the fifteen newly-elected Sunday-school teachers and officers. At the close of the morning worship five were received into the church by letter. Our Christian Workers' Society was recently reorganized and under the direction of our president, Sister Grace Eisenbise, the work is progressing nicely.—Pearl Reiff, Beatrice, Nebr., Oct. 14.

NORTH DAKOTA

Pleasant Valley church met in council Sept. 26, with Eld. A. J. Blocher in charge. Bro. S. S. Blocher was reelected clerk for another year; Bro. H. J. Baumgardner, Sunday-school superintendent; Bro. Thos. Allen, "Messenger" agent; Bro. Will, correspondent. Our Harvest Meeting was held Oct. 12, with Bro. Kesler, of Zion, in charge. His sermon was enjoyed by all. Four letters were granted.—Ethel Burns, York, N. Dak., Oct. 13.

OHIO

Black River church held an all-day Harvest Meeting Oct. 11. Bro. H. H. Hehman, pastor of the Maple Grove church, gave an address in the forenoon. In the afternoon a splendid program was rendered. An offering of $32 was taken for the New Philadelphia church. September Sister Clara Young, of the Harding Street Mission, Chicago, spent two weeks in our midst on the invitation of the Mission Band-Class of our Sunday-school, which takes an active and substantial interest in her work. The church fitted an office for her work and she was also remembered by several of the organized classes and by private donations. One of our young sisters accompanied her to Chicago, where she expects to take work at Bethany Bible School.—Mrs. Anna Nolt, Lodi, Ohio, Oct. 14.

Bradford church met in council meeting Oct. 1, with Eld. J. M. Stover presiding. Two letters of membership were granted. The Lookout Committee gave a very encouraging report. Eld. John Stover gave a stirring talk. The churches of our village took action against desecrating the Sabbath by baseball playing.—Mrs. Clara Conway, Bradford, Ohio, Oct. 9.

Brookville church met in council Oct. 8. Bro. Wm. Minnich was with us. Four letters of membership were granted. The church decided to hold a love feast Nov. 29, beginning at 5:30 P. M. A report of our annual visit was made. We decided to secure some one to hold a singing class some time in the near future. A collection of $7 was lifted to pay a poor sister's rent. Many members from this church enjoyed the dinner at Cincinnati Mission.—Mrs. Arthur Hay, Brookville, Ohio, Oct. 11.

Cincinnati.—Oct. 5 we held our Special Service Day, which was quite a success. Splendid programs were rendered throughout the day, closing with a most appreciated Gospel sermon on the subject, "Second Coming of Christ" by Eld. J. W. Fidler, of Brookville, Ohio. We wish to mention especially the social noon hour and want to thank our dear brethren and sisters for bringing such a generous offering of good things for making it possible for the boys and girls of Cincinnati to share the dinner with them. Quite a large number of the churches of Southern Ohio were represented. Our Riverside and Brookville congregations number the largest. Brother and Sister Van B. Wright's services during the program were greatly appreciated, as was Sister Katie Crawford's illustrated talk and the music by the Couser quartette. While this Special Day will go down in the history of the Cincinnati Mission as one of the greatest, it has also left an imprint on the four other churches of North Side, to such an extent that they are planning to unite or have something similar. An offering of over $100 was taken during the day.—Mrs. Mabel Knoepfle, Cincinnati, Ohio, Oct. 16.

Donnels Creek.—We held our love feast Oct. 11. Brethren R. Leatherman and J. C. Inman were present, the former officiating. The attendance was small on account of the inclement weather. Bro. Inman preached for us on Sunday morning.—Elsie Winger, Springfield, Ohio, Oct. 12.

May Hill church met Oct. 11 for a love-feast, with ten members present. Bro. Wright officiated and a very spiritual meeting was held. The next day we had two sermons by our pastor, which were appreciated. A large crowd was out in the afternoon. Two pastors of the M. B. C. church, in the neighborhood, assisted. The all-day meeting, will be held here in the church, was much enjoyed.—Mrs. Lee Gorman, Seaman, Ohio, Oct. 14.

New Carlisle.—Sept. 27 we held our love feast. Bro. Jacob Coppock spoke in the forenoon and Bro. J. C. Inman, of Springfield, in the afternoon. Visiting ministers were Bro. J. C. Inman, Bro. Flora, of West Charleston, Bro. Jacob Coppock, of Middletown, Bro. C. V. Coppock, of Middle District, Bro. Aaron Coy, of Beaver Creek, and Bro. Cyrus Funderburg, of Donnels Creek. Our home ministers, Brethren Daniel Funderburg, Jacob Schooley and Eld. W. H. Eidemiller were present. The love feast will be long remembered by the New Carlisle church, because it was the first all-day meeting ever held. Sunday morning there were 159 present for Sunday-school. Brethren Schooley and Cyrus Funderburg talked to the adult classes. Bro. Jacob Coppock preached in the morning and Bro. Schooley again in the evening.—Ruth B. Shroyer, New Carlisle, Ohio, Oct. 12.

Roaa church met in council Oct. 4, with Eld. Jas. A. Guthrie presiding. The report of the visiting brethren was very favorable. We decided to try to secure Bro. D. G. Berkebile for a series of meetings some time in 1930. We expect to organize a Junior Christian Workers' Meeting in the near future. Our love feast was held

A SUNDAY-SCHOOL TOUR IN THE SOUTH

(Continued from Page 683)

nations, as well as our own, felt the need of a Sunday-school here, so one was organized.

Pleasant Valley is about six miles from Mount Carmel. The trip was made on horseback. Here there had been no preaching for eleven months, but their elder was with them the Sunday following my visit. The members felt the need of a Sunday-school, but felt they couldn't conduct it. Finally several took up the work, saying that they would do the best they could.

Peak Creek congregation is about six miles from Pleasant Valley. This trip was made on horseback also. Here there is no church building, but services were held in the schoolhouse, and a union Sunday-school was organized. Bro. Owens, an elder, lives in this congregation, but he is not strong and he and his wife have the care of his sister who is paralyzed. Consequently he can not leave home to do any church work.

Blue Ridge congregation is four miles from here over the mountain. I made this trip afoot, with company. The services were held in the schoolhouse, and a union Sunday-school was started. A dear old sister seventy-nine years old walked from her home to Peak Creek, three miles, and then the next day the four miles to this place. I had two services here, one in the evening and the next the following morning. Then we had a steep climb, getting back over the mountains to Peak Creek.

This was Saturday. We had a service there that evening, and the next day after the Sunday-school. Then I was taken in a car to Pleasant Valley, where we had services that evening.

The next day I was taken to the New Bethel congregation. This is one of the strongest congregations I visited. They need a church building. There is a building belonging to this congregation, but it is not near enough to where most of the members live to have services there. Services are held once a month at the home of the minister, Bro. Alfred Reed. A Sunday-school could not be started, but a Teacher-training Class was organized.

Little Pine is twelve miles from here. At this place are two ministers, W. H. Handy and Norman Reed. A Sunday-school has been organized.

Rowland Creek church was visited next. It is twelve miles from Little Pine to the railroad station, and then some distance on the train to Marion, Va. Here Bro. Levi Sims met me, and he and his family cared for me over night, and the next morning he took me to the church, six or eight miles. Bro. Sims is a remarkable man. He said he had attended school only three weeks. He knows not only chapters, but whole books of the Bible by heart, and he can not explain how he has gotten them, as he has made no conscious effort to memorize them. As we were going along on Sunday he said: "Let us read some from Job." I told him he would have to do the reading. He repeated two or three chapters and then recited from another part of the book. At another time he gave the life of Samson, and other passages. There is a good Sunday-school at Rowland Creek. They are also starting a prayer meeting.

At the Mountain View church the work is run down, but a few members and some others were willing to try to get a Sunday-school started.

This ended my visit among these churches. Later I spent a Sunday at the Melvin Hill congregation where there is a live Sunday-school.

Now a few general impressions: I appreciated very much the kindness shown me in so many different ways, the invitations, more than could be accepted, to visit in their homes, the friendliness shown me in the many homes I did visit, the kindness of those who took me from one place to another, the urgent invitations to remain longer and to come again. It was with a feeling of regret that I left each place.

I didn't see the "typical mountaineer." Bro. Sims told me of a hundred or two hundred families of them within a two days' journey of Marion, among them grown men who have not heard a Gospel sermon, and grown girls who will hide when a stranger comes. He feels something should be done for them, and according to his idea the way to carry on the work would be for two brethren to go there and travel from place to place afoot, giving the message from house to house as in so many cases the people are far apart.

The people I came in touch with are not of this class, but they are intelligent, whole-souled people, and yet they are in need of leaders. There are some good, faithful workers among these churches, but not nearly enough, and some churches are practically without leaders. More of these must be had if the members are to be saved to the church and grow spiritually. More leaders there must be, if the young people and children are to be saved for Christ and the church.

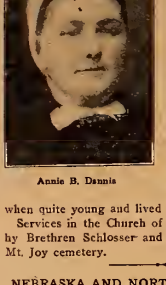
Some of our children are hearing from ministers of another denomination such poison as this: "There is no need of praying. If God has decreed for you to be saved, you will he, and you can't do anything, and if it is his plan for you to be lost, nothing you do will change the plan." We must give the true message. There are fine people unreached by any church. What is our duty?

"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Pray, also, for the ones who are working in these churches and Sunday-schools and other lines of service.

Modesto, Calif. Laura Gwin Swadley.

IN MEMORY OF ANNIE B. DENNIS

Annie B. Dennis, daughter of Jacob and Barbara (Brandt) Heisey, was born in Rappho Township, Lancaster County, Pa., March 10, 1853, died at her home, Elizabethtown, Pa., August 21, 1919, aged sixty-six years, five months and eleven days.



Annie B. Dennis

She married Samuel B. Dennis Dec. 27, 1871. To this union were born six children, four of whom survive. They lived in Mt. Joy for many years, later moving to Elizabethtown, where they have lived for the past nine years. Sister Dennis joined the Brethren church when quite young and lived a consistent Christian life.

Services in the Church of the Brethren, Elizabethtown, by Brethren Schlosser and Hertzler. Interment in the Mt. Joy cemetery. S. B. Dennis.

NEBRASKA AND NORTHEASTERN COLORADO

The District Meeting of Nebraska and Northeastern Colorado convened Sept. 30 to Oct. 3, in the Sterling church, Sterling, Colo. This meeting was important from a historical standpoint, being the fiftieth anniversary of the coming of the Brethren to Nebraska. This event was properly celebrated by one entire session of the meeting. The present and future of the Church of the Brethren in Nebraska was looked at in the light of history, and being thus presented, exercised a much stronger appeal than might otherwise have been the case. The struggles of the early settlers and their devotion to the cause of the Master created a deep spirit of earnestness and consecration to the work of carrying forward the Gospel Story, both here and abroad.

The Sterling church, which so hospitably entertained the meeting, is situated in the beautiful valley of the South Platte river in Northeastern Colorado. The town of Sterling is a center for the region and is a very prosperous and growing little city.

Although the time of meeting was a very busy one for the people in the valley, there was a fair attendance at the programs of general interest. The weather could not have been more ideal, and all who came were privileged to enjoy some of the beauties of the locality, as well as the spiritual feasts of the various sessions.

The Conference opened on Tuesday afternoon, Sept. 30, at 2 o'clock. The first hour was given to the Sunday-school, presided over by the writer. In this short service the representatives of the various Sunday-schools showed a splendid determination to see the realization of the goals of the Forward Movement. This was followed by a splendid program, prepared by our historical committee. This dealt with the establishment of the church in this District, with the progress made and the lives of those who had made this possible. The whole was used as a background for a large forward look.

In the evening the Child Rescue Committee held sway from 7 to 8 o'clock, presenting a touching appeal on behalf of unfortunate children. At 8 o'clock Bro. J. B. Moore, who has just assumed charge of the Sterling congregation, delivered a powerful address on the subject: "God's Will for the World, God's Will for Me," using Matt. 28: 19-20 as a text.

Wednesday forenoon was given to the Christian Workers and the Ministerial programs. Here again was felt the pulse of a steady purpose and determined will that the Kingdom of God should be speedily enlarged in the next five years. In the afternoon the Sisters' Aid Meeting, the Elders' Meeting and the Mothers and Daughters' Meeting were the attractions. The evening was given to the Annual Missionary Meeting. An excellent address by Eld. W. W. Blough, of Omaha, was given on the theme, "Man the Master of His Environment." Text, Rom. 12: 1-2.

It would be difficult, indeed, to say which of the various programs marked the culmination of the enthusiastic, aggressive spirit which pervaded the entire meeting. The Ministerial Meeting, the Missionary Program and the most excellent material presented by Dr. Kurtz and Prof. J. J. Yoder, of McPherson, who came to us for two lectures on Thursday evening, and an all-day Institute on Friday, were the outstanding features of the Convention. The note of advance was sounded in nearly every talk. Plans were discussed whereby the work in this District might be put on a more permanent basis than in the past. It was pointed out that we have suffered, in some localities, by the emigration of the workers, and that we must provide a permanent class of members in every community, if the church is to be the real leader in the world, which she is intended to be. The fact that progress had not been everywhere apparent, was but a stimulus to greater endeavor in the future.

The business session of the meeting was called to order on Thursday morning by Eld. S. G. Nickey, the Retiring Moderator. The following organization was then effected: Eld. Edgar Rothrock, Moderator; Bro. Elmon Sutphin, of the Bethel congregation, Reading Clerk; Eld. W. W. Blough, Writing Clerk. The business in hand was disposed of in a united, orderly way, only one session and an hour in the afternoon being necessary to attend to all that was brought before the meeting. Eld. J. B. Moore, of Sterling, was chosen to represent the District on Standing Committee next year, with Eld. W. W. Blough as alternate. One paper was passed to Annual Meeting. While the delegation was not large, owing to the far-western location of the meeting, yet all were agreed that the Conference, as a whole, was most spiritual and impressive.

The inspiration gained by all who attended this District Meeting will surely bear fruit. Some results will no doubt be reported at next year's meeting, to be held in the Afton church, a few miles north of Cambridge, Nebr.

F. S. Eisenbise.

SOUTHERN DISTRICT OF VIRGINIA

The Temperance, Ministerial, Missionary, Sunday-school and District Meetings of the Southern District of Virginia, are to be held at Antioch church, Franklin County, Va., Nov. 5-7; Elders' Meeting, Nov. 5, 3 P. M.

TEMPERANCE PROGRAM

Wednesday, Nov. 5, 7: 30 P. M.

Give Us Some Facts and Figures as to What Prohibition Is Doing.—H. W. Peters. What Is the Duty of Each Member of the Church of the Brethren toward Prohibition?—C. R. Faw.

MINISTERIAL PROGRAM

Thursday, Nov. 6, 10 A. M.

How Can We Best Work Our Home Field?—W. A. Elgin. God's Way of Financing His Own Work.—J. W. Barnhart. What Constitutes a Church Thoroughly Organized for Aggressive Work?—R. T. Akers. How Could We Distribute Our Ministers so as to Result in Greater Good to Our District?—H. J. Woodie.

MISSIONARY PROGRAM

Afternoon, 1: 30

Our Forward Movement. (a) Why?—L. M. Weddle. (b) How?—L. A. Bowman. (c) Results.—J. A. Naff.

SUNDAY-SCHOOL PROGRAM

Evening, 7: 30

The Proper Use of Lesson Helps.—Solena E. Hylton. The Graded Primary Department.—E. E. Bowman. The Sunday-school Teacher.—H. C. Spangler. What Relation Exists Between the Home and the Sunday-school?—Hobert Edwards. What Is an Up-to-date Sunday-school?—S. M. Ikenberry.

DISTRICT MEETING

Friday, Nov. 7, 9 A. M.

Those coming by rail will be met at Boone's Mill, Wednesday, by notifying Bro. H. A. Flora, Rocky Mount, Va.

NORTHWESTERN KANSAS AND NORTHEASTERN COLORADO

The District Conferences of the above-named District are to convene in the Quinter church, Quinter, Kans., Oct. 31 to Nov. 3.

ELDERS' MEETING

Friday, Oct. 31, 1: 30 P. M.

TEMPERANCE MEETING

Friday, Oct. 31, 7 P. M.

Our Present Victories.—L. L. Myers. The Fight Just Ahead of Us.—John Oxley. What Are the Evil Effects on the Body of the Use of Tobacco?—H. C. Long. How to Protect Our Boys from the Tobacco Evil.—Warren Gish. What Is Expected of the Local Temperance Committee.—President of District Temperance Committee. Sermon.—J. E. Small.

MINISTERIAL MEETING

Saturday, Nov. 1, 9 A. M.

The Church and Its Ministers Meeting the Present World's Crisis: (a) True to Gospel Principles.—J. W. Jarboe. (b) Meeting the World's Needs.—G. O. Sturzman. The Importance of Calling Qualified Young Men to the Ministry. (a) Individual Conviction by the Holy Spirit. (b) Set Apart by the Church. (c) Preparation.—E. B. Hoff. The Minister's Support: Moral.—Elmer Thompson. Financial.—C. H. Garber. Spiritual.—Elnora Switzer. How Much Time Should a Minister Give to the Lord's Work? "Who Shall Say?"—Geo. Breon, E. F. Sherfy.

CHILD RESCUE MEETING

Saturday, Nov. 1, 3 P. M.

Essay. The Joys of a Home.—Laura B. Anghenbaugh. Those Little Ones.—Floyd Miller. Question: Do We Need an Orphanage?—A. C. Daggett. Sermon.—E. F. Sherfy.

EDUCATIONAL MEETING

Saturday, Nov. 1, 7 P. M.

Address, Need of a General Education.—E. M. Studebaker. Address, Need of a Thorough Bible Education.—E. B. Hoff.

CHRISTIAN WORKERS' MEETING

Sunday, Nov. 2, 9 A. M.

The Ideal Christian Workers' Society as a Social Center.—Chris. Ikenberry. How Do You Conduct Your Christian Workers' Society and What Is Your Success?—H. F. Crist, Cecil Elliott and Galen Wertenberger. The Necessity and Benefit of a Definite Line of Community Work and How to Carry It into Effect.—Bertha Albin. Sermon.—E. B. Hoff.

SUNDAY-SCHOOL MEETING

Afternoon, 1: 30

How I Open My School.—By the Superintendents. Benefits Derived from Special Days in the Sunday-school and How to Conduct Them.—G. W. Burgin. Address. Demands Upon a Twentieth Century Sunday-school. Round Table.—E. M. Studebaker. How to Conduct the Home Department. (a) In a Country School.—David Ikenberry. (b) In a City School.—Bettie Root Crist. Value of Using Bible in the Class Instead of Quarterly.—W. F. Baker. The Value of the Child

Plans were discussed whereby the work in this District might be put on a more permanent basis than in the past. It was pointed out that we have suffered, in some localities, by the emigration of the workers, and that we must provide a permanent class of members in every community, if the church is to be the real leader in the world, which she is intended to be. The fact that progress had not been everywhere apparent, was but a stimulus to greater endeavor in the future.

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EDUCATIONAL MEETING

Saturday, Nov. 1, 7 P. M.

Address, Need of a General Education.—E. M. Studebaker. Address, [illegible] to Society.—Mary Cutler. Address, Grading the School and Teacher-training.—E. B. Hoff.

MISSIONARY MEETING

Evening, 7 o'clock

The Purpose of and How and When to Conduct a Mission Study Class.—E. M. Studebaker. Essay, Christ as a Missionary.—Mary Switzer. Needs of the District.—Member of Mission Board. Missionary Appeal.—E. B. Hoff.

DISTRICT MEETING

Monday, Nov. 3, 8 A. M.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ikenberry-Shoemaker.—At the home of the undersigned, Oct. 1, 1919, Bro. Otis Ikenberry and Sister Olive Shoemaker, both of the Appanoose congregation, Overbrook, Kans.—W. B. Devilbiss, Ottawa, Kans.

Lichty-Sample.—By the undersigned, Sept. 28, 1919, at the parsonage, Bro. Galen Lichty and Miss Hazel Sample, both of Beatrice, Nebr.—F. S. Eisenbise, Beatrice, Nebr.

Loabaugh-Whitcomb.—By the undersigned at the home of the bride's parents, Mr. and Mrs. G. A. Whitcomb, Sept. 10, 1919, Ralph Edwin Loabaugh and Katherine Louise Whitcomb.—J. S. Cannon, Welch, Okla.

Smith-Neer.—By the undersigned, at his home, Sept. 28, 1919, Mr. Albert Smith and Sister Lydia Helen Neer, both of Garden City, Kans.—H. D. Michael, Garden City, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Driver, Annie Myers, born in Rockingham County, Va., April 3, 1838, died August 11, 1919. She married Samuel Driver in 1856. For many years she lived in the Barren Ridge congregation, where her husband, Eld. Samuel Driver, had charge of the church until his death, twelve years ago. She was the mother of eleven children, nine of whom survive. One son is a minister of the Church of the Brethren. Her beautiful Christian life was an inspiration and a benediction to all who knew her.—Geo. A. Phillips, Staunton, Va.

Flory, John, son of Joseph and Rosenia Flory, born in Montgomery County, Ohio, died Oct. 4, 1919, aged 80 years, 4 months and 13 days. In 1861 he married Susan Brumbaugh and was blessed with a daughter and son, after which he was bereft of his companion. In 1866 he married Millie Warner (nee Younce), a widow with one son. Four daughters and two sons blessed the last union, the youngest being Sister Minnie Bright, of China. He united with the church in 1864, and in 1873 was called to the deacon's office, where he served the church faithfully. He became blind in the fall of 1914, and bore his affliction patiently to the end. He leaves a widow, two brothers, three sons, a foster-son, and four daughters. Services by Eld. D. M. Garver and others. Interment in Bethel cemetery near his home.—Ezra Flory, 3446 Van Buren Street, Chicago, Ill.

Forrester, Bro. Delos J., born in Superior, Williams Co., Ohio, died at Mt. Morris, Ill., Sept. 30, 1919, aged 67 years and 16 days. He married Mrs. Mary Hamilton in 1884. A son and daughter were born to them, the former, however, dying in infancy. Bro. Forrester united with the Church of the Brethren in 1889. He also served in the office of deacon. His wife, daughter, five grandchildren, a stepson and five stepgrandchildren survive. Services by Eld. W. E. West.—Nelson E. Shirk, Mt. Morris, Ill.

Grossnickle, Rachel A., nee Warren, born in Kosciusko County, Ind., died at her home at Marilla, Mich., Sept. 20, 1919, aged 61 years, 8 months and 12 days. She married H. Grossnickle in 1880. Five sons and two daughters were born to them. She lived a devoted Christian life. Services by Bro. J. E. Ulery.—J. T. Holsinger, Peru, Ind.

Haney, Bro. Gratton, died at his home, near Geer, Va., Sept. 13, 1919, of paralysis, aged 83 years. Bro. Haney had been in delicate health for some time. He was a member of the Church of the Brethren for a long time. He is survived by his companion, two sons and two daughters, besides a number of grandchildren. Services at the home by Eld. S. A. Sanger. Interment in the family graveyard.—Nelle Wampler, Pirkey, Va.

Harclerode, Sister Mary, died at the home of her son, Jos. Harclerode, Everett, Pa., Sept. 29, 1919, aged 74 years, 2 months and 11 days. She had been ill about four weeks of jaundice and stomach trouble. She was a daughter of Samuel and Sarah Ritchey Wiles, and was born in Snake Spring Valley, Bedford Co., Pa. She married David Harclerode, who preceded her about eight years ago. She was a faithful member of the Brethren Church. She leaves three sons, one daughter, two brothers and three sisters. Services in the Everett church by Elders J. S. Hershberger and Ira C. Holsopple. Interment in the Everett cemetery.—Nancy Lashley, Everett, Pa.

Loucks, Mrs. John, died near Wakarusa, Ind., Oct. 3, 1919, aged 63 years and 23 days. She was a faithful member of the Church of the Brethren for about forty-five years. She leaves her husband, eight children and six stepchildren. Services by Eld. Frank Kreider and the writer.—H. M. Schwalm, Wakarusa, Ind.

Riley, Flora McCormack, died at the hospital, Sept. 18, 1919, aged 46 years, 8 months and 18 days. Death was the result of injuries received from a fall. She united with the Brethren church thirty years ago and was an earnest worker. She leaves one daughter, father, six sisters and two brothers. Her husband died last December. Services at the Ross church by Eld. Wm. Hess. Burial in Pine Lake cemetery.—Rachel C. Merchant, Laporte, Ind.

Royer, Sister Barbara, died Sept. 13, 1919, aged 74 years, 6 months and 8 days. She was the daughter of Moses and Elizabeth Wise, of Bradford, Ohio. She married David Royer in 1864. To this union were born five sons and six daughters. She united with the Church of the Brethren in 1860 and was a faithful member. She leaves her husband, three sons, five daughters, twelve brothers and sisters. Services at the Poplar Grove church by Brethren Noah Erbaugh, S. W. Bloeher and B. F. Sharp. Interment in the cemetery at the Brick church, near Union City, Ind.—Neda Bowman, Greenville, Ohio.

Shiflet, Bro. James Irvin, died at his home, Mareh, Va., Sept. 9, 1919, aged 17 years. He had been suffering with tumor for more [illegible]

1920 Scriptur

Thoughts for Daily Meditation

The Scripture Text Calendar for 1920 is the very best that we have ever been able to produce; it is printed in 4 colors—both on the cover and inside.

The cover design is the beautiful Modern Madonna and child, beautifully reproduced with the Wise Men below making their way toward the star.

The twelve four colored illustrations—one on each page—furnish you a most beautiful collection of Bible Art pictures.

The International Sunday School Lesson Title and Golden Text are shown. Then on the back of the Scripture Calendar is Ropp's 200 year calendar, showing what day of the week you were born, also the Easter Sundays for ninety years.

This calendar has proven a wonderful seller through Sunday Schools, Missionary Societies and other religious organizations.

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Single Copies, ...
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Last Year's Sales, Over One Million.

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The Sunday School Less[on] Qua[rterly]

Studies in Peter

Pupils, as well as teachers, w[ill] portion to what is put in of
—be found

Twelve Apostles, The, ...7

J. W. Wayland, Ph. D.

The author has gathered together that is known of the twelve men w[ho] stood especially near to the Master. has told the story of each in an structive and engaging manner.

The reader is continually surprised a[nd] delighted that so much material hear[s] on the life and work of the apostles brought to light. No available mea[ns] has been spared to make the volume accurate and readable as possible. Clo[th] 252 pages.

The Twelve—Apostolic Types of Christian Men, ...$1.

Edward A. George

A character analysis of each of company of the apostles. Dean Char[les] R. Brown, of the Yale School of Religi[on] says, "This little book is alive. It p[re]sents the truths of the First Centu[ry] of Christian history into the langua[ge] of the Twentieth. It helps to reco[ver] the Twelve Men from being merely pa[st] saints or stained-glass windows, as th[ey] are in the minds of many conventio[nal] readers of the Gospels, into flesh a[nd] blood, men who had caught the Chri[st] Spirit and were giving expression to [it] in terms of every-day life."

Bible Dictionary. By Wm. Smith, Revised and Edited by Peloubet. Sheep, $3.00. Cloth, ...$1.

One of the books which should be every Christian home. It explains m[any] that would otherwise be obscure to modern reader of the Bible. 460 illu[s]trations and maps.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 685)

evangelistic campaign, which we expect to hold in January, with Bro. Chas. D. Bonsack, of New Wladsor, Md., in charge. We have a Bible Study Class every Sunday evening, a hall hour before preaching service. Much interest is manifested in the study. We are also planning to hold a Bible Institute here sometime this winter. Our Sisters' Aid Society is quite busy at present, quilting and making other articles. Since our last report two have confessed Christ, one of whom has been baptized.—Narcissa Ferguson, New Bethlehem, Pa., Oct. 13.

Shade Creek.—We held our Home-Coming Meeting Sept. 7. Bro. A. Brown Miller, of Juniata College, preached a splendid sermon in the morning and gave an address in the afternoon. Sept. 15 Bro. H. S. Replogle began preaching at the Ridge house. The meetings continued until Oct. 4. Fourteen were baptized and three reclaimed. We held our love feast Oct. 5. Our Bible Institute will be held at the Berkey house Nov. 24-27. The instructors are Brother and Sister J. M. Blough and Bro. Galen B. Royer. At our last District Sunday-school Convention, in August, it was decided to hold Bible Institutes in the different Sunday-school circuits, rather than one Institute for the entire District. As our plans were already made, we invited the Scalp Level and Rummel congregations to join us, and make this our Circuit Institute for this year. We expect to use the duplex envelope for the next year, and steps are being taken for an every-member canvass at the beginning of the year.—Mrs. J. L. Weaver, Windber, Pa., Oct. 16.

Spring Grove.—We held our love feast Oct. 11 and 12. Brethren J. H. Kline, J. A. Buffenmyer, D. Kilheiner, A. F. Wenger and M. Ebersole were with us. We expect to open a series of meetings at the Blue Ball house Nov. 9. Bro. Milton Taylor, of Louisville, Ohio, has promised to be with us. Our Children's Meeting will be held at the Kemper bonse Nov. 23.—Florence L. Mohler, New Holland, Pa., Oct. 12.

VIRGINIA

Bethel church met in council Sept. 27, with our elder, Bro. W. H. Byer, presiding. The visiting brethren reported the members in peace and union. We expect to have our love feast Oct. 25. We are trying to secure a minister to hold some meetings for us.—Mrs. Lillie M. Thompson, Eagle Rock, Va., Oct. 11.

Bethel church met in council, with Eld. W. H. Byer in charge. The annual church visit was reported. We made arrangements for our communion service, which will be held Oct. 25, at 4:30 P. M. We held our Harvest Meeting Sept. 13. A large crowd was present during the whole day. At the close of the afternoon service two were baptized and four reclaimed. We feel much encouraged. Bro. A. F. Pursley preached for us. We expect to hold a series of meetings this fall or winter, if we can secure a minister.—Mrs. Cora Byer, Saltpetre Cave, Va., Oct. 14.

Bethlehem.—In an article, sent in by Eld. L. A. Bowman recently, it was stated that the writer of this little sketch was engaged in a series of meetings at Boone Chapel, a preaching point in the Bethlehem congregation. We had a fine meeting. Crowds were good throughout the meetings, and the interest was excellent. Twenty-nine made the good profession, ten of whom were baptized. One was received, who had, at one time, been a member of the Progressive Brethren. Sixteen were baptized into the Progressive Brethren church. Two have not yet been baptized. Fourteen sermons were preached to very attentive crowds.—E. E. Bowman, Nafis, Va., Oct. 10.

Elk Run.—Since our last report a call came from the Shenandoah mountain side, asking admittance into the District. Oct. 2, Brethren W. H. Zigler and C. W. Zimmerman responded, traveling a distance of about eighteen miles to reach the home, and found four that were ready to be baptized at the first meeting. Our love feast, held Oct. 4, was very much enjoyed by all present. Bro. L. G. Humphreys, of Buena Vista, Va., officiated. He began revival services, following our love feast, and at this writing we are having very interesting meetings.—D. H. Smith, Elk Run Solon, Oct. 9.

Little River.—It has been planned that our visiting brethren be with us Oct. 23 and 24. If possible we will have preaching on these two nights. Saturday morning, Oct. 25, at 10 o'clock, we expect to have our council, and at 2 P. M. the communion services.—Birdie C. Carper, Fordwick, Va., Oct. 9.

Mt. Joy.—Eld. J. F. Britton, of Bristow, Va., began a series of meetings Sept. 27, continuing for two weeks. He made a number of calls in the homes of the community. Two were baptized.—A. F. Pursley, Buchanan, Va., Oct. 14.

Redoak Grove church met in council at Stonewall, Oct. 4, with Bro. Asa Bowman presiding. Brethren G. A. Whitlock and A. T. Naff were chosen delegates to District Meeting, with Brethren Asa Bowman and J. S. Vest, alternates. On Sunday Eld. W. F. Vest preached an inspiring sermon to an attentive audience.—Clara V. Vest, Floyd, Va., Oct. 13.

WASHINGTON

Centralia.—Sept. 21 Eld. J. Edwin Jarboe and wife, of Chicago, began a series of meetings here. Bro. Jarboe preached fourteen inspiring sermons. Sister Jarboe conducted the sang service. The church has been built up through their efforts. The attendance and interest were good. At present we are without a resident minister. Bro. Jarboe goes from here to the Richland Valley church to continue evangelistic work.—Etta E. Fox, Centralia, Wash., Oct. 6.

Forest Center church met for council Sept. 26, with Eld. Tigner in charge. Three members received, and the report of the annual visit was given. Seven letters have been granted since the last report. We held our first love feast Sept. 28, with Bro. Tigner officiating. Nineteen members were present.—Nora A. Willey, Valley, Wash., Oct. 7.

WEST VIRGINIA

Harness Run.—Bro. Ezra Fike, of Eglon, W. Va., began a series of meetings at Harness Run schoolhouse Sept. 27, preaching eleven interesting sermons. His talks on "Personal Evangelism" were very helpful. An interesting service was held at the home of an aged brother and sister Oct. 3. Four were added to the church, and we feel much encouraged.—E. Grace Bane, Burlington, W. Va., Oct. 9.

Mountain Dale.—Our meetings closed at this place Sept. 28. Bro. B. W. Smith was the evangelist. Eighteen confessed Christ. Everybody seemed much interested and we had a glorious meeting.—Jeremiah Rodeheaver, Hazelton, W. Va., Oct. 11.

Old Furnace.—A very interesting series of meetings was held by Bro. Obed Hamsteel, of Oakland, Md., beginning Sept. 27, and continuing until Oct. 8. He preached in all thirteen inspiring sermons. Nine accepted Christ. Oct. 8 we held our communion with forty-seven members present. Bro. Jeremiah Thomas stepped off on his way to District Meeting and preached for us Oct. 9. Our Bible Term will be from Nov. 30 to Dec. 7, with Brethren Obed Hamstead and B. W. Smith in charge.—Mrs. Effie Abe, Old Furnace, W. Va., Oct. 13.

WISCONSIN

White Rapids Settlement.—About the middle of September we organized a Sunday-school with four classes. We have sessions every Sunday evening, followed by Christian Workers' Meeting. The weekly prayer meeting and Bible Study is held on Thursday evening in the homes. There is a good attendance at all the meetings. August 31 Bro. Wm. Overholzer, of Warsaw, Ind., gave us a splendid sermon. Since that time we have not had any preaching service. If any of our ministers pass this way we would be very glad to have them stop with us, as we have no minister here. Bro. J. M. Myers, of Stanley, is planning to be with us again the first of November. Mr. and Mrs. A. W. Bennett have donated the land for a church. The ground will be cleared as soon as possible. Two Brethren families have purchased land here this summer and expect to locate early in the spring. Many letters have been received from others who are interested in this country. This is the best time of the year to locate the land over, as prospective buyers can see how our crops turn out.—Mrs. Pearl Kulp, Amberg, Wis., Oct. 15.

Worden church met in council Oct. 6, with Bro. J. M. Myers presiding. Bro. I. Cripe, of Lena, Ill., was also with us. Our love feast, previously announced, was deferred and will be held Nov. 1. A call election of $11 was taken. Bro. J. M. Myers and family are now located on a farm near the Worden church. Many of the Brethren are coming to Wisconsin, to get homes where land is cheaper. We are anxious to have them buy near the church and a committee was appointed to look after such members. Those wishing to come here with the intention of getting a home should write Bro. I. D. Cripe, R. F. D. 2, Stanley, Wis.—Mollie Turner, Stanley, Wis., Oct. 14.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 29, 30, District of Southern Pennsylvania, Lower Cumberland, at Mechanicsburg house.
Oct. 31 to Nov. 3, Northwestern Kansas and Northeastern Colorado, in Quinter church.
Nov. 5-7, Southern Virginia, Antioch church.

LOVE FEASTS

Alabama

Nov. 8, Fruitdale.

California

Oct. 25, Fresno.
Oct. 26, 6 pm, Glendora.
Nov. 1, 10 am, Reedley.
Nov. 2, Los Angeles.
Nov. 2, Covina.
Nov. 23, 6 pm, Tropico.

Colorado

Nov. 9, Denver.

Idaho

Oct. 25, 6 pm, Bowmont.

Illinois

Oct. 25, 6:30 pm, Pine Creek.
Oct. 26, 6 pm, Franklin Grove.
Nov. 2, 6:30 pm, Batavia.
Nov. 8, 6:30 pm, Highland Avenue, Elgin.
Nov. 9, Dixon.

Indiana

Oct. 25, 6:30 pm, Killbuck, Pleasant Run house.
Oct. 25, Rock Run.
Oct. 25, 7 pm, Salamonie.
Oct. 25, Middle Creek.
Oct. 25, Pleasant Valley.
Oct. 25, 4 pm, Mexico.
Oct. 25, 3 pm, Center.
Oct. 25, Pleasant Hill, all-day meeting.
Oct. 25, 5:30 pm, Beaver Creek.
Oct. 25, Rossville.
Oct. 25, 4 pm, Upper Deer Creek.
Oct. 25, Markle.
Oct. 26, 7 pm, Indianapolis.
Oct. 26, 6 pm, Hartford City.
Oct. 26, 7:30 pm, Monticello.
Oct. 26, Peru.
Oct. 29, Manchester.
Oct. 26, 6 pm, Four Mile.
Nov. 1, 10:30 am, West Manchester.
Nov. 1, 6:30 pm, Upper Fall Creek.
Nov. 1, 7 pm, Peru.
Nov. 1, 6:30 pm, Noblesville.
Nov. 2, 6 pm, South Whitley.
Nov. 2, Summitville.

Iowa

Oct. 25, Spring Creek.
Oct. 27, Cedar Rapids.
Oct. 29, Franklin (Decatur County).
Nov. 1, 6 pm, Fairview.
Nov. 9, South Keokuk.
Nov. 9, Franklin County.

Kansas

Oct. 25, 11 am, Belleville.
Oct. 25, 6 pm, Topeka.
Oct. 25, 7:30 pm, Ottawa.
Oct. 25, Hutchinson.
Nov. 1, 2:30 pm, Pleasant View.
Nov. 1, Murdock.
Nov. 1, 10 am, Prairie View.
Nov. 2, 7 pm, Newton City.
Nov. 8, 6 pm, Bloom.
Nov. 8, Walnut Creek Country house.
Nov. 8, 9, 11 am, North Solomon.

Maryland

Oct. 25, 2:30 pm, Middletown Valley, at Myersville.
Oct. 25, 2 pm, Locust Grove.
Oct. 25, 4 pm, Manor.
Oct. 26, 5 pm, Woodberry (Baltimore).
Nov. 1, 2, Longmeadow.
Nov. 15 and 16, Brownsville.
Nov. 16, 4 pm, Frederick City.
Nov. 27, 2 pm, Pleasant View, Frederick County.

Michigan

Oct. 25, 2 pm, Bear Lake.
Oct. 27, 10 am, Woodland.
Nov. 1, 10 am, Sugar Ridge.

Minnesota

Oct. 26, 7 pm, Westbington.
Nov. 15, Monticello.

Missouri

Oct. 25, Shoal Creek.
Oct. 25, Smith Fork.

Nebraska

Oct. 25, 7 pm, South Beatrice.
Oct. 26, Lincoln.
Oct. 25, 7:30 pm, Red Cloud.
Nov. 9, Silver Lake.

New York

Oct. 25, 4 pm, Brooklyn, First church.
Oct. 30, 7 pm, Lake Ridge.

North Dakota

Oct. 25, Berthold.

Ohio

Oct. 25, 7 pm, Baker, near Harrod.
Oct. 25, 5 pm, Lower Stillwater.
Oct. 25, 3 pm, Palestine.
Oct. 25, Black Swamp, all-day meeting.
Oct. 25, Lower Miami.
Oct. 26, 5:30 pm, Brookville.
Nov. 1, 10 am, Stoneliek.
Nov. 1, 10 am, Frieds Creek.
Nov. 1, Pleasant Hill.
Nov. 1, 2 pm, Swan Creek, West house.
Nov. 1, Strait Creek.
Nov. 2, 10:30 am, Lima.
Nov. 8, 10 am, Salem.
Nov. 8, 5 pm, Beaver Creek.

Oklahoma

Nov. 8, Faraday Prairie.
Nov. 8, 6:30 pm, Monitor.

Oregon

Oct. 25, Ashland.

Pennsylvania

Oct. 25, 26, 10 am, Upper Codorus, at Black Rock.
Oct. 25, 4 pm, Salem.
Oct. 25, 26, 5 pm, Dry Valley.
Oct. 25, 26, 1:30 pm, Antietam, Welty house.
Oct. 26, 6:30 pm, Rockton, Greenville house.
Oct. 26, Williamsburg.
Oct. 26, Red Bank.
Oct. 26, Carlisle.
Oct. 28, 29, Lower Cumberland, Mechanicsburg house.
Oct. 28, 29, 1:30 pm, Little Swatara, Ziegler house.
Oct. 28, 29, 9:30 pm, Springville, Mohler house.
Oct. 28, 29, 1:30 pm, White Oak, at Longenecker church.
Oct. 29, 30, 1:30 pm, East Petersburg, Salunga house.
Oct. 30, 31, 10 am, Big Swatara.
Nov. 1, 2 pm, Spring Creek, at Palmyra house.
Nov. 1, 2 pm, Mechanic Grove.
Nov. 1, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 1, 4 pm, Spring Run.
Nov. 1, 2:30 am, Falling Spring, at Hade house.
Nov. 1, 2, Marsh Creek, at Marsh Creek house.
Nov. 1, 6 pm, James Creek.
Nov. 2, 6 pm, Brothers Valley.
Nov. 2, 6 pm, Snake Spring, at Cherry Lane house.
Nov. 2, 4 pm, Harrisburg.
Nov. 2, Ephrata.
Nov. 3, 4, Conestoga, at Bareville.
Nov. 8, Claar.
Nov. 8, 2 pm, Hatfield.
Nov. 8, 9, 10 am, Huntingdon.
Nov. 8, 9, 2 pm, Lost Creek, at Oriental house.
Nov. 9, 2 pm, Huntingdon.
Nov. 9, 6:30 pm, Altoona, Twenty-eighth Street church.
Nov. 9, 6 pm, Shomokin.
Nov. 9, 2 pm, Hill.
Nov. 11, 12, 10 am, Chickies.
Nov. 18, 19, 1:30 pm, East Fairview.
Nov. 22, 9 am, Lower Cumberland, Mohler house.
Nov. 23, Lancaster.

Tennessee

Nov. 1, 3 pm, Beaver Creek.

Virginia

Oct. 25, 3:30 pm, Texas Chapel.
Oct. 25, 3 pm, Valley.
Oct. 25, 9:30 am, Middle River.
Oct. 25, 3 pm, Beaver Creek.
Oct. 25, 3 pm, Pleasant View, at Wakeman's Grove church.
Oct. 25, 2 pm, Mt. Zion.
Oct. 25, 4 pm, Dalcville.
Oct. 25, 4:30 pm, Bethel.
Nov. 1, 3:30 pm, Antioch.

Washington

Nov. 15, Tacoma.

West Virginia

Nov. 8, Johnstown.
Nov. 15, 3:30 pm, Tearcoat.

Wisconsin

Nov. 6, Worden.

Evangelism and Revivals

The winter months have long been those in which our churches, especially those in the country, have had their revival services. Of course, in this the first year of the Forward Movement, your church is planning some special efforts along this line. Unless each church makes extra efforts we fear that the evangelistic goal of 15,000 will not be reached. The first need toward that end is a spirit of prayer. We list here some books very helpful on that line.

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Loren M. Edwards.

A good many pastors, together with their churches, would be a little more normal and sometimes frantic "S. O. S." calls for an evangelist if they would get and read this little fifty-cent book. It contains a record of the experience of a pastor who proceeded in his work upon the hypothesis that every church is its own evangelist. All the forces of the church were properly coordinated and the pastor was himself leader and evangelist. Experience under the most varied conditions, —with rural, suburban and city churches—proved that the hypothesis was in reality a law. Every church may and ought to be its own evangelist. Get the book that will tell you how to do it.

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Frederick Borton.

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REVIVAL LECTURES, ...$1.00
LECTURES TO PROFESSING CHRISTIANS, ...1.00
GOSPEL THEMES, ...1.00

The three above are by Charles G. Finney, the noted evangelist of the last century.

THE PERSONAL TOUCH, ...$1.00
PRESENT DAY EVANGELISM, ...1.00
J. Wilbur Chapman is author of the two above.

SONG BOOKS

Be sure to have enough books so every one may share in the singing.

Revival Songs and Best Hymns is 64 pages from Kingdom Songs No. 2. It contains 107 songs and hymns, numbered to correspond with K. S. No. 2 so that they may be used to supplement your supply of these books. Durably bound in paper with reinforced back. Price: Each, 15c; 30 for $3.75, postpaid; per hundred, $10.00, carriage extra.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

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THE GOSPEL ME

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp.

Vol. 68 **Elgin, Ill., November 1, 1919**

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...EDITORIAL...

Some Christians Ought to Be Ashamed

SOME young men fought in the late war because they had to. Some were driven into it by the love of adventure and reckless daring. And some were lured on by the spirit characteristic of "mob psychology." But there is no doubt that thousands of them deliberately chose to walk into the very jaws of death rather than live with the sense of shame which they felt would be theirs for having failed their country in its hour of peril.

Should men feel less ashamed of failing the purposes of God in the building of his Kingdom? Why should a Christian prefer a life of ease for himself to the progress of the Cause? How can he? How dare he do it and look his brethren in the face? Or into his own eyes in the mirror?

If a man would rather die than purchase his life at the price of his country's safety, how is it that so many of us can be content to let the Kingdom lag and other men and women die in physical and spiritual wretchedness, so we can enjoy ourselves?

How *can* we enjoy ourselves? That's the mystery.

We can not and we will not when we realize how unspeakably selfish such procedure is. The problem of Kingdom progress is the problem of cultivating a proper sense of shame.

How Is It in Your Congregation?

Is the Forward Movement moving forward in *your* congregation? We know some in which it is, but we wondered how things are going at your place.

The Brotherhood is made up of local congregations. The success of the Movement in the church, as a whole, depends on its success in the local churches. And your church is one of these. Is it doing its share?

A Forgotten Princip

AFTER a very remarkable experience, which n not be repeated here, an ancient preacher found hi self in the midst of a great city, delivering his messa It was short and to the point: "Yet forty days a Nineveh shall be overthrown." There were no "i about it and only one "and." And that one failed materialize. The forty days elapsed but Nineveh not overthrown.

There was a reason. The reason was not satisf tory to the preacher, but it was to Jehovah and to people who were saved from destruction. More ab this reason later. The first point to be noted is t here was a prediction, definite and unqualified, wh was *not* fulfilled.

It may be urged that Jonah must have said more his preaching than the few words quoted. That his text, but his sermon, no doubt, included the ne sary explanation and qualification.

The answer is that whatever else he may have s he gave no assurance that the impending disaster co be averted. This we know from his own subsequ disappointment, as well as from the anxiety of penitent Ninevites. "Who knoweth whether God not turn and repent, and turn away from his fie anger, that we perish not?" About to drown, t clutched at that straw of hope, and it proved to b rope of safety, to their great joy, of course, and to equally great discomfiture of the narrow-min preacher. No, there is no escape from the abso character of this prediction. There were qualificati in the atmosphere somewhere about, but they were in the prophecy itself.

To get the proper bearing of this, we ought to sider, very carefully, the light in which the preac Jonah appears in this transaction. He tried to away in the first place, because he was afraid his sion would be successful! That is, that Jehovah's pose would be accomplished and he would not ge see his own desire gratified. He knew very well was in Jehovah's mind. But that was not at all own view of the fitness of things. What a picture is of the pouting prophet, sitting out there under gourd vine, still hoping against hope that he will no cheated out of that big bonfire! He would rather h seen the destruction of a great city, full of people longing to a nation he did not like, than to be compe to witness their repentance and forgiveness. Did s a spirit ever receive a severer rebuke than that wh was dealt out to this preacher in that heart-mov question with which this great little book comes to climax? "And should not I have regard for Nine that great city, wherein are more than sixscore th sand persons that can not discern between their r hand and their left hand; and also much cattle?"

But what if over a hundred and twenty thous innocent children and an unestimated number of in cent cattle *were* about to be destroyed? Why sh that brother Jonah? Why should a little thing like

CONTRIBUTORS' FORUM

A Plea

Grant to me this: the strength to do my duty,
And smiles of love to welcome my return;
Open my eyes to all the world's bright beauty,
Teach me to make the most of what I earn.

What though I toil, let me be brave and cheerful,
Glad there are tasks that I am called to do;
Let love of life keep me from being tearful,
And love of truth keep me from deeds untrue.

I would not dwell too much on cares that fret me,
Nor magnify through selfish eyes my woes;
When failures come and trivial wrongs upset me,
Let me rejoice that I can bear such blows.

Keep me from envy and the jealous madness
Which blinds men's eyes to joy that they possess,
And makes them think another's hour of gladness
Is robbing them of fortune and success.

Through every day and every hour that passes,
Let me press forward, glad to take and give;
Looking at life through clear not murky glasses,
And, come what may, finding it good to live.

—Edgar A. Guest.

A Challenge of the Master

BY EZRA FLORY

When Jesus said: "Behold, I send you forth as sheep in the midst of wolves," he called for the very best that was in his followers. He endeavored to attract and utilize, to the fullest extent, the latent powers and splendid ideals of the young of this generation as well. This is as religion should be. Large tasks make large men. Small tasks shrivel us up. No quest, no conquest. The ambition and energy to do great things puts men into a class that the world needs.

Within the last year we have put the question purposely in many forms and in different places, thus: "What Is the Chief Purpose of Church Membership?" We have invariably received the reply: "For the salvation of our souls."

True, we are to consider the salvation of our souls, but we have not half learned the truth and wisdom of Jesus' words, in that iron challenge: "Take up thy cross." Nothing can be worse for religion and for our young people than the slackness of will and feebleness of purpose with which we too frequently make our approach. Moses appealed to Jethro in the fact that Jethro could be eyes to the Lord's hosts, as they moved toward the land of promise. We have been guilty of advertising religion for what it *gives*, rather than for what it *demands*. We have coaxed and persuaded, but have not provided for the heroic nor summoned the allegiance of people by appealing to the chivalrous in winning them. Follow Jesus' method again:

"He that taketh not up his cross and followeth after me, cannot be my disciple."

"He that saveth his life shall lose it, and he that loseth his life shall save it."

"Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man shall be ashamed of him when he cometh in the glory of his Father."

"Whosoever would be first among you, shall be servant of all."

"Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

We are in danger of making religion seem tame—a mere matter of course, too scant of adventure of youth. We dare not present them with a church that has a finished task. We dare not shift the center of moral gravity to some past state nor to a future existence. God's challenge is *now* and *here* and *everywhere*, in the actual service of life.

He is a great worker who, instead of attempting everything himself, puts others to work and who sees that they do it. The task of devising and inventing forms of service for young people and the joy of encouraging them to do their work faithfully, ought to be the chief business of older people, whose characters are formed. The wisdom of the old should *guide*, but the enthusiasm of the young should *drive*. Of all the doors to the heart of youth none stand so widely open as that of the *active powers*. Youth is a time of ideals and service, and religion ought to be made to appeal to these years through these avenues. Our very church architecture reveals the fact that we have not been thinking of challenging the virility of our youth—their services, their ambitions. We have provided kitchens for supplies, rooms for infants, quarters for the ladies and adults, but not for youth. We have not yet shown them the church as a big, unfinished task and we have found few Alexanders weeping lest the fathers would leave nothing for them to conquer.

"It was better youth
Should strive, through acts uncouth
Towards making, than repose on ought found made."
—Browning.

"Our ideals are pioneers that push out into new territory and call our hearts after them to conquer the promised land."—*Fosdick*.

"Truth that is not translated into deed perishes in the mind."—*Froebel*.

The challenge of Jesus in the church today is as big as in his ministry on the earth. The church is not only a place for worship and praise, but for organized endeavor as well. Inspiration comes to the young people not through sitting down in meditation and conversation, and the church can never satisfy these young people unless it has some definite and difficult objectives that will challenge the best that is in them.

Chicago, Ill.

The Broken Bread

BY D. W. KURTZ

"This is my body." "Unless ye eat my flesh, and drink my blood, ye have no life in you." "This is my body which is *broken for you*." Does the bread signify the body of Christ, or does it signify the body which suffered and was broken, bruised, and killed for us? We are taught to "break" the bread.

If the broken bread stands for the "body" of Christ, does it not, in the last analysis, mean the same things as the "body which was broken" for man? Surely, we are not interested in the magical interpretations of transubstantiation or consubstantiation. They are worse than legalism—they are pagan magic applied to a Christian symbol. According to true Christianity, the only values are spiritual and moral values, and the true worship must be worship in spirit and reality. What, then, is the spiritual, the vital, meaning of this symbol?

The body of Christ here stands for the "life" of Christ—the life of purity, justice, love. "Unless ye eat my flesh, ye have no life in you." Unless we feed upon him and grow into the spiritual likeness of Christ, into personalities of love, justice, mercy and purity as Jesus, we do not have spiritual life, eternal life, in us. To have Christ, is to have infinite love. But love is measured by sacrifice. "God so loved that he *gave*," sacrificed, the best he had—his only Son, for our salvation. Jesus so loved us that he gave—the best he had—himself, in sacrifice and suffering for man. We must feed upon him—upon his love, which will sacrifice for others.

It is not enough to have John 3: 16. We need also 1 John 3: 16: "We know what love is by this, that he laid down his life for us; *so we ought to lay down our lives for the brotherhood*." This self-sacrifice for the brotherhood is explained in the verses that follow: "But whoever possesses the world's goods, and notices his brother in need, and shuts his heart against him, how can the love of God remain in him? My dear children, let us put our love not into words or into talk, but into deeds, and make it real."

Love is the supreme virtue, and sacrifice is the measure. God's love was expressed in an infinite measure, by an infinite sacrifice. The love of Christ was demonstrated to us by sacrifice. So must our love be demonstrated to others. "The way of the cross leads home."

Sacrifice is a fundamental part of the Christian life. Jesus did not hesitate to make demands upon his followers. "Can you drink the cup that I drink?" Are you willing to count the cost? Will you leave father and mother, brother and sister, houses and lands, husband or wife or children—for my sake and the Gospel's? Are you willing to be loyal to Jesus at the expense of all other loyalties? Will you sell all the goodly pearls for the one pearl of supreme value? Will you surrender self, ambition, fame, money, all—for the Kingdom? Are you willing to be humble, and serve the cause of truth in seclusion, if need be, without the applause of men, and the comforts of this life? Such are the clear, ringing questions put to the saints of God. And the true saints of God have always answered these questions in the affirmative. The cross has become the symbol of the church. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." By the spirit of the cross we conquer.

Sacrifice is the measure of love, and love is the essence of God, and of the religion of his Son. We must follow him in the way of service and sacrifice. We must identify our lives with him, and his life and ours will be one. There must be unity, harmony, oneness of purpose and character. We must eat his flesh and drink his blood. His body was broken—in sacrifice for us. Our bodies must be a living sacrifice for the brethren. The broken bread, representing the broken body, is the symbol of sacrifice, which is essential to the Christian life.

The world today needs more love, more sacrifice for one another, and for the common good. The broken bread becomes the symbol of a religion of power. It must have the dynamic of the cross to get men to repent, and get in tune with the Infinite.

The doctrine of vicarious sacrifice is the foundation of Christianity. But, you say, Jesus died for the world, paid the debt, and all men are saved by his death. Are they? Why did Paul give his life? Why did Peter and the other apostles follow Jesus and all give their lives for the cause of the Kingdom? Why did our fathers suffer if Jesus did all the suffering? Is there no cross for me?

"Shall I be carried to the skies
On flowery beds of ease
Whilst others fought to win the prize,
And sailed through bloody seas?"

No! Jesus showed us "the true way of life" (John 14: 6). The true way of life is the way of the cross. All Christians are called upon to sacrifice—not on the Jewish or pagan altars—but sacrifice their time, their talent, their money, their comforts—if need be, their luxuries, their children, their fame and egotism—for the cause of the Kingdom.

During the war, all loyal citizens were asked to sacrifice—time, money, children—for the cause. Every Christian has enlisted in a cause—the cause of the Kingdom of God. Loyalty to this course demands whole-hearted devotion and service for the cause. But when this cause becomes the supreme good, then it demands personal sacrifice to promote it. The true Christian believes in Christ and his Kingdom; he loves the Kingdom above all other causes; and he serves the Kingdom with supreme self-sacrifice.

Sacrifice—a living sacrifice, wholly acceptable to God—is an essential part of the Christian religion. This ideal is expressed by the symbol of the broken bread. When we partake of the broken bread, we remember the sacrifice of Jesus. Why should we remember? There is just one answer—that we may follow him, go the way he went and keep on going—do as he did—give our lives for the cause of the Kingdom. When we partake of the broken bread, let us pray in the Spirit—"even as thou didst love the world, and give thy life for men, so I pledge to love men and give my life, a living sacrifice for the salvation of men and the cause of the Kingdom."

The religion of the future must have reality. Men are ready to do heroic things for a big cause. The cause of the Kingdom of God—or the Democracy of God—the Brotherhood of Man—with God as Father and Sovereign, is the biggest cause on earth. Men are not afraid to sacrifice for this cause if the leaders of religion will lead people toward this goal.

Religion must have reality—ethical and spiritual reality. The symbols of the church are sham unless they lead to Christian character. But these symbols,

nd mother, brother and sister, houses and lands, husand or wife or children—for my sake and the Gosel's? Are you willing to be loyal to Jesus at the exense of all other loyalties? Will you sell all the goodly earls for the one pearl of supreme value? Will you urrender self, ambition, fame, money, all—for the Kingdom? Are you willing to be humble, and serve ne cause of truth in seclusion, if need be, without the pplause of men, and the comforts of this life? Such re the clear, ringing questions put to the saints of God. nd the true saints of God have always answered these uestions in the affirmative. The cross has become the ymbol of the church. "Not by might, nor by power, ut by my Spirit, saith Jehovah of hosts." By the pirit of the cross we conquer.

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properly understood, are the "language of the Spirit," the "means of grace," the pathway to the Christian character, which puts men in tune with God, and in harmony with each other. Love is the supreme virtue, and sacrifice is its measure. God's infinite love was revealed by sacrifice. The broken bread represents this perfect love in sacrifice. The symbol is intended to create in us the same divine love that sacrifices all selfishness for the Kingdom of God.

This symbol is not intended to change the mind of God—he is always good and holy and loving, and needs not to be changed. It is not an arbitrary command, to be obeyed because commanded by a God of power. It is a symbol, a means to an end—the end is the Christlike character of self-sacrificing love that seeks first the Kingdom, that *serves* first the Kingdom of God and his righteousness, that lays down one's own life for the salvation of others.

McPherson, Kans.

The Enemies of Education

BY PAUL MOHLER

EVERYTHING has its enemies, education not excepted. He is wise who takes account of his enemies and overcomes them as far as is possible. Those of us who are in earnest, in promoting education, should do the same.

The enemies of education are not all outside of the camp; some of the most dangerous are listed as its friends. Let me name some of them.

1. The educated fool—the man so lacking in common sense that what he learned in college is of no help to him in any line of work he undertakes. It actually hinders him, because it makes him unwilling to learn from others, who have no education, but are succeeding. Too many boys see the contrast between his failures and the successes of unschooled men, and decide against education for themselves.

2. The educated knave. This man knows how to use his education to his own advantage and to the injury of others. Men seeing this and resenting it, blame education for it and withhold support from schools. Every man that goes out from school with selfishness in his heart, is a menace to society, the more dangerous for the training and skill he has acquired, and his life always reacts to the disadvantage of education.

3. The educated boor. For some reason, many highly-educated men are rude. Their words are smooth but they sting. When they get into a conference, they appear to be acting as gentlemen, but they are really taking unfair advantages. Sooner or later, the plain, common people find them out, and when they do, they not only place a black mark against each name, but also against the schools—all schools, in fact.

4. The education enthusiast—the man that overestimates the value of a college education. Some day, perhaps, education will be somewhere near what it ought to be. In that great day, every man will find what he needs in a college course. At present it is not so, and he is wise who recognizes it. Colleges should be so fully supported, financially, that they need not accept a student for the sake of tuition fees. Then entrance requirements should be radically changed, and every student that is not likely to be benefited by the course, should be rejected, no matter how good his standing in the preparatory school. Until that is done, colleges will continue to be humiliated by seeing too many of their graduates fail, where men that can scarcely read, succeed.

The Enemies Without

1. The uneducated fool. This man has seen some

2. The uneducated knave. This man finds it easier as a rule, to take advantage of uneducated people that of those that have been to school. Moreover, when he is brought to time, caught, exposed, and punished, it i often, if not generally, by somebody that has had school training. This man hates education. If you don't believe it, go to the penitentiary. There you will find the sentiment against education at its strongest.

3. The uneducated boor. This man has made money and is proud of it. He counts nothing of any value unless it has the dollar mark on it. He counts himself the superior of the man that teaches his children, just because he is able to hire him, and he openly flouts a the teacher's best and finest work, because he does no appreciate its value. Unfortunately he, too, has his influence, and it keeps his own children, and perhaps a good many others, from looking to a higher standard of thought and living.

4. The self-culture enthusiast—the man that admires the self-made man and only thinks of that class as admirable. He has a list of self-made men that have succeeded: George Washington, Benjamin Franklin Abraham Lincoln, Thomas Edison, Andrew Carnegie Henry Ford, etc. He forgets that these men drew heavily from educated men—schooled men that furnished them with information, without which they could never have succeeded. Go into any institution presided over by a self-made man, and you will be amazed at the number of schooled men in his employ without whose aid he could not succeed. Talk with the self-made man, and you will find him saying things that he got from books, doing things that he learned from others that learned from books—books that were written by men in the schools. Yet there are men of influence that advise young men to stay away from school because so many men have succeeded without going to school. These are not all of education enemies, but they are enough for our present consideration.

What Is the Remedy?

The next question is how to overcome them, eliminate them, neutralize their influence, or make them into friends.

1. Recognize the facts. Our schools are not what they ought to be; they do not serve all classes; they can not make something out of nothing; they are making mistakes. This is because our schoolmen, like other men, are human, but this fact does not correct evils; it only serves as an excuse for them. Having recognized the facts, let us set about to correct the faults of education. I have already made one suggestion—that of rejecting students who are not likely to be benefited or who are not likely to use the skill and knowledge acquired, unselfishly. Right there was one secret of the remarkable success of Tuskegee Institute under its founder, Booker T. Washington. He rejected unpromising students.

2. Strengthen the religious element in education. I think it is a mistake to make Bible study optional with college students. The college graduate without religious principles is a dangerous animal, and should never be turned out by any institution supported by the public. A Christian college should list as a failure every student that graduates without being a devout student of the Bible, and an earnest, humble Christian worker.

3. Eliminate the bad features of college contests athletic or intellectual. You know, it is such a common thing for one side to excuse anything its partisans may do, just so it helps to beat the other side. The old saying, "All is fair in love and war," is extended to

they will not listen to argument, all our appeals fall on deaf ears. There is but one thing to do and that is never impossible. We must pray for the sinning; they are slipping. God is losing them. Perhaps our prayer is the life-line by which they can be saved. We can release spiritual forces by our prayers that are more powerful than any weight of argument. "If any man see his brother sinning a sin not unto death, he shall ask and God will give him life for them that sin not unto death."

Are you concerned about some loved one's condition? Whether the door to personal effort be closed or not, pray first and all the time. Are you concerned about your congregation—the low spiritual level upon which some of your people are living? Gather the faithful ones into a prayer-band for intercessory prayer. Nothing will bring results so surely.

We are inclined to become discouraged sometimes about the condition of our church at large and to fear for its future. Are we praying?

Chicago, Ill.

"Preach the Word"

BY LEANDER SMITH

"If thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3: 19).

When I read a recent Saturday's issue of our daily paper, which carries announcements of subjects to be used in the pulpits of our city the day following, I am made to wonder, as I read them, whether there is to be preaching or lecturing, whether the people are to hear of the awful consequence of sin and the atoning blood of Christ, or whether they are to be entertained. This seems to be the hour of all hours for true Gospel preaching, and to stand squarely for the fundamentals of the Gospel. God's ministers should preach the Gospel to lost men and women.

Men in the army have been entertained; it was the business of the chaplain to help entertain. This is not saying a word against his work as an entertainer, nor is it, in the least, belittling the efforts of those who sought preeminently to win men to Christ during the most strenuous days. But the entertaining influence is coming home to us and is manifesting itself nowhere more powerfully than in the pulpit.

The duties, pertaining to the pulpit and the lecture platform, are distinct. Preaching is not lecturing, and God grant that it may never be. Preaching has ever been a rather dangerous profession. Socrates persisted in it. He would, no doubt, have been spared the experience of the fatal hemlock had he been content to lecture only, and refrained from preaching.

John the Baptist was a popular preacher, and for a time held his position without question, but one rebuke—one short discourse pointedly rebuking sin—caused him not only to lose his position, but his head as well.

So far as I can find, Jesus' discourses were never lectures, but sermons. True, his pastorate lasted only about three years, but he was crucified for being a disturber of the peace.

Stephen's work seems to have been a very brief one. In fact, if he ever preached more than once, no record has been kept of it, but it was preaching. And before the sermon was over, there was howling and teeth-gnashing, on the part of those who were rebuked for sin. This was Gospel preaching under which men never sleep. Yet no man ever preached with more tenderness, or with a sweeter spirit. Study his dying words.

Tradition tells us that all twelve of the apostles died a violent death save one, and that for no other crime than that of preaching the Gospel. They made no apologies for the directness of their sermons. They were not courting popularity, but pointing out to men the path of personal duty, nor did they hesitate to insist that men walk in it. They did not draw the nails out of truth in order to make it acceptable, nor did they tell their hearers that Christian duty was an easy task.

My brethren, they preached for a purpose, and that purpose was to induce men, by the help of God's Spirit, to break off from sin. And I think that when their hearers returned home they did not go, congratulating themselves on the attractiveness of the discourse to which they had listened, but rather pricked in heart because of personal sin.

Beloved, holiness is the same as it was twenty centuries ago, and sin is the same. The two are no nearer agreed. Sin hates holiness now as much as it did the moment Jesus Christ was nailed to the cross. Were he to come to earth today, I fear he would be just as unpopular as he was when he was here in the days of old.

It seems to me that the weakness of the pulpit of today lies in the fact that its portrayal of holiness and sin impresses people neither with the attractiveness of the one, nor with the repulsiveness of the other, and so obliterates the contrast between them. A pastor once said to me: "If I were to preach the whole truth and bring it home to the consciences of my people I would not be allowed to remain in my pulpit." He is not in that pulpit now. Is the sense of sin declining? The sense of sin and that of helplessness go together. One can not be without the other and sin is not a frequent topic of pulpit discourse today.

If I understand the purpose of the pulpit, its chief aim is to bring men to Christ, to bring the soul to its Savior, where it may be emancipated from sin and sin's power. And the more the pulpit fulfills its distinct purpose of bringing the soul from the prison-house of sin, the more inadequate become the claims of all other agencies for reconciling man to his God. Man is not bettered by any influence that does not tend to some kind of moral or religious action.

Today people everywhere are in a condition of unsettlement and revolt. No man can secure quietness and steadfastness of mind apart from the Gospel. People in the pews are slow to believe that a thing is true simply because the minister says it is true. The situation is a hopeful one, for this age is a thoughtful one. Today the minister in the pulpit is the prisoner in the dock, and men in the pews are the jury. What I know, I know, even if it is something I do not like to confess. Nathan had to penetrate to the very heart of David before any confession could be had, but he gained his end by keeping to his subject.

The man who is passive and who does not reflect upon nature, man, God or destiny, knows next to nothing. The man who reflects little, and the man who summons himself to reflection that is vigorous, searching, sustained and extensive, knows much. This power can not be inherited. It can not be put on and off like a suit of clothes. It is a power that can only be gained by being filled with the Holy Spirit.

Then, my brethren, wrestle like Jacob of old until you receive the power to handle the great problems.

The attempt to minimize sin by giving it other names, has not been successful. Men are selfish and cruel to one another. They quarrel and fight and hate. The strong oppress the weak. Men ruin women and trample them in the mire. The ruined women retaliate by tempting other men.

But at last the whole world is coming to realize in a sense that the Christian religion is the one factor in human life which offers any hope of relief and deliverance. Jesus Christ set out to save men by sacrificing himself, by seeking not his own, and he opened the Kingdom of heaven to all believers. "How shall they hear without a preacher, and how shall they preach except they be sent?" God give us men whose hearts are strong as steel, and whose souls are afire with the Message Divine!

It takes a real disciple of Christ to preach the real Gospel, because only such a man can make sacrifices commensurate with the sacrifice required to preach the real Gospel to the world. It takes a true disciple of Christ to stand up against the persecutions, calumny and lies of the unregenerate in the pulpit and out of it, in the press and in the forum, on the streets and throughout the world. The pulpit offers a greater opportunity for the faithful minister who possesses Christian courage, than any other position in the world. The work of the pulpit will outlast the stars, and will make up the record of the future.

The way to fill the pulpit with true and faithful ministers is to follow Christ's program—"Pray the Lord of the harvest to send laborers into the field." Parents ought to dedicate their sons at birth, and begin prior to birth to plead with God to call their sons into the Gospel ministry. It will bring out all the manhood, all the courage, and all the power that may be latent in the boy. God help us to do thy will!

Muscatine, Iowa.

The New Auditorium at Winona Lake

BY J. E. MILLER

Those who attended the Conference at Winona Lake in June will recall the interest manifested in a new and larger auditorium. Dr. Dickey announces that a number of the denominations have signified their readiness to coöperate in his plan. He is now having plans made and expects to begin work some time in January. In going to the different denominations for help in the erection of this auditorium, the Winona Assembly issues stock certificates which are nonassessable and pay no dividends, but they do secure to the stockholders the voting power of the corporation, so that they may say what shall and what shall not go to Winona Lake. This assures a safeguard as to the character of meetings and entertainments that may be held there.

Our people have already subscribed and paid toward this new auditorium. Plans have been perfected by which others may have an opportunity to help in raising $10,500 towards the project. When we consider the location of Winona Lake and the splendid accommodations for our Annual Conference, this should be considered a small amount, especially in view of the fact that the Conference has become self-sustaining, while held at Winona Lake.

It is probable that, in the near future, the churches of the nine State Districts, gathering around Winona Lake, will be given an opportunity to assist in the matter of funds, and it is believed that the amount asked will be so small that each District will readily furnish a proportionate amount. Individuals can subscribe for one or as many shares as they wish, or the shares may be taken out in the name of the local congregation.

The one advantage that has been lacking, when the Conference assembles at Winona Lake, is a suitable auditorium. With each one doing his part, this lack will be remedied in the summer of 1920. When our Conference again meets at Winona Lake, we will have a large, modern, one-floor auditorium, seating 7,500 people, with a platform large enough for 500—the whole built after a plan that will insure splendid acoustics. The large, temporary tabernacles, built by "Billy" Sunday, have given him ample opportunity to know how to build an auditorium. "Billy" is greatly interested in the Winona auditorium and is one of its staunch supporters. When a representative from your District lays the matter of this auditorium before you, help him to put it across.

Elgin, Ill.

Noise or Light

BY IDA M. HELM

Did you ever hear the story of the man who wanted an electric light on his desk, but did not want to pay much money to get it? He decided on rigging one up himself—so the story goes. He remembered there was an electric bell on the door of his office, and then he knew what he would do—he would locate the battery, then run wires from it to his desk, fasten an electric lamp there and when the lamp was connected with the battery, he would have his desk-light.

Immediately he went to work and made the connection. Then he turned the switch in the lamp, expecting to flood his desk with light. But, alas and alack, there was no light!

He went over the connections one by one to make sure that everything was clean and tight. Then he tried the lamp again, but there was no light. What was the trouble, he could not make out, so he sent for an electrician and asked him to locate the trouble. The man showed the electrician the lamp and the wires, then the battery.

The way to fill the pulpit with true and faithful ministers is to follow Christ's program—"Pray the Lord of the harvest to send laborers into the field." Parents ought to dedicate their sons at birth, and begin prior to birth to plead with God to call their sons into the Gospel ministry. It will bring out all the manhood, all the courage, and all the power that may be latent in the boy. God help us to do thy will!

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The electrician was amused. "Why," he said, "you have connected that lamp with a bell battery."

"Of course I did," replied the man. "I wanted light. The battery rang the door bell all right, and I don't see why it doesn't light the lamp."

"Don't you see," laughed the electrician, "that a bell battery won't light a lamp like that? It takes a lot more power to make a light than it takes to make a noise."

Then the man understood why he got no results from his work. He knew the electrician had spoken a truth that fits in many places in life, besides experience with bells and light.

Because men and women, boys and girls talk a lot and make a big fuss and lots of noise about what they are doing, does not prove that they have power to accomplish something great. There are blustery chaps who attract one by loud talking and making lots of motions, and we may think: "Surely, here is a fellow with lots of energy and force. He certainly will get things accomplished." But a quiet, modest-looking fellow waits till the noise dies down, then he says and does the right thing at the right time. The people comprehend the truth and look to him as the light-giver—the man of power.

One time, when Lincoln was speaking of Grant, he said: "He's such a quiet little fellow that you scarcely know he's around, but whenever he is, things go."

When Elijah was at Horeb, the hurricane, the earthquake, and the fire did not awaken his conscience as did the still small voice that followed the tempest.

Mighty forces of nature work silently, and the earth gives forth grass, herbs, flowers, grain, vegetables and forests. Thereby the heart of man is made glad, and the life of man and beast is nourished. We need to learn the difference between mere noise and light and must not mistake bluster and talk for power.

Ashland, Ohio.

The Second "Hanger" of the Law

BY J. F. GRAYBILL

WE, as true disciples of the Master, seek to be taught by our Lord. If we do not utter the same words as did the lawyer, who asked the Savior: "Teacher, which is the great commandment in the law?" we often ask what the Lord would have us do, that we may be his faithful followers and acceptable workers in his vineyard. In short, the answer might be the same as that given to the lawyer: "Thou shalt love the Lord thy God. . . . Thou shalt love thy neighbor. . . . On these two commandments hang the law and the prophets." The whole duty of man hangs on two hangers—love to God and love to our fellowman.

If our love to God is perfect, our love to man will not be wanting. But in this stage of imperfection, in which we live, there is danger of busying ourselves in seeking how we may prove our love to God, that we forget that there are neighbors—not those living next door, but far away—who are in great need of a little bit of love. We sometimes say that "the world is dying for a little bit of love." This is true in both a natural and a spiritual sense. It was love to his Heavenly Father and love to the world, that brought the Savior to this world to live a life of service to mankind, and die an ignominious death on the cross, to save us from a second death.

Let me refer you, reader, to two incidents that lately came to my notice. These, I think, fulfill the condition of the second hanger of the law. I believe these donors were by love—their love to God—constrained

lowing instructions: "I give this with no condition save those of former donations to this same cause—that it be used to clothe the poor and feed the hungry and I do not want my name published in connection with reporting this. This kind of mission work appeals to me."

Yesterday a young sister handed a dollar bill to me with the following words: "Here is a little donation to the relief work in Sweden." Measuring with the same rule as did the Savior, this sister may have given more than the brother of greater worldly possessions, but I have reason to believe that both were actuated by the same principle—that of love to their neighbor.

During the years of the great war we have been trying to bring aid and relief to those less fortunate around us. We believe that our works of sympathy and charity have met with the Lord's approval, and that he is blessing the work accordingly. Our brother was right when he called it a form of mission work. In India and China we need schools, homes for widows and orphans, and hospitals, to prove our love to our neighbor. In Sweden and Denmark we need funds to help the poor who are always with us and to whom we can do good when we will, if we have the means.

The church in the homeland, which has been bountifully blessed, these last years, has been responding nicely and we trust that our members will again lay this matter upon their hearts and act as the Spirit prompts. Christmas is the time when our joy reaches its climax, because of its great significance. While our joy is full, let us think of the less fortunate and of the conditions of doing the Lord's will. I do not believe that we can enjoy Christmas as we should, if we have not done our part in causing joy in the hearts and lives of the unfortunate. Consider, who, to the greatest extent, is your neighbor and how the Savior taught inquirers of his time to treat him and then go and do likewise.

Send your donations to the District Solicitor, or to the Treasurer of the General Mission Board. Attend to this at once, so that we may have it on hand for Christmas.

Palmyra, Pa.

Sunday-School Notes From India

BY A. T. HOFFERT

The Indian Sunday School Union, through its Anxiliary branches, conducts Sunday-school examinations every six months. Some schools follow the British International Course, and others the American, hence examinations have to be given, covering the work of both courses. Concerning these examinations the following note from the "Indian Sunday School Journal" will be of interest: "Upwards of 280,000 candidates have been examined in Six Months' Bible Study since 1896. No less than 200,000 have been granted Illuminated Certificates, and in 19 nearly fifty medals were awarded."

The Gujerat Sunday School Anxiliary conducted Sunday-school examinations in July, to cover the lessons of the first half of the year. At our five Gujerati stations these examinations were held. Smaller children and those who can not write, took the oral, while the others took the written. Sister Alice K. Ebey was one of the examiners. Concerning her work as examiner and the Sunday-school work at Ahwa she reports:

"I graded 261 Junior papers. The largest bunch of papers—came from Karipur, I. P. Mission. The best three papers were from Vyara, 99 and 98%, the next two—one from Bulsar and one from Dolka—95%, and the next three—Anklesvar, Bulsar and Dolka—94% each.

"Our Sunday-school at Ahwa, during July, has been large, owing largely to the fact that we give an amount worth of grain to all who come—but we hope they will something besides grain. Average attendance for July 184; average collection, Rs. 1-13-9.

"We need more teachers. We have only five classes and we should have eight or ten—but we do not have

THE ROUND TABLE

"Planted by the Streams"

BY ORA E. WEDDLE

DAVID says that the man who walketh not in the counsel of the ungodly, and whose delight is in the law of the Lord, shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

What a fine example of spiritual prosperity—the river representing Christ, the tree representing the true righteous man! Then there is a relationship which exists between Christ and the Christian. We find Christ supplying the needs of the Christian; and, on the other hand, the Christian partaking of the life that is in Christ Jesus. This life, which is in Christ, is going to be the source of our power, and wonderful is the power that cometh from Christ. If we abide in Christ, and Christ in us, then we are fruitful. We shall prosper in whatever work we undertake. Our leaf shall not wither, but we will be able to stand during the temptations and trials of this world.

"Success" is the blessing insured to those who are planted "by the streams." There may be times when it seems as if we were going to lose the victory, and as if we were going to turn back in defeat, but right then remember the words of the Psalmist David: "And whatsoever he doeth shall prosper." This, then, is a promise to those who are alive in Christ Jesus. Let it be our motto "to win."

The well-developed, well-rooted tree is firm, it is solid, and the storms and winds which try its stability only serve to make it stronger, and to prepare it for the next storm.

The men and women whose faith is rooted deep in Christ, and whose love for him is such that they are willing to die for his cause, are stable. They are firm and unmovable because of their faith in God.

We are told in God's Word that a double-minded man is unstable in all his ways. That is the man who needs to be transplanted in God's love.

"Let whosoever will, partake of the water of life freely." "For whoso findeth me, findeth life." "I came that ye might have life and have it more abundantly." "He that hath the Son hath life; he that hath not the Son hath not life."

Wonderful, then, is the life that comes to us from Christ, if we are "planted by the streams."

Fresno, Calif.

"Thinketh No Evil"

BY G. W. TUTTLE

THE heart that "thinketh no evil" is an unsullied human pool, into which the angels look and see the reflection of the Father's face. The breezes of heaven blow gently upon it, the rich perfume of heaven is about it, the unsullied azure of the Father's approval rests upon it—it is a taste of heaven in the scenes of earth.

You have a friend in whom you have implicit confidence. His heart is pure; love prevails in all his words and actions. The best in you springs to the surface as his warm handclasp meets yours, as you look into his eyes. He "thinketh no evil." His eyes of love look for the best in your life. Your best quickens into new life at contact with him. Love begets love, life begets life.

Here is one of the great magnets to draw men to God, the love that sees the good in men, that puts the best construction possible on what they say and do; the love which looks for good, and not evil, to prevail in the lives of those about us—not the blind optimism which says—cheerily, or carelessly—"O, everything will turn out all right!" but the Christian optimism that trusts God, that remembers that he rules and overrules, and that he makes even the wrath of man to praise him.

God pity the man who gathers evil thoughts and plants them in the seed bed of his heart—envy, covetousness, anger, malice, evil gossip of his neighbor. The crop of briars and thorns that spring up will drive him to despair. Ah, listen while love speaks! Does not love whisper softly into our ears: "Believe the best, hope for the best, inspire the best, in thy neighbor"? Love ever reminds us of our Great Example. Love says: "Even if thy neighbor has sinned, did not the Master say to a great sinner: 'Go, and sin no more'?"

Sin is great, but love is greater,
Love that echoes o'er and o'er
Words so full of heavenly music,
Saying: "Go, and sin no more."

The love that "thinketh no evil" speaks louder than words. Through it men see the Master in the servant, God luminous in the humblest life. *It is our thoughts of others that determine our influence over them.* "Thinketh no evil" is our ticket of admission to needy hearts and lives. See "Admit one," inscribed upon it.

Pasadena, Calif.

"The Potter"

BY A. E. HECKER

DID you ever see a potter at work? His is a very old business and one that has come down to us through the ages. In fact, in the eighteenth chapter of Jeremiah, the prophet is told by Jehovah to go down and watch the potter. Of what interest to a prophet could a poor potter be? He is just a common, every-day worker, handling the muddy clay. Jeremiah, however, learned his lesson. Perhaps we can glean a few helpful ideas from the potter and his work.

In the first place, the potter has to have good clay to work with. To be sure, he may have partial success with poor clay, but the better the quality, the greater his success. Then comes the moulding process. The clay is worked from the raw state until it becomes plastic. While yet in this green state, it is moulded into the shapes that suit the necessity or fancy of the moulder. Having decided the shape and moulded the vessel, it is then set aside to dry. When it has dried sufficiently, it is then put into the oven and burned. This is the testing time. Any defects that the vessel may have, will be brought out by the burning. Defects may be due to many different causes. Perhaps it is only a slight one, not likely to destroy the usefulness of the vessel. Again, it may so impair the value of the vessel that the potter destroys it on the spot, for should he send it out to his customers, it might break when in service and ruin many times its value in the spilling of its contents.

Man, too, is made of the clay of the earth. Jehovah is the Potter who moulded his form. His is the will that designed each one of us differently. In looks, no two persons are exactly alike. In temperament all are different. Heredity largely governs our usefulness in the Divine Potter's hand, although environment does much. For his masterpieces in art the potter chooses the best quality of clay obtainable. Just so in choosing his vessels, Jehovah must have quality. When born, we are as the plastic clay—easily worked and moulded. Youth is comparable to the green state in which the process of setting is taking place. Young manhood and young womanhood are the drying period in life, when we are being prepared for the burning and testing fires that are to follow. From this time on our spirits are put through the fire. Financial reverses may overtake us. Death may call at our door, not only once, but often. Numerous discouragements may come in many and unexpected ways. These are a part of the burning process. Daniel's brave companions were put through the actual flames. They never faltered. No defects were found in their characters.

After the potter puts the vessel through the fire, he carefully examines it for defects and if any are found it is either destroyed or put in the cull class, where it is used for some less important purpose. The vessels without defects are selected for the more exacting uses. Perhaps a beautiful design is to adorn the surface. It is painted on and the vessel put back into the furnace the second time. This fixes the figure upon the vessel, so that it is there to stay.

Just so it is sometimes necessary for the Divine Potter first to test his chosen men and then, when they have withstood the discouragements of the world, still further to put them through the fiery furnaces of adversity that they may experience, within their own lives, the world's heartaches and troubles, making them the more mellow, sympathetic, and willing to listen to the problems of those among whom he chooses they shall labor. When reverses overtake us, and we feel frustrated, depressed and defeated, let us recall Jehovah's words to Israel: "Behold, as the clay in the potter's hand, so are you in my hand." There is a Divine purpose in it.

Great Falls, Mont.

John 3: 16

BY RUTH M. LECKRONE

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

WHAT love! What a Giver! What a gift! What a promise—everlasting life to "whosoever believeth"! Wonderful message that, compressed into twenty-five words—only four words of over two syllables!

This verse has been called the most wonderful verse in the Bible. It is the golden text of the Book. Thousands find peace with God through this verse. Untold thousands of messages have been given with John 3: 16 as a basis. Many missionaries date their call and first desire to go to the "uttermost parts of the world" from messages based on John 3: 16.

The writer was at the great missionary meeting at Wichita, two years ago, when Bro. Crumpacker, of China, delivered that most excellent address from this text, and its message will never be forgotten, though all others fade wholly. "God so loved the world"—not the white man alone, but the red, the black, the brown, the yellow—one and all, rich or poor, alike. It is said that an evangelist went to a city to hold a series of meetings. Each night he took as a text the verse quoted above, using a single word for a sermon. Scores were saved.

"For"—the greatest conjunction. "God"—the Greatest Lover and Giver. "So loved"—the greatest degree. "The world"—the greatest company. "That he gave"—the greatest art. "His only begotten Son"—the greatest Gift. "That whosoever"—the greatest opportunity. "Believeth"—the greatest simplicity. "On him"—the greatest Attraction. "Should not perish"—the greatest promise. "But"—the greatest difference. "Have"—the greatest certainty. "Everlasting life"—the greatest possession.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

Silver Lake, Ind.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MINISTERIAL AND DISTRICT MEETINGS OF MIDDLE MISSOURI

This year was the second time the Spring Branch congregation has entertained the above-named gatherings. Difficulties of access to the church and to homes were soon forgotten in enjoyment of the wholesome friendship and warm hospitality of our Benton County church people. More than two days of work, worship and Christian fellowship were enjoyed.

While the elders were in council on Tuesday afternoon, Sept. 30, the Sisters' Aid Society, Mothers and Daughters', and Temperance Meetings were held. The Educational Meeting in the evening was led by Eld. W. O. Beekner, of McPherson College.

Wednesday evening there was a Sunday-school Conference, followed by a missionary address by Bro. J. H. B. Williams, Secretary of our General Mission Board. The offering at this time was for our District work and amounted to over $170.

The Ministerial Meeting of Wednesday was devoted to two general topics, "The Ministry" and "Organization." Every speaker on the program was present with a well-prepared address. Little time or occasion was left for general discussion.

The call to the ministry was prominent in the beginning as a distinct call of God. It is not so much a matter of our choosing a profession, as of God calling us to a service. We need to get away from the idea of the ministry being a side-line, and make it the real issue of

have withstood the discouragements of the world, still further to put them through the fiery furnaces of adversity that they may experience, within their own lives, the world's heartaches and troubles, making them the more mellow, sympathetic, and willing to listen to the problems of those among whom he chooses they shall labor. When reverses overtake us, and we feel frustrated, depressed and defeated, let us recall Jehovah's words to Israel: "Behold, as the clay in the potter's hand, so are you in my hand." There is a Divine purpose in it.

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our lives. God calls his ministers to a work that is worthy of our best, and that can not be really done short of that. Let our work be not called a sacrifice, but a service in which we learn to solve our own problems while solving those of others. In our study for teaching and developing others, let us reach our own highest development.

Changes of conditions, customs and demands necessitate other changes. Among these we are needing a greater portion of the pastor's time—more than has been available under the self-supporting ministry. Under our present system too many opportunities are missed, and too much that might be accomplished, is not done. Lack of teaching has prevented much needed progress, but the conditions call for changes in our customs as well as in other things.

Much of our best talent is being devoted to other pursuits. Financial help will be necessary if such are to be interested in the work of the ministry. And such talents must be held for leadership in the church if we are to hold our young people and make a proper growth and development. There will be new problems with the increase of pastoral work, but it is our duty to press forward and care for the new problems as we meet them.

Church organization is a uniting for team work, and in unison with God's plan. There may be such a thing as too much organization, too much machinery; but the greater danger is of either leaving out a necessary link, or of failing to connect our organizations with power. The church is organized for preaching the Gospel, the Sunday-school for teaching the Word. Related to this we have the Christian Workers' Meeting, which is organized for service. In their own field we have the Sisters' Aid Society, Child Rescue work and various other organizations. Each is a part of our great organization of the church, filling its own place.

In the work of the District Meeting we had the usual reports of committees and boards. In consideration of District Missions it was decided to set $1,500 as a goal for our giving for the coming year. It was also recommended that each church set a goal for like giving, and then go over the top. A paper was sent to Annual Meeting, asking for the printing of a new church manual for guidance in official church work.

The District Meeting of 1920 will be held in the Warrensburg congregation. Jesse D. Mohler.

Warrensburg, Mo.

DISTRICT MEETING OF NORTHERN CALIFORNIA

The Thirteenth District Meeting of Northern California, with the associated meetings, was held in the Empire church Oct. 7-10. The District was organized in 1907. At that time there were four churches, but today there are twenty, with a total membership of between thirteen and fourteen hundred. There were twenty-eight elders of the District present.

The Ministerial Meeting, on Wednesday, was excellent. The need of a conference for ministers, in which their real problems can be discussed, was brought out. At the business session of this meeting a committee was appointed to arrange for such a meeting between now and next District Meeting. This is a splendid step to take. At the Educational Meeting, the same day, Bro. J. P. Dickey, of La Verne College, gave the address.

The business session was held on Thursday. Bro. A. Blickenstaff was Moderator, Bro. M. H. Miller, Reading Clerk, and Bro. A. O. Brubaker, Writing Clerk. The one day was too short for the amount of business. The delegates wisely decided not to crowd out the evening service, to which many in the community were looking forward. It was also deemed best not to encroach upon the time of the Sunday-school program the next day. To finish the program of business, the delegates worked until nearly 1:30 the next morning. A situation of that kind will be avoided in the future, as a decision was made at this meeting to begin on Friday and to have the meetings last over Sunday—the business session to come the last thing on Monday. The special purpose of this change was to give the young people an opportunity to attend the Sunday-school and Christian Workers' Meetings on Sunday. One query was sent to Annual Meeting and a call was sent in, urging that the Annual Meeting of 1921 be held in California. Bro. M. H. Miller was elected Annual Meeting delegate and Bro. H. F. Maust, alternate. The next District Meeting is to be held at the Figdale

lowed by a Consecration Meeting for the Elders' Wive One evening before the sermon, the Sisters' Aid Socie gave a program.

The evening sessions were well attended and were spiring. On Tuesday evening Bro. M. H. Miller gave timely message, especially to the ministers, on the subje "Take Heed Unto Thyself." He gave no uncertain sou concerning the responsibility of the ministers, in bei true to the doctrine. The missionary message, on Wedn day evening, by Bro. M. S. Frantz, and the temperan message, on Thursday evening, by Bro. J. H. Stover, w both strong and uplifting. The sermon on Friday even was a call to steadfastness.

The missionary spirit of the meeting was excelle It was decided to have a Missionary Secretary. Dur the last few years the duties of the Christian Worke Sunday-school and Missionary Secretary have been co bined in one office. It was the sentiment of this me ing that the entire time of one person is needed for t line of work. The District has a fund for the support school of young people, preparing for foreign miss work. This is commendable. It would be well for ot Districts, which do not already have a plan of the ki to do something similar, perhaps using such a fund prepare home workers as well. This fund is handled a committee composed of the District Sunday-sch Secretary and two other members, chosen by the Distr

At the Missionary Meeting an offering of $460 was ceived. The Mission Board was granted $3,000 for th work during the coming year. Lack of money is not problem of the Mission Board. The money is easily g ten, but the laborers are few. During this meeting, li were consecrated to missionary service. At the Missi ary Meeting a call was made for any who might be w ing to give themselves for missionary work in the I trict. Some who responded may not be able to be u in active missionary work, but surely the Lord accep their willingness, and their spirit of consecration sho he an incentive to others who are young, and should in the work to respond.

The social spirit was good. The people were well physically also. The church provided the meals a charge of twenty-five cents. The rule is that any de must be made up by the local church, and if there is surplus, it goes to the work in the District. The meet was the largest ever held in Northern California. lodging committee cared for over two hundred. unanimous opinion of those present was that the mee was a good one. There are many able, earnest, co erated workers in Northern California, and they are ing a good work. May the work continue to grow may the Lord be able to work out his plans in that of his vineyard! Laura Gwin Swadle

Modesto, Calif.

INDIA NEWS NOTES

The Gujerat Missionary Conference met at Mehm abad August 27. This station is occupied by the Am ican Missionary Alliance. The number present was l er than usual, there being nearly fifty missionaries p ent. Those who attended from our mission were Br ren Stover, Long, Eby and Hoffert, and Sister Eliza Miller. Major S. Burfoot, of the Salvation Army, elected chairman of the Conference for the coming y and Dr. H. R. Scott, of the Irish Mission Press, Sura Secretary-Treasurer.

The first item of business was the appointment c committee to draw up resolutions of sympathy to sent to Mrs. Steel, of the Irish Presbyterian Miss whose husband died in June. Mention was made of wide experience of thirty-five years of missionary w his wise counsel on mission problems, his mastery of language and his excellent Gujerati Commentaries on of the Pauline Epistles. All stood with bowed heads the resolutions were read. It was a fitting tribute t great missionary statesman and scholar, who has gone his reward.

Dr. G. P. Taylor, of Ahmedabad, who has been a m sionary in India for forty years, is preparing a series lectures on "Comparative Religions," which he expe to give next year at the Presbyterian University in land. The Conference had the pleasure of hearing seventh lecture of the series on "Hinduism and Ch tianity." It was a vivid, scholarly and yet simple tr ment of the subject. When these lectures appear in b form, they will be a very valuable contribution to study of Comparative Religions.

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, NOV. 2

Sunday-school Lesson, Temperance Lesson.—Jer. 35: 1-8, 12-14a, 18, 19.

Christian Workers' Meeting, "Always Abounding."—1 Cor. 15: 58.

GAINS FOR THE KINGDOM

One was baptized recently in the Portage church, Ohio.

One was baptized recently in the Antietam church, Pa.

Three were baptized recently in the Meyersdale church, Pa.

Three were baptized recently in the Moxham church, Pa.

Two were baptized recently in the West Greentree church, Pa.

One was baptized recently in the South Poplar Ridge church, Ohio.

Seven have been added to the Ahwa church, India, since the last report.

One has been baptized in the Waterford church, Calif., since the last report.

Two have been baptized in the Washington City church, D. C., since the last report.

One was baptized in the Mt. View church, Lower Lost River congregation, W. Va.

Nine were baptized in the Afton church, Nebr.,—Bro. J. H. Heckman, of Chicago, evangelist.

Two were baptized in the Wawaka church, Ind.,—Bro. S. J. Burger, of Howe, same State, evangelist.

One confessed Christ at Spring Brook, N. Dak.,—Bro. D. M. Shorb, of Surrey, same State, evangelist.

Eight were baptized in the Baltic church, Ohio,—Bro. W. D. Keller, of Canton, same State, evangelist.

Eleven confessed Christ in the Salem church, Kans.,—Bro. Isaac Frantz, of Covington, Ohio, evangelist.

Two were baptized in the Castine church, Ohio,—Bro. Oliver Royer, of Circleville, same State, evangelist.

One was baptized in the Elk Run church, Pa.,—Brethren L. G. Humphreys and W. H. Zigler, evangelists.

Seven were baptized in the North English church, Iowa,—Bro. M. W. Emmert, of Mt. Morris, Ill., evangelist.

Eleven accepted Christ in the Harman church, W. Va.,—Bro. Jonas Fike, of Eglon, same State, evangelist.

Eleven were baptized in the Hollywood mission, Va.,—Bro. D. M. Glick, of Trevilian, same State, evangelist.

Four were baptized in the Meadow Branch church, Md.,—Bro. B. B. Garber, of Waynesboro, Va., evangelist.

Two confessed Christ in the Hickory Grove church, Ill.,—Bro. C. B. Rowe, of Dallas Center, Iowa, evangelist.

Six were added to the Bethel church, at Milford, Ind.,—Bro. Ralph G. Rarick, of Covington, Ohio, evangelist.

Two were baptized in the Hill Valley house, Aughwick church, Pa.,—Bro. S. A. Norris, Shirleysburg, same State, evangelist.

One more, making three in all, has been baptized in the Cherry Grove church, Md.,—Bro. B. F. Waltz, of Elk Lick, Pa., evangelist.

Five were baptized in the Bermudian house, Lower Conewago congregation, Pa.,—Bro. G. G. Lehmer, of Los Angeles, Calif., evangelist.

Eight accepted Christ at the Hartman schoolhouse, Harman congregation, W. Va.,—Bro. E. A. Lambert, of Pendleton County, same State, evangelist.

Eighteen were baptized and three reclaimed in the Clover Creek house, Martinsburg church, Pa.,—Bro. A. J. Beeghly, of Friedens, same State, evangelist; one was also baptized at Martinsburg.

Six were baptized and one reclaimed in the Creek Hill church, Broadfording congregation, Md., during a series of meetings conducted by the home ministers; four others have been baptized since the last report.

Thirteen were baptized at the Mountain Grove Chapel, Mount Carmel congregation, Va.,—Bro. Walter W. Hartman, of Annville, Pa., evangelist. In the same congregation, four were baptized at the Evergreen house, Bro. W. H. Zigler, of Churchville, Va., evangelist; eight were baptized and one awaits the rite at Parrot's schoolhouse,—Bro. Sanger, evangelist.

OUR EVANGELISTS

Bro. **O. H. Feiler,** of Hutchinson, Kans., to begin Nov. 5 at Sterling, Colo.

Bro. **Ira Eby,** of Mt. Morris, Ill., to begin Nov. 2 in the Green Hill church, Md.

Bro. **G. A. Snider,** of Lima, Ohio, is assisting in a series of meetings at Everett, Pa.

Bro. **W. G. Group,** of East Berlin, Pa., to begin Nov. 15 in the Broadfording church, Md.

Bro. **Nathan Eshelman,** of Elizabethtown, Pa., to begin the latter part of November at the East Hanover house, Big Swatara congregation, Pa

Bro. **Francis M. White,** of Trevilian, Va., to begin Nov. 9 at Fredericks Hall, same State.

Bro. **J. E. Steinour,** of Twin Falls, Idaho, to begin Nov. 9 in the Weiser church, same State.

Bro. **G. Nevinger,** of Hart, Mich., to begin Nov. 23 in the Lake View church, same State.

Bro. **J. F. Britton,** of Bristow, Va., to begin Nov. 8 in the Mountain Grove church, same State.

Bro. **Chas. D. Bonsack,** of New Windsor, Md., to begin Nov. 2 in the Hummel Street church, Harrisburg, Pa.

Bro. **H. H. Helman,** pastor, is holding a series of meetings in his home congregation, Maple Grove church, Ohio.

Brother and Sister **R. G. Rarick,** of Covington, Ohio, are holding a series of meetings in the Baugo church, Ind.

Bro. **Jacob M. Myers,** of Red Lion, Pa., is in a revival at the Strouphour meetinghouse, Pine Grove, same State.

"And the Greatest of These Is Love"

When a mother loves, though she be a queen, she becomes interested in soap and water, sheets and blankets, boots and clothing and many other mundane things. And when the church loves, she will have something to say about rents and wages, houses and workshops, food and clothing, gardens, drains, medicine, and many other things.

Where is the church's mother-love? Where is her fierce mother-wrath, as she sees the children trampled in the mire? It is easy to go to church, and to abstain from drinking, swearing, and gambling, but it is not easy to love. Love brings labor, and sorrow and self-sacrifice. Love sometimes says: "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me."

This is not like going to a home missionary meeting and giving the price of a meal to the collection. It is leaving beautiful houses, and pictures, and gardens, and music, and going into mean streets and dirty dwellings. It is leaving congenial friends and joyous fellowships for service among the unfortunate, unattractive, and, perhaps, depraved. It is giving where you cannot hope to receive in return. There is the sweat of heart and of brain, the carrying of sickness and sorrows. To your own cares and troubles there is added the unspeakable trouble of the multitude.—From "The Cross at the Front," by Thomas Tiplady.

PERSONAL MENTION

Bro. **Floyd M. Irvin** expects to be located at Homeworth, Ohio, within a few days, as pastor of the Reading church, and should be addressed accordingly.

Bro. **A. W. Dupler** has changed his address from Bridgewater, Va., to Huntingdon, Pa., having been appointed Professor of Biology in Juniata College.

Bro. **J. E. Wagoner,** of La Place, Ill., is in a position to assist a few churches in evangelistic work, while waiting with others for available transportation to the India mission field.

Those who have friends or relatives in Springfield, Ohio, whom they desire to get in touch with the mission workers at that place, will please address Orma Smith, 211 South Shaffer Street, Springfield, Ohio.

Bro. **B. D. Kerlin,** of Garrett, Ind., is contemplating a trip to the West, and will be open to assignments for several series of meetings, beginning with the second week in November. He should be addressed at Twin Falls, Idaho.

Bro. **M. M. Eshelman,** of 1247 Maryland Avenue, Glendale, Calif., would be pleased to hear from any one having a copy of his book "Two Sticks" and willing to part with the same. He wishes to secure copies for libraries in Boston and London.

Bro. **A. F. Wine** and family, of Chicago, wish to express in this way their appreciation of the many kind letters of sympathy which came to them in connection with the tragic death of their son Ardys, as they do not feel equal to the task of answering each one separately.

Bro. **Chas. M. Yearout** is now located in Chico, Calif., as pastor of the church at that place. His correspondents will please address him accordingly. Any one having children or friends in Chico, whom they desire Bro. Yearout to look after, will please notify him of their names and addresses. He will be glad to look them up, and to get them in touch with church influences.

Bro. **Walter T. Klinek,** of Cedar Rapids, Iowa, favors us with clippings from the "Evening Gazette" and "Evening Times" of that city, in which reference is made to the meetings, recently held there by Bro. James M. Moore, of Lanark, Ill. The journals referred to speak of the revival services in a most creditable manner, well calculated to arouse the interest of the community. Publicity of that sort is of value, and may be secured in practically every locality, if some one will take the trouble to furnish the desired information to the press. Editors of local papers are always glad to make room for matter of that sort.

Did every reader in Ohio give careful attention to Bro. Levi Minnich's article in our issue for Oct. 18 on the subject, "Ohio to Be the Storm Center of the Prohibition Contest"? Better read it again. If the "wets" should win the referendum election, it would not defeat the cause of National Prohibition, but it might delay it greatly and would make a lot of bother. Let no reader of the "Messenger" fail to do his duty on election day.

Who's Who in the Editorial Department?—Unless otherwise indicated, the matter on the first page is to be charged up against the Office Editor. The initials of the Senior Editor are appended to what he writes. For the page "Around the World" the pen of the Assistant Editor is responsible. As for the miscellaneous gleanings on this page, the entire office force is more or less mixed up in them. Now, does that satisfy your curiosity?

The General Mission Board has secured transportation for five of the India missionaries, to sail from New York soon after the first of November—exact date not now known. The five are Bro. Q. A. Holsopple and wife, Bro. D. J. Lichty, and Sisters Elizabeth Kintner and Sara Replogle. Friends desiring to send a parting message to any of these missionaries, should address them at once, in care of Thos. Cook and Son, 245 Broadway, New York, Outgoing S. S. "City of Lahore."

ON STANDING COMMITTEE FOR 1920

Middle Indiana.—Elders J. C. Murray and I. B. Book, both of North Manchester.

Southwestern Kansas and Southeastern Colorado.—Eld. D. W. Kurtz, of McPherson, Kans.

Northeastern Kansas.—Eld. W. H. Yoder, of Morrill.

ELSEWHERE IN THIS ISSUE

Members of the Southern District of Virginia will please note Bro. H. A. Flora's announcement among the Notes.

On page 700 we print a notice by the Northern Illinois and Wisconsin "Committee on Simple Life and Dress Reform"—of special importance to the members of that District.

MISCELLANEOUS

Several biographical sketches, as well as some interesting reports of various District gatherings, are unavoidably crowded out of this issue, but all will be given room in our next issue.

Too late for insertion at the proper place we received notice of a Children's Meeting, to be held at the Big Dam house, Pine Grove, Pa., Nov. 9, by Bro. W. K. Conner, of Harrisburg, same State, following the love feast, to be held Nov. 8.

We have an urgent call for a copy of the "Brethren's Encyclopedia," published by Bro. Henry Kurtz during the later years of his life. Should any one have a copy of this book that he would be willing to dispose of, we will be glad to learn the price of same at an early date.

The National Reform Association will celebrate "Armistice Week," Nov. 9 to 16, by a World's Christian Citizenship Conference in Pittsburgh, Pa. A very elaborate program has been provided, commanding some of the ablest talent in America and many other countries.

Just before going to press we received the programs of the various District gatherings of the First District of Arkansas and Southeastern Missouri, to be held, in connection with the Conference session of the District, Nov. 12 and 13. The programs will appear in our next issue.

Do you realize how urgent the demand is, right now, for competent pastors to take care of our churches? One brother, who has lately accepted a pastorate, received thirteen calls within two weeks, some of them so insistent that it was almost heartbreaking, he says, to turn them down, and yet he could respond to only one. The call for leadership sounds louder every day.

We Can Not Escape from Our Influence.—Much as men have tried to shirk responsibility for the influence of their words and actions upon others, the fact remains of their words and actions upon others, the fact remains that our accountability can not be evaded. No word that we speak is without its echo, and no act of ours is without results of some sort. Influence is the most silent, yet the most potent and magnetic thing about us all. We can not escape the final results—be they fair or foul. Our influence is our life, as others see it, and our life, in its summation, may decide not only our own destiny but that of many others.

The Interchurch World Movement has discovered a district in New Mexico of five hundred square miles without religious services of any kind. In response to inquiries, the people frankly said they would welcome preaching and Sunday-schools for their children, but that no religious ministrations ever had been offered them. In Pennsylvania a whole township has been found, in a rich farming community, almost untouched by real Christian work, although in the center of the section there are four churches within sight of each other. One minister preaches every two weeks on a ten-church circuit. Another has a four-point circuit. The third has services about once a month, and lives in Washington, D. C. The fourth church has simply closed up shop.

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AROUND THE WORLD

Let Not the Ban on Liquor Be Lifted!

In an effort to concentrate public opinion against the lifting of the war-time liquor ban by executive authority, the Anti-Saloon League officials point out that the result of such a course would be to fill the homes of the country with whiskey during the open period before constitutional prohibition sets in next January. Drunkenness would be multiplied and the unrest and lawlessness which now prevails, would be aggravated. Liquor-inflamed mobs would undoubtedly destroy life and property. Past experience should be sufficient to convince any one that national safety, at the present time, can only be insured by total abstinence from liquor.

Why It Failed

For some weeks public attention was riveted upon the National Industrial Conference, in session at Washington, D. C., in the hope that the conflicting claims of capital and labor might be duly recognized—at the same time keeping in mind the rights of the general public. Now the deliberations of the body, as a whole, have come to an end, and the unprejudiced observer is somewhat puzzled why the great gathering, with untold possibilities within its grasp, should have accomplished so very little. The reason for the failure to agree on a basis absolutely fair and square to all concerned, is seen in the fact that self-interest, rather than the "golden rule" principle, was allowed to sway the great gathering.

He Appeals to the Women

Attorney General Palmer and his official associates, in their fight on the high cost of living, recently decided to enlist the aid of the women of America. The chief appeal of the officials is, that the gentler sex discourage the frequent changes of style in clothes. They are pointing out, to the women of our land, that from eight to thirty-five per cent of clothing prices is charged wholly for "style" itself, and the claim is confidently made that a proportionate amount will be saved by reducing the style changes to a reasonable number. That Mr. Palmer and his aids are fully warranted in the arguments advanced, is amply confirmed by leading authorities in the business world. Today, as always, mankind pays more for its extravagances than its necessities.

Leprosy Can Now Be Cured

From Honolulu comes the startling announcement that admittedly complete cures of leprosy are being made at the Kalihi Territorial Hospital in that city. Within the last few months twenty patients have been paroled without a single recurrence of the disease. Blood tests of these patients have failed to reveal even the least trace of the leprosy germ. Other patients, now under treatment, are showing marked improvement. Chaulmoogra oil, obtained from the seeds of the Taraxogenes Kurzii—for fifty years known as the specific for leprosy—was the only medicine used, the oil having been perfected by a refining process, originated by Dr. A. L. Dean, a chemist, and president of the University of Hawaii. Further particulars of these remarkable cures will be awaited with interest.

The World Language

Some years ago there was strong agitation for the creation of a world language—taking the best features of existing languages for such a linguistic effort. With the close of the war, the necessity for a move of that sort seems to have wholly disappeared. When questioned in the French chamber, as to the official language of the Peace Conference, Premier Clemenceau recently said: "It is not my fault if two-thirds of the earth's population speak English." Without question, the English tongue has become definitely predominant in the affairs of the world. As the product of other leading languages, it is the speech of the wealthiest and most powerful nations. Its position everywhere, on the front line of advancing civilization and in literature, is unquestioned. Even on most mission fields it is the language of the future.

Few Conscientious Objectors Still Held

While successful efforts have been made by the "Amnesty Committee," of Chicago, and the "Civil Liberties Bureau," of New York, to bring about the release of con-

state, in this connection, that an apparently fair-minde review of pending cases and recommendations for clem ency, coupled with good conduct, have served to reduc the terms of the majority of objectors. No disposition toward clemency exists, however, in the case of agitato and propagandists, who, of their own volition, or as e ponents of societies to encourage resistance to lawf authority, have sought to convert others to their peculi views.

"The No-Tobacco Army"

With M. E. Poland as its educational director, and i main offices at 1308 Liverpool Street, Pittsburgh, Pa., t No-Tobacco Army is urging its claims as a reform organ zation of undoubted value to the people in general. Son of the statements advanced in the first number of the jonrnal, the "No-Tobacco Educator," are decidedly illun nating: "There is enough nicotine in the average cig to kill two men. The annual tobacco expense of the pe ple of the United States would build four Panama Cana Two thousand American boys begin the tobacco hal each day. Insurance companies estimate that one-thi of all the loss by fire is due to tobacco." These are fac well worth pondering.

Pitiful Plight of Europe's Children

In its investigations of the appalling needs of childhoo in war-swept Europe, the World's Sunday School Asc ciation is discovering some deplorable conditions. T great problem in reconstruction, apparently, is not mer the rebuilding of houses and towns, the replanting shell-ploughed fields, the manufacturing of tools and n chines, important as all this no doubt is. Nobody h been injured more—physically, morally and spiritually than the children and young people. Competent investig tors, after a special study of the effects of the war up child-life in the various European countries, declare th the results of their investigations are decidedly alarmi In order to save the next generation, some really co structive work must be done for the children of today.

Yellow Fever Peril Ended

Sanitary measures which have terminated the outbr of yellow fever at Guayaquil, have practically eradica the yellow fever scourge from the earth, according Major-General William C. Gorgas, former surgeon g eral of the United States army, who recently returned Panama after directing the fight against yellow fever west coast localities. The success, attained by intellig medical measures, in the elimination of the yellow fe menace, is but a precursor of ultimate victory over ot malignant diseases. It will be observed that success attained by the removal of predisposing causes, rat than by merely curing those affected by the disea There is a great lesson for those who would bring ab more healthful conditions in the spiritual realm. Cre more desirable and salubrious environments, and th will be fewer weakly and dormant believers.

They Reap as They Had Sown

Sacred Writ emphasizes the unalterable law that reap as we sow. That is true not only of individuals, also of nations and even churches. Our readers read remember how the Russian Church with a heavy ha persecuted Baptists, Stundists and other evangelical ganizations. Thousands of Jews were murdered in e blood at the instigation of would-be shepherds of Russian Church. With the prevalence of Bolshevism time of retribution set in for those alleged religious le ers. All their church property has been confiscated, a many of the buildings destroyed. Leading ecclesiasti leaders have been tortured and finally killed. Competent students of Russian affairs maintain that the very fail of the Russian Church to prove itself a power for tr and righteousness, in days gone by, has led to the pres deplorable reign of terror, known as Bolshevism.

Startling Growth of Mormonism in England

Possibly Miss Winifred Graham, the noted writer, Europe's best authority on Mormonism, having made t religious cult a life study. She is now on her way America, hoping to participate in the third "Worl Christian Citizenship Conference" at Pittsburgh, Nov. 9-16, where the increasing spread of Mormonism will be given special consideration. According to Miss G ham, Mormonism in England does its work stealth even more so than in America. With bold effronte however, it covertly snaps its fingers at law in both co

HOME AND FAMILY

The Two Villages

Above the river on the hill
Lieth a village, white and still,
While all around the forest-trees
Shiver and whisper with the breeze;
Over it sailing shadows go
Of soaring hawk and screaming crow,
And mountain grasses, low and sweet,
Grow in the middle of the street.

Beside the river, 'neath the hill,
Another village lieth still;
There I see on a cloudy night
The twinkling stars of household bright,
Fires that gleam from the smithy's door,
Mists that curl from the river's shore,
But in the road no grasses grow,
No wheels that hasten to and fro.

In that village upon the hill
Never a sound of smith or mill;
Houses thatched with grass or flowers
Bloom and fade with changing hours;
Doors of marble always shut,
Closing entrance to hall or hut;
Silent at rest, they lie in sleep,
Never again to sow or reap;
Never to dream, to mourn or sigh;
Done is their task here, quiet they lie.

In that village 'neath the hill,
When the night is starry and still,
Many a weary soul in prayer
Looks to that other village there,
And weeping, sighing, longs to go
Up to that home from this below;
Longs to rest from this world of strife,
Through the Redeemer to be with wife.
May to that prayer this answer fall,
"Patience, that village shall hold you all."

—Rose Terry Cooke.

Let Him Conquer the World

BY BESS BATES

"Yes," agreed the wise mother, "Junior is going through a trying time now and you, too, John. You say nothing suits him; that he thinks he knows the one and only way to do everything. I guess we have all passed through that time. I would give him responsibility if I were you, John. Let him go ahead. There is nothing like responsibility to take the starch out of a young person. It will probably cost you something, but all education costs. Don't worry too much about that side of it but let him do some of the things he wants to and be sure to let him take the consequences.

"I well remember when I was a girl. I think I must have been quite a trial to my mother. I know I was critical and must have been frank with my criticisms. Mother trained me well in all kinds of housework, but she was always there to boss and I resented that, at times. It seemed to me that if I could have run the house a while, things would be different. And they were, for I had the chance.

"One morning my mother asked me if I thought I could keep house while she went on a little visit. She needed a rest and wanted to go away alone. That would leave me with my younger brother and sister and older brother and father to cook for. I was pleased that she would trust me with the housekeeping and immediately began to plan how well I would do everything.

"On the day she left, she told me that father would give me a certain sum each week, which must cover the household expenses. It was a little more than she was in the habit of spending, but she knew that I had not done much buying, so she made allowance for that. And I was to have all of the money I could save out of that allowance. In addition, she gave me money to buy my two winter dresses. I was to have complete freedom in selecting the patterns and materials and was to have Mrs. Weller for two days to help me make the dresses. I thought that nothing could make me happier and gave my mother good-bye without a misgiving.

"I began at once by giving meals of the kind I had always longed for. I was a pretty good cook and so I did not have much trouble in making the food good, but we lived in town in those days, and had to buy everything. It did seem to me that some things were pretty high. Mother certainly did not leave the pantry well supplied when she left. Before the first week was out, I discovered my allowance running short. I had planned on saving at least a third of it and had already invested those savings in my mind in various treasures which I had been longing for. By the end of the week we had to go two days without meat. Father was very patient and said nothing about it, but my younger brother and sister were perfectly free with their comments. I resented what they said, when suddenly it occurred to me that I had been saying nearly those same things to my mother for some time. I did a little thinking that evening. And I resolved that the next week should go better.

"When it came to buying the dresses, I had perfect assurance. I knew just what I wanted. I had decided to make them the second week, while mother was gone, and give my whole time to housework the first. So, on Monday afternoon, I went to the store to do the buying. The dresses were to be worn week about for school, that winter. Mother had always gotten me substantial, dark-colored materials and brightened them with a little trimming. For several winters I had coaxed for something brighter and now was my chance to get exactly what I wanted.

"I selected a delicate shade of blue, neither dark nor light and very pretty, for one. The other was a plaid and quite bright. I let my fancy have free play in selecting the way in which they were to be made. In order to buy plenty of trimming, I got cheaper materials, and I was perfectly certain that I would never have two dresses which I would like so well. When Mrs. Weller came to make them up, she protested faintly at the style and material, but I quieted her by telling her that I was to have my own way and most certainly knew exactly what I wanted. She declared that she washed her hands of the whole deal and would not take any responsibility for the way they were made. I returned that I was perfectly able to take that responsibility myself. So the dresses were made and finished.

"I tried them on and was happy. But during this orgy of dress-making the housekeeping had been lax. My younger brother and sister were perfectly frank in reminding me of it. Even father, in his mild way, suggested that I take a little more time to prepare the meals, and my older brother declared that his bed had not been made for a week. I silenced him by saying that if I had raised him, he would have been taught to make his own bed. And he answered by declaring that he was thankful I had not had his raising in charge. Defiant as I was, their criticisms went in, and I well remember the night when I lay awake and wondered how mother ever got through as well as she did.

"Day by day I saw my hoped-for savings vanish, and day by day I fell a little behind with the allowance. But I had one great consolation—I had two perfect dresses. Nothing could take away that pleasure.

"At last mother returned. I was glad to see her and will never forget with what relief I turned over the reins of the household. When I showed her the dresses, she said very little, but her tactful silence did not shatter my faith in the perfection of those dresses. I wore the plaid one on a Sunday for the first time. I overheard some one express surprise why my mother ever let me have a dress like that. It certainly was the loudest thing they had ever seen.

"I was furious, but still believed in my clothes. I heard other similar remarks and Grandmother was quite outspoken in her ideas on the subject. I began to have doubts myself about the good taste of those dresses.

"I wore them though. I suggested once that I might need another dress before the winter was over, but mother said she could not afford another. The plaid one faded out and the blue one took an endless amount of cleaning to keep it looking nice. I was the first girl in school to put on a gingham dress that spring, and I certainly was glad to get rid of those two dresses. When my mother suggested blue serge for the next winter, I raised not the slightest objection.

"So, I say, John, let Junior conquer the world a little. He thinks he knows how and the easiest way to teach him he doesn't, is to let him go the way he wants to, but be sure to make him 'wear his dresses' through the winter."

Prophetstown, Ill.

The Importance of Telling Stories to Children

BY LOTTIE OBERLIN HIRT

The child, by nature and of necessity, lives largely in the land of the imagination. In fact, some writer has truthfully said that a child lives chiefly on the imagination. It is a psychological law that after one has passed the age of twenty, his imagination almost wholly ceases to exist. Things become real and we do not think in terms of the child. But if we, as mothers or teachers, recall those stories of our childhood, and gather our little ones around us, and tell them of the beauties of nature and the love of our Heavenly Father, we will again become as a little child, living in the same world with him. And, oh, the joy we experience, when we see the apparently unknowing baby eyes suddenly light up with a knowledge of things unseen! How charming to see the understanding smile spreading over his tiny face, revealing that he at last has entered a world where he comprehends, even though he can not express his knowledge.

The "once upon a time" has worked its charms in many ways. The temporarily sick child, or the invalid, can be amused hour after hour by a good story-teller.

If you are not gifted in telling stories and can not put into beautiful form the every-day happenings of the home, why, get a book on stories for children and how to tell them. It is a great art to be able to tell a story which a child will remember and which will teach him a great truth.

The story of the Christ-Child is an excellent one to begin with, but it should be told in terms that the child understands. Our graded Sunday-school lessons will give you an excellent example of story-telling.

A child's character is moulded, to a great extent, by those who care for him. He needs something to feed his imagination. We must be very careful how we train him so that life will be beautiful and a pleasure to him as he grows older.

Fannie Crosby, although blind, has said that she owes her power of beautiful description to her grandmother, who would take her out daily and teach her about the birds, the flowers, trees, sunset, insects, rain, clouds, snowstorms, and, in fact, every element in nature. She was a teacher and story-teller who formed a character whom the world loves and respects.

Oftentimes, when we feel like Wordsworth, "that the world is ever with us, and our perceptions of the beauty and the truth of God's universe are becoming dull," then we can learn the great lesson of patience, beauty and love from childhood, by associating with children. Our hearts grow purer; our minds lighter when we listen to their pleasant voices making happy music. Then we, in turn, can not refuse to tell them a story when they beg it of us. So let us be more thoughtful, and when we are busy, if it is necessary, let us drop our work and tell them what they want to know, for in so doing their confidence in us will grow stronger and stronger. We will have so many opportunities to help mould their characters.

Let us not be too tired, mothers, to tell our child the story he asks, or to give him the kiss that belongs to him, when he is near us.

"A little elbow leans upon your knee,
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight.
You do not prize this blessing overmuch,
You almost are too tired to pray tonight.

But it is blessedness! A year ago
I did not see it as I do today—
We are so dull and thankless; and too slow
To catch the sunshine till it slips away,

When my mother suggested blue serge for the next winter, I raised not the slightest objection.

"So, I say, John, let Junior conquer the world a little. He thinks he knows how and the easiest way to teach him he doesn't, is to let him go the way he wants to, but be sure to make him 'wear his dresses' through the winter."

Prophetstown, Ill.

The Importance of Telling Stories to Children

BY LOTTIE OBERLIN HIRT

THE child, by nature and of necessity, lives largely in the land of the imagination. In fact, some writer has truthfully said that a child lives chiefly on the imagination. It is a psychological law that after one has passed the age of twenty, his imagination almost wholly ceases to exist. Things become real and we do not think in terms of the child. But if we, as mothers or teachers, recall those stories of our childhood, and gather our little ones around us, and tell them of the beauties of nature and the love of our Heavenly Father, we will again become as a little child, living in the same world with him. And, oh, the joy we experience, when we see the apparently unknowing baby eyes suddenly light up with a knowledge of things unseen! How charming to see the understanding smile spreading over his tiny face, revealing that he at last has entered a world where he comprehends, even though he can not express his knowledge.

The "once upon a time" has worked its charms in many ways. The temporarily sick child, or the invalid, can be amused hour after hour by a good story-teller.

If you are not gifted in telling stories and can not put into beautiful form the every-day happenings of the home, why, get a book on stories for children and how to tell them. It is a great art to be able to tell a story which a child will remember and which will teach him a great truth.

The story of the Christ-Child is an excellent one to begin with, but it should be told in terms that the child understands. Our graded Sunday-school lessons will give you an excellent example of story-telling.

A child's character is moulded, to a great extent, by those who care for him. He needs something to feed his imagination. We must be very careful how we train him so that life will be beautiful and a pleasure to him as he grows older.

Fannie Crosby, although blind, has said that she owes her power of beautiful description to her grandmother, who would take her out daily and teach her about the birds, the flowers, trees, sunset, insects, rain, clouds, snowstorms, and, in fact, every element in nature. She was a teacher and story-teller who formed a character whom the world loves and respects.

Oftentimes, when we feel like Wordsworth, "that the world is ever with us, and our perceptions of the beauty and the truth of God's universe are becoming dull," then we can learn the great lesson of patience, beauty and love from childhood, by associating with children. Our hearts grow purer; our minds lighter when we listen to their pleasant voices making happy music. Then we, in turn, can not refuse to tell them a story when they beg it of us. So let us be more thoughtful, and when we are busy, if it is necessary, let us drop our work and tell them what they want to know, for in so doing their confidence in us will grow stronger and stronger. We will have so many opportunities to help mould their characters.

Let us not be too tired, mothers, to tell our child the story he asks, or to give him the kiss that belongs to him, when he is near us.

And now it seems surpassing strange to me
That while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

* * *

If I could mend a broken cart today,
Tomorrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I:
But ah! the dainty pillow next my own
Is never rumpled by a shining head—
My singing birdling from its nest is flown.
The little one I used to kiss is dead."

Huntington, Ind.

INDIA NEWS NOTES

(Continued from Page 695)

to Bulsar. Whether any such arrangements will be made, remains to be seen. While it is felt that she would be of very great service to our new missionaries, yet the task seems too great for one of her years. Even should no such arrangements be made, her kind offer will be gratefully remembered!

The rains have been abundant this year—just what India needed—and for them many were praying. God does not forget his people! The Nerbudda River, which flows between Anklesvar and Broach, just four miles to the north of us, for several days last month was out of its banks, and overflowed much of the country for three miles, this side of its channel. Several hundred miles inland there was a rainfall of eighteen inches, which caused the river to rise higher than it has been since 1903. Thousands of people were driven from their homes. There was little damage, however, outside of crops. The Government is loaning the farmers money, so they can replant. The railroad bridge, crossing this river, is 4,500 feet long. It was completed in 1881, its construction requiring three and one-half years. One afternoon, before the water had fallen, the Anklesvar mission family went to Broach for a short outing, and to see the high water. Well could we understand why the bridge was made so strong, as a wall of water, twenty-six feet deep, was making a mad rush for the sea! The night before it had risen to thirty feet—just one and one-half feet less than it was in 1903. That bridge stood without a tremor, for its immense pillars were resting upon the rocks beneath. How important it is that our lives be firmly resting upon the Rock, Christ Jesus, that we may stand unshaken when the floods of temptation and adversity beat down upon us!

September and October afford a vacation time for some of our mission who were unable to get away last spring. Dr. Nickey and Sisters Miller and Mohler are at Landour, Sister Royer is at Ponchgani, and Bro. Ross and family are at Naina Tal.

Brother and Sister I. S. Long returned to Vyara on Thursday, Sept. 11, after an absence of ten days, visiting the missionaries of the American Mennonite Mission, at Dhamtari, Central Provinces. While they were away, two of their children, Albert and Magdalene, were cared for by Sister Kathryn Ziegler at Anklesvar. It is always profitable to visit other missions, as in that way we learn from one another. The hope has frequently been expressed that there might be an exchange of visits between our India and China Missions, for the mutual benefits that would come to both.

Several weeks ago Sister Pittenger went to Miraj, with the expectation of undergoing an operation which, we are happy to state, the doctors decided was not necessary. After returning she has been at Bulsar for some time, taking treatment from Drs. Cottrell. She is able to return home this week. Sister Howard Alley, who has been under the doctor's care for several weeks, is reported to be much improved at this writing.

Brethren Stover and Pittenger attended the regular yearly session of the Bombay Representative Council of Missions this week. All the missions of Bombay Presidency have representation on this Council. Brother Stover was elected Chairman of the Council for the coming year. While at the Council, he had the pleasure of meeting Rev. H. K. Wright, of the American Presbyterian Mission, who is a graduate of Bridgewater College. Before coming to India he taught for a time in Blue Ridge, and also in Bridgewater College. He said he was not all that might be expected of a minister's son, during his early days as a student. He met Bro. Stover when, upon his

I quote from the "Times of India": "In connect with educational matters a scheme was provision adopted . . . for the establishment of a Woman's C lege, in close relation with Wilson College, Bombay, for a hostel where women students and professors m be accommodated. The scheme was heartily endorsed the representatives of the various missions, who communicate with their Home boards and with the In Church Movement in America."

The Government has also recently taken action on hi er education, to meet the demands of the Presidency, deciding to establish a new college in Bombay, to enla others, and to provide hostels for women, in connect with the colleges now in operation.

Six missions—one of which is the Brethren—are co erating in the publication of a Marati Christian wee Resolutions of thanks were sent to the "Christian H ald," New York, for contributing $60,000, and to the dia Famine Relief Committee, Toronto, for contribut $50,000 for famine relief work in India.

"Dr. W. J. Wanless, of Miraj, urges upon the Cou the formation of a standing medical committee, wh was unanimously agreed to. He desired also that Miraj Medical Training School should become a uni scheme, under the control of all the missions, the n ter being relegated to the newly-appointed commit which was also asked to deal with Dr. Wanless' furt recommendation that the missions join in the erection a hospital in Western India for the treatment of tub culosis." Dr. Cottrell, with Dr. Wanless, and oth was appointed on this committee. The action of Council on the temperance question will be reported la

The new building for the Anklesvar Girls' Boardi school was dedicated Sept. 13. Bro. Govinji Khengar Bulsar, conducted the services. Afterwards the board girls gave a very acceptable program. The teachers fr the villages were present and also a number of the p ents. Bro. Khengar gave a good Sunday-school talk the afternoon, and on Sunday morning, Sept. 14, preached for the Anklesvar church. A. T. Hoffer

Anklesvar, India, Sept. 13.

NOTES FROM AHWA

Abundant rains have been falling for the past th months. Some eighty inches have fallen since the firs June. The bridgeless rivers between us and the railr have been higher than for many years. Even our m carrier, who is an expert swimmer, was not able to cr the swollen streams, sometimes, for a week. Then w he came, he would have a great pack of letters and pers from far and near, and we were in touch with outside world again.

Crops promise a full harvest; there is abundant past for the cattle, and plenty of water everywhere. Surely people of these forests should praise God for his wond ful kindness to the children of men.

There have been hungry people round about us, dur the last few months. We bought all the grain we co Government had several thousand bags of imported r At the beginning of the rains the supply was exhaus and the roads became impassable. The mission had c a limited supply. With about sixty children in the Boa ing-school and a Christian community of nearly a h dred, most of whom look to us directly or indirectly their daily bread, what was this amount among so ma Hungry people from far-away villages came with mo in hand, to buy rice, but there was none to spare. La we were able to get a little rice from the Governm supply store at Vaghai, about twenty miles away. Se carts made a trip through the rain and mud, and brou what they could. Then the mud became too deep and rivers too high to risk the carts. We sent about thi men and women who carried small quantities on th heads. Thus we have been able to meet the most urg needs of our own Christian community, as well as th of a few of our most needy Hindu neighbors and offici But often our hearts ached when we had to turn aw hungry travelers, who had tramped a long distan through these jungles. However, few people in these f csts really starve. Roots, seeds, fruits, game and f abound. But without some grain to eat, the people not have strength to work. The many underfed childr arouse sympathy in the hardest heart.

Two little girls in the Boarding-school died. Little J was a typical famine child. Her parents had died duri the influenza epidemic. She had been staying with a w

MOUNT CARMEL CHURCH, GREENE COUNTY, VIRGINIA

Bro. Walter W. Hartman, of Annville, Pa., came to us Aug. 25 and began a series of meetings at Mountain Grove Chapel. He remained with us two weeks, preaching the Word with power. As a result the church was much built up and seventeen young people stood for Christ. Thirteen have been baptized—twelve young men and a mother.

Our love feast was held on Saturday evening, Sept. 5. Bro. Hartman officiated. It was an enjoyable occasion. Eighty surrounded the table of the Lord—the largest number we have ever had at any one time. The meetings closed on Sunday night with an overflowing house of eager listeners. Bro. Hartman preached on "Sowing and Reaping." He did not fail to drive home the great importance of careful sowing, to gain the blessing at the harvest time. Bro. Hartman is a wide-awake worker and by his sociability made a number of friends while here. His stay among us will not be soon forgotten.

Bro. W. H. Zigler, of Churchville, Va., began a series of meetings at the Evergreen house Sept. 16, and continued until Sept. 26. He preached twelve soul-inspiring sermons. Weather conditions, and other meetings in progress at the same time, lessened the crowd to some extent but the best of interest and quietness prevailed throughout the meeting. Four of our Sunday-school girls came out on the Lord's side. We feel that the church was much strengthened. Sisters Minnie, Rosa and Pearle Wampler, from the Pleasant Valley congregation, were with Bro. Zigler during the meetings. Their presence and help were very much appreciated. Our love feast is dated for Oct. 25, at 4 o'clock. Bro. S. A. Sanger expects to be with us for a few meetings prior to the love feast.

Bro. Sanger held a two weeks' series of meetings at Parrot's schoolhouse, in the same congregation, in September, resulting in eight baptized and one awaiting the rite. The Sunday-school has progressed nicely, with Sister Fannie Snow as superintendent. This is a new school, organized in the spring. We have had preaching services there regularly during the summer.

Bro. G. A. Maupin, of Free Union, Va., spent ten days with the Shiloh people, near Fletcher, resulting in three accepting Christ as their Savior.

Our work has been growing steadily during the year. The Sunday-school and Christian Workers' Meetings have gone through the year without a break, for which we praise the Lord. Sister Helen Sandaal has resumed her work in the public school and is helping in the various church activities.

We opened school Sept. 29, and it is moving on nicely. Just now there seems to be a smallpox excitement. Several cases are reported on the mountain, near our school. Quite a few of us have been vaccinated. We trust, however, that the epidemic is not a serious one.

Pirkey, Va. Nelie Wampler.

THE FORWARD MOVEMENT IN MIDDLE IOWA

My work being in Iowa, this summer and autumn, gave me the opportunity to be at the District Meeting of Middle Iowa, which convened in the Panther Creek church Oct. 11-13. The hospitality of these people was beyond the ordinary, in that they furnished board and lodging for every one free.

This District is doing things along some lines that are not mentioned in our Five-Year Forward Movement. They have an Old People's Home, located at Marshalltown, Iowa, with thirteen inmates. Both Northern and Southern Iowa, however, are contributing to this work. A receiving home for orphan children has been built at Ankeny, Iowa, and donated to the District. This home is doing a great work in caring for the most helpless and needy of earth—homeless children. They have secured seventeen children since Jan. 1.

The District Mission Board has a membership of five men of business ability and vision, who are endeavoring to do their part in the great Forward Movement by opening a new point in the District. And their constituency manifested an interest in their work by holding up their hands with an offering of $2,000 for the new point and the child-saving work.

The Elders' Meeting convened on Saturday afternoon, and in the evening Eld. N. E. Baker, pastor of the Des Moines church, and a new man in the District, gave a masterly address on the temperance question. Bro. J. Q. Goughnour, of Ankeny, Iowa, spoke for the Child Saving Committee.

The Sunday-school Meeting convened on Sunday morning and the report showed only a slight decrease in attendance, notwithstanding the fact that most of the schools of the District were closed from two to three months on account of influenza.

The Ministerial Meeting, in the afternoon, claimed the largest crowd of any of the meetings. It was estimated that there were nearly 200 autos on Sunday. In the evening Bro. John Heckman, of Illinois, gave the missionary address, which was very practical and helpful. He stressed the missionary and educational activities of the Five-Year Forward Movement. The spirit of the meeting was splendid throughout.

In the District Conference proper, Bro. C. B. Rowe, of Dallas Center, Iowa, was Moderator. The delegates voted to coöperate in assisting to carry out the Five-Year Forward Movement. Bro. D. W. Wise was chosen to represent Middle Iowa on Standing Committee of 1920, and Bro. J. F. Burton as alternate. Frank N. Sargent.

Chicago, Ill.

PART OF REPORT OF THE COMMITTEE ON SIMPLE LIFE AND DRESS REFORM

We take courage in the general awakening over the country, voiced in the formal action on dress reform, taken by many organizations, and we plead with our people to seize this opportunity to help in this aggressive movement which, we believe, indicates an early moral victory over this evil.

The response in the "Essay Contest" of a year ago was an agreeable surprise, considering the necessarily short notice of the offer. There were four contestants from the following churches: Elgin, two; Waddams Grove, one; Polo, one. The manuscripts all possessed merit, some showing much thoughtful preparation.

The judges selected by the committee were Bro. O. A. Faekler, Ashton; Sister Eva Lichty Whisler, Milledgeville; and Sister Ella Moore, Lanark. The prize of $5 was awarded to Sister Bertha Sanford, of the Franklin Grove congregation, living for the school year in the Polo congregation.

The committee has decided to offer several prizes for the coming year. They will give $5 for the best, $3 for the second best and $1 for the third best original manuscript on the subject of simple dress.

Before being submitted, the manuscript shall be rendered at the Christian Workers' program of Nov. 30, 1919, and shall have attached (on separate sheet) the name and address of the author, with an endorsement of the pastor or elder of the local church, and must be in the hands of the secretary of the committee not later than Dec. 15, 1919. The contestant shall be not over twenty-five years of age.

We wish to urge parents, ministers, Sunday-school superintendents and teachers to encourage the young people of the various congregations to take advantage of the contest.

Committee: P. R. Keltner, Chairman, Eva Trostle, Secretary, Grace Wolf.

Sunday-School Notes From India

(Continued from Page 693)

suggestive hints for teachers for each lesson. A Graded Sunday-school Course is being introduced, the first three years of which has been prepared. At the recent meeting of the Gujerat missionaries, Bro. Long was reëlected chairman of the Gujerat Auxiliary of the Indian Sunday School Union.

At Bulsar 59 sat for the written and 68 for the oral. Of the latter 54 passed, 18 of whom received honors and 23 first-class. Their Sunday-schools have 150 on the register, and report an average attendance of 133 for July, and an average offering of Rs. 2-11-8. Jan. 12 there was an attendance of 238, the largest for the year, and the largest offering for the year, thus far, was on June 15, when it was Rs. 8-3-11.

Vada is one of our smaller churches. Their largest attendance for July was 60, and their largest offering was Rs. 3-2. The average was 48, and the average offering was Rs. 1-4. The missionaries have daily prayers with the Christians. The Marathi Sunday-school examination does not occur until the winter season.

The Sunday-school Secretary of Gujerat reports that there was a total of 3,270 who sat in the recent examination, but this is only about half of the number that should have taken it. Of the above number 2,890 passed. He was well pleased with the record of our Sunday-schools, in the number who passed, and those who received honors.

Anklesvar, India, Aug. 29.

ELIZA ARDINGER LE DANE

Sister Eliza Le Dane was born near Bedington, W. Va., and died at Harpers Ferry, W. Va., Sept. 4, 1919, aged seventy-eight years and fifteen days. She married George Le Dane in 1862. To this union were born six daughters and three sons, seven of whom survive. Her husband died in 1895 in Washington, D. C. With the exception of two years, all her married life was spent at Downsville, Md. She united with the Church of the Brethren in 1871 in the Manor congregation, Washington County, Md., and lived a most consistent and faithful life.

Eliza Ardingar Le Dane

Her tragic death cast a dark shadow over the Washington City congregation. Sept. 3, in company with her granddaughter, she went to visit her daughter, Mrs. Bentley Moore, at Harpers Ferry, W. Va. The evening was happily spent in the home of her daughter, with the grandchildren. During the night it was discovered that the house was on fire. Sister Le Dane, her daughter, Mrs. Moore, and her little son perished in the same room.

Services were conducted in the home of Brother and Sister J. H. Hollinger by the writer, assisted by Eld. Albert Hollinger, of Gettysburg, Pa.

Seldom has it been my privilege to come into fellowship with one whose life was so great a benediction. When any one was discouraged, she brought sunshine; when any one was troubled she gave cheer and hope. She was a blessing, not only to her pastor but to every one who met her.

She was one of the eight charter members of the Washington City church, and had been keenly interested in the spiritual progress of the church. Criticism never found any place in her thoughts. Her every effort was constructive and uplifting, both in the church and community.

J. M. Henry.

Washington, D. C.

ENTERED INTO REST

Bro. Joseph Cherry, son of Jacob and Anna Elizabeth Cherry, was born August 16, 1844, near Bellwood, Blair Co., Pa. In 1871 he married Jane Douglas. Seven children were born to them, four boys and three girls, all of whom survive.

In his early life he joined the Lutheran church. A few years later Eld. Conrad Imler and wife moved into the community. Interest was aroused and regular services were held in Bro. Imler's barn. This was a mission point of the Warriors Mark church. When Bro. Cherry became acquainted with the Brethren and understood their doctrine he was convicted and was baptized. He remained faithful and always took an active part in all church work. He was a great lover of Sunday-school and served the church as superintendent for a number of years. Bro. Cherry loved the church of his choice and was always ready to encourage every good work for the furtherance of Christ's Kingdom. He was a friend of young people and found great joy in their growth and development.

Joseph Cherry

During his last illness he called for the anointing, which was administered. He bore his affliction patiently. He died August 30, 1919, aged seventy-five years and fourteen days. Services by the home minister at the church at Ridgely. Interment in the Greensboro cemetery.

Ridgely, Md. Debora K. Reber.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Bethel.—Oct. 4 we held our first love feast in the home of Brother and Sister Stutsman, with nineteen members present. The next day Bro. Garst gave us a most excellent sermon. After services a dear sister received the anointing, and the following Sunday she testified to a miraculous healing, whereby our faith in a Divine Physician was strengthened. Brother and Sister Stutsman are leaving this week for Chicago.—Mrs. H. J. McDaniel, Chowchilla, Calif., Oct. 16.

Covina.—A very appropriate Promotion Day exercise was given by the different grades of the Sunday-school. The attendance and offering for the day were fine. Oct. 3 the regular council was held. Bro. G. F. Chamberlen resigned the clerkship of the church in July. At this meeting it was decided not to accept his resignation since the year's work closes within about three months. The church exceedingly regrets to lose Bro. Chamberlen, as he has been with this church almost a quarter of a century. Eld. E. S. Young, of Claremont, will begin a Bible Study Oct. 26, to continue one week, closing with a love feast Nov. 2, at 6:30 P. M. Eld. W. E. Trostle's lectures on Revelation, every Thursday evening, are very instructive and interesting. Oct. 5 the Mothers and Daughters' Association reorganized for another year's work, electing Sister Jennie Brubaker president. Bro. Welty Lefever, of La Verne College, preached for us Oct. 12.—Mrs. S. W. Funk, Charter Oak, Calif., Oct. 14.

Inglewood.—The children from the Chinese Mission in Los Angeles, under the direction of Sisters Early and Hilton, gave us a splendid program on Sunday morning, Oct. 12, which was greatly enjoyed. Several members of the Inglewood congregation kindly furnished machines for a means of conveyance. A light lunch was served them before their return to the mission, where they hold their Sunday-school in the afternoon. Oct. 19 our Christian Workers' Society gave a miscellaneous program at the Hermosa Mission, which seemed to be greatly appreciated by the members there.—Susan L. Stoner, Inglewood, Calif., Oct. 20.

Long Beach.—Sunday evening, Oct. 12, we held a very enjoyable love feast, with about seventy communing. Bro. Chamberlen, of Covina, was with us in both morning and evening services. We regret very much the moving away of Bro. Earl Rexroad, as Sister Rexroad was the primary superintendent. Sister Dora Nelson was chosen to take her place.—Blanche L. Frantz, Long Beach, Calif., Oct. 18.

South Los Angeles.—Our quarterly business meeting was held on Friday evening, Sept. 19. Bro. A. B. Crist was elected Sunday-school superintendent. Sister Ethel Smith was chosen superintendent of the primary department. Sunday morning, Sept. 28, was our Rally Day service. Fifteen pupils were promoted from the primary department into the main school. Although the attendance was not what we expected for the day, on account of sickness and rainy weather, a splendid spirit of enthusiasm was manifested, and since then the school has been increasing in attendance. The teachers and officers of the Sunday-school, with several members of our number, spent a very profitable evening in meeting at the pleasant home of Brother and Sister J. W. Cline, Oct. 1. Ways and means were discussed whereby we might bring our school to a higher degree of efficiency for the coming year. On Sunday morning, Oct. 5, Bro. Cline conducted the installation and consecration services of the Sunday-school officers and teachers. Bro. George Hilton occupied our pulpit on the morning of Oct. 12, and delivered an inspiring message. In the evening Bro. N. J. Brubaker gave a splendid discourse on the subject of "Adaptability."—Lena Irene Swank, Los Angeles, Calif., Oct. 13.

DISTRICT OF COLUMBIA

Washington City.—With the coming of cooler weather and the return of the members from their vacations, the Washington City church enters on its winter schedule. The annual fall council was held Oct. 6. All the business before this session was of a very constructive nature. Matters for the improvement of the internal organization were perfected. Of greatest importance is the action of the church to grant financial support to a student in Blue Ridge College. This was thought to be in keeping with the spirit of the Forward Movement, and to be a good thing to help both the congregation and the college. Rally Day, unfortunately, fell on the Sunday when the recent cold wave, with rain, reached Washington. Notwithstanding the very unpleasant weather, however, a good-sized audience was present both at Sunday-school and at the church services. The date for our autumn love feast is set for Nov. 2, at 6:30 P. M. Since the last report to the "Messenger," two have been baptized. The congregation, also, has kept up the pace set in the first

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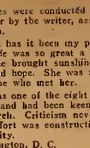

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Inglewood.—The children from the Chinese Mission in Los Angeles, under the direction of Sisters Early and Hilton, gave us a splendid rogram on Sunday morning, Oct. 12, which was greatly enjoyed. everal members of the Inglewood congregation kindly furnished onveyances for a means of conveyance. A light lunch was served them efore their return to the mission, where they hold their Sunday-chool in the afternoon. Oct. 19 our Christian Workers' Society gave a miscellaneous program at the Hermosa Mission, which seemed to e greatly appreciated by the members there.—Susan L. Stoner, nglewood, Calif., Oct. 20.

Long Beach.—Sunday evening, Oct. 12, we held a very enjoyable ove feast, with about seventy communing. Bro. Chamberlen, of pring, was with us in both morning and evening services. We reeived very much the moving away of Bro. Earl Rexroad, as Sister exroad was the primary superintendent. Sister Dora Nelson was hosen to take her place.—Blanche L. Frantz, Long Beach, Calif., Oct. 18.

South Los Angeles.—Our quarterly business meeting was held on riday evening, Sept. 19. Bro. A. B. Crist was elected Sunday-chool superintendent. Sister Ethel Smith was chosen superintendent of the primary department. Sunday morning, Sept. 28, was our Rally Day service. Fifteen pupils were promoted from the primary departnent into the main school. Although the attendance was not what e expected for the day, on account of sickness and rainy weather, splendid spirit of enthusiasm was manifested, and since then the chool has been increasing in attendance. The teachers and officers of the Sunday-school, with several others of our number, spent a very profitable evening in meeting at the pleasant home of Brother and Sister J. W. Cline, Oct. 1. Ways and means were discussed whereby we might bring our school to a higher degree of efficiency for the coming year. On Sunday morning, Oct. 5, Bro. Stutzman conducted the installation and consecration services of the Sunday-school officers and teachers. Bro. George Hilton occupied our pulpit on the morning of Oct. 12, and delivered an inspiring message. In the evening Bro. N. J. Brubaker gave a splendid discourse on the subpart of the year, for giving to charitable and mission causes. Any call for help, if of a nature looking toward advancement, receives a hearty response. All this indicates a healthy condition of the congregation.—Chas. E. Resser, Washington, D. C., Oct. 21.

IDAHO

Weiser church met in council Sept. 19, with Eld. M. Alva Long presiding. Two letters were received and one was granted. We contemplate holding a series of meetings, commencing Nov. 9, with Bro. Steinhour, of Twin Falls, in charge. Our love feast will be held Nov. 22.—Retta Baker, Weiser, Idaho, Oct. 20.

ILLINOIS

Hickory Grove.—We have just closed a two weeks' revival, in charge of Bro. C. B. Rowe, of Dallas Center, Iowa. He preached some very good sermons, and the interest kept up very well. Two Sunday-school scholars confessed Christ. Our love feast followed the meeting on Monday evening, Oct. 6, with about forty communicants present. With the assistance of Brethren Jas. M. Moore, Wm. H. Isenbsee and C. B. Rowe, a vote was taken, regarding advancing our pastor, Bro. G. G. Canfield, to the full ministry. He and his wife were duly installed at the close of the love feast.—Bro. Roger D. Winger, followed with his lectures on missions, which aroused considerable enthusiasm. We have been getting along very nicely, we think, with the work here. We are very thankful for the lifting of the $1,200 debt on our parsonage, which was done at our late District Meeting.—Jos. Doty, Savanna, Ills., Oct. 21.

INDIANA

Bethany church met in council Sept. 6, with Eld. A. E. Clem presiding. Bro. Manly Deeter was also with us. Bro. Clem was appointed elder for another year. Sept. 7, Brother and Sister Ralph Rarick began a series of meetings, ending Sept. 28. We held our love feast Sept. 20, at which several visiting ministers were present. The spirit of the meeting was good.—Mrs. Bertha B. Weybright, Syracuse, Ind., Oct. 16.

Eel River.—Oct. 11 we enjoyed another love feast. The following visiting ministers were with us: J. H. Wright, Geo. Mishler, Emanuel Leckrone, Wm. Overholtzer, D. O. Cottrell, D. R. Murray, I. E. Warren, Harvey Hostetler, S. L. Young and I. D. Heckman, who officiated. Bro. Young preached for us on Saturday forenoon and Bro. Hugh Landis in the afternoon. The following Sunday morning Bro. Hostetler addressed the Primary Department of the Sunday-school, and Bro. Cottrell addressed the Advanced Department, after which short talks were given by the ministers present.—Laura Miller, North Manchester, Ind., Oct. 20.

Nottice.—The mission church in Logansport is nearing completion and Sunday, Nov 9, at 2 P. M., is the time set for dedication. Eld. J. H. Wright, of North Manchester, Ind., is to deliver the dedicatory sermon. An invitation is extended to all from adjoining churches to be with us. Please bring "Kingdom Songs No. 2." The Board further requests that as we are still short of funds, all pledges be paid at this time and that others make further donations, so that we may dedicate this house free of debt. Will the elders and pastors of the churches of Middle Indiana please call the attention of their members to this matter? Following this service, Eld. S. T. Fisher, of Peru, Ind., will conduct a series of meetings, lasting until Thanksgiving Day, when the love feast will be held.—J. G. Stinebaugh, in Behalf of the Mission Board, Camden, Ind., Oct. 24.

Santa Fe church met in council Sept. 18, with Bro. S. T. Fisher presiding. Brethren Perry Cobbett and Sherman Kendall were elected delegates to District Meeting. The report of the annual visit was made. Our communion was held Sept. 27, with Bro. T. D. Butterbaugh presiding. Other ministers present were Brethren S. T. Fisher, Eld. Davis, F. P. Hostetler and D. P. Kleplinger. We had an inspiring meeting. August 31 was set apart for our Harvest and Missionary Meeting. Eld. J. W. Norris, of North Manchester, had charge of the services for the day. The Missionary Meeting twenty-two expressed themselves as being willing to work wherever needed. Oct. 12 Bro. Ira E. Long, of Andrews, Ind., came to help us in our revival meeting. Bro. Floyd Sowder is in charge of the song services and we are having splendid meetings.—Dossie M. Webb, Bunker Hill, Ind., Oct. 20.

Sugar Creek.—Our series of meetings, which began Sept. 18, conducted by Bro. Ira E. Long, of Andrews, Ind., closed Oct. 5. The meetings were well attended and we enjoyed a season of spiritual blessing. Sister Nora Scitner led the singing. Our love feast was held Oct. 4, with Bro. Ira Long officiating. Brethren D. B. Charles, J. A. Snell and J. R. Smith were also present.—Lizzie Emley, South Whitley, Ind., Oct. 20.

Upper Deer Creek church met in special council Oct. 16, with Bro. Ira Kreider presiding. This council was held preparatory to our communion services, Oct. 23, in the evening. The report of the visiting brethren was received, and found to be highly satisfactory. It was decided to hold an election at the December council for the purpose of calling to service two deacons and one minister. Bro. D. D. Butterbaugh, who is conducting our series of meetings, was a helpful attendant at our council.—Mrs. Geo. R. Murphy, Lincoln, Ind., Oct. 17.

Walnut congregation held her love feast Oct. 11, with Bro. Howard Dickey, of North Liberty, in charge. We all greatly enjoyed the meeting and were spiritually blessed.—Helen Mowiser, Tippecanoe, Ind., Oct. 20.

Wawaka.—We have just closed a two weeks' revival service, conducted by Bro. S. J. Burger, of Howe, Ind. Sister Edith Metcher, of Goshen, Ind., led the singing. Bro. Burger preached some very good sermons, and we believe the church has been greatly strengthened and built up. Two were received into the church. Oct. 18 we held our communion services, which were quite well attended.—Hallie F. Miller, Wawaka, Ind., Oct. 22.

IOWA

Cedar.—At different times the following brethren have been with us, giving messages full of inspiration: Floyd M. Irvin, in the interest of the "Forward Movement"; F. N. Sargent, in the interest of Bethany Bible School, for which he collected $1,670; M. W. Emmert, in the interest of Mt. Morris College. August 27 our council convened. Sept. 7 Bro. H. E. Fasnacht, of Bethany Bible School, began a revival here. He preached ten excellent sermons, closing with a love feast. There were no additions to the church but nevertheless much good was done. A number of brethren and sisters from Muscatine attended our feast. Sept. 28 Bro. Joe Studebaker, of Ft. Dora, Ind., began a session of vocal instruction, which lasted for nine evenings. The attendance was good and the work was enjoyed. Bro. D. J. Lichty stopped over with us and gave a talk on what the heathen think of us, as missionaries. The writer represented this church at District Meeting.—U. J. Fike, Clarence, Iowa, Oct. 20.

North English church held a two weeks' revival meeting, conducted by Prof. M. W. Emmert, of Mt. Morris. Bro. Howard Ikenberry led the song service. The meetings were very successful. Seven Sunday-school scholars were received into the church by baptism. Our com-

$120 was taken for general mission work.—Irena M. Shuler, Lewell, Kans., Oct. 22.

MARYLAND

Broadfording.—Oct. 5, Bro. John S. Bowlus, of Burkittsville, preached for us, using for his subject, "The Brotherhood of Man." In the afternoon we held our annual Sunday-school Meeting, which was well attended. A number of inspiring talks were given along the line of activity, and of doctrinal teaching in the Sunday-school. In the evening of the same day we began a two weeks' series of meetings in the Creek Hill church, conducted by the home ministers. The interest in the meeting was good from the beginning. The members of the church gave their loyal support, and a united effort was put forth. We feel that much good seed has been sown, which will bring forth a harvest in due time. During these meetings seven were received into the church by baptism, and one reclaimed. See our last report four others have been received into the church by baptism. Oct. 18 we held our love feast in the Broadfording church with a crowded house. Nov. 1 we expect to begin a series of meetings in the Broadfording church, to be conducted by Bro. W. H. Group, of East Berlin, Pa.—C. E. Martin, Maugansville, Md., Oct. 20.

Cordova.—Nov. 2-9 we will have a Bible Institute, which will be followed by a two weeks' revival meeting, ending with a love feast Sunday, Nov. 24. The meetings will be held at the Easton house.—Norman Hutchison, Cordova, Md., Oct. 21.

Meadow Branch church held her semiannual love feast Oct. 11, thirteen ministering brethren present. Eld. Cyrus Gibble, of Lancaster County, preached the first sermon in the afternoon. Eld. B. Garber, of Virginia, followed with an unusually strong examination sermon. Eld. Garber has preached forceful sermons for us at other times for two weeks. Four have been baptized. Between 350 and 400 were in attendance. Bro. Resser officiating. A large representation of visitors from adjoining congregations was present. Dr. Wampler, on furlough from China, recently gave his illustrated lecture in our town and church. The next day, in the council meeting, he gave a graphic representation of conditions in the foreign mission field. An offering of about $50 was lifted for the work.—W. E. Roop, Westminster, Md., Oct. 12.

MICHIGAN

Lake View.—At our September council meeting Bro. Holsinger resigned as elder of this church, and Bro. Nevinger was chosen in his place. Oct. 11 we held our love feast services. Brethren Nevinger, Ulery and Joseph were with us. Bro. Nevinger preached four times on Sunday morning. We expect Bro. Nevinger to be with us in a series of meetings, to begin Nov. 23.—Ella Keith, Brethren, Mich., Oct. 16.

Zion congregation met in business session, with Eld. Samuel Miller as moderator. A committee was chosen to see about lighting fixtures for our church. Our Christian Workers' Society is perfecting plans for a Christmas program. Sept. 21 Sister Horning was appointed superintendent of our cradle roll, in the absence of Sister Jennie Bowman.—Mrs. Melvin Martindale, Prescott, Mich., Oct. 22.

MINNESOTA

Deer Park.—Our love feast was held Oct. 18, instead of Oct. 11, as announced. Our elder, Bro. D. F. Landis, from Lewiston, officiated. Three visiting members were present. Sunday morning and evening, Oct. 19, Sister Anna Blough, returned missionary from China, lectured on her experiences and the conditions in China. Pearl M. Ramer, Barnum, Minn., Oct. 20.

NEBRASKA

Afton.—Oct. 2 closed our revival, which was conducted by Bro. J. H. Heckman, of Chicago. Bro. Heckman gave us excellent sermons. Nine young people have united with the church. At our regular council held last week, we decided to have a revival in the spring. Our love feast will be held on Thanksgiving night, with services on the day and dinner at the church. Plans are now made to enlarge and remodel our church basement. Our Sunday-school attendance has been increasing during the summer; also the interest in our Bible Study classes. The juniors will give a missionary program Nov. 9.—Constance C. Snell, Cambridge, Nebr., Oct. 21.

NEW JERSEY

Amwell church and Sunday-school held Rally Day services Sept. 28. We had with us Bro. Bethel A. M. E. church of Pennington, N. J. Oct. 19 we had with us Brother and Sister J. F. Shull, who are returning to Sweden; also Bro. W. E. Roop, of Westminster, Md. We had an interesting service, with a basket dinner in the evening we observed communion. Bro. Roop began a series of meetings on Sunday morning.—Mrs. Clarence Hoffman, Dunellen, N. J., Oct. 20.

NORTH CAROLINA

Spring Brook.—Sept. 14 Eld. D. M. Sborb, of Surrey, N. C., began a two weeks' series of meetings, which was very interesting. Attendance and interest increased as the meetings continued. Two confessed Christ and the Master's cause was much built up in this place. Spring Brook, in the Ray congregation, is rather isolated. There are a few families of Brethren scattered over this section, but there are other Christian workers with whom we are worshiping. We have an interesting little union Sunday-school of about forty-five. A cottage prayer meetings each Sunday evening. We held our meetings and we also have our Sunday-school in the hall, as there is no church. The Brethren have no regular appointment here. The Methodist people have had charge of the work until now. At present there is no one in charge. We feel that much good may yet be done in this place and hope that some of the Brethren passing this way will stop and preach for us.—Rebecca Myers, Epping, N. Dak., Oct. 20.

OHIO

Ashland (First Church).—On Sunday, Oct. 19, we were made to realize that the peace and good will feeling can abound at other times than during the Christmas season. Following the Sunday-school session a brief but beautiful service was held in recognition of the return of our boys from war service. Bro. Leckrone delivered a short, appropriate address, after which Sister Maud Shelley, assisted by Bro. Walter Leckrone, pinned slips of paper, each one bearing the name of one of the boys in service on the sixteen stars in the service flag. Then, while Sisters Awiller and Kerr sang the doxology, Bro. Walter and Sister Maud slowly furled the flag. It was a most impressive service. Tears fell and prayers were breathed that the occasion might be the last time to require the necessity of any service of the kind—that from henceforth the white flag of peace may wave above the entire earth. Bro. Leckrone followed this with a splendid sermon with a strong discourse on "What Think Ye of Christ?"—Oma Karn, 908 Orange Street, Ashland, Ohio, Oct. 20.

Baltic.—We have just passed through a very interesting and profitable series of meetings, conducted by Bro. W. D. Keller, of Dayton, Ohio. The meetings opened Sept. 21 and closed Oct. 5. Eight precious people were added to the church. The success of the meetings was due, in part, to the inspiring song services, under the direction of Bro. I. H. Bashore, of Canfield, Ohio. We also held our love

STANLEY CHURCH, WISCONSIN

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The work at this place has been progressing very nicely. The Sunday-school bas been working hard to reach the one hnndred mark in attendance. We hope to reach that goal in the near future. We have decided to hold our teachers' meetings in the homes during the winter months. We have held them during the past summer in the home of our superintendent. Sister Chas. Guyer is president nf our Christian Workers' Meeting, Brn. Riland Shock having resigned. Mrs. O. W. Henderson.

NETTLE CREEK CHURCH, INDIANA

Having received inspiration for greater missionary work through the messages of Bro. A. D. Helser, who was with us several weeks ago, the missionary committee met and arranged for more definite activities in stirring up missionary spirit in the congregation. We decided to have a program as often as possible and to distribute missionary literature among the members. Later other work will be taken up.

Our first program was rendered at the Olive Branch house Sept. 21, during the series of meetings held by Bro. O. D. Werking. This proved to be a very interesting meeting. At the close a call was made for those who wish to become members of the Volunteer Mission Band, which was started at our recent District Conference. Twenty-two came forward. However, about half these had volunteered at District Conference. From this number a local band was then organized, with the members of the Missionary Committee as officers.

At our council meeting, last Saturday, a young sister, Pearl Jackson, confessed to a call to greater Christian service, and expressed a desire to become a home missionary. She further stated that if the Lord saw fit to call her to the foreign field she would not be unwilling to go. The church then decided to create a fund for the purpose of helping her through school, provided she would agree to give at least five years of her life to mission work.

We have arranged for another missionary program, to be given at the Locust Grove house on Sunday evening, Oct. 19, during the series of meetings to be held there by Bro. B. F. Petry. Perry R. Hoover.
Hagerstown, Ind.

DISTRICT MEETING OF SOUTHWESTERN MISSOURI AND NORTHWESTERN ARKANSAS

From Oct. 7-10 we enjoyed one of the most spiritual and successful meetings of the kind ever held in our District. The meetings were held in the Oak Grove church, which is in charge of Eld. A. Killingsworth. He is assisted in the ministry by Bro. A. W. Adkins.

The elders of the District met on Tuesday afternoon and talked over the work and needs of the District. Nearly all of the ministers are elders—most of them getting up in years. One great need of this District is more ministers. A number of the churches have no minister, while the ministers of some of the others are quite old and need the assistance of younger helpers.

The business session was held on Wednesday, and was opened by Eld. J. B. Hylton, the retiring Moderator. Eld. A. Killingsworth was chosen Moderator; Eld. W. R. Argabright, Reading Clerk; Bro. Orin Harvey, Writing Clerk. The churches of the District were represented by thirteen delegates. One very important action was taken when the delegates voted to send a petition to our State representatives in Congress and Senate to use their influence and vote against military training in our public schools. The different local congregations of the District were also urged to send like petitions to our State Representatives.

Bro. L. W. Stong, of Springdale, Ark, was elected a member of our District Mission Board for three years. Eld. D. W. Teeter was selected as our trustee of McPherson College for two years. Eld. P. L. Fike was chosen to represent this District at our next Annual Conference, with Eld. A. Killingsworth, alternate.

Wednesday evening Bro. J. B. Emmert, of India, gave an illustrated talk on India, which was very inspiring.

Thursday was Ministerial Day. Much time was spent in discussing the different phases of the Five-Year Forward Movement, and its application to the world at large and to our own District in particular. The evangelist and his work and field received considerable attention. The needs and problems of our District were presented and many good thoughts given to stimulate the workers.

Wednesday evening the members present met to enjoy a love feast, which was very ably presided over by Bro. J. B. Emmert.

The last day of the meeting was spent in discussing the Sunday-school and missionary work, and was presided over by Bro. A. W. Adkins, our District Sunday-school Secretary. The workers of the District were much interested in having an up-to-date Sunday-school, and desired that our churches become missionary churches, interested and working for the saving of souls.

An offering of over $42 was taken for foreign mission work and $22 for home missions. Seven or eight pledged themselves to support a scholarship in the boarding-schools of India. One was reclaimed during the services. Two of our young people pledged themselves to dedicate their whole time and life to the service of the Master. Then, too, all the parents present were called upon to pledge themselves to dedicate their children to the Master's cause, and quite a number responded.

Bro. J. B. Emmert, of India, Bro. Jas. M. Mohler, of Middle Missouri, and Bro. W. O. Beckner, of McPherson College, were a great help in making the meeting a success.

The number of members in our District is not large, but the workers are much encouraged to go on in the work of building up the Kingdom.

The next District Meeting will be held in the Greenwood house, of the Cabool congregation, Texas County, Mo. The next District Sunday-school Convention, held quarterly, will meet in the Shoal Creek church, Newton County, Mo. F. E. Miller.

DISTRICT CONFERENCE OF NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA

The 1919 meetings were held in the Lewiston church Oct. 7-9. The Conference was preceded by three splendid lectures, given by Sister Anna V. Blough. Her coming seemed to pave the way for a more enthusiastic and spiritual meeting. Some of the delegates for the Conference arrived in time to hear Sister Blough's lectures.

The Elders' Meeting was organized Oct. 7, in the forenoon. In the afternoon there were so many present that there was a demand for a service, not planned for by the committee. A very spiritual and helpful hour was spent, with Brethren Glen Montz and I. D. Leatherman in charge.

Tuesday evening the Ladies' Aid Meeting was in charge of Sister Anna B. Landis. The principal address was given by Sister Lydia E. Taylor, of the Dress Reform Committee. She was followed by Sisters D. H. Keller and Ruth Eddy. Following was the Temperance program, presided over by Eld. W. O. Tannreuther. The general topic was: "The Church of the Brethren and the Great Temperance Conflict." Locally, H. H. Wingert; Nationally, W. E. Buntain; Morally, I. D. Leatherman.

Wednesday morning was beautiful and full of promise for a fine day for the District Meeting. Owing to the absence of Eld. A. P. Blough, the Retiring Moderator, Eld. H. H. Wingert acted as Moderator pro tem. The organization as perfected was: Moderator, Eld. J. E. Rolston; Reading Clerk, Eld. D. H. Keller; Writing Clerk, Eld. D. F. Landis.

No papers were sent to Annual Conference. However, there were resolutions passed, to be sent to Congress against Universal Military Training. Eld. W. O. Tannreuther was elected a member of 1920 Standing Committee; Eld. J. E. Rolston, alternate.

Wednesday evening was the Educational Meeting, presided over by the Trustee of Mt. Morris College, Eld. Tannreuther. The principal address was given by Prof. A. J. Brumbaugh on the subject, "The New Day." The Missionary Meeting followed, in charge of the President of the Mission Board, Bro. I. M. Forney. Addresses were given by Sister Anna V. Blough and Bro. A. S. B. Miller. The spirit of the meeting was fine. A collection of $500 was taken for Home Missions.

The meetings on Thursday, both during the day and in the evening, were the best of the whole series. Splendid enthusiasm and interest were manifested. Eld. A. C. Wieand gave his address on "The Forward Movement of the Church" in the Christian Workers' program. The Christian Workers presented plans for acceptance, whereby the churches of the District are grouped into three units, each to hold, before Jan. 1, a conference. Then the whole District is to hold a single conference some time in 1920.

Sister Taylor gave her second lecture during the Child Rescue hour. The work of these speakers, who are specialists, was appreciated very highly by the home folks.

The meetings for 1920 will be held in the Spring Creek church, Northern Iowa. We feel very grateful to our Heavenly Father and to the brethren and sisters of the State District, for the splendid conditions and attendance, which made it possible to have such a helpful series of District Meetings. D. F. Landis.
Lewiston, Minn.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Foreman-Herring.—By the undersigned, at the home of the bride's sister, Mrs. Ira Mauger, near Hooversville, Pa., Dec. 12, 1919, Mr. William E. Foreman and Florence K. Herring.—S. P. Early, Windber, Pa.

Heilig-Wilcox.—At Oakton, Va., Sept. 28, 1919, by the writer, assisted by Bro. W. H. Sanger, Brother Oscar A. Heilig, of College Park, Md., and Sister Mary Jane Wilcox, of Oakton, Va.—Lewis B. Flohr, Vienna, Va.

Hunt-Metzger.—By the undersigned, Oct. 7, 1919, at the home of the bride, Mr. Theodore W. Hunt, of Combria County, Pa., and Sister Ivy L. Metzger, daughter of Brother and Sister Milton G. Metzger. —M. Clyde Horst, Johnstown, Pa.

Hylton-Riddlesbarger.—By the undersigned, at the home of the bride's parents, Brother and Sister A. E. Riddlesbarger, August 21, 1919, Brother Roy P. Hylton, of Protection, Kans., and Sister Callie Riddlesbarger, of Nampa, Idaho.—J. M. Forbyhill, Nampa, Idaho.

Miller-Berg.—By the undersigned, at his home, Oct. 11, 1919, Brother Emory L. Miller, of Jones Mills, Pa., and Sister Anna Berg, of Mount Pleasant, Pa.—A. J. Beeghly, Somerset, Pa.

Ober-Berkebile.—By the undersigned, Oct. 15, 1919, at the bride's home, Brother Birch Reploglc Ober, of Lockhaven, Pa., and Sister Mary Hazel Berkebile, daughter of Mr. and Mrs. Lewis Berkebile, of Cambria County, Pa.—M. Clyde Horst, Johnstown, Pa.

Roop-Ploutz.—At the home of the bride's parents, Aug. 20, 1919, Bro. John D. Roop, of Westminster, Md., and Sister Elizabeth Ploutz, of Linwood, Md.—John J. John, New Windsor, Md.

Swank-Ridgely.—By the undersigned, Oct. 15, 1919, in the Big Creek church, Brother W. Glenn Swank, of Proid, Mont., and Sister Bertha E. Ridgely, of Parkersburg, Ill.—Dow A. Ridgely, Parkersburg, Ill.

White-Boxell.—By the undersigned, at the home of the bride's parents, Brother and Sister Joseph Boxell, Oct. 9, 1919, Mr. Frank White and Lelah Boxell, both of near Manistee, Mich.—Z. L. Bussear, Manistee, Mich.

Zook-Bowman.—By the undersigned, at the residence of the bride's mother, Sept. 20, 1919, Brother Ray E. Zook and Sister Mildred M. Bowman, both of Huntington, Ind.—B. D. Hirt, Huntington, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Campbell, Martin, son of Chas. and Eliza Campbell, born in Montgomery County, Ind., Jan. 22, 1830. In 1851 he married Emeline Cameron. To this union were born two children. Sixteen years ago his wife died. In 1907 he married Mrs. Sarah E. Davis. He united with the Church of the Brethren more than sixty years ago, and was a charter member of the White church, Ind. He served in the deacon's office for more than fifty years. He died at his home in Clarks Hill, Ind., Dec. 7, 1919, aged 89 years, 8 months and 15 days. He leaves his wife, one sister, four sons, three daughters, twenty-four grandchildren and twenty-three great-grandchildren. Services by the writer in the White church.—J. H. Wright, North Manchester, Ind.

Cree, Horace C., his wife, Edith (Trout) Cree, and their three children, India, Orlo and Linn, were instantly killed when an electric car crashed into the automobile in which they were traveling near Donnelsville, Ohio. They had been visiting Mrs. Cree's parents, Brother and Sister Wm. Trout, in Chambersburg, and were returning to their home at Wyoming, Ill. The bodies were brought to the home of Mrs. Cree's parents for burial. Services at the house by Bro. P. S. Lehman and the Rev. L. Walter Lutz, of the United Brethren church. Interment in the cemetery adjoining the Falling Spring church.—Emma R. Carr, Chambersburg, Pa.

Denton, Sister Diana Virginia, nee Cassedy, born in Augusta County, Va., died at the home of her son, Samuel Denton, Ionia Co., Mich., Oct. 9, 1919, aged 77 years, 3 months and 26 days. In 1864 she was united in marriage with Solomon Thomas Denton, who preceded her in death twenty-five years ago. To this union were born nine children. Of the number, seven children, with a number of grandchildren, and three sisters of the deceased, are left on this side the river. Brother and Sister Denton were received into the Church of the Brethren at Bridgewater, Va., nearly forty years ago, remaining faithful until death. Grandma Denton was always smiling and cheerful till her last illness, covering a period of several months. Even then she bore her suffering with patience and fortitude, near the end enjoying a bright foretaste of heavenly joys. The memory of her sweet Christian life will remain as an inspiration to all who were favored with her association. Services conducted by Bro. P. B. Messner. Text, Rev. 14: 13. Interment in the cemetery on the hillside east of Saranac, Mich.—Grace E. Messner, Lake Odessa, Mich.

Emery, Lorenzo Perry, born at Fairlax, Vt., March 29, 1821, died August 31, 1919. In 1850 he married Elizabeth Myers, who with their infant daughter, died three years later. One son survives. In 1868 he married Catherine J. Flickinger, who died four years ago. To this union were born ten children, eight of whom survive. He has been a faithful member of the Dorcas church for thirty years. Services by the writer.—Geo. W. Burgin, Denver, Colo.

Gephart, Clifford, son of Bro. Peter and Sister Eva Gephart, born Dec. 2, 1905, near Kitchel, Ind., died June 12, 1919, near Campbell, Ohio. His death resulted from an accident in which he was struck by a train. He was always in his place in Sunday-school when possible. He leaves his father, mother, one brother and four sisters.—Edna Brower, Kitchel, Ind.

Grlpa, Mrs. Samuel, died at the home of her daughter, Mrs. Wm. Matson, near Sidney, Ind., Oct. 2, 1919, aged 90 years and 8 days. She was an invalid for over eight years. She was the daughter of Nicholas and Catherine Fenner. She was baptized by Bro. Peter Nead Gripe in 1848, and united with the Church of the Brethren in the same year. She leaves two sons, one daughter, seven grandchildren and fourteen great-grandchildren. Services in the Eel River church by Bro. J. H. Wright, assisted by Bro. Samuel Leckrone.—Mrs. Arlie Gripe, Sidney, Ind.

Harshbarger, Eld. Cornelius W., born in Adams Township, Cambria Co., Pa., May 15, 1860, died at the Memorial Hospital, Johnstown, Pa., Dec. 11, 1919, aged 59 years, 4 months and 26 days. He is survived by his wife, two sons, two daughters, five grandchildren, his parents, three brothers, and four sisters. Death was caused by burns sustained in a gasoline explosion while filling the truck he was driving. He lived but thirty-six hours after the accident. He united with the Church of the Brethren at the age of sixteen. At the age of thirty-four he was elected deacon, and called to the ministry at the age of forty. Five years ago he was ordained to the eldership. In all of these responsibilities he proved faithful, ever doing what he could. Services by the writer at the Walnut Grove church, Eld. D. P. Hoover assisting. Text, James 4: 14. Interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Landis, Bro. David D., son of Daniel and Susie Landis, born near Pleasant Hill, Ohio, died of cancer, July 17, 1919, aged 62 years, 5 months and 28 days. In 1878 he married Sarah Ann Elker. To this union were born five sons and one daughter. He leaves his wife, six children and eleven grandchildren. He united with the Church of the Brethren thirty-five years ago. Services at the Painter Creek church by Brethren Newton Binkley and Lawrence Kreider.—Martha Minnich, Greenville, Ohio.

Lint, Catherine, widow of the late Bishop Conrad G. Lint, died, following a short illness, Sept. 12, 1919, at the home of her sister, Mrs. Jesse W. Peck, with whom she had made her home since the death of her husband. She was a daughter of the late Samuel J. Flickinger, and was born near Meyersdale, Jan. 1, 1833. About sixty years ago she married Conrad Gillian Lint. She is survived by two brothers and two sisters. Services in the Church of the Brethren, of which the deceased was a faithful and consistent member from early childhood, by Bro. T. R. Coffman. Interment in the Union cemetery. —Mrs. T. R. Coffman, Meyersdale, Pa.

May, Sister Nancy Ann, born in Dawgo County, N. V., died Oct. 2, 1919, aged 85 years, 3 months and 10 days. She lived with Brother and Sister D. A. Andrews, in the bounds of the Hicksville church, Ohio. She had been a member of the Church of the Brethren for fifty years. She leaves no near relatives. Services by the writer.—J. A. Gump, Churubusco, Ind.

by Bro. W. H. Sanger, Brother Oscar A. Heibig, of College Park, d., and Sister Mary Jane Wilcox, of Oakton, Va.—Lewis B. Flohr, Edna, Va.

Hunt-Metzger.—By the undersigned, Oct. 7, 1919, at the home of he bride, Mr. Theodore W. Hunt, of Cambria County, Pa., and Sister Ivy I. Metzger, daughter of Brother and Sister Milton G. Metzger. M. Clyde Horst, Johnstown, Pa.

Hylton-Riddlesbarger.—By the undersigned, at the home of the ride's parents, Brother and Sister A. E. Riddlesbarger, August 21, 19, Brother Roy P. Hylton, of Protection, Kans., and Sister Callie ddlesbarger, of Nampa, Idaho.—J. H. Graybill, Nampa, Idaho.

Miller-Berg.—By the undersigned, at his home, Oct. 11, 1919, Brother mory L. Miller, of Jones Mills, Pa., and Sister Anna Berg, of ount Pleasant, Pa.—A. J. Beeghly, Somerset, Pa.

Ober-Barkebilo.—By the undersigned, Oct. 15, 1919, at the bride's me, Brother Birch Roplogle Ober, of Lockhaven, Pa., and Sister ary Hazel Barkebilo, daughter of Mr. and Mrs. Lewis Barkebilo, of ambria County, Pa.—M. Clyde Horst, Johnstown, Pa.

Roop-Pfoutz.—At the home of the bride's parents, Aug. 20, 1919, ro. John D. Roop, of Westminster, Md., and Edith Elizabeth Pfoutz, Union Bridge, Md.—John J. John, New Windsor, Md.

Swank-Ridgely.—By the undersigned, Oct. 15, 1919, in the Big Creek urch, Brother W. Glenn Swank, of Froid, Mont., and Sister Bertha Ridgely, of Parkersburg, Ill.—Dow A. Ridgely, Parkersburg, Ill.

White-Boxell.—By the undersigned, at the home of the bride's arents, Brother and Sister Joseph Boxell, Oct. 9, 1919, Mr. Frank hite and Lelah Boxell, both of near Manistee, Mich.—Z. L. Bossear, anistee, Mich.

Zook-Bowman.—By the undersigned, at the residence of the bride's other, Sept. 20, 1919, Brother Ray E. Zook and Sister Mildred M. owman, both of Huntington, Ind.—B. D. Hirt, Hnntington, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Campbell, Martin, son of Chas. and Eliza Campbell, born in Montmery County, Ind., Jan. 22, 1830. In 1851 he married Emeline Camon. To this union were born ten children. Sixteen years ago his fe died. In 1907 he married Mrs. Sarah E. Davis. He united with e Church of the Brethren more than sixty years ago, and was a arter member of the White church, Ind. He served in the deacon's fice for more than fifty years. He died at his home in Clarke Hill, d., Oct. 7, 1919, aged 89 years, 8 months and 15 days. He leaves his fe, one sister, four sons, three daughters, twenty-four grandildren and twenty-three great-grandchildren. Services by the riter in the White church.—J. H. Wright, North Manchester, Ind.

Cree, Horace C., his wife, Edith (Trout) Cree, and their three chilen, India, Orlo and Linn, were instantly killed when an electric r crashed into the automobile in which they were traveling near ortheast Ohio. They had been visiting Mrs. Cree's parents, rother and Sister Wm. Trout, in Chambersburg, and were returning their home at Wyoming, Ill. The bodies were brought to the me of Mrs. Cree's parents for burial. Services at the house by ro. P. S. Lehman and the Rev. L. Walter Lnts, of the United rethren church. Interment in the cemetery adjoining the Palling pring church.—Emma R. Carr, Chambersburg, Ill.

Deaton, Sister Diana Virginia, nee Cassady, born in Augusta County, Va., died at the home of her son, Samuel Deaton, Iowia Co., iech., Oct. 9, 1919, aged 77 years, 3 months and 26 days. In 1864 she as united in marriage with Solomon Thomas Denton, who preceded her to the grave twenty-five years ago. To this union were born nine ildren. Of the number, seven children, with a number of grandildren, and three sisters of the deceased, are left on this side the ver. Brother and Sister Deaton were received into the Church of he Brethren at Bridgewater, Va., nearly forty years ago, remainingithful until death. Grandma Deaton was always smiling and cheerful till her last illness, covering a period of several months. Even hen she bore her suffering with patience and fortitude, near the nd enjoying a bright foretaste of heavenly joys. The memory of er sweet Christian life will remain as an inspiration to all who were ssociated with her acquaintance. Services at the home by Bro. P. B. essoor, Text, Rev. 14: 13. Interment in the cemetery on the hillde east of Saranac, Mich.—Grace E. Messner, Lake Odessa, Mich.

Emery, Lorenzo Perry, born at Fairfax, Vt., March 29, 1821, died August 31, 1919. In 1861 he married Elizabeth Myers who, with their ne daughter, died three years later. One son survives. In 1868 e married Catherine J. Flickinger, who died four years ago. To this nion were born ten children, eight of whom survive. He has been faithful member of the Brethren church for thirty years. Services y the writer.—Geo. W. Burgin, Denver, Colo.

Gephart, Clifford, son of Bro. Peter and Sister Eva Gephart, born ct. 2, 1905, near Kitchel, Ind., died June 12, 1919, near Campbell, Obio. is death resulted from an accident while playing with a gun. He as always in his place in Sunday-school when possible. He leaves s father, mother, one brother and four sisters.—Edna Brower, itchel, Ind.

Grove, Mrs. Samuel, died at the home of her daughter, Mrs. Wm. atson, near Sidney, Ind., Oct. 2, 1919, aged 90 years and 8 days. he was an invalid for over eight years. She was the daughter of Nicholas and Catherine Frantz, of Pennsylvania. She married Samuel ripe in 1848, and united with the Church of the Brethren in the me year. She leaves two sons, one daughter, seven grandchildren nd fourteen great-grandchildren. Services in the Eel River church y Bro. J. H. Wright, assisted by Bro. Samuel Leckrone.—Mrs. Arlie ripe, Sidney, Ind.

Harshbarger, Eld. Cornelius W., born in Adams Township, Cambria Co., Pa., May 15, 1860, died at the Memorial Hospital, Johnstown, a., Oct. 11, 1919, aged 59 years, 4 months and 26 days. He is survived by his wife, two sons, two daughters, five grandchildren, his arents, three brothers, and four sisters. Death was caused by urns, sustained in a gasoline explosion while filling the truck he was driving. He lived but thirty-six hours after the accident. He nited with the Church of the Brethren at the age of sixteen. At he age of thirty-four he was elected deacon, and called to the ministry at the age of forty. Five years ago he was ordained to the eldership. In all of these responsibilities he proved faithful, ever oing what he could. Services by the writer at the Walnut Grove hurch, Eld. D. P. Hoover assisting. Text, James 4: 14. Interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Landis, Bro. David D., son of Daniel and Susie Landis, born near leasant Hill, Ohio, died of cancer, July 17, 1919, aged 62 years, 5 onths and 25 days. In 1878 he married Sarah Ann Elliker. To this nion were born five sons and three daughters. He leaves his wife, Miller, Sister Mary, widow of Bro. Andrew Miller, died at her home in Union Depoit, Pa., Oct. 11, 1919, aged 88 years, 1 month and 26 days. Her husband was a deacon in the Church of the Brethren and preceded her thirty-five years ago. She is survived by her son, one daughter and two grandchildren. Sister Miller was a consistent member of the church for over forty years. Services at the Hoovordale house by Eld. J. H. Witmer and Bro. A. M. Kuhns. Interment in adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

Pentecost, John, son of Squire and Martha J. Penteeost, born in Union County, Ind., died Oct. 3, 1919, aged 66 years and 9 days. In 1873 he married Mary Jane Johns. To this union were born four sons and two daughters. In 1894 he united with the Primitive Baptist church and has ever lived a faithful and consistent Christian life. He leaves his wife, four children, twenty-one grandchildren and two brothers. Services by Rev. Harlan, of Concersville. Interment in the College Corner cemetery.—Edna Brower, Kitchel, Ind.

Purkey, Joseph, died in Goshen, Ind., at the home of his niece, Mrs. Henry Myers, Sept. 29, 1919, aged 70 years, 11 months and 1 day. Bro. Purkey united with the Church of the Brethren April 14, 1918, and lived a faithful Christian life until his death. His wife, Susan, preceded him in death about two years. Besides other relatives he is survived by three sisters. Services in the First Brethren Church of Goshen by his pastor.—F. A. Myers, 124 N. Fifth Street, Goshen, Ind.

Risinger, Daniel, died Oct. 9, 1919, at the Grant County Hospital, aged 69 years, 8 months and 6 days. Bro. Risinger received an injury to his foot in his youth. Later on in life it became poisoned and his whole system was affected. He united with the Church of the Brethren nine years ago and two years later was elected deacon, in which capacity he served until death. He leaves his wife, four sons, two daughters, one sister and three brothers. Services at the Hartford City church by Bro. Norris.—Mrs. Lydia Waters, Hartford City, Ind.

Rodabaugh, Bro. Solomon, son of John and Sabina Rodabaugh, born in Cumberland County, Pa., died in Elkhart County, Ind., Oct. 8, 1919, aged 76 years, 9 months and 1 day. In 1865 he married Christena Weybright, who died in 1886. Four children were born to this union, two of whom are dead. Later he married Mahala Longenecker. To this union were born two children. He leaves his wife, three children, nine grandchildren and three great-grandchildren. He united with the Church of the Brethren in 1865 and was elected to the deacon's office several years later. Services at the Bethany house by Bro. Hiram Forney. Interment at Baintertown.—Mrs. Bertha B. Weybright, Syracuse, Ind.

Selandors, Samuel, born in Cumberland, Pa., died at the home of his son in Mercer County, Ohio, aged 89 years, 9 months and 12 days. He married Maria Miller in 1852. To this union were born two sons and four daughters. His wife died a little over one year ago. He united with the Church of the Brethren in 1860 and continued in that faith till death. He leaves one brother, one sister, one son, four daughters, twenty grandchildren and fourteen great-grandchildren. Funeral at the home by his pastor, Bro. Jas. A. Guthrie. Burial in the Tomilson cemetery.—Mrs. Gertrude E. Guthrie, Speocerville, Ohio.

Smith, Bro. William T. W., born in Franklin County, Va., died July 13, 1919, in Berthoud, Colo. In 1866 he moved with his parents to Indiana. In 1878 he moved to Colorado, where has been his home since that time. Feb. 10, 1891, he was united in marriage to Minnie B. Smith. To this union were born nine children. He is survived by his wife, eight children, three brothers and three sisters. He united with the Church of the Brethren in 1876, remaining ever faithful. Services by the writer in the United Brethren church, Berthoud, Colo.—Geo. W. Burgin, 1500 South Pearl Street, Denver, Colo.

Strayer, Bro. Aaron, born in Johnstown, Pa., died in the same city, Sept. 28, 1919, aged 69 years. He married Sarah Stutzman, who, with three sons and four daughters, survive. One son preceded him. Services in the home by the writer, assisted by Rev. W. I. Good, of the Lutheran church. Burial in the Grand View cemetery.—C. C. Scullhouse, Johnstown, Pa.

Wallace, Elizabeth, nee Wolfe, born at Mt. Morris, Ill., died Oct. 2, 1919, aged 70 years, 5 months and 6 days. In 1873 she married Jesse E. Wallace. To this union four children were born, three of whom survive. Sister Wallace united with the Church of the Brethren at the age of twenty-five. She had been failing in health about a year. Seven months ago she had a stroke of paralysis. Services by the writer, assisted by Bro. W. H. Yoder. Interment in the Morrill cemetery.—C. Smith, Morrill, Kans.

Winger, Orlando C., son of Joseph and Elizabeth Winger, died at the Grant County hospital, Oct. 8, 1919, aged 57 years, 7 months and 12 days. He leaves four brothers and one sister. Services in the Cart Creek church by Bro. Joseph Spitzer, assisted by Bro. Arthur Mote. Interment in Vernon cemetery.—Mrs. Alva M. Winger, Marion, Ind.

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 701)

ths sense of hearing, but enjoys the services. Oct. 19 Bro. Beachley preached a powerful sermon on "The Church Age." Bro. Hollinger talked in the evening on "Material Things of Life." Bros. J. Bro. Chas. D. Bonsack, of New Windsor, Md., will begin the revival, opening with the love feast.—Sallie E. Schaffner, Harrisburg, Pa., Oct. 20.

Lower Conewago.—Bro. G. G. Lehman, of Los Angeles, began a series of revival meetings Sept. 27 at the Hamdian-house, continuing for one week, and closing with our love feast. Bro. Lehman brought to us many rich truths which we believe created a deep interest in the meetings. Five were received into the church by baptism, at the time of our love feast, which was largely attended. Eld. David Kilheffer, of Ephrata, officiated in the evening services. A number of ministers from adjoining congregations were with us and we had a very pleasant feast.—R. D. Cook, Hillsburg, Pa., Oct. 17.

Martinsburg.—Sept. 20 Bro. A. J. Beeghly, of Friedens, Pa., began a series of meetings in the Clover Creek house and continued till Oct. 8. Eighteen were added to the church by baptism and three were reclaimed. We held our love feast Sept. 28 and closed Oct. 5, with about 275 members present. One was baptized at Martinsburg the day before our love feast.—J. H. Crofford, Martinsburg, Pa., Oct. 16.

Meyersdale.—It was decided at our council that there should be preaching services several nights before our love feast. Services began on Wednesday night and continued throughout the week, with the pastor in charge. Sister Mary Mumbaugh had preparatory service, which was largely attended. The sermon was preached by the pastor, Bro. Coffman. In the afternoon three were baptized. The evening service was splendid. At the close of the Sunday-school we took a special collection for Sister Ida Shumaker, our missionary in India.—Mrs. T. R. Coffman, Meyersdale, Pa., Oct. 20.

Midway.—Sept. 14 Bro. Harvey Miller, of Englewood, Ohio, preached for us at the Midway house. Brother and Sister Miller came east to attend the Bible reunion, which was held at Manheim, Sept. 14 and 15, meeting brethren with us were Hiram Gibble, who officiated, S. R. Zug, Wm. Oberholtzer, H. B. Yoder, Allen Bucher and Ira D. Gibble. We are trying to line up and do our part in the "Forward Movement."—Laura B. Nelly, Midway, Pa., Oct. 18.

Morrellville.—Sept. 28 our church devoted the entire day to the interests of the Sunday-school. The morning service consisted of a Rally Day program. In the afternoon and evening a local Sunday-school Convention was held. Addresses on various phases of Sunday-school work were ably discussed by some of the workers from neighboring churches. We were also favored by having our field secretary, Bro. Foster Statler, with us. His message was always timely. Oct. 5 our council was held, at which time the officers for the new year were elected. Our elder, Bro. J. F. Ream, was retained for the coming year.—Mrs. C. C. Sollenberger, Johnstown, Pa., Oct. 18.

Moxham church held a family service on Sunday evening, Sept. 21. It was very encouraging to see so many families present. Oct. 5 we observed Rally Day with a splendid attendance—an increase of forty-five per cent over the previous Sunday. The program consisted of special music and a number of short addresses on the theme of "A Gospel Voyage." Promotion certificates were given to the Primary and Junior Departments. Recently three were added to the church by baptism and one by letter. Our communion service was held the evening of the second session of our members being present. Bro. L. B. Harshberger, of Walnut Grove, officiated. Our pastor, Bro. D. P. Hoover, begins a series of meetings in the Conemaugh church this evening. The Bible Reading Circuit of the district of Western Pennsylvania will be held Nov. 11-13 in our church.—Mrs. D. P. Hoover, Johnstown, Pa., Oct. 20.

Pittsburgh.—On Sunday morning, Sept. 21, was our annual Rally Day—quite a memorable event, especially in the minds of the young people. Bro. Worstler set a certain number for the attendance goal—a number far ahead of our average attendance—and in spite of the "it can't be reached" remarks, we reached the goal and, in fact, went over the top. Our attendance has kept up splendidly during the vacation period and subsequently. The work looks very promising and we expect big things this winter. On Tuesday evening, Oct. 6, we had another crowded house, and almost as enthusiastic as before. This was "Community Night," the credit for its success being due the Ladies' Adult Bible Class. The building was decorated to represent the fall season. The address of welcome was given by the pastor, followed by an extremely interesting program of readings and special music. Refreshments were served later. It was a big success. Our fall communion service is announced for Nov. 9, and we would like to see as many of our absent members as can come. It is also expected that Prof. H. K. Ober, President of Elizabethtown College, will give some interesting lectures for several evenings preceding the communion. Further announcements of the dates will be made in a later article.—Nelle Forney, 3878 Burchfield Avenue, Pittsburgh, Pa., Oct. 15.

Walnut Grove church, Johnstown congregation, held communion services Oct. 5. We had Rally Day Sept. 28 and Promotion Sunday, Oct. 5. During the summer many of our Sunday-school workers were absent but are now back at their work again. During the vacation time we prepared mission boxes for China and Japan. The children and older ones made rag dolls and scrap books and collected various articles. Oct. 19 the delegates to the State Convention gave very interesting reports. We keenly feel the loss of one of our workers, Eld. C. W. Harshberger, who died recently.—Elizabeth W. Howe, Johnstown, Pa., Oct. 21.

West Greentree.—Oct. 4 two were received into the church through baptism. Oct. 7 and 8 we held our love feast at Rheems, with Eld. Jacob Longenecker, of Palmyra, officiating. A good representation of members was present. Visiting brethren with us were Samuel Fahnestock, Levi Mohler, Samuel Eshelman and Bro. Ebersole. We enjoyed a very pleasant time together. Oct. 12 we had the regular services at Florin, Bro. John Brnbaker, of Manheim, delivered a very interesting sermon. He also spoke in the afternoon at a Children's meeting, at the same place.—S. R. McDannel, Elizabethtown, Pa., Oct. 16.

VIRGINIA

Antioch church met in council Oct. 3, with Bro. Z. E. Mitchell os moderator. One letter was received and one granted. Our communion will be held Nov. 1, beginning at 3:30 P. M. Our delegates to District Meeting are Brethren J. A. Naff, F. B. Layman, Isaac Bowman and L. E. Brahaker.—Benla Bowman Peters, Rocky Mount, Va., Oct. 14.

Christiansburg church held her love feast Oct. 18, with Bro. Chas. Williams, of the Redosk Grove congregation, officiating. There were seventy-one members present. Bro. Williams preached an interesting sermon on Sunday. An offering of $6.56 was taken at the close of Sunday-school for foreign missions, and one of $8.58 was taken at the preaching service for District work. We have made some much needed improvements on our church building—redecorating and installing of city water.—W. B. Spangler, Christiansburg, Va., Oct. 18.

Elk Run.—Bro. L. G. Humphreys, of Buena Vista, Va., began a series of meetings Oct. 5, but was suddenly called home Oct. 14, on account of illness in his family. Eld. W. H. Zigler continued these services until Oct. 19 with very good interest. The members were encouraged and one was received into the church by baptism. Bro. Minor C. Miller, of Bridgewster, the Sunday-school Secretary of the Second District of Virginia, is to hold a meeting at Elk Run Oct. 21, in the interest of the Sunday-school work.—D. H. Smith, Mt. Solon, Va., Oct. 20.

Fairfax church met in council Oct. 11, with Eld. I. M. Neff presiding. Quite a number of officers and committees were appointed for the coming year. Bro. Neff was elected delegate to the district. August 31 Elders D. M. Glick and I. N. H. Beahm came to us for the purpose of ordaining Brethren J. R. Leatherman, L. B. Flohr and W. H. Sanger to the eldership. Sept. 1 we met for our visit council and the day was a very favorable report. The Fairfax church raised $221 during the post quarter for missionary purposes.—Maggie Miller, Vienno, Va., Oct. 18.

Hollywood.—The members of the Hollywood Mission met in council August 20, with the committee on organization from the Nokesville church. After considering the matter, the organization was perfected and Bro. I. A. Miller was chosco as elder. Sister D. P. Mann was appointed Sunday-school agent and membership secretary. Sept. 7 Bro. Dyer preached for us on Saturday night and twice on Sunday, beginning our series of meetings in the absence of Bro. D. M. Glick, who took up the meeting on Monday night. Bro. Glick remained with us till Sept. 21, preaching twenty inspiring sermons. Eleven were baptized and the members in general much built up.—Anna Bowman, Fredericksburg, Va.

Mountain Grove.—We held our communion service Oct. 18, with a good representation of members present, including three visiting ministers. Bro. D. H. Zigler, of Broadway, Va., preached to a good audience on Sunday. We will begin our series of meetings Nov. 8 or 10, with Eld. J. F. Britton, of Bristow, Va., evangelist.—P. H. Turner, Genoa, Va., Oct. 21.

Notice to the Southern District of Virginia.—The Antioch church has arranged to meet all trains at Boone Mill, Nov. 5. All parties desiring conveyance will please notify H. A. Flora, Rocky Mount, Va.—J. A. Naff, Boone Mill, Va., Oct. 20.

WEST VIRGINIA

Harman.—Sept. 6 Eld. Jonas Fike, of Eglen, W. Va., began a series of meetings, closing Sept. 20. He preached in all eighteen inspiring sermons. On Saturday, at the close of the first week, we held our council meeting, at which time the annual visit was reported. Sister Lena Shears was elected to attend the District Meeting as delegate. Eleven accepted Christ during the meetings. Sept. 20 we had a very spiritual love feast at which about ninety-eight were present. Oct. 1 Bro. Jas. Harman, of Pendleton County, began a week's series of meetings at the Hartman schoolhouse, at Gandy, in which the entire community became greatly aroused. Eight accepted Christ, and many were made better by his efforts. The writer, with several others, had the privilege of attending these meetings.—Nettie Harmao, Harman, W. Va., Oct. 16.

Mount Zion.—Sunday, Oct. 12, the writer was with the members of this congregation in a pleasant and profitable missionary meeting. An all-day session was held and a splendid treat was had. Several visiting members were with us and very ably assisted in the work. We lifted an offering of $22.55 for World-wide Missions. We are working and praying that our District will become aroused to a full sense of her duty along missionary lines.—Verna May Kirk, District Missionary Secretary, Hommond, W. Va., Oct. 15.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 31 to Nov. 3, Northwestern Kansas and Northeastern Colorado, in Quinter church.
Nov. 5-7, Southern Virginia, Antioch church.
Nov. 13, First District of Arkansas and Southeastern Missouri in the Broadwoy church, Mo.

LOVE FEASTS

Alabama
Nov. 8, Fruitdale.

California
Nov. 2, Los Angeles.
Nov. 2, Covina.
Nov. 23, 6 pm, Tropico.

Colorado
Nov. 9, Denver.

Idaho
Nov 22, Weiser.
Nov. 28, Twin Falls.

Illinois
Nov. 2, 6:30 pm, Batavia.
Nov 8, 6:30 pm, Highland Avenue, Elgin.
Nov. 9, Dixon.
Nov. 9, 6 pm, Rock Creek.

Indiana
Nov. 2, 6 pm, South Whitley.
Nov. 2, Summitville.
Nov 13, Plymouth.
Nov. 22, Logansport.
Nov. 27, 5:30 am, Plunge Creek Chapel.
Nov. 27, 6:30 pm, South Bend, First church.

Iowa
Nov. 1, 6 pm, Lanview.
Nov. 9, Sonth Keokuk.
Nov. 9, Franklin County.

Kansas
Nov. 1, 2:30 pm, Pleasant View.
Nov. 1, Murdock.
Nov. 2, 7 pm, Newton City.
Nov. 8, 7 pm, Bloom.
Nov. 8, Verdigris, country house.
Nov. 8, 9, 11 am, North Solomon.
Nov. 15, 5 pm, Prairie View.
Nov. 29, 7 pm, Mont Ida.
Nov. 27, 7 pm, East Wichita.

Maryland
Nov. 1, 2, Longmeadow.
Nov. 2, 6:30 pm, Washington City.
Nov. 15 and 16, 2 pm, Brownsville.
Nov. 16, 6 pm, Frederick City.
Nov. 24, Easton house.
Nov. 27, 2 pm, Pleasnut View, Frederick County.

Michigan
Nov. 1, 10 am, Sugar Ridge.

Minnesota
Nov. 15, Monticello.

Missouri
Nov. 6, 6 pm, Warrensburg, City church.
a Nebraska
Nov. 9, Silver Lake.
Nov. 27, Beatrice.
Nov. 27, Afton.

New Mexico
Nov. 30, Clovis.

Ohio
Nov. 1, Pleasant Hill.
Nov. 1, 2 pm, Swan Creek, West house.
Nov. 1, Strait Creek.
Nov. 2, 10:30 am, Lima.
Nov. 8, 5 pm, Harris Creek.
Nov. 8, 10 am, Salem.
Nov. 8, 5 pm, Beaver Creek.
Nov. 27, Trotwood.

Oklahoma
Nov. 8, Poradise Prairie.
Nov. 8, 6:30 pm, Bonnito.
Nov. 29, Picasant Plains.

Pannsylvania
Nov. 1, Royersford.
Nov. 1, 3 pm, Spring Creek, at Palmyra house.
Nov. 1, 2 pm, Mechanic Grove.
Nov. 1, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 1, 4 pm, Spring Run.
Nov. 1, 2 pm, Falling Spring, at Hade house.
Nov. 1, 2, Marsh Creek, at Marsh Creek house.
Nov. 1, 6 pm, Jnmes Creek.
Nov. 2, 7 pm, Elk Lick.
Nov. 2, 6 pm, Brothers Valley.
Nov. 2, 3 pm, Seabe Spring, at Cherry Lane house.
Nov. 2, 4 pm, Harrisburg.
Nov. 2, Ephrata.
Nov. 3, 4, Conestoga, at Bareville.
Nov. 6, 7:30 pm, Philadelphia, First Church.
Nov. 8, 6:30 pm, Upper Dublin.
Nov. 8, Claar.
Nov. 8, 2 pm, Hatfield.
Nov. 8, 4 pm, Artemas.
Nov. 8, 9, Long Dom house, Pine Grove.
Nov. 8, 9, 2 pm, Lost Creek, at Oriental house.
Nov. 9, 6 pm, Gorrett.
Nov. 9, Hatfield.
Nov. 9, 6 pm, Huntingdon.
Nov. 9, 6:30 pm, Altoona, Twenty-eighth street church.
Nov. 9, 6 pm, Shimokin.
Nov. 9, 2 pm, Lititz.
Nov. 11, 12, 10 am, Chickies, at Mt. Hope house.
Nov. 18, 19, 1:30 pm, East Fairview.
Nov. 22, 9 am, Lower Cumberland, Mohler house.
Nov. 23, Lancaster.
Nov. 26, 29, Conewago, at Bachmanville.

Tennessee
Nov. 1, 3 pm, Beaver Creek.

Virginia
Nov. 1, 3:30 pm, Antioch.
Nov. 9, 6 pm, White Hill.

Washington
Nov. 15, Tacoma.
Nov. 29, East Wenatchee.

West Virginia
Nov. 8, Johnstown.
Nov. 15, 3:30 pm, Tearcont.

Wisconsin
Nov. 6, Worden.

Evangelism and Revivals

The winter months have long been those in which our churches, especially those in the country, have had their revival services. Of course, in this the first year of the Forward Movement, your church is planning some special efforts along this line. Unless such church makes extra efforts we fear that the evangelistic goal of 15,000 will not be reached. The first need toward that end is a spirit of prayer. We list here some books very helpful on that line.

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Harry Emerson Fosdick
A clear, rich and impressive treatment of prayer as communion with God, as petition for the things we need and as the expression of dominant desire. The discussion of obstacles to effective prayer is also very enlightening. Art leather.

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A series of studies in all forms of personal work aiming at the development of Christian experience and service. It is adapted for use in study classes and for reading and for the private study of oil interested in personal evangelism.

EVERY CHURCH ITS OWN EVANGELIST, ... 50c
Loren M. Edwards.
Here many pastors, together with their churches, could be saved the annual and sometimes frantic "S. O. S." calls for an evangelist if they would get and read this little fifty-cent book. It contains a record of the experience of a pastor who proceeded in his work upon the hypothesis that every church has its own evangelist. All the forces of the church were properly coordinated and the pastor was himself leader and evangelist. Experience under the most varied conditions, "with rural churches—with city churches—proved that the hypothesis was in reality a law. Every church may and ought to be its own evangelist. Get the book that will tell you how it is done.

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THE MINISTER'S PART

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Added to all this is the provision of practical, actually tested plans for the details of services the influence of which it aims to secure—the following a natural order of sequence.

EVANGELISTIC SERMONS IN OUTLINE, ... $1.00
C. Parron.

REVIVAL LECTURES, ... $1.00

LECTURES TO PROFESSING CHRISTIANS, ... 1.00

GOSPEL THEMES, ... 1.00
The three above are by Charles G. Finney, tha notod evangelist of the last century.

THE PERSONAL TOUCH, ... $1.00

PRESENT DAY EVANGELISM, ... 1.00
J. Wilbur Chapman is author of the two above.

SONG BOOKS

Be sure to have enough books so every one may share in the singing.
Revival Songs and Best Hymns is 64 pages from Kingdom Songs No. 2. It contains 137 songs and hymns, numbered to correspond with R. S. No. 2 so that they may be used to supplement your supply of these books. Durably bound in paper with responsive readings. Each, 15c; 50 for $3.75, postpaid; per hundred, $10.00, carriage extra.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

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C. Perron.

THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3

Vol. 68 **Elgin, Ill., November 8, 1919**

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...EDITORIAL...

Two Despicable Things

It is universally regarded as a despicable thing for the crew of an ocean liner to scamper for the lifeboats, when the ship is in peril, leaving the hapless passengers to the mercy of the waves. So despicable, indeed, that it almost never happens. Women and children first, then the male passengers, then the crew, is the unwritten law.

In one important point, the illustration fails, thank heaven. A Christian does not jeopardize his own safety in the slightest measure by making the safety of others his chief concern. He enhances it. By helping others into the Gospel life-boat, he makes his own presence there the more secure. And the boat is big enough for all. Nobody need be crowded out.

But these facts only make the more astonishing and the more contemptible the smug content of "Christians" who are so glad they are in the ark of safety and so little concerned about what becomes of the rest of humanity. How do you account for it?

There are a number of commandments and Christian virtues which we are fairly well acquainted with. But there is one we do not know much about. We have not found out yet what love means.

What Time Do the Services Begin?

UNFORTUNATE names often foster harmful ideas. Why should we speak of public worship as divine services or church services? And why do we talk about holding services?

A service isn't something you can hold. You must do it. And the opportunities for this at the church on Sunday are very small in comparison with those at other places and on other days. The weekly church services begin early on Monday morning, Dr. Harry E. Fosdick rightly said in a recent sermon. Sunday is a day of preparation for church service.

The Practical Purpos

HAVE you been thinking about that great prophet principle expounded by Jeremiah? Were you caref to notice that it works both ways?

One of the greatest difficulties which confronted t prophets of Israel, in their efforts to lift the nation greater spiritual heights, was its fixed belief in its p destined future glory, regardless of its charact From Abraham down, God had been promising gr things for Israel. Sometimes the conditions w stated. Often they were not. At certain periods the history the glorious picture was partly realized, b never completely. So the nation kept on expecting th the golden age was about to dawn and, with equal p sistence, kept on ignoring the conditions upon wh that golden age was promised.

It was precisely such a situation that called fo Jeremiah's great declaration. Babylon was threat ing Judah with destruction and the prophet was ple ing: "Return ye now every one from his evil w and amend your ways and your doings." But the p ple gave no heed, insisting that Jerusalem was safe, the ground of Jehovah's past promises of protect and blessing. Were they not Jehovah's own peop Jehovah's city and temple could not be destroyed.

By the illustration of the clay in the potter's ha Jeremiah tried to drive the truth home to them. If vessel the potter was trying to make was marred in hands, he made something else out of it, as the cor tion of the clay would permit. So Jehovah would with the house of Israel. The popular theory was t he was bound, by his covenant with Abraham David, to preserve the nation and make it great prosperous. Jeremiah said not necessarily. "If t do that which is evil in my sight, that they obey not voice, then I will repent of the good, wherewith I s I would benefit them."

Both John the Baptist and Jesus had no end trouble of the same kind. "Why, we are Abraha children," the people said. Wasn't that enou Didn't they know the promises to Abraham? W intimate that *they* might not have part in the com Kingdom? Hadn't they a warranty deed to it, sig and sealed—the original one made out to Abrah "his heirs and assigns forever"? But Jesus was backward about telling them that the family res blance suggested a different ancestry. And John t to direct their minds to Jeremiah's doctrine by say that the stones at their feet offered a more likely p pect than they for true children of Abraham.

Jeremiah's principle does work both ways. It co the whole range of predictive prophecy. When G speaks concerning the future of a people, whether terms of blessing or disaster, the conditional elemen always understood. And the conditional element is human element. God's part is absolutely certain. can be depended on. The promised blessing will su be realized, if—. And the threatened judgment surely follow, if—. And those "ifs" pertain solely what the people concerned do about it. But they

CONTRIBUTORS' FORUM

The New Era

Selected by Viola Priser, Sidney, Ind.

When will the clouds of discord cease on earth,
And man receive from heaven his nobler birth?
When all injustice shall have passed away,
And righteousness shall bring the perfect day.

When will the nations cease their wicked strife,
And live a better, sweeter, purer life?
When love divine cements them wise and good,
In one great universal brotherhood.

Then right and truth and justice shall appear,
And faith and hope shall banish doubt and fear;
Then ignorance and sin shall flee from sight,
And wisdom shed its pure, celestial light.

Then love and joy and peace shall fill the soul,
And give mankind a richer, grander goal;
Then man shall know the truth that makes him free
To serve his God and all humanity.

Victory

BY S. Z. SHARP

THE aim of every human effort is to gain the victory. Human life is compared to a battle-field, strewn with conflicts and checkered with victories and defeats. As we enter this life, we face many battles. First there are the diseases incident to infancy, and every child must run the gauntlet of these maladies. It is claimed that one-third of the human race dies before the age of six years is reached.

Next comes the battle for an education. First the language must be learned and many hard words must be pronounced, which sometimes take years to master. When the school-age is reached, then there are hard problems to be solved, and many hard efforts end only in defeat.

Then comes the battle for a living, and the conflict is long and weary. There are so many obstacles to be overcome and in so many forms. In the beginning it was decreed that man must "eat his bread in the sweat of his face." When primitive man tried to subdue the earth and sow his seed, he had to contend with thorns and thistles. Even now the farmer has to contend with insects and even when his best effort is put forth, he is often defeated by hail and storms. In India, when the monsoon fails, often millions die of starvation. In China, when the rivers overflow and the crops are destroyed, millions die for want of food. During the last war millions died from starvation. In our own country, where there is such an abundance of food, there is a constant battle in our large cities, among the poor, for something to eat. The reports of the school commissioners in our large cities show that a large number of children are underfed, their bodies are under size and they lack strength for their studies. Our own missionaries, in our large cities, often make appeals for food and clothing for the poor among whom they work. The present high cost of living has made the situation still more acute, and the conflict is the greater.

There is a constant conflict between capital and labor. During the last few years labor has gained great victories, and threatens to make use of its prestige to gain control even of our Government. In Los Angeles, recently, the railroad employés succeeded in tying up the traffic that no trains could leave the city, nor were any allowed to come in, to bring food, and so the citizens had to suffer. Even recently the various unions of the railroads combined, and threatened to tie up the traffic of the whole United States unless their demands were granted.

In politics there always was, and, probably, always will be, a conflict and a striving for victory. The greatest human conflict that ever happened on earth was waged between aristocracy, militarism and world dominion, on the one hand, and democracy, peace and freedom, on the other. While the conflict cost millions of lives and billions of money, it may be worth all it cost. Aristocracy is forever crushed. There is not a human effort in which victory is not the object.

Man has gained some remarkable victories over the forces of nature. He has caught the lightning, harnessed it, and makes it draw his cars on the railroads, light his cities, carry his messages over the land, and under the sea to foreign lands. He has caught the wind in sails and makes it drive his ship from sea to sea. He has even dared to navigate the air with the swiftness of the eagle. He has scaled the highest mountains and measured the deepest seas. He has dammed up rivers and streams, and made them propel his machinery in factories. He has eliminated the yellow fever from the land and checked the ravages of diseases.

One of the greatest battles to be fought in this life is with self, and a great victory is won when we conquer. "He that subdueth his own spirit is greater than he that taketh a city." No one can succeed in this without help from above. Christ says in John 15: 5: "Without me ye can do nothing." Again, in 1 Cor. 15: 57 we read: "Thanks be to God who giveth us the victory through Jesus Christ our Lord." Some say that after they have made themselves better they will lead a Christian life. They forget that without Christ they can do nothing but are like a horse on a treadmill—working hard and getting no farther.

Some start out to lead a Christian life and when they stumble they get discouraged and give up. What would have become of Peter if he had given up when he had denied his Master? There is not one of us that does not stumble sometimes in his life. God means that we should persist in our efforts to rise again. It is said of John B. Gough, who had been a drunken sot and became a great temperance lecturer, that only after his twenty-first trial did he succeed in conquering his evil habit.

The one thing to be remembered, above all things, is, that our victory must come through Jesus Christ. We forget too often that Christ came to this world to give us the victory. He was tempted in all points as we are that "he might succor those that are tempted." Let not those who have been slaves to evil habits think there is no remedy.

"Earth has no sorrows which heaven can not heal."

Our conflict is a double one—it rages both within and without—with the lusts of the flesh and the temptations of the soul. All through our lives we have had our conflicts, but our greatest conflict or our greatest victory will be the last. It is then that the body is weak and often in pain. It is then that the thought of separation from loved ones racks the mind. It is then that life opportunities are seen to be at an end. It is then that a sense of loneliness steals over us, if we do not feel the Savior near. As we stand at the margin of another world, we realize that we must meet God. What seems to be a defeat may be a victory in disguise. The wreck of our earthly house may be the occasion of occupying "a building not made with hands eternal in the heavens."

"The saints in all this glorious war
Shall conquer though they die.
They view the triumph from afar
And seize it with their eye."

We dare not attempt to describe the disappointment and anguish of those who have lost their last battle. We may talk of the disappointment of Napoleon and of the Kaiser, but neither tongue nor pen can portray the anguish of a lost soul. Let us turn to a brighter picture and behold the apostle Paul, when he heard the last bugle call and could exclaim: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Fruita, Colo.

Forgive Us Our Sins

BY WARREN SLABAUGH

THERE is no prayer whose need is so insistent as that which implores the forgiveness of our sins. Sin is the only thing that stands between us and God, therefore we need forgiveness of sin most of all. Each time we pray the Lord's Prayer, we voice this petition. Nowhere, it seems to me, is our true condition before God stated so clearly as in 1 John 1: 5 to 2: 2. Unless we look carefully into the text, we may be inclined to think that John's statement is a paradox.

John begins by asserting that God is light and that in him is no darkness at all. God is purity and in him is no sin at all. All accept that, for we would not worship a God whose purity was only relative. But let us see what this involves.

The application of the epistle is, that if we are children of God, we will be like him. If God is light, his children will be light also. Does he not continue in verse 6: "If we say that we have fellowship with him, and walk in the darkness, we lie and do not the truth"? Were we to stop here, we might well conclude that sinless perfection is demanded. But let us go on: "If we walk in the light as he is in the light, we have fellowship with him," and so far that statement is in accord with the conclusion reached in verse 6: "And the blood of Jesus, his Son, is cleansing us from all sin."

John is not writing to people of the world but to Christians. He is not speaking of a past cleansing, at the time of their conversion, but of a present cleansing, while they are walking with him. Emphasizing the need of cleansing from sin, he goes on: "If we say that we have no sin, we deceive ourselves and the truth is not in us." Herein lies the paradox: "How is it possible, with sins to confess, to walk in the light with God?" John goes on: "If we confess our sins, he is faithful to forgive," etc. That is, God is true to his promise; he has covenanted to forgive our sins. Verse 18 does not refer to another kind of sin, nor sinning at another time. John is using this form of repetition, with a change of tense, to emphasize the fact that the child of God has sin to confess.

I find two extremes of thought in the matter of sanctification and I call them extremes because, to me, neither is right. On the one hand I find people who say: "If you are a child of God you can not sin, because of your conception," and they quote from another part of this same epistle. I met just such a man, some time ago, who frankly told me that I was a child of the devil because I confessed that I found shortcomings and mistakes in my life, which I regarded as sins. He said that for him it was useless to pray the Lord's Prayer, for he did not need it. These people have chosen a few texts and have built up a doctrine and—shall we say?—deluded themselves into believing that they are *wholly* sanctified. Then, on the other hand, there are those who are honest enough to recognize that their shortcomings are, in the sight of God, sins. They become discouraged and indifferent, and so they drift along without struggling against their weaknesses. They even misinterpret Paul's language in Rom. 7, when he says: "It is no more I that do it but sin that dwelleth in me," excusing themselves for their shortcomings, and so they go on without making any progress in spiritual growth.

But if neither position is right, what *is* the true ground? First of all we must take into account that man is dealing with God—the human with the divine. "My ways are not your ways, neither are my thoughts your thoughts." Of course, we are only responsible for the things we know. But do we live up to all the light that we have? If we do not, then we sin. That, to me, is the fundamental definition of sin—not necessarily stealing, swearing or the like, but failing to live up to the light. The light that we have is God's law, in our case. Do we live up to our ideals? If we do not, then we are falling short and need forgiveness. How many are they who, when the events of the day are done, review their actions before they close their eyes in sleep, realizing that they have not been all that they would like to have been? It is then that they humbly pray that familiar petition: "Forgive us our sins."

But does that mean we shall drift? No. Can you today look back one year, and realize that you are now winning victories that were then impossible? The ideal which you could not realize then has been won, and you are farther up the grade, but today there are ideals which, at the present moment, you can not reach. Shall not the coming days bring the victory? Is it not

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the steady progress toward higher ground that John has in mind when he continues with the exhortation: "My little children, these things write I unto you, that ye may not sin"? We must not be satisfied to allow any sin to control us, on the plea that it is our besetting sin, but hating it we must grow into power to cast it wholly out of our lives. Neither can we justify ourselves by bringing the law of God down to our level.

I once heard the story of two men, both Christians. The one had many things to overcome and sometimes yielded to his temptations, even to getting drunk. But never, at any time, did he excuse himself; he exalted the law of God and went down into the dust, a sinner, begging for pardon. The other man was more respectable. But he continually adjusted the law of God to fit his own life. He excused his lack of love on the ground that the person in question was not his neighbor. He justified his crooked business deals by claiming that business has ethics of its own, apart from religion. He maintained his position before God, not by humility and confession, but by dethroning the law of God. The one, by his continual exaltation of God's law gave God opportunity to pour out grace into his life, by which he finally overcame. The other, by his pride and hardening of heart, could not but go deeper into sin.

There is nothing we need so much as forgiveness. Sin is the most terrible thing in the world, for it is the only thing that can stand between us and God. How deeply must we hate it! How closely must we examine our lives for the things that are unworthy the children of God! And though, while we live in this house of flesh, we can not hope to attain to the Divine Standard, we may, step by step, come up to higher ground, and thus allow God to reveal more of his righteousness. And by our daily confession, living under the blood, we may continue blameless in his sight, enjoying his favor, and assured of an abundant entrance into the glory world.

Chicago, Ill.

The Lost Bible

BY LEANDER SMITH

THAT is an interesting and instructive narrative, recorded in the Book of Second Chronicles—how in the days of the wicked King of Judah, Manasseh, the Book of God's Law was lost in the rubbish of the temple at Jerusalem. Manasseh had forgotten the pious and devoted life of his father, Hezekiah. He fell under bad influences, and the people were led far from God and his ways. Idolatrous practices became common. All the abominable vices of the heathen nations were practiced by Israel, the chosen people of God. Persecutions came, the Assyrians conquered, and Manasseh was made a captive. The book of God was lost and its commandments were forgotten.

That Book of God had been given for the guidance and safety of Israel. Through idolatry, adultery and worldliness it had been lost and its solemn mandates forgotten.

Sad, sad as is the fact, yet it is tremendously true. Even today, in this fair land of ours, the Bible is lost to many, many lives. The Bible is lost by neglecting it—by not reading it. A home without a Bible is desolate, but a home where there is a Bible that is never opened, is more desolate. And such are common. The Bible is lost to us when we have no sympathy with its purpose. To read the Bible merely for literature, poetry, history, or to justify ourselves or find fault, is to lose it in the deepest sense. The Bible is lost through *prejudice*, seeking to read into it things to confirm our

ever shall. I do not understand it all, but I believe a accept it all. I will read nothing and I will hear not ing that reflects in the least on the Bible. I can n afford to do so. My faith in the Bible is the bulwa of my life. My experiences, all along the way, ha verified its teaching. It has been my stay and comfo My Heavenly Father is its Author. He is deeply a anxiously concerned about me, and he is making things, in providence and grace, to work out for good.

Have you lost the Bible? If so, you can find again. Read it diligently and prayerfully. Believe and obey its teachings! Seek grace that you may brought into sympathy with its purposes and spi Your life will be true, useful and happy, just in p portion as you truly find the Bible and let it rule your life.

Muscatine, Iowa.

The Laborers in the Vineyard, Matt. 20: 1-16

BY P. J. BLOUGH

"Many that are first shall be last, and the last s be first" (Matt. 19: 30).

Not long before the crucifixion, while on his journey to Jerusalem, Jesus spoke this parable to chosen ones.

The householder is God; the market place, world; the vineyard, the church of Jesus Ch throughout the universe. The workers are invitec all hours of the day into spiritual corn fields, wh fields, rice plantations, and vineyards, to render ac service for God.

A parable is a natural event which portrays a sp ual truth, and needs only to correspond as a whole, the central truth it is designed to teach. It need harmonize in all its details.

The disciples' cognizance of the young ruler's conversation with Jesus, prompted Peter's statement inquiry: "Behold we have forsaken all and follo thee; what shall we have therefore" (Matt. 19: 2

While Peter evidently was not filled with a me nary spirit, yet, seemingly, he expected a special ward because of his being one of the first to com Jesus.

Merely the reward, without the commercial would hardly have been a cause for Peter's rebuke, cause Moses looked for the recompense of reward, Christ looked forward to the joy set before him.

Then comes this parable, or sermon, on and foll ing the striking text: "Many that are first shal last, and the last shall be first," to teach that the portant thing is to accept Christ, regardless of w or time, as the extra time, spent in the vineyard balanced by the joys and benefits of the viney What a privilege to be permitted to serve the L three score years and ten!

The first ones agreed to work for a shilling, or a 17 cents per day, which was a full recompense then a day's work—that being plenty to supply any daily needs, and having the purchasing value of a lar of our money.

In our employ for Jesus, wages should not be chief consideration. Love for him and his cause, al should arouse us to active service, knowing that t is a crown laid up for all who love his appearing. mother's love constrains her to toil endlessly for children, without once thinking of wages, yet hop when she is old, to be graciously cared for by them

"The wages of sin is death, but the gift of Go eternal life through Jesus Christ our Lord." We

"I must work the works of him that sent me" are enough for us to recognize our duty.

The parable teaches that every life should be one of service, and that activity should begin in the morning of usefulness. Think of the many who waste in nothingness their thought, their affections, their energies, their activities, their all. "He that would eat the kernel must crack the nut."

Evil thoughts intrude upon an unemployed mind as naturally as worms are generated in a stagnant pool. "An idle brain is the devil's workshop."

An eminent divine preached on the text: "Why stand ye here all day idle?" Next day a lady went to him and said: "Doctor, I want a spade." There are Sunday-school spades, and mission-room spades, and tract-distribution spades, and sick-visitation spades, and soul-saving spades. Who will apply for them?

God hires laborers, not because he needs them or their services, but as some charitable, generous householder keeps poor men at work—in kindness to them, to save them from poverty and starvation, thus paying them to work for themselves.

The devil, by his temptations, is hiring laborers to feed swine. God, by his Gospel, is hiring laborers for his vineyard, to dress it and to keep it and to harvest the products. That is Paradise work. We must make our choice, for hired we must be. "Choose you this day, whom ye will serve" (Joshua 24: 15).

Johnstown, Pa.

My Lord's Feast

BY A. I. MOW

"Thou preparest a table before me in the presence of mine enemies."

"Behold, I have made ready my dinner: my oxen and my fallings are killed, and all things are ready: come to the marriage feast."

THE table will be spread with a royal menu: Flesh, bread, water, fruit, word, book, Spirit and crown.

Symbolic of life-yielding agencies are the many provisions in this world for our natural sustenance and joys. Christ is the composite of all these propitious factors. Life was the supreme problem of God. He went to the last possible limit to induce man to receive it. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Jesus was equally committed to the same purpose: "I came that they may have life, and may have it abundantly." "In him was life." "I am the *life*."

The LIFE is the nutriment in

1. His Flesh.

"The bread which I will give is my flesh, for the life of the world."

"Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves."

"He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me."

2. The Bread of Life.

"I am the bread of life: he that cometh to me shall not hunger."

"My Father giveth you the true bread out of heaven. The bread of God is that which cometh down out of heaven, and giveth life unto the world."

"I am the living bread which came down out of heaven: if any man shall eat of this bread, he shall live forever."

"This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live forever."

"They said therefore unto him, Lord, evermore give us this bread."

3. The Water of Life.

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

"Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

"If any man thirst let him come unto me and drink."

"Whence hast thou living water?"

"He that believeth on me as the scripture hath said, from within him shall flow rivers of living water."

"Sir, give me this water, that I thirst not, neither come all the way hither to draw."

"He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb."

"He that is athirst, let him come: he that will, let him take of the water of life freely."

"I will give unto him that is athirst of the fountain of the water of life freely."

4. Fruit of the Tree of Life.

"Out of the ground made Jehovah to grow . . . the tree of life."

"Hear what the Spirit says: . . . I will give to him that overcometh to eat of the tree of life which is in the Paradise of God."

"On this side of the river [of the water of life] and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month."

"Blessed are they that wash their robes, that they may have the right to come to the tree of life."

Many a royal feast was made with the spirit and purpose of taking the life of some unsuspecting victim. This feast is made for the spirit and purpose of contributing and sustaining life abundantly to all who come.

5. The Spirit of Life.

The Spirit of life in Christ Jesus makes every guest free from the law of sin and death. It is the Spirit that giveth life.

6. The Word of Life.

At this feast the toasts will be offered to Jesus the Lamb of God, who gave himself that all might live. And the conversation will be made up of the Word of Life.

7. The Book of Life.

All the guests will be registered in the Book of Life. "He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels."

8. The Crown of Life.

Every guest will be given a crown of life.

"They that run in a race run all, but one receiveth a prize. Even so run that ye may attain. Every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible."

"Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him."

I am sure that every reader will rejoice to attend this feast, for in its every feature it contributes to that life which all so much crave.

Weiser, Idaho.

"John" Is Dead

BY I. N. H. BEAHM

THE funeral of John Barleycorn was held recently in the National Business College. I was present. The uniqueness and impressiveness of the occasion were such that I am prompted to send a very brief description to MESSENGER readers.

The Eighteenth Amendment to the American Constitution is short; but it took a long time to write it. A great many factors have made up the possibility of such a statute product. The temperance forces have worked long and patiently. It is claimed by some of our own people, along the line of church decisions, that we can not legislate folks into better ethics; but proper legislation is very wise and helpful, as a means to worthy ends—therefore the Eighteenth Amendment. The passing of John Barleycorn from the American stage of action is epochal.

Now, as to the funeral, arrangements and announcements had been duly made. The program was uniquely staged. Its execution was pronounced a success.

By request, the deceased had a beer barrel as a casket, which was fittingly decorated. The minister officiating announced that Mr. Barleycorn, the deceased, comes from a long ancestral line and of a very distinguished family. He was the fourth son of Noah, and had lived 3,926 years, 4 months and 16 days (?).

As the audience assembled that day, they were paying tribute to one of the most unique and most wonderful characters on the face of the earth. He has been known by various classic names, as King Alcohol, Bacchus, the god of wine, and Dionysus, the god of wine and of the drama.

At the Baalbec Temple, in Syria, the Roman Eagle was dedicated to his glory and liberty. In Greece, he was the master of joy and action; therefore, he became the father of the drama and theater. He has flourished in all the great cities of the world and has had a controlling influence over kings and princes, potentates and politicians. He was honored with a seat in the White House and a prominent place in our National Capitol. He has been very religious, and claimed membership in many of the most important organizations of Christendom.

His sway and sweep in the social circles was acknowledged throughout civilization. As a manufacturer, he stands practically at the head. He drafted armies and marched them into eternity in majestic form. He really *manufactured* his armies. He manufactured drunkards. He manufactured miserable homes, untimely deaths, sorrowing wives, broken-hearted mothers, wayward children, alms-houses, and did a marvelous part in populating prisons and penitentiaries. He was able to convert many people from human beings into beer-kegs, beer barrels, and bloated wrecks. Truly, the deceased was a "mighty man" among "the children of men."

The deceased leaves a large family and many relatives to mourn his departure. The pall-bearers were Messrs. Moonshine Barleycorn, Bootleg Barleycorn, Sport Barleycorn, and Gambler Barleycorn. These sons of his were duly placarded. Among the mourners were Gen. Crimes and his wife, a stately old fellow, old Mr. Brewer and his wife, Mr. Saloon and his wife, and a host of others. All these children, relatives, and friends were greatly affected by the departure of the distinguished deceased.

The Temperance Forces—the Christian Home, Vital Christianity, Old-time Prohibition Party, Salvation Army, W. C. T. U., and Anti-Saloon League—were duly represented by individuals and placarded. The speaker denounced them in strong terms as the real enemies of John Barleycorn. If they had not been so persistent and revengeful, John "had not died"; but he would be living today in splendor and glory. The preacher adjured them that they would have to give account for this marvelous deed in the day of judgment.

Just then the service was interrupted by an inrushing messenger with a telegram, which was handed to the speaker, and which so affected him, as the pastor, that he fainted. Several others fainted. Doctors and nurses were very busy. All this commotion, mingled with the moans and groans of this occasion, tended to make the situation very intense. On restoration of order and the persons, the speaker read the telegram, which follows:

Room, Eternity, Basement,
Pandemonium, Hell,
8:30 A. M., July 9, 1919.

To My Pastor:
Roanoke, Va., U. S. A.

My dear and honored Sir:

Just heard over wireless you're preaching my funeral today.

I'm surrounded by drinkers and drunkards, by the doomed and damned. Mercury stands at 375 degrees F. in the shade. The earthly cry of widows, the shrieks of broken-hearted mothers, rasp my ears with misery. Heaven frowns on me. God mocks at my calamity. A great army of drunkards is in mutiny against me. Beelzebub points the iron and fateful finger of scorn. All Pandemonium is in arms against me. Agony, misery, terror, infill and envelop me. The dagger of justice is thrust into my "heart of hearts." This punishment is absolutely indescribable, undismissable, and unbearable. Warn my boys! Warn my brothers! Warn all my relatives! My

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o My Pastor:
Roanoke, Va., U. S. A.
My dear and honored Sir:

eyes are opened. Preach the gospel of Dives and Lazarus.

Yours in eternal lamentation,
John Barleycorn.

This message turned the tide of the occasion. The speaker accepted the wire as a statement of the facts in the case. He turned with tremulous voice and moistened eye in a storm of warning and exhortation, and appealed in dramatic style to the distinguished friends and relatives of the deceased. The sons, Sport, Gambler, Moonshine, and Bootleg, were especially appealed to in tender, terrific tone; then, in graphic manner, the preacher, impersonating John Barleycorn in the lower region, looking afar off, saw the good Temperance Abraham. He then impersonated Father Abraham looking down on John Barleycorn and giving him the real facts of the case; whereupon "John" sent up another fruitless wail that Temperance might go and thoroughly warn his "five brethren" in England, France, Germany, etc.

The climax of the occasion was a general "boost" for temperance, not only in nation-wide form, but also in world-wide form, and even going so far as to show that hell itself is opposed to such liquid fire and distilled damnation as alcoholism.

The "water wagon" is the thing here. Water is the cry of the lost in hell. In heaven, the River of Life flows from beneath the throne of God. Water is King. "Whosoever will let him take of the water of life freely."

The procession then marched with solemn tread to put "John" away in Potter's Field.

The Eighteenth Amendment is the big gun that killed "John." Righteous public sentiment strongly developed will kill any evil.

The real "tug of war" is not in the "home stretch," nor in simply going "over the top"; but in the early creation of public sentiment. The main point is to be allied with righteousness. All evil will be overcome. The devil will be chained. Righteousness will become triumphant and universal. "*John is dead.*"

Nokesville, Va.

Better Christians

Studies of the Bible by Rev. K. Lewis Jonsson, Translated by J. F. Graybill

FIRST INSTALLMENT

Introduction

This little booklet on why we should become "Better Christians" and how to accomplish this end, is the work of a priest of a Swedish State Church. He differed from his contemporaries. He was a man who took more than ordinary interest in the poor of his parish and thereby won their hearts. This man, although one of the royal court priests, was known in his parish as "The Poor Man's Priest." With this class he felt most at home. This is not common among the priesthood. He is the author of several small works of a high spiritual type.

Because of the blessing that this little book has been to me, and the great need of all Christian people, to attain to a higher plane of Christian living, to become better Christians and thereby to be equipped for greater usefulness to the Master, I desire to pass it along, accompanied by the prayer that it may accomplish a good work. —Translator.

PART I

Why We Should Be Better Christians

THIS subject, "*Better Christians,*" may arouse different thoughts in our minds. Some may possibly think that the subject is misleading. A Christian, too often, does not grow better, but rather worse. A Christian should, however, live his life by grace, so that, when his life's journey is ended, the following inscription may be carved on his tombstone:

"I have lived by grace.
I have died by grace,
I shall by the grace of God

Which of the above two is right? Both, in a cert sense. The first one thinks of *righteousness by fa in Jesus Christ alone.* And we must not begin th studies in the Bible, without raising this banner of profession high. A Christian believer's religion is n and till the hour of death will remain that of the p sinner—the religion that knows no other refuge t the foot of the cross, and which has no other garm to hide its nakedness, before a righteous God, than shining robe provided by the atonement of Calvary

Another thought on righteousness is, that a Chris is transformed by grace until he stands in the imag Christ before the throne of God—that a Christi walk—all the way from the strait and narrow gat conversion to the pearly ports of the heavenly Jer lem, is by grace through faith.

As we consider this subject: "Better. Christia we will naturally understand it to apply to a Christi walk in holiness. Why should we, in all since meditate on this subject? For two reasons: In first place, there are so many Christians who are sirous for the deeper things of God only after have gained a certain degree of holiness. Then, ag the God of the universe is turning a new page in tory, and we are about to enter a new period. At ushering in of such a change the people of God re a stronger call from high heaven to a holier life. you ever noticed, in the Old Testament, that Israel stood at the threshold of a new period, how Lord, time and again, called his people to greater *uess?* When Israel was about to cross the Jordan, paratory to entering the land of Canaan, the comm came to the people: "Sanctify yourselves" (J 3: 5). May we not hear the same voice of God t people at the present time?

"Be ye filled with Spirit"—these words in 5: 18 might well serve as a head-line and motto, f them we find what is required to be better Christ This command is as sound as the one following it.

But in order to be filled with the Spirit, the must first empty our hearts of self. What mus done if a glass of water is to be filled with milk? we must empty the glass of the water, and after fill it with milk.

The Lord must first empty our hearts and de our desires for holiness. Because of this let us consider some reasons why we, as Christians, sh desire to be better Christians.

1. For Jesus' Sake

If one asks a Christian, why he desires to be a b Christian, his first answer often is: "In order to greater blessing to mankind." This is good, b should not be the first and highest motive in a C tian's desire for more holiness. The first motive sh be *for Jesus' sake.*

A Christian can not meditate on the cross of Cal without a renewed desire of being a better Chris and to live in closer fellowship with him. Med upon this thought, and the Spirit of God will mak cross more vivid to you, and point you to the One gave up his life for you.

As you stand at the foot of the cross, you will t your Blessed Master for the blood that has atone your sins. Without the salvation that God won b cross, you can not be at perfect ease one mome now or in the time to come. But can you meditat this without a longing desire to become a better C tian, honoring him who gave his life for you?

There are two expressions from the history of C Zinzendorf—closely related to each other—that swer this question. The one came as a question the crucified Son of God, while the young Count,

THE ROUND TABLE

Be Filled With the Spirit

BY EZRA FLORY

It is a mistake to think that spirituality is necessarily demonstrative. "The Kingdom of God cometh not with observation" (Luke 17: 20), that is, with parade and demonstration. The important injunction of Eph. 5: 18 means literally *fill yourselves in* with the Spirit. That is, drink deeply in the Spirit. Few Christians realize their privilege in this matter of the infilling of the Spirit. "If any man have not the Spirit of Christ he is none of his" (Rom. 8: 9). Think how we have emphasized other supposed marks of a Christian and at the same time neglected this fundamental injunction of Paul. Spinoza was called the "God-intoxicated man"; but he was only a philosopher. Much more may the ordinary Christian be filled with the Spirit of God. But this excess of the Spirit should not result in unseemly riot, "for God is not a God of confusion" (1 Cor. 14: 33). The fruit of the Spirit is not necessarily in bodily exercises, in noises, in extravagances, in any kind of disorderly ways; but it is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5: 22, 23). Here, in Ephesians, Paul is careful to tell us how the filling with the Spirit will be manifested, "speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things . . . subjecting yourselves one to another in the fear of Christ" (Eph. 5: 19-21).

The Spirit-filled life will be sane and wholesome and well-balanced, and, more than all, it will have quiet restfulness, a deep, unexplored source of strength and poise, an inward melody and gratitude of heart that will do more to convince the world than mere outward demonstration. "Make melody with your heart to the Lord" may be read, "*Playing instruments in your heart to the Lord.*"

Chicago, Ill.

Our Own Light

BY G. W. TUTTLE

When the lure of the trout-fishing is upon me I take the trail in the noon o' the night for the distant canyon, where the foaming pools and the wary trout, alike seem to call with insistent voices to me.

But I carry my own light for the trail. I have no desire to follow the light of some brother angler, to be dependent upon either his gait or his whims. The light that I carry shines about my pathway, it illumines the rocks which would otherwise be stumbling blocks for my unwary feet. It shows me the smooth, inviting, narrow trail that leads through the intricacies of the canyon—I follow my own light, not the light of another.

Is not this a parable of life? Will not the Master give to every man his light, as well as to every man his work? Will he, who is the Great Light, not set our lesser lamps aright? When darkness fell like a pall upon the Egyptians, there was light in the dwellings of the Israelites. Jesus Christ fills the life and soul of the believer with light, even if darkness be thick about him.

Does a man run his auto by the light of his neighbor's machine? To every auto its own light suffices, lest the light of another auto blind the eyes and invite disaster. To every life is given its light—its Christ-given light. Is not a man worth more than an auto? Can he not have the indwelling light that shall illumine the straight and narrow trail that leads, first to the highway of usefulness, then to the pleasant fields of heaven?

Listen to the words of the Master: "I am the light of the world." Has not the glory of heaven shone down upon earth? Has not light arisen in darkness? How terrible these words: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

He who would borrow his neighbor's light will soon discover that it is unfitted for him, and both feet will soon be fast in the mire. A man must go to the Source of light for light—to Jesus Christ alone. As the oculist fits the individual to glasses, so does Jesus Christ fit his light to our individual lives and needs. The Master deals with individuals. He sets the lamps alight in every life separately. It is as though there were only one man in the universe. The Great Physician gives individual treatment. The Great Light-Giver lights our lamp one at a time.

Pasadena, Calif.

"Dead Flies"

BY A. E. HECKER

What are your first thoughts when you find a dead fly? Do you know that the Bible speaks of dead flies? The "Preacher," in the tenth chapter of Ecclesiastes, makes a very significant statement and one which we all can verify. The fly is a little thing and its body does not weigh very much. The little ant can easily handle it, even pulling it straight up the side of the window-sill or the basement wall. We all know what ointments and perfumes are, and that they are a most costly luxury. We know that they can be obtained at the drug-store. Similar to these were the circumstances in the Preacher's time. They called forth an apt comparison when he said: "Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honor."

Do you know some person who has lived a good, honest life and enjoyed the confidence of his neighbors and the public at large, who, in an unguarded moment, did something that caused his neighbors to lose faith in him? Have you known some young person who was full of promise and whose advantages were of the best, to disgrace his or her parents by some foolish act or deed? Just as the dead fly caused the costly ointment to change from the sweet delightful scents to the putrid odor, so does the little unguarded, careless, and foolish act cause a person to lose a splendid reputation and character. With the ointment it is thrown away and forgotten. With a reputation and character it is different. A man can not drop out of the world. He may go to foreign countries, but the tongues of gossip will follow him. Even though he does take an assumed name and go to a strange land, his memory still lingers with those who knew him. We need only mention the name of Benedict Arnold.

Christians hold themselves as being possessed of wisdom and honor, and point to their examples and works as being worthy of emulation. The reputation of a Christian is worth far more than costly ointment, and can not be thrown away as the ointment can. It is not the gross crimes that the preacher is speaking of, but the "little follies." Watch out for the dead flies of inconsideration for others' rights, little white (?) lies, insinuating words, carping criticisms, dirty little tricks, vile stories, irritableness, anger, spite, grudges, petty jealousies, and maybe you can name a score of others. Perhaps you will find them right in your own home. You are almost sure to find them in your church membership. These are the dead flies in the lives and actions of Christians that, to the unconverted world, send forth the stinking savors.

Great Falls, Mont.

A Morning Prayer

BY FAY ALDENE GRAY

With the hosts of nature's worshipers in this early hour, we bring our gifts of adoring praise. Almighty Father and Sovereign God, thou art love, so only loving-kindness can come from thee. From eternity to eternity thy care for us is infinite and tender. Thine is the watchfulness of all the mother-love of the ages—yea, more alert, protective, wise than the tenderest mother's solicitude. Thine eye, which never sleeps, is clear as the morning, all-searching as the noonday sun, and lovely as the stars of night.

Therefore we can trust thee with our future as we do this present moment. Tomorrow will hold no fear or foreboding for us, because thou art the same unchangeable Friend—sufficient for every day of ours.

Lead us out of the mists of doubt into the sunlit heights of faith! Give us a clear vision of opportunities of service! May we give the kind word, the helping hand, the uplift of encouragement, and be true representatives of Jesus in the busy round of duties today, always showing a morning face to our fellow-workers!

May the Holy Spirit direct each thought and purpose to the Father's glory! Give us strength for the work assigned us, and a heart in love with our work! Make us vessels of blessing to others, willing to reach down to the lowest of souls to lift them from the darkness of defilement into the whiteness of purity, even as Christ Jesus reached down from heaven to lift us up to thee! May our living prove that we have learned loving and saving from our Great Teacher! And may thy will, our Father, be our aim of conduct, thy fulness of grace our praise, thy glory our joy! And so abiding, our new enthusiasm of reconstruction shall be directed into right channels, that thy Kingdom may be advanced in righteousness and truth, and thy church perfected for the second coming of our Redeemer King. Thine be all the honor and glory forever and ever! Amen.

Harrisburg, Pa.

Tributes to the Memory of Steven P. Berkebile by His Fellow-Missionaries

1. By D. J. Lichty

In our journey through life, there are a few men, whom to have known and to be associated with, in a life of service, proves a continual benediction and inspiration to us, even after they are gone. Such was our dear Brother Berkebile. He was a Christian, earnest, joyful and true; a friend, radiating geniality and sunshine; a loving father and considerate husband; a missionary of the noblest type and an exemplar of patient suffering. For such an one to die and be with Christ, is personal gain, but it is our loss. Let us, with his loved ones, cherish the memory of this good man and be the better prepared to serve the Master of us all!

2. By J. M. Blough

Bro. Berkebile has passed from our vision, but a sacred memory abides with us still. He left our India mission field over nine years ago, yet he lives in the hearts of men in India today. One of our workers in the Dangs, last year, frequently referred to Bro. Berkebile in such a loving and respectful way. He had lived with him and he will never forget Bro. Berkebile's kindness and spirituality. Our dear Bro. La Personne, at Bulsar, often spoke to us about Bro. Berkebile. His testimony is that Bro. Berkebile was a good man and an able preacher, for he knew his Lord and was filled with the Spirit. How the missionaries rejoice when their fellow-workers are so highly appreciated by others! And is this not also the worker in whom Christ takes delight?

We remember well the glorious Christmas time in 1909. After spending some time in the mountains, in order to recover from a severe sickness of typhoid fever, Bro. Berkebile was returning home and stopped with us at Bulsar, to spend Christmas. His family was with him. What a joyful time it was! He seemed well; he had regained his weight and the color of health was in his face. We were hopeful. But he was not at home long until he began to weaken and to have pain. There was something wrong. It was my privilege to go with him to consult the physicians, and it was found that he had the beginning of tuberculosis. That being the case he was urged to return to America at once, in the hope of relief. Passage was secured and soon he and his family were on their way to America.

I tell this incident for a purpose. Bro. Steven was indeed a good man, and in such testing times, like the one I have mentioned, the goodness of a man has an opportunity to show itself. He did not chafe under the disappointment; he did not complain; but quietly submitted the whole case into the Kind Father's hands, saying, "Thy will be done." If there is anything hard for a missionary, it is to be compelled to give up the work to which he has devoted his life. To be able to do this with whole-hearted submission, shows the real character of a consecrated man. He kept cheerful through it all, though the prospect ahead was not very bright. And during all these years of suffering and gradual weakening of the body, there was this same victorious life of faith, courage, patience and cheerfulness. His spirit grew stronger as his body grew weaker.

He was not only a good man, but also a good worker. He had a passion for souls, which led him and his wife to choose to live right in the midst of the town of Vada, with very incongenial neighbors and under unsanitary conditions. They loved the people, and the people soon found it out. He was earnest and devoted in his work,

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Lead us out of the mists of doubt into the sunlit heights of faith! Give us a clear vision of opportunities of service! May we give the kind word, the helping hand, the uplift of encouragement, and be true representatives of Jesus in the busy round of duties today, always showing a morning face to our fellow-workers!

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Yes, indeed, we miss him. Such missionaries are greatly missed, but we praise God for the sacred memory which we have of dear Bro. Steven, to help us along the way.

3. By J. B. Emmert

In the short time our dear Brother Berkebile was on the mission field, he made a quiet but profound impression for good upon the native peoples about him. Many of them, after his nine years' absence, remember him with pleasure, and speak of him with love and respect. The news of his passing away will sadden the hearts of his many Indian friends. Steven's happy, joyous, trustful, loving and helpful disposition was ever an inspiration and help to his fellow-missionaries. Early in his career he got a good grasp of the situation on the field, and proved himself a valuable and constructive worker. The mission in India has hardly yet recovered fully from the loss sustained by his untimely departure from the field. We long hoped that he might return to us.

One Sunday he preached for us at Bulsar on the text, "There is in this city man of God." As he unfolded his message I could not but think that he himself was such a man. My thought of him in this has never changed. Certainly we are better for Steven's having lived, and I shall ever be thankful that I was permitted to know him, and to be counted as one of his friends.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

CONFERENCE OF MIDDLE IOWA

The District Meeting of Middle Iowa, with its associate gatherings, was held in the Panther Creek church Oct. 11-13. It was the consensus of opinion that this was one of the best, if not the best gathering of its kind our District has ever held. The weather and roads were ideal, and our people made good use of their automobiles in bringing the people to the meeting. Almost the entire membership of several adjoining congregations were present. Over 175 autos were counted on Sunday, and about 700 people were served at dinner. This was our first experience in holding these meetings over Sunday. The change proved very acceptable, as it gave more of our young people an opportunity of attending.

We were favored in having with us Elders John Heckman, H. C. N. Coffman, H. D. Brower and Frank Sargent, also Bro. Orlo Messamer and Bro. L. A. Walker, who formerly were in our District. These brethren assisted in the various programs, and their services and presence were greatly appreciated.

The Elders' Conference was held in the afternoon, Oct. 11. About eighteen elders of the District were present. The first program of the Ladies' Aid Society was held at the same time. The Society was formally recognized by this Conference and granted an equal place in the future on our programs.

In the evening Bro. N. E. Baker, of Des Moines, gave a splendid temperance address. Bro. J. Q. Goughnour gave a short but interesting account of the Child Rescue work of our District and reports this work in a flourishing condition. The Home, located at Ankeny, is one of which we can well be proud and in which we should feel an interest by giving towards its support.

The forenoon session on Sunday was devoted to the Sunday-school work, with Bro. Wm. Cordis, Moderator, and Sister Ella Lehman, Secretary. Sister Zona Ott gave an interesting paper on our part in the organization of new schools and of leading every scholar to Christ. Bro. J. Q. Goughnour spoke on how we may rally our Sunday-schools to inspiratory giving in meeting the call for our part of the $40,000 for missions. Bro. J. F. Burton gave an interesting address on the Sunday-school's part in the missionary goal of the Forward Movement. Bro. Orlo Messamer gave a short report of conditions as he found them in his recent visit among our Sunday-

clination and Environment or Lack of Teaching by t Ministry?" Bro. J. D. Brower gave a short talk "Our Discouragements and Encouragements."

Bro. I. W. Brubaker was Acting Moderator of the M sionary Meeting, which convened in the evening. B John Heckman gave a splendid address along the l of the Forward Movement in our church. The Mo erator's appeal at the close was not directed so much the raising of funds as to the calling out of volunte While no one responded, we feel that the appeal has been given in vain. The offering for the evening, toget with what was given the day following, totaled $2,002 This will be divided equally between Child Rescue District Mission work.

A male octette from the Coon River church, as well a chorus from Des Moines Valley congregation, rende interesting numbers on the day's program.

The District Conference proper convened on Mond Eld. C. B. Rowe was chosen Moderator, Eld. J. F. Burt Reading Clerk, and W. H. Royer, Writing Clerk. Twe five delegates were present, representing the seven churches. Two churches had no delegates present. various reports from committees showed creditable g over previous years. The District Mission Board appointed as a committee to arrange a suitable lect course for churches desiring the same. Eld. D. W. W was chosen delegate to Annual Conference, with Eld. J Burton, alternate.

The members of the Panther Creek congrega showed their unbounded hospitality in entertaining meeting. May the Heavenly Father abundantly b them for their acts of love and service. We trust that benediction may rest upon all that was done and that District, with larger visions, may press forward to gre usefulness in his cause. W. H. Roy

Dallas Center, Iowa.

DOUGLAS PARK MISSION, CHICAGO

Summer days have been busy ones for the mission. the absence of our pastor, Bro. O. E. Messamer, we faithfully served by Bro. I. J. Gibson. Two have added by baptism and two more are awaiting the initia rite.

The fresh-air vacation has been one of our richest periences. About one hundred and two children thirteen women enjoyed this privilege the past sea To some of the mothers it meant the first glimpse o country; to most of them their first experience of C tian homes; to all it has been an unmistakable demon tion of the Gospel as a worth-while power in the of men and women. This generous hospitality of brethren and sisters has been splendid.

With the opening of the fall quarter, our pastor' turn, and a new corps of helpers enlisted, we are lau ing a larger program of service. Among the added tures are: Night school for teaching English, a rea room, an organized adult Bible class at 7 P. M., and ior Christian Workers' Meetings on Sunday after We also plan for week-day sessions of Bible school, opened as soon as arrangements can be made. Bible classes, Gospel team visitation, reading for blind, Christian nurture classes, industrial classes, teacher-training have established themselves as perma phases of our work.

Nor are we forgetful that, with the approach of ter's cold, many are needing help in material things. tinually we find children who are undernourished. can not be sufficiently clad to attend school and Sun school. We are eager to open up relief work as soo our depleted store-room can be replenished. That kind of service opens hearts for the truth is evidence one of our girls, who has had the way into the King opened for her through a little helpfulness to her pa in time of sickness, when other friends were neglecti

Chicago, Ill. Marie Jasp

NOTES FROM NORTHEASTERN KANSAS

Perhaps the best District Meeting, ever held in N eastern Kansas, convened at the Appanoose church 19-21. Being new in the District—this being the meeting which it was our privilege to enjoy—we prove our first assertion partly by comparisons and p by what others tell us.

The Sunday-school work for the past months has under the direction of Bro. J. Clyde Forney, who the coming year, has been employed as Secretary Field Evangelist of the District. With all of his

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, NOV. 9

Sunday-school Lesson. Peter's Great Confession.—Matt. 16: 13-24.

Christian Workers' Meeting. Our All for Christ.—Rom. 12: 1.

GAINS FOR THE KINGDOM

Two were baptized recently at Hancock, Minn.

One was reclaimed recently in the Oak Grove church, Ill.

One was baptized recently in the Norristown church, Pa.

Three have been baptized in the Nettle Creek church Ind., since last heard from.

Two have been baptized recently and two await the rite in the Douglas Park Mission, Chicago.

Four confessed Christ in the West Branch church, Ill., during a series of meetings held recently.

Four were baptized in the Richland church, Ohio,—Bro. A. H. Miller, of Louisville, Ohio, evangelist.

Five were baptized in the Dallas Center church, Iowa,—Bro. Isaac Frantz, of Covington, Ohio, evangelist.

Three were baptized in the Mineral Creek church, Mo.,—Bro. J. H. B. Williams, of Elgin, Ill., evangelist.

One confessed Christ in the Hart church, Mich.,—Bro. C. L. Wilkins, of Grand Rapids, same State, evangelist.

Four accepted Christ in the Antioch church, Colo.,—Bro. H. F. Crist, of Colorado Springs, same State, evangelist.

Ten were baptized and one reclaimed in the Hardin church, Mo.,—Bro. J. Clyde Forney, of McPherson, Kans., evangelist.

Five were baptized at Bethel, Yellow Creek congregation, Pa.,—Bro. R. T. Hull, of Somerset, same State, evangelist.

Five confessed Christ at the Fairview house, Unity congregation, Va.,—Bro. B. S. Landes, of Harrisonburg, same State, evangelist.

Six were baptized and one reclaimed in the Monroe County church, Iowa,—Bro. W. E. Buntain, of Greene, same State, evangelist.

Fifteen were baptized and five await the rite in the Greenville church, Pa.,—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.

Five were baptized, three await the rite and two were reclaimed at Middlebury, Ind.,—Bro. E. C. Swihart, of Elkhart, same State, evangelist.

Six were baptized, two await the rite and two were reclaimed in the Lower Union church, Va.,—Bro. Geo. Early, of New Hope, same State, evangelist.

Forty-four confessed Christ, thirty-seven of whom have been baptized in the Richland Valley church, Oregon,—Bro. J. Edwin Jarboe, of Chicago, Ill., evangelist.

Sixteen stood for Christ, nine of whom were baptized and six reclaimed; one awaits baptism, in the Spray Mission, N. C.,—Bro. J. H. Wimmer, of Selma, Va., evangelist.

OUR EVANGELISTS

Bro. J. Edwin Jarboe, of Chicago, to begin Nov. 9 in the Lindsay church, Calif.

Bro. J. H. Cassady, of Huntingdon, Pa., to begin Nov. 9 in the Hagerstown church, Md.

Bro. Ira E. Weaver, of Kent, Ill., to begin Nov. 23 in the Cherry Grove church, same State.

Bro. E. S. Coffman, of Harrisonburg, Va., to begin Nov. 23 in the Roanoke church, same State.

Bro. S. T. Fisher, of Peru, Ind., to begin about Nov. 9 in the Logansport church, same State.

Bro. R. H. Nicodemus, of Chicago, to begin sometime in December in the Harris Creek church, Ohio.

Bro. G. E. Yoder, of New Enterprise, Pa., is conducting a revival in his home church at that place.

Bro. Clyde Forney, of McPherson, Kans., is holding a series of meetings in the Ramona church, same State.

Brethren Glen Montz and Edwin Glover, of Mt. Morris, to begin the latter part of December at Hancock, Minn.

Bro. G. S. Straughaugh, of Fredericktown, Ohio, is holding a few meetings in the Jonathan Creek church, same State.

PERSONAL MENTION

Bro. R. F. McCune and wife, of Princeton, Kans., are now at Sebring, Fla., for the winter, where they may be addressed until further notice.

Bro. P. E. Robertson, of Lindsay, Calif., is now in position to do evangelistic work wherever his services may be needed. Those who may desire to correspond with him along the line indicated, will please make early application

We are requested to give notice that Former Governor M. G. Brumbaugh, of Pennsylvania, will speak at the Covington church, Ohio, at 10:30, Sunday, Nov. 9.

Bro. A. J. Beeghly, late of R. D. 5, Somerset, Pa., has accepted pastoral charge of the Rummel church, same State, and should be addressed at R. D. 1, Windber.

Bro. W. H. Miller, late of Hanover, Pa., has been assigned as pastor of the Mt. Olivet mission, same State, by the Mission Board of Southern Pennsylvania. He should be addressed at R. D. 1, Millerstown.

A little too late for mention last week we received word of the death of Eld. Geo. E. Deardorff, pastor of the Marion church, Ohio. After a long illness Bro. Deardorff passed to his reward on Sunday, Oct. 26.

The Scandinavian missionary party was not able to sail Oct. 22, as had been contemplated, on account of the strike of the longshoremen. When last heard from, they expected to sail the 29th. We have a farewell message from Bro. Graybill, which will appear in next week's issue.

Bro. Virgil C. Finnell, after a few days at home again, left last week for a five months' tour in his religious education work. After filling a deferred engagement in Missouri, he goes on to the Pacific Coast, where the winter months are to be spent. His present Elgin address is 809 Larkin Avenue.

Bro. Geo. H. Swayne and wife, Box 13, Shirleysburg, Pa., are planning to spend the coming winter in the Southland. Bro. Swayne will be glad to assist churches in that territory in evangelistic meetings, if there are those who desire such service and have not yet secured an evangelist. He may be addressed as above until the last week in November.

Bro. S. Bock will be remembered by many of our readers as the former representative of the Oregon Short Line, promotive of the settlement of our people in that part of the Pacific Coast. His many friends will be interested in learning that he is now at Spokane, Wash., where he has been since April—somewhat feeble in health, but slightly improved at this time.

Bro. D. L. Miller and wife returned to their home at Mt. Morris on Wednesday of last week, after several weeks of enjoyable sojourning and preaching in Southern Ohio. Their plans were to leave on Friday of this week for Denver, Colo., where Bro. Miller is to begin meetings the 9th. After that they expect to go on to Pomona, Calif., for the winter. Their address there will be 390 East Pasadena Street, Pomona, Calif.

Bro. H. C. Early has been devoting some time, recently, to evangelistic work. When last heard from he was engaged in a meeting, much hindered by the almost incessant rain, at Woodbury, Pa. He was expecting to turn homeward shortly, in anticipation of the meetings to be conducted in his home church, Mill Creek, Va., by President Otho Winger, of Manchester College, assisted by Sister Winger. The meetings are to begin the coming Sunday, Nov. 9.

Bro. John Culler, of Louisville, Ohio, writes us concerning the distressing physical condition of his wife, mother of our Relief Worker in the Near East, Bro. A. J. Culler. She is partially paralyzed and after spending eleven weeks at the University Hospital, Columbus, Ohio, her sufferings seem rather to increase. She earnestly craves the prayers of the church in her behalf. And while desiring relief from her great physical suffering, if this be the Father's will, she is especially concerned that, in the event of her continued affliction, her mind may be kept clear. Remember Sister Culler at the Throne of Grace.

Bro. Jesse B. Emmert, who has been visiting some of the churches of the West recently, stopped off at Elgin last week for a conference with the Secretary of the Board. It was only a few days before this that we had at last succeeded in getting in touch with him by mail. We mention this merely by way of explaining the delay in publishing the tributes to the memory of our lamented Bro. Berkebile, which appear in this issue. These brief tributes from three missionaries who labored with him on the field, will be appreciated, notwithstanding this delay, for which, of course, Bro. Emmert is in no wise responsible.

MISCELLANEOUS

Notice.—The Trustees of the Old Folks' and Orphans' Home of Middle Indiana are in need of a manager, and correspondence, to the end of securing a suitable brother for the place, is solicited. The name and address of an elder should be given as reference.—By Order of the Board of Trustees. Ezra Musselman, Secretary, Mexico, Ind.

Several of the wide-awake Christian Workers' Meetings in the Middle West have greatly added to the interest of their gatherings by having frequent joint meetings with near by organizations. In these days of automobiles, the plan is entirely feasible. In that way a spirit of congenial fellowship is engendered, of the highest value to all concerned, and undoubtedly there is an enhancement of interest, not attainable in any other way.

The District Mission Board of Southwestern Kansas and Southeastern Colorado asked for $10,000, at the recent Conference of the above-named District, for the successful carrying on of its missionary activities. Their request was enthusiastically granted, which shows that the Forward Movement spirit has a firm grip on the hearts of the people in that District.

A BYSTANDER'S NOTES

An Apt Illustration.—The pastor of a church in the Southwest, gives this most appropriate illustration of the "Ladder of Church Success": The ladder rests on the Word of God and reaches to the Crown of Victory. Its two supports are named "Faith" and "Prayer," respectively. Its seven rounds are these: Listen, Love, Learn, Decide, Obey, Serve and Persevere.

The Day of Larger Giving.—The Bystander was pleased to note, in a recent report, that one of our active western churches raised $320 for home missions at its Harvest Meeting. Only a few years ago so large an offering would have been considered quite creditable even for a District gathering. But we are now living in a day of more liberal giving. The vision of a greater world-need insists upon offerings to correspond.

Judging by recent references to Bible characters, by writers for the daily papers, there is a lamentable degree of ignorance as to Scriptural facts. In describing the rendition of a photo-play, "Joseph and His Brethren," the reporter speaks of "Potiphar" as "Pharaoh's wife." Another newspaper man glowingly speaks of "Moses and his companions" as "not defiling themselves with the king's meat, nor with the wine which he drank." Their Sunday-school training must have been sadly neglected.

Well Spoken.—Possibly not all of us may agree with some of the utterances of Vice-President Marshall, but we can surely give cordial assent to his terse summation of the labor situation at the present time: "What the economic life of America needs today, is not a law-giver but an evangelist." He frankly avers that employers and employés "must learn to love each other; otherwise the situation is hopeless." Mr. Marshall is wise enough to know that such a spirit can not be infused into men's hearts by legislation. It must come from above.

The Sunday Evening Service.—In many of the city churches everywhere it has become exceedingly difficult to secure even a moderate attendance at the evening services on the Lord's Day. In consequence, some pastors have simply dropped out that service, while others have substituted programs of various sorts—lectures, concerts and the like. At one of the recent large Methodist Conferences, however, the folly of dropping out the Sunday evening preaching service was sharply criticised. Greater consecration of the membership was urged, to restore that service to its old-time power and influence in the community.

Social Reform.—According to a venerable truism, "man never is, but always to be, blest" and so the political agitators are all the while pointing forward to better days ahead, when this or that social inequality has been adjusted by remedial measures of some sort. Social reform is discussed more generally today than ever before, and never, perhaps, was the need of it more fully recognized. But how is it to be accomplished? Some say it matters not how it is brought about—get it at all hazards. Profiting by the lesson that is clearly taught in the annals of history, woe betides both church and society if social reform is attempted by the means of revolution, and not through religion and the principles it nurtures.

A Commendable Plan.—In conversation with a member of a leading denomination, recently, the matter of church dedication happened to be touched upon. The gentleman in question spoke of the loose way in which the financial part of some church erections is conducted, and that frequently a church is dedicated while a heavy incubus of debt is hanging over it, dragging the very life out of the organization. He then alluded to the inflexible rule of his own denomination, which is something like this: "No church can be dedicated until all financial obligations, incurred in its erection, have been provided for by bankable securities." This, as he says, makes the matter of dedication much more appropriate—you are dedicating to the Lord's service a building the church actually owns.

Being at Services on Time.—The Bystander has often been impressed with the fact that many of our dear members—who would not for anything fail to be prompt in reaching the depot for a train they desire to take—are lamentably indifferent so far as promptitude at church services is concerned. Now, God's house is a house of order. His business "requireth haste," but is never hurried, because for everything there is a time. Christ was a model of promptness. The keynote of his life-story, as written by Mark, is the word "straightway." Christ never dallied. As quickly as one thing was done, the Master gave himself to the doing of the next thing. As members of God's family, intent upon the Father's business, we can well afford to show our earnestness and zeal by being in the Lord's house at the appointed hour

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AROUND THE WORLD

John Wanamaker Heads World Sunday-Schools

It must be admitted that the World's Sunday School Association has been singularly fortunate in calling to its leadership men of rare capability and broad vision. In choosing a successor to the late H. J. Heinz, of Pittsburgh, Pa., the executive committee honored the body they represent by their selection of John Wanamaker, well known as an ardent promoter of Sunday-school interests. The new chairman brings to the position assigned him a large stock of information and executive ability, rarely excelled. Since competent leadership is essential to the success of any large enterprise, the World's Sunday School Association is sure to benefit by his aggressive labors.

Prohibition Enforcement Act Passed

Oct. 28 the Senate passed the Prohibition Enforcement Act over the President's veto, and made immediately effective machinery for preventing the sale of beverages containing more than one-half of one per cent alcohol. While friends of temperance felt much gratified for the time being, a later announcement from the White House was decidedly disquieting. It was the declaration that the war-time law of prohibition—put into effect after the cessation of hostilities—would be annulled the moment the Senate formally ratifies the German Peace Treaty. Prohibition leaders had hoped that the effective date of constitutional prohibition—Jan. 16, 1920—might be reached without a reopening of saloons.

Why He Left a $10,000 Job

For some years Stuart B. Edmondson has been district manager of an insurance company, at a salary of $10,000 a year. Then he felt impressed with the fact that the salvation of men's souls is of infinitely greater importance than the successful writing of life insurance policies. So he decided to return to his "first love"—the preaching of the Gospel. He has accepted the pastorate of the Lake Forest, Ill., Methodist Episcopal Church at $2,500 a year. In explanation of his rather unusual action, from a worldly standpoint, he says: "There are some things that are better than gold." That is a truth, by the way, that can not be emphasized too strongly. Some of the finest and best things of life can not be purchased with the coin of the realm.

His Greatest Delusion

Recent photographs of the late ruler of Germany show him with his scant beard and of a meek expression. It is a tired, quiet, thin and worn face that appears beneath the soft hat. Undoubtedly his mind is also quieter, more serene and content than it was in the days when the autocratic ruler liked nothing better than to pose as a reincarnation of the mighty Cæsar. As one writer suggests, his greatest delusion, undoubtedly, was the fatuous one that God had selected him to rule scores of millions and lead them to slaughter in order that he might carry out his selfish and ambitious aims. Had it not been for that baleful infatuation, his executive ability, wisely directed, might have made him a blessing to the world and a happy man.

A New Source of Energy

Necessity has often been designated as the mother of invention, and thus the great coal shortage, under which France is laboring at the present time, has led to practical experiments, to determine the possibility of utilizing the enormous power of tidal waves. Isolated attempts along that line have demonstrated that, by the installation of proper appliances, it is quite feasible to develop a power plant of considerable magnitude by that means. Mechanical experts have recently declared that in the near future all needed power for the world's activities may be provided by a proper utilization of various means provided by a Beneficent Creator. Is it not also true that untold amounts of spiritual energy—now dormant—will some day be made available for the Lord's work, when his people arise to the full consciousness of the mighty powers within their grasp?

The Great World Need Is Peace

While war-stricken humanity, weary beyond measure of the clash of arms, is longingly looking forward to the

land may readily be trebled. The labor and skill of eve worker are needed. There is less excuse for industr strife than ever before. What the world needs is "pe and good will among men." It needs the practical ap cation of the "Golden Rule" to the industrial life eve where. Nothing is gained by the perpetual warring of terests that should coöperate for the greatest good of country and humanity in general.

A Purveyor of Happiness

Recent press reports announce the death of Mrs. Wheeler Wilcox, the well-known writer of poems of lift and optimism. Mrs. Wilcox was an enthusiast had the happy faculty of making others enthusiastic. poetic effusions may not have been as fully permeated religious sentiment as some would have liked, but th was, nevertheless, the strong and outstanding factor abounding faith in all that is good and enduring, and hope that, eventually, the cause of right must triun To the extent that some, at least, have signally profi by her strong appeals to optimism, her pen ministry probably brought happiness to those who were influen thereby—certainly no mean accomplishment.

Lynchings to Be Investigated

A resolution has been introduced in the Senate by Se tor Curtis, of Kansas, to investigate the lynchings t from time to time, have been a blot upon the fair n of our country. The figures submitted are astound Within the last thirty years nearly 3,000 men and wo —at least ninety per cent of them colored—have b lynched in the United States. The perpetrators of th dastardly acts have not been punished—in fact, no ef has been made to bring the leaders or participants mob violence to justice. In many instances no effort made by local or State authorities to prevent the ly ings, though in several notable cases the officers too bold stand for the right, at all hazards. If all loyal zens would take a like attitude—no matter what the come—lynchings would be made practically impossib

When the Preaching Aroused the Conscience

While much of the preaching at modern revival m ings strongly arouses the emotional nature of man, casionally a revivalist succeeds in so stirring up the science, that there is an irresistible effort to settle scores, making restitution for things wrongfully ta etc. At a revival in Blountville, Ind., by Rev. Carl T er, a number of people confessed to shortcomings in y gone by, and attested to the genuineness of their con sion by immediate action. Scores of old bills were gl paid, and old grudges amicably adjusted. One fa confessed to the burning of his home, some years in order to collect the insurance money, but now, a saw himself in all his guilt, he was ready to make r tution, even if it took all his property. The arro conviction had found its mark.

Manhood and Property Ownership

A recent document from the National Security Le asks this question: "Whenever was manhood poss except as inseparable from the ownership of propert Admitting that the possession of property is fine, possible, nevertheless, to have manhood, irrespectiv the ownership of property. The Son of Man—we told—had not where to lay his head, and yet he can be described as lacking the essential qualities of r hood at its best. Many of the world's most useful have not been blessed by an abundance of wealth. coln had but scant possessions, though he was a t of strength to the nation at a most critical time. pertinent is the Scriptural statement: "A man's life sisteth not in the abundance of the things which he sesseth." Not what we HAVE, but what we ARE, d mines our real worth. Our span of life was lent u lofty duties, not for selfishness. To serve mankind is supreme task.

A World Campaign Against Liquor

As recently announced, the task which the Anti-Sa League is now entering upon, by way of promoting w wide prohibition, is a most formidable one. Assu that the foundations of representative government the same everywhere—intelligence, morality and reli —the liquor traffic is, admittedly, an enemy to all of t It must be eliminated, or the essentials of just and administration of governmental affairs are consta

HOME AND FAMILY

Is Life Worth Living?

Is life worth living? That depends
Upon the objects, aims and ends.
If through the world we grov'ling go,
Seeking things sordid, mean and low;
If arrogating all to self,
The pride of birth, the pomp of pelf,
Scant kindness we to others show—
Is life worth living? No, no, no!

But if, though born in humble sphere,
We try some drooping heart to cheer;
If we the generous impulse know,
Of friendship's ever genial glow,
And, if all other things above,
We know the joys of mutual love;
In these we all the world possess—
Is life worth living? Yes, yes, yes!

—Thomas Wilson Brown.

The Way It Works

BY PAUL MOHLER

THERE used to be a question in my mind as to the first commandment with promise: "Honor thy father and mother, that it may be well with thee, and that thou mayest live long on the earth." I wondered if there were some sort of a miraculous or specially-providential care over those who honored their parents, granting them longer lives than others. If there is, I do not know it, but one thing I do know: Those who do honor their parents are likely to live longer than those who do not, and I know the reason for it.

It all works out as a simple proposition: The child that obeys its parents escapes a great many physical dangers that others do not. It escapes accident and exposure to cold, wet, and disease. It eats more regularly and of better chosen food. It dresses more comfortably according to the weather. How much of the sickness of children is due to their wrong eating, drinking, and playing! Moreover, the child that obeys wise parents in these things while small, forms habits of sane and healthful living that remain with it in after-years, preserving health unto old age.

In the second place, the child that honors its parents works for them and with them, not living off them as an idler. He forms habits of industry, and learns to use head and hands, so that, when he starts out for himself, he is able to provide for himself the means of living. The boy or girl that has learned to work at home, has an immense advantage over others in the start of life.

So much for the physical end of it, but the most important is to come. The boy that honors his parents looks to them as his ideals. It is a very unfortunate boy that can not respect his parents and look to them as his ideal. This ideal will keep him from descending into vicious practices that destroy both soul and body. Every year a multitude of young men destroy their health and shorten their lives by sinful indulgences, which they would have avoided if the honor of their parents had been their chief concern.

Again, if a child honors his parents, he will obey them. The boy who obeys his parents, will obey his teachers, and obey the law of State and Nation. This saves him from a great deal of trouble and innumerable dangers to both soul and body. It certainly tends to length of life. The devil has a thousand traps to catch the unwary. The disobedient are his easiest victims, for they recognize no authority but their own sweet wills, and their lack of experience leaves them at the mercy of the deceiver. Parents know by their experience the dangers of the devil's traps, and obedient children are protected by their counsel, even though they do not themselves see the danger.

We have reason to view with alarm the present trend toward total disobedience of parents. It seems to be the spirit of this age to disobey all authority, beginning with that of parents, and extending to that of the nation. This spells national degeneracy and destruction. No nation can long exist as a nation, without obedience to its authority. No nation can maintain authority over its citizens when they have been brought up without regard for any authority. Obedience to parents, is, therefore, fundamental to long national life as well as individual.

Just now we are experiencing the evil effects of parental disobedience, in the church. A great many disobedient children have come into the church, and they can not bear to recognize the authority of the church. As Jude says, they "set at naught dominion, and rail at dignities." "These are murmurers, complainers, walking after their lusts." If unrestrained, they will destroy the church.

We all know that there is something within us that naturally resists authority. Just being told not to do a thing sometimes creates a desire to do it. This fact raises two questions:

1. Whence comes this inclination—from the spirit or from the flesh? Certainly it is not found in the "poor in spirit" or in the "meek," on whom the Lord pronounces his blessing. Paul finds it in the "lovers of self" (2 Tim. 3:2). It is hard to believe that it is from God, or will lead to any good.

2. How shall we meet such an inclination? I know parents that get their children to do things by coaxing them, hiring them, diverting them—everything but compelling them. Any wise parent knows better than to rule unreasonably, but he also knows enough to exert his authority and maintain it when necessary. It is the same in the church. There are times of persuasion, of teaching, of influencing, etc., but there are also times for discipline, and the church that does not maintain its discipline is headed for the rocks. It is not only the privilege, but the duty of parents, school-teachers, church officials, and officials of State and Nation to exercise their authority to the fullest extent when necessary. The interests of the child, as well as of society in general, demand it. We require our State officers to enforce the law; we should demand as much from parents and officers of the church.

So many parents (and church officials) excuse their laxness on the ground of their tender love. They deceive themselves. Tender love never lets a little child seize a coal of fire, no matter how much it may desire and cry for it. Tender love does not let it play with rattlesnakes or wildcats, or electric currents. It is a strange parent that would not snatch a child bodily from such a danger. It is even more strange when he will not snatch it from spiritual danger. Jude says: "On some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh."

Oroville, Wash.

The Influence of Pictures

BY J. H. MOORE

MOST MESSENGER readers have heard of the mother who unthinkingly made sailors of her boys by having on the wall of her home a large picture of an ocean vessel at sea. At first the picture attracted the eye, then the brain, and lastly the very soul of each boy, as he grew from childhood to manhood. He admired the great vessel as it proudly rode the waves, and the more he thought of the picture, the greater grew his longing for the sailor life. The picture buried itself in his soul, and made of him a sailor boy.

This paves the way for some special lessons, pertaining to the training of children. Children can be trained to live a life of sin, or they can be trained for God and righteousness. The secret is in keeping constantly before the child the image of what it should be. Place on your wall a nice picture of a man smoking a cigar, and your boy will take to smoking, in spite of all your teaching to the contrary. In this way thousands of boys have been led to form the smoking habit, and that is why artistic pictures, at great expense, are published in the finest of literary magazines. Cut out these pictures, remove those displayed elsewhere, and there will be a marvelous falling off in the use of cigars and cigarettes.

Hang on your wall a large picture, representing a battle-scene on an extensive scale. The soldiers in khaki or gray are seen lined up here and there, marching to the front. In the distance there is a cavalry dash. At another point artillery has been massed. Machine guns are placed at every point of vantage, while amid the bursting of shells there is a mile-long charge on the entrenched enemy. The ground is strewn with the dead and wounded. The scene is an exciting one. It stirs the blood to look at the heroic struggle of men who seem to know no fear. Your boy looks at the picture by the hour. He sees it every time he enters the room. On the table is a book describing the battle from start to finish. Over and over the story has been read by your boy, and to another boy he may be found describing the battle in detail. By this picture you have made a soldier of your boy. He longs to appear in uniform, to look like one of the generals and to be one himself. Talk about teaching that boy nonresistant principles! It is too late. The picture has done its work and it has been done thoroughly.

Another lesson. Probably at some cost for the frame at least, you have placed on the wall of your well-furnished living-room a nicely executed painting of a fashionably attired mother. Around her are three girls, varying in age from four to twelve. In the attire of the little group the last word in the fashion magazine is represented. The blue, the green, the red, the pink and white are touched up in a most artistic manner. Here are the flounces, the frills, the feathers, the jewelry, with diamond setting, displayed with the utmost of taste. With such a fine blending of colors the picture is a most attractive one and with the plainly-attired father and mother of the home, at their evening prayers, it certainly helps to make up a contrast that is striking, interesting and full of food for thought. But that is not the worst of it. There are three little girls in the family. Day after day they have been looking at this picture. They love bright colors, and the picture, with all it portrays, has imbedded itself in their very souls. The minister enters the home and talks to the two older girls about entering the church. His talks are impressive and put the girls to thinking. They think about the church and her claims; then they think about the picture on the wall. Deep down in their hearts they feel that they ought to make the good confession, and they purpose sometime to do so, but the church will not let them dress like the girls in the picture on their mother's wall, so they decide to put off coming to Christ, and line up with the picture. Between the Bible on the center table and the picture on the wall, the contest was a close one. But the picture won. The girls are to walk with the world and not with the church.

Let us look at the other side. Nearly 200 years ago a celebrated artist painted a fine picture of the Last Supper, representing Jesus and his disciples around the table in the upper room. It is a splendid picture, and it is worth while to study the expression on each face represented, and then to compare the scene with the narrative found in the four Gospels. The picture has been reproduced, in every manner known to the art preservative, and for years has adorned the walls of hundreds of homes among the Brethren. Hundreds of devout men and women, who frequent the Lord's table from year to year, can not remember the day when they did not know about this picture. Early they learned to look upon the picture. Later they read from the Book what is told concerning the incidents of the upper room. Then they learned to compare the picture and the Book with what transpires at a love feast. The harmony so greatly impressed them that the order of service, thus presented, became a part of their brain and soul make-up. The picture, working with the Bible and the church, has been the means of leading scores, if not hundreds, Christward, but has never repelled any one.

One more illustration. We once entered the private study of a young man who had set his heart on becoming an orator. The walls of his room were lined with the pictures of the most distinguished orators, preachers and lecturers of ancient and modern times. We noticed scores of books on oratory, voice-culture and public speaking. There were books on the life and experiences of many whose portraits could be seen on the wall. We saw at a glance that the young man

ng to the front. In the distance there is a cavalry lash. At another point artillery has been massed. Machine guns are placed at every point of vantage, while amid the bursting of shells there is a mile-long harge on the entrenched enemy. The ground is strewn with the dead and wounded. The scene is an exciting one. It stirs the blood to look at the heroic struggle of men who seem to know no fear. Your boy looks at the picture by the hour. He sees it every time he enters the room. On the table is a book describing the battle from start to finish. Over and over the story has been read by your boy, and to another boy he may be found describing the battle in detail. By this picture you have made a soldier of your boy. He longs to appear in uniform, to look like one of the generals and to be one himself. Talk about teaching that boy nonresistant principles! It is too late. The picture has done its work and it has been done thoroughly.

Another lesson. Probably at some cost for the frame at least, you have placed on the wall of your well-furnished living-room a nicely executed painting of a fashionably attired mother. Around her are three girls, varying in age from four to twelve. In the attire of the little group the last word in the fashion magazine is represented. The blue, the green, the red, the pink and white are touched up in a most artistic manner. Here are the flounces, the frills, the feathers, the jewelry, with diamond setting, displayed with the utmost of taste. With such a fine blending of colors the picture is a most attractive one and with the plainly-attired father and mother of the home, at their evening prayers, it certainly helps to make up a contrast that is striking, interesting and full of food for thought. But that is not the worst of it. There are three little girls in the family. Day after day they have been looking at this picture. They love bright colors, and the picture, with all it portrays, has imbedded itself in their very souls. The minister enters the home and talks to the two older girls about entering the church. His talks are impressive and put the girls to thinking. They think about the church and her claims; then they think about the picture on the wall. Deep down in their hearts they feel that they ought to make the good confession, and they purpose sometime to do so, but the church will not let them dress like the girls in the picture on their mother's wall, so they decide to put off coming to Christ, and line up with the picture. Between the Bible on the center table and the picture on the wall, the contest was a close one. But the picture won. The girls are to walk with the world and not with the church.

Let us look at the other side. Nearly 200 years ago a celebrated artist painted a fine picture of the Last Supper, representing Jesus and his disciples around the table in the upper room. It is a splendid picture, and it is worth while to study the expression on each face represented, and then to compare the scene with the narrative found in the four Gospels. The picture has been reproduced, in every manner known to the art preservative, and for years has adorned the walls of hundreds of homes among the Brethren. Hundreds of devout men and women, who frequent the Lord's table from year to year, can not remember the day when they did not know about this picture. Early they learned to look upon the picture. Later they read from the Book what is told concerning the incidents of the upper room. Then they learned to compare the picture and the Book with what transpires at a love feast. The harmony so greatly impressed them that the order of service, thus presented, became a part of their brain and soul make-up. The picture, working with the Bible and the church, has been the means of leading

had planned to live in the very atmosphere of oratory. The pictures reached him through the eye, and the books stirred the soul and brain. In his preparation for the rostrum the pictures cut an important figure. They stirred the heart every time he entered the room.

After pondering these lessons, and others that the reader will readily recall, can it be said that pictures have nothing to do with shaping the early lives of boys and girls? Surely not. And since pictures have so much to do with moulding the minds of children, why not select those that will lend a helpful influence? Why not secure a good picture of your favorite school among the Brethren, and give it a place in one of your rooms? A good colored picture of the Brethren Publishing House would give the boys and girls and others, to understand that our publishing interests mean something. Instead of spending money for a wall photograph of your favorite general, or your favorite president, why not invest in a few enlarged photographs of some of the Brethren who have done so much in shaping the affairs of the church? In other words, keep the church and her interests right up to the front in your homes and every place else. When your children enter your home, and begin noticing things, let them first learn to know and to admire the things that are characteristic of the Brethren—the things that point in the direction that we would have them go.

Sebring, Fla.

NOTES FROM NORTHEASTERN KANSAS

(Continued from Page 711)

the Master. A veritable Pentecost! And the offering! It was announced that all of the offering should go to the work in India. When the count was finally made, it was more than $1,500. But when the Treasurer, the following day, rose to announce the offering, some one announced an additional check, and still other additional amounts were named, until the total was more than $2,300. This amount was far beyond anything this District ever attempted to raise. We hope and pray that it may be only the index of the things we are going to do in the next five years. The Conference pledged itself to stand back of the Forward Movement. Great possibilities are before us with our men and money.

The District Conference proper convened on Tuesday with Bro. C. B. Smith as Moderator; the writer, Reading Clerk; Bro. C. A. Shank, Writing Clerk. The writer was elected to represent the District on Standing Committee, with Bro. C. A. Shank as alternate.

The business was speedily transacted, and we were impressed with the spirit of complete harmony that existed. For this we thank our Heavenly Father. The Appanoose people entertained the people in a most acceptable manner. We thank God for this splendid meeting, the fellowship and the Spirit's working with us. We convene next year at Sabetha, Kans. W. H. Yoder.

Morrill, Kans., Oct. 23.

"THE LITTLE BROWN CHURCH IN THE VALE"

Is it a reality or only an imagination? This question has been asked the writer several times in the past. Some weeks ago, with wife and family, traveling through Iowa by auto, we learned that we were in the locality of the "Little Brown Church," near Nashua, about which that beautiful song, "The Little Brown Church in the Vale" was composed by Dr. W. S. Pitts, a member of that congregation in 1862.

On Sunday afternoon, Sept. 28, we started to look up the "Little Brown Church," expecting to find a lonely little spot that once marked the place of considerable spiritual enthusiasm. But to our surprise we found the church with doors wide open for the traveling stranger to enter. There was an open book in which visitors recorded their names, and we found that since April 1 fifteen hundred, from every State in the Union, had recorded their names. In a short time about two hundred people were on the church grounds—all for the purpose of seeing if the Little Brown Church was a reality.

Some one had come especially to sing the song in its inspire thousands around the world. How much a c secrated life can bring about!

In June, 1916, a reunion was held at the noted spot. Pitts, then eighty-six years old, and living in Brook N. Y., was sent for, to sing the song he had compo sixty years ago. If one soul can do so much, what co be done if every hand and heart would unite forces in spiring the wandering soul to come to church servi as Dr. Pitts has done. Dr. Pitts, when a boy, said: am going to set the whole world singing." And he

"Once more I stand by the church in the wildwood,
Once more I wait at its wide open door,
Hearing the songs I loved in my childhood,
Thinking of those who have gone on before,
Here in the valley near to the wildwood,
Bravely they wrought, and nobly they won,
Now they are sleeping, quietly sleeping,
Fathers and mothers, sisters and sons."

The little church is painted brown, and is kept in g repair, by the surrounding community. It has a fine pearance. The timber has all been cleared away aro it, except in the church-yard.

Services are still held there by the Sunday-school, there is preaching occasionally, when a minister can secured. Any minister passing that way, as many tra ing strangers do, is invited and expected to deliver a pel Message.

Sept. 28, 1919, was a great day at the Little Br Church, and reminded one of the time when all nat shall be represented and gathered together in that umphant victory, to enter the heavenly Jerusalem,' w ing crowns of glory and waving palms of victory.

Lena, Ill. Ezra Lut

TO SOUTHERN INDIANA FRIENDS

I was elected as a member of the Mission Board of Southern District of Indiana in October, 1901, and se successively for fifteen years, first as Treasurer for se years, and then as Secretary-Treasurer. In that fiel work I made many new acquaintances and renewed m old ones.

In the summer of 1916 my health failed me, an October of the same year I was compelled to send report to the District Conference, instead of making final report in person, as I so much desired to do hereby desire to thank the Conference of 1916 for printed, unanimous vote of thanks for my many years service. Then, too, I wish to thank the Committee Resolutions for their kind remembrance of sympathy.

During the winter of 1916-1917 I was confined to house all of the time, but rallied and became somew active again. In October of 1917 my wife took her de ture for the spirit land, and my two sons enlisted in army and sailed overseas for France. These changed c ditions and new experiences caused me to sell my p and break up my old home. My present environm are such that I can not regularly attend the church of choice, but I am living within a few blocks of two o denominations and I attend their churches alternatel

While I was not physically able to attend the An Conference at Winona Lake, yet I was able to kee touch with the work by reading the Conference Boo Conference Daily, "Gospel Messenger," "Missio Visitor" and the Full Report. For the last six mont have been making my home with a married daughter have spent many pleasant hours with my little grandc A short time ago she was taken from us, and why good Lord spared me, in my declining years, and took beautiful, tender bud, is one of the many things I can fully understand now.

It was reported in the East and in the West, as fa California, that I had taken my last long journey, wh no traveler ever returns, but these few lines will indi that I am still in the land of the living.

Eaton, Ind. John F. Shoemak

A DAY OF OPPORTUNITIES

Just a few years ago only a few members were li in the great, hustling city of Detroit, Mich. Some them taught Sunday-school in other denominations, tried to keep in touch with the church work as best could by taking the "Gospel Messenger" and o church papers.

Finally about two or three of them got in touch the Mission Board of Michigan, and persuaded two their number to meet with about ten of the members were living in and near Detroit. The meeting was held small room in the Y. M. C. A. building, one evening. members of the Mission Board, after prayerful consi

GOSHEN CITY CHURCH, INDIANA

Bro. Otho Winger, of the General Mission Board, gave us two splendid addresses on Missionary Day, Oct. 5. The contributions on that day completed our $500 Conference offering.

At a council meeting, held Oct. 15, four letters were read. It was decided to hold a love feast this fall, but no date has been set.

A program in the Christian Workers' Meeting, on "The Christian Service Flag," resulted in our obtaining one for our church. It shows two red stars, one for a worker preparing for the mission field, and the other for an evangelist who has gone out from our congregation. It also contains ten white stars, representing the number of converts, so far this year. We intend to add a roster of the active members of the church.

At our Wednesday evening prayer service we are beginning a course in doctrine and devotion, using the textbook prepared by the General Sunday School Board. This class is taught by our pastor.

Oct. 19 Bro. Lawrence Shultz, District Sunday-school Secretary of Middle Indiana, gave an illustrated lecture on "The Forward Movement." The following Sunday Bro. Virgil C. Finnell spoke to a large audience on the subject, "The Biggest and Best Paying Business."

We hope to have the basement of the church in shape for the use of the Primary Department by Nov. 9, so that we can have our Rally Day.

Nov. 2 many of our members will attend the fall meeting of the Sunday-school and Christian Workers' Association of the Elkhart, Goshen and South Bend churches, to be held at the First South Bend church.

Beulah Manahan.

HUTCHINSON, KANSAS

We held our semiannual love feast Oct. 26, with a good representation of the membership present. The home ministers had charge. Bro. O. H. Feiler, our pastor, preached a splendid examination sermon in the morning from the text, "God looketh upon the heart." Following this, Eld. A. F. Miller gave a good talk on "Love in the Home on the Part of Parents and Children."

We recently enjoyed four weeks of instruction in singing under the leadership of Sister Alma Stump, of Indiana. Her work was helpful and did much to put new life into the song service. Since she has gone, our young people are spending one or two evenings a week in practicing special songs for the regular church services.

Bro. L. H. Root spent three weeks here, giving us deep, rich sermons. While there were no additions to the church, the membership has been strengthened by his efforts.

During the year we have baptized thirty-four, and six have been taken in by letter. Bro. Feiler takes an interest in the children and young people, as well as the aged, and so we keep growing and going forward.

Dr. D. W. Kurtz, of McPherson, will speak at the church Nov. 14.

Alice Kint, Clerk.

MINISTERIAL ASSOCIATION OF BLUE RIDGE COLLEGE

"God first" is the motto of the Ministerial Association of Blue Ridge College. Any organization that aims to spread the Gospel, to facilitate doing good, deserves the sincere support of every devout Christian.

Before the school closed last year, we elected Bro. Charles O. Garner, president, and Bro. Walter L. Slifer, vice-president. At the opening of this year we immediately became busy. Our members doubled the record of last year. We have some who are not ministers, but are looking forward to the work of the ministry. Every member is giving his loyal support, and the old members worked faithfully to secure new ones.

At our first meeting we decided to meet every two weeks, on Tuesday evening, at 8 o'clock. Here we discuss the problems of the ministry. Those of us, who were here last year, received much help by these opportunities. The faculty bids us God-speed in our work and is doing much for us. Before Bro. Murphy was president of Blue Ridge College he came to visit our school, and then suggested that we ought to have a Ministerial Association. Delighted with his suggestion, we immediately set about to have it.

President Murphy was the first speaker this year. He spoke of the vital problems of the Church of the Brethren. His interesting, inspiring, and edifying message held all motionless. Bro. E. C. Bixler gave us a splendid address on "The Setting of the Text." He said: "Quote Scripture in the way it is used, and not to substantiate any personal opinion."

Four of our members have pledged to fill alternately an appointment in West Virginia. Every Sunday some of us go somewhere to preach. Oct. 26 Bro. Mallot preached the Harvest Sermon at Meadow Branch. In the evening he preached at Union Bridge.

The association is always glad to have its members go out to preach. If any church would like to have some one to preach, we would be glad to communicate with you. One of the members has promised to do some Institute work and there are others who are open to such calls. If you are interested in this, write to the president of the association. We realize that many have not had our opportunities of studying the Bible, and therefore we are willing to sacrifice much to help others to become familiar with the Bible.

We give a cordial invitation to the brethren to visit us, and would be delighted to have some Gospel Message. Pray for us in our work!

New Windsor, Md. Charles O. Garner.

SEBRING, FLORIDA

With us everything has been moving along pleasantly. Enough members remained at Sebring to make it practicable to keep up our preaching and Sunday-school services during the entire summer. At present we have three ministers and four deacons. Inside of a few weeks there will be more preachers as well as a few additional deacons, to say nothing of several families, representing the laity, most of whom have homes here. Not a few are planning to remain through the year.

We have preaching on Sunday morning and evening; also an interesting Sunday-school and a well-attended midweek prayer meeting. Each Tuesday, in the afternoon, the Sisters' Aid Society meets at the church, where they have a good room for their work.

Bro. R. F. McCune and wife, of Princeton, Kans., drove their car through to Sebring, and will remain for the winter. Bro. McCune preached for us last Sunday.

Bro. J. H. Garst, in addition to his work here at Sebring, has charge of the congregation at Arcadia, a town of 4,000 people. Here the Brethren have a neat chapel. Bro. Garst is looking for an efficient minister to take charge of the Arcadia work on part support. He may be addressed at Sebring.

Our Bible Institute, to be conducted by Bro. Jas. M. Moore, of Lanark, Ill., is scheduled for the first week in February, and may last two or three weeks. We look for a good attendance.

This season Sebring is on a building boom, and improvements are going forward rapidly. Oranges and grapefruit are being rushed to the market, all of which means business. We pray that the religious interest may be kept fully abreast of the temporal movements.

J. H. Moore.

FROM YOKOHAMA TO PEKING

The outgoing China missionaries, who left America during the early part of August, thinking that possibly many of their kind friends in the homeland would enjoy reading an account of their journey, agreed among themselves that each one write an article for one of our church periodicals, since it would be impossible to write a letter to each one of our many friends. It fell on Bro. M. M. Myers and myself to write for the "Gospel Messenger." Likely you have already read his account of our journey from America to Yokohama, so, without any further explanation, I shall proceed to tell you something about the rest of our journey.

Our ship landed at Yokohama August 25. Here, as we went ashore, men with rickshas approached us, desiring to convey us to our destination. Perhaps some of you have never seen a ricksha. Briefly described, it is a miniature buggy with only two wheels, and a seat just large enough to accommodate one person. Bro. Bright bargained with the men for a sufficient number to accommodate our party of sixteen, and soon our little procession was going down the street. To us, who rode in them for the first time, it seemed rather queer, to have a man pulling us instead of a horse. The children, especially, were very much amused. Among the many things which were of peculiar interest to us, as we rode along, were the wooden shoes which some people wore, and the many two-wheeled carts, heavily loaded, which were drawn by one horse or several men. After a few minutes' ride, which we all enjoyed, our rickshas stopped in front of the Pleasanton Hotel, where a three days' rest, after our long voyage, was greatly appreciated.

We had planned, after a little rest, to go to Kobe, and from there to take another boat across the Yellow Sea to Tientsin, but being unable to make satisfactory arrangements for sailing without a long delay, we decided to continue our journey by rail, rather than to wait, as living expenses are very high in Japan. So, after securing our tickets and going through the usual red tape of having our baggage inspected, and so forth, we boarded the train on Thursday forenoon, August 28. It took us about twenty-four hours to cross the island, and the scenes which we saw from the car windows were indeed beautiful. Now and then we got a glimpse of the big blue ocean through the gaps of the mountains. On either side of our train there were beautiful green rice-fields, with little irrigation ditches winding through them. Here and there we saw a clump of mulberry trees or a patch of growing vegetables. Even the mountains, which sometimes appeared to be only a stone's throw from our train, and at other times far away, were terraced, and had something green growing on them. One of the scenes for which we were watching, was the peerless Mount Fuji, which is covered with snow the year round. When told, however, that we would not be able to see it that day, because of the density of the atmosphere, we were very much disappointed.

Leaving Japan at Shemonoseki, we were ferried across the Korean Strait to Fusan, a small seaport on the southern coast of Korea. For a short time we enjoyed watching, from the deck of our boat, the old-time sail-boats, but soon we got out where the waves were higher, and our little boat began to rock considerably. Some of our party, who had crossed the Pacific without getting seasick, now had that experience. While it only took us eleven hours to cross over, to some it seemed much longer, and by the time our boat landed at Fusan, we were all glad to go ashore.

When we left the boat, it was about midnight. Walking a short distance to the railroad station, we found our train on the track, waiting, and as soon as all our baggage was placed on the train, and we ourselves on board, our train pulled out of the depot. The next morning, after a few hours' rest, we enjoyed looking out of the car windows again. The scenes which we saw were not as beautiful as those we saw while, passing through Japan. In Korea the mountain slopes are sparsely clothed with verdure. Here and there are a few small mounds, which mark the graves of Koreans. Many of these have doubtless died without a knowledge of Jesus Christ. The valleys are cultivated, but none of the crops look very flourishing. However, the people themselves seem very much contented. Now and then we saw a person working in the field, or watching some cows as they grazed. Others gazed at us from the doors of their little mud-huts with thatched roofs.

About ten o'clock on Saturday night we crossed the Yalu River, which is very wide, and forms the boundary line between Korea and Manchuria. Across its waters one of the big battles of the Russo-Japanese war was fought. Our train stopped on the Manchuria-side at a little town called Antung. Here our baggage was all taken off and inspected, but we were fortunate enough in having to open several trunks only. When all baggage was again placed on the train, we again proceeded on our journey.

Early on Sunday morning our train pulled into Mukden, the capital of Manchuria, and the cradle of the Manchurian dynasty. Here we changed cars. Having a few hours' wait, we enjoyed a good breakfast, and later on a short service, which will long be remembered, especially by those of us who were going out to the field for the first time, as many helpful suggestions were given us by Brother and Sister Bright and Sister Hutchison. We then boarded the train and proceeded on our journey to Tientsin. The section of country, through which we passed, was very level. Judging by the appearance of growing crops, the soil must be very fertile. Looking out of the car windows on either side, we could see thousands of acres of kaffir corn and millet. There were other crops also, but these were cultivated much more extensively. They constitute the chief food of both man and beast in North China. The latter is much cheaper than rice, and when cooked makes a very good breakfast food.

We arrived in Tientsin on Monday morning, where we were met by Mr. A. C. Grimes. He is the business agent for the missionaries of North China, and is a very fine man. By him we were directed to a hotel, where we got breakfast. After breakfast we went to the American consul, to file our application to remain in China as missionaries for the next seven years. He was observing Labor Day, but upon learning our business, received us very cordially. Here we also received Chinese names, by which the Chinese know us.

On Wednesday morning we boarded the train again, and after about three hours' ride viewed the ancient wall which encloses the city of Peking. A little later we passed through one of its gates into the city. Leaving the train, we hired rickshas to convey us to our final destination. The men who pulled the rickshas were poorly clad. Some had queues, while others had their heads shaved. The streets were thronged with pedestrians, rickshas, donkey-carts, and push-carts of all descriptions. On either side of the street were shops and stores of various kinds, with open fronts, and samples of their contents hanging out near the street. Soon we came to the gate of our court and went into our new Chinese home, where we will live the first year, and attend the language school.

In closing this letter, we hope none will imagine we have come merely for the trip. After traveling thousands of miles, the harvest field seems larger, and the need of workers greater. We hope you will hold up our hands during the first years of our hard study, that we may be workmen well prepared for the Master's use.

O. C. Sollenberger.

MIDDLE MISSOURI

Herewith we give the yearly report of the Sisters' Aid Society Meeting of the Middle District of Missouri, held in the Spring Branch church Sept. 30.

On account of influenza our societies here have not been able to do as much work as usual. Six sent in their reports. During the year 89 garments were made and given away; 243 were donated and distributed; quilts

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made, 8; comforters, 21; given to home and foreign work, $128.80. There was charity work done in a number of homes by different societies.

A number of good talks were given and we learned where our work was most needed. A collection of $11.50 was taken, to be used for the children in the Kansas City Mission.

In connection with this meeting there was also one for mothers and daughters. A fine program was rendered.

Sister Mollie Lentz was chosen President for the coming year; Sister Sallie Mohler, Vice-President; the writer, Secretary-Treasurer. Fern M. Wagner.

Adrian, Mo., Oct. 25.

A SAD ACCIDENT

One of the saddest and most shocking accidents in the vicinity of the Kewanna church, Ind., occurred on Thursday night, Oct. 16, at about eleven o'clock, resulting in the death of Sister Margarette Hendricks, the eighteen-year-old daughter of Brother and Sister William Hendricks, of near Kewanna.

With her sister and a young man, Sister Margarette was returning from a meeting of the young people's Sunday-school class, when the automobile in which they were riding ran into a deep ditch by the road-side. The automobile turned completely over, pinning Margarette and Bro. Evans beneath the car. The weight of the machine resting on her neck and shoulders is thought to have broken Margarette's neck, causing instant death. Another theory is that she was drowned, while lying helplessly beneath the wreckage, with her face in the water. In any event, she was unconscious from the beginning. Bro. Evans barely escaped drowning by turning his head sideways, thus being able to keep his nose and mouth out of the water.

The other sister being loose, ran back about a half mile, to tell the other members of the class, who were coming in a wagon. By the aid of some of the neighbors and a team of horses, the machine was pulled up, releasing Bro. Evans and also the body of the girl.

Sister Hendricks was a very attractive and intelligent girl, a member of the senior class of the Kewanna high school, and standing at the head of her class.

The Kewanna schools and two neighboring schools remained closed on Friday, in respect to her memory. She was planning to enter Manchester College next year, in preparation for mission work. It seems strange, indeed, that one who had such a large vision of life, with such high ideals and such a noble purpose, should be called home so young. But the Lord knoweth best.

Margarette E. Hendricks, daughter of William and Albina Hendricks, born Sept. 22, 1901, at Lenoxa, Kans., departed this life Oct. 16, 1919, aged 18 years and 24 days.

At the early age of fourteen she accepted Christ and was baptized April 10, 1915. To this trust she was devoted and faithful. Although her time was short among us, she gained our full confidence and won our sympathies. She was earnestly striving to prepare herself for life's duties, but in the midst of her preparation the Lord said: "It is enough."

She leaves mother, father, three sisters, two grandmothers, a grandfather and other relatives and friends. She was secretary and chorister of the Kewanna Sunday-school.

Services were held on Sunday afternoon from the Bruce Lake United Brethren church, conducted by the writer, assisted by Bro. Irvin Fisher, of Mexico, Ind., and Bro. Roy Mishler, the pastor. Text, 1 Sam. 20: 3.

The funeral was one of the largest ever held in the vicinity. It was estimated that more than a thousand people thronged the streets around the church. Only about one-fourth of the people could be accommodated in the church. There were 136 automobiles and 42 horse-drawn vehicles in the procession. Burial in the Bruce Lake cemetery. B. D. Hirt,

Huntington, Ind.

PETER BECKER BICENTENNIAL PROGRAM

These meetings will be held at the old mother church, Germantown, Pa., on the dates given below:

Wednesday, Nov. 12, at 8 P. M., Midweek Prayer Meeting.

Thursday, Nov. 13, 7:45 P. M., Communion Service.

Friday, Nov. 14, 8 P. M., Neighboring Pastors' Night.

Saturday, Nov. 15, 2 P. M., Messages from the Mother Church's Children. 8 P. M., Address, "The Work of a Faithful Mother."—T. T. Myers.

Sunday, Nov. 16, 10 A. M., Sunday-school. 11 A. M., Address, "Peter Becker and the Early History of Our Church."—M. G. Brumbaugh. 2 P. M., Address by Representatives of the Quakers, Mennonites and Others. 7:30 P. M., Address, "Child Rights."—H. K. Ober. 8:30 P. M., Address, "The Call of the World to the Christian Young Man."—C. C. Ellis.

An invitation is extended to all who can, to come. Lodging may be secured by writing the undersigned. M. C. Swigart.

6611 Germantown Avenue, Philadelphia, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country.

CALIFORNIA

Laton.—At the September council our present pastor, Eld. D. R. Holsinger, was reëlected for the coming year. Bro. R. H. Jenkinson was elected clerk. A number from here attended the District Meeting at Empire, and report a very good meeting. Our delegates gave a very spirited account of it, and all are full of zeal for better work. Oct. 18 our love feast was held—an all-day meeting. We had a good crowd and several other congregations were represented. Bro. A. O. Brubaker, of Raisin City, preached the examination sermon. Bro. Blickenstaff, of McFarland, presided in the evening. He also preached two very forceful sermons on the day following on the subjects: "The Spirit" and "The Sixth Sense, or Sense of Imitation." Oct. 23 and 24 Sister Swadley, of Bethany Bible School, gave us two helpful talks on "Training the Child in the Sunday-school" and "Religious Training of the Child in the Home." She also gave a talk on Friday evening to the mothers and daughters. We have had several helpful sermons by Bro. D. H. Forney, of Raisin City, since our last report.—Verna De Hart, Laton, Calif., Oct. 25.

Modesto.—Our Sunday-school enjoyed a picnic Labor Day, Oct. 19. We made a house-to-

by letter. Others contemplate coming to our city. Our Sunday-school enjoyed a good program on Rally Day, Oct. 5, with 159 present; our usual attendance is about 125. Our young people are finding the Junior Christian Workers' Society very interesting under the supervision of Sister Asa Trantle and Bro. Harvey Netzley. Their work now is Bible character study.—Ida B. Gibbel, Pasadena, Calif., Oct. 26.

COLORADO

Antioch.—Bro. H. A. Crist just closed a series of meetings. Four accepted Christ and we feel that the church was much strengthened. At the close of the meetings we had our love feast, with thirty-s present.—Nellye Nice, Yoder, Colo., Oct. 20.

FLORIDA

Arcadia.—Eld. Garst met with us in council Oct. 5 and brought the good news that arrangements had been made whereby we are to have a permanent minister as soon as a suitable one can be secured. The writer was chosen church clerk. Our Sunday-school is increasing in attendance and interest, and we feel that the work is advancing. We will be glad to answer any inquiries as to either permanent or a winter home here.—M. Cloe Tracy, Arcadia, Fla., Oct. 23.

ILLINOIS

Mt. Morris church convened in regular council Oct. 14. Bro. M. Sherrick continues as elder in charge. A building site for the new church was agreed upon—the place selected being close to the college. The Mt. Morris College Missionary Society reorganized Oct. 19, electing Bro. Halan Smith, president. We expect Bro. Roy D. Winger to be with us Nov. 2. Our love feast will be held Nov. 8. Eld. F. E. McCune is now with us and taking up the work as pastor.—Nelson E. Shirk, Mt. Morris, Ill., Oct. 24.

Mulberry Grove church met in council Oct. 25, with Eld. Herbert Lilligh presiding. As Bro. Lilligh contemplates leaving us in the spring, we chose Bro. W. T. Heckman as our elder for the ensuing year. Bro. H. A. Stauffer was chosen Sunday-school superintendent for the country church, and Bro. E. J. Stauffer for the town house. The writer was chosen clerk and "Messenger" correspondent.—Mrs. A. Goodman, Mulberry Grove, Ill., Oct. 27.

Notice.—It has been the custom, during the past school-years, for the Volunteer Band of Bethany Bible School to send out Deputation Teams to the various churches within her reach. The chief aim of the Deputation Teams are to increase missionary interest in the churches, and, by coming in contact with the young people of the churches, to inspire them more fully to consecrate their lives to the Master's work. While in school at Bethany, our Volunteers come in contact with many spiritual men and women, and through the study of God's Word they are filled with messages which they are glad to take to their many Christian friends in the home churches. Should you desire a Deputation Team to come to your church, write to the undersigned.—Merlin L. Shull, 3435 W. Van Buren Street, Chicago, Ill., Oct. 28.

Oak Grove church met in council Oct. 4, with Eld. D. J. Blickenstaff presiding. Two letters were received and one brother reclaimed. Bro. Weaver was chosen delegate for District Meeting. Oct. 5 we held our love feast, with fifteen members present. Bro. E. Eshelman, of Canton, was with us.—Mrs. Jas. P. Kenyon, Dunlap Point, Ill., Oct. 24.

Romine.—Bro. J. W. Switzer, of Roanoke, Ill., evangelist, and Sister Edith Bubb, of Astoria, Ill., song leader, conducted a revival meeting here, beginning Oct. 12, and closing Oct. 26. The interest was good and we feel that all have been benefited by the meetings. Our love feast was held Oct. 25, at the close of the revival, followed by a basket dinner on Sunday, with services in the afternoon.—Mrs. Kate Baker, Salem, Ill., Oct. 27.

West Branch church closed a three weeks' revival meeting Oct. 26. Four Sunday-school pupils confessed Christ. We enjoyed our love feast Oct. 18, when a large number were present. One of our aged sisters was anointed the day before. Two letters of membership have been granted since our last writing.—Mary Fry, Polo, Ill., Oct. 28.

INDIANA

Bethel.—Oct. 5 Bro. Ralph G. Rarick, of Covington, Ohio, began a series of meetings here which proved very inspiring. Our singer, Sister Elba Stockberger conducted the song service. Five were baptized and one was reclaimed. Oct. 25 we held our love feast, with Eld. H. H. Keim, of Nampa, Idaho, delivered a sermon here, at his home church. We appreciate the help of visitors, and hope there will be more.—Lulu Goshoro, Ladoga, Ind., Oct. 28.

Middlebury.—Our two weeks' revival closed Oct. 26. Bro. E. E. Swart, of Elkhart, Ind., was the evangelist, and his sermons were very spiritual and uplifting. Five were baptized, two reclaimed and three await baptism. Our meetings were preceded by one week of song and prayer services. We had good interest and attendance throughout the meetings, which closed with our communion service.—Mrs. Carrie Kindy, Middlebory, Ind., Oct. 27.

Nettie Creek.—Since the last report three Sunday-school girls were baptized into the church, Sept. 14. Eld. O. D. Wareing commenced a two weeks' series of meetings at the Olive Branch house. Although there were no accessions, we believe that much good was done. On Oct. 10 we held our love feast, at which nearly 200 members communed. Ministers present were Elders G. L. Studebaker, L. L. Teeter, L. A. Paul and C. A. Wright, who officiated. The following day we held a splendid Children's Meeting. At present Eld. B. F. Petry, of Eaton, is in the midst of an interesting series of meetings at the Lock Grove house. One has accepted Christ.—Chas. Miller, Hagerstown, Ind., Oct. 26.

Pleasant Hill.—Our love feast was held Oct. 25—an all-day meeting. Eld. Hiram Forney, of Goshen, was with us also Brethren Ackerman and Elson. About seventy-five communicants were present. A little church was much built up. We also had with us visiting members from Pioneer, Ohio. On Sunday morning we had Sunday-school and preaching, after which dinner was served to all. We spent an enjoyable day together.—Sarah Gump, Pleasant Hill, Ind., Oct. 28.

Rossville.—We met in council Oct. 16. After the report of the annual visit, Bro. W. L. Hatcher was called to remain here another year. Oct. 19 the Christian Workers' Society of the Pyrmont congregation rendered the entire program, using "The Second Coming of Christ" as their topic. Appropriate songs were given by the quartette. Bro. David Dinsmore delivered the address. Oct. 25 we held our love feast, with Bro. David Metzler, of Nappanee, officiating. He was our pastor and elder ten years ago; consequently the service was an enjoyable occasion to us all. On Sunday we again had him to talk on the subject, "The Church, the Body of Christ," in the evening. "Satan, His Ways of Getting Into the Lives of Christians" was the subject of the church hall. "Forward Mo

DISTRICT MEETINGS OF MIDDLE INDIANA

(Continued from Page 715)

preached for the audience that had gathered in the Brethren's house. This house has been recently remodeled and was very well suited to the needs of the various meetings. Judging by appearances it is an excellent house for the live Sunday-school and church services that are held in it.

Wednesday was taken up by the various programs, in which the Forward Movement had a prominent part. The writer was unable to be present at these sessions, but, judging by the report he got of them, they were of undoubted value to those who attended, and will be beneficial to the District in the days to come.

The retiring officers of last District Meeting were present, and presided during the organization of this year's meeting. In spite of two or three "ties," it took but a few minutes to effect an organization, with Eld. I. B. Book as Moderator, and Eld. T. D. Butterbaugh, Reading Clerk. This was Bro. Book's first time in the Moderator's chair, but you would scarcely have guessed it, if you had come in as a stranger.

A rather large number of papers came before the meeting, and most of the forenoon was given to their consideration. A few were left for the afternoon, to be disposed of after the various District boards and committees had made their reports. Most of these papers related to various District matters, though two of them—one regarding life insurance and the other pertaining to the repeal of certain obsolete minutes—were passed to Annual Meeting. Brethren J. C. Murray and I. B. Book were selected as delegates on Standing Committee.

Rain in the early morning hindered activities somewhat, but this soon stopped and nobody was the worse for it. Most of the day the house was comfortably filled, and all seemed to enjoy themselves thoroughly. The brethren of the Salamonie church had their work thoroughly organized, and it went forward without a hitch. It has been thirty years since a District Meeting was held in this church, but they have not forgotten how to entertain such a gathering. Their work was thoroughly appreciated. Mexico and Eel River both asked for the meeting of 1920, and it was given to the latter. May we be granted, by a Loving Father, as pleasant and profitable a meeting there, as the one just closed.

Edward Kintner, Writing Clerk.

North Manchester, Ind.

A SPLENDID SERMON

One nf the most timely and reasonable sermons I have ever listened to was delivered at the Brethren church in Carthage, Mn., on the Belshazzar fiaseo, in the Bnok of Daniel, by Bro. D. G. Bruhaker.

The king had taken the golden vessels out of the house of God at Jerusalem and drank wine with a thousand nf his lords. "The king and his princes, his wives, and his concubines, drank wine in them: and praised the gods of gold, and of silver, of hrass, of iron, nf wood and of stone." Then came the fingers of a man's hand and wrote upon the wall, "Mene, Mene, Tekel, Upharsin." Daniel was called to interpret the mysterious message. Here is an epitome of the interpretation:

God gave thy father a kingdom and majesty and glory and honor. His heart became lifted up, and his mind hardened in pride. He was deposed from his kingly throne and they took his glory from him. He was driven from the sons of men. His heart was made like the heasts; his dwelling was with the wild asses; they fed him with grass like nxen, and his body was wet with the dew of heaven till his hair had grown like eagles' feathers, and his nails like birds' claws; and until he knew the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And, Belshazzar, you know all this, and against the advice and experience of your father you have lifted up yourself against the Lord of heaven. You have hrought forth the vessels nf his house and with them have been holding a drunken revelry in praise of your heathen gods. "And the God in whose hand thy hreath is, and whose are all thy ways, hast thou not glorified."

The heautiful and timely application of this appears when we remember that the words nf the Lord are pure words, as apples of gold set in pictures of silver. They are the vessels in his house. Men take them nut, adopt them in their carnal worship, corrupt them, disfigure them, and fail, as Belshazzar did, to honor the God of heaven.

Dn men rob God? Ayel shamefully do they rob him. They drink their own corrupt wine in his sacred vessels. They defile his vessels in fleshly lusts. Carrying his sacred vessels away from the house of God, they use them as occasions for the flesh. The Word is defiled hy worldliness. The armor of God is thrown aside. The hreast is hared to the destructive darts of sin and Satan. The head is intoxicated with wine, drunk from God's sacred vessels. Corrupt wine is poured intn them. Corrupt doctrines are imhibed from them. The corrupt heart is filled, surfeited, and made merry with delusion and vain imaginings.

Men nse the livery of heaven to serve the devil in. His mercies are hrushed aside. Drinking the intoxicating wine nf the world from the sacred vessels of God's house, the gods are praised, a spirit nf intoxicatipn follows, the heart is hardened into insensibility, the eyes beenme dim, the ears dull of hearing, and the heautiful citadel of man's soul falls a prey to the hosts of sin that are hesieging its walls and, as Babylon the mother of harlots fell, dies like the wicked king died.

J. L. Switzer.

Carterville, Mo.

DEATH OF ELD. ALBERT U. BERKLEY

Eld. Albert U. Berkley was born at Berkley's Mills, Somerset County, Fch. 11, 1862, and died Oct. 4, 1919, aged fifty-seven years, seven months and twenty-three days.

April 11, 1886, he was united in marriage to Miss Lavina Hershberger, of Johnstown, Pa. To this union five children were born—Mahel F., married to Curtis Lamhert, Norman William, and an infant (both deceased), Ivy May, married to John P. Coleman, and John M., married to Roxy Heater—all living in the eighth ward of Johnstown, Pa. Bro. Berkley is survived by four brothers and three sisters; also three grandchildren.

Early in life, when hut a boy, he was haptized into Christ and hegan his religious work. He was the first superintendent of the Roxhury Sunday-school. He was also, for a number of years, the teacher of the Bible class, connected with this school.

In June, 1894, he was called by the church to the ministry and May 4, 1915, he was ordained to the highest office within the gift of the church—that of the eldership.

From the time of his election to the ministry until the messenger of death closed his earthly career, he was actively engaged in ministerial work in the various churches around and in the city of Johnstown. By his earnest and faithful lahors in the West Johnstown church, the churches at Roxhury, Viewmont, Pleasant Hill and Morrellville also received inspiration and help to overcome their early struggles, and to attain to their present influence in the community in which they are located.

At the time of his death he was presiding elder of the Pleasant Hill church, by which, Sept. 25, he was reelected for another year.

Thus, while almost in the prime of life, and while still busily engaged in the King's husiness, the Master said: "It is enough; come up higher."

Funeral serviees were held in the West Johnstown church, at 2:30 P. M., Monday, Oct. 6, with Eld. E. M. Detwiler in charge, assisted by Elders H. S. Replogle and C. O. Beery.

He will be missed both in the church and in the home. May he rest in peace!

Eld. Norman W. Berkley.

Johnstown, Pa.

DEATH OF ELD. NOAH BEAM SHERFY

The subject of this sketch was horn April 5, 1848, in Washington County, Tenn., heing a son of Eld. Samuel S. Sherfy and Nancy (Garst) Sherfy. He felt the influence of the Spirit at a very early period in life and accordingly united with the Church of the Brethren at the tender age of twelve years, which was exceptionally early at that period in the history of the church.

He answered the call from the church, to serve in the capacity of a minister at the age of twenty-three, and the following year entered college at Marysville, Tenn., under the instruction of Eld. S. Z. Sharp, now of Colorado. He spent three years in this institution, after which he returned to his native county and engaged in the profession of teaching, which he followed with great success until the last two years of his life.

He was married to Mattie Sherfy in July, 1877. To this union were horn one daughter and one son. The daughter preceded him to the spirit world over twenty years ago. The son, Samuel H., is now engaged as a teacher in the city schools of Los Angeles, Calif.

His first wife died June 30, 1880, leaving him to care for the small children. His second marriage was to Sister Sophia Humphreys. To this union was born one daughter. The second wife died of cancer in 1894. About two years later he was married to Sister Rehecca Jordan. To this union were horn three children, all of whom remain. He also leaves three sisters and two brothers—Eld. John Sherfy, of Kansas, and Eld. Joel Sherfy, of Saluda, N. C.

Bro. Sherfy was one of the first members to organize and conduct Sunday-schools in the County of Washington, in the Knob Creek congregation. He often related to the writer his experience in Sunday-school work which, at that time, did not appeal to many of the older members, and had to be carried on despite the npposition of many members of the church. But his untiring efforts were not without much fruit, for he lived to see Sunday-schools established in almost every community of his native county.

Bro. Sherfy was ordained to the eldership in the Pleasant Hill congregation in about 1890, having moved to the adjoining county of Sullivan in 1880. He was associated with this congregation the remainder of his life. To my knowledge he was never absent from a church council during all these years.

Bro. Sherfy represented his District onee on the Standing Committee, and was many times Clerk of our District Meetings.

Possibly he had more friends than any of his contemporaries, having followed the profession of teaching in this county for thirty-four years. The school that was able to secure his services, thought itself very fortunate, for in his prime he possibly did not have a superior in his chosen profession.

Bro. Sherfy's countenance was always illumined by a pleasant smile. The stranger, as well as intimate friends, always found a hearty Christian welcome in his home.

At the last District Meeting he was permitted to attend, and which convened in his home congregation, I remember a personal appeal which he made to Prof. T. S. Moherman, of Dalcville, Va., and others, who were in attendance, extending to them an invitation to enjoy the hospitality of his home in these words: "Brethren, I have only a small house, BUT A BIG HOME." This statement I shall carry with me through life, as it was very expressive of the "higness" of his heart. He was an able defender of the Gospel, and many lives were influenced for good by his Christian life and teachings.

Thus a great life has ceased to move among us, hut the influence of his life will continue to hear fruit for the church and its interests.

S. H. Garst.

Blountville, Tenn.

FIRST DISTRICT OF ARKANSAS AND SOUTH-EASTERN MISSOURI

The Sunday-school, Ministerial and Temperance Meetings of the above-named District are to be held in the Broadwaier church, Mo., Nov. 12. District Conference will convene Nov. 13.

SUNDAY SCHOOL MEETING

1. Why Have a Sunday-school?—Clarence Swinger and Wm. Garber.
2. Essentials of a Good Sunday-school.—Newt Boyt and Eve G. Price.
3. Teacher-Training. What? Why? How?—Ida Boyt and B. E. Kesler.
4. The Sunday-school Library: (a) Object. (b) Management. (c) Nature.—W. T. Price and H. I. Buechley.

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1. The Ministers' Part in Getting Churches to Call Men to the Ministry.—W. T. Price and H. J. Lilly.
2. What Constitutes a Good Sermon?—Jacob Swinger and Caleb Altus.
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TEMPERANCE MEETING

1. Why Teach Temperance?—Alma Swinger and Sister H. I. Buechley.
2. Value of Special Temperance Programs.—Mary Swinger and Fayette Woodiel.
3. The Need of Cooperation by the General, District and Local Temperance Committees.—Caleb Altus and W. T. Price.

(Since the District is over $40 in debt to the District Mission Board, it is suggested that the churches collect fifty cents per member this year for District expenses.)

SISTERS' AID SOCIETIES

ARCADIA, IND.—Our report of Aid Society for 1918-1919: The year's work closed Oct. 4. We held 12 meetings, with an average attendance of 8. We made 22 prayer-coverings, 3 comforts, 1 quilt; sold 27 yards of new carpet; sewed for a sister one day; sewed rags for two small rugs. We received for the year $140.26; expenses, $25.69. The sisters saved eggs gathered on Sunday, sold them, and turned the proceeds over to the Aid. We also took Lorkin orders. Altogether we paid the building committee $100 toward remodeling the churchhouse.—Mrs. J. I. Brill, Secretary, Arcadia, Ind., Oct. 26.

PLEASANT VALLEY, N. DAK.—Herewith is our Aid Society report for year 1918-'19: Number of members, 20; number of meetings held, 11; average attendance, 20; average collection, $3.31; total, $36.42; donations, $4. We held a sale in June, the proceeds of which amounted to $114.63. We paid out $25 to India missions; $25 to China missions; $3 to Florence Crittenton Home, Fargo; $25 to Armenian Relief Fund; $43.79 for our home church; balance, $36.39. Part of our work was quilting; also knitting and sewing for the Red Cross. Officers: Mrs. Thos. Allen, President; Mrs. S. W. Dorner, Vice-President; Miss Elsie Yost, Secretary; the writer, Treasurer.—Mrs. Ethel Burns, York, N. Dak., Oct. 20.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bennett-Mentzer.—By the undersigned, at the parsonage, Oct. 4, 1919, Bro. Bertie A. Bennett, of Pittsburgh, Pa., and Sister Alice Mentzer, of Lancaster, Pa.—H. B. Yoder, Lancaster, Pa.

Bohrer-Summy.—At the home of the undersigned, in Waterloo, Iowa, Sept. 16, 1919, Bro. Bruce L. Bohrer, of Garrison, Iowa, and Sister Esther Summy, of Waterloo, Iowa.—A. P. Blough, Waterloo, Iowa.

Dillingsworth-Culbertson.—By the undersigned, at his residence, Oct. 15, 1919, M. T. Dillingsworth and Ivy May Culbertson, both of Collins, Mo.—T. J. Simmons, Osceola, Mo.

Emmert-Butterbaugh.—By the undersigned, at the residence of the bride's mother, Dallas Center, Iowa, Oct. 15, 1919, Mr. Laren S. Emmert and Miss Ruth I. Butterbaugh, both of Dallas Center, Iowa.—J. B. Spurgeon, Adel, Iowa.

Phend-Hess.—By the undersigned, Oct. 22, 1919, at the home of the bride's parents, Mr. and Mrs. H. B. Hess, Gosben, Ind., Miss Addie C. Hess and Fred G. Phend, of Nappanee, Ind.—J. W. Kitson, Champaign, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Berkley, Vinnie, daughter of Sister Sarah Berkley, a widow. She and her mother lived together. August 6, 1919, she passed away after one week's illness, aged 41 years. Services by the writer. August 9, in the church.—T. R. Coffman, Meyersdale, Pa.

Blough.—Mary Irene, daughter of Brother and Sister W. W. Blough,

ng Committee, and was many times Clerk of our District Meetings.

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born in Black Hawk County, Iowa, Jan. 26, 1910, died of pneumonia, Sept. 13, 1919, aged 9 years, 7 months and 23 days. Services by the writer, assisted by Eld. W. H. Lichty. Burial in the Orange Township cemetery.—A. P. Blough, Waterloo, Iowa.

Callana, Richard, born in Ohio, Dec. 21, 1839, died at his home in Flora, Ind., Oct. 21, 1919. He married Mary Cunningham. To this union were born five children, two of whom, with the mother, preceded him. He was afterward married to Sarah Sucke, who, with three children survives. In 1870 he became a member of the church and in 1883 was elected deacon; he also served as church treasurer for twenty years. Services at the church by Bro. I. R. Beery. Burial in Maple Lawn cemetery.—Mattie Wolfe, Flora, Ind.

Flory, Henry, born in Montgomery County, Ohio, died of paralysis, Oct. 17, 1919, aged 84 years, 4 months and 26 days. His entire life was spent in Defiance County, Ohio. In 1858 he married Magdalena Lehman. To this union were born seven sons and three daughters. His wife, one son and one daughter have preceded him. When about thirty-five years of age he was elected to the ministry, in which capacity he served until the end. Bro. Flory had a broad knowledge of the Bible and was a wise counselor, wielding an influence in both church and community. Services at the North Poplar Ridge church by the writer, assisted by Bro. Arthur Sellers.—D. P. Koch, Montpelier, Ohio.

Gibson, Sister Mollie E., wife of Bro. Isaac Gibson, died at her home in Virginia Heights, Va., Oct. 20, 1919, aged 64 years. She has been a faithful member of the Church of the Brethren for many years. She is survived by her husband, mother (Sister Louise Wood), three sons, one daughter, two sisters and one brother. Services at the home on Tuesday, at 2 P. M., by Eld. P. S. Miller, assisted by Pastor B. B. Garber and Bro. D. Price Hylton. Text, 2 Cor. 5: 1-10; Philpp. 1: 24-26. Burial in Evergreen burial park.—Mrs. John H. Shickel, 703 Third Avenue, N. W., Roanoke, Va.

Harris, Bro. Bartlet Yancie, born in Pittsylvania County, Va., Nov. 25, 1826, died at his home Oct. 15, 1919. He married Lucretia Ann Grey in 1852. To this union were born two sons and one daughter. His wife died in 1896 and three years later he married Mary C. Harris. To this union was born one son who died in infancy. The mother died in 1871. He later married Martha L. Barr, who died in 1883. To this union were born three sons and one daughter. He married Sarah C. Webb, who died in February, 1919. To this union were born two sons and one daughter. He leaves four sons, two daughters and three stepdaughters. He joined the Church of the Brethren about fifty years ago, served the church as deacon for forty-three years.—Cora A. Gammon, Tate, Tenn., Oct. 20.

Hess, Sister Susan A., nee Whitmer, died at her home in Waynesboro, Pa., Sept. 24, 1919, aged 69 years. She was the wife of Bro. D. W. Hess, who died about two and one-half years ago. She united with the church in 1881 and lived a devoted Christian life. Surviving are two sons, three daughters, one sister and eleven grandchildren. Services at the late home by Eld. C. R. Oellig, assisted by Rev. J. M. Francis, of the Lutheran church. Interment in the Green Hill cemetery.—Jessie Demuth, Waynesboro, Pa.

Kingery, Henry, born in Union County, Ind., died Oct. 19, 1919, at his home in Udell, Iowa, aged 72 years, 10 months and 6 days. In 1869 he married Martha Ellen Whisler, who preceded him in January, 1919. To this union were born one son and a daughter who survive with seventeen grandchildren, four great-grandchildren, two sisters and two brothers. He was a member of the Church of the Brethren for fifty-five years. He was in the Civil War, having served in the Eighth Iowa Regiment. Services by the writer at the Fairview church, assisted by Brethren Keller and Sanger.—Orlando Ogden, Unionville, Iowa.

Louderback, Mrs. Elizabeth (nee Satterfield), died of tuberculosis, at White Oak, Oct. 18, 1919, aged 44 years, 3 months and 18 days. She married E. F. Louderback. To this union eight children were born, three of whom preceded her. She united with the Methodist church. Services by the writer in the White Oak Christian Union church. Burial in cemetery at the church.—Van B. Wright, Peebles, Ohio.

Miller, Bro. James, born in Tipperanoe County, Ind., June 19, 1848, died at his home in Cerro Gordo, Ill., Oct. 7, 1919, following a long illness. In 1870 he married Hester Long, who survives. To this union six children were born, two of whom died in infancy. Bro. Miller has been a member of the church for the past forty years. Services at the Cerro Gordo church by Bro. W. T. Heckman, assisted by Bro. A. L. Bingaman. Burial in the West Prairie cemetery.—Nettie Leedy, Cerro Gordo, Ill.

Miller, Harry W., a young man of 19 years, while in swimming, was drowned. He was a member of the Meyersdale church. Funeral services in the church August 31, 1919, by the writer.—T. R. Coffman, Meyersdale, Pa.

Parker, Early, died at Johns Hopkins Hospital, Oct. 13, 1919. He made a profession of religion while sick and was an applicant for baptism in the Church of the Brethren, but death claimed him before the rite could be administered. His wife and three children survive him. His remains were laid to rest in the Vienna cemetery Oct. 17. Services by Eld. P. S. Miller.—Mrs. John H. Shickel, 703 Third Avenue, N. W., Roanoke, Va.

Pugh, Bro. Daniel, of Meyersdale, Pa., was walking from his home to town, to see the doctor, when he was struck by an automobile and died in a few hours. He was a member of the Meyersdale church for many years. He leaves his wife and a number of children. Services in the home by his pastor (the writer) July 30, 1919. His age was 71 years.—T. R. Coffman, Meyersdale, Pa.

Richey, Wm. Victor, infant son of Chas. and Rosa (Shoemaker) Richey, born in Eaton, Ind., died Oct. 16, 1919, aged 8 months and 6 days. He is survived by father, mother, three brothers and one sister. Services by Rev. J. L. Kimmel, of the Progressive Brethren.—John F. Shoemaker, Eaton, Ind.

Saylor, Helen and Nellie, daughters of Brother and Sister Newton Saylor, both died within a few months of each other. Sister Helen, a grown daughter, was a victim of influenza. Her funeral service was held in the home March 31, and July 6 Nellie was buried. Service in the home by the writer. These good Christian parents have been very unfortunate in losing all of their children but one.—T. R. Coffman, Meyersdale, Pa.

Snively, Bro. J. Carl, died Sept. 29, 1919, at the White Pine Sanitarium, aged 26 years and 2 months. Death resulted from an attack of influenza last December. He was a son of the late Bro. John Snively. Surviving are his wife, three children, his mother, one brother and two sisters. Services by Brethren H. D. Emmert and C. R. Oellig. Interment in the Green Hill cemetery.—Jessie Demuth, Waynesboro, Pa.

Stickler, Margell, born in Centerville, Iowa, died Sept. 29, 1919, aged 39 years, 9 months and 22 days. He married Flora Jennings who survives with a foster child, his father, three brothers and one sister. In 1894 he united with the Church of the Brethren. Services at the Fairview church by Bro. Orlando Ogden.—Mrs. Ralph

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will find among
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Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 717)

dorff's resignation. Tan letters were granted. We will greatly miss Bro. Deardorff and family, who are moving to Washington. Another worker whom we shall miss is Sister Vivian Richter, who is preparing to be a missionary nurse and has entered Bethany Bible School.—Vada Row, Brantford, N. Dak., Oct 18.

Kenmare church met in council Oct. 10. In the absence of Eld. G. I. Michael, Bro. Jorgen Boe acted as moderator. The treasurer's report was very good. All accounts are settled, and there is money in the treasury for the coming three months, during which time the expenses are the heaviest.—Elsie Larsen, Bowbells, N. Dak., Oct. 12.

OHIO

East Nimishillen church met in council Oct. 25, with Elders D. R. McFadden and A. H. Miller present. The former acted as moderator. We decided to divide our territory and organize two churches. Eld. S. S. Smeltzer was chosen as presiding elder for one year. As the love feast, which had been announced for Oct. 11, was recalled, we decided to hold it Dec. 27, beginning at 5:30 P. M. We will organize our Sunday-schools at a special meeting, Sunday, Oct. 26, was Rally Day. A good program was rendered in the forenoon and in the afternoon we had a very able address on the great temperance issue. The speaker was Rev. Harry M. Marshall, of Canton, Ohio, manager of the Stark County Dry Federation. In the evening Eld. Wm. Bixler, of the Springvedi church, preached for us.—A. J. Carper, Middlebranch, Ohio, Oct. 27.

Harvey Creek church met in council Sept. 28, with Eld. Chas. Flory as moderator. Bro. Flory was chosen as elder for another year. These letters were received and five granted. Our love feast will be held Nov. 8, at 5 P. M. We are to have services on Thanksgiving Day. Bro. Nicodemus of Chicago, will be with us in December, in a series of meetings. Installation services were conducted for Brethren John Detrick and Harmon Muller, who, with their wives, had been elected to the deacon's office at the last council. We enjoyed having with us Sister Cora Stahley, of Manchester College, in a tan days' Musical Institute.—Mrs. Harley Hoover, Bradford, Ohio, Oct. 23.

Hicksville church will hold her yearly anniversary Nov. 16, which will be an all-day meeting. We expect to pay off the debt this year. We extend a hearty invitation to all to attend tha meeting. We will have dioner in the basement for all. The churchhouse is located on the corner of Arthur and Spencerville Sircets.—Bertha Williams, Hicksville, Ohio, Oct. 27.

Logan church held her love feast Oct. 11. Bro. D. G. Berkebile gave us a good sermon in the morning and Bro. Hugh Miller preached for us in the afternoon. Bro. Berkebile preached an excellent sermon on the following Sunday. Bro. E. E. Eikenberry has accepted the pastorate of this church and will begin his work in August of 1920 with a series of evangelistic meetings.—Mrs. Leslie Yoder, Bellefontaine, Ohio, Oct. 27.

Notice.—Information is wanted concerning Bro. Michael Franta who, with his family, moved from Virginia about seventy-five years ago and settled in Grant County, Ind., where, for some years, he was the proprietor of a general store in a small town, called Mappa. His wife Elisabeth, was the eldeat daughter of Eld. Daniel and Eve (Bowman) Barnhart, of Salem, Roanoke Co., Va. Any one able to furnish any facts relative to him or the whereabouts of any of his descendants, will confer a favor upon the friends of the family by commoocating with the writer.—J. E. Barnhart, New Carlisle, Ohio.

Rcland church just alosed a revival that began Oct. 12, with Bro. A. H. Miller, of Louisville, Ohio, evangelist. Four Sunday-school scholars were baptized. The meetings were well attended and much enjoyed by all. Bro. Miller has done a wonderful work here and has helped the whole community to a higher life.—Edna Pifer, Mansfield, Ohio, Oct. 26.

Sugar Creek.—Oct. 25 Bro. D. F. Stuckey, of Faris, Ohio, gave a temperance sermon at the Bunker Hill house, and in the evening ha gave a kindly talk to the young folks, speaking especially on the dress question. Another visitor was Sister Emma Rohrer, our District Secretary, whom we were glad to have with us. We have no resident minister since Bro. W. D. Ammon has gone to Bethany Bible School.—Mrs. Sarah Middaugh, Berlin, Ohio, Oct. 27.

PENNSYLVANIA

Lebanon.—Sunday afternoon, Oct. 12, a very interesting Children's Day service was held in the Valley schoolhouse, at the eastern end of our city. Bro. Frank S. Carper addressed the children, and his talk was well received and appreciated by all present. The children also did their part well. This school is under the care of Bro. Wm. Forry, and is a missionary venture. We hope to see the work grow.—Elizabeth M. Martin, Lebanon, Pa., Oct. 29.

New Enterprise.—Our love feast service was a very pleasant occasion. Our pastor, Bro. G. E. Yoder, officiated, assisted by our young ministers, Brethren Kenneth Bachtel and Orville Holsinger. Previous to our love feast Bro. Yoder gave us a series of sermons on the Christian life. Nov. 1 our evangelistic campaign begins and will be conducted by Bro. Yoder. We held a Missionary Rally Service Oct. 26, in honor of Sister Sara Replogle, who expects to sail for India in the near future. She is our representative in India, supported by the home Sunday-school. Bro. H. C. Early, president of the General Mission Board, was among the speakers. All the topics were ably discussed.—Margaret Replogle, New Enterprise, Pa., Oct. 27.

Norristown.—Our former pastor, Bro. G. E. Yoder, left July 1 for a new field of labor, after having been with us for about three years. Manh good was done, the church built up and tha membership increased during that time. The first Sunday in September Bro. C. G. Hesse, of the Bethany church, Philadelphia, took charge. Sept. 28 we had our Sunday-school Rally Day. We have 143 on the roll and 178 were present. Our collection amounted to $22.32. Interest in all departments seems to be growing and the attendance increasing. Today we added three new scholars and had 124 in attendance at Sunday-school. Bro. Hesse directs the morning sermons largely to the members, and tha evening services are of an evangelistic order. Last Sunday evening one came forward and was baptized later. Oct. 23 we met for our fall love feast, when about eighty members commuoed. Bro. C. F. McKee officiated, assisted by Brethrea G. W. Hartman, Paul Garber, J. S. Francis and C. G. Hesse. We have changed our hours of service as follows: Sunday-school, 10 A. M.; preaching 11 A. M., Christian Workers, 7 P. M., preaching, 7:45 P. M. —J. Howard Ellis, Norristown, Pa., Oct. 28.

Philadelphia (First Church).—Sunday, Oct. 5, we observed Rally Day. In tha morning our associate pastor, Bro. Stover Kulp, preached for us. In tha afternoon our Sunday-school randered a special program for the occasion, in which each department took part. Bro. Kulp gave a talk on "Why Rally for Missions?" and Bro. C. C. Ellis on "Why a Rally Day?" Both addresses were to tha point and very instructive. Our offering was $42.07, and $11.56 for our Library Fund. In the evening our pastor, Bro. C. C. Ellis, preached. The week before Rally Day we canvassed the neighborhood of our church within a radius of two squares. Our fall love feast will be held Nov. 6, at 7:30 sharp.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Oct. 24.

Spring Grove.—The date of our Children's Meeting at the Kemper house has been changed to Nov. 16, at 2 P. M., instead of Nov. 23, as was previously announced.—Florence L. Mohler, New Holland, Pa., Oct. 27.

Yellow Creek.—Bro. R. T. Hull, of Somerset, Pa., began a series of meetings at Bethel Oct. 6 and preached eight sermons. Five confessed Christ and were baptized. Bro. Hull officiated at our love feast Oct. 5.—Levi E. Greenawalt, Everett, Pa., Oct. 27.

York (First Church).—Sept. 13 we held our quarterly teachars' institute. Bro. I. W. Leiter, of Smithsburg, Md., gave a very interesting talk on the subject, "Some Points in Lesson Presentation." Oct. 7 we met in council, with Eld. J. A. Long presiding. Six letters were received and one was granted. Bro. Geo. Leathery was appointed trustee. The delegates to District Meeting are Brethren Adam Ness, Harry Flohr, Arthur Hess and John Moser. Our love feast, held Oct. 12, was largely attended, with about 425 members communing. Bro. G. G. Lehmer, of Los Angeles, Calif., officiated. Oct. 19 Rally Day services were held. We had a large attendance. Bro. H. S. Gipe, of Hershey, Pa., addressed the school and also preached for us. Our missionary classes are pushing onward. We have five classes, with an enrollment of about sixty.—Alice K. Trimmer, York, Pa., Oct. 27.

VIRGINIA

Little River Mission, Elk Run congregation, met in council Oct. 25, with Eld. W. W. Zigler in charge. The visiting brethren gave a very favorable report. Bro. D. H. Smith was elected agent for Brethren publications. Our Sunday-school officers were elected for the coming year, with Bro. E. F. Corper, superintendent. Following the business session we held our love feast, at which thirty-three were present. A number of visitors were with us from our home congregation, Elk Run.—Birdie C. Carper, Fordwick, Va., Oct. 28.

Lower Union.—Our series of meetings began Sept. 6 and lasted until Sept. 21. There were fourteen, two await the rite, and two were restored. We appreciated Bro. Geo. Early's faithful labors among us. We had a very enjoyable love feast Sept. 27, with Bro. Peter Garber officiating. Bro. Shaver was also with us.—Mary A. Garrams, Free Union, Va., Oct. 24.

Oronoco.—We held our love feast Sunday, Oct. 19, with Eld. R. M. Figgers officiating. Forty-one members were present. It was one of the most enjoyable meetings we ever had. Several members from Alhood were with us.—Clementine Figgers, Orococo, Va., Oct. 23.

Pleasant Hill.—We held our love feast Oct. 11 and 12, with about 150 communing. Sister Elsie Shickel was with us Oct. 12 and gave a talk on Sunday-school work, which was very helpful and inspiring. We hope that the District Board will soon send us another good worker like Sister Shickel.—Fernie Dickerson, Willis, Va., Oct. 27.

Roanoke.—Eld. F. S. Miller has returned home. We are sorry to announce the continued illness of Sister F. S. Miller, who has been confined to her bed for several days. Our hearts are sad because of her suffering. We pray our Heavenly Father that she may soon be restored to health. Our pastor and his wife have returned home, for which we are glad, as we will be able to have Sunday S. P. M. Our series of meetings will begin Nov. 23. Bro. Ernest S. Coffman has been secured to conduct these services.—Mrs. John H. Shickel, 703 Third Avenue, N. W., Roanoke, Va., Oct. 23.

Smith River congregation met in council as well as with us recently and gave a very good talk on Sunday-school work, which has helped and strengthened our school. It has improved a great deal during the last few months and we hope it will keep on growing until we reach the front line.—Ora Jones, Dale Enterprise, Va., Oct. 23.

Unity.—We have just closed an interesting two weeks' series of meetings at Fairview. Bro. B. S. Landes, of Harrisonburg, Va., was the evangelist. He gave us some very interesting and helpful sermons, which were much enjoyed and appreciated. The church was much strengthened and built up. Five stood for Christ, two of whom have been baptized. The love feast, which was held Oct. 25, was well attended. The visiting ministering brethren present were Paul Glick, Bro. Crane, John Roller, J. H. Cline, and H. M. Harvey, from California. Bro. Landes officiated.—Aona R. Roller, Timberville, Va., Oct. 27.

WASHINGTON

Outlook.—Oct. 10 we met in council, with Bro. Wagner presiding. We decided to have prayer meeting each week. We are expecting Bro. Zimmerman to hold a Bible Institute in connection with a series of meetings, some time this winter. Our Sunday-school is moving along nicely. We observe a special day each month and find it quite a help in increasing our attendance. Next Sunday we expect to observe Rally Day. Last Sunday we lifted an offering of $20.10, to assist Brother and Sister O. F. Helm in equipping the Sunday-school at Valdosta, Ga.—Mrs. C. A. Wagner, Outlook, Wash., Oct. 19.

ANNOUNCEMENTS

DISTRICT MEETINGS

Nov. 13, First District of Arkansas and Southeastern Missouri in the Bay church, Mo.

LOVE FEASTS

Alabama

Nov. 8, Fruitdale.

California

Nov. 23, 6 pm, Tropico.
Nov. 23, South Los Angeles.

Colorado

Nov. 9, Denver.

Idaho

Nov 22, Weiser.
Nov. 28, Twin Falls.

Illinois

Nov 8, 6:30 pm, Highland Avenue, Elgin.
Nov. 9, Dixon.
Nov. 9, 6 pm, Rock Creek.
Nov. 9, Mt. Morris.

Indiana

Nov. 8, 7 pm, Goshen, West Side.
Nov 13, Flymonth.
Nov. 27, Logansport.
Nov. 27, 5:30 am, Fluuge Creek Church.
Nov. 27, 6:30 pm, South Bend, First church.
Nov. 27, 7 pm, West Marion.

Iowa

Nov. 9, South Keokuk.
Nov. 9, Franklin County.

Kansas

Nov. 8, 6 pm, Bloom.
Nov. 8, Verdigris, country house.
Nov. 8, 9, 10, North Solomon.
Nov. 15, 5 pm, Prairie View.
Nov. 22, 5 pm, Ramona.
Nov. 24, 7 pm, Mont Ida.
Nov. 27, 7 pm, East Wichita.

Maryland

Nov. 15 and 16, 2 pm, Brownsville.
Nov. 16, 4 pm, Frederick City.
Nov. 24, Easton house.
Nov. 27, 2 pm, Pleasant View, Frederick County.

Minnesota

Nov. 15, Monticello.

Missouri

Nov. 8, Hardin.
Nov. 22, Mineral Creek.
Nov. 23, Kansas City, First Church.

Nebraska

Nov. 8, Silver Lake.
Nov. 22, Beatrice.
Nov. 27, Alton.

New Mexico

Nov. 30, Clovis.

Ohio

Nov. 8, 5 pm, Harris Creek.
Nov. 8, 10 am, Salem.
Nov. 8, 5 pm, Beaver Creek.
Nov. 22, Trotwood.
Dec. 27, 5:30 pm, East Nimishillen.

Oklahoma

Nov. 8, Faradise Prairie.
Nov. 8, 6:30 pm, Monitor.
Nov. 29, Pleasant Plains.

Pennsylvania

Nov. 8, 6:30 pm, Upper Dublin.
Nov. 8, Hanover.
Nov. 8, 2 pm, Hatfield.
Nov. 8, 4 pm, Artemas.
Nov. 8, 9, Long Dam house, Pine Grove.
Nov. 8, 9, 2 pm, Lost Creek, at Oriental house.
Nov. 9, 6 pm, Garrett.
Nov. 9, Fittsburgh.
Nov. 9, 6 pm, Huntingdon.
Nov. 9, 9 am, Altoona, Twenty-eighth Street church.
Nov. 9, 6 pm, Shamokin.
Nov. 9, 2 pm, Celtz.
Nov. 11, 12, 10 am, Chickies, at Mt. Hope house.
Nov. 18, 19, 1:30 pm, East Fairview.
Nov. 22, 9 am, Lower Cumberland, Mohler house.
Nov. 23, Lancaster.
Nov. 26, 27, Conewago, at Bachmanville.

Virginia

Nov. 9, 6 pm, White Hill.
Nov. 22, 6 pm, Roanoke.

Washington

Nov. 15, Tacoma.
Nov. 29, East Wenatchee.

West Virginia

Nov. 8, Johnstown.
Nov. 15, 3:30 pm, Tearcoat.

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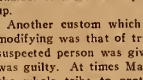

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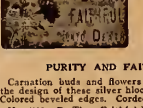

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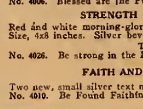

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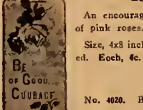

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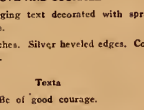

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One of the customs which she defied and gradually stopped was that of killing twins. Time after time word came to her of the birth of twins and she dropped her work and went to the rescue. A number of them she kept with her until they grew up.

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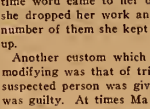

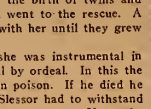

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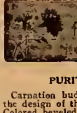

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An encouraging text decorated with sprays of pink roses.

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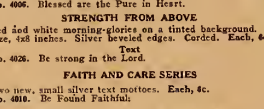

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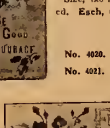

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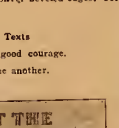

No. D324. Size 10x14. Price, 25c.
Motto, Call upon me in the day of trouble, I will deliver thee.

THE GOSPEL ME

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3

Vol. 68 **Elgin, Ill., November 15, 1919**

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...EDITORIAL...

Why Marvel At a Universal Law?

JESUS tried to show Nicodemus that his doctrine of the new birth was nothing to marvel at. The mere fact that there was an element of mystery about it was no argument against it. There were plenty of mysterious things, the reality of which could not be doubted. The wind, which they may have heard blowing at the moment, was one such. The effects produced proved it to be a fact. "So is every one that is born of the Spirit."

"Ye must be born anew." It follows from the simple fact that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Everything partakes of the nature of its source. To change that nature there must be a new source of life. A new stream of energy must be turned into the soul.

The law is absolute. You can not see any kingdom without being born into it. You can not see the kingdom of art without being born of the spirit of art. Nor that of music, or literature, or science, or anything.

You can not see the Kingdom of God without being born of the Spirit of God. And if you *can not* see it, why, you just can not see it. And no power in earth or heaven or hell will be able to show it to you.

Evil Thinking and Evil Speaking

"Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" (1 Cor. 13: 4, 5).

"In the multitude of words there wanteth not sin: but he that refraineth his lips is wise" (Prov. 10: 19).

EVIL thinking always precedes evil speaking. It may be set down as a rule with but few exceptions that we never speak evil of any one without first thinking evil of him. We never think evil of wife or husband, as the case may be, if we have the love we should have. Love thinketh no evil, hence never speaks evil. When you hear a man speaking disparagingly of the church, in which he holds membership, or of any of the members with what judgment ye judge, ye shall be judged; a with what measure ye mete, it shall be measured to y again" (Matt. 7: 1-2). And then he tells about t hypocritical mote-puller who has a beam in his o eye. As a rule, the man quick to judge others, c trary to the teaching of Christ, is troubled with a bea

Because of our shortsightedness and our inability know all, we are incapable of always rendering righteous judgment. Once upon a time one said to n "But the Scripture teaches that we can judge a t by its fruit." I asked him to find the scripture wh this is taught. And this is what we found—Chris words—"For the tree is known by his fruit" (Ma 12: 33). There is a vast difference between judgi and knowing. If I taste an apple and find it sour know that the tree that bore it is a sour apple tr When I say so, I am not judging but am speaking a fact that I know. If I see a man stagger out o saloon, with a red-blossomed nose, puffy cheeks, a bleared eyes, finally tumbling into a ditch, I know have seen a drunken man, and when I tell that, I not judging him, I am speaking because I *know*. would seem that the reason Jesus told us not to jud is, because now we do not know all. "For now we through a glass darkly; but then face to face: now know in part; but then shall I know even as also I known" (1 Cor. 13: 12).

For years the writer has been trying his best not think evil and speak evil of any one, and never to

Predictive Prophecy

"WHEN the Son of man cometh shall he find fa on the earth?" What is the answer, yes or no? I it ever occur to you that the answer depends, in so measure, on what you do about it? And in a v large measure on what you, and others like you, about it?

Did Jesus ask the question for his own informatio Did he want to know, and did he expect somebody his audience to tell him? Or was it his purpose to his hearers and their successors ever afterward to d cussing it and deciding it so they would know whet it was of any use to try to be Christians themselves to try to make Christians out of other people? Or, least, so they would know about how many it would worth while to try to reach? Or was it the purpose Jesus to impress everybody with a sense of perso responsibility for the answer?

When the question was asked, there was not mu Christian faith on the earth. It is pleasant to kn that there is more now than there was then. But it a very solemn thing to reflect that there is not as mu as there might be. Not as much as there would be every professing Christian had been a faithful ambi sador of Christ. Even more solemn and much mo worth attention is the fact that the amount of fa there will be on the earth in years to come is in o hands. We can change it. It isn't a fixed quanti It depends.

The study of prophecy is one of the most profita of all studies, for it discloses the operation of divi law in the world. A prophet is one who speaks

Country churches supporting pastors,	5
City churches supporting pastors,	6
Village churches supporting pastors,	11

Not more than two of the six city churches have a membership of over fifty. The majority of the members of the twelve village churches live in the open country.

With the above facts spread out before us, let us draw some practical conclusions. In the first place, allow us to use Iowa as a fair sample of what exists in the Church of the Brethren throughout the United States. The history of church work in Iowa is largely the history of the rural church. The problems the church has to solve, at the present time, are rural problems. The Forward Movement of the church in Iowa is almost wholly concerned with the church of the open country. The evangelistic work of the church is vitally related to the rural life in the vicinity of the churches of the State. The new recruits for the ministry will come largely from the farms.

What the churches of Iowa need most—and this is true of the whole Brotherhood—is a vision of the possibilities of the rural field of America. We have always been a rural church. Our greatest work, lying just ahead of us, is to be done in the country. Our church is peculiarly adapted to the country. We have been, in recent years, losing much valuable time in trying to adapt ourselves to the city, to the neglect of the development of the country work. We need to go on adapting our work to the city, but, at the same time, we should keep a firm grip upon systematizing and developing the best methods of carrying on the country work. We need to lay firm hold upon the rural problem and work it out in a practical way. Which of all the denominations of America have any better claim upon the distinction of solving the rural church problem than the Church of the Brethren?

What we need, right now, in the Forward Movement of the church, is to lay plans for the training of men who will feel that there is just as much heroism, and just as much sacrifice, and just as much favor, in the sight of God, in giving themselves to the work of the church in the open country and in the villages of America, as there is in training for missinn work in India or China.

We need men who have taken thorough courses in schools, fitting them in a special manner for this rural work. The country church is worthy of as well-trained men as the city church. Why not emphasize the training of men for the work which is still the backbone of our church life?

These trained men should be willing to offer themselves for the rural work of the home field just as they do for the foreign field, eliminating all idea of commercialism. They should go to the field with no other thought than to receive a living and to stay in the work for life. The church should make it possible for them to do this by making ample provisions for the education of their children, and also making provision for sickness and other possible needs of their families.

It is high time for the church to become active in a survey of our resources. Such a survey will reveal the fact that the hope of our church lies in our solving the rural problem. The backbone of foreign missions lies in the country church of America. The hope of foreign missions lies finally in the systematic care we take, in strengthening the home base.

Mount Morris, Ill.

Efficiency

BY S. Z. SHARP

EFFICIENT-work is thorough, accurate, complete and nn time. It is best illustrated in the works of the Creator. As the universe was created, step by step, the Creator pronounced each day's work good. It was efficient. This is still displayed in the wonderful accuracy with which the planets revolve in their orbits through the countless ages. When we turn to the testimony of the rocks and notice that it accords with the testimony of the Bible, and when we observe the higher order of species in each successive age until they reach the highest type in the creation of man, we are filled with wonder and amazement at the grand and sublime plan of creation and its perfect execution on the principle of "going on to perfection" and the efficiency with which it was done.

Not only is efficiency displayed in all of God's works, but he requires that man's work shall he efficient also. This is illustrated in the manner in which the tabernacle was to be built and its services performed. Under the law of Moses, accuracy and precision was required in everything. To many a slight violation, the death penalty was affixed. Moses himself, who was one of the meekest of men, and who served God with great fidelity for forty years, was prohibited from entering the promised land because he *struck* the rock when he should have spoken to it only. His work in that one case was not efficient.

When the Israelites were commanded to destroy the city of Jericho, with all its inhabitants and every living thing in it except Rahab and her family, and to place the gold, silver, brass and iron into the Lord's treasury, Achan, an Israelite, coveted a Babylonish mantle, some silver and a wedge of gold. These he hid in his tent. For this violation of the divine command, the Lord gave them into the hands of their enemies, when they attempted to conquer the next city, Ai. Such was the rigor with which the law of Moses was carried out that Achan, with all his family, flocks and herds, and all that he had, was utterly destroyed, before the Lord would grant the people a further victory.

For want of doing his work efficiently, King Saul lost his kingdom. The Lord commanded Saul to take his army and utterly destroy the Amalekites, who so cruelly harassed the Israelites as they came from Egypt. The work was to be done thoroughly and completely—not a living being, whether of man or beast, was to be spared. King Saul took his army and destroyed all the people except their king, Agag, whom he kept alive as a trophy. The best of the cattle he also saved, to sacrifice them at Gilgal, and have a great feast. He reasoned: "What is the difference whether we slay the animals in the land of the Amalekites or at Gilgal?—they will be killed all the same." On his return home, the Lord's prophet, Samuel, met Saul and told him that "stubbornness is as idolatry." "Behold, as thou hast rejected the word of Jehovah, he has also rejected thee from being king." From the foregoing we see how much value the Lord attached to efficiency under the Mosaic law.

In all human activities, such as the trades, manufactures, transportation, explorations and the learned professions, efficiency is the goal for which each one is striving, and its importance is admitted. In illustration we give this incident: A manufacturer had a large number of hands employed. Once, when his machinery became out of order, the work stopped, but the wages of the hands went on. A blacksmith was sent for, to make the necessary repairs, but he failed. Then an expert machinist was engaged, who had the machinery running in an hour. He was asked what his bill was and he said: "Twenty-five dollars." The manufacturer was surprised and asked for an itemized bill. The engineer wrote: "For repairing machinery, one dollar; for knowing how, twenty-four dollars Total, twenty-five dollars."

The engineer on the railroad must prove his efficiency before he is entrusted with the lives of the passengers. Lawyers and doctors must reach a certain degree of proficiency before they are permitted to practice their professions. In public schools, colleges and universities, each teacher is graded according to his ability, and is granted a certificate or diploma as a voucher of such proficiency.

Our great artists—such as musicians or composers, painters, sculptors and architects, whose works stand the test of critics for ages, and are the admiration of thousands—owe their reputation to their efficiency.

In nothing is efficiency so important as in religion. It takes the highest rank in this world and its influence extends to the world beyond. The Bible teaches it. The Israelites were required to do thorough work in teaching religion to their children. The command to the Israelites was: "Thou shalt teach the commandments diligently to thy children and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Eccl. 9: 10 says: "Whatsoever thy hand findeth to do, do it with thy might." Heb. 6: 1 says "Leaving the doctrine of the first principles of Christ, let us press on unto perfection." The last instruction that Christ gave to his disciples, while he was yet on earth, was: "Make disciples of all the nations, . . . teaching them to observe *all* things whatsoever I commanded you."

To obtain greater efficiency in all our church work, the Church of the Brethren entered upon a "Five-Year Forward Movement," by means of our General Boards and District Boards. The General Mission Board is the great power-house that supplies force and direction to the mission work in India and China, and in the home fields. The Educational Board stimulates and coördinates the work in our colleges, and especially so far as it pertains to the education of our ministers and missionaries. The Sunday School Board is the life and soul of our Sunday-school work, in furnishing us the Sunday-school literature and increasing efficiency in the individual schools. To increase the efficiency in our Christian Workers' Societies, a special board has been appointed.

The grandest example of efficient Christian work, found in all history, is that of the apostle Paul. Compared with all the other apostles, he "labored more than they all." Nothing could stop him. When persecuted in one city he fled to another. When stoned, and dragged out of the city of Lystra, and supposed to be dead, he got up as soon as his enemies had left him, and began to preach in Derbe. He surmounted every obstacle. When scourged with the Roman lash at Philippi, and cast into prison, at midnight he sang and prayed, and, lo, the prison was shaken, the prison doors flew open, and the jailer was converted and baptized. He ran the gamut of every form of trials. "In stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, . . . in perils of rivers, in perils of robbers, . . . in perils in the wilderness, in perils among false brethren." In concluding his most heroic career he could say: "I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day."

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

Fruita, Colo.

Trust in God

BY JOHN E. MOHLER

IN the days now at hand, mankind at large will no doubt experience great suffering. A few may hedge against it and stave off the evil day, but sooner or later all must feel the violation of the laws of God. The only way of certain triumph, over all conditions which bring suffering, is in trust in God. He will not fail those who trust in him, but with every trial will make a way of escape.

How this is possible, may be illustrated by recent natural events. During the death struggle of national life, men developed their own natural resources to meet the foe, who thereupon resorted to new and more effectual methods of destroying life. When deadly gas was employed, it was met by masks with neutralizing chemicals for the air that had to be breathed. When submarines sought to keep our soldiers from crossing the ocean, they were made ineffectual by convoying our ships fully protected. Upon every hand a new invention of destruction was met by resources, hitherto latent or unknown to man. Each successive occasion called forth thought and power to meet each new feature of attack. Without this fertility of mind, to meet aggressive warfare, the aggressors would have been the victors. Therefore, in the last analysis, the conflict was one of mind against mind, and the most resourceful won.

As a result of man's transgression of the laws of God, the powers of darkness have been let loose, and an enemy, whose resources can not be fathomed by man, is ruling in great power To those who perceive

asked to accept Christ through faith and obedience? Certain conditions were laid down for Naaman, but one ever thinks of calling these conditions a price. l yet, the very instant that mention is made of h, repentance, confession and baptism, as a condi- there is talk about a price being placed on pardon. ten the physician tells his patient to take one of the e white tablets every two hours, two brown ones ore retiring, and to keep quiet a day or two, is any so lacking in reason as to claim that the sick ient, in complying with the directions of the doctor, paying a price for his restoration to health? A two lar bill may be the price for the doctor's visit, but s the man, in the act of taking his medicine, pay a ce? If he does not, then, by what process of rea- ing, can it be shown that the believer who repents l is baptized, pays the price of his pardon?

One more illustration should settle any dispute on s point. When Saul was experiencing the deepest sible conviction, he was told by an inspired preacher "arise and be baptized, and wash away thy sins, ling on the name of the Lord" (Acts 22: 16). In uiring him to submit to the external act of baptism, Paul ever, in any period of his life, accuse Ananias placing a price on his pardon? In Acts 9: 18 we d that Saul "arose, and was baptized." Did he, in act of baptism, think that he was paying a price? d if Paul did not think there was any price-paying his baptism, as one of the conditions of pardon, why it that when we insist on baptism we are accused of cing a price on pardon? How is it that the act of ptism, as one of the New Testament conditions of rdon, is now regarded as a price set on pardon, while inspired men of the New Testament times never eamed of branding any Gospel requirement as such?

Then, too, bear in mind that Paul, who was told to ise and be baptized, was the very man who wrote out the just living by faith, and about being saved grace, through faith. Did he mean to find fault th Ananias for demanding baptism of him? Or is not misinterpreted by those who are pressing the ctrine of justification by faith, independent of obe- ence? Whenever we see an article in which is taught lvation by grace, independent of what was required Paul at his conversion, or independent of what was manded of the three thousand, converted on the Day Pentecost, we are led to conclude that both Paul d Peter are being misunderstood and misrepresented.

True, Paul *does* teach, referring to the saints whom was addressing, that "by grace are ye saved through ith: and that not of yourselves; it is the gift of God, ot of works" (Eph. 2: 8, 9). The pronoun "ye" eans those who had complied with the conditions of rdon, and not those who had deliberately neglected em. In this connection note what Paul wrote in eb. 5: 9, where we have this, referring to Christ: Being made perfect, he became the author of eternal lvation unto all them that obey him." Who are aved by grace? There can be but one logical answer: Those who obey him." Since Jesus is the Author of ternal salvation, unto all those who obey him, it fol- ows that there is no eternal salvation independent of bedience. Hence, what Paul writes about salvation y grace, can be applied solely to those who believe and bey, or those whose faith includes obedience.

To interpret the doctrine of salvation by grace, or ustification by faith, in any other light, means confu- ion. It is also misleading to insist on clearly-stated Gospel conditions of pardon being a price set on par- lon. Gospel obedience is not a price. The things commanded may be conditions, but in no Bible sense an they be called a price. To do so is to do injustice o the teachings of inspired men.

Sebring, Fla.

The Rural Church and Its Pastor

BY M. W. EMMERT

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Mount Morris, Ill.

Efficiency

BY S. Z. SHARP

EFFICIENT-work is thorough, accurate, complete and on time. It is best illustrated in the works of the Creator. As the universe was created, step by step, the Creator pronounced each day's work good. It was efficient. This is still displayed in the wonderful ac-

ciple of "going on to perfection" and the efficienc with which it was done.

Not only is efficiency displayed in all of God's work but he requires that man's work shall be efficient als This is illustrated in the manner in which the tabe nacle was to be built and its services performed. U der the law of Moses, accuracy and precision was r quired in everything. To many a slight violation, t death penalty was affixed. Moses himself, who w one of the meekest of men, and who served God wi great fidelity for forty years, was prohibited from e tering the promised land because he *struck* the ro when he should have spoken to it only. His work that one case was not efficient.

When the Israelites were commanded to destroy t city of Jericho, with all its inhabitants and every livi thing in it except Rahab and her family, and to pla the gold, silver, brass and iron into the Lord's treasur Achan, an Israelite, coveted a Babylonish mant some silver and a wedge of gold. These he hid in h tent. For this violation of the divine command, t Lord gave them into the hands of their enemies, wh they attempted to conquer the next city, Ai. Such w the rigor with which the law of Moses was carried o that Achan, with all his family, flocks and herds, a all that he had, was utterly destroyed, before the Lo would grant the people a further victory.

For want of doing his work efficiently, King Sa lost his kingdom. The Lord commanded Saul to ta his army and utterly destroy the Amalekites, who cruelly harassed the Israelites as they came fr Egypt. The work was to be done thoroughly and co pletely—not a living being, whether of man or bea was to be spared. King Saul took his army and d stroyed all the people except their king, Agag, wh he kept alive as a trophy. The best of the cattle he al saved, to sacrifice them at Gilgal, and have a gr feast. He reasoned: "What is the difference wheth we slay the animals in the land of the Amalekites at Gilgal?—they will be killed all the same." On h return home, the Lord's prophet, Samuel, met Saul a told him that "stubbornness is as idolatry." "Beho as thou hast rejected the word of Jehovah, he has al rejected thee from being king." From the foregoi we see how much value the Lord attached to efficien under the Mosaic law.

In all human activities, such as the trades, man factures, transportation, explorations and the learn professions, efficiency is the goal for which each o is striving, and its importance is admitted. In illusti tion we give this incident: A manufacturer had a lar number of hands employed. Once, when his machi ery became out of order, the work stopped, but t wages of the hands went on. A blacksmith was s for, to make the necessary repairs, but he failed. Th an expert machinist was engaged, who had the m chinery running in an hour. He was asked what h bill was and he said: "Twenty-five dollars." T manufacturer was surprised and asked for an itemiz bill. The engineer wrote: "For repairing machine one dollar; for knowing how, twenty-four dolla Total, twenty-five dollars."

The engineer on the railroad must prove his efficien before he is entrusted with the lives of the passenge Lawyers and doctors must reach a certain degree proficiency before they are permitted to practice the professions. In public schools, colleges and univers ties, each teacher is graded according to his ability, a is granted a certificate or diploma as a voucher of su proficiency.

Our great artists—such as musicians or composer painters, sculptors and architects, whose works sta the test of critics for ages, and are the admiration thousands—owe their reputation to their efficienc

In nothing is efficiency so important as in religio It takes the highest rank in this world and its influen extends to the world beyond. The Bible teaches

the extent of this power, the situation is one to strike terror to the human heart, but to the person who knows the true God, there is surety in placing their trust in him. And this trust must be analogous to the trust that the men of the nations had in the late struggle of the world war. As they had trust in the powers within themselves, in inventive genius and methods of battle, so must the ones who trust in God have faith in the God within themselves, to meet all darkness and evil, and to triumph in joy. Such alone can escape the calamity of earth, which will try the souls of men from every angle.

God within man is the moving Cause that can bring into the mind of man the wisdom necessary to meet all conditions that threaten to destroy. God within man is a Spirit of holy boldness, that can meet without fear all that threatens. God within man is Love, that can keep man sweet and forgiving and gentle towards all anger and evil. God within man is the Light that must light the ways of the world into a perfect solution of the world problem before the nations of the earth. God within man is the Resource that must keep him from poverty when obstacles would withhold the material things of life. God within man is the Health that must flood the body to prevent contagion and the scourge of disease which stalks the earth.

Such a God within man is impossible except in the Person of Jesus Christ, man's Savior and Redeemer. He is the only One who has overcome the world in human flesh. He is the only One who is able to bring such power into the flesh of living man. Only by strengthening Christ within self, can man have a God within him who will give him triumph over every possible obstacle of spirit, of health, or of prosperity. This is the hope of the world in the days that are at hand. Then, shall we not strengthen this God within us with all our might?

How is this done? *First*, by knowing " the true God, and Jesus Christ " whom he hath sent. This is " eternal life " within. (See John 17: 3.) *Second*, by trusting Christ within. *Third*, by continual praise, in heart, and much in voice, of Christ within, to give him strength over our mind and body, to rule us in thought and health and action, that the man of God may be thoroughly furnished in every conflict of life.

Christ tells us: " Behold! The kingdom of heaven is within you." It is this kingdom within that he wishes to rule, and for this purpose be declared: " And lo! I am with you alway, even unto the end."

223 South Broadway, Los Angeles, Calif.

Obeying the Commands of God

BY H. A. BRUBAKER

OBEDIENCE to God's commands is dependent upon our relationship to him; our loving him (John 14: 15, R. V.); and our knowing him (1 John 2: 3, R. V.). The better we become acquainted with an individual with a lovable character, the more we love that individual, and delight ourselves in performing loving deeds and tasks, asked of us by the individual we have learned to love.

God first loved us, and he so loved us, that he gave the best he had in heaven for us (John 3: 16). But he did not stop with the Greatest Gift possible, to give to man. He also continues to give every needful blessing to meet the smallest need of man. How can we help but love him and obey the loving tasks asked of us!

All the desires of God for us are recorded in his Word, and obedience to them is all that is necessary for our salvation. As an organization, the Church of the Brethren has always taken great pride in the fact that our founders formulated no creed, but took the Bible as our standard of Christian life. We claim to live so near the teachings of the Word, that many times we have heard the statement: " If I can find a church living nearer the Bible than ours, I will affiliate with that body of believers." That statement should possibly be the attitude of every follower of Christ, but a question arises in my mind as to what is most likely to be the prompting motive. I rather doubt if we have in mind all of the commands of the Word.

We are often interrogated as to what church we belong to, and we are always pleased to reply: " The Church of the Brethren.' We are glad to say that our faith and practices are: " Trine immersion, as taught by Christ; feet-washing, the Lord's supper and the communion, as instituted by Christ; Scriptural precepts regarding nonresistance, nonswearing, nonsecrecy; Paul's teaching on the salutation; nonconformity to the world in regard to dress; we are law-abiding citizens and do not go to law; we do not believe in the divorce evil; we are pure in motives and temperate in life."

The teachings and commands, enumerated above, are surely to be taught and obeyed, but not to be made the supreme commands of God. We are very careful, in instructing applicants for baptism, to see to it that not one of the above items is omitted. And might it not be that we are largely alluding to the same teachings and commands, when we speak of living up to what the Bible teaches? And if we are not very careful we will say, in action if not in words, " Upon these hang the whole teaching, law and discipline of our church." And they have, in far too great a measure, become a creed to us.

We now desire to call attention to the supreme command of God, upon which hangs the law and the prophets: Matt. 22: 36. Love to God, with all the soul, heart and mind, is THE essential thing in the Christian life. Without this essential, baptism, feet-washing, partaking of the communion and many of these other things, in which we almost place our faith, would be but a mockery, and avail nothing to spiritual growth.

Jesus said: " The second is like unto the first " (Matt. 22: 39; cf. Luke 6: 31, " Love thy neighbor as thyself). Above all others this command is the most difficult to fulfill. We say it is impossible to love some people. Listen again to Jesus (John 13: 35), " By this shall all men know that ye are my disciples, if ye have love one for another." Also 1 John 4: 20, " He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." Christ concluded these two supreme commands with this significant statement: " Upon these hang the law and the prophets." Let us remember that obedience to all other commands will not avail us unless we first render obedience to the greatest. How much more effective our preaching and teaching would be, if the principle of love—to God and fellow-man—were first implanted in the spiritual nature of those under our leadership.

Some more positive commands, which are receiving too little attention, are the following: Matt. 6: 33: Seeking possession of God's Kingdom to receive first place in life, and then an earnest endeavor to get others into that service of the Kingdom (Matt. 9: 38). 1 Cor. 16: 2: " Upon the first day of the week, let every one of you lay by him in store as the Lord hath prospered him." Were we to obey this command for just one year, what would the results be? Instead of giving as we have been prospered, we have been and are loving what the Lord has given us. " Be ye free from the love of money; content with such things as ye have " (Heb. 13: 5, R. V.).

So little stress is placed upon many of the commands, that they are scarcely recognized as such. Perhaps many of the following come under that head: " Be ye holy as I am holy." Many of us are as afraid of holiness as we are of sin. " Be ye perfect as your heavenly Father is perfect." " Be ye stedfast, unmovable, always abounding in the work of the Lord." " Let no corrupt communication proceed out of your mouth, but that which is edifying, that it may minister grace to the hearers." " Be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on." " Do all to the honor and the glory of God." " Leaving the first principles of Christ's doctrine, let us press on."

We have cited only a few of the commands affecting our every-day life, in exemplifying our love to God and our fellow-men. As a church, we have been exacting in our legislation and discipline in a few of the commands, until, in many localities, the importance of the great commands is lost sight of. Let us give each its rightful place in our spiritual life. Why is it that we are so often severe in our discipline upon those who are offenders, or are disobedient to *some* of the commands, when at the same time, perhaps—and too often it is true—those administering the discipline are guilty of disobedience to some other command, but nothing is said because the church does not have a ruling on that particular one? It has never seemed fair to us, to enforce discipline upon others who do not live up to the commands I am obeying, while, at the same time, I do not want anything said about my deficiency regarding other commands.

Jesus, very forcibly, rebuked the Pharisees in Matt. 23: 23, 24: " Woe unto you, scribes and Pharisees, hypocrites, for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel."

Were Jesus to visit us today, would he speak as strongly in denunciation of our present practices? Would he restate James 2: 10, regarding those offending in one point, being guilty of all? Are any of us guilty? Will we get right with God?

Akron, Ohio.

Divine Victuals

BY A. I. MOW

CHRIST gave himself for the life of the world. His flesh is meat indeed, as he says. He that eateth thereof shall live, because of Christ's assurance. There has been theological effort made to define the idea of eating the flesh of Jesus, and exhaustive attempts have been made to identify the communion wafer, or bread, with the body—the flesh of Jesus Christ. After all, the conclusions do not prove wholly satisfactory, particularly not after more recent researches. Doubtless the communion was instituted to remind the partaker that there is something serious and vital in the purposes and experiences of Jesus. Eating must mean partaking, consuming, assimilating. The flesh tabernacled, manifested, and was made real to the senses. It bore the burdens of the labor, and suffered the stress of inconveniences. It felt the persecutions and afflictions and was crucified.

To eat Christ's flesh is to enter into his being, live again what he lived, suffer again as he suffered the disappointments incident to saving humanity. " If any man would come after me, let him deny himself, and *take up his cross*, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." That means digesting and assimilating his flesh. " If so be that we suffer with him, that we may be also glorified with him." Every Christian knows that there is an antagonism which he must bravely meet and overcome. That is eating the flesh of the Son. Read Rom. 6: 1-11.

Christ said: " I have meat to eat that ye know not of. My meat is to do the will of him that sent me, and to finish his work." " My Father giveth you the true bread from heaven. The bread of God is he which cometh down from heaven, and giveth life unto the world." " My Father worketh even until now, and I work." This is clearly different from the suffering, disappointment and pain attending the work of the righteous. It is the work, engagement and employ of preaching the Gospel, of declaring the good tidings of life, of impressing the virtues of divine life on the attention of others. The bread is the Christ, as a worker. The Gospel is a regenerative agency. The Christian is a vitalizing factor. Righteousness, truth, and holiness in our lives serve as a divine preservative.

Again Christ says: " Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." This again can be thought distinct from either the " flesh " or the " bread." It should be viewed as a cooling, calming, refreshing, cheering and satisfying agency or accompaniment in the Christian association. It is a personal realization of Divine Presence, Guidance and Help. It indicates the joy, peace and resignation experienced in the association and fellowship of the children of God. It is the zest of the whole Christian economy—that which appeals to our personal craving for something satisfactory.

" The tree of life also in the midst of the garden."

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This signified that out of the very heart of human hopes grew the personification of a higher ideal. Out of it also crystallized the personalization of the Christian's absorbing pursuit and engagement. The tree of life—that which matured and bore fruit with his every effort—was the sum of his suffering, his ministry and the joy of his fellowship. It bore fruit—love, peace, respect, contentment, clear conscience, pure life, a group of happy, healthy children, a clean business record, the admiration of the poor, the presence in his home of the Divine Trinity, a happy judgment and the crown of righteousness.

The Word of Life is the New Testament—the book the Christian daily reads for his enlightenment and comfort.

The Spirit of life is that force in a Christian's own being and nature by which he recognizes the Father and the Son.

The crown of life is the certificate of divine approval. It is largely made up of our Christed pursuits and deeds. It is the grand summary of our labors. It is the announcement to the host of heaven of our fidelity to God.

Weiser, Idaho.

Satan Cast Out of Heaven

BY J. HARMAN STOVER

THIS expression, "Satan was once cast out of heaven," has occurred several times lately in the GOSPEL MESSENGER. The first thought that arises, when reading the expression, with the emphasis on "*was once cast out,*" is, "When was he cast out?" Then other questions, throwing light on the event—such as to his origin, his fall, his present limitations, his powers and his final destiny—arise.

While the Scriptures may not be clear upon each and all of these queries, yet we think that revelation concerning his Satanic majesty and his relationship to God, the saint and the passing ages, is not so obscure as to justify some very popular notions concerning the whole question.

Very quick and hearty answers were obtained by a minister from his large congregation upon the following questions:

1. Who was Satan? "An angel of light," was answered in chorus.
2. What changed him into a devil? "He rebelled against God," "He made war in heaven," "He was a liar," and several other answers were given.
3. What became of him then? "Michael fought with him and cast him out," was the ready response, and seemingly unanimous.
4. When did this occur—in what age of the world? "Before the world was made," came readily. "He was the 'son of the morning,'" said one.
5. Where has he been since? "In hell" (meaning Gehenna). This was unanimous, some quoting Scripture about the place "prepared for the devil and his angels."
6. What is to be his final destiny? "An angel is to come down from heaven and bind him and cast him into the bottomless pit," was readily given.

Now a scripture may be quoted, to prove the claims expressed in these answers, with about as much truth sustained, as to quote from Second Kings that Solomon built the temple and "pitched it within and without," using Gen. 6: 14 (Noah finishing the ark) to prove how it was finished, or to quote Christ's "Simon, son of Jona" to prove that the apostle Simon Peter was a son of the great Nineveh evangelist.

Isa. 14: 12-17 evidently refers to the severing of filial relations that once existed between God and Satan, but it does not, in the verses here cited, even intimate that Satan personally was separated or limited in his full liberty and perfect freedom of access to an easy and ready communication with God, granted to other privileged beings.

Let us see: We find Satan among the sons of God in their assembly, freely reporting to God of his going

It was evidently through Satan's leadership that, a few hundred years, he had the earth filled with This, finally, terminated in the destruction of the with a flood. It is clear inference that he is so m of a deity that he was immune from the destruct he had brought upon the race he had deceived ruined, for no sooner had Noah landed and set to cultivation and homesteading of the earth, than Sat diabolical work began, and has not yet ceased.

In the New Testament, Satan is four times de nated as the "Prince of this world," and once as "Prince of the power of the air." He is known many names. The terms "dragon," "serpent" "devil" are shown, in Rev. 12: 9, to be this same Satan.

He has power to tempt humanity, and even temp the Christ in the days of his incarnation. He can ter, by agency at least, into man, or into swine. has power to withstand a nation as he withstood Is (1 Chron. 21: 1). He has power to withstand great immediate invisible messengers of God as Gab (Zech. 3: 1, 2 and Jude 9). In this case the po of Satan is shown by the fact that the angel w not rebuke Satan, but called upon the Lord to reb him. Now, when we begin to note this powe enemy of God and man, it is no play upon word refer to him as a lion seeking to devour. And we w der, at least, why God has taken six thousand y to subdue him. To read: "He [Christ] must r till he hath put all enemies under his feet," would gest that Satan has not yet been put under him, in consummation.

It is quite clear that Satan fully superintended rejection, the trial, the condemnation and the c fixion (when God had determined to let him—Chri go), and he, no doubt, thought he had prevailed, in the resurrection lies the victory over him and de Here is the hope and safety of the saints—even "earnest of our inheritance." We are "sealed that Holy Spirit of promise, which is the earnes our inheritance until the redemption of the purch possession unto the praise of his glory." As lon the saint "abides," he is safe and free from Satan, the "nations" are up against his machinations in e conceivable way, and he has access to saint and si in a power to tempt and harass as long as we ar the flesh.

Now as to the casting out, Rev. 12: 7-12 is the direct reference to that event. And how that cita can be placed in ante-world times, is unjustifiable terpretation to any course of reasoning that claim place events in a plausible chronology.

Even the citation from Isaiah, referred to above, clearly its double of historic record and of prop perspective, for that prophecy, in its context, refe future events. But in the citation from Revela after John was shown the past and present, and told to write it, he was instructed to "come up hith and was shown and told specifically to record what to come to pass "hereafter." John saw the visio the year 96.

Now the scripture here cited speaks of a "wom and a "child," neither of which are under discus in this article—both symbols of some institution persons, or both. But how can we symbolize Satan his relation to these and make it less a fact than he, personal Satan, viciously attacked the work plans of God, to destroy them, and was "CAST O (verses 7-9)? And as to time, this occurred long a the things shown to John, as coming upon the ea had happened.

It is not sufficient to assert that an event, prophe of, has happened because its fulfillment is referre in the prophecy in a certain consecutive order, for things, as there stated, are sometimes the last in scale of their fulfillment. It was true of the three

THE ROUND TABLE

The Right of Way

BY IDA M. HELM

"Make ye ready the way of the Lord. Make his paths straight" (Mark 1: 3).

TODAY each one of us should be willing to be a way over which Jesus shall come to our friends, to our neighbors, to our homes. Give Jesus the right of way It will cost us something, but it's a priceless privilege that we can not afford to miss, no matter what it costs.

When President Garfield was shot, he was taken to an isolated home, where he could have absolute quiet and rest in his fight for life, and a special railway was constructed to facilitate the bringing of doctors, nurses and loved ones to his bedside. The railroad, as the engineers laid it out, ran directly through a farmer's front yard. The farmer refused to grant the right of way, until they explained to him that it was for the President. Then the farmer exclaimed: "Why, if that railroad is for the President, you may run it right through my house."

Are we willing to give Jesus the right of way through our house? It may run right through our most cherished room, through our plans, our business appointments, our social engagements and feasts. It may necessitate the removal of some of our social pleasures, it may require us to turn square around and face the other way.

There are many ways of making ready the way of the Lord. An act of sympathy may do it, a letter may do it, perhaps a song or a smile and a kind word may be sufficient, or it may require a heart full of charity. Charity suffereth long and is kind. Are we willing to give Jesus the right of way?

Ashland, Ohio.

"First Things First"

BY G. W. TUTTLE

HERE is a Kingdom-motto, a life-expander, a harvest-bringer: "First things first." First the Kingdom; then the service of the Kingdom; then the blessings of the Kingdom, as surely as light follows darkness. There is nothing new or unique or original in these words. Did not Paul say the same thing in different words? "For I determined not to know anything among you, save Jesus Christ, and him crucified."

"*First things first.*" Fine furnishing and great thoughts for the soul, before added luxuries for bodily ease—the substance before the stabling of life. The prayer meeting before the auto ride; the Sabbath-school before the quiet hour for reading, or the restful walk; the missionary collection before the unnecessary pleasures; the smile of God before the approval of men.

The Kingdom is life. Here is a Kingdom whose key-note is life. How different from some of the great world conquerors! What heartless words are the words credited to Napoleon: "One must break a few eggs in order to have an omelette"; referring, as they did, to the sacrifice of soldiers. The ruler of our Kingdom says: "The very hairs of your head are all numbered." Alexander wept because there were no more worlds to conquer and enemies to slay—wept because he could not bring death. Christ wept because men would not come unto him that they might have life. What a contrast! What a Kingdom! Yes, the Kingdom is life—rich, flowing, abundant life that radiates from man to man, from needy soul to needy soul, from nation to nation. Here is the supreme need of the soul—the Kingdom. Here the restless soul finds rest, the homeless soul a home.

The Kingdom is knowledge. Knowledge, how it flows in! Knowledge of our sins, knowledge of God's mercy, knowledge that we are the almoners of his bounty and the objects of his love. How knowledge of the needs of those about us unfolds! We have been so blind to our neighbor's virtues, so short-sighted, that we could not see his burdens, but now God has enlightened us. "He who was common in our eyes has become uncommon." we say, as we admire his virtues and lift on his burdens. All life is transformed when the Kingdom comes in.

The Kingdom is love. Listen to the words of the Master: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." The wings of love and prayer will waft the Gospel to all nations as well as to the heart of our neighbor.

Pasadena, Calif.

Temptation

BY VIOLA FRISER

MUCH has been said and written on the subject of temptation, and it is not to be wondered at, for the enemy of mankind has been given power to tempt every man, woman and child that has reached the age of accountability. Yes, even the children of God are not exempted. Many he has ultimately slain by the use of them.

There are many kinds of temptation. We will speak of two. Those of one kind appear so innocent and harmless and yet under their influence, many have been led on down to destruction. Then there are others that appear large as mountains, so to speak, and if we are not prayerful and trustful, immediately these inspire fear and distrust, which is, of itself, sin.

Any of the temptations, if yielded to, destroy, to a certain extent, the good influence of a Christian, cripple his usefulness, and grieve our dear Savior.

"Does Jesus care when I've tried and failed
To resist some temptation strong?
When in my deep grief I find no relief,
Though my tears flow all the night long?

"O yes, he cares, I know he cares,
His heart is touched with my grief;
When the days are weary,
The long nights dreary,
I know my Savior cares."

Yes, as the failure to overcome sin, means deep grief, loss of influence for good, and, perhaps, the loss of one's own soul, or the soul of some other person, because of the influence that has been given on the side of wrong, why shouldn't our Savior care?

But, oh, how he does sympathize with us! He knows from experience that we must not only "watch and pray," but that we must fight sometimes, in order to overcome. Yes, fight against our enemy, the tempter, until our strength is almost gone. But, praise God, he will renew our strength and he who made Jesus victorious in the wilderness, so many years ago, will also give us the victory if we bravely do our part. And when the fight is over and the victory won, Satan will leave us for a season and angels—no, not angels, perhaps, but saints of God, who, we are told, are infinitely above the angels, will come, if necessary and minister to our needs. May we not, then, accept the advice which is given in the following lines, which we use in song and which, in this instance, we will revise a little:

Yield not to temptation, for yielding is sin,
Each victory will help me some other to win;
Fight manfully onward, dark passions subdue.
Look ever to Jesus, he'll carry ME through.

Shun evil companions, bad language disdain,
God's name hold in reverence, nor take it in vain,
Be thoughtful and earnest, kindhearted and true,
Look ever to Jesus, he'll carry ME through.

To him that o'ercometh, God giveth a crown,
Through faith we shall conquer, tho' often cast down,
He who is our Savior, our strength will renew,
Look ever to Jesus, he'll carry ME through.

Chorus

Ask the Savior to help me,
Comfort, strength and keep me:
He is willing to aid me,
He will carry ME through.

Sidney, Ind.

"Selling One's Self"

BY A. E. HECKER

DID you ever sell yourself? Maybe not. Did you ever sell your services? Most of us have been in the employ of some one else at some time, in our life. Our object was the remuneration that we or our family expected to receive. Before going to work, the wage was probably stipulated. When there were several parties whom we could work for, we usually decided in favor of the one paying the most. In other words, we sold our services to the highest bidder. A day is a fraction of our life. Therefore, when we sold our services, we were really selling our lives at so much per day, month, or year, as the case may have been. Taken as a whole, what is your life worth and what are you getting in return? When cornered on the field of battle, the soldier makes the enemy pay as dearly for his life as his gun, ammunition and time will permit.

Spiritual life should be sold in much the same manner. Simon Peter came dangerously near selling out his spiritual inheritance, getting not even so much as a mess of pottage in payment. He was one of the loved disciples and in close fellowship with Jesus. Yet, in an hour of fear, he denied his Master three times, and when he realized what he had done, he wept bitterly. But there was one other of the disciples whose end was not so happy as Peter's later turned out to be. That one was Judas Iscariot. He thought he could sell Jesus. Instead, he only betrayed him, and sold himself and his inheritance in eternal life for thirty pieces of silver.

Eternal life! Valued by Judas at thirty pieces of silver! What value have you placed on it? How much have you invested in it in time, money, or service? That is the measure of your value. Paul's value was a life-time of service. Like the soldier on the battle-field, he sold his life dearly. As we come on down through history we see the value that Luther, Wesley, Livingstone, Moody, and scores of other missionaries have placed upon eternal life, and at the expense of sin—how dearly they sold themselves in behalf of the Kingdom. How are you selling yourself? To whom are you selling yourself? What is the price? And last of all, has your sale been a benefit to the Kingdom?

Great Falls, Mont.

The Coming Jewish Commonwealth in Palestine

BY M. M. ESHELMAN

OCT. 6 we had the pleasure of listening to Mr. Rosenthal, who, with Mr. Brandeis, Associate Justice of the United States Supreme Court, recently returned from Palestine, having made a thorough investigation, with a view of creating a Jewish commonwealth.

They also spent some time in Paris and London, with the notables who are formulating the Peace Treaty. As no Treaty has yet been signed with Turkey, nothing can be done in a stabilized manner at this time. Great Britain will act as trustee for Palestine. It is befitting that Ephraim should assist Judah in this wonderful reconstruction, in harmony with Hebrew prophecy. In the meantime the Zionist organization, the three tribes of Israel (Judah, Benjamin and Levi, now known as the Jews) will undertake the colonization of the land. This organization now has $1,500,000 and will need next year $5,000,000 for sanitation, road construction and schools. The first thing, asked by this organization, of Great Britain, was the assurance of the Mosaical Sabbath, and this was guaranteed them by Mr. Balfour of England.

During the war 3,500 young Jews, natives of the United States, volunteered for service in Palestine and served under Gen. Allenby, with the assurance that they were to have land in Palestine at the conclusion of the war. No treaty having yet been signed, this agreement can not be carried out. But the Zionists purchased 2,000 acres of land, and by a Board of Selection chose one hundred young Jews, to be placed on the land. The plan is so arranged that there can be neither oppression nor strikes. It is remarkable that the Jews were the first to settle this vexed problem.

The land is yet owned, one-fifth by the Sultan of Turkey, one-fifth by Mohammedans and three-fifths by the Shepherd Barons of Arabia. These latter are the big bosses of the country. This land question, no doubt, will be settled in the treaty with Turkey.

The geology of the country indicates that a good supply of oil can be obtained, with some copper and asphalt. No other minerals have thus far been located. Extensive irrigation projects will be developed. The

20,000 square miles in Palestine will sustain 12,000,000 people. There are now in the land about 90,000 Jews, 100,000 Christians and 500,000 Mohammedans.

The plan of government under Great Britain, while not interfering with the rights of Christians and Mohammedans in religion and citizenship, will embrace such features as will be strictly Jewish or Israelitish. The prophecies demand this.

The land is protected from exploitation by any man or class of men by the issuing of land certificates, which are limited, so that no large body of land can pass into the hands of any corporation for exploitation.

The first colony of 100, out of the 3,500, is named Balfourean, in honor of Mr. Balfour, of England, who has charge of the treaty stipulations. This name was chosen by the colonists after securing the consent of Mr. Balfour.

Already leading Jews are considering with Great Britain the annexation of Mesopotamia to Palestine. This must and will come, for God said to Abraham in Genesis 15: 18: "Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates." As this has never yet been accomplished by and for the promised seed of Abraham (the twelve tribes of Israel according to Ezekiel 48) the beginning is in view. The land has been almost dormant, except for pasturage, for centuries, and now is exceedingly fertile. Nothing can stop its onward, wonderful development, for God is the leading Partner of Israel. Great Britain and the United States are deeply involved in this prophetic infillment and fulfillment. Mr. Rosenthal will become a citizen of Palestine and a leader in the reconstruction.

Glendale, Calif.

God's Pulpits

BY MRS. WALTER SELL

A QUESTION is asked in 1 Cor. 6: 19: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Can every child of God truthfully answer: "Yes, we know it, and remember it always"? Not every one realizes the full meaning, the fathomless depths of the statement: "Your body is the temple of the Holy Ghost."

In the inspired Scriptures we find that a temple was a place of worship, a place where God dwelt, and where his presence was keenly manifested and felt. In other words, it was a house of prayer.

Now Paul says that we ought to know that our bodies are used by the Holy Ghost in such a way. What does it mean to us? Is our temple always kept pure and sacred so that it is a fit place for the Divine Dweller? He will not dwell in a place that is not kept for that purpose.

If our bodies are the temples of God, can we not say then that our lips are his pulpits; our tongue, the preacher, and Christ is over all? Our lips are not our own. Psa. 12: 3, 4 tells us that. They are supposed to be used to testify for Christ, but some of us make a sad failure of it sometimes. The messages that sometimes come from our pulpits (the lips), show all too plainly that our temple is defiled, and needs cleansing.

Have you ever had the experience of attending a religious meeting, at which the message that morning was not in harmony with the Gospel, or at least some of it was false? How did it make you feel? Did it not make your righteous indignation boil over? You could hardly sit still. You felt that you must make that minister see the truth before he leads any more souls to hell. And yet, that afternoon, perhaps, some one called, and you listened and took part in a conversation against a dear brother or sister, or perhaps against the church. Was the message that you were proclaiming from *your* pulpit any closer to the Gospel than that which you heard at the religious meeting? When we talk against our brethren and sisters, we do not hurt them so much, but we do crucify Christ afresh, for they are children of his, bought with his own precious blood.

We are always keeping the preacher (our tongue) busy It is natural that we can not refrain from talking. It is a gift from God that we can talk. But what kind of messages come from our pulpits? Do they glorify God, or do they present him in a false light? Unsaved souls, and even saved ones, with whom we daily come in contact, are listening to those messages, and, knowing our profession, they many times have cause to think that our temple is anything but a house of prayer, but is being used for sacrilegious things.

We are responsible for all messages coming from our pulpits, for Matt. 12: 37 says: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

We hear many dear, good people testify and tell of the wonders of God, in church or prayer meeting, and we are bitterly disappointed when we hear their daily pulpit messages that do not correspond.

We are very careful, when we make a public talk, that our words correspond with the Scripture, and yet, perhaps, in our conversation around the family table, we will suddenly drift on some talk that means the same thing as "Crucify him, crucify him."

If our temples are kept pure, if Christ guides our tongue, every message that comes from our pulpits will be a blessing and a glorification to man and to God.

La Verne, Calif.

Abound in This Grace Also

BY WM. J. TINKLE

IT has been said truly that the Church of the Brethren is a church of protest. It was founded as a protest against militarism, against secrecy, against the vainglory of life, against the omission of sacred ordinances, against inequality of society, for instance slavery, against the use of stimulants and narcotics. This last we held in a negative way for a long time, but during the last few years we have joined actively in the temperance movement, with good results.

We also have protested against the divorce evil, but in a negative way; about all we have done is to keep divorced people out of the church. What about other phases of the same evil? Have we worked against the white-slave trade? Have we warned our children against sexual sins as much as against lying and stealing? Have we prepared young people to make homes that will be a success, making divorce unnecessary? Let us abound in this grace also.

You say: "We have such a big program already." But this added grace is not an added burden. It makes our program more complete, and so the whole goes better. A young lady of another denomination remarked: "It must be harder for you people to live your profession than for others, because you profess more."

Not so. The closer we follow Christ, the easier. Peter fell because he followed "afar off." Brethren, if we try to stem the tide of this sensuous age without teaching social purity, or with only a negative stand on the question, it is like driving a wagon through the mud with one wheel broken down. Let us show to the world that we not only shun vice ourselves but that we are active in teaching social purity.

Chicago, Ill.

Better Christians

Studies of the Bible by Rev. K. Lewis Jonsson
Translated by Bro. J. F. Graybill

SECOND INSTALLMENT

3. For the World's Sake

THE world needs to see, through us, that we, by faith in Christ, have become partakers of a joy and power that the world can neither give nor take, and which is able to transform a life into a new creature in Christ Jesus

Let us, in thought, go back to Sodom in Lot's day. It was early in the morning, when the sun, for the last time, cast its rays over that wicked city. Lot has been informed of its pending doom. In the eleventh hour he is anxious to do what he can for those who are nearest to his heart. He hurries to his sons-in-law We can almost imagine him standing before those worldly young men, saying with a trembling, yet urgent, voice: "Up, get you out of this city, for Jehovah will destroy it." But it had no effect upon them; his words seemed as an idle tale to these young men. But why Was not Lot a man of God? Yes, Holy Writ calls him "Righteous Lot" Why, then, did not these men believe him and heed his urgent appeal? There can be but one answer—that religiously he lived a half-hearted life in their presence When the crisis came, his testimony had no power

It is a sorrowful condition, when a Christian lives such a half-hearted life that the message of God from his lips loses its power. Perhaps some one, who has had dealings with you, might smile with contempt if you were described as a sincere Christian. I once heard of a priest, who was visited by one of his parishioners, who thus expressed himself: "I have now followed you closely for five years, to see if you really serve the Savior you proclaim. Now, since I am convinced of

(Continued on Page 730)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Tribute of a Grateful Heart

Psa. 103: 1-5

For Week Beginning November 23, 1919

1. God's Blessings New Every Morning.—Gratitude is taught only in that school of faith which declares that God is so good and so great that he starts every day along its own new path, bringing to us new material blessings, letting us look into new faces, revealing to us new phases of truth, opening to us new regions of character, and putting before us new opportunities for work. Under this view of the divine care, even the somber Book of Lamentations ceases its wailing, and says of the Lord's mercies: "They are new every morning." Instead of monotony we see variety; instead of occasional benefit, the constancy of mercy; instead of heartless machinery, the hand of the Loving God.

2. Thankfulness an Incentive to Higher Aspirations.—Paul, in Eph. 5: 18, warns his hearers against turning to material stimulants in conditions of depression and gloom. He is not referring merely to mental and moral weariness, but also to physical tiredness and exhaustion. He advises people, who are spent in body, mind or soul, to turn to the ministries of the Spirit, and particularly does he mention "giving thanks always for all things." It is a counsel which is much ignored. If thankfulness exhilarates the soul, what about all the murmuring and complaining in which our common life abounds? Every moody complaint adds to the burden we carry. Every word of thanks lightens our daily load. There is no exhilarant like praise, and thankful people always carry a shining face.

3. The Thankful Heart.—Henry Ward Beecher pertinently said: "The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day and, as the magnet finds the iron, so will it find, in every hour, some heavenly blessings; only the iron in God's sand is all gold." Dr. Hall adds his testimony in the following: "Learn the lesson of thanksgiving. It is due to God, it is due to ourselves. Thanksgiving for the past makes us trustful in the present, and hopeful for the future. What the Lord has done is the pledge of what he will do."

4. Our "Benefits" Itemized.—Here is the summary of one saint who had learned to count his blessings:

(1) I thank God for Christian parents, whose solicitude and prayers have followed me every day of my life, have succored me in the hour of temptation, have strengthened me for life's responsibilities, and have been a constant buoyancy to my soul when the fire has burned low.

(2) I thank God for the spark of divinity in my soul that teaches me that I was not made for meanness, and constantly urges me upward toward God.

(3) I thank God for a spirit of human sympathy which brings me into touch with the great, throbbing heart of humanity and will not let me live a wholly selfish life.

(4) I thank God for good men and women, whose pure lives are a perpetual rebuke to my imperfections and make me believe in a possibility of my achieving personal goodness.

(5) I thank God for the Great Friend, whose abiding presence grows ever sweeter to me, and who forgives my sins and believes to me below others do not, and I despair of myself.

(6) I thank God for his church, for a place in it in which to work, and for a disposition to work.

(7) I thank God for faith in him and his Son, the world's Redeemer.

(8) I thank God for faith in men and women, for a disposition to believe in their goodness, to be sorry for their faults, to forgive their wrongs, and to wish them ever the greatest happiness attainable in this life, and everlasting bliss and happiness in the world to come.

(9) I thank God for enough sorrow to keep my heart tender, and to make me sympathize with all others who sorrow.

5. Suggestive References.—Praise the Lord for his goodness (Psa. 106: 1). God's "wonderful works" (Psa. 107: 15) "Honor the Lord with thy substance" (Prov. 3: 9, 10) "Giving of thanks" (Eph. 5: 4, 19, 20). "Prayer and supplication with thanksgiving" (Philpp. 4: 6). "Giving thanks unto the Father" (Col. 1: 12). "Abounding with thanksgiving" (Col. 2: 7). "Be ye thankful" (Col. 3: 15-17) "In everything give thanks" (1 Thess. 5: 18)

AROUND THE WORLD

Foreign Mission Work Well Managed

While, at times, there has been considerable criticism of the management of missionary enterprises, the facts in the case show that workers on the foreign field are by no means guilty of unwarranted expenditures. One man has been a missionary in China for twelve years, in a field with a population of 500,000. In that field, with sole responsibility for all Gospel activities and educational work, he has never had a budget of more than $2,000 (Mexican), to cover the entire expense. This showing is typical of fields all over the world—reports show. When the foreign survey is completed, churches will know, for the first time, the actual truth as to the wise administration of world missions.

Sound Advice

Premier Clemenceau, of France, is a man well stricken in years, but none the less well qualified to give good counsel. In a recent address he plead, most eloquently, for universal tolerance and social justice. He also urged the workingmen throughout the world to return to labor's pre-war methods and conditions. Pointedly he said: "The world's only salvation from the social and economic chaos, from which it is now emerging, is 'work.'" Thus, with characteristic brevity, the premier pointed ont the solution for the many problems which now confront the world. He is, undoubtedly, correct in his analysis. An increase of production will, unquestionably, mean a more adequate supply of food, and more satisfactory living conditions.

Tobacco Runs to Three Billions a Year

American tobacco growers expect to realize a billion dollars from the sale of their crop this year. That enormous amount of the filthy weed, when converted into cigars, cigarets, and smoking and chewing tobacco, will have to be paid for at the rate of nearly three billion dollars—far more than some of the real necessities of life cost during the same period of time. Those who had fondly hoped that the consumption of cigars, cigarets, and tobacco in general, might decrease in course of time, will doubtless be surprised to learn that the sale of these products is rapidly increasing, and especially so since the beginning of the late war. Last year more than ten billion cigars, and twice that number of cigarets were sold—owing to the propaganda of those financially interested.

The Restoration of Palestine

While the future of Palestine has not been definitely settled, for the present, at least, Great Britain is in control. Under the administration of British officials, extensive plans are being made to render the land productive, as in the days of old. The reforestation of the hills and mountains of Palestine is one of the first tasks to be undertaken. Long centuries ago the trees were cut down, without any attempt at replacement. This is to be remedied by the systematic planting of forest trees and orchards. The Jordan Valley is to be cleared of undergrowth, and irrigation systems are to insure plenty of moisture for growing crops. Inefficient systems of agriculture are to be replaced by modern methods that insure the very best returns for the labors of the farmer.

Promoting Coöperation

Conferences on the "furtherance of coöperation between Protestant churches of all denominations" are to be held in every State in the Union between Dec. 1 and 19, according to the announcement of officials of the Interchurch World Movement. According to arrangements that have been made, the delegates to each State Conference will be selected from the foremost representative members of Protestant churches in every county. The State Conferences will be addressed by leaders of the Interchurch Movement, who will meet in a preliminary conference at Atlantic City. Without question, much might be gained by a closer coöperation of the various denominations. If the forces of righteousness stand shoulder to shoulder, there should be a notable gain for the cause of Christ.

A Big Problem

A really important question at the present time, and one that is likely to be a vital issue for many years, or at least long enough to upset the country seriously, is this: Just what can the Government do, to control adequately large bodies of organized workingmen who seek to regulate their wages and hours through industrial upheavals and struggles—when the country's general welfare is so seriously menaced by these demonstrations? True, courts can be induced to enjoin the men from striking. That procedure has repeatedly been made use of, but the strikes have gone into effect, nevertheless. Soldiers have been delegated to protect such of the workers, as may be willing to work, against the attacks of those on strike. By means of injunctions, through contempt of court proceedings, and by action of the nation's legal department, men may be punished for conspiring to violate court orders. But you can not punish a man for not working in a coal mine if he does not choose to labor there. Growing slowly but surely, a big problem has assumed tremendously large dimensions. The war, with the reckless outpouring of money and the great increase in wages, has brought on the crisis, but what is the remedy?

The Inward Monitor

"Be sure your sin will find you out," is the voice of Holy Writ, and the truthfulness of that warning was recently demonstrated most emphatically, when an aged man in North Dakota confessed, on his deathbed, to the murder of a woman in Ohio, twenty-five years before. Goaded by the lashings of his conscience, the guilty man had traveled from State to State until he reached California. He was successful in eluding the avenging power of the law, but he could not escape the voice within. Finally, unwilling to die with the consciousness of having to face the Great Judge as a murderer, he made a frank confession. Now, though he must pay the penalty for his crime, he is at peace. His conscience is at rest.

Our Industrial Problems

When the miners in the bituminous coal regions entered upon a strike Nov. 1, President Wilson declared the action both unjustifiable and unlawful. He charged the miners with breaking a contract as to wages—an agreement to which the Government was a party, and which was to run "during the continuance of the war, but not beyond April 1, 1920." Latest press reports announce the further disquieting fact that the American Federation of Labor has decided to back the miners in their fight, in open defiance of the injunction proceedings, that have been instituted by the Government in the hope of a speedy restoration of orderly conditions. It is to be hoped that sane counsels will prevail, and that law and order will be allowed full sway.

He Opposes Compulsory Military Training

Senator Penrose, of Pennsylvania, was recently addressed by a mother in the State of Utah, whose boy was killed in France. In reply to her strong appeal, the Senator gave this assurance: "I have your letter, protesting, as a mother, against certain legislation pending in Congress, in reference to compulsory military training. I am opposed to the legislation now under consideration, and do not believe that it is necessary to resort to compulsory military training, to maintain a suitable and adequate defense for the country." The American Union Against Militarism is fighting the compulsory training bills, now pending, with the united support of the anti-war churches. One thing is sure—sinister influences are at work day and night to fasten the monster of Prussian militarism upon our fair land. Those opposed can not remain silent.

Born Rich, Now in Poverty

Sometimes the busy arena of human life presents incidents that have their own peculiar lesson of warning. Take the case of Alonzo J. Whitman. Here was a son of wealthy parents, favored with every educational advantage that money could provide. He graduated from Hamilton College with every prospect of a bright future. He was elected State Senator by an admiring constituency. Somehow or other, however, his integrity could not withstand the test that came to him in the hour of temptation, for he eventually became one of the most notorious swindlers in the United States, and a number of times penal institutions opened their doors to him as a convict. Released at last—penniless—he has found his final refuge in a New York poorhouse. What a life and what a lesson! The poor boy, after all, has the better chance and fewer temptations. He is bound to hustle, and is generally too busy to get into mischief.

Seditionary Propaganda Among Negroes

So seriously does our Government regard persistent evidences of radicalism and sedition among the negroes, that exhaustive investigations have recently been made. Reports of these have just been made public. They reveal a determined effort, on the part of certain leaders, to prey upon the minds of law-abiding, peaceful negroes, and make of them a lawless band of race antagonists. The full extent of the propaganda, which began well in advance of the recent race riots in Washington, Knoxville, Chicago, Omaha and Arkansas, is gradually being discovered by officials of the Government. A close analysis of the situation, made by a trained investigator for the department of justice, leads to the conclusion that "there can no longer be any question of a well-concerted movement among a certain class of negro leaders of thought and action, to constitute themselves a determined and persistent source of radical opposition to the Government, and to the established rule of law and order." Several features in the attitude of this small but highly influential group of negro leaders may be classified as follows: "(1) A decided inclination toward race-rioting. (2) The threat of retaliatory measures in connection with lynchings. (3) Openly expressed demands for social equality. (4) Affiliation of the negro with such radical organizations as the 'I. W. W.' and an outspoken advocacy of the Bolshevist or Soviet doctrine" Several of the higher class publications of the colored people, edited by men of education, are making fervid boasts of race superiority. They plead strongly for greater race unity, in order that important concessions may be gained. On the editorial board of one of their magazines are men bearing degrees from Harvard University, so that it can not be said that untrained minds are fomenting the prevalent spirit of unrest. This very publication is the most radical of all, openly counseling the negro to align himself with the Soviet movement. Preaching a doctrine of physical as well as economic force, one of the largest negro publications appeals to men of that race, to stand up for their rights at all hazards—the very sort of advice to stir up undue racial antagonism.

Belgium Discards Distilled Liquors

It was no slight concession to the cause of prohibition when Belgium, by its recent action, prohibited the manufacture and sale of whiskey, gin and other liquors of a high alcoholic percentage. In times past that country has been a notoriously heavy consumer of distilled liquors, the per capita rate being larger than that of almost any other country in Europe. While the sale of beer and light wines is still to be permitted, it is hoped that eventually even these will be ruled out in the interest of public welfare. Some valuable lessons have been learned by little Belgium during the troubled days of the war, and not the least of these is the folly of indulgence in strong drink.

The Value of Tract Distribution

We have taken occasion, every now and then, to call attention to some of the most remarkable results achieved by tract distribution, wisely and taetfully directed. An interesting testimony along that line is given hy Mr. E. Grey, of Buenos Aires, who left England in 1905, and has since been carrying on a most successful evangelistic campaign in that country. He says: "We early appreciated the efficacy of systematic tract distribution in the increased attendance at the various meetings. Several young men always took out a large number of tracts for distribution, and sneceeded, by taking different routes to their place of business, in distrihnting many thousand. The effect on the attendance was electrical. From 'fifty or sixty, the hearers increased to two hundred or more, many of whom were converted."

The Great World Field

According to latest estimates, the population of the entire world is placed at 1,650,000,000. Of this number, 635,250,000 are nominally Christian—either Protestant or Catholic. This means that 1,014,750,000 men, women and children are not Christians, but are Jews, Hindus, Buddhists, Confucianists, Shintoists, Mohammedans, or unclassified. That the showing should be as deplorable as above indicated, is truly remarkable, considering that more than 1,900 years have elapsed since the birth of Christ. Another striking fact is that among the 635,250,000 professed Christians, the total Sunday-school enrollment, throughout the world, is hut 35,000,000. This means that 600,000,000 Christians—Catholic and Protestant—have no connection with the Sunday-school. In strong contrast with the above is the decidedly encouraging fact, that in recent years the annual Sunday-school increase has been phenomenally large. For 1920, a gain of 1,000,000 is looked for, according to a noted worker.

How He Does His Preaching

Sam Higginbottom, a big Welshman out in India, considers himself a missionary, though he may not reach the people in exactly the commonly-accepted way. A few of his achievements are of decided interest: He has introduced American weeders, which saved the hard labor of nineteen men. His modern mowing-machine will cut several tons of grass in the time that it would take a native, using the old method, to cut enough grass to feed one horse. Though labor is cheap in India—a laborer's wages being but eight cents a day—Mr. Higginbottom has proved beyond doubt that by the use of machinery it is possible to harvest at one-third the cost of Indian labor. The English plow, which he uses, goes eight inches deep, and tills the soil at one-twentieth the cost of digging it with native implements. He has taught the farmer how to save forty-two and a half miles in plowing a single acre. While expert agriculture may not be deemed by some to stand in direct relation to the work of the missionary, Mr. Higginbottom thinks otherwise. When he was induced to go to India, as a member of the faculty of Ewing College, he was at once impressed with the fact that India's economic problem is chiefly inferior agricultural production, aggravated by moral, social and spiritual shortcomings. With a ready grasp of the situation, he set about at once to provide a remedial agency. On his model farm the natives are learning Christianity while making themselves familiar with the best methods of farming. As a result of his efforts, Mr. Higginbottom finds all India interested in farming, and even more anxious to learn all about the Christianity which brings such apparent wonders to pass. He has found one way of reaching the heart of India, and therefore its soul as well.

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While the future of Palestine has not been definitely settled, for the present, at least, Great Britain is in control. Under the administration of British officials, extensive plans are being made to render the land productive, as in the days of old. The reforestation of the hills and mountains of Palestine is one of the first tasks to be undertaken. Long centuries ago the trees were cut down, without any attempt at replacement. This is to be remedied by the systematic planting of forest trees and orchards. The Jordan Valley is to be cleared of undergrowth, and irrigation systems are to insure plenty of moisture for growing crops. Inefficient systems of agriculture are to be replaced by modern methods that insure the very best returns for the labors of the farmer.

Promoting Coöperation

Conferences on the "furtherance of coöperation between Protestant churches of all denominations" are to be held in every State in the Union between Dec. 1 and 19, according to the announcement of officials of the Interchurch World Movement. According to arrangements that have been made, the delegates to each State Conference will be selected from the foremost representative members of Protestant churches in every county. The State Conferences will be addressed by leaders of the Interchurch Movement, who will meet in a preliminary conference at Atlantic City. Without question, much might be gained by a closer coöperation of the various denominations. If the forces of righteousness stand shoulder to shoulder, there should be a notable gain for the cause of Christ.

A Big Problem

A really important question at the present time, and one that is likely to be a vital issue for many years, or at least long enough to upset the country seriously, is this: Just what can the Government do, to control adequately large bodies of organized workingmen who seek to regulate their wages and hours through industrial upheavals and struggles—when the country's general welfare is so seriously menaced by these demonstrations? True, courts can be induced to enjoin the men from striking. That procedure has repeatedly been made use of, but the strikes have gone into effect, nevertheless. Soldiers have been delegated to protect such of the workers, as may be willing to work, against the attacks of those on strike. By means of injunctions, through contempt of court proceedings, and by action of the nation's legal department, men may be punished for conspiring to violate court orders But you can not punish a man for not working in a coal mine if he does not chouse to labor there. Growing slowly but surely, a big problem has assumed tremendously large dimensions. The war, with the reckless outpouring of money and the great increase in wages, has brought on the crisis, but what is the remedy?

The Inward Monitor

"Be sure your sin will find you out," is the voice of Holy Writ, and the truthfulness of that warning was recently demonstrated most emphatically, when an aged man in North Dakota confessed, on his deathbed, to the murder of a woman in Ohio, twenty-five years before. Goaded by the lashings of his conscience, the guilty man had traveled from State to State until he reached California. He was successful in eluding the avenging power of the law, but he could not escape the voice within. Finally, unwilling to die with the consciousness of having to face the Great Judge as a murderer, he made a frank confession. Now, though he must pay the penalty for his crime, he is at peace. His conscience is at rest.

Our Industrial Problems

When the miners in the bituminous coal regions entered upon a strike Nov. 1, President Wilson declared the action both unjustifiable and unlawful. He charged the miners with breaking a contract as to wages—an agreement to which the Government was a party, and which was to run "during the continuance of the war, but not beyond April 1, 1920." Latest press reports announce the further disquieting fact that the American Federation of Labor has decided to back the miners in their fight, in open defiance of the injunction proceedings, that have been instituted by the Government in the hope of a speedy restoration of orderly conditions. It is to be hoped that sane counsels will prevail, and that law and order will be allowed full sway.

He Opposes Compulsory Military Training

Senator Penrose, of Pennsylvania, was recently addressed by a mother in the State of Utah, whose boy was killed in France. In reply to her strong appeal, the Senator gave this assurance: "I have your letter, protesting, as a mother, against certain legislation pending in Congress, in reference to compulsory military training. I am opposed to the legislation now under consideration, and do not believe that it is necessary to resort to compulsory military training, to maintain a suitable and adequate defense for the country." The American Union Against Militarism is fighting the compulsory training bills, now pending, with the united support of the anti-war churches. One thing is sure—sinister influences are at work day and night to fasten the monster of Prussian militarism upon our fair land. Those opposed can not remain silent.

Born Rich, Now in Poverty

Sometimes the busy arena of human life presents incidents that have their own peculiar lesson of warning. Take the case of Alonzo J. Whitman. Here was a son of wealthy parents, favored with every educational advantage that money could provide. He graduated from Hamilton College with every prospect of a bright future. He was elected State Senator by an admiring constituency. Somehow or other, however, his integrity could not withstand the test that came to him in the hour of temptation, for he eventually became one of the most notorious swindlers in the United States, and a number of times penal institutions opened their doors to him as a convict. Released at last—penniless—he has found his final refuge in a New York poorhouse. What a life and what a lesson! The poor boy, after all, has the better chance and fewer temptations. He is bound to hustle, and is generally too busy to get into mischief.

Seditionary Propaganda Among Negroes

So seriously does our Government regard persistent evidences of radicalism and sedition among the negroes, that exhaustive investigations have recently been made. Reports of these have just been made public. They reveal a determined effort, on the part of certain leaders, to prey upon the minds of law-abiding, peaceful negroes, and make of them a lawless band of race antagonists. The full extent of the propaganda, which began well in advance of the recent race riots in Washington, Knoxville, Chicago, Omaha and Arkansas, is gradually being discovered by officials of the Government. A close analysis of the situation, made by a trained investigator for the department of justice, leads to the conclusion that "there can no longer be any question of a well-concerted movement among a certain class of negro leaders of thought and action, to constitute themselves a determined and persistent source of radical opposition to the Government, and to the established rule of law and order." Several features in the attitude of this small but highly influential group of negro leaders may be classified as follows: "(1) A decided inclination toward race-rioting. (2) The threat of retaliatory measures in connection with lynchings. (3) Openly expressed demands for social equality. (4) Affiliation of the negro with such radical organizations as the 'I. W. W.' and an outspoken advocacy of the Bolshevist or Soviet doctrine" Several of the higher class publications of the colored people, edited by men of education, are making fervid boasts of race superiority. They plead strongly for greater race unity, in order that important concessions may be gained. On the editorial board of one of their magazines are men bearing degrees from Harvard University, so that it can not be said that untrained minds are fomenting the prevalent spirit of unrest. This very publication is the most radical of all, openly counseling the negro to align himself with the Soviet movement. Preaching a doctrine of physical as well as economic force, one of the largest negro publications appeals to men of that race, to stand up for their rights at all hazards—the very sort of advice to stir up undue racial antagonism.

Belgium Discards Distilled Liquors

It was no slight concession to the cause of prohibition when Belgium, by its recent action, prohibited the manufacture and sale of whiskey, gin and other liquors of a high alcoholic percentage. In times past that country has been a notoriously heavy consumer of distilled liquors, the per capita rate being larger than that of almost any other country in Europe. While the sale of beer and light wines is still to be permitted, it is hoped that eventually even these will be ruled out in the interest of public welfare. Some valuable lessons have been learned by little Belgium during the troubled days of the war, and not the least of these is the folly of indulgence in strong drink.

The Value of Tract Distribution

We have taken occasion, every now and then, to call attention to some of the most remarkable results achieved by tract distribution, wisely and tactfully directed. An interesting testimony along that line is given by Mr. E. Grey, of Buenos Aires, who left England in 1905, and has since been carrying on a most successful evangelistic campaign in that country. He says: "We early appreciated the efficacy of systematic tract distribution in the increased attendance at the various meetings. Several young men always took out a large number of tracts for distribution, and succeeded, by taking different routes to their place of business, in distributing many thousand. The effect on the attendance was electrical. From fifty or sixty, the hearers increased to two hundred or more, many of whom were converted."

The Great World Field

According to latest estimates, the population of the entire world is placed at 1,650,000,000. Of this number, 635,250,000 are nominally Christian—either Protestant or Catholic. This means that 1,014,750,000 men, women and children are not Christians, but are Jews, Hindus, Buddhists, Confucianists, Shintoists, Mohammedans, or unclassified. That the showing should be as deplorable as above indicated, is truly remarkable, considering that more than 1,900 years have elapsed since the birth of Christ. Another striking fact is that among the 635,250,000 professed Christians, the total Sunday-school enrollment, throughout the world, is but 35,000,000. This means that 600,000,000 Christians—Catholic and Protestant—have no connection with the Sunday-school. In strong contrast with the above is the decidedly encouraging fact, that in recent years the annual Sunday-school increase has been phenomenally large. For 1920, a gain of 1,000,000 is looked for, according to a noted worker.

How He Does His Preaching

Sam Higginbottom, a big Welshman out in India, considers himself a missionary, though he may not reach the people in exactly the commonly-accepted way. A few of his achievements are of decided intcrest: He has introduced American weeders, which saved the hard labor of nineteen men. His modern mowing-machine will cut several tons of grass in the time that it would take a native, using the old method, to cut enough grass to feed one horse. Though labor is cheap in India—a laborer's wages being but eight cents a day—Mr. Higginbottom has proved beyond doubt that by the use of machinery it is possible to harvest at one-third the cost of Indian labor. The English plow, which he uses, goes eight inches deep, and tills the soil at one-twentieth the cost of digging it with native implements. He has taught the farmer how to save forty-two and a half miles in plowing a single acre. While expert agriculture may not be deemed by some to stand in direct relation to the work of the missionary, Mr. Higginbottom thinks otherwise. When he was induced to go to India, as a member of the faculty of Ewing College, he was at once impressed with the fact that India's economic problem is chiefly inferior agricultural production, aggravated by moral, social and spiritual shortcomings. With a ready grasp of the situation, he set about at once to provide a remedial agency. On his model farm the natives are learning Christianity while making themselves familiar with the best methods of farming. As a result of his efforts, Mr. Higginbottom finds all India interested in farming, and even more anxious to learn all about the Christianity which brings such apparent wonders to pass. He has found one way of reaching the heart of India, and therefore its soul as well.

HOME AND FAMILY

Just Now

Selected by Viola Priser, Sidney, Ind

Just now, O Father, while we stray,
And wander from thy paths away,
While weak and blind we slip and fall,
We turn our eyes to thee and call,
Oh, lead us back, our feet set right,
To walk again in thy blest light.

Just now, O Father, uft we fret,
In tribulations, thee forget;
But hearken, Lord, hend low thine ear,
That thou our humble prayer mayst hear,
Give peace, and help us by thy grace,
Our trials patiently to face.

In thy sure mercy, Lord, we trust,
For thou remembrest we are dust;
Our very frame thou knowest well,
Our every need thy wisdom tell,
We fear not then, but know that thou
Wilt care for us, just here and now.

Practical Playthings

BY BESS BATES

THE Wise Mother was placidly embroidering a dainty dress for her third granddaughter. She had not had time to embroider for her own children, so she took just that much more pleasure in doing it for the second set of little ones that was growing up about her. She often said that she had all the pleasure and none of the work in raising her grandchildren, and how she did enjoy them.

But Daughter Alice came up the walk, just then, with small Jimmie and Arthur tagging along. Alice had the responsibility and joy of raising those two small boys, and sometimes she thought it was almost all responsibility. As soon as they got in grandma's yard, the two boys ran for the sand-box which was conveniently hidden behind the lilac bushes for their especial benefit. Alice dropped on the porch-steps at her mother's feet and sighed.

"They do love to play over here. They play so much better than they do at home. It seems to me they always want something besides what they have. We get them so many things but they are never satisfied. I don't see why it is."

"Would you like to know?" asked the Wise Mother.

Alice glanced up and caught the twinkle in her mother's eyes. She faced her mother and said: "Yes, I would. I thought I knew what to buy for the boys, and I have done all I can for them. Tell me what the matter is."

"You buy them things to look at mostly and I get them things to do something with. You have gotten them so many things that the very number confuses them. They have so many bright mechanical toys that they can't use yet themselves. For instance, Jimmie's electrical train has to be run for him. All he can do is sit and watch it go around. An active boy will get tired of a thing like that. They want things that they can do something with.

"When I was a young mother like you, I used to look into the toy-shop windows and long to buy all those beautiful things for you children. We did not have the money to get them, so I had to give them up. And because I wanted those things so much for my children, I have watched the effect of them on others. All you have to do is to go into a house one week after Christmas and see what is left. You children would always go back to your blocks and your 'doll-rags,' as the boys used to say, almost before Christmas Day was over. I used to feel rather badly about it, when I would save so hard to buy you some bright toy, to see it laid aside after the first interest was over, and see you all return to the things that had stood the test of a whole year.

"So, after lots of experience, I came to this conclusion, that lots of playthings that look so fine in the windows are made to attract the loving parents' eyes. And they do. But the thing that lasts bests for an active child is the thing with which they can make something.

"Jimmie and Arthur are happy out there with sand, a few cocoa cans and an old spoon. They fill up those cans by the hour and empty them out again. Before long they are going to need a little diversion, so I have a piece of old spouting laid by which will be fine to run sand through. That will be another step in their playing. After that I imagine they would enjoy moving some of the sand to another box, but as long as they can have something to work at out there, they will be happy.

"In winter time, when all of you children used to be in the house, I found that the little ones would play with blocks by the hour. Sometimes they would tire of one shape of blocks, so I managed to have several different sets. Your brother John played two weeks steadily with an old set of dominoes. He was the greatest child to make things that ever was. You and Mary used to work over your doll-clothes until I never could find enough scraps in my piece-bag to keep the clothes properly mended. Now Mary has gotten Jeanne a doll completely dressed. After a bit Jeanne will tire of dressing and undressing that doll. She will want to do something else for it. So Mary will probably make it some more clothes. Or if Mary doesn't have time for that, you will see Jeanne dressing that doll up in scraps of ribbon she may find lying about the house. Jeanne is getting old enough to do a little sewing; and sewing for her doll would give her the greatest pleasure. It will keep Jeanne playing with that doll indefinitely if she can only work for it.

"Keep those boys of yours working at something, Alice. That is the best way to keep them out of mischief. Help them to get their work started and when you see them begin to tire of it, supply something else to give them a little diversion. But see that they keep busy. They will thus form a habit that will be invaluable later in life. And the nice part about keeping a child busy is that there are so many things about the house they can use in their play—string, spools, cardboard boxes, pieces of wood and empty cans, paste and a few old magazines, a round-pointed pair of scissors—all of these things will help to keep a child busy.

"Give them only a few things at a time and always have something laid back to bring out when they are tired. And, of course, give a little of your own time to help them play, for they need direction, just the same as any inexperienced person does."

"I begin to see," said Alice. "That is why the boys like it here so well. You show them how to do something and then let them go ahead and do it."

"That's it," said the Wise Mother, "and smile while you are helping them."

Prophetstown, Ill.

A Tragedy in Old Age

BY M. H. GEYER

"Why is thy countenance sad, seeing thuu art nut sick? This is nothing else but sorrow of heart."

"How do you do, Grandma Coy? How are you this evening?"

"Oh, quite well. I'm so glad to be able to be here at this communion meeting tonight, but I've got so many, many troubles these days."

"Well, well, that's too bad for you, grandma. What seems to be troubling you, anyway?"

"Oh, my troubles are church troubles, and they are so terrible I can hardly stand it. I just think sometimes it will almost kill me."

"Well, grandma, that's really too bad. What is the nature of your church troubles? Can I help you any?"

"Haven't you heard about it? They have locked the church door."

"Locked it—the door of the church?"

"Yes, the door of the church. Betty Yontz came and told me. I couldn't believe it at first, because Betty had come just a few days before to tell me that there were so many out to Sunday-school, that there was not even a copy of *Our Young People* left for me. You see, I can't get out to church very much any more, so they bring the paper to me. I like to read it so well. But that made me feel good and I said: 'I will freely give up my paper if there are so many coming out to Sunday-school, because you know I can't see very well to read anyway, and there is no one at home to read for me, so it does not make so much difference if some one else gets it instead of me.' But Betty came back a few days after and told me that the officials called a council, and it was decided to shut up the house until next April."

"Why did they do that?"

"Because of the finances. Betty feels so bad about it, and I just could hardly believe it was true, so I got my cane and I hobbled out to the church on Sunday morning, and, sure enough, when I got there the door was locked."

And Grandma Coy's voice trembled with the emotion of her soul, and her lips quivered and her fingers, bent with ninety-three years of toil, clutched as if in a convulsion as she said: "I could hardly believe my own eyes, the door was locked."

It was, indeed, a tragedy to her in her old age, when compared to the assets of this church—two ministers, three deacons, including nearly a half hundred members, representing a wealth to exceed $100,000, a good churchhouse, with modern equipment in electric light and heating system, in a little city of 1,000 inhabitants, with a surrounding country of beautiful farms and fertile fields and the tillers of this land a numerous and peaceful people. Yet, with all this, the archives of hell resound with a jubilee, and heaven mourns, and the Master's heart is saddened, for the door of the church is locked

Milford, Ind.

The Leper Woman's Hope

BY JULIA GRAYDON

I HAD come home from a meeting where a speaker had assailed the doctrine of the second coming of Christ and as I picked up the mission study book for the year, "A Crusade of Compassion for the Healing of the Nations," I came across part of a letter written by a leper woman to her benefactor: "I have received from you a bed's wadded quilt—in coldest weather, covered at night, my body will have warmth, will have gladness. Alas, the wideness of the world prevents us from seeing each other face to face, but wait until the last day, when, with the Lord, we meet together in heaven's clouds. Then, what else can I utter but a whole-hearted mouthful of thanks? You will want to know what my body is like—there is no wellness in it. No feet, no hands, no sighs, no feeling; outside body greatly distressed, but inside heart is greatest peace, for the inside heart has hopes. What hopes? Hopes of everlasting blessedness because of God's love, and because of the Savior's grace."

How can we help but say that the poor leper woman has more here on earth and more to look forward to above, on account of her blessed hope of the Lord's second coming, than the highly-educated man who has lost his faith in the Savior's appearing?

Harrisburg, Pa.

Better Christians

(Continued from Page 727)

your sincerity, I have come to ask you how I may be able to serve him also."

The world is, at present, in great distress. It is not Christendom that has failed, but the things of this world. There is a cry for peace, the whole world over, a cry for power, a cry for hope. There is plenty of work for all who have learned to know their Savior and are willing to point out to others the way of deliverance.

Have you ever stopped to think, that with the close of this war there is a demand, as never before, for love to heal wounds and to restore wrecked civilization? And who is better prepared to assist in this great work of reconstruction than the Christians of the neutral nations?

Methinks I can hear the Master loudly calling, in this present day: "Ye are the salt of the earth," "Ye are the light of the world," "But if the salt have lost its savor, wherewith shall it be salted?" Dear reader, let us pray God that the Spirit of Grace might go forward in the path of righteousness and true holiness for the world's sake.

4. For Our Own Sake

We may well desire to become better Christians for our own sake. Thus we may enjoy a greater degree of peace in our soul. Many Christians vainly think that merely to remain at the cross will insure perfect peace, that then they need have no more concern about holiness. It is true that the fountain of peace is only to be found at the cross: "The chastisement of our peace was upon him" (Isa. 53: 5). But the Lord also says through the prophet: "O, that thou hadst hearkened to my commandments! Then had thy peace been as a river" (Isa. 48: 18). And by profound meditation we may understand that it is impossible to have peace with God and, at the same time, to live in direct opposition to his will. But what is the will of God? "For this is the will of God, even your sanctification" (1 Thess. 4: 3). Peace is a pearl of great price, but holiness is the essence of the whole matter, which helps us to keep and develop this peace. Many a Christian is satisfied with a half-hearted peace because there has been too little faithfulness in his battle for a holier life.

What is the real status of holiness with the so-called Christians of our time? There may be a Christian with an inborn desire for evil, to which he constantly and disgracefully succumbs. Another has not yet become master over his high temper; he is daily plunging forward uncontrolled, to his own shame and disgrace. Another allows his business life, in one way or another, to sanction acts that can not stand the searchlight of an all-seeing and righteous God. There are even Christians, in good standing among their fellowmen, who can begin and end each day of the week without a season of communion with God in reading the Bible, in meditation and in prayer. How can there be peace in the soul when one is so indifferent concerning holiness?

In the second place we may also consider our eternity, and because of this we may be led to become better Christians. If even one has come to the faith in Christ Jesus, with the full assurance of being a child of God, it is still possible for that person to be finally lost. *Without holiness it is impossible to see God.*

We note how often Jesus speaks regretfully of those who began a life of true discipleship, but in the end were lost forever. Many shall say in that day: "Have we not prophesied in thy name?" And the answer will be: "I never knew you." They had, for a time, been Christ's faithful disciples, but in service for the Lord they had neglected meditation at his feet, to learn his will and to do his bidding. And the Lord himself says that these shall not only be a few, but many.

The Lord also speaks of a servant who owed his lord 10,000 talents. He so humbled himself, and prayed for mercy and forbearance, that finally his debt was forgiven. He was perfectly free. His debt was fully forgiven for time and eternity. Still, however, he was a lost man, for ere long he showed an unforgiving spirit toward a fellow-man.

Remember, also, the wedding-guest, who had entered the guest-chamber, thinking he was in perfect order. There was no remonstrance until the king came in. He saw what the others had not seen—that the man was not robed in a wedding garment. Consequently he was cast out into outer darkness. There must have been a flaw in his spiritual life that would not admit him to heavenly bliss.

In this connection we may well think of the foolish virgins, who took their lamps to meet the bridegroom, but when, because of a lack of oil, there was no light, they were not admitted to the marriage feast. These are a type of Christians, who gradually, and unaware even to themselves, lose their fellowship with Jesus. They have a form of godliness, but deny the power thereof. The inner and vital life is lacking. The lamp of faith has gone out, and this at the time when most needed—at midnight.

Too often we take it for granted that when one exercises faith in Christ, he is sealed for heaven. The minister, at a funeral, may speak of the deceased as being in the heavenly mansions because he was a member of a certain church. But is it a fact? It is possible—I am sorry to say—for one, who has laid hold upon salvation, to fall from that happy state and to be eternally lost. It remains for a Christian to hold fast to what he has received through faith in Christ, and to develop that gift by the grace of God, in order to receive a crown of life (Rev. 3: 11). You can not retain your fellowship with God and receive your crown of life without a healthful and gradual growth in holiness. Standing still spells decay in the Christ-life. And decay is the beginning of eternal loss.

5. For Heaven's and Perdition's Sake

It is wonderful, as one reads the first chapters of Job, to note the career of that righteous man—balanced, so to speak, between heaven and perdition. The accuser desires to lay hands on Job, and one storm after the other passes over him, as the hosts of heaven as well as perdition, with great anxiety, await the outcome of this great struggle. "In all this did not Job sin with his lips." And the happy result of this was that God, through Job, was glorified, both on earth and in heaven. The plan from the pit ended in a perfect failure.

In Heb. 12: 1, 2 we read: "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." Watching the Christian athlete's race course, there stands an innumerable host—the saints of all ages. These are the witnesses who behold the fight of faith in our daily life—the struggle to attain the prize of our high calling in Christ Jesus.

Dear reader, think of this! Not only are the eyes of the world turned on you, but all the saved, of centuries past, are compassed round about you, as witnesses, to see how successfully you are running "the race set before you."

The aged commentator, Bengel, says: "There is joy in heaven over every servant of the Lord who wins his crown." And according to John, the revelator, there is endless joy in heaven over every soul who, by the blood of the Lamb, has overcome the adversary and safely reached the goal.

"Be ye filled with the Spirit." But how does that Spirit accomplish its great work? It comes as the dew from heaven. Man can not command dew or rain to fall from heaven: it is not in man's power to draw water out of the clouds. But there is one thing he can do—to pray for rain for the refreshing of the earth. Let us pray also for refreshing showers of God's Holy Spirit, and may our hearts be ready to receive the heavenly outpouring! Then God shall, according to his promise, cause our hearts to overflow with joy and gladness.

Palmyra, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A WIDE-AWAKE DISTRICT CONFERENCE

It was a great privilege to attend the Conference of the Middle District of Iowa. A splendid program for the various lines of church work had been arranged for part of Saturday and Sunday, while the business session of the Conference was scheduled for Monday. This arrangement gives opportunity for many to attend the Sunday-school, Christian Workers' and Missionary sessions, when otherwise they could not do so.

The elders met on Saturday afternoon. Besides the routine work of the meeting they discussed some live questions, interesting and helpful to elders and pastors of churches. They ought to understand enough of their own needs, to unite on a common basis of work that would eliminate confusion among themselves and between congregations. Each one ought to sink his own personal view enough to meet on a common ground for church work. I say this because it is the cause of some confusion all over the Brotherhood, and probably much more so in other Districts than in Middle Iowa. The elders ought to lead rather than to follow.

The Five-Year Forward Movement received its share of consideration. There was a confident expression of sentiment that Middle Iowa would go over the top, including their share of the funds for missions and education.

In the meeting they pledged a subscription of $2,000, half for their Children's Home and half for the purpose of starting a new mission point in the District. This item fully illustrates the spirit of the District in the Forward Movement.

The Panther Creek church entertained the meeting for the three days entirely free. It WAS free too. And good? They know how. They enjoyed doing it, too.

The special music furnished by the various groups was commendable, and shows fine progress along this line. The encouragement and inspiration that these District Meetings give to all is hard to realize at its full value.

Polo, Ill. John Heckman.

GLENDORA, CALIFORNIA

Oct. 26 was a day long to be remembered by us, the occasion being our love feast. At the morning hour of public worship Bro. C. W. Guthrie preached a heart-searching sermon on "Self-examination." He set forth: (1) The import of the trio of ordinances to be observed in the evening, explaining, very carefully and beautifully, the relation of the material to the spiritual service, which, truly rendered, is the most glorious seal of God, leaving the imprint of spiritual union with God himself. (2) The imperative need of preparation on our part, that the service may become a real factor in our experience, and not simply a form, eventually to condemn us. (3) The necessity of "partaking," in union with one another and with the Lord, "discerning the Lord's body."

In the evening, at 5 o'clock, a song and praise service was enjoyed by the audience. Then, as nearly two hundred surrounded the Lord's tables, we felt, indeed, that the Holy Presence was with us, making real, and helping us to feel, the grief and sorrow and burden of the Christ's death on the cross—the greatness of the sacrifice. He gave us, also, an earnest of the rapture, to be known in full when we see him "face to face."

Bro. Guthrie officiated at the feast, assisted by Brethren Gish and G. H. Bashor. Others of the ministry present were Elders B. F. Masterson, S. G. Lehmer, and M. M. Eshelman. We have planned to begin our series of meetings Nov. 23, with Eld. Geo. Mishler in charge.

Glendora, Calif., Oct. 28. Mrs. Sylvia L. Netzley.

CONFERENCE DELEGATES

It is the general supposition that when a church chooses a brother or a sister as delegate to Annual Conference, it chooses such as have the needed intelligence, judgment and ability.

True, such may not always conform to the order in dress, as recommended by the church. The writer is of the opinion that the delegate's own church knows his qualifications better than any one else. Some of these delegates are active workers in the church—Sunday-school superintendents or teachers in the Sunday-school. They lead in prayer and in song service. The writer has a knowledge of a brother who was sent by the church as its delegate, but because his coat was not after the pattern generally worn by our brethren, though plain, he was not permitted to serve.

The writer also knows of a deacon brother—an active worker in the church, a leader financially and otherwise—who was sent by his congregation as a delegate, but his coat was not of the cut as recommended by the church, though plain. Consequently he was not permitted to take his seat as a delegate.

The writer is a firm advocate of uniformity and plain apparel, but would not want to be compelled to judge and vote, at all times, by the outward appearance of some one who is brought in question. Cornelius Kessler.

Girard, Ill.

KIND WORDS

A little four-year-old boy had climbed to the top of a sixty-foot windmill tower without his parents' knowledge. The father (Eld. Chas. Keltner), seeing the danger in which his son was, thoughtfully and kindly said to him: "Well, John, you had better come down now." Slowly the little boy made his way safely to the ground. If the words had been spoken in a different tone, the Lord only knows what the results might have been.

Again I was made to think of a little boy's first day at school. The father went along with him and stayed till recess. It was not long until the little boy thought that the door should be opened, and he went and opened it. Then it was not long until he changed his mind and thought that it had better be shut, and he went and shut it. In a little while he asked what kind of a stove that was, etc. At recess the father told the teacher that she would have quite a time with the boy, getting him to stop talking out loud in school-time. "No," she said, "I will not have any trouble at all with him. He will soon see that the older scholars do not talk out loud, and he will follow their example."

How nice it would be if the older members of the church would be like those scholars at school—set a good example to the younger members of the church, and not talk so loud in so many different ways. Albert Myers

Waddams Grove, Ill.

TO THE BRETHREN WITH THE TWO COATS

Somewhere in Sacred Writ we read: "He that hath two coats let him impart to him that hath none." However, the writer of this brief sketch wishes you to look at a different phase of the "two coats" idea. Now the

(Continued on Page 734)

SPECIAL SERMONS AND ADDRESSES ON THE SPIRITUAL LIFE—LOYALTY—PURITY

These will be given in the Bridgewater Church of the Brethren, Bridgewater, Va., on the dates specified.

Nov. 16, 11 A. M., "The Fruits of Godliness."—S. L. Bowman.
Nov. 23, 11 A. M., "The Business of Being a Disciple."—A. R. Coffman.
Dec. 7, 7:30 P. M., "The Temple of the Holy Spirit."—Dr. J. D. Miller.
Dec. 14, 7:30 P. M., "Purity of Life."—Chas. C. Wright.
Jan. 4, 7:30 P. M., "The Christian's Relation to Amusements."—W. T. Sanger.
Feb. 8, 7:30 P. M., "History of the Church of the Brethren."—Jno. S. Flory.
Feb. 15, 7:30 P. M., "Early Leaders of the Church of the Brethren."—N. D. Cool.
Feb. 22, 7:30 P. M., "Literary Life of the Church of the Brethren."—Jno. S. Flory.
Feb. 29, 11 A. M., "Fundamental Principles of the Church of the Brethren."—A. B. Miller.
March 7, 11 A. M., "Peculiar Symbols of the Church of the Brethren."—Paul H. Bowman.
March 14, 11 A. M., "Peculiar Symbols of the Church of the Brethren."—Paul H. Bowman.
March 21, 7:30 P. M., "The Doctrine of the Simple Life."—A. B. Miller.
March 28, 7:30 P. M., "Our Relation to the Church."—M. J. Cline.

PRIZE CONTEST

Special Announcement by Committee on Dress Reform

We, the General Committee on Dress Reform, Church of the Brethren, wishing to stimulate interest in the subject of simple life and dress, and to secure the best available manuscript for promoting our plans, do hereby offer the following prizes:

First, a prize of $15 will be awarded

(a) To the best original manuscript of any essay or address delivered at any of our District Conferences (Temperance, Ministerial, Christian Workers', etc.) on the subject of "Simple Dress" (or any synonymous title) discussed from the common sense, moral and scriptoral standpoint; or,

(b) Any such production as shall have been the winning essay or address in any District Contest, using special Christian Workers' Program outline, Sept. 29, 1918; Nov. 30, 1919; or, March 28, 1920 (provided by Mary P. Ellenberger), the essay having been rendered in the local congregation on any of these dates.

(c) There is no age limit under the above plan, but the manuscript submitted shall contain not over 3,000 words.

Second, a prize of $10 will be awarded the best original manuscript of any essay or address rendered in any local church Christian Workers' Program of Nov. 30, 1919, or March 28, 1920. The contestant in this case shall not be over thirty years of age, and the manuscript submitted shall contain not over 1,500 words.

Rules Governing the Contest

1. All manuscripts must be neatly typewritten, and must be in the hands of the Secretary of the Committee not later than April 15, 1920. However, all manuscripts sent in at the earliest possible date after their rendition, will greatly facilitate the Committee's work.

2. Each contestant shall have the endorsement:

(a) In plan "first," of the presiding officer of the Conference, or of the local pastor or elder respectively, where delivery was made.

(b) In plan "second," that of the local pastor or elder in each case.

(c) Each manuscript shall have attached a separate sheet containing full name and address of the contestant (also AGE in plan "first"), together with the official endorsement herein stated; but no name or other marks of identification shall appear on the manuscript.

3. (a) The judges shall be chosen, as follows: Each of the five Dress Reform Committee members shall nominate one competent person for judge, and from these nominations the Committee shall select, by ballot, three persons to act as judges. In case of a vacancy, one of the remaining two nominees shall serve as alternate, as determined by the Committee vote.

(b) To insure fair and impartial judgment, the judges shall be personally disinterested, the decision being based on merit only, except in case of a tie, in which case neatness and accuracy as to manuscript and correctness of language, shall decide.

4. The awards shall be made at the time of the Dress Reform Committee Program, Annual Conference, 1920

Signed in Behalf of the Committee,
Lydia E. Taylor, Secretary-Treasurer
Mt. Morris, Ill.

OUR FAREWELL TO MISSIONARIES

A large number of friends and other interested persons assembled in the Stone Church, Huntingdon, Pa., on Friday evening, Oct. 31, to hear a final word from the outgoing missionaries, and to give them a word of cheer and a "God bless you," as they go on their lofty mission.

President Brumbaugh spoke in behalf of the college, and voiced the sentiments of the institution that it always brings great joy to all concerned, when members of the school go out to take their due part in the evangelization of the world.

Prof. A. Brown Miller, a member of the class in which Bro. Holsopple graduated nine years ago, spoke in behalf of the class. It did our hearts good to hear him tell that in his school career our brother showed the same qualities of perseverance, dependability and efficiency, which made him so valuable a worker on the mission field.

Bro. Galen B. Royer spoke in behalf of parents of missionaries. He was not blind to the hardships, inconveniences, dangers, and the hard work, which face those who go out to foreign mission fields, nor did he endeavor to minimize the pain of separation, suffered by having children so far away, but these all he brushed aside as not to be compared to the exceeding great joy and satisfaction of having one's own children in the greatest work of the church.

Bro. J. M. Blough, recently of Ahwa, India, voiced the feelings of the missionaries, when he told of the great joy that the coming party would bring to the hard-worked and overburdened workers who are face to face with the gigantic tasks and opportunities.

The key-word of the talks of Brother and Sister Holsopple was appreciation. They value the great privilege of having been in Juniata College, and friendships there formed are a constant inspiration to them. They appreciate the whole-hearted and enthusiastic sympathy of parents in their work in the foreign field. They appreciate the backing which the church at home is giving to the work, thus assuring them that they shall have all they need over there to meet the wonderful opportunities as they come. They appreciate the assurance of joy, on the part of the missionaries and Indian Christians, at the prospect of their return to India.

The whole audience stood and, by lifting their hands to their foreheads as in salute, expressed their good wishes and bade them farewell, after which Bro. W. J. Swigart prayed most tenderly and sympathetically for those who are leaving, for the whole mission of the church, and for those now on the mission fields.

During the night Bro. Holsopple hurried off to Washington to make sure of securing the passport which had not come as expected, and the family awaited news the following day. The hours wore slowly on until about three o'clock in the afternoon, when the message flashed over the wires: "Passport is secured." The car was hastily brought from the garage and its precious human freight was soon arranged within and final good-byes were said, while the sky wept a veritable shower of blessing upon them. Soon they were off on their journey by motor car to New York City. We were glad for them and for the great blessing they are to be to India. Dear Father, bless them and keep them as they journey! Bring them in safety to their destination, and through them bring to thyself there great glory, for the sake of our dear Savior, Jesus.

J. B Emmert
Huntingdon, Pa.

MANCHESTER CHURCH, INDIANA

Oct. 26 was our Sunday-school Rally and Home-Coming Day. The total Sunday-school enrollment is over 700. After a short recitation period, Bro. Otho Winger gave a very interesting discussion on "The Sunday-school." The remainder of our morning service was in charge of our pastor, Bro. T. E. George.

The Junior Band boys and girls gave an excellent program in the evening. It is an inspiration to the older members, to see the enthusiasm and Christian earnestness with which these little folks, most of whom have accepted Christ, conduct an entire service of this kind.

Nov. 2 was our regular mission Sunday. Brethren W. W. Peters and V. F. Schwalm very forcibly presented the conditions and the challenge of the African field. There were also several special musical numbers. Bro. J. H. B. Williams was with us in the evening service. The large assembly and the quietness showed the appreciation due Bro. Williams.

Bro. J. M. Henry, of Washington, D. C., is expected to be with us in a series of meetings, beginning Nov. 9. Each of the six churches in town will hold evangelistic services from Nov. 9 until the close of the month. Union meetings, preparatory to this evangelistic campaign, will be held at the various churches each evening this week. We have held a number of cottage prayer meetings, in addition to our regular weekly prayer services at the church.

Our love feast was held Oct. 29 and 30. Those, unable to be present on Wednesday evening, had the privilege of enjoying the service the following evening with the college students. The room was well filled both evenings.

Iva M. Grossnickle.

LA VERNE CHURCH, CALIFORNIA

We met in council Oct. 13, with Eld. J. P. Dickey presiding. Oct. 21 we met at the church, to receive the annual visit from the deacons. Eld. John Heckman, of Polo, Ill., recently gave us an interesting discourse, explaining the Forward Movement program.

We have had some interesting section workers' meetings. One was in the form of a rally, when a number of short talks were given on our various lines of work.

The foreign mission field in our midst affords us many opportunities, and our college mission provides workers who make the most of these opportunities. Our intermediate Christian Workers are active along this line. Under their auspices three cottage prayer meetings are being held weekly in Mexican homes. They also assist in the regular Sunday afternoon and Monday evening evangelistic services at the Mexican Mission. Some of the Mission Band girls conduct sewing classes in the Mexican homes. We have Mexican men's night-school at the church and in two Mexican homes. We have six Mexican men coming to the church and six Japanese boys twice a week. These night-school students all receive regular Bible lessons, too. They are taught by volunteers, mostly college students.

We met for our semiannual love feast last Sunday evening, with about 330 present. Eld. I. V. Funderburgh had charge of the services. The examination sermon was preached in the morning by our pastor, Bro. R. H. Miller.

As our Japanese friends are coming back to our neighborhood for the winter work, we are delighted to have a number of them in Sunday-school again. One young man has been baptized since our last report.

Grace Hileman Miller.

SUNDAY-SCHOOL CONVENTION

Oct. 30, at the Germantown church, the District Sunday-school Association of Southeastern Pennsylvania, New Jersey and Eastern New York held its annual fall convention. A very interesting meeting was enjoyed by all present. Officers were elected for the ensuing year, with C. F. McKee, president; superintendents of various departments: Elementary, Mrs. W. S. Groff; Young People, Esther Swigart; Organized Bible Classes, Bro. A. M. Dixon; Teacher-Training, Bro. H. W. Rohrer; Cradle Roll, Mrs. W. G. Nyce; Home Department, Miss Emma Tyson.

The theme of the convention was "Moral and Religious Education," and its need was very forcibly brought to the attention of those present by the following addresses: "A Survey of Moral and Religious Facts," G. E. Yoder; "What Should Be the Relation of the Sunday-school to the Social Life of the Community," W. G. Nyce; "Moral and Religious Education in the Home," J. S. Noffsinger; "How May the Sunday-school Give Moral and Religious Training to Those Who Do Not Receive It at Home?" G. K. Walker; "The Place of Prayer in Moral and Religious Education," C. G. Hesse. The Forward Movement was discussed in an interesting Round Table, led by H. Stover Kulp.

A vote of thanks was extended to the Retiring Field Secretary, Bro. G. E. Yoder, for the excellent work done by him in his term of office. Since he has moved out of the District, Bro. W. G. Nyce was appointed his successor.

The evening session was a fitting close to the day's program. Dr. C. C. Ellis gave his splendid lecture on "The Boy," which was enjoyed by a large audience.

Norristown, Pa. Carrie W. Ellis.

SPECIAL NOTICE

A committee was appointed by last Annual Meeting to answer the query from Southwestern Missouri and Northwestern Arkansas, requesting the appointment of a "committee on loyalty." This committee has mailed to a number of brethren and some sisters, in various parts of our Brotherhood, a letter, asking that those receiving it would kindly write what they feel should be the answer, in order that the committee might have an expression from a number, before writing its final answer.

The committee has already received a number of replies, but still feels like earnestly requesting replies from all, if possible, who received its letter, and also from all others who may feel to do so, after reading this note. Replies should be mailed on or before Dec. 10, where possible.

In Behalf of the Committee,
P. S. Miller.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Fresno.—After a prolonged visit in North Dakota, Bro. J. R. Rhoads addressed us in a profitable manner Oct. 19. Sister Laura Swadley, of Bethany Bible School, spent Oct. 21 and 22 with us, delivering three instructive and inspiring lectures. Oct. 25 our communion service was held, with more than 100 participating. The evening service was preceded by an all-day meeting, during which Bro. Q. M. Calvert preached the examination sermon. Visiting ministers, who spoke to us on Saturday and Sunday, included Brethren Fike, Blickenstaff, Calvert, Cecil Brower, J. J. Brower and Sanford Setty. Bro. Blickenstaff came in behalf of the Oakland Mission, and $300 was subscribed for a church at that place.—Mrs. O. N. Whitlow, Fresno, Calif., Oct. 28.

COLORADO

Haxtun.—Our pastor, Bro. S. G. Nickey, called us in a "Get-together" meeting. Suggestions were given as to how our work for the cause might be more effective. A Gospel Team was organized, and we are hoping to send it out through the country for work. Four were baptized preceding our love feast, which was held Oct. 25. Two of these were members of the home department. Bro. J. B. Moore, of Sterling, officiated at the love feast. Oct. 26 Bro. W. I. Buckingham, of Franklin County, Iowa, gave us an inspiring sermon on the subject, "Filled with the Spirit."—E. L. Lapp, Haxtun, Colo., Nov. 3.

ILLINOIS

Camp Creek church closed a revival Oct. 26, conducted by Bro. M. Flory, of Girard, Ill., assisted by Sister Lora Wagoner, of Virden, Ill., in charge of the song service. The latter also did personal work, which did a great deal of good. Bro. Flory preached fifteen interesting sermons to full houses. One was baptized, and the members all seemed strengthened. Oct. 25 we enjoyed a love feast, with Bro.

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Flory officiating. Bro. A. H. Lind, at Astoria, Ill., was the visiting minister. Oct. 26 we met at the home of an afflicted sister and a few members enjoyed a communion with her, which was an inspiration to all present. Previous to the love feast we held our council, at which the visiting brethren gave a favorable report.—Ed Myers, Colchester, Ill., Nov. 2.

Coal Creek.—Bro. C. E. Walters, of Summum, Ill., began a two weeks' series of meetings at the county house, closing Oct. 26. Six were added to the church by baptism. The interest and attendance were good, and we feel that the community in general has been greatly benefited by these meetings.—Susie Vansyckle, Canton, Ill., Nov. 1.

Girard.—We met in council Oct. 28, with Eld. W. H. Shull presiding. Members of various committees were elected. The Sunday-school was reorganized, with Bro. E. A. Gibson, superintendent, and Sister Ethel Hardbarger, Primary Superintendent. Sister Lucille Gibson was elected President of the Young People's Society. Our Primary and Junior work has been hindered by a scarlet fever epidemic during the past month, but the quarantine is now lifted and the children and young folks will soon be at work again. We expect to have a series of "decision" meetings in the near future, conducted by our pastor, Bro. D. W. Shock. Since our last report, Bro. Emmert Stover gave an interesting lecture on ways of dealing with the people of India. Brother and Sister Chalmer Shull, missionaries under appointment to India, recently spent a number of weeks with us, this being Bro. Shull's home. We enjoyed several messages from them.—Ethel Hardbarger, Girard, Ill., Oct. 29.

Lanark.—Our business meeting convened Oct. 31, with a good representation of members present. We decided to have a series of meetings sometime during the year. The privilege of holding a two weeks' singing-class was also granted, provided the proper arrangements can be made. Our present pastor, Bro. J. M. Moore, was asked to remain until Sept. 1, 1921. We are looking forward with much pleasure to a Home Coming to be held in the church on Thanksgiving Day.—Nell Sites, Lanark, Ill., Nov. 4.

Virden.—Soon after our revival in August, a Junior Christian Workers' Meeting was organized, with Sister Etta Haynes, superintendent, and Sisters Ethel B. Yeatman and Iva V. Snell, instructors. Their lessons alternate, a Bible lesson one Sunday evening and a Mission Lesson the other. The meetings are held in our church basement, at the hour when the adult Christian Workers' Meeting convenes. Our Junior boys and girls are taking interest in this splendid work. Last Sunday evening they favored the adult Christian Workers with a most interesting missionary program. A talk was given about Bro. E. Hehn's work at Edison, Ga., and an offering of $8.43 was lifted for that work.—Stella Brubaker, Virden, Ill., Nov. 4.

Woodland.—Our council was held Oct. 29, with Eld. S. G. Bucher presiding. All officers for next year were chosen: For the Woodland house, Bro. Geo. Stambaugh, Sunday-school superintendent; Mt. Pleasant house, Bro. Clinton Wicker, superintendent; missionary committee, Sister Dollie Walter; President of Sisters' Aid, Sister Mary Danner; trustee, Bro. Wm. Miller; on the social welfare committee, Bro. Wm. Warner and Sister Louise Bolton. Bro. Bucher was re-elected elder for 1920.—Mrs. Lydia Bucher, Astoria, Ill., Oct. 30.

INDIANA

Beaver Creek.—Nov. 2 closed our revival effort of two weeks, held by Bro. Saylor, of Ohio. We also appreciated the presence and help of Sister Saylor. Although none accepted Christ, the members were encouraged and strengthened. We are still looking forward to the time when we may have a resident minister.—Sarah Hahn, Francesville, Ind., Nov. 4.

Blissville congregation met in called council Oct. 12 at the Blissville house, with Eld. J. M. Markley in charge. One letter was granted. A splendid report of the annual visit was given, and final arrangements were made for the love feast, which was held Oct. 26. Oct. 13 our series of meetings began, with Bro. Reuben Shroyer as evangelist and Sister Hilla Shroyer assisting in the song service. The meetings continued for two weeks with good crowds and splendid interest. Although there were no visible results, we hope that some good was done.—Stella Ruff, Plymouth, Ind., Nov. 3.

Huntington City.—Oct. 31 was Rally Day. Bro. J. E. Miller gave a splendid talk on the subject, "Our Business." In the evening he gave a stereopticon lecture on Armenia and Syria. The Sunday-school enrollment for the last quarter was 157, with an average attendance of 105, and an average of 15 classes in our school have raised money by saving their pennies and nickels, to be used for whatever they see fit. One class had each member invest a dollar a year ago, and over $50 was realized. On this year 14 were baptized recently. The Aid Society is very busy at this time, making garments for the orphans of the Home at Mexico, and for the poor. The Home Department have 105 on their roll. We hope to see each department in the church and Sunday-school continue to grow.—Mrs. Ermal Humbert, Huntington, Ind., Nov. 1.

Middletown.—Our love feast, held Oct. 25, was most enjoyable. Six ministering brethren from adjoining congregations were present. Bro. Miller, from the Mississinewa church, officiated. Bro. Jos. Holder preached for us on Sunday morning. During the week of our series of meetings, Bro. Arthur Hoppis, of Anderson, preached for us on Sunday evening, and Brethren Rood and Spitzer the rest of the time. Bro. Sam Emswiler led the song service, which we all greatly enjoyed. Bro. Ora Zirkle talked for us Nov. 1.—Florida J. E. Green, Middletown, Ind., Nov. 1.

Muncie.—We observed Rally Day Oct. 19. Our pastor, Bro. G. L. Studebaker, spoke in the forenoon on the subject of "Consecration." Dinner was served in the basement of the church, and in the afternoon Bro. Paul Studebaker spoke on the subject, "Volunteer Service." Our communion was held Oct. 26. The visiting ministers were J. S. Allbredge, who officiated, L. L. Teeter, A. C. Priddy and Paul Studebaker.—Mrs. Mark Beall, Muncie, Ind.

New Salem.—Bro. Ezra Flory, of Bethany Bible School, will be with the church at New Salem, on Saturday evening, Nov. 6, at 7 o'clock; also on Sunday following for three sessions—forenoon, afternoon and evening. The neighboring churches are invited to these services.—Dora Stout, Milford, Ind., Oct. 27.

Pipe Creek.—S. Bro. Levi Peterbaugh, of Argos, Ind., preached for us twice. On the following Sunday Bro. Buryl Hoover, of Manchester College, gave us a sermon on "The Good Seed of the Kingdom." Oct. 18 Bro. L. T. Holsinger, of Brethren, Mich., began a series of meetings, continuing for almost three weeks. One was baptized.—Ruth Dailey, Peru, Ind., Oct. 31.

Pleasant View.—Oct. 12 Bro. Geo. Swihart, of Roann, came to assist in a series of meetings, which closed Oct. 26. Sixteen were baptized and the church was greatly strengthened.—Harvey Kreider, South Whitley, Ind., Nov. 4.

Walnut Grove church is to have Rally Day Nov. 16. Bro. Flory, of Bethany Bible School, will be with us, speaking on Saturday evening, Nov. 13, and Sunday morning and evening. The children will give a program in the afternoon. Sister Swihart, also of Bethany, will lead the singing.—Helen Mowiser, Tippecanoe, Ind., Nov. 3.

IOWA

Shaldon.—A special Rally Day Meeting was held in our church Oct. 26. Bro. J. E. Miller, of Elgin, gave three addresses. The illustrated lecture of the Far East, in the evening, was intensely interesting. Most of those in attendance remained for lunch, which was served

weeks' revival meeting, closing Oct. 26, with our love feast. Bro. Sollenberger brought to us many rich truths which, we believe, created a deep interest. Two new members were received into the church. There were about forty members present at the love feast.—Jesse Ball, Belleville, Kans., Nov. 3.

Olathe church met in council Nov. 1, with Bro. Henry Brubaker presiding. The annual visit was favorably reported. Our series of meetings was postponed this fall, on account of not securing a minister. Bro. Henry Brubaker was again chosen elder for the coming year, and the other church officers and the superintendent for the Sunday-school were also elected.—Goldie Hollinger, Olathe, Kans., Nov. 3.

Ottawa.—Oct. 21 Bro. Jesse B. Emmert, of India, and Bro. W. G. Reckner, of McPherson, gave us a most interesting service. The former gave an unusually interesting talk on the missionaries and their work, giving us some idea of what each day means to them. Oct. 25 we held our love feast at which seventy-six members were present. Bro. H. T. Brubaker, of Olathe, Bro. S. J. Heckman, of Overbrook, and Bro. Ellenberger, of Gardner, assisted. Sunday morning Brethren W. B. Deviller and J. S. Carney were ordained to the eldership, Brethren Brubaker and Heckman officiating. In the evening the "Forward Movement" slides were shown, which was another strong appeal for greater service. Prof. E. M. Studebaker, of McPherson, is to conduct a Bible Normal during the latter part of December.—Olive M. Wheeler, Ottawa, Kans., Oct. 29.

Richland Center church enjoyed a very refreshing revival meeting during the first two weeks of October. The evangelist, Bro. C. J. Eshelman, of McPherson, labored earnestly and faithfully in presenting Christ as the only hope of mankind. Incidentally he endeared himself to the hearts of all who came in touch with him. Two young men were baptized as a direct result of the meeting. Others were deeply impressed, and we hope to win them yet. We expect Bro. Edson Ulery, of Michigan, to be with us in a Bible Institute early in December. The first number of our lecture course will be a chalk talk by Prof. Ebel. Nov. 20.—Ira H. Frantz, Beulah, Kans., Nov. 3.

Salem.—Oct. 26 closed our revival, which was conducted by Bro. Isaac Frantz, of Covington, Ohio, who gave us some very good sermons. The song service was led by Sister Frantz. Eleven were received into the church by baptism. Our love feast was held Oct. 2 Bro. Frantz officiating.—Mrs. B. S. Trostle, Niekerson, Kans., Nov.

Washington Creek.—Bro. J. Clyde Forney, of McPherson, Kans., began a series of meetings Oct. 21, preaching each evening and three times on Sunday. His sermons were clear, strong and logical and were well received by all that heard him. There were on conversions but we feel that the meetings were a success in building up and strengthening the members. The song service was led by Sister Anna Fox and Florence Garber, and Bro. J. C. Postma. We closed with a love feast on Sunday evening, Nov. 2, with about 110 members communing. Bro. B. Forney, of Lawrence, Kans., officiated. Visiting ministers present were Brethren John Ward and C. A. Ward. We expect Bro. Forney to be with us again Jan. 25, in a week's Sunday-school Institute.—Ruth Hoover, Lone Star, Kans., Nov. 3.

MARYLAND

Baltimore (Woodberry).—Oct. 12 Prof. Kinsey, of Blue Ridge College, preached both morning and evening. In the afternoon our regular fall business meeting was held. Bro. A. D. Hoover was elected deacon. Our Rally Day service was held Oct. 19. A special program was given, consisting of recitations by several Sunday-school pupils, addresses and special music. In the evening Bro. Levi S. Ziegler, of Denton, Md., began a two weeks' evangelistic meeting. One Sunday-school scholar was baptized and two members were reclaimed. Our fall love feast was held Oct. 25.—Mrs. H. Carroll Yingling, Baltimore, Md., Nov. 5.

Locust Grove.—Eld. G. S. Harp, of Myersville, Md., came Oct. 1 and remained until Oct. 27, preaching fifteen sermons and conducting our love feast, at which 15 members were present. Our meetings were well attended. Bro. Harp is a consecrated, earnest worker and his sermons were enjoyed by all. The church is strengthened and encouraged. One was baptized and three reclaimed. Brethren W. T. Miller, Walter Thomas, Jesse Burall and Silas Utz were visiting ministers at our love feast.—Jessie Alsip, Emory, Md., Oct. 31.

Pleasant View.—Oct. 19 the Brownsville Christian Workers' Society by invitation, rendered a splendid missionary program. An offering of $18 was lifted for the General Mission Board. All present enjoyed the program.—Mrs. J. S. Bowman, Burkittsville, Md., Oct. 30.

West Point.—We held our love feast at the West Point house Oct. 19, with an attendance of about sixty-four members. Ministers present were Brethren S. E. Englar, Ed Bixler, J. H. Lan and Phil Englar.—E. N. Eaton, Owings Mills, Md., Oct. 30.

MICHIGAN

Bear Lake church held her annual love feast Oct. 25, with eighteen members present. Bro. Kniesly officiated. Bro. Kniesly, of Harbor Springs, preached for us on Sunday.—Julia E. Younce, Clarion, Mich., Nov. 5.

Onekama church met in council Oct. 4, with Eld. J. E. Ulery presiding. New officers were elected for the year, and Sunday-school officers for the winter months. Sister W. R. Miller was elected Sunday-school superintendent; Bro. J. E. Ulery, elder in charge. Many of our number leave again gone to the city for work or other fields of labor, leaving us with only a few to carry on the work of the church during the winter season. Yet we have much reason to be encouraged when nearly a full representation is present at Sunday-school each Sunday. Oct. 25 we held our love feast, which celebrated Bro. W. R. Miller's seventieth birthday. Bro. Miller officiated. While the attendance was very small, the meeting was quiet and spiritual. Bro. Roy Miller and family were with us. Last spring our president of Christian Workers' Meeting suggested that the children do some work or raise some particular thing during the summer, the proceeds of which might go for missions. A splendid program was given Oct. 26 by the children, which inspired the older ones to give, and a collection of $60 was taken, to be sent to the Armenian sufferers. This was raised by an audience of only thirty-eight, eighteen of whom were adults.—Alma Wise, Onekama, Mich., Nov. 3.

MISSOURI

Carthage.—During the month of October Bro. D. G. Brubaker conducted a series of meetings for us. Two were added to our number. The weather was not very favorable as we would have desired. The attendance was thus sometimes not so encouraging, but the excellent word by our brother was much enjoyed, and attended with revival of active and refreshing interest in the membership. Two have been granted letters since the meeting, and one sister has gone to her eternal home. The number of members, although encouraged by many ingatherings, continues without much change. There is more activity and life among the sisters of the church and younger members than formerly. Sunday-school, two preaching services and Christian Workers' Meetings each Sabbath day are producing good results.—J. L. Switzer, Carterville, Mo., Nov. 4.

Rockingham church met in council Nov. 1, with Eld. E. G. Rodabaugh presiding. Sunday-school officers were elected, with Bro. Jesse Early, superintendent. Sister Mable Lam was elected president of the Christian Workers. Brethren Oscar Ely, S. G. Newham and J. S. Bowman were elected as a committee to secure a pastor for this church.—Hester Bowman, Hardin, Mo., Nov. 3.

TO THE BRETHREN WITH THE TWO COATS

(Continued from Page 731)

questions below are obviously addressed to tbe bretbren. Nevertbeless sisters may read tbem, and perhaps find a trutb therein for tbemselves.

Qnestion Number One

Wbat spirit directs a brother (and not an obscure one either) to board a train, taking him from Annual Conference, attired in plain clothing, and to emerge from the train at the nther end nf tbe jnurney, dressed in the fashion of tbe wnrld?

Qnestion Number Two

Is it tbe Spirit nf the Lord that causes a hrotber to appear at God's bouse, looking like a man of God, and wben away, about his business affairs, to look like a man of the world? No, verily no. Tbis is a new manifestation of the notorious "Sunday religion." Tbe Spirit of the Lord is not double-minded.

Question Number Three

Wben Jesus comes, dear brotber, which coat do you want bim to find you wearing? If it were possible to make an appointment witb the Lord, face to face, as you are, in the flesb, whicb coat would you eboose for tbe nccasion? Eva M. Brallier.

Curlew, Iowa.

SPRAY, NORTH CAROLINA

Spray is a cotton mill town nf about 11,000 inhabitants. The people in general depend on the mills for their support. Any one looking for a job can find it at Spray, whether man, woman, hoy or girl, and they are paid fairly good wages.

Yon will never find a more kind, generous and npen-bearted people than tbe ones in Spray. They can not dn enough for one. This was plainly manifested to the writer recently, while there in a series of meetings. They remembered him with a liberal offering and tbe good wife and children at bome were also presented with a number of niee blankets and several pretty gingham dress patterns. This spirit of liberality alone seems tn be a good sign of spiritual life.

They now have a neat little churchhouse, with a tntal membership of about eigbty. Fifteen have just been added to the church during the recent revival.

I must say, right here, that I never was in a series of meetings where all the membership took as active a part, and worked together as earnestly as in Spray. One dear sister walked four or five miles to attend tbe services.

The work there is under tbe care of Bro. L. A. Bowman as pastor and elder. His faithful service is mucb appreciated by all.

They have bad, in the past, preaching only once eacb month, and sometimes there is a disappointment even tben. But that is not enough. They are spending money, time and talent to get people into the church, and now they, like many others, are waking up to the fact, that these converts must be nurtured and saved for the church, if we are to gain anything in the end.

Now the little flock in Spray needs a pastor, and sbould have one hy all means. They voted, and unanimously pledged their part of a pastor's support. They are not able, financially, to support a pastor unaided, but they will do tbeir part. Doubtless the Mission Board will help. Some nne must answer hy taking up the work, or tbe good interest that is now afiame will wane. Witbout a shepherd or pastor, to be constantly on the scene and to encourage them, those dear young people, whn are now babes in Christ, will perish. Besides the earnestness and zeal, on the part of tbe membership there, people of other denominationa are interested, and want us to locate a minister there. I am sure that many nf tbem would contribute to a pastor's support. Witb a live, wide-awake pastor tbere, in a few years, our people might be tbe leading denomination. This is the conviction nf all with whom I talked.

Tbe First and Southern Districts of Virginia need men—ministers wbn will quit farming and other secular callings, and get into the Lord's work. May we dn our part! J. H. Wimmer.

Selma, Va., Oct. 27.

SOUTHERN ILLINOIS

The District Meeting was beld in Decatur Oct. 8. The elders met the day before and organized by electing Eld. Wm. Shull, Chairman, and Eld. Jesse Smeltzer, Clerk. A good representation of the elders was present, to consider tbe work of tbe District, looking toward greater efforts for growtb and development among tbe churches.

In the afternoon, while the elders were yet in session, tbe Sisters' Aid Societies held a meeting at whicb much interest was manifested. An offering of $30 was taken for Sister Minna Heckman, who is engaged in kindergarten and mission work in Champaign, and whose support is made up largely by offerings from Sunday-schonls, organized classes, Aid Societies and private donations.

Following this meeting a Missionary Conference was held. Nn program had been arranged, but it was soon discovered that the gensral theme was "Jny in Service." Several outgoing missionaries were present and gave nf their experiences. A call was made for volunteers, and fifty-three responded. This will surely mean something for the future work of the church.

Following the supper hour "The Home" meeting was beld. Bro. Jesse Smeltzer gave an interesting account of the inner workings of the institution, both among the old people and in the orphanage. An nffering of $450 was lifted. Next came tbe Missionary Meeting. Several inspiring addresses were given and $150 was raised for mission work.

The District Meeting organized by electing Eld. D. J. Blickenstaff, Moderator; Eld. S. S. Blough, Reading Clerk; Eld. Geo. W. Miller, Writing Clerk. No queries were presented. The reports from the various committees showed progress, witb a few exceptions. It was found that only two ministers had been elected during the past year. The meeting endorsed the Five-year Forward Movement and it is hoped that the local churches will take up the different phases of the Movement. It was decided to try to secure a Sunday-school expert during tbe summer nf 1920 to promote the Sunday-school work. The District was asked to raise $4,500 for missions this year.

Elders S. S. Blough and W. T. Heckman were selected as Trustees for Mt. Morris College. Eld. Geo. W. Miller was elected as a member of the Standing Committee, with Eld. S. S. Blough, alternate. The 1920 District Meeting is to be beld in Girard.

A rousing Temperance Meeting was beld in the evening—Eld. I. D. Heckman giving the address. One session of the Ministerial Meeting was held nn Wednesday evening, the other on Thursday morning. Tbe talks were interesting and instructive, dealing with constructive ministerial work.

The Decatur church certainly deserves credit for the manner of caring for a meeting nf this kind. Meals were served on the cafeteria plan in a tent just across the street. Lodging was furnished in the homes of the members and neighbors. The spirit of the meeting was excellent. It seemed to the writer that during the entire time the leading thought was for more aggressive work, greater consecration, and a desire for a deeper spiritual life among our membership. Geo. W. Miller, Clerk.

PRAYER'S POWER

About two years ago a certain minister fell ill, but despite the best of medical attention, he gradually grew worse until he could not sleep and had no appetite. The slow attack of typhoid fever was surely taking bis life. At last he told his wife that he was going to die, but he assured her that all was well.

At about tbat hour the saints beld their weekly prayer meeting. As the afflicted brother lay upon his bed in weariness, he glanced at the clock, and remembered that just then the faithful were gathered in a brother's bome, praying mightily to God, and remembering him especially. The thought comforted him and he lay quiet. He kept thinking about it, over and over, until he fell asleep. A few hours later he awoke with a start, called his wife to his bedside and asked her what had happened. He was more refreshed than he had been for weeks. He tnld his wife he was going to get well. Where medicine and science had failed, prayer had been the one thing needful.

Today he is well and hearty, and doing good work for the Lord, who spared his life when he was so near death's door.

Long ago, when the saints prayed for Peter's release, they were unable to comprehend so sudden an answer and thought that a spirit stood at their gate. There is a wonderful power in prayer, and it can heal the sin-sick soul as well as the ailing physical body.

Aline, Okla. Mary E. Prentice.

WHILE ON FURLOUGH

As we stand at the great Eastern Gateway, ready to embark for Sweden, we look back over the seven months of furlough we have enjoyed in the homeland, and ask ourselves the question: "Is it possible that we have been home seven months?" If the time has been short, it has not lacked in interest and inspiration.

We have been asked why we do not remain home longer. The only answer is: Because of the weak force of missionaries in Sweden, we consider our presence on the field of greater importance than our stay at home. The Scandinavian field is not manned as are our other foreign fields. Then, too, the climate in Sweden is cool and bracing, and therefore we are not as much in need of a long rest as are our India and China missionaries.

What the Scandinavian missionaries need, more than anything else, is inspiration. The slow grind of routine mission work is not very inspiring. We have our oasis in the desert, and refreshing seasons from the presence of the Lord, but they are not so frequent, inspirational and permanent as in the larger and stronger churches.

I am justified in saying that the intent of our furlough has been accomplished. Our prayers, concerning Sister Graybill's health, have been answered. Without a serious operation she returns with her health greatly improved. For this we praise the Lord. As for myself, this summer has been a very busy time. There was very little time for actual rest, but a change of work is also rest. This kind of rest has undoubtedly made the summer so short. We have visited a large number of friends. These visits were mostly in connection with our deputation work. The mingling with the saints at nearly one hundred and fifty meetings, of which the Becker Bicentennial Meeting might he called the climax, has indeed given us much inspiration. The nine love feasts, it was our privilege to attend, have also added their share in stimulating our lives and giving us strength for the tasks in life that lie before us. Two of these were just before our departure, Sunday, Oct. 19, at the Anwell church, in New Jersey, and Sunday, Oct. 26, a few days before sailing, at the Brooklyn church, N. Y.

Now we are at the port, ready to sail whenever the vessel is ready to take us on board. We are having a splendid lesson in patience. The "Stockholm" was scheduled to sail Oct. 22. We got here in good time for this, only to be informed that, because of the longshoremen's strike, the vessel could not sail until the 25th. When we got to the Danish Consul, he refused to visé Bro. Glasmire's passport until he would receive authority from the Department nf Justice at Copenhagen which, he said, would require about two weeks. It now looked very doubtful for the Glasmire family to accompany us on the voyage. We all felt sorry for this, because of the assistance we migbt give each other on the voyage. We now prayed that in some way conditions might change, so as to still have them accompany us.

Oct. 22 we were informed that the date of sailing had been postponed till the 28th, and Oct. 25 we received notice that a cablegram from Copenhagen, authorizing the Danish Consul in New York to visé Bro. Glasmire's passport, had been received. Now the Scandinavian missionaries here are patiently awaiting the date of sailing, which, accordiug to last reports, is tomorrow, the 29th. The continuation of the strike is one of the "all things" that worked together for good, as far as we are concerned.

Most all of the farewells have been said to loved ones and all our papers and things are in shape for sailing. We know that kind friends are waiting to greet us on the other side of the great deep, and now it requires just a little more than the normal amount of patience to wait until the vessel can sail. The "Stockholm's" 1,100 passengers are not the only ones who are disappointed in sailing. There are scores of vessels in the same predicament, and New York is overcrowded with guests, to the extent that one can hardly find place for lodging.

By the time our readers get this little message, we hope to be well on our way, or on our field of labor. May the Lord bless the church in the homeland! And may you daily remember your servants in the Scandinavian field at a throne of grace! J. F. Graybill.

Brooklyn, N. Y., Oct. 28.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barnum-Van Meter.—At the residence of the undersigned, Oct. 22, 1919, Mr. Barno Barnum, and Miss Mortha Pearl Van Meter, both of Prescott, Mich.—Samuel Bowser, Prescott, Mich.

Cornwall-Weaver.—By the undersigned, Oct. 14, 1919, at the residence of the bride's brother, Mr. H. B. Weaver, of Pomooo, Calif., Mr. Clarence L. Cornwall, of Kingman, Aris., and Hazel Olive Weaver, of Pomona, Calii.—S. J. Miller, La Verne, Calii.

Dively-Weyant.—By the undersigned, at Huntingdon, Pa., August 27, 1919, Bro. Taylor L. Dively and Sister Ella M. Weyant, both of Kishr, Pa.—Samuel C. Weyant, Claysburg, Pa.

Dumond-Mitchel.—By the undersigned, at his home Oct. 26, 1919, Charles Dumond, of Jasonville, Ind., and Sister Mae Mitchel, of Centerpoint, Ind.—B. F. Goshorn, Clay City, Ind.

Heisler-Bloyer—Gulliolt-Young.—By the undersigned, at his residence Oct. 15, 1919, occurred the double marriage of Bro. Olivee A. Heisler to Sister Ruth F. Bloyer, and Bro. Fred E. Gulliolt to Sister Eva R. Young.—P. F. Eckerle, Lonork, Ill.

Long-Dnea.—By the undersigned, at the homa of the bride's parents, Oct. 22, 1919, Mr. Otha C. Long, of Quinter, Kans., and Sister Eva L. Dees, of Selps, Mont.—T. U. Reed, Selps, Mont.

Marcy-Russell.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. I. Russell, Oct. 19, 1919, Bro. Leon H. Marcy and Sister Clara Russell, both of Moscow, Idoho.—Fred A. Flora, Moscow, Idaho.

Morgan-Flabburn.—By the undersigned, Sept. 24, 1919, at the home of the bride's parents, Brother and Sister John Flshburn, Bro. Ira Morgan, of Michigan, Kans., and Sister Rochel Flshburn, of Overbrook, Kans.—Geo. A. Flshburn, Overbrook, Kans.

Root-Lehman.—At the home of the bride's parents, Oct. 25, 1919, Mr. Cleve H. Root, Yorkshire, Ohio, and Sister Goldie Lehmon, New Weston, Ohio.—David Minnich, Union City, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beal, Hazel, daughter of Brother and Sister Edword L. Beal, of Brothers Valley Township, Somerset County, Pa., died Sept. 23, 1919, aged 11 years, 2 months and 22 days. Having contracted spinol meningitis, she was sick but a few days uotil Jesus called her home. She is survived by her father, mother, and four sisters. A short funeral servlee was conducted ot the house by the writer. Interment was made to the I. O. O. F. cemetery of Berlin, Pa.—L. S. Knepper, Berlin, Pa.

For this we praise the Lord. As for myself, this summer has been a very busy time. There was very little time for actual rest, but a change of work is also rest. This kind of rest has undoubtedly made the summer so short. We have visited a large number of friends. These visits were mostly in connection with our deputation work. The mingling with the saints at nearly one hundred and fifty meetings, of which the Becker Bicentennial Meeting might be called the climax, has indeed given us much inspiration. The nine love feasts, it was our privilege to attend, have also added their share in stimulating our lives and giving us strength for the tasks in life that lie before us. Two of these were just before our departure, Sunday, Oct. 19, at the Amwell church, in New Jersey, and Sunday, Oct. 26, a few days before sailing, at the Brooklyn church, N. Y.

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FALLEN ASLEEP

Bivan, Sister Martina Amanda, born in Jeffersonville, Fayette County, Ohio, Jan. 14, 1843, died at "The Home," Girard, Ill., Oct. 26, 1919. Some years ago she united with the Church of the Brethren at Girard. Her last illness became fatal when pneumonia set in. Short services were held in the parlor at "The Home," in the presence of the inmates and others. Interment in the Pleasant Hill cemetery. Services were conducted by D. W. Shoek.—Ethel Harshharger, Girard, Ill.

Bowman, Abraham, son of Mr. and Mrs. John Bowman, born in Franklin County, Va., died at Jacksonville, Ill., Oct. 22, 1919, aged 76 years, 10 months and 23 days. He united with the Church of the Brethren early in life. After two years of service in the Civil War he came to Illinois. In 1873 he married Lavina Filburn, who survives with four daughters, three brothers and three sisters. Services by Brethren D. W. Shock and J. J. Harshharger at Girard. Interment in Pleasant Hill cemetery.—Ethel Harshharger, Girard, Ill.

Bawser, Charles, died Oct. 4, 1919, aged 41 years, 2 months and 18 days. He leaves his wife and five children. Death was the result of injuries sustained, when kicked by a horse. Services by Bro. G. E. Yoder. Burial in New Enterprise cemetery.—Margaret Replogle, New Enterprise, Pa.

Carpanter, Anna McCoy, wife of Bro. Lee Carpenter, and daughter of Brother and Sister L. P. McCoy, died at her home near Albia, Iowa, Sept. 9, 1919, aged 24 years, 8 months and 9 days. She is survived by three sons, four brothers and five sisters. She united with the Church of the Brethren in 1910 and lived a faithful Christian life. Services at the Monroe County church by Eld. David Ernst. Interment in the Pleasant Corners cemetery.—Samuel Fike, Waterloo, Iowa.

Oetrick, Isaac N., born in Rockingham County, Va., died July 31, 1919, aged 76 years, 1 month and 6 days. In 1869 he married Elizabeth Warner. To this union were born two sons and five daughters. He leaves his wife, two sons, two daughters and sixteen grandchildren. In 1870 he united with the Church of the Brethren and lived a faithful Christian life.—J. A. Detrick, Bradford, Ohio.

Oleih, C. H., died of acute indigestion, Oct. 15, 1919, aged 78 years. Bro. Oleih, for many years, served as elder of the Pleasant Valley church. Oil has been the cause of his not attending services regularly, but his wise counsel was sought by many members and others. He was a great citizen and church leader. Surviving are his wife, three daughters and four sons. Services at the home by Brethren S. B. Bowman, S. W. Beals and A. M. Laughrun; burial service by Bro. P. D. Reed. Interment in the Pleasant Valley cemetery.—Mrs. Albert T. Ferguson, Jonesboro, Tenn.

Fitz, Jacob W., of Caudo, N. Dak., born at Astoria, Ill., Nov. 3, 1864, died at Cando, N. Dak., Oct. 15, 1919. Services from the home of Mrs. Mary A. Clemmer, Lanark, Ill.—P. F. Eckerle, Lanark, Ill.

Fiahr, Sister Fannie May, wife of Bro. John H. Flohr, died at the hospital at Harrisburg, Pa., Sept. 29, 1919, aged 45 years, 4 months and 22 days. She was a consistent member of the church for a number of years. She is survived by her husband and five children. Services of the home of Bro. Harry Flohr, York, by Eld. J. A. Long.—Alice E. Trimmer, York, Pa.

Gassert, Friend Harry, born in Berks County, Pa., died Oct. 6, 1919, aged 59 years, 3 months and 14 days. In 1881 he married Anna Neider, who survives with eight children, three brothers and three sisters. Services by Bro. J. H. Gaeby. Burial in Washington cemetery.—Minnie R. Bell, Washington, Kans.

Hanawalt, Joseph M., died at his home at Dumont, Iowa, Oct. 20, 1919. He was the youngest son of Eld. Joseph R. and Mary Swigart Hanawalt. He was born in the Spring Run congregation, Mifflin County, Pa., a little more than sixty-nine years ago. He went west some forty years ago, where he married and was later called to the ministry. He leaves, besides his immediate family in the West, one sister, Margaret A. Replogle, eighty-one years old, who still resides in the Spring Run congregation, and three half-brothers, Samuel L., Reuben E., and C. R. Hanawalt, all residing in Mifflin County, Pa.—J. C. Swigart, Mattawana, Pa.

Holder, Eld. Daniel, born in Somerset County, Pa., died at his residence in Batavia, Iowo, of heart trouble, Oct. 20, 1919, aged 85 years, 9 months and 4 days. In 1854 he married Louisa J. Dunn. To this union were born five children. One of these lives with the mother. He united with the Church of the Brethren in 1879 and was soon after called to the ministry and in 1904 ordained as elder. He was a faithful defender of the Gospel. Services in the Brethren church in Batavia. Interment in the Brethren cemetery.—W. N. Glotfelty, Batavis, Iowa.

Hopkins, Sister Catherine Steinmetz, died Oct. 14, 1919, aged 83 years, 5 months and 6 days. She married Jas. Hopkins in 1854. To this union were born nine children, seven of whom survive. Services at her son's home in Greenville, Ohio, by Eld. A. Brumbaugh.—Ella Miller, Greenville, Ohio.

Jacoby, Mary A., daughter of Brother and Sister Charles Jacoby, died of the home of her parents in York, Pa., Sept. 25, 1919, aged 13 years, 10 months and 19 days. Death was caused by tubercular peritonitis. She is survived by her parents. Services at the house by Eld. J. A. Long. Interment in Prospect Hill cemetery.—Alice K. Trimmer, York, Pa.

Kaub, Jennie Fellows, born in St. Joseph County, Mieb., died at the Elkhart Hospital, Sepl. 5, 1919, aged 55 years, 1 month and 1 day. She united with the Church of the Brethren when a girl and lived a consistent Christian life. She leaves her husband, Jacob Kaub, an adopted son, her mother, five brothers and two sisters. Services at her home church, English Prairie, by Bro. J. H. Fike. Burlol in English Prairie cemetery.—Mrs. William McKenzie, Iowa, Ind.

Keith, Elizabeth, nee Weddle, died Sept. 10, 1919, aged 57 years, 1 month and 8 days. She united with the Church of the Brethren at the age of sixteen, and lived a devoted Christian life. In 1881 she married John W. Keith. To this union were born ten children, three of whom with the husband preceded her. Services at the home by Elders A. N. Hylton and Joel Weddle. Burial in the Harris cemetery.—Almeda Alderman, Floyd, Va.

Lake, Sylvanus Everett, born near Rodgersville, Ind., died at his home in Ozawkie, Kans., Oct. 12, 1919, aged 76 years, 7 months and 28 days. In 1865 he married Lucinda B. Holler, who survives with four sons and two daughters. Although not a member, he was a friend of the church. Services in the Brethren church by the writer.—J. A. Rool, Ozawkie, Kans.

Martin, Sister Emiline, born in Wayne County, Ohio, died July 29, 1919, aged 68 years. She was a member of the Church of the Brethren for nearly fifty years.—Services by Bro. R. R. Moomaw. Interment in the Martin (Mennonite) cemetery.—Miriam Hoff Fetter, Weilersville, Ohio.

Miller, Ida (Cassel), wife of Robert Miller, died August 27, 1919, aged 28 years. She became a member of the Church of the Brethren in 1913 and remained faithful. Memorial services by the writer at the Cassel Run church Oct. 26.—Van B. Wrighi, Peebles, Ohio.

Miller, Lydia, nee Kalp, wife of Bro. James Miller, deceased, died Oct. 22, 1919, aged almost 80 years. She passed away at the home of her daughter, Sister Luther Forch, near Keekaburg, Pa. Sister Miller was, for many years, a faithful member of the Church of the Brethren. Before the infirmities, incident to old age, had hold upon her, she was faithful and regular in her attendance on the means of grace. Her husband, a son, and a daughter preceded her to her home above. One son and three daughters survive her; also fourteen grandchildren and four great-grandchildren. Services at the Porch home by

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Official Organ of the Church of the Brethren

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L. A. PLATE, Assistant Editor

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Notes From Our Correspondents

(Continued from Page 733)

he will begin at Wheatville, Nov. 9.—Mrs. A. M. Rhinehart, Eaton, Ohio, Nov. 3.

West Dayton church has passed through a month filled with good things. It is especially gratifying to see the active interest of our young people. The first Sunday evening of October the young ladies conducted the services and gave their ideas of what young men should be. On Sunday, Oct. 26, Bro. D. L. Miller gave us a sermon on "The Sunny Side of Life." In the evening workers for Sunday-school and Y. M. C. A. occupied the pulpit. Nov. 2 services were conducted by the young men. We have a large and interested teacher-training class session each week.—Mra. Isabel McPherson, Dayton, Ohio, Nov. 3.

OKLAHOMA

Big Creek.—Our series of meetings began Oct. 12, with our pastor in charge. Bro. Sala arrived to take up the meetings Oct. 16. One was received into the church by baptism and the church in general was built up and benefited by this meeting. Owing to the very rainy weather the meetings closed Oct. 25, at which time our love feast was held, with sixty-one present. Several visiting members were with us from Paradise Prairie and Bartleaville churches.—Nellie B. Kinzie, Ripley, Okla., Oct. 31.

PENNSYLVANIA

Annville.—We held our fall love feast Oct. 25, with a good representation of members present, including three visiting ministers, Brn. S. R. Zug, of Palmyra, Pa., officiated. Three were received by letter. Bro. Elder Hartman and family moved into our District from the Maiden Creek congregation. We appreciate Bro. Hartman's work and help in the ministry very much. Our series of meetings at the Annville house is to begin Nov. 15, with Bro. J. L. Myers, of Loganville, Pa., in charge. We decided to have a series of meetings at South Annville, which will be announced later.—Fannie Kreider, Lebanon, Pa., Oct. 26.

Chest Creek church held her love feast Sept. 28, with Bro. D. K. Clapper officating. He also preached for us four evenings preceding the love feast.—Ora Owens, Manafey, Pa., Nov. 4.

East Petersburg.—Bro. J. L. Myers, of Loganville, Pa., conducted a very successful revival meeting at the Bellaville house, closing Oct. 26. Sunday afternoon, Oct. 26, five were baptized. We held our love feast at the Saluaga house Oct. 28 and 29, with a good attendance. A number of ministers were present from other congregations. Bro. Wenger, of Fredericksburg, officated.—Phares J. Forney, East Petersburg, Pa., Nov. 2.

Ephrata.—Oct. 23 the Twenty-eighth Annual Convention of the Lancaster County Sunday-school Association was held in the church at this place. Sessions were held in the morning, afternoon and evening. Although the weather was somewhat unfavorable, yet each session was well attended. The enrollment of delegates and visitors numbered 680, and the offerings received for the promotion of Sunday-school work amounted to $77.05. Many instructive and inspiring talks were given. Bro. H. K. Ober, President of Elizabethtown College, was elected president of the association for the coming year. Nov. 2 at the forenoon, Sunday-school hour, Bro. J. W. G. Hershey, of Lititz, spoke to the school on temperance. A Children's Day program followed, which included recitations and songs. At 4 P. M. our love feast was begun. Brethren J. W. G. Hershey, Abram Royer and Samuel Wolf were present.—Gertrude M. Shirk, Ephrata, Pa., Nov. 3.

Everett church has just closed a two weeks' series of meetings, conducted by Bro. Leonard Hollinger, of Pottstown, Pa., closing with our semiannual love feast Nov. 2, which was largely attended. Six were added to the church by baptism.—Nancy Lashley, Everett, Pa., Nov. 3.

Harrisburg.—Oct. 28 the members convened in council, with Bro. Conner presiding. Bro. H. K. Balsbaugh was elected Sunday-school superintendent, and Sister Katie Graybill, Christian Workers' president. Nov. 2, at 11 A. M., Bro. Geo. D. Bowser who is now here to hold a series of meetings, preached an interesting sermon. In the afternoon we gathered for the love feast, at which about 120 were present. Bro. Bonsack preached the examination sermon, after which Bro. Lininger, of Mechanicsburg, gave a short talk. Brethren Cochlin and Ober were also present. Bro. Bonsack officiated.—Sallie E. Schaffner, Harrisburg, Pa., Nov. 3.

Indian Creek.—Sunday, Nov. 2, we had an all-day meeting. In the morning four members of the Volunteer Band of Elizabethtown College gave inspiring and helpful talks on "Missions" and the "Five-year Forward Movement." Temperance exercises were rendered in the afternoon, with recitations by some of our young people, and a splendid reading and an address by children by two of the Volunteer Band workers.—B. M. Booz, Vernfield, Pa., Nov. 5.

Marklaysburg.—The meeting at the Bethel house, near Farmington, Pa., conducted by the writer, closed Oct. 29, with eighteen baptized, and three awaiting the sacred rite. The attendance was good, considering the very rainy weather, and bad roads. On Sunday, Oct. 26, two deacons were elected, and will be installed in the near future. The church here is in a flourishing condition.—D. K. Clapper, Meyersdale, Pa., Oct. 31.

Quakertown.—Our revival services, conducted by Bro. Adam Hollinger, of Shamokin, Pa., closed Oct. 19 with a love feast. Bro. Hollinger delivered seventeen Spirit-filled sermons, besides a very appropriate examination sermon on Sunday morning, prior to the feast. Visiting ministers present were Brethren W. T. Spidle and N. H. Blough. At the close of the least Bro. Hollinger gave the invitation, and one came forward and was baptized the following Sunday, Oct. 26 Bro. Blough filled the pulpit both moraiag and evening, preaching powerful sermons to eager listeners. Since our last report our Sunday-school sent $6.22 to the General Sunday School Board, and $5 to the First Brethren Mission at Valdosta, Ga.—Lucina Hershberger, Quakertown, Pa., Nov. 4.

Williamsburg.—Oct. 7 Bro. M. C. Swigart began a series of meetings, which lasted until Oct. 23. The meetings were very well attended and enjoyed by all. Twelve were baptized, two reclaimed and one awaits baptism. Three were received recently by letter and one alster was baptized prior to the revival. We held our love feast Oct. 26, with about eighty members present. Bro. M. R. Brumbaugh, nl Martinsburg, officiated at this service.—Mrs. M. C. Shelly, Wertz, Pa., Nov. 3.

TENNESSEE

Knob Creek church met in council Nov. 1, with Eld. R. B. Pritchett presiding. We had with us Bro. John Garst, of the Pleasant Hill congregation, who gave us some good instruction. He also preached for us on Sunday morning. We are planning to have a revival meeting in the near future. We held our love least Oct. 5. A number of visiting brethren were with us, and Bro. S. H. Garst officiated. Bro. A. M. Laughrun, of New Hope, gave us a splendid sermon on Sunday. —Mrs. C. R. Simmons, Johnson City, Tenn., Nov. 4.

VIRGINIA

Cook's Creek.—Oct. 11 Eld. J. S. Zigler, of Fayetteville, W. Va., began a series of meetings in the Dayton church, continuing until Oct. 26. The meetings were well attended, and the loterest was good. Bro. Zigler's discourses were well prepared and had the real Gospel ring. The church was much strengthened and five were baptized. Oct. 18 we held our love feast at the Garber church, with 133 members present. Bro. J. S. Zigler was with us and officisted.—S. I. Bowman, Harrisonburg, Va., Oct. 28.

Mt. Olivet.—Brethren W. T. Pannell and Geo. Maupin held a series of meetings, beginning Oct. 11 and continuing for a week, closing with our love least, at which thirty-three members were present. We have preaching every second and fourth Sunday, and hope to see our church grow and improve.—M. C. Coffee, Love, Va., Oct. 27.

Oronoco.—Sunday, Oct. 26, Bro. R. M. Figgers, our pastor, began a week's series of meetings at Brown Mountain schoolhouse, a mission point of Oronoco. He preached seven inspiring sermons. Seven came forward, three of whom were baptized; one awaits the rite.—Clementine Figgers, Oronoco, Va., Nov. 3.

Texas Chapel.—Bro. W. F. Vest began a series of meetings Oct. 15, continuing until Oct. 25. He gave us splendid sermons and the members were much encouraged and built up. We had a very spiritual love least at the close of the meetings, with about twenty-five members present. Bro. J. K. Keith officiated and preached an able sermon on Sunday.—Dessie Rakes, Alleghany Springs, Va., Oct. 28.

Troutville.—Our love least was held Oct. 11, with Eld. T. S. Moherman, of Daleville congregation, officiating. Quite a large number were present and we feel that we were spiritually blessed. Oct. 24 a love least was held at New Bethel, a mission point in this congregation, at which Bro. J. W. Ikenberry officiated. A number of the people of the community, other than our own members, were present and manifested a real interest in the services. The Sunday-school at this place is still moving along nicely, with good interest and attendance.—Frankie Showalter, Troutville, Va., Oct. 31.

Unity church met in council at the Fairview house Nov. 1. Bro. J. D. Hutchison presided over the meeting, and Bro. Walter Myers presided. All the ministering brethren were present, also Bro. D. H. Zigler, of Linville Creek, and Bro. Minor Miller, of Bridgewater. One letter was granted. The appointments for the different Sunday-schools were appointed: Bro. Russell Mason for Bethel; Bro. D. F. Roller for Fairview; Bro. J. F. Flory for Newdale. As the workers are few at the latter place, Bro. J. M. Mason and family were appointed to assist in the work there. Christian Workers' presiding are: J. M. Mason for Bethel; D. F. Roller for Newdale and Fairview. Bro. J. S. Roller will be elder in charge. Bro. John L. Holsinger and wife, having been elected as Elder and deaconess, former congregation, were installed. At the close of the meeting two, who had confessed Christ at our late revival, were baptized. Nov. 2, Bro. Minor Miller was with us at Bethel and gave an interesting and helpful sermon, after a talk to the children of the Sunday-school, to be held at Bridgewater.—Anna R. Roller, Timberville, Va., Nov. 3.

WASHINGTON

Spokane.—Sept. 14 Sister Eva Trostle gave an inspiring talk on "How to Be Truly Happy." Seventy-eight were present and an offering of $8.15 was taken. Sept. 21 our Sunday-school went in a body to the forest near Miller Station, and held services in the open air. Forty-five were present. Our council meeting was held Oct. 29, with Eld. C. F. Rupel presiding. Brethren Geo. Shamberger, Paul Shamberger and Elder Eby were present, to former congregation, one other organization.—Truman Aschenbrenner, Spokane, Wssh., Oct. 31.

Spokane.—The North Spokane mission, which is now the North Spokane church, is now fully organized to carry on the work, assisted by the District. Eld. Stephen Johnson is the elder in charge, with Brethren Bare and Clapper assisting. We have preaching and Christian Workers' Meetiag every Sunday, and mid-week prayer meeting. We have a good, live Sunday-school, with an average attendance of about forty-five, with twenty-five on the home department roll and fifteen on the cradle roll. We are all trying to do our bit in the "Forward Movement." More than 150 homes have been visited. We are located on Nappa Street, just on Richland Park-car. From town take the Hillyard car, get off at Rich and go one block west. We will greatly appreciate having members who may be passing through or stopping in Spokane, meet with us.—Elizabeth Johnson, Spokane, Wash., Nov. 1.

WEST VIRGINIA

Bethel church met in council Oct. 11, with Eld. Albert S. Arnold presiding. The reports of the visiting brethren were very encouraging. Bro. Arnold spent the day on Saturday with us. Sunday, Oct. 12, Bro. John S. Fike, of Eglon, W. Va., began a series of meetings, preaching ten very interesting sermons, which greatly strengthened the members. Two were baptized. We held our love least Oct. 18, with Bro. Fike officiating. Bro. Arnold gave us a talk to the children at the Sunday-school hour.—Bessie M. Newbrough, Old Fields, W. Va., Nov. 3.

Lower Lost River.—Sept. 14 Bro. Geo. A. Phillips, of Waynesboro, Va., began a series of meetings at the New Dale house, continuing till Oct. 3. He preached twenty-two sermons, besides helping to conduct our love least Sept. 27. During all these meetings there was much interest manifested and fourteen were added to the church by baptism. Bro. Phillips made many friends during his stay among us. Oct. 10 the writer went to Dover schoolhouse, near Moorefield, W. Va., and conducted church meeting and assisted Bro. B. Y. S. Teeter in a love feast which was enjoyed by all present. Our love feast was held Oct. 11, prior to which the writer baptized three applicants.—L. H. Miller, Needmore, W. Va., Oct. 29.

WISCONSIN

Chippewa Valley.—We held an all-day Harvest Meeting Oct. 11, which was well attended and very much enjoyed by all. Bro. C. C. Myers, of Waddams Grove, Ill., preached five sermons and remained over Sunday. We took an offering of $823.60, to be used for building sheds and repairing the churchhouse. Oct. 14 Bro. Roger D. Winger, of Chicago, came to this place in the interest of the "Forward Movement" and delivered four very fine lectures, which were an inspiration for greater service. An offering of $34.79 was taken for World-wide Missions. These meetings were very well attended and much appreciated by all.—John Cripe, Mondovi, Wis., Nov. 3.

ANNOUNCEMENTS

LOVE FEASTS

California

Nov. 23, 6 pm, Tropico.
Nov. 23, South Los Angeles.

Idaho

Nov. 22, Weiser.
Nov. 28, Twin Falls.

Indiana

Nov. 13, Plymouth.
Nov. 27, Logansport.
Nov. 27, 5:30 pm, Plunge Creek Chapel.
Nov. 27, 6:30 pm, South Bend, First church.
Nov. 27, 7-pm, West Marion.

Iowa

Nov. 27, Osceola.

Kansas

Nov. 15, 5 pm, Prairie View.
Nov. 23, 3 pm, Ramona.
Nov. 23, 7 pm, Mont Ida.
Nov. 27, 7 pm, East Wichita.
Nov. 29, Larned, country church.

Maryland

Nov. 15 and 16, 2 pm, Brownsville.
Nov. 16, 4 pm, Frederick City.
Nov. 24, Easton house.
Nov. 27, 2 pm, Pleasant View, Frederick County.

Missouri

Nov. 27, Mineral Creek.
Nov. 23, Kansas City, First Church.

Nebraska

Nov. 27, Beatrice.
Nov. 27, Afton.

New Mexico

Nov. 30, Clovis.

Ohio

Nov. 27, Greenville.
Dec. 27, 5:30 pm, East Nimisillilen.

Oklahoma

Nov. 29, Pleasant Plains

Pennsylvania

Nov. 18, 19, 1:30 pm, East Fairview.
Nov. 22, 9 am, Lower Cumberland, Mohler house.
Nov. 23, Lancaster.
Nov. 26, 27, Conewago, at Bachmanville.

Virginia

Nov. 22, 6 pm, Roanoke.

Washington

Nov. 15, Tacoma.
Nov. 29, East Wenatchee.

West Virginia

Nov. 15, 3:30 pm, Tearcoat.

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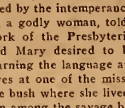

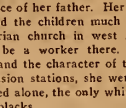

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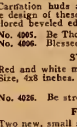

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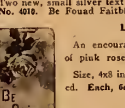

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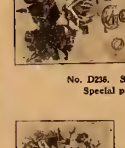

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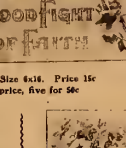

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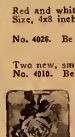

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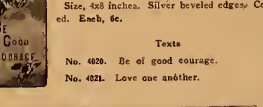

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THE GOSPEL MES

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3

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...EDITORIAL...

Will You Thank the Lord for This?

Did the Lord bless you with a thankful spirit? Is it easy for you, even in hard circumstances, to find things to be thankful for? If so, that is itself a cause for thankfulness. Thank God that you can be thankful.

Because a thankful spirit is one of the greatest blessings you can have. It breeds cheerfulness continually, and that is a twin brother to happiness. And, as is the case with twins so often, you can hardly tell them apart.

A thankful person finds so many good things in life that other people miss. He can see better. And he understands the fine art of turning everything to some advantage. He is always on the lookout for something good. And always finding it.

Blessed are the thankful, for the very choicest things of life are theirs.

But perhaps the Lord did not make you thus. Well, did you ever speak to him about the matter? Did you ever tell him how much you would like to have a thankful spirit? He'll give you one yet if you can show him that you really want it.

A Thanksgiving, a Confession and a Prayer

Some earnest soul, contemplating the world situation, has proposed this thanksgiving: "That God has made it possible for Christian America to minister to the material, moral and spiritual needs of the world."

And this confession: "That this hour of supreme opportunity and responsibility finds our leadership as a nation weakened by racial and class hatreds, by industrial strife and selfish indulgence, by blindness and indifference to the manifest leadings of God."

And this prayer: "That the well-springs of our national life may be cleansed. That there may be awakened among us a new sense of moral responsibility. That our political leaders may rise to heights of Christian statesmanship, especially with respect to temperance and other social needs. That the church may be purified and empowered for moral and spiri-

Why This Thanksgiv

The morning paper headline to the effect that th threatened coal strike is bound to come, isn't very i spiring for a Thanksgiving editorial. But I am goir ahead just the same to record my conviction that t Christian never had such cause for thankfulness as h has this year. Never, not excepting even the Thank giving of a year ago, when we were all in that fir

Praise Ye the Lord

"O give thanks unto the Lord; for he is good; for his mercy endureth forever" (1 Chron. 16: 34).

"Thanksgiving and the voice of melody, joy and gladness shall be found in Zion. The Lord will comfort her waste places; and he will make her wilderness like Eden, and her waste places like the garden of the Lord" (Isa. 51: 3).

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psa. 107: 8)!

Noah was the first man of whom there is any account given to celebrate a day of thanksgiving; and his act so pleased the Lord that he made a covenant with him, declaring that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8: 22).

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Philpp. 4: 6).

flush of joy over the ending of the Great War. F things have happened since that time.

What the strike situation may be by Thanksgivi Day, no one can foresee as this is written (Oct. 30 The scare may all be over. Or we may be in the vs midst of the grimmest of realities. That doesn't ma ter. In comparison with the one great fact whi makes the heart of the Christian glad this year, su things as strikes, riots, cold, famine, and civil war, not count.

The old story of the poor man who was thankf that he still had his appetite when the dog snatch away his loaf of bread, points the truth. An appet is more important than a loaf of bread. Its loss much more serious. A man with an appetite may fi another loaf, while without this all the bread in t world is useless.

Let me insert a parenthesis here: The ground f gratitude I'm thinking of is very broad in its appe Individuals will have, as always, their own particul reasons for special thanks. Some will be thankful b cause their homes have been spared the sorrow of b reavement. Others, because, having gone down in the valley of weeping, they have found there hither untouched springs of comfort and strength, and ne are readier than before for the hard ministries of li And so each one can count up for himself blessin innumerable. I wish to speak of something for whi we can all be thankful.

And this brings us back to the story of the thankf hungry man. The biggest thing in the foreground the present, as a cause for thankfulness, is the spiritu hunger of the church. And this is big enough to ou weigh everything on the other side of the balance.

I refer to the Church of the Brethren in particul and to the churches of Christendom in general. To true representatives of Christianity the recent yea

CONTRIBUTORS' FORUM

Thanksgiving

BY LEANDER SMITH

"In everything give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. 5: 18).

THE duty of thanksgiving is a duty which God himself has laid upon us. It is a duty that has been hallowed for us by the example of the Lord himself. "Having given thanks," we read, he distributed the loaves to the hungry multitude in the wilderness, and, similarly, at the institution of the supper, "He took bread, and when he had given thanks, he brake it." It is a duty, moreover, which, in our own hearts, we can not but feel to be both right and fitting, in view of the blessings with which, on all sides, God has surrounded us.

Think of the bounties of God's Providence. How numerous they are! What self-evident proofs of the loving-kindness and goodness of God! What have we that does not come to us from God? In all that concerns our natural, no less than our spiritual, lives we are dependent upon him. And consequently he demands from us, as he is entitled to do, the sacrifice of thanksgiving and praise.

In saying this I do not, of course, for a moment, forget that this thankful spirit may not always be easy. In the struggle with poverty, in the sorrows and trials of life, which fall to the lot of some, it may be hard to find place for a feeling of thanksgiving.

Well do I remember the time when we found our mother standing before us, erect, her hands clenched in her black hair, her eyes full of misery and amazement, her face white as that of the dead. She frightened us. She saw this, or else her intense will had mastered her agony, for, taking her hands from her head, she said, slowly and gently: "Let us give thanks."

Turning to the bed in the room, there lay our father dead. . . . Then were seen, in full action, her keen, passionate nature, her sense of mental pain, and her supreme will, instant and unsparing, making herself and her terrified household give thanks in the midst of such a desolation.

Even in the darkest hour some streak of light, the herald of the coming day, may be found. I have learned that those who triumphed over difficulties never lost heart, never despaired, but always *praised God*. Let us simply strive to make the best of what we have; let us look on the bright side even of our disappointments and failures—believing that they, too, will work together for good to them that love the Lord; and gradually we shall find that it is possible in everything to give thanks.

In this attitude we are confirmed, when, passing from the bounties of God's Providence, we think of the exceeding riches of his grace. When man sinned and fell, God spared not his own Son, that the work of redemption might be complete.

But not to dwell further upon that unspeakable gift of love itself, let us not forget how clearly and how freely the knowledge of that gift is brought within our reach. We have the Holy Bible, the Blessed Book. We have the church, with her great institutions of learning. We have the sacrament of his church, to bring his experimental knowledge into our very life and soul.

Has our thanksgiving been in proportion to our asking and craving? I think that many times it has not. We do not think, we do not consider. We are not ungrateful to our fellow-creatures. As a rule, when anyone does us a good turn and is kind to us, most of us would be willing to go even out of our way, to do something in return. None of us likes to be thought ungrateful, but our behavior towards God, our Father, the God who loves us, who has preserved us from harm, danger, accident, illness, or loss, is nothing less. We have become so habituated to taking God's gifts as a matter of course, that we fail in our duty of rendering him the thanks which are due him. God has showered blessings upon us, even more than we have asked for, and we have not been thankful for them. It is a thing that we can remedy. It only wants a little thought, a little consideration. If we would think, if we would consider, it might all be remedied, and our hearts might take their part in the worship of thanksgiving, which is God's due.

Let us look at just a few facts in our everyday life. If my heart were to stop beating but for a few seconds, I would drop lifeless. Who am I that this should not happen? I see an ambulance passing by. Some poor person is being hurried to the nearest hospital. He has met with some serious accident or other. Who has preserved me? I see people all around me suffering from diseases, infirmities, bad health, etc. Who has given me health? Then, perhaps, some of us have to be thankful to God that we have a good situation. Looking around we find many out of employment because circumstances are against them. Most of us have energy and strength for our daily work. How many thousands, in this land of ours, have to bemoan shattered health! It is not laziness. Their hearts would be in their work, if they might do it, but it has pleased God to afflict them. Then, too, the most of us have happy homes. We can look around and see others whose homes are very far from happiness indeed. All of us, even the poorest, enjoy *some* of God's gifts.

We should give God thanks for the promise, not only of the life that now is, but also of the life that is to come. The thankfulness that God desires is unrestrained, willing thankfulness, in the very uttering of which we not only gather its true blessings from the past, but by which we are strengthened and encouraged for the future.

Minot, N. Dak.

Thanksgiving

By B. F. M. Sours

For the songs of merry robins,
For the rainbows in the sky,
For the aftermath of sunset
Glory, till the colors die;
For the little lambs in arms,
For the Love that watches over,
Shielding us from dread alarms,
O God, we thank thee!

For the daisies in the meadows,
For the sumach by the way,
For brier-roses in the fence-nooks,
For the dew at break of day;
For the glory of the wild-wood
When the basso-pines are heard
Intermingled with the drear winds
And the fearless song of birds,
O God, we thank thee!

For the fathers and the mothers,
For the loyal hearts and true,
For the ferns upon the mountains,
And the holy skies of blue;
For the sparkle of the waters,
And the fish that dart and play,
For the daylight and the darkness
And the loves that fill the day,
O God, we thank thee!

For the harvests in the garner,
For the apples in the bin,
For the blasts outside our windows,
For the light and warmth within;
For the year, the year of blessing,
For the sunshine and the shade,
For thy Hand of Love to succor
When our hearts were sore afraid,
O God, we thank thee!

O our Father! For the Savior
Who our sins and sorrows bore,
Who is building there our mansions,
With their wondrous treasure-store;
For the Love that came from heaven,
Him who died to ransom me,
That from sin and self forever
In his arms we might be free,
O God, we thank thee!

Mechanicsburg, Pa.

He Was Not a Christian

BY J. H. MOORE

A GREAT man, as the world estimates greatness, one time said that he got more out of Shakespeare than he ever got out of the Bible. He told the truth. Of course he did. Hundreds of others could say the same thing. Such people see more in Shakespeare than they have ever seen in the Bible.

When any part of Shakespeare comes on the stage, they will go to the theater, and some of them will pay five dollars for a reserved seat. They buy the different editions of the works by this noted author of dramas, and read them with the utmost care, as well as with great delight. They read other books about Shakespeare and his times, and, in the course of years, become thoroughly saturated with his thought. Of his writings they can quote, with ease, the most striking parts. In conversation or on the rostrum their talks abound in the sayings of the bard of Avon.

The great man, mentioned above, was of this type. He loved books, but it can not be said that he loved the best of all books—the Bible. However, he loved his Shakespeare. He read the different volumes, meditated over the best sayings, and in time was beard around the world, saying that his favorite work meant more to him than the Word of the Most High. He delighted in the author of his most choice reading, but had little time for the Book having back of it the Author of his being.

But why did he get more out of Shakespeare than he thought he could get out of the Bible? There is a simple answer to this question. He gave more attention to Shakespeare than he gave to the Sacred Writings. He never studied his Bible, and probably never read very much of it. He never claimed to be a Christian, was never born again, never put on Christ in baptism, never entered into the spirit of the Bible, and, of course, never made it the spiritual man of his counsel. He admired consistent church members as he looked upon consistency. He approved of churches, and especially of good church music. He liked the influence of Christianity in this and other countries, but he seemed to have no thought of identifying himself with any church or any special Christian movement. Christians are told to let their light shine, but our great man never had the true light, to let it shine, and never claimed to have. He loved his Shakespeare more than the Bible, and got more out of it.

He grew rich—immensely rich. He knew how to accumulate property and to him money came by the millions. He piled up wealth and then he distributed wealth. It is said that he gave away one-third of a billion, and when he died he still had a half billion left. In the world he did good with his money. In fact, so far as the use of his money was concerned he left the world better than he found it. But he was not a Christian. He possessed many noble Christian qualities, and yet he was never, while living, adopted into the family of God. He remained outside of the pales of any church, and the marvelous influence of his life was on the side of those who lived and died without making a public confession of faith in Christ or in the church he established.

Did he believe in Christ as the Son of God, and that he brought a saving Gospel into the world? Judging from what he said of Shakespeare and the Bible one would not think so. Yes, says one, but he gave his thousands for organs in churches, and at times contributed towards the erection of churches. He helped many a young man and woman to an education. Not only so, but he helped to feed the poor, clothe the naked and relieve the unfortunate. All of this was good and may have pleased the angels, as we know that it pleased a lot of people. But he did not even pretend to be a follower of the One in whose name, and his only, is salvation. He neglected the "one thing needful," even if he did give much of his goods in the interest of charity. He failed to take up the cross and follow his Master.

Well, but he lined up with Christian ethics better than one half of those whose names are on the church rolls. This is true, and even more is true. He was opposed to war, and set apart millions of dollars to aid in eliminating wars of every type. In this particular he held views far in advance of three-fourths of the preachers the world over. All of this is fine. It is commendable, and probably we have not told the half of the good that his millions given away are accomplishing. In view of what his money is doing, there can be no question about his good works following him. The money he left may go on doing good for a thousand years. But he was not a Christian. He was not a member of the body of Christ. He never had a word to say about a title to a mansion in the skies, though he held the title to a very costly mansion in this world.

Why should we say bad things about a dead man?

We are not saying bad things. About him we are telling of the good things that he did. He was a fine business man and his word was as good as his bond, and his bond was worth more than some nations. He loved his family, his neighbors, his nation, and some other nations, but did he love the God who made him, and the Savior who died for him? Ah, here is where the rub comes in. Can a man love the Master and persist in refusing to confess him as the Savior of his soul? Can a man love God and not love his Word?

He made many fine investments, and they were paying investments, but did he make any investments in heaven? Can a man who is not a child of God and does not even pretend to be, lay up treasures in heaven? Suppose a rich man should give all his goods in the interest of humanity and have not love—love for God and man—will his acts of charity profit him? Not if 1 Cor. 13: 3 be true.

It takes more than a mere moral life and great deeds of charity to secure a title to a mansion in the land beyond the stars. It requires a new birth. The man who would enter the Kingdom of God must be born again. He must become a child of God. Deeds of charity are fine, but in the eyes of God, who owns the universe, they cut no figure in the claim to eternal life.

Did our great man believe in the resurrection and in the judgment? In one way it makes no difference whether he did or not, for the judgment is coming." We read: "There shall be a resurrection of the dead, both the just and the unjust." This means the rich man as well as the poor man, the great as well as the small. Both of them must come forth. We further read, "The dead, small and great shall stand before God." At the judgment the books will be opened, the Old and New Testament, and the dead will be judged out of the things written in the books. This takes in all, whether they have been able to get much out of the Bible or not.

But there is another book, the Book of Life, with its list of the children of God—a list of those who have been born into the family of God. We are told what disposition is to be made of those whose names are not found in this book. Can one, who has never registered with the saints while on the earth, expect to find his name among the saints above? Deeds of charity may cover a multitude of mistakes, but if the Scriptures be true—and they are—charity can never be made to atone for the mistake of the man, be he great or small, who has failed to enroll among the believers while in this life.

Sebring, Fla.

The Spiritual Meaning of the Cup

BY D. W. KURTZ

As indicated in a previous article, the symbols of the church can be used with different motives and, therefore, with different results. The priestly idea is that the symbol may have a magical power over God and make him propitious. The legalistic use is to obey the letter of the Word merely as a command, and the result is legalism and Pharisaism. The Christian use is pedagogic, wherein the symbol exists for man, the language of the Spirit, the means of grace, the divine method to help man to understand, to appreciate, and to lay hold of the divine life. The Christian use of the symbol is always to change the mind and heart of man, to get man in tune with God.

The "cup" represents the blood of Christ. He offers us his blood. Unless we drink his blood we have no life in us. If we eat his flesh and drink his blood, we have eternal life (John 6: 53-55). This is strange language. The Roman Catholic church takes this literally and believes in "transubstantiation." They hold that when the priest consecrates the bread and wine, they change in substance—not in qualities, of sight, touch, taste, etc.—into the very flesh and blood of Christ. Thus the very literal flesh and blood of Christ are partaken, and this is the "medicine of immortality." The literal substance of divine flesh and blood has magical powers and therefore saves the soul. The crudity and materialism of this view need no comment. Protestantism has rejected this view.

Luther did not hold to the Roman transubstantiation, but held as nearly to it as he could, and therefore adopted "consubstantiation." This view holds that the substance of the bread and wine is not changed, but that the body and blood are present with, and are imparted and received *in and with* the bread and wine. But Luther held, as do all Protestants, that faith is essential to any efficacy, while the Roman Catholics believe that faith is not essential to the efficacy of the sacraments.

It was difficult for the disciples to understand the meaning of Jesus, so he explained (John 6: 63). "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." This clearly states that the flesh and blood must be spiritually interpreted, not materially. Elsewhere Jesus said that it is not what a man eats that defiles him—or sanctifies him (Mark 7: 18, 19).

The cup represents the blood of Christ (1 Cor. 10: 16; 11: 25). What does it mean to drink, symbolically, the blood of Christ? The only way to interpret the Bible is to do so in the light of customs and meanings which prevailed when the Bible was written. The Israelites were forbidden to eat blood. The reason is summed up in Lev. 17: 14: "For as to the life of all flesh, the blood thereof is all one with the life thereof, . . . for the life of all flesh is the blood thereof." The life is the blood, and the blood is the life. This is the Jewish point of view. Paul has this in mind when he speaks of the cup as the "communion"—or common union, or union, oneness with the blood, the life of Christ. The communion of the blood of Christ is the same as union with the life of Christ. In other words, the cup is the symbol of the blood covenant.

A Hymn of Praise

By Eleanor J. Brumbaugh

O, bless the Lord, my soul!
And be exceeding glad,
"Joint heirs with Christ," he makes us whole
And brings us back to God.

Accept this proffered prize,
And live today with him,
Nor look ye up into the skies
For that which dwells within.

Secure and sacred rest
We find in him alway;
O, rest in him, nor be dismayed:
And wait his coming day.

O, bless the Lord, my soul!
And be exceeding glad;
"Joint heirs with Christ," who makes us whole
And leads us home to God.

Huntingdon, Pa.

What is the blood covenant? Oriental scholars usually interpret the covenant of Jonathan and David (1 Sam. 18: 1-3) as a blood covenant. "The soul of Jonathan was knit with the soul of David." They were one in spirit, in purpose, and they welded their union by a covenant. If this was a blood covenant, let us describe what happened. Jonathan said to David, "I will be your friend, and be loyal to you if I must forsake my father, my mother, my brothers and sisters, my houses and lands, my throne, and my own life. I will protect you and defend you and be true to you at all costs, and nothing in heaven or earth can separate us." Then Jonathan stuck his dagger into his arm, so that the blood flowed and David drank the blood of Jonathan. Then David made the same promise of loyalty to Jonathan, and likewise shed his blood, which Jonathan drank. They signed their covenants in blood, placed these parchments in a little leather box and wore them upon their arms where the wound was made. All who saw either Jonathan or David knew that he had a "friend," and was not alone.

Jesus wants every Christian to be *one* with him and the Father (John 17: 21). Paul wrote (Philpp. 2: 5): "Have this mind in you which was also in Christ." The end of the Christian life is the symbol of that oneness. Jesus taught this oneness in John 15: "I am the vine, ye are the branches." "Abide in me and I in you. As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye except ye abide in me." The doctrine is clear. We can not have spiritual life, nor fruit, except as we abide in Christ, are one with him, have the same mind, the same life, the same purpose as Christ. There must be a common life. The symbol of a common life is common blood. The cup—the grape juice—is the blood of the fruit of the vine. It is the symbol of the blood of Christ. Hence the cup is the blood covenant. This means oneness with Christ—communion—a common union with him—a unity of life.

When we partake of the cup—Jesus says to us: "I am giving you my blood, in pledge of my love to you. I will be your Savior, your Teacher, your Lord. I will be loyal to you. Neither height, nor depth, nor powers, nor principalities, can separate my love from you." When we take that cup we say to him: "I am going to be loyal to Christ, even if I must break with father and mother, with husband or wife, with houses and lands, with children and fame—I will be loyal to Christ, even if it takes my own life. I will be true to Christ and his Kingdom, no matter what it costs. I will be one with him in all things." This is the meaning of the cup. The whole idea of sonship in the New Testament is "likeness to God." We are to be in tune, in harmony with God, be like God in character. The cup is the symbol, the means of grace, the language of the Spirit, that represents this relation, and the help to get man into this spiritual unity with the Father. But there is no magic in the cup, without a living faith. But a vital faith that believes in Christ as the Son of God, that loves Christ as the Supreme Good, that follows Christ as Lord, such a faith, making the blood covenant with Christ, creates the unity and oneness which means sonship.

McPherson, Kans.

Better Christians

Studies of the Bible by Bro. K. Lewis Jonsson
Translated by J. F. Graybill

THIRD INSTALLMENT

Part II.—How Can We Become Better Christians?

LET us stop to consider four conditions that lead a Christian onward in holiness and blessing:

1. The first condition in Christion development is to clear up all perplexities before the Almighty.

As long as grave perplexities exist between the Christian and God, holiness will wither as the leaves on a tree unsound at heart. God's Spirit is the Spirit of Truth, which reveals our whole life in the light of his countenance. He can not endure anything that is doubtful. When the Spirit of God places his finger on any tender spot in the Christian's life, he will not remove it before the matter in question is adjusted by the grace of God.

There may be such things in the Christian's life as have not been rightly cleared up from the very time of his conversion—such things in his present life that are not at all pleasing to God, be it in the home-life, the shop-life, the business-life, the social-life, etc. The Christian may, time and again, get a clear view of himself as the Spirit of God brings things to his remembrance. Possibly, while listening to the preached Word, the searchlight is turned on some dark spot in his life. Something may happen in his life, whereby the Lord wishes to point out the particular sin that is displeasing to him. At times one can hear the Lord plainly say what he told Simon Peter on the night when he washed the disciples' feet: "If I wash thee not, thou hast no part with me" (John 13: 8).

While on my travels in Germany, during the war, I heard a minister tell how he once was in great distress. He served a city parish where his labors were not in vain. The Word of God was bearing much fruit, although there was much opposition. One of the greatest opposers was a business man of more than ordinary prominence. The minister was one day on his way to call at the home of a sick man. Just as he turned into a lonely street, that led up to the sick man's home, he saw the man in question just ahead of him. The minister wanted to avoid this man, and therefore slackened his pace, and, as it was raining, even tried to hide himself under his umbrella. But the man ahead had noticed him and so he waited for him. An interview was unavoidable.

The man asked the minister: "Why did you walk so slowly? Did you not see me?"

The minister answered: "No."

What was this? A lie. He did not at once confess his sin, but went on with this untruth troubling his conscience until he was greatly distressed. He realized that the Lord placed his finger on the tender spot

Responding to his pleasant greeting, I begged him to stop a moment, and at my request he kindly took charge of my precious letter. I thanked him, and God as well, for this providential help in a time of need, and for the patience he had granted me.

The Quandary of the Business Man

His business was getting low and soon lower still. Everything soon seemed at the lowest ebb. What was to be done for his family? was the grievous question of his heart. He was becoming quite disheartened. His wife realized that their help must come from God; and that was what she sought. A neighbor of his felt so concerned for him, that he tried all he could to discover the reasons for the trouble. It was no fault of his, and seeing that there was no likelihood of any improvement, he asked him to come to his office, and he would find him work. He found the man's work so efficient that not long afterwards he became his partner. Everything now went smoothly with his family. His wife felt, with thankfulness, that her prayers had been answered, and she asked now that her husband may be given the same feeling!

"Carry to him our troubles,
To the One divinely strong
And while he bears the burden
We'll carry away the song!"

Nashville, Ore.

The Purpose of Excommunication

BY PAUL MOHLER

I SUPPOSE that the most unpleasant thing a church ever has to do is to withdraw fellowship from one of its members. It is always unpleasant to look at sin and see a soul that insists on living in sin. It is also unpleasant to recognize a failure, and whenever a member of the church has to be expelled, it is an evidence of some one's failure. In addition, there are always feelings involved. The one expelled may be the relative or friend of some one who is grieved by the action of the church.

It would be a strange sort of Christian that could do this kind of work and enjoy it in the doing, yet it is sometimes a necessary line of action—absolutely necessary to the best interests of all concerned. When this is the case, there is really no reason why any one should feel at all reluctant in doing his part in it, especially in view of the real purpose of it.

This is the important thing—the purpose of it. It is all-important that the members of the church all understand this. Otherwise, many who are especially interested in the ones so treated, will misjudge the action of the church and be weakened in their loyalty. I think the purpose is best stated by Paul in 1 Cor. 5: 5, where he asks the church "to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." In verse 7 he says: "Purge out the old leaven, that ye may be a new lump, even as ye are unleavened."

Here are two purposes represented: (1) The salvation of the offending member. (2) The purification of the church. Can there be any objection to either of these motives? I think not. The only question that can arise is as to whether, in each case, expulsion is the best method that can be used to reach the end desired. Here is required a nicety of judgment, calling for the fullest guidance of the Holy Spirit. It is a terrible thing to err here. To expel one who ought to be retained in the church, does not purify the church. It rather defiles it by allowing hatred, indifference, carelessness, or some other such thing to weaken the mutual love of the members.

It is equally dangerous to retain a member that ought to be expelled. It is dangerous for him. When a man is bound by sin, so that he is not living a Christian life, nor concerned about his spiritual condition, he needs to be brought to a realization of his sad state. Sometimes expulsion from the church is the only thing that will make any impression on him. Just at the time, it may only make him angry. He may, indeed, not become even angry—just indifferent; but if he has any spark of religious interest, any respect for the church at all, sooner or later he will think. And the very fact that a congregation of Christian people has judged him to be unworthy of their fellowship will set him to examining himself in the light of whatever Christian ideals he possesses. If the church is praying for him—as it should be—the Holy Spirit will bring conviction to his soul, if he has any capacity for spiritual activity. Conviction will bring godly sorrow, godly sorrow will work repentance, and repentance will bring restoration to fellowship with the church.

But suppose it does not work in this way. Suppose it just makes him more stubborn or indifferent. Is that a proof that the action was wrong? Not necessarily. When the church acted rightly, the failure of proper results is not the fault of the church, but of the individual. No method has ever been found to save everybody that joins the church. As long as Satan has the opportunity, he will place just as many of his servants on the church roll as he can, and he will keep them there as long as he can, and, after they are removed, he will keep them under his control just as long as he can. Don't forget that. The point is that the church should labor with a man to bring him to repentance just as long as that is the thing to do. Then the church should expel him, to show him, as well as to place him, just where he belongs. It is a "kill-or-cure" method, and no one knows which it will do.

Now as to the purification of the church. That is a thing not to be lost sight of. As Paul says: "A little leaven leaveneth the whole lump." If the church allows one member to do wrong unrebuked, another will take the same privilege, and the evil will spread in every direction until the standards of the church have to be lowered definitely, to secure workers for its various activities. When the church has reached that stage, it has lost its savor and is thenceforth good for nothing but to be cast out and trodden under the feet of men. It is no longer the church at all, but the world trying to masquerade under the name of the church. How much better it is to maintain a standard so high that people, wishing to leave the world and find a real church, can do so.

But some one says: "Purify the church by the Word, preached from the pulpit and taught in the classroom." That is all right, but actions speak louder than words. Of what use is it for the minister, just one man, to declare that sin is sinful and that it separates from God, while the church says by its action, that it is not so very sinful and that the sinner can retain his fellowship with the church and its head, the Lord Jesus Christ? How often, indeed, does a minister nullify all he has said in the pulpit, in condemnation of sin, by insisting that some sinner be retained as a member of the church, in spite of his impenitence! Paul says: "Put away the wicked man from among yourselves."

Oroville, Wash.

I Thank Thee, Lord

By Myra Brooks Welch

All the beauty and the grandeur
Of the universe is mine!
All the treasures of the ocean
And the mountain heights sublime!
All the diamond-flashing dewdrops,
All the sunset's purest gold!
All the sunshine on the meadows
Mine to have and mine to hold!

I've a friend or two to love me,
I have all the world to love,
I've the solid earth beneath me
And the bright blue sky above.
I am heir to barns o'erflowing—
Cattle on a thousand hills,
While a vested choir of song-birds,
For my pleasure, sings and trills.

Should I pine for folds of satin,
I may stoop and pluck a rose;
Or for velvet, seek the woodland,
Where the purple violet grows.
Though my steps be slow and halting,
Yet I mount on eagle's wing,
I've a royal daughter's birthright
For my Father is a King.

Some may think my lot is common,
Mine a life of toil and pain,
If so be, their "eyes are bolden,"
For I'm counting all things gain.
I've a heart to sing God's praises,
For the best life does afford.
Words are small and inexpressive,
But for all, I thank thee, Lord.

La Verne, Calif.

Will We Divide?

BY EDITH E. PETERS

ANOTHER harvest time has come, and with the key of love the great storehouse of heaven has been opened and God has poured out his blessings innumerable. Our granaries, our storehouses are filled, and should not these hearts of ours swell with praises to him who has given us such a bountiful harvest?

But there are other lands that somehow (not because God loves them less) have not reaped such a harvest as we have. Somewhere there are children who go to sleep hungry, only to awake to the sad fact that no breakfast awaits them. Somewhere there are those who are praying, "Give us this day our daily bread" more earnestly than you or I have ever prayed.

"Sad, indeed," did I hear you say? How far will your sympathy go? Has it ever occurred to you that perhaps a part of the harvest stored away as your own, belongs to the dark-skinned brother across the sea? To the little hungry orphan begging for bread? Or perhaps some one near who needs assistance?

God, in his goodness, wants to give us an added blessing if we prove worthy and he finds us willing to divide. God doesn't expect more than we are able to give—just the most reasonable terms—"Give as I have prospered you." Perhaps we say: "There are so many things we need just now. I'll give more later." And when the real truth is known, there are more things we *want* than we really *need*. Perhaps the little outstretched hand of the orphan will be reaching no longer when we are ready to give.

Isn't it enough to touch the angels of heaven, when you and I have "bread and to spare" and will not divide? May we ask the Father for strength to give up some cherished object we had planned for, and thus minister to the Master himself, by helping one of "these little ones."

Perhaps we think we have already given much, but the need is not supplied, and God has not ceased blessing us, neither does he expect a cessation in our gifts to others. Multiplied numbers will need food and clothing during the coming winter. God is looking to us to answer the prayer of many needy souls. Will he find us unworthy of the great love wherewith he hath loved us?

If for a moment we are inclined not to share our blessings with others, may we compare our own selfish hearts with the great compassionate heart of the Father, and our selfishness ought to fade as the dew before the morning sun.

May we pray the Father to touch the hearts of men and women all over this land of ours, making us to feel, as we have never felt before, the need of sharing our blessings with others. Then, when we stand face to face with the Father, one smile of approval will be enough to compensate for every sacrifice we have made.

Wirtz, Va.

"Sunset and Evening Star"

BY JULIA GRAYDON

WE were attending a Quaker Sunday service, and after sitting for quite a while in meditation, as is their custom, a tall, elderly gentleman, with snow-white hair, arose, and repeated the beautiful words of Tennyson's "Crossing the Bar," the first verse of which is:

Sunset and evening star
And one clear call for me.
And may there be no moaning of the bar
When I put out to sea.

He then said: "I find that on account of advancing years I can not speak as easily as I once could, so I will ask you to let me read what I have written."

We listened as he read to us what the poem meant to him, a man nearing the "other side" and trusting in his Pilot to meet him at the end of life's journey.

As he stood by the open window, the leaves glimmering outside, he reminded us of a patriarch of old, and all those in the room gazed at him and felt a little of *his* trust enter their own spirits. He was looking forward calmly to what men call *death* and did not "dread to enter there."

Harrisburg, Pa.

ction with the vine, it grows and bears fruit. This also the secret of a Christian's life of fruit-bearing. here must be continuous, life-giving connection with sus, the True Vine, so that his love may continuously transferred to our soul-life, and in this way manist itself in fruit-bearing. If you have not yet tried is, accept at once the grace of God's Spirit, in order at you may be in constant fellowship and communion th him, so that you, at any time, when tempted and ed, may say: "Lord, thy strength!" When you el strong say: "Lord, thy holiness." When you are gry, say: "Lord, thy forbearance." When you are troubled waters say: "Lord Jesus, give me more of y patience." "He that abideth in me and I in him, e same beareth much fruit."

The message to the angel of the church of Philadelhia, was: "I know thy works, . . . that thou st a little power, and didst keep my word, and didst ot deny my name" (Rev. 3: 8). Why was this comendable message given to this church? Because—espite its small amount of power—it was faithful in l things. This is the secret of holiness—naught of lf, but all of Christ.

As I sit in my study I hear a loud knock on the oor—a person of great strength evidently. I say: Walk in." The visitor opens the door and readily nters. At noon my smallest child is sent by her other to call me to dinner. I hear the little one on e outside, trying in vain to reach the knob. Then I ear a gentle rap on the door. At once I walk to the oor and open it, and the little girl enters. In the same ay the good Lord deals with us while we are here on rth, attending to his business. Let us ever remember that for the weak one the Lord opens the door to rvice, and then helps him to perform the allotted sk.

Thanks for Small Mercies

BY LOUISA A'HMUTY NASH

WHEN things seem untoward, and we're inclined to et, how often something suddenly appears to our elp, and we are saved from what might have proved worry! Do we always remember to thank God for ese small mercies—that are yet not too small for im to bestow upon us?

The Hidden Door

I was going through a half-dark passage, which was eally dark to my near-sighted eyes. I bumped suddenly against the door, which happened to be closed. ut for my prominent nose, my eye-glasses might have roken—and then what would have become of my ght?

In the first breath that I drew, I thanked the merciul Lord for having saved me from such a catastrophe!

The Car-Companion

A sister of mine met a very pleasant doctor and his amily, while traveling in Switzerland. He found himelf later a neighbor to a young son of hers in New Zealand, when he discovered the relationship that existed between the young man and his Swiss railroad ompanion.

My nephew was sick and needed the best medical ttention. This he obtained from his doctor-neighbor. He became his staunch friend, giving him help in his usiness, whenever it was needed.

What a trifling thing it seems, just to make a casual raveling acquaintance! And yet, what blessings ocurred from it! I know how truly his parents thanked he Heavenly Father for his succor.

Mailing the Letter

I was in the country, having been six weeks away rom home. It was quite a trip to mail a letter. There was an important one, that I wished to send to my husband.

On reaching the road through the fields, I found I had missed the "R. F. D." What could I do? Nothing, but seek for patience for us both. Before returning to his pleasant greeting, I begged him to stop a moment, and at my request he kindly took charge of my precious letter. I thanked him, and God as well, for this providential help in a time of need, and for the patience he had granted me.

The Quandary of the Business Man

His business was getting low and soon lower still. Everything soon seemed at the lowest ebb. What was to be done for his family? was the grievous question of his heart. He was becoming quite disheartened. His wife realized that their help must come from God; and that was what she sought. A neighbor of his felt so concerned for him, that he tried all he could to discover the reasons for the trouble. It was no fault of his, and seeing that there was no likelihood of any improvement, he asked him to come to his office, and he would find him work. He found the man's work so efficient that not long afterwards he became his partner. Everything now went smoothly with his family. His wife felt, with thankfulness, that her prayers had been answered, and she asked now that her husband may be given the same feeling!

"Carry to him our troubles,
To the One divinely strong
And while he bears the burden
We'll carry away the song!"

Nashville, Ore.

The Purpose of Excommunication

BY PAUL MOHLER

I SUPPOSE that the most unpleasant thing a church ever has to do is to withdraw fellowship from one of its members. It is always unpleasant to look at sin and see a soul that insists on living in sin. It is also unpleasant to recognize a failure, and whenever a member of the church has to be expelled, it is an evidence of some one's failure. In addition, there are always feelings involved. The one expelled may be the relative or friend of some one who is grieved by the action of the church.

It would be a strange sort of Christian that could do this kind of work and enjoy it in the doing, yet it is sometimes a necessary line of action—absolutely necessary to the best interests of all concerned. When this is the case, there is really no reason why any one should feel at all reluctant in doing his part in it, especially in view of the real purpose of it.

This is the important thing—the purpose of it. It is all-important that the members of the church all understand this. Otherwise, many who are especially interested in the ones so treated, will misjudge the action of the church and be weakened in their loyalty. I think the purpose is best stated by Paul in 1 Cor. 5: 5, where he asks the church "to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." In verse 7 he says: "Purge out the old leaven, that ye may be a new lump, even as ye are unleavened."

Here are two purposes represented: (1) The salvation of the offending member. (2) The purification of the church. Can there be any objection to either of these motives? I think not. The only question that can arise is as to whether, in each case, expulsion is the best method that can be used to reach the end desired. Here is required a nicety of judgment, calling for the fullest guidance of the Holy Spirit. It is a terrible thing to err here. To expel one who ought to be retained in the church, does not purify the church. It rather defiles it by allowing hatred, indifference, carelessness, or some other such thing to weaken the mutual love of the members.

It is equally dangerous to retain a member that ought to be expelled. It is dangerous for him. When a man is bound by sin, so that he is not living a Christian life, nor concerned about his spiritual condition, he needs to be brought to a realization of his sad state. Sometimes examining himself in the light of whatever Christ ideals he possesses. If the church is praying for him as it should be—the Holy Spirit will bring conviction his soul, if he has any capacity for spiritual activ Conviction will bring godly sorrow, godly sorrow work repentance, and repentance will bring restorat to fellowship with the church.

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I've a friend or two to love me,
I have all the world to love,
I've the solid earth beneath me
And the bright blue sky above.
I am heir to barns o'erflowing—
Cattle on a thousand hills,
While a vested choir of song-birds,
For my pleasure, sings and trills.

Should I pine for folds of satin,
I may stoop and pluck a rose;
Or for velvet, seek the woodland,
Where the purple violet grows.
Though my steps be slow and halting,
Yet I mount on eagle's wing,
I've a royal daughter's birthright
For my Father is a King.

Some may think my lot is common,
Mine a life of toil and pain,
If so be, their "eyes are holden,"
For I'm counting all things gain.
I've a heart to sing God's praises,
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La Verne, Calif.

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can be accomplished effectively by no other method than that of patient and persistent teaching. Our people are reasonable, and purpose always to do that which is right. but they need light and guidance.

In the light of the foregoing statement, we, therefore, recommend that the official boards of our congregations utilize the teaching agencies of the church—viz, the pulpit, the Sunday-school, and the Christian Workers' Association—in carrying out the following program:

I. The Spiritual Life—a series of sermons: (1) The Sin of Worldliness. (2) The Doctrine of the Spiritual Life. (3) The Fruits of Godliness. (4) The Business of Being a Disciple.

II. Personal and Social Life—lectures, programs, literature, and personal work: (1)) The Tobacco Evil. (a) A series of lectures, preferably by a physician, at least by some one who has made a scientific study of the problem. (b) A strong and positive emphasis against the evil by the Sunday-school teachers and boys' and men's classes. (c) An anti-tobacco organization among the boys and young men of the church, requiring a pledge against its use. (2) Personal purity. Where competent teachers are available we suggest that the young people of the church be brought together in small groups for heart-to-heart conferences on this problem. (3) Amusements—lectures, sermons, and proper provision for the recreational life of our young people. (a) A sermon on the subject, "The Christian's Relation to Amusements." (b) Provide for instruction on the subject through the Sunday-school classes. (c) Provide class outings of the proper kind and at the proper time. These should never violate the sanctity of the Lord's Day and should not involve absence from the services of the church. (d) Provide an educational program of entertainment and instruction for the young people of the church and community.

III. Church Loyalty—lectures and programs. (1) The History of the Church of the Brethren. (2) The Early Leaders of the Church in America. (3) The Literary Life of the Church. (4) The Foundation Principles of Our Church. (5) The Peculiar Symbols of the Church. (6) The Doctrine of the Simple Life. (7) Our Relation to the Church.

Bridgewater, Va.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE FORWARD MOVEMENT AT BRIDGEWATER, VIRGINIA

The first part of the session at Bridgewater has been very encouraging. Probably we do not have our full quota of the 3,500 students. I am sure that Bridgewater is not as large as we should like. The encouraging thing is the fact that we have about as many students as can be accommodated with the present equipment. It has been necessary for some of the ladies to go into town, where homes have kindly been opened to them.

In order to meet the State requirement, it has been necessary that Bridgewater much more than meet the Forward Movement goal this year, in regard to endowment, and we hope and pray that there may be a constant increase to this fund, in order that our educational work may grow as the church wants it to grow. We surely believe this will be realized.

The church evidently desires, above all things, that students in our colleges be encouraged in Bible Study, else the standard of 90% of the enrollment would not have been made. Unless the Sunday-school, Y. M. C. A. and Y. W. C. A. were allowed to represent some Bible Study, our school could not claim ninety per cent, probably not more than sixty per cent, but the Bible work has been organized more definitely than ever before and there is every reason to believe that Bridgewater, in the future, will be used more extensively in this way.

The purposes of the student body at Bridgewater are noble and it might be said without exaggeration that the probability is that more than twenty per cent will give their time to the work of the church in a definite way. While not fifty per cent of the graduating class are ministers, that many are ministers, volunteers, etc.

We are thankful to our Father for the number of students that have come to Bridgewater this year, for the way in which the spirit of education is awakening in the church, as evidenced by the growing endowment fund, and we pray that there may be more students and more equipment for all of our schools; and, most of all, let us pray that with our students and equipment everything possible may be done for the conservation of our forces and the sending forth of servant leaders, to invite others into the Kingdom of Jesus.

It should be noted that we are having a most interesting revival in our congregation and school, held by our pastor, Bro. A. B. Miller. There have been 31 accessions. We praise our Father in heaven for this blessing.

A. R. Coffman.

A MOTHER IN ISRAEL

Sister Anna Myers Driver, widow of Eld. Samuel Driver, of the Barren Ridge congregation, Augusta County, Va., passed peacefully to her reward August 11, 1919, at the advanced age of eighty-one years, four months and eight days. She was the daughter of Benjamin Allen Myers and wife, and was born and grew up in the community of Timberville, Va.

In May, 1856, Brother and Sister Driver were married. Eleven children were born unto them—seven sons and four daughters—nine of whom survive. There are thirty grandchildren, also four great-grandchildreu—their offspring numbering thirty-four in all.

In 1867 Brother and Sister Driver became members of the Church of the Brethren, in the Middle River congregation, Augusta County, being baptized by the late Eld. Levi Garber, and both became devoted, valuable members of the church. Bro. Driver was of an aggressive temperament, and was active in the work of the church from the beginning of his membership. His wife was of a mild, retiring temperament, and the two together struck a happy medium. Two years after their baptism Bro. Driver was elected to the ministry, and fifteen years later he was ordained elder, giving to the church thirty-nine years of active service in the ministry, the last twenty-four as elder of the Barren Ridge congregation. In all these years of self-sacrificing service his faithful wife bore a large share. She stayed by "the stuff," caring for the children and the interests of the farm, while her husband traveled on horseback over the mountains and valleys of Eastern Virginia, West Virginia and elsewhere, preaching the Gospel.

But the biggest contribution made to the Kingdom of God by this father and mother is their large family of children, beyond doubt. All the children are members of the Church of the Brethren, and twenty of the grandchildren. The oldest child, Katie, became the wife of Eld. D. C. Flory, the founder of Bridgewater College, and who was called to his reward in the midst of his life. She was the mother of a large family of children, all devoted Christian children. Two of them, Byron and Edna, are missionaries in China. One son, Casper M., is serving as pastor of the Fairview congregation, Pa., where the lamented James Quinter lived and preached in his younger day. A grandson, Carl S. Driver, a young minister, is now in Vanderbilt University, in preparation for the foreign mission field. The father of Carl S. is an active deacon.

So you see what a big, valuable contribution Brother and Sister Driver made to the Kingdom of God in the world. Few parents have done more. If all fathers and mothers in the church had done as well with their children, it is certain that the Church of the Brethren would number its present membership several times over. The saddest page of her history, no doubt, is the loss of so many of the young people belonging to her by birth.

Sister Driver was of a mild, sweet spirit, with hardly an enemy in the world. She exerted a strong, silent influence for righteousness, goodness, mercy, honor. She did things in her quiet, modest way. She did much to mould the lives of her children, and she was greatly loved and honored by them. One of the sons said to me, on the day of her burial: "This is the saddest day of my life." She was much respected by the people of the community, without regard to denominational church relations, as was evidenced by the throng of people of all classes at her funeral. Her departure was mourned by the community; most keenly by her children.

Mother Driver was laid peacefully away in the Barren Ridge cemetery by the side of her husband, who preceded her to the land of spirits eleven years, to await the resurrection of the just. Peace to her ashes! And God bless her memory and life to those who remain!

H. C. Early.

THE SPIRIT OF SOME DISTRICT MEETINGS

It has been my good fortune to attend five different District Meetings in the fall season just closing. McPherson College intends to have a representative of the school at each District Meeting in the territory of the institution. This is not always possible, but it is the plan on which we work. Others of our force in the school are sent out also, but the most of this kind of work has fallen to me as Field Secretary.

The meeting in Middle Missouri has already received extended notice in the "Missionary Visitor." Missouri is divided into three State Districts, and suffice it to say here that the Middle District has some hustling to do, or her neighbors, on both sides of her, will outstrip her. Some of her leaders are well aware of this. They are awake to the bigness of the Forward Movement and are pushing it with all their might. An increasing number of her young people are getting into our schools, and are thus coming in touch with the environment that leads them into consecrated church life. The future of Middle Missouri is bright indeed.

The Southern Missouri Conference was favored, from the first session to the last, with the presence of Bro. Jesse B. Emmert of India. He proved to be one of the "live coals from off the altar" and his splendid presentation of the work in that land, backed up with the appeal of a wonderfully sincere soul, certainly proved a great blessing to the District. Southern Missouri is a remarkably rich field for evangelism, and the Brethren there know it. Leadership, however, is the crying need. More workers is the clarion call. Whence are they to come? It seems to be apparent to the folks there that workers must come from their own homes and congregations—that the young folks must be sent into our schools, and trained and inspired for the work. Hearts were touched when, during the meetings two young people stood, and thus declared their purpose to prepare themselves for the work of the Lord, wherever he shall lead, either in the home field or the foreign. God bless them! May he make them a great blessing! A number of the folks, attending the meeting, pledged themselves for the support of the work in India.

Northern Missouri held a wonderful meeting. Again the presence of Bro. Emmert proved a great blessing. From first to last the spirit of the meeting was missionary —evangelistic. More than a thousand dollars was pledged for scholarships and station shares in the India work. Never was such a meeting held in the District—so said the folks who know. Surely, there are bright days ahead for Northern Missouri. Not only was money pledged, but when the opportunity was given, seven splendid young lives were offered. A declaration of purpose was there made by them to follow the leading of the Lord into his great field of service for the saving of the souls of men. How it melted our hearts to see them standing, saying by their action: "Here, Lord, take and use me." What rejoicing!

(Continued on Page 747)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

The New Man in Christ Jesus

2 Cor. 5: 17 (Am. Rev., margin)

For Week Beginning November 30, 1919

1. **The Conditions of Becoming a New Man.**—He must be "in Christ." If any man is really in Christ, he is A CHANGED BEING—"a new creation," as the "American Revision" puts it. Such a state implies that the sin-burdened soul has fled to Christ for shelter and salvation. It reminds us of the gracious provision that was made for the man-slayer of old, who fled to the City of Refuge. So it is with us. Relying wholly upon the atonement provided for guilty man, we may assuredly come to Christ for needed strength and supply, even as the branch is in the vine. As members of his household we are assured of sympathy and coöperation.

2. **The Nature of the New Man.**—He is "a new creation." This means that his reformation is a most radical one. As children of God, we are his workmanship, created in Christ Jesus unto "good works" (Eph. 2: 10). There must be a NEW LIFE—wholly dissimilar to the old. We must be born—not of blood, nor of the will of the flesh, nor of the will of man, but of God. There is a NEW MIND—"Renewed in the spirit of the mind" (Eph. 4: 23), and able now to comprehend something of the character and power of God in Christ Jesus. There is a NEW HEART. The affections, that were alienated from God, are now centered in him. There is a NEW SPIRIT. The Spirit of God now bears witness with our spirits, implying oneness of purpose in service and testimony. There is a NEW SONG, because there has been a new revelation of Divine mercy and grace (Psa. 40: 1-3)

3. **The Results of Attaining to the New Life in Christ Jesus.**—The change is thorough—"The old things are passed away; behold they are become new." When there is a new creation within, there come new views of sin. It is now seen as a grievous transgression—a curse—for which there is not the shadow of an excuse. Then, too, there also come NEW VIEWS OF SELF. Self is now seen to be a worthless, unclean thing, and it is revealed to us in all its hideousness. The old unscriptural views of Christ pass away, for now, with spiritual discernment, we see him as the Lord of life. He becomes a living reality in the daily life—our all in all. The old things which formerly interested us in the world, have wholly passed away, and behold, new interests have been awakened. In the old life the pleasures and diversions of the world seemed all-important—they were the objects of our desires—but now the chief desire of our heart is the salvation of the world. For many of us, in days gone by, the chief aim was the amusement of self. The new man is a faithful worker for Christ—ever intent upon the Master's business.

4. **The Privileges of the New Man in Christ Jesus.**—The door into the NEW AND BETTER LIFE—made possible through Christ's atoning sacrifice—stands open for all. "Any man"—no matter how weak and helpless—no matter how sad and sinful—can gain admittance. The all-comprehensive term—"any man"—leaves out none, no matter how old or decrepit. If he steps out of sin-ruined self into Christ, he will instantly become "a new creation," for God is, through Christ, reconciling the world unto himself.

5. **Suggestive References.**—The new man walks in the light (John 8: 12, 32, 36). The new man seeks "the things of the Spirit" (Rom. 8: 5, 6). The transformed life (Rom. 12: 2). The change undergone by the new man (2 Cor. 3: 18). A blessed experience (2 Cor. 4: 6). "Christ liveth in me" (Gal. 2. 20). "Quickened together with Christ" (Eph. 2. 1, 5, 6, 8). Renewed after the Divine Image (Col. 3: 10) A blessed assurance (1 Peter 1: 2, 3, 22, 23). "Called . . . into his marvelous light" (1 Peter 2: 3, 9) "From death into life" (1 John 3 14)

ur feet have been set in pleasant paths. We have een torn by brambles by the wayside; we have stumléd over rough stones, we have stepped aside at times nto the mire; but after all, our way is a pleasant one, ur joys outnumber and outweigh our griefs. We have ot been brought into any temptation from which there vas no way of escape. The waters have not overvhelmed us. Our daily round of life finds us a little arther advanced when we seek our rest at night; here is something still ahead for us to attain. The best ears are still to come. We thank thee that we are not s those who are without hope.

We have enough and to spare. We thank thee for hat. When we think of those others, we thank thee hat we have enough *and to spare;* especially that we ave enough to spare. For thy chief act is giving, thy reatest gift was thy Son, who came to wipe away all ears from human eyes. Most of all, pitying Father, ve thank thee that it is in our power to wipe away ears from human eyes, to dry the tears that are flowng in Armenia today.

And so, on this Thanksgiving Day, we remember beore thee, with gratitude that cannot be expressed in vords, the blessings that have filled our lives. Accept ur gratitude offered to thee in words today, we pray hee, but especially accept the gratitude which we shall ry to offer thee in deeds of kindness and of mercy, to hose whose tears mean more to thee than words of raise. Amen.

Meeting a Deep Felt Need

BY A. B. MILLER

The lure of the worldly life! Who of us has not felt its nateful power! I have, you have, all have. Satan is the nergizing force behind it, in a mighty effort to hinder Divine Grace in working out the Divine Purpose in the uman soul. And we are conscious that we should not ield to the influence of this blight on the spiritual life. Conscience and experience alike confirm the words of the Apostle John: "Love not the world, neither the things hat are in the world. If any man love the world, the ove of the Father is not in him" (1 John 2: 15). And et, how are we to overcome, to battle, to win? That is the question. There is one place to discover the answer—the Word of God; therefore, teach it.

Then there are the New Testament teachings accepted and practiced, in a way, by our own church, somewhat different from many other good Christian people—doctrines loved and cherished for generations; and the splendid history of our church, full of inspiration that makes our hearts swell with gratitude for the past and leap with hope for the future. How to inspire loyalty to these ideals of the church and to these doctrines which the Church of the Brethren proclaims to the world as embodying her interpretation of the Word of God, is another question. It finds its answer on the same principle —teaching.

Our methods of interpretation and of teaching have—as some would have us believe—not accomplished what was hoped for, and in many instances have been hurtful, actually hindering us in achieving the desired end. As a result of this conviction, we have done much debating in our Conferences, talked a great deal about the situation in conventions, prayed earnestly, it is to be hoped, and then, in many of our local churches—the real strategic point of attack—done nothing, so we are told. And is it not true?

A congregation in the Second District of Virginia felt that something should be done definitely and, knowing that the Annual Conference had repeatedly urged more teaching, the District was petitioned for help.

The answer of the meeting of the Second District of Virginia is given below and the suggested program is being carried out by the College Street Church of the Brethren at Bridgewater in a definite, systematic and carefully-planned way. The first two themes were discussed during the summer and the first of the remaining themes will be discussed November 16. Speakers have been assigned far in advance, no speaker handling more than two subjects, and they are giving their best thought and energy to their preparation.

The answer of the Conference of the Second District of Virginia follows:

Spirituality and worldliness are incompatible. The

can be accomplished effectively by no other method than that of patient and persistent teaching. Our people are reasonable, and purpose always to do that which is right, but they need light and guidance.

In the light of the foregoing statement, we, therefore, recommend that the official boards of our congregations utilize the teaching agencies of the church—viz., the pulpit, the Sunday-school, and the Christian Workers' Association—in carrying out the following program:

I. The Spiritual Life—a series of sermons: (1) The Sin of Worldliness. (2) The Doctrine of the Spiritual Life. (3) The Fruits of Godliness. (4) The Business of Being a Disciple.

II. Personal and Social Life—lectures, programs, literature, and personal work: (1) The Tobacco Evil. (a) A series of lectures, preferably by a physician, at least by some one who has made a scientific study of the problem. (b) A strong and positive emphasis against the evil by the Sunday-school teachers of boys' and men's classes. (c) An anti-tobacco organization among the boys and young men of the church, requiring a pledge against its use. (2) Personal purity. Where competent teachers are available we suggest that the young people of the church be brought together in small groups for heart-to-heart conferences on this problem. (3) Amusements—lectures, sermons, and proper provision for the recreational life of our young people. (a) A sermon on the subject, "The Christian's Relation to Amusements." (b) Provide for instruction on the subject through the Sunday-school classes. (c) Provide class outings of the proper kind and at the proper time. These should never violate the sanctity of the Lord's Day and should not involve absence from the services of the church. (d) Provide an educational program of entertainment and instruction for the young people of the church and community.

III. Church Loyalty—lectures and programs. (1) The History of the Church of the Brethren. (2) The Early Leaders of the Church in America. (3) The Literary Life of the Church. (4) The Foundation Principles of Our Church. (5) The Peculiar Symbols of the Church. (6) The Doctrine of the Simple Life. (7) Our Relation to the Church.

Bridgewater, Va.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE FORWARD MOVEMENT AT BRIDGEWATER, VIRGINIA

The first part of the session at Bridgewater has been very encouraging. Probably we do not have our full quota of the 3,500 students. I am sure that Bridgewater is not as large as we should like. The encouraging thing is the fact that we have about as many students as can be accommodated with the present equipment. It has been necessary for some of the ladies to go into town, where homes have kindly been opened to them.

In order to meet the State requirement, it has been necessary that Bridgewater much more than meet the Forward Movement goal this year, in regard to endowment, and we hope and pray that there may be a constant increase to this fund, in order that our edueational work may grow as the church wants it to grow. We surely believe this will be realized.

The church evidently desires, above all things, that students in our colleges be encouraged in Bible Study, else the standard of 90% of the enrollment would not have been made. Unless the Sunday-school, Y. M. C. A. and Y. W. C. A. were allowed to represent some Bible Study, our school could not claim ninety per cent, probably not more than sixty per cent, but the Bible work has been organized more definitely than ever before and there is every reason to believe that Bridgewater, in the future, will be used more extensively in this way.

The purposes of the student body at Bridgewater are noble and it might be said without exaggeration that the probability is that more than twenty per cent will give their time to the work of the church in a definite way. While not fifty per cent of the graduating class are ministers, that many are ministers, volunteers, etc.

We are thankful to our Father for the number of students that have come to Bridgewater this year, for the way in which the spirit of education is awakening in the church, as evidenced by the growing endowment fund, and we pray that there may be more students and more equipment for all of our schools; and, most of all, let us pray that with our students and equipment everything possible may be done for the conservation of our forces and the sending forth of servant leaders, to invite others into the Kingdom of Jesus.

It should be noted that we are having a most interesting revival in our congregation and school, held by our pastor, Bro. A. B. Miller. There have been 31 accessions. We praise our Father in heaven for this blessing.

A. R. Coffman.

A MOTHER IN ISRAEL

Driver, widow of Eld. Samuel Driver, grandchildren, also four great-grandchildren—their spring numbering thirty-four in all.

In 1867 Brother and Sister Driver became member the Church of the Brethren, in the Middle River con gation, Augusta County, being baptized by the late Levi Garber, and both became devoted, valuable mem of the church. Bro. Driver was of an aggressive temp ment, and was active in the work of the church from beginning of his membership. His wife was of a r retiring temperament, and the two together struck a py medium. Two years after their baptism Bro. D was elected to the ministry, and fifteen years later he ordained elder, giving to the church thirty-nine yea active service in the ministry, the last twenty-fou elder of the Barren Ridge congregation. In all years of self-sacrificing service his faithful wife bo large share. She stayed by "the stuff," caring fo children and the interests of the farm, while her hus traveled on horseback over the mountains and valle Eastern Virginia, West Virginia and elsewhere, prea the Gospel.

But the biggest contribution made to the Kingdo God by this father and mother is their large fami children, beyond doubt. All the children are membe the Church of the Brethren, and twenty of the gran dren. The oldest child, Katie, became the wife of D. C. Flory, the founder of Bridgewater College, and was called to his reward in the midst of his life. Sh the mother of a large family of children, all de Christian children. Two of them, Byron and Edu missionaries in China. One son, Casper M., is se as pastor of the Fairview congregation, Pa., whe lamented James Quinter lived and preached in his yo day. A grandson, Carl S. Driver, a young minister, i in Vanderbilt University, in preparation for the fo mission field. The father of Carl S. is an active de

So you see what a big, valuable contribution B and Sister Driver made to the Kingdom of God i world. Few parents have done more. If all fathe mothers in the church had done as well with thei dren, it is certain that the Church of the Brethren number its present membership several times over. saddest page of her history, no doubt, is the loss many of the young people belonging to her by birth

Sister Driver was of a mild, sweet spirit, with an enemy in the world. She exerted a strong, sile fluence for righteousness, goodness, mercy, honor did things in her quiet, modest way. She did mu mould the lives of her children, and she was greatly and honored by them. One of the sons said to r the day of her burial: "This is the saddest day of m She was much respected by the people of the comm without regard to denominational church relatio was evidenced by the throng of people of all classes funeral. Her departure was mourned by the comm most keenly by her children.

Mother Driver was laid peacefully away in the Ridge cemetery by the side of her husband, wh eeded her to the land of spirits eleven years, to aw resurreetion of the just. Peace to her ashes! An bless her memory and life to those who remain!

H. C. E

THE SPIRIT OF SOME DISTRICT MEETI

It has been my good fortune to attend five differe trict Meetings in the fall season just closing. McP College intends to have a representative of the sc each District Meeting in the territory of the inst This is not always possible, but it is the plan on we work. Others of our force in the school are s also, but the most of this kind of work has fallen as Field Secretary.

The meeting in Middle Missouri has already r extended notice in the "Missionary Visitor." M is divided into three State Districts, and suffice it here that the Middle District has some bustling to her neighbors, on both sides of her, will outstr Some of her leaders are well aware of this. Th awake to the bigness of the Forward Movement a pushing it with all their might. An increasing n of her young people are getting into our schools, a thus coming in touch with the environment tha them into consecrated church life. The future of Missouri is bright indeed.

The Southern Missouri Conference was favored the first session to the last, with the presence Jesse B. Emmert of India. He proved to be one "live coals from off the altar" and his splendid tation of the work in that land, backed up with the of a wonderfully sincere soul, certainly proved a blessing to the District. Southern Missouri is a r ably rich field for evangelism, and the Brethren

AROUND THE WORLD

Illinois' Governor Favors Bible Sunday

In urging the general observance of "Universal Bible Sunday," Nov. 30, Governor Frank O. Lowden, of Illinois, paid this tribute: "If Universal Bible Sunday were generally honored, all the troubles which now vex the world would disappear. If the spirit of the Bible were to enter and to hold the hearts of men for a single day, a divine restfulness would succeed the unrest which now menaces civilization. In the presence of the eternal verities, strife and discord disappear. Without faith in the Fatherhood of God, the brotherhood of man is an idle dream." These are words well worthy of serious consideration.

Torture and Death of Jews

It is estimated that at least 200,000 Jews have been murdered in Russia during the last twelve months, and the massacres continue unabated. What Turkey did to the Armenians, Russia is inflicting upon the Jews. Wherever there is fighting, no matter what factions are engaged, the Jews are tortured and killed. According to Dr. Isnel Called, a noted Jewish leader, the outrages daily committed against the luckless people of his race are revolting in the extreme. Neither youth, in its innocence, nor old age, with its burden of years, is exempt from the fell destroyer. Unless steps are speedily taken by the allied nations to stop further outrages by strong remonstrances, most of the Jews still surviving are doomed.

The Simple Life Urged

That there is a growing consciousness of the real value of simple life principles, is brought to mind by recent utterances of leading educators. Mrs. B. F. Langworthy, during a stirring address in Milwaukee, advised mothers to begin to dress their children simply while in the kindergarten, and thus to continue with unabated zeal. She emphatically declared: "It is in the kindergarten that the little men and women form ideals. Do away with the use of jewelry. It leads to vanity and snobbishness." These are words of truth and soberness—a warning that should be heeded by every mother in our Brotherhood. "As the twig is bent, the tree is inclined." The training of the next generation depends upon the mothers.

A Change Truly Worth While

Every now and then the advocates of the liquor traffic loudly bemoan, what they consider to be the direct outgrowth of prohibition—the depreciation of property formerly occupied by breweries and distilleries. It is a point not well taken. A certain Ohio brewery was recently "converted" into a malted milk plant. It now employs 278 men, where only 78 were previously engaged. At very little expense the change has been successfully made and the plant materially enlarged. The head of the concern is greatly pleased with his new line of business. When a visitor inspected the plant recently, and remarked: "You feed babies now, instead of starving them," the president happily replied: "There is no question on that point. The plant has really been 'converted.'"

Mr. Gompers' Mistake

Regarded as the leading authority of "Union Labor" in the United States, Mr. Gompers would be expected to make no unwarranted statements. His recent utterance concerning prohibition, however, will hardly pass muster: "By adopting prohibition we have chanced the wrecking of the social and economic fabric of the nation. We have invaded the habits of the workingman. We have upset and unsettled him. Uprooting one habit uproots others. I believe Bolshevism in Russia began in prohibition. Powerful as was vodka, in it the Russian found relief from the dull monotony of his life. Without it torment and trouble rose before him and he was seized with the desire to tear down what he could never rebuild. Is prohibition worth such a price?" In refutation of Mr. Gompers' statement, permit us to point to the fact that in Great Britain, France and Italy, with no prohibition, the unrest and discontent of the workers is even worse than here.

Conserving China's Millions

According to the most reliable statistics, four hundred million people live in China. Sixteen million of them die every year. Medical experts admit that scientific methods would reduce the number of deaths to six millions, saving ten million lives annually. Mr. Rockefeller, who has done much with his Institute in the study and defeat of disease, is greatly interested in the Chinese problem, and hopes to be of at least some assistance in the saving of ten million Chinese every year. As a matter of fact, the improvement of China's health would be a most excellent thing for the world in general. Many of our diseases start on their world-wide sweep from China and the other Oriental countries. So, whatever may be done for the Chinese part of the great world family, will undoubtedly be of great benefit for the rest of the family also. But we are thinking of another phase of the "saving" of China's millions—the redemption of immortal souls, now imperiled by the great enemy of mankind. True, a beginning has been made, here and there, but millions upon millions go down each year into Christless graves because the Gospel Message has failed to reach them. Who is responsible?

A Significant Demonstration

Chicago's House of Correction, was, under the regime of open saloons, usually crowded to its fullest capacity. Recently the south wing of the large structure had to be closed for lack of prisoners. The keepers frankly admit that prohibition has wrought a most remarkable diminution of prisoners. The records show that Nov. 12 there were but 600 inmates in the large penal institution, though the entire group of cells will readily accommodate 2,300. The authoritics, however, are still keeping all the cells in readiness, since, at present prospects, John Barleycorn is once more to enter upon his reign, for a season at least, ushering in another deplorable era of debauchery and crime. The warden and his helpers are fully aware of the close relationship between strong drink and lawlessness.

Ontario's Prohibition Victory

Our friends in Canada's northern province have just scored a remarkable victory for prohibition, with a majority of about 100,000. Some months ago, when Canadian soldiers were returning in large numbers from the various Atlantic ports, it was a common thing to see affixed, to the returning troop-trains, placards with these words: "We want to know who is responsible for making Canada dry." Ontario seems to have given an answer that can be readily understood. The victory just gained was not a war-time achievement, but wholly one of peace. The people seem to have taken due deliberation in deciding upon a saloonless province. As may readily be understood, the victory must be ascribed largely to the dwellers of the agricultural regions, who took a united stand for prohibition.

Will the Ban Be Lifted?

In the expectation that the war prohibition ban would ere long be lifted, a St. Paul brewery recently applied for saloon licenses in that city. There was a unanimous and emphatic protest by people and press, and that, too, for a good reason. They wished to avoid the drunken orgies and the decreased industrial production that are inevitable if saloons reopen. The mayor, with due consideration, heard the protests and declared that he would issue no licenses, even if the war ban were lifted. This means that St. Paul is permanently dry. Cities and towns in other States, that were "wet" before July 1, might consider the St. Paul plan to excellent advantage. After enjoying the blessings of a saloonless community, few, indeed, are the people who wish to return to the debauchery of the liquor regime.

The "Red" Peril

With the jails in fourteen cities crowded with members of the "Union of Russian Workers," and federal district attorneys preparing their cases against more than 200 radical leaders, the American people are at last awakening to the real danger that threatens the permanence of our Government. In the publishing of printed matter the "Reds" do not mince their words. They do not hesitate to say that by "social revolution they mean a complete destruction of present Governmental institutions—an armed insurrection. It must begin with the turnover of all possessions—those of individuals and those of the State—subjecting them to common control. All resources must be declared common property." It will be noticed that the proposed movement is clearly against the foundational principles of our Government, as well as against the teachings of Holy Writ, so far as duly-constituted authority is concerned. Anarchy is in no sense constructive. Always appealing to the worst that is in man, it blights and destroys all attempts at human uplift.

Watchman, What of the Night?

That mankind, at the present time, is passing through a period in which the "encircling gloom" is a decidedly prominent feature, is abundantly obvious to all. It was hoped that with the signing of the Armistice, a year ago, there might be ushered in the dawn of an era of higher ideals—an altruism that would make for "peace and goodwill to all men." That the trend of events has not fully worked out along that line, is readily shown by the perplexing situation everywhere. Much is hoped for by the eventual introduction of the League of Nations, but even that can succeed only to the extent that it is permeated by the Christ spirit. The great unrest in our own favored land of liberty is decidedly alarming. Labor unions and capitalists are at swords' points, instead of laboring, shoulder to shoulder, for the general good of each other and the country at large. Dr. Henry van Dyke, in his recent address before the World's Christian Citizenship Conference, at Pittsburgh, Pa., said: "It seems as if the pressure of human passion and impulse has become more intense, while the restraint of reason and conscience has relaxed. What else could you expect from a world which, to a deplorable extent, does not go to church, and whose chief intellectual influence is the moving picture show?" This is a severe arraignment, but none too strong. Christian churches, if they really understood their religion and were worthy of it, should long since have led the way to a loftier realm. Is it not high time that churches should set their own house in order, that they might more readily enter upon the world leadership assigned them by the Master? Lord Robert Cecil spoke truthfully indeed when he urged all Christians to get out of the war-mind into the peace-mind. Whatever the strife has been, religion to us today must mean reconciliation in righteousness, the healing of wounds, and the establishment of brotherhood among men.

How Lawlessness Is Increased

According to recent press reports a judge at Helena, Ark., sentenced to death eleven negroes, convicted of murder in the first degree during a recent outbreak. That was administering the provisions of the law according to statutes of the State—a proceeding well calculated to engender due respect for the "powers that be," which, as Paul says, "are ordained of God." At about the same time a mob at Little Rock, Ark., wrenched a negro from duly-appointed officers of the law, burning him alive. The fact that he killed a sheriff was, of course, no excuse for the lynching. By due process of law, the prescribed penalty would certainly have been meted out to him, demonstrating that all interference by mob violence is wholly uncalled for. Every case of lynching simply weakens respect for law, which is the one thing that keeps the transgressor within bounds. "Rulers are not a terror to good works but to the evil."

When the Idols Were Burned

For many years notorious "Chinatown," in New York City, has been the synonym for all that is evil and vicious. Social workers and the city authorities vainly endeavored to infuse a spirit of decency and order into the cesspool of iniquity. Of late a notable change has set in—not that there has been a wholesale acceptance of Christianity, but simply this remarkable happening, that Lee Tow, a missionary, was appointed "Mayor" of Chinatown. Possessing the vital elements of ledership, he soon brought order out of chaos, and latest advices bring most astonishing reports of the remarkable improvements that have been wrought under his regime. The clearest evidence of the fact that better knowledge now prevails, is seen in the burning of the idols that for years have stood in their house of worship. An offer of $500 for one of the idols was indignantly refused. Nothing but destruction would satisfy these persistent reformers.

The Frenzied Stock Market

For many speculators of the financial world Nov. 12 was decidedly disastrous, there being a drop of sixty-eight points—the worst slump since 1914. Newspapers record the fact that quite a number of those recently speculating, have laid violent hands upon themselves. One is made to wonder just why men should so readily resort to that fateful step, even though they happen to be losers in the desperate struggle for wealth in the stock market. Why will men endure the worst of bodily ills, disgrace of darkest hue, and almost any other trouble to which mortal man is heir, only to give up in despair when it comes to heavy financial losses? With some, there is no hesitancy whatever, in "shuffling off this mortal coil." Paul's words in 1 Tim. 6: 9 are as good a warning as any one could frame: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Foreign Survey Shows Gain for Christian Ideals

Early replies received to the questionnaire, sent to missionaries throughout the world by the Interchurch World Movement, show the same tendencies appearing in humanity in regions thousands of miles apart from each other. The answers show that Christianity is gaining ground faster than ever before, but at the same time there is great need for special efforts in the immediate future. First in importance, as well as in the number of times named, is the world-wide tendency of non-Christian religions to make themselves over according to Christian standards. These heathen cults realize that there is power in the Gospel Message that is wholly lacking in the best they have to offer, and we need not wonder at the pitiful attempts to infuse new vigor into the decadent religions of the Orient by the grafting in of Christian ideals, however unsuccessful such an endeavor will prove to be. According to recent reports, Hinduism is honeycombed through and through with Christian teachings. The Rajahs are approximating Christian standards by commendable reforms in their methods of government. Industrial and social conditions, which were tolerated for hundreds of years, have suddenly been recognized as intolerable. Hindu preachers are, in a wholly unwonted way, laying great emphasis on "the holiness of God"—something of which they had no conception before the coming of the missionary, and which they are now attempting to proclaim as the teaching of the ancient Vedas. Even the Moslems, through the sects of Babis and Bahais, are endeavoring to effect a compromise between Mohammedanism and Christianity.

The endowment campaign of Bridgewater College seems to be progressing in a very satisfactory manner. About $200,000 has been raised for the general fund. This, with the Bowman bequest, makes the total endowment of the college slightly above $300,000. But the drive is by no means completed and the trustees have set the goal forward to $500,000.

By direction of the General Educational Board, Bro. D. W. Kurtz's excellent address, "The Creation of Democracy" has been published as a convenient, envelope-size booklet. It is for free distribution, and we suggest that every church order copies enough for judicious distribution among its members and others. It is sure to do good. Address: General Educational Board, Elgin, Ill.

One of the Virginia churches is giving due attention to the success of the Forward Movement by an endeavor to arouse every member to its importance. At their next members' meeting the following topic is to be discussed: "To What Extent Am I Personally Responsible for the Forward Movement?" A thorough discussion of that topic should awaken every member to the highest conception of his possibilities.

The Ministerial Board of the District of Southwestern Kansas and Southeastern Colorado has prepared questionnaires, one for the churches of the District and one for the ministers, as a means of securing information which will enable the Board to make itself useful and actually perform the service enjoined upon it by the General Conference. The questionnaires are well prepared and when properly filled out will be of great value to the Board. They cover the points that any Ministerial Board which takes its work seriously would surely want to know about. We believe they might be suggestive to the Boards of some other Districts who have wondered just how to go at the work entrusted to them. Though we have not been authorized to say so, we imagine the Secretary, Bro. W. O. Beckner, McPherson, Kansas, would be very willing to supply full information to inquirers, especially if they do not forget to enclose a stamp or two.

The Federal Council of the Churches of Christ in America has issued its annual announcement concerning the Week of Prayer, Jan. 4-11, 1920. The general topic for the week is "An Awakened Church." The topics for the successive days, beginning Sunday, Jan. 4, are as follows: The Church Awakened by Her New Opportunities; The Church Awakened by Self-Examination; The Church Awakened by a Vision of the World's Need; The Church Awakened by the New Call for Coöperation; The Church Awakened by a Revival of Family Religion; The Church Awakened by the Call for Workers; The Church Awakened by a Rediscovery of the Reality and Power of Prayer. The Interchurch World Movement is coöperating with the Federal Council in helping to make the week of prayer effective. For 25 cents pastors may secure a packet of pamphlets and other suggestive material by addressing the Council at 105 E. Twenty-second Street, New York.

The Eighth International Convention of the Student Volunteer Movement will be held at Des Moines, Iowa, beginning Wednesday afternoon, Dec. 31, 1919, and closing on Sunday night, Jan. 4, 1920. These conventions are held but once in each student generation—that is, once every four years—and constitute the largest and most notable gatherings of the students of North America. It is expected that the Convention will be attended by delegates from more than one thousand institutions. In addition, there will be present secretaries of foreign mission boards, foreign missionaries at home on furlough, editors of papers, representatives of student movements of other lands and other Christian leaders. Held at the most opportune time in the history of the church, bringing together so many responsible leaders of the forces of Christianity, the Des Moines Convention will give a mighty impulse to the religious life of the colleges, stir the entire church to greater zeal and sacrifice and make possible, let us hope, a truly remarkable onward movement in the world's evangelization.

Living Up to Our Hymns.—Have you ever been at a church service and seriously asked yourself whether the sentiment of the inspiring hymns is really an echo of your own life? Perhaps the thought has come to you that the high visions and lofty ideals of hymnology are somewhat unattainable in this busy age of ours. Then, upon further reflection, you have realized that the root of the whole matter may be traced to this fundamental condition: The wide distance between our living and our singing is not due to the fact that the exalted experiences, set forth in the hymns, are impossible of real-

AROUND THE WORLD

Illinois' Governor Favora Bible Sunday

In urging the general observance of "Universal Bible Sunday," Nov. 30, Governor Frank O. Lowden, of Illinois, paid this tribute: "If Universal Bible Sunday were generally honored, all the troubles which now vex the world would disappear. If the spirit of the Bible were to enter and to hold the hearts of men for a single day, a divine restfulness would succeed the unrest which now menaces civilization. In the presence of the eternal verities, strife and discord disappear. Without faith in the Fatherhood of God, the brotherhood of man is an idle dream." These are words well worthy of serious consideration.

Torture and Death of Jews

It is estimated that at least 200,000 Jews have been murdered in Russia during the last twelve months, and the massacres continue unabated. What Turkey did to the Armenians, Russia is inflicting upon the Jews. Wherever there is fighting, no matter what factions are engaged, the Jews are tortured and killed. According to Dr. Isnel Called, a noted Jewish leader, the outrages daily committed against the luckless people of his race are revolting in the extreme. Neither youth, in its innocence, nor old age, with its burden of years, is exempt from the fell destroyer. Unless steps are speedily taken by the allied nations to stop further outrages by strong remonstrances, most of the Jews still surviving are doomed.

The Simple Life Urged

That there is a growing consciousness of the real value of simple life principles, is brought to mind by recent utterances of leading educators. Mrs. B. F. Langworthy, during a stirring address in Milwaukee, advised mothers to begin to dress their children simply while in the kindergarten, and thus to continue with unabated zeal. She emphatically declared: "It is in the kindergarten that the little men and women form ideals. Do away with the use of jewelry. It leads to vanity and snobbishness." These are words of truth and soberness—a warning that should be heeded by every mother in our Brotherhood. "As the twig is bent, the tree is inclined." The training of the next generation depends upon the mothers.

A Change Truly Worth While

Every now and then the advocates of the liquor traffic loudly bemoan, what they consider to be the direct outgrowth of prohibition—the depreciation of property formerly occupied by breweries and distilleries. It is a point not well taken. A certain Ohio brewery was recently "converted" into a malted milk plant. It now employs 278 men, where only 78 were previously engaged. At very little expense the change has been successfully made and the plant materially enlarged. The head of the concern is greatly pleased with his new line of business. When a visitor inspected the plant recently, and remarked: "You feed babies now, instead of starving them," the president happily replied: "There is no question on that point. The plant has really been 'converted.'"

Mr. Gompers' Mistake

Regarded as the leading authority of "Union Labor" in the United States, Mr. Gompers would be expected to make no unwarranted statements. His recent utterance concerning prohibition, however, will hardly pass muster: "By adopting prohibition we have chanced the wrecking of the social and economic fabric of the nation. We have invaded the habits of the workingman. We have upset and unsettled him. Uprooting one habit uproots others. I believe Bolshevism in Russia began in prohibition. Powerful as was vodka, in it the Russian found relief from the dull monotony of his life. Without it torment and trouble rose before him and he was seized with the desire to tear down what he could never rebuild. Is prohibition worth such a price?" In refutation of Mr. Gompers' statement, permit us to point to the fact that in Great Britain, France and Italy, with no prohibition, the unrest and discontent of the workers is even worse than here.

Conserving China's Millions

According to the most reliable statistics, four hundred million people live in China. Sixteen million of them die every year. Medical experts admit that scientific methods would reduce the number of deaths to six millions, saving ten million lives annually. Mr. Rockefeller, who has done much with his Institute in the study and defeat of disease, is greatly interested in the Chinese problem, and hopes

imperiled by the great enemy of mankind. True, a beginning has been made, here and there, but millions upon millions go down each year into Christless graves because the Gospel Message has failed to reach them. Who is responsible?

A Significant Demonstration

Chicago's House of Correction, was, under the regime of open saloons, usually crowded to its fullest capacity. Recently the south wing of the large structure had to be closed for lack of prisoners. The keepers frankly admit that prohibition has wrought a most remarkable diminution of prisoners. The records show that Nov. 12 there were but 600 inmates in the large penal institution, though the entire group of cells will readily accommodate 2,000. The authorities, however, are still keeping all the cells in readiness, since, at present prospects, John Barleycorn is once more to enter upon his reign, for a season at least, ushering in another deplorable era of debauchery and crime. The warden and his helpers are fully aware of the close relationship between strong drink and lawlessness.

Ontario's Prohibition Victory

Our friends in Canada's northern province have scored a remarkable victory for prohibition, with a majority of about 100,000. Some months ago, when Canadian soldiers were returning in large numbers from the various Atlantic ports, it was a common thing to see affixed to the returning troop-trains, placards with these words: "We want to know who is responsible for making Canada dry." Ontario seems to have given an answer that can be readily understood. The victory just gained is not a war-time achievement, but wholly one of peace. The people seem to have taken due deliberation in deciding upon a saloonless province. As may readily be understood, the victory must be ascribed largely to the dwellers of the agricultural regions, who took a united stand for prohibition.

Will the Ban Be Lifted?

In the expectation that the war prohibition ban will ere long be lifted, a St. Paul brewery recently applied for saloon licenses in that city. There was a unanimous and emphatic protest by people and press, and that, too, for a good reason. They wished to avoid the drunken orgies and the decreased industrial production that are inevitable if saloons reopen. The mayor, with due consideration, heard the protests and declared that he would issue no licenses, even if the war ban were lifted. This means that St. Paul is permanently dry. Cities and towns in other States, that were "wet" before July 1, might well consider the St. Paul plan to excellent advantage. After enjoying the blessings of a saloonless community, few indeed, are the people who wish to return to the debasing misery of the liquor regime.

The "Red" Peril

With the jails in fourteen cities crowded with members of the "Union of Russian Workers," and federal district attorneys preparing their cases against more than 200 radical leaders, the American people are at last awakening to the real danger that threatens the permanency of our Government. In the publishing of printed matter "Reds" do not mince their words. They do not hesitate to say that by "social revolution they mean a complete destruction of present Governmental institutions by armed insurrection. It must begin with the turnover of all possessions—those of individuals and those of the State—subjecting them to common control. All resources must be declared common property." It will be noted that the proposed movement is clearly against the foundational principles of our Government, as well as against the teachings of Holy Writ, so far as duly-constituted authority is concerned. Anarchy is in no sense constructive. Always appealing to the worst that is in man, it blights and destroys all attempts at human uplift.

Watchman, What of the Night?

That mankind, at the present time, is passing through a period in which the "encircling gloom" is a decided prominent feature, is abundantly obvious to all. It is hoped that with the signing of the Armistice, a year ago, there might be ushered in the dawn of an era of brotherland of ideals—an altruism that would make for "peace and good will to all men." That the trend of events has not worked out along that line, is readily shown by the perplexing situation everywhere. Much is hoped for from the eventual introduction of the League of Nations, but that can succeed only to the extent that it is permeated by the Christ spirit. The great unrest in our own favored land of liberty is decidedly alarming. Labor unions and capitalists are at swords' points, instead of lab-

rived for the service to begin, the old church was filled with people eager to hear once more the Word of God preached from the pulpit. The preacher was young and hopeful and he preached a powerful, Spirit-filled sermon on man's duty to God and to one another, and God's faithful, watchful care of his people. He called the people's attention to the great material wealth of the community. He told them that God is the Bountiful Giver of every blessing we enjoy, that he holds the world in the hollow of his hand. Then he pictured to them, from memory of happy Thanksgiving Days in his parents' home, ideal Thanksgiving reunions, with families reunited, grandparents, parents, brothers and sisters and children and cousins, observing the glad day together with rejoicing and thanksgiving—home circles cemented in the bonds of love; aged people made glad by the homecoming of children and loved ones; children rejoicing to be again in the old home, thankful to God that they have been permitted to visit father and mother again. Many a lonely and discouraged person, away from home and loved ones, and living among strangers, has been cheered and comforted by being invited to enjoy the feast and blessings of the day as one of the family, and great joy is felt by all when it is learned that the kind act was the means of winning the stranger for Christ and the church.

The prayer at the close of the sermon was heart-touching and when the basket was passed to receive the offering, the good deacon smiled as he took note of the liberality. Surely the Spirit was working. The men and women who had mourned because the church was closed, now saw that it was their duty to see that it was kept open and that public services were held regularly. They were sure that they could afford to maintain a preacher and keep him in good circumstances.

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Ashland, Ohio.

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Bro. W. N. Zobler, in discussing the "Constructive and Destructive Work of the Church," showed that we must all be properly employed, to be good builders for the Lord, that only through us can the power of Christ be transmitted, and that we must employ business methods in our religious work.

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After the Committee on Resolutions had read its report, and gratitude was expressed to the Springville congregation, the closing remarks and prayer were offered by Eld. Chas. Bonsack. All who were present seemed very enthusiastic in their praises of the fact that Eastern Pennsylvania was so active and energetic in the "Forward Movement" of the church. H. H. Nye, Clerk.

INDIA NOTES

Early in September Bro. Long and I spent six days with our Mennonite brethren at Dhamtari, India. The days were filled with interest and pleasure. They are 600 miles from us, in Central India, and it took us four days to go and come. Bro. Lang has a cousin in that mission, who was sailing for furlough, but aside from our visit with him, it was helpful to see their work and compare notes.

It is a small mission, as to numbers, but they have a very hopeful field and it is capable of expansion. Their central station is at the end of a small railway, and the other stations are farther out. They have the advantage of good roads, and have two Fords, several motorcycles, and one motor with a double car attached. These help them much in getting about to their work and to the different stations. It was a surprise to us to see how the Fords could go over muddy roads and across streams. However, when they did hang up in the mud or water, the driver "commandeered" all the passers-by till they pulled the car out. One missionary had eight men and a big rope ready when we got to a large stream near his home. They pulled us across—Ford and all!

This mission is handicapped for lack of missionaries, having at present only four couples and a woman doctor. Some, however, are on furlough. There are three bungalows not occupied and one station without a missionary.

The mission was opened up some twenty years ago, and now has over 600 communicants. But up to the present, they have not been able to do intensive evangelistic work. Now they have one missionary, at least, set apart for that work, and it is opening up beautifully. The industrial and educational phases have been emphasized. In the shop you see quite an equipment of American machinery, and here carpentry and blacksmithing are taught under Government inspection, with some aid from the Government. The mission owns at one station several hundred acres of land, the arable part of which is farmed by the Christians who are scattered about among the Hindus in the village near by, who have as good houses as they. One missionary's time is devoted to this Christian village. Then there is a Widows' Home with about thirty-five women, who come from the villages round about, and later become Christians, when they work to help to support themselves. A Boys and Girls' Orphanage and school are found here, as in almost all missions, and these are now filled to their capacities with famine children.

Famine has struck those parts hard. There we saw over two hundred, from babes to the aged,—emaciated and pitiful sights,—while many had died and others were coming in daily. The mission feeds them—most of them not being able to work. How thankful they were for the funds sent from home, to feed these starving people!

But a really gruesome sight is the Leper Asylum, with over two hundred inmates, in all stages of the disease—some about ready to die, others still able to work, but all very thankful and appreciative. We walked very carefully and held our skirts aside, lest we touch them; but the missionaries walked about quite at home among them, and laughed at our timidity, saying: "Missionaries don't often get the disease from them." Though the mission workers can not cure the lepers, still they relieve the pain and make them more comfortable, and they usually want to be baptized and so are saved, we hope. They have a little chapel for them, where the missionary fills the pulpit every Sunday. The untainted children are taken from their mothers and kept with the clean chil-

(Continued on Page 750)

rived for the service to begin, the old church was filled with people eager to hear once more the Word of God preached from the pulpit. The preacher was young and hopeful and he preached a powerful, Spirit-filled sermon on man's duty to God and to one another, and God's faithful, watchful care of his people. He called the people's attention to the great material wealth of the community. He told them that God is the Bountiful Giver of every blessing we enjoy, that he holds the world in the hollow of his hand. Then he pictured to them, from memory of happy Thanksgiving Days in his parents' home, ideal Thanksgiving reunions, with families reunited, grandparents, parents, brothers and sisters and children and cousins, observing the glad day together with rejoicing and thanksgiving—home circles cemented in the bonds of love; aged people made glad by the homecoming of children and loved ones; children rejoicing to be again in the old home, thankful to God that they have been permitted to visit father and mother again. Many a lonely and discouraged person, away from home and loved ones, and living among strangers, has been cheered and comforted by being invited to enjoy the feast and blessings of the day as one of the family, and great joy is felt by all when it is learned that the kind act was the means of winning the stranger for Christ and the church.

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Bro. A. M. Kubns pointed out the need of greater reverence on the part of officers, teachers and church officials. Bro. Harry Ziegler, in "The Advantages of Memorizing Scripture," held that this work is important as a basis of our thought and conduct. Bro. Grover C. Bair pointed out the following "Ends to Be Accomplished in the Sunday-school": (1) Christian training, so much neglected at home; (2) Cheerful giving; (3) Self-sacrificing service.

In the general session, Mrs. Emma Hildebrand pictured the Ladies' Aid Society as a special field for woman's service for the Master. Mrs. Mary Reber, in her paper, read by Mrs. G. N. Falkenstein, made a strong plea for enlarged contributions and for an organized society in each congregation. Sister Florence Mohler recited the "Parable of the Bamboo." Bro. Nathan Kilhefner defended the "Bible in the Public Schools." Bro. S. N. Wolfe gave a very touching discussion on "Child Rescue Work."

After the Committee on Resolutions had read its report, and gratitude was expressed to the Springville congregation, the closing remarks and prayer were offered by Eld. Chas. Bonsack. All who were present seemed very enthusiastic in their praises of the fact that Eastern Pennsylvania was so active and energetic in the "Forward Movement" of the church. H. H. Nye, Clerk.

INDIA NOTES

Early in September Bro. Long and I spent six days with our Mennonite brethren at Dhamtari, India. The days were filled with interest and pleasure. They are 600 miles from us, in Central India, and it took us four days to go and come. Bro. Long has a cousin in that mission, who was sailing for furlough, but aside from our visit with him, it was helpful to see their work and compare notes.

It is a small mission, as to numbers, but they have a very hopeful field and it is capable of expansion. Their central station is at the end of a small railway, and the other stations are farther out. They have the advantage of good roads, and have two Fords, several motorcycles, and one motor with a double car attached. These help them much in getting about to their work and to the different stations. It was a surprise to us to see how the Fords could go over muddy roads and across streams. However, when they did hang up in the mud or water, the driver "commandeered" all the passers-by till they pulled the car out. One missionary had eight men and a big rope ready when we got to a large stream near his home. They pulled us across—Ford and all!

This mission is handicapped for lack of missionaries, having at present only four couples and a woman doctor. Some, however, are on furlough. There are three bungalows not occupied and one station without a missionary.

The mission was opened up some twenty years ago, and now has over 600 communicants. But up to the present, they have not been able to do intensive evangelistic work. Now they have one missionary, at least, set apart for that work, and it is opening up beautifully. The industrial and educational phases have been emphasized. In the shop you see quite an equipment of American machinery, and here carpentry and blacksmithing are taught under Government inspection, with some aid from the Government. The mission owns at one station several hundred acres of land, the arable part of which is farmed by the Christians who are scattered about among the Hindus in the village near by, who have as good houses as they. One missionary's time is devoted to this Christian village. Then there is a Widows' Home with about thirty-five women, who come from the villages round about, and later become Christians, when they work to help to support themselves. A Boys and Girls' Orphanage and school are found here, as in almost all missions, and these are now filled to their capacities with famine children.

Famine has struck those parts hard. There we saw over two hundred, from babes to the aged,—emaciated and pitiful sights,—while many had died and others were coming in daily. The mission feeds them—most of them not being able to work. How thankful they were for the funds sent from home, to feed these starving people!

But a really gruesome sight is the Leper Asylum, with over two hundred inmates, in all stages of the disease—some about ready to die, others still able to work, but all very thankful and appreciative. We walked very carefully and held our skirts aside, lest we touch them; but the missionaries walked about quite at home among them, and laughed at our timidity, saying: "Missionaries don't often get the disease from them." Though the mission workers can not cure the lepers, still they relieve the pain and make them more comfortable, and they usually want to be baptized and so are saved, we hope. They have a little chapel for them, where the missionary fills the pulpit every Sunday. The untainted children are taken from their mothers and kept with the clean chil-

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NOTICE

Your Committee on Dress Reform hereby calls upon the churches for an offering on the day of our next "Special" Christian Workers' program—Sunday, Nov. 30, 1919. The prompt response of many churches last spring enabled us to develop our plans thus far. There is some money on hand, but the time of additional printing is already near.

Effort, time and means are necessary to a full understanding, by all, of the practical, constructive work now under way. Our ability to accomplish our part in this work depends on your coöperation—not only in passing resolutions, but in helping to carry out those resolutions, through your personal effort, your liberality and your prayers.

All amounts sent to the undersigned will be duly acknowledged; each receipt will be accompanied by a revised "Book-list" booklet, or as many such as you agree to distribute. Lydia E. Taylor, Secretary-Treasurer.

Mt. Morris, Ill.

ANNUAL MEETING ANNOUNCEMENT

At a meeting of the Committee of Arrangements, held at Kansas City, Mo., Nov. 6, it was decided to take the 1920 Conference to Sedalia, Mo. The State Fair ground, with its many spacious buildings, was gladly turned over to our people for their use and enjoyment. The citizens are very anxious that our people share their hospitality, and extended a warm invitation.

The Committee is hoping that all personal preferences will be laid aside and our energies be directed toward making the Conference one of the best. The time for the Conference to convene is June 10-16, inclusive.

We hope that those in charge of the various church activity programs will begin to arrange their work, if they have not already done so. M. J. Misbler.

Newton, Kans.

STANLEY CHURCH, WISCONSIN

Bro. Roger D. Winger, who is working in the interest of the great "Forward Movement" in Wisconsin, held a Missionary Institute in the Stanley church Oct. 26-28, which was well attended. Bro. Winger placed great stress and emphasis on the need of a greater missionary spirit in the Church of the Brethren, and considerable enthusiasm was aroused. Our people responded quite liberally, and on the last evening gave Bro. Winger a donation of about $13, for the advancement of the cause.

Nov. 2 nine of our young people were baptized. Several others will be baptized later. Quite a few members have moved in recently, which will greatly help to strengthen the work here.

The work of the church here is moving along very nicely. Bro. W. W. Gibson, our pastor, holds two services every Sunday. Our Sunday-school and Christian Workers' Meeting continue to grow. We have a regular singing class, that meets once a week in the various homes, for the purpose of learning more of the songs in "Kingdom Songs," and also practicing those we have learned.

We do not have the necessary equipment for a love feast as yet, so it will be impossible for us to have one this fall. We are, however, making arrangements to have one later. We appreciate very much the good work that our pastor is doing here, in helping to accomplish all these things. Mrs. O. W. Henderson.

DISTRICT CONFERENCE OF SOUTHERN PENNSYLVANIA

The Southern District of Pennsylvania met in District Meeting, Oct. 28, in the evening. After listening to a very able and interesting sermon by Eld. Jas. A. Sell, of the Middle District, on the subject of "Home Missions," an offering was lifted for the use of the District Mission Board, which amounted to $967.63, with what was handed in later for that purpose. The organization then took place, so as to have all things ready for the regular business, the next morning at 8 o'clock.

At the appointed time the forty-nine delegates, besides the elders and visitors, both from our own and other Districts, filled the house, and the twenty-one congregations celebrated the twenty-fifth anniversary of their District in a very business-like manner.

There were read from accurately-written statements, the reports of the Treasurers of the District, the Mission Board, the Brethren's Home, the Temperance Committee, the Child Rescue Committee, and the Tabulator of the amounts given to the Armenian and Syrian Sufferers. We had also reports from the Secretaries of the Mission Board, the Brethren's Home, the Temperance Committee, the Child Rescue Committee, and the Ministerial Board. These reports gave the work that was done by the District, through her committees, and was highly appreciated.

One query only was sent to the Annual Meeting, which asked that the Annual Meeting be granted to the Southern District of Pennsylvania in 1921.

A committee was appointed to agree on a definite boundary line between the Southern and the Middle Districts of Pennsylvania. From the latter District we were separated in 1894, but we shall always feel grateful for the fostering care given us during the one hundred, or more, years of our vital union with her as a mother District.

Those elected to represent the District on the Standing Committee were Brethren H. M. Stover and Daniel Bowser, with Brethren E. S. Miller and A. S. Baugher as alternates.

The meeting closed at 4 P. M., with all recognizing the great joy that accrues in properly attending to the business part of the Lord's work, when his Holy Spirit is present to guide and direct.

Waynesboro, Pa. H. M. Stover, Writing Clerk.

DEATH OF ELDER GEORGE E. DEARDORFF

George Emmanuel Deardorff, son of Isaac and Mary Deardorff, was born at Roann, Ind., Nov. 21, 1874, and died in the Orchard Hospital, of Marion, Ohio, Oct. 26, 1919, aged forty-four years, eleven months and five days.

Eld. George E. Deardorff

Dec. 25, 1894, he married Ida Grossnickle, of North Manchester, Ind. This union was blessed with five children, two of whom died in infancy.

In the spring of 1898 he, with his family, moved to North Dakota, where they resided for several years. Then they moved to Brethren, Mich., where he engaged in mercantile business, besides being postmaster and railroad ticket and freight agent. He carried on these lines of activity in connection with his church work.

Bro. Deardorff united with the Church of the Brethren when sixteen years of age and continued faithful, standing firm on the principles of the Word and unity of faith. About twenty years ago he was called by the Lord, through the church, to the ministry of the Word, and later was ordained to the eldership. He served four congregations in Michigan as presiding elder.

When his health began to fail he gave up his work in Michigan and moved to North Manchester, Ind. Later he accepted the pastoral care of the Beaver Creek and Cart Creek congregations, giving his time and service to the advancement of the cause he so much loved. Three years ago he accepted a call as pastor of the mission at Marion, Ohio, which had a constant growth from the beginning of his pastorate to the close. During this period of service, a neat, convenient churchhouse was erected, the church fully organized and twenty were added to the church by confession of faith and baptism. He endeared himself to all who knew him best.

Throughout his ministry he held a large number of revival meetings in the States of Michigan, Indiana and Ohio, the success of which proved his efficiency in the work.

Bro. Deardorff was a sufferer for many years—at times very serious—but was patient and considerate. He was anointed on three separate occasions in the name of the Lord—the last time about four weeks ago. He had a strong desire to regain his health, in order to render more and better service to God and his fellow-men.

Funeral services were held at Marion, Ohio, on Monday afternoon; also at the West Manchester church, North Manchester, Ind., on Wednesday forenoon. Both funerals were in charge of Eld. J. L. Guthrie, Secretary of the Mission Board of the Northwestern District of Ohio. The selection of the text, and arrangements for both services were made by the deceased.

He leaves his wife, three children, an aged father, one brother, a large circle of relatives and a heart-broken congregation, with many Christian friends. The family will remain at Marion, Ohio, in active work for the time being.

The members of the Mission Board of the Northwestern District of Ohio, desire in this way to express their appreciation and highest esteem for the faithful and efficient service given the District by the deceased.

Upper Sandusky, Ohio. J. L. Guthrie, Secretary.

LOGANSPORT, INDIANA

Sunday, Nov. 9, was a day long to be remembered by the members in Logansport and vicinity. Under the direction of the District Mission Board of Middle Indiana, funds were solicited and a house built during the season, and this was dedication day.

Visitors from the city and adjoining congregations came in large numbers, and the house was filled to overflowing. A double service was arranged. While Eld. J. H. Wright preached in the audience room, on the subject, "The Open Door of Salvation," Eld. G. B. Heeter preached in the basement. The song services were led by Brethren D. W. Boyer and H. U. Fisher.

The building committee then reported that the property cost about $10,500 and that all had been raised but $800. Donations were called for and soon passed the goal by aggregating $1,153.75.

Eld. S. T. Fisher then delivered the dedicatory prayer. The members who have worshiped here for several years in a single room, all rejoice to be favored with a modern, convenient and substantial house of worship. The same evening Eld. S. T. Fisher began a series of meetings, which is to continue till Thanksgiving evening, when the love feast will be held. J. G. Stinebaugh.

Camden, Ind.

MORE ABOUT STANDARDIZED SUITS

Since its last report in "Messenger" of Sept. 13, the Committee on Dress Reform has made "suit progress" as follows:

A well-equipped women's tailoring firm has been secured to handle the unfilled orders returned to customers by the former firm, following the chaotic conditions in the business and labor world beginning last June. This firm will also make to measure suits for any others, in need of such garments, and willing to pay the advance in price, made necessary by the above-named conditions. Those personally interested may write the Secretary for particulars.

For the coming spring season, however, this firm has arranged to manufacture at least three standardized suits, one of these identical with the "standard suit" which met with such general favor after the catalog distribution last spring, and one especially for misses.

A new special catalog will be issued, giving information regarding the movement, with illustrations and prices of these suits. When ready, due notice will be given through the "Messenger." You can then secure, from the Secretary of the Committee, the information which will put you in touch with this firm.

It is hoped that by that time normal conditions in the clothing world may be restored, in order that normal prices may again be furnished. Lydia E. Taylor,

Mt. Morris, Ill. Secretary-Treasurer of Committee.

JUNIATA COLLEGE BIBLE INSTITUTE

The Bible Institute will be held in the Stone church, at Huntingdon, Pa., Dec. 1-5. Dr. Martin G. Brumbaugh, Ex-Governor of Pennsylvania, will preach in the Stone church, Sunday, Nov. 30, at 7:30 P. M.

Monday, Dec. 1, 2:15 P. M. Opening Address.—Dr. Martin G. Brumbaugh. Address.—Pres. I. Harvey Brumbaugh. Illustrated lecture, Russia.—Galen B. Royer.

Tuesday, Dec. 2, Sunday-school Day, 8:45 A. M. The Sunday-school of Today.—Prof. O. R. Myers. Honoring the Holy Spirit in Biblical Study and Religious Work.—A. B. Van Ormer. The Birth of New Powers.—Galen B. Royer. Afternoon, 1:30. India Girls.—Olive Widdowson. The Anvil Wears the Hammers Out.—A. B. Van Ormer. The Teacher and His Helps.—Galen B. Royer. Evening, 7:15. The Sunday-school in India.—Jesse Emmert. Lecture.—Dr. Frank H. Green.

Wednesday, Dec. 3, Church Day, 8:45 A. M. The Origin and Nature of the Church.—T. T. Myers. The Christian Minister.—W. J. Swigart. The Rural Church.—Galen B. Royer. Afternoon, 1:30. Peter Becker and the Church of the Brethren in America.—T. T. Myers. The Church and Civic Righteousness.—A. B. Miller. Problems of the Church.—A. W. Dupler. Evening, 7:15. The Church in India.—J. M. Blough. Lecture.—Stephen A. Haboush.

Thursday, Dec. 4, Missionary Day, 8:45 A. M. The Aborigines of Our Field.—Jesse Emmert. Religions of India.—J. M. Blough. Africa. —Rev. Mr. Rhode. Afternoon, 1:30. Work in the Danga.—Mrs. J. M. Blough. Modern Reform Movements.—J. M. Blough. Evening, 7:15. Illustrated Lecture.—Jesse Emmert. Africa.—Rev. Mr. Rhode.

Friday, Dec. 5, 8:45 A. M. The Function of Reason and of Faith in Relation to the Bible.—A. B. Van Ormer. The Church and the Five-year Forward Movement.—J. H. Cassady. The World's Cry, "Give Me That Water."—Galen B. Royer. Afternoon, 1:30. Home Life in India.—Mrs. Jesse Emmert. Address, The Call of the World to Christian Young Men.—C. C. Ellis.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Covina.—Beginning Oct. 26 we had a very interesting week of Bible Study on the "Passion Week," conducted by Eld. E. S. Young, which was indeed inspiring. Our love feast was held Nov. 2. Bro. Young officiated, assisted by Bro. Boaz, of Long Beach.—Mrs. Tempie S. Funk, Charter Oak, Calif., Nov. 5.

Reedley.—Sunday, Oct. 19, Bro. Leroy Clark and Sister Ruth Emily, our Sunday-school and Christian Workers' delegates to the District Meeting, gave excellent talks on the subjects discussed at those meetings. Oct. 23 and 24 Sister Laura Gwin Swadley, of Modesto, Calif., favored us with helpful and interesting talks on Sunday-school work. Sunday evening, Oct. 26, our senior and intermediate Christian Workers' Societies delivered a splendid program on "The Forward Movement." Our love feast was held Nov. 1. Bro. L. E. Miller, of Empire, and Bro. J. H. Stover, of Fresno, each delivered an inspiring sermon on "The Second Coming of Christ." After dinner, which was served in the basement, an election was held for deacons. Brethren Floyd Ramsey, Leroy Clark and Raymond Armantrout were chosen. In the evening we held our communion services, with Bro. J. R. Rhoads, of Fresno, officiating. Sunday morning Bro. Rhoads had charge of the installation service. In the evening Bro. M. H. Miller, of Patterson, gave an excellent sermon on "The Overcoming Life."—Mabel Armantrout, Reedley, Calif., Nov. 6.

COLORADO

Denver church was highly privileged by having Bro. D. L. Miller and his good wife with us over our love feast on Saturday, Nov. 8. Bro. Miller officiated. He also gave us a splendid sermon on the Bible Lands. He remained until Monday evening and gave us a sermon on "The Sunny Side of Life." Bro. Miller and wife are now on the way to Southern California to spend the winter. Our church is still progressing nicely.—W. R. Cline, 1070 Gas and Electric Building, Denver, Colo., Nov. 11.

ILLINOIS

Astoria.—Bro. R. H. Nicodemus, evangelist of Chicago, was with us in a series of meetings, preaching twenty-two sermons. Sister Ethel Mummert, from Bethany Bible School, conducted the song service. The interest was good; also the attendance. We feel that all have been strengthened by these powerful sermons. Two stood for Christ. We also have the promise of Bro. Nicodemus to be with us Dec. 28-31 in our Bible Institute.—Goldie Eichenberg, Astoria, Ill., Nov. 8.

Big Creek church met in council Nov. 3. The Sunday-school was

reorganized, with Sister Wm. Matthes and Bro. Henry Bowse, superintendents. Sister Oscar Ridgely was elected president of our Christian Workers' Society for the coming year. One letter of membership was granted.—Dow A. Ridgely, Parkersburg, Ill., Nov. 11.

Elgin.—There was neither light nor warmth nor prayer-meeting at the church last Wednesday night. Instead, the membership was parceled into four different parts, and enjoyed the shelter of as many hospitable cottages. Somehow, the atmosphere seemed warmer and more intimate, and the total of all the congregations was more than twice the usual attendance. Next week Sunday is the first week—at three other cottages. What are we praying for? Why, our evangelist—John R. Snyder—is coming, and will fire the first shot in the enemy's camp Sunday morning, Nov. 16. That gives us but a few days to pray for. Last Saturday evening the Elgin assembly ate supper with her Lord. Rev. Baxter Mow served the emblems. He also preached the following morning, using the good-by beckoning of the Master, "Follow Me." . . . Several new families have moved among us.—Adoline H. Beery, Elgin, Ill., Nov. 10.

La Place.—Oct. 9 we began a series of meetings, conducted by Bro. S. Z. Smith and wife, of Sidney, Ohio. The interest and attendance were good. The members were greatly strengthened and much good was done throughout the community. Fourteen were received into the church by baptism. The meetings closed Nov. 3 with a love feast, which was well attended. Bro. Smith is entering school very soon. We will miss them but are glad that they are willing to do their part in the great "Forward Movement." Our people showed a willingness to rally to greater activity in the Sunday-school, for on our Rally Day service we had a large ottendonce in spite of the unfavorable weather. A well-arranged program was given by the young people.—Lizzie Studebaker, Kent, Ill., Nov. 10.

INDIANA

Hickory Grove church met in council Nov. 8, with Eld. D. R. Hardman presiding, assisted by Eld. D. A. Hummer. The latter, who had been appointed to serve as evangelist, reported that arrangements had been made with Bro. W. L. Hatcher, of Bossville, Ind., to hold a series of meetings for us in the fall of 1920.—Edgar A. Hummer, Pennville, Ind., Nov. 8.

Indianopolis church closed a revival meeting Oct. 19. Seven young women came forward, six of whom have been received into the church by confession and baptism. The attendance during the meetings was quite good, although we had to contend with bad weather. Bro. Stroud preached splendid sermons and the church has been built up. Oct. 25 we held our quarterly council. Officers for church and Sunday-school for 1920 were elected. Bro. S. A. Hylton was chosen Sunday-school superintendent. Oct. 26 we had the pleasure of having with about sixty present. Bro. J. W. Rarick, of Muncie, officiated, assisted by Bro. G. W. Hahn.—J. J. Kintner, Indianopolis, Ind., Nov. 11.

Mexico.—Oct. 25 we enjoyed another love feast, with Bro. Wieand, of Chicago, officiating. Several visiting ministers were present. Bro. Wieand remained over Sunday and gave us a fine discourse, which was greatly enjoyed by all present. Our series of meetings will be conducted by Bro. Ben Long, of Andrews, Ind., beginning Dec. 1.—Effie E. Keyes, Mexico, Ind., Nov. 5.

Noblesville.—Our communion meeting was held Nov. 1. We had with us Brethren Walter Mosbaugh, E. O. Norris and G. W. Hahn, who officiated. The attendance was good—a special effort being made to have present those connected with the church in the fall. Sunday morning Bro. Norris preached for us. Oct. 19 Bro. W. Mosbaugh preached our morning sermon. We appreciate very much the presence of neighboring brethren.—Edith Bowser, Noblesville, Ind., Nov. 8.

Osceola church met in council Nov. 8. Three letters were granted. Church and Sunday-school officers were elected for one year: Bro. Hiram Rouse, elder in charge; Bro. Jacob Motts, Sunday-school superintendent; Bro. Wright, "Messenger" agent and correspondent. We also elected two trustees: Brethren Wm. Anglemyer and John Coenower. Our home ministers were appointed to secure some one to hold a revival in the near future.—Eva Pontius, Elkhart, Ind., Nov. 11.

Pine Creek.—Our series of meetings, which began Oct. 5, conducted by Bro. G. S. Strausbaugh, of Fredericktown, Ohio, closed Oct. 26. The meetings were well attended and good interest prevailed throughout. Sister Ida Horton had charge of the song service and deserves much only filled the pulpit but did much personal work. The second week of the meeting he was called away, and Eld. Daniel Wysong, of Nappanee, filled his place on Wednesday and Thursday evening, giving us a splendid sermon. Four were added to the church. Our love feast was held Oct. 18, and was well attended; about 330 communing. Eight visiting ministers were present and Bro. Strausbaugh officiated. On Sunday morning over 50 were present at the free breakfast was served in the basement to about 400. At 10 o'clock our Sunday-school was held. Eld. Daniel Hartman conducted the devotional service, and the lesson was taught by Eld. Daniel Whitmer and Daniel Wysong, who brought out many good thoughts. Then we enjoyed a splendid sermon from Bro. Straushaugh. Oct. 26 he preached his farewell sermon to a full house on the subject; "The Inner Circle." The services were closed with splendid interest.—M. S. Morris, North Liberty, Ind., Nov. 9.

Portage.—We will hold our Harvest Meeting, an all-day service, on Thanksgiving Day, Nov. 27, at the South house. Bro. Bert Pontius, of Elkhart, will conduct the morning service, and Bro. L. P. Kurtz, of Goshen, the afternoon service.—Mrs. Kate Peterson, South Bend, Ind., Nov. 10.

Spring Creek church met in council Nov. 8, with Eld. Moyne Landis presiding. Three letters were received and two were granted. Sunday-school officers were elected, with Bro. Floyd Newcomer, superintendent; Hilda Biegh, primary superintendent; Amanda Rusher, home department superintendent. We expect to have a Christmas program on Sunday evening, Dec. 21. We are planning to have a course of lectures again this winter, the time to be announced later. Our love feast was held Nov. 1, at the close of our three weeks' series of meetings, conducted by Bro. I. D. Heckman.—M. Amanda Rusher, Pierceton, Ind., Nov. 10.

Summitville.—Our series of meetings has just come to a close, conducted by our pastor, Bro. Fred Fair. He delivered sixteen very interesting and spiritual sermons. The attendance was good and the spiritual strength was increased. Outsiders seemed to be much interested and four were baptized. One had been added to the church before the meeting. Our love feast was held Oct. 19, and the service was enjoyed by the members.—Mrs. Pearl Tomlinson, Summitville, Ind., Nov. 10.

Topeka church has enjoyed a three weeks' series of meetings, conducted by Bro. Forest Hostettler, of Greentown, Ind. Bro. Riley Kendall conducted the song service very ably, which was a great inspiration to the meeting. One accepted Christ. At the close of the meetings we held our love feast, with Bro. Hostettler officiating. Fifty participated and we have had one of the most spiritual services we have ever held. Oct. 31 we held our council meeting, with Eld. I. S. Burns presiding. The deacons reported the annual visit.—Mrs. Sarah E. Yontz, Topeka, Ind., Nov. 11.

IOWA

Brooklyn.—We held our love feast Oct. 18. Bro. J. Q. Goughnour, of Ankeny, Iowa, officiated, assisted by Bro. Ivan Connell. About fifty were present. On Sunday, Oct. 19, Sister Sadie Miller, from India, gave us two inspiring messages. An offering, amounting to $40, was taken. Oct. 25 Bro. Virgil C. Flinnell came to us with a stereopticon lecture, "The Rural Church Facing Its Task." The Brooklyn church is trying to "face its task," and Bro. Flinnell's lecture and suggestions were a source of encouragement to us.—Mrs. Rose D. Fox, Brooklyn, Iowa, Nov. 5.

Council Bluffs.—Our quarterly business meeting was held Sept. 26, with Eld. W. H. Crowe presiding. Officers were elected for the new year as follows: Elder, Bro. W. D. Grove; clerk, Bro. D. P. Hutchison; Sunday-school superintendent, Sister Hutchison. Sister Della Hufline was chosen as member of the board, the other members of which are the pastor and Sunday-school superintendent. Our Rally Day program was given Sept. 28. Nov. 2 the Sunday-school rendered a temperance program, following the lesson. Most of the pupils signed the temperance pledge. Many cottage prayer meetings have been held during the past two weeks in addition to the midweek service at the church. This week there will be on every night campaign, preparatory to our coming revival services, to be conducted by Bro. C. C. Kindy, of Indiana, beginning Nov. 16. The interest is good and we are hoping for good results.—Mrs. Dora Hufline, Council Bluffs, Iowa, Nov. 7.

Dallas Center.—Oct. 26 we were favored with two sermons by Eld. Paul Mohler, of Oroville, Wash., and Nov. 2 Eld. I. W. Brubaker, of Prairie City, Iowa, delivered two addresses. The presence of these two brethren was greatly appreciated. Their messages prepare us for better service for the Master.—Anna Goughnour, Dallas Center, Iowa, Nov. 4.

Franklin County.—Owing to rainy weather our love feast was postponed from Nov. 9 to Nov. 23. It was also decided that we have a missionary Thanksgiving program at the church on Thanksgiving Day at 10:30, with basket dinner.—Harvey W. Allen, Dumont, Iowa, Nov. 10.

Indian Creek church met in business session Nov. 1, with Eld. E. D. Eikenberry presiding. Letters were received and five were granted. We deeply regret the loss of Brother and Sister J. K. Eikenberry and his parents, who have been laboring with us for three years. They expect to move Dec. 1 to Indiana. Bro. E. D. Pitzel, who has taken our field, has been ordained to the office. Eld. I. W. Brubaker, of Prairie City, has been chosen for the remainder of this year and 1920.—Mrs. P. H. Enfield, Maxwell, Iowa, Nov. 10.

Osceola church met in council Oct. 18, with Bro. Charles Colyn presiding. Our series of meetings will begin Nov. 16, with Bro. J. F. Swallow as evangelist and Bro. Paul Hoover as chorister. Our fall love feast will be held Nov. 27. No new church officers were elected. Eld. Jacob Motts was chosen as our elder for one year and has accepted. Bro. Roger Winger was with us two evenings in the interest of the "Forward Movement." Brethren Messamer and Sargent were here in the interest of our schools. Bro. Emmert Gover our latest addition, favored us with a nice little program of stories of Indian life. Sometime ago Sister Lydia Taylor gave a talk on Dezas Reloem and her subject was well bandied. A few weeks ago Bro. Wm. Myers, of Lenox, preached a good sermon. In all we have had many good things this summer and fall.—Jennie Alexander, Osceola, Iowa, Nov. 5.

KANSAS

Parsons church convened in members' meeting Nov. 6, with Eld. J. S. Clark presiding. It being impossible for Eld. H. B. Mohler to conduct our meeting, it was postponed indefinitely. The Ministerial Board was given the power to procure some one to give us a series of meetings at their discretion. A nice little program of stories of Indian life. Sometime ago Sister Lydia Taylor gave a talk on Dezas Reloem and her subject was well bandied. A few weeks ago Bro. Wm. Myers, of Lenox, preached a good sermon. In all we have had many good things this summer and fall.—Jennie Alexander, Osceola, Iowa, Nov. 5.

Redfield.—The series of meetings conducted by Bro. L. G. Templeton at the Redfield church closed with a love feast on Monday evening, Nov. 10. Regardless of the bad weather, the interest was good. Ten were born into the Kingdom. These meetings have been the means of drawing the membership of this place closer to their God and to one another, and, as a result, the spiritual life of the church was held. These services were conducted by Bro. D. P. Neher, of McCune, and Bro. L. G. Templeton, assisted by the home elder. The election resulted in the choice and installation of Bro. Jacob Rothrauff to the ministry.—Mrs. J. A. Strohm, Redfield, Kans., Nov. 12.

Sobetha church met in council Nov. 4, with Eld. Roy Kistner presiding. Sunday-school officers were elected for the coming year, with Bro. M. E. Stair, superintendent. Sisters Ethel Hollinger and Cora Derrick, members of the Mission Board, were with us at this meeting. We will have the first number of our lecture course Nov. 17, with Mr. Ebel as one speaker. He will give an illustrated talk. Bro. C. B. Shull, of Carroll, Iowa, delivered an inspiring sermon on Sunday morning, Nov. 2, on the subject, "Missing a Chance." Since the last report four members have been received into the church by baptism. We are looking for Bro. Shull again.—Bro. Geo. Sperline, who has spent almost a year in the west. Much interest is manifested by the young people of the Junior Christian Workers' Society that was organized some time ago, with Sister Mishler as president. Our Sunday-school is growing and we are doing what we can to do our part in the interest of the "Five-year Forward Movement."—Mrs. John Heikes, Sabetha, Kans., Nov. 5.

MARYLAND

Longmeadow.—We held our love feast Nov. I and 2. Owing to the constant downpour of rain, the attendance was small, but the spirit of the meeting was good. Visiting brethren were Eld. D. Rodkey and Bro. C. E. Martin were with us. Our elder, Bro. Caleb Long, preached to a full house on Sunday morning.—K. Mae Rowland, Hagerstown, Md., Nov. 11.

MICHIGAN

Sugar Ridge.—We held our love feast Nov. 1, with Bro. Nevinger, of Hart, presiding. About seventy members communed. Visiting ministers present were Brethren J. E. Ulery, W. R. Miller, G. Nevinger and Bro. Wm. Hoffman. Sunday-school officers were elected and advanced to the eldership. Bro. R. T. Heckman and wife were installed into the deacon's office. Bro. W. R. Miller preached a very able sermon for us on Sunday morning.—Mrs. Curtis, Mich., Nov. 5.

Woodland.—Bro. John A. Robinson, of Pleasant Hill, Ohio, began a series of meetings at this place Oct. 5, continuing for three weeks. A deep interest was manifested from the beginning, and Bro. Robinson's strong, doctrinal sermons drew large crowds. Six were received into the church by baptism, and the church and community were inspired with new energy. Sister Robinson was with us during the last week of the meetings. Her talk to the children, on Sunday morning, was especially enjoyed by the large following we held our communion service, with Bro. Robinson officiating.—Mrs. Nora Christian, Woodland, Mich., Nov. 4.

MISSOURI

Farrenburg church met in council Nov. 2, with our pastor presiding. Eld. B. E. Kesler comes to our place once a month, on the Saturday, and on Sunday he gives us a splendid sermon each time. At the council we reelected our officers, and decided to have a short series of meetings, commencing the fifth Sunday and continuing until after our regular meeting day, closing with a love feast. Bro. J. W. Rosa and Sister Hannah Forrenberg were elected delegates to District Meeting. Our band is small, numbering only twelve, but we trust it will grow larger. We expect help in our meetings, which will begin Dec. 6.—Nora Meadows, Marcus, Mo., Nov. 10.

Shelby County church enjoyed a feast of good things when Bro. Blair Hoover, of Plattsburg, Mo., came into our midst Nov. 2 and remained over Sunday. He delivered two splendid sermons and talked, as it is Bro. Hoover's desire to locate here among us, for he sees we have a good country in which to live; also that we are in great need of workers for the unoccupied territory that must be neglected unless help in the ministry is secured. The church is unanimous in desiring to put forth every effort to make it possible for Bro. Hoover to move among us. There is still a good opening here at Leonard, three miles from the village, for a mechanic who can do blacksmithing, wagon repairing and garage work, with a large territory to serve. One is also needed at Cherry Box, just one and one-half miles to church, with a good road all the way. Here is an opportunity to do garage work on a State road, where he could work up a lucrative business and be a blessing to the church here. Let me hear from any one interested.—J. A. Stonder, Cherry Box, Mo., Nov. 6.

Wakenda.—We held our communion services Oct. 18, with fifty members present. Bro. M. E. Stair, of Alvo, Nebr., officiated and preached two splendid sermons for us on Sunday. Capt. Owen O. Wiaed was with us Oct. 26 to Nov. 1, and gave ten lectures which were enjoyed very much by those who attended. We have made arrangements for his return next year, to give us another week of lectures. We held our quarterly council meeting Nov. 7, with Bro. Van Pelt in charge. Our letter was granted and one received. Since our last meeting the election of Sunday-school officers has taken place and Bro. Luther Van Pelt is our superintendent.—Mary Bowman, Hardin, Mo., Nov. 9.

MONTANA

Kalispell church met in council Oct. 13, with Eld. Jas. Harp presiding. It was decided to have a love feast, but the date was not set. Eight were received by letter Nov. 2. In that number is one elder and one minister. As a result we are in number we are anxious that more loyal members locate with us, to help build up the cause in this city. The writer was chosen correspondent for the north part.—Mary E. Horp, Kalispell, Mont., Nov. 5.

OHIO

Black Swamp church held her love feast Oct. 25, an all-day meeting. Brethren were present from seven churches, about eighty communing. Visiting ministers present were Brethren L. L. Moss, who officiated, Uriah Garner, C. W. Stutsman, Geo. Throne, Clyde St. Jeor. On the following Sunday Bro. L. L. Moss began a series of meetings, preaching eighteen splendid sermons.—Mrs. Asanath Baker, Lemoyne, Ohio, Nov. 10.

County Line.—Our love feast was held Oct. 4, with Bro. Samuel Driver officiating. Oct. 5 Bro. J. L. Guthrie, of Upper Sandusky, Ohio, began our series of meetings and continued until Oct. 26. Eleven were baptized. Bro. Guthrie preached both morning and evening Nov. 2.—Bessie L. Guthrie, La Fayette, Ohio, Nov. 4.

Spring Creek church met in council Nov. 1, preparatory to our love feast. The business of the December council was also transacted at this meeting. Bro. Elmer Eikey, of Oakland, led the devotionals, with Eld. Chas. Flory presiding. One letter was granted and the visiting brethren gave a splendi talk on tithing. The following officers were elected: Sunday-school superintendent, Bro. Roy Waggoner; church clerk, Bro. Henry Ballinger; "Messenger" agent, Sister Martha Ballinger; the writer, correspondent. Nov. 8 we enjoyed a very spiritual love feast, with Bro. M. J. Brougher, of Greensburg, Pa., officiating.—Mrs. H. R. Hoover, Bradford, Ohio, Nov. 13.

Lower Stillwater church held communion services Oct. 25, with a good attendance present. Bro. Jacob Sawyer officiated. Sunday morning Sister Anna Eby gave a much appreciated talk to the children, telling of the life of a little Indian boy. This was followed by an impressive sermon by Bro. Hugh Cloppert.—Mande E. Crook, Trotwood, Ohio, Nov. 8.

Marion church has suffered a heavy loss by the death of her beloved pastor, Bro. Geo. E. Deardorff. We feel that we owe much of the success of the Marion church to him, as he was untiring in his zeal for the work, although his health has been failing during most of the three years he has been with us. Bro. Driver, of Lima, Ohio, filled the pulpit both morning and evening Nov. 2; Bro. Raymond, also of Lima, preached for us the morning service Nov. 9. Bro. Isaac Deardorff delivered the message at the evening service. Each address was much appreciated.—Rachel Bowman, Morion, Ohio, Nov. 11.

Palestine.—Bro. Chas. Cripe held a three weeks' series of revival meetings for us, closing Nov. 2. They were well attended and good interest was manifested throughout. All feel well repaid for attending. Bro. Friend Couser was with us as chorister. Great interest was taken in singing as he all the other services. Our Sunday-school scholars confessed Christ. Our love feast, held Oct. 25, was also well attended. We appreciate very much tha help which our neighboring churches gave us.—Mae Hollinger, Greenville, Ohio, Nov. 10.

Prices Creek church held her love least Nov. I. Although the weather was very rainy we had a large attendance and o very spiritual meeting. Several visiting brethren were present. Bro. I. J. Rosenberger officiated. On Sunday morning Sister Kate Flory gave a talk to the children about "Angels" which was very much appreciated.—Alma Miller, Eldorado, Ohio, Nov. 7.

Spring Creek church met in council Nov. 8, with Eld. J. W. Keiser presiding. Bro. Chas. Hendricks was chosen trustee to serve for three years. Bro. J. W. Keiser was chosen elder for two years. We expect the Sunday-school Normal to be held at the Hickory Grove house in December. Bro. Wm. Shroyer is to hold a series of meetings some time in February.—Mrs. Ottie Fisher, Pioneer, Ohio, Nov. 11.

Woodworth.—The series of meetings, conducted by Bro. Jesse J. Anglemyer, of Williamstown, W. Va., have been a great blessing to our community. Seven confessed Christ, six of whom were baptized. Besides this immediate good, the plain truth of his teaching brought to us a new spirit and more zeal to go forward in the work of Christ. The singing, which was conducted by J. H. Badger, of Canfield, Ohio, was also very inspiring. We had communion services Oct. 26, with Eld. J. F. Kahler, of Canton, in charge. Our Tuesday night Prayer-meeting Class will continue throughout the winter.—Ruth Garver, Poland, Ohio, Nov. 8.

OREGON

Albany.—The writer recently spent several days with the members of the Albany congregation, holding a few services and making arrangements for regular services. They have been without a pastor minister for several months, but now have Bro. E. W. Pratt, formerly of Santee, Calif., with them. Members from other States, wishing to locate in Oregon, will do well to correspond with Albany and Bro. Pratt as suitable homes can be had as reasonable there as elsewhere. One can enjoy a church home and at the same time have an opportunity to do effective church work. Those desiring may correspond with Bro. E. W. Pratt, 611 E. Eighth Street, Albany, Oregon, or with the writer.—H. H. Ritter, Mabel, Oregon, Nov. 8.

Newberg church is looking forward to the coming of Bro. S. F. Sanger, who is to hold a series of meetings for us soon. At our last council it was decided to hold our love feast at the close of the meetings, and the date will be given later. Brn. Reed, of this church, is now giving us evening sermons each Sunday, for which we are very thankful.—Eliza J. Newberg, Newberg, Oregon, Nov. 5.

Williams.—Our love feast was held Oct. 12, with twenty-eight members communing. The day before, one sister was baptized by Bro. M. C. Lininger, our elder. Bro. Lininger drives by auto ninety-eight miles round trip, once a month, to preach the Word to a few scattered members. The time is here to open a mission in Grants Pass, where there are seven members living. Bro. Ray Pence, of Williams, was elected to the office of deacon. Bro. Hiram Royer, of Ashland, is now conducting a series of meetings at Williams. If any of our ministers desire to change locations they will please inform the writer.—Mrs. Alice S. Christlieb, Grants Pass, Oregon.

PENNSYLVANIA

Codorus congregation held a love feast at the Codorus house Oct. 19. The following ministers were present and assisted: Eld. David Kilhelner, who officiated and preached a fine sermon on Saturday evening. Brethren Levi S. Mohler, E. S. Miller, Welty G. Smith and Israel Emerick. The services were well attended. Since our last report one was baptized. The following brethren represented us at the District Meeting: S. B. Myers, S. C. Godfrey, R. S. Kront, H. Fitz and C. E. Desa. A Children's Meeting was held in the Codorus house Nov. 2. The speaker for this occasion was Bro. J. J. Baugher, of Linchoro, Md. These services were interesting and enjoyed by all present. In the forenoon we had with us Bro. A. S. Bangher, who preached on the subject of "Christ and Christ." A collection of $29.28 was token for Child Rescue work. A Mission Study Class has been organized with fifteen members and more to be added later.—E. H. Lehman, Seven Valley, Pa., Nov. 6.

Conestoga.—Sunday, Oct. 12, Bro. John L. Myer, from Stevana, preached a missionary sermon at the Monterey house. An offering of $36 was lifted. We started a series of meetings at the Earlville house Oct. 18, continuing for two weeks, with Eld. Hiram E. Kaylor, of Elizabethtown, in charge. He gave us some very interesting and

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INDIA NOTES

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dren, and so many are saved from the disease. They are now trying out a "leprosy cure," financed by the Government, but they do not yet know what the results will be. This institution is supported hy the Government and cared for by the missionaries.

I must not forget the English High School. It is quite an adjunct to their work, and requires one missionary's time. Only fifteen of the one hundred and forty students are Christians, brought up in the mission, but all have a Bible lesson daily, and many of them attend the Sunday-school, although this latter is not compulsory.

Then the medical work is not neglected either. Besides the woman doctor there is a native Christian hoy, who has had four years of medical training under Dr. Wanless, of Miraj, and two native trained nurses.

We were pleased with their work as we saw it, and it is full of promise, but our hearts were made sad for the lack of missionaries and native helpers. May the Lord send forth helpers!

As we chatted over our teacups, or sang and prayed together around the family altar, we got inspiration for our work. We love these devoted workers as our own brethren. And now we pray God's blessing upon the Mennonite Mission and hid her Godspeed!

Effie V. Long.

PORTLAND, OREGON

Oct. 19 I reached Weston, Oregon, where I spent two weeks in a series of meetings, closing with a love feast Nov. 2.

Inclement weather, snow, rain and muddy roads, all militated somewhat against the attendance, but the members were faithful in attending the meetings. Few not members were in the services, except occasionally.

I came to Portland from Weston, and aim to commence meetings here on the evening of Nov. 4, expecting to remain here about two weeks. These two meeting places are about two hundred miles apart.

All the territory east of the Cascade Mountains, consisting of fourteen counties, has but one congregation, at Weston. This is a large field, some of which is not occupied by any denomination. Any one, aspiring to serve in the good work with plenty of room, can be accommodated in Eastern Oregon. In some places they are anxious for meetings. Such conditions make some of us older preachers wish they were young again.

By the request of the District Mission Board I have arranged to visit about all the congregations of the District and to spend approximately two weeks in each. My labors will be largely along the line of fundamentals, with some part in evangelistic work. I find many "isms," and much indifference in this Coast Country. Amusements, money-getting and health-seeking practically take up the time of so many people out here. Little attention, therefore, is given to the needs of the inner man. Faithful men and more funds are needed in this field. Such as are looking for "easy" places need not apply. Jesus selected busy, industrious, faithful men for his work. He is still needing workers of the same kind, filled with the Holy Spirit and love for souls.

Empire, Calif. S. F. Sanger.

NORTHERN MISSOURI

The District Meetings of Northern Missouri were held in the Smith Fork congregation Oct. 22-24. To say they were the most uplifting and spiritual we ever held, is simply expressing the verdict of all present. Eld. J. B. Emmert, missionary to India, at home on furlough, M. E. Stair, of Nehraska, W. O. Beckner, of McPherson College, and Bro. J. W. Deeter, of the McPherson College faculty, were with us, and their timely assistance was much appreciated.

The first day was devoted to Christian Workers and the Sunday-school programs. The discussions were so pointed and the great needs of the District so apparent that the meetings resolved to put some of the suggestions to work and set on foot a plan to hold a Sunday-school Institute in each congregation in the District. This action met the approval of the District Meeting, and was so ordered. We believe this will mean much to us.

The evening services were conducted by the mothers and daughters. Sister Mary Polk Ellenberger addressed us on the subject, "Standardization of Dress." She portrayed, in her usual vigorous style, the beauty and attraction of the simple life, and showed that the trend of the times is toward less ostentation. She was followed by Bro. Emmert, who gave an illustrated lecture on India and her needs.

The second day was Ministerial Day and the program throughout was spiced with pointed sayings. The subjects of Loyalty, Coöperation and Consecration seemed to receive the most enthusiasm. Calls were made for consecration of men and means. Parents pledged themselves to dedicate their children. Ten young people, eight of them of the Smith Fork congregation, announced their intention to prepare for decided, specific work for the Master. Offerings were lifted, amounting to almost $1,200—about $100 for District work and almost $1,100 for India. This is the beginning of greater things—an effort to reach the Forward Movement goal.

In the evening the Educational Meeting was held, presided over by our trustee to McPherson College, Eld. E. G. Rodabaugh. Addresses were delivered by Brethren Beckner, Deeter and others.

Friday was the District Meeting proper. Eld. H. M. Brubaker was chosen Moderator, Eld. E. G. Rodabaugh, Reading Clerk, and Eld. J. S. Kline, Writing Clerk. No papers were sent to Annual Meeting. Eld. J. S. Kline was chosen on the Mission Board for a term of three years. Elders G. W. Ellenberger and E. G. Rodabaugh were elected as advisory board to the Mission Board, with full powers as other members. Eld. H. M. Brubaker was chosen member of the 1920 Standing Committee, with Eld. G. W. Ellenberger, alternate.

The next meeting will be held in the Pleasant View congregation on the fourth Friday of October, 1920.

J. S. Kline.

PRAIRIE CITY, IOWA

On the evenings of Oct. 21 and 22 Sister Sadie Miller, of India, gave us splendid talks on her experiences in her chosen field of labor. The next two evenings, Bro. Virgil C. Finnell gave us two most helpful illustrated lectures, one on "The Forward Movement," the other on "A Survey of the Rural Churches." The latter was very instructive to us as a rural people.

Sunday we observed the second anniversary of our new church. Bro. M. W. Eikenberry, of Dallas Center, preached a sermon in the morning following the Sunday-school. Then all partook of a bountiful meal in the dining room, and enjoyed a social hour. In the afternoon we listened to a fine address by Bro. Eikenberry on "Anniversaries and Home-Comings," pointing us to the great home-coming in the other world. In the evening a special program was rendered on the subject of Child Rescue work, followed by another sermon by Bro. Eikenberry, thus closing a very busy day, which, we feel, was very profitable. We had a good crowd and we feel thankful to God for the many blessings enjoyed since we moved into our new church.

Nellie L. Bowie.

NORTHWESTERN KANSAS AND NORTHEASTERN COLORADO

From Oct. 31 to Nov. 3 we enjoyed one of the most spiritual and successful meetings ever held in this District. The meetings were held in the Quinter church, Quinter, Kansas. Oct. 30 there was a very spiritual love feast. On the following day the elders met with a good representation. In the evening of the same day there was a Temperance Meeting. A splendid program was rendered, after which Eld. J. E. Small preached a good sermon.

Saturday was a very busy day. All of the forenoon and part of the afternoon was taken up by the Ministerial Meeting, which was very helpful all the way through. Bro. Hoff, of Chicago, added much to the interest of the meeting, taking a very active part in the discussion of the various topics. Part of the afternoon was taken up with a Child Rescue program, which was very interesting and instructive. The offering amounted to something like $350. In the evening there was an Educational Meeting. This was a very inspiring service, as we talked of the power of religious education. Bro. Hoff gave the address.

Sunday, Nov. 2, was a bright, beautiful day. The first thing was the Christian Workers' Meeting, which convened at 9 o'clock. A good program was rendered, with many helpful suggestions offered. The closing number of the program was an item of business in which the Christian Workers' Meetings of our District propose to support at least one missionary on the foreign field. It was fully decided upon, and they will enter at once on the task of raising the money.

The afternoon was taken up with the Sunday-school Meeting, in which Bro. Hoff had a very active part. It was a live-wire meeting from the start. There were many good addresses, and some splendid papers were read. The outlook for the Sunday-school work of the District is fine, as reported by our Sunday-school Secretary. We are supporting Bro. Howard Alley on the field in India, but found that we are raising much more money than we need, having on hand at this time over $1,000. Accordingly we decided to take the support of another missionary on the foreign field. It is our desire to support all the young people from our District who offer their service for the foreign field. The Sunday-school Meeting was a great success.

Sunday came to a close with one of the greatest meetings of the Conference. It was the Missionary Meeting, and Bro. Hoff gave the address. At the close an offering of over $1,500 was lifted, for District Mission work. The Mission Board was very much encouraged and thinks the o tlook is good for the coming year.

Monday, Nov. 3, was the District Me ting proper. The great work of the day included the plans for the mission work, both of the home and foreign field. There were no papers for Annual Meeting. Bro. H. F. Crist was chosen delegate on Standing Committee, with Bro. J. W. Jarboe, alternate. In the evening Bro. Hoff gave one of his helpful Bible lessons, after which Cept. Wiard gave an illustrated lecture.

Geo. W. Burgin Writing Clerk.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bruhaker-Bruhaker.—By the undersigned, at the home of the groom's mather, near Conway, Kans., Nov. 1, 1919, Brother Roy M. Bruhaker and Sister Sarah Bruhaker, of Conway, Kans.—S. J. Richey, McPherson, Kans.

Craun-Wampler.—By the undersigned, at the home of the hride, Oct. 29, 1919, Bro. Daniel M. Craun, of Burkctown, Va., and Miss Stella V. Wampler, of Ft. Defiance, Va.—N. W. Cofman, Fishersville, Va.

Feiser-Ranahattam.—By the undersigned, at his home, Oct. 22, 1919. Bro. Rollie Feiser, of Knox, Ind., and Sister Lydia Ranabattam, of Milton, had of Milton, N. Dak.—D. M. Joseph, Culver, Ind.

Hershberger-Blocher.—By the undersigned, at the residence af the bride's parents, Brother and Sister Harrisan Blocher, Oct. 30, 1919. D. Lauen Hershberger and Mary Z. Blocher.—John M. Smith, Woodland, Mich.

Nine-Gleason.—By the undersigned, at his home, Oct. 27, 1919, Bro. Marian Nine and Miss Susan Ellen Gleason, of Syracuse, N. Y.—W. F. Nine, Macdoel, Calif.

Stern-Hawbaker.—By the undersigned, Oct. 23, 1919, at the home of the hride's parents, Brother Harry E. Stern, and Sister Ida R. Hawbaker, hath of Milton, N. Dak.—D. M. Sharb, Minot, N. Dak.

Weigley-King.—By the undersigned, August 24, 1919, at the East Chippewa church, Ohio, Brother Wm. J. Weigley and Sister Opha E. King, hoth of Orrville, Ohia.—D. R. McFadden, Smithville, Ohio.

Wright-Renneckar.—By the undersigned, Sept. 24, 1919, at the hame of the hride, Mr. John H. Wright, of Sardis, Ohio, and Sister Lillie B. Renneckar, of Crestan, Ohio.—D. R. McFadden, Smithville, Ohia.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Albright, Sister Catherine, died Oct. 26, 1919, aged 74 years, 3 months and 7 days. She was the daughter of the late David Halsinger. She is survived by her husband, Peter Albright, and two brothers. Services at Linville Creek by Brethren J. F. Driver and D. H. Zigler.—Anna R. Roller, Timberville, Va.

Barkebile, Sister Mary, died of apoplexy Oct. 25, 1919, aged 62 years. Her husband and two sons survive. Services at the Owl Creek church by Bro. C. Workman. Interment in the Ankenytawn cemetery.—Zora Montgamery, Befleville, Ohio.

Clapper, Velma Ruth, daughter ol Brather and Sister Emery Clapper, died Nov. 2, 1919, aged 3 months and 28 days. Services at the Lick Creek church, near Bryan, assisted hy Bro. Clyde St. John.—D. P. Koch, Montpelier, Ohio.

Countryman, Julia Ann, nee Rhoades, born Dec. 2, 1836, died Nav. 8, 1919, at the hame af her foster son. In 1848 she married Jas. Countryman, who died in 1870. Four children were born to them. In 1886 she united with the Church of the Brethren. Services hy the writer at the Ridge Church of Christ in Christian Union, assisted by Rev. G. Kesler, of the M. E. C. church. Interment in the cemetery near hy.—Van B. Wright, Peebles, Ohio.

Free, Sister Anna M., died at her home near Englewaod, Ohio, Oct. 8, 1919, aged 68 years, 1 month and 7 days. She was the aldest daughter of Allen and Rebecca Stepnger, and born near Fletcher, Ohia. In 1870 she married Joseph Free. To them were born three sons and three daughters, two of wham died in early childhaad. She leaves her husband, two sons, two daughters, eight grandchildren, one sister and two brothers. Aboat thirty-four years ago she united with the Brethren in Christ church, in which she lived a faithful and consistent member until about two years ago, when she transferred her membership to the Church of the Brethren of Lower Stillwater congregation. Services at the Fairview church and cemetery by Eld. J. W. Fidler and the ministers of the Lower Stillwater church.—L. A. Bookwalter, Trotwood, Ohio.

Gilman, Adelaide P., born in East Kingston, N. H., Feb. 4, 1844, died Sept. 26, 1919. In 1868 she married Chas. W. Gilmsn, who died ahaut four years ago. At the time af her death she lived with her daughter, Mrs. Ellen Irwin, at Ria Linda, Calif. Services in Sacramento by the writer. Interment at Los Angeles.—Michael Bloeher, Rio Linda, Calif.

Goad, Jacab C., harn near Johnstown, Pa., died at the hama of his san, M. C. Gaad, near McBain, Mich., Oct. 14, 1919, aged 75 years, 1 manth and 21 days. He is survived by one daughter, five sons, twenty-six grandchildren and eleven great-grandchildren. In 1865 he married Susannah Nicodemus, who preceded him eleven years ago. When a young man, he became a Christian and united with the church of the Brethren, serving in the deacon's office nearly forty years. Services at the Riverside church by Bro. A. S. Tysan. Interment in cemetery near by.—W. H. Good, Prescott, Mich.

Gray, Bro. James, harn April 20, 1839, died Sept. 16, 1919, aged 80 years, 4 months and 26 days. He was married Nov. 21, 1867, to Anie Monteith. To this unian were born one son and one daughter, the latter preceding him in death a number of years. Bro. Gray was a member of the Church of the Brethren for fifty-four years, serving in the office of deacon for nearly thirty years. His life was as an open book—pure and clean. His sest at church was never vacant when it was possible for him to be there. His last illness was af short duration, but his suffering was severe—he being stricken with acute Bright's disease Aug. 29. Three days later he called far the anointing, at which service he expressed himself as being perfectly resigned to the will of God. Services from the Muddy Creek Baptist church by Eld. S. H. Garst, assisted by Eld. J. H. Garst and Rev. S. L. Browning, of the M. E. Church. Bro. Gray selected as his funeral text Psa. 91: 14-16. He leaves his wife, son, one brother, one sister and three grandchildren. Interment in the Muddy Creek cemetery.—Mrs. Sallie E. Garst, Blanntville, Tenn.

Griffith, Mary L., nee Whitcher, born in Carroll County, Ind., June 14, 1882, died at the St. Vincent Hospital, Little Rock, Ark., Oct. 13, 1919. She married W. C. Griffith in 1903. To this union four daughters and three sons were born—two sons having preceded her. She leaves father, mother and three sisters. Services at the Brethren church. Burial in cemetery near by.—Mrs. M. A. Whitcher, Austin, Ark.

Groff, Catherine Hamm, born in Fairfield County, Ohio, died Oct. 17, 1919, aged 73 years, 1 month and 7 days. She married Henry Groff in 1870. To this union were born six children, two of whom preceded her. She leaves her husband, one daughter, three sons and twenty-one grandchildren. She united with the Church of the Brethren about fifty years ago and lived a faithful Christian life. Services at the church by the writer, assisted by Eld. D. P. Neher.—John S. Clark, Parsons, Kans.

Horton, Bro. Geo. Nash, died at his home in Everett, Pa., of heart trouble, Oct. 18, 1919, aged 33 years and 24 days. He was a son of Zepher and Mary Horton. He is survived by one daughter, his mother, six brothers and two sisters. His wife died about a year ago. Services by Bro. Ira C. Holsopple, assisted by Rev. Allen, of

the Methodist church. Interment in the Everett cemetery.—Nancy Lashley, Everett, Pa.

Kendig, Sister Annie E., died Oct. 27, 1919. She was the daughter of Eld. David Long, of Hagerstown, Md., and was born March 10, 1850. In 1885 she married Eld. E. David Kendig, of Stuart's Draft, Va., where she resided until her death. Surviving are her husband and one daughter, by adoption; an only son having died a year ago. Services at the Mt. Vernon church by the writer, assisted by Dr. John S. Flory and the pastors of the Presbyterian, Baptist and Methodist churches of her home community. Sister Kendig was a woman of deep conviction, sterling character and broad sympathy. She had been a life-long and faithful member of the church and was a source of inspiration to her husband.—A. B. Miller, Bridgewater, Va.

Kilhefner, Catherine, nee Shimp, died of a complication of diseases, Nov. 1, 1919, aged 59 years, 2 months and 10 days. She was a member of the Church of the Brethren for about thirty-five years. She is survived by her husband, Bro. Horace Kilhefner, four sons and three daughters. Services at the church at this place by Elders Samuel Kulp and Geo. Weaver. Interment in Mohler's cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Kimmel, Sister Emma, nee Bollinger, born in Stark County, Ohio, died at her home at Tunkers Ind., in the bounds of the Sugar Creek church, Oct. 27, 1919, aged 52 years, 4 months and 23 days. She was received into the Church of the Brethren when eleven years old and remained faithful all through life. She married Bro. Melvin Kimmel in 1889. To this union was born one daughter who, with the husband, survives, together with a stepmother, three sisters, one brother and one half-brother. Services at the Sugar Creek church by Bro. Moyne Landis, assisted by the writer. Interment in the Eberhard cemetery. —B. F. Emley, South Whitley, Ind.

King, Daniel J., died at his home near North Manchester, Ind., Oct. 31, 1919, aged 79 years and 14 days. In 1868 he married Mary Grimo, who survives. Five children were born to this union, one dying in infancy. One of the daughters is Alice King Ebey, missionary in India. Bro. King united with the Brethren church in 1868 and was a member of the West Manchester church for more than half a century. Services from the church by Eld. I. B. Book.—John E. King, North Manchester, Ind.

Miller, Bro. Geo., died at the McGuire hospital, Bonrbon, Ind., after an operation for gall-stone, Nov. 1, 1919, aged 70 years and 11 months. He united with the Camp Creek congregation and lived a faithful Christian life. He leaves his wife, two sons and one daughter. Five sons preceded him.—Mrs. Laura Harley, Etna Green, Ind.

Miller, Christie E., daughter of Bro. B. F. and Sister Annie Miller, died Oct. 26, 1919, aged 7 years, 2 months and 20 days. She leaves father, mother, two brothers, five half-sisters and one half-brother. Services by Bro. W. H. Sanger at the Oakton church. Interment in the cemetery near by.—Maggie Miller, Vienna, Va.

Miller, Mary Etta, daughter of Isaac and Elizabeth Miller, died Oct. 19, 1919, aged 22 years, 1 month and 8 days. In October, 1917, she met with an automobile accident from which she never fully recovered. She became a member of the United Brethren church in 1916. Services from the Church of the Brethren by Rev. C. Smith, of the United Brethren church, assisted by Eld. Newton Binkley and Rev. H. D. Mast, of the Mennonite faith. Interment in the cemetery near by.—Mary Weisenbarger, Laura, Ohio.

Norris, Sister Catharine, nee Saylor, born at Calvin, Pa., died at her home, near Williamsburg, Oct. 27, 1919, aged 65 years, 1 month and 21 days. She is survived by her husband, three sons, three daughters, three brothers and two sisters. Services in the Church of the Brethren at Williamsburg, by Elders W. J. Swigart and W. H. Holsinger.—Mrs. M. C. Shelly, Wertz, Pa.

Rife, Sarah, nee Fessler, born in Indiana, died of pneumonia Oct. 31, 1919, aged 65 years, 3 months and 11 days. She married Charles Rife. Five children were born to them, four of whom, with the father, preceded her. Sister Rife entered the Old People's Home, near Marshalltown, in 1917. She was a faithful member of the Church of the Brethren for years. The body was taken to Burr Oak, Kans., for burial.—Susie Kinzie, Marshalltown, Iowa.

Rodgers, Bro. Jesse, born in Columbiana County, Ohio, died at his home in Ottawa, Kans., Nov. 1, 1919, aged 84 years, 5 months and 8 days. He was married in 1859 to Mary Prowant. To this union were born four sons and six daughters. He is survived by his wife, seven children, thirty-two grandchildren and ten great-grandchildren. He and his wife united with the Church of the Brethren in 1868 and lived consistent Christian lives. Services by the writer in the Ottawa church. Interment in the Highland cemetery.—C. W. Shoemaker, Overbrook, Kans.

Rolla, Sister A. H., born in Dayton, Ohio, died at the home of her daughter, Mrs. J. C. Ferguson, near Carthage, Mo., Oct. 24, 1919, aged 52 years. She leaves her husband, six daughters, one son, four brothers and three sisters. She suffered for five years from paralysis, but was always patient. She has been a member of the Church of the Brethren for many years. Services by Bro. Geo. Barnhart.—J. L. Switzer, Carrsville, Mo.

Rutter, Rosetta Catherine, daughter of Emmet and Cora Rutter, died Oct. 11, 1919, aged 3 years, 7 months and 16 days. She met her death by being accidentally shot by her little brother. Services by Bro. Blosser, of the Mennonite church. Interment in Brethren cemetery.—J. A. Stouder, Cherry Box, Mo.

Shank, Della, nee Smith, born in Augusta County, Va., March 27, 1888. In 1912 she married Ira Shank, who survives with one son, a daughter, her father, five brothers and four sisters. She united with the church early in life. Services by the writer.—A. J. Nickey, Monticello, Minn.

Shellabarger, Sister Sarah A., nee Kills, died at her home in the bounds of the Donnels Creek congregation, Ohio, Oct. 26, 1919, aged 80 years, 7 months and 4 days. She married Benj. Kinefelter in 1857. To this union one son and one daughter were born. Her husband died in 1861 and four years later she married John N. Shellabarger, who died in 1900. She became a member of the Church of the Brethren in 1868. She leaves a son, daughter, stepson, four grandchildren and seven great-grandchildren. Services in the Donnels Creek church by Eld. D. S. Dredge. Interment in the New Carlisle cemetery.—Elsie Winget, Springfield, Ohio.

Slifer, Joshua G., born at Lanark, Ill., Nov. 27, 1863, died Nov. 5, 1919, in Marshalltown, Iowa, of acute dilation of the heart. He had been a member of the church for a number of years. He is survived by four sisters and two brothers. Services by Eld. F. M. Wheeler. Burial in the Brethren cemetery.—Susie Kinzie, Marshalltown, Iowa.

Stutsman, Peter, born in Upper Yoder Township, died at his home in this city, Nov. 1, 1919, aged 69 years, 3 months and 11 days. Forty-one years ago he married Sarah Strayer. Three daughters and five sons were born to them, two of whom preceded the father. In early manhood Bro. Stutsman united with the Church of the Brethren, to which he remained faithful. Services from the home by the writer, assisted by Brethren Solomon Dorer and J. F. Ream. Interment in Grandview cemetery.—C. C. Sollenberger, Johnstown, Pa.

Waters, Mrs. Mary, wife of Jacob Waters, deceased, died at the Old People's Home, Mt. Morris, Ill., Nov. 1, 1919, aged 90 years, 3 months and 29 days. Aunt Mary, with her husband, entered the Home here Dec. 25, 1895. Her husband passed away seven years later. Aunt Mary remained in the Home till the time of her death—almost twenty-four years. She was always contented, and lived a quiet Christian life. Services at the Home, Bro. D. L. Miller being in charge. Interment in the Home cemetery.—E. S. Snowberger, Mt. Morris, Ill.

Winsholt, Sister Hanno Matilda, widow of K. B. Winsholt, died at the home of her son, J. H. Winsholt, at Woodbine, Pa., Oct. 30, 1919, aged 66 years, 6 months and 12 days. Her husband preceded her thirty-eight years ago. She has been a member of the Evangelical Church for a number of years, but about two months ago she became a member of the church of her father, Jos. Y. Keeny. Services at the house and at the Stifter Union church, near New Freedom, by Bro. J. H. Keller. Interment in the adjoining cemetery. —E. H. Lehman, Seven Valley, Pa.

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Notes From Our Correspondents

(Continued from Page 748)

helpful sermons. One young man was baptized. We held our love feast in the Barrville house Nov. 3 and 4. Ministers present were Elders S. H. Hertzler, S. R. Zug, Amos Hottenstein, Hiram E. Koyler, Thos. Patrick, S. N. Wolf and John C. Zug, who officiated.—Mabel A. Myer, New Oxford, Pa., Nov. 8.

Falling Spring.—The fifth local Sunday-school Convention was held in the Browns Mill church Oct. 19, at which time some very interesting topics were discussed. The male chorus from Waynesboro sang a few selections. At the close of the program diplomas were given to seven of the teacher-training class, which was composed of scholars from three schools—Browns Mill, Shanks and Shady Grove. The next local quarterly convention will be held in the Shanks meetinghouse. We held our fall love feast at the Blade meetinghouse Nov. 1 and 2. Ministering brethren present, besides those of the home congregation, were Brethren C. R. Oellig and John S. Weybright, who officiated. The latter remained with us and preached a very interesting sermon on Sunday morning to a large and attentive audience.—H. N. M. Gearhart, Shady Grove, Pa., Nov. 5.

Holsinger church of the Dunnings Creek congregation has just closed a two weeks' series of meetings, held by Bro. Chas. W. Rogers, of Juniata, Pa. The attendance and interest were good. Sister Elma Rogers led the singing, which was excellent. We feel greatly encouraged. Six were baptized.—Carrie Smith, Spring Hope, Pa., Nov. 6.

Lititz.—Since our last report two members have been received by letter and two by baptism. Nov. 9 we enjoyed another love feast. The following ministers were with us and assisted in the services: Harvey Frantz, Cyrus Gibbel, Israel Graybill, W. G. Group, Amos Hottenstein, David Killheffer, Miller Myer, H. K. Ober, Jacob Trimmer and S. R. Zug. Bro. Zug, who is eighty-eight years of age, addressed the Sunday-school in such a fatherly way that the hearts of young and old were touched. Bro. Ober, who officiated at the love feast, preached a very helpful sermon at the evening service on the text, "Whom seek ye?" Afterward the church met in council and granted letters to Bro. John R. Gibbel and family who will locate in California. We expect to organize a Sunday-school, Nov. 16, will be conducted by Bro. S. G. Meyer, of Jonestown, Pa.—Florence B. Gibbel, Lititz, Pa., Nov. 10.

Maple Grove.—An interesting and very helpful series of meetings was held at the Maple Grove house of the Johnstown church by Bro. E. M. Detwiler, of Roaring Spring. The weather was very raioy and the roads became almost impassable in places, but the preacher was always ready with an impressive, encouraging message. Although the attendance was not large, the seed was sown, and as it is known by the last that nine were received into the church by baptism Nov. 3. Both the minister and the small group of faithful ones in the community are to be congratulated upon this success.—Irvin C. Van Dyke, Salix, Pa., Nov. 10.

Marsherock.—We held our communion meeting Nov. 1. Eld. Chas. Baker and Bro. S. S. Miller were with us, the former officiating. We took a collection of $56 for home missions. Monday evening, Nov. 3, eleven members gathered at the home of Brother and Sister Moses Benner and held a love feast. Brother and Sister Benner are old and feeble and desired to have the communion once more. These are members who live in the mountains and are shut in during a part of the year. We have decided to begin a series of meetings at the Marsherock house, beginning Dec. 18, with Bro. Nye, of Elizabethtown College, as evangelist.—Ida M. Lightner, Gettysburg, Pa., Nov. 6.

Philadelphia (First Church).—We held our quarterly church council, Oct. 27. In the absence of Eld. C. F. McKee, our pastor, Bro. C. C. Ellis, presided. Three letters were received and two were granted. Nov. 2 we held our preparatory service for the love feast, to be held the following Sunday. Our assembly room was filled and Bro. Ellis gave us a very practical and impressive talk. In the evening our pastor gave us a very forceful and uplifting message. At the close of the service two were baptized.—Mrs. Wm. H. B. Sahnell, Philadelphia, Pa., Nov. 7.

Rockton.—Oct. 26 saw the close of the meetings held in the Greenville house by Bro. John R. Snyder, evangelist. Fifteen united with the church by baptism and some are yet to be baptized. Elders D. B. Eversole and Evan Engle were in attendance. Sister Snyder assisted in the election of four deacons, and took the voice of the church for more ministers. Four brethren were called to the deacon's office: David Dailey, Austin Bolinger, Wm. Stover and Bro. B. Gay. Bro. Bloom, with his wife, and Bro. Kirk, were installed by the visiting elders. There was no election of ministers. The day closed with a well-attended and spiritual love feast, with Eld. Oran Eyer officiating. The Rockton congregation has passed the "Forward Movement" goal in several of the points, but is short on some others, which we are making an effort to gain. In addition to baptism the congregation has increased by letter since the membership for the year.—J. B. Hollopeter, Rockton, Pa., Nov. 6.

Shippensburg church held her annual Rally Day services Oct. 12. At this meeting Bro. H. D. Emmert, our newly-elected pastor, was installed. Bro. B. D. Murphy, a former pastor, conducted the service. We feel that we are highly blessed in securing the services of Bro. Emmert. A liberal offering was taken at this meeting and pledges were given for the purchase of a parsonage. Harvest Home exercises were held on Sunday, Oct. 19, with a special sermon for the old folks in the morning and one for the young folks in the evening. The decorations were appropriate for the occasion. We plan to hold our fall love feast on Friday evening, Nov. 28.—Mrs. Katie Railing, Shippensburg, Pa., Nov. 10.

Snake Spring.—Nov. 2 we held our love feast at the Cherry Lane house. Eld. John Bennett, of Artemas, officiated. Our elder, Bro. Wm. B. Stitcher, preached the ordination sermon in the morning.—Emanuel G. Koones, Clearville, Pa., Nov. 5.

Woodbury.—Eld. H. C. Early, of Penn Laird, Va., came into the Woodbury congregation Oct. 18 and began a series of meetings on the following day, continuing until Nov. 2, when we held our love feast. The continued rain was very much against the attendance, but as it was, large crowds gathered. Four were baptized and one reclaimed. About 300 were present at the love feast, at which Eld. Early officiated. He labored faithfully while among us, and our association with him was pleasant.—J. C. Stayer, Woodbury, Pa., Nov. 11.

VIRGINIA

Bridgewater congregation met in council Nov. 8, with Eld. H. G. Miller as moderator. One was received by baptism. We are closing up the year's work and getting ready to reorganize the various departments. Bro. A. B. Miller, our pastor, closed a two weeks' evangelistic service Nov. 2, with thirty-one conversions, twenty-four of whom have been received by baptism, and one reclaimed. We had an excellent meeting. We had our love feast Oct. 18 and the house was well filled.—M. A. Good, Bridgewater, Va., Nov. 10.

Cloverdale.—Oct. 12 Eld. C. D. Hylton, of Troutville, Va., began a series of meetings at the Bethel house, closing Oct. 26. Ten were baptized. We are now in the midst of a series of meetings at the Bethesda house, conducted by Bro. Levi Garst, of Salem, Va. We held our love feast Nov. 1, with Eld. J. A. Dove officiating. Bro. J. S. Crumpacker and wife were recently ordained to the eldership.—Mrs. E. L. Showalter, Roanoke, Va., Nov. 6.

Daleville.—The work at this place has kept well during the summer months. Under the splendid leadership of Bro. B. R. Ikenberry, the Sunday-school is gaining steadily. Sept. 28 the school celebrated Children's Day. Special music and readings were features of the program, which was enjoyed by a large audience. Sept. 13 we held our quarterly council, at which time the report of the church visit was given and steps taken toward securing a pastor.—Eld. C. S. Ikenberry, who served us so well, is now attending Boston University. The finance committee will work out a plan whereby we may raise funds for the full support of a pastor. Oct. 25 we held our love feast, at which a large number were present.—Oct. 31, Nov. 1 the Botetourt County Sunday-school Association held its annual convention at our church—an all-day meeting. The attendance was good and the addresses splendid. Nov. 9 Prof. E. E. Spessard addressed us on "The Selfishness of Sin."—D. V. Shaver, Daleville, Va., Nov. 11.

Flat Rock church met in council Nov. 7. Bro. Frank Good was moderator of the forenoon session. The topic, "The Forward Movement, Its Importance and Benefits," was duly discussed. Eld. D. F. Wine presided at the afternoon session. Bro. D. S. Neff was reappointed on the Mission Board, and Bro. J. D. Shaver on the Sunday-school Board. Bro. N. C. Wampler and the writer were appointed church correspondents. The penny collectors were all reappointed. Two letters were granted. Bro. Joe Myers was chosen superintendent of the Sunday-school for the coming year, and Bro. S. C. Wine as primary superintendent. The topic for the Saturday night council is "To What Extent Am I Personally Responsible for the Forward Movement?" The speakers assigned are Brethren Fred Neff, B. F. Good and Benny Wakeman.—Annie Wine, Forestville, Va., Nov. 10.

Green Hill.—Bro. Emery Crumpacker began a series of meetings Oct. 26, closing Nov. 9. The attendance and interest were good and Bro. Crumpacker gave very helpful discourses. Fourteen stood for Christ; six were baptized and four reclaimed. We held our love feast Nov. 8. Bro. Crumpacker officiated, assisted by the home ministers, Brethren A. B. Miller, E. Eller, Garst and Deaton. We were glad to have Miss Marjorie Morgan, of Daleville College, with us.—W. B. Poff, Glenvar, Va., Nov. 11.

Maurertown.—Bro. I. N. H. Beahm, of Nokesville, Va., came to our congregation the first of October and went to the mountain into what is known as the Cedar Creek Valley. Bro. Beahm preached a very interesting and able sermon in the new church, which was built by the Bible Union people and others. Sunday morning by the time the Bible Institute had he preached the dedicatory sermon, which was appreciated by all. This churchhouse was deeded to the Bible Union, to the Church of the Brethren, to the Lutherans, the Methodists and the Christians, or Disciples. The trustees of the Bible Union we procured the services of Bro. Beahm and we were very grateful to him for his work. The same evening, Bro. P. I. Garber, of Harrisonburg, Va., commenced a two weeks' series of meetings in a church house in Maurertown, Bro. Garber also visited in many homes. Many good impressions were made and two were reclaimed.—M. H. Copp, Maurertown, Va., Nov. 3.

Nokesville church met in council Nov. 1, with Eld. E. E. Blough presiding. Letters were granted to four members who have moved away. Officers for the coming year were elected, with Sister Dessie Holling, Sunday-school superintendent; Sister Marjorie Graybill, president of the Christian Workers' Society; Sister Mary E. Beahm, church correspondent, and Bro. P. I. Byer, "Messenger" agent.—F. J. Byer, Nokesville, Va., Nov. 11.

Oak Grove.—Bro. D. M. Glick, of Trevilian, began a series of meetings Oct. 21, closing Oct. 31. He preached very inspiring sermons, his aim being to help the members to live up to their profession. We trust that every one was made to think and study God's Word more.—Mrs. P. B. May, Catlett, Va., Nov. 6.

Peters Creek church met in council at the Oak Grove house Oct. 25, with Eld. C. F. Webster as moderator. Bro. J. S. Showalter made some very excellent remarks on "How to Make Our Council Meetings More Interesting." Two letters were granted. We decided to invite the wives of the officials to the council meetings. We are expecting to have a missionary worker at Peters Creek, Roanoke. Our next council meeting will be at Peters Creek, Dec. 20, when we will elect officers for the coming year.—Mildred Naff, Roanoke, Va., Nov. 5.

Pleasant Hill church met in council Nov. 8, with Eld. A. N. Hylton presiding. Brethren E. E. Hylton, J. B. Bowers and Peyton Marshall were appointed as our Ministerial Committee. On Sunday Mooney, Bro. Hylton preached an able sermon to an attentive audience.—Pernie L. Dickerson, Willis, Va., Nov. 10.

Troutville congregation met in council Nov. 8, with Eld. Jonas Cargill presiding. Request of this meeting was for the election of a minister and deacon. Bro. Rex Spigel was elected to the ministry and Bro. A. M. Scaggs was chosen deacon. Bro. Clayborne Layman and wife were installed into the deacon's office, the installation service being conducted by Eld. P. S. Miller, of Roanoke. We were also glad to have present Bro. B. B. Garber, pastor of the Roanoke church. Our Thanksgiving service will be held at the Trinity church. A series of meetings, to begin at Trinity sometime during November, will be conducted by our pastor, Bro. W. M. Kahle. The Troutville church would like to secure some one to conduct a singing class sometime during the winter. Any one who desires to take up this work will please correspond with Bro. C. W. Layman, Troutville, Va.—Frankie Showalter, Troutville, Va., Nov. 11.

Valley Bethel.—Bro. Jacob D. Zigler, of the Elk Run congregation, came to us Sept. 21, and remained until Oct. 6, preaching fifteen inspiring sermons. Seven were baptized and two await the rite. We met in church council Oct. 2, with a good attendance. A minister and three deacons were elected to office. The deacons chosen were Brethren Clay Waggy, Marcellus C. Carpenter and Eutis W. Buesard. The latter was elected to the ministry. Our love feast was held Oct. 4, with a large number present.—Raymond E. Bussard, Bolar, Va., Nov. 11.

ANNOUNCEMENTS

LOVE FEASTS

California
Nov. 23, 6 pm, Tropico.
Nov. 23, South Los Angeles.

Idaho
Nov. 28, Twin Falls.

Illinois
Nov. 30, 6 pm, Sterling.

Indiana
Nov. 27, 7 pm, Nappanee.
Nov. 27, Logansport.
Nov. 27, 5:30 pm, Plunge Creek Chapel.
Nov. 27, 6:30 pm, South Bend, First church.
Nov. 27, 7 pm, West Marion.

Iowa
Nov. 27, Ottumwa.
Nov. 27, Osceola.
Nov. 23, Franklin County.

Kansas
Nov. 27, 5 pm, Ramona.
Nov. 27, 7 pm, Mont Ida.
Nov. 27, 7 pm, East Wichita.

Maryland
Nov. 29, Larned, country church.
Nov. 30, Parsons.

Maryland
Nov. 16, 4 pm, Frederick City.
Nov. 24, Easton house.
Nov. 27, 2 pm, Pleasant View, Frederick County.

Michigan
Nov. 22, 10 am, Saginaw.

Missouri
Nov. 27, Mineral Creek.
Nov. 23, Kansas City, First Church.

Nebraska
Nov. 27, Beatrice.
Nov. 27, Alton.

New Mexico
Nov. 30, Clovis.

Ohio
Nov. 27, Greenville.
Nov. 30, 6 pm, Canton City.
Nov. 30, 6 pm, West Dayton.
Dec. 27, 5:30 pm, East Nimisbillen.

Oklahoma
Nov. 29, Pleasant Plains.

Pennsylvania
Nov. 23, Jacobs Creek, Mt. Joy house.
Nov. 23, Lancaster.
Nov. 26, 27, Conewago, at Bachmanville.
Nov. 26, Shippensburg.
Nov. 30, Fairview.

Virginia
Nov. 22, 6 pm, Roanoke.

Washington
Nov. 29, East Wenatchee.

Evangelism and Revivals

The winter months have long been those in which our churches, especially those in the country, have had their revival services. Of course, in this the first year of the Forward Movement, your church is planning some special efforts along this line. Unless each church makes extra efforts we fear that the evangelistic goal of 15,000 will not be reached. The first need toward that end is a spirit of prayer. We list here some books very helpful on that line.

MEANING OF PRAYER, THE, ... 75c
Harry Emerson Fosdick.
A vigorous and impressive treatment of prayer as communion with God, as petition for the things we need and as the expression of dominant desire. The discussion of obstacles to effective prayer is also very enlightening. Art leather.

MINISTRY OF INTERCESSION, ... $1.00
Rev. Andrew Murray.
A companion volume to "With Christ in the School of Prayer." This series of studies puts especial emphasis on the need of more prayer. A well-written, deeply spiritual and wonderfully helpful book.

PRACTICE OF PRAYER, THE, ... 75c
Rev. G. Campbell Morgan.
The aim of this book is purely practical. "Teach us to pray" is taken to mean not teach us how, but teach us the habit of prayer. This work is an effort to revive the family prayer circle. 126 pages. Cloth.

DYNAMIC OF ALL PRAYER, ... $1.00
G. Granger Fleming.
A new and vital statement of the importance of prayer indicating its true place and power in the great redemptive plan of God. Heartily commended by Rev. Andrew Murray, author of the "With Christ" series.

GETTING THINGS FROM GOD, ... Paper, 35c; Cloth, $1.00
Charles A. Blanchard, D. D.
A very thoughtful and practical book for the individual or for the study of larger Christian group. A simple and interesting treatment of the vital subject of prayer.

PERSONAL EVANGELISM

H. Clay Trumbull, former editor of the Sunday School Times, expressed the opinion that many more people were won to Christ through the personal interview than through the power of the pulpit. The following books will assist the beginner in this line and strengthen those who have done this in the past.

SPIRIT'S SWORD, THE, ... Cloth, 25c; Keratol Morocco, 35c
Evangelist J. R. Beveridge.
A practical little book giving you in convenient shape all of the texts most suitable to use in different phases of personal work. The texts are so arranged that they answer the excuses commonly given by the unconverted as well as meeting the special difficulties of those desiring to find the Christ.

HOW TO BRING MEN TO CHRIST, ... 75c
R. A. Torrey, D. D.
A clear and forceful exposition of the methods of soul-winning by a minister who has been singularly successful as an evangelist, preacher and teacher. Should be in the hands of every one interested in saving men.

BOOK OF POINTS FOR CHRISTIANS AND PERSONAL WORKERS, ... Cloth, 25c; Keratol Morocco, 35c
Geo. W. Noble.
This little book answers the objections usually offered by the unconverted, simplifies Bible doctrine, outlines Scripture readings and teachings and gives a large collection of personal experience testimonies for use on all occasions. It is text-pocket size, contains 128 pages, with a full index to the contents. It is just the kind of help a busy Christian Worker needs.

HUMAN ELEMENT IN THE MAKING OF A CHRISTIAN, ... $1.25
Bertha Conde.
A series of studies in all forms of personal work aiming at the development of the personal element in service. It is adapted for use in study classes, prayer meetings and for the private study of all interested in personal evangelism.

EVERY CHURCH ITS OWN EVANGELIST, ... 50c
Loren M. Edwards.
A good many pastors, together with their churches, would be saved the annual and sometimes frantic "S. O. S." calls for an evangelist if they would read this book. The history recent books. It contains a record of the experience of a pastor who proceeded in his work upon the hypothesis that every church is its own evangelist. All the forces of the church were properly coordinated and the pastor was himself leader and evangelist. Experience under the most varied conditions, —with rural, suburban and city churches,—proved that the hypothesis was in reality a law. Every church may and ought to be its own evangelist. Get the book that will tell you how it is done.

TAKING MEN ALIVE, ... 60c
Charles G. Trumbull.
The principles underlying personal work illustrated by incidents from the life of his father. Cloth.

THE MINISTER'S PART

Many of the books listed above will be of interest to ministers in the general direction of their work. The following bear more particularly on the pulpit work.

ONE HUNDRED REVIVAL SERMONS AND OUTLINES, $2.00
Frederick Barton.
The compiler's purpose is to place in the hands of ministers a series of great examples from the early fathers down to the greatest living evangelist of our own day. The strain of a season of revival services makes a large drain on a minister's resources. This book is intended to lessen that strain and enable the minister to be fresh, interesting and commanding on each occasion. 455 pages. Cloth.

EVANGELISTIC SERMONS IN OUTLINE, ... $1.00
C. Perron.

REVIVAL LECTURES, ... $1.00

LECTURES TO PROFESSING CHRISTIANS, ... 1.00

GOSPEL THEMES, ... 1.00
Tho three above are by Charles G. Finney, the noted evangelist of the last century.

THE PERSONAL TOUCH, ... $1.00

PRESENT DAY EVANGELISM, ... 1.00
J. Wilbur Chapman is author of the two above.

SONG BOOKS

Be sure to have enough books so every one may share in the singing.

Revival Songs and Best Hymns is 64 pages from Kingdom Songs No. 2. It contains 137 songs and hymns, numbered to correspond with K. S. No. 2 so that they may be used to supplement your supply of these books. Durably bound in paper with reinforced back. Prices: Each, 15c; 30 for $3.75, postpaid; per hundred, $10.00, carriage extra.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

Look Through the Open Door

THE church at Philadelphia still had "a little power" when the Seer of Patmos wrote about the open door which was set before her. Was that why he made mention of the door? Did he want the church to see it and pass through it?

She did not have much power but she had some, enough to walk through the door at least and take a look at what was on the other side. Perhaps the seer knew how the church could get more power and thought that a peep through that door might help her to want some more.

Paul had a great deal of experience with open doors. He always looked through them and usually went through them. Once at Troas his heart was so burdened that he could not go through the door, but the difficulty soon passed away. At Ephesus "a great door and effectual" was opened to him and while there were "many adversaries" that fact did not keep him from entering the door.

Had you noticed how wide a door is standing open before the church just now? "The world is fluid. The church looks into such vistas of service and victory as she has not seen since the morning stars sang together. Countless millions of hands—empty, wounded, bleeding hands—are stretched out to her for help. Millions of voices cry to her from up and down the shores of earth: 'We have lost our way, and the night is dark! We hunger! We thirst! We are naked and cold! O, what is truth? Take us back to our Father! Give us God!'"

Had you seen that open door? Hadn't you better take a peep through it? Or are you afraid you might want to go on through?

A Picture of a Happy People

IT is in the last four verses of the one hundred and forty-fourth psalm. It is an old picture, but isn't it fine? Look at it again.

Note the elements of it: Vigorous sons and winsome daughters, well-filled garners and fields, and freedom from molestation by enemies. A healthy family life, plenty and peace—those are the features. A nation of happy and prosperous homes—what a beautiful picture!

America could have a worse ideal than that. Why shouldn't we adopt it, settle down and be content?

Eating the Flesh and Drinking the Blood of Christ

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts" (Jer. 15: 16).

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . . Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6: 51, 53).

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1: 14).

JEREMIAH, the great prophet of God, not only found the words of Jehovah, but he ate them. He not only ate them, but digested and assimilated them, and made them a part of his life, and the greater part at that. The words of the Lord became his spiritual bone and muscle, and also the joy and rejoicing of his heart, and entitled him to be called "by the name of Jehovah." They made him a strong and a great prophet of the Lord God of hosts. If we would bear the name of Christ and have spiritual life in us, we must eat the flesh and drink the blood of Jesus Christ.

When Jesus said: "Except ye eat my flesh and drink my blood, ye have no life in you," he had in mind the Word of God, made flesh and blood in his person. This flesh and blood contains all the elements of the spiritual life of every true follower of Christ. One may read the Word and yet not eat and digest the Bread of Life and make it a part of the inner and outer spiritual life. One may read the Word made flesh, and not drink the blood of Christ, and make it manifest in the spiritual life. We must eat, drink, digest and assimilate, and thus make the Word the very bone and muscle of our spiritual life. The Word will thus become the joy and rejoicing of our hearts.

If you go into a restaurant to get a good meal, and the waiter hands you a bill of fare on which are named the articles of food, you may order, eat and satisfy your hunger. Will the reading of the menu satisfy your appetite? No! Not until you have ordered the food, and have eaten, digested and made it a part of your body, do you gain the needed strength. So you may read the Word of God made flesh, but unless you eat it and make it a part of your inner and outer life, you will not gain spiritual strength, and be able to live the Christ-life. You can not quench your thirst by *looking* at a fountain of pure, life-giving water. You must get down and *drink*, if you would get the needed benefit. If you would have eternal life, you must drink of Christ's fountain—drink and drink! Then you will never thirst again. So, if you would enjoy spiritual life, you must eat the flesh and drink the blood of Christ. If you do this, you will grow into spiritual manhood in Christ Jesus. You will have spiritual strength and the great joy of being called by the name of Christ.

When one eats the flesh and drinks the blood of Christ, he will be a man of Christ, inside and out, through and through, and will obey from the heart that form of doctrine to which he has been delivered, and he will make that form manifest in all his life. In action, in speech, in every business relation, in his personal appearance and in every possible way he will show that he is a Christ-man and not a man of the world. The body will not be adorned with gold or costly or immodest apparel, but he will appear, in every way, as one who professes and is, a real follower of Christ.

Once we read of a foreigner who did not have a time-piece in his possession. The seller of clocks induced him to buy one and assured him it would give him the correct time of day. The clock was purchased, and given a prominent place in the house of the buyer. After several months he discovered that his clock was an hour slower than that of his neighbor. The hands did not point out the correct time. The man took the hands off the face of the clock and carried them to the clockman and said: "These hands do not point out the right time. I want you to fix them." What, think you, the clockmaker said to his customer? "You bring the clock to me and I will get at the inside, regulate it and then the hands will tell the correct time." Eat the flesh and drink the blood of Christ, and take them into your heart and life, and the outside will indicate what you have in your heart.

The Christian must be right, inside and out. His outer life will indicate that he has been with Christ and learned of him. To have the form of Christianity only, on the outside, is the merest hypocrisy. Get the heart right and the outside will also get right. The one who eats, drinks and digests the flesh and blood of Christ, and takes it into his soul-life, will be known as a man of God—a man who becomes the light of the world.

In his excellent book, "God's Means of Grace," the gifted writer says: "In dress the Christian should conform to the spirit of Christ within, rather than to the fashions of the world without. Paris makes the fashions, and Christian women of the world bow down with the rest and say: 'We must be in style. It is better to be out of the world than out of style,' and the Lord's money is poured out at the feet of the goddess of fashion. It is all wrong. It is silly as well as sinful. If Christians would renounce the world, as they profess to do, they could set the style instead of following it, and would be all the more beautiful because clothed in garments that betoken modesty and humility, and consecration to the Lord Jesus."

The author of the foregoing quotation is a brother of the Progressive Church and served for some time as Editor of their church paper. The writer most heartily commends his words as scriptural, and in line with the Christian life.

Let each one of us, who profess to follow Christ, eat and drink his blessed Word of Truth, make it, in the fullest and deepest sense, the form of doctrine to which we have been delivered, and obey it from the heart.

D. L. M.

Isn't It Worth a Worthy Walk?

"To the end that" denotes purpose. Paul had been reminding the Thessalonians of his labor among them when he brought the Gospel to them, how gentle and fatherly he had been, how unselfishly he had worked night and day. Then he told them what it was all for: "To the end that ye should walk worthily of God, who calleth you into his own kingdom and glory."

You will look at those words and think and pray about them a good while before the full import of them dawns upon you. To "walk worthily of God"! Who can comprehend the meaning of that? What is it to walk worthily of God? What kind of walk can that be?

Of such a God! A God "who calleth you into his own kingdom and glory"! Makes you live in the sort of world he lives in! Makes you belong to him! One of his very own! To share his glory!

Oh, do you get it, reader? Will you not try a little harder to "walk worthily"?

CONTRIBUTORS' FORUM

The Mystery

We know not where the journey ends,
Nor what our mission here on earth;
The fates provide our foes and friends,
The days are filled with grief or mirth,
Wise men have sought to solve the plan
Which holds and keeps us all in bound
And shapes the destiny of man,
But none the key has found.

No gray philosopher or sage
Can truly tell what waits in store
Or guess the purpose of the age;
They only know what's gone before.
Fools follow fathers wise, and then
Great souls are nurtured in the slums
And none can say what gift for men
With every little baby comes.

We choose the tasks we'd like to do,
And shape our lives around a whim;
We train the boy, as if we knew
Just what God had in mind for him,
And joy or misery depend
On this blind choice in every case,
But none can know until the end
That he is in his proper place.

How many men have gone astray?
How many men have missed the mark
And blindly groped along the way,
Living completely in the dark
Because they never found the toil
Which God had sent them here to do?
Good seed flung on a barren soil,
Wasted because it never grew.

Who knows but what the failure, sad,
In different circumstances here
Or changed a trifle would have had
His course to fame and victory clear?
And since no man can truly say
What makes or mars our little lives
We should rejoice from day to day
That so much that is good survives.

—Edgar A. Guest.

Doctrinal Preaching in the South

BY J. H. MOORE

THE churches of the South are far from being slack in the teaching of their respective doctrines. They not only encourage writing in support of their fundamentals, but they enjoy preaching on these different subjects of interest. We do not hear of any of the members telling their ministers to touch lightly on doctrine, for fear of offending some of their good neighbors. They would be glad to have their good neighbors believe as they do, and if a few well-delivered doctrinal discourses will bring about the desired results, so much the better, they think.

A talk against dogma by some one who is loose on doctrine, does not disturb them in the least. They know that dogma is "an established principle, tenet, or doctrine" of a church or "a doctrine stated in a formal manner, and received by the church as authority." They know that all churches have their dogmas, and that as a rule all working members stand up for the respective tenets of the church to which they belong. The play on a theological name of an act cuts no figure with them. They believe in a certain act, call it what you may—tenet, doctrine, principle, or dogma. It is all the same with them. It is the doctrine of their church, and what is worth believing is worth preaching and defending.

The leading denominations of the South are the Baptists and the Methodists. The latter being still slightly divided,—the Methodist Episcopal Church North, and Methodist Episcopal Church South,—places them at some disadvantage. What they may lack in numbers is fully made up in organization and energy. The Catholics probably come next in influence, wealth and numbers. We also have the Disciples, Lutherans, Presbyterians, and so on, to the end of the list. The assortment for Florida is quite complete. The Salvation Army, Christian Science, Pentecost people, the Holiness people, and the rest of them, are all here—be their numbers large or small. This genial winter clime is very attractive for some of the eccentric preachers, and would-be preachers, who go to the South to escape the cold months of the North. As for the colored people, probably nine-tenths of those making a religious profession, belong to the Baptists or the Methodists. Like the whites, they are sticklers for the doctrines of their respective churches, and some of them are not so slow in defending the faith they have accepted.

While the different denominations are courteous, and often affiliate, still there is no disposition to compromise on doctrine. They have their fixed tenets and see to it that they are maintained. This paves the way for considerable doctrinal preaching, the purpose being to keep their members fully indoctrinated.

While in Lake County a few years ago, we listened to a forceful address by the presiding elder of the Methodist church, in which he set forth the doctrine of his church regarding household baptism, and especially the importance of parents having their children baptized. The fact that there was, in his audience, a preacher who did not believe in infant baptism, cut no figure with him. He preached his sermon and reserved the usual courtesy until after the benediction.

In Tampa, the leading city for this part of the State, the Baptists and Methodists are strong and can afford pastors of ability and influence. Recently the Baptist minister delivered several strong doctrinal sermons, which appeared in the morning daily. In these discourses he set forth the origin, claim and doctrine of the Baptist church on this continent. These sermons were well prepared and at times instructive.

After the appearance of the sermons on believers' baptism, in opposition to infant baptism, and immersion as the only New Testament mode of baptism, the Methodist pastor came forward with his plea regarding infant baptism and the mode of baptism. His discourses showed considerable research and preparation. He quoted quite freely from books dealing with the questions in hand, and, considering the general weakness of his cause, he put up a very creditable defense. Like the Baptist minister, he proposed to keep his people informed regarding the well-understood doctrine of the Methodist Episcopal church.

This policy may be considered practically true of all the churches in the South. They let the people know what they believe, and keep their members informed on doctrine. Even the smaller denominations let it be known what they believe, and are quite industrious in distributing literature that sets forth their belief. Their papers manifest a zeal for doctrine fully worthy of the best for which they stand. Respecting their doctrine, the papers give no uncertain sound. You never find Baptist doctrine in a Methodist paper, nor do you see Methodist principles set forth and defended in a Baptist paper. Here is a policy certainly commendable in church journalism.

Furthermore, the churches that are keeping their doctrine to the front, are the ones that are increasing in membership and influence. A Christianity that cuts any figure in the religious world stands for some clearly-defined principles, and the keeping of these principles to the front, and well clothed in the garb of true righteousness, has an influence that can be reached in no other way. The religious bodies that propose to keep their respective doctrines in the background, will soon be found fighting a losing game.

Take it the United States over, and the churches that are keeping their members well indoctrinated are, by all odds, the growing churches. They have a well-defined faith and practice, and know for what they are working. They have an aim, and keep themselves steady by earnestly contending for the principles for which they stand. Considering their age, the Disciples are said to have multiplied faster than any church on the continent, and they do more doctrinal preaching than half of all the rest put together. Their papers, books and tracts fairly bristle with doctrine.

The pastor of a congregation, who refuses to preach doctrine, or to have doctrinal sermons preached to his people, saying that doctrinal preaching is going out of date, is committing church suicide. While he remains silent on the doctrines of his church, others, like the Mormons, Adventists, Russellites, Christian Scientists, and some of the larger denominations, are preaching their respective doctrines all around him. They are filling the minds of his own people with other doctrines, and leading away those that should be members of his own flock.

The Church of the Brethren can adopt no more effectual way of putting herself wholly out of commission than by eliminating the doctrine held by the Brethren from her pulpits, her papers, tracts and Sunday-school literature. We have never had too much doctrinal preaching and writing. Possibly most of those who have made a specialty of doctrinal subjects have not shown the ability and skill that should have characterized such efforts. There has often been bluntness and even weakness, where there should have been polish and strength. But now, with our schools, we ought to be able to produce a body of preachers noted for their skill in setting forth our doctrine in the most convincing manner. Over the religious world there is coming a wave of conviction—men holding to settled views—and our ministers, every one of them, ought to be prepared to face the masses with claims as well defined as the cardinal points of the compass, and as well founded as the Rock of Ages.

Sebring, Fla.

The Real Value of Dreams

BY J. M. BLOUGH

THERE are dreams and dreams—pleasant dreams and unpleasant dreams; dreams by the old and dreams by the young. Most people dream sometimes; many dream every night. Most dreams are forgotten with the morning; a few dreams are remembered—some even for years. Is there any meaning to all these present-day dreams, and what is their value?

There are some people who claim a prophetic value for certain of their dreams. Now we know that in olden times God chose to speak to men in dreams, and we would not say that he does not now, in rare instances. But we must beware of interpreting dreams prophetically, for there is danger of error, and we may be deceived. Then we have also heard of dreams in which certain things have been made known, or forgotten things again brought into memory and consciousness. However, this kind of dreams is limited, and we do not hear of much value coming from such dreams.

Then there is another class of dreams—the exceptional kind, which you find published in papers. These dreams are definite and make an impression which is lasting. Their value lies in the teaching or warning which the dreamers get from them. Some have been led from careless, indifferent lives to consecrated Christian lives, and some have been converted through them. Praise the Lord for these helpful dreams! But such dreams are comparatively few.

Now, how about all the rest of our dreams? Do they simply come to be forgotten without concern? To my mind they all have a distinct value along one particular line if we but take a few moments in the morning to analyze them. Listen! *Dreams are a mirror, in which the dreamer may see himself as he is.* Dreams are the product of the dreamer. They come from within, though occasioned by outside things. They spring from the inner consciousness, the inner life. That is, the dream represents the dreamer and has a definite connection with, and relation to, his real self, even as his words and thoughts and deeds.

Do you wish to know if you are proud or humble? Look at yourself as you appear in your dreams. Watch the role which you play as chief actor in your dreams. What are the weak places in your life? Watch for them in your dreams. What is your real attitude to your friends and neighbors and fellow-workers? Note your feelings, as they appear in your dreams. See how you treat them. Are you kind to them? Do you really love them? Have you ambitions and strong desires? They will show themselves in your dreams, and if they are improper you will know what to do. Are your dreams bad? Then watch your eyes, imaginations and associates, for the mind is being filled with evil. Is there any religion in your dreams? Notice your feeling toward sacred things. Do your dreams make you appear as a hypocrite? Then take warning. In short, before you forget your dreams study your own words and deeds and thoughts and feelings, and *learn to know yourself*; then make the necessary adjustments in your life.

But some one may object that dreams are too fantastic, too unreal and unreasonable to be of value. True, the mind is not under restraint, and so runs to impossible lengths in our dreams; nevertheless, dreams show our tendencies, for they have their source in ourselves and not in somebody else. Are we not glad that people do not know our dreams? We would be ashamed of them sometimes. Well, does this not prove that we realize that, somehow or other, we are responsible for our dreams? The very fact that they are OUR dreams, proves it. Then, since they are ours, let us study them for our own benefit and improve our lives day by day.

Huntingdon, Pa.

The Simple Solution

BY JOHN W. WAYLAND

NEVER, in our history, have more big problems been pressing for solution than at the present day; and never has the solution for each great problem been simpler than it is right now. The difficulty is not in the problem, it is not in the solution; it is in the ignorance and short-sightedness of human nature. It is in the unwillingness of the people most concerned to do the thing that is most necessary. The solution is so simple that it is overlooked in the mad fancy that seeks afar, as this or that strange voice shouts: "Lo here!" "Lo there!"

It is the old story, told by a wise man centuries ago: "Wisdom is before him that hath understanding, but the eyes of a fool are in the ends of the earth."

What is the solution of the high cost of living problem?

It may be stated in two words: Economy and work. Beyond a doubt what is so much complained of, nowadays, as the high cost of living is rather the cost of *high living.* Extravagance is the proper term to apply to it. For example, it is said that a considerable number of the dissatisfied strikers are riding to their meeting places of idleness in high-priced automobiles. Mechanics and other wage-earners, who used to receive two or three dollars a day and get along very well in cotton shirts, costing a dollar or two each, must now, since they receive six or eight dollars a day, be clothed in silk shirts that cost from seven to ten dollars each. In short, since wages have gone up and they are earning more money than they ever saw before, their heads have been turned, and they are wasting their substance in riotous living.

It was to just such people that Isaiah was sent over two thousand years ago, crying: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

We thought that if there was one lesson from the war plainer than another it was the lesson of thrift; but it seems that we are in danger of forgetting it.

So much for economy. What about work?

Work meaos not merely sticking to a job and earning one's wages. It means also working to some profit —doing something that ought to be done. At present too many people are in the towns and cities, where they are not needed, and too few are in the country, where they are needed. In other words, the consumers are getting too numerous, in proportion to the producers. If, by some miracle, we could shift the balance over night, the cost of living would drop tomorrow. That is to say, if we could, by any means, considerably increase the number of farmers, stock-raisers, and fruit-growers, and, at the same time, considerably decrease the number of people who live on things sold (and delivered) by groceries, but who produce none of those things, no trust and no government on earth could keep prices from falling. And, furthermore, until we *do* increase production very considerably; no power on earth can keep prices down.

It is true that land is not as plentiful or as cheap as it was years ago, but it still is true that almost any one who wishes to do so can own land, or at least work on land. The result, as to price of food, will be the same. As production increases, living for all will be easier.

One of the great reasons, years ago, for leaving Europe and coming to America was the fact that here any man might become a landlord. The people of that generation were, many of them, wiser than the people of today. Many of them had to start here as day laborers on farms; but many of them ended as owners of farms. The same thing is possible today; but it is so simple and commonplace that hardly anybody is willing to do it. The notion of General Naaman is too prevalent—some great, some spectacular thing is sought for; and the simple, sane, sure way is neglected.

But we shall have to come to it, sooner or later. Nothing is surer than that. The sooner the better, the longer the worse.

What is the solution of all the troubles between capital and labor?

The Golden Rule. This will solve the problems; nothing else will.

If we like other terms better we may say, *a square deal.*

But a square deal is square on both sides. A block of wood may be square on one side and otherwise on the other; but a deal can not be square at all, unless it is square on both sides. As long as capital is selfish and cheats labor, the problem can not be solved. As long as labor is selfish and cheats capital, both sides will suffer loss. It is not anarchy or socialism or the single tax or government ownership that we need. It is a generous spirit on both sides and efficient coöperation. The employer should pay a fair wage and share excessive profits. The worker should be willing to do a fair day's work and to promote the interests of the business.

The best worker is a loyal worker. There is one thing that comes ahead of a fair wage—it is a fair day's work. If labor succeeds in killing capital, it will simply find that it has killed the goose that lays the golden egg. The chances are that the laborers, in the long run, will find that the capitalist is a better friend than the professional agitator. Capital must learn that the laborer is not a machine, but a human being. Both will see, if they try it together, that the Golden Rule will make them friends and raise profits all around to a maximum.

The initiative, in adopting the Golden Rule, may best be taken by the capitalists. They are in a position to give it character and to secure a prompt acceptance of it. One of the most encouraging facts, in our recent industrial history, is that a number of employers have actually adopted the Golden Rule in dealing with their employés, and it has worked. It is bound to work if both sides are willing to let it work. And it has proved itself to be not only good ethics, but also good business.

And this is, after all, the simple lesson of it all: Good business must follow good ethics. Right and justice present the simple, sufficient solution. Nothing else will do.

What is the solution of the great international problems?

This same Golden Rule. Whenever each nation—that is to say, each senator, each prime minister, each delegate to a general or a particular conference—is willing to give as well as get a square deal, and is willing to trust other men when they declare the same willingness, then, and not till then, can the world have peace.

Yes, peace, founded on justice and right, is possible a little sooner, else it were not possible at all. We can never expect every man, in a position of power, to be willing to accept the Golden Rule. That is not necessary. When a majority are willing to do it, the great boon sought is possible. No law, however good, however just, is ever approved by every individual. It does not have to be—on earth. If a majority (the larger the majority the better) approve it and adopt it and enforce it, the rest then must accept it. And they too will profit by it.

Are not these simple solutions? For the high cost of living, economy and work—thrift and productive labor; for industrial war, a more generous attitude on both sides—coöperation and a square deal; for international rivalries and antagonisms, the same Golden Rule—a willingness to do right as well as to get rights: this in the biggest possible majority; and then a strong arm of the law for law-breakers.

A few law-breakers may always be counted on, just as the great majority of people may be counted on to do right if they have a fair chance.

Harrisonburg, Va.

Better Christians

Studies of the Bible by Rev. K. Lewis Jonsson
Translated by Bro. J. F. Graybill

FOURTH INSTALLMENT

3. The Third Condition to Holiness, Naturally Is Application of the Means of Grace.

The glorified Savior desires to come into close communion with his saints, and this can only be done by the means of grace. Therefore it is of great importance that the Christian make every effort to get into close communion with the Lord by these means. The Christian who has severed this blessed connection is like the soldier in the battle-line, who has been cut off from his regimental division. He is doomed to defeat.

Acts 2: 42 tells us about the first Christians at Jerusalem: "And they continued stedfastly in the apostles' teaching and fellowship, and in breaking of bread, and in prayers." This was the source of their strength. Let us consider some of the different means of grace and their blessed influence upon those who exercise in them.

How do you use your Bible? You have, undoubtedly, your daily quiet hour—an hour when you enter into your secret closet, to be alone with your God and your Bible. This is the very essence of the Christian life. "Wherewith shall a young man cleanse his way?" is a question asked by the Psalmist in Psa. 119: 9. He answers the question in verse 11: "Thy word have I laid up in my heart, that I might not sin against thee." The Word of God is like a seed—so long as it remains in the farmer's bin it will not produce anything. But when it is placed in the earth, it springs up and bears fruit.

It was the most glorious of all my experiences, during my travels in Germany, to see how extensively the Bible was read by the soldiers, and how its message was a reality in the heart and on the lips of these men. I accompanied a minister, as he made his rounds, visiting the wounded in Berlin. He exchanged a few words about the Bible with nearly every one of them. He asked a young soldier: "Have you learned something about God while in battle? Have you learned Psa. 103: 'Bless the Lord, O my soul'?" Lying on his bed, the young man replied by finishing the quotation: "And forget not all his benefits."

Stopping by the bedside of a young man who had lost both eyes, the minister asked: "Do you see any rays of light in your condition?" The blind man answered reverently, and with a smile on his countenance: "When I sit in darkness, the Lord shall be a light unto me." This is a little message found in Micah 7: 8.

It is said that the Bible is the Book of books which follows the soldiers to the front. Since the time of Luther and the Reformation, the Bible has not found so large a place in the hands and hearts of mankind as during the great European War. And the more we become Bible Christians, the better Christians we shall be.

What use do you make of prayer? The Word of God and prayer go hand in hand. Certainly, you should have your daily hour of prayer. But do you seek the grace of God's Spirit, in order constantly to look unto the Lord for guidance in all your daily experiences?

How do you apply the holy communion? It is utterly surprising to notice how many claim to be followers of the Blessed Lord Jesus, without availing themselves of that blessed means of grace—the communion. Many, perhaps, are ignorant of the special blessing and importance of the communion. By it we become partakers of Christ's divine nature. His body and blood form the connecting link.

When one partakes of the holy communion, he should open wide the door of his soul. This can only be done by a thorough examination of one's own life and an honest confession of our sins. Do you want to be free from all your sins? Do you want to consecrate your all to him? If you do, Christ is ready to cleanse you, and to purify all with his love. Have you not, time and again, felt a sweet peace in your soul after participating in the communion? And should we not, then, anxiously desire this blessing?

Mutual fellowship with the saints of God. In Acts 2: 42 this is mentioned as a characteristic of the early

Christian church. It is of importance in the development of holiness. "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20).

Let us freely exercise in the means of grace above referred to. Do not allow the adversary of souls to ensnare you by robbing you of these blessed means of contact between you and your God.

There are many lean, sickly and dying Christians, who suffer because they fail to lay hold upon these means of development in the Christian life, but there are also those who, while frequently participating in these means, do not assimilate what they receive thereby. They do not work out their part in this great work by an active service of love, where the Lord has placed them in life. There is grave danger of spiritual starvation, because of neglect to exercise in these means of grace, but there is danger also if we do not properly apply the help we receive thereby.

4. As the Fourth Condition to Holiness We Mention Trust in God's Holy Spirit, That He May Make Better Christians of Us.

Paul writes in Philpp. 1: 6: "Being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ." This is especially encouraging. Let us never cease to believe this great truth, that the Spirit of God can make better Christians of us. Let us fervently unite our voices with the apostle in saying: "I count not myself yet to have laid hold; but one thing I do, forgetting the things which are bebind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Philpp. 3: 13, 14).

We find a number of characters in the Bible, through whose biography we learn what the Spirit of God can accomplish in the one who commits himself unto the Spirit's leading.

Moses was, by nature, a quick-tempered man. You remember the occasion when, in his youth, he saw an Egyptian mistreat one of his brethren. He quickly slew the Egyptian and buried him in the sand. But later on there was a change, as we notice in Num. 12: 3: "Now the man Moses was very meek, above all the men that were upon the face of the earth." Moses surely made progress. How was it possible? Here is the secret: He entered into the spirit of meekness, and this was his salvation. His wilderness experiences were to him a school of great value. In this the Spirit of God was the Teacher, and this solved the problem.

By nature the Apostle Paul was conscious of his own importance. See him on his way to Damascus to persecute the Christians there! His heart was as a flint. Could the Lord use this kind of a man? Well, he became so humble that we hardly recognize him as the same man later on in life.

When Paul had served his Lord and Master for about twenty years, he testified of himself in the following: "I am the least of the apostles, that am not meet to be called an apostle" (1 Cor. 15: 5). In his own estimation he takes the least and most insignificant place in the apostolic succession. Five years later he proclaims himself as the chief of sinners (1 Tim. 1: 15). Paul was so humble that he could well speak about his humility, and that in a way not to be offensive. This is more than most Christians can do.

He touches upon this, in connection with his farewell address to the Ephesian elders: "Ye yourselves know, from the first day that I set my foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews" (Acts 20: 18, 19). Notice that no one dared to interrupt him and say: "Now you are praising yourself, Paul." No, it caused tears to flow. No wonder his brethren embraced him and kissed him. They knew that he spoke the simple truth, concerning his humility, to the honor and glory of God.

What the Spirit of God could accomplish in this man, he also can accomplish in you and all who will commit themselves unto God as Paul did. He was one of the same flesh and blood that we are. Rest assured that the Spirit of God can make better Christians of us.

Should you fail, do not become discouraged. At once, go to the Savior, who knows all about your imperfection and weakness, confess your sin, and repent thoroughly. Ask him to cleanse you in his own precious blood. Put your confidence in him, that he who has begun a good work in you, will be able to accomplish it. The difference between a pig and a lamb is, that when both fall into a ditch, the pig wallows in it, while the lamb bleats until some one rescues it. A Christian can not remain in any sin—he must depart therefrom. After he is washed in the blood of the Lamb, the Spirit of God continues his work of consecration and holiness.

What degree of holiness is a Christian able to attain to in this life? Allow me to give two Biblical answers to this question: (1) A Christian can never attain to so high a degree of holiness, that he is past the fifth petition of the Lord's Prayer: "Forgive us our trespasses." (2) A Christian can always advance farther than he has yet gone in holiness. He can constantly go forward, ever pressing on toward the heavenly prize of victory through Christ Jesus our Lord.

There once stood, on the shore of a lake, a birch tree that put forth every effort to grow tall, to get nearer the clouds. But every time it saw its shadow in the water, it considered itself as dwindling. It felt sad over its disappointment. So one day a bird, away up in the top of the tree, revealed by its song, this secret: "The tree, seeing its shadow in the water, was constantly going down still deeper, when, as a matter of fact, there was sufficient evidence that its top was drawing nearer its goal—the clouds."

To the humble God giveth grace. The empty vessel he can fill. "Be ye filled with the Spirit." Then you will never work to glorify the creature, but the Creator and Son of God, for he is in us, and through us, may be manifested to all.

The Night

BY D. O. THOMAS

THE wind had veered from the east to the southeast—an indication of abundant rain. Sleet had begun to fall and there seemed a storm brewing. We did not see the sun go down. The darkness gathered slowly and silently. The fowls fixed themselves upon their perches, and everything assumed a solemnity in keeping with the closing of the day.

What a solemn thing it is to see the darkness gather! What questions of security arise! Might not this old earth roll off into some other part of the heavens, in which we would never get a glimpse of the great orb of day? Or might the sun, that has been illuminating this earth these millions of years, suddenly flicker and die out? Or, in case this mundane sphere would stop its movements, would we always be on the dark side? So the questions might go on and on—one knows not how long.

There are questions not only of the material world, but also of our own being. What if, when in slumber, we should never wake up? This atmosphere might possibly cease to support life. This earth might lose its power to draw bodies to it, and we might go floating into the air. Our houses, our cattle, our gold and every loose thing would then be whirled about in the air.

One wonders if it was not near the close of the day when the prodigal "came to himself." When the daylight is here, so many things attract that one does not think much of really vital things, but when the night comes, then, face to face with one's self, one is made to think how the wise conduct of life might influence others.

Night is not the best time for one to wander about. That is in the normal sense. Even animals that prowl around have a bad reputation. The goods of the merchant are in danger of theft during the night. Sober men walk in the day when the light shines. The drunken revelers abound during the night. The tears of the orphan and the wail of the widow are so often noticed in the night. Many evil deeds are done during the night, for these men love the dark.

Night is the symbol of death, as the day is the symbol of life. When the breezes come up from the sea, and the sun dips its disk in the west, there steals over one great solemnity. The deepening evening shades remind us that our life, too, is going out. Weary from the labors of the day we seek our places of rest—the attitude of death. And our rest is not complete by simply lying down—slumber must come, the twin brother of death.

The quiet of evening is the time for prayer. To go through the valley of oblivion one needs a companion. On the dark ways one needs more help than when the light is shining.

Into childhood, man steps out of oblivion. The first years are very dim indeed. Anxious trials enable the child to walk and talk, until, finally, full power is imparted. Truly, God's hand has led, and how tenderly! Though human affection may fail, the Lord is ever near.

The welcome of children at the door of the home, in the evening, is one of the most beautiful pictures of life. When burdened with care and the weight of labor, it is refreshing to hear the cheering voices of those we love, when entering the portals of the place we call home. It makes life worth living. Love lightens our cares! No true father can look upon a lovely scene like this and not thank heaven. How can he pass by the privilege of giving them the knowledge of the same great God? As the light of day disappears, gather the children around the home altar and spend a season in sincere devotion. It is the dying day; it is the time for prayer.

The Loving Father nurtures those who are born of the Spirit. He quietly helps when he can, taking no honor unto himself. He watches over us, guiding and directing. He helps us over the rough places of life, if we are but willing. In the evening, when the sun is rapidly going down, he brings peace—a peace beyond comprehension. Right then we are made conscious of the glory of heaven above the brightness of the sun. It is the gleam of a new morning, better than earth knows.

During the calm of night, seemingly all the world has gone to sleep. There is profound silence on plain and hillside. Nature moves with her most silent tread. How significantly it portrays to us the silence of death!

Taking all the year around, there is half day and half night. Some day, however, we will, if faithful, enter the happy abode where, the glory of God being the light, all darkness and sorrow will be forever banished.

Latty, Ohio.

Trying to Bridge the Chasm

The Church Wrestling with the Problem of a Christian Social Order

THE fact has long been recognized and deplored that the church of today is not in general touch with the masses. More than two-thirds of the people of the United States, for example, are not connected with any church; and yet the United States is recognized as the most Christian country in the world. Not only is there indifference to the church on the part of the masses, but to a considerable degree there is antagonism. Among the industrial classes particularly, there is a widespread feeling that the church has nothing in common with them—that it is an institution for the well-to-do, concerned chiefly with those from whom it draws its support.

However erroneous this view, it is widely effective in creating a chasm which the multitudes show little or no disposition to cross. The church, to be sure, is constantly making some sort of effort to bridge the gulf—extending a universal invitation indeed, and here and there a hand of helpfulness. It must be admitted, however, that its efforts to help are usually in the nature of charity, more or less undisguised. At stated intervals we take collections for the poor; we send Christmas baskets to the hungry once a year. We conduct social settlements with night schools and clubs and other helpful institutions for those to be aided thereby. We open day nurseries for the children of mothers who must toil for their daily bread. And we have made some superficial progress by this process in alleviating certain symptoms of a diseased social order. But our helpfulness has been too much of the handed-down sort, to win very widely the friendship of the masses. It has sometimes been so much of the

nature of charity as to result in greater pauperization of those whom we were seeking to help.

But, with all these altruistic efforts, the church so far has done little more than treat symptoms. It has never yet made a serious effort to diagnose the diseases behind the symptoms, much less to treat them. Assuming, for example, that poverty is and must be the natural condition of a vast proportion of the human race, it has never thought seriously of doing more than assisting one here and there to climb to a higher plane in the social scale, and handing out an occasional meal and a bundle of old clothes to the vast multitudes who remain below the level of decent livelihood.

It is gratifying to observe, however, that during the last few years a new note is being sounded in the churches. Religious leaders are looking beneath the surface; they are studying diseases rather than symptoms; and they are earnestly seeking such an application of the principles of Christ as will not only alleviate the symptoms, but, as far as possible, eradicate the disease.

The Federal Council of the Churches of Christ in America seems to have been the pioneer in this effort, with its Social Creed adopted in 1908, beginning with the demand " for equal rights and complete justice for all men in all stations of life " and ending with the declaration that the church must stand " for a new emphasis upon the application of Christian principles to the acquisition and use of property and for the most equitable division of the products of industry that can ultimately be devised."

* * *

At the Saratoga Conference in 1916 the Methodist Episcopal Church went on record as favoring the " demand for industrial demoeracy," concluding at last with these remarkable words: " Christianity moves up to higher ground. It requires the supremacy of the principle of coöperation in the industrial world. The church must, therefore, clearly teach the principle of the fullest possible coöperation, control, and ownership of industry and of the natural resources upon which industry depends. . . . Then will industry become a religious experience, developing mutual service and sacrifice, the interpretation in economic terms of the brotherhood of man and the Fatherhood of God."

Now comes the most striking pronouncement of all —the social program adopted a few days ago by the General Conference of Canadian Methodism. Studying the war's deeper meanings to society and looking forward to the new world order of which we have heard so much, this great religious body said: " The triumph of democracy, the demand of the educated workers for human conditions of life, the deep condemnation this war has passed on the competitive struggle, the revelation of the superior efficiency of national organization and coöperation, combine with the unfulfilled, though often forgotten, but undying ethics of Jesus to demand nothing less than a transference of the whole economic life from a basis of competition and profits to one of coöperation and service.

" The present economic system stands revealed as one of the roots of the war. The insane pride of Germany, her passion for world domination, found an occasion in the demand of colonies as markets and sources of raw materials—the imperative need of competing groups of industries carried on for profits.

" The war has made more clearly manifest the moral perils inherent in the system of production for profits. Condemnation of special individuals seems often unjust and always futile. The system rather than the individual calls for change."

There is little ground to doubt that the Canadian Methodists are clearly right in condemning the chief foundations of the present social order—competition and profits—as distinctly antisocial and unchristian and at the bottom of a large part of the ills that afflict society today. All reforms of the social order, which leave these inethical foundations intact, will prove futile in large degree. When the religious leaders of our land recognize that fact and boldly demand the substitution of an order that is brotherly and Christian—an order of coöperation and service—they may expect from the vast hosts of depressed and exploited humanity such gratitude and loyalty as no religious leader ever received, save Christ himself.

Revolution is to bc feared only as a result of the unreasoning opposition of blind conservatism or sordid self-interest. The irresistible forces of social evolution may be so long repressed that they break through at last with explosive violence, as was the case in Russia; but it need not be so in enlightened and free America. Only let the church take into its hands this great fight for elemental justice and human rights, and it will be won speedily, bloodlessly, and to the glory of God.—*The Missionary Voice.*

Temperance Reform in India

BY A. T. HOFFERT

Anklesvar.—" Temperance movements were again very little in evidence in the year under review. With the exception of Bombay, where temperance was preached on a more or less organized scale, signs of temperance propaganda were visible only in a few districts. . . . In Ahmedabad a temperance conference was held and lectures delivered by various speakers. In the Broach District an American missionary, who has considerable influence over the Bhils of Anklesvar and Hansot, inaugurated a temperance movement at the request of some of the Bhils, who wished to give up excessive drinking. He accordingly held meetings in various villages and his proposals met with wide approval among the Bhils—Christian as well as non-Christian. About a thousand became abstainers, but in course of time the great majority relapsed."

The above is quoted from the Bombay Presidency Excise Report for the financial year of 1916-1917 and shows that the temperance efforts of Bro. W. B. Stover have been recognized by Government officials. When the Stover family moved to Anklesvar, twelve years ago, there were twenty-two shops in that county. Now there are thirteen, one of which, I understand, has been closed, and at a recent meeting of the Broach Excise Committee, of which Bro. Stover is a member, it was recommended that two more be closed. Other recommendations were that one shop be closed in Broach, that all liquor-shops in large towns close at 6 P. M., in place of two hours later, and also to remain closed on Sundays, and that the two shops of Anklesvar be removed from the business part of the town to the outskirts, where men, coming to Anklesvar for business, will be less tempted to drink. As this Committee is appointed by Government, and the leading officials of the District are on it, their recommendations will likely receive the approval of Government.

Temperance meetings were held at most of our stations and in some of the villages, during the past few months. The one at Anklesvar was held after Sunday-school, July 6. The boarding-school girls sang a temperance song and recited Bible verses on temperance. Sister Eliza B. Miller gave a good description of prohibition reform in America. Bro. Stover gave three demonstrations, to show the destructive effects of alcohol on the tissues of the body. About 170 were present, all of whom arose at the close of the meeting, pledging themselves never to use intoxicating liquor. An offering for the temperance cause was lifted, amounting to Rs. 18. The chief official of Anklesvar Taluka was present and expressed himself as being well pleased with the program and in sympathy with the prohibition reform. Four villages reported programs and a total offering of Rs. 4. Over two hundred promised to give up liquor.

Vali.—At the Sunday-school hour of July 6 a good temperance program was given to an audience of 216. The offering, given to the District Temperance Committee, was Rs. 17, and forty-five are reported to have signed the pledge at that time. There are 130 country liquor (distilled) shops in Raj Pipla State, which sold last year a total of 278,967 gallons, netting the State a total income of Rs. 638,386. This makes a shop for every 1,253 units of the population, 1.72 gallons consumed per capita, at a cost of nearly Rs. 4 each. Besides this, there is one shop where foreign liquors are sold, and thousands of toddy trees that are tapped, the annual license fee ranging from five to thirty-five cents for each tree, which brought the State Rs. 4,315 ($1,436). Toddy is a less harmful drink than country liquor. Opium and intoxicating drugs are sold in the State, from which a revenue of Rs. 3,364 was secured. It is a conservative estimate to say that the total cost to the people, of all liquors and drugs, is at least Rs. 6 ($2) per capita, or Rs. 30 per family every year. As the income of a family of the poor classes is not more than Rs. 15 per month, it means that two months of their income, each year, goes for liquor. Drink, indeed, has become a curse to the people, adding burdens which they can hardly afford to bear!

Jalalpor.—An enthusiastic temperance program was given July 6. It rained hard, but the people came—sixty-eight of them! The children sang a touching temperance song. The main speaker for the occasion was Bro. V. V. Selolki, B. A., of Bulsar, who gave " one of the most practical and helpful temperance addresses I ever heard," so reports Sister Shumaker. " It was a splendid message! Oh! how we all enjoyed it—and especially the men! Those children, too, sat almost spell-bound." There were eighty pledge-signers and the offering amounted to Rs. 21/11/10. A temperance program was also held at Bhat, a fisherman village on the sea-coast. In that village there are two shops—one sells country liquor, or daru, and the other is a toddy shop. The teacher there reports that 1,200 of the 1,500 people in the village drink. There were ninety-seven present at the temperance meeting and Rs. 1/6/9 was given for the cause. There are forty-seven liquor shops in Jalalpor Taluka, twenty-nine of which sell only toddy. Besides this, 1,117 families have their own toddy trees, with license to use toddy from them for domestic purposes, and there are 105 tree-foot booths, from which toddy is sold. The money spent for country spirits including the license, duty, and cost price for last year, was Rs. 139,000, which is Rs. 1/13 per capita, or less than half the rate in Raj Pipla State. However, in this county the per capita consumption of toddy is perhaps greater than in the State.

Vyara.—Bro. Long reports as follows concerning programs: " At a recent meeting, with an anti-liquor program, fifty-five boys and thirty-one girls, as I recall, stood, signifying that under no circumstances will they henceforth drink toddy or liquor. At Pankri, a village, we had a meeting with the same program, at which thirteen boys of the school and ten men of the district vowed never to drink again. May God give all these grace to live up to their vow!"

There was an offering of over Rs. 3. In Vyara Taluka there are 153 liquor shops, of which seventy-eight sell toddy. Besides this, there are five three-foot booths and 1,200 families own toddy-trees and use the same freely. In 1918 there were consumed 118,593 gallons of distilled liquor, at a cost of Rs. 294,393. The Government revenue on toddy is about Rs. 44,000 and the people spent Rs. 73,000. In Jalalpor Taluka there is a liquor shop to every 1,601 of the population, but in Vyara there is a shop to every 310 of the people. The amount of stronger liquor consumed, per capita, is two gallons, which exceeds that of Raj Pipla State. The cost to the people, Rs. 367,393, amounts to Rs. 6/4 per capita—a higher rate than in Raj Pipla.

Vada.—The temperance meeting here was held on Sunday afternoon of Aug. 31. The Government doctor, the main speaker for the occasion, had for his subject, " Alcohol and Its Effect on the Body." Ten of the eighty-five persons present signed the pledge not to use liquor. The offering was Rs. 2/1/6. The Sunday-school of Vada, which has an enrollment of sixty, has pledged itself to do all it can against the drink evil. There are nine liquor shops in the county, one of which sells toddy, and there are 1,900 toddy trees. The people used 9,676 gallons of the stronger liquor last year, which amounts to only 16 gallons per capita. The Government receives a total revenue, from toddy and daru, to the amount of Rs. 65,851, which amounts to a little over fifty cents per capita. This county is in British territory and from these figures one would gather that only about a third as much liquor is used per capita as at Vyara, and in the Raj Pipla State, where native kings govern the people. Jalalpor is under British rule and has a higher rate of consumption than Vada, but less than the States mentioned above. Of the 2,200 illegal distilleries raided in three years, in Vada County, 1,700 were found guilty and 500 acquitted. No doubt such liquor is made and used illegally in India every year.

There are twelve liquor-shops in the Dangs. Drink is a great detriment to the people and the Christians are often tempted to drink. Bro. Adam Ebey is reported to have preached a strong temperance address, impressing on the men the fact that Daniel waxed strong because he refused to drink wine. From the Wankel boarding-school two rupees and eight annas were received for temperance work. About Rs. 75 ($25) has so far been received for the work of the District Temperance Committee.

From Vyara the report comes that teachers and workers are planning for vigorous temperance activity in their district this winter. In keeping with the world movement against alcohol we can expect increased activity for temperance at all our stations. Each month a page or more of our Christian monthly, the " Prakash Patra," is devoted to the temperance cause. A lively disecussion of prohibition in America, and other phases of the temperance question, has taken place in the " Times of India," the leading daily of Western India, during the past two months. Both in number of writers and material, the temperance cause was strongly presented and the advocates of the liquor traffic were silenced. The discussion was started by an editorial which misrepresented prohibition sentiment in the United States, to which several missionaries replied. In all fully twenty articles have appeared to date, which certainly have given the temperance cause a good boost. A similar disecussion was carried on in the " Madras Mail," the leading daily of the Madras Presidency.

At the recent meeting of the " Bombay Representative Council of Missions " a Temperance Committee was appointed, with Eld. W. B. Stover as chairman. The Coun-

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THE ROUND TABLE

Truly Perplexing

BY REBECCA C. FOUTZ

In telling of the war record of ex-convicts, the warden of an eastern penitentiary relates this:

"One of my men came back some time ago all shot up. He had fifteen wounds, his right kidney was shot away and he walked on crutches. He also wore a bunch of medals, the Croix de Guerre and a few other trinkets, which were awarded to him for bravery on the battle-field.

"He said to me: 'Life's a funny thing, after all, isn't it, warden? Here I go and get fifteen years in jail for shoving a man on a railroad track and then I get all these medals and decorations for killing two dozen men!'"

Do we wonder that he could not understand why the great difference is made between using the same method of avenging a personal wrong and a nation's wrong? If there is a better way to settle the former, there certainly must be for the latter, too. May we earnestly teach that better way!

Waynesboro, Pa.

Unconscious Teaching

BY WM. J. TINKLE

While we send our children to school five days in the week and to Sunday-school on Sunday, this is not the only teaching which they receive. This is the teaching of which we are conscious, but we also teach them in an unconscious way by the things which we say and do in their presence. The latter teaching may mould their ideals quite as much if not more than the former.

Just now I am thinking of the distinctive doctrines of our church. These are taught to the applicant for baptism by the minister, and the young Christian hears them mentioned occasionally in sermons and in the Sunday-school class. But if the unconscious teaching of the members contradicts this conscious teaching, it may be of no avail.

Stopping at the home of a good brother and sister, I noticed the pictures on the walls. In conspicuous places were the enlarged photographs of this brother and sister, dressed in the height of fashion—the pictures having been taken before they were members of the church. What wonder that the church could not persuade one of the daughters of this home to dress in a simple manner!

During the war we sometimes heard brethren express their minds in strong terms as to what the Allies should do to the Germans. This is *teaching*, whether we realize it or not, and it counteracts our teaching in favor of peace.

In like manner, if you should say, in the presence of our young members, that a certain man should be sued at law by another, you would be instructing against the teaching of the church. Moreover, we can not expect our children to stay away from the vaudeville if we listen with pleasure to the report of what was seen there.

I have mentioned our distinctive doctrines, not because they are of more importance than the general doctrines of Christianity, but because it takes more effort to teach them. The tendency of those about us is in the other direction. As long as we feel that our distinctive doctrines are taught by the Bible, we intend to uphold them. This must be done through our unconscious as well as our conscious teaching.

Chicago, Ill.

What Are We Here For?

BY JULIA GRAYDON

"No man is born into the world, whose work is not born with him."

I read these lines the other day and pondered them. Has each one of us a work to do and has God planned it from the beginning?

Sometimes we wonder what our work is and some of us say: "*I* have no talent; there's nothing *I* can do." But let us stop and say: "Each one of us has a part in the great world, and we'll find it sooner or later."

It was thought out for us before we ourselves entered the world, and all we have to do is to accept it, take up the task which sometimes lies nearest, put our shoulders to its accomplishing, and follow the great procession of *workers*.

"Ring it, ye bells from the kirk,
The Lord of love came down from above
To live with the men who work."

Harrisburg, Pa.

Our Father's Springs

BY G. W. TUTTLE

Shallow waters soon fail unless fed by living springs or by deep, dark pools. Today they are bubbling, and singing, and dancing merrily along, rippling over the stones and making music by the way; but tomorrow their music is stilled, their merry life has vanished, their bed is parched and dry, and even the frogs hop croakingly away.

So it is with the shallow life. Today it froths, and bubbles, and ripples merrily along, as if life were a holiday. Tomorrow the shallows have dried up and mirth is replaced by sadness. The sources have dried up, the waters have vanished.

How luminous, how comforting, how full of assurance and power are these words of the Psalmist: "All my springs are in thee"! The springs, the sources, all in God! An unfailing fountain! An unlimited supply! Now the deep, quiet pools of our God will furnish the never-failing waters; now the power of God will be back of human weakness; now the waters will not fail or be cut off. Joy will be abiding, faith will be progressive, service will be sure.

Those who draw from the heavenly springs, bear sorrow well. They have hope as a sure anchor of the soul; they have eyes of faith with which to look into heaven, while their feet still abide in the highways of earth.

Those whose springs are in God, bear misfortune and losses well. What if one financial loss follow hard upon another? Think of the springs—the silver and the gold and the cattle upon a thousand hills! Are they not his, my Father's? Will he not care for me? Will not the waters of his love and care flow about me, keeping me from the shallow thinking which says: "Loss!" when the angels are saying with gladness and thanksgiving: "Gain! Gain!"

And those whose springs are in God are not dismayed by difficulties. Difficulties in the way should prove but a trifle when God says: "Go!" Lions in the way? He who created can fast-chain the lions! Mountains across our pathway? They are but molehills to our God! Great obstacles? "In the Lord Jehovah is everlasting strength."

We can cut off the water of God's springs by selfish, self-centered lives; we can choke the channel that leads into our lives by worldliness. Do not miss the connection! Keep the channels open! Make way, make way for the Living Water! The Master is still the Water of Life.

Pasadena, Calif.

Clothes and the Woman

At the International Conference of Woman Physicians in New York, Beatrice Forbes-Robertson Hale and Dr. Edith Hale Swift did not mince their words in denunciation of present-day feminine fashions. Mrs. Hale says that men with their fortunes to make by the multiplicity of dress goods are forever dinning the slogan "style!" into the ears of women until they think they must buy everything they see. Doctor Swift asserts that women dress wholly with a view to the pursuit and capture of a man.

These theses were developed with feeling and eloquence, but they are not novel. They are older than the acrid Roman satirists; older than the sun-baked bricks of Babylon; and the first fall fashions were those of the fall of man.

A woman is badly dressed as soon as her personality becomes of secondary interest and what she wears or omits to wear is of paramount importance. Whistler, engaged to paint a portrait of a woman with a dead soul, painted the dress only, because, he said, it was all he saw. When such a female of the species impoverishes the rainbow or the sunset, as well as her husband, with her color schemes, the natural suspicion is that she realizes how few and weak are the weapons in her intellectual armory. While the predatory male may be dazzled by such a display for a time, only the veriest saphead is content to gaze at the plumage and to pay the bills for a lifetime.

Costume must fit the occasion as well as the wearer. There is no sense, but mere extravagance, in going to work in a ball-dress. Any day one may daily see in the street habiliments that belong in the boudoir. She who would prove herself a lady, does not carry conviction by spending more than she can afford on showy, shoddy clothes.

What a delight it is to find a woman who is so perceptively versed in the difficult fine art of dress that she makes it subtly enhance the flavor of her personality and express her nature! She knows the effects that are becoming without being spectacular. She does not dress with the low motive of making other women envious by the display of so much property upon one person. She is not trying to carry a fortune, as the snail carries its house, upon her back. She has the innate abhorrence that refined people feel for vulgar display of any sort. Moreover, she is determined not to play into the hands of some devious and wily arbiter of the modes who is trying to foist upon her what she does not need by making her feel lonesome among women who must have the last word in fashions as in conversation.—*Public Ledger, Philadelphia, Pa.*

What It Means to Believe in Jesus Christ

BY EZRA FLORY

To believe in Jesus Christ is more than an assent to certain doctrines or church creeds. Every one is often led by deep-seated, often subconscious, motives which are not to be discovered except by an introspection that should be commonly avoided. There are some things which we can not help knowing—the most important in life. These are what should be stressed—the most important in life, as we think of religion.

There is a real difference, a change from the old to the new, a substitution of one set of thoughts and feelings in regard to life for others. It is the same that Jesus meant when he said: "Repent"; when he said: "Except a man be born again"; when he said: "Your sins are forgiven"; or when he said: "This day shalt thou be with me in Paradise"; or what Matthew felt when he left the receipt of customs; what the woman felt when she anointed the feet of Jesus; what Nathanael felt when he said: "Rabbi, thou art the Son of God"; what Zacchæus felt when he ran ahead to make ready to receive him. It is what Paul meant when he wrote: "Put off the old man, . . . put on the new man." It is what Paul meant when he said: "For me to live is Christ," or again: "I am crucified with Christ, nevertheless I live, yet not I, Christ liveth in me."

Things that once seemed important have lost prominence, and things unappreciated have become vastly important. This change will come when one sees that his belief in the teachings of Jesus, and all his effort to refine and build his character, is insufficient, and that he may be far from being a true follower of Jesus Christ. "The devils believe" with an assentive faith and "fear and tremble." There comes the feeling that one must go a step further to be one of those for whom Jesus died. He will be led to appreciate in deep love, the sacrifice of Jesus and to express this in some tangible way—the way he himself provided.

By expressing this passion for him, a new communion, which continues, is experienced. All this requires a modification of religious beliefs, some of which may not be wholly made later in life. This is not purely an intellectual nor an emotional process. It would not be accomplished by a strictly rational process, for "the natural (psychical) man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he can not know them, because they are spiritually examined (judged or apprehended)." Reason alone does not supply the power of the will that carries one into

great decisions and through a great crisis. Unless there is something more, one will remain inert.

Christ becomes real—as real as one's place in nature becomes that he may live. This, in either case, may be more difficult to explain than to be experienced. There will be a change of opinion and in the processes of reasoning, but Jesus will be the same dominant spiritual Power of the world, to whom we go in prayer for guidance, help and teaching on any occasion that may arise. Such personal experience sends one back to the Bible with a new vision, finding it a new record of undoubted truth. By continued study of the Book, it increases in due measure, till it comprehends all the truth one is able to appreciate.

All this personal interest will lead one to desire to mingle with others, especially with those of like mind. All forms of evangelistic service will appeal strongly.

Thus belief in Jesus Christ lies at the heart of Christian nurture and is fundamentally the source of Christian conduct and duty. It sets new ideals and a lofty goal for life, and gives a new dynamic in reaching these ainis. Belief in Jesus Christ is far more than a mere assent to certain standards adopted by a denomination or other organization. It means life emanating from him through us.

Chicago, Ill.

Forward

BY PAUL MOHLER

One of our Okanogan Valley brethren lives on the hillside. Having an automobile that would not climb the hill, he put a more powerful motor in it. Just the thing to do, wasn't it? He thought so, and so did I until he tried it. What a fine thing it is to be able to turn on more power and still more, as the grade grows steeper. But one thing we both forgot—proportion. The motor was so heavy and powerful that when he turned on the power, especially in the sand, the rear end of the car was too light to hold the road. Of course, it skidded, and our brother never knew whether he was to go up the road or into the ditch.

I have seen churches make the same mistake. A congregation may have a rather weak local ministry. It wishes to grow, so it engages the most powerful evangelist it can secure, to increase its membership. The evangelist, being a one-idea man (very few good evangelists are either good elders or good advisers on practical church problems), exerts all his great power to bring members into the church. The local ministers, knowing themselves to be men of only ordinary ability, and being overawed by the great impression made by the evangelist, dare not interfere with any arrangements, methods, or actions of the evangelist, or of the church under his control. Is it any wonder that the church leaves the road and heads for the ditch, sometimes?

Right here, I have a word of warning to offer: Too many brethren take their local church problems to the evangelist, when he has won their confidence. This may be all right when the evangelist is an all-around man, with a record of success as the elder of a church, but if he is a real evangelist, the likelihood is that his advice will be foolish or even very dangerous. It often occurs that the most successful elders are poor preachers. Remember that God "gave some to be apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." Take counsel of the men whom God has given for counsel. Not all men have that gift.

Again, another thing sometimes occurs. The evangelist is all right, and his work is carefully done, just as good as it can be; but he is out of proportion to the church he is serving. When he leaves, the local church has so many new members that it doesn't know what to do with them. They need teaching, training, organizing, and directing, but the local church is too weak to do so much, so the new members either drift away or take possession and ruin the church to suit themselves. In either case, the church suffers, even if it does not go into the ditch. When you employ an evangelist, get one of the right size for your church.

Am I proposing that we weaken our evangelistic force? By no means. I am saying that the strong evangelist should go where his work can be followed up properly. Good evangelists are scarce, and it is an injustice to them to place them where the good work they do will go for naught, when there are other places where they are needed, and where their labors will be more profitable. It seems to me, sometimes, that churches that have run down just because the local ministry is weak, make the greatest effort to get the evangelist with the greatest record for large ingatherings, in order to make up, by one great meeting, for years of neglect. This is just as wise as to neglect a horse until he is just about dead from starvation, then stuff him with all the nutritious food he can hold in one tremendous feed. Churches can be foundered as well as horses. Let the church that is *ready* for the strong evangelist, have his services until such a time as you get ready for him. While you are weak, get a pastor-evangelist, whose work will indeed strengthen you by correcting your internal weaknesses, while adding members.

And here is another word of warning. Often the congregation that has been increased by a large ingathering, persuades the evangelist to move in as pastor, to take care of the church. If he is a real evangelist, the church is making a mistake. To build up a church, there must be, indeed, some evangelistic work done all the time, but there must also be a great deal of teaching and counseling, with infinitely patient love. Choose a man with the gift of the local church leadership as your pastor. It is likely that the best man you can find is right in the home congregation, often a man of limited education, who needs only to be set free from farm work and enabled to devote his time to the work of the church. "Let down your bucket where you are."

Move forward, indeed, but be sure it is forward and not into the ditch.

Oroville, Wash.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MINISTERIAL MEETING OF EASTERN PENNSYLVANIA

It was the writer's privilege to attend the recent District Ministerial Meeting, held near Ephrata, Pa. It was the twenty-sixth annual session. This has grown to be of great importance to the District, not only from the standpoint of the minister, but also for the Sunday-school and missionary worker. In fact, missions seem to be the center around which the entire program was planned. The different sessions began and closed on time. The Moderator had needed ability, and no time was lost by the speakers in offering excuses.

It would be difficult to say just what part of the program was best—all was so good—but certain it is that there were those in attendance who were ready to give a practical answer to prayers, for when the topic, "Possibilities of the New York Field," had been presented by brethren from that part of the District, something followed, the like of which had no precedent, perhaps, in the history of the church. It was this: The speakers had held up before the meeting the unusual opportunities afforded in their new field. Concrete instances were cited, showing that from both the material and the spiritual view-point, the field is inviting. Photographs of the Lyceum Hall, at Freeville, N. Y., were shown. A committee of the Mission Board, who had been at Freeville, told what they had seen, and stated that the hall was for sale at a bargain price. The Brethren residing at Freeville were already holding regular services in the building, but with the present activity in real estate, owing to so many Western people coming there and buying farms and other property, it was considered rather doubtful if the present chance would remain open till the time of our next District Conference, next April. Then a brother, known to all "Messenger" readers, sprang to his feet and said that he would like to be one of ten brethren who would furnish the Board the necessary funds to close the deal at once. He did not have time to seat himself till his motion was seconded, and then, faster than the Secretary could write them, the names came in. Many seemed to be disappointed that it was over so soon, but it was time to adjourn the session. During the intermission, and in and after the following session, it was plainly evident that many others were determined to have a hand in making it possible to convert Lyceum Hall into a churchhouse for the Brethren residing at Freeville.

The next day, a short time before dinner, the matter was again taken up by the meeting. Some felt that, since it had been satisfactorily adjusted the day before, it now was a closed affair, but it was not. It was suggested that, in view of the fact that the pledges of the day before were simply in the form of a loan, and final disposition must be made at the District Meeting in the spring, it might be better simply to raise the money then and there and have it done with. Some doubt was expressed as to the possibility of such a change, since the psychological moment, to have done that, was the day before. Again we were mistaken. The amount was oversubscribed—in a very short time, too. One brother, who wanted to give the last third of the amount on the annuity plan, was not allowed to do so, for the individual gifts, the Sunday-school and Christian Workers' and Sisters' Aid pledges were coming in as fast as they could be recorded. The good brother's thousand dollars, however, was put to good use, for, since he was not allowed to contribute so largely to the work at Freeville, he gladly added it to the $500,000 Endowment Fund of Elizabethtown College.

Just before the final adjournment, opportunity was giv-

(Continued on Page 763)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

What Happens When God "Shines into the Heart"?

2 Cor. 4: 6

For Week Beginning December 7, 1919

1. **Introductory.**—When the blessed sunshine breaks out from behind the thick clouds of darkness, there is no mistaking the fact that a great change has taken place. Just such a change is to be seen in the benighted soul of man when THE LIGHT OF THE KNOWLEDGE OF GOD breaks through the darkness.

2. **The Source of This Shining.**—"God hath shined." This light is not of man's devices. Out of the darkness within ourselves no such light could ever be produced. Only God, who could "command the light to shine out of darkness," could cause such a light to shine in the sin-darkened hearts of men. The light of the knowledge of God is THE LIGHT OF GOD HIMSELF. It is a definite and direct act of the infinite mercy and goodness of God upon the individual soul—"God hath shined." God, who is Light, and in whom is no darkness at all, is still shining through his Son Jesus Christ, by his Word.

3. **The Place of This Shining.**—"In our hearts." The brightest radiance of heaven illumines the darkest place on earth. This "God-shine" in the heart brings with it a double revelation. It shows, by way of contrast, how dark the heart by nature is, and how hopeless it would be, were it to attempt to create such a soul-satisfying light in and of itself. It is also a revelation of the character and presence of God in the heart. It is not merely a light created by God, but it is the supernal light of the PRESENCE of God in the heart. Into every dark crevice of the soul this shining has come. All are well aware that it is the nature of light to cast its influence over everything that is anywhere within its reach. In shining into the HEART, this light enters into every act of the life—into every thought and feeling and motive of the soul's activities. "GOD hath shined his light into our hearts." Then wisdom comes to take the place of our darkness and ignorance. The god of this world had BLINDED the mind, but graciously the God of heaven "hath shined into our hearts to give the light of the knowledge of God."

4. **The Purpose of This Shining.**—"To give the light of the knowledge of the glory of God, in the face of Jesus Christ." This shining of God, in his glorious grace, upon and in the heart, gives us at least some knowledge of the glory that was revealed to all the world in and through Jesus Christ. God has shined into our hearts by virtue of the atoning sacrifice of his Son, Jesus Christ. This shining assures us of much more than the EXISTENCE of God. It is the manifestation of his glory—the glory of his saving grace—in the face, or character, of Jesus Christ. KNOWLEDGE IS LIGHT, but the knowledge of the glory of God, which is radiant on the face of Jesus Christ, is the brightest and most effectual light that ever pierced the darkness of a human heart. It is a light that transforms the whole inner man, and that adorns man with the beauty of the Lord. It is the dawning of that great, eternal day upon the soul, which will never be followed by the darkness of night, but which will brighten more and more as time goes on.

5. **Suggestive References.**—"A great light" (Isa. 9: 2). "Now are ye light in the Lord" (Eph. 5: 8). "God's marvelous light" (1 Peter 2: 9). The Source of light (1 John 1: 5-7). "Children of light" (1 Thess. 5: 4, 5). "The true light now shineth" (1 John 2: 8-11). "The Lord is my light" (Psa. 27: 1). "Shine as lights" (Philpp. 2: 15). "A light that shineth in a dark place" (2 Peter 1: 19). God's Word enlightens (Psa. 119: 105, 130).

AROUND THE WORLD

A Stern Arraignment

At the National Training Conference of the Interchurch World Movement of North America, held recently at Atlantic City, N. J., present-day styles of clothes, worn by church women, were severely censured, because of their wrongful influence. Rev. J. R. Crowther, of Seattle, Wash., pertinently said: "The indecent dress of some women in our churches makes it tremendously hard for a young man to keep his thoughts clean and pure. Scriptural modesty of apparel has, to a large extent, been lost sight of. For that reason it is almost impossible, these days, to tell the difference between a street woman and a church woman."

Airships as Sanitariums

British scientists have been experimenting with the airship as a place of treatment for sufferers from consumption and similar troubles. The ordinary sanitarium does not afford facilities for a plentiful supply of absolutely fresh air, while the airship is sure to bring new vitality to vitiated lungs, if the patient is taken to an altitude that insures the best results in his case. Several recent trials of the new method have yielded gratifying results, and give promise of still better effects as greater knowledge is gained. The spiritual realm, also, can gain a lesson that is most valuable. It is on the higher plane of the Christian life that we gain the greatest degree of soul vitality—relief from sin's destructive malady.

Defiling Influence of Picture Shows

It is strange indeed that, under the all-inclusive title of "moving picture shows," almost any act of immorality is allowed to be acted out or, at least, broadly hinted at. Entertainment being the chief aim of these shows, every means is employed to cater to the desires of those in attendance. Judges of criminal courts have time after time been confronted by unmistakable evidences of the corruptive effects of picture shows upon the impressionable minds of youthful delinquents. Is it reasonable to expect aught but harm when night after night scenes of gilded vice, in its most attractive guise, are thrown upon the screen? In the words of a noted sociologist, "The average picture show is a veritable cesspool of iniquity."

Japan's Huge War Program

To the lover of "peace and good will to all men," Japan's astounding preparations for military efficiency of the highest grade, are greatly disquieting. One is made to wonder what has become of the roseate dreams of humanity, according to which the great cataclysm, recently brought to a close, would be followed by an era of international amity and mutual regard. Foremost in Japan's extensive war program is the building of a huge fleet, for which $324,000,000 is to be expended during the next five years. To the tax-burdened people of Japan it will mean an increased draft upon their slender resources—a load beneath which they will be almost crushed. And all this when humanity was hoping for general disarmament!

Saner Reasoning Is Gaining Ground

Mention was recently made, in these columns, of the strike of the printers in the large publishing houses of New York. Though not all the workers were in favor of the action, the strike order caused the temporary suspension of leading monthly and weekly magazines in that city. With the return of the workers comes also the hopeful announcement of the pressmen, representing twenty of the larger cities of the United States, that, at their forthcoming meeting in St. Louis, a definite plan is to be adopted, avoiding all strikes and settling disputed points by arbitration. It is a good move. Strikes may well be regarded as a relic of the "stone age" of industry—a time when the man won who could hit the hardest, and thus gain his point. The strike is a club—had for the worker, bad for the employer, and worst for the general public.

The Bible Way of Settlement

In a recent issue of the "Commoner" William Jennings Bryan makes a fervent appeal to the churches of the land to devote their religious and social power and influence to the establishing of a better understanding between capital and labor, at this critical time of industrial unrest. He says: "Capital and labor must be brought together. Is there any other basis than the spirit of brotherhood on which to restore harmony? Is not the 'Golden Rule' the only means that can be applied with success? Can the churches neglect this great opportunity—aye, this great duty? Please reread your commission (Matt. 28: 18-20). You are ambassadors of One who has all power; you are sent to all people; you are to teach all he has commanded; he will be with you always. Can you ask for more and higher authority?" As a practical measure in the working out of Christ's method, Mr. Bryan urges first more preaching of brotherly love from the pulpit, more talking of it in heart-to-heart conversation, more practice of it in the daily living of Christians. After that he proposes that a general movement of Christian citizenship be set on foot, to induce Congress to pass a law creating "a machinery for peace in industry," making arbitration a ready means of settlement.

Reform Measures Better Than Jails

Accurate investigations have shown that in New York City it costs $219.63 to send a man to jail for a year, but that only $21.94 is required to place him on probation, with every possibility of thorough reform. Even the best-informed penologists admit the inadequacy of jails and other penal institutions, as mediums of reform. Far better it is, to give transgressors a chance to make good—in all cases, at least, where there is reasonable hope of reform. Probation officers in many of our large cities have achieved most excellent results in the reclamation of transgressors, and especially in the case of those who have not yet become wholly hardened. Building up a strong moral character is the best insurance against criminal tendencies.

Tobacco Perils Great Britain

"The nation that smokes, eventually perishes," declares R. P. Moncrieff, honorary statistician to the British "Anti-Tobacco League." The British people, in 1917, smoked 152,215,700 pounds of tobacco, costing the smokers approximately $497,690,000. Pipes and other appliances came to $22,684,000, making a total, for the year, of more than $520,000,000. The following year the total reached $692,075,000. Mr. Moncrieff pertinently asks: "If the women of the nation become habitual smokers—as they are rapidly doing—what effect will it have on the future generation?" The question has been answered by the leading lights of the medical profession, to the effect that a physically inferior race of men and women would ensue. In this matter we are not dealing with theories, but with actual facts.

A "Wet" Regime by Dec. 10?

Such is the forecast of the liquor men, who claim that the first act of the next Congress, when it meets Dec. 1, will be the passage of a joint resolution, proclaiming the war at an end. Already special orders have been sent from Washington to the various internal revenue officers, and a new supply of revenue stamps and other paraphernalia, necessary for the resumption of the liquor business—for the time being, at least—have been received at the Federal Buildings of the various cities. While the statements, cited above, may give great assurance to the liquor element, there is still a slight chance that, through some favoring technicality, the "war-time prohibition" may be extended until the national prohibition act becomes effective Jan. 16, next. Such, at least, is the hope of every promoter of temperance.

Japan Pledges Reform Measures

Mr. Tokonami, imperial minister of home affairs, recently assured a group of influential mission workers that better Governmental policies would prevail hereafter, in Japan, not only towards missionary enterprises in general, but towards the Koreans in particular. Honestly acknowledging previous shortcomings in administrative affairs, Mr. Tokonami gave explicit assurances of permanent reforms. While regretting the recent repressive acts by Japanese officials in Korea, he suggested that in the end all would result for the best of those concerned. Japan would thereby be compelled to elevate its methods and measures, in that distracted land, to accord better with the ideal intentions it has professed. "I assure you," the official said, "there will be a remarkable change in the administration of Korean affairs." It is to be hoped that the promises will be honorably redeemed.

When Danger Threatens

Because he and members of his party were mistaken for Armenians, Major General James G. Harbord, head of the American Mission to Armenia, narrowly escaped death at the hands of a band of marauding bandits a few miles from Mt. Ararat, recently. The mission, of which Gen. Harbord is the head, was returning to Constantinople from Erivan, where the Near East Relief has a hospital and central pharmacy. Wholly unexpectedly, the relief workers were attacked by Kurds, Tartars and Turks, who fired upon the American motor cars. Several members of the party were held prisoner for some hours. After the bandit chiefs had been assured that the men were Americans and not Armenians, they cheerfully released them, returned their automobiles and restored most of the property which had been stolen from them. The chiefs told the Americans that thousands would die of starvation this winter, owing to the unsettled conditions in Armenia, and because practically no grain was raised during the last season. Happenings of the sort above described, are an almost daily occurrence in the section referred to, where raiding bands are constantly destroying prosperous Armenian and Turkish towns and villages. About ten days before the occurrence alluded to, a Moslem band bore down upon the same village, wrecked the buildings, drove out and killed the men, and held the women captive. In fact, so common are occurrences of that kind, that practically every party of Near East relief workers has had to contend with attacks of these bands of savage bandits, and has many times narrowly escaped death. One thing is sure—the task of the relief worker is not a "sailing to heaven on flowery beds of ease." Dr. G. Bayard Young, a member of the Sunday School Commission, narrowly escaped decapitation, while endeavoring to return from Marash to Aintab—a wire having been strung across the road in such a way as to injure the unwary occupant of an automobile.

Christian Effort Transforms Hostile Press

Latest reports indicate that the daily press in Hangchow, China, formerly anti-Christian, has been converted, by the Christian forces of that city, into a strong asset in moulding public opinion for missions. This is a gain of considerable value. In addition to this important concession, these newspapers are also printing other matter which has been instrumental in changing Chinese hostility toward foreigners, into an attitude of cordiality and respect. Still other articles speak approvingly of the application of Christian principles to questions of moral and social reform. So strongly have the advantages of Gospel teachings been set forth, that hundreds have been favorably impressed thereby.

Chaotic Conditions in Europe

Judging by the reports that are given in the daily press, concerning the situation of things in Europe, one is made to exclaim: "What will be the end of all these things?" Monetary standards have been lowered so disastrously that, in the case of Germany, the "mark" is worth but a few cents, while in Italy, France and Great Britain the sbrinkage in value is also creating great alarm. Seemingly the financial situation is wholly out of balance, and has not yet had time to readjust itself to present-day conditions. Remedial measures of various sorts have been suggested, but the one that seems to be most promising is the old reliable one: "Increase the industrial and agricultural resources to the utmost point of productivity, and encourage thrift."

The Peace Treaty Rejected

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AROUND THE WORLD

A Stern Arraignment.

At the National Training Conference of the Interchurch World Movement of North America, held recently at Atlantic City, N. J., present-day styles of clothes, worn by church women, were severely censured, because of their wrongful influence. Rev. J. R. Crowther, of Seattle, Wash., pertinently said: "The indecent dress of some women in our churches makes it tremendously hard for a young man to keep his thoughts clean and pure. Scriptural modesty of apparel has, to a large extent, been lost sight of. For that reason it is almost impossible, these days, to tell the difference between a street woman and a church woman."

Airships as Sanitariums

British scientists have been experimenting with the airship as a place of treatment for sufferers from consumption and similar troubles. The ordinary sanitarium does not afford facilities for a plentiful supply of absolutely fresh air, while the airship is sure to bring new vitality to vitiated lungs, if the patient is taken to an altitude that insures the best results in his case. Several recent trials of the new method have yielded gratifying results, and give promise of still better effects as greater knowledge is gained. The spiritual realm, also, can gain a lesson that is most valuable. It is on the higher plane of the Christian life that we gain the greatest degree of soul vitality—relief from sin's destructive malady.

Defiling Influence of Picture Shows

It is strange indeed that, under the all-inclusive title of "moving picture shows," almost any act of immorality is allowed to be acted out or, at least, broadly hinted at. Entertainment being the chief aim of these shows, every means is employed to cater to the desires of those in attendance. Judges of criminal courts have time after time been confronted by unmistakable evidences of the corruptive effects of picture shows upon the impressionable minds of youthful delinquents. Is it reasonable to expect aught but harm when night after night scenes of gilded vice, in its most attractive guise, are thrown upon the screen? In the words of a noted sociologist, "The average picture show is a veritable cesspool of iniquity."

Japan's Huge War Program

To the lover of "peace and good will to all men," Japan's astounding preparations for military efficiency of the highest grade, are greatly disquieting. One is made to wonder what fias become of the roseate dreams of humanity, according to which the great cataclysm, recently brought to a close, would be followed by an era of international amity and mutual regard. Foremost in Japan's extensive war program is the building of a huge fleet, for which $824,000,000 is to be expended during the next five years. To the tax-burdened people of Japan it will mean an increased draft upon their slender resources—a load beneath which they will be almost crushed. And all this when humanity was hoping for general disarmament!

Saner Reasoning Is Gaining Ground

Mention was recently made, in these columns, of the strike of the printers in the large publishing houses of New York. Though not all the workers were in favor of the action, the strike order caused the temporary suspension of leading monthly and weekly magazines in that city. With the return of the workers comes also the hopeful announcement of the pressmen, representing twenty of the larger cities of the United States, that, at their forthcoming meeting in St. Louis, a definite plan is to be adopted, avoiding all strikes and settling disputed points by arbitration. It is a good move. Strikes may well be regarded as a relic of the "stone age" of industry—a time when the man won who could hit the hardest, and thus gain his point. The strike is a club—bad for the worker, bad for the employer, and worst for the general public.

The Bible Way of Settlement

In a recent issue of the "Commoner" William Jennings Bryan makes a fervent appeal to the churches of the land to devote their religious and social power and influence to the establishing of a better understanding between capital and labor, at this critical time of industrial unrest. He says: "Capital and labor must be brought together. Is there any other basis than the spirit of brotherhood on which to restore harmony? Is not the 'Golden Rule' the only means that can be applied with success? Can the churches neglect this great opportunity—aye, this great duty? Please reread your commission (Matt. 28: 18-20). You are ambassadors of One who has all power; you are sent to all people; you are to teach all he has commanded; he will be with you always. Can you ask for more and higher authority?" As a practical measure in the working out of Christ's method, Mr. Bryan urges first more preaching of brotherly love from the pulpit, more talking of it in heart-to-heart conversation, more practice of it in the daily living of Christians. After that he proposes that a general movement of Christian citizenship be set on foot, to induce Congress to pass a law creating "a machinery for peace in industry," making arbitration a ready means of settlement.

Reform Measures Better Than Jails

Accurate investigations have shown that in New York City it costs $219.63 to send a man to jail for a year, but that only $21.94 is required to place him on probation, with every possibility of thorough reform. Even the best-informed penologists admit the inadequacy of jails and other penal institutions, as mediums of reform. Far better it is, to give transgressors a chance to make good—in all cases, at least, where there is reasonable hope of reform. Probation officers in many of our large cities have achieved most excellent results in the reclamation of transgressors, and especially in the case of those who have not yet become wholly hardened. Building up a strong moral character is the best insurance against criminal tendencies.

Tobacco Perils Great Britain

"The nation that smokes, eventually perishes," declares R. P. Moncrieff, honorary statistician to the British "Anti-Tobacco League." The British people, in 1917, smoked 132,215,700 pounds of tobacco, costing the smokers approximately $497,690,000. Pipes and other appliances came to $22,684,000, making a total, for the year, of more than $520,000,000. The following year the total reached $692,075,000. Mr. Moncrieff pertinently asks: "If the women of the nation become habitual smokers—as they are rapidly doing—what effect will it have on the future generation?" The question has been answered by the leading lights of the medical profession, to the effect that a physically inferior race of men and women would ensue. In this matter we are not dealing with theories, but with actual facts.

A "Wet" Regime by Dec. 10?

Such is the forecast of the liquor men, who claim that the first act of the next Congress, when it meets Dec. 1, will be the passage of a joint resolution, proclaiming the war at an end. Already special orders have been sent from Washington to the various internal revenue officers, and a new supply of revenue stamps and other paraphernalia, necessary for the resumption of the liquor business—for the time being, at least—have been received at the Federal Buildings of the various cities. While the statements, cited above, may give great assurance to the liquor element, there is still a slight chance that, through some favoring technicality, the "war-time prohibition" may be extended until the national prohibition act becomes effective Jan. 16, next. Such, at least, is the hope of every promoter of temperance.

Japan Pledges Reform Measures

Mr. Tokonami, imperial minister of home affairs, recently assured a group of influential mission workers that better Governmental policies would prevail hereafter, in Japan, not only towards missionary enterprises in general, but towards the Koreans in particular. Honestly acknowledging previous shortcomings in administrative affairs, Mr. Tokonami gave explicit assurances of permanent reforms. While regretting the recent repressive acts by Japanese officials in Korea, he suggested that in the end all would result for the best of those concerned. Japan would thereby be compelled to elevate its methods and measures, in that distracted land, to accord better with the ideal intentions it has professed. "I assure you," the official said, "there will be a remarkable change in the administration of Korean affairs." It is to be hoped that the promises will be honorably redeemed.

When Danger Threatens

Because he and members of his party were mistaken for Armenians, Major General James G. Harbord, head of the American Mission to Armenia, narrowly escaped death at the hands of a band of marauding bandits a few miles from Mt. Ararat, recently. The mission, of which Gen. Harbord is the head, was returning to Constantinople from Erivan, where the Near East Relief has a hospital and central pharmacy. Wholly unexpectedly, the relief workers were attacked by Kurds, Tartars and Turks, who fired upon the American motor cars. Several members of the party were held prisoner for some hours. After the bandit chiefs had been assured that the men were Americans and not Armenians, they cheerfully released them, returned their automobiles and restored most of the property which had been stolen from them. The chiefs told the Americans that thousands would die of starvation this winter, owing to the unsettled conditions in Armenia, and because practically no grain was raised during the last season. Happenings of the sort above described, are an almost daily occurrence in the section referred to, where raiding bands are constantly destroying prosperous Armenian and Turkish towns and villages. About ten days before the occurrence alluded to, a Moslem band bore down upon the same village, wrecked the buildings, drove out and killed the men, and held the women captive. In fact, so common are occurrences of that kind, that practically every party of Near East relief workers has had to contend with attacks of these bands of savage baodits, and has many times narrowly escaped death. One thing is sure—the task of the relief worker is not a "sailing to heaven on flowery beds of ease." Dr. G. Bayard Young, a member of the Sunday School Commission, narrowly escaped decapitation, while endeavoring to return from Marash to Aintab—a wire having been strung across the road in such a way as to injure the unwary occupant of an automobile.

Christian Effort Transforms Hostile Press

Latest reports indicate that the daily press in Hangchow, China, formerly anti-Christian, has been converted, by the Christian forces of that city, into a strong asset in moulding public opinion for missions. This is a gain of considerable value. In addition to this important concession, these newspapers are also printing other matter which has been instrumental in changing Chinese hostility toward foreigners, into an attitude of cordiality and respect. Still other articles speak approvingly of the application of Christian principles to questions of moral and social reform. So strongly have the advantages of Gospel teachings been set forth, that hundreds have been favorably impressed thereby.

Chaotic Conditions in Europe

Judging by the reports that are given in the daily press, concerning the situation of things in Europe, one is made to exclaim: "What will be the end of all these things?" Monetary standards have been lowered so disastrously that, in the case of Germany, the "mark" is worth but a few cents, while in Italy, France and Great Britain the shrinkage in value is also creating great alarm. Seemingly the financial situation is wholly out of balance, and has not yet had time to readjust itself to present-day conditions. Remedial measures of various sorts have been suggested, but the one that seems to be most promising is the old reliable one: "Increase the industrial and agricultural resources to the utmost point of productivity, and encourage thrift."

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HOME AND FAMILY

Peace Divine

Selected by Ada M. Oldham, Brooklyn, N. Y.

I do not ask, O Lord, that life may be a pleasant road,
I do not ask that thou wouldst take from me aught of its load;
I do not ask that flow'rs should always spring beneath my feet,
I know too well the poison and the sting of things too sweet.

For one thing only, Lord, I plead, lead me aright,
Though strength should falter and though heart should bleed, through peace to light.
I do not ask, O Lord, that thou shouldst shed full radiance here,
Give but a ray of peace, that I may tread without a fear.

I do not ask my cross to nnderstand, my way to see,
Better in darkness just to feel thy hand and follow thee!
Joy is like restless day, but peace divine like quiet night,
Lead me, O Lord, till perfect day shall shine, through peace to light.

The Empty Nest

BY ELIZABETH ROSENBERGER BLOUGH

THE wind was blowing hard as Mary Ellan leaned close to the window, looking listlessly into the yard. The dead leaves blew together in small heaps, and then a bit of a whirlwind set them swirling around in another direction. As the empty tree-tops whipped in the wind, one could see nests that the birds had left behind them when they started southward. The wind sbook a branch up and down, the nest hung by a hair, swung backwards and forwards; then it was thrown against the window.

"Poor little nest!" With this foolish exclamation Mary Ellan ran out in the wind, picked it up and brought it into her room. It was a yellowbird's nest. Some of the feathers, woven into it, sbowed that the birds had done their best to make it deep and soft for the birdlings. Soft fibres and hairs lined it. Some of Mary Ellan's own white hairs were woven in and out. She remembered the pair that had been busy with that particular nest. Where were they now? And, oh, the big brood of wide-throated little birds, for whose sustenance the two had sought food tirelessly—were they all gone?

Mary Ellan sighed as she held the nest for a moment. Then she placed it beside the goldfish bowl on her table, and took up her tatting. Swiftly the shuttle flew. Her thin fingers caught it and threw it skilfully. The delicate pattern grew in beauty, but all the while her eyes were on the empty nest.

How lonely it had been after father left them! She had gone often to bis grave. She had lingered there until her duty to the children claimed her. She found that she must think more of them and less of her own loss. A woman can love a man for his big way of looking at things, for his being her fellow-worker, but if, with this, she loves him because he is the man who knows about life, and is capable of sharing all of life with her, and is tender about it—then, if she loses him, her grieving is going to be something that can not be told. Father had shared with Mary Ellan all sides of living. Perhaps it was a mercy that she had to do for the children just then.

Now the children were away. Allan was out west, and he was a good lawyer. Each month a check came to Mary Ellan—a check large enough to cover all her expenses. Then Esther was grown, and had married a rich man. She lived in the city. Several papers on the table were marked with heavy penciled lines around some society event in which Esther had a prominent part. Esther was so occupied with duties and responsibilities in her new home that she had little time to think of her old home, where her mother patiently read the society column over and over, wondering a little why Esther found delight in meeting strangers. She could not understand the restless craving for change and excitement which possessed some people. Her home, her garden and, above all, her children, satisfied her craving for any special interest.

"It's dreadful to feel so helpless and useless," she murmured, as she dropped her tatting and took up the empty nest, tenderly. Her last sick spell had left her feeling weak. She did not gain strength as she should. No, she had not told the children of her illness; they would come if they could, especially her youngest, her Frank. He was in Mexico. She had hired Crishy Boggs to stay with her. She was in the kitchen now.

Yes, that was Crishy, coming through the hall. She carried in a small tray for Mary Ellan, saying pityingly: "I know you like apples with cream, an' that's fresh sponge-cake. When you beat 'em half an hour, they're bound to be light as a feather."

The ready tears filled Mary Ellan's eyes. "How good you are, Crishy. I need your sponge-cakes, but I need you more. Crishy, I can't stand it to stay alone." She took Crishy's hand in hers. The two women understood each other.

"When I came to this-house first, I used to wonder how I could ever be good enough, how, in my little way, could I ever be forgetful enough of self, devoted enough to him, and useful enough to others to show him how I blessed and honored him. Then he left me with the children. Now the nest is empty. Crishy, will you stay?"

"I'd ruther stay here than go anywheres else," answered Crishy.

Crishy took the tray with her and most of the sponge cake, when she went back to her kitchen. Mary Ellan sat alone, the empty nest in her lap. Through some of the fiery windows, beautiful from without and set at this sunset hour in a glorious house of gold, the evening light poured in—rich, lavish, overflowing—lighting up the bird's nest and the goldfish swimming in the bowl. Even now the floor was dusky, and shadows, slowly mounting the wall, fell upon the picture of the husband, long since dead. The wind had died down, light mists arose and the dew fell. The moon glimmered here and there in horizontal lines through the bare branches of the trees. Mary Ellan had long since put aside the empty nest and was now reading the Book which has never failed to comfort and help the lonely ones of earth.

"I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." "Thou shalt not be forgotten of me. I have graven thee upon the palms of my hands; thy walls are continually before me." She had often read these promises, but tonight her Book remained open at this place. She wanted to keep in mind that the Lord was very close to her.

We live in a world of change. Of all the varied objects that twine themselves around our hearts in youth, how few cling to its maturer years! How few of our precious hopes are not wrecked and borne away on the resistless waves of change, but when those we have cherished, as our heart's core, are gone from us, it is like no other pain. There are aged parents in many homes, wisbing for the children who find no time to come. Only too soon they learn that death has claimed the lonely one. This is the cry of the lonely heart:

"Remember this! Through long years I shall miss you,
When lie our paths as they must lie apart:
I shall grope weary through the dark to kiss you
And listen to the beating of your heart.

"But if, some day, you only shall remember
One beautiful and crowned supernal day:
Then shall my lonely life's unloved December
Beam like a perfect and immortal May."

Johnstown, Pa.

Miss Susie's Confession

BY BESS BATES

IN the tiny village of Komo, Miss Susie Baily had a little shop in which one could buy almost anything that was a little old, or worn, or faded. To look into that shop, it seemed as if nothing ever could have been quite new. The edges of the ribbons were slightly soiled, the ends of the skeins of yarn a little faded, and the crochet thread had a habit of breaking unexpectedly. On the shelves a few bolts of dry-goods reposed, and as they were never quite the pattern wanted, they continued to repose there. All in all, it was a very unsatisfactory little shop.

Miss Susie matched the shop in an anxious sort of way. She was so willing, so anxious to please and so thankful for a customer, and, at the same time, she was so timid that she could not ask as much as her poor things were worth. There had been a time, years before, when Miss Susie's shop had been prosperous, but that was when Mrs. Baily had run it. Now Mrs. Baily lay in a stuffy room behind the shop, unable to move, unable even to speak, but her dauntless old eyes still commanded the timid Susie, just as much as her brisk tongue had done years before.

Every night, Miss Susie gave a detailed report of all the sales of the day, and every night, those reports became shorter, and the old eyes which gleamed out from the pillows looked a little fiercer, until Miss Susie was almost frantic. Miss Susie was very much afraid of those eyes. Then prices began to go up, and it seemed as if every time when Miss Susie bought some groceries, she had to pay more for them, and the time came when the sales from the little shop could not cover the cost of their simple meals, and the eyes looked more reproachful and angry every night.

Across the way from Miss Susie's little shop was Deacon Potter's General Store. When Deacon Potter had put in a line of notions, Miss Susie's trade had almost disappeared. Miss Susie was not the kind of person who could hold trade. But when prices began going up with leaps and bounds, Miss Susie did not raise her prices on old goods. One day Sister Gushing came into her shop. Sister Gushing was very well-to-do, but she had a way of nosing about, to find a particularly good bargain. As a rule she never bought from Miss Susie on account of the dinginess of the goods. She came in this day to see Mrs. Baily. Every so often, Sister Gushing made what she considered "duty calls" and went to see the sick members of the congregation. After she had told Mrs. Baily all the news, and watched those old eyes gleam and glow, until it "fairly made her nervous," she came out into the shop and picked over the thread to discover that it was several cents cheaper than Deacon Potter's. So she bought several balls, and that night, when Miss Susie made her report, the old eyes looking up from the pillow were not quite so fierce. Sister Gushing spread the news that Miss Susie's notions had not gone up and so the little shop became busier and busier. All of the notions were rapidly selling out and Miss Susie was really going to have an order for the next drummer who came along.

Miss Susie put the bolts of dry-goods which had never sold out on the counter, hoping now that they surely would go, but no one wanted those odd shades of calico and cretonne even at the cheaper price. And every night the old eyes demanded of Miss Susie whether those goods had been sold and she had to admit that they had not. They were getting to be a regular elephant on her hands.

One day, Sister Gushing came in to buy yarn for the Komo Aid Society. The Society was going to make a lot of comforts that winter. In her thoughtless, cordial way, she said: "Come, join the Aid, Miss Susie. You never do get out."

"There's mother and the store," feebly protested Miss Susie.

"You ought to do some church work," insisted Sister Gushing.

"I know, I know," admitted Miss Susie, "but it just seems like I can't get out." And her hands trembled in her agitation, as she wrapped up the yarn.

After Sister Gushing had gone out of the store, Miss Susie leaned on the pile of calicoes which never would sell, and stared gloomily out of the window. She would like to join the Aid, but no one knew better than she how impossible that was. Then she had an inspiration. She would join the Aid. She could get Betty Sharp to tend the store and care for her mother on those afternoons. If she joined that Aid, they would buy her cretonnes and calicoes for the comforts they were making. The goods would be cheaper and as long as it was for poor people, no one would care if they were not so nice. And Miss Susie had a further inspiration. She would raise the price on those goods until it would be a little cheaper than Deacon Potter charged for his new things and would also give her a much greater profit. Only Miss Susie knew how des-

perate was the need of money, for she had had to use the money from the sales of the notions for food, and now unless she could sell these goods, she would have nothing with which to lay in more stock. Miss Susie had not told her mother of this trouble. She was too afraid of those fierce old eyes, which seemed to accuse her so unjustly.

So Miss Susie got Betty Sharp to tend the shop and she joined the Aid Society for the sole purpose of selling her goods. And she began an immediate campaign to that end. Now, Sister Potter had always bought materials for the Aid and when she heard that Miss Susie was trying to get that trade, she was very hurt and told several of her most particular friends about it. They all agreed that Miss Susie's goods were not fit for the poor, and even if they were cheaper, the Aid certainly ought to buy at Deacon Potter's store where it always had bought. These particular friends told yet others, and finally, the Aid was divided into two rival camps, the Potterites and the Susieites. Now, Aunt Nancy Lovelock was president of the Aid and she was greatly worried over the trouble. Both sides came to her with their stories, which had grown, and tried to get her sympathy and influence. But she held her peace.

Finally, the day came when the Aid was to decide about buying materials. Every member came who possibly could. At first the meeting was very stiff and silent. No one wanted to speak. It is often true that women will say lots of things behind each other's backs that they would not say right out in meeting. Finally Sister Brown got up and said she had a little matter to present to the Aid. She said that she had found a place where they could buy "real good materials" at a greatly reduced price, and she thought the Aid "ought to take advantage of that opportunity regardless of what some members might think, because the Aid is spending for the Lord and we ought to take due care of the Lord's money."

Then Sister Potter got up and explained how the Deacon had always tried to do the right thing by the Aid and what good materials he had and how they ought to stay by him. She sat down wiping her eyes, for it had cost her a good deal to speak out her opinion in public. Then one after another said their say, now on the side of saving money for the Lord and supporting Miss Susie, and now on the side of standing by the Deacon, who had always treated them right.

Aunt Nancy sat and listened and she certainly longed for the wisdom of Solomon to help her save the Aid from hopeless dissension. Finally, when all had had their say, she got up and began to talk to them in her kind, thoughtful way. She talked about team work and how necessary it was for the individual members to submit their wishes to the general good of the Aid. She talked about love, and the danger of personal rivalry. She racked her brain to think of words that would bring the dissenting factions together.

As she talked, Miss Susie sat in her corner, only half listening, for she was seeing the fierce old eyes of her mother, commanding her to get rid of those goods. Miss Susie had sort of a one-track mind and when she got an idea firmly fixed in it, it was hard for her to give up. And she dared not give up this time, for that meant ruin to her. She would never dare look into her mother's eyes again. So she sat with head bowed, trying not to hear Aunt Nancy, determined that she would not be the one to give in. But presently, she could not keep her head down. She looked up and saw Aunt Nancy looking right at her. And Aunt Nancy's eyes were kind; love was shining out of them and a great concern for the good of the Aid. Those kind, loving eyes fascinated Miss Susie, and as she gazed into them, gradually she lost the fear of her mother's dark hard ones that had led her so far astray, and suddenly she felt that she could not sit still any longer. Right in the middle of Aunt Nancy's talk, she got up, trembling, it is true, but penitent and ready to confess.

"I am wrong," she said. "You ladies can't imagine how wrong I have been. I—I joined the Aid just to get you to buy my goods. I didn't join to help. And I raised the price so I could make more money. I know the goods isn't worth much, but I just had to sell it. Times have been so hard. I have caused all this trouble. I am sorry and I want you to forgive me. I'm going back to the shop and I won't bother you any more."

Miss Susie sank down, frightened at what she had said, but with peace stealing over her. Aunt Nancy was beside her instantly with arms around her, and Miss Susie's tired head found such a resting-place as it had never had before. Sister Potter was on the other side patting her shoulder and all the rest crowded about, in one mind, and that was to comfort Miss Susie, and all dissension was forgotten.

"I won't sell the goods. I'll give them to you if you want them," sobbed Miss Susie. "They aren't worth much."

"Never mind, never mind. We are going to help you out," cooed Aunt Nancy.

And it is needless to add that the little shop became more prosperous. Miss Susie lost the fear of the fierce, old eyes of her mother, which gradually grew less fierce: and the Aid worked in harmony that year.

Prophetstown, Ill.

MINISTERIAL MEETING OF EASTERN PENNSYLVANIA

(Continued from Page 759)

en that many might testify as to how the meeting had impressed them. It was generally conceded as being "the best ever." Some one referred to the meeting as "The Freeville Meeting."

And now, since our "Macedonian cry" from Freeville has been so well heeded, we feel like thanking our Heavenly Father that the way is being provided for work in the New York field.

The recent purchasers of farms in our immediate part of the New York field, have come from seventeen States. There have not been as many Brethren as should be. Now, since our needs of a churchhouse have been so fully met, we anticipate that many of our members will soon cast their lot with us and help us to win this fair land to a saving knowledge of the Gospel of our Blessed Redeemer. At present we number three families. Ten of these are members. There are three ministers. Another family is coming in the spring from Maryland, they having already bought their farm.

We anxiously await the coming of Eld. J. L. Mahon, of Indiana, who begins evangelistic services in our new church Nov. 16. At the morning service that day we expect to dedicate the house to the worship of God. Bless his holy name! F. L. Baker.

Freeville, N. Y.

STERLING, ILLINOIS

Sterling church held her first Rally Day Nov. 9. Growth in every department is noticed with encouragement. Bro. J. E. Miller gave the children a splendid talk and in the evening his well-selected views of Armenia were intensive in description, and listened to by a large audience. An offering of $27.23 was taken to be used for expenses of the day—the balance to go to Armenian Relief. Everybody was well pleased, and prospects for a larger Sunday-school enrollment are promising.

Nov. 3, at our regular business meeting, Sunday-school officers for the coming year were elected, with Bro. Frank Slater as superintendent. Owing to a lack of time, adjournment followed, and the balance of the business was finished on the evening of Nov. 10, when one was reinstated.

Our love feast will be held Sunday evening, Nov. 30, at 6 o'clock, at which time several deacons are to be elected. The church decided on the continued effort of our pastor and wife for another year. We adopted the church offering single envelope system of giving.

Evidences of unity, growth and progress prevail, and the Sterling church is reaching upward in the Forward Movement in education and missions. Our juniors are eager in the reading of the Mission Study Course books. The adult Mission Study Class is planning big things as soon as the books arrive. A committee was appointed to look for a singing-class teacher, as several of our good singers and others want better training.

Mrs. Harry DeArmie.

JALALPOR NOTES, INDIA

The enrollment in our day-school and boarding-school has increased, and the attendance at the Sunday services has been steadily climbing upward. We feel that praise is due the Father for this added interest shown by many of the people.

During the last few weeks the enemy has been making unusual efforts to injure the work. One Sunday morning, a few weeks ago, one of our Christian teachers from Machad came to church and brought word that plans had been made to break up our school in that village. One man in the village, who is wealthy, had provided a house for a school, and had already hired a teacher. Arrangements were completed to begin school the following morning. Though the people who had been sending their children to our school, did not wish to take them out, yet this man had succeeded in threatening them until they promised to do so.

When the word reached us, one of the Christians here, who had taught in that village for five years, went at once to see what could be done to quiet the enemy. Another also went to Bulsar at once, to inform Bro. Eby of the situation, and to try to get in touch with the educational inspector. The Lord wonderfully helped in this matter, and the leader in the opposition promised to desist from his purpose.

Bro. Eby made a special trip, to see the educational inspector, who promised that the school will be registered under the Government before the close of the year. This will safeguard us from any similar attacks in the future. If this school is registered, then the Government will recognize no other school that might be started in the village, so it would not be very easy for an enemy to carry on another school.

The educational inspector is a Christian, so he will do all that he can for our work.

From this same village the women have asked repeatedly for visits from us, and arrangements have been made to go to this village the coming Sunday and hold a service. Though the adversaries attempt to overthrow the work, there are open doors.

Our number here has recently been increased by the coming of eighteen of our Christians who are preparing to take the vernacular final examination. The passing of this examination admits the student to the Government Training College.

A number from this class have entered the Government school here, and this has aroused to greater activity some of the opposers to Christianity. A few, who are against our work, learned of the intention of our Christians to enter the school, and they at once began to protest. They said that if our Christians entered the school, they would take their children out of school.

This opposition began about ten years ago. A Christian teacher from a neighboring mission was teaching in the Government school at this place. He had a boy with him as a servant. One day, when this boy was asked regarding his caste he said, jokingly: "I am a Dherd" (this is a class of the outcastes or untouchables). Some of the village women overheard this and at once the bitterest enmity was aroused, for, of course, the Christians were at once put down as "untouchables." Protest was made and the Government heard it, and dismissed the teacher. This gives the enemy hope that they may again gain the victory over the Christians.

A number of our students entered the Government school several days ago. Immediately several children were taken out of school. Eight men of the village banded themselves together to go to the headmaster to enter a protest, but so far we have not heard that they have visited him. The teachers and the educational inspector promise to stand by us. We dare not retreat and take these students out of the school, or the people will regard the Christians as being "untouchables" and lasting injury to the work will result. (These untouchable classes are not allowed to sit in the same room with the other children in the Government schools.)

All are awaiting the outcome of events with interest. We are earnestly praying that God may be glorified through it all and that, even though it may, at the present, mean much trouble and opposition, in the end the cause of the Kingdom may be advanced.

Our buildings are overflowing and our people are living in very crowded quarters. We can scarely accommodate the crowd at our Sunday services, and more room is needed for this too. A temporary shelter has been provided for the students who recently came. Building will likely begin here in a few weeks to provide living quarters for some of our teachers. This will still leave us without a suitable room for our church services, but we hope that later on we may be able to build more.

Sister Shumaker has been trying to arrange that the girls in the boarding-school be taught to do the common household tasks that will need to be done when they care for their own homes. One of these duties is the grinding of the grain. Mills were provided, and one night, soon after, Sister Shumaker was wakened from her sleep about two o'clock in the morning by the sound of the mills. The girls had gotten up and were having great fun grinding grain. Can you exceed that for industry? We only wish they were always so industrious as that in the daytime. In a few minutes the housemaster's voice was heard, and the fun abruptly came to an end. He also disliked to have his slumbers disturbed at such an untimely hour. Since then the girls are repressing their enthusiasm in grinding sufficiently to restrict their labor to the waking hours.

Later Developments

Bro. Long came to help in the situation that is existing regarding the Government school. After visiting the school and talking with some of those who know

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OUR FIRST MEETING WITH THE MISSION BOARD

We enjoyed a very pleasant and profitable meeting with the Mission Board of the great District of North Dakota, Eastern Montana and Western Canada. On Tuesday evening, Nov. 11, Eld. George Strycker, of Vidora, Canada, President of the Board, and Eld. O. A. Myer, of Williston, N. Dak., arrived at my house. The next morning Bro. George C. Deardorff, of Rock Lake, N. Dak., arrived. Owing to the cold, stormy weather, Bro. S. W. Burkhart, of Zion, N. Dak., did not arrive until Wednesday evening. Bro. Burkhart is a charter member of the first congregation of the Church of the Brethren, organized in North Dakota.

On Wednesday evening our members had planned to give Bro. Ellis Wagoner (a minister who moved into our midst last September, and who has been under the hand of affliction for some time) a pleasant surprise. About twenty-five of us, including the members of the Mission Board, met in Bro. Wagoner's home and presented him with some of the necessaries of life. After a social conversation and some spiritual singing, Bro. Strycker gave some reminiscenees of his first experience in church work in North Dakota, which were very interesting.

On Thursday the Board held its meeting in our home. It was a husy day for them. They had a large volume of business to transact.

Thursday evening our members met at the church for counell meeting. The members of the Board assisted. The business of the meeting was transaeted very pleasantly. Bro. Strycker remained over Sunday, and preached for us, giving us some strong spiritual food.

Minot is a mission, supported by the Board. I took charge of the work here Oct. 1. The future for Minot looks good to me. Bro. D. M. Shorb, the District Evangelist, has come in for the winter, and is assisting us in the work. Bro. Wagoner, who has been afflicted for some time, is recovering nieely.

Bro. G. I. Michael, of Kenmare, N. Dak., the manager of the Child Rescue work of our Distriet, has made us a short hut very pleasant call since we located here. Any members or ministers passing this way, are cordially invited to stop off and visit us. I am located at 512 Ninth Avenue, N. E., and the latchstring of my door is always hanging on the outside. My home will he yours while you are in Minot.

Our church bas adopted a plan of systematic giving, and will try to do her part in the "Five-Year Forward Movement." Brethren, pray for the work and the workers at Minot! Leander Smith.

Box 632, Minot, North Dakota.

THE TRAINING SCHOOL

The training school for religious leaders, to he conducted at Bridgewater from Nov. 24 to Dec. 20, has elicited numerous inquiries. Some of these have been answered, but as the interest seems to be general, a brief explanation of the plan through the "Messenger" may not be amiss.

This work was started last year as a sort of experiment. A two weeks' session was held in February, and the work met with such favor that there has been a decided demand for more work this year. For the present session the scope of the work has been broadened. It is taken over from the Sunday School Board of the District by the College, at the former's recommendation, and the territory adjacent to the College, in Virginia and West Virginia, is heing solicited in its interests.

The work has grown out of an ohvious need. It is evident that one of the greatest hindrances to our best progress in religious education is seen in the want of qualified teachers in the Sunday-schools. This is not a local condition, hut is general. It is not confined to the Church of the Brethren, hut the same condition obtains in all the churches. A recognition of this urgent need has suggested this plan of helping to meet it.

Intensive study of just those practical things, that give instruction and inspiration of the most helpful sort, is provided. Most of the teachers in our various Sunday-schools recognize their limitations as teachers and yet, for obvious reasons, the great majority of them are not able to go away from home for any extended course of study. Many of them, however, are so situated that they can arrange to get away for a few weeks, and make use of such opportunity as the training-school provides.

The course of study, as outlined, contemplates a four weeks' session, running through three successive years. The work is graded and is intended to cover those things most vitally important to religious workers. Nearly one-third of all the work required is in direct Bible study, hut elementary psychology and pedagogy, missions, history of the Church of the Brethren, Sunday-school administration, and so on, are also given their proper share. Four full weeks, of six days in the week, with classes running sixty-minute periods, will enahle a student to take twenty-four hours of recitation in a suhject each session. Carrying a schedule of five classes, will enable him to complete one hundred and twenty hours of work in four weeks. Three such sessions will give a total of three hundred and sixty hours. The one completing this work will be awarded an appropriate certificate, showing the work done.

It is also provided that some work will be given by members of the college faculty in the home churches, where this is desired—this work being accredited on the course. Brief institutes may be arranged in accordance with this plan, where certain phases of the work may thus he taken hy people at their homes. It is our desire to make it as practically helpful and to reach as large a number of persons as possihle. Of course, only a limited part of the course can he taken in this way.

It is further arranged that under certain conditions the work of the regular Sunday-school classes may he counted on the course. This will he counted aecording to the time given to the work, followed by an examination such as is given in all cases. Necessarily, definite requirements for the teaching facilities have been prescrihed. Further stipulations regarding the course are specified in the circular announcing the plans.

Another factor of interest and evident helpfulness will he the department of model teaching. Each week of the training-school the teachers of the different departments will be arranged in classes, and a model lesson will he taught hy an experienced teacher. So, in addition to acquiring information that may be helpful in teaching a class, an actual demonstration of how to do the work is provided.

The plan of the work is to make the training-school self-supporting hut no more. A small tuition fee is charged, along with the cost for room and hoard. All expenses will be kept at a minimum, in order to induce as many as possihle to avail themselves of the work. A factor of special interest will be a course of evening lectures—ahout two each week. These are free to the school and the puhlic, and will represent some of the best talent of the church and of the Sunday-school field.

While the present plans have been worked out with considerahle care, and with the idea of making the work permanent, it is possihle that certain phases of it may be changed in the light of further experience. The one aim, kept constantly in mind, is the promotion of the religious work of the church, and the preparation of the greatest number of workers to hecome leaders in this important field of service. Jno. S. Flory.

Bridgewater, Va.

Temperance Reform in India

(Continued from Page 757)

cil recommended that in case it was found feasible, the Temperance Committee prepare a definite textbook on temperance and prohihition, to be used in schools. The Council passed a resolution, urging the Government to place added restrictions on the sale of liquor, looking forward to the complete prohibition of the traffic in this country. Since the resolution originated at our Vyara District Conference, it was supported by a strong speech from Bro. Stover, and received the unanimous vote of the Counell.

The amount of toddy, country liquor and foreign liquors consumed in Bombay Presidency, last year, was 16,441,290 gallons, which is 1.02 gallons per capita. Thirtcen distilleries, thirty-eight warehouses and 3,116 liquor shops are reported. There is a great variation in different districts, of amount consumed and number of shops. In Broach District there are forty-eight shops in all, or one to 6,390 people. In Surat District there are 386 shops or one to 1,695 people. In Thana District there are 382 shops, or one to 2,310 people. In the Presidency there is onc shop to 5,171 units of the population. In Broach District 170,605 gallons of the three kinds of liquor, mentioned above, were used, or .59 gallons per capita. In Surat District 6,342,001 gallons were used, or 5.57 gallons per capita. In Thana District the amount consumed was 2,593,281 gallons, or 2.94 gallons per capita. In the last two districts named, fully three-fourths of the amount was toddy. As the area in which our mission is doing work has a population of 1,185,027, living in part or wholly in five native states, not counted in Bombay Presidency, and also in certain sections of the above-named districts, the following figures, as to the number of liquor-shops of all kinds in the different areas of our stations, with the exception of Vada and Umalla, are in part or wholly approximated from that of adjoining territory, or the District of which it is a part, since actual figures were secured for only about half the area under consideration: Umalla liquor shops number 131; Anklesvar, 21; Jalalpor, 167; Vyara, 306; Ahwa, 19; Bulsar, 178; Dahanu, 89; Palghar, 40; Vada, 9. This makes a total of 960, or one shop to 1,234 people. The Native States contain two-fifths (494,589) of the population, and two-thirds (638) of the liquor shops in our territory, which makes 775 people to one shop, while in British territory there are 2,144 people to every shop.

The increase in the sale of country liquor, throughout the Presidency, last year was 5.5 per cent over the previous year. The increase in toddy sales was 4.9 per cent, that of foreign liquors, beer, wine, etc., was 12.3 per cent. The number of shops given does not include the tree-foot booths, nor toddy trees, to say nothing of the intoxicating drugs largely opium, of which 57,025 pounds, an increase of 17.1 per cent over previous year, was sold in the Presidency.

Temperance activity, outside of Bombay City, has placed practically no checks on intemperance among the masses. Such is the statement of the Excise Report for last year, stating further: "There is no doubt, however, that if temperance societies, composed of influential persons, were organized in all the principal towns, and if temperance propaganda were actively carried on, and counter attractions provided in the way of tea-shops, the drink evil would, to a great extent, he mitigated among the adult population, and avoided among the rising generation."

While the above statement, to my mind, fails to justify Government in its present excise policy, yet it should he an encouragement to constructive temperance reform, in educating the people to abstain from drink. Whether prohihition comes early or late, a great amount of temperance education is essential—of which there is great need and for which an opportunity is just as great! Remember there are nine liquor-shops in our territory to every one of our 106 mission shools.

Leadership is the great need in this country and the help that American missionaries may give to this reform, will be of the greatest importance.

For several months the Anti-Saloon League has been sending the "American Issue" to each of our ministers, which is greatly appreciated. A Temperance Library, supplied with the latest and hest books and other helps available, ought to be collected for our mission. It would be invaluahle in the production of temperance literature in the vernacular, of which there is great need. At present we have nothing, in the way of temperance readings and recitations for programs. Books on temperance, which may be no longer needed in America, would do good in high school, college and other English-speaking institutions. Above all, let there be earnest prayer that India may be redeemed from the evil influence of strong drink!

Anklesvar, India, Oct. 11.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA

Mobile.—Again the Mission Board of our congregation, at Fruitdale and Citronelle—for the two work together—have changed my work. I have been at Fruitdale and Citronelle one Sunday each a month, now my work will be two Sundays in the city and two at Brewton. We wish to get our work ready for the brother sent by the General Mission Board, who will be with us in January. Some have written us for work here in the city. Just now I could use a brother who has experience as a practical carpenter, one who can superintend the construction and repair of houses, but he must come soon, or the place will be filled. We still have homes for rent or sale at Brewton, and they need loyal workers there. Our communion at Fruitdale was very pleasant, and we trust profitable. Should any brethren pass through Mobile, do not forget us at No. 1 Owen's Lane.—Wm. E. White, Mobile, Ala., Nov. 15.

CALIFORNIA

Chico.—Brd. Andrew Blickenstaff and wife, of McFarland, Calif., came up us Nov. 5, in the interest of the Oakland Mission, for the building of a church. We held our communion Nov. 8, with Bro. Blickenstaff officiating. He also preached for us Sunday morning. Bro. Chas. M. Yearout has taken charge of the work at this place. We have recently received ten members by letter.—Sarah E. Rife, Chico, Calif., Nov. 12.

Golden Gate Mission.—The last week in October we enjoyed having with us for a few days Brother and Sister Blickenstaff, of McFarland, who are soliciting our District for the churchhouse for the Golden Gate mission. On Wednesday evening Bro. J. E. Jarboe gave us a very helpful and much appreciated sermon. Nov. 8 Brother and Sister W. H. Swadley, of Chicago, came to us. On the following day the preaching hour was taken up by Sister Swadley, who gave a talk to the children. In the afternoon she talked to the mothers and daughters. That evening and each evening until Friday she gave us an inspiring address. We will be able to do better work for the Master because of having had Brother and Sister Swadley with us.—Ivy Wagner, Oakland, Calif., Nov. 14.

Rio Linda.—We had with us, last evening, Brother and Sister Blickenstaff, of McFarland, who came in behalf of the Oakland Mission. Bro. Blickenstaff gave us a very interesting talk. We are glad to have the brethren and sisters stop with us when passing by. Any one wishing to change location, and desiring to get close to a small church, to help in the Master's cause, will please come, or write and see what we have here. There is a big field in which to work in and around Sacramento. We have a small church organized, with about fifteen members. We have purchased a building for our churchhouse, and will move into it in the near future.—Golda Whipple, Sacramento, Calif., Nov. 15.

COLORADO

Cheraw.—On Saturday, Nov. 1, Eld. J. J. Yoder, of McPherson, Kans., and Eld. Homer Ullom, of Wiley, Colo., met with the members living near Cheraw, to organize a church. There are thirty-eight members living in this community who constitute the charter members. The following officers were chosen: Bro. David Hamm, elder; Sister Cora Boone Hensard, clerk; Sister Annie Benge, correspondent. At present we have no churchhouse, but take part in Union Sunday-school and church services in the Progressive Mennonite church, two miles west of this place. Cheraw is a growing little town in the Arkansas Valley. It is the trade center of a rich, irrigated country of abundant opportunity for any one who would like to live in sunny Colorado. We shall be glad to have many more of our members locate here. Lots have already been purchased in Cheraw, on which to build a churchhouse. We hope to have one home completed, by June, 1920. It is the intention of this church to secure a minister to give his full time to the work.—Annie Benge, Cheraw, Colo., Nov. 13.

Rocky Ford church recently enjoyed the visits of several brethren. In July Bro. M. S. Frantz gave a series of inspiring sermons. A few weeks later Bro. Virgil C. Finnell gave us several instructive lectures on the rural church problem and on Sunday-school work. Our District Sunday-school Secretary, Bro. Deeter, of McPherson, was also with us over one Sunday. Nov. 2 Bro. Geo. Rogers, of Altoona, Pa., gave us two helpful sermons. Bro. Paul Hoover, of Indiana, had charge of the song service and also conducted a singing class during the following week. Two were baptized during the summer. We have a large number of children and young people in our congregation and

these keep the pastor, Sunday-school teachers and Christian Worker officers busy, giving them something to do. Next Sunday, Nov. 23, will be observed as Rally Day. Thanksgiving services will be held in the morning of the 27th. Our Sunday-school is planning to give the "White Gift" service at Christmas time. Last spring a par-sonage was purchased, one-half block south of the church, where our pastor, Bro. A. G. Crosswhite, and wife, are at home to all who wish to call on them.—Mrs. O. C. Franz, Rocky Ford, Colo., Nov. 17.

FLORIDA

Bethel.—We expect Eld. R. P. McCune, late of Ottawa, Kans., and now at Sebring, Fla., to commence a two weeks' series of meetings in our congregation Dec. 7, closing with a love feast Dec. 20, with probably an all-day meeting and a basket dinner. We are sorry that we can not be present, to help in this inspiring effort, as wife and I expect to leave about Dec. 1, to visit our son, A. B. Crist, and wife, in Los Angeles, Calif.—I. H. Crist, Middleburg, Fla., Nov. 17.

ILLINOIS

Decatur.—Since our last report more of our brethren, who are retiring from active rural life, have located in our midst with their families. They assisted in very materially in carrying on the recent District Conference held here, for which we are indeed grateful. We contemplate holding a series of meetings here, starting on Wednesday evening, Nov. 19, with our pastor, Eld. J. W. Grater, in charge, assisted by Sister Mary Horn as song director. We solicit correspondence from any of our brethren, engaged in evangelistic work, who would like to include Decatur in their itinerary for the fall of 1920.—O. G. Davis, 231 E. Olive Street, Decatur, Ill., Nov. 15.

Dixon church enjoyed a season of refreshing during a series of revival services Oct. 12-26, Bro. Harvey Snell, of Rockford, being the evangelist. He preached eighteen splendid sermons. Eleven were added to the church by baptism. The semiannual love feast on Sunday, Nov. 2, was well attended. Eld. Daniel Beckman, the elder in charge, officiated. Bro. J. J. Johnson will continue to serve as our pastor for another year. We will have services on Thanksgiving Oxy, with a social basket dinner together.—Mrs. J. J. Johnson, 215 Madison Avenue, Dixon, Ill., Nov. 14.

INDIANA

Goshen City.—Our attendance goal for Rally Day was 300, but we went over the top with 329. The collection of $58.68 will be used to help in the remodeling of the basement. After the Sunday-school hour an excellent program was rendered, consisting of recitations and songs by the children as well as talks by the superintendent, pastor and one of the teachers, with music by the Harmony Male Quartette and chorus. Now, since we have room for it, an Intermediate Department has been organized, with Sister Madge Gump as superintendent. At a council meeting, held Nov. 13, and presided over by Eld. David Metzler, one letter was read and four were granted. Church and Sunday-school for the next year, with Bro. David Metzler, superintendent. The Union Sunday-school and Christian Workers' Association of the Elkhart, Goshen and South Bend churches held its semiannual meeting Nov. 14, at the Bethel church, South Bend. The association has been more thoroughly organized, with Sister Cora V. Wise, of South Bend, president. A constitution was adopted at this meeting. Among the speakers on the program were Eld. Otho Bigler, Burton Metzler, Bro. Ebersole and Bertha Stahley. The next meeting will be held the first Sunday in May.—Beulah Manahan, Goshen, Ind., Nov. 17.

Killbuck.—Oct. 25 occurred our love feast, which was well attended by members from surrounding congregations. The ministerial help was ample and the services were very spiritual. Nov. 25 Bro. John P. Bowman, of Flint, Mich., will commence a series of meetings at the Antioch house, to continue at least two weeks. We are expecting Bro. Bowman to locate with us as resident elder about March 1.—H. E. Millapaugh, Muncie, Ind., Nov. 20.

Loon Creek.—Oct. 12 the Young Men's Bible Class and the Loyal Daughters' Class gave a program which was appreciated by all. Oct. 19 we held our love feast. Services present were Brethren Lemuel and Goodmiller, Aaron Moss, who officiated, O. W. Paul and B. O. Hirt. We had planned to have our Rally Day Oct. 19, but on account of smallpox prevailing in the community, it was postponed indefinitely. Nov. 1 we held our council meeting, with Bro. D. W. Paul presiding. Two letters were granted. Bro. Everett Paul was elected Sunday-school superintendent for next year. Since Bro. S. Z. Smith could not hold our revival meeting in Mail, our pastor will do so.—Mrs. B. D. Hirt, Huntington, Ind., Nov. 18.

Lower Deer Creek church met in council Nov. 1, with Eld. J. G. Stinebaugh presiding. Sister Ella Oilling was elected Sunday-school superintendent and other Sunday-school church officers were also chosen for the coming year.—Ella Oilling, Oelphi, Ind., Nov. 19.

Mississinawa.—We have been having some interesting special meetings. Sunday, Nov. 2, Rev. E. S. Shumaker, of Indianapolis, President of the Anti-Saloon League, gave a good lecture, after which pledges and temperance literature were given out. Good work that work. Nov. 9 our pastor gave a fine stereopticon lecture on China and our mission workers. Appropriate songs were rendered by our young folks. Last Sunday the Union Sunday-school was started at the church. It was divided into four parts. One is advanced, having studied missions before. Good interest was manifested and we expect these meetings to be a great help to the church. Our Thanksgiving services will be held on Sunday morning, Nov. 30. Our Sisters' Aid Society has interesting, well-attended all-day meetings, once each month, at the homes. We are planning to help interest and enlighten the people in the Lacust Grove house. Send our Chicago missions on Thanksgiving Day. Good attendance and interest manifested at Sunday-school and at regular preaching services, and we have cottage prayer meetings on two evenings of each week.—Alice E. Miller, Gaston, Ind., Nov. 19.

Nettie Creek.—Eld. B. F. Petry came to us Oct. 12, to begin a three weeks' series of meetings at the Locust Grove house. Two accepted Christ. Nov. 8 we had a called council meeting. Elders J. W. Rarick, E. O. Norris and L. L. Teeter were present. Brethren Clessie Miller, Perry Hoover and Martin Hoover were ordained to the eldership. We elected Estol McCollough, Sebo Lanncrd, Charles and Frank Wampler to the deacon's office. Four letters were received at this meeting.—Chas. W. Miller, Bagerstown, Ind., Nov. 13.

Notice to the Churches and Mission Workers of Middle Indiana.—Bro. Ernest Miller, of Huntington, having gone South for the benefit of his wife's health, has resigned as Secretary-Treasurer of the District Mission Board, and the remaining members of the Board have appointed Bro. B. C. Metzger to fill the vacancy. Bro. Miller, having previously been a member of the Board, are hereby notified to communicate with Bro. Metzger.—J. G. Stinebaugh, President, Converse, Ind., Nov. 19.

IOWA

Coon River.—Sunday, Oct. 19, Bro. Sargent began a series of meetings, which closed Oct. 31, with one conversion. Sister Sadie Manges conducted the song service. Thursday, Nov. 6, they again met for prayer services and baptism.—Mrs. Zona B. Ott, Panora, Iowa, Nov. 15.

Fairview church met in council Oct. 5, with Bro. Ogden presiding. The reports of the visiting brethren were good. One letter was granted. Bro. J. H. Brower closed a successful two weeks' series of meetings in October, when three accepted Christ and were baptised Nov. 1 just before our love feast. Bro. Abram Wolfe and Bro. Glotfelty, of Batavia, Iowa, were with us. The latter delivered the examination sermon. Bro. Wolfe gave two interesting sermons on Sunday, which were appreciated by all. He was with us again Nov. 16 and gave a few minutes' talk. Sunday, Nov. 2, J. W. Lawrence was elected to the deacon's office.—Ola Tarrence, Udell, Iowa, Nov. 17.

Muscatine.—Bro. I. W. Brubaker, of Prairie City, Iowa, and Bro. A. M. Stine, of Adel, Iowa, both of the Mission Board, met with us Oct. 25, to help us with our work and plan for the future. Bro. A. M. Stutsman was appointed foreman until we can secure a minister, and is carrying on the work very well. Nov. 9 Bro. Irving Haughtelin, of Panora, Iowa, gave us two splendid sermons. Nov. 18 Bro. Morris Eikenberry, of Dallas Center, Iowa, gave us two helpful sermons, which we appreciated very much.—Mrs. Emily Wies, Muscatine, Iowa, Nov. 18.

Salem.—Oct. 11 we met in the evening for our love feast, at which Bro. Harry Rogers, of Mt. Etna, officiated. Visiting members from Greenfield and Osceola were present. Oct. 26 our Sunday-school gave a very instructive temperance program. An offering of $9 was taken and sent to the Lincoln-Lee Anti-Saloon League. Many pledges were also sent in by our Sunday-school pupils. Recently Bro. H. F. Caskey has given us several addresses, which were appreciated. Some time ago Bro. Jas. Coughlnour, of Ankeny, gave a very uplifting message. Bro. Rogers, of Mt. Etna, delivered an able evening sermon to us Oct. 26.—Mrs. Chas. J. Wray, Prescott, Iowa, Nov. 15.

KANSAS

Fredonia church closed her series of meetings, with Bro. W. R. Arga bright, of Fairview, Mo., in charge. Although there were no accessions we know that much good was done. Our former elder having resigned, we held a council Nov. 9 and chose Bro. Reed, of Galesburg, Kans., for the coming year. Other church officers were elected at the same time. Our communion services were held the same evening. Bro. Argabright officiated, assisted by Brethren Reed and Lentz. Recently we had Sister Lydia E. Taylor lecture to us on the "Simple Life," which we much appreciated. As yet we have no resident pastor, whom we so greatly need. Any one wishing to change locations, please consider this place.—Mrs. W. H. Sell, Fredonia, Kans., Nov. 13.

Garden City.—We have just closed the first week of a splendid revival, conducted by Brother and Sister H. F. Crist, of Colorado Springs, Colo. The interest and attendance are good, and now, at the close of this first week, one has come forward to receive baptism. Several others have rededicated themselves to the service of the Master. According to present plans we will expect to close our revival Nov. 30, and have our council and communion services Oct. 1.—H. O. Michael, Garden City, Kans., Nov. 17.

Independence.—Oct. 26 Sister Lydia Taylor gave a forceful lecture for the church and its cause. Nov. 16, after an interesting Sunday-school hour, we listened to a fine sermon by Bro. Geo. M. Holmes on the subject, "Consecration and Reconsecration." In the evening the Christian Workers' Meeting, led by Sister Nora Harlow, was followed by another good sermon by Bro. W. H. Miller. At the close as the invitation was extended, four came forward for baptism. Since our last report one has been reclaimed. We now have cottage prayer meetings each Tuesday evening, also the regular prayer meetings at the church on Wednesday evening and the Christian Workers' Meeting each Sunday afternoon. The Gospel Team holds a meeting on Saturday evenings at the church.—Pella Carson, Independence, Kans., Nov. 17.

Larned.—Eld. Lentz arrived in Larned Sept. 1, to take up pastoral work in the city church. We found that some loyal members have been keeping up the work as best as they could, without the aid of a pastor. At our business meeting the writer was chosen delegate to District Meeting, which was held at Galesburg, Kans. The Christian Workers' Meeting was organized with Sister Lovey Zook as president. Also a midweek Bible Study Class, with Sister L. L. Alger as teacher. This class is finding the Epistle to the Romans very interesting and helpful. We held our love feast Nov. 2, with Bro. Talhelm, of Nettleton, Kans., officiating. The south church joined us in this service and all enjoyed it together. Nov. 18 we gave our first stereopticon lecture to interested audiences. We trust the stereopticon will help to increase the attendance and drive the Gospel Message home with added force.—L. L. Alger, Larned, Kans., Nov. 18.

Maple Grove church met in council Nov. 15, with Eld. J. E. Small, of Portia, presiding. We elected our church, Sunday-school and Christian Workers' officers for the coming year: Sister Lizzie Miller, "Messenger" agent; Bro. Floyd Miller, Sunday-school superintendent; Bro. Ankenmann, superintendent of Christian Workers' Meeting. Capt. Wiard will give a series of lectures Nov. 17-23, following which Bro. Geo. Eller, of Oberlin, Kans., will assist our pastor, Bro. A. F. Becker, in a series of meetings. We have secured Bro. Nicodemus, of Bethany Bible School, to hold a revival meeting for us in March or April, 1920. One letter was granted.—Anna Cheesmap, Norton, Kans., Nov. 17.

Prairie View church just closed a two weeks' series of meetings, held by Bro. Edw. Sanders, of Abilene, Kans. As a result of his efforts seven were baptized and one awaits the rite. We held our love feast Nov. 15, with Bro. Stewart officiating.—Louie Yiengst, Shalow Water, Kans., Nov. 18.

MARYLAND

Antietam—Our love feast was held in the Welty house Oct. 25 and 26, but not as many were present as usual, owing to the threatening weather. Bro. John J. Johns, of Blue Ridge College, officiated, and preached for us on Sunday morning. A collection was taken for home mission work.—Susanna M. Newcomer, Smithburg, Md., Nov. 19.

MICHIGAN

Long Lake church met in special members' meeting Nov. 15, with Eld. Kreider presiding. Eld. Joseph, of Onekama, was present also. Bro. John H. Landis was elected to the deacon's office. Bro. Rosell, formerly a minister in the Methodist church, was given the privilege of speaking to us. Bro. Rosell has been holding meetings in Traverse City, into the ministry by Bro. Kreider, Sister Rozell will be installed later. We are planning to have an all-day meeting on Thanksgiving Day at the church.—Oollie Shepherd, Manistee, Mich., Nov. 17.

MISSOURI

Pilot Knob.—The writer left home Nov. 1 for the Pilot Knob church, Ark., a mission point in the District of Southwestern Missouri and Northwestern Arkansas. He preached fourteen sermons, including one of a missionary character—the first delivered there for many years. Considering all things, the meetings were a success. The greatest one of the best meetings the Pilot Knob church ever had, the interest being good throughout. Two were baptized and the little band of members strengthened. Land is still cheap and any one wishing to change location and to go where his help is needed, would do well to locate there. Information may be had by corresponding with J. P. Jones, Alpina Pass, Ark. The outlook is good for the building of a church at this place.—H. J. Argabright, Fairview, Mo., Nov. 16.

Sheal Creek—We were glad to have Bro. A. Homberger, of Joplin, Mo., with us in a week of meetings. The attendance was good at most of the meetings, although the weather was unfavorable. Sunday it was thought best to close the meetings.—Virgie Argabright, Fairview, Mo., Nov. 13.

NEW JERSEY

Amwell (N. J.).—The old Amwell church is still doing business for the Lord on the same site where it was founded, which the historian places at about 1738, and has grown up to like proportions as the best one congregation of the Brethren in New Jersey—the Amwell church. Oct. 10, 1893, it was decided to build the present splendid parsonage, where the writer, while conducting a three weeks' revival, had his home with the wide-awake pastor, Bro. H. T. Horse, and his wife. He is ably assisted by Bro. M. B. Miller. Under their joint care the Sunday-school and church work are now going forward. The present house, where the revival was held, is large and well-equipped, having been rebuilt in 1856. Eld. Graybill and wife, formerly in charge here, before going as missionaries to Sweden, made this place one of their last visits, and were warmly greeted in an all-day meeting Oct. 19. In the evening a love feast was held. Bro. Graybill and wife both helped with the service, which was an inspiration to all. While there was much rainy and unpleasant weather, the meetings closed with nine accessions.—W. E. Roop, Westminster, Md., Nov. 12.

NORTH DAKOTA

Milton.—Eld. O. M. Shorb, of Minot, N. Oak., began a two weeks' series of meetings in the East Alma church, near Milton, Oct. 12. We had good crowds, considering the disagreeable weather, and every one seemed to be very much interested. There were no accessions, but we were all uplifted spiritually. We do not have a regular preacher here, and any time any minister passes this way, we hope he will stop to preach to us. The Mission Board has promised us semimonthly meetings next summer, to which we are looking forward. Our meetings were held in the Presbyterian church, as we have no house of our own, but hope we may have one in the near future. There is a great opening for a church here and any members looking for a location would do well to consider this place.—Mrs. A. S. Hawbaker, Milton, N. Oak., Nov. 9.

OHIO

Baker church held her love feast Oct. 25 and the following day Bro. E. E. Eshelman, of Pastoria, Ohio, began a series of meetings, continuing until Nov. 16. Six accepted Christ. The members received much spiritual food and all felt that the meeting was very profitable. Sister Eshelman was here for two weeks and assisted in the meetings.—Minnie M. Snider, Lima, Ohio, Nov. 19.

Canton Center congregation met in members' meeting Nov. 8, with Eld. M. M. Taylor presiding. We decided to hold a revival service next year, and the matter was turned over to a committee. Arrangements were made for a local Sunday-school Board of Control, to have charge of various phases of the work of the Bible School and Christian Workers' organizations. Our weekly prayer services will be continued for another three months, and a committee was appointed to take charge of the work. Officers for the Bible School, Christian Workers' and Sisters' Aid Society were elected. Recently the members surprised our young minister, Bro. Elmer Frick, and wife in their new home. The affair was a miscellaneous shower. At the same time our other young minister, Bro. Jas. Moomaw, who had already left for Manchester College, was remembered by a substantial donation of money. Sunday, Nov. 16, Bro. Howard Keim, of Kemps, Ohio, preached for us. The Young People did well as the older folks, enjoyed his sermon very much.—Rachel A. Mohn, Louisville, Ohio, Nov. 16.

Eagle Creek.—We expect to have a series of meetings next month, with our pastor, Bro. A. F. Wagner, in charge. Some time ago a special offering of over $250 was given for our two young ministers who are in school, Bro. Gale Freed and Bro. Irvin Thomas. We are planning to have a union Thanksgiving meeting to be held in our church this year.—Pearl Bowser, Greenville, Ohio, Nov. 19.

Jonathan Creek.—Bro. G. S. Stransbaugh, of Fredericktown, Ohio, began services Nov. 4 and continued over Sunday, preaching six inspiring sermons. Two were baptised. Our love feast was held on Sunday evening, May 25.—Mary Weisenbarger, Utica, Ohio, Nov. 15.

Ludlow.—The combined council of the Ludlow and Salem congregations met at the churchhouse in Potsdam Nov. 15. Eld. Jesse Stutsman opened the meeting and Eld. S. A. Blessing presided. One letter was received. Bro. Ira Wise was elected trustee; Brethren Howard Oickey and Harry Oelk, Sunday-school superintendents; the writer, Christian Workers' president. An offering was taken for the "Messenger" fund. Sister Lydia Stouffer is conducting a Bible Class at the church.—Mary Weisenbarger, Sharon, Ohio, Nov. 16.

OREGON

Waston.—We just closed an interesting two weeks' series of meetings, with Eld. S. F. Sanger, of Empire, Calif., in charge. Nov. 1 we held our love feast, with fourteen members communing. We feel that the meetings have done much good in building us up spiritually and encouraging us to go forward in the Forward Movement.—Sister Vertie Myers, of Portland, had charge of the song service. She did her part well and, with Sister Gladys Cambliu, also made many visits in the homes, distributing over one hundred tracts. If any readers contemplate a change of location why not make this point a visit? We need true, loyal workers here. Our elder is alone and has more than he is able to do. We will gladly arrange for preaching appointments for those stopping over. Our next council will be held the first Saturday in December.—Mrs. Huldah Mets, Weston, Oregon, Nov. 6.

PENNSYLVANIA

Altoona.—Sunday, Nov. 2, marked the fifteenth anniversary of the pastorate of Bro. W. S. Long and his wife at this place. The day was fittingly celebrated with services appropriate for the occasion. In the morning our pastor preached on the subject, "The Vocation of the Christian Church." Our Sunday-school rendered a fine program over to the representatives of the various departments of church work. They called to our remembrance the work as it existed fifteen years ago, and pointed out the growth and development that has been made along the different lines of church activity. The esteem and appreciation in which our pastor and wife are held was shown when the Sunday-school presented Bro. Long with a bouquet of roses, while Sister Long's class presented Sister Long with roses. Since our last writing six have been received into the church by baptism. Our evangelistic meetings begin Nov. 16, to be conducted by Bro. Geo. W. Flory, of Covington, Ohio. A love feast will be held at the close of the meetings.—Sadie L. Morse, Altoona, Pa., Nov. 12.

Back Creek.—Our love feast was held Oct. 22 at the Upton house, with a large attendance. Bro. Levi Mohler gave a very helpful and interesting sermon in the forenoon, and an examination sermon in the afternoon. The following were elected to the esteem and appreciation in which our pastor and wife are held was shown when the Sunday-school presented Bro. Long with a bouquet of roses, while Sister Long's class presented Sister Long with roses. Since our last writing six have been received into the church by baptism. Our evangelistic meetings begin Nov. 16, to be conducted by Bro. Geo. W. Flory, of Covington, Ohio. A love feast will be held at the close of the meetings.—Sadie L. Morse, Altoona, Pa., Nov. 12.

Back Creek.—Our love feast was held Oct. 22 at the Upton house, with a large attendance. Bro. Levi Mohler gave a very helpful and interesting sermon in the forenoon, and an examination sermon in the afternoon. The following were elected to the ministry: Jas. J. Kurts Miller, Levi Mohler, who officiated, Samuel Stouffer, David Zuck, C. Rush Oellig, Bro. Newcomer, C. H. Steerman and Bro. Flohr. The large house was well filled throughout and the meeting was one long to be remembered.—J. O. Wilson, Greencastle, Pa., Nov. 17.

Mountain Chapel.—Bro. G. S. Batzel, of Yellow Creek, began a series of meetings Oct. 19 and continued till Nov. 2. The meetings were well attended in spite of the weather and had much good. Two made the good choice.—H. W. Simmons, Everett, Pa., Nov. 15.

Rummel.—Our pastor, Bro. A. J. Beeghly, has been with us since Nov. 1. He is very zealous in the interest of the unsaved and in seeing that the "Messenger" finds a welcome in the home in our congregation. Sunday morning we had a program for the Home Department. Special music was prepared and Sister Rosenberger Blough, of Johnstown, gave us a splendid address, which aroused every one present to take a firmer and more faithful stand for the Master. Those who had no conveyance, or lived too far away to walk, were brought in autos, and about two hundred were present. In the evening our pastor addressed us on the subject, "A Young Man's Duty." Very suitable message for Fathers and Sons' Oay. Sunday evening, Nov. 23, our young people will conduct a Thanksgiving program, using the topic in the Christian Worker's Booklet, with special music and recitations added. We held our Rally Oay services Nov. 2, with a good crowd and a splendid program.—Mrs. J. E. Murphy, Rummel, Pa., Nov. 16.

Schuylkill church just closed a revival meeting that began Oct. 25 in the Stronphauer churchhouse, with Bro. Jacob Myer, of Fredericksburg, as evangelist. The meetings were well attended in spite of the unfavorable weather, and were enjoyed by all. One was reclaimed. Nov. 8 and 9, at the close of our meetings, we held our love feast. In the afternoon we held a very interesting Children's Meeting. Bro. W. K. Conner, of Harrisburg, Pa., gave a talk which was well received and appreciated by all.—Mrs. Cora M. Becker, Pine Grove, Pa., Nov. 14.

Shamokin.—Nov. 9 will long be remembered, not only by the members of Shamokin but also by those who came here to enjoy the love feast with us. Bro. Jacob Merkey, of Fredericksburg, Pa., was the other congregations. Eld. Rufus Bucher, of Quarryville, Pa., president of the Mission Board, and Bro. Jacob Merkey, of Fredricksburg, Pa., were the ministers present. They gave us good spiritual food. Bro. Bucher officiated. The attendance was good. Some people were here for the first time. Some ni the members came over nne hundred miles—this being their first viait to this place. All enjoyed their visit very much. We had the largest love feast ever held at this place. All enjoyed it. The work here la moving along nicely and the interest is growing. We ask an interest in your prayers that the

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JALALPOR NOTES, INDIA

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the situation, be found out that out of 150 children not more than a third are in school today. But after about ten days there is to be vacatinn in the school, so the authorities think the children are being taken out for effect only. Bro. Long has talked with a number nf the officials and members of the local board, and these are standing by the mission and we are assured that we need fear nothing. Though some excitement may prevail for a while, it begins to look now as though, in the end, a great blessing will result and perhaps this is God's way of healing an old sore. We are grateful for the attitude that is being shown by those who are in authority. A later report will be given. May all result to his glory!

Jalalpor, India. Lillian Grisso.

SOUTHERN VIRGINIA

The Southern District of Virginia began its Conference gatherings on Wednesday, Nov. 5, at 3 P. M. At the orgaoization of the Elders' Meeting, about twenty-five were present. The organization resulted as follows: Bro. L. A. Bowman, Moderator; Bro. J. W. Barnhart, Reading Clerk; Bro. I. M. Weddle, Writing Clerk.

At 7:30 begao the Temperance Program. In this, facts and figures were given, showing the great work already accomplished. Our sluggishness in moldiog deeper sentiment was deplored. Only hy great activity can we hope to eradicate the nefarious traffic. This meeting was a great stimulus to more aggressive work.

At 10 o'clock, on Thursday morning, we convened for the Ministerial Meeting. The first speaker emphasized the fact that the stronger should help the weak, as the best way of working our home field. The second speaker, touching on the financing of the work, declared that God does not take our cattle, our wills or our labor, though they be God's, to finance bis work, except with our consent. There must be a willingness to be used. A thoroughly organized church for aggressive work was urged by the third speaker, who advised that, in our numerous organizations, we put to work our young people. He told us how we could distribute our ministers, so as to result in greatest benefit to our District. Send them out—not simply eleet them, and then let them go at random. In times of old, when workers had received power (the proper training and the Holy Spirit), tha Spirit, or church, sent them out.

With the noon hour came the time for a lunch and a season of sociability.

Work was resumed at 2 P. M., when the Forward Movement was discussed. The first speaker discussed: "Why the Forward Movement?" He urged that we get the latent powers to work. The "How," by the second speaker, emphasized planning, praying, working, encouraging. The third speaker touched on "Results." These are more than the imagination can comprehend or tongue can express.

The Sunday-school Meeting, at 7:30, impressed the fact that helps are only to assist us in the better teaching of God's Word. The "Graded Lesson System" was referred to as one of the best ways to success. The Sunday-school teacher's duty on Sunday and between Sundays was also ably discussed.

The District Meeting proper convened on Friday, Nov. 7, at 9 o'clock, with its very interesting discussiona. An enjoyable feature of all these meetings was the presence, interest and help of the many members from the First District of Virginia. We pray that God may ever bless the results of these interesting gatherings!

Nov. 7. Joseph Bowman.

SOMERSET, PENNSYLVANIA

During the last three weeks there has been one of the greatest revivals ever beld in Somerset County; and the fact that it is only a mission point, makes it seem the greater. Somerset is the county-seat and it was only about four months ago that the brethren who live in this town started a Sunday-school, with sixty-five present the first day. The interest continued to increase so rapidly that they decided to bave a series of meetings. They rented the assembly room of the court house and then secured Bro. J. H. Cassady, of Juniata College, as the evangelist. The meetings began Oct. 12 and continued for three weeks. The interest soon touched all the town and far into the country. Although it rained almost every day of the meetings, the interest grew until the assembly room was filled to overflowing. Some evenings many were turned away and at times 1,200 people were crowded into the room.

This splendid music was a great feature of the meeting. Prof. J. H. Fike, who is county superintendent of schools, was the leader and proved to all that he was not only able to preside over the schools of one nf the largest counties of the State, but that he could wonderfully lead a great chorus, and a large audience in an evangelistic campaign. Forty-two have been received into the church and three are yet to be received. Bro. Cassady's sermons placed us in a better light before the people than we have ever been. Although he preached on some of our specific doctrines,—baptism and the ordinances, etc.—it was done in such a way that none could be offended, but were wonderfully impressed with the truths.

Our entire membership rejoices at the great results. We are now looking for a pastor; also making plans to build a church. They have showed their wisdom and faith in purchasing one of the finest locations in the city, at a cost of $6,000. They have appointed their finance and building committees and are preparing to begin operations at once. Somerset, although a young mission, bids fair to become one of the most prosperous churches of the State. W. P. Speicher.

AKRON, OHIO

During our pastor's absence in a revival meeting in September, Bro. Guy Beach had charge of the services. On one of those Sunday morniogs we had an uplifting sermon by Rev. F. G. Behner, Secretary of the Akron Federation of Churches. Within the last several months, Rev. Sito, a Japanese brother, has given us two interesting addresses. At our fall love feast our pastor, Bro. H. A. Brubaker, officiated. Eleven ministers were present. During the summer eight young ministers were with us, but most of them have gone back to school.

We regret to say that Bro. Brubaker and wife are leaving the pastorate here the first of December, as they expect to take up the work in Pasadena, Calif. They have worked earnestly for several years at this place, and the church has prospered. Arrangements have been made with Bro. G. W. Kieffaber, of Canton, Ohio, to act as temporary pastor until a resident pastor can be secured.

The church met in business session the early part of October, to elect all officers and committees for the coming year's work. Bro. A. F. Shriver was retained as our elder for another year. An impressive part of the service was the election of Bro. Theodore Brumbaugh to the ministry. He and his wife were duly installed. Bro. Brumbaugh will have charge of next Sunday morning's service, as Bro. Brubaker expects to be with the Cleveland church.

Bro. Galen B. Royer will be with us Nov. 22 and 23, in the interest of missionary endeavor.

Alice Tippy Klinger.

MARASH, TURKEY

The following is a report of the work for the month of September. It gives an idea of the magnitude of the work, the number of different people helped, and the ways in which they are being helped. The report, however, does not show nearly all the activities. Bro. Culler says that the work "looms to staggering proportions and this month [October] we shall do even more." They have taken over another orphanage, which was being run by the Armenians, but which had not been giving proper care to the children, of whom there were seventy-three.

In the Industrial Department 669 persons were employed full time; garments made, 3,255; cloth made, 9,150 yards.

Relief to orphans outside of institutions, 2,490 orphans. Clothing given to 670; number of garments distributed, 2,010; total number of persons helped, 3,100.

Orphanages: Beitel, 190 girls; Acorne, 196 girls; Ebenezer, 193 boys; Beitschallum, 310 boys.

During the season we have had 299 women at the Rescue Home, and given them 374 garments.

Hospital bed patients, 107; clinic, 2,378; total people treated in hospital and institutions, 7,066. Outside medical visits, 242; Village of Deungele, 54; Village of Yenije kala, 131. Mrs. A. J. Culler.

SAILING OF INDIA MISSION PARTY

The ordar to sail, for the mission party that left for India last week, came rather suddenly, and the time for final preparation was very short. But, true to missionary life, every one was on hand in time for the departure of the boat. Because of the atrike of the longshoremen, the time of departure was changed several times. First came the word: "Boat will probably sail Nov. 6"; but it did not leave till some time on the 8th.

The requirements for leaving the States are much more rigid than they were before the war. A landing permit from India must be secured before our Government will consider granting a passport. The absence of this is still holding back some of the missionaries. Then the passport must be viséed by the British officials in New York, and they usually ask for seventy-two hours' time to do this. A long wait in customs is imposed, to clear every point on income tax. A birth certificate must be had for passport. Even with all that one can do, before he arrives in New York, it requiras about two days' work to meet the stipulations there, before one can go on board.

Nov. 6 word was sent out that the boat would sail Nov. 8, at 10 A. M. In spite of the many difficulties every one of the party was ready, but large credit should be given to Bro. D. J. Lichty, in his untiring efforts to untangle the many complications that confronted some of the party. When we came to the boat, a great disappointment met the party who had gathered to see the missionaries off. No one was allowed to go up the gangplank and return. I could not even carry one of the Holsopple children up and return. Instead of seeing their accommodations in the boat, we know nothing, save a card, mailed afterwards, saying that the cabins were small.

In the hustle and bustle the farewells were brief. We saw the party on deck, waved the hand, and turned away, for there was no assurance when the boat would leave harbor.

The party going to India were Bro. D. J. Lichty, Sister Elizabeth Kintner, Sister Sarah Replogle, Bro. Q. A. Holsoppla and wife, Kathren, and children, Frances and Neta Ruth. The Rev. and Mrs. Dahlgren, of the Swedish Mission, located near our field in India, and in whose home I spent one night very pleasantly, sailed on the same boat. Those seeing the party off, consisted of Mr. and Mrs. Kintoer, of Bryan, Ohio, and a relative of theirs, living in Brooklyn; Mrs. Noffsinger and daughter, also of Brooklyn; the writer and wife, of Huntingdon, Pa., and Dan L. Royer, of New York City, a brother of Mrs. Holsopple.

The "City of Lahore," on which they sail, is a 7,000 ton boat. It was reported that it would touch at Gibraltar, Port Said, Karachi and Bombay. It is a freighter, for the most part, does not have large passenger accommodations and has a small deck space. May the Father who cares for all, whether on land or sea, be precious to these who are now out upon the waters, on their way to "India's coral strand"! Galen B. Royer.

Huntingdon, Pa.

REMEMBERING THE MOTHERS

Sunday, Nov. 9, will long be remembered by the people of Salem community. The day was void of sunshine and at intervals the clouds gave freely of their moisture, saturating the beautiful roads as well as the dry and thirsty wheat-fields. This made it difficult for those from a distance to find their accustomed place at the morning service, nevertheless a goodly number "put on the chains" and readily overcame the obstacles.

This day was a special one because of two mothers who were to celebrate the turning of another page in the "Yearbook" of life. Sister A. H. Lolling, who takes special delight in producing sunshine by supplying beautiful flowers for each service, has now turned the sixty-first page in her register, while Grandmother Stebbins, another faitbful soldier, has completed the regular term of years allotted to man, and has finished with credit two years of "post-work." She is entering with renewed zeal and energy upon the seventy-third mile of life's journey.

Two other special guests of honor were present to testify to the beauties of life and to the fruitage of years of service—Bro. A. H. Lolling, companion of the first party mentioned, and Bro. S. E. Moats, a faithful friend to all.

After enjoying a very profitable Sunday-school lesson and attending to the regular preaching services, the special preparation for the day was announced, very much to the surprise of the two for whom the event was planned.

It required only a few minutes for the good ladies to prove their skill in "Domestic Science." The table was spread with "good things." The audience was lined up on the edge of the room, in readiness to be served in cafeteria style. Tbanks were offered, and then each person present proceeded to "help himself" in a manner that caused the ladies to smile with content, in assurance of a work well done.

The pastor acted as toastmaster. Both old and young responded in a commendable fashion. Many words of counsel, praise, hope, and cheer were spoken. A personal letter from Miss Evylin Trostle, one of our workers in Armenia, was read with unusual interest. It gave us a new grip on life and a stronger purpose to help in the enlargement of the true community spirit, and to bring about the kingdom of God more fully witbin the hearts of men.

After an informal closing, the crowd dispersed, bestowing their best wishes and congratulations upon the two mothers who have meant so much to our community. May the influence of their lives rest as a gentle benediction upon all who may chance to come in touch with them!

The fact was forcefully brought home, to all in attendance, that a few flowers, strewn with care along the rugged pathway of life, will help to remove the sting and pain that steal into the experience of every individual who is really worth while. W. A. Kinzie.

Nickerson, Kans., Nov. 10.

MISSION BOARD OF TENNESSEE

The Mission Board of the District of Tennessee held a meeting Nov. 3 at Jonesboro. The first business was the appointment of an evangelist, to take the place of Bro. S. H. Garst, who was forced to resign on account of his work at home, where he has four regular places besides other calls. We were sorry to be obliged to relieve him, as his work was only started and was both efficient and successful. However, we were fortunate in securing the services of Bro. A. M. Laughrun for a year.

The Board has been somewhat handicapped on account of means, but we are glad that the time has come when that difficulty has been overcome. We now have funds

on hand for present needs, and the churches are responding nobly to the cause by liberal giving for the support of the work.

During the last few years several families of our members have located in the Sweetwater Valley, McMinn County, Tenn. They have several deacons, but no minister. Their needs were considered, and help will be given by the Board in sending a preacher to hold meetings and visit in their homes.

The Board adjourned subject to the call of the President. P. D. Reed.

Limestone, Tenn.

WEST JOHNSTOWN CONGREGATION, PENNSYLVANIA

We held our preparatory council Sept. 25. Our pastor, Bro. E. M. Detwiler, had extended the visit to the membership, and presented his report. Our semiannual love feast was held Sept. 28, and was an enjoyable one. The following evening Bro. Chas. O. Beery opened a three weeks' evangelistic campaign. He labored earnestly and as an immediate result the membership was built up and eighteen persons, mostly young Sunday-school scholars, were baptized. The song service was in charge of Sister Ella Steuppe, and was inspiring. Frequent special music was a feature.

Our Rally Day services and promotions took place Oct. 5, when the attendance was encouraging. Our elder and wife, Brother and Sister N. W. Berkley, are with us again, after spending the summer on their farm in the eastern part of the State. He is the teacher of the newly-organized Young People's class, composed of persons from three other organized classes, in order to conform more closely to age classification. We believe this will fill a long-felt need. Another of our needs is more classrooms.

From Oct. 20 to Nov. 2 Bro. Detwiler was in a series of meetings at the Maple Grove church of the Johnstown congregation. During his absence the pulpit was occupied by the home ministers, Calvin Beam, N. W. Berkley and Jerome E. Blough. The Bible Institute for the Johnstown Circuit is being held in the Moxham church Nov. 11 to 13. The principal instructors are Eld. Walter S. Long, of Altoona, and Eld. S. P. Early, of the Shade Creek church. The steel strike, now in its eighth week, which is affecting thousands in our city, is showing some signs of nearing its end soon. Jerome E. Blough.

1309 Franklin St., Johnstown, Pa., Nov. 12.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Holstand-Hosp.—By the undersigned, at his residence, Oct. 16, 1919, Frank Heistand and Olive E. Hesp, both of Twin Falls, Idaho.—C. Fahrney, Twin Falls, Idaho.

Hempelman-Masters.—By the undersigned, at their new home, Sept. 18, 1919, Glen Hempelman and Gladys Masters, both of Twin Falls, Idaho.—C. Fahrney, Twin Falls, Idaho.

Myers-Kirkendell—At the home of the undersigned, Nov. 13, 1919, Bro. Albert Myers, of Adel, Iowa, and Sister Sadie Kirkendell, of Grand Junction, Iowa.—J. B. Spurgeon, Adel, Iowa.

Saxton-Jones.—By the undersigned, at his residence, Sept. 13, 1919, Garnet F. Saxton and Clyde M. Jones, both of Twin Falls, Idaho.—C. Fahrney, Twin Falls, Idaho.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Gahle, John F., born at Kent, Ill., Dec. 8, 1861, died Oct. 31, 1919. He lived all of his life in this community and was a highly respected citizen. Services by the writer from the Yellow Creek church. Burial in the cemetery near by.—I. E. Weaver, Kent, Ill.

Grimes, Sister Susanna, died at her home in Everett, of cancer of the stomach, after about a year's illness, Nov. 1, 1919, aged 63 years, 10 months and 28 days. She was a daughter of Samuel and Hannah Hickey Wiles and had been a faithful member of the Church of the Brethren for many years. She leaves her husband, Bro. Andrew Grimes, one foster daughter, also two brothers and two sisters. Services at the Church of the Brethren by her pastor, Bro. Ira C. Holsopple, assisted by Eld. John S. Hershberger. Interment in the Everett cemetery.—Nancy Lashley, Everett, Pa.

Davidson, Isaac, born Jan. 28, 1853, near Sinking Spring, Ohio, died Nov. 10, 1919, at the home of his brother. Father, mother, one brother and two sisters preceded him. Four brothers and three sisters survive. Services by the writer at the L. D. S. church. Burial in the old Dutch cemetery.—Van B. Wright, Peebles, Ohio.

Elsherry, Gladis Doris, youngest daughter of Brother and Sister Elmer J. Elsherry, died at their home near Palisade, Nov. 6, 1919, aged 4 years, 9 months and 2 days. Services at Mt. Garfield church by the writer, assisted by Bro. J. D. Coffman and Bro. David Bowman.—Salem Berry, Loma, Colo.

Gaxber, Sister Hannah C., born August 23, 1850, died at the home of her daughter, Oct. 27, 1919. Surviving are her husband, one daughter, four grandchildren and two brothers. Services by Eld. J. Carson Miller, assisted by Bro. Howard Martin. Burial in Flat Rock cemetery.—Annie Wine, Forestville, Va.

Gettel, Rufus, infant son of Brother and Sister Samuel Gettel, died Oct. 9, 1919, aged 2 years, 10 months and 18 days. Services by Brethren H. B. Gibble and J. P. Mosley, at Ziegler's meetinghouse. Interment in the cemetery adjoining.—Geo. E. Keeney, Bethel, Pa.

Gibble, Sister Rebecca, nee Helsey, born Dec. 20, 1850, died Nov. 5, 1919, aged 68 years, 10 months and 6 days. She was a member of the Brethren church for many years. Her companion, Bro. A. G. Gibble, five children, one brother and one sister survive. Services at the Midway church by Eld. Jno. Herr and Eld. A. H. Brubacher, assisted by Bro. S. K. Wenger. Interment in the adjoining cemetery. Text, Rev. 7: 13-17.—Lizzie B. Nolt, Lebanon, Pa.

Howard, Brother Arlington M., son of Brother and Mrs. Joseph Howard, of Upper Ferndale, died Nov. 10, 1919, aged 13 years. He is survived by his parents, three brothers and three sisters. He was a member of the Roxbury church for two years, and a member of the Sunday-school. Services in the Roxbury church by Eld. E. M. Detwiler. Interment in Grand View cemetery.—Jerome E. Blough, Johnstown, Pa.

Kinney, George M., born in Onondaga County, N. Y., March 30, 1848, died of heart trouble at the Deaconess' Hospital, Marshalltown, Iowa, Nov. 5, 1919, aged 71 years, 7 months and 6 days. He was the only child of Chester and Laura (Clark) Kinney. Dec. 26, 1870, he was married to Sister Elizabeth Hannah Slifer, who died Oct. 29, 1914. He was a member of the United Brethren church. He and Sister Kinney, during life, did much in helping the hospital in which he spent the last few weeks of his life. He leaves one son. Services by the writer at the Church of the Brethren in Lanark. Burial in the Lanark cemetery.—James M. Moore, Lanark, Ill.

Moats, Sister Sarah J., was born in Illinois on March 4, 1861. At the age of fifteen she pledged allegiance to her Master, remaining true to his Word and resting securely upon his promises until the close of life. She was united in marriage to Bro. Samuel E. Moats Jan. 12, 1880. They came to Kansas and located on their farm, five miles southwest of Nickerson, Oct. 3, 1885, remaining there until the final call. To this union were given two sons and two daughters. Besides rearing and caring for their immediate family, their home became a haven of rest to others. June 27, 1916, the deceased became afflicted with paralysis, from which she partly recovered. She was a faithful attendant at our recent revival, adding her share to the success of the meeting. Upon returning home on Sunday morning, Oct. 19, she retired seemingly in her usual health. About eleven o'clock her evident restlessness attracted the attention of her companion, who soon discovered that she was suffering from the effects of another attack. Medical aid was summoned. For a few days the outlook was promising, when again, on Sunday evening, Oct. 26, the hand of affliction was laid upon her a little heavier. The science and skill of man were baffled. She lingered and ended same Oct. 29, her age being 58 years, 7 months and 25 days. Services by her pastor at the Salem church Nov. 1, at 10:30. Interment in the family lot in the cemetery near by. Besides the immediate family and relatives she leaves many friends.—W. A. Kinzie, Nickerson, Kans.

Ohmart, Marion, son of Christian and Eva Ohmart, born at North Manchester, Ind., died near Larned, Kans., Oct. 30, 1919, aged 59 years, 1 month and 27 days. In 1883 he married Lydia C. Neff, who died eight years ago. To this union were born two sons and four daughters, who survive with six grandchildren, three sisters and two brothers. At the age of thirty he united with the Church of the Brethren and lived a consistent Christian life. Short services were held at the home near Larned, by Bro. Alger. The body was then taken to Navarre, Kans., where services were held by the writer, assisted by Eld. Geo. Manon. Burial in the Navarre cemetery.—C. A. Shank, Abilene, Kans.

Overholser, Sister Mary E., nee Weaver, daughter of Thomas C. and Eliza J. Weaver, born at Sinking Spring, Ohio, Sept. 25, 1878, died Nov. 6, 1919, aged 41 years, 1 month and 11 days. She united with the Church of the Brethren about the age of eighteen years. Feb. 10, 1897, she united in marriage with Bro. I. S. Overholser. On Friday, Oct. 31, she went to the City hospital and the following Monday underwent most serious operation, from the effects of which she never recovered. She was actively engaged in the work at the Springfield church until her death, an active member of the Ladies' Aid, often leading the singing, and the teacher of the primary class of the Sunday-school. Services in the Springfield church Nov. 8, by the writer, assisted by Bro. Cyrus Funderburg.—J. C. Inman, 734 W. Columbia Street, Springfield, Ohio.

Reed, Griffith M., born April 28, 1865, in Floyd County, Va. He married Priscilla Reed in 1885. To this union were born five children, one of whom died in infancy. He united with the Church of the Brethren about 1887. He met his death Nov. 12, 1919, when a train struck his automobile. Services in the Methodist church at Caney, Kans., by the writer and Bro. L. G. Templeton.—S. E. Lantz, Madison, Kans.

Robrer, Eilen Catherine, nee Gray, born in Washington County, Md., died at her home in Vinton, Iowa, Sept. 26, 1919, aged 89 years, 10 months and 8 days. Her husband, Martin Robrer, preceded her in death Feb. 6, 1905. She was a faithful member of the Church of the Brethren for about 60 years. She was fond of Gospel songs, and enjoyed singing them. She will be almost to the close of life. For over a year she was unable to leave her bed. She was loved by a large circle of friends, although all of her own people preceded her in death. Services were held at the Congregational church by Eld. S. B. Miller, of Cedar Rapids, Iowa, assisted by the pastors of the Congregational and Methodist churches. Interment in the cemetery at Victor.—Rose D. Fox, Brooklyn, Iowa.

Rudy, Bro. John, born in Lebanon County, Pa., died at his home Sept. 9, 1919, aged 73 years, 2 months and 24 days. He married Sister Rebecca Eisenhauer. Two sons and five daughters were born to them, one of whom preceded the father. Services at the Freystown church by Elders Jacob Pfautz and E. M. Wenger. Interment in the cemetery adjoining.—Geo. E. Keeney, Bethel, Pa.

Shumaker, Sister Barbara, daughter of George and Frances Emrick, died Oct. 29, 1919, aged 69 years, 10 months and 29 days. In 1868 she married Philip Shumaker, who preceded her in 1918. To this union were born six daughters, five of whom survive. She united with the Church of the Brethren in August, 1918. Services at the Castine church by the writer, assisted by Rev. Hartzler, of the U. B. church. Interment in cemetery near by.—Sylvan Bookwalter, New Paris, Ohio.

Smith, Helen Brammer, daughter of Brother and Sister Jas. Brammer, born in Manchester, Ohio, died at the home of Ira McHenry, near Hadden, Kans., Sept. 30, 1919, aged 72 years, 9 months and 17 days. In 1867 she married Daniel Smith, who preceded her. They adopted one son and one daughter. She united with the church about forty years ago and lived a faithful until death. She leaves two adopted children, twelve grandchildren, ten great-grandchildren, one brother and one sister. Services at the Belleville church by Bro. E. D. Steward. Interment in the Belleville cemetery.—Blanche Steward, Abilene, Kans.

Smith, Margaret Ann, daughter of Joel and Sarah Hyatt, born near Connersville, Ind., died Oct. 29, 1919, aged 75 years, 2 months and 29 days. She married Charles Wesley Smith in 1868. To this union were born two sons and two daughters, one of whom died in infancy at the age of nine. She also leaves five grandchildren and six great-grandchildren. In June, 1899, she united with the Brethren Church and lived a faithful and consistent Christian life.—Mrs. Chas. Waters, Hartford City, Ind.

Studebaker, Elizabeth, daughter of David and Catherine Cripe, born in Clinton County, Ind., Dec. 8, 1845, died at the home of her daughter, Nov. 7, 1919. She united with the Church of the Brethren in 1865, and was married in August, 1871, to David Studebaker. One daughter, five grandchildren and two great-grandchildren survive. Services at the home by Bro. W. J. Hatzler. Interment at Pleasant View cemetery.—Lillian A. Hufford, Rossville, Ind.

Walters, Sara Lestra, nee Corle, born near Woodbury, Pa., died at the Lake Side hospital, Cleveland, Ohio, Nov. 7, 1919, aged 35 years, 1 month and 7 days. She had been in failing health for a year and a half, was at the hospital awaiting an operation for goiter. She united with the Church of the Brethren at the age of sixteen and was a consistent member. She leaves her husband, one son, a daughter, her father and mother, eight brothers and five sisters. Services at the Curryville church by Elders J. B. Miller and M. R. Brumbaugh. Interment in the Cross Roads cemetery.—Alice M. Baker, Curryville, Pa.

Wyatt, Aleck, son of Bro. Jos. Wyatt, died Nov. 5, 1919, aged 31 years, 11 months and 13 days. He was baptized two years ago and was an earnest, steadfast member of the church. His mother died a number of years ago. He is survived by his father and stepmother, eight brothers and sisters. Services by the writer.—D. L. Mohler, Leeton, Mo.

CHRISTMAS SERVICES

Now is the time to make your plans for the special exercises that you expect to have Christmas. We have a variety of Christmas exercises and the fact that our business on these services increases each year is good evidence that they meet the approval of the schools that have used them.

Many schools have adopted WHITE GIFTS FOR THE KING. This service really brings out the real Christmas spirit. Many excellent reports have come to us from schools that have used this service. One school that we know of in particular has an enrollment of approximately two hundred, and last year at the Christmas service the cash and pledges alone amounted to $239.35. If proper preparation is made we feel sure that every school will be surprised at the result of the White Gift service.

Necessary Supplies

THE BOOK, "White Gifts For the King," Phebe A. Curtiss; boards, 35 cents; paper, ... 15c

WHITE LIGHT—A book of surprises, C. D. Meigs, ... 10c

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A PAGEANT, 16 pages, by Jessie Brown Pounds, with music; $4.25 per 100; 55c per doz.; each, ... 5c

"THE BIRTHDAY STORY," by Jessie Brown Pounds, for those who want something different from the Pageant or Service No. 1 or 2. Per hundred, $5.00; per dozen, 65 cents; each, ... 6c

SUGGESTION BLANKS—A four-page leaflet, containing 40 suggested pledges, per hundred, ... 50c

ENVELOPES—In which to enclose the pledge leaflet, beautifully engraved. Per hundred, ... 50c

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Do not decide for or against this service until you have examined a copy of each of the above, which we furnish for 50 cents, postpaid, on approval, allowing you to return any or all of the items not wanted, and get either money back or credit on any further order sent.

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"THE KING OF PEACE—A 16-page service of Songs and Readings. Single copy, 5 cents; per dozen, 55 cents.

THE CHRISTMAS CAROL.—A 32-page Christmas service containing Songs, Recitations, etc. Price, each 8 cents, or when ordered in quantities of twenty-five or more, 7 cents each.

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These services have all been prepared with the idea of presenting the best service that it was possible to get. It would be well to order sufficient so that you can get the best results out of your service.

Orders filled promptly

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Notes From Our Correspondents

(Continued from Page 765)

work may continue to grow, in number and in spirit.—Mrs. Clara Hollinger, 149 South Third Street, Shamokin, Pa., Nov. 18.

Spring Run.—Bro. J. B. Miller, of Curryville, Pa., recently closed a very interesting meeting of two weeks in this congregation. Weather conditions were sometimes unpleasant on the outside of the house, but the strong appeals and the sound doctrine, presented by Bro. Miller, together with the inspiring song service, made the meetings very spiritual. The communion, on the evening of Nov. 1, was a splendid service. A heavy rain, during the evening, prevented many of our people from being present. Two were baptized and one was restored. We believe that many others were seriously moved, and we are hoping that the seed sown may yet result in souls being born into the Master's Kingdom.—J. C. Swigart, Mattawana, Pa., Nov. 20.

Walnut church, Johnstown congregation, enjoyed a real spiritual feast Nov. 8 and 9, at which time we held our first School of Methods for Sunday-school workers. There were six sessions, two on Saturday and four on Sunday. The following instructors were present: Foster Statler, our District Field Secretary, A. E. Wilt, H. B. Speicher, Mrs. Robt. Haynes, and Mrs. Wagner, who was formerly elementary superintendent of the county. Prof. A. B. Miller, of Juniata College, was also present on Saturday evening and offered helpful suggestions. The different phases of Sunday-school work, pertaining to the various departments, were ably discussed by these experienced workers. We feel that it was a real help to have these conferences and discussions on this important work. Our Sunday-school workers met Sunday afternoon, Nov. 16, and elected officers for 1920, with Bro. W. L. Brougher, superintendent.—Elizabeth W. Howe, Johnstown, Pa., Nov. 16.

Windber.—Oct. 20 Bro. M. J. Weaver, of Roaring Spring, began a series of meetings at the Windber house, continuing till Nov. 5. He preached excellent and very helpful sermons. In spite of the inclement weather the meetings were well attended and much interest was manifested. There were thirty-one conversions, and twenty-seven of the number were baptized. Bro. Weaver preached the first sermon to the Windber congregation when first organized, and we were all glad to have him with us again.—Mrs. Harvey Knavel, Windber, Pa., Nov. 15.

VIRGINIA

Basic Mission is in a prosperous condition. We have a thriving Sunday-school, with an enrollment of 204, under the efficient superintendency of Bro. J. W. Sampson. The little boys' class of 94 is the admiration of visitors. Bro. Minor C. Miller, our District Secretary, says this is one of his "live wire" schools. We are in the midst of a very interesting series of meetings, with Bro. Charles Walter, of Summum, Ill., as evangelist. He is a very forceful speaker and draws large crowds. There have been five confessions. The revival will continue until Nov. 30 and our love feast will be held Nov. 22, beginning at 5 P. M. Any ministering brethren, passing through Basic, at the junction of the C. & O. and N. & W. railroads, will confer a favor by stopping over and preaching for us.—John W. Andes, Waynesboro, Va., Nov. 14.

Mt. Vernon church met in council Nov. 15, with Eld. J. R. Kindig presiding. The following officers were elected for the coming year: Bro. Chas. Cline, church clerk; Sister Nora Kendig, "Messenger" agent; Sister Lovenz, "Messenger" correspondent; Brethren Chas. Cline, Chas. Kendig and John Kendig, mission board. In October we met for our visit council and the deacons gave a very favorable report. Three letters were received and two were granted. We held our love feast Nov. 1, with about forty-two members present. Bro. S. I. Flory, of White Hill church, officiated at this service. Sunday morning, Dec. 7, Bro. C. B. Smith will be with us to begin his pastoral work for the coming year.—Fay Cline, Stuarts Draft, Va., Nov. 17.

Oak Grove (Lehanon Congregation).—Oct. 11 Bro. E. S. Coffman, of Harrisonburg, Va., began a series of meetings and continued until Oct. 27. Four were baptized. We held our love feast Nov. 1, and after this service our newly-elected deacons, Brethren Luther and Edward Cupp, with their wives, were installed. These meetings were a spiritual uplift to our church and community.—Ollie Mae Cline, Mt. Sidney, Va., Nov. 13.

Staunton church met in council Oct. 30, with Eld. N. W. Coffman presiding. There was a good representation of the members present. Two letters were granted. Bro. Minor Miller was with us Oct. 18 and 19 and gave us a splendid address to the Sunday-school, and how to conduct it. A collection of $8 was taken for the General Sunday School Board. Nov. 7 nine sisters met and organized an Aid Society, with Sister Will Reed as president. If those who have friends or relatives at the hospital will notify Sister Katherine Childs, 531 Greenville Avenue, they will be visited by members of the Aid Society. We decided to meet the first Wednesday in every month at the church.—Ressie M. Garber, Staunton, Va., Nov. 17.

WISCONSIN

Worden congregation was again visited by Bro. Roger Winger, who lectured this time at the White Rapids mission station. In connection with his lectures, the first love feast was held at this point. Twenty-six members partook of the Lord's supper. The work up this field is growing in attendance and interest as well as in numbers. Seven were received by confession last Monday. One entire family of six, who could not be baptized last spring, on account of the illness of the father, was also received. This makes fifteen received by confession at White Rapids alone, since we began meetings last March. Our love feast was held in a log-house—the home of Bro. Wm. Anglemyer. These log-houses in Wisconsin have a rough exterior but the interior betokens real religion. These encounters need more live workers to push the activities of the church. In order to do this, publicity agents have been appointed by the church—Bro. I. D. Cripe, of Stanley, Wis., and Bro. Levi Bentriger, of Amberg, Wis. These men are to get in touch with new settlers, Appointed by the church and wholly reliable, they are serving acceptably in their particular field of the new settlers.—J. M. Myers, Stanley, Wis., Nov. 28.

ANNOUNCEMENTS

LOVE FEASTS

Florida
Dec. 20, Bethel.

Illinois
Nov. 30, 6 pm, Sterling.
Nov. 30, 7:30 pm, Champaign.

Kansas
Nov. 29, Larned, country church.
Nov. 30, Parsons.
Dec. 1, Garden City.

New Mexico
Nov. 26, Clovis.

Ohio
Nov. 30, 6 pm, Canton City.
Nov. 30, 6 pm, West Dayton.
Dec. 27, 5:30 pm, East Nimisbillen.

Oklahoma
Nov. 29, Pleasant Plains.

Pennsylvania
Nov. 30, Fairview.

Washington
Nov. 29, East Wenatchee.

GIFT BOOKS

Some Gifts Perish with the Day but not so a Book Gift. If the person planting grain is a benefactor of the race, then the person planting good thoughts is doubly a benefactor. The following are carefully selected and recommended by us:

Anne of Avonlea,	$1.50
Anne of Green Gables,	1.50
Anne of the Island,	1.50
Billy Topsail, M. D.,	1.50
The Winning of Barbara Worth,	.75
Their Yesterdays,	.75
When a Man's a Man,	.75
Corporal Cameron,	.75
The Doctor,	.75
The Foreigner,	.75
Penrod,	.75
Seventeen,	.75
The Harvester,	.75
Laddie,	.75
The Following of the Star,	.75
The Trail to the Hearts of Men,	1.35
Pilgrim's Progress,	.75
Little Merry Christmas,	.50
Two Ancient Red Cross Tales,	.50
Glengarry School Days,	.75
The Man from Glengarry,	.75
The Mistress of Shenstone,	.75
Freckles,	.75
Pollyanna, The Glad Book,	1.50
Pollyanna Grows Up,	1.50
Girl of the Limberlost,	.75
Michael O'Halloran,	.75
The Man who Forgot,	.75
Molly,	1.25
Just David,	.75
Red Pepper Burns,	.75
Mrs. Red Pepper,	.75
Miss Billy,	1.50
Miss Billy's Decision,	.75
Miss Billy Married,	1.50
Rebecca of Sunnybrook Farm,	.75
Mother, Norris,	.75
Saturday's Child,	.75
New Chronicles of Rebecca,	.75
Mother Carey's Chickens,	.75
Pegeen,	.75
Polly of the Hospital Staff,	.75
The Primrose Ring,	.75
The Road to Le Reve,	1.50
Round the Corner in Gay St.,	.75
Janice Day (The Do Something Book),	1.25
The Mission of Janice Day,	1.25
How Janice Day Won,	1.25
The Testing of Janice Day,	1.25
Strawberry Acres,	.75
The Sky Pilot,	.75
The Web of Steel,	1.50
Wings and Fetters,	.75
Joel, a Boy of Galilee,	1.50
Kazan, a Dog Story,	.75
Barree, Son of Kazan,	.75
Abraham Lincoln, Boy and Man,	.75
Theodore Roosevelt, Boy and Man,	.75
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Adventures in Friendship,	.75
The Friendly Road,	.75
Uncle Tom's Cabin, Illustrated,	1.50
Johnny Appleseed,	.75
The Legacy of the Golden Key,	1.25
K., by Rinehart,	.75
Georgina of the Rainbows,	.75
The Story of My Life, Helen Keller,	.75
Up from Slavery,	.75
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Ben Hur,	.75
Drusilla with a Million,	.75
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Making Over Martha,	.75
Martha and Cupid,	.75
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My Pets, Marshall Saunders,	.75
The Shepherd of the Hills,	.75
That Printer of Udell's,	.75
The Rosary,	.75

All prices include postage or express charges. Order now and enjoy the reading of the book before giving it at Christmas.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

The Incarnation of Faith

ARE you still in the faith? When the time of Paul's departure had come, one of the things he could rejoice over was that he had kept the faith. The faith? What is that? What was it that Paul had kept? And how did he keep it? What do you mean when you say you are still in the faith?

Some people think "the faith" is something to believe, a system of doctrinal statements. Well, it *is* something to believe, but it is so much more than that. The assent of the intellect is such a little part of "the faith." It is also something to love. The faith that avails is the faith that works by love.

It will not hurt to say it again. The assent of the mind to truth is such a small part of keeping the faith. The vital point is whether this thing your mind agrees to has gotten into your bones. Has it become your all-absorbing passion? Has it actually made a difference in what you think about mostly from Monday morning till Saturday night? And in the way you spend your time? And in the impression you are making on your neighbors?

The extent to which Christians are satisfied with correctness of creed and ritual is positively alarming. It is, brethren, positively alarming. There's so little life to that sort of faith. So little to distinguish it from a dozen or a hundred other kinds of faith. If your faith doesn't produce a more Christlike life than the faiths which differ from yours, it is no better than they are. You can argue till doomsday about the superior soundness of yours and it will avail nothing. The test is in the fruitage. The soundest faith is that which yields the healthiest life.

Keeping the faith was for Paul a matter of loving quite as much as of believing. It was devotion to a life ideal. It was devotion to Christ, for Christ was that ideal.

"And the Word became flesh." The Word, please remember, and words are instruments of communication. God adopted a new method of talking to men. He spoke in a language incarnate. That was the most effective kind of speech.

Are you still in the faith? Have you kept the faith? You have, if "the faith" has become incarnate in life.

Production and Use of Tobacco in the United States

RECENT statistics, published in the *Commerce Monthly*, a most reliable Journal, give the most surprising figures, as to the increase of the production and consumption of the filthy weed in our country. The statistics show that we produce almost a billion pounds of tobacco annually. The *Monthly* gives the average production for five years at 996,000,000 pounds. British India is second to our country, and raises 450,000,000 pounds. Russia stands third in the production of tobacco among the nations of the world, and raises 211,000,000 pounds, while Austria-Hungary is fourth, and produces 179,000,000 pounds. These totals are very surprising and show conclusively how the world is given over to the production and consumption of tobacco.

While the United States produces more than twice as much of the weed as any other nation in the world, she also leads largely in its consumption. She also supplies the world with almost half of the amount used. According to the figures given, she placed on the markets of the world, last year, 630,000,000 pounds. These figures show our export of unmanufactured domestic tobacco for the last year. This includes all the tobacco exported and the increase has been very large since the close of the world war.

The production of tobacco, its consumption and export, has largely increased in our country during the last few years. The higher prices for the leaf, which increased from ten cents a pound to twenty and thirty cents a pound, induced tobacco growers to produce more. In 1917 the export trade of our country, in the weed, was 414,000,000. For this year the number of pounds, given in the preceding paragraph, shows the immense increase of 21,000,000 pounds. If present prices continue, the production will largely increase in the years to come.

The following table gives the value of tobacco raised in the various States of our Union. The number of pounds is not given. The leaf produced varies in value according to quality. The small Connecticut crop is more valuable, in dollars and cents, than the larger crops of Pennsylvania and Tennessee:

State	Value (000 omitted)	State	Value (000 omitted)
North Carolina,	$101,520	Maryland,	$ 7,121
Kentucky,	98,325	Massachusetts,	6,000
Virginia,	38,038	Indiana,	3,032
Ohio,	30,588	West Virginia,	2,546
Wisconsin,	19,551	Florida,	2,031
South Carolina,	18,662	Georgia,	1,334
Connecticut,	16,500	New York,	1,125
Pennsylvania,	16,188	Missouri,	742
Tennessee,	10,581	Other States,	434
Total,			$374,318

Leaving the statistics, as to the production and export of tobacco, let us, for a moment, look at its consumption in our own country. In this we lead the world, as we do in its production. We consume quite 700,000,000 pounds annually. Our population is now over 100,000,000 souls. The women use very little of the weed. This is to be said to their lasting credit. Young children use none and a good many men do not use it. They have found it to be a dirty, filthy habit, injurious to health, and have given it up. A safe estimate will be to place the number who use tobacco among us at twenty-five million. If this number is correct, the use per capita is not far from thirty pounds annually. With expensive cigars and cigarettes, a cigar, weighing about two ounces, is sold at from five to thirty-five cents each, and as to the high-priced chewing tobacco, $1 a pound is not too high an estimate to place on the stuff. This makes our annual tobacco bill reach the enormous sum of over seven hundred million dollars. Think of this vast sum of money worse than wasted—chewed and spit away—a most filthy habit—smoked and puffed away, snuffed and blown away, all save the nicotine, which remains in the body to injure it, destroy its health and to the positive injury of all who use the weed.

The other day, at the Union Depot in Chicago, I saw representatives of the Red Cross, each bearing the insignia of the order, handing out sandwiches to the hungry soldier boys passing in and out, and I commended this kind act, but when the sandwiches were accompanied with cigarettes, I condemned this act of teaching our boys to use tobacco. A week later, in one of our large western cities, Denver, a lady wearing the Red Cross, asked me for money and I said: "No! I will never give another penny of the means with which God has blessed me to you people to teach our boys to use tobacco." She smiled and said the boys needed the tobacco. I replied: "They do not. You are teaching them a useless, filthy habit, which is an absolute injury to their health and happiness."

The State of Illinois has very wisely passed a law prohibiting the sale of cigarettes to our boys, and the Red Cross violates the spirit of that law by giving the weed away instead of selling it. I gave the Red Cross money to help our boys, but now since the Red Cross has gone into the business of teaching the use of the filthy weed, I can not conscientiously use the Lord's money in that way. CAN YOU? D. L. M.

Family Religion

THE phrase struck me with peculiar force. It occurs in one of the topics for the Week of Prayer, according to the program set forth by the Federal Council of the Churches of Christ in America. We are accustomed to the phrase, "family worship"—even if we are not very much accustomed to the worship itself—but what is family religion? Another name for the same thing?

No, something larger. Family religion is the whole, of which family worship should be an important part. Family worship is a most helpful agency in producing the end, family religion. Family worship is a specific exercise engaged in at a particular time. Family religion is something that lasts all day. At least it is more likely to, if regularly reëforced by family worship.

Do you know of a finer and more useful institution than the Christian family? That "place of permanent love, peace, and spiritual beauty"?

"Whose Leaf ALSO Doth Not Wither"

THE important word is the "also," for it discloses the true mission of the tree. It looks back to what has just been said. The unwithered leaf is an added indication of the healthy condition of the tree. But you must not think too much of the leaf. This is not a shade tree. The leaf is interesting only because it promises a tree which brings forth fruit.

But there was once a tree which belied that promise. It had "nothing but leaves."

Christians are like fruit trees, supposedly. Jesus desires that they "bear much fruit." Do not be *too* glad that the leaves of your profession do not wither. Not until you have made sure that they *also* do not wither—that the fruit is there to justify the foliage.

CONTRIBUTORS' FORUM

In His Own Time

BY MYRA BROOKS WELCH

In his own time,
When the arms of right have conquered
And the victors stand arrayed in robes of whiteness—
When the wheat has all been garnered,
And the grapes have all been trodden in the wine-press—
Our God shall reign, and there will be
No tears, no pain, and no more sea.

In his own time,
When the waiting is over,
And the saints shall be rewarded for their patience—
When the darkness shall be ended
And the pearly gates are open to the nations—
Our God shall reign, and there will be
No tears, no pain, and no more sea.

In his own time,
When we gather in the Kingdom
And sing praises like the noise of many waters—
When we cast our crowns before him
A vast company of royal sons and daughters—
Our God shall reign, and there will be
No tears, no pain, and no more sea.

La Verne, Calif.

The Purpose of the Sunday-School

BY AMOS H. HAINES

FAILURE to grow and develop means decay and death. Development is a fundamental law of nature, of the universe, of God. "First the blade, then the ear, after that the full corn in the ear." This principle may be applied to education, to politics, to all forms of community and national life, and also to religion. If our ideals do not grow in our religious and Christian experiences, and prophetic visions, there is little hope of world redemption.

Many people today—indeed many so-called Sunday-school workers—are absolutely a blank and visionless to the spirit of the age in which we are living. They do not know there is a new democracy, a new pedagogy, especially a new Sunday-school pedagogy, a new psychology, and new helps to Bible study. The ideals and conceptions of entirely too many persons engaged in Sunday-school work are the very same ideals and conceptions of, say, twenty, thirty or forty years ago.

It is rather disheartening to meet with a body of Sunday-school workers—many professing to be workers of experience—and to find, perhaps, fifty per cent of them entertaining very crude ideas of a systematic study of the Bible. They scarcely know what is meant by a course in Biblical Introduction and Historical Setting. Some are excusable for lack of ability. Others are inexcusable, because they remain opaque, out of mere prejudice. They know little or nothing of the Bible themselves, and seem envious of those who know the content of the Bible and are able to teach.

Now the fundamental purpose of the Sunday-school is to teach and explain the content of Scripture. The truths and facts of each and every lesson should be clearly presented. The background and setting, from which a lesson comes, should be clearly taught and presented, if possible, by use of map and chart. Lincoln's Gettysburg speech—that great English classic—would be meaningless to a person not acquainted with slavery and its history in relation to the United States. Such is true of nearly the whole of the Old and New Testaments. To understand the message, we must inquire for the occasion and historical background. By so doing, nine-tenths of our exegetical questions are already solved.

The purpose of the Sunday-school is not to moralize and speculate upon and about the lesson text. It is to know and understand the teaching of the Scripture lesson, historically, exegetically and practically. This means a body of trained teachers. The intelligent Sunday-school scholars must learn to use their heads. They must learn to think and think straight. The teacher should here be the leader, both by precept and example. As in all teaching, more or less, there is entirely too much bluffing.

The books of the Bible should be taken up from the view-point of Biblical Introduction, and a good modern text on this subject, in addition to the American Revised Bible, should be used. Again, let us call attention to the liberal use of maps and charts. Until some work and study of this kind is undertaken and attained to by the laymen of the church, the unscrupulous preacher will continue to impose on the entirely too credulous hearer—the people in the pew—and call it preaching. Entirely too many are inclined to lie back, take it easy, possibly go to sleep and say: "The old-time religion, and it's good enough for me."

The Sunday-school exists to teach the Bible "*intelligently*" and not to speculate and moralize about the Bible. Those who are not cognizant of these facts should become so. They should make a careful study of the whole Sunday-school problem. I like the motto of the Men's Organized Adult Class: "The class exists to bring men to Christ and to build men up in Christ." "Study, give diligence, to show thyself approved unto God."

Huntingdon, Pa.

Talking to the Boys and Girls

BY J. H. MOORE

IT was about 1882—probably in the fall of the year—when residing at Mt. Morris, Ill., and looking after the editorial department of *The Brethren at Work*, that Bro. M. S. Newcomer requested me to go with him to an appointment he had at a schoolhouse in the bounds of the West Branch church, of which he was then elder in charge. The name of the point has passed from me. The ministers of his congregation were conducting monthly services at the place, and as it was Bro. Newcomer's day to look after the appointment, he had me go with him and address the people.

Before starting I outlined the theme on which I purposed discoursing—some common subject that would be appropriate for any ordinary meeting, in any community. There was a good congregation, and while Bro. Newcomer was looking after the devotional services, I took in the situation, and observed that there were many more young people than those of mature years. I further noticed that there was quite a group of real bright-looking boys occupying a few of the front seats on the right-hand side of the house. I said to myself: "The sermon that I have outlined is not what these young people are looking for. These boys, especially, want something more than a goody-goody talk. They have been listening to talks of that sort ever since they can remember. They are looking for something new, something they never heard before."

So, by the time Bro. Newcomer had matters arranged for me to take the floor, I had decided to dispense with the preparation that I had made, and to give the boys a talk on the mode and form of Christian baptism. Rather a big subject for young people, and yet I knew it would be new to them, and I hoped to make it instructive as well. Turning to Matthew 28 I read verse 19, and proceeded to explain, to the group of boys before me, how the New Testament was first written in Greek, and by learned men had to be translated into English, so as to give us the book in our own language. Then, taking up the word "teaching" in my text, I told them that the word in Greek meant making disciples, or to bring it clearly to their comprehension, it meant making learners, or scholars, like we have in school.

Leaving this point, I called attention to the fact that God at one time gave to John the Baptist a baptism that was from heaven, or told John how to administer a baptism that would be approved by heaven. John having received this information, along with other things, made known to him, went to preaching in the Jordan Valley, at a point on the bank where a public road crossed the river. People gathered around him by the thousand, and all those accepting his teaching were taken into the river and baptized with the baptism that John had received from heaven.

Finally Jesus came and asked for baptism. John led him down into the water and baptized him just like he had baptized hundreds of others. Then, sometime after Jesus was baptized, he too, went to preaching. He selected twelve apostles, to be with him, to help him teach the people and to baptize those who were willing to accept Jesus as their Savior. After a few years, Jesus was put to death and buried, but arose from the dead the third day. Before leaving the earth, in order to go back to his Father in heaven, he told his apostles to go into all the world, preach the Gospel to every creature, make disciples of them, then to baptize them "into the name of the Father, and of the Son, and of the Holy Ghost." In a brief manner the Trinity was explained, along with the importance of using the three names in performing baptism.

I noticed that the boys were listening intently, and glancing to the other side, I saw that the girls also were paying the closest possible attention. Now I was ready for the real work of the hour. The meaning of baptism was taken up and explained by referring to what the Bible said about Naaman dipping himself in the water of the Jordan seven times. I told the boys that in the Greek the word "dip," as applied to Naaman, was the same term as is found for baptizing in the commission. At this point the eyes of the boys brightened up, showing that the thought had taken hold of them. Several other illustrations were offered, in order to clinch the thought.

This paved the way for fifteen or more minutes' comment on trine immersion, showing that as there were three Persons named in the formula for baptism, there should also be three actions in performing the rite. Several clear illustrations were offered, showing that sentences of like construction demanded three actions. I used a little ancient history, telling how all the churches used to baptize that way, and that this was really the only form of baptism taught in the New Testament.

From start to finish it was an off-hand talk without notes, and occupied nearly one hour. While my language was kept within the intellectual grasp of the boys and girls, there were no unusual efforts to attract and hold attention. It was a straight, reverent, earnest talk, employing as much dignity as was necessary to command respect. I am sure that I paid no special attention whatever to the old people, and yet they listened with as much care as did the young folks. At the end of the service I first approached the boys, shook hands with them, then met the others as they lingered.

Here was an attempt at planting some seed of the Kingdom in the hearts of a group of young people, and I have often wondered if there has ever been any harvest as the result of the special planting. As a matter of fact, it is largely the preacher's business to plant good seed, to make disciples or learners of the people; then to help those who express a willingness to accept Christ, to enter the Kingdom, and to receive the additional training, fitting the new-born creatures for usefulness in the Lord's vineyard.

My venture with these young people encouraged me to do more of that sort of preaching, and I have learned that children are always ready to listen to the story that contains information. At one point I gave six talks, prepared solely for the little folks, extending over a period of nine years. At the last talk I decided to test the memory of the children and young people regarding these talks. I told them that nine years before I had talked to the children, and since then and including the talk on that occasion, I had given five talks, and I was wondering if they could name the subjects on which I had addressed them. To my surprise they named every subject, and that, too, without any hesitation. In none of these sermons were there any efforts at wit, jokes or amusing incidents. It was a wholly straight-forward talk—each talk occupying not more than twenty-five minutes. For forty-five minutes I once listened to a Baptist preacher talk to a group of children on the atonement—one of the most difficult subjects mentioned in the Bible—and yet he held the close attention of every boy and girl from start to finish.

These incidents, along with others that might be mentioned, prompt me to suggest that for ministers who can accommodate themselves to the conditions, there is a marvelous field open for much Gospel teaching. There is hardly a subject in the Bible that can not be brought within the comprehension of the ordinary boy or girl. Too many attempts have been made to interest half-grown children with goody-goody stories. They soon get tired of that kind of talking.

They want facts—something that they can understand, can remember and is worth remembering. Our people are losing much by not supplying this want.

Sebring, Fla.

Pleasures of Earth versus Joys of the Holy Spirit

BY S. Z. SHARP

EVERY one wants happiness. The great majority of people seek it through earthly pleasure, that comes through the senses. The few strive to obtain it through the joys of heaven, afforded by the Holy Spirit. We should notice, first of all, the vast difference between *earthly pleasures* and *heavenly joys*. The word "pleasure" usually means an emotion that is short-lived, while joy is a state of feeling that may be eternal. "The kingdom of God is . . . righteousness and peace and joy in the Holy Spirit" (Rom. 13: 17).

It is this "joy in the Holy Spirit" that we wish to place in strong contrast with earthly pleasures. The most common and most pernicious of the latter are the sensual pleasures, corrupting the mind and defiling both the soul and the body, which is to be preserved as a temple for the indwelling of the Holy Spirit. The sensual passions cause the social evils, diseases and divorces. This kind of pleasure is limited in time, and is not designated by the term "joy."

Next comes the intoxicating cup, which affords momentary pleasure, but "at last it stingeth like an adder and biteth like a serpent."

The ball-room affords a sweet and exquisite pleasure, as it enlists so many of the senses. It is, however, but momentary and leaves the stamp of perdition upon the soul.

"The love of money, the root of all evil," is one of the most common evils. While it affords a certain kind of pleasure, it warps and contracts the soul, centers its interest upon self, and leaves the soul deaf to all appeals of charity or missionary contributions. The money-lover is found in every station of life, even in the church. His case is clearly defined in this scripture: "What does it profit a man though he gain the whole world and lose his own soul, and what will he give in exchange for his soul?" The story of the rich man in hell is still more expressive of the fate of those whose greatest pleasure is in riches.

A desire for attending theatres and moving picture shows, whose exhibits are often marred by impure and degrading features, tends to pervert the taste and unfit the soul for the higher and purer emotions.

The pleasures of conforming to the popular fashions of the world by "plaiting of the hair, wearing of gold and jewels, and putting on of apparel," are not to be compared with the joys of "a meek and quiet spirit" and "of the hidden man of the heart." All these pleasures are merely human and end with the using.

We now turn from the votaries of earthly pleasure, who pass down the broad road to perdition, and we will next consider the heavenly "joys unspeakable and full of glory." The highest, holiest, purest, eternal and unspeakable joys are those chosen by the Son of God, "who for the joy that was set before him, endured the cross, despising the shame and has sat down at the right hand of the glory of God." His followers chose the same. The Day of Pentecost ushered in a new era of heavenly joys which have been the heritage of the saints all down the centuries. The converts to the faith met daily, "having all things in common and in breaking of bread." It was not the food they ate that gave them joy, but the sweet fellowship and the communion of the Spirit. The time came when they needed deacons in the church. They looked out for men who were full of wisdom and the Holy Spirit. Stephen was one of them. He was so filled with the Spirit that his face shone like that of an angel. As the Gospel continued to be preached over the earth by Paul, Barnabas and their successors, and many souls were gathered into the kingdom, the souls of the saints were "filled with joy and the Holy Spirit." Earthly pleasures never reach heaven; they are confined to this earth and end with those that perish, while the joys of the Spirit reach the courts of heaven and rejoice the angels.

The joys of the Spirit, chosen by the Savior, have induced millions to make the same choice. They endured the cross, despised the shame and are gathered "under the altar" in the temple of God (Rev. 6: 9). As early as the days of the Emperor Nero, Christians were impaled and burned at night to light up his parks. Under the reign of Emperor Diocletian, the persecutions of the Christians were exceedingly fierce. Every form of torture was employed that human ingenuity could invent. Fire, the sword, wild beasts and wild men all played their part in the destruction of human lives. Many of the saints offered themselves willingly, to be executed, that they might get the martyr's crown. Even boys and girls stood the supreme test. So many offered themselves to be executed that the emperor became disgusted and issued an edict, stopping further executions.

Any one reading "Fox's Book of Martyrs," or "The Bloody Mirror," by Thielem Von Vraght, will know that during the period of the Inquisition a great army of Christians were put to death because they esteemed the joys of the Spirit and the promise of eternal life of greater value than the pleasures of earth.

During the Boxer Rebellion in China, in 1898, thousands of Christians, enjoying the promise of eternal life and the joys of the Spirit, willingly gave themselves up, to be beheaded rather than to recant.

The power of the joys of the Spirit is illustrated by the fortitude with which so many saints went into death. It is recorded of some who were burned at the stake that while the fire leaped up around them, they sang hymns of praise. Paul and Silas, when cast into prison, with their backs lacerated with the Roman lash and their feet fastened in the stocks, were so filled with the joys of the Spirit that they sang and praised God.

When England, under "Bloody Queen Mary," changed from Protestantism to Catholicism, many Protestants were burned at the stake. Bishop Cranmer was given the choice to recant his religion or to be burned. He exclaimed: "I can not burn, I can not burn," and wrote his recantation. Later, he repented, received the power of the Spirit and said: "Now I can burn." When he was led to the stake, he thrust his hand, with which he had written the recantation, into the fire and let it burn into a crisp. Such is the power of the Spirit, to sustain the true disciples, that cheerfully they endure the most horrible torture, in view of the joys that await them in the life to come.

We, too, can drink in the joys of the Spirit when we meet in a revival meeting, and our souls are enraptured with prayer and song, and a stirring appeal is made by the evangelist, that brings sinners coming home to Christ. Then the angels in heaven are made to rejoice.

If in the right spirit we sit around the Lord's table, in fellowship with one another and "with the Father and with his Son, Jesus Christ" (1 John 1: 3), we receive a foretaste of "joy unspeakable and full of glory, eternal in the heavens."

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Fruita, Colo.

The Duty of Churches to Their Pastors

BY LEANOER SMITH

"Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord" (1 Cor. 16: 10).

THE pastoral question is becoming highly important with many of our churches. This question has two sides, and both of them should be considered prayerfully, in order that we may arrive at a just conclusion as to what our duties are to each other.

The Word of God is a Perfect Rule of faith and practice. It is not only profitable for doctrine, reproof and correction, but for perfect instruction in righteousness, that the man of God may be thoroughly furnished unto all good works. Every station and office has its corresponding duties. For instance, there are parental duties, which devolve upon parents, and filial duties for the children. There are pastoral duties, which devolve upon the ministers of the Gospel of Jesus Christ, but there are corresponding duties which necessarily devolve upon all church members. To call your attention to these particularly, is the object of this article.

Numerous are the passages of Scripture which present this subject to us. In writing to the Hebrews, the apostle says: "Obey them that have the rule over you" (Heb. 13: 17). To the Philippians the same apostle says: "Receive him therefore in the Lord with all gladness; and hold such in reputation." And to the Thessalonians he is still more explicit: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you." The same spirit and design is evidently expressed in reference to Timothy, when these words are used: "See that he be with you without fear: for he worketh the work of the Lord."

I. A REFERENCE TO THE NATURE AND OESIGN OF THE PASTORAL OFFICE.—"He worketh the work of the Lord."

II. THE OBVIOUS DUTY OF THE CHURCH TO SEE THAT SUCH ARE WITH THEM WITHOUT FEAR.

I. A REFERENCE TO THE NATURE AND OESIGN OF THE PASTORAL OFFICE.—"He worketh the work of the Lord." The pastor is called to his office by the church. He is guided by the Holy Spirit in accepting the call. He is employed in doing the Lord's work. The directions for doing it are laid down in his Holy Word. His great object is to glorify the Lord, and to spread abroad the true knowledge and glory of God. His success is from the Lord, and his final reward is that which the Lord, the Righteous Judge, confers upon him. These important topics we must pass over, but we briefly call your attention to three views of his work.

1. It is solemn. It is a work connected with mind and with spirit; with the undying souls of men. It is a work that comprises, within its own legitimate sphere, all that is momentous in time and eternity. It is inseparably connected with the eternal glory or the everlasting misery of our fellow-beings.

2. It is arduous. It is a work which requires the outlay of the whole man—all the energies of the body—all the capacities of the mind—and all the emotions of the spirit. It is arduous from the lofty sublimity of its theme—from the array of its opponents, with whom it has to contend. It is arduous, as it requires all the devotion of time, means, energies and resources, which the most highly-favored human being may possess. A pastor must devote all he has to God and the requirements of his office. It is a work pertaining to every day, every season, and every place where he lives or moves. Well might the apostle exclaim: "Who is sufficient for these things?"

3. It is responsibility. The pastor is but a servant or steward, and he must render a clear, minute, and complete account of himself and his work to God. God will reckon with him, and reward or condemn, according to the employment of talents he has had committed to his trust. That responsibility is connected with the eternal destiny of those under his charge. The blood of souls, if he should be faithless, will be required at his hands. Such is the work and office of the pastor. Consider, then,

II. THE OBVIOUS DUTY OF THE CHURCH WITH RESPECT TO THE PASTOR.—"He is to be with you without fear."

1. Supply his pecuniary need, and let him not fear as to his temporal-support. If he is fully engaged in providing for you spiritual things, how reasonable that you should supply him with needful temporal things! I do not state the amount—to judge of this I must again refer you to the responsibility. A writer of note, in recently referring to the high price of living, and the ordinary wages paid, said: "The ordinary laborer gets from three to four dollars per day, while the railroad engineer, who conducts the engines on the great railroads of our country, gets eight to ten dollars per day. And this is considered a paltry sum for those to whom the care of human life is committed. But, surely, the charge and care of souls is vastly more momentous, and deserving of much higher remuneration." But on this point, two principles should decide: the necessities of your pastor, and the ability you possess. If you can not remunerate him adequately, you must do all you can; and this he has an equitable right to expect. Let this be done respectfully, with great courtesy, and in the spirit of promptitude and love.

2. Give him your confidential and affectionote countenance, and let him be without fear, as to the position he occupies in your esteem. Show him that he has favor in your eyes; that he is planted deep in your regards; that you receive him as from God, and honor and love him as such.

3. Be regular in your attendance on the means of grace, and let him not fear the acceptance of his ministry omong you. This he has a right to expect. If he must study and preach, it is yours to be present, and hear what has been prepared for you. Be not guilty of religious vagrancy, and telling the world of the poverty of your own homes, by being found seeking a morsel here and elsewhere. "Forsake not the assembling of yourselves together as the manner of some is."

4. Unite with him in every holy enterprise, and let him not fear desertion in his efforts to do good. He may do a little single-handed. So did Moses, during Israel's engagement with Amalek. But he may, like Moses, fail, unless you are near him, to encourage his heart and to hold up his hands. I trust it will be said of him: "And there went with him a chosen band."

5. Pray fervently and continually for him, and let him not fear devotionol neglect. How anxious Paul was for this! "Brethren, pray for us." Do this in your closet, in your family, as well as in the social meetings of the church.

6. Exhibit the holy fruit of his labors, and let him not fear losing his reword in the great day. See Philpp. 4: 1; 1 Cor. 3: 13. Live his sermons. See that the ends of preaching, and ordinances, and pastoral duties, are answered in your holy lives. Be living epistles. Be the joy of his heart by your holy fruitfulness and good works in Christ Jesus, our Lord.

Let me conclude, by just naming a few reasons why the minister should be with you without fear:

1. His own comfort. If he is with you in fear, he can not be happy. He will be your slave; his suffering will be excruciating in the extreme. Would you have him happy and cheerful, "then see."

2. Your own profit. He can not do you good without having your confidence, affection, and esteem. Otherwise he will be paralyzed, and you will seek to be profited in vain.

3. The church's welfore. A happy, comfortable pastor is indispensable. Without it, the church will have no attractions to those without, and no joy for those within. If you are to have peace within your walls, you must have a happy pastor. Then see to it.

4. Your accountability to God. God will require you to answer for your treatment of your pastor. Act as in God's sight, and for his glory, so that you may meet him in the presence of the Lord Jesus Christ with exceeding great joy. "Now the God of peace, who hrought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Minot, N. Dak.

The Supreme Mission of the Church in the World

BY CHAS. M. YEAROUT

"As thou hast sent me into the world, even so have I also sent them into the world" (John 17: 18; 20: 21).

CHRIST'S mission into the world was to save the world (John 3: 17). The church stands in the same relationship to the world that Christ stood (2 Cor. 5: 20). The church is Christ's representative in the world, and as such should manifest the same deep interest and concern for the salvation of the world that Christ manifested.

The burden of preaching the message of salvation in all parts of the world rests upon the shoulders of the church, and this obligation can not be shifted. The church is responsible to God for the carrying out of the "Great Commission."

We sometimes boast of our keeping every command in the plan of salvation. How about the "Last and Great Commission" given to the church? "Go ye therefore, and teach all nations." "Go into all the world, and preach the Gospel to every creature." Has the Church of the Brethren done this? Have we obeyed this command?" I fear not fully. Jesus says: "As the Father hath sent me, even so send I you." If Jesus had been as slow about carrying out his mission in the world, in establishing and disseminating the plan of human salvation, as the church is in carrying it to all nations, and preaching it or teaching it in all parts of the world, he would hardly have accomplished it in the brief period of about three years and six months. Many people in the world never have heard the message of salvation, as contained in the Great Commission given to the church by the Blessed Master. Luke, in recording the Commission, says: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations."

If one thousand of our nearly thirty-five hundred ministers would put forth the effort that the eminent apostle Paul put forth, we would soon be near the goal. How many of our over three thousand ministers have, in their ministerial efforts since in the ministry, led less than five persons to Christ and into the church? Hands up, please. If the church and our ministerial force of today would put forth the efforts, make the sacrifices, and manifest the zeal that the early church fathers put forth and manifested, considering our superior facilities for traveling and reaching the people, the goal set in the Forward Movement would be reached and left far behind. Why this "Forward Movement"? Does it indicate the need of an awakening from a state of lethargy or indifference?

Fifteen thousand conversions and baptisms annually is less than five to each minister, his assistants and wórkers in the church. Some of our active ministers have averaged over thirty baptisms for thirty years or more.

Jesus' last words to his apostles, just before ascending into heaven, were: "But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1: 8). How these words must have stamped themselves indelibly upon the minds of the apostles, and how they must have pondered them in the years that followed! We are told that Saint Patrick carried the Gospel into Ireland, Columba into Scotland, Augustine into England, Boniface into Germany, Saint Gaul into Switzerland, Ausker into Scandinavia. The apostles carried the Gospel into Rome and parts of Europe. In fact, the Gospel was carried by the apostles into most of the then known world, if not in person, then by living representatives or witnesses, for the apostle says: "Even the mystery which hath been hid from ages, and from generations, but now is made manifest to the saints; which was preached to every creature under heaven" (Col. 1: 26; Rom. 10: 18).

In view of the great importance of the commission given to the church in five forms, as given above, to preach the Gospel in all the world, teach it to all nations, the church must commission men and women and send them to do it (Rom. 10: 14, 15). Each local church should use her forces to work the territory intrusted to her care, and then furnish workers and means to the District Boards, to aid the weak churches and work the unorganized territories within the various Districts, and the various churches and Districts should come to the aid of the General Board with workers and means to carry the glad message of salvation into all the world. Thus we will have coöperation and united helpfulness all along the Gospel lines. Every one who fails or refuses willingly to respond in doing his or her part, throws a heavier burden upon the brother or sister who does respond, and in the distribution of final rewards the helpers and workers will receive all the rewards (1 Cor. 3: 8).

I heard Bro. James R. Gish, of sacred memory, say at an Annual Meeting at Ottawa, Kansas: "We love the Lord; yes, we say we love the Lord; but how much *do* we love the Lord? *Some of us never loved the Lord a dollar's worth in our lives.*" How many in the Brotherhood never gave a dollar to the missionary cause?

We sometimes sing: "Will there be any stars in my crown?" The prophet says: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever" (Dan. 12: 3). "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death and hide a multitude of sins" (James 5: 20). So, if you desire to shine as the beautiful twinkling stars that deck the sky by night, be sure to turn many sinners from sin to Christ and righteousness. Who can estimate the worth and value of a soul saved from the blighting influence of sin? The entire wealth of the world falls far short of the value of a saved, blood-washed man or woman. And to think that we poor, finite beings may be instrumental in the hands of God of accomplishing this priceless work. No wonder the apostle Paul sacrificed worldly honor and fame, and became all things to all men, that he might save at least some of them.

If the church will consider the value of a soul equal to the mighty dollar, and put forth the effort, work and sacrifice to save souls, that people generally expend to make or get money, I am persuaded that the angels of heaven would oftener have cause to rejoice to see sinners turning to God. The salvation of the world, for whom Christ died, is largely dependent upon the efforts of the church. Shall they be lost as a result of our indifference or lack of concern? Thousands are dying out of Christ every day, and many of them might be saved if Christ's great commission to the church was fully complied with.

What are we, as individuals, doing to aid in carrying the Blessed Gospel to all people, in order that they may hear, believe and be saved? Think of the great meeting over in eternity. Will some of them be there as a result of my effort? Will we come bringing some sheaves for the Master?

"Must I go, and empty-handed, thus my dear Redeemer meet?
Not one day of service give him, lay no trophy at his feet?
Must I go, and empty-handed, must I meet my Savior so,
Not one soul with which to greet him, must I empty-handed go?"

Chico, Colif.

The Church Was Organized in Two Stages

BY I. J. ROSENBERGER

The First Stage of the Church Was Ushered in by Christ and His Apostles.

The Second Stage of the Church Wss Ushered in by Brother Alexander Mack and His Associates in the Dark Days of Persecution and Reformation.

CHRIST'S commission to his apostles covers the entire Christian dispensation. Matthew's record of the Commission is clear. Mark's record says: "Preach my gospel to every creature." This version is embarrassing. Wilson's translation says: "To all creation." Wilson's version is verified by the American Standard and the Anglo-American Version. This latter version gives a better rendering. Christ gave his apostles this special commission: "Ye shall be my witnesses unto me, both in Jerusalem and in Judea and in Samaria and unto the utmost parts of the earth."

The apostles went to work with vigor. The Jews met at Jerusalem on the Day of Pentecost to celebrate their annual feast, but in the prophetic fulfillment of this feast, unknown to the Jews, came this day for Christ, in his propaganda, to empower his chosen for their conquest. Hence, having all things ready, at the proper time God sent his power "as of a rushing mighty wind," a cyclone, and filled the great throng with consternation and amazement. And what added to their mental daze, the apostles, seemingly with tongues of fire on their heads, opened up a most terrific onslaught on the trembling mass of people—not with shot, shell and poisoned gases, but with thrilling truths from heaven's magazine. It was done with such force that the gazing mass was seized with palsied fear.

The matter of the Jews' feast seemed at once to have fallen in the background, and the doctrine and mission of the newly-resurrected Christ became the absorbing subject of the day. The apostles witnessed with such power, that three thousand souls were that day enrolled in the new kingdom. And shortly after, five thousand more believers were added to the fold. The further growth of the new church was so rapid

that they seemed to have ceased to count, but simply said: "The saints were multiplied."

Their evangelistic efforts at Ephesus were with such power and effect that "many of them also which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it to be fifty thousand pieces of silver." The Jews said of Paul and Silas at Thessalonica: "These that have turned the world upside down, have come hither also." And the persecution of the saints was said to have scattered them. We are told that they went everywhere, preaching the Word of God. Under persecution, truth seemed to spread and scatter like fire-brands before a driving storm. Under the power of the Holy Ghost, as promised, prison-doors were opened, monarchs were smitten, and high officials of state were made to tremble. "So mightily grew the Word of God and prevailed." With surprising speed did the apostolic force press on to their given goal. David foresaw the apostles filling their appointed mission, given in these words; "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth and their words unto the ends of the world." Paul points out the success of apostolic efforts thus: "Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. . . . Which is come unto you even as it is also in all the world; . . . Be not moved away from the hope of the Gospel, which ye have heard and which has been preached in all creation under heaven" (Revised Version).

Satan made an early assault on Christ, and he made an equally early assault on the church. Christ early warned against false prophets and false Christs that should deceive many, showing the correctness of Christ's prophecy. Dr. Buck lists no less than twenty-four men, who rose in the early centuries and pretended to be the Messiah.

Paul foresaw the same condition. To the elders of Ephesus he said: "Among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." In 2 Thess. 2: 7, 11, 12 Paul says: "The mystery of iniquity doth already work. . . . God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth."

The foregoing indicates a decline of the truth and a merging into apostasy. Turn to the letters of Jesus, to the Seven Churches of Asia, and view them as personal letters to those churches. I would rather view them as seven messages of prophecy, in seven periods, covering the entire Christian dispensation. Either view of those epistles shows a sad decline. Sardis, the last church but one, John says is dead. There were but few live coals on her altar. The church at Laodicea claimed to have a most spirited experience, including their number and their money. They said they "had need of nothing," but John was directed to tell them: "Thou knowest not that thou art wretched and miserable, and poor, and blind, and naked." Like some churches today, they grew in quantity but lost out in quality.

Christ, at the closing juncture of time, says: "Except those days should be shortened there should be no flesh saved." I feel it both meet and proper to consider that declaration of Christ, and call it into action right now. But let not the reader be discouraged; for the bush that was burning—the one that Moses saw—was not consumed. And Christ declared that the gates—the powers of hell—should not prevail against his church. *She will triumph.*

Turn to Rev. 12 and you will find the church personified by a woman. I feel quite certain that this woman is the church, because John says: "Her seed keep the commandments of God and have the testimony of Jesus Christ." *Such is the apostolic church.* Notice how she is cared for:

(1) "*There appeared a wonder in heaven.*" The pending fate of this woman was of concern, and seemed to be undecided to the inmates of heaven.

(2) "*She being with child, travailing in birth.*" The church has always been with child. She has always been burdened to bring forth, to provide for the future of mankind.

(3) "*This woman fled into the wilderness.*" This retreat indicates decline and danger. Amos warned Israel of "a famine not of bread, . . . but of hearing the Word of the Lord." After Malachi, Israel was nearly 400 years without a prophet of the Lord.

(4) "*The woman was given two wings of a great eagle that she might fly into the wilderness, into a place where she is nourished.*" Did not John see the church coming to our free land, the motto of whose government is an eagle? Did he see how this woman has been and is *now* nourished in this land?

(5) "*The serpent cast out of his mouth water, as of a flood after the woman.*" Satan now seeks the ruin of this woman. With a flood out of his mouth—corrupt doctrine—he seeks to sweep her to ruin.

(6) "*But the earth helped the woman.*" Our Government passed a civic law, declaring freedom to all, in worship according to each one's conscience. That civic government act canceled—swallowed up—the wicked device of Satan.

(7) "*The dragon was wroth with the woman and sought to make war on the remnant of her seed.*" Satan has lost none of his former wrath, but still seeks every opportunity to make war and to persecute the remnant of the seed of the woman—the church.

The language, "Where she is nourished," implies that the church is weak, and needs care. *This is the church entering her second stage under the reformed movement.* There were a number of distinct reform movements in close proximity. To identify the original one is of deep concern. If we send a cable message to Paris we would not try to identify our message there, among the many, by trying to follow its dark channel through the sea, but we would identify our message by the original draft thereof. In like manner, to identify the original, apostolic church among the many, set up during the Reformation, we could not follow it in apostolic succession through the dark ages, but we can identify it by the original charter, the Gospel. And it is a joy and delight to notice how closely Bro. Mack and his associates did follow the steps of Jesus in their effort of reform. They carefully followed the original charter, the teachings of Christ and his apostles, incorporating all the commandments of Jesus and the Gospel teachings into their new body, which they so prayerfully set up. This happy experience keeps their followers constantly walking in the light. It keeps them confirmed and not in doubt.

In view of the foregoing I pen this proposition: *The church in its first stage did degenerate and apostatize to a very great extent, as foretold by Christ and his apostles.* The church in its second stage *has* and *is* apostatizing *now*, as foretold by Christ and his apostles. This is unmistakably shown in a pamphlet by the author, entitled, "APOSTASY OF THE CHURCH, AS SHOWN BY CHRIST AND THE APOSTLES." My humble purpose, in these efforts, is to honor the cause, and to help confused souls. It is to aid us in taking our reckonings and to see where we are on our voyage over this tempestuous sea of time. It is to have them remember: "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the Master's use."

Greenville, Ohio.

The New Jerusalem

BY D. E. CRIPE

AN aged minister, now departed, who was so familiar with the Scriptures that he was sometimes called a "Walking Bible," was once asked the question: "When—at what stage of the events foretold by the prophets—are we to look for the New Jerusalem to come down from God out of heaven?"

After giving it a little thought, he replied: "I think it will be immediately after the great judgment."

Then he was asked: "Who, then, are the nations to be healed by the leaves of the trees which grow by the river that flows out from under the throne of God?"

The old minister meditated longer than he had over the first question. Then he answered: "I believe the New Jerusalem must come down before the final judgment."

The New Jerusalem, as described by the Revelator, is, beyond all comparison, more grand and magnificent than any city which human eye has beheld, or earth has ever known. Its Architect is the great Creator. It is made of the most precious material in the storehouse of the universe. It is built by Hands Divine in the workshop of heaven. It comes to earth finished, complete, adorned as a bride is adorned to meet her husband. Such a great, precious, wonderful city must be intended to serve a purpose no less great and wonderful. What is its mission to be, and when are we to look for its coming?

It is after the Revelator has deseribed the second resurrection and the final judgment that he tells about the New Jerusalem, and its coming to earth, and this has made most people believe that it will not come until after the final winding up of all things earthly, after irrevocable judgment has been meted out to all humanity. However, Bible students well know that the Scriptures do not give everything in absolutely correct order, so far as date and time are concerned. The element of time belongs to the earth only, and is of so little moment in the economy of heaven that the inspired writers are but little concerned about it. The prophets of old foresaw things which were to come to pass centuries later, and wrote of them as if they had already occurred.

The twenty-first and twenty-second chapters of Revelation treat of a glorious time when there shall be a new earth and a new heaven, but they also treat of a people who occupy this new earth—a people who have the power of choosing right and wrong, who can thirst and drink, who can be fearful, unbeleving, abominable. There are to be kings on this new earth, and they shall bring their glory and honor into this New Jerusalem. There are to be nations on this new earth who are not enjoying the perfect bliss of heaven, nor yet the anguish of the lost, but are afflicted and have the possibility of being healed by the leaves of the trees which grow by the river of the water of life. The condition, described here by the Revelator, makes it clear that it is neither the final blessedness of the righteous, nor the destiny of the wicked. It is a favored state, in which man can still choose right or wrong, and can prepare himself for the great judgment.

The language which introduces this blessed condition: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea," may convey to some a broader meaning than it was intended to give. Some think that this earth is to be burned up by fire before it can be made new, and that it is from the ashes of the old that the new will spring forth. But the curse of the earth lies not in the matter of which it is composed, but in the sins of the people who inhabit it. A conflagration of the earth is not needed to make it a new dwelling-place for man.

The term "heaven" sometimes means the air which surrounds the earth, sometimes the upper firmament, in which the stars are placed, and sometimes the glory world around the throne of God. We should not, for a moment, think that this change will affect the eternal dwelling-place of God, nor yet the boundless universe in which he has set the everlasting stars. More likely this change is to affect the air around the earth, in which the birds fly, the winds blow and the clouds float. When Christ returns to earth, Satan is to be bound with a great chain and sealed in the bottomless pit. This, of itself, will bring about a great change in the air, for he is called the "prince of the power of the air," and we know that in the time of Job he had the power to bring from the wilderness a great destructive storm. He still has the power to bring storms and floods, in so far as God permits it, but when he is chained he can do so no more. At that happy time the heaven of the air will be freed from his baleful influence. The curse which was placed on the earth because of the sin in Eden, is on it yet, for it still brings forth thistles and thorns, but at that time, we are told, "There shall be no more curse." There is now on the earth hate and pride, and the long list of sins brought on through the temptations of Satan, but when he is chained, that he can deceive the nations no more, the earth will be swept of these deadly evils, and well may

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THE ROUND TABLE

Which Standard?

BY REBECCA C. FOUTZ

In most things there is quite a contrast between the Bible's and the world's standard of living, and yet do we not go by the latter because it is easier and more popular, although we know that we will be finally judged by the former?

Do we not usually measure people by their wealth, in this world's goods, and their social standing, when we know that God is no Respecter of persons, and that he judges mankind by the degree in which their heart and life is serving him?

Do we not dress according to the dictates of the world, when we are plainly told that his children will attire themselves sensibly and modestly, without any display or extravagance?

Do we not do business and get gain, justifying ourselves that our methods pass the world's standards, when we know that we'll be judged by the "heaped up measure" and golden rule requirements?

And so on, *ad infinitum*.

Waynesboro, Pa.

The Obligation of This Generation

BY C. S. IKENBERRY

"And thou shalt teach them diligently unto thy children."

Each generation has its own obligation to the succeeding generation. Though this obligation has been as varied as the ages they represent, yet there is a common fundamental obligation of committing to the succeeding generation our well-tried life experiences. Wesley stated a solemn truth when he wrote and sang: "To serve the present age, my calling to fulfill," for in serving the present age we are laying a foundation for future generations as a heritage to our children.

We have been ushered into a "new era," a wonderful era! "To be living is sublime." Who would want to miss the great opportunity of helping to rebuild the world on the foundation of Jesus Christ? With all these possibilities, the world is restless, seething—ever seeking to solve the great social and religious problems. We have but one solution for this unrest—to teach the rising gencration the true principles of the Christ-life. This is a tremendous problem. It can not be solved in the same selfish, easy life of the Christian as we once attempted to do. Our money and our service must be dedicated to this great task of teaching and training the children. We must not think only in terms of our own or our neighbor's children, but in terms of the great brotherhood of man. The world's menace today is the unchristian nation with a sudden vision of freedom—reeling and staggering in its blindness to obtain its coveted privileges. Whether I am free from this menace or not, I hear my Lord Jesus saying most emphatically: "Go ye into all the world and teach."

Fundamental in our teaching is "Faith." If we ever needed faith in God and the triumph of his Kingdom, it is now. Faith is a legacy we hold sacred, as a factor of our creed. "Faith of our fathers, holy faith. We will be true to thee till death." This, handed down to us as a sacred heritage from our fathers of blessed memory, becomes the balance wheel of our Christian activities. This new era does not need a new faith, but an old faith with a new vision.

Pause a moment and allow your mind to go back to the days of childhood's memory. Recount some of the influences that helped to shape your plastic soul. There is the old church with its sacred hymns, the communion service, the solemn warnings and exhortations. There is the sacred stream where baptism was administered. In the home, there is the Holy Book, the fellowship at the family altar with fervent prayers. Reviewing the influences that are contributing to the character of our children and the rising generation, he sure to note if we have these or equivalent forces that will insure the stability of character to stand the test of the oncoming ages.

The young mind does not need teaching only, but training and restraining. The law of constraint, though once unduly exercised, is yet a strong ruling force in the building of character. The modern theory in education, that allows the child to choose his own games, his own path, and to follow his own tendencies, is not in accordance with the principles of moral education. The law of restraint, properly applied, will give the youth the mature judgment of our own past experience, and will direct him to higher ideals.

The young convict of twenty-five years, when strapped to the electric chair of the State Prison of Massachusetts, preparatory to paying the full price for the murder of a rich Lynn shoe manufacturer, uttered a powerful sermon in his last despairing words when he said: "Oh, if when I was fifteen, some restraining hand had been laid on me!"

The message to this generation, in order to be a blessing to the next, is summed up in this sacred trust: "And thou shalt teach them diligently unto thy children."

Boston University, Boston, Mass.

Praying for the Kingdom

BY WARREN SLABAUGH

Do we realize the full meaning of our prayer when we pray for the Kingdom of God to come? We pray the Lord's Prayer so often that it is apt to become mechanical. So we should pause to reflect upon its meaning. We desire that God's name be hallowed. We would not take an oath upon our lips and we shrink when others carelessly take the name of our God in vain. And we see more in the petition than refraining from profanity and speaking forth praise to the name of God. We would that men might glorify God with their lives, for God gets his greatest glory from the loyal, obedient lives of his children. When we pray for the Kingdom, are we not desiring that spiritual forces shall conquer and control the hearts of men—that men shall come out of the kingdom of the world into the Kingdom of heaven? Do we not ask that his will be done; that men make his will supreme in their lives? God has brought about every good thing in man's life, therefore he has the right to expect implicit obedience to his will.

And so we pray that men hold his name sacred, that the Spirit of God control the hearts of men and that his law be supreme on earth, in fullest measure, in every nook and corner of the world, just as it is in heaven. We are sure that God's will is supreme in heaven. There is no profanity there, nor drunkenness, nor immorality, nor lying—no discord of any kind. In that glimpse of heaven, which John gives us, we hear only songs of praise to the One who sits on the throne. And is not that what we desire and pray for, that heaven may come on earth? Is there anything that the child of God could desire as much as the blessed thought that sin with all its evil effects be swept from the earth? Only the man who loves his sin can not pray this prayer with its depth of meaning.

Oh, we know that it can never be in this full measure. For God will not overrule the will of man; man will remain the master of his own destiny. And so there will always be men who will resist the Spirit of God and hold fast their sin. But this realization that, to the end of the age, sin will remain, does not quench the longing of our hearts that God's Kingdom might come in all its heavenly fullness.

But, perhaps, there is something else that may stand in our way of praying the prayer truly. We pray these three petitions, which, after all, are but one, unto God's glory; they are for him. But, brother, how will this be accomplished? Though we may never expect that heaven come on earth, yet we all agree that it must come in larger measure before God's plan be fulfilled. All the world must know God and his plan and have a chance to accept his salvation. Not until I am willing to allow all the world the same chance to know my God that I have had, can I say that the time is at hand for God to bring this age to a close. But how is this to be done? There is only one way and that is through his church. My book does not show me any other plan, nor does it tell me of another age of grace, when the work of salvation shall be finished. This age is the age of grace, and the souls of men are in the hands of God's people.

"Whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained," thus John records the Great Commission. Not that we are worthy, only as he makes us worthy. "Ye did not choose me, but I chose you."

So, when we pray the Lord's Prayer so easily (so mechanical it has become) are we not praying a solemn responsibility upon ourselves? Do we really want God glorified in the world through the spread of his Kingdom? Praying the Lord's Prayer regularly and loudly, will not bring it about. Better, what are we doing to bring in the Kingdom? Did you ever hear of any one in the Church of the Brethren who clung to the prayer—it were heresy to omit it a single time—, but who did not believe in foreign missions? He did not want the Kingdom to come in all the earth as in heaven. The prayer should be altered to fit his case, else he is praying for something he does not desire. "Thy will be done only in 'Ourtown' as in heaven."

I love the practice of our church in the matter of this prayer. We should not pray it less, but pray it more, thinking of what we are saying, until the responsibility will so completely fill our lives as to crowd out all our pride and selfishness, and then will not the hope grow bright that the time will speedily come when the kingdoms of the world shall become the Kingdom of our Lord and Savior, Jesus Christ."

Chicago, Ill.

What Is Needed to Bring This Country Back to Safety

Above all else this country needs a nation-wide revival of old-fashioned prayer-meeting religion.

It needs a religion that makes men realize that if there is a heaven, there must also of necessity be a hell.

It needs a religion that makes a man realize that every act is recorded in his own conscience, and that though that may slumber, it can never die.

It needs a religion that makes an employer understand that if he is unfair to his employés and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber.

It needs a religion that makes an employé know that if he does not give full and efficient service, he, too, is a robber.

It needs a religion that makes a farmer, who packs bad fruit at the bottom and deceives the buyer by the good fruit on the top, realize that he is a thief, just as much as the man who robs a hen roost at night.

It needs a religion that makes a man who robs a railroad of its fare, or its freight bill, know that he robs himself of all right to feel that he is an honest man.

It needs a religion that makes a man realize that by driving too hard a bargain with his servant, his employé, or his merchant, he can be just as much a profiteer as the seller or producer who swindles by false weight, false packing, or false charges.

It needs a religion that will call to account church members who fail to contribute to the extent of their ability to the support of religion, and that compels them to recognize that if they are paying their pastor less than a living salary, they are robbing God and man alike.

It needs a religion that will make the laboring man, who, by threats or by actual violence against the non-union man, strives to keep him out of employment, realize that he is at heart a murderer and is murdering the individuality, and the liberty of his fellow-man.

It needs a religion that will make the politician, who yields principle for the sake of party, who worships at the feet of any class and sells his soul for political preferment, know that he is not only a coward and a poltroon, and unworthy of the respect of any decent man, but which will also make him see that he is helping to murder human liberty—as great a crime as murdering the individual man.

In short, we need a revival of that religion which will make every man and woman strive, in every act of life, to do that which, on the great judgment day, they will wish they had done, as, with soul uncovered, they stand before the judgment seat of the Eternal.

Until the people of this nation accept and live this religion, there will be strife where there should be peace, there will be strikes, and lockouts and murder where there should be coöperation and harmony; there will be hatred where there should be friendship and love.

In the Golden Rule, followed in the fullness of the spirit of this kind of religion, there would be found a solution for every business trouble. There would be created friendship between employer and employé; capital and labor would work in harmony and with efficiency, efficiency for the capital and efficiency for the labor, with profit to both.

Religion of this kind is not measured by the hope of a heaven hereafter, but by the full fruition now of "peace on earth to men of good will."

It is not merely the chanting of hymns here, or in the world to come, but it is in the recognition and full application by rich and by poor, by learned and unlearned, that each one is indeed his brother's keeper, that we can bring this country and the world back to safety.

A nation-wide acceptance of this, the only true religion in action, would bring business peace and world peace where there is now turmoil, and men would then cease to seek to gain their aims by lawless acts of immorality, but would, in spirit and in deed, follow the Divine command: "All things whatsoever ye would that men should do to you, do ye even so to them."—*Monufacturers' Record.*

Heart Diseases and the Faith Cure

BY WM. KINSEY

USUALLY, when we think of heart diseases, we are made to think seriously, because the heart is a most vital organ. There are some heart diseases spoken of in the Bible, and nearly always there is a cure or a prevention. We wish briefly to speak of three of these diseases: "Heart Trouble," "Heartburn," and "Heart Failure."

Heart Trouble

"Let not your *heart be troubled: believe* in God, *believe* also in me" (John 14: 1). Here the apostle speaks of heart trouble. The disciples had it. They seemed disappointed because Jesus was about to leave them. Oh, the heart trouble that is caused by disappointment! Hearts sorrow because of the loss of loved ones. A dear wife, a husband, or a child, is taken away by death. Hearts sorrow because a husband or a wife, a son or a daughter, is unsaved. Hearts are troubled because reverses have come. Listen! There is a Divine healing for your heart trouble—a faith-cure in which I believe. "*Believe in God; believe also in me.*"

That's it. Faith in God and faith in Jesus Christ—faith and confidence in the good news he has for us (John 14: 2, 3). If we would only trust more in God! "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee" (Isa. 26: 3). *Mind is stayed*—there is a phase of mind-cure about it, too. But let us trust, let us have faith! Love for Jesus also helps to cure: "If ye loved me, ye would have rejoiced [not sorrowed]" (John 14: 27, 28). Have faith in him who "healeth all our diseases."

Heartburn

"Was not our *heart burning* within us, while he spake with us in the way" (Luke 24: 32)? Medically, heartburn, or cardialgia, is a symptom or form of indigestion. Food will not benefit if not digested. It can not be assimilated. The trouble with the two men on their way to Emmaus, and others, was *heartburn*—a failure to digest the Word of God. Jesus was "opening to them the scriptures" (Luke 24: 32). And they needed it. "For as yet they [Peter and John] knew not the scriptures that he must rise again from the dead" (John 20: 9). Jesus had risen, and they did not know their Bibles on the subject. Bible ignorance!

Is it any better today? If those women, and others, had known the Scriptures, and Jesus' own words on the matter of his resurrection (Mark 9: 31, 32), they would not have spent their money needlessly at the drug store (Mark 16: 1). How dull of comprehension! "O foolish men, and *slow of heart to believe* in all that the prophets have spoken" (Luke 24: 25)! Slow to believe. A faith-cure again. This heartburn was simply a matter of spiritual indigestion. They did not understand (Mark 9: 32), and therefore could not assimilate the divine or spiritual truths. And so Jesus, after his resurrection, "beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Luke 24: 27). How long it takes us to see the point! Indigestion of the truth! Physically, very often heartburn is caused by an acid condition of the stomach. You'll often find relief by drinking a glass or two of water, thus diluting the acids in the stomach. We recommend the Water of Life for spiritual heartburn. Faith is the cure. Let us not be *slow of heart* to believe. Slow heart-action is abnormal.

Heart Failure

"Let no man's *heart fail* because of him" (1 Sam. 17: 32). Heart failure! What's the matter? Israel is facing a giant—Goliath. Giants cause a great deal of moral heart failure. Daniel had giants—the king and the lions' den. But his heart never failed him. "Dare to be a Daniel." Zerubbabel had a giant—adversaries who hindered the work of rebuilding the temple. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain" (Zech. 4: 7). How? Through the power of the Holy Spirit. Never become scared when a giant defies God's people, or an adversary opposes his work. We need not despair; we shall triumph.

But David's secret of victory must be ours. He *trusted* in God. "Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine" (1 Sam. 17: 37). Trust in Jehovah! That is also a faith-cure for heart failure. Saul trusted in his armor. And we too often trust in our own preparedness. David trusted in God, who was his Preparedness—his Shield, his Buckler, his Refuge and Fortress. "I will never leave thee nor forsake thee" (Heb. 13: 5). Trust in God forestalls heart failure.

Blue Ridge College, New Windsor, Md.

The Bible as a Fountain

BY G. W. TUTTLE

Is not the Bible an ever-flowing fountain? Is there not always new satisfaction for the thirsty soul who would drink at the fountain? Will not he who is athirst drink deep and be satisfied?

Other fountains fail to satisfy the soul that is athirst. What are the fountains of pleasure, ambition, worldly gain, praise of men, education or talent, when the soul cries out for the Water of Life? Here is the fountain, the satisfying portion for those who thirst for God as David thirsted for the water from the well by the gate of Bethlehem. Has not God made provision for every rightful desire of both body and soul? "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

I shall never forget a noted spring—the Jacob's spring—that was close beside the dusty New England highway. How hard-trodden was the pathway to it! How plentiful were the waters which gushed out! How cooling and refreshing were its waters! I doubt if I ever passed it, in the heat of summer, without turning in and quenching my thirst. Other springs might fail when the drouth was upon us, but the waters of the old Jacob's spring still bubbled up in unceasing flow.

For the soul-life the Master came, that the thirst of the soul might be satisfied. "I am come that they may have life, and that they might have it more abundantly." Did not the Master himself drink from the fountain of the Word when tempted by the devil? Passage after passage he quoted to the adversary. Do we drink deep at the fountain of the Word when temptations are strong?

And the waters of the Word must flow through our hearts and lives. "Thy Word have I hid in mine heart, that I might not sin against thee," said the Psalmist. God's Word in the heart is better than gold in the bank. His promises are the gold of heaven in the bank of life. Do they not enrich us in time of trouble, and sorrow, and earthly losses, until we see—even though it be dimly—the heavenly gain that our Father sees so clearly?

Here is the fountain of perpetual flow; the fountain that pours into the heart of man a flood of new thoughts and new life, until his whole being is saturated with that which is new and wholesome and pure, and he realizes the fitness and power of these words: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Pasadena, Calif.

IT is an old saying, and one of portentous import, that we are forming characters for eternity. Whose—our own or others'? Both—and in that momentous fact lies the peril and responsibility of our existence. Who can fathom the solemn thought?

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

The Heavenly Visitor

Rev. 3: 20

For Week Beginning December 14, 1919

1. **Introductory.**—Christ KNOCKING at the door is a proof that he has come very near, and that he is ready to bless us. It also implies his willingness to come in, though the heart may be reluctant to grant him admittance. Man's nature is like a house with many rooms. The Lord knocks at the door of each apartment to gain access to the entire dwelling.

2. **Christ Knocks as a Redeemer That He Might Save.**—He longs to save THE SLEEPING CONSCIENCE from reposing in the slumber of death. Having paid the ransom for the soul, he knocks that he might gain possession of his blood-bought property, to save it from the destructive hands of the enemy.

3. **Christ Knocks as a Physician That He Might Heal.**—Well does he know that all the inmates of this house of "Mansoul" are sick and IN NEED OF HIS HEALING TOUCH. The whole head is sick, the heart faint, and the hands and knees are feeble. There is, in fact, "no soundness." The whole inner life has been polluted by the poison of sin. Behold, the Healer is at the door. "If any sin-sick man opens the door, I will come in unto him."

4. **Christ Knocks as a Teacher That He might Instruct.**—He is the Great Teacher come from God, who can anoint the eyes of his pupils with the heavenly eye-salve, that they may see and understand heavenly things. Minds, blinded by sin, can be RADIANTLY ILLUMINED by him who is the Wisdom of God. "If any unlearned man opens the door, I will come in unto him."

5. **Christ Knocks as a King That He Might Rule.**—A life that is self-centered is a blasted one. As Lord, Christ knocks that he might get into the life which he has redeemed by his atoning sacrifice, longing to govern and control it for its own good and divine glory. Until the King of Heaven is enthroned within, the soul is under the bondage and tyranny of foolish and presumptuous self. Christ wishes the government of your life to be upon his shoulders, that there might be no mismanagement in the affairs of the soul. Although he is "King of our lives," he does not compel—he knocks.

6. **He Knocks as a "Merchantman" That He Might Enrich.**—He knows the poverty of those who say they are rich and have need of nothing. Unsearchable riches are in Christ, and infinite mercy and love have brought him to the very door of your impoverished life, that you might be filled out of his fullness. "I counsel thee to buy of me gold refined in the fire, that thou mayest be rich." You buy without money when you let the "Great Merchant" in.

7. **Christ Knocks as a Bridegroom That He Might Win Us for His Fellowship.**—His desire is not only to save, to heal, to teach, to rule, and to enrich, but also to grant the boon of his fellowship to those who respond to his plea. He asks admission to our affections. Three times Peter heard this knock—"Lovest thou me?" Because he loves us so much, he is anxious to do the very best for us. Surely, we can well afford to give him, with our loyal allegiance, the fervent love of our heart and our very best fellowship.

8. **Suggestive References.**—Christ visits those gathered in his name (Matt. 18: 20). How Christ dwells in us (John 6: 56). We may have fellowship with Christ (John 17: 4-7). The close union of the believer and Christ (Rom. 8: 1, 10, 17). In fellowship with Christ (1 Cor. 1: 9). Our life hid with Christ in God (Col. 3: 3). Living together with Christ (1 Thess. 5: 9, 10). Great blessings in close fellowship with Christ (1 John 2: 6, 24, 28).

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, DEC. 7

Sunday-school Lesson, Peter and John Asleep in Gethsemane.—Mark 14: 32-54.

Christian Workers' Meeting, Our Angel Friends.—Psa. 34: 7.

GAINS FOR THE KINGDOM

Eight were baptized recently in the Pottstown church, Pa.

One was baptized recently in the Grand Rapids church, Mich.

Two were baptized recently in the Newton City church, Kans.

One has been baptized in the Hanover church, Pa., since the last report.

Three were baptized and one reclaimed in the Marble Furnace church, Ohio.

Two confessed Christ recently in the Armourdale Mission, Kansas City, Kans.

Five were baptized in the Elmdale church, Mich.—Bro. S. J. Burger, of Howe, Ind., evangelist.

Twelve were added to the Snake Spring church, Pa.,—Bro. G. A. Snider, Lima, Ohio, evangelist.

One was baptized in the Portland church, Oregon, Bro. S. F. Sanger, of Empire, Calif., evangelist.

Two accepted Christ in the Monticello church, Minn.,—Bro. Hugh Heckman, of Chicago, evangelist.

Four were baptized in the Ridgely church, Md.,—Bro. Levi K. Ziegler, of Lancaster, Pa., evangelist.

Three were baptized in the Santa Fe church, Ind.,—Bro. Ira Long, of Andrews, same State, evangelist.

One was baptized in the West Manchester church, Ind.,—Bro. R. H. Nicodemus, of Chicago, evangelist.

Thirty-three accepted Christ in the New Enterprise church, Pa.,—Bro. G. E. Yoder, pastor, in charge.

Six were baptized in the Mt. Zion church, Va.,—Bro. A. E. Miller, of Weyers Cave, same State, evangelist.

Four were baptized in the Andrews church, Ind.,—Bro. E. L. Heestand, of Huntington, same State, evangelist.

Seventeen were baptized in the Turkey Creek church, Ind.,—Bro. I. R. Beery, of Flora, same State, evangelist.

Twenty-four confessed Christ in the Empire church, Calif.,—Bro. R. H. Miller, of La Verne, same State, evangelist.

Forty were baptized and two reclaimed in the Oakland church, Ohio,—Bro. M. J. Brougher, of Greensburg, Pa., evangelist.

Eighteen confessed Christ in the Elgin church, Ill., up to Sunday evening, Nov. 30,—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.

Nine were baptized in the Pleasant Run church, Cook's Creek congregation, Va.,—Bro. W. H. Zigler, of Churchville, same State, evangelist.

Two confessed Christ, one of whom was baptized, in the New Bethel church, Ind.,—Bro. E. O. Norris, of Pendleton, same State, evangelist.

Three were baptized in the Nezperce church, Idaho,—Bro. M. Alva Long, of Weiser, same State, evangelist; one was baptized previous to the meetings.

Eighteen confessed Christ, five of whom were baptized in the Bethesda church, Cloverdale congregation, Va.,—Bro. Levi Garst, of Salem, same State, evangelist.

OUR EVANGELISTS

Bro. Ira E. Long, of Andrews, Ind., will begin Jan. 4 in the Grand Rapids church, Mich.

Bro. Ira Weaver, of Pearl City, Ill., is holding a two weeks' revival at Cherry Grove, same State.

Bro. J. H. Cassady, of Huntingdon, Pa., is to begin some time in April in the Norristown church, same State.

Bro. John R. Snyder, of Bellefontaine, Ohio, began a series of meetings in the Batavia church, Ill., Dec. 4.

Bro. Ralph W. Schlosser, of Elizabethtown, Pa., is holding a series of meetings at the Midway house, Midway congregation, Pa.

Bro. F. E. McCune, pastor of the Mt. Morris church, Ill., is engaged in a series of meetings at the Columbia house, same congregation.

PERSONAL MENTION

The General Mission Board is scheduled to meet at the Publishing House in regular session on Wednesday, Dec. 17.

Bro. I. J. Rosenberger, of Greenville, Ohio, should be addressed, until further notice, at Schring, Fla., where he plans to spend the winter months.

Bro. J. E. Wagoner, of Cerro Gordo, Ill., one of the missionaries under appointment to India and waiting for the sailing date, is available for evangelistic work during the present month.

Bro. D. A. Crist, of Quinter, Kans., after taking his family to Southern California by automobile, returned to Kansas to attend the District Meeting of his District. He will join his family again shortly, at La Verne, Calif., where they expect to spend the winter.

ELSEWHERE IN THIS ISSUE

The Sunday-school Normal of Northwestern Ohio is to be held in the Silver Creek church, near Pioneer, Dec. 19-22. Further particulars are given on page 780.

Aid Societies of Michigan and of other States, who desire to help the work in Grand Rapids, Mich., will please note the announcement by Bro. C. L. Wilkins among the Notes.

MISCELLANEOUS

Southern Ohio will hold its annual Sunday School Institute in the West Dayton church, beginning on the evening of Dec. 22 and closing Dec. 26. Brethren J. E. Miller and A. C. Wieand and Sister Cora M. Stahly are to be the instructors.

Sister Eliza J. Moore, of Newberg, Oregon, desires us to make special announcement of the love feast, to be held in that church at 7:30 P. M., Dec. 6—to follow the series of meetings now being conducted by Bro. S. F. Sanger, of Empire, Calif.

The season for love feasts now having practically closed, we have discontinued the regular column, for the time being, but will on this page mention the few feasts still to be held: "Dec. 20, Bethel church, Fla.; Dec. 27, 5:30 P. M., East Nimishillen church, Ohio; Dec. 6, 6:30 P. M., Virden church, Ill.; Jan. 1, Strait Creek church, Ohio."

A certain eastern congregation has taken on a new lease of life within the past year as the result of efficient pastoral service. A recent announcement of "coming events" contains, among other things, a "Program for a Live Church." There are seven good points in the program. Here are the last two: "There are souls to be saved; pray the Lord to use you. There is money needed; worship the Lord with your share." Can you guess why this church has been prospering?

In our issue of two weeks ago attention was called to the announcement of the Federal Council of the Churches of Christ in America, concerning the Week of Prayer, Jan. 4 to 11, 1920. In line with this, a number of correspondents have written us, urging that special emphasis be put upon the importance of praying for a greater religious awakening, and for greater consecration to the work of soul-saving. Some have suggested that special "watch night" services be held for this purpose. We are glad to encourage anything that will contribute to so important an end. How can we begin the New Year better than with earnest prayer for a genuine revival?

We are requested to make mention of the special evening lectures to be given in connection with the Training School for Church Leaders, now in progress at Bridgewater College. The dates for lectures by Dr. John W. Wayland, of the State Normal School, Harrisonburg, Va., and Pres. H. K. Ober, of Elizabethtown College, are already past. Those that remain are as follows: Dec. 5, Our Needs for Christian Education, by Pres. D. W. Kurtz, of McPherson College; Dec. 6, The Challenge to Religious Education, by Eld. J. W. Lear, member of General Educational Board; Dec. 11, A Master in the Kingdom of Life, by Dr. C. C. Ellis, of Juniata College; Dec. 13, The Bible and Education, by Dr. J. A. Garber, of Washington, D. C.; Dec. 17 and 18, The Call of the Child and the Personal Element in Teaching, by Supt. E. W. Halpenny, of the International Sunday School Association. There is no charge for admission to these lectures.

A BYSTANDER'S NOTES

The Radiant Life.—We are indebted to the American revisers of the Bible for the introduction of the beautiful and suggestive word "radiant," into our Bibles. It is found in Psa. 34: 5, "They looked unto him and were radiant," and in Isa. 60: 5, "They shall see and be radiant, and their heart shall thrill and be enlarged." There are wonderful possibilities in the utterances above given, and best of all, it is within each one's power to have the inward peace and joy illumine the countenance to the point of radiancy.

When Courage Is All Important.—To know whether the genuine grit of right-doing is an important part of your personal make-up, just ask yourself these few questions: (1) Do I, in all essential points, live according to my convictions? (2) Am I able to say "no" squarely and firmly, when the people around me are ready to say "yes"? (3) Am I willing and ready to live honestly within my means, rather than to live more luxuriously, though dishonestly, upon the means of others? (4) Am I brave enough to refuse to do a thing which is manifestly wrong, even in the face of the fact that others do it unblushingly, or because it is customary in the business world? (5) Am I willing to stay home evenings, in order to improve myself by a truly worth while study of good books—not forgetting the Bible—while others spend their leisure hours in profitless entertainment, or having a so-called "good time" generally? (6) Am I content to remain in honest poverty, fully retaining my integrity, while others grow rich by questionable methods, even boasting of their "smartness" and "brilliancy"? (7) Am I fully determined not to bend the knee to popular idolatries, but to stand firmly and erect, while others are bowing and groveling in the dust, to curry favor with the "vain and giddy throng"?

A New Plan of Community Service.—Two years ago the Christian forces of Cincinnati, Ohio, entered upon a close cooperative alliance, by which it was planned to reach all foreign families. The organization is known as the "Cincinnati Social Unit," and aims to exercise a salutary influence upon all who need the practical helpfulness thus made possible. From the very beginning it has been made clear to the foreigner that the whole endeavor is wholly unselfish, having but the single aim of helping to bear the burdens of "the stranger within our gates." The results, so far attained, seem to justify abundantly the investment of time and resources devoted to the work. It is a constructive effort of the highest order—well worthy of general imitation.

Why He Could Not Be an Infidel.—One of the leading lights in the world's arena of foremost scholars frankly confessed that except for three things he would have been an infidel. For years he had read every book he could find that assailed the religion of Christ, but he still remained an humble disciple of the Master, his reasons being these: "(1) I am a man. I am going somewhere, but man-made books have not shed a solitary ray of light upon the gloom and uncertainty ahead. I will not permit them to rob me of my only Guide, and leave me stone-blind. (2) I had a mother. When she went down the dark valley, she leaned upon an Unseen Arm as calmly as a child goes to sleep upon the breast of its mother. (3) I have three motherless daughters. They have no protection but myself. I would not want to leave them in the world if you blot out all teachings of the Gospel."

The Christian Workers.—Each member of the Christian Workers' Society, as well as the organization as a body, must walk on two legs—DEVOTION and SERVICE. Too many of the members, as well as the organization, as a body, try to get along on just one, wholly forgetting that vision of God should always be followed by service to man. The two legs might still more appropriately be designated as "prayer to God" and "work for humanity." Either one without the other proves entirely inadequate. The one hits or prepares us for the other. The logical order, too, should be observed and never reversed. BEING should always precede DOING. In order to BE, we must be charged with divine energy from on high, and only when so energized with God's love and Spirit, can we render CHRISTIAN SERVICE to our fellow-men. Some are trying to render service without the Divine Energy, because they have neglected to "take time to be holy." When our spiritual "trolley" is off, we are powerless—there is no contact with the great Power House.

Latter-Day Visions.—God gives us visions in these days. Every day they come to us—these visions of duty—and we can either revel in them, and philosophize about them, and send the messenger away empty, or we may, with the devotion and fidelity of a Paul or a Peter, follow the way they lead and, living up to our vision, do service for God and man. These visions may come to us in many ways. Sometimes they come in a paper or a book, rousing our emotions even to tears, concerning some oppressed people, or some wrong in the community, that needs righting in the strength of God and in fellowship with Jesus Christ. There are two ways in which we may treat that impulse—that heavenly vision. One is to let it expend itself in feeling, thus becoming harder-hearted than ever, and more indifferent to righteousness. The other way is to follow the new impulse, the aroused emotion, and let it vent itself in seeking to right the wrong, to lift up the oppressed, to bring help to those in need. If we choose the latter course, and live up to our vision, we are lifted to the atmosphere of ecstatic vision—we reach a higher plane, and our hearts and minds are enlarged.

The Danger of Undue Criticism.—Years of observation have taught the Bystander that it is easy, indeed, to fall into the habitual attitude of opposition to proposed activities and their promoters. Every congregation has at least some members who have a knack of discovering error where the more charitably inclined do not find it. They are "the watchdogs of the faith," as one of these would-be critics designated himself. Leaders of the church are held in special suspicion, because a leader, now and then, in the past, has not been wholly without blame. At any rate, the critic assumes that the outstanding man always needs watching. Let an uneonfirmed story start in a newspaper, about a brother whose praise is in all the churches, and at once the mote-hunter will pounce upon it with ill-concealed glee. Of course, the supercilious critic will not concern himself with so trifling (?) a matter as making due inquiry regarding the accuracy of alleged rumors, but will roll the salacious bit of scandal as a sweet morsel under his tongue. For such a one Paul's sublime eulogy: "Love thinketh no evil," is absolutely meaningless. It is beyond his comprehension.

AROUND THE WORLD

Filipinos Declare for Prohibition

A memorial has been sent to the Congress of the United States by the Council of State of the Philippine Islands, to permit the people to decide the question of prohibition for themselves. Acting-Governor Yeater has announced that the question of prohibition will be considered in his message to the special session of the Legislature, and it is reported that, in case the National Prohibition Amendment should be considered inapplicable to the Philippines, the Legislature of the islands will itself pass a prohibition measure—the proposed enactment being an exact copy of the act of the American Government. Such a praiseworthy determination for the right is worthy of commendation.

China's Need of Medical Practitioners

Those who have wondered why medical missionaries are so urgently called for in China, may get conclusive information from returned missionaries, and even more so from the figures reported by the Foreign Division of the Interchurch World Movement. Startling disclosures of the lack of medical attention in China have been revealed in all their hopelessness. According to the latest report of the American Medical Association there are 147,812 physicians in the United States—one doctor for each group of 744 persons in this country. In China, with a population of 400,000,000, there are 563 doctors, or a ratio of one healer for approximately 710,479 persons—a needy field, undoubtedly, for consecrated medical missionaries.

Health Agencies Called to Washington Session

Preventable diseases cost the United States $4,000,000,000 less in 1917 than they would, had the health conditions of twenty years ago prevailed. There were 400,000 fewer deaths in 1917 than would have occurred, had the 1900 death rate prevailed. It is for the purpose of still further extending the good results that have so far been achieved, that Surgeon-General Rupert Blue, of the United States Public Health Service, is calling on all health agencies to coöperate in a conference in Washington. Health specialists of the United States have given years of study to the prevention and cure of disease, and their indefatigable efforts are bearing fruit abundantly. In this, as all else, greater knowledge is bound to lead to the most happy results.

New York Printers' Costly Strike

According to accurate estimates by trade officials the strike of New York's printers, which has just been brought to a close, involved a total loss of about $3,500,000 by the 10,000 strikers who, in defiance of the orders of union officials, decided on "a cessation from all labor" until their demands could be met. As, under the old wage scale they were already receiving from $40 to $75 per week, their employers declared their inability to pay the advance demanded, and so the printing industry of the eastern metropolis was practically suspended, affecting more than 250 shops. Losses by employers, by reason of the strike, were enormous—in some cases as much as $200,000. A month or more will elapse before conditions will return to normal. With losses all around, the strike is a costly means of adjustment.

China's New Industrial Era

More than aught else in China, its greater industrial development is the burning question of the day. Strange as it may appear, at first sight, the leading incentive toward native industrialism is seen in the all-permeative "irritation against Japan." Seemingly that point is never lost sight of in the more comprehensive development of its industrial enterprises. The growing danger of Japanese domination is fully realized, and as a first step, in asserting the rights of absolute independence for China, her people propose to supply their needs by the products of their own workmanship. This is no small undertaking, when we remember that the average Chinese mind is conservative in the extreme. Much constructive work, however, has been done by missionaries, in the rejuvenation of China, and in the implanting of greater efficiency.

The Massacre of Jews Must Stop

Not the Jewish race only, but also the Christian people of free America, protest against the unspeakable atrocities inflicted upon helpless Jews in Eastern Europe. Nov. 24 was the national day of abasement and mourning, specially observed by the Hebrew race in contemplation of the outrages, but the heart of all America, where religious liberty is the heritage of all, responds in sympathy to the pathetic appeal. Wholesale murders and fiendish torture are acts of barbarians. When they are the climax of so-called religious persecution, every true Christian should recoil from such excesses with shame and horror. Christian churches, no less than the Jewish people, respect the sanctity of human life. Anti-Jewish pogroms pretend to have a pro-Christian basis and sanction. No more intolerable libel on genuine Christianity was ever conceived or uttered.

A Plot for World Terrorism

As shown by a document, recently seized in Switzerland, the leaders of the "Red" element in Russia—Lenine and Trotzky—are planning to bring about an international revolution this winter, involving attempts on the lives of rulers of representative Governments, as well as general strikes, destruction of railways, mines, ships, etc. If the elections in the larger countries do not show results that are favorable to the Russian agitators, the agents of the "Reds" plan to execute all Governmental personages, both of the Allied countries and Germany. Apparently these reactionaries are determined to carry out their program of "rule or ruin" to the bitter end. They may well be regarded as relentless foes of all duly-constituted authority, just as they are inimical to all that savors of the righteous principles of Christianity.

Was It a Meteoric Visitor?

Scientists hardly know just what to make of the mysterious flare that momentarily illuminated three States on the night of Wednesday, Nov. 26, accompanied by atmospheric disturbances and violent tremors of the earth. Many of the residents of Michigan, Illinois and Indiana fled from their homes in panic, fearing an earthquake. Houses were shaken, windows were broken and for a period of several seconds the entire country was bathed in a garish light, as bright as the noonday sun. A lighthouse attendant at Grand Rapids, Mich., claims to have seen an apparent ball of fire fall into the lake, at quite a distance from his place of observation. Scientists, while not wholly agreed as to the true nature of the most extraordinary phenomenon, are inclined to regard it as a meteoric visitation of unusual volume, the terrific impact of which, on striking the lake, might readily have caused the disturbances noted.

A Great Gain to the Nation

Experts, connected with the admirable Scientific Institute, established by the Rockefellers, are certain that eventually they will absolutely eliminate the disease caused by the "hookworm." It has been shown that tens of thousands of lives are destroyed throughout the South, annually, by the dreaded hookworm. Examinations in army recruiting stations show that a man infected with the hookworm has the mind of a child. He can not think like a man, nor can he work like a man. The same results were found in India. This means that in treating a single disease, the Rockefellers will add to the cash value of human effort, within a few years, ten times the value of the Rockefeller fortune. And as the hookworm is overcome, so also other diseases are conquered. Malaria, infantile paralysis, cancer, etc., are being mastered as never before. And thus the oil magnate's multiplied millions are made to serve the cause of healing diseased humanity.

The Lure of the Lottery

Older readers will readily remember that in years gone by lotteries flourished everywhere. Finally public sentiment rose in indignation and all were ruled out by law. At latest reports, the Republic of France is to enter the lottery business again, on a scale so gigantic that even the notorious Louisiana State Lottery dwindles into insignificance. Twelve billion dollars are to be borrowed by the sale of bonds, which will be offered to the public from time to time, as the money is needed. With every bond sold, a number will be given. At the end of a definite period there will be a grand drawing, with prizes for the lucky numbers. Prizes will run as high as $250,000. No interest is paid on the bonds—the prizes taking its place. It is generally conceded that France is making a radical mistake in the employment of the lottery, as above outlined. As a means of fostering the spirit of gambling, no better way could be devised.

A Time for Calm Reflection

Several of the religious journals, and even some of the secular publications, are strongly opposed to the bill, introduced into the House and Senate, known as the Kahn-Chamberlain Bill for Compulsory Military Training and Service. These exponents of public opinion aver that the bill in question means military conscription, no matter how skillfully that fact may be concealed. "At a time when we are far and away the richest and most powerful country; when no conceivable enemy menaces our safety; when alone of the great nations our youth is not seriously decimated by war, or our population weakened by disease; at a moment when the whole world is sick unto death with militarism, staggering under its cost, and in almost open revolt against conscription, we are to follow the old plans and compel our erstwhile allies to follow our example. There seems to be a lack of funds properly to feed and educate all our children—one-fifth of the little ones of New York City suffer seriously from malnutrition—but we can pour out money like water for the enormous costs of universal military training. Many of the people struggle with the problem of the high cost of living, but our military enthusiasts cheerfully advocate to give the powder companies and armament manufacturers further opportunities to grow fat on the sort of armed truce which fails to insure peace, but makes war more likely."

Decreased Human Efficiency

Mr. Harold Almert, a labor specialist, declares that, generally speaking, since the beginning of the war, the mental attitude of labor toward its work, toward its employers and toward the public, has materially changed. In many instances the desire to serve has gone, and the desire to strive for efficiency for efficiency's sake, has disappeared. Instead, there is the obvious tendency to deal with the employer at arm's length, persistently clamoring for a shorter day, higher pay and less work. In proof of his statement Mr. Almert cites this fact: "Before the war 20,000 men produced 40,000 automobiles a month in a certain well-known plant. Today it requires 35,000 men to produce 20,000 cars during a similar period—an almost unbelievable situation." This decreased human efficiency is doubtlessly responsible, in part, at least, for the much discussed high cost of living.

A City Adopts an India Hospital

It is greatly to the credit of the women of Poughkeepsie, N. Y., that, through their energetic action, the maintenance of Vellore hospital, in India, has been assumed by the people of that city. Naming their venture after the title of a mission study book, it is known as "A Crusade of Compassion." Think of the wounds, the sores and the pains of those Indian natives, and then note the list of the things the Poughkeepsie women are going to buy, make and send: "Thousands of thin strips of unbleached muslin, compresses, sponges, face masks, operating aprons and caps, absorbent cotton, bed linen, utensils, toilet articles, and—most of all—there will be ample funds." In approbation of movements like the above—which are of great help to India's needy ones—we need but mention the one outstanding fact that many who are not specially interested in India because of religious motives, will readily help if their city decides to "adopt" a hospital in that land.

A Dire Forecast for Dec. 17

Not wholly supported by other scientists, Prof. Albert F. Portia, of the University of Michigan, predicts an electro-magnetic disturbance without parallel for Dec. 17. On that day Mercury, Venus, Mars, Jupiter, Saturn and Neptune will be in conjunction—a fact generally admitted by astronomers. Prof. Portia, however, asserts that electro-magnetic currents between these six planets and Uranus, on the opposite side of the sun, will pierce that great luminary like a mighty spear, and cause a sun-spot big enough to be seen with the naked eye. The earth—an innocent bystander—will suffer disturbances therefrom without precedent. There will be—according to Prof. Portia—hurricanes, lightning, colossal rains, gigantic lava eruptions, great earthquakes, floods, and fearful cold. Just how much of this woeful prediction may be realized, will be known accurately only after the day has come and gone. Meanwhile every trusting child of God may in full confidence say: "God is our refuge and strength, a very present help in trouble."

A Cheerful Giver

An address was recently given at Celina, Ohio, by a representative of the American Committee for Relief in the Near East. The sufferings and the extreme distress of the unfortunate people were touchingly described—the audience being visibly impressed thereby. After the address, the speaker noticed a man trying to make his way to the platform. Judging by his garb, he was one of the world's toilers. When asked by the lecturer what he could do for him, the man replied: "I want to know whether it is a sure thing that all the money, contributed to the fund, actually reaches the starving Armenians." Assurances were thereupon given him, and ample proof furnished. Later developments showed that the inquirer, a railroad engineer, had already contributed $1,500 to the relief fund—perhaps more than could rightfully be expected from a man of his circumstances. But when fully convinced, by the statement of the lecturer, that "Bleeding Armenia" is in need of all that America can give, and more, he went home, sold his house for $3,500, and gave it to the fund for the establishment of an orphanage in Armenia. The custodians of the fund rather hesitated in taking the money, but the engineer insistingly replied: "Oh, that's nothing at all. I can't stand the idea of knowing that women and little children are going hungry. Why, I could sell and give away all I have, and still be a rich man. I have my work, my hands, my health, and I never know what it is to go hungry. Those Armenians have few opportunities to work; they are helpless. I deserve no credit for giving, as long as I am not depriving myself of anything." Here is an altogether new and wholly altruistic conception of real giving. Narrow souls, perhaps, might say that this munificent giver is not prudent and thrifty, but they lose sight of the most important factor of human nature at its best—the doing of something wholly unselfish and glorious. Need we wonder why God, in all ages, has blessed people of that sort? We are assured that he "loveth the cheerful giver."

HOME AND FAMILY

Grandma's Bible

The leaves are stained and yellow with the finger-marks of age,
And the print is growing dimmer on each familiar page;
But it holds the same sweet story, and we love it all the more,
Since she who read and loved it drifted slowly from our shore.

In the winter's shortened evenings, in the summer's noonday heat,
I can see the dear face bending o'er the stories old and sweet;
And through old-fashioned windows the fading daylight fair
Laid its hand in benediction on the silvery white hair.

I recall with joy those hours when, with the Book upon her knee,
She would show me all the pictures and explain them each to me;
And my eyes grew big with wonder, while her eyes would fill with tears,
As, with quivering voice, she told me of the Christ's few suffering years.

"Rewards of merit" often lay between the pages there;
Or a flower, grown dark with pressing; or a curl of baby hair;
Or book-marks made by friends of old, sent so many years before;
Or some treasure kept by Grandpa through the changing scenes of war.

I think I yet can see her, pondering slowly o'er each word;
Into my growing fancy burned each syllable I heard.
Can I e'er forget the promise, forget the messages so fond,
When the silver cord is breaking and my bark has sailed beyond?

Oh, memories, sweet and hallowed! as I turn each yellow leaf,
They banish care and sorrow, and brush back the tear of grief;
They give us peace and patience, as we mourn those gone before,
But smile to think that some glad day we'll meet to part no more.

—Winnie Stewart, in Rescue Journal.

The Manlys' Box

BY BESS BATES

EVERY fall the Komo Aid Society prepared a box of clothing for the Manlys. The Manlys were poor and unfortunate and perhaps a little shiftless. Sister Manly had never been strong at the best, and the constant bearing and raising of children had left her weak, and unable to handle her work. Bro. Manly was well-meaning, but was one of the kind of men who are always out of a job, but with good prospects in view. But Sister Manly had found out long ago that prospects were poor things to raise a family on, so the Manlys had drifted along until they were partly dependent on the church for aid. Therefore, with their accustomed energy, the Komo Aid took matters into their own hands and made a set of clothes around for the children each winter.

"Let's see, there's eight children altogether this year, and six in school," counted up Sister Brown, who always liked to know just how much work was ahead of her.

"It does seem to me," criticised Sister White, "that Sister Manly ought to get ahead with her work a little. That oldest girl is big enough to help quite a bit now. I was down there to see them, and they certainly do have things in a mess."

"It's awful," agreed Sister Brown, whose house was always immaculate, even if she had to stay up until midnight to make it so. "And I almost think it is a waste of time to sew for them. They do not take care of the things we make. The work of the Aid ought to go where it can do some good."

A murmur of agreement went up from several sisters. Sister Brown continued: "I took Sister Manly to task for the way she let the children wear out those good clothes we sent last year. You remember those gray flannelette dresses we sent. They were made so good and stout. I made 'em myself and I know. Those children wore them before and after school and racked them right through. Sister Manly said they didn't like the color, and she couldn't make them take care of them. I didn't say any more. I was afraid of what I might say," ended Sister Brown.

"They ought to be more grateful. That's certain," said Sister Potter. "Bro. Manly helps around the store some, and he always expects so much. We have given them quite a bit and the more we give, the more he expects. Saturday nights he always hangs around for all the fruit that is beginning to spoil, and seems to expect that we ought to give it to him outright."

And so the sisters talked, as they sewed away as fast as they could, on the clothes for the Manlys. Aunt Nancy Lovelock, President of the Aid, had been silent through nearly all of the talk. She rarely criticised anyone. Presently she began to talk, a little smile playing about her mouth as she did so: "'Judge not, that ye be not judged,'" quoted Aunt Nancy.

"Now, Nancy, you know it's the truth, every word of it," Sister Brown declared.

"'For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.'"

The room became silent, except for the whir of the busy sewing-machines, for who dares to question those matchless words?

Aunt Nancy continued in a quiet voice: "'It's more blessed to give than to receive' and lots pleasanter. It seems to me there is nothing quite so nice as to be able to *give* people things. It means that you have something for yourself and some over, and I always feel lots better when I help some one out of a tight place than the person that is helped feels. Most of us have always had all the pleasure of giving, and haven't had to receive so very much. I mean, *have to receive*—be in a position where you *must* have help, like the Manlys are. I never will forget the winter when Jim was a baby. We were awfully hard up. Crops had failed and we had no money and I wasn't well. We had to go to Jim's uncle to borrow some money to live on, that winter. My, that was hard on my pride. It just seemed as if I couldn't stand it at all. Jim's cousins sent over some of their cast-off dresses for me to wear out. I needed them and I wore them, but I hated them, and it was years before I really could like the girls who gave them to me, though they meant it all right. When they butchered, Jim's aunt always sent over meat, and lots of times she would send over things that she thought we needed. I was glad for them and yet, how I hated to take those things, because I knew I couldn't return the favor. It's the hardest thing in the world to be dependent on other people's charity. I have often thought of it when I am giving some poor person something, how much better I feel now than I used to feel when I was receiving charity, and so, when recipients of charity may not seem so very grateful, I just overlook it and try to make them feel just as easy about accepting it as I can.

"We all know that Alice Manly came from a good family that held their heads up. She hasn't been to blame for getting where she is, and, personally, I don't blame her one bit for letting those children wear out those gray dresses. I don't believe a single one of us would want any of our girls to wear dresses like those to school. I say, Let's make them just as good things as our children wear, and fix them up so a stranger couldn't say: 'That's a charity child.' And then, instead of criticising Mrs. Manly's gratitude, let's see that our giving is done from the heart."

An assenting murmur arose from the sisters, and the subject of conversation was diplomatically changed.

Prophetstown, Ill.

A Mother's Love

BY CLEMMA L. PEEBLER

WHAT is there, on this earth, that is so wonderfully potent as a true mother's love? There is nothing, absolutely nothing, that is so steadfast, immovable, tender and longsuffering as mother's love. As long as time lasts and the stars of heaven continue to shed their radiance, just so long will mother's love cling closely to her offspring.

We may think that love, in its fullest and richest degree, is ours, when we join hands with another and say: "Until death do us part." But just wait until some day a tiny mite of humanity is placed in our arms and we know that it is "bone of our bone and flesh of our flesh"! Then it is that the deepest, richest and most unfailing streams of love are tapped, and we drink of the rich draught which is known only by those that are mothers.

God must have selected the most wonderful spirits in all the spirit land and sent them to earth to be mothers.

What is it that mother won't do? No need to tell of the tender, loving care that is bestowed during the early stages of babyhood. No need to write about the many anxious hours when baby was fretful and feverish, nor of the long hours of nightly vigil, when rocked and soothed in mother's arms only, baby could rest. No, there's no need to tell of these. We know that too well.

Then, again, we see mother's love poured out with lavish hand as baby grows to childhood and she ties the little sunbonnet strings, or places the little cap on a mass of shining curls and with tender, tear-dimmed eyes, starts the little one on its way to school. Older and older as the child grows, more and more comes the need of a mother's love. After a while the adolescent stage is reached. Ah, then it is that mother's heart is often torn and bleeding, but just as beautiful roses yield their richest perfume, when bruised and crushed, so, when mother's heart is even broken and bleeding, yet, in the agony of the hour, the cry goes up from her lips: "It is my child."

McPherson, Kans.

Children or Poodle Dogs, Which?

BY LOTTIE HORNING

IN picking up the morning paper, I was horrified beyond measure at an advertisement which read: "Wanted, two or three rooms for light house-keeping; have two children that I neither want to drown nor trade for a poodle dog.—H. P. M." This man had come from another State and had been searching for rooms for three weeks and had been told by a number of landladies that while they had rooms to rent, they would not take children under any consideration. They said they did not object to couples with one or two dogs, but would have no children around. The man took the matter to officials, but they told him they could not compel people to take children into their homes unless they wished them there. The man said he would have to leave Dallas, as he did not wish to trade his children for poodle dogs.

What is this old world coming to, when people will go so far as to almost sell dear little innocent children for an ugly dog? We have moved quite a few times and experienced similar trouble. When inquiring about an empty house, often the first thing a landlord would ask was: "Have you any children?" Our hearts were often pierced to the core by this stinging question, as we almost felt at once that he had an objection to children, else he would not have asked it.

At one time I wanted to ask a party by phone concerning a house, which I had looked at, and the first question I asked him was if he had any objection to children. I told him that if he had, I would not wish to know anything more concerning the property. He said: "Why do you ask that?" Then I told him what trouble we had often experienced, and his answer was: "I wonder were they ever little children?" Sure enough, but they had forgotten that. They seemed to have forgotten that some one's house made a home and a shelter for them at one time. This landlord's home had never been blessed with children and he dearly loved them, and he said while he owned quite a few houses, none of them were too good or too fine for children. Matt. 18: 6-10 would better be painted on a large sign and hung where some people can see it daily until their very conscience would be seared. Wouldn't we grown-ups feel offended to be turned out the way some landlords want to turn out children? Then, why

is it not an offense to the dear children? God has only loaned them to us and he expects us to train them to be of some use in his Kingdom, in such a way that they will be as flowers transplanted in his garden above, at any time he sees fit to call for them.

What is sweeter or more innocent and pure and more lovable than the dear little face of a baby when it smiles at us? God has created woman with a heart of mother love and it surely grieves him to see her cast aside that thought, love and respect of a sweet little child and put in its place an ugly poodle-dog. True, we are to show due respect to all dumb animals, and I would strongly advocate teaching children not to inflict any unnecessary punishment on them, yet God created them not in his own image, as he did man, and surely he never intended them to take the place of children.

Would a dog have been better fitted for the place when Christ took a little child and set it in their midst and said: "Except ye . . . become as little children ye shall not enter into the kingdom of heaven"? What more perfect type of purity and innocence could he have used than a child?

I was thoroughly disgusted one time, at the sight of a stylishly-dressed lady walking the streets of a city with an ugly bull-dog attached to a gold chain and fastened to a gold bracelet on her wrist. Surely such a sight was not pleasing in the sight of God.

Let us strive harder, as we tread day by day life's toilsome road, that we "offend not one of these little ones, for it were better that a mill stone were hanged about our necks and we were drowned in the depth of the sea."

Bippus, Ind.

Little Maggie's Gift

BY LULU R. TINKLE

It was noon when Silas Baker came in from the field, and a quick glance at the table told him that dinner was not ready. Turning to his wife he said in his usual grouchy manner: "I say, Lizzie, I want dinner right away. I ain't got no time to fool around here. Well, the hog market's up. I thought it would be. I'll make a good speck out of mine yet. Well, what's a goin' to happen! Raise a thousand dollars for missions! 'The Fall Creek will raise a thousand dollars for foreign missions this week. Will solicit members soon.'

"Now they don't need to solicit me. Some people get it into their heads to do something big. Lots of thanks them heathen give for sendin' them food, money and sich. I guess I've got a place for all my hard-earned cash. Tain't long since I paid three dollars to roof that meetin'house, when my granary needed it worse. I guess they'd better not come to me. I'll spend my money where I can see how it's used. If they come here this afternoon you tell them I'm busy on the back of the farm, and say that times is hard with us this year. Now, mind you, don't send them to me."

That afternoon the farmer spent on his farm, planning how he could make the most on next year's crops, and looking over his fine flock and herd. Occasionally he looked up, as if expecting some one, and once he stopped, took out his pocket-book and placed a roll of bills in his vest-pocket, saying to himself: "It's best to be a little careful. One might lose a pocket-book and, besides, a little loose change is sufficient."

Mrs. Baker soon forgot about the solicitors when her friend, Mrs. Morris, came rushing in out of breath.

"No, no, I can't stay long. Well, I will sit down. I just came in to tell you the news. Not heard it? Goodness only knows what'll happen next. That Sam Smith and his wife and children are all goin' to be missionaries. Yes, sir, they're a goin' clean across the ocean. I forget the name of the place. Is it Africa? Well, anyway, it's a heathen place. And he's a leavin' all his people here. Oh, we are all bound fer trouble, but I jest said last night, when Lou Emma was gone to the dance: 'I'd a heap rather have her there, in good society, than among the heathens.' But I must be going and finish my work, or I'll be late to church in the morning."

It was Sunday morning. The sermon was finished and the minister's eyes swept with intense searching the faces of his congregation. He had made a strong appeal for the support of missions and had hoped to inspire them with the spirit of giving, and make them feel that it was a privilege instead of a duty. Their faces told him he had failed. As he bowed his head on his hands he murmured: "God help me."

He did not see the bent figure of little crippled Maggie, in the rear of the church, a figure that was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying brokenly, "I ain't got nothin' ter—" What was it that made the child catch her breath as though a cold hand had touched her?

"Yes, you have, Maggie," whispered a voice from somewhere. You've got your crutch. Your beautiful crutch that was given to you, it's worth lots of shining dollars. You can give your best friend, that helps you to get into the park and hear the birds sing, and takes you to preaching, and makes your life so happy."

"Oh, no, Lord," sobbed the child, choking and shivering. "Yes, yes—I will. He gave up more'n that for me." Blindly she extended the polished crutch and placed it in the hands of the deacon, who was taking up the scanty collection.

For a moment the man was puzzled, but the minister saw and understood. Rising, he asked her to tell why she made this gift.

Trembling she arose and in a timid, soft voice said: "You see, it's all I had. It's worth a hundred dollars, and that will carry the blessed Story of Jesus to some who are dying without his love. I can be happy without it, if you will carry me to the hospital where I can read and sing to the sick folks. Please, don't you think you can use my gift?"

Silas Baker arose slowly and stood a moment with bowed head. Then, trying to control his voice, he said: "Brethren, I move we pass the basket again."

"I second that motion," came from Mrs. Morris, in a choking voice.

3435 Van Buren Street, Chicago, Ill.

"My Mother"—A Prayer

Selected by W. H. Lichty

The following prayer is credited to Tom Dillon, of Seattle, Wash. It is beautiful in sentiment, pleasing to the ear, and inspiring to the soul. It is good to read, fine to meditate upon, and worth preserving. He who loves his parents can not help but love this prayer:

I am thankful to God for the body you gave me, the bone and the sinew, the heart and the brain that are yours, my mother, I thank you. I thank you for the light in my eyes, the blood in my veins, for my speech, my life, for my being. All that I am is from you who bore me.

For all the love that you gave me, unmeasured from the beginning, my mother, I thank you. I thank you for the hand that led me, the voice that directed me, the breast that nestled me, the arm that shielded me, the lap that rested me. All that I am is by you who nursed me.

For your smile in the morning and your kiss at night, my mother, I thank you. I thank you for the tears you shed over me, the songs that you sang to me, the prayers you said for me, for your vigils and ministerings. All that I am is by you, who reared me.

For the faith you had in me, the hope you had for me, for your trust and your pride, my mother, I thank you. I thank you for your praise and chiding, for the justice you bred in me and the honor you made mine. All that I am you taught me.

For the sore travail that I caused you, for the visions and despairs, my mother, forgive me. Forgive me the peril I brought you to, the sobs and the moans I wrung from you, and for the strength I took from you, mother, forgive me. For the fears I gave you, for the alarms and the dreads, my mother, forgive me. Forgive me the joys of which I deprived you, the toils I made for you, for the hours, the days and the years I claimed from you, mother, forgive me. For the times I hurt you, the times I had no smile for you, the caresses I did not give you, my mother, forgive me.

Forgive me for my angers and revolts, for my deceits and evasions, for all the pangs and sorrows I brought you, mother, forgive me! For your lessons I did not learn, for your wishes I did not heed, for the counsels I did not obey, my mother, forgive me.

Forgive my pride in my youth, and my glory in my strength that forgot the holiness of your years and the veneration of your weakness, for my neglect, for my selfishness, for all the great debts of your love that I have not paid, mother, sweet mother, forgive me, and may the peace and joy that passeth all understanding be yours, my mother, forever and ever, Amen.

Men and women, boys and girls, wherever you are, cut this out and pass it on to your mother. It will help her. It is worth the while. Try it!

Waterloo, Iowa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

WANN, OKLAHOMA

Since our last writing we have received some very liberal responses to our appeal for aid—$17 in money and a nice lot of clothing. But as winter approaches and other needy ones hear of what we are doing, the demand is greater than the supply. We wish that the sisters, who have helped in this work, might see and know the pleasure and comfort that they have given. We thank them for their liberal response, and hope that we may be able to do much more good.

We now have our church building on the new location, which is a very desirable one, on First and Virginia. The Mission Board gave us permission to solicit funds to repair and move the church. Thanks to the untiring efforts of our minister, Bro. James Hardy, we have it moved and repaired, and more than half paid for.

The following will show something of our growth here: At the first services, August 24, 1918, there were four present besides Bro. Hardy. Eleven members have moved away. Since July 6, 1919, we have an average attendance of forty-two at Sunday-school, with collections avcraging $1.85, including birthday offerings. We attribute the increase largely to the aid that we have been able to give to the poor children, and anticipate a greater interest now in our new location. The above increase has been in the face of many discouragements.

We are at present a part of the Big Creek congregation, but as soon as our elder, Bro. Gripe, can be with us, we expect to become organized. H. M. Williams.

FREDERICK, MARYLAND

Our church met in regular council Nov. 1. We unanimously elected our pastor, Bro. J. Kurtz Miller, for another year. Our church had greatly run down while without a pastor, but under the efficient leadership of Bro. Miller we have raised about $1,400 this past year and all of our church activities have taken on new life.

Sunday-school officers were elected, with Bro. John Wolf as superintendent. The adjoining elders were called in to aid us in the election of a new board of trustees. We chose Brethren Geo. Gittings, John Wolf, Robert Jacobs, Elmer Brengle, Daniel Brunner, D. R. Grove and J. C. Garst.

Bro. A. L. B. Martin assisted our pastor in a three weeks' series of meetings, which resulted in sixteen being buried with Christ in baptism. Through the personal work of our pastor, six of these converts had decided for Christ prior to the revival. We closed with a large love feast, which was the best we have as yet attended here. Our house was packed to its utmost capacity. This would seem to indicate that we need a larger church in Frederick. Our efficient elder, Bro. A. P. Snader, is faithfully standing by our pastor, and through their untiring efforts we may hope for a prosperous year in the more abundant life. The writer was elected church correspondent.

Lucy Arnold.

310 Park Avenue, Frederick, Md., Nov. 17.

PORTLAND, OREGON

Considerable having been said in the "Gospel Messenger," with regard to all the churches reporting efforts that are being made in promulgating the "Forward Movement," and having not had, as yet, a report from the Portland church, I will, as one of the committee, give a brief outline of what has been done, up to the present time.

Our last quarterly council appointed a committee of five—two brethren and three sisters—to visit all the members (especially those who have become cold and indifferent) with the object of inspiring them to renewed energy, and also to take a survey or inventory of the material that we have, with which to begin the "Forward Movement." Even though our membership is not large in this city, yet it is quite a task for those working daily, to get around to accomplish this work.

The committee met and organized. A letter of approximately 1,000 words was sent out, in order to reach those who had not been regular attendants at services, that they might be present at a get-together or homecoming meeting, that was held Nov. 2. This was an all-day meeting at the church, with a basket dinner in our large basement. It was greatly enjoyed by all who were interested enough in the Lord's work to attend.

(Continued on Page 782)

SUNDAY-SCHOOL NORMAL

The Sunday-school Normal of Northwestern Ohio will be held in the Silver Creek church near Pioneer, Ohio, beginning on Friday evening, Dec. 19, at 7 o'clock, and continuing until Monday evening, Dec. 22. Brethren E. B. Hoff and Ezra Flory, of Bethany Bible School, will be the instructors.

Some of the subjects to be used by Bro. Hoff are as follows: "Faith, Hope and Love," "The Inspiration of the Bible," "Christian Stewardship," "The Challenge of the Hour," etc. Bro. Flory will speak on "Sources of Sunday-school Power," "The Training of the Emotions," "Religious Education in the Home," "The Sunday-school and the World's Reconstruction," and other subjects of vital interest.

Since the 1918 meeting had to be recalled, there should be more than ordinary interest taken in the program this year. Programs will be mailed to each Sunday-school.

Committee: N. I. Cool, C. W. Stutzman, Leo Lillian Wise.

A TWO-WEEKS' REVIVAL

The revival in the Mill Creek congregation, Virginia, conducted by Bro. Otho Winger and wife, closed Nov. 23, with sixteen additions by baptism and two—a husband and his wife—who were received from the Progressive Brethren without rebaptism. It is not a large addition in a membership of about six hundred, and yet it is a large addition when the fact is considered that practically all the Brethren's children, of an age capable of faith, are in the church already, and the same is true of the other churches in the community. Taking it all and in all, it is a fine addition; in fact, it is a great victory.

From the beginning the interest was good. The weather, for the most part, was very fine, and throngs of people of every class and denomination in the community attended time after time, and the attention paid the preaching, and the respect given the occasion, were never better in the history of the congregation. It was, indeed, the gate of heaven to many waiting souls.

The preaching during the first week was largely doctrinal. The fundamental doctrines of salvation were discussed strictly from the Bible point of view, and at the same time the distinctive position of the Church of the Brethren was made plain and strong, yet without the least showing of partisan spirit. During the second week the sermons were given an evangelistic turn, though none were of the soft, emotional kind. The preaching was sound and sensible all the way through, intensely practical, addressed to the understanding. The appeal was made from the standpoint of intelligent conviction.

One of the outstanding features of the preaching was its simplicity. Brother Winger is a marvel of simplicity. His crowning ability is to deal with great truths in a simple, clear manner. Almost any child can follow him and understand him. His simplicity, coupled with complete naturalness, ease and earnestness, makes him most acceptable to the masses.

Dr. John A. Broadus, probably the greatest man the Baptists of the South ever produced, once preached to a mixed audience at a camp-meeting in the pine woods of Georgia. After the sermon an old colored woman said she could understand every word that was said. Dr. Broadus said he regarded this as the greatest compliment ever paid him. After all, nothing counts like simplicity and naturalness in preaching, from the human side.

It was generally felt that the meeting should have continued longer, for it closed in the midst of great interest. It is probable that still others would have been added; yet not a great number could have been expected, it seemed, for the field has been gone over again and again. So, one of the most effective meetings in the history of the congregation was declared closed, good wishes and good-byes were said, and all withdrew with memories that shall remain.

This is to be the last meeting of the kind in the old church. A large new church is to be built next summer, with modern equipment and planned to meet the needs of the congregation for some years to come.

Penn Laird, Va. H. C. Early.

NOTES FROM INDIA

Vyara.—In the July Sunday-school Examination, seventy-five wrote, of whom seventy-two passed. These won, through good marks, twenty-two New Testaments and four Bibles. In the oral department, 278 sat and 223 passed. These latter are village people, for the most part.

The evangelistic work at Vyara is dragging, for lack of competent workers. Many are in training for better service, for which we are glad. But seeing village Christians remain untaught and grow cold is very trying.

The other day we had a small fair in Vyara. It was the work of the Deputy Educational Inspector. Our boarding boys and girls, though from the backward classes, performed their part quite as well as the children from the high castes, taught in the Government schools in town. It seems to us as if our teachers in the boarding-schools are doing as good work as we can expect. If trained, we might expect better work, of course.

This week there is a great stir in town. A wandering Sanyasi came to town. He was very ill indeed, for the top of his head seems eaten off. On the top of the skull and inside were hundreds of little worms. He was so holy, it was said, that when he stooped over, the worms fell out of his head and then he would stoop over, pick up the worms and put them back in the cavity of his head. The Deputy Educational Inspector denies this, saying: "I saw worms fall out into the fire, as he stooped over to warm. He could not put them back." Against his will, the town doctor removed the worms and tied up his head, doing for him what he could. But the report got out that he was what the natives call an Ashwatthama (one who fought on horseback in the time of the Mahabharata story, the top of whose head was cut off in battle, and yet he lived, for his foe said: "Go, you are immortal"). The Mahabharata is supposed to have been written about 5,000 years ago and here this man, a little fellow, about thirty years of age, his hair still black, is supposed to be one of those immortal Ashwatthama, living these 5,000 years already. The town people in bands, one after another, of all castes, came out to see him. They came in droves from Bulsar, Surat, etc., to see him. The women who had no interest in the educational fair, also came out, and they would bow before this pigmy of a man and call him "God." They would worship him and give him plenty of money and other offerings. The first day the man was so ill that he only mumbled when talked to. No one understood him, but the more he failed to be understood, the more mystery hung about him. The next day, after his fever had gone down, he was found to have come from North India and spoke Hindustani, but he is a man of no intelligence. The doctor waits upon him daily, charging six annas (twelve cents) a trip. Since his head has been cleansed, it is recovering.

These same caste people are not all ready to hear the story of Christ from a missionary. They much prefer the mystery that clouds the life of an ignorant and filthy (of body, if not of mind) Sanyasi (wandering mendicant). This makes a sad story but it is true to life. Christianity is not popular among the caste people of India, as yet. They fancy that to become Christian is unpatriotic. But the common people hear the Gospel message gladly, even as in the time when Christ was on the earth. For this we rejoice and take courage.

I will yet add that this is a time of much fever amongst us. Our men complain much. I. S. Long.

Anklesvar.—Two or three months ago a request came for a teacher from a village where a number wished to become Christians. A teacher of a near village went to them regularly for several weeks. A few weeks ago Bro. Stover went to this village and twenty were baptized. May they grow in the grace and knowledge of our Lord Jesus Christ!

Two weeks ago Bro. Stover and family spent a few days at Vali. Last Sunday, Oct. 19, they were at Jalalpor. Their visits are always a help and inspiration to the work. During the past month, while the Arnold family has been at Bulsar, Sister Himmelsbaugh has been alone at Vali. Things have been very trying for the sisters at Jalalpor, owing to the opposition of the town people to a class of Christian boys entering the Jalalpor public schools. Their protests have been fruitless, for the Government refused to yield to the caste prejudices of the people. In those trying times the visits of Brethren Long and Eby, and later of Brother and Sister Stover, were especially helpful to both the Indian Christians and the missionaries of Jalalpor. Pray that the cause of Christ may triumph at this place, where the conflict is sharp between Hinduism and Christianity!

Bulsar.—In the absence of Bro. Ross and family, who are at Naini Tal for a two months' vacation, Bro. E. H. Eby has been carrying added burdens. To assist him, the writer came from Anklesvar and will remain until after the Committee Meeting of next month. The sisters at Landour and Bro. Ross and family will return to their work the last of October. The Bible School has been in progress for over four months. Bro. Eby teaches two classes daily, and Bro. Govindji Khengar teaches two periods. Twelve men and five women are taking the regular class work. It will be of interest to note that the families who are here for Bible School work, are blessed with thirty-six children. It promises well for a larger school in the future! Some are receiving great blessings through the class work; others fail to respond to the truths as they are pressed upon their hearts. Such, especially, need your prayers, dear reader, that their response to the truth might be genuine and whole-hearted!

One of the men here recently had business at Taropa, a village near the Amlitha church of the Raj Pipla State. He asked one of the Bible students to go with him to help him. This man also paid his expenses. In the evening the Bible student was impressed to give a message on "Pray without ceasing," to the people at Taropa. The Spirit was upon him, for he talked for an hour on that verse with great ease and earnestness. The next day he gave a different message, from the same text, to the people at Amlitha. The words came as fast as he could speak them for an hour. The man failed to get his business done but he was so pleased with the way the Lord used his brother, that he did not regret the expense that the trip was to him, and both men came home rejoicing!

In the absence of Sister Ross, Sister Anetta Mow had been housekeeper of the Ross bungalow, for a household of from four to eight, and has had charge of the Widows' Home, along with her language study. Mr. and Mrs. Morris, new workers of the American Wesleyan Mission, whose field is between here and Dahanu, have been here for several months in language study. They, with their two boys, returned to their station at Pardi Oct. 21. The past two Sundays he preached for us at the English services.

Two weeks ago morning prayer services between 7:30 and 8 began to be held at the church. They are well attended and, we believe, will do much to enrich the spiritual life of the membership, and to prepare them for the Tamil David meetings, to begin here Nov. 22, and to continue six days. Arrangements are being made for all our workers of Gujerat to be present for these meetings. Previous to the meetings here, he will hold a four days' meeting for our Marathi workers at Dahanu. Tamil David has had wide experience in addressing large meetings in different parts of India, and we are praying much that his messages may be inspired of the Spirit, and may help our workers to win many to Christ during the coming evangelistic season. The prayers of God's people are coveted, in a special way, for our missionaries and Indian workers in the great soul-saving campaign just ahead of us!

Bulsar, Oct. 23. A. T. Hoffert.

The New Jerusalem

(Continued from Page 773)

it be called a new earth, because the old things have passed away.

"There shall be no more sea." The sea has been a great terror to the people of every age because of the difficult barrier it interposed between lands, and because of the danger of crossing that barrier. Soon ocean travel will be as safe as travel on the land, and, perhaps, ere long air crafts will safely sweep over the broad sea, entirely ignoring its waves. Then it may well be said: "There is no more sea."

The coming of Christ to earth to reign as King of kings and Lord of lords will bring about wonderful changes, some of which we can learn from the prophecies which foretell that event. When first every eye is attracted by the brightness of his coming, "all the tribes of the earth shall mourn." This is because in every tribe a large proportion of the people are not prepared for that coming. When he descends with the shout of the archangel and the trump of God, the dead in Christ shall rise, and the saints who are still living in the flesh shall be changed, in a moment, in the twinkling of an eye, and shall meet the Lord in the air. Instantaneous as is the change of the living saints, those who have long been asleep are resurrected just as quick and reach the Lord in the air just as soon. This first resurrection is as instantaneous as the twinkling of an eye. Then the Lord, without further delaying his coming, brings with him these resurrected saints to earth, and so shall they ever be with the Lord.

Then shall come to pass the saying of the Savior: "But those mine enemies, who would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27). Those who, when they see him come, are willing to accept him as their Lord and have him reign over them, are to be spared in this natural life, and be permitted to enjoy the blessings of the new earth, and have Christ as their Personal King. Those, who accept him at this late hour, may be the nations who still need to be healed by the leaves which grow on the trees by the river of the water of life.

Satan shall be bound with a great chain and sealed in the bottomless pit, where he can deceive the nations no more for a thousand years. Thus temptation is to be removed from the people of this new earth, and with it most of the sin and suffering and death. The child, we are told, shall die a hundred years old. Everywhere, in the realm of this "Prince of Peace," mercy and peace shall prevail, and the lion shall lie down with the lamb.

The prophet Zechariah tells of Christ's coming, and of its immediate effect on that one part of the earth. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east [the place from which he ascended to heaven], and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall

be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14: 5).

An earthly monarch is always expected to have a house to dwell in—a house somewhat befitting his power and glory. The Lord Jesus, who is now seated on the right hand of the Majesty on high, would not be expected, when he comes in power and glory, to reign over the whole earth, to dwell in a perishable house made by human hands. When he left his disciples he said: "I go to prepare a place for you. I will come again and take you unto myself, that where I am there ye may be also." This gave them to understand that they should dwell with him in those mansions he was preparing for them. The New Jerusalem is that mansion he has prepared for them, and nothing could be more suitable and fitting than that this New Jerusalem should now come out of heaven, and settle down on that "very great valley" which was prepared by his feet touching the Mount of Olives. This glorious city, the New Jerusalem, will then be the capital of the whole earth, the mansion in which Christ and his saints are to dwell during his reign on earth. The saints are to be "priests of God and of Christ, and shall reign with him a thousand years."

It would then appear that the time of the coming of the New Jerusalem to earth is immediately after the coming of Christ in power and glory, and that the mission of this heaven-built city is to be the capital or house-royal of all the earth during the millennial age—that blessed and happy time which elapses between the resurrection of the saints, the first resurrection, and the second resurrection—when all mankind shall be brought forth to stand before the judgment bar of God, when the books shall be opened and when each one shall be judged justly, according to the things written in the books, as his works have been.

Putnam, Okla.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

COLORADO

First Grand Valley.—Bro. John Mitchel, of Yoder, gave us a fine sermon Oct. 26. Bro. David Bowman, of Empire, Colil., stopped on his way home from Kansas and gave us two spiritual sermons. Our elder, Bro. J. E. Bryan, has been confined to the house with a broken limb for the past six weeks, and we miss him in the services. Sister Katie Smith's class, composed of twelve girls from eleven to fourteen years of age, conducted the Sunday-school a week ago, and it was very encouraging to see them take such an active part.—Mrs. Minerva Hixson, Grand Junction, Colo., Nov. 19.

IDAHO

Neaperce church met in council Sept. 30, with Bro. B. J. Fike presiding. Our love feast will be held Nov. 29. Our series of meetings, conducted by Bro. Long, of Weiser, closed Nov. 2. Much good was done and three were baptized. Since our last report eight letters have been granted and one applicant has been baptized.—Mattie E. Thomas, Nezperce, Idaho, Nov. 19.

ILLINOIS

Chicago.—At the regular council of the Chicago congregation, held Nov. 11, Bro. John W. Lear was chosen presiding elder for the ensuing year. A large volume of business came before the meeting. On Sunday afternoon, Nov. 23, Brethren J. H. B. Williams and J. E. Miller were with us and a Sunday-school Committee, to consult the church regarding several ordinations which had been recommended. As a result Brethren Otto E. Mossamer, H. A. Clayhaugh, Roy Dilling, J. Edwin Keller, Elgin S. Keller, Homer G. Shull and J. Elmer Wagoner were unanimously approved for the eldership. Bro. Keller was not present and will be inducted into office later. The other six brethren, with their companions, were impressively ordained. The Spirit of the Lord was present, and all came away with a new sense of responsibility for the church and her Forward Movement.—J. Hugh Heckman, 836 S. Humphrey Avenue, Oak Park, Ill., Nov. 23.

Virden.—On Sunday morning, Nov. 16, Bro. Albert Smith, of Bethany Bible School, gave us a very spiritual address. In the evening Bro. H. A. Clayhaugh took us on a tour through Chicago with his stereopticon views. The lecture, along with the pictures, was not only entertaining but highly spiritual. An offering of $110.49 was lifted to help the Douglas Park and Hastings Street Missions at the Thanksgiving season. We have decided to hold a love feast Dec. 6, at 6:30 P. M.—Stella Brubaker, Virdco, Ill., Nov. 22.

INDIANA

Flora.—At our council meeting, Nov. 14, we elected Sunday-school officers, Bro. Irvin Blum, superintendent. Our series of meetings commences Nov. 23, with Bro. I. R. Berry in charge. Sister Alma Stump, a student of Bethany Bible School, will conduct the song service. We will hold our love feast at the close of the meetings.—Mattie Welty, Flora, Ind., Nov. 24.

Ft. Wayne.—Since our last report three have been received by letter and still others are coming. We are enjoying the help of two earnest workers—Sisters Eldridge and Sherman. They are taking a three-year course in nurse training. Others are contemplating moving here, which is very encouraging to the work. A number of repairs have been made on the church property by the assistance of the Mission Board of Northern Indiana. The interior of the house has been put in first-class condition, a new furnace has been installed and we now have a very commodious house of worship. Further improvements will be made later. We earnestly invite any members passing through the city, to stop over to worship with us, especially ministers. The church is located on the corner of Green and Smith Streets, one block north on Smith Street from East Creighton Avenue car line.—J. Almer, Ft. Wayne, Ind., Nov. 24.

Goshen City.—Nov. 23 Prof. F. W. Schwaim, of Manchester College, talked to the Men's Bible Class during the Sunday-school period. They are having a contest for new members and reported an attendance on that day of 136. The total school attendance was 327. Bro. Schwaim preached an inspiring sermon at the morning worship on the subject, "Jesus Christ the Hope of the World." In the evening he gave a lecture on "The Challenge of Africa," which opened our eyes to the need for missionaries in that field. This lecture followed a Thanksgiving program by the Christian Workers' Society, at which an offering of over $27 was lifted in response to the call of the General Mission Board.—Beulah Manahan, Goshen, Ind., Nov. 24.

New Bethel church enjoyed a two weeks' series of meetings, conducted by Bro. E. O. Norris, of Pendleton, Ind. Sister Bertha Dilling led the singing. The interest and attendance were not as good as we would like to have had. Several members from adjoining congregations were with us at different services. The members were strengthened, and one was baptized; one awaits the rite.—Mrs. Omer White, Connersville, Ind., Nov. 25.

Nubleaville church met in council Saturday evening, with Eld. M. Smeltzer in charge. The majority of officers for Sunday-school and church were reelected. Our present elder was retained for the coming year and Bro. John Smeltzer was chosen superintendent for the Sunday-school. We decided to hold a series of meetings some time within the next year.—Dewey Bailiff, Indianapolis, Ind., Nov. 22.

Pipe Creek.—We had with us Saturday and Sunday, Bro. Meg Gwong, of Manchester College. Sunday morning he talked to the children, which was greatly enjoyed by all. Afterward he preached a sermon on "The Abundant Life." In the evening he talked to a large crowd on the subject of "China," his native land.—Ruth Dailey, Peru, Ind., Nov. 26.

Rock Run congregation had Donation Day Nov. 16, for the benefit of the Aid Society. Sister Mary Overbright, of the Solomon's Creek congregation, gave a talk on "The Forward Movement of the Aid Society." Sister Myrtis Weaver gave a reading. An offering of $17.50 was received; also fruit, vegetables and groceries. Nov. 23 the Aid Society had a box supper in the Good Intent Church, Grand Rapids, Ala. A box was sent to Chicago for Thanksgiving for the poor. We have about 100 members at Rock Run, with a wide-awake Sunday-school and Christian Workers' Society. Our church is located in a good religious community, as we have two other churches of other denominations two and three miles from our own. Our greatest need is ministerial help. Our elder, Bro. I. L. Berkey, is now in his eighty-first year and needs help, as he was getting Mission Board for him. There are several farms for sale within two miles from our church, also three small homes; there are a few farms for rent. Any members who are thinking of changing locations are invited to come to Rock Run.—Mrs. Clarence R. Cripe, Goshen, Ind., Nov. 23.

Santa Fe church held an interesting and very helpful series of meetings, beginning Oct. 12, with Bro. Ira Long, of Andrews, Ind., in charge. The weather was very rainy, part of the time, but the attendance was good. Effective work was done and three were received into the church by baptism. Both the minister and Bro. Floyd Sonafrank, who had charge of the song service, with the faithful ones in the congregation are to be congratulated upon this success. The meetings closed Nov. 2 with splendid interest.—Dossie M. Webb, Bunker Hill, Ind., Nov. 22.

Walnut congregation held Rally Day exercises Nov. 16, which began on Saturday evening, with a missionary program on "The Power of Ideals," by Bro. Ezra Flory. On Sunday morning we had Sunday-school, with 204 present. Another address was given by Bro. Flory on "The Sources of Power of the Sunday-school." At 2:30 the children gave us a splendid program. Bro. Flory talked to the children and Christian Workers' hour and later preached on "The Power of a Christian Home." We had a large attendance at each of these meetings and all feel greatly blessed.—Helen Mowizer, Tippecanoe, Ind., Nov. 22.

IOWA

Greene.—Oct. 26 we were favored with two good talks, given by Bro. Arthur Miller, an outgoing missionary to the India field. In the morning his theme was "Challenge to Young Men," and in the evening he told us of the India field, as he sees the great need. An offering of $9 was lifted. Nov. 2, in the absence of our pastor, Bro. W. H. Pyle gave an illustrated temperance talk to the children, which they seemed to appreciate very much. Sister Ella Eikenberry and Bro. Luther Hodgden represented our Christian Workers' Society at the Young People's Conference of Northern Iowa, South Dakota and South Dakota, at Ivester, Iowa, Nov. 1 and 2. The churches of the town are going to have union services at the Methodist church on Thanksgiving morning, when Bro. Pyle will preach and deliver the sermon. The church, through the Aid Society, is sending a box of catables for the Thanksgiving dinner at the Ogden Mission in Chicago.—Elsie A. Pyle, Greene, Iowa, Nov. 24.

South Keokuk.—Nov. 9 Bro. Miller was to us Nov. 17 and gave six of his illustrated lectures on the Bible Lands. They were intensely interesting and a rare treat. On Sunday morning he gave his thrilling experiences with the Arabs. Our love feast, which was postponed, was held Saturday evening, with Visiting ministers, Eld. M. J. Miller, who officiated, and Bro. John Price, of the Libertyville congregation. Our Christian Workers' Society has taken a share in the Mission Band, Bro. Miller's former Station, India.—Mrs. Glennie Williams, Richland, Iowa, Nov. 25.

KANSAS

Hutchinson (First Church).—Our Thanksgiving program was given Nov. 23 by the young people to a well-filled house. Sisters Mary Hollinger and Sina Keckler had charge. The program was well given and appreciated very much by those present. Bro. O. H. Peifer, one pastor, is at Stretling, Colo., attending a revival meeting. In his absence we have had with us Bro. Andrew Miller, of Colorado, Eld. A. F. Miller, of our home congregation, Bro. Luckett, of McPherson, and Bro. Wolfenbarger, a Baptist minister. We appreciated the spiritual services of these brethren very much. The fifth number of our lecture course occurred Nov. 14, when Dr. D. W. Kurtz, of McPherson College, gave us a splendid lecture. Under the efficient leadership of our pastor, with the cooperation of the congregation, the song service is very nicely at this place.—Alice Kint, Hutchinson, Kans., Nov. 25.

Kansas City (Armourdale Mission).—On the evening of Nov. 10, at our regular Sunday evening service, a lady came forward for baptism. She has been attending our services for some time, as have other members of her family. The latter we expect to come soon. Our revival meetings began on the evening of Nov. 17, and have been growing in interest. Several more have expressed a desire to make application for membership. Our love feast will be held on the evening of Nov. 29. A union service will be held at our mission on Thanksgiving Day, at 10:30 A. M.—the Central Avenue and the First Church on the Missouri side, participating.—Chas. A. Miller, Kansas City, Kans., Nov. 23.

Newton City church had a very pleasant and spiritual love feast Nov. 2. Eld. J. J. Yoder, of McPherson, preached the preparatory sermon and officiated at the communion service in the evening, assisted by Bro. Wilmer Keedy, of Darlow, Kans. About sixty members were present, including several visiting members from near by congregations. Our mid-week meeting is growing in interest and attendance. A few weeks ago, at one of these services, two were received into the church by baptism. An Aid Society has been organized since our last report, with Sister Mary Mishler, president, and is to be commended for the splendid work it is doing.—Mrs. Lizzie A. Lehman, Newton, Kans., Nov. 14.

Wade Branch church met in council Nov. 8, with Eld. G. M. Throne in charge. Church and Sunday-school officers were elected for the ensuing year, as follows: Bro. Ed. Wallace, elder; Sister R. W. Myers, clerk; Bro. Frank Sanger and Bro. F. S. Royer, trustees; Sister R. W. Myers, correspondent and "Messenger" agent; Bro. F. P. Sanger, Sunday-school superintendent.—Mrs. R. W. Myers, Paola, Kans., Nov. 24.

MICHIGAN

Elmdale.—Nov. 2 we had our Sunday-school Rally Day and in the evening we began our series of meetings, conducted by Eld. S. J. Burger, of Howe, Ind., closing Nov. 16. He gave us nineteen interesting and helpful sermons. We also enjoyed the presence and help of Sister Burger. Five were baptized. Our love feast was held Nov. 17, with Eld. Burger officiating, assisted by Eld. I. F. Rairigh, of Woodland, Mich.—Emma Weaver, Alto, Mich., Nov. 24.

Notice.—To the Aid Societies of Michigan and others who desire to help in the good work: Winter is coming on and there are a number of families that will need help in various ways. Perhaps you have clothing which the children have outgrown, or shoes which are still good. Then we have a poor fund which we draw from in case of emergency. Perhaps some would like to help to swell that fund. Please send all clothing and funds to the writer.—C. L. Wilkins, 1914 Gardner Avenue, Grand Rapids, Mich., Nov. 24.

MINNESOTA

Monticello.—Nov. 16 Bro. Hugh Heckman closed a two weeks' series of meetings and Bible Study. Two accepted Christ. Our communion was held Nov. 15, with forty present. Bro. Heckman officiated, assisted by Bro. Leatherman, of the Minneapolis Mission. We appreciated having with us visiting members from other congregations. We were filled with sorrow when one of our coworkers, Sister Ira Shank, was called to the great beyond Oct. 28. She was the first of our number to go since this congregation was organized. We greatly appreciated the visit and lecture given Oct. 14 by Sister Anna Blough, returned missionary from China.—Mrs. W. S. Sink, Monticello, Minn., Nov. 19.

MISSOURI

Kansas City (First Church).—We met in council Nov. 15, with Bro. Jesse D. Mohler presiding. Two letters were granted. The following officers were elected for the coming year: Sunday-school superintendent, Sister Prudence Miller; Christian Workers' president, Sister Adelle Long; church clerk, Bro. M. F. Hale. Bro. Mohler also gave us a most helpful and interesting address on Sunday morning. Our Sunday-school is growing nicely, and the interest in all our services has been very good. Sunday evening, Nov. 23, we enjoyed a real spiritual love feast, with Bro. Oren McCune, of Kansas City, Kans., officiating. Our Sunday-school is planning a Christmas program, to be given on the evening of Dec. 24. We are exceedingly anxious to become acquainted with members and brethren in Kansas City, for we can assure them a warm welcome into our church family, and also find their place among the activities of the church.—J. A. Wyatt, Kansas City, Mo., Nov. 25.

NORTH DAKOTA

Minot church met in council Nov. 13, having all the members of the District Mission Board present. Bro. Leander Smith presided and we had a fine "Get-together Meeting," it being the first council since Brother and Sister Smith have taken charge of the work. Three members were received by letter. Bro. Geo. Snyder remained with us over Sunday, giving a touching discourse in the morning. In the evening we had a striking message by Bro. Smith.—Beulah Steele, Minot, N. Dak., Nov. 19.

OHIO

Circleville.—Nov. 9 our series of meetings began, with Bro. B. F. Petry, of Eaton, Ohio, in charge. Sister Emma Rankopple conducted the song service and proved to be an efficient leader. The attendance was not as large as usual, on account of health conditions, but the meetings were very spiritual and much good was done.—Oliver Royer, Circleville, Ohio, Nov. 24.

Covington church enjoyed a banner day in her Sunday-school Nov. 9, with 242 present. Bro. M. G. Brumbaugh, Ex-Governor of Pennsylvania, gave a message that will be long remembered by the audience of about 1,200 people. The young ladies' class received pledged themselves to furnish a room in the new hospital in China. During the Sunday-school hour, several weeks ago, the class with their teacher, Sister G. W. Flory, set aside a missionary box with a service of prayer. This box is to receive the freewill offerings until a sufficient amount is raised to furnish the room.—Mrs. Forrest M. Honeyman, Covington, Ohio, Nov. 21.

Mac Hill church met in council, with Bro. Van B. Wright in charge. Matters pertaining to the repair of our churchhouse were attended to. Bro. Geo. S. Gorman was appointed to complete the term of one of the trustees. We are glad for the interest which our neighbors and friends are taking in the work here.—Mrs. M. F. Gorman, May Hill, Ohio, Nov. 24.

Marble Furnace church met in council, with a large number present. Bro. Van B. Wright officiated. Immediately after services one was reclaimed and three received by letter Nov. 16. Bro. J. M. Didier, of Brookville, came to us to give his lecture-sermon on "The Second Coming of Christ." At this service four indicated their willingness to walk in newness of life. We have improved our churchhouse by new concrete steps and platforms. We have a live people. Our pastor and wife will leave for Springfield Dec. 2, for a series of meetings. On Thanksgiving night we will have a sermon by Bro. Wright. Our preaching services are held every second and third Sunday.—L. C. Ramsey, Peebles, Ohio, Nov. 20.

Oakland church has just closed a very interesting three weeks' revival meeting, conducted by Bro. M. J. Brougher, of Greensburg, Pa. He visited the members in their homes and preached twenty-four powerful sermons to well-filled houses. Several nights of our meetings were delegations from other congregations on special nights. Our people have certainly been encouraged and built up in the Lord's cause. Bro. Brougher also assisted in our communion at the close of the meeting. Forty were baptized and two reclaimed.—Mrs. B. T. Waggoner, Bradford, Ohio, Nov. 24.

Strait Creek church met in council Nov. 22, with Bro. Van B. Wright presiding. Two letters were granted and some other business came before the council. Our love feast, formerly announced for Nov. 1, being postponed, has been set for Jan. 1.—S. R. Setty, Sinking Spring, Ohio, Nov. 23.

West Milton.—Nov. 20 our church met in special council, preparatory to our love feast, to be held Nov. 27—Thanksgiving Day. Nov. 24-27 we expect to have with us Bro. Norris, in a series of special meetings. Encouraging reports were given by the visiting brethren. Eld. Wm. Minnich was present and gave us a very helpful and excellent admonition. The letters of Bro. Granville Minnich (minister) and wife were received and a hearty welcome was extended to them by the church.—J. Elmer Showalter, West Milton, Ohio, Nov. 22.

Wooster church held her love feast and communion Oct. 11. Bro. S. S. Shoemaker, from Hartville, who held our series of meetings this summer, and Bro. D. R. McFadden, of the Chippewa congregation, preached for us. Nov. 22 we met in council, with Bro. A. I. Heestand presiding. Bro. R. M. Moomaw was elected elder for the coming year; Bro. S. R. Garver, church trustee; Bro. A. S. Halteman, clerk. A finance committee, to secure funds for remunerating our ministering brethren for their services, was appointed. Our Thanksgiving service will not be held here this year, because of the communion which will be held in the neighboring congregation at Beech Grove. Mary may be interested to know that Sister Ella Hoover, who underwent a very serious operation several weeks ago, is now at her home and is much improved in health.—Miriam Hoff Petter, Wellersville, Ohio, Nov. 23.

OREGON

Portland.—Eld. S. F. Sanger, who has been holding meetings here for two weeks, preached his last sermon Nov. 21. The meetings were well attended, and at the close our love feast was held, with Bro. Sanger officiating. He goes from here to Newberg, Oregon, to conduct meetings for the brethren there. One of our Sunday-school boys was baptized.—Grace W. Hewitt, Portland, Oregon, Nov. 22.

OKLAHOMA

Monitor.—Our love feast was held Nov. 15, with Bro. Bro. Prentice, of Aline, Okla., officiating. A goodly number were present and we feel we were spiritually blessed. Four letters of membership were received and we are glad for the presence of these new members.—Sarah Miller Logsdon, Nash, Okla., Nov. 18.

PENNSYLVANIA

Beachdale church enjoyed a love feast Nov. 16, with Bro. T. R. Coffman, of Meyersdale, officiating. About fifty members were present. Preceding our love feast, Bro. Coffman preached three nights,

(Continued on Page 784)

PORTLAND, OREGON

(Continued from Page 779)

Nov. 5 Bro. S. F. Sanger, of Empire, Calif., commenced a revival effort. This halted the home-visiting, but it will be resumed at the close of the meetings, which will end with a love feast Nov. 22.

Bro. Sanger is giving us soul-inspiring sermons, which are food for the spiritually-minded. Nov. 18 he gave an exceedingly fine exposition of the second coming nf our Lord.

We are looking forward to an advance in the spiritual life of the Portland church, and would like to have the coöperation of every member in the Brotherhood who can furnish us with the names and addresses of members, ex-members or the children or relatives of members, or others, living within the confines of the Portland church (or the city), that we might look them up aod make an effort to arouse them to a sense of their condition. "The night is far spent and the day is at hand."

Many such people are in our city. They enter the busy marts of trade aod are swallowed up by the world and lost to the church and Christ. We must go after them, as they do not, as a rule, look up the church. Brethren and sisters, if any of you bave loved ones in our city, whom you want identified with the church, please seod full name and address to Eld. Geo. C. Carl, 1125 Albina Avenue, Portland, Oregon, and we will do all in our power to awaken an interest within those who have neglected to connect themselves with us.

Our churchbouse is located at Borthwick and Brainard Streets. W. T. Pratt.

1184 Omaha Avenue.

LOS ANGELES MISSION, CALIFORNIA

Sunday, Nov. 16, was a day of rejoicing, when we dedicated our new church at the Boyle Heights Mission, 116 North Hollenbeck Street. The dedicatory sermon was preached by Eld. G. H. Bashor, of Glendora. The church was packed to its limits with interested hearers, who listeoed to the impressive message with the best of attention.

The new granite-faced cement block building is 38x44 feet in size, and bas six Sunday-school rooms which, by means of the twenty-seven movable accordion and lifting doors, can be thrown into the main auditorium. The building cost, approximately, $3,500, and is deeded to the trustees of the District. Over $600 of this amount was donated by the churches of the District. One church is yet to report which, we believe, will give us sufficient funds to meet all unpaid bills. An offering of $250 was taken on dedication day, to meet any deficit and to apply on oew scats. We feel most grateful to our Heavenly Father, the members of the First Church, the missioo workers, and the churcbes of the District that have made our much needed oew church possible.

Since our last report, our pastor, Eld. C. W. Guthrie, and our superintendents, Brethren L. M. Davenport and Callo F. Smith, were elected for another year.

Taught by our pastor, we bave just finished a most interestiog aod inspiring eight months' study of the Bnok nf Revelation at our midweek services.

Bro. Finnell is to be at our mission several days next week with his illustrated lectures in the interest of the Forward Movement. Jeonetta E. Bryant.

2526 East First Street, Los Angeles, Calif., Nov. 17.

THE PETER BECKER BICENTENNIAL

The Old Mother church in Germantown held appropriate anniversary services Nov. 14-16, in commemoration of Peter Becker and the others, who came from Europe and settled in Germantown and vicinity in 1719.

We began our services on Wednesday evening, with our midweek prayer meeting. Thursday evening our love feast was held. About 200 communed. Bro. C. F. McKee, of the Greentree church, officiated.

Friday evening, Nov. 14, we started our bicentennial services with messages from four of our neighboring pastors: Baptist, Lutheran, Methodist and Presbyterian. The Lutheran pastor's church is two years older than ours and in his address we had some of the earlier experiences of our neighbor presented to us. The Methodist pastor told of having celebrated their one hundred and twenty-third anniversary several years ago, and he mentioned how proud he was of that age, but when he learned that the Church of the Brethren was two hundred years old, he said he dropped his head a bit. We had many felicitations from these men, among which, the simplicity of our worship and life was approvingly referred to.

Saturday afternoon we had greetings from the different churches of our own District. Nine different churches responded, all being either a child or grandchild of the Germantown church. In the evening Bro. T. T. Myers, of Juniata College, gave an address on "The Work of Faithful Workers," reviewing briefly the movement and causes which led up to the organization of our church in 1708, and the first coming to America in 1719.

On Sunday morning the house was filled to its capacity. Bro. M. G. Brumbaugh was unable to be present, and Bro. T. T. Myers became the substitute. He gave an account nf Peter Becker and the early history of our church, which was very interesting and helpful.

In the afternoon the house was again filled. We had a representation from each of the three denominations that stood together oo some moral questions in the early history of our country—the Friends, the Mennonites and the Brethren.

Bro. J. S. Noffsinger, nf Brooklyn, N. Y., gave a masterly address on "Real Service fnr the Master." He touched the hearts of men and women to live more loyal lives and to be of greater service to the church and to humanity.

Rev. Silas M. Grubb, a direct descendant of Peter Becker, and pastor of a Menoonite church in the city, gave the second address of the afternoon. He pointed out the likeness between us and some of the principles that made us a protesting church.

The third speaker was William I. Hull, Professor nf International Law at Swarthmore College and a member of the Peace Conference in Paris this year. He, too, gave a splendid address and read an extract from an old book of his father's, in which a comment was made on the character and industry of the Brethren in Germantown, many years ago.

At six o'clock, on Sunday evening, Bro. H. K. Ober, of Elizabethtown College, met a combined meeting of our juniors and intermediates. We had 105 children present. He gave them one of his characteristic messages. At 7:30 our church was for the third time filled, when Bro. Ober gave his masterful message on "Child Rights." At 8:30 Bro. C. C. Ellis gave his thrilling message on "The Call of the World tn the Christian Yoong Man."

We had special music at each service. The weather was ideal. Thus ended the two hundredth anniversary of the coming to America of our Brethren. The meeting was one to go down in our history, long to be remembered. The old sandstone marker of Peter Becker's grave was on exhibition in the vestibule of the church during these services and viewed with interest by all. Its simple inscription, "Anno 1758 P. B.," tells the silent story.

Germantown, Pa. M. C. Swigart.

EMPIRE CHURCH, CALIFORNIA

This church has had a season of rejoicing and spiritual upliftiog during the last two weeks, the like of which she has never had in her history. Nov. 2 Bro. R. H. Miller, of La Veroe, came to us for a series of meetings. The church, in anticipation of his coming, had been holding special prayer meetings for several weeks prior to his arrival. The young men's and the young women's classes had been making special efforts in behalf of the meetings. All during the meetings these two organizations held special workers and consecration meetings.

Bro. Miller confined his sermons to the ethics of Christian living, and in short, clear, concise sermons, the like of which the writer has never heard, drove home the Gospel teaching in a manner that not only convinced but convicted both professor and nonprofessor, with the result that the interest grew from the first night. We had record crowds in attendance almost every night. As a result we had twenty-four accessions to the church.

Our brother certainly confines himself to the Gospel in its purity and does not hesitate to declare the whole truth. Any church that may secure his services can certainly congratulate herself. The good these meetings have done the Empire church can only be measured by time.

On Saturday, Nov. 15, at two o'clock we met for baptism, which was administered by Bro. Garfield Nine, of this church. It was a most impressive service, made so all the more as one saw young and old gn down into the baptismal font.

At night we held our love feast, at which Bro. Miller officiated, assisted by Brethren P. H. Beery, A. Blickenstaff, J. W. Deardorff, and other visiting brethren. We expect to hold an institute during the holidays, to study the distinctive doctrines of the church, if we can secure a competent teacher. W. H. Johnson.

Empire, Calif.

FROM THE WEST MANCHESTER CHURCH, INDIANA

Our church has recently enjoyed a spiritual feast. Nov. 1 our church was favored with an old-fashioned all-day love feast. In the forenoon Bro. George Deaton, of Eel River, and Bro. G. E. Swihart, of the Roann church, preached sound doctrine to us. Bro. J. H. B. Williams, of Elgin, Ill., was present in the afternoon and gave us another good sermon. Elders J. H. Wright and Amos Freed were present as an ordination committee, and took the voice of the church in favor of ordaining Bro. S. L. Young to the eldership.

In the evening a large membership, both home and visiting, surrounded the tables and enjoyed a very quiet and spiritual love feast, with Bro. Williams officiating. Next morning a large crowd was present for morning worship and breakfast.

At the Sunday-school hour the juvenile classes gathered in the basement for the lesson, while Bro. Williams gave us a stirring missionary address in the audience room, after which Bro. S. L. Young and wife were received into the office of elder.

By this time Bro. R. H. Nicodemus, nf Betbany Bible School, Chicago, was present to begin a series of meetings. He preached a powerful sermon. Many were the expressions of appreciation by brethren and sisters, because of the privilege of attending such a "good, old-fashioned meeting." Bro. Williams also voiced his approval from the pulpit, stating that such meetings were doubtless conducive to the social and spiritual interest nf the church. Bro. Nicodemus cnotinued his meetings until the evening of the 16th, with an interest and attendance that expressed a hungering and thirsting for such spiritual and heart-to-heart sermons.

The meetings closed with an excellent ioterest and would have continued another week, had not Bro. Nicodemus' work at home required his presence before going to other fields of labor.

As a tangible result of the meetings the church has been greatly edified. One was received by baptism.

Bro. Nicodemus gave an address to a men's meeting last Sunday afternoon, in Laketon, on the subject: "The Need of More Man Power in the Home, in the Church and in the Community." He showed that man was created as the head or leader of the race, but that, in these days of strenuous business relations, he is neglecting his duties, and that the gentler sex must take the initiative in many of the moral and religious lines of work. His address was received with much enthusiasm.

North Manchester, Ind., Nov. 23. Calvin F. Eiler.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Burkholder-Zuck.—By the undersigned, nt the home of the bride's parents, Brother ond Sister Frank Zuck, near Lanark, Ill., Nov. 19, 1919, Brother Earl C. Burkholder and Sister Hazel G. Zuck.—James M. Moore, Lanark, Ill.

Cunnington-Brown.—By the undersigned, at the home of the bride's parents, Robert and Sister Anna Brown, Nov. 15, 1919, Bro. Geo. A. Cunnington and Miss Morion Starr Brown, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

Kahl-Simon.—By the undersigned, Nov. 11, 1919, Brother Roy V. Kahl, of Egeland, N. Dak., and Sister Estie E. Simon, of Oberon, N. Dak.—J. S. Miller, Crocus, N. Dak.

Killian-Sexton.—By the undersigned, Nov. 15, 1919, at the residence of D. M. Kinzie, Mexico, Ind., Mr. Ivery A. Killian, of Centerpoint, Ind., and Sister Goldier Sexton, of Mexico, Ind.—Iro M. Miller, Mexico, Ind.

Neff-McKee.—By the undersigned, at the home of the bride's parents, near South Whitley, Ind., Brother J. Quinter Neff, of Huntington County, Ind., and Sister Aura Belle McKee, of Whitley County, Ind.—J. H. Wright, North Manchester, Ind.

Roelker-Kayser.—At the home of the bride's parents, Grand Rapids, Mich., Nov. 15, 1919, by the undersigned, Mr. Emil A. Roelker and Miss Olive Kayser.—C. L. Wilkins, Grand Rapids, Mich.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Cripo, Adam, born in Elkhart County, Ind., died near Holmesville, Nebr., Nov. 15, 1919, aged 75 years, 6 months and 3 days. He married Susan Troyer in 1866. To this union were born five sons and three daughters. He leaves his wife, nine children and twenty-eight grandchildren. He was a faithful member of the Brethren church since young manhood. Services by the writer.—J. W. Gish, South Bostrice, Nebr.

Davis, Louisa, daughter of Abraham and Barbara Replogle, born near Hagerstown, Ind., died July 7, 1919, aged 75 years, 3 months and 4 days. She married Wm. Davis in 1864. She leaves her husband and one adopted son. She united with the Church of the Brethren at the age of twenty and lived a devoted Christian life. Services at the Fairview church by Bro. Orlando Ogden.—Ola Tarrence, Udell, Iowa.

Goudy, Bro. Abram B., son of John C. and Nancy Goudy, born in Delaware County, Ind., died at the hospital in Muncie, Ind., Oct. 26, 1919, aged 40 years, 10 months and 12 days. He united with the Church of the Brethren when eleven years old and always held the church in high esteem. He married Miss Nellie Waters in 1899. A son and a daughter were born to this union. He leaves his wife, two children and one brother. Short services were held at his home in Muncie, after which the remains were taken to his old home church, Mississinewa, where services were held in the Union Grove house by the writer, assisted by Bro. Eno Miller. Interment in the Union cemetery, near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

Hemminger, Bro. Moses, born in Stark County, Ohio, died at the home of his daughter, Mrs. Jas. Rector, Nappanee, Ind., Nov. 9, 1919, aged 93 years and 9 days. He married Caroline C. Best in 1854. To them were born three sons and seven daughters. He and his wife united with the Church of the Brethren sixty-one years ago. He leaves his wife, five daughters, twenty-five grandchildren and twenty-two great-grandchildren. Services at the New Amish church by Bro. Daniel Wysong, assisted by Brethren J. F. Appleman and Henry McGowen. Interment at the Bremen cemetery.—Ada Strauss, Nappanee, Ind.

Hilmer, Albert, was born in Germany April 5, 1852, died at his home in Monticello, Ind., Nov. 11, 1919, aged 67 years, 7 months and 6 days. When four years old he, with his parents, came to La Porte County, near Michigan City. He was the son of Mr. and Mrs. Christopher Hilmer, who preceded him in death many years ago. When a young man, Bro. Hilmer came to White County, where, Feb. 4, 1875, he was married to Catherine Dilling. To this union were born five children, who, with the widow, survive. He is also survived by twelve grandchildren and two brothers. One brother and sister died during the past year. He united with the church in March, 1895, and remained faithful. March 19, 1919, he called for the elders and was anointed, after which he gained strength physically and spiritually. His entire married life, except three years, was spent in White County. During his entire illness, which lasted for more than a year, he bore his suffering with remarkable patience. Services in the Monticello M.

E. church by Eld. G. B. Heeter, of Burnettsville. Burial in Riverview cemetery.—J. L. Hffner, Monticello, Ind.

Kendig. Sister Annie Elisabeth, wife of Bro. E. D. Kendig, born in Washington County, Md., died at her home, near Stuarts Draft, Va., of paralysis, Dec. 27, 1919, aged 69 years, 7 months and 17 days. Sister Kendig was for many years a faithful member of the Church of the Brethren. Her only son preceded her a year ago. Her husband, one grandson, one adopted daughter, three sisters and four brothers survive. Services at the Mt. Vernon church by Bro. A. B. Miller, Dr. John S. Flory assisting. Interment in adjoining cemetery.—Fay Cline, Stuarts Draft, Va.

Lowell, John M., son of Mr. and Mrs. Lyman Lowell, born near Bristol, Ind., Dec. 30, 1845, died at his late residence in the same place, Nov. 7, 1919. He is survived by his wife and eight children. Services by the undersigned.—J. H. Fike, Middlebury, Ind.

Nabholz, Sarah Ann McFarlen, born in Virginia, died at her home near Shellsburg, Iowa, Nov. 11, 1919, aged 67 years, 11 months and 11 days. She united with the Brethren church at Garrison, Iowa, when a young girl and remained a faithful member. In 1869 she married Paul Nabholz. Eleven children were born to them, all of whom are living. She also leaves her husband, she leaves two sisters and thirty-three grandchildren. Services at the Oak Grove Christian church, by Bro. Wm. H. Long, assisted by Rev. L. Hoff. Interment in the Shellsburg cemetery.—Mrs. F. L. King, Shellsburg, Iowa.

Schaffner, Sister Fannie B., nee Fackler, died at the home of her daughter, Rebecca Shope, Hoernerstown, Pa., Nov. 7, 1919, aged 64 years and 6 months. In 1872 she married Hiram F. Schaffner, who preceded her in December, 1905. In 1888 she united with the church of which she was a faithful member. She leaves two sons and four daughters. Services at the home and at the Hanoverdale house by Elders J. A. Landis and Thos. Patrick. Burial in the adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

Savage, Erskine E., died at his home near Warrensburg, Mo., of heart failure, Nov. 11, 1919, aged 70 years, 3 months and 10 days. He was born in Greenfield, Ohio, but lived in Missouri most of the time since 1866. He was a faithful member of the church for a number of years. His wife, one daughter, three sons and eight grandchildren survive. Services at the Centerview church by the writer. Interment in the cemetery at Centerview.—Jesse D. Mohler, Warrensburg, Mo.

Sours, Noah, son of Mr. and Mrs. Jacob Sours, born in Page County, Va., died in a hospital in Washington, D. C., where he had been under treatment for some time, Dec. 21, 1919, aged 75 years, 1 month and 3 days. He was a faithful member of the Mt. Zion Brethren church for nineteen years. Bro. Sours was twice married. His last wife, who survives, was Miss Bettie Beahm, daughter of Eld. Henry Beahm. To this union were born six children, two having died in infancy. Services at his home by Eld. C. E. Long, assisted by D. W. Steckler and F. S. Snapp. Interment in the cemetery near by.—H. F. Sours, Luray, Va.

Stafford, Florence Luella, daughter of Charles and Mary Friece, born in Allen County, Ind., died at her home in Goshen, Ind., Oct. 30, 1919, aged 48 years, 2 months and 18 days. She married Jas. Stafford in 1900. To this union three children were born. She is survived by her husband, one son and one daughter, two grandchildren, father, mother and one sister. She united with the Church of the Brethren in 1907 and lived a consistent Christian life, taking an active part in the Sunday-school, and a teacher. Services at the West Goshen church by Elders Forney and Hess.—Myrtle Ulrich, Goshen, Ind.

Underwood, Richard Emory, youngest son of Brother and Sister William Underwood, died at his home near Dixon, of lobar pneumonia, Nov. 9, 1919, aged 9 months and 25 days. Services at the Franklin Grove church by Eld. D. D. Buck. Interment in the cemetery near by.—Mrs. J. J. Johnson, Dixon, Ill.

Wagoner, Effie V., nee Overholzer, daughter of Lewis and Leah Overholzer, born near Flora, Ind., died at her home at the same place, Nov. 12, 1919, aged 39 years, 10 months and 12 days. In 1898 she married Moses Wagoner. To this union were born two children who, with her parents and one sister, survive. In September, 1900, she united with the church and later she and her husband were placed in the office of deacon. Services at the church by Bro. I. R. Beery, assisted by Eld. G. Stinebaugh. Interment in Maple Lawn cemetery.—Mattie Welty, Flora, Ind.

Weddle, Sarah Jane Frost, born in Carroll County, Va. When she was twenty-nine years old she united with the Church of the Brethren and remained faithful. She was married to Bro. Roley M. Weddle in 1887, and was helpful to him in his ministerial duties. To this union three children were born. After a lingering illness of many months she died Nov. 13, 1919, aged 64 years, 2 months and 28 days. Services at the home by the undersigned. Interment in the Council Grove cemetery.—J. S. Sherfy, Bloom, Kans.

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Christmas Specialties

STEEL DIE GREETING CARDS

No. 6328

The greeting cards shown here are specially good values, good quality white card stock, and each furnished with an envelope to match. Greetings and designs are all beautifully executed by the popular steel die process. Greeting verses are in black ink, designs done in colored inks. There are four designs. Price, postpaid, 50c per dozen; $4.00 per 100.

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Per pack, 25c

The New Kind of Christmas Tree Ornament

Sixteen different toy designs, cut-out shapes, printed alike on both sides. Punched ready to string and attach to tree. Twenty pieces assorted in package.

No. 3222. CHRISTMAS FOLDERS

The best value we have ever been able to offer on Christmas cards. First page printed in full colors and embossed with rad border. An appropriate Christmas wish on third page. Heavy snow-flake card stock, size folded, 2½x4 inches. An envelope for each. There are 24 different designs. Price, postpaid, 15c per dozen or $1.00 per hundred on orders of 25 and over.

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No. 251. GREETINGS. Just the card to add the distinctive touch to your gifts. Designs of holly and poinsettia printed in colors and embossed. A verse is printed in gold. Lunch fold card. Size 2¾x4½ inches. Per pack of ten cards, 10c; three packs, 25c.

No. 5004. XMAS TAGS. Seasonable designs of holly, poinsettia, or mistletoe or combined with landscapes in soft colors. Size 1¾x3½ inches. Ten cards of one design in pack, 5c; three packs, assorted designs, 10c.

No. 5005. TAGS. Designs as above punched for attaching. Ten tags of one design in pack, 5c; three packs, assorted designs, 10c.

No. 5013. MINIATURE CARDS. Designs of landscapes combined with holly, etc., on mottled cards. Size 1x2¾

inches. Per pack of 20, 5c; three packs, assorted designs, 10c.

No. 5014. MINIATURE TAGS. Cards same as above, but punched for attaching. Per pack of 20, 5c; three packs, assorted designs, 10c.

SEALS AND STICKERS

No. 3. Newsboy in new cut out design. Per pack of 25, 5c.

No. 4. Winter landscape in colors. Illustration full size. Per pack of 25, 5c.

No. 11. Little girl-shopper with big box in cut-out design. Per pack of 25, 5c.

No. 5030. Do Not Open Until Christmas. A large attractive seal in red, green and gold. 2 inches in diameter. Landseape and holly. A gold band bears the words above. Per pack of ten, 5c.

No. 14. Suggestive designs of the Wise Men in full colors. Illustration full size. Per pack of 25, 5c.

No. 15. Poinsettia in new cut out design. Per pack of 25, 5c.

No. 16. New cut out design of Christmas bells. Per pack of 25, 5c.

CHRISTMAS POST CARDS

No. 201. QUALITY CARDS. These are the famous Davis quality cards which regularly sell at 5c each. A Christmas wish on each card printed in two colors. Illumined initial. Holly border. Beveled gold edges. Dur special price per pack of four cards, 10c; three packs for 25c.

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Twelve nativity subjects, highly colored. The illustrations and verses make this card especially appropriate for Christmas remembrances. Price, postpaid, 15 cents per dozen; $1.00 per hundred.

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CHRISTMAS BDDKLETS

No. 312. DAINTY FDLDERS. A series that will delight you with its artistic designs. First page has floral design. A beautiful bit of landscape is lithographed in full colors and tipped to inside page. A verse is printed on another page. Excellent quality of bond paper with envelopes to match. Size 3x5 inches. Per pack of three, 10c; three packs, 25c.

No. 314. VDYAGERS. The designs of this series are boats in full sail with holly piled in them. Four page booklets. Assorted wishes on third page. Fancy cut border embellished with gold. Per pack of eight booklets, 10c; three packs, 25c.

No. 317. VIDLETS. "There's violets for thoughts." A dainty design of violets and ivy or oak leaves with greetings. Christmas wish each place for your name. A four page booklet. Per pack of six, 10c; three packs, 25c.

No. 350. Four booklets. These booklets have a beautiful decorated front page—flowers and pictures embossed in gold and colors. On the inside are a greeting and a verse. No two alike in a pack. Envelopes to fit. Price, four for 10c.

No. 1000. SPECIAL CHRISTMAS PACKET. A packet of twenty booklets, all different, with envelopes. Two sizes, 2¾x4½ inches and 3x4 inches. An inexpensive gift for a teacher to give her Sunday-school scholars. Per pack of 20, 30c.

No. 342. A series of ten four page booklets with designs appropriate to the Christmas season. Printed in full colors and embossed. Envelope for each. Per pack, 15c; four packs, 50c.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

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Notes From Our Correspondents

(Continued from Page 781)

giving us very inspiring sermons. At the close of the love feast Bro. Waltz, our pastor, who has served us so faithfully for the last five years, handed in his resignation.—Mrs. Fred Brunt, Garrett, Pa., Nov. 23.

Conewago.—The series of revival meetings, which were in progress in the Bachmanville church for two weeks, closed on Sunday evening. The services, conducted by Bro. Jacob Miller, of Mechanicsburg, were very interesting and were a spiritual uplift to us all. Five accepted Christ, one of whom has been baptized. Our love feast will be held in the Bachmanville house next Wednesday and Thursday, Nov. 26 and 27.—Lena H. Gruber, Bachmanville, Pa., Nov. 19.

Hanover church held her love feast Oct. 19, with Bro. B. F. Lightner officiating. He also preached for us in the morning. The meeting was well attended. About thirteen ministers were present from adjoining congregations. One has been baptized since our last report. The Teacher-training Class, instructed by Bro. Jacob E. Myers, held their exercises Sunday evening, Nov. 16. Nine completed book No. 1 and are now studying the second. Our elder, Bro. Daniel Bowser, gave an address.—Mary A. Rhinehart, Hanover, Pa., Nov. 21.

Harrisburg.—Nov. 9, at 9 A. M., there were services at the prison, conducted by Bro. Beachley. The next Sunday a number of people again met at the prison for services, with Bro. Chas. D. Bonsack in charge. Nov. 19 we closed an interesting revival, with Bro. Bonsack, evangelist. Five accepted Christ. Nov. 23 Bro. Conner preached two powerful sermons. His subject in the morning was: "They Will Be Done"; in the evening, "Ye Must Be Boro Again." We will have services on Thanksgiving eve. Dec. 14 some of the Volnuteer Mission Band, of Elizabethtown College, will have charge in the evening.—Sallie E. Schaffeer, Harrisburg, Pa., Nov. 23.

Neffsville.—Nov. 15 we held our love feast at the Home, with eight communicants present. We had one applicant for baptism, who was baptized before services. Elders Amos Hottenstein, who officiated, Cyrus Gibbel, Amos Kuhns and Wm. Zohler were with us.—Mrs. A. H. Hoffer, Neffsville, Pa., Nov. 22.

Norristown.—Nov. 16 we had enrolled in Sunday-school 155, with 109 present. Bro. Hesse taught the Men's Bible Class, which is growing in numbers and interest. We have arranged with Bro. Hesse to give three illustrated lectures as follows: Dec. 7, "The Five-Year Forward Movement; Dec. 14, India; Dec. 21, China. In connection with the latter, we will render the cantata "Redeemer and King." We expect to have Bro. J. H. Cassady, of Huntingdon, Pa., hold a series of meetings for us in April.—J. Howard Ellis, Norristowu, Pa., Nov. 21.

Philadelphia (First Church).—Our fall love feast was held Nov. 6, with the following ministers present: P. J. Blough, M. C. Swigart, C. F. McKee, C. C. Ellis, Stover Kulp, W. I. Book, L. M. Keim, J. A. Bricker. Bro. Blough officiated, assisted by Bro. Swigart. Nov. 16 Bro. T. T. Myers, of Juniata College, preached to an appreciative audience. We have started a live Mission Study Class, with our pastor, Bro. Stover Kulp, in charge.—Mrs. Wm. H. B. Schoell, Philadelphia, Pa., Nov. 21.

Pittsburgh.—Our fall communion was held Nov. 9, with a record attendance. Bro. Ober was unable to comply with his tentative engagement, to be with us before and during communion and, therefore, our pastor, Bro. C. Walter Warstler, preached a very thorough examination sermon in the morning, and a love feast and communion followed in the evening. Two were taken into the church by baptism in the afternoon. The day was somewhat saddened by the burial of Brother and Sister Farraro's baby girl, Sarathena. Services were conducted by Bro. Warstler in the home during the afternoon, followed by burial in the Homestead cemetery. Bro. Galen B. Royer, well known in the Brotherhood, was with us Nov. 21, 22 and 23. He lectured on Friday and Sunday nights on Russia, and her great need of missionaries, and help in all things. To make these lectures more comprehensive, Bro. Royer allowed many photographs of Rnasia, which he had collected during his tour through that region. The lectures were wonderfully interesting, and were well attended. On Sunday morning Bro. Royer preached on "The Three Crosses," discussing Christ on the cross and the two malefactors, nailed to the cross. By coming to Pittsburgh at this time, Bro. Royer had occasion to attend the reunion of Juniata graduates, held on Saturday evening. We expect to have him with us soon again, for further lectures. The last council meeting of this year will be held Dec. 4.—Nelle Forney, 5878 Burchfield Avenue, Pittsburgh, Pa., Nov. 25.

Pottstown.—Since the last report our work here has been very encouraging. Nov. 23 our love feast was held, being the second since our church was established. Eight were recently received into the church by baptism. The membership has been nearly doubled since we have had Brother and Sister G. K. Walker with us. We are contemplating holding evangelistic meetings very soon. Nov. 30 a special musical program has been arranged by our director, Bro. J. A. Cannell. It is the intention of the members to install a baptistry and remodel the basement, providing Sunday-school rooms, as soon as financial conditions will permit. Our Sunday-school has steadily increased, not only in numbers but in spirit as well. At the present time we have an enrollment of 105, with an average attendance of nearly 70 per cent. We are glad for this increase in membership and also the increase in spirituality and interest in the work.—Evelyn R. Kulp, Pottstown, Pa., Nov. 25.

TEXAS

Pleasant Grove.—We enjoyed our regular services Nov. 16, when Bro. J. A. Miller gave us three inspiring sermons. The weather being fine, we had very good attendance and much interest was manifested. The closing sermon was an exhortatiou to the knowledge and belief of a real Savior in Christ Jesus.—Jessie Mahaffey, Hnlsmith, Texas, Nov. 20.

VIRGINIA

Cloverdale.—Oct. 26 Bro. Levi Garst, of Salem, Va., began a series of meetings at the Bethesda church, closing Nov. 10. Bro. Garst preached some excellent sermons. Eighteen came forward, five of whom were baptized. The meeting closed with a love feast, at which Bro. Garst officiated. Bro. B. B. Garber and wife were with us. Bro. Garber gave an able examination sermon, for which we were very grateful.—Mrs. E. L. Showalter, Roanoke, Va., Nov. 22.

Cook's Creek.—Eld. W. H. Zigler, of Churchville, Va., begau a series of meetings in the Pleasant Run church, Nov. 2, continuing until Nov. 16. We had good attendance during the meetings, and the interest was fine. Seventeen interesting and very helpful discourses were delivered. Nine were baptized, the members very much encouraged, and the chorch strengthened.—S. J. Bowman, Harrisonburg, Va., Nov. 21.

Mt. Zion.—Nov. 6 we closed one of the most interesting and instructive revivals ever held at this place. Bro. A. E. Miller, of Weyers Cave., Va., was the evangeliat, and all his sermons were very spiritual and uplifting. We feel that the church has been helped. The interest and attention were especially good. Bro. Miller has done a wonderful work for the community and has helped us to seek for a higher aim in life. Six were baptized and others await the rite.—Anna M. Kline, Broadway, Va., Nov. 20.

CHRISTMAS SPECIALTIES!

Christmas Folders and Booklets

Suitable Envelopes with each series except No. 292

No. 292. Miniature Booklets. Just the thing for enclosing with name. Designs of holly, pine and poinsettia, size 2x3½ inches. Per pack of 12, 10c.

No. 236. New Christmas designs of landscapes, holly and poinsettia. Beautifully printed in softly blended colors with green border. Size 2¼x3½ inches. Ribbon bow. Per dozen, 30c; per hundred, $2.00.

No. 270. Attractive new designs in greeting folders. Distinctive cut and greeting verse. Size 2¼x3½ inches. Per dozen, 30c; per hundred, $2.00.

No. 225. Holly. Beautiful arrangement of holly printed with the new offset process. Size 2⅛x3¾ inches. Per dozen, 30c; per hundred, $2.00.

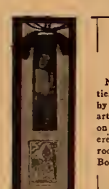
No. 754. Double fold. New series with designs of Christmas greens and winter landscapes. On a card 3¼x6 inches and folded to 2¼x3½ inches. Per dozen, 25c; per hundred, $1.75.

No. 751. Winter landscapes and evergreens form the designs of this series. All in the beautifully blended colora that is characteristic of the offset process of printing. Size 2¼x4 inches. Per dozen, 25c; per hundred, $1.75.

No. 750. This assortment is one of the most beautiful series brought out this year. There are twelve designs. Winter landscapes, baskets of greens and interior scenes, all printed in the wonderful colora of the offset press art. Appropriate verses for the holiday season. Each, 5c; per dozen, 50c.

No. 763. On mottled stock the six designs are Christmas greens or landscapes in soft colors. Card size 4¼x5⅝ inches with two folds making a folder 1¾x5⅝ inches. Per dozeu, 30c; per hundred, $2.00.

No. 240. Designs of holiday packages and landscapes in bleuded coloring. Size 2¾x5½ inches. Per dozen, 30c; per hundred, $2.00.



GOOD-NIGHT CALENDAR

No. 2292. Very pleasing and artiatic. The child's picture is priuted by the offset procesa giving a soft artistic blending of colora. Mounted on double mat, one of crash-finish cream tint, backed by a deep maroon. Size 3½x9¼ inches. Big value. Boxed. Each, 10c.

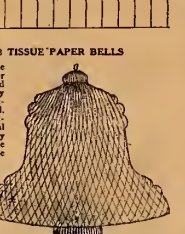
CHRISTMAS FILLERS

No. 74

These are folding boxes made in uniqne and pleasing designs and are intended for enclosing candy, popcorn, nuts and other Christmas dainties. To be used as school, department and class gifts at the Christmas season.

No. 62. RIBBON SEAL. A design of holly with the berries, also a red ribbon attached with seal. Printed in three colors. Half-pound size. Per dozen, 20c; fifty or more, each, 1c.

HONEYCOMB TISSUE PAPER BELLS



These bells make beautiful decorations for any room and should be included with every order for Christmas decorations of any kind. These are not mere pictures of bells but real bells made of many sheets of paper so made that they open into the true bell shape.

They may be folded flat to be stored away and may be used many times.

We furuish these either in the solid red or the red and green combination. Order by number.

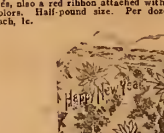
No. 1. RED BELL. Diameter at bottom, 4 inches. Each, 4c; per dozen, 30c.

No. 2. RED BELL. Diameter at bottom 9 inches. Each, 8c; per dozen, 65c.

No. 13. RED AND GREEN COMBINATION same size as No. 3. Each, 8c; per dozen, 85c.

No. 5. RED BELL. Diameter at bottom 13½ inches. Each, 20c; per dozen, $1.60.

No. 15. RED AND GREEN COMBINATION same as No. 5. Each, 20c; per dozen, $1.80.



No. 66

No. 66. HOLLY AND POINSETTIA. Printed in three colors with the season's greetings. Half-pound size. Per dozen, 25c; fifty or more, each, 1½c.

No. 74. Seasonal designs in colors. Half-pound size. Per dozen, 25c; fifty or more, each, 1½c.

No. 88

No. 88. Winter Sport. Designs showing children at play. Lock ends. Printed in five colors. Half-pound size. Per dozen, 25c; fifty or more, each, 1½c.

No. 92. Poinsettia, holly and mistletoe in full colors. Half-pound size. Per dozen, 21c; fifty or more, each, 1¼c.

The Roping is made of imported wood fibre fastened together in a long strand and can be used in hundreds of attractive ways.

No. 3. Red Roping, 11-16 inch wide, 60 yards to bolt. Per bolt, $1.00.

No. 4. Green Roping, 11-16 inch wide, 60 yards to bolt. Per bolt, $1.00.

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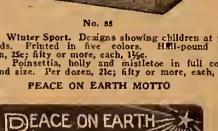

No. 5605

One of the most attractive yet designed. Size 10x13 inches. Rich blue velvet with inlay of a beautiful, peaceful winter scene. Corded, 50c.

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BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"STRETCHING FORWARD."—Philpp. 3: 13

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

Where Christ's Glory Is Revealed

THAT was a wonderful manifestation of Christ's glory on the Mount of Transfiguration, but was it really greater than that which shone forth in his daily life? Why was Jesus unwilling to prolong it, at the request of Peter? And how could Peter, having seen and heard such things, deny his Master?

A sudden and striking demonstration may be useful in an emergency—and there was an emergency just then in the training of these men—but it can not take the place of the slower processes in spiritual education. There is no substitute for time and experience in acquiring a new and broader and better view of truth.

The knowledge of their Lord which came to Peter and the rest in their day-after-day contact with him, as he ministered and taught, and disappointed their expectations, was a much greater disclosure of the Messianic glory than that brief but more brilliant revelation on the slopes of Hermon.

When our eyes can see the path but dimly, our feet may require the reassurance of an occasional flashlight. But how much more glorious are the beauties of the landscape, as revealed by the softer, mellower, more constant light of even a cloudy day, if only we have eyes to see!

Lord, open our eyes to the everyday manifestations of thy glory!

The Commercial Instinct at Its Best

THE merchant seeking goodly pearls had sound business sense. He was in the business for profit. He was looking for goods of high quality. When he found a pearl that he knew would command a higher price than all the others he had, he wisely exchanged them for the one of such unusual worth.

The Kingdom of heaven is made up of that kind of people. That is, people who know the worth of things. People who know that it is good spiritual business to exchange inferior goods for what gives more solid satisfaction. People who understand that no cost can be too great if the margin between cost and value is satisfactory.

The Kingdom of heaven is made up of those who consider citizenship in it the pearl of greatest worth because they understand and appreciate the high quality of the *life* which its citizens enjoy.

"Awake, Awake, Put On Thy Strength, O Zion"

WAS any preacher, ancient or modern, ever up against a harder situation than that which lay back of these ringing words? Zion was in a strange land, an exile and—could you believe it?—on the point of becoming contented with her lot. She was entering the last stages of "sleeping sickness." She was freezing to death and, having passed beyond sensibility to pain and suffering, was enjoying that delightful numbness which precedes the final lapse into unconsciousness.

Some of the relief workers in war-stricken lands have had experiences which help one to understand the feelings of this prophet. When such a worker, after long and difficult and dangerous search has at last found one of those unfortunate young women who were torn from their homes and friends, and driven off like cattle and finally imprisoned in Turkish harems, imagine the disappointment, the heart-anguish of the would-be rescuer as she discovers that the object of her search refuses to be rescued! Such cases are exceptional, but they have happened. And something akin to this has even happened in American cities. But with what unspeakable sorrow of heart to fathers and mothers is known only to those who have felt it.

The experience of our prophet was like that. His own soul aflame with love for his people and his homeland and fired by an unconquerable faith in Jehovah's love for them and in his ability to redeem them, he was pleading with his cold-hearted countrymen to rouse themselves from their stupor. But they were hard to move. They were comfortable. Why should they listen to the ravings of this fanatic?

To appreciate the situation we must refresh our memories a little, as to the meaning of the exile. This was not slavery in the ordinary sense. It was enforced transmigration. The little kingdoms of Israel and Judah were not the only ones which experienced it. It was the usual policy of the oriental empires in dealing with conquered peoples. Its purpose was to destroy their national spirit and make it easier to hold them in subjection. Large portions of the population were deported from their native lands and compelled to live in other parts of the empire. There were individual cases of physical hardship, but this was not true in general. For the masses of the people the material conditions were probably no worse than those in which they had lived before. In many instances they were even better. The suffering of exile was chiefly mental. It consisted in the forced abandonment of lifelong associations and cherished ideals, and in being compelled to take up life again in new and strange surroundings.

But for a nation with such hopes and ideals as Judah had, such a punishment was especially severe. Was that bright picture of the future they had been painting for so long, after all only an illusion? Their sacred city which they had held to be inviolate, had been profaned and overthrown. The temple, Jehovah's temple, had actually been leveled to the ground. No more the annual festivals and the daily sacrifices. Not only were they deprived of participation in them but—worst of all—these holy rites could not be performed at all. For the only place where this could rightfully be done had been destroyed. Can you imagine what such a calamity would mean to these Judean exiles? With what bitterness of despair they would turn from their memories of the past in a vain effort to sing the songs of Zion in a strange land?

But are you noting carefully that the depth of this bitterness would be in exact proportion to their faithfulness to the old ideals? It was the loyal ones who suffered. As for the many who had little religious interest, why, it was comparatively easy for them to forget the old associations and form new ones just as satisfactory, especially as they began to prosper in material things. Babylon was a rich and fertile country.

Consider now, how this environment would affect the hopes and feelings of those who tried to keep alive their ancient faith. Is it any wonder that, as the years wore on, the number of those increased who thought it foolish and useless to cherish the old hopes longer? Was it not the part of wisdom to accept the inevitable, to recognize the fact that there was no future for Jerusalem, to reconcile themselves to the changed conditions and make up their minds to stay where they were and be content? Was not the evidence conclusive anyway that Jehovah had abandoned them, as their brethren said? Why worry over the impossible utopian scheme of rebuilding Jerusalem and reëstablishing the religion of their fathers, especially when they could be perfectly comfortable in Babylon?

Such were the seductive influences the prophet had to fight. While others were denouncing his program as visionary and impossible and counseling contentment with their lot, he was working with all his God-given might to rekindle in the breasts of his brethren the fires of patriotism and religious faith. He was not disheartened by anything that had occurred or by anything in the existing circumstances. On the contrary, he said that even then conditions were taking shape which would soon make it possible for them to return to the Judean hills and build the nation up again. The only real obstacle that he could see was the indifference of the exiles. That was the one, therefore, which he was striving to overcome. He made no pretense that carrying out his program was an easy job. But he said it could be done. He said there was plenty of strength available if Zion would only put it on.

Was this preacher right? Does his doctrine have any fitness for our times? Is there any need of it?

AWAKE, AWAKE, PUT ON THY STRENGTH, O ZION.

The Religion of Ex-President Roosevelt

The Literary Digest of Oct. 16 refers to Ex-President Roosevelt's deep religious faith and activity in these words:

"One of the most profoundly religious men this nation or any other nation ever had" was Theodore Roosevelt. "A powerful believer" and a "prodigious religious actor" are the phrases Dr. Ferdinand C. Iglehart applies to him in his recently-published biography. Explaining religion as a science, in that it presents a "system of doctrines to be believed" and as an art in formulating a "system of duties to be performed," Dr. Iglehart declares "Mr. Roosevelt had the science of religion down to a perfection in the most simple and sincere faith in the cardinal doctrines of our religion, and he practiced it vigorously, as an art, in the multitude of secular acts."

The universality of Roosevelt's view of religious life appeared in his comment when he was told that Dr. Iglehart's son was about to start as a missionary to Japan. After a hearty "God bless him and bless you," he said: "I have told you so many times that I consider the Christian ministry as the highest calling in the world, most intimately related to the most exalted life and service here and destiny beyond, and I consider it my greatest joy and glory that, occupying a most exalted position in the nation, I am enabled, simply and sincerely, to preach the practical moralities of the Bible to my fellow-countrymen and to hold up Christ as the Hope and Savior of the world. I believe, down deep in my soul, as you know, my friend, that I have preached the same Gospel that you and your boy are called to preach.

"As high an estimate as I have of the ministry, I consider that the climax of that calling is to go out in missionary service, as your son is doing. It takes mighty good stuff to be a missionary of the right type, the best stuff there is in this world. It takes a deal of courage to break the shell and go twelve thousand miles away to risk an unfriendly climate, to master a foreign language, perhaps the most difficult one on earth to learn; to adopt strange customs, to turn aside from earthly fame and emolument and, most of all, to say good-bye to home and the faces of the loved ones virtually forever."

The foregoing sentences will show conclusively how deep were our Ex-President's religious convictions. In his usual manner, he sets them forth in strong and unmistakable words. He was a man who had the courage of his convictions of right. The last paragraph appeals to our missionaries, of whom we now have almost one hundred in the field and prepared to go. He was well acquainted with a great number of missionaries whom he met in his extended travels around and about the world. He held them in the highest possible esteem, respect and good will. We do not all see just alike in our religious convictions, but it does one good to know that such a great man, as was our Ex-President, had such strong and deep convictions, and an abiding faith in the religion of Jesus Christ.

D. L. M.

CONTRIBUTORS' FORUM

An Inquiry and Answer

BY CLEMMA L. PEEBLER

O, wonderful monarch! O'er all the earth,
So faithful thy trust thou hast kept;
Not once, since the dawn of creation's first morn
Hast thou at thy post ever slept.

Each morn, from thy chambers, thou issuest forth
And mountest thy chariots of fire;
Then, sweeping through space in thy onrushing pace,
Thou mountest still higher and higher.

Tell me, oh, monarch, as onward you speed,
Dispelling the shadows of woe;
What is the saddest, most heart-broken thing
Thou hast seen on this earth here below?

Many things sad, and many things glad
I have seen in my race 'cross the skies,
Oh, many hearts bleeding and rent in twain,
While streaming tears fell from the eyes;

But of all things in heaven or earth beneath,
Or the waters which e'er ebb and flow,
A mother's heart, rent for her own daughter's sin
Is the saddest, most wretched I know.

McPherson, Kans.

The Moving Pastor

BY M. W. EMMERT

Either the lure of better conditions in the church just across the State line, or the drudgery and humdrum of church work in the present location, or both, seems to have created an unrest among the pastors of the rural churches of the Brotherhood. We frequently hear the farmer remark that his cattle like the pasture in his neighbor's field better than they do the pasture on their own side of the fence. May that remark apply to many of the pastors of rural and village churches?

It is difficult to see why a pastor should move every two or three years. May it be because he is looking for an easier job? Or is it because churches are looking for better pastors? In either case we question the advisability of the change. Should not the pastor and the church seek to adapt themselves to each other, rather than to try to remedy their difficulties by separation?

Notice, for a moment, the folly of a pastor looking for an easier place. In any profession the man who is always looking for the easy place never accomplishes much. He is the man who never surmounts great difficulties, because he is afraid to undertake them, or is too indifferent to surmount them. The great successes of life are made in the presence of great dangers and difficulties. The great victories of the battle-field are lauded because of the greatness of the opposing forces. Perhaps pastors would better look for the *hard* places, rather than the easy ones. If the pastor and God are working together, why should the pastor shrink from any task?

Recently I talked with a successful pastor, who accepted his present charge because it seemed that no one else wanted to undertake the work. Some very hard problems needed solution in that particular church, but this brave pastor took God into his confidence, answering his call, to go in the face of seemingly insurmountable difficulties. He sacrificed a good position, in which there was a wide field for service, for the narrower but much more difficult field of the Gospel ministry. God has marvelously blessed his work. It could not be otherwise. The promise of the Lord was his.

Real success in religious work is always based on sacrifice. The man hunting for the easy job is shrinking from the very basic element of successful service. The school-teacher who shrinks from applying for a school where the previous teacher failed, acknowledges thereby that he is not a complete success in the teaching profession.

A recent editorial, in a well-known weekly religious paper, recites the case of a railroad official who, when he began working for the railroad company, looked up to the higher offices of the company, aspiring to fill one of them some time. In one of the offices he discovered there were more perplexing problems than there were in any other. He said: "I am going to have that office." It is needless to say that he got the office and honored it.

If a pastor finds he has the hardest place among all the charges of the Brotherhood, he should congratulate himself. He has the opportunity to accomplish greater things than any other pastor of the Brotherhood. He and the Lord, working together on the biggest job in the church! O what a privilege, what an opportunity! The last line of this little poem by Helen Rowland fits well in this connection:

"There is nothing in life but the joy of the minute.
There is nothing in love that we do not put in it.
There is nothing can happen unless we begin it.
There is nothing worth winning, but what we can win it."

There is no excuse for a pastor looking across the State line and envying the man in another State District. Perhaps the pasture over there is not as inviting as it looks.

The country pastorate, in particular, demands a long period of time really to accomplish anything. The problems of any country community may not all be understood in a few years of hurried work. Then the solution of the problems, after they have been discovered, requires even more time. Several years may be necessary for a pastor to survey his field before he is really ready to set himself definitely and methodically to the task of laying deep foundations for community betterment. Every community has a distinct character, just as each person has a distinct personality. This community character must be studied and dealt with as a parent deals with a child. No two children are alike. The parent is wise, if he recognizes this and adapts his training and discipline to the peculiar disposition of the child. In the same way the disposition of a community must be handled by the pastor, if he would be successful in community improvement. Every program for community betterment must spring from local conditions and be fitted up to meet them. This requires years of time and study. The moving pastor lacks vision. He misses, pretty largely, the real purpose of his calling.

I think I hear some one say: "You are considering the pastor's chief business to be social reformation. Is that not a mistake? Is it not his business, first and last, to work for the regeneration of the individual?" I have not forgotten the pastor's duty of leading souls into the Kingdom. But usually community betterment goes hand in hand with regeneration. A regenerated person must have good social conditions, in which to develop his regenerated life. So, while the pastor is seeking the conversion of men, he is, at the same time, seeking to provide the best possible environments in which men may live and labor.

The moving pastor makes the mistake of planning, in mushroom style, great reforms in a new field. He rushes in with new ideas and new methods which, in themselves, may be very good, but which are not adapted to that particular church at that particular time. His efforts are, accordingly, not appreciated, and for the most part prove futile. After a year of strenuous but fruitless toil, to put into operation his pet ideas, he sinks back in despair. Then comes a year of miserable drudgery, at the end of which the pastor leaps the fence in quest for new pasture. What folly!

Mt. Morris, Ill.

The Aged Minister and His Work

BY J. H. MOORE

Not long since we spent an hour with an aged minister. He had preached for more than forty years, and had been instrumental in building up three congregations, to say nothing of the help he had rendered a full half dozen of others. During all these years he had lived on his farms, was a hard-working man, yet he never permitted his secular duties to interfere with his church work. He made the Master's interest the first consideration, and his own second. Yet he prospered financially as well as spiritually. When money for any purpose was needed, he willingly contributed his full part, and now and then even more. No one gave more towards the erection of a needed church building than he. In fact, when it came to giving he was right up to the front, or a bit ahead with his offering.

The churches he served often sent him as their delegate to District and Annual Meetings. He was never too busy to go, and always remained until the business was completed. Not only so, but he paid his own expenses. He was never asked for his bill, and never presented one. He put in forty years of hard work for the church without a salary, or even the shadow of a support. Practically every Sunday he preached. Men and women, young and old, were converted and he baptized them. He buried their dead and for the young people solemnized marriages by the score. For the two last services he now and then received fees, but aside from this he served his people absolutely free.

Do you say that he should not have trained his people in this manner? This may be true, but that is not the point that we wish to emphasize in this article. However, he trained them to give liberally in other ways. Even now they are liberal and cheerful givers, but they have never done anything towards the support of their faithful pastor, who served them so many years. He fed and cared for himself and family wholly at his own expense, and then, spiritually speaking, fed his large congregation free.

Was he an aggressive, efficient and successful preacher? At his own expense he built up and put into good running condition several congregations. Had it not been for his self-sacrificing efforts, we would have fewer congregations in the Brotherhood than we now have. He surely made a success of his work. While he did not get the fruit of the vineyards he planted, he planted and cultivated the vineyards all the same. Others will partake of the fruits of his planting, and so the work of the Lord goes on, all because this earnest preacher, and a lot more just like him, have given their time, strength and money to the interest of God's Kingdom on earth.

But how about the honor due this class of preachers? Their number runs up into the thousands. They not only helped to clear up and to settle up the great country in which we live, but they built up and nourished hundreds of churches. We talk about the consecrated efforts of missionaries—and they deserve honor for what they are doing—but have not the preachers, who, at their own expense built up hundreds of prosperous churches, also sacrificed? While singing the praises of others, should we not also give expression of our gratitude for what has been accomplished by the fathers?

Think of a man laboring forty years for the church, all at his own expense! It is not a matter of one or two men thus giving their lives and means for the cause they love. Men of this type—or the graves of those who have passed beyond—may be found in every State where we have Brethren churches. And it is because they lived and labored that a hundred thousand members, constituting the Church of the Brethren, can engage in the grand work they have before them. True, some of them may not have looked with favor on most of our present church activities, but they kept

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right on with their work all the same. They saw to it that the Gospel was preached in the communities in which they lived, and often in the regions beyond. They were not slackers.

To tell the story of their travels, their labor, sacri-fice and achievements, would fill volumes. Many of them made their way to their appointments on horse-back, some on foot. Later they used the buggy and now not a few of them are making use of the automo-bile. But it has been done largely at a personal sacri-fice, and yet without complaint. It was, and is yet, all a labor of love for the salvation of souls and the wel-fare of the church. A more noble set of men never lived and too much can not be said in their praise.

As the generations come and go, the church may produce a finer body of efficient and educated preach-ers, but she is never to excel, in faithfulness and ear-nestness, those who have gone to their reward, or those who are waiting for the call to come to the joys of their Lord. They broke up the fallow ground, planted vineyard after vineyard, watered the Master's plants, and now another generation is enjoying the fruits of their labors. We honor the man or the woman who can, in gratitude, place wreaths upon their graves, or speak of them in terms of praise, but the Lord pity those who would be so inconsiderate as to speak reproachfully of their efforts, or to underrate the value of their achievements.

Sebring, Fla.

If I Am Ever to Be a Christian—When?

BY W. G. NYCE

You have a feeling—more or less dim, perhaps—that you intend to be a Christian sometime.

No hope for eternity, otherwise!

No other prospect of seeing again those dear in memory who have gone forth from your heart and your home to that home beyond.

All the impressions of youth have crystallized some-how in a bottom-of-the-heart desire that sometime you may be a Christian.

But when?

You feel that you would like it settled before you die.

You have a feeling that when old age is upon you it would be consoling indeed that you should be a Chris-tian.

And you have a feeling—most people have—that you will live many years, and somewhere along the line, when age comes creeping on, it will be easy to step over into the family of God, and being a Christian will then come natural.

Did you ever hear of any old person doing so? Once or twice in a lifetime you hear of such things, but it is a RARE OCCURRENCE. Satan's leadership is never in that direction.

The longer this great necessity is put off, the harder it becomes. Now is the time—this very day—this very hour. Hurry off, and hunt a friend in Christ, and let him help you. Or throw yourself down before the great, saving, sympathetic Friend himself, and he will receive you. "Him that cometh to me I will in no wise cast out."

"It's taking all my time to get a start in life." Later, "My business is so heavy now I can not attend to any-thing else."

"I'm having a good time in society. Can't give up all my fun just yet."

"I must get rid of my bad habits. When I join the church I want to be the right kind of a church-mem-ber. I might not hold out."

There was a man named Felix, a long time ago. He trembled when he heard about the judgment. He knew he ought to join the church then and there—but he said: "When I have a convenient season, I will call for thee." But the convenient season never came for him. Read about it in Acts 24.

If you are sincere, the Word of God will convi you. Hear what the Word and experience toget teach:

If you give God a chance to help you he will H YOU TO START IN LIFE—and in the right direction. is the superior wisdom of Jesus Christ which sa "Seek ye first the Kingdom of God, and his righteo ness, and all these things SHALL BE ADDED unto yo That means prosperity, in greater measure than can ever hope to achieve without him.

Or, if you are in the midst of a career of succ it will be health to your overcharged mind and INCREASE OF BUSINESS CAPACITY, to be relieved of certain fearful looking for of judgment—that turn of anxiety in your heart, for which Jesus will sub tute peace. He says: "Come unto me, all ye labor and are heavy laden, and I will give you re

Society—get ready for the SOCIETY OF HEAVEN. is choicer and will last longer. The cup of pleas has bitter dregs. "The blessing of the Lord, it mak rich, and he addeth no sorrow with it." Try the friendliness that the church has to offer. It is sa fying, and follies, and frolics, and dissipations NOT. Now, are they?

As to your character—Jesus wants you; th enough. Your Father wants you back home. Spirit of God wants you, which is why he is stil your heart. All these of the Heavenly Trinity w you, for the very reason that you are a sinner, recognize that you have faults. Faults never g less out of Christ. "The Son of Man came to and to save that which is lost."

You may be one of those good friends of church—doing many things to help along, a neighbor with a kind heart, for whom many Chris friends are praying. You may be an unsaved fa or mother of a young Christian, or an unsaved so daughter or brother or sister, for whose heart Holy Spirit is pleading.

But O, dear friend, whoever you are, come to C TODAY—now, this moment, the only time you are of, the most convenient season you will ever have, make the angels in heaven rejoice, and your loved glad upon earth. DO IT NOW!

Pottstown, Pa.

Americanizing Americans

BY OLIVE A. SMITH

It has become customary to charge our labor t bles to the foreign element. We do this without th ing, and for that reason it is a good thing to have tistics, to set us right occasionally.

Whatever may be said of the leaders of the re strike movements, it is stated, on good authority, sixty-three per cent of the striking coal miners native-born Americans.

One of the greatest difficulties, in the way c settlement of these questions, is the lack of infor tion coming directly from Government bureaus. U Sam himself is the only person who can give all ne sary information, and give it accurately to the pu When strikes occur, we get a very small part, ra than the great mass of facts. Then we jump at clusions, our emotions run riot, and the difficult settlement is increased by conditions of the pu mind which are not true, because they are based a small portion of the truth to be considered.

At the recent State Convention of Kansas teach a representative of a certain school system had plac to make an address, and enlist the members of association—thirteen thousand strong—in the u labor cause. He was forced to return home wit a hearing. From the opening hour of that great m ing, it was made plain, by speakers and auditors a that Kansas teachers were insulted at the very that they would be guilty of hoisting their pers grievances before the public at this time. They sta

these years, laying up a substantial basis of right purpose and earnest effort which have gone into the making of true character, dominated by right ideals. That young man today is a deacon in the church, a progressive farmer, a substantial citizen of the community, respected and honored by everybody. There are certainly few less promising students than he was, and yet he is making a splendid success in life. What he almost unconsciously absorbed from his surroundings, has made him the useful man into which he has developed.

I recall another who came from the West Virginia mountains, a tall, ungainly youth, with his rude manners and his mountaineer ways. For two years he swept halls and dusted rooms. All the while he attended classes, and showed much more promise of developing into a janitor than into a scholar. If, at the end of the second year, anybody would have pointed him out as promising anything more than the most ordinary talent in future life, it would have been remarkable. But he plodded along and today he has taken his doctor's degree and is a professor in one of the best known educational institutions in this country.

Another, whose career has been no less useful, came with the thought of taking one year's work. He wanted a business course. After putting in the year, he had scarcely half finished the work required for the certificate. He managed to get back the next year and succeeded in finishing the one-year course at the end of the second session. He had acquired early in life the very unfortunate habit of smoking, and while he observed the college regulations of not smoking in the buildings or on the grounds, he could not break away from his slavery to the pipe. When he had handed in his last examination paper, and it was found that he would make passing grades on all his subjects, his teachers were somewhat humiliated at the thought of issuing him a certificate, but this was done. He soon got a business position, made good in his work, received promotion after promotion and, inside of a few years, was at the head of a large commercial school, giving training and inspiration to many young men and women. Even when he graduated, none of his teachers believed that anything except the most ordinary success could possibly come to him.

If possible, a student of even less promise than any of these appeared at the opening of the session some years ago, and applied for admission. He was more than thirty years of age, married, and with scarcely sufficient ability to read intelligently. He had only been at the elementary country schools and that a good many years before. There was nothing prepossessing in his appearance or promising in his talents. He was not even able to enter the regular classes in the academy, but was provided with a tutor. He made slow progress in his work. He plodded on for several years in what seemed to be the most desultory manner, without apparently having accomplished much. He went back to the country section from which he came. Here he organized a Sunday-school. He was later elected to the ministry. In his honest, simple way he began to minister to the spiritual needs of the people. Men and women, boys and girls were led to Christ through his ministrations. He later moved to the Far West where he became the pastor of a prominent church.

Other similar cases present themselves to my mind, since thinking of these, but I shall not speak of others at this time. I have to wonder who of us could be wise enough to forbid entrance to those who seem unpromising, and yet who may have the ability for great usefulness. Some of these most unpromising ones have far surpassed, in useful work, many of those who seemed, during their school days, much more likely to win large success.

But this has always been the case. The lovable Oliver Goldsmith, whom we have all learned to love as a brother, by simply reading his books, was so stupid and ungainly and unpromising that his teacher decided to persuade his family to take him out of school. But how much the poorer we would be, in a literary way, without his delightful essays, his beautiful poems and his charming "Vicar." And such masters as Swift and Wordsworth, among our greatest writers, have been wholly unpromising as students.

We will do well if we direct the lives of all who come to us with the honest purpose of being improved and trained, and give them the benefit of the educational advantages we possess. Even the most unpromising may, by the domination of right ideals, be developed into great usefulness.

Bridgewater, Va.

"If You Can Get Along Without It"

BY R. A. MONTZ

THE words of our caption were given to the writer while in conversation with a young brother on the "tobacco question." He gave, as his reason for continuing its use, the fact that at his entrance into the church he was not instructed against its use other than advised (?) in the words of the above caption—the examining minister himself being a devotee of the weed. Accordingly, as a result of his prebaptismal instructions and the examples of other leading men in the church, the noxious weed is still indispensable (?). His reasoning was something like this: "If those brethren need not abstain from its use, why should I? If it is only a question of convenience, it is inconvenient to give it up. I am still using it." While such reasoning does not justify indulgence, yet it is logical.

Can we expect the "new life" to be above the example in the church? Can we hope for the "new birth" to be more wholesome than the teaching was thorough? The "new birth" is a transformation from death unto life wrought by the "Gospel," which "is the power of God" through his Spirit. Little more does the Gospel mean to the newborn child of God than the interpretation which he gleans from the lives and teachings of the witnessing minister or teacher.

The Spirit operates on the whole Gospel, "the Sword of the Spirit," and it can not bring death to the old man effectively with its edge blunted and nicked by prejudiced interpretation. The "new life" is not a composition of the carnal and the spiritual (Rom. 8: 5-8), but it is the transformed being: "He is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5: 17). The "old man was crucified." "We were buried therefore with him through baptism into death; . . . so we might walk in newness of life" (Rom. 6: 4). And Paul says further: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6: 12). Jesus says that the first step in discipleship is *denial of self:* "If any man would come after me, let him DENY HIMSELF, and take up his cross, and follow me" (Matt. 16: 24).

Sharp and deep cutting are these statements, and painful, indeed, is their application to the carnal self, unless the thrust be thwarted, or the edge be dulled through the lenience of the carnal mind: "Just apply until it becomes painful to self; deny self of its lusts [carnal desires], 'if you can get along without them.'" Paul's great rule of life: "Whether therefore ye eat or drink, or *whatsoever* ye do, do *all* to the glory of God" (1 Cor. 10: 31), provides not for self, but for the glory of God. Our caption suggests the comfort of SELF, whether or not God is glorified. If this be the ruling principle of the "new life," the words of the editor of these pages, some weeks ago, suggest themselves: "What did your baptism bury?" As a matter of fact, for what does our "new life" stand? Convenience?

Pernicious, indeed, is such teaching, and exceedingly dangerous to the "faith once for all delivered to the saints" at such tremendous cost. It is a deep thrust at the principle for which Jesus' life stood—SACRIFICE. It fails to establish the newborn child of God in the faith, and against the "powers—the hosts of darkness" at the very time when he should take "the whole armor of God" to thwart their baneful thrusts. When Satan approached Jesus, in his masterly attack, we do not hear Jesus saying: "If I can get along without this bread," after fasting forty long days. No! he does not yield to the cravings (and natural, too) of the carnal self, at the suggestion of the evil one. He says: "Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God," neither does he interpret them in favor of the fleshly longing.

Is it not sadly misleading, for one, entrusted with the Sacred Oracles, to direct the young babes in Christ as to their progress on the highway of life, teeming with evils of every form and description, to be content with this feeble admonition: "Shun them—refrain from them—'if you can get along without them'"? Need we be surprised to find many of the church's young people lingering about the wide, attractively-displayed and brilliantly-lighted gateway of the world? Can we hope otherwise than to find the future church tainted with the corruption and gaudy display of the world, when the line of "separation" is so faintly and slackly drawn?

While it is not the direct meaning of the context, yet is it not bordering close unto "having a form of godliness, but denying the power thereof"? The form: "Renouncing Satan and all his pernicious ways," is quite comprehensive, but the power is denied: "If you can get along without it." Brethren, Jesus sent us forth with two large tasks: "To win men" and to "make disciples" of them. The preaching of the Gospel (not our ideas) is to do *both*. His life is the standard we must teach, in order to attain "to the measure of the stature of the fullness of Christ." He wants developed, in those we win, a strong, Christlike, spiritual disciple, and not a fleshly weakling, yielding to every longing of the flesh. It is our business to plant the seed—"The Word of God"—untainted by our own likings, in these young hearts, and "God will give the increase."

We must apply the "Sword" with all its pain, even to the casting away of a foot, a hand or an eye, if, indeed, it must take that, rightly to relate ourselves to the truth. Surely, we should not quench the Spirit of Truth, simply because his requirements conflict with our lives. True, it is hard to thrust in the "Sword" when our own lives are tainted, and we ought not; but let us "lay aside every weight [encumbrance], and the sin which does so easily beset us [clings so closely to us]." Let us teach these young babes the whole truth, until they are instructed and fed. Then we may present them "perfect in Christ" (Col. 1: 28b).

Fredricksburg, Iowa.

"Forward" and the Forward Movement

BY WM. KINSEY

MOVING FORWARD has always been the one dominant principle and the eternal plan of the ages for God's people.

1. In the beginning God created all things, and followed with the command: "Multiply and replenish the earth." "Go forward!"

2. At the Red Sea the command to Israel was: "Go forward!" The Promised Land was in that direction. Liberty and rest were ahead, bondage and affliction, behind.

3. At Kadesh-Barnea—on the threshold of the Promised Land—there was but one legitimate thing for Israel to do—go forward! They failed to do so. It cost them a generation. They entered the land by and by, but thirty-eight years behind time. They failed to go forward because of a lack of faith and trust in Jehovah. The bitter experiences and schooling of the desert and wilderness life taught them to trust in Jehovah. They *had to* look to him, for whence could they get food, etc., in such a place?

It always costs heavily not to go forward. It *may* be that our church, at different times, has been at her Kadesh-Barnea.

4. At the Jordan there was but one thing for Joshua and Israel to do—go forward! Enter the Promised Land!

5. Before Jesus ascended, he gave the Great Commission, and it was: Go forward! Go into all the world and make disciples. Nothing but a forward movement will evangelize the world. The early church was failing in this Great Commission by remaining in Jerusalem. She was at ease in her Zion. Well, it took a persecution to move the church out. Drastic measures are sometimes needed to enforce the principle of moving forward.

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MOVING FORWARD has always been the one dominant principle and the eternal plan of the ages for God's people.

1. In the beginning God created all things, and followed with the command: "Multiply and replenish the earth." "Go forward!"

2. At the Red Sea the command to Israel was: "Go forward!" The Promised Land was in that direction. Liberty and rest were ahead, bondage and affliction, behind.

3. At Kadesh-Barnea—on the threshold of the Promised Land—there was but one legitimate thing for Israel to do—go forward! They failed to do so. It cost them a generation. They entered the land by and by, but thirty-eight years behind time. They failed to go forward because of a lack of faith and trust in Jehovah. The bitter experiences and schooling of the desert and wilderness life taught them to trust in Jehovah. They *had to* look to him, for whence could they get food, etc., in such a place?

It always costs heavily not to go forward. It *may* be that our church, at different times, has been at her Kadesh-Barnea.

4. At the Jordan there was but one thing for Joshua and Israel to do—go forward! Enter the Promised Land!

5. Before Jesus ascended, he gave the Great Commission, and it was: Go forward! Go into all the world and preach the gospel to every creature. Forward! Forward! Forward!

6. The Christian life, to be normal, must go forward. The Hebrew Christians were reproved for not doing so. For when they should have been five or six footers, and eating solid food, they were still babes and needing milk. "For he is a babe" and partakes of milk. Don't always be a baby, but go on unto perfection (full growth). By the time ye ought to be teachers, ye still must be taught (Heb. 5: 12 to 6: 1). Therefore leave babyhood, leave the bottle, leave the doctrine of the first principles and grow up, eat solid food. In other words, "*Go forward!*"

Moving forward is characteristic of the industrial world. In harvesting it has been somewhat after the following manner: Plucking by hand, using the sickle, the cradle, the drop-reaper, the binder, and finally the modern harvester. In illumination it has been from the flickering flame to the incandescent bulb. The medical world is a striking illustration of the principle. It is needless to mention others.

For the above reasons we believe in the "forward" principle. And there are still other reasons why I believe in the present "Forward Movement" of the church, such as:

1. Because it is a principle or law of God, operative in all of his works, in all time.

2. Because the church has sanctioned it.

3. Because of the world-challenge to the church. A great door has been opened, and it is for the church to enter.

4. Because the church is debtor. Having received the light, she is under obligation to let it shine, to pass it on.

5. Because the church is ready, doubtless, as never before.

6. Because forward is the only way to go, in order to survive.

7. Because it stands for a "Greater Church of the Brethren." We have a whole Gospel to give to the world—a good reason for becoming a "Greater Church of the Brethren."

8. Because it stands for growth.

Many other reasons might be mentioned. The above points could well be enlarged upon, but rather than take up space here for that, we shall leave it to those who join in with us to "boost" the Movement in the four years that yet remain.

The Forward Movement is a special manifestation of the age-long principle of *ever forward, ever onward*. Let us have more than mere form when we sing: "Onward, Christian Soldier," because this thing is of the Lord. For

"Like a mighty army moves the church of God,
Brothers, we are treading where the saints have trod;
We are not divided, all one body we,
One in hope and doctrine, one in charity.

"Onward, then, ye people! join our happy throng,
Blend with ours your voices in the triumph song:
Glory, laud, and honor, unto Christ the King,
Thus through countless ages men and angels sing."

The church of God moves, but it takes more than lip service to make it move. Besides the above song, many sing, "Rescue the Perishing," "Help Somebody Today," and the like. This is only a lip service (Mark 7: 6) when it is not accompanied by the works of practical Christianity.

God's cause moves forward. It does this through his representatives here on earth. If his ministers are indifferent and unwilling, and he can not move through them, he will move around them. God did this in William Carey's day. The ministers were passed by and a poor shoemaker was chosen to be the father of modern missions. The ministers told Carey to sit down and keep quiet. They opposed him. God couldn't move forward through them. What will be our position? Do we want to be passed by, undependable, just as God was not dependent on the Jews for the fulfillment of his promises? Or do we want to be in the forward movement of God's cause?

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Golden Gate Mission.—We take this means of thanking all who a part in our Thanksgiving dinner, for the generous supply of things sent us. Could the donors have been present, to see the py, smiling faces of the boys and girls, as well as those of the people, they would have felt amply repaid for their efforts. Andrew Blickenstaff and wife rendered very efficient help in preparation of the dinner. After Bro. Blickenstaff preached a interesting Thanksgiving sermon for us, one hundred and fou partook of the dinner that had been prepared. In the afterno number of baskets of provisions were sent out to worthy fam In 1916, at our first Thanksgiving service, one hundred and eighteen pre In 1917 there were twenty-one present. In 1918 there were sixty- present. This year we had one hundred and twenty-four presen the Thanksgiving sermon. At the same ratio of increase we will our new churchhouse very much, by another Thanksgiving Day. are very crowded, with our Sunday-school in our present quar Members, seeking for a mild climate, with no extremes of he cold, are invited to investigate this section.—J. U. G. Stiverson, Thirty-eighth Avenue, Oakland, Calif., Nov. 29.

COLORADO

Hotchkiss.—Bro. Salem Beery came to this place Nov. 15, and meetings until the evening of Nov. 23. He held forth the Word well-filled house each evening. We feel that much good was It, has been five years since Bro. Beery was with us, and changes have taken place in that time. Many that were he greet him, in the years gone by, have crossed over the "Divide." I am sure that while the members are much scat and some have grown indifferent, there could be much good if a minister could be located here permanently. We have a country and many good homes can be bought very reasonably. egates were elected to attend the District Meeting, to be he Fruita, Colo., Nov. 27. It was also decided to have Bro. Bee some other brother from Fruita, hold meetings once a month further arrangements can be made.—Geo. A. Dove, Hotchkiss, Nov. 23.

Sterling.—For some months past the former church buildi this place has been under reconstruction and enlargement. finished result, the congregation much enjoys a fine audience with several Sunday-school rooms surrounding, on the first fl fine basement, including kitchen and convenient accessories, room, mothers' rest room, and a fine dining-room, all comfo heated. The membership here is not large, but they gave will expending over $4,000. Nov. 2 the improved structure was reded free of debt. The dedicatory sermon was preached by the p Bro. O. H. Feiler, evangelist, of Hutchinson, Kans., began weeks' series of meetings Nov. 9. Everything considered we ha meetings, with the very best of interest. Fourteen were ba and three reclaimed. The church is much strengthened and en aged. A beautiful and growing city of 8,000, with a prosperous try surrounding, offers indeed a great, effectual and open do B. Moore, Sterling, Colo., Dec. 1.

DELAWARE

Bethany.—Sunday, Nov. 23, the members of the Greenwood M met for the purpose of organizing into a congregation. Our church, Denton, Md., was well represented. Brethren C. D sack and E. C. Bixler were with us, the former presiding. Bi M. Wine was unanimously elected elder in charge. All other were elected and a pastoral committee appointed by the elde decided to call this new congregation by the name Bethany. close of the organization it was suggested that the deficit o still on the churchhouse, be raised, so we could start in fre debt, and the amount was soon secured. This congregation co of fifty or more members, and we are slowly growing. We h evergreen Sunday-school and the outlook for the future is ve courasging.—Clara Selders, Farmington, Del., Dec. 1.

Wilmington Mission.—Since our last report our work in th has been most encouraging. Under the leadership of our pasto Wilbur K. McKee, the attendance at both Sundsy-school and services has been constantly increasing, until our present roo become too small and we are overcrowded nearly every Sabba lot has been purchased by the Mission Board of the District, us a fine site for a churchhouse. We are hoping that we able to begin building in the early spring. A church build Wilmington is greatly needed. We are constantly discoverin members of the church, who have come into the city, and othe becoming interested. There is a fine opportunity here for aggr work by our people.—Mrs. Warren Hank, 302 South Clayton Wilmington, Del., Dec. 2.

FLORIDA

Sebring.—Thanksgiving evening we had a splendid service brief addresses by Brethren Wm. Bixler and R. F. McCune, lo by a number of short talks. The occasion was enlivened by in songs, and the chapel was nearly full of interested worshipers the Armenian and other sufferers in the Near East an offer $0.34 was lifted. Those coming for the winter reached Sebring this year. We have even now nearly as many members a here at any one time last winter, and more are coming. Each Day we have regular services, with good attendance and a com able interest.—J. H. Moore, Sebring, Fla., Dec. 1.

IDAHO

Twin Falls.—Sept. 21 Bro. Earl Fasnacht, of Bethany Bible S preached two splendid sermons. Nov. 9 Bro. B. D. Kerlin, Bethany, gave us two good sermons. The following week he a series of meetings, which lasted till Thanksgiving. We these meetings very much. We are especially interested in bo above-named ministers, as they were chosen to the ministry place. Thanksgiving Day the Sunday-school and Christian Wo Convention of Southern Idaho was held here, lasting for two closing with our love feast. We had four visiting ministers us. Bro. Hulse gave the examination sermon, which was very and Bro. B. D. Kerlin officiated. We appreciated having all visiting brethren and sisters with us. The addition to the e house is being pushed along and we hope to have it completed as we need the room for Sunday-school purposes very much.— Swab, Twin Falls, Idaho, Nov. 22.

ILLINOIS

Elgin.—Evangelist John R. Snyder gave us of his best fo weeks, and after his final address on Monday evening, Dec. 1, an little group of nine, ranging from seven years upwards, w into the waters, and immersed, without a single gasp. Another will be baptized a little later. Some of the most striking se were entitled, "Holding Out or Holding On," "Where Fell Axe-head?" "When God Shuts the Door," and "A Piece Rope." The vivid pioneering of Bible incidents and their inte tion for our day chained the interest of the entire assembly. Snyder broke bread with the families in numerous homes, and s

THE ROUND TABLE

A Lion Used by God

BY JULIA GRAYDON

I READ a wonderful story in one of our missionary magazines, some time ago, and it made quite an impression on me because of the incident contained.

A missionary and his wife were out in a boat and had lost their course. They were distressed and did not know which way to turn, to find land, when suddenly they heard the roar of a lion—not a pleasant sound at best—but they sailed in the direction of that voice and soon saw land. When the little boat reached the landing, the lion had gone; no trace of him was found. Here a lion was used of God to help his believers, who had enough faith and trust in their Heavenly Father to follow even the roar of a lion. Ordinarily this would not *seem* to mean safety, yet, under God's guidance, on this occasion it led the way to the place they wanted to find.

Harrisburg, Pa.

The Minister's Opportunity

BY LEANDER SMITH

THROUGHOUT our beloved Brotherhood today there are perhaps thousands of young men whom God is calling to the ministry. Some of these have already had college training, but have not yet surrendered themselves to God's call. There are others who feel drawn to this sacred work and are thinking about entering school to make preparation for it. There is a still smaller class who have answered God's call, who have finished their college work and are planning to enter upon a course of Bible work.

I would, first of all, advise those whom God has called, but who have not yet answered that call with joyous assent, that they betake themselves to prayer and to earnest and faithful searching of heart. The world never offered the young minister such inviting fields of opportunity, nor did he call them in such a time of need as there is at this very hour. It is, I think, safe to say that no other vocation promises such opportunity for the exercise of the higher powers and for the highest human service as the ministry does today. Those who would like to make a contribution to the life of the world have their opportunity in the fields which are now open to the Christian ministry.

With the question of being a minister settled, the choice of his school is often a decisive factor. A mistake in this matter has often handicapped the minister for life. The wise choice of a school is a decided advantage for a useful and happy ministry throughout a whole lifetime. The associations formed in school are often life-assets. The acquaintance with the men who teach and the fellowship with the student body have a value which the young man quite often does not fully appreciate. A man's message for a life-time is of far greater consideration than a little money spent in preparation.

Minot, N. Dak.

Seeing Difficulties and Seeing Jesus

BY G. W. TUTTLE

DIFFICULTIES are not to be ignored. They are real; they stand in the way of doing anything that is worth while. Wherever we turn, whatever we do, difficulties confront us. Life is a battle-ground. Only as we fight, only as we are good soldiers of Jesus Christ, do we grow strong, do we gain ground and build up character that will endure.

But we fight not alone; and herein is the differenee between victory and defeat. Even a blind man can see difficulties in his pathway. What we need is the spiritual sight—and the spiritual insight—that looks right through difficulties to the winsome face and helpful presence of the Master. Sight, like that of Elisha at Dothan, when he prayed for his timid servant—that the Lord would open his eyes. When the Lord had opened the young man's eyes, his astonished vision saw that the mountains were filled with horses and chariots of fire round about Elisha. *Mind you the mountains were filled with them. God does nothing by halves.* Daniel saw God beyond his difficulties, and the lions' mouths were fast-closed. Shadrach, Meshach, and Abednego saw God through their difficulties. What was the result? Listen to the testimony of King Nebuchadnezzar: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

The difficulties and trials of the Christian life will always draw us nearer to, or estrange us from, God. Our vision of Christ, in his beauty and strength, will be clearer, and brighter, and more perfect, or else our vision will grow dim, and defeat will be our portion. If we put on the bridle of worldliness, the blinders of pleasure may shut out God, but they will never shut out difficulties.

The weary disciples on the Sea of Galilee saw the storm and the difficulties. They rowed, and toiled, and did their best. Then they lifted up their eyes and they saw Jesus coming to them, walking on the sea. *Our difficulties but make a road for the Master to come to us.* Are the difficulties many? Is the road thorny? Are the burdens heavy? Lift up your eyes! Here comes the Great Burden-bearer!

We infer that the storm ceased when Jesus came into the boat, for the record says: "And immediately the ship was at the land whither they went." Shall we not be partakers of his blessings, even now? Shall we not have peace in his peace, victory in his victory, if we can look up and see Jesus? *We can look down and see difficulties, but we must look up to see Jesus.*

Pasadena, Calif.

Six Hundred and Sixty-Six

BY M. M. ESHELMAN

IN studying what God has revealed, the student should keep in mind that some things that were written by holy, Spirit-filled men were mysterious to them—such as the mystery of the one body of Christ. The mystery of Babylon is made clear by the holy, Spirit-filled ones, at the time when God designed that the matter should be understood. Prophetic things, now being fulfilled, should be interpreted by Spirit-filled men. I think they can and will be made known. Very great light is thrown upon the number six hundred and sixty-six (Rev. 13: 18). "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six."

The meaning of this number, in Rev. 13, will not be found in the English, Latin, German and Russian languages, but in the Hebrew and Greek languages, in which the Bible was written. There being no Arabic notation at that time, all numerals are by Hebrew and Greek letters. This fact is but little known, but every Bible student may and can know it. Six hundred and sixty-six was the secret symbol of the ancient pagan mysteries, connected with the worship of the devil. It is today the secret connecting link between those ancient mysteries and their modern revival in spiritualism, theosophy, etc. The efforts of the great enemy are directed toward uniting all into one great whole. "Separation" is God's message for his people, and is the mark of Christ, while "union" and "reunion" is the mark of antichrist.

The number six was stamped on the old mysteries. The great secret symbol consisted of the three letters "SSS," because the letter "S," in the Greek alphabet, was the symbol of the figure six.

It is remarkable that the Romans used but six letters for their notation: D, C, L, X, V and I. The sum of these is six hundred and sixty-six, used in the fourth Gentile world empire. "The triple six marks the culmination of man's opposition to God in the person of the coming antichrist."

"The duration of the old Assyrian empire was six hundred and sixty-six years before it was conquered by Babylon. Jerusalem was trodden down by the Roman empire exactly six hundred and sixty-six years from the battle of Actium, B. C. 31, to the Saracen conquest in A. D. 636. There are three men who stand out in Scripture as the avowed enemies of God and of his people. Each is branded with this number "six" that we may not miss their significance:

(1) Goliath, whose height was six cubits. He had six pieces of armor; his spear's head weighed six hundred shekels of iron (1 Sam. 17: 4-7).

(2) Nebuchadnezzar, whose "image" which he set up was sixty cubits high and six cubits broad (Dan. 3: 1), and which was worshiped when the music was heard from six specified instruments.

(3) Antichrist, whose number is six hundred and sixty-six. In the first we have one six connected with the pride of fleshly might. In the second we have two sixes connected with the pride of absolute dominion. In the third we have three sixes connected with the pride of Satanic guidance.

One six is significant, two sixes or sixty-six more significant, and three sixes, or six hundred and sixty-six, are most significant. The number stands as the completion of all evil forces in the anti-Christ.

Glendale, Calif.

Patience

BY ELIZABETH MCDANNEL MARTIN

MOST of us have, at some time or other, listened to a sermon on patience, and the speaker invariably has used for his text the narrative relating the experiences and patience of Job, who, with the exception of Jesus, is the most striking example of patience we ever heard of. Job was in possession of something that is lacking very greatly in many of our people today—perhaps more so now than in the days of Job. One can scarcely conceive of the grief and losses endured by Job; and yet, with it all, the Bible tells us that Job sinned not, but trusted in God, and exercised untold patience through all his severe tests and trials.

We read in James 5: 10: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Many of us have never had our patience tested, in comparison with what some nf the prophets of old endured, and yet we realize too often that our patience is more than exhausted by the small and insignificaot trials and tests that come our way, as we are traveling through this world. We should hide our faces in shame when we discover just how little of this much needed virtue we possess.

I am sure that we would be greatly benefited by meditating much, and especially during the trying moment, on the lives and patience of such men as Job, Peter, John, Paul, and, above all, Jesus Christ and some of the early missionaries—such as Livingstone, Judson, Chalmers and others. We always feel stronger and more encouraged by living with such characters as above named, and many others not named.

Then, by prayer, we can reach certain heights in life's struggle that could otherwise never be reached. We should pray for patience, just as much as we pray for our daily bread.

Some time ago we happened to be in a home where there were a number of small children. The mother, a Christian woman, confessed that she so often lacks the patience in the kitchen that she would like to have. As a means of gaining more patience, she took a piece of cardboard and printed on it in large letters these two words: "Be patient," and hung it so as to be easily seen while at her daily duties. This mother really wanted more patience, and we believe her plan was a very good one.

Following are two illustrations from real life, showing patience and the lack of it:

Not long ago, while walking along one of our streets, I met a man riding a bicycle, carrying with him an empty burlap sack. For some reason or other the sack dropped to the ground. The rider, all in a rage, alighted quickly, and while picking up the sack uttered some wonderful oaths, never intended for man to utter. As he rode away, we were made to think that just a little thing had happened, but what a black record in that man's life-book—all because he did not exercise a little patience.

A few weeks later I met another young man, also riding a bicycle. The street was muddy—the result of a heavy rain that had just fallen. He was carrying with him a loaf of bread and several other articles.

ed of his people. Each is branded with this number six" that we may not miss their significance:

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In James 5: 11 we read: "Behold, we count them happy which endure." If we are in possession of this Christian virtue, when the tests of life come to us, so that we shall endure, coming out conquerors, we shall indeed be happy, and be instrumental in making those happy around us.

Lebanon, Pa.

Sabbath Desecration

BY JOHN B. OELLIG

More and more, as time passes, the observer of the current events is reminded of the fact that we, as a nation, are drifting into Sunday profanation at an alarming rate. We have been, to the far West, as ex-amples of provincialism and its attendant open Sun-day, or no Sunday at all. High wages and love of amusement have well nigh demoralized the people, the masses. Corporations have seized upon the opportu-nity, and Sunday excursions, to places of interest or amusement, are of frequent occurrence. We boast of our cultured civilization, not to say religion, yet we find these evils where one would least expect to find them.

A secular paper, *The Pathfinder*, published at Wash-ington, D. C., in a scathing editorial, among other things says: "Our ministers have a hard time getting even small audiences on Sunday. The people flock to the theater and movies, both day and night, and these places are well attended. This is a sad commentary upon our city and civilization."

Certain it is, that these places, here referred to, are a greater evil than the saloons, from the fact that they inveigle the very young. If the flaming posters, out-side of these places, are an index of what is inside, it is certain that there is nothing there, for the intellec-tual or moral advancement of the young. Some one has well said that these performances should have boiler plate curtains and that these be kept carefully down, during some of these plays. When the secular press disparages these places as to operating upon the Lord's Day, is it not time for the church to arouse itself? It does seem to the writer that the pulpit has not stressed the doctrine of Sabbath observance. We hear much, in relation to economic and social problems, but what is more vital is too generally passed over. When we advance so far in righteousness that we have a real Lord's Day, we will have gone a long way toward better conditions, temporally and spiritually, in this old world of ours.

The church has placed the temperance cause upon the high plane it holds today. Let her labor for less of a holiday and more of a "Holy Day"—such an en-deavor redounding to the betterment of posterity, morally and spiritually.

"Remember the Sabbath day to keep it holy."

Greencastle, Pa.

Love and Friendship

BY VIOLA PRISER

"I was sinking deep in sin, far from the peaceful shore,
Very deeply stained within, sinking to rise no more;
But the Master of the sea heard my despairing cry,
From the waters lifted me, now safe am I.
Love lifted me! Love lifted me!
When nothing else could help, love lifted me."

As the words that are quoted above are sung very thoughtfully, they should not only remind one of the love of God, but they should call to mind the fact that God loves not as man loveth. For instance, let a man be possessed of wealth, fame and everything that con-stitutes prosperity, and see the friends flock around causing himself to be stripped of his good reputatio then take another look and you will see that the nu ber of his friends has been divided and subtract until you will find it necessary to take yet another searching look, in order to tell whether he now has a friends at all or not.

Yes, man loves when everything is lovely and goes well. But when a person is struggling agai misfortune, or is bending low beneath a burden guilt—a crushing burden—just the time when he ne friends, real friends, as a rule he finds he is alone, nearly so.

Oh, the bitterness of it all! No one knows but th who have had experience along that line. Despa yes, black despair is pictured on the face, and the he is heavy as lead. This can be borne a while, but time comes when it can be borne no longer, and great distress of soul, man cries out to his God help, and, lo, he finds to his surprise that God lo not as man loves, for God hears his despairing cry, in a tone full of love and compassion he says: "Co unto me." Yes, and no sinner is so vile, so weigh down beneath the load of guilt as to hinder him fr accepting the loving invitation. Ah, no, for God h said: "Though your sins be as scarlet, they shall as white as snow; though they be red like crimson, t shall be as wool."

God cleanses from all sin, takes away our burden guilt; makes our hearts throb with real joy, and p a song of gladness in our mouth. And not only t but he also gives us a title to a mansion in the glo land where we can spend eternity with him and w the Christ who paid the price of our redempt Surely we can say with heartfelt gratitude: " found a Friend, oh, such a Friend!" Then, as realize that Christ suffered terribly, in order that might experience such sweet relief and such joy, s we not make a complete surrender of self, and pu our devotion to him by faithful, self-denying serv If so, then we shall have occasion to sing from heart:

"I've found a Friend in Jesus—he's everything to
He's the fairest of ten thousand to my soul!
The 'Lily of the Valley' in him alone I see—
All I need to cleanse and make me fully whole:
In sorrow he's my comfort, in trouble he's my stay;
He tells me every care on him to roll;
He's the 'Lily of the Valley,' the bright and Morning
He's the fairest of ten thousand to my soul."

Sidney, Ind.

Good Citizenship

BY OAISY M. MOORE

In the ordinary sense we consider the man who l a moral life, pays his taxes, supports desirable inst tions and obeys the law, a good citizen.

In reality there is a much larger obligation for g citizenship. One of our greatest responsibilities teaching the young, and correctly rearing the boys girls who tomorrow shall constitute America's pop tion.

This training begins at home, or should. The m ern parents so often fall far short in this respect. children are sent to school and to Sunday-schoo get them out of the way, and the teachers in th institutions are left to teach them whatever they sh know.

The children enter kindergarten or primary sc and from there are advanced according to indivi ability to grammar and high school. It may be t are sent to normal or to college or university. these various schools they are taught the things n ful to the average business, professional or home

And when they have graduated, it is considered they have learned sufficient for their needs, and academic and secular school-life ends.

There is another side of life which requires trai

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, DEC. 14

Sunday-school Lesson, At the Trial and Crucifixion of Jesus.—John 18: 15-27; 19: 25-27.

Christian Workers' Meeting, Marks of the True Witness.—Acts 1: 8.

GAINS FOR THE KINGDOM

One was baptized recently in the White church, Ind.

Three were baptized in the Everett church, Pa., Nov. 9.

One has been baptized in the Germantown church, Pa., since the last report.

Three were baptized and one reclaimed recently in the South Waterloo church, Iowa.

Three accepted Christ in the Decatur church, Ill.,—Bro. J. W. Grater, pastor, in charge.

Two were baptized at Bluefield, Va.,—Bro. Hugh Miller, of Bellefontaine, Ohio, evangelist.

One was baptized in the Jacobs Creek church, Pa.,—Bro. R. T. Hull, pastor, in charge.

Nine were baptized in the Curryville church, Pa.,—Bro. C. O. Beery, of Juniata, same State, evangelist.

One was baptized in the Osceola church, Mo.,—Bro. L. V. Ihrig, of Wheatland, same State, evangelist.

Two were baptized in the Lancaster church, Pa.,—Bro. F. S. Carper, of Palmyra, same State, evangelist.

Eight accepted Christ in the Brick church, Va.,—Bro. J. S. Showalter, of Roanoke, same State, evangelist.

Twenty-six were converted in the Lindsay church, Calif.,—Bro. J. Edw. Jarboe, of Chicago, evangelist.

Three were baptized in the Samson Hill church, Ind.,—Bro. John W. Root, of Lafayette, same State, evangelist.

Thirteen were converted in the Monitor church, Kans.,—Bro. Edgar Rothrock, of Holmesville, Nebr., evangelist.

Three were baptized in the Pleasant Plains church, Okla.,—Bro. V. K. Meek, of Cushing, same State, evangelist.

Three were baptized in the Redoak Grove church, Va.,—Bro. J. F. Robertson, of Winston-Salem, N. C., evangelist.

One was baptized in the Powells Fort congregation, Va.,—Bro. J. F. Britton, of Bristow, same State, evangelist.

One was reinstated recently in the First Church, York, Pa.; three have been received by baptism since the last report.

Fourteen confessed Christ in the Plunge Creek Chapel, Ind.,—Bro. Wm. Overholser, of Warsaw, same State, evangelist.

Fourteen were baptized and three reclaimed in the Sterling church, Colo.,—Bro. O. H. Feiler, of Hutchinson, Kans., evangelist.

Eleven were baptized in the Armourdale Mission, Kansas City, Kans.—Bro. W. H. Miller, of Independence, Kans., evangelist.

One was baptized and one reclaimed in the Ramona church, Kans.,—Bro. J. Clyde Forney, of McPherson, same State, evangelist.

Five accepted Christ in the Pleasant View congregation, Md.,—Brethren Chas. F. Ausherman and Chas. D. Bonsack, evangelists.

Twenty-three confessed Christ, of whom six were baptized and five restored in the Basic church, Va.,—Bro. Chas. H. Walters, of Summum, Ill., evangelist.

Twenty-two confessed Christ, twelve of whom have been baptized in the First Church, Union City, Ind.,—Bro. W. C. Detrick, of Bryan, Ohio, evangelist.

Seven confessed Christ, two of whom have been baptized, in the White Horn congregation, Tenn.,—Bro. A. M. Laughrun, of Jonesboro, same State, evangelist.

Twenty-six accepted Christ, eighteen of whom have been baptized and one reinstated, in the Chanute church, Kans.,—Bro. J. B. Denny, of Independence, same State, evangelist.

One confessed Christ and two were reclaimed in the Mountain Grove church, Va.,—Bro. J. F. Britton, of Bristow, same State, evangelist; one was baptized previous to the meetings.

Seven confessed Christ, six of whom were baptized and one received on his former baptism in the White Rapids Settlement, Wis., during a Missionary Institute, held by Bro. Roger D. Winger.

Sixteen were baptized, two reclaimed and one received on his former baptism at the Mill Creek house, Mill Creek congregation, Va.,—Bro. Otho Winger, of North Manchester, Ind., evangelist.

Seventeen accepted Christ, twelve of whom have been baptized, one reclaimed, and two await baptism in the Tinker Creek Mission, Roanoke congregation, Va.,—Bro. C. D. Hylton, of Troutville, same State, evangelist; six have been received since the last report.

One was baptized in the Hatfield congregation, Pa.,—Bro. Adam Fahnestock, of Lititz, same State, evangelist.

OUR EVANGELISTS

Bro. R. H. Nicodemus, of Chicago, to begin Jan. 4 in the Nappanee church, Ind.

Bro. J. Edwin Jarboe, of Chicago, is in the midst of a series of meetings at Raisin, Calif.

Bro. V. K. Meek, of Billings, Okla., to begin Dec. 14 in the Guthrie church, same State.

Bro. W. H. Eisenbise, of Mt. Carroll, Ill., is holding meetings in the Freeport church, same State.

Bro. W. C. Detrick, of Bryan, Ohio, is holding a series of meetings in the Owl Creek church, same State.

Bro. W. K. Conner, of Harrisburg, Pa., is in the midst of a series of meetings in the Lower Cumberland congregation, in the Mechanicsburg house, Pa.

ELSEWHERE IN THIS ISSUE

The Sunday-School Normal of Northwestern Ohio is to be held in the Silver Creek church, Hickory Grove house, Dec. 19-22. Transportation arrangements are given among the Notes.

On page 796 we publish an announcement by Bethany Bible School. It will be noted that the Special Bible Term begins Dec. 29 and continues for two weeks. The various phases of ministerial activity are amply provided for, and the sessions will surely prove an inspiration to all in attendance. Owing to housing conditions, it is desired that those who contemplate coming, write the school to that effect.

The Mount Morris College Bible Institute is to be held Jan. 2-9. Judging by the program, as given on page 796, an unusually extensive and excellent line of topics has been provided for. Those to whom the various phases of the program have been assigned, are leaders in their respective lines, and need no word of special commendation on our part. None of our church workers, in easy reach of the Institute, can afford to be absent.

PERSONAL MENTION

Bro. Wm. Bixler, formerly of East Akron, Ohio, has moved to Sebring, Fla.

Bro. I. F. Rairigh, Hastings, Mich., changes his address to Woodland, same State.

Bro. John R. Snyder has an available date for a series of meetings in January, next, if application is made at once. He may be addressed, for the present, at Batavia, Ill., in care of Bro. J. S. Flory, 63 Columbia Street—he being in a series of evangelistic services at that place.

Bro. Wm. H. Eiler, of Rice Lake, Wis., is arranging to dispose of his farming interests that he may devote himself to pastoral work. With this in view he is ready to consider calls from churches in the Middle States, which may be looking for a pastor to begin service next spring.

Sister Ida Deardorff, of Marion, Ohio, bereaved wife of the late Eld. Geo. E. Deardorff, whose death was chronicled in our columns a few weeks ago, wishes the many friends who have sent her messages of sympathy, to know that their kind remembrance was greatly appreciated by her.

Dr. and Mrs. Fred J. Wampler and Dr. and Mrs. Daniel L. Horning will sail from San Francisco, Calif., Dec. 27, for their missionary work in China. Any mail intended for them should reach San Francisco not later than Dec. 26, and should be addressed to them "In care of China Mail Steamship Company, Outgoing 'S. S. China,' San Francisco, Calif."

Monday morning of this week the Mission Rooms received the following Radio-Letter from the India missionary party, which sailed from New York Nov. 8: "November eighteenth passing Azores, not stormy but rough sailing; at first much seasickness, now better. Forty-five missionaries aboard. First stop, Port Said, to arrive Bombay about December thirteenth."

As now arranged, our missionaries sailing for India will leave Seattle in two parties as follows: Steamer "Kashima Maru," sailing Jan. 10: C. G. Shull and wife, A. S. B. Miller, wife and child, A. G. Butterbaugh, wife and three children, B. F. Summer, Sadie J. Miller, Nettie Brown. Steamer "Fushimi Maru," sailing Jan. 27: J. E. Wagoner, wife and two children, Leo Blickenstaff and wife, D. L. Forney, wife and child, Fred M. Hollenberg and wife, Anna B. Brumbaugh and Verna Blickenstaff.

Bro. M. R. Zigler, of Broadway, Va., has been secured by the General Mission Board for the important post of Home Mission Secretary. The Board has been looking for a suitable man for this place for some months, and is much gratified in having found one so well fitted for its responsibilities. Bro. Zigler reached Elgin last Sunday evening, the 7th, and entered upon his new duties the following morning. His office adjoins the rooms of the General Secretary, under whose direction he will devote his energies to the interests of missions in the homeland.

The First District of Arkansas and Southeastern Missouri is to be represented on the 1920 Standing Committee by Eld. W. T. Price.

Bro. R. E. Gotshall, late of Marion, Ind., has assumed the pastorate of the Hartford City congregation, same State, and should be addressed accordingly.

MISCELLANEOUS

By special request we announce the love feast to be held in the First Church, Altoona, Pa., at 6:30 P. M., Dec. 14.

Bro. W. E. Roop desires us to state, by way of correction, that the nine, reported in a recent issue, as having been baptized at Amwell, N. J., should have been given as "nine confessions."

A program of the Bible Institute in the Red Bank church, Oakland, Pa., Dec. 12-14, reaches us just before closing these columns. Interesting topics should make this a specially attractive gathering.

As most of the members of the Saginaw church, Mich., are residing quite a distance from the city of like name, the congregation has decided to be known hereafter as the Elsie church. It was found that the old name was somewhat misleading to strangers.

We are pleased to learn that a struggling little city congregation of the Middle West, with a membership of but seventy-five, sustains a prayer meeting with an average attendance of thirty. Such a record is an eloquent testimony to the high spiritual standard attained in that congregation. Can any of the other churches report a better showing, according to the ratio of their membership?

An energetic pastor in the Middle West made use of the following topics with excellent success, during a recent series of meetings. Possibly a still more extended use might be made of them: "Clouds That Hide Christ," "Hypocrites in the Church and How to Get Them Out," "Power of True Love and the Miracles It Works," "Church Members Who Keep Men from God," "What to Do with a Guilty Conscience," "What Is the Truth About Christ's Second Coming?" "What to Do with Life's Burdens," "The Foolishness of Rejecting Christ."

When Conference Minutes Were Burned.—The editor of the "Herald of Gospel Liberty," Dayton, Ohio, publishes an interesting reminiscence of the early days of the "Christian Church." Seemingly the church leaders of that body entertained serious fears of preserving anything in the printed line that might, in the remotest way, be construed as a creed, or a restriction upon the liberty of the individual. In accordance with that conception of things, the last item of business, at those early conferences, was the careful reading, approving—and then the burning of the minutes. "This was done," as one of the "Herald's" writers avers, "to prevent some literatus with magical power from touching them with his wand, and transforming them into a creed."

Our Book Table

History and Doctrines of the Church of the Brethren

This volume of 300 pages and upwards by Pres. Otho Winger, of Manchester College, has just come from the press of the Brethren Publishing House. The need which it is designed to fill is that of a connected account of our church history from its beginning to the present time, together with a general view of our church doctrines.

A cursory examination is enough to assure us that it will fill that need most admirably. Brumbaugh's excellent history is well known, but that work deals mainly with the beginnings of the church. Other phases of our history, as well as our doctrines, have been well treated by others, but no single work has told the whole story as this does. The main facts of the early history are given in a clear and concise way, but the chief interest of this book lies in its treatment of our later church development and activities and doctrinal beliefs. It does not pretend to be exhaustive but it is comprehensive, clear and interesting. It is a compendium of information and inspiration. It will help the reader to understand the spirit of the Church of the Brethren, as this is manifest both in the events of the past and in present tendencies.

This book will undoubtedly prove to be a most valuable addition to our church literature. It is certain to have a wide circulation. It will be particularly useful to teachers of classes in our denominational history. The author's ability in this field has already been demonstrated in his "Life of Eld. R. H. Miller" and his "History of the Brethren in Indiana." An appropriate introduction to the volume has been written by Eld. H. C. Early. Price, $2.00. Send orders to the author at North Manchester, Ind.

Peloubet's Select Notes for 1920

It is unnecessary to speak at length of this standard commentary on the International Sunday School Lessons. Its reputation is established. This is the forty-sixth annual volume of this remarkable series and it easily measures up with its predecessors. The Publishing House will be pleased to handle your orders at $1.50 per copy.

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AROUND THE WORLD

Appalling Conditions

In reading about the great loss of life in all parts of Armenia, one is often made to wonder that there should be even a small remnant of the people left. Late reports assure us that sixty per cent of the entire population of the Igdir district of Armenia died in the typhus epidemic that so disastrously swept over the country. The relief workers say that starvation was one of the great contributory causes of this enormous death rate. In Erivan alone there were 3,000 cases of typhus at one time, and returning workers of the Near East Relief Committee admit that the low vitality of the underfed people is mainly responsible for their unprecedented mortality.

They Confess Their Guilt

A long step toward the reconciliation of French and German Protestants, separated by the war, was made at the meeting of the "International Committee of the World Alliance for Promoting International Friendship through the Churches," held at The Hague, Sept. 30 to Oct. 1. The entire German delegation frankly confessed that the invasion of Belgium by Germany was a moral wrong. This conciliatory admission made it easier for French and Belgian delegates to find a common meeting-ground, so that all sessions of the conference were marked by a notable unanimity of feeling and a harmonious spirit of devotion to the principles of Christ's Kingdom.

Weighed and Found Wanting

In an endeavor to ascertain what real connection there is between America's phenomenal growth as a nation, and the religious influences predominant throughout the land, the Government of Japan sent a special commission to the United States, to gain a first-hand knowledge of the situation. The report of this commission discusses the matter at length, finding much to praise, but having some severe criticisms, also, as seen in the following: "While education, commerce, and industry have been developed to a wonderful degree, there is little evidence that the Christian religion is regarded as important by most of the people." An arraignment that might well be humbly considered.

Turks as Prohibitionista

Essad Bey, a prominent Turkish official, has made a plea to the United States to save the Ottoman Empire from going "wet" by reason of invading Europeans. While the Turks have never indulged in intoxicants of any kind—their use being contrary to their religious principles—saloons and liquor-shops are now springing up everywhere. Even Jerusalem is not exempt from the contaminating influence of the liquor vender. Here is a part of the petition referred to: "We appeal to President Wilson, Chief Magistrate of the greatest dry country in the world, to save us from the beer-drinking British and from the wine-bibbing French and Italians. The Greeks and Russian bolsheviks, too, encourage the traffic in strong drink. As the French enter Armenia, huge quantities of Algerian wine are following them."

The Friends' Record in War Relief

Of the many organizations that have attempted to mitigate the horrors of war, the Friends' War Relief Service is undoubtedly worthy of chief honor. Its reconstruction unit, which is engaged in the greatest single endeavor of reconstruction in devastated France, has had five hundred workers in the field, and will keep at least three hundred there during the present winter. More than forty villages have been rebuilt and made thoroughly habitable. Two factories have been wholly devoted to the making of demountable houses. Thousands of these have been set up, and have proved their great practicability. Eight institutions for medical relief, and innumerable relief centers have been carried on. Refugees have been cared for. Land has been plowed and seeded. Cooperative stores have been started to sell necessaries to refugees at less than cost.

Let No One Be Deceived

Some weeks ago we referred to the "wave of Spiritualism" that, for the last two or three years, has been sweeping over Great Britain. That it has now reached the United States, is not strange. We need but glance at the popular magazines—accurate reflectors of the prevalent trend of thought—to be convinced that an unusual amount of space is being given to the subject of "communication [illegible] Journals that, in years gone by, would

there remains about it all a strange inconclusiveness. is true that many amazing things have been seen heard by investigators whose veracity can not be rea impeached, but there is still lacking the all-conclu clinch of evidence which requires one to admit that lines of communication, thus opened, reach beyond death boundary.

Growing Lawlessness in Great Britain

Much anxiety has been aroused, throughout the Un Kingdom, concerning the great outburst of crime s the war—a reign of violence far beyond the situatio things in the United States. Dr. C. W. Saleeby, on the world's foremost lights in the field of eugenics psychology, places the blame upon the war and d "War," he says, "is a reversion to barbarism. Civi tion says: 'Thou shalt not kill.' War says: 'Thou n kill.' Can you take millions of men out of their reg mode of living, and train them to kill, without havi mark left on them? . . . It's when they are de bilized that the mischief begins. Army discipline no lo sways them and, inflamed by drink, they are ready any act of violence."

The Needs of China Today

When we remember that China claims nearly one-fo of the entire human race, we get a new realization o supreme importance. While facing the darkest crisis litically, the brightest day, religiously, is about to for that nation, if needed help is given. Accordin close students of the situation, the present decade i great opportunity for America to render this service. people of China have perfect confidence in the inte of the United States. We have shown the sincerity o motives when other nations sought every opportuni enrich themselves at the expense of China. If, by a effort, our missionaries can succeed in raising up a consecrated Christian leadership for that country, greatest problems will readily be solved.

Japan at the Crossroads

It may truly be said that the Nipponese Empire day standing at the parting of the ways, so far as le questions are concerned. It must choose betwee moracy and autocracy, between freedom and milita between oppression and fair dealing in Korea, Sha and elsewhere. It is to be hoped that Japan, in thi mentous hour of her history, will heed the great l of the world war. Having seen the failure of Germa itarism, as well as materialism, it would seem to b part of wisdom, for the people of Japan, to turn to ciples that endure. Christian philanthropy has been onstrated to the people of Japan in its various pha beneficence, and there should be no hesitancy in f pressing the claims of the Kingdom.

The Waning Power of Mohammedanism

According to well-informed workers on the foreig the overwhelming preponderance of Mohammedanis been seriously diminished by reason of the world Under the providence of God that section of the Christian world has been influenced for the Gospel profoundly. The war has changed the status of Mohammedan lands than those of any other non-Ch faith. Through this war God has overthrown, fo we hope, Mohammedan political power. Let no one however, that the struggle with Islam's forces has c They have received a serious set-back, but are means conquered. We do well, however, to rec that an opportunity of unusual significance is no sented to the Christian forces of the world. It duty to go forward and do battle for the Lord.

An Era of Extravagance

"Wherefore do ye spend money for that which bread?" is the pertinent question of an ancient pro an inquiry that might well be given serious thou the heedless spendthrifts of today. Despite the st reiterated cry of constantly-rising prices, seeming American people are falling over themselves in eagerness to spend their hard-earned dollars us and often they are even disposed to boast abou lavish expenditures. Recent investigations by Sam" reveal an imposing array of facts and figure collective and individual, showing that the high pr essentials and nonessentials are due to reckless sp Extravagance and waste speak for themselves in certain terms. Dealers report that serviceable low goods are passed by in the eager search for the le stantial goods of finer texture. Here is what Londo of the buying habit of the American people: "The

the Sunday-school has only twenty-six hours per year for her great task of preparing and moulding the future generations.

My brother, my sister, the child is the first line of defense. "He is the hope of the world."

Here is the task: There are, in the United States, twenty-five millions of children under twelve years of age, and twelve millions of these are without religious instruction of any kind. Can you see what this will mean in twenty years? Not so long ago there were only twenty-five million people in the United States. Now there are twenty-five million children under twelve years of age and one-half of them without the one thing that will make them good citizens—religious education. They are all receiving materialistic training. A democracy of selfishness, of materialism, without the teaching of the Christ, will be sure to go to ruin.

The neglected children are not all in the slums but on the best avenues and on the best farms. In New York City alone, in a survey a few years ago, it was found that eight hundred and sixty thousand children were receiving no religious instruction. It could easily be told on their characters, their lack of knowledge of right and wrong, their conduct and habits.

Do you see the task? Do you see the opportunity before you? Do you see the need of the world, not only in China and India, but in America? If you do, and are interested in mankind, teach the child the ideals of Jesus, and in the next generation he will teach them again. They will grow as the seed is sown in the field.

I want to close with a little poem, "The Finest of All":

God made the streams that gurgle down the purple mountain side;
He made the gorgeous coloring with which the sunset's dyed,
He made the hills and covered them with glory,
He made the sparkle on the dewdrop, and the shifting shine and shade,
Then, seeing that he needed but a crown for all earth's charms,
He made a little woman with a baby in her arms.
He made the arching rainbow that is hurled across the sky,
He made the blessed flowers that nod and smile as we pass by.
He made the ballroom beauty as she sways with queenly grace,
But sweetest of them all, he made the lovelight in the face
That bends above a baby, warding off all earth's alarms.
God bless the little woman with a baby in her arms.

Denver, Colo.

The School for Liars

BY EDNA VIOLET KERR

In Two Parts—Part One

"I don't care, I guess I've got the best dad in this here bunch, anyway," boasted one of a group of boys that stood with their tin dinner-pails at the crossroads. It was on their way home from school that they paused, each evening, for their daily argument and occasional fight, before going in the different directions that led to their homes.

"Aw, wha'd he ever do? Your dad! He ain't got a decent team o' horses er nothing a tall. Now take my dad. Look at him! He's got a nautomobile an' a whole set of registered hogs, and that's what counts in this here world, I tell you," boasted a second.

"Aw, you kids make me tired," spoke a third. "I'd rather have a dad without a nautomobile if he just knew something. Now frinstance, take my dad. He used to teach school. He's forgotten more'n all your dads together ever knew. An' he's secutary of the grange and makes big speeches 'n' everything!"

"Bah! that's nothin'," boasted another. "They hain't none o' you got any dads that knowed enough to pick out a looker for a woman. Now look at my dad's wife! An' he just got 'er a new suit. You ought to see *her!* Dad says I git all *my* looks from my ma."

"Huh," said the first, "I wouldn't have curly hair an' white teeth 'at I had to brush all the time, and I'm going home."

And turning, the boy bumped into Eddie Hinkley, who, in all that time, had not added one single word or boast to the loud-voiced conversation that had gone on about him.

"Hey, fellers, I can settle this thing of who's got the best dad. It's Eddie Hinkley! He's got the dad what squeezes the pennies till the eagles hollers!"

"You let my dad alone an' don't you git me mad, fer I won't stop at nothin' if I git despernt, see?"

"Oh, yes, we *see*," they scoffed. "We'd be despernt too if we had some folks' dads!"

And off they ran, leaving Eddie Hinkley standing alone, white with rage. Could it be that he had the worst dad in the whole bunch? What had made him so tongue-tied, anyhow? He could boast with the best of them. Then, why hadn't he told them some big things about his own dad? Why hadn't he told them—and as he walked along the lonely road he racked his brain for some great thing his dad had done. But it began to dawn upon Eddie that there was nothing to boast of, not a thing unless he would lie, and Eddie never in the world would lie.

"I might a told 'em that my dad could lick the hardest," he half sobbed, as certain painful memories came to him.

"Blame it, anyhow, I s'pose they'll fight about their dads now for a week. They never get through when they start chewing over a subjeck," said Eddie to himself. "Now if it had just been: who's got the best ma—"

* * *

"Take your dinner bucket to the house and hurry right out here, double quick!" roared Alf Hinkley to his son as he spied him entering the yard. So Eddie hurried.

"Oh, ma, cookies! Gimme one quick. I got to hurry."

"Here, give mother a kiss, then run. It's the little calf. It's sick."

"Aw, shoot, that's too bad," said Eddie, hurrying out.

"Hurry up, there! Always stuffing your face," roared Hinkley. "Help me git this blamed calf out o' here. I'd like to punch its head off."

"Why, dad, are yuh mad at it 'cause it's sick? Why, dad, it can't help that."

"Shut up."

"What yuh gonna do with it, dad?"

"Kill it, I s'pose."

"Aw, dad!" and the sadness in his voice caused even Alf Hinkley to pause.

"Er give it to you, mebby."

"Dad! Honest? Mine to do with as I please, and mebby sell sometime? Oh, dad! Gimme this box stall and that's all I ast!"

Excitedly running towards the house he called: "Ma! Ma! Wha'd ya think? Dad gave me the calf. It's all mine, ma!"

"He gave it to you? But, Eddie, you musn't count so big on it. It's nearly dead."

"I know, but Ma, you got to help me and we'll git it alive again! Hurry quick and fix something to cure it."

So Ma Hinkley hurried and Eddie worked fiercely. He carried forkfuls of clean dry straw, hot bricks and old pieces of carpet and blankets and soon had his pet snug and warm, so that it was able to swallow the dose his mother brought.

"Oh, goody, goody; it swallowed it, ma. It swallowed it!" he shouted excitedly, and even Ma Hinkley was slightly excited.

After his mother had gone away, Eddie sat down in the straw and stroked his patient's fevered brow and talked to it incessantly, until called to supper. At midnight that night Eddie rose in fright, at the fearful clang of an alarm clock. What was it all about? Oh, now he remembered. He had set the alarm himself. Never, in all his life, had he left his bed and gone to the barn at midnight. Boo-oo, it was cold! What if he should just crawl down between the blankets again and—but no, it wasn't in Eddie to do such a thing when the calf needed him. Quickly he dressed, went to the kitchen, found the lantern, lifted the bottle of milk and medicine from the hot water reservoir of the kitchen stove and hurried to the barn, shivering at every step.

He passed into the stable and held his lantern so that its rays would fall directly across the still form of his beloved sick one. Dead? It certainly had not moved since he had left it at bedtime. Eddie's bosom heaved and big lumps came into his throat.

"O calfie, why did you go and die? You and I would a had so much fun together." And Eddie threw himself down upon the straw beside his pet. Then up jumped Eddie in amazement. His patient had moved—was even then trying to rise!

Breathlessly Eddie was hugging his pet and feeding it the milk, which it eagerly accepted. It was such a startling change from despair to joyous hope that Eddie was dazed. Now his patient had contentedly fallen back upon the straw and Eddie was again making it snug with carpet and blanket.

"O calfie, hurry and git well and we'll have better times than any calves ever had before," he cried excitedly.

"Ma! Ma! it's better!" and Eddie's whisper was almost a shout.

"Did you know I was out to the barn, ma?" he asked at the door of his mother's room.

"Yes, I heard you," she answered. "Don't wake your daddy, or he'll be awfully cross. Mother's awfully glad for you, honey. Quick, run to bed or you'll freeze!"

But now Eddie did not feel in the least like freezing. He was too joyous. Also he was very wide awake and it was such a good time to think, so Eddie lay down and thought and thought.

How wonderful it was to have a dad he could boast of to the other boys! Not one boy in that district had a dad that had given his son a calf. And, oh, goody, he would show those boys!

At length morning dawned and Eddie, after a prolonged session with his pet, was late to breakfast.

"Oh, dad, I could just love your head off!" cried Eddie rapturously as he threw impulsive arms about his father's neck, spilling a spoonful of coffee on its way from cup to mouth.

"Hi, here, look out what you're doin'! Set down here and behave."

From day to day Eddie's patient continued to improve and Eddie enjoyed the rare pleasure of having a dad far above all others in that district. No one dared, in these golden days, to hint that Eddie's dad was not perfect or to sneer about certain people squeezing pennies till the eagles hollered. Those things couldn't have been true of a man who would give his son a calf! For young hearts are trustful and ever willing to accord honor where it is at least half deserved.

Ashland, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DISTRICT MEETING OF ARKANSAS AND SOUTHEASTERN MISSOURI

These meetings were held in the Broadwater church, Mo., Nov. 12 and 13. On Wednesday the Sunday-school, Ministerial and Temperance Meetings were held. The topics on all these church activities were discussed with the usual degree of interest and earnestness. The good will, earnestness, social and brotherly spirit manifested were a great spiritual uplift to all present.

The interest in these meetings was deepened by the presence and helpful suggestions of Eld. Jas. M. Mohler, of the General Sunday School Board. His lecture on the "Forward Movement of the Church" was especially instructive and helpful. We are handicapped in our work, as a District, because of the lack of active workers, and any who may decide to cast their lot with us will receive a hearty welcome.

Thursday morning the District Meeting was organized by electing Bro. B. E. Kesler, Moderator; Sister Lulu M. Kesler, Reading Clerk, and Bro. W. L. Woodiel, Writing Clerk. The reports of the various boards and committees were read and approved, all of which showed the District to be wide-awake and spiritually alive to the various activities of church work. Two papers go to Annual Meeting. Bro. W. T. Price was elected a member of Standing Committee for 1920, with Bro. H. J. Lilly, alternate. The next District Meeting will be held in the Austin church, Ark.

The members and friends of the Broadwater church showed their usual hospitality in caring for the temporal needs of the meeting, and rendering such service as is

(Continued on Page 798)

e show, the housing of the child, and the home life the child. Many other phases of this most impor- nt subject might be looked at, for they all affect him a citizen of the State and of the Kingdom of God. Never until now did young men, and almost children, ke such a command in human affairs."

But I must confine my paper to three things which termine the value of the child to society: Heredity, vironment and education.

The child may be a menace to society if bad blood ows in his veins, and if he is placed in a vicious or rong environment, and if the educational system, ider which he is educated, does not take care of the oral and spiritual part of his nature. The propaga- on of the race depends upon the child. What shall e future physical condition of the race be? The cial ideals of the future depend upon the environ- ent of the child of today. The mentality of the ture depends on the child's education, or, to put it other words, the physical, the spiritual, and the edu- tional quality of the child today will determine the ture generations.

The ideals of Jesus Christ will be realized in the es of men only as they are planted in the life of the ild a generation ahead. Let there be a generation children fully indoctrinated in the ideals of Jesus rist in human brotherhood, in human rights, in man values, in social and economic righteousness, d it will end all war, all strikes, all profiteering, all ss legislation, all caste.

But we shall never realize these things in human ciety until the child is taught from God's Word that ar is a denial of the supremacy of the teaching of sus. Can we love our enemies and at the same time epare to kill them? War violates the principles of e worth of the individual; war substitutes unchris- an patriotism; for the Kingdom of God is greater an any country. War substitutes force for love, a t denial of the teaching of Christ.

Would we realize in the world real brother-love and bedience to the commands of God, reverence for the ble and for the Lord's Day, reverence for the Chris- an religion and service therein?

Would we see the coming of the Kingdom of God the lives of men throughout the world? Then in- ill their worth into the mind of the child, and in this neration you will see great results. Would you re- rm the evils of the world, commence with the child. was the teaching of the child, years ago, that rought our present prohibition victory and that rought human slavery to an end.

"Look into our childish faces;
See you not our willing hearts?
Only love us, only lead us;
Only let us know you need us
And we will do our parts."

If you go to the State reformatories and to the enitentiaries, and ask those who are there about their ildhood, their home environment, their religious ducation, you will find that ninety per cent of them me from homes in which the Word of God is not ved or taught. You will find also that they were not embers of any church or Sunday-school.

A prominent judge of New York City, before whom ousands of children came because of delinquency, id that not one of them was a member of a church Sunday-school.

A chaplain of the New York State penitentiary said: Of the three thousand men that I have had the care f in the last six years, not one of them was educated a denominational school."

What a wonderful record in the two incidents to the ory of religious education! Are we really interested our own generation? Do we provide for the gen- rations of the future? Are we really anxious that the leals of Jesus be realized in human society, that all the Sunday-school has only twenty-six hours per year for her great task of preparing and moulding the future generations.

My brother, my sister, the child is the first line of defense." He is the hope of the world."

Here is the task: There are, in the United States, twenty-five millions of children under twelve years of age, and twelve millions of these are without religious instruction of any kind. Can you see what this will mean in twenty years? Not so long ago there were only twenty-five million people in the United States. Now there are twenty-five million children under twelve years of age and one-half of them without the one thing that will make them good citizens—religious education. They are all receiving materialistic train- ing. A democracy of selfishness, of materialism, with- out the teaching of the Christ, will be sure to go to ruin.

The neglected children are not all in the slums but on the best avenues and on the best farms. In New York City alone, in a survey a few years ago, it was found that eight hundred and sixty thousand children were receiving no religious instruction. It could easily be told on their characters, their lack of knowl- edge of right and wrong, their conduct and habits.

Do you see the task? Do you see the opportunity before you? Do you see the need of the world, not only in China and India, but in America? If you do, and are interested in mankind, teach the child the ideals of Jesus, and in the next generation he will teach them again. They will grow as the seed is sown in the field.

I want to close with a little poem, "The Finest of All":

God made the streams that gurgle down the purple mountain side;
He made the gorgeous coloring with which the sunset's dyed,
He made the hills and covered them with glory,
He made the sparkle on the dewdrop, and the shifting shine and shade,
Then, seeing that he needed but a crown for all earth's charms,
He made a little woman with a baby in her arms.
He made the arching rainbow that is hurled across the sky,
He made the blessed flowers that nod and smile as we pass by.
He made the ballroom beauty as she sways with queenly grace,
But sweetest of them all, he made the lovelight in the face
That bends above a baby, warding off all earth's alarms.
God bless the little woman with a baby in her arms.

Denver, Colo.

The School for Liars

BY EDNA VIOLET KERR

In Two Parts—Part One

"I DON'T care, I guess I've got the best dad in this here bunch, anyway," boasted one of a group of boys that stood with their tin dinner-pails at the crossroads. It was on their way home from school that they paused, each evening, for their daily argument and occasional fight, before going in the different directions that led to their homes.

"Aw, wha'd he ever do? Your dad! He ain't got a decent team o' horses er nothing a tall. Now take my dad. Look at him! He's got a nautomobile an' a whole set of registered hogs, and that's what counts in this here world, I tell you," boasted a second.

"Aw, you kids make me tired," spoke a third. "I'd rather have a dad without a nautomobile if he just knew something. Now frinstance, take my dad. He used to teach school. He's forgotten more'n all your dads together ever knew. An' he's secutary of the grange and makes big speeches 'n' everything!"

"Bah! that's nothin'," boasted another. "They hain't none o' you got any dads that knowed enough to pick out a looker for a woman. Now look at my boast to the loud-voiced conversation that had gone about him.

"Hey, fellers, I can settle this thing of who's g the best dad. It's Eddie Hinkley! He's got the da what squeezes the pennies till the eagles hollers!"

"You let my dad alone an' don't you git me ma fer I won't stop at nothin' if I git desperat, see?"

"Oh, yes, we *see*," they scoffed. "We'd be despe too if we had some folks' dads!"

And off they ran, leaving Eddie Hinkley standi alone, white with rage. Could it be that he had worst dad in the whole bunch? What had made h so tongue-tied, anyhow? He could boast with the b of them. Then, why hadn't he told them some things about his own dad? Why hadn't he told them and as he walked along the lonely road he racked brain for some great thing his dad had done. But began to dawn upon Eddie that there was nothing boast of, not a thing unless he would lie, and Ed never in the world would lie.

"I might a told 'em that my dad could lick hardest," he half sobbed, as certain painful memo came to him.

"Blame it, anyhow, I s'pose they'll fight about t dads now for a week. They never get through w they start chewing over a subjeck," said Eddie to h self. "Now if it had just been: who's got the ma—"

* * *

"Take your dinner bucket to the house and hu right out here, double quick!" roared Alf Hinkley his son as he spied him entering the yard. So E hurried.

"Oh, ma, cookies! Gimme one quick. I go hurry."

"Here, give mother a kiss, then run. It's the calf. It's sick."

"Aw, shoot, that's too bad," said Eddie, hurr out.

"Hurry up, there! Always stuffing your fa roared Hinkley. "Help me git this blamed calf o here. I'd like to punch its head off."

"Why, dad, are yuh mad at it 'cause it's Why, dad, it can't help that."

"Shut up."

"What yuh gonna do with it, dad?"

"Kill it, I s'pose."

"Aw, dad!" and the sadness in his voice ca even Alf Hinkley to pause.

"Er give it to you, mebby."

"Dad! Honest? Mine to do with as I please, mebby sell sometime? Oh, dad! Gimme this stall and that's all I ast!"

Excitedly running towards the house he ca "Ma! Ma! Wha'd ya think? Dad gave me the It's all mine, ma!"

"He gave it to you? But, Eddie, you mustn't so big on it. It's nearly dead."

"I know, but Ma, you got to help me and we' it alive again! Hurry quick and fix something to it."

So Ma Hinkley hurried and Eddie worked fie He carried forkfuls of clean dry straw, hot bricks old pieces of carpet and blankets and soon had hi snug and warm, so that it was able to swallow the his mother brought.

"Oh, goody, goody; it swallowed it, ma. It lowed it!" he shouted excitedly, and even Ma Hi was slightly excited.

After his mother had gone away, Eddie sat do the straw and stroked his patient's fevered brow talked to it incessantly, until called to supper. At night that night Eddie rose in fright, at the fe clang of an alarm clock. What was it all about? now he remembered. He had set the alarm hi Never, in all his life, had he left his bed and go the barn at midnight. Boo-oo, it was cold! W he should just crawl down between the blankets

MILL CREEK, VIRGINIA

It was recently the good pleasure of the writer and wife to spend two weeks in the service of the Mill Creek church, Virginia. For several years the constant and pressing duties of college president have closed to us other fields of labor, except in our regular school territory. But the urgent invitation of our brother and colaborer, Eld. H. C. Early, was too strong to be resisted. The visit and service among these Virginia members has been a great blessing to us.

Mill Creek has had a very successful history. At present the membership numbers nearly six hundred. There are six houses of worship, with another preaching point at a schoolhouse near the foot of the Blue Ridge Mountains. Nearly every one in the community belongs to some denomination, but it is easily seen that no other denomination has the hold upon the community that the Church of the Brethren has. Never have we seen other people more friendly to the Brethren, or wish them success so much as is found here. This good will and high esteem is a high tribute to the Christian character and conduct of our brethren and sisters.

Mill Creek has a great history in the men and women who have represented her in the service of the church. Eld. Isaac Long, Sr., will not soon be forgotten for his work in this place and elsewhere. His grandson, Eld. Isaac S. Long, Jr., is now our beloved worker on the India field. We enjoyed a visit to the old Long homestead, where Brother and Sister Wm. H. Long, son of the senior, and father of the junior, Isaac Long, reside. Two other visits were of special interest—one to Sister Magdalene Showalter, mother of Sister I. S. Long, of India, the other to Sister Betty Miller, mother of Sister E. S. Wampler and Valley Miller, of China.

This church, for more than thirty years, has been the home of our much esteemed Brother and Sister H. C. Early. During much of this time Bro. Early has given large and efficient service to the General Brotherhood. And today his response to the many appeals for advice and counsel, from all parts of the Brotherhood take more of his time than even his friends realize. It was a great privilege to know more intimately him whom we have looked to as a father and leader in the church for more than a score of years.

The active work of this congregation is now falling upon younger men. Eld. Chas. Long has recently been chosen presiding elder. He is ably assisted by Brethren Early and Samuel Pence. A faithful body of deacons and a wide-awake membership make up a strong working body.

During our brief stay, our pleasure was much increased by seeing two return to the fold, and sixteen others born into the Kingdom. According to the present plans of the congregation, this is to be the last series of meetings in the old Mill Creek meetinghouse. A large new house is to be erected near the present one during the coming year. There is a great future for Mill Creek if the workers continue as faithful and as efficient as in the past.

North Manchester, Ind. Otho Winger.

BETHANY BIBLE SCHOOL

The forward constructive spirit of Christianity is uppermost in the activities of Bethany Bible School during the present autumn quarter. It is a distinct pleasure to minister to hearts that are interested in vital living, like the 260 students now registered in this institution. They come from more than twenty States of the Union and from Canada, but all are moved by the common purpose of ministry to the world in Christ's name.

Aside from the regular work in classes and practical activities, the students have been interested in organization among themselves for specific self-help. The outcome has been the forming of a Ministerial Association, two societies of a religious-literary character, and a Church History Club. The regular Student Conference meets once each month. The Student Volunteers have a program of weekly meetings and are planning considerable deputation work during the year. The school will be fully represented at the Student Volunteer Convention at Des Moines, Iowa, immediately after New Year.

Bro. W. W. Slabaugh delivered the opening address on "Fundamentals of Christian Character" and thus began a program of strong lectures. Among these were addresses by Dr. S. D. Gordon, of Boston, Prof. Norman E. Richardson, of Northwestern University, Rev. A. H. Leaman, of the Chicago Mennonite Church, Dr. Edgar J. Banks, the archæologist, and Dr. R. R. Biggor, of the Chicago Sunday School Association. Strong messages like these, coming from the lives of influential men, bring an inspiration to the aspiring student.

The holiday vacation will include Dec. 20-28. Beginning simultaneously with the winter quarter, Dec. 29, the regular Special Bible Term will be held for two weeks. Specially arranged courses are planned along lines of Interpretation, Pastoral Problems, Sunday-school Problems and Methods, Hymnology, and Music. Then there will be regular classes in Church Ordinances, Exegesis, Religious Education, Homiletics, Devotional Studies, Expression, and Music, which are open to special term students who choose to enter them.

Besides the study courses of the Special Term may be mentioned the unique opportunities afforded to visit City Missions and other points of interest. To know one big city is itself a liberal education.

All who contemplate coming for the Special Term from Dec. 29 to Jan. 9 will confer a favor by writing in advance to the office of the school. Suitable board and lodging will be provided at the usual reasonable prices. Strangers to Chicago should not forget to inform us regarding the day and hour of their arrival and the railway over which they are coming.

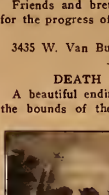
Friends and brethren everywhere are invited to pray for the progress of the Lord's work at Bethany.

J. Hugh Heckman.

3435 W. Van Buren Street, Chicago, Ill., Dec. 2.

DEATH OF ELDER C. L. PFOUTZ

A beautiful ending of a beautiful life occurred within the bounds of the Marsh Creek congregation, Adams County, Pa., near Gettysburg, when Christian Lahman Pfoutz died Nov. 13, 1919, aged eighty-six years, two months and seventeen days. He died at the home of his son-in-law, Harry Weaver, with whom he had lived since the death of his wife nine years ago.* He leaves five daughters, seventeen grandchildren and eight great-grandchildren.



Eld. C. L. Pfoutz

As a Christian he was a pattern worthy to be imitated; as a counselor he was safe; as a neighbor he was much loved, and a character calculated to make a community better by living in it. He was a devoted member of the church, loyal to its principles, striving earnestly for the purity and development of that arm of the church which for many years was under his care and lay so near his heart. Eld. Pfoutz spent sixty-six years as a faithful member of the church; he was nine years a deacon, forty-seven years in the ministry, thirty-three years an elder of the church, during which time he made it a practice to visit every member of his church at least once a year.

Bro. Pfoutz was the fifth generation of Michael Pfoutz, who emigrated from Switzerland about 1709 and settled near Philadelphia. He was a son of John and Rachel Pfoutz, and was the last surviving member of a family of thirteen children.

Services in the old Pfoutz meetinghouse by the writer, assisted by Eld. Albert Hollinger and others.

York, Pa. J. A. Long.

*Bro. Pfoutz's wife was a sister of Bro. Jacob Hollinger, of York, Pa.

PROGRAM OF MT. MORRIS COLLEGE BIBLE INSTITUTE

Jan. 2-9, 1920

Friday, Jan. 2.—9:30 A. M.: L. S. Shively.—Introductory Address (Chapel Period). J. E. Miller.—Story Telling. J. Hugh Heckman.—Saul, the Jewish Apostle. I. P. M.: H. S. Randolph.—Church Organization. F. E. McCune.—The Character of Jesus. M. W. Emmert.—Psalms. H. S. Randolph.—Life of Christ. B. F. Wampler.—Helpful Hints to Sunday-school Leaders. 7 P. M.: J. Hugh Heckman.—The Christian Conscience. J. E. Miller.—Relief Work in the Near East (Illustrated).

Saturday, Jan. 3.—8 A. M.: J. E. Miller.—The Community Survey. J. A. Langston.—The Church and the Community. J. Hugh Heckman.—The Transformation of Saul. F. E. McCune.—Character of Jesus. 2 P. M.: M. W. Emmert.—Psalms. H. S. Randolph.—Church Organization. 7 P. M.: J. Hugh Heckman.—The Growth of Moral Ideals. J. E. Miller.—The Needs of the Hour in Sunday-school Work.

Sunday, Jan. 4.—10 A. M.: Sunday-school Conference.—Conducted by J. E. Miller. 2:30 P. M.: Missionary Conference.—Conducted by Student Volunteer Band. 7 P. M.: Life Work Conference.—Conducted by J. Hugh Heckman.

Monday, Jan. 5.—8:30 A. M.: J. E. Miller.—Worship in the Sunday-school. J. Hugh Heckman.—Paul, the Christian Apostle. J. A. Langston.—The Sunday-school in the Rural Community. R. C. Clark.—Rural Life, Present-Day Needs. 1 P. M.: H. S. Randolph.—Church Organization. M. M. Sherrick.—(Subject to be supplied.) Conference Hour.—In charge of M. W. Emmert. H. S. Randolph.—Life of Christ. B. F. Wampler.—Helpful Hints to Song Leaders. 7 P. M.: J. Hugh Heckman.—The Christian and His God. J. E. Miller.—The Forward Movement (Illustrated).

Tuesday, Jan. 6.—8:30 A. M.: J. E. Miller.—Points for Teachers. J. Hugh Heckman.—I Thess. 1: 1. J. A. Langston.—Centralized Country Schools. R. C. Clark.—Rural Life. Preparation for Leadership in Community Life. 1 P. M.: H. S. Randolph.—Church Organization. A. P. Brumbaugh.—Religious Education. Conference Hour.—In Charge of Prof. Brumbaugh. H. S. Randolph.—Life of Christ. B. F. Wampler.—Helpful Hints to Song Leaders. 7 P. M.: J. Hugh Heckman.—The Christian and His Neighbor. J. E. Miller.—In the Land of Our Lord (Illustrated).

Wednesday, Jan. 7.—8:30 A. M., Trustees' Day: J. Hugh Heckman.—I Tim. 1: 2. J. E. Miller.—Teacher-Training. H. S. Randolph.—Church Organization. G. L. Wine.—Exposition of Colossians. 1 P. M.: A. J. Brumbaugh.—Religious Education. John Heckman.—The Educational Forward Movement. Conference Hour.—In Charge of M. W. Emmert. H. S. Randolph.—Life of Christ. B. F. Wampler.—Helpful Hints to Song Leaders. 7 P. M.: J. Hugh Heckman.—The Church and Social Reform. J. E. Miller.—Mount Morris College as a Trustee Sees It.

Thursday, Jan. 8.—8:30 A. M., Pastors' Day: J. Hugh Heckman.—1 Thess. 4: 5. J. E. Miller.—Our Christian Workers' Societies. S. S. Blough.—The Village Pastor. A. P. Blough.—The Country Church and Its Problem. 1 P. M.: M. M. Sherrick.—The Rural Ministry of the Church. A. P. Blough.—The Rural Church and Its Relation to the Community. Conference Hour.—In Charge of J. Hugh Heckman. H. S. Randolph.—Life of Christ. B. F. Wampler.—Helpful Hints to Song Leaders. 7 P. M.: Jas. M. Moore.—Seven Things a Pastor Must Know. Anna Blough.—China Missions.

Friday, Jan. 9.—8:30 A. M., Educational Secretaries' Day: J. Hugh Heckman.—2 Tim. 3: 4. J. E. Miller.—The Kind of a Worker God Can Use. H. S. Randolph.—Church Organization. G. L. Wine.—Exposition of Colossians. 1 P. M.: M. W. Emmert.—Educational Secretary Work. A. J. Brumbaugh.—Religious Education. Conference Hour.—In Charge of M. W. Emmert. H. S. Randolph.—Life of Christ. B. F. Wampler.—Helpful Hints to Song Leaders. 7 P. M.: J. Hugh Heckman.—Faith in the Future. G. L. Wine.—Exposition of Colossians. Anna Blough.—Missions in China (Illustrated).

Notes From Our Correspondents

(Continued from Page 789)

mons, which were listened to with much interest. The attendance was good. Sister Root was an inspiration to us in leading the song service. Three accepted Christ and were baptized. We met in council Nov. 19, preparatory to our love feast, which was held Nov. 23, with twenty-eight present. Bro. Root officiated. We feel that we have been built up in the faith by our brother and sister. We have our regular services the first and third Sundays of each month, morning and evening, at the church in the country, and the second and fourth Sunday night in town in the public library.—Mrs. O. P. Tranter, Shoals, Ind., Nov. 27.

Somerset.—Sunday, Nov. 23, Bro. Wm. J. Tinkle, of Bethany Bible School, gave us two talks—the one in the morning being on the work in Chicago, and in the evening on "Social Purity." We lifted our thank-offering which amounted to almost $10.—Ruby Tinkle, Marion, Ind., Dec. 1.

South Whitley.—Oct. 12 Bro. Lawrence Shultz, of North Manchester, and two young brethren gave us talks on Sunday-school work in the morning. In the evening they gave an illustrated lecture on the "Five-Year Forward Movement." Nov. 2 occurred our love feast, which was well attended by members from surrounding churches. The ministerial help was ample, and the services were very spiritual. Bro. Snell officiated. Nov. 30 Bro. Aaron Moss, of North Manchester, gave us two sermons which were appreciated very much. The same day we met in council. One letter was received and church and Sunday-school officers elected: Superintendent, Bro. Snyder; superintendent of Home Department, Sister Henry Neff; church clerk, Bro. Walter McConnell; Sunday-school committee, Bro. Army. We expect to hold a series of revival meetings in the near future.—Mrs. Henry Neff, South Whitley, Ind., Dec. 1.

Turkey Creek.—Bro. I. R. Beery, of Flora, Ind., began a series of meetings Oct. 6, and closed Nov. 9, preaching twenty-six sermons in all. Sister Alma Stump, of Walkerton, Ind., conducted the song service. Seventeen united with the church by baptism. The meeting was enjoyed by all and the attendance was good. Some nights our large house could not accommodate all the people.—Henry Wysong, Nappanee, Ind., Nov. 25.

Union City (First Church).—We have just concluded a two weeks' revival, conducted by Bro. W. C. Detrick, of Bryan, Ohio. He was assisted the last few evenings by Sister Detrick, who took charge of the song service. Twenty-two confessed Christ. Thanksgiving Day was indeed a red letter day for us. After hearing a great sermon, twelve were received into the church by baptism. The weather was ideal, the crowds large, and the interest was all that could be desired. We feel that this revival meant more to the town and community than can now be estimated.—Mrs. W. P. Noffsinger, Union City, Ind., Dec. 1.

White church held her quarterly members' meeting Dec. 3, with Eld. D. C. Campbell presiding. All the officers for church and Sunday-school were elected, with Bro. D. C. Campbell, elder. Just recently an aged father of eighty-five years was baptized.—Roy Coyner, Clarks Hill, Ind., Dec. 3.

KANSAS

Bloom.—We held our love feast Nov. 8. Owing to rainy weather the attendance was small, but we had a good spiritual meeting, with Bro. W. O. Beckner, of McPherson, Kans., officiating. Nov. 15 and 16 we enjoyed a series of lectures by Dr. D. W. Kurtz, of McPherson, Kans. On Sunday afternoon he also gave a lecture at the Methodist church at Minneola.—Mrs. Edith Keller, Minneola, Kans., Nov. 25.

Chanute.—We have just closed our revival meetings, conducted by Bro. J. B. Denney, of Independence, Kans., who began Nov. 1, and continued till Nov. 30, with increasing interest manifest throughout the entire series of meetings, and closing with the interest still at the best. We had twenty-six conversions and one reconsecration. Two came to us from the Methodists, and two from the Brethren (Progressive). Of the entire number, at this writing, eighteen have been baptized and three await the rite. Three are to unite with the United Brethren, and four are indefinite. On Thanksgiving Day we had an all-day meeting, dinner at the church and a general day of thanksgiving, praise, and consecration. Several gave themselves in any capacity the Lord's work may demand. In the evening we held our love feast. Several were not permitted to be with us, on account of the inclement weather, but twenty-seven were permitted to surround the Lord's table. The meetings have encouraged the work at Chanute far beyond the power of tongue to express, or of pen to write. Churches of Southeastern Kansas that are looking for a wide-awake evangelist, with the ability to present the doctrines with unusual power, and yet in an evangelistic way, should not fail to secure the services of Bro. J. B. Denney, of North Sixteenth Street, Independence, Kansas.—F. G. Edwards, 1002 S. Grant Avenue, Chanute, Kans., Dec. 1.

Independence.—Thanksgiving Day services were held at the church as usual. The meeting was in charge of Bro. Geo. W. Holmes, who gave a very spiritual talk on the subject of Thanksgiving, after which various members expressed their thankfulness for the many blessings they enjoy. A Thanksgiving prayer meeting was held at the church in the evening. Yesterday morning, following the usual Sunday-school session, we listened to one of the best sermons we ever heard, when Bro. Holmes delivered an able discourse on "Feet-washing." In the evening we had a very interesting subject for our Christian Workers' topic: "Dress Reform." Bro. Holmes' discourse was the leader, and many good thoughts were presented. A collection of $3.39 was taken for the Dress Reform Committee. Bro. Holmes followed with an able sermon.—Pella Carson, Independence, Kans., Dec. 2.

Kansas City (Armourdale Mission).—Our mission has just passed through a season of refreshing. On the evening of Nov. 17 Brother and Sister W. H. Miller, of Independence, Kans., began revival meetings, which continued until the evening of Nov. 30, when we were compelled to close because of the drastic fuel order. The interest throughout the meeting was good, and at times the house was well filled. On one evening all seats were taken and some were standing. On Sunday afternoon ten were baptized. In the evening we enjoyed a very pleasant love feast. A number of visitors from the Central Avenue church added to the enjoyment of the services of the evening. After the services, another came forward for baptism, making eleven in all added to our little band. Others are near the Kingdom, and for these we are praying. We were gratified to have with us, in one of our services, Eld. Geo. Manon and Bro. Enoch Derrick, members of our District Mission Board, who gave us words of encouragement. We are planning for appropriate exercises for our Sunday-school on Christmas Eve.—Chas. A. Miller, Kansas City, Kans., Dec. 1.

Moultor church met in council Nov. 12, with Eld. W. H. Yoder presiding. Officers were elected for the coming year: Elder, Bro. Sherly, pastor; Sunday-school superintendent, Bro. C. H. Dresher; Primary superintendent, Sister Sherly; president of Christian Workers' Band, Bro. E. E. Yoder; president of the Junior Band, Sister Alma Dresher. Our series of meetings began Nov. 19, held by Bro. Edgar Rothrock, who gave us very interesting and inspiring sermons. The attendance and interest were very good. The song service was led by Bro. Ikenberry, of McPherson College. He usu-

I. S. Wampler.—Life of Christ. B. F. Wampler.—Helpful Hints to ong Leaders. 7 P. M.: Jas. M. Moore.—Seven Things a Pastor ust Know. Anna Blough.—China Missions.

Friday, Jan. 8.—8:30 A. M., Educational Secretaries' Day: J. Hugh eckman.—2 Tim. 3: 4. J. E. Miller.—The Kind of a Worker God an Use. H. S. Randolph.—Church Organization. G. L. Wine.—Exposition of Colossians. 1 P. M.: M. W. Emmert.—Educational Secretary Work. A. J. Brumbaugh.—Religious Education. Conference our.—Prayer of M. W. Emmert. H. S. Randolph.—Life of Christ. . F. Wampler.—Helpful Hints to Song Leaders. 7 P. M.: J. Hugh eckman.—Faith in the Future. G. L. Wine.—Exposition of Colos- ans. Anna Blough.—Missions in China (Illustrated).

Notes From Our Correspondents

(Continued from Page 789)

nois, which were listened to with much interest. The attendance as good. Sister Root was an inspiration to us in leading the ong service. Three accepted Christ and were baptized. We met n council Nov. 19, preparatory to our love feast, which was held Nov. 23, with twenty-eight present. Bro. Root officiated. We feel that we have been built up in the faith by our brother and sister. We have our regular services the first and third Sundays of each onth, morning and evening, at the church in the country, and the econd and fourth Sunday-night in town in the public library.—Mrs. . P. Tranter, Shoals, Ind., Nov. 27.

Somerset.—Sunday, Nov. 23, Bro. Wm. J. Tinkle, of Bethany Bible chool, gave us two talks—the one in the morning being on the ork in Chicago, and in the evening a "Social Purity." We lifted our thank-offering which amounted to almost $10.—Ruhy Tinkle, farion, Ind., Dec. 1.

South Whitley.—Oct. 12 Bro. Lawrence Shultz, of North Manchester, and two young brethren gave us talks on Sunday-school work in the morning, in the evening they gave an illustrated lecture on the "Five-Year Forward Movement." Nov. 2 occurred our love feast, which was well attended by members from surrounding churches. The ministerial help was ample, and the services were very spiritual. Bro. Snell officiated. Nov. 30 Bro. Aaron Moss, of North Manchester, gave us two sermons which were appreciated very much. The same day we met in council. One letter was received and church and Sunday-school officers elected.—Superintendent, Bro. Snyder; superintendent of Home Department, Sister Henry Neff; church clerk, Bro. Walter McConnell; Sunday-school committee, Bro. Army. We expect to hold a series of revival meetings in the near future.—Mrs. Henry Neff, South Whitley, Ind., Dec. 1.

Turkey Creek.—Bro. I. R. Beery, of Flora, Ind., began a series of meetings Oct. 19, and closed Nov. 9, preaching twenty-six sermons in all. Sister Alma Stump, of Walkerton, Ind., conducted the song service. Seventeen united with the church by baptism. The meeting was enjoyed by all and the attendance was good. Some nights our large house could not accommodate all the people.—Henry Wysong, Nappanee, Ind., Nov. 29.

Union City (First Church).—We have just concluded a two weeks' revival, conducted by Bro. W. C. Detrick, of Bryan, Ohio. He was assisted the last few evenings by Sister Detrick, who took charge of the song service. Twenty-two confessed Christ. Thanksgiving Day we had indeed a red letter day for us. After hearing a great sermon, twelve were received into the church by baptism. The weather was ideal, the crowds large, and the interest was all that could be desired. We feel that this revival has done much good in our community than can now be estimated.—Mrs. W. P. Nofsinger, Union City, Ind., Dec. 1.

White church held her quarterly members' meeting Dec. 3, with Eld. D. C. Campbell presiding. Officers for church and Sunday-school were elected, with Bro. D. C. Campbell, elder. Just recently an aged father of eighty-five years was baptized.—Roy Coyner, Clarks Hill, Ind., Dec. 3.

KANSAS

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Lone Star.—Nov. 23 we

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barnhizer-Bailiff.—By the undersigned, at his residence, Nov. 16, 1919, Dallas Barnhizer and Edith Bailiff, both of Noblesville, Ind.—Wm. Burcham, Noblesville, Ind.

Ebberhart-Noffsinger.—By the undersigned, at the home of the bride's mother, Sister Noffsinger, Mr. Andrew Ebberhart, of Pasadena, Calif., to Sister Bell S. Noffsinger, of Benson, Ill.—J. H. Neher, Roanoke, Ill.

Johnson-Bussear.—By the undersigned, at his home near Manistee, Mich., Mr. Arthur Johnson and Sister Bessie Bussear.—Z. L. Bussear, Manistee, Mich.

Mueller-Ditto.—By the undersigned, at Bethany Bible School, Chicago, Ill., Nov. 26, 1919, Mr. Arthur G. Mueller, of Chicago, and Miss Elizabeth Otto, of Eola, Ill.—A. G. Butterbaugh, Chicago, Ill.

Reighard-Replogle.—By the undersigned, Nov. 16, 1919, at the home of I. B. Replogle, of New Enterprise, Pa., Mr. James Truster Reighard and Vera Margaret Replogle, both of Martinsburg, Pa.—G. E. Yoder, Waterside, Pa.

Shockley-O'Neal.—At the home of the writer, Nov. 12, 1919, Mr. Peter Shockley, of Outlook, Wash., and Mrs. Olivia C. O'Neal, of Glenwood, Wash.—J. S. Zimmerman, Yakima, Wash.

Weddle-Harshbarger.—By the undersigned, Nov. 19, 1919, at the residence of the bride's parents, Brother and Sister I. J. Harshbarger, Girard, Ill., Bro. Lemon T. Weddle and Ethel Fern Harshbarger, both of Girard, Ill.—D. Warren Shock, Girard, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bomberger, Sister Annie, nee Yordy, wife of Eld. Cyrus Bomberger, died Nov. 1, 1919, aged 71 years, 11 months and 2 days. She died at the home of her son, Bro. Yordy Bomberger, near Lebanon, Pa. She was for many years a faithful member of the Brethren church. Her husband preceded her eleven years ago. Two sons, four grandchildren and two great-grandchildren survive. Services at the South Annville house by Eld. Jacob Longenecker and Bro. A. B. Gingrich. Interment in the adjoining cemetery.—Fannie Kreider, Lebanon, Pa.

Brownback, Anna, died at the Brethren Home, Neffsville, Pa., Nov. 22, 1919, aged 77 years. Her husband, one son and three grandchildren survive. She was a member of the Geiger Memorial church and a constant worker, her husband being a deacon. She came to the Home Sept. 15. Services by J. C. Herrick and J. Conners. Burial at Bethel, Chester County.—Mrs. A. H. Hoffer, Neffsville, Pa.

Cocklin, Miriam Elizabeth, daughter of Brother and Sister Robert and Martha Cocklin, died at their home, 427 West Main Street, Mechanicsburg, Pa., on Friday, Nov. 28, 1919, aged 3 months and 10 days. She was ill but a few days, and death came rather unexpectedly. Services at the Mechanicsburg church on Sunday afternoon, by Bro. W. K. Conner, assisted by Bro. Jacob A. Miller. Text, James 4: 14. Interment in the Mechanicsburg cemetery.—J. W. Galley, Mechanicsburg, Pa.

Elcholtz, Levi, died Nov. 12, 1919, aged 79 years, 11 months and 8 days. He was a member of the Church of the Brethren for years and lived in the bounds of the Lower Cumberland congregation, near Dillsburg, till about one year ago. About three years ago he had an attack of paralysis, and the second stroke, four weeks ago, was the cause of his death. He leaves his wife, one daughter, four grandchildren and several brothers. Services from the home of the daughter, near White Hill, Pa., by the writer, assisted by S. S. Sheffer. Burial in the Dillsburg cemetery.—O. W. Cook, Dillsburg, Pa.

Goodman, Samuel, son of John H. and Sophia Goodman, born in Clarion County, Pa., died Nov. 28, 1919, aged 60 years and 4 months. While a young man, he united with the Church of the Brethren and lived a faithful life. In 1882 he married Alice Denny. To this union were born seven children. He leaves his wife, six children and thirteen grandchildren. Services in the church at Mulberry Grove by the writer.—Henry Lilligh, Mulberry Grove, Ill.

King, Helen B., infant daughter of Earl and Minta King, born near Elmdale, Mich., July 17, 1919, died of cholera infantum Nov. 8, 1919. Services at the Mennonite church by Eld. C. H. Deardorff. Interment in the cemetery near by.—Emma Weaver, Alto, Mich.

Mellon, Mabel Laura, wife of Homer Mellon, died Nov. 6, 1919, aged 37 years, 8 months and 16 days. She leaves her husband and seven children. She united with the Brethren church when a young girl and lived a consistent Christian life. Services at the Old Pine church by Bro. A. S. Arnold. Interment in the cemetery near by.—Bessie M. Newbrough, Old Fields, W. Va.

Murrey, Sister Hannah, died at the City Hotel, Winchester, Va., Nov. 13, 1919, aged 77 years. Services by Bro. Cephas Palmestock. Interment in the Mt. Hebron cemetery.—Mitylene Dettra, Stephens City, Va.

Smith, Elmer, died at the home of his parents, Mr. and Mrs. Christian Smith, Oct. 10, 1919, aged 20 years, 1 month and 4 days. During his last illness he confessed Christ, desiring to be baptized Oct. 11, but death called him the day before. Services at the Gingrich church (Mennonite) by Eld. A. B. Gingrich and Bro. S. G. Bucher. Interment in the adjoining cemetery.—Fannie Kreider, Lebanon, Pa.

Thomas, Sister Edna Catharine, born July 22, 1892, near Williamstown, Hancock County, Ohio. She united with the Church of the Brethren in 1906. During the past few years she spent much of her time at Manchester College. She had not been well for a number of years, but was able to move about, to a certain extent, until last March, when she became seriously ill and was confined to her bed. The latter part of June it seemed that the Master would call her, and the doctor could not give much hope, but she asked for the anointing, and after the service grew rapidly better. It would be impossible to describe the wonderful change in her life and the great trust which she had in the Lord. In August she was much better and sufficiently, perhaps, that it was his will to heal her. Such was not the case however. In October she contracted a cold, and after a few days' illness passed away Oct. 24.—J. L. Thomas, North Manchester, Ind.

Tritt, Sister, wife of Joshua Tritt, died at her home near Huntsdale, Pa., Nov. 14, 1919, aged 67 years. She was a faithful member of the church and will be greatly missed. Services at Shippensburg by Eld. S. M. Stouffer, assisted by Rev. J. Glenn and W. I. Sheaffer. Interment in Spoonsburg cemetery.—A. A. Evans, Carlisle, Pa.

Walter, Sister Emily Katherine, died Nov. 23, 1919, aged 19 years, 8 months and 4 days. She leaves her father and mother, three brothers and two sisters. About five years ago she found Christ as her Savior, who gave her much comfort through her illness of ten weeks. Services by Bro. G. E. Yoder. Interment in the cemetery near by.—Margaret Replogle, New Enterprise, Pa.

Wilkinson, Bro. John D., born in York County, Pa., died in the bounds of the Kaskaskia church, Ill., Nov. 20, 1919, aged 82 years, 4 months and 12 days. He married Mary Snyder in 1839 and united with the Church of the Brethren in 1874. His wife, four sons and four with the Church of the Brethren in 1874. His wife, four sons and four daughters survive. Services by the writer. Burial in the cemetery near the church.—D. T. Wagner, Beecher City, Ill.

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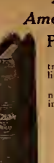

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47 While he yet spake, behold, a th
multitude, and he that was called by
Judas, one of the twelve, went be-
fore them; and he drew near unto
Jesus to kiss him. 48 But Jesus said th

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h-gilead, who had stolen them
the 'street of Beth-shan,
e the Philistines had hanged
in the day that the Philis-
slew Saul in Gilboa: 13 and

*Josh. 2:1 b Judg. 2:1 c 1 Sam. 31:8 d 2 Sam. 21:12

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AND it came to pass, who
finished the building of t
LORD, and the king's house
and d estire which he was

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eth that Jesus is the
Christ is born of God: and
every one that loveth him

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were unable to understand a word that was said, we could see that they welcomed us as heartily as words and books could express. Will E. Glasmire.

Malmö, Sweden, Nov. 12.

THE HOME FIELD

In reading the reports of the brethren and sisters in the foreign mission field, our hearts are made sad to note that much work is needed in places that for the present can not be reached. We often overlook the work needed at home, and thereby souls are lost that perhaps might be saved. Only those of us, living in isolated places, can tell of the need and the lost opportunity.

Having left our Alabama home in 1913, on account of our health, our church work has been in new places in Eastern Virginia. One year ago, under the urgent request of Bro. B. F. Glick, of Trevilian, we moved to this place, where there are but few members, but a good, commodious house for worship. Land can be bought at reasonable prices, which fact may help more of our members to locate here.

The work here has been started, but for some reason the outlying points were dropped. A year ago Bro. J. F. Britton, of Bristow, Va., went to one of these places and baptized several. Last August the writer was called to an outlying point to hold a series of meetings. Eight came out, six of whom were baptized. A request was also made that the writer hold a series of meetings at Frederick Hall, six miles from where the other meeting was held. The matter was brought before the District Mission Board and Sister Alice Miller, of Belmont, Va., went there Nov. 3 and worked with them until Nov. 9, when we began our meetings. All were encouraged and spiritually strengthened by Sister Miller being with them, and one was baptized.

Nov. 22 the writer held a love feast at the home of Bro. G. N. Shaffer and wife, with thirteen taking part in the service.

A wealthy merchant near there has offered a lot free, on an improved road, if our people will build a church-house on it, and hold services, but the brethren are not financially able. There are other places in the United States where churches could be built, but neither our General Mission Board nor our District Mission Boards seem to have the means to push the work aggressively. Many of us have done more than we are able to do, financially, but the call comes so strong that we can not help but go. Many times we wish for even a good second-hand Ford, so that we could go and come quickly and take the Gospel to those we can not reach otherwise. We hope and pray that brethren, blessed financially, will awaken to the great need of the home field.

Trevilian, Va., Nov. 29. F. M. White.

SUNDAY-SCHOOL INSTITUTE OF NORTH-EASTERN OHIO

The twelfth annual Sunday-School Institute of Northeastern Ohio is to be held in Canton City, Ohio, Dec. 23-25.

Tuesday, Dec. 23, 9:30 A. M.

Musical Institute, in Charge of Sadie I. Stutsman. Music: (a) How It Assists in Worship. (b) The Value of Congregational Singing. (c) Special Music and Its Value.

Afternoon, 1:30

What to Sing and How to Sing It. What Relationship Between the Minister and the Chorister?

Evening, 6:15

Musical Session.—Sadie Stutsman, Great Teachers of the Bible.—Ezra Flory. Value of Experience in Christian Life.—E. B. Hoff.

Wednesday, Dec. 24, 9:30 A. M.

The Inspiration of the Bible.—E. B. Hoff. The Psychology and Pedagogy of Later Childhood.—Ezra Flory.

Afternoon, 1 o'clock

The Holy Spirit in Christian Life.—E. B. Hoff. Sunday-school Administration.—Ezra Flory.

Evening, 6:15

Christian Stewardship.—E. B. Hoff. Religious Education in the Home.—Ezra Flory.

Thursday, Dec. 25, 6:30 A. M.

The Interpretation of Scriptures.—E. B. Hoff. The Psychology and Pedagogy of Adolescence.—Ezra Flory.

Afternoon, 1 o'clock

The Holy Spirit in Christian Life.—E. B. Hoff. Sunday-school Administration.—Ezra Flory.

Evening, 6:15

The Unique Value of Christianity.—E. B. Hoff. The Development of the Church of the Brethren.—Ezra Flory.

IN MEMORIAM

William Landis, son of Jacob and Hannah Landis, was born in Carroll County, Ind., April 5, 1844. Here he grew to manhood. When the country needed his services, he enlisted in the 24th Battery, Light Artillery, Feb. 23, 1864. In August of the same year he was

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be remitted in three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barnhiser-Bailiff.—By the undersigned, at his residence, Nov. 16, 1919, Dallas Barnhiser and Edith Bailiff, both of Noblesville, Ind.—Wm. Burcham, Noblesville, Ind.

Ebberhart-Noffsinger.—By the undersigned, at the home of the bride's mother, Sister Noffsinger, Mr. Andrew Ebberhart, of Pasadena, Calif., to Sister Bell S. Noffsinger, of Benson, Ill.—J. H. Neher, Roanoke, Ill.

Johnson-Bussear.—By the undersigned, at his home near Manistee, Mich., Mr. Arthur Johnson and Sister Bessie Bussear.—Z. L. Bussear, Manistee, Mich.

Mueller-Ditto.—By the undersigned, at Bethany Bible School, Chicago, Ill., Nov. 26, 1919, Mr. Arthur G. Mueller, of Chicago, and Miss Eliza Ditto, of Eola, Ill.—A. G. Butterbaugh, Chicago, Ill.

Reighard-Replogle.—By the undersigned, Nov. 16, 1919, at the home of I. B. Replogle, of New Enterprise, Pa., Mr. James Truster Reighard and Vera Margaret Replogle, both of Martinsburg, Pa.—G. E. Yoder, Waterside, Pa.

Shockley-O'Neal.—At the home of the writer, Nov. 12, 1919, Mr. Peter Shockley, of Outlook, Wash., and Mrs. Olivia C. O'Neal, of Glenwood, Wash.—J. S. Zimmerman, Yakima, Wash.

Weddle-Harshbarger.—By the undersigned, Nov. 19, 1919, at the residence of the bride's parents, Brother and Sister I. J. Harshbarger, Girard, Ill., Bro. Lemon T. Weddle and Ethel Fern Harshbarger, both of Girard, Ill.—D. Warren Shock, Girard, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bomberger, Sister Annie, nee Yordy, wife of Eld. Cyrus Bomberger, died Nov. 4, 1919, aged 71 years, 11 months and 2 days. She died at the home of her son, Bro. Yordy Bomberger, near Lebanon, Pa. She was for many years a faithful member of the Brethren church. Her husband preceded her eleven years ago. Two sons, four grandchildren and two great-grandchildren survive. Services at the South Annville house by Eld. Jacob Longenecker and Bro. A. B. Gingrich. Interment in the adjoining cemetery.—Fannie Kreider, Lebanon, Pa.

Brownback, Anna, died at the Brethren Home, Nefflsville, Pa., Nov. 22, 1919, aged 77 years. Her husband, one son and three grandchildren survive. She was a member of the Geiger Memorial church and a constant worker, her husband being a deacon. She came to the Home Sept. 15. Services by J. C. Hetrick and J. Conners. Burial at Bethel, Chester County.—Mrs. A. H. Hoffer, Nefflsville, Pa.

Cocklin, Miriam Elizabeth, daughter of Brother and Sister Robert and Martha Cocklin, died at their home, 427 West Main Street, Mechanicsburg, Pa., on Friday, Nov. 28, 1919, aged 3 months and 10 days. She was ill but a few days, and death came rather unexpectedly. Services at the Mechanicsburg church on Sunday afternoon, by Bro. W. K. Conner, assisted by Bro. Jacob A. Miller. Text, James 4: 14. Interment in the Mechanicsburg cemetery.—J. W. Galley, Mechanicsburg, Pa.

Eichelin, Levi, died Nov. 12, 1919, aged 79 years, 11 months and 8 days. He was a member of the Church of the Brethren for years and lived in the bounds of the Lower Cowcago congregation, near Dillsburg, till about one year ago. About three years ago he had an attack of paralysis, and the second stroke, four weeks ago, was the cause of his death. He leaves his wife, one daughter, four grandchildren and several brothers. Services from the home of the daughter, near White Hill, Pa., by the writer, assisted by S. S. Sheffer. Burial in the Dillsburg cemetery.—O. W. Cook, Dillsburg, Pa.

Goodman, Samuel, son of John H. and Sophia Goodman, born in Clarion County, Pa., died Nov. 25, 1919, aged 60 years and 1 months. While a young man, he united with the Church of the Brethren and lived a faithful life. In 1882 he married Alice Denny. To this union were born seven children. He leaves his wife, six children and thirteen grandchildren. Services in the church at Mulberry Grove by the writer.—Henry Lilligh, Mulberry, Pa.

King, Helen B., infant daughter of Earl and Minta King, born near Elmdale, Mich., July 17, 1919, died of cholera infantum Nov. 8, 1919. Services at the Mennonite church by Eld. C. H. Bearshuff. Interment in the cemetery near by.—Emma Weaver, Alto, Mich.

Mellon, Mabel Laura, wife of Homer Mellon, died Nov. 6, 1919, aged 37 years, 8 months and 16 days. She leaves her husband and seven children. She united with the Brethren church when a young girl and lived a consistent Christian life. Services at the Old Pine church by Bro. A. S. Arnold. Interment in the cemetery near by.—Bessie M. Newbrough, Old Fields, W. Va.

Murrey, Sister Hannah, died at the City Hotel, Winchester, Va., Nov. 13, 1919, aged 77 years. Services by Bro. Cephas Fahnestock. Interment in the Mt. Hebron cemetery.—Mityleus Dettra, Stephens City, Va.

Smith, Elmer, died at the home of his parents, Mr. and Mrs. Christian Smith, Oct. 10, 1919, aged 30 years, 1 month and 4 days. During his last illness he confessed Christ, desiring to be baptized Oct. 11, but death called him the day before. Services at the Gingrich church but death called him the day before. Services at the Gingrich church but death called him the day before. Services at the Gingrich church (Mennonite) by Eld. A. B. Gingrich and Bro. S. G. Bucher. Interment in the adjoining cemetery.—Fannie Kreider, Lebanon, Pa.

Thomas, Sister Edna Catharine, born July 22, 1892, near Williamstown, Hancock County, Ohio. She united with the Church of the Brethren in 1906. During the past few years she spent much of her time at Manchester College. She had not been well for a number of years, but was able to work about, to a certain extent, until last March, when she became seriously ill and was confined to her bed. The latter part of June it seemed that the Master would call her, and the doctor could not give much hope, but she asked for the anointing, and after the service grew rapidly better. It would be impossible to describe the wonderful change in her life and the great trust which she had in the Lord. In August she was much better and we thought, perhaps, it was his will to heal her. Such was not the case however. In October she contracted a cold, and after a few days' illness passed away Oct. 24.—J. L. Thomas, North Manchester, Ind.

Tritt, Sister, wife of Joshua Tritt, died at her home near Huntsdale, Pa., Nov. 14, 1919, aged 67 years. She was a faithful member of the church and will be greatly missed. Services at Shippensburg by Eld. S. M. Stouffer, assisted by Rev. J. J. Glenn and W. J. Sheaffer. Interment in Shippensburg cemetery.—A. A. Evans, Carlisle, Pa.

Wagner, Sister Emily Katherine, died Nov. 23, 1919, aged 19 years,

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"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "STRETCHING FORWARD."—Philpp. 3: 13 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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...EDITORIAL...

When Temptation Is a Blessing

"WATCH and pray, that ye enter not into temptation." And yet, "Count it all joy, my brethren, when ye fall into manifold temptations."

Time-tested Christians do not seek temptation. They avoid it. They know too well the weakness of the flesh. But when they fall into it, they are not afraid. They know Who is watching, and that he is able to deliver. They rejoice in a new door to soul strength.

They do not wish to drive as near the edge of the cliff as possible. They do not court dangers. But they accept them gladly and boldly, when they meet them in the path of duty.

Temptation is a bad thing to "enter into" presumptuously, as you do when you expose yourself to its hazards merely to show your strength. It is a good thing to "fall into" spiritually forearmed, as you are when engaged in some service of love for the Kingdom of God.

Peter's Keys and Yours

THE error of the Roman church, with reference to Peter and the Kingdom keys, lies in the groundless assumption that a special privilege was bestowed upon Peter which was withheld from others. But Peter was not the only one to whom Jesus gave such keys. If you see what is involved in Matt. 18: 18, 19 and John 20: 22, 23, you will see that what Jesus said to Peter he said, in substance, to the other disciples.

And, by implication, to every true disciple in every age. Whoever has made, in sincerity and truth, such a confession as Peter made has received a bunch of those same keys. And the same right to tell people how they may be freed from sin. And the same responsibility for doing it.

This is not to say that an individual free-lance method of world evangelization, without system, without organization, is the proper thing. By no means. It is our duty to work in the most effective way. And that means leaders definitely chosen for definite tasks. But that doesn't take away the keys which Jesus has given *you*.

The vital question is: What are you doing with *your* keys? Are you carrying them in your pocket? Have you lost them?

The Better Way of Celebrating Christmas

THE most common way is that which makes it simply a day "off"—a day of diversion from the usual routine. This, in addition to the customary exchange of gifts. But MESSENGER readers have learned to see more than this in Christmas. They give some thought to the meaning of the day. Some of them may refer to it in the family prayers. And some may attend a public service, on Christmas or the nearest Sunday, in which special recognition is given to the day.

But are these things enough? Are they enough for such a Christmas time as this—a Christmas in such a world as this is now?

How to Keep Christmas

There is a better thing than the observance of Christmas Day—and that is, keeping Christmas.

Are you willing to forget what you have done for other people, and to remember what other people have done for you?

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front, so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed Life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you can keep it for a day, why not always?

But you can never keep it alone.

—Henry van Dyke.

There must be thought before there can be action, at least intelligent action. And since right action is so badly needed, there ought to be some thinking done this Christmas. But shouldn't it be deeper thinking, more serious thinking, more purposeful thinking, than we ever thought before? Shouldn't it be the kind that issues in a positive program, the kind that gets things done, the kind that does not evaporate in pious platitudes?

How are we going to honor Christ acceptably *this* Christmas unless we yield ourselves to him in a measure corresponding to the demands of this most wonderful hour in human history? Unless his spirit takes possession of us—actually takes possession of us—sufficiently to change things?

There are many, many things which need changing in this world. And they could be changed and would be changed if the spirit of the Christ of Christmas were put into them. They could and would be changed if all those who profess to have that spirit, or half of such or less, really had something more than a little taste of it. And they will be changed whenever that takes place. That is why we ought to think the matter through this Christmas and begin now to change them.

But, not to try to think of everything at once, let us mention three lines of endeavor—three so central and comprehensive that when we get them righted we shall not have much trouble with the rest.

One of these concerns the present crisis in our industrial relations. Nothing has been pressed upon our attention of late more forcibly than this. And nothing is plainer than that the remedy is a simple application of the principles of Jesus. The golden rule, the spirit of Christian brotherliness, is what is needed in our economic life. We shall not argue here whether labor or capital is most at fault. It may turn out that the third interested party, which is vaguely called the public, and of which you and I are members, is as much to blame as anybody.

I do not intend to discuss this point at any length. I am writing about celebrating Christmas. I should like to know whether you are going to do it by singing praises to the Babe of Bethlehem and then dismissing the problem of all these social disturbances as no affair of yours. Are you going to say, as you scan the newspaper headlines Christmas morning, "Yes, it's too bad, but it isn't my fault, and there's nothing I can do about it"? Ah, my brother, there's the disconcerting question. If you and I only had a right to be sure that it isn't our fault! And as for there being nothing we can do about it—shame on such a thought at Christmas time! More as to this a little farther down.

A second place where the same remedy of Christian brotherliness is needed is in the field of international relations. What may be the status of the projected League of Nations or of America's relation to it, by the time these words are read, is quite uncertain at this writing. But whether the treaty and covenant have been ratified or not, and whether the United States intervenes in Mexico or not, the essential need of the situation will be the same. And that is Christian education—inspiring the leadership of the nations of the world with confidence in Christian principles.

The time is ripe, yes, "rotten ripe," for the abolition of the awful plague of war, if not from the face of the whole earth, at least from the "civilized" portions of it. The practical difficulties are many and great, but there is only one that is really serious. That is the psychological one. As long as people, especially national leaders, think that war is unavoidable, it will be. It will be supplanted by rational methods of settling international differences as soon as a sufficient number of people think so. This is why I am so desperately in earnest about getting them to think so. And why I want you all to help.

The third big thing, and the most important of all, which needs attention at this Christmas time is the problem of world evangelization. And the solution here, as in the case of the other two, is simply a fuller measure of the true Christmas spirit. I know there is already much interest, a new interest, in this matter and I praise God for it and for all that has been accomplished in the past. But we have not grasped the full meaning of the task. We do not yet comprehend what is involved in making a thorough job of the Great Commission. And would any true disciple of him, who was born on the first Christmas, pretend that love could be satisfied with less than a thorough job? Shall such a work as this be done by half?

It goes without saying, or ought to, that the Gospel must be carried to "every creature." But many of us seem willing to interpret this in a very easy way. We talk and act as if it meant nothing more than that "every creature" should have a hurried chance to say yes or no. We seem to be thinking of unloading responsibility rather than of making disciples. Such a superficial and loveless program is unworthy the name of Christian evangelism. That is make-believe evangelism. The evangelism of the New Testament is built upon love. And love does not ask how soon it can quit. It stays on the job until every resource has been exhausted.

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"STRETCHING FORWARD."—Philpp.

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"Watch and pray, that ye enter not into temptation." And yet, "Count it all joy, my brethren, when ye fall into manifold temptations."

Time-tested Christians do not seek temptation. They avoid it. They know too well the weakness of the flesh. But when they fall into it, they are not afraid. They know Who is watching, and that he is able to deliver. They rejoice in a new door to soul strength.

They do not wish to drive as near the edge of the cliff as possible. They do not court dangers. But they accept them gladly and boldly, when they meet them in the path of duty.

Temptation is a bad thing to "enter into" presumptuously, as you do when you expose yourself to its hazards merely to show your strength. It is a good thing to "fall into" spiritually forearmed, as you are when engaged in some service of love for the Kingdom of God.

Peter's Keys and Yours

The error of the Roman church, with reference to Peter and the Kingdom keys, lies in the groundless assumption that a special privilege was bestowed upon Peter which was withheld from others. But Peter was not the only one to whom Jesus gave such keys. If you see what is involved in Matt. 18: 18, 19 and John 20: 22, 23, you will see that what Jesus said to Peter he said, in substance, to the other disciples.

And, by implication, to every true disciple in every age. Whoever has made, in sincerity and truth, such a confession as Peter made has received a bunch of those same keys. And the same right to tell people how they may be freed from sin. And the same responsibility for doing it.

This is not to say that an individual free-lance method of world evangelization, without system, with-

The Better Way o

The most common way is that which makes it s
ply a day "off"—a day of diversion from the u
routine. This, in addition to the customary excha
of gifts. But Messenger readers have learned to
more than this in Christmas. They give some thou
to the meaning of the day. Some of them may r
to it in the family prayers. And some may atte
public service, on Christmas or the nearest Sunday
which special recognition is given to the day.

But are these things enough? Are they enough

How to Keep Christmas

There is a better thing than the observance of Christmas Day—and that is, keeping Christmas.

Are you willing to forget what you have done for other people, and to remember what other people have done for you?

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front, so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed Life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you can keep it for a day, why not always?

But you can never keep it alone.

—Henry van Dyke.

such a Christmas time as this—a Christmas in s
world as this is now?

There must be thought before there can be a
at least intelligent action. And since right action
badly needed, there ought to be some thinking don
Christmas. But shouldn't it be deeper thinking,
serious thinking, more purposeful thinking, tha
ever thought before? Shouldn't it be the kind
issues in a positive program, the kind that gets t
done, the kind that does not evaporate in pious
tudes?

How are we going to honor Christ acceptably
Christmas unless we yield ourselves to him in a r
ure corresponding to the demands of this most
derful hour in human history? Unless his spirit
possession of us—actually takes possession of
sufficiently to change things?

There are many, many things which need cha
in this world. And they could be changed and w
be changed if the spirit of the Christ of Christmas
put into them. They could and would be chang
all those who profess to have that spirit, or ha
such or less, really had something more than a
taste of it. And they will be changed whenever
takes place. That is why we ought to think the m

The evangelization of the world will not be completed until everything has been done that can possibly be done to "make disciples of all the nations." To accomplish this, the work must be put upon the broadest possible basis. Age-long superstitions and prejudices must be overcome. Entirely new conceptions of the meaning of human existence must be established, in many cases. This is no mere diversion for a summer afternoon. It is a program that will require time and toil and faith and love in such quantities as only the grace of God can supply. It means not only Christian churches and Christian hospitals and Christian schools, but Christian institutions of every kind. It means everything that pertains to a healthy Christian civilization.

But I must not follow this thought farther now. I am only telling you how I want you to celebrate this Christmas. I want you, by hard thinking and earnest prayer, to make the most serious effort of your life to discover your own personal relation to these problems. I want you to honor the Christ of the Bethlehem manger by filling up and running over with his spirit.

But what can you do about all this, you ask? You didn't bring on the coal strike, did you? And you can't smooth out the troubled labor situation, can you? Nor establish international peace? Nor evangelize the world, especially in such a thorough-going manner as I have suggested? Well, it does look like there isn't much use to bother with these things. Perhaps you might as well forget them and eat your Christmas dinner. But before you eat it, you could do this: You could make sure that nobody in your own neighborhood is suffering because of your neglect. That would put a little of the Christmas spirit into your dinner, wouldn't it? And make it taste better? But wait. Isn't there something else to think about before you eat?

Suppose you were to take a walk on Christmas morning, and, quite unexpectedly, should come upon some person in dire distress and beyond your power to relieve. What would you do? Suppose you were to hear a faint voice calling out for help, and should find upon investigation that it proceeded from a man fallen into a deep pit (the same man we had in the pit some weeks ago will do). Suppose further that you had no resources of your own that would enable you to get him out. Would you, after a few sighs of sympathy and regret, go on your way, forget the man, return home and enjoy your dinner? No. You would make it your business to summon and organize a force sufficient to relieve the helpless man. You would do this if it took all day, all night, and then some, and if you had to scour the whole country to get men enough. If necessary, you would call on the governor of your State for help. In short, you would not think of leaving that man to perish and excusing yourself from responsibility until you had done your utmost to persuade others to come to the rescue in sufficient numbers to effect it.

Very true, you can not right these great world wrongs yourself. But would you not like to see them righted? Or don't you care if social injustice and misery prevail and nations continue to kill each other and millions grope on in spiritual blindness? Isn't that the crux of the matter? If you and I had a living interest in these things, we would find that there is something we can do about them. But the truth is we have had mighty little concern about the misery and injustice and sin in the world around us. Any slight mutterings of our consciences we have quickly stilled with some such comforting reflection as: "Oh, it's to be this way, and we can't help it anyhow, and there is no use crying over it." Let us not indulge such loveless, Christless selfishness again. But if you must, a few more times, hurry up and have done with it by Christmas. Don't dare to think such things on Christ's birthday.

Can't do anything about it? You can do just what you would do in the case of the helpless man. You can begin at once to enlist the interest and help of others. And if you are in earnest about it, you will not stop until you have aroused and organized a force sufficient to accomplish something. At the very least, you will know you have done what you could. And unless you sincerely resolve to do that, I should think your Christmas dinner would taste like wormwood. I can not imagine how you would dare to mention the name of Christ in asking a blessing on it.

Our real problem is one of awakening a genuine concern. The rest will follow easily. Does a mother have any trouble in estimating her responsibility? Love settles that. Not the Christian's business—all this? Away forever with that insidious suggestion! Everything that pertains to human happiness is the Christian's business. Love is the Christian's supreme business.

Can't do anything about it? There is latent strength enough in the Christian forces of the world to straighten out the tangled industrial situation, to make a peace between the nations that will last, and to evangelize the world. It only needs to be aroused, organized and set to work. *You* can help to do this. Will you? Will you celebrate this Christmas by deciding, once for all, that from now on you will bear your part in this great enterprise as becomes one who has found salvation through the Christ of Bethlehem?

The MESSENGER is wishing you a very joyful Christmas.

CONTRIBUTORS' FORUM

The Savior Born

BY B. F. M. SOURS

While the "shepherds watched their flocks by night"
Beneath the chilly stars,
When the day had laid her down to rest
And eve had set the bars,
When the night of gloom was settled still
By far off Bethlehem—
Have you heard the shepherds' story told—
What angels said to them?

They were men, were men, these shepherds were,
And in this mortal life
They had felt what all their fellow-men
Have felt of sin and strife—
Of strife of heart and conscience, deep
As life and hope and death;
Life and struggle were their daily meed,
As sure as daily breath.

They had known the Hope of Israel, long;
The tribes—their remnants—told
Of return of ancient regency
With its mystic reign of gold;
But the King—why came he not? O why?
Their hearts were sore oppressed
With the struggles for a livelihood—
O for his reign of rest!

As they watched their sleeping flocks that night—
That night of long ago—
There were angels who came and burst the gloom
And made the darkness glow
With a glory-light, a glow more bright
Than the joys of earth before,
For the King had come, and they came to tell
That the King was at the door.

* * *

He is standing now at your threshold, man!
Why say you not: "Come in"?
He would fill your soul with eternal peace
And the triumph over sin.
He is reigning over land and sea—
O it was earth's best morn,
When the angels broke the gloom of night
With the news that Christ was born!

Mechaniesburg, Pa.

Application of the Dress Decision

BY H. C. EARLY

THOSE who framed the decision state that they had carefully investigated the teachings of the Scriptures, the Church Fathers and the Annual Conference on the subject of Christian attire, and gave these teachings as the foundation of the decision.

Then a most interesting statement follows. It is an introduction to the decision. It reads as follows: "Now, since the Gospel teaches plain and modest dress and since this is taught in the form of an obligation, without rules and methods of application further than to exclude plaiting of hair, the wearing of gold, pearls and costly raiment, and believing that a form that agrees with the spirit of the teaching is helpful in maintaining the principles of plainness and simplicity in dress and adornment in the general church body, 'it seemed good to us' to submit the following restatement." Then the decision follows.

But take a look at the statement. It embraces three points which, I should say, are vital in the consideration of the subject. First, the Gospel teaches only the principle of plainness, without giving a form for its application; second, the form, if one is adopted, must agree with the spirit of the teaching of the Gospel; and, third, the belief is expressed that such a form is helpful in maintaining the principle in the church body. And this statement, adopted by Conference as a part of the decision, is its background and strength.

After plainly stating that the Gospel teaches no form of dress, except to forbid the vanities just named, the belief is expressed that a form, in harmony with the principle of Gospel plainness, is helpful in maintaining the principle in practice. This is the only argument, or reason, given in support of a form of dress, after an exhaustive study of the subject in the light of the Scriptures, the Church Fathers and the Annual Conference. And it is the only argument I know. At most, the form is an expedient, arrived at by Conference, as a means to the end of holding the principle. It is absolutely essential that this fact be borne in mind. And the value of the form, or to what extent it has actually succeeded in accomplishing its purpose, must be determined in the light of results.

The decision is plain. There is no room for misunderstanding. The decision proper is stated in the first five sections. The sixth, seventh, eighth, ninth and tenth sections relate to its application. The eleventh section states that upon the adoption of the report, or decision, it takes the place of all former decisions in the Minutes on dress. Look it over. Study it carefully.

The seventh section relates to delegates to District and Annual Conference, also to those appointed on committees to enforce discipline. The sixth, eighth and tenth sections relate to teaching. They impose the duty to teach faithfully and intelligently the principles of the simple, Christian life. They set up teaching as the ground of conviction, and intelligent conviction as the ground of practice. And it must be clear to all that conformity to the decision, without intelligent conviction, is of no moral value to the individual. All service of whatever kind, in the name of Christianity, demands intelligent, moral conviction in its background. Jesus says: "Teaching them to observe all things whatsoever I have commanded you," and bases obedience thereto upon individual conviction. These sections, therefore, make a tremendous appeal to the bishops, ministers, evangelists, teachers, etc., for faithful, intelligent teaching. Here great responsibility rests. I am not able to give it due weight.

The ninth section, which has given rise to some misunderstanding, recognizes a class of members who do not honestly see their way to conform to the "order." They are such as "manifest no inclination to follow the unbecoming fashions, and whose life and conduct are becoming a follower of Christ." That is to say, they are faithful, honest Christians, and plain and modest in dress, but they do not see the need of a special form of dress. They are honest and true to their convictions.

What shall be done in such cases? The decision provides that they "be dealt with in love and forbearance; and that every effort be made to save all to the church until they see the beauty of making a larger sacrifice for Christ and the church." In other words, it means that the teaching process shall continue. Then, if, after every effort has been made to teach and win, without avail, they change their attitude from the teachable spirit to "the arbitrary spirit, and follow the foolish fashions of the world, they shall be dealt with as disorderly members." That is to say, so long as one is teachable and seeking light, he is not and can not be considered the subject for discipline. There are three conditions named as the ground of discipline. First, the refusal to conform; second, with an arbitrary spirit; third, and following the foolish fashions of the world. These three; not one of them. They are joined by "and," not "or." So that when there is an individual who resists all teaching and effort to win, refusing with an arbitrary spirit, and follows the foolish

fashions of the world, he makes himself the subject of discipline.

I believe the number of such members is very small. Yet if there are such, they ought to be dealt with, for they are utterly out of harmony with the spirit of a disciple, no matter what their rebellious attitude is based upon. But the churches should make certain that they have such members and that they have done their full duty toward them before discipline is administered. The decision makes it the duty of the church to go to the limit, to forbear to the limit, to suffer to the limit to save; absolutely so. And when the church fails in this, she is disloyal to the decision; as much so, and more, no doubt, than the arbitrary individual. And in the administration of discipline, the issue is so grave and responsibility so great, that "both the salvation of souls and the purity of the church should be kept in view." A balance must be struck between the saving of souls and the purity of the church, so that both are maintained to the utmost possible limit. And both must be dealt with as the weightiest things in the world, not as trivial matters.

A few churches, after an effort or two with those not in the "order," have fixed a limit in time, so that, if they pass the limit without conforming, they automatically lose their membership. This is out of harmony with the decision. The decision requires teaching and forbearance to the limit, and no one can anticipate the time when the limit will be reached. It can be known only when it is reached, not before. It must be worked out in an earnest, anxious effort to teach and to save. The method is also utterly out of harmony with the spirit of the relation of the church to the individual members thereof. The church is said to be our spiritual mother, figuratively. No mother would see her child die, under sentence of death previously pronounced, without laboring and striving and suffering to the last minute to save the child. And if the child must suffer the extreme penalty of law, the mother suffers more than the child. If there could be more of this spirit and suffering on the part of the church, there would be, I think, less rebellion against church rule, and less occasion for discipline. The Lord baptize us afresh with the spirit of the parable of the lost sheep.

Penn Laird, Va.

The Dynamics of the Forward Movement

BY WM. KINSEY

BACK of every movement there is an *impelling force*. Every springtime nature takes a forward movement. And as a result every year adds to the growth or maturity of the trees, and the withered grasses and leaves, in autumn, add humus to the soil. But back of nature's advancement are the warmth of the sun and the timely spring showers. Back of these is the Spirit of God. "Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth" (Psa. 104:30). Thus back of nature's forward movement is the great dynamic of the Spirit of God, or the Holy Spirit.

Back of the watch or the clock movement there is an impelling force, viz., the pull of the mainspring, or the weights of the clock. Back of the automobile there is an impelling force. The word "automobile" means "self-propelling." But the automobile would never move, on the macadam road, if it were not for the dynamic back of it. Back of the engine is the gasolene, but this is insufficient. Back of the gasolene is the spark. There must be the fire, and this fire is the real, scientific force.

Back of the Forward Movement of the church there must be an *impelling force*, viz., the fire from heaven—the Holy Spirit. The Holy Spirit is a *force* or *power*. "Ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8). The original Greek word for "power," in this text, is *Dunamis*. And from this come our English words: *Dynamite, dynamo, dynamics*, etc. Our knowledge of dynamite is somewhat limited, but we have read, at least, that it moves things. What a wonderful text this is, when once we know the force of that word! The great dynamic back of the Forward Movement must be the baptism of fire from heaven, if the church is to move forward. The Holy Spirit moves things. A spirited horse usually moves. The Holy Spirit empowers for work. "Not by might, nor by power [temporal forces], but by my Spirit, saith Jehovah of hosts" (Zech. 4:6). He is the Real Power.

There is still another dynamic which must be back of the Forward Movement that the church may move forward, viz., PRAYER. There is power in prayer. "More things are wrought by prayer than this world dreams of," said the poet Tennyson, and he spoke truly. William James, the great psychologist, in "Varieties of Religious Experience," speaks of prayer as follows: "*Prayer* or inner communion with the spirit thereof—be that spirit 'God' or 'law'—*is a process wherein work is really done*, and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world." Prayer must be back of this Five-Year Movement to make it go. And the Holy Spirit—the dynamic formerly referred to—comes in answer to prayer. We think the first thing to do is to pray. We must ask God for money, we must ask God for converts, we must ask him for ministers, etc. Dr. John R. Mott says: "The source of power for any spiritual movement is God, and the energies of God are released in answer to prayer." The general goal says: "Three hundred aggressive, spiritual young men called to the ministry annually." Is this ministerial timber in sight? If not, "*Pray ye* therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matt. 9:38). "The harvest indeed is plenteous, but the laborers are few." The problem of a plenteous harvest, and the problem of the labor shortage is solved by prayer. Jesus is the authority for this proposition. "The haystack prayer meeting" tells a great story in modern missions.

Because of its importance, we would mention still a third dynamic—*faith*. There is power in faith. All things are possible to him that believeth (Mark 9:23). "If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you" (Luke 17:6). There is power enough in faith to remove mountains, especially when faith is connected with prayer (Mark 11:23, 24). Faith enabled Peter to walk upon the water. The lack of it caused him to sink. "O thou of little faith, wherefore didst thou doubt?" The power that faith adds must not be lacking in the Forward Movement. Are there any doubters, as to the realization of the goals set? What is your faith? My faith is that it can be done, and that much more will be done. Oh, yes, with man it is impossible, but with God all things are possible.

There are other impelling forces which might be mentioned, but the chief of all is, without doubt, the Holy Spirit, prayer, and faith. Without these dynamics our efforts in the Forward Movement are powerless.

Blue Ridge College, New Windsor, Md.

Christmas Aspirations

At this season of the year, when gifts are making glad the hearts of children, and when the young people are remembering him in whose honor Christmas day is celebrated, the older folks may find profit in considering the philosophy that the Savior brought into the world. He taught, not only that service is the measure of greatness, but that it is the measure of happiness as well. We enjoy life in proportion as we invest in it our energy, our thought and our sympathy—"where the treasure is there will the heart be also."

As money is of value only because it can be spent for something that is more desirable, so existence is of worth only because it can be expended for other things. "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." This is a maxim of universal application, demonstrated by history and capable of proof at any time by experience. The Great Teacher instructed the world by precept and enforced the precept by example; and yet, in spite of the great truth which he established, multitudes are still blind—still hoping to find satisfaction in pursuits which are wholly selfish. Some worship their bodies, spending their time collecting the most palatable foods and ornamenting themselves with the most costly clothing and housing themselves in luxurious homes, only to find that they weaken and finally destroy the physical frame which they idolize. Others pay their homage to the mind, flattering it and fawning before it, as if it were a thing divine. Its sensations are more lasting, its delights more refined and it has a greater range of achievements, but it may be employed as selfishly as the body. If it is wrongly directed, it is far more potent for evil than muscle and bone, and it may lead one into the mires of doubt and into the solitudes of unbelief. He builds upon the sands who ignores the spiritual in man. The soul looks upward, as the flowers turn their faces to the orb of day; the conscious presence of the Creator is as necessary to the happiness of the human being as is the sunlight to the plant. To attune one's self to the Infinite, it is necessary to conform to the law of the universe, and that law is service. To serve largely, one must, by the avoidance of all that will dissipate and destroy, husband his strength and make it available for the doing of the things that are worth while—the larger his capacity for service, and the more complete his willingness to serve, the more abundantly will be the fulfillment of the promise, "It is more blessed to give than to receive."

—W. J. Bryan.

"Man-Made Decisions"

BY PAUL MOHLER

I HAVE heard this expression so often applied to decisions of our Annual Conference. It is never an expression of respect. Its purpose is to belittle their importance. Is the term justified by the facts? If it is, the sooner we change our Conference—or abolish it—the better. If it is not, the sooner we stop the mouths of railers, the nearer right we shall be. The situation demands a knowledge of the facts, and action in accordance.

Strictly speaking, our entire religious system is man-made. Men, moved by the Holy Spirit, gave us our Bible and our forms of worship. But this, I take it, is not what is meant by the above epithet. They who speak of "man-made decisions" intend to convey the idea that these decisions are not dictated by the Holy Spirit nor countenanced by God in any way. Is this true of our Conference decisions? Let us see.

For this to be true, several conditions must prevail. Before any one of our Conferences convenes, many prayers arise to God for his presence and guiding power to bless and control. These prayers arise from devout saints in their closets, at the family altar, in the public assembly, in the various preliminary meetings of the Conference season, and in the Conference itself, as it enters upon its work. God must disregard all of these prayers before the decisions can be regarded as "man-made." If God does this, the Church of the Brethren is not his church, and the sooner we disorganize it, the better.

Again, many, if not most, of the delegates are men and women of devoted lives. They are accustomed to a daily walk with God, turning to him for guidance in even the small affairs of daily life. Does God withdraw from them when they enter the Conference assembly, gathering together in the name of the Lord? Such a conclusion is unthinkable, and yet that is what must occur if God is not in our Conferences.

Another condition still must be changed. God, in time past, has entered into control of assemblies which were not disposed to decide according to what he had planned, and has controlled them for his purposes in spite of their prejudices. A notable example of this was the Acts 15 conference. The church at Jerusalem was undoubtedly Jewish in its training and its prejudices. Its leaders were devout Jews, and the Lord himself had commanded them to obey the scribes and Pharisees (Matt. 23:2, 3). Now to an assembly of these came Paul and Barnabas with the question: "Must the Gentiles be circumcised and commanded to keep the law of Moses?" How would you expect them to decide it? Every indication was adverse to granting the slightest liberty to the Gentiles. But what happened? God took control, raised up men to speak with power, and dictated a decision that saved the day. It was a compromise decision, of course, but it required but little of the Gentiles, aside of what good morals would demand. What little there was of restriction, they could well afford to grant for the sake of peace with the Jews.

How often God has taken control of national congresses, constitutional conventions, peace conferences, etc., to safeguard the interests of his people, we do not know, but we believe he has done it more than once. Are our Brethren more difficult to move than the Jews,

or than self-centered politicians and diplomats? If I thought so, I should leave the church.

I am sure that even if the majority of the delegates to Conference were of a mind contrary to that which is for the best interests of the church, God would, when necessary, take possession and dictate a decision that would save the church.

Now let us look at it from another standpoint: Suppose a Conference decided contrary to your opinion. If you are right, Conference is wrong. What assurance do you have that your decision is not man-made? What promise of Divine Guidance have you that is not given as well to the church?

But perhaps your local church is with you. Has your church any promise that Conference has not? Is it any more free from prejudices than the delegates to Conference?

Consider the likelihood. You are a farmer, a merchant, a mechanic, a teacher, or even the pastor of a church. Whatever you are, you are a busy man, actively engaged in your own specific labors. You hardly take time to offer a brief prayer for each day, as it begins, unless you are more devout than the average. Have you ever taken time off from everything to think and study and pray for special guidance on any single question that is before the Conference? Do you empty yourself of your own wishes in the matter and give God a full opportunity to guide you certainly? Answer these questions honestly.

Now think how Conference approaches any question. Before it gets to Conference, it occurs to the mind of some one, presumably as intelligent and devout as you. Then it is approved by a local church that may claim to be as fully Spirit-guided as your own. Then it passes a District Conference, and finally it reaches the Annual Conference.

Since Conference is a busy assembly, it may not see the importance of the question and may not give it the consideration it deserves, and may just return the paper without investigating its merits. I think there is more danger of a mistake being made in this way than in rendering a positive decision. Remember that a petition may be returned by a bare majority vote, but before it can be adopted, there must be an affirmative vote of two-thirds of the delegates voting. Positive decisions are not made in a hurry. Time is taken with them. Even where not so much time is taken, Conference has the advantage of you. For the question has been before the delegates and the leaders of the church ever since its publication in the MESSENGER—generally a matter of months. Then the delegates have withdrawn themselves from their daily duties—are clear out of sight of them. (Is there anywhere in your home where you can get out of sight and sound of the activities of others, and the call of your own duties?) They have been singing, praying, listening to sermons, addresses, and inspiring talks and conversations for all the preceding days of Conference, and are "in the name of the Lord and in his Spirit" if they ever will be. Is not a sudden decision of Conference as likely to be right as yours? Is it not more so?

But if a question is strongly disputed, what occurs? Why, some one invariably proposes that the question be held over for a year—perhaps be put in the hands of a committee for study. This committee studies and prays over it, and all the church is considering it. If it can not be decided the second year, another year is taken, and perhaps the committee is changed. Every effort is made to have the decision right in the sight of God before it is placed upon the Minutes as the decision of the church. That is the way it is actually done. Can you improve on the method?

Will you still call the Conference's decisions man-made? Well, there is another consideration for you to look into. In Matt. 12: 22ff., we have the story of a controversy between Jesus and the Pharisees. When Jesus was seen to be doing a good work, in casting out demons, they said: "This man doth not cast out demons but by Beelzebub, the prince of demons." Jesus noticed this statement, and after showing them how foolish the argument was, he gave them that little sermon on blaspheming against the Holy Spirit—a sin which would never be forgiven. The context demands that we interpret his statement as referring to what they had done—attributing the work of the Holy Spirit to demons. Very dangerous ground for them, was it not? Now, how would it be to attribute the work of the Holy Spirit to men today? It would be rather discourteous, to say the least, would it not? Do you really think it is safe? Hadn't we better be a little careful how we use our epithets? You know Jesus said that for even our idle words we must give account.

Real Man-Made Decisions

There are, indeed, some real man-made decisions that we meet in life. We see them reported in the newspapers, the magazines, and in the show windows. They are repeated and pressed upon us by word of mouth. We have to yield to them or fight. They tell us how to dress and do other things, even in small details. They tell us we must spend much money and time in following these decisions. If we refuse, they threaten us with loss of social standing and even of a livelihood. They have the overwhelming majority of humanity on their side, if appearances count for anything.

But never fear. You need not obey them if you belong to God. Theirs are only man-made decisions, and God is not back of them. The worst that they can bring upon you need never move you. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 38, 39).

Oroville, Wash.

What a Picture Reveals

BY J. F. LEYLEY

HAVE you seen the latest picture?

I do not know that it has been just fully developed yet, but there has been on exhibition, recently, a glimpse of it, at least, and it promises to be a most wonderful picture—a revelation in fact.

It has been a long time in the making—what the photographers call "a long time exposure," but it was inevitable that sooner or later the developing acid must be applied and that which was hidden from sight, must be clearly revealed.

I would to God that the substance—the subject of this hideous revelation—had never had cause to exist, because the recent investigations (development) reveal a social and spiritual condition, not only in our own land, but in every other so-called "Christian nation," that is not only distressing and alarming, but that proves to me that the "worldly churches," as the mass of the people of Europe and America see them today, have utterly *failed*—that they have become a stench to the unconverted, and that they have brought reproach upon the name of our God.

It proves to me that what we *need today is—not more churches*, not more so-called church members, not more *church machinery*, but *more new creatures* in the *church* of Jesus Christ, which can never fail.

For many years, the masses of the people have seen nothing in the "churches" but cold, dead formalism, hypocrisy, pride, deceit, bigotry, hatred, strife and often oppression in and among the unregenerated churches and her members. Church members and professing Christians desecrate the Sabbath Day, lead dissolute lives, lie by word and deed, taking advantage of their neighbor in "*smart deals*," and driving sharp bargains. Though professing to have love for their fellow-members, they "pass by on the other side," with their eyes turned the other way.

The outside world is not slow to *see* that the sermons some professors of Christianity *live* on weekdays, *belie* the sermons they *preach* on Sundays. After being in "bondage to the church" for generations, people soon see the utterly *selfish* nature and lives of the members of the *one* body in all the *world*, which, above all *others*, is claimed to be built upon the foundation of love—true unselfish *love* to God and man.

After the great untaught and unconverted masses of sinners see all these things, for years and years, after they have felt the pressure of dishonest and godless men, who stand high in the councils of the churches, after they see the utterly vain and carnal lives of the women in high society—"pillars" of the "churches"—can you *wonder* that they want to "forget that there is a God," that they lose faith in all that is good, and that they "want to become atheists and destroy every vestige of the so-called civilization of today"?

Can you wonder that these untaught multitudes, when they *estimate* our God by the *lives* of his *professors*, exclaim: "We want to be without God and without religion, without society and without government"?

Oh, God, *whom* wilt thou hold *responsible* for the souls of these people?

Oh, Brethren, have you *contributed* to the making of this awful picture? May God help us all, henceforth so to *live* before men and the world, that our lives may *inspire* sinners with faith in *him* until they find the Christ, who is their Life and their Salvation.

Brother, sister, shall it be said of *our* church that it has failed?

Shall it be said of *you* and of *me* that we have *failed?*

Brethren, if we would save *their* lives and our *own*, we *must* crucify these *carnal lives* of ours. We *must* show these people by our lives that the God of love and righteousness dwells within us, that we have been *transformed* into new creatures that *personify* Christ Jesus, the *Lover* and *Savior* of sinners.

If we would have the world to *believe* that the Church of Jesus Christ is the *embodiment* of peace on earth, good will to men, and life eternal, and that we belong to *that church*, we must *prove* it by our *lives*, so that they can *see* it.

Oh, let us think of what the judgment day shall reveal to us!

Connellsville, Pa.

The Evidence and Result of Forgiveness

BY JAMES M. MOORE

JESUS, during his life on earth, mingled freely with all classes of people for the purpose of helping them. He accepted invitations to meals, and made use of these occasions to teach some valuable lessons. Out of the most peculiar circumstances he seemed able to bring some of his greatest teachings.

In Luke 7: 36-50 it is recorded that a Pharisee by the name of Simon invited Jesus to his home, and he went. While they were reclining around the table, a woman stood near Jesus, weeping until her tears fairly wet his feet. She then wiped them with the hair of her head, stooped and kissed them over and over again, and then anointed them with an alabaster cruse of precious ointment.

Simon was much displeased, even with Jesus, for permitting a sinful woman to touch him. He said nothing aloud, but Jesus could easily see, on his face, an expression of disapproval. The entire occasion gave a twofold opportunity for helpfulness—a lesson to Simon, and an encouragement to the woman.

The parable of the two debtors, given in verses 41 and 42, together with Jesus' question, brought from Simon an unbiased expression of a principle that received the Master's unreserved approval. This principle might be stated thus: "In proportion as one realizes one's sins forgiven, so will be the expression of love to him through whom the forgiveness comes."

In making the application, Jesus spoke of the very great love of the woman, as expressed in what she had just done. This is made stronger by contrasting with the absence of any real manifestations of love in Simon's attitude. He then made the significant statement that this woman's sins, though many, were forgiven. The expression, "For she loved much," indicates that the love of the woman, as expressed, was an evidence that her sins had been taken away. Or, in other words, since love is the natural result of forgiveness, its manifestation in such a large degree becomes an unmistakable evidence of that forgiveness.

Here, then, is at least one relationship that exists between salvation and obedience. Forgiveness means salvation, since sin is the only barrier to an entrance into heaven. Love and obedience are inseparable, for Christ said: "If ye love me, ye will keep my commandments" (John 14: 15).

If there is no obedience to the teachings of Jesus, it must follow that there is no love, for love will express itself. If there be no love, there is not the evidence of forgiveness, hence no forgiveness. Since it is true that

that they "want to become atheists and destroy every vestige of the so-called civilization of today"?

Can you wonder that these untaught multitudes, when they *estimate* our God by the *lives* of his *professors*, exclaim: "We want to be without God and without religion, without society and without government"?

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Here, then, is at least one relationship that exists between salvation and obedience. Forgiveness means to whom much is forgiven, the same loveth much, and also that to whom little is forgiven, the same loveth little, it seems natural to conclude that he who does not manifest love has not found pardon and salvation.

Truly, we are highly favored. "Every good gift and every perfect gift is from above, coming down from the Father of lights" (James 1: 17). Psalm 40: 5 states the true situation: "Many, O Jehovah my God, are the wonderful works which thou hast done, and thy thoughts which are to us-ward: they can not be set in order unto thee; if I would declare and speak of them, they are more than can be numbered."

When it comes to expressing our appreciation of God's great goodness, however, we probably fall short as much as in anything in our Christian life. The continual sacrifice of praise, of Heb. 13: 15, has not yet found the place in us that was intended.

It is also true that the unbelief and indifference to Christianity, in the world today, are at least partly due to the fact that we, who have been redeemed, do not show forth to those around us that result of our salvation. Until we, in loving obedience to every Gospel teaching, give evidence of Jesus' saving power in us, we can not wonder that our neighbors question its presence. And not the least of the forms of this evidence is the expression in life, of the beautiful traits of character as seen in our Lord.

A few appropriate questions might always be: Have I been forgiven? Do others see the evidence? If not, what's wrong?

Lanark, Ill.

The Lord Will Provide

(Jehovah Jireh)

BY DAISY M. MOORE

THERE is scarcely a more solidly comforting promise in the Bible. True, there are promises providing strength in this or that specific case or dilemma, but this one covers the entire range of human problems and experience. And to the man of faith it has never yet failed.

Sometimes, in spite of his trust, he has come down to what seems his last extremity, but in the midst of it, when there seemed no firm place upon which to set his foot, there has come, in answer to his fervent prayer, flooding his soul, the needed aid. Perhaps his environment has changed, but, for whatever cause, here is the courage, solution or success so much needed.

When the Providence of God fails, there is but one explanation—man has lacked belief and faith, and in consequence could not see or understand, or avail himself of the proffered aid.

He has grown impatient of the many times seemingly slow-moving methods or plans of a Higher Hand.

No Christian but has experienced having gone down into the deeps of trial, be it loss of dear friends or fortune, failure in business, ill health or affliction in other ways, and prostrated there, pleading for assistance, has felt that he *could not bear one straw more!* And then—oh, the cool, blessed peace which has stolen into the hot heart, the troubled mind—almost as sleep steals over one, easing the burden of the day, relaxing the tension and wrapping the weary body in merciful forgetfulness.

As in the morning one rises with renewed bodily vigor, so one turns from his spiritual vigil, after the baptism of the Holy Spirit, with a sense of mental and spiritual energy restored.

Fairfield, Pa.

Victory

BY VIOLA PRISER

SEE the army as it marches on in the way of danger and death to meet its foe! Why are the soldiers so brave? Why are they willing to endure privation? Why are they willing to suffer and even to die? It is the thought of victory that gives them courage to press vauncing for the fray. No, more often he hides i ambush, like the American Indian of old. In fact, h adopts all sorts of methods in the pursuance of his de structive work. He is noted for cunning and slynes in his operations. He sees the need of all this. H realizes that Christian soldiers who are clad in th whole armor (Eph. 6: 10-18), are using the weapo that is "sharper than any two-edged sword." The are obeying the orders of their Captain, Jesus. We may they sing:

"Are there no foes for me to face?
Must I not stem the flood,
Is this vile world a friend to grace,
To help me on to God?

"Sure, I must fight if I would reign,
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by thy Word."

Such warriors are hard to defeat, and Satan right about that matter.

The real Christian soldier has eternal life, and crown in view, and he will fight until he has gained t victory.

"Not to the strong is the battle,
Not to the swift is the race,
Yet to the true and the faithful,
Victory is promised, through grace."

Sidney, Ind.

Responsibility of Parents

BY MRS. WALTER SELL

PARENTS have always had a great responsibility re ing upon them; but now, in this time of turmoil a wickedness, it is increased an hundredfold. The wo is in such a condition that godly people stand agh at the crime and immorality that is daily going around them. Human lust and greed is preval everywhere. "Pleasure! Pleasure! We must h pleasure," is the wild cry of the times; and in obta ing it, the sacred and holy things of life must be pus aside, at least for the time being. Faithful Christia who refuse to be swept along with the current, considered narrow-minded and out of place. Th advice is considered worthless, because of the age which we are living.

Parents, in the midst of these conditions, can have the same faith in you as he had in Abraham Gen. 18: 19? "For I know him, to the end that he command his children and his household after h that they may keep the way of the Lord, to do ri eousness and justice." Are your children compro ing with the world, or are they serving the Lord? not, who is responsible?

If you have never taken your children into your c fidence, and warned them in a Christian way of awful snares and camouflaged pleasures of the wo it is now high time you were doing so. The time innocence is past. The devil has too many traps pitfalls for your child to walk along blindfolded in age, and when you withhold the truths from your c dren, with the intention of keeping them safe and ir cent, you are doing nothing short of sending th blindfolded into the world, making them easy vict of human lust.

Your children will not always remain by your side. They must and will mix with the world. parents, I plead with you, do not send them away f you unwarned of the temptations ahead of them! is not enough to tell them that there is harm in cer things. They must also be told *why* there is harm. you do not, they will rush into it, not seeing the h at first, because it had never been pointed out to th and then, some day, you will beg your pastor, o evangelist to save the soul of your wayward boy girl. You can not see the reason of the drifting, cause yours is a Christian home. Dear parents, neglected teaching them the bare, vital truths of They did not know any better. It is a sin to a your child to go to hell because of your timidity

THE ROUND TABLE

A Thought Worth Pondering

BY REBECCA C. FOUTZ

RECENTLY I heard an elderly lady (not a member of our church), during a conversation about the present times and people, make this remark: "It used to be that one saw folks taking time to sit down and read their Bibles, especially on Sunday, but nowadays everyone is so busy going and doing that one seldom sees it any more." She said it simply, yet sincerely and earnestly, but without rancor.

Do we allow the multitudinous activities of present-day living, both temporal and religious, so to crowd out this important spiritual feeding? Are we so busy, rushing about doing things, that we can not take time to sit still, so that God may speak to us through his Word, to have us meditate thereon? It is a thought worth pondering.

Waynesboro, Pa.

Real Christmas Feasts

BY IDA M. HELM

CHRISTMAS is coming. What are we thinking about? Are we wondering what our Christmas presents will be? Are we planning and worrying and fussing that we may be able to give elaborate presents to our friends, with the hope of receiving elaborate ones in return? Will we let this Christmas season pass without giving and receiving anything that is more valuable than gold or diamonds and rare hand work and tapestry?

Christmas is only a little way off. Are we stewing and baking and worrying that we may please the temporal appetite of our friends? Let us not put them off without dishing up to them a generous share of delectable fruit, heavenly manna and angel's food. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31).

Christmas is almost here. Are we thinking about Jesus? Have we the picture of his tender, love-lit face graven in our heart so deeply that every one with whom we meet can see the reflection of the loveliness within?

It's Christmas morning. Let us sing: "Glory to God in the highest, on earth peace among men in whom he is well pleased." The world has long had that wonderful, beautiful song. But singing is not enough. Deep down in our hearts the words of peace that roll off our tongues must have root. Then the peace of the angels' song will permeate our lives and transmit to other souls the peace that passeth understanding and the music will rise, like sweet incense, to the throne of Christ of the Christmas time.

It's Christmas Day. Let us celebrate! But celebrating means more than feasting and giving and receiving presents, and laughing and talking. The Christ, who was born on Christmas Day and whose birth we celebrate, was born King and he is now seeking to reign in our hearts. This is something we should ponder amidst the festivities of our Christmas celebration. The theme of our conversation should be the Christ, and the love that was born into the world with Jesus. Indeed it should. The Greeks one time came to the apostle Philip, with the request: "We would see Jesus." How about us today? Would we see Jesus? We should bow obediently to the will of the Christ, and we will see the King in his beauty. I have known families where the main theme of conversation for days was "Santa Claus." Yet there never was a story half so beautiful as the story of Jesus and his love. "Kings and wise men of earth have taken counsel together, yet they have never been able to fabricate anything half as lovely and winning as the story of the Babe of Bethlehem."

The children love to hear the story of the Babe that came all the way from heaven to earth that winter night, the first Christmas so long ago, a priceless Christmas gift of peace to this old world of strife—a gift to make glad the hearts of children, of youths and maidens, of men and women in the prime of life, and the aged with snowy hair and feeble step.

Let us celebrate the birth of our Lord with genuine rejoicing, not mere light-hearted merriment. Across the way there is a discouraged, heart-sore man. He has met with adversity. Misfortune has overwhelmed him and he faces the future with dread. He must be invited to our Christmas feast and we must revive in his heart the hope that has died. We must instill something of the Christmas spirit into his broken heart.

If there was a gaunt, half-starved, thinly-clothed woman looking in at our window with pitiful, half-famished eyes, as we sit at our Christmas feast, the joy of the festal board would depart till we brought the woman into our warm dining-room and gave her a place at the table.

There are thousands upon thousands of such pitiable women in the world this Christmas Day. Here is an open door for me and you to enter. The world is swinging full of open doors. Do you hear the helpless wail of those destitute, shivering, hollow-eyed children? They are calling to us, they want a home and love.

A Christmas Song

By Lina N. Stoner

The angels o'er Judean hills,
Broke forth in glad refrain;
All glory to our God most high,
Peace and good will to men.

Good will to men, take up the strain,
Let earth with music ring,
While we with word and deed proclaim
Our glorious Savior, King.

We fain would come this Christmas time
With gifts and incense sweet;
And lay them down in trusting love
At his dear children's feet.

No manger holds our radiant Lord,
His form we may not see;
But as ye do it unto these,
Ye do it unto me.

Ladoga, Ind.

Those aged grandparents, whose own children are far away and whose friends have passed to the Great Beyond, and for whom a glad Christmas will be but a memory of the past, must be given a place of honor at our feast. They are only waiting on the shore of the river that flows between this world and the one beyond, till the pale boatman shall beckon to them and carry them across the river that we call death. They must be made to experience once more the real joy of the Christmas spirit. If we will celebrate Christmas in a Christlike way, Christ will get glory in us. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16).

We can make a happy, genuinely joyous Christmas in that we, in the Christ spirit, help to lift burdens from human hearts, and point them to the One who came to lift up the fallen, to bind up the broken hearts, to dry tears of grief, and to light the world with love and joy.

Ashland, Ohio.

Christmas

BY LEANDER SMITH

"Jesus called a little child unto him, and set him in the midst of them" (Matt. 18: 2).

AT Christmas time, especially, we bethink ourselves of those words of his. Whatever other meanings this sacred festival may have, this, perhaps, is the most prominent thought of it. Once a year a Divine Child is set in the midst of us. Incarnate God, yet a little Child. One who grew up to a Perfect Man, and to possess all the treasures of wisdom and knowledge, yet never left behind, as we do, the things which make childhood attractive. One who was called by his disciples to the last: "The Holy Child Jesus."

All grown-up people, at some time or other, have longer for, or dreamed of, a return to childhood, and sighed as they realized the impossibility of it. Truly, the lessons which we most need to learn are just those which are breathed forth from the artless lips and shouted in the innocent delights of a happy, hopeful child. And so at Christmas time, the Child Jesus seats himself in the midst, and speaks to us. He bids the doctors depart, and the sages be silent, and the world's science hold its lips, and the din of politics hush itself, and the clamours of prejudice and passion be still, that we may take his heavenly teaching of faith, and innocence, and joy.

There are times when we get a little weary of all the grand talk about knowledge, and genius, and brilliant statesmanship, and the march of science and invention, and the cleverness of human foresight, and the omniscience of intellect, and the victories won over material forces, and the triumphs of civilization, and the cunning of worldly men. We have a suspicion that it is not doing for us all that the boasters say, that civilization does not quite mean paradise, and that "grasp of the mind" is not the same thing as "rest of soul." And therefore we will sit down at the feet of the Child Jesus, and pray together that science may learn his humility, that intellect may have his reverence, that commerce may drink from his wells of purity and justice, that riches may clothe themselves with his simplicity, and be filled with his self-denying spirit, that education and enlightenment may have their cold, freezing light made warm and gentle with his love, and that the nations, as the bells ring in honor of his nativity, may bethink themselves of the spirit of the Divine Child whom they worship, and gather, from his simple innocence, lessons of sublimest wisdom.

Minot, N. Dak.

"Inasmuch"

ANOTHER little child has shriveled up and died. The mother, creeping back, gaunt and cold, from the desert, has put down the thin little bones with those that strew the road—so many miles, and has sunk beside them, never to rise again.

Only a little child and a mother, out on the bleak Armenian road—but what is that Vision hovering there—and what is that Voice the cold winds bear to the ears of our souls: "I was hungry, and ye gave me no meat, I was naked and ye clothed me not."

Today—yes, today, while we are preparing our gifts for Christmas—many more of these little children—not a hundred, nor a thousand, but *two hundred and fifty thousand* of them—are still wandering, uncared for and alone, in that dead land, "their weazened skins clinging in fear to their rattling bones," and they are crying out with gasping breath: "I am hungry! I am hungry!" And the Voice of One, who watches us as we prepare gifts to celebrate his birthday, comes again to the ears of our souls: "*I* am hungry! *I* am hungry! *I* am hungry!"

Now the children and the mothers in Armenia are dreading the winter. "Just human remnants, they are, not protected—many of them—from the elements, by even the dignity of rags. The most favored have merely shredded rags." How shall we sing our Christmas songs—and laugh—and light the candles—and give beautiful gifts—while that Pleading Voice cries in the ears of our souls: "*I* am naked—and cold! Naked—and cold!"

But we can feed and clothe those perishing ones—some of them—before it is too late. Herbert Hoover has cabled from the Caucasus: "It is impossible that the loss of 200,000 lives can at this day be prevented, *but the remaining 500,000 can passibly be saved.*" They need not starve, and freeze, and die if *we* will save them. In the name of him who saw the multitude "as sheep not having a shepherd, and was moved with compassion toward them," who exclaimed, when his disciples would turn them away: "They need not depart; give ye them to eat," open now your heart and purse and give to these Christians whom he loves—*who are suffering for him, and with whom he is suffering.* They need not die. Give ye them to eat!

Christ fed five thousand hungry people in the wilderness, and said to his followers: "The things that I do, shall ye do also, and *greater things than these shall ye do.*" Today nearly eight hundred thousand destitute Armenians—his people—need food and clothing.

He took little children in *his* arms and blessed them. Today, will *you* take one, or more, of these sad, cold, hungry little children of Armenia into *your* arms and heart, in his name, and give them food, and warmth, and life?

What a joyful Christmas it will be, when, with your songs and your laughter, you hear a Voice of wondrous sweetness speaking *to you:* "O ye blessed of my Father, *I* was hungry and ye gave *me* meat. *I* was naked and ye clothed *me.* Inasmuch as ye have done it to these my brethren, ye have done it to *me.*"—*Near East Relief.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A LIFE-WORK CONFERENCE

The Joint Christian Life Work Conference for the six churches of Curlew, Slifer, Kingsley, and Sheldon, Iowa, Worthington, Minn., and Willow Creek, S. Dak., was held at Sheldon on Thanksgiving Day. The weather was stormy, and snow was falling, so that not many came for the communion service on Wednesday evening. Bro. L. A. Whitaker, of the Curlew church, conducted these services.

Thanksgiving Day was cold, and partly on this account and because of sickness, the attendance was not large. Meals were served in the basement and a social time was enjoyed by all, between services. Several speakers were not present, but others spoke on their subjects—all addresses bearing on the theme, "The World's Need as a Challenge to the Young People of the Brethren Church."

Bro. S. S. Neher acted as Moderator and after an address by Eld. J. E. Rolston, Bro. Neher defined the challenge as being a call to personal combat, and told of the armor of defense which is promised us.

Bro. L. A. Whitaker discussed the challenge, as it related to the church, showing the inspiration which should come from numbers engaged in the same work, the certainty of victory, and emphasizing two words from the Great Commission: "MAKE DISCIPLES." Bro. O. C. Caskey spoke of America's challenge, while Bro. C. E. Kimmel presented the foreign challenge.

In the evening Bro. J. A. Eddy, of Worthington, conducted a round-table discussion, and Bro. Neher made a strong appeal for volunteers. It caused many to think more seriously of their part in the activities of the church. Many parents responded to the appeal to encourage their children to become missionaries. A contribution was taken for the Christian Home at Council Bluffs. Another conference has been planned for next summer. May the messages given inspire more of our young people to consecrate their lives to the Master's work!

Sheldon, Iowa. Mrs. M. L. Kimmel.

WATERFORD, CALIFORNIA

Brother and Sister Andrew Blickenstaff recently solicited this congregation for funds to build a churchhouse at Oakland. Nov. 23 Sister Laura Gwin Swadley delivered a discourse in the morning and in the afternoon talked to mothers and daughters. In the evening Brother and Sister Swadley divided the time, and each gave a good talk.

Thanksgiving Day we accepted the invitation of the Baptist people to met with them in service.

Nov. 20 the sisters of this church met and organized an Aid Society, with Sister Hattie Deardorff, President.

At the request of the District officers of the Aid Society we sent a nice box of things to the Oakland church, to be distributed to the poor for Thanksgiving, with $8 in cash.

Dec. 7 is the date for the joint Sunday-school and Christian Workers' Convention of Patterson, Oakland, Waterford and Empire, to be held at the latter place.

Bro. Geo. Bashor, of Glendora, Calif., will begin a series of meetings Jan. 4. We are anticipating a good meeting and a large ingathering, as we have not had a series of meetings since our organization.

Our Christmas program committee is very busy arranging for suitable services for that day. Work is progressing very nicely at the present writing. Thanksgiving eve a devotional service was held and a collection of over $40 was lifted, to start a church building fund. We are very cramped in the small rented building we have, and are badly in need of a churchhouse.

Hattie Garvey Deardorff.

UPPER TWIN CHURCH, OHIO

We have been wonderfully strengthened by a song service, conducted by Bro. E. Friend Couser, of Waynesville, Ohio. He taught twelve singing lessons and preached three sermons, which were enjoyed by all. We hope to have him back again some time.

Thanksgiving evening the Willing Workers provided a program, consisting of songs, readings and recitations. All present enjoyed it very much. This class, organized in September, is surprising us with the way it takes hold of the work, with Bro. B. F. Petry assisting. This class is at the Wheatville house. Eaton also has an organized class.

Dec. 4 our quarterly council was held at the Wheatville house, with only about one-third of the members present. Bro. Aaron Brubaker, our elder, was in charge of the meeting, and Bro. B. F. Petry conducted the devotional service. One was received into church fellowship. A committee of three, Brethren J. F. Deaton, Samuel Rodefer and Geo. Petry, was authorized to hire a sexton and pay the light and coal bill, at the Universalist church at Eaton. We appointed three solicitors: Bro. Geo. Jordan, at Eaton, Bro. McKee, at the Wheatville house, and Bro. Frank Y. Brubaker, for Gratis. They are to receive and solicit money for the building fund of the Winona Lake auditorium. Bro. Aaron Brubaker was chosen elder for two years, and Bro. Jos. Lowman was reëlected clerk for three years. The reports of both the poor fund and church treasurers were accepted. A collection for the poor fund was taken for the quarter.

Eaton, Ohio. Mrs. A. M. Rinebart.

GUARDING THE MANGER

This letter will certainly interest many young people in our Sunday-schools. It is from a Sunday-school boy who is now in Betblehem. It was written to a captain—a friend of his—and was sent to me from England.

"I have been made 'guard,' and it is a great honor, I can tell you, to be guarding the birth-place and manger of the Lord Jesus. Just think how it makes me feel! It is a wonderful place and I never thought, when I used to read about it, that one day I should stand and guard it.

"The birthplace is marked by a fourteen-pointed silver star, which was presented by the French Government. The stable is hung with lamps from different countries. They look beautiful and they are always alight.

"The manger itself is cut in natural rock, and marble has been put in it to keep it in good preservation. When I get home I shall be able to tell you more about it. I don't write it all down while I am here!"

Nashville, Oregon. Louisa A'hmuty Nash.

IN MEMORY OF SISTER A. D. NININGER

Sister Ann Denton Nininger was the daughter of Robert and Ann Mooniaw Denton. She was born on the old Robert Denton farm, near the Valley church of sacred memory, July 7, 1850. She died in her lovely home at Daleville, Aug. 12, 1919.

Her girlhood days touched every community activity. Her school-days, though few in comparison with what they are now, were a faithful climbing up into the higher altitudes of learning, and a preparation to do the responsible things of later years. The warp and woof of those years were soon woven. She found herself rapidly growing up into young womanhood, with new hopes and aspirations.

At the age of nineteen she became the wife of Bro. B. F. Nininger, of Daleville, Va. Thus two homes became closely united in lasting friendships, and a new one was begun.

This little story is written in the home into which she came a lovely and happy bride. Later on the residence of sacred memory was turned over to the college, and is now familiarly known as the "Executive Mansion."

Just a few steps from this place is the old stone mansion, where Brother and Sister Nininger established their home and reared their family of nine children, who came to gladden their home. All of them are still living excepting the oldest daughter, Flora, who died some twenty-three years ago. Sister Nininger, with the rest of the family, felt this loss most keenly, yet a new interest in things eternal soon bound up their hearts into an everlasting hope.

The first concern of this home was the training of the children. No sacrifice was too great that they might be prepared to go out as useful men and women. What they desired for their own children, they unselfishly coveted for others also. To do this, Sister Nininger vacated a part of her home, and made it ready for school purposes. God blessed this venture, and the little school that had its beginning in her home and was nourished with thousands of their money and constaut supervision, has grown into the college of today, where hundreds of boys and girls come, better to equip themselves for life.

Sister Nininger's loving ministrations in the community will outlast the inscriptions upon marble or brass. At all times she was ready to attend the sick, give comfort to the bereaved, and relief to the unfortunate. The students soon learned of her reputation in this and to her they went for the healing lotion. This service was such a joy to her, that each year she saw to it that a good supply of home remedies was at hand, so that those who were away from their homes might not be without home attention.

Advancing years began to show the strain of the loving devotion of former days. Two years ago a trip to Florida was made in the interest of better health. Though the short stay was pleasant, yet the old home and friends were of strongest attraction to one that had so faithfully served. But it was plainly seen that she was far from being well, and gradually, as her health declined, she reluctantly gave up the many things she had been accustomed to do in the home and the community. The sudden death of a grandson, last spring, added to the strain upon waning strength. Nothing was left undone that loving hands and medical skill could do—even the transfusion of blood which her sons lovingly gave, that her life might be spared a little longer. This proved to be a stimulant that brought hope to many hearts. Everybody was made glad to see her come to church as in former days. It was a glad day for the congregation. Many prayers of thanksgiving were offered for her seeming recovery, and that a new lease of life had been given her. Long after the services, she lingered to greet the people in her sweet and gentle way. It was only when she noticed the rest of the family at the car, waiting for her, that she said: "I must go." This proved to be the last service she was to attend on earth—her farewell to the church and its service. God's house was a place that had always been dear to her. There, in her girlhood days, she dedicated her life to the service of the Master, and had been baptized into a new life.

(Continued on Page 811)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

The Changing Years and the Unchanging Christ

Hebrews 13: 8

For Week Beginning December 28, 1919

1. **Let Christ Be the Way, the Truth and the Life.**—This is another entrance upon a new year. We are setting out on a journey of which we can have no knowledge in advance. The road is one on which we have never traveled before. We know not what any day will have for us, what our duties will be, what burdens shall be laid upon us, what sorrows we shall have to endure, what battles we shall have to fight. We can not see one step before us. How can we know the way? As we sit in quiet meditation, on the last eve of the departing year, and ask the question, we hear au answer which is full of comfort, for Jesus says to us: "I am the way." All we need to do, therefore, will be to stay with Christ. He has made a way through the world for us. He has gone over all the journey and opened a road for us at great cost. He went over the way himself—just look! You will find his foot-prints at every step. He has a definite way for each one of us. Every mile of the journey he has chosen for our everlasting joy, and every place where we pitch our tents, he has selected for us.

2. **Christ Furnishes the True Solution of Life's Problems.**—A Christian man sat in the Master's presence, thinking of the coming of the new year. It was a timely meditatiou, but a most solemn one also. The man's thoughts, at that momentous time, ran thus: "Seeing him, I am sure that every year is 'the year of our Lord.' It ought to be 'begun, continued, and ended in him.' He will be with me all the days. My days may surely he well confided to his hands." Then the Christian man continued his meditation—still fully conscious of the Lord's immanent Presence: "What sort of man should I be, this year and all the years?" The answer came out of an old word, which had unexpectedly gained a new meaning, by reason of the all-permeating Presence: "Complete in him." Again he asked: "What kind of work should I do, this year and all the years?" Seemingly the man is carried back to the days of the Master, and he seems to hear again those emphatic words. "Whatsoever he saith unto you do it." He asked again: "Where shall I go to he Christ's man; and do his work?" Once more an age-old message is applied to the present-day period: "To your household, to your neighbor, and to all the world." "How can I do all this?" "The entrance of thy word giveth light"—therefore give yourself to Bible study. "Not by might, nor by power, but by my spirit, saith the Lord of hosts"—therefore give yourself to prayer. "I can do all things through Christ"—therefore give yourself to work. "In all things he shall have the preëminence"—therefore give yourself fully to him. Then the man arose from the meditation, so fruitful in spiritual upbuilding, fully determined to make the new year and all years, yet allotted to him, years of the Lord. And the Master arose and went with the man on the year's pilgrimage.

3. **Suggestive Referenees for the New Year.**—God's promises to the righteous (Isa. 3: 10). Let us watch our words (Matt. 12: 37)! Let us walk in the light (John 3: 19, 20)! Sow seeds of righteousness (Gal. 6: 7-10)! Our reward is sure (Eph. 6: 7, 8). Be rich in spiritual gifts (1 Cor. 14: 12)! Be stedfast, unmovable (1 Cor. 15: 58)! Renew the inward man (2 Cor. 4: 8, 9, 10, 13, 16, 17, 18)! Be zealous (Gal. 4: 18)! Be fully armed to overcome the enemy (Eph. 6: 14-20)!

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, DEC. 21

Sunday-school Lesson, At the Empty Tomb and with the Risen Lord.—John 20: 1 to 21: 25.

Christian Workers' Meeting, The Song of the Angels.—Luke 2: 13, 14.

GAINS FOR THE KINGDOM

Two confessed Christ in the Little River church, Va.

One was reinstated recently in the Sterling church, Ill.

Five were baptized recently in the Harrisburg church, Pa.

Four were baptized on Decision Day in the West Dayton church, Ohio.

Two have been baptized in the Beatrice church, Nebr., since the last report.

Two were baptized and one reclaimed recently in the West Marion church, Ohio.

One has been baptized in the Moxham church, Johnstown, Pa., since the last report.

Three were baptized in the Green Hill church, Md.,—Bro. Ira Eby, home minister, in charge.

Three were baptized in the Broadfording church, Md.,—Bro. W. G. Group, of East Berlin, Pa., evangelist.

Seven were baptized in the Fairview church, Ohio,—Bro. L. I. Moss, of Portage, same State, evangelist.

Seven were baptized in the Navarre church, Kans.,—Bro. S. E. Thompson, of Clovis, N. Mex., evangelist.

Three accepted Christ in the Annville church, Pa.,—Bro. J. L. Myers, of Loganville, same State, evangelist.

Eleven were baptized in the McPherson church, Kans.,—Bro. J. Edson Ulery, of Onekama, Mich., evangelist.

Fifteen were baptized in the Topeco church, Va.,—Bro. E. C. Crumpacker, of Roanoke, same State, evangelist.

Four were baptized in the Garden City church, Kans.,—Bro. H. F. Crist, of Colorado Springs, Colo., evangelist.

Five were baptized in the Brownsville church, Md.,—Bro. Emra T. Fike, of Oakland, same State, evangelist.

Five were baptized in the Manor congregation, Md.,—Bro. Elmer S. Rowland, of Hagerstown, Md., evangelist.

Twenty-five accepted Christ in the Manchester church, Ind.,—Bro. J. M. Henry, of Washington, D. C., evangelist.

Six were baptized in the Burks Fork church, Va.,—Bro. W. E. Lackey, of Patrick County, same State, evangelist.

One reconsecrated his life, three confessed Christ, and two were baptized recently in the Beech Grove church, Ind.

Three were baptized in the Beech Grove church, Ohio,—Bro. J. W. Norris, of North Manchester, Ind., evangelist.

One confessed Christ at Rheems, in the West Greentree church, Pa.,—Bro. John Zug, of Palmyra, same State, evangelist.

Twelve were added to the Pleasant View church, near Lima, Ohio, Bro. Ralph G. Rarick, of Covington, same State, evangelist.

Three were baptized in the Oakvale church, W. Va.,—Bro. J. H. Akers, a home minister, and Bro. C. E. Eller, of Salem, Va., evangelists.

Eighteen were baptized, three reclaimed and three renewed their covenant with Christ since the last report in the Champaign church, Ill.

Sixteen were baptized and one awaits the rite in the Frederick City church, Md.,—Bro. A. L. B. Martin, of Baltimore, Md., evangelist.

Forty-four confessed Christ in the Lewistown church, Pa.,—Bro. H. B. Heisey, the local pastor, in charge of the meetings; four united with the church prior to the revival.

Six were baptized in the North Fork church, W. Va.,—Bro. E. S. Kiracofe, of Bridgewater, Va., evangelist; since the meetings closed, seven have been baptized and two reclaimed.

Nineteen were baptized, one awaits the rite, one was reclaimed and two were received from another denomination in the Lititz church, Pa.,—Bro. Samuel G. Meyer, of Jonestown, same State, evangelist.

OUR EVANGELISTS

Bro. Rufus P. Bucher, of Quarryville, Pa., to begin Dec. 28 in the Denton church, Md.

Bro. C. C. Kindy, of Huntington, Ind., to begin Jan. 11 in the Roann church, same State.

Bro. Geo. Basbor, of Glendora, Calif., to begin Jan. 4 in the Waterford church, same State.

Bro. J. Edwin Jarboe, of Chicago, to begin some time in March in the Fresno church, Calif.

Bro. J. W. Norris, of North Manchester, Ind., is holding a series of meetings in the West Eel River church, same State.

Bro. Wm. Buckley, of Dayton, Ohio, to begin some time in January in his home church,—East Dayton.

PERSONAL MENTION

Bro. D. H. Zigler and wife, of Broadway, Va., are now located in their winter home at Sebring, Fla., and should be addressed accordingly. As appearances seem to indicate, Sebring bids fair to become quite a winter resort, not only for our people—many of whom are thus escaping the frigid season of the North—but also for others.

We have just learned that Eld. A. B. Barnhart, of Hagerstown, Md., passed on to his reward Nov. 23, at the Old Folks' Home at San Mar, Md., where he had been residing for some time. Bro. Barnhart was in his eightieth year and, before the infirmities of age came on, had been a leader in many church activities. For eight years he was a member of the General Mission Board. He served his District a number of times on the Standing Committee, as well as in other important capacities. We hope to have a suitable sketch of his life for early publication.

We have just received a few lines from Eld. Andrew Hutchison, of La Verne, Calif., who will be eighty-four years of age on Jan. 13, 1920, if the Lord permits him to live until that date. Bro. Hutchison has been in the ministry a little over fifty-nine years and says that the greatest cross of his life he finds in the fact that, on account of the infirmities of age, he can no longer be active in the Lord's work. He long ago learned the true secret of happiness. Let us not forget these aged veterans who labored so faithfully and are now just as faithfully and patiently waiting the Lord's time.

The Music Committee, appointed by the last General Conference, met recently, effected an organization, and laid plans for an active prosecution of its duties. Sister Cora M. Stahly, of North Manchester, Ind., is Chairman, Prof. B. F. Wampler, of Mount Morris, Ill., is Secretary, and Eld. J. B. Miller, of Curryville, Pa., is Treasurer. These three constitute the committee. A report of the meeting, including a view of the committee's plans, will be given by the Secretary in an early number. Hereafter the Music Committee will be listed in our "Official Directory," published in the first issue of each month.

Sister Lydia E. Taylor, Secretary-Treasurer of the Dress Reform Committee, would be pleased if all persons interested would note that her address is Mount Morris, Ill., and that contributions for the work of the Committee should be sent direct to her at that place. Do not send such donations to Elgin, nor have money orders for this work made out in the name of the Publishing House. This only makes unnecessary trouble and delay. In the first issue of each month we publish a directory of the various Church Boards and Committees with the names and addresses of their members. But we learned a good while ago that some people have eyes that see not.

On Thanksgiving Day, as Eld. J. W. Rarick, of Muncie, Ind., was returning home from a business trip to the Aged People's Home, near Middletown, Ind., he met with an auto accident which resulted in bruises about the chest and a broken knee-cap. Saturday, Dec. 6, he underwent an operation for the replacing of the broken bones. He is reported as doing nicely, though it is still uncertain whether he can regain the use of his knee. In any case he will be kept indoors most of the winter. Bro. Rarick is Secretary of the Board of Directors of the Aged People's Home and has devoted much of his time and energy to its interests. He will appreciate an interest in the prayers of his many coworkers in the Master's vineyard.

ELSEWHERE IN THIS ISSUE

Ministers of Northern Indiana are invited to take special notice of "Bro. H. L. Hartsough's announcement among the Notes.

On page 814 we publish the program of the seventeenth Sunday-School Institute of Southern Ohio, held in the West Dayton church Dec. 22-26.

Aid Societies in all parts of the church will please note Sister M. C. Swigart's announcement among the Notes, and comply with her request at their earliest convenience.

A State Training Conference, similar to that described by Bro. Levi Minnich on page 805, was held in Chicago, Dec. 8, 9 and 10, under the auspices of the Interchurch World Movement. The interest which these Conferences are arousing all over the country, is remarkable, and is one of the signs of promise in a world of social and spiritual unrest. Several members of the editorial force of the Publishing House were privileged to attend one or more of the sessions.

MISCELLANEOUS

The Interchurch Movement has arranged for a World Survey Conference, to be held at Atlantic City Jan. 7 to 10 next. Invitations have been sent to more than a thousand leaders in home and foreign missions and other church activities. The purpose of the Conference is to consider the preliminary results of the world-wide surveys, which have now been carried on for many months.

Bro. H. M. Williams informs us that his recent item of church news refers to the Bartelsville church, Okla., and not to Wann, which is merely his place of residence.

The following notice, of special interest to ministers, is inserted at the request of the Western Passenger Bureau: "We are receiving letters every day from ministers who desire certificates for 1920, who now hold certificates bearing limit of say January 15 or even February and March dates, or later in 1920. Holders of such certificates should not now apply for certificates for period beyond Dec. 31, 1919. They should wait till about two weeks before expiration date of old certificate, which date can be determined by an inspection of inside of back cover of certificate. The foregoing does not apply, of course, to ministers whose certificates, even though limited to a 1920 date, may have all been used, and who now desire new certificates for immediate use."

Bro. H. D. Michael, of Garden City, Kans., writes us concerning a most commendable work into which the church at that place has entered. Feeling the need of a work of uplift among the Mexicans, residing in that city, a mission Sunday-school has been started, and a night-school is carried on during the week, in connection therewith. The Sunday-school, which meets at 4 P. M., each Lord's Day, has had an average attendance of twenty. The night-school, which is held on three evenings of each week, is growing in attendance and results. What our Garden City members seem to be doing so effectually, might readily be duplicated by scores of other congregations after a survey of the home field. There is sure to be an opportunity or two for service, provided we are willing to lay hold upon it.

A BYSTANDER'S NOTES

The Folly of Undue Sensitiveness.—A chance remark at a devotional meeting was this very pertinent one: "If you do not want your feelings hurt, take good care not to let them 'stick out' too far." It was an arrow shot at a venture, but somehow it penetrated to the Bystander's inner life, never to be forgotten. It is all too true that selfishness and egotism cause a woeful amount of undue sensitiveness. Men and women, who think they deserve a great deal of attention, and then feel they are not petted and flattered as much as they deserve, are ready to hang their heads or burst into tears, with the broken-hearted expression: "Nobody loves me!" That gifted writer, Winifred Black, hits the nail on the head when she says that the logical answer to such a petulant exclamation is the very significant one: "Why should they?" A little sober thinking will soon rid us of self-conceit.

Why Christianity Abounds in Songs of Joy.—Have you ever pondered the fact that the "good tidings of great joy," as proclaimed by the angels, ushered into the world the greatest singing religion? With anthems of joy the angels made known the gladsome news, and songs of triumph are still an essential part of its real life. This is because more hope and good cheer, more promises of good things to come, more present gladness abide in the heart of the sincere Christian than in the disciple of any other religion the world has ever seen. Christ is the great Hope Bringer. When the angels came to sing at his birth, they said to the shepherds that they brought glad tidings, and wherever Christ is preached, men are made glad. It is not only our privilege but our duty to live glad lives, and our gladness is bound to seek its natural expression in song. We ought to sing more than we do—in our homes and elsewhere. Ours is a singing religion and we ought to live up to it. Christian song has great power to banish the "blues" and brighten our outlook on the future.

Organization and Power.—Every now and then some one rises up with the plea that too much stress is placed, these days, on "organization." Churches that are most helpful to their respective communities, assert that they must have perfect organization to manage their various lines of activities. Despite all that, a pastor recently said: "What we need is less machinery and more power." Let us see. Machinery and organization are not, in themselves, going to bring in the Kingdom. Both are vain unless they are vitalized by the power of the Spirit, by faith and love, and genuine spiritual fervor. But no one would be so foolish as to claim that on that account organization should be neglected. If the Lord's business is the greatest enterprise on earth, surely it behooves us to use every means we have to forward the interests of that business. If we deem it needful to introduce system into our own paltry business enterprises, in order to eliminate waste and inefficiency, are we not bound to do our utmost to systematize the Lord's business? Just as electricity is in the earth and in the air, so the power of Jesus Christ is omnipresent, waiting for us to use it to his glory and to the furtherance of his Kingdom. But we can not turn the power of electricity to practical purposes without the use of machinery, and we can not turn the power of Jesus Christ to the saving of souls without the use of organization.

AROUND THE WORLD

Child Labor Decreasing

It will be gratifying to every lover of childhood and its development in the highest and best, to learn that child labor in the United States has decreased more than forty per cent since the child labor tax provision of the revenue act went into effect, April 25 last. The most material reduction of child labor was effected in the cotton mills of the South. There juvenile labor had been exploited most extensively until the enactment, above referred to, changed the situation of things. Most mills are now running without child labor affected by the enactment in question. Childhood, everywhere, is entering into its own, whereof we are glad.

"Being Dead, He Yet Speaketh"

It is a thought of no little comfort that any one, through a well-ordered bequest, may continue, after his departure, the spiritual activities so dear to him during his lifetime. Such, doubtlessly, was the desire of Mr. H. J. Heinz, of Pittsburgh, Pa., the well-known Sunday-school worker, who passed to his reward some months ago. He leaves $100,000 to the World's Sunday School Association; $100,000 to the University of Pittsburgh, for the training of Sunday-school workers and teachers; $125,000 to Pennsylvania Sunday-school interests; $75,000 to the International Sunday School Association. While but few, perhaps, can give as munificently as did Mr. Heinz, many of us might fittingly remember the Lord's work by a bequest that will witness for Christ after our departure.

The Ending of the Coal Strike

It is a matter of sincere gratification that a settlement of the perplexing coal strike has been reached on terms that impress any fair mind with their equitableness and justice. The miners are given assurance of a substantial increase of their pay and a thorough investigation of their claims. But one is made to wonder why this same conclusion could not have been reached without the sacrifice of millions of dollars to the country. Possibly conditions for the workers needed adjustment, but despite all that, the general public should not be made to suffer for differences of opinion that could readily be amended by a resort to proper means. It is quite evident that workers should not make use of methods which are disastrous to all directly concerned, as well as to the nation in general.

A United States Senator Indicted

General surprise was aroused recently by the announcement that United States Senator Newberry, of Michigan, and 133 others have been indicted for corruption in connection with his election to office. It will be remembered that Mr. Henry Ford, of automobile fame, was the opponent of Mr. Newberry, and that adroit endeavors were being made, during the campaign, to have it appear that a possible utilization of Mr. Ford's abounding wealth might insure his election. Now it seems that large sums were spent by the other side—more excessive in amount than the State laws allow—which makes the situation of things, at the time of this writing, somewhat critical. How pertinent the words of Holy Writ: "Righteousness exalteth a nation [or individual]: but sin is a reproach to any people."

Liquor on Ocean Liners

Judging by press reports, American ocean liners are to observe prohibition restrictions within the three-mile shore line only. When once outside of that "dry zone," liquor of all sorts will flow freely. As may be inferred, there is an explanation for this procedure. We are told that American passenger ships without liquors could not compete with the ocean liners of other nations. Sure enough, as in days of old, superstitions die hard. Not so long ago most business men in America believed that saloons were necessary to stimulate trade. It was thought that a hotel simply could not exist without a bar-room. If we may venture to make a forecast, we predict that in the near future American passenger ships will dispense with intoxicants—simply because the American standard, relative thereto, will demand it.

The Dead Sea as a Power Plant

A decidedly novel plan for the generation of an abundant amount of power for irrigation and other purposes in Palestine, is being proposed by Mr. Albert Hjorth, a Norwegian civil engineer. His plan, briefly stated, contemplates the construction of a tunnel from the Mediterranean Sea to the Dead Sea—the lower level of the last named body of water insuring plenty of fall for the generation of power all along the route. From the Mediterranean Sea the tunnel would run due east to the lower end of the Jordan Valley. From that point the water would be directed through pipes down to the level of the Dead Sea, where a power plant with turbo-electric machinery would transform the water power into electricity, to be distributed for light and power purposes throughout the country; also driving a power plant at the southern end of the Lake of Gennesaret. As the Dead Sea is nearly 1,400 feet below sea level, it is quite evident that, despite the enormous cost of such a vast engineering project, the possibilities of using these favorable conditions for a great development of power are well worthy of consideration. Plenty of water and a good fall are the chief essentials for the success of any hydraulic enterprise of this nature. The ocean would be an ample storage reservoir in this case, while the slightly increased volume of water, thus being emptied into the Dead Sea, would readily be disposed of by evaporation.

Dangers from the Foe Within

Myron T. Herrick, former ambassador to France, in a recent address in New York, declared that the crucial test of patriotism is still to come—there being a real danger from the foe within our gates, who seeks to destroy social order and established government. We quote a part of his stirring address: "Our people do not understand that many leaders of union labor do not really seek reasonable benefits for labor, but aim to destroy the Government. If the Fosters and Margolises had their way, this country would be a closed shop, and would be turned over to an autocracy worse than that of the Kaiser." A word of warning that deserves to be heeded.

More Bibles Needed

While this has been a good year for the sale of books, the Bible—the one best seller of other years—still stands at the head. As a matter of fact, the after-war demand for the Bible surpasses all previous records. In entering upon a nation-wide campaign for funds to finance the free distribution of Bibles, the special need of Russia, Belgium, Czecho-Slovakia, France and Poland is being kept in mind by the American Bible Society. Here is its plea: "Hardships, scarce food, insecurity of life and property may drive many men into the ranks of bolshevism—commonly almost atheism, if not wholly so. But the mothers and wives of these men cling to religion, look upward and forward, and cry aloud for the Written Word."

The Neglected Suburbs

Recent church surveys are revealing some significant facts about "unchurched" areas where least expected. Surrounding many of our large cities there is a belt of flourishing suburbs, which quite often are wholly unprovided for, so far as local sanctuary privileges are concerned. As shown by statistical reports from several States, the outreach of the nearest country churches city-ward is frequently not extended enough to bring their areas of influence to the city limits. This peculiar situation results in extensive areas without religious influences. Within zones of this sort live hundreds of families—religions so far as profession is concerned—but entirely untouched by Christian institutions of any sort. Who will provide for these sheep without a shepherd?

Burbank's Latest

After experiments extending over eleven years, Luther Burbank, the plant wizard of California, claims to have evolved a "super-wheat," containing an unusually high percentage of gluten, and so sturdy that it may be grown anywhere, from Labrador to Patagonia. After testing it by comparison with sixty-eight of the best wheats of the world, he finds it superior in yield, uniformity and all other desirable characteristics. On average valley soil, without special cultivation, care, or fertilizing, it produced, during the past summer, almost fifty bushels per acre. All are ready to admire the skill and persistency of Mr. Burbank, in producing new varieties of plant life of superior merit. But why should there not be equal diligence by the Lord's people, in cultivating the great world field for the very best results—even an increase of a hundredfold?

The Palestine That Is to Be

Many of those, who have never had the opportunity to see the Land of Promise as it has presented itself to the tourist in recent years, may think that the country is wholly one of beauty and fertility, rich in climatic products, with extensive forest areas, spreading pastures for grazing flocks, and abounding vineyards. The reality is quite different. More than half of the country is now a war-devastated desert. The contending armies left behind them scenes of destruction that beggar description. Even the historic cedars of Mount Lebanon—mighty monarchs of the forest—have not escaped the ruthless hand of man. Some of the trees served in the construction of military railways; others supplied the demand for urgently-needed firewood. As now arranged, the rehabilitation of Palestine, on the most extensive scale, is to begin with irrigation systems after the best and most thoroughly approved plans. These will, undoubtedly, restore the land to its old-time productiveness and loveliness, so frequently alluded to in Holy Writ. One of the chief reclamation projects, now under consideration, involves the construction of a vast irrigation canal, by means of which thousands of acres of otherwise arid land may be made "to blossom as the rose." Another contemplated project plans the construction of an extensive drainage canal, south of the Dead Sea, by which a large amount of swampy land may be redeemed for agricultural purposes. Of chief interest, perhaps, is the move to transform Jerusalem itself into a great model city, along lines of modern progress, though still preserving its ancient landmarks. Concrete highways will radiate from the city, to reach all the scenes of sacred association. A series of parks, laid out with all the skill of the professional landscape gardener, will also serve to make the ancient city a place of attraction for the entire world. With the introduction of the best features of modern civilization, Jerusalem, as well as the country in general, will flourish as never before. One of the sacred writers speaks of the Holy City as "the joy of the whole earth." His description will aptly apply to the Jerusalem that is to be.

Brewers versus Missionaries

A. W. Davidson, an American missionary, stationed at Chung King, West China, recently returned to his field of labor. Stopping off at the Hawaiian Islands, he noted, to his great surprise, that a great shipment of brewery stock and machinery was being put on board, destined for China. As Mr. Davidson thought of the fact that there were just three missionaries on the ship, while practically all the cargo consisted of American brewery equipment, he was impressed with the inconsistency of the situation most strikingly. How incongruous that the same vessel that carried the Lord's ambassadors to a foreign shore, intent upon their mission of love, also had on board cargo from their native land that would probably counteract any influence for good that the missionaries might attempt to set on foot!

British May Vote on Local Option

Much uncalled for criticism has been bestowed on Mr. William E. Johnson, an American prohibition worker, who, by special request, went to England, some months ago, to help in arousing temperance sentiment. That the "baser element" hooted and jeered at his well-meant endeavors, was to be expected, but that indignities were visited upon him on one occasion by college men even, and resulted in the loss of an eye, is to be regretted. Mr. Johnson, however, takes it all with good grace, especially in view of the fact that a local prohibition bill, applying to England and Wales, has now been introduced in the House of Parliament. This, if passed, will undoubtedly be an entering wedge for still greater achievements along temperance lines later on. Mr. Johnson rejoices that he has done at least a little of the pioneer work.

Helping the Heathen to See

Missionaries are specialists in causing benighted heathens to obtain a vision of things spiritual and eternal—surely a worthy accomplishment. That, however, is only a part of the missionary's activity, for in practically every field he must administer to the needs of the body as well as the soul. In Africa, especially, the Lord's ambassador must have the requisite knowledge to prevent the milder forms of eye ailments, or to relieve them when already contracted. In the Nile Valley, owing to peculiar local conditions, about ninety-five per cent of the people have, for centuries, been suffering from ophthalmia. Before missionaries began to give efficient treatment for the disease, the natives considered it a necessary evil. Now, in hundreds of cases, the blind are made to see—physically as well as spiritually. To God be all the praise!

Christian Hymns Favorably Received in the Orient

With the triumphant progress of Christian missions throughout the eastern lands, a wonderful revolution has been wrought in the music of the people, according to recent reports of American missionaries. The weird and uncouth chords that for centuries have been the sum total of native music, are giving place to the strains of "Rock of Ages," "Onward, Christian Soldiers," and other sacred lyrics. Christian hymns are sung, and even played, by Orientals who have not yet accepted Christ. The rhythm of the songs strongly appeals to them, and proves a mighty incentive to a closer investigation of the claims of Christianity. Missionaries find that it is an easy matter to draw a crowd by means of sacred song, no matter how much antagonism there may be towards the Christian faith. Growing popularity of Occidental hymns is especially noticeable in Japan, China and India. In the last-named country, the recent coronation procession of a maharajah marched to the stirring strains of American Gospel hymns, played by the potentate's brass band. The highest development of Christian music, however, has been reached in Burmah, where Baptist converts among the natives have been trained for the past century in vocal and instrumental music. There the sacred lyrics have gained an especially strong hold upon the hearts of the people, exerting an influence unequalled by aught else. Note this incident: An Englishman, traveling in the foothills of Burmah, during the troublous days of the robber wars, suddenly came in sight of the torchlight flares of a large crowd of natives. He and his companions feared for the worst, when, to their most agreeable surprise, suddenly the familiar strains of "Lead, Kindly Light," were wafted to them, from the natives. They were Burmese Christians, engaged in a service of song and praise.

HOME AND FAMILY

December

BY MYRA BROOKS WELCH

The year is old and worn and gray,
The flowers tuck their heads away.
The trees are bare, the grass is brown,
With dead leaves lying all around.
While over all the gray clouds roll,
And standing forth a naked soul
The earth expels her icy breath,
While all around us speaks of death—
But joy comes with the frosty morn
For lo a little Child is born!
And angels chant the glad refrain
Of "peace on earth, good will to men."

La Verne, Calif.

"And They Saw the Young Child With Mary His Mother"

BY OMA KARN

"O maiden fair of Galilee!
O woman pure and sweet!
The shepherds and the Magi bowed
In reverence at thy feet.
O mother of the Son of God!
O woman ever blest!
Within the shelter of thine arms
The King found love and rest."

"It is no use, Ellen, we can not go any farther tonight."

An exclamation of dismay broke from Ellen Gregory's lips. She leaned forward and peered through the thickly-falling snow to where her husband was standing perplexed, beside the engine of their car. "But, Jerry," she insisted, "we must get through. Helen is expecting us every moment, doubtless waiting on us now. More than half of the success of her reception tonight depends on my being there. What is the matter with the car? It is strange that it is acting so. We've traveled over worse roads than these of tonight are, and got safely through every time."

"Through light, powdery snow, yes, but not through wet, heavy snow, such as this tonight is." The speaker stooped to look beneath the car, then muttered something for his own ear only—something not complimentary to himself for having started at all. He stood off and regarded the car—the way it was held by the drift into which he had run. "Helen Hamilton's party"—he used a more forcible expression than before. Then he said aloud, grimly: "I reckon I'll ruin 'Areo,' in order to make her party a success."

"Areo harmed or not harmed, we've got to go on," the woman in the car as grimly retorted, yet not without a touch of rising hysterics in her high-pitched voice. "For me to be at Stratton tonight and tomorrow means everything to Helen socially. Besides it is your fault that we missed the train and had to resort to the use of the car. Why did you not come straight home, instead of loitering around in the stores, buying presents for those dozen dirty-faced war-orphan babies, in whom your sister is so greatly interested? If Margaret would expend her energy in something more refining it might—"

The man interrupted by quietly stepping up close to the side of the car. Without a word he removed the heavy fur robe from the knees of the woman. He felt around in the interior of the car for luggage and property not safe to leave in it, alone along the roadside. "There's a light over there," he said pointing to a thin, uncertain glimmer shining faintly through the obscuring curtain of the falling snow. "I've an idea it's from the window of a farm-house. We'll go there for the night."

The woman offered no further remonstrance. She had lived with Jerrold Gregory ten years and she knew that, strong and passionate as was her own will, it was no match for that of her husband, when moved by the dangerous calmness with which he was running things that night. "Areo, indeed," was her bitter reflection as, with the assistance of his free arm, he helped her to alight. "Small wonder, though, that he should consider Areo ahead of me, when he delights in the thing more than he does in me, his wife." Aloud she only said: "What are you going to do with the car?"

"Leave it where it is. It is sufficiently conspicuous to be avoided, should any one come along, which is not likely to occur, considering the condition of the roads and the weather." As he spoke, the man produced a flashlight from his pocket, and, bidding his wife hold onto his arm, proceeded toward the light in the distance.

A short distance from where they left the car, a lane led off from the highway. Turning into this byway, the two floundered and stumbled through the fast deepening snow toward the twinkling beacon which was their goal. They came presently to a small dwelling, evidently the tenant-house of a large farm, or the home of a "small farmer." An athletic young countryman, in shirt sleeves and overalls, responded to the summons. After a moment of surprised scrutiny, standing squarely in the doorway, he stood aside, saying cordially: "Come right in," adding, as they paused on the porch, to shake the snow from their garments, "About used up, ar'n't you?"

"More so than I like to be," Jerrold Gregory admitted, following his wife into the warm, brightly-lighted interior of the dwelling, and explaining about the stalled car and their enforced delay.

The room into which they had been ushered was, as are so many of the rural home domains, kitchen and dining room combined. The only other inmate of the room, besides the young man, was a young girl of sufficient resemblance to her companion to be easily recognizable as his sister. The two hastened to become busy with hospitality. The young man proceeded to replenish the fire box of the shining range with coal and the young girl came forward to assist the strangers in divesting themselves of their wet wraps, and, in the case of the woman, of shoes and hosiery. As long as she lives, Ellen Gregory will remember with gratitude the comfort of the change from her water-soaked high-heeled "Dorothys" and her thin silk stockings, to the coarse cotton pair and the old felt bedroom slippers, furnished by her young hostess. The latter, as a finishing touch to her good Samaritan ministration, opened the oven door of the range and, after testing the temperature with her hand, audaciously thrust the feet of her perfectly submissive guest into its warm interior.

"Excuse us for keeping you in the kitchen," their host apologized, still bustling about on hospitable acts intent. "The room is much warmer, but—well, my wife is ill in there, and it might not be best for her to have you introduced while you are so damp."

"The room," into which presently, notwithstanding their remonstrances, they were conducted, was typical of the one just vacated—large, cheaply but comfortably furnished, and shining with rural cleanliness. A white iron bed, evidently only temporarily placed where it was, occupied one corner of the room. From its snowy pillows a young woman—a mere girl—of a shining, radiant countenance and wonderful starry eyes, looked with curious interest as the strangers were brought to her bedside. "My wife," the young man proudly said, and then fondly, as he gently turned back a corner of the bed covering, revealing to view a tiny silken head, nestled in the curve of the mother's arm: "Our son, one week old."

Ellen Gregory murmured the commonplace congratulations of conventional society. Jerrold, her husband, manifested his deeper feeling by planting an athletic slap on the young father's broad shoulder and the hearty remark: "You lucky dog, you." They went away from the bedside then, conducted by their host to seats around the glowing baseburner. It was the young man who suggested the moving of the car up to the barn. "There's plenty of room inside," he said, "and my team of grays will have it up here in less than no time."

The two men muffled themselves into outdoor garments and went forth, intent on the errand. The young maid remained in the kitchen, busy about some household task. Ellen Gregory was left alone with the Madonna-like mother.

The child at her side awakened and stirred. That most touching of all sounds, the faint, helpless, appealing cry of a young babe, brought the woman at the stove hastily to her feet. Deferentially she approached the bed and the radiant-faced, starry-eyed mother. "Can I do anything? May I take him up?" she wistfully asked.

"If you will," the young mother as graciously replied. "He is probably tired from lying so long in one position. I am not yet sufficiently strong to raise him," she explained, half apologetically.

Ellen Gregory gently took the small bundle into her arms. She wondered at her own deftness. "May I—will it hurt him to remove the blanket and look at him—enjoy him, I mean?" she laughingly corrected, as if the occasion demanded a better word than that describing mere gazing.

The mother smilingly assented. "It will do him good," she said. "Poor dear, he has had such few people to enjoy him beside ourselves. The weather has been so cold since he came."

Screened from the heat of the stove and the glare of the light, lying unwrapped across the visitor's knees, the baby stretched, crinkled his forehead, worked his button of a mouth and did about everything that is adorable in a week-old bit of humanity to do. Something latent—something that had been asleep in Ellen Gregory's heart, awoke. Thrill followed thrill through her body. She spread out one of the tiny rose-petal hands on one of her own soft-jeweled ones. The baby's hand fluttered, groped a moment and then closed around her finger—the finger from which shone the diamond of her wedding ring. The baby stretched again, yawned, and then the woman of pride and of fashion experienced that occasion so treasured by mothers—when the baby opens its eyes comprehendingly and looks up into the only heaven it knows, the eyes above it. The mother watching from the bed, was surprised, and the least bit concerned over the vehement manner in which the woman by the fire snatched the baby up into her arms and pressed the tiny body to her heart. "O you darling, you most-precious-of-treasures to human hearts," she breathed. "Who could resist loving you! Forgive me," she said, half embarrassedly to the woman on the bed. "He looked up at me, right into my eyes, and I just could not help loving him as I did," and the mother noted with surprise and with sympathy that the other woman's voice was shaken with emotion. Very timidly she ventured a question when, a little later, Ellen brought the now fussy baby to the bedside. "Have you lost a little child?" she gently asked.

Ellen Gregory flushed, hesitated, and then as gently made reply: "Worse than that, my dear, far worse. I've never known what it is to be a mother. I—" she faltered again, then was silent. How could she tell the woman, lying there before her—she of the glorified countenance and the starry eyes—that she, Ellen Gregory, was not a mother because she had not wanted a child. Instead, the stately, haughty woman of society did for her a very unprecedented thing. As she finished placing the child at its mother's breast she stooped and placed her lips to the brow of the mother. "O you favored of women," she softly murmured, and this time the tears came in a perfect gush. Turning she went back to her seat by the stove and sat musing until the return of her husband and his genial host.

It was a dazzingly bright, clear morning, a perfect Christmas Day morning, when Ellen Gregory, in the guest-room of the hospitable home into which they had drifted, raised herself from the depths of an immense feather-bed to look forth on a white, glorified earth. "Jerry," she said, arousing her still sleeping husband, "the storm is over. It is a beautiful morning, but the snow is very deep. Do you think we will be able to get through with the car?"

"Whether we can or can not, we are not going to try it," Jerrold Gregory drowsily responded. And then, in explanation, he said: "The young fellow here is going to hitch up his team and 'bob' us over to the railway station."

Ellen looked at her watch. The next moment she was out of bed and engaged in hastily dressing herself. "Then, Jerry," she said, "we've got to get a move on ourselves. According to the time No. 3 gets into Hilliard, it will be due here soon."

Jerrold Gregory regarded his wife in astonishment. "No. 3 does not go to Stratton," he patiently explained.

"No, but it does go to Hilliard. And, Jerry, there is

where we are going. We are going back home this morning and help Margaret make Christmas for her war-orphan babies—and their mothers."

"O maidens fair! O maidens true!
O woman pure and sweet!
The noble and the peasant bow
In reverence at your feet.
O mothers of the sons of men!
O woman on the throne!
By love, by love, and motherhood,
The King shall find his own."

Ashland, Ohio.

The School for Liars

BY EDNA VIOLET KERR

In Two Parts—Part Two

So the months passed, and never had calf such loving, tireless, anxious care. Never had a calf so responded to perfect care as Eddie's calf. And never had a boy so enjoyed the unique distinction of such universal esteem among his fellows as did that same Eddie, while his father was hailed with awe, as a prince among men.

Every Saturday and holiday the boys of Eddie's school were to be found in worshipful adoration about Eddie's pet. It might well have been a descendant of the "golden calf," or from a strain of sacred cattle, worshiped by certain heathen folks. And Eddie, in his popularity, bloomed and blossomed and saw his dad in a wonderful light, while the calf continued to wax fat and fair and of a size never before known on Alf Hinkley's place. For be it known that Alf's cattle were in general the scrubbiest among scrubs.

But by and by there came a day when Alf Hinkley awoke with amazement to the fact that here was an animal worth real money. Alf needed money—or thought he did.

Just the day before his wife had tremblingly stated that the time had now come when there must be some new things bought for the house. The kitchen range, especially, must be replaced by a new one if she was to be able to cook many more meals. Baking-day had become a terror to her and she had tried timidly to express some of this to her husband, for it was five years now since this range had given out and each year since then the subject had been fearfully broached and her heart had sunk into her boots, at Alf's refusal to understand. And now was it to be the same awful thing again?

"That's all I've heard for the last ten years!" roared Alf Hinkley. "You know I've got to have a binder before you can have a lot of fol-de-rols for the house and now, when I got a chanst to git a binder cheap, you think you half to have a stove! I guess if you got along this long with this stove, you can git along a while longer! I've got to have tools to work with if I'm goin' to farm. If you're goin' to run this here farm I'll move off!"

So the same old thing had happened, and as every year about that time Alf Hinkley began selling off everything that could bring in a little money, he began the survey of his possessions, with an eye to turning them quickly into ready cash. Even the young chickens his wife raised did not escape.

"Oh, ma, wha'd you think? I did just a terrible thing this morning," sobbed Eddie Hinkley. "I went over to the cornfield to chase a rabbit and forgot to shut the gate into the pasture. All the cattle got into the corn and when I was coming home I saw them. One was lying down, mebby dead"—

"My boy, how could you forget so soon? Your daddy just reminded you the other day," she answered, with shaking voice.

But Eddie was sobbing violently. "Oh, ma, he'll lick me something terrible, won't he?"

"I'm afraid so," answered his mother.

"What for did we marry him, ma?"

But Ma Hinkley couldn't answer that.

"Will you tell him, ma?"

"No, I won't tell. You must do that. You know, dear, he'll ask, and my boy couldn't lie, could he? Even if he doesn't ask, I know you would want to be honest enough to confess."

But strange to say, Alf Hinkley never suspected his son, for the gate was a poor one and it was not impossible that the cattle had walked over it.

The veterinary doctor had been summoned and Alf Hinkley had stayed until very late at the barn. The cattle were all saved and Eddie had gone to bed long before his father came in. Early in the morning his father was gone again and as yet Eddie had had no chance to confess his crime.

There never had entered Eddie's head the idea of letting the matter slip. Poor Eddie, remembering the bitter consequences of past misdemeanors, well knew what was in store for him the moment he had confessed, but it was not in him to evade the issue. Up to this time Eddie's conscience had been in perfect working order.

So, knowing all that he knew, and thinking of the trial before him when he should again return from school, it was a strangely distracted boy who went through the routine of lessons, missing more questions and misspelling more words than he had ever before been known to do.

Would he tell his dad before supper or after?—was the sorrowful question he asked himself all that day. But before he reached home he had bravely concluded to find his dad at once, take the torturous punishment and have it over with as soon as possible.

Then he knew that he would not be able to eat any supper, but would creep away to his beloved calf and there sob his heart out until his mother should come and take him away to bed.

Oh, yes, Eddie had been through it often enough to know perfectly every step.

Fifteen minutes ahead of time Eddie presented himself at the kitchen door. Great sobs were sticking in his throat.

"Ma," he gulped, "where's dad? I have to tell him now."

"He's down at the barn. A stock-buyer was here."

"Why, ma, you look as though you was a cryin'. Why, ma, you *are* a-cryin'! Why, ma, you har'ly ever cry!"

"It's your pet calf, dear. It's gone. You'll never see it again. Your father sold it to buy a binder."

"Ma, not *my* calf! *My own calf!*"

"Yes, *your* calf. It's gone."

Eddie was very pale. Many emotions were depicted in his little white face, all demanding utterance. But more than the terrible loss of his pet was the awful loss of confidence in his own father.

"He lied, ma. He lied. He said it was all mine to keep or sell. *He's a liar!*"

Up to his room he ran. He wouldn't for anything meet his dad now. His dad, of whom he had boasted to the other boys. His dad—a liar!

Eddie was not crying now. His face was hard and set. What was the use? If he should moan and sob till doomsday it would never bring back his pet. He knew his dad now.

Very well, he could keep still. So he kept still, and Alf Hinkley congratulated himself on getting off so easily. He had expected a storm—a terrible storm. But Eddie kept still. He is *still* keeping still.

"I'll never tell him now, about that gate," gasped Eddie that night. "I'll never tell him now, no matter what awful things I do. And *I'll do 'em, too!* I'll never tell!"

And Eddie never has.

Ashland, Ohio.

IN MEMORY OF SISTER A. D. NININGER

(Continued from Page 807)

A few days after this day of fellowship and hope, she suffered a serious relapse. Her patience and resignation to the Father's will were a spiritual fragrance and beauty that gave comfort to aching hearts. The angels came for her early in the morning of Aug. 12, and bore her unto new fellowships in the spirit world. To the home, which she had made so lovely and attractive, did the entire community come, to comfort their hearts in memories of a life well spent. Words of comfort and consolation were spoken by Brethren T. S. Moherman and J. A. Dove. Ministers of the Gospel bore the body to its last earthly resting-place.

As I write these last lines, I sit beside her grave—a lovely spot. Near by tower the lofty mountains. The winds come sweeping down from them soft and warm, carrying with them the breath of the pines through which they have come. Across the valley lie fertile fields and fruit-laden orchards. All these things make a picture—a fitting place in which to rest—to sleep the long sleep. Resting near her are a number of her own kith and kin, and as I look across this newly-made grave, I see a slender marble shaft on which are carved these words, spoken by the Master: "She is not dead but sleepeth." No, Sister Nininger is not dead, for such a life can not die.

So we will not say "good-bye," only "good night." Sleep on, and rest, until we all shall meet in the glad morning of the resurrection day! Good night.

Daleville, Va. Mrs. T. S. Moherman.

YES, OHIO VOTED DRY

One of our California friends inquires if Ohio voted dry. From conflicting newspaper reports and from some of the head-lines in wet newspapers, even some people in Ohio have been puzzled to know the real situation. We are glad to say that Ohio has not only voted dry but by a majority of 41,853 as compared with a majority of 25,000 one year ago. This refers to the vote on the question as to whether Ohio should again open her doors to the licensed saloon. There were three other temperance measures voted on. The second was also an amendment, asking the voters of the State to say that liquor containing two and three-quarters per cent alcohol by weight, or less, is not intoxicating. When the ballots were counted, it was learned that a majority of 28,781 votes declared that such liquor is intoxicating and can not be sold.

A third measure was a referendum, referring the ratification of the Federal Dry Amendment by the State Legislature to the people. This was a very close vote and is yet hanging in the balance. According to the official count there is a majority of 479, out of about a million votes, not favoring the ratification by the State Legislature. The drys have applied for a recount on this proposal. Even if the present decision should be sustained, there would be no definite loss, except that the temperance people of Ohio would be somewhat humiliated in not being permitted to join the overwhelming majority of her sister States in ratifying the Federal Dry Amendment.

A fourth measure, voted on, was a referendum on a law enforcement bill that had passed the State Legislature. On this measure the wets defeated the drys by 26,734 votes. But there will be little gain by the wets, and that only temporary, as on Jan. 16, 1920, when the Federal Dry Amendment goes into effect, all over the United States, the Prohibition Enforcement Law, enacted by Congress, and which is identical with the one defeated in Ohio, will also become operative.

We trust that this will clear up the matter to our friends outside of the State, so they may know that the drys won the victory in Ohio this year, and that they shall never again see a saloon within our borders, not even in Cincinnati, which has been the Mecca of the brewers and distillers for many generations, and who made it very difficult to gain a prohibition victory.

Greenville, Ohio. Levi Minnich.

HOME AGAIN

It is almost two months now since we landed in China. The days and weeks have flown swiftly by, each filled full with the duties that came our way. And when the time came to turn our faces westward again, toward the Orient, we were indeed happy. It is good to be "home again" among the needy of this land.

Our stay in the homeland was most pleasant and beneficial. It was interesting to see what changes had come to the community, the church and the country, in the brief lapse of seven years. We often remarked: "How the missionary spirit has grown!" "How the church is awake to the large opportunities confronting her in the world today! How she is making herself most useful, in meeting the issues and demands of the day! How she is growing more prayerful, more given to intercession for the promulgation of our Lord's kingdom on the earth, and for the mighty host of young people whom she is laboring to educate and train for the church!" For all this, and more, we are glad, as also for the helpful association the fourteen months brought us.

It is interesting to compare the spirit of the day with the spirit of fifteen and twenty years ago. Then few children asked to become missionaries, nor did parents lend their influence toward thus leading a child. There was not as much consecration of children for the Lord's work wherever he might wish to use them. While we were home on furlough, we often met talented young people who are in preparation for missionary work—their parents encouraging them in every way. Often we met parents with young children who desired the missionary to come into their home, so that the children might have the personal touch. They would say: "Carol and Mary often talk about being missionaries when they grow up and we want to do all we can to foster that spirit, for we desire them to be used where the Lord wills."

Thus the Spirit is moving the church in a tremendous way and awakening the dormant powers and talents for fuller and larger service. It is not only with the young and middle-aged that the forces for righteousness are so

(Continued on Page 814)

BIBLE INSTITUTE AT JUNIATA COLLEGE

Perhaps the last is always the best in the life of a Christian—at any rate, that is the common verdict of the Bible Institute at Juniata, held the first week of December.

Dr. M. G. Brumbaugh gave two addresses at the opening, in which be set forth clearly and strongly the importance of the Bible " from lid to lid " as the only true foundation of faith. He made a strong appeal for the establishment of laws, governing our public schools, that will provide the best physical development without any military training connected with it.

It was a pleasure to have Dr. D. W. Kurtz, President of McPherson College, and Chairman of the General Educational Board, with Bishop J. W. Lear, another member of the Board, present at the opening of the Institute. Both gave splendid talks at chapel. On Monday evening Dr. Kurtz took the time of President I. Harvey Brumbaugh, to deliver one of his characteristically strong addresses on education. Their visit was much appreciated by the trustees, faculty and student body, as well as many others.

Sunday-school Day was helpful indeed, and the climax was reached when Dr. Frank H. Green, of West Chester, Pa., delivered his splendid lecture on " The Greatest Bnsiness in the World. " He pointed out that it was none other than the training of the young life for the best Christian citizenship.

" Church Day " was filled with many good things. Perhaps the most interesting period was the one conducted by Dr. Dupler, when he called for the problems in the churches represented and in an open conference these were discussed and suggestions offered.

Missionary Day easily made a blessed climax for the Institute. Besides most able and interesting addresses by Brethren J. M. Blough and J. B. Emmert, bome on furlough from India, Rev. Geo. W. Rhoad, of the African Inland Mission, was present. His presentation was unusually strong because of his terse way of presenting things, and his comparisons of customs in the heart of Africa with similar ones in contrast in this country.

In the evening Brother J. B. Emmert showed the work in India by means of beautifully-colored slides. This was followed by another lecture on Africa, with slides also. Both lectures were most interesting and illuminating. Missionary enthusiasm ran bigb. Mr. Morgan Thomas, a business man of Philadelphia, supporting Rev. Rhoad in Africa, bore all the expense of the trip here, and refused any compensation for Rev. Rhoad's labors. He was present and did more. When a move was made to take up an offering for the African Inland Mission, Mr. Thomas announced that he would place a dollar in the offering for every one the audience gave. As a result, he gave $130.46, making the total that evening $260.92 for the African Inland Mission. Upon invitation by Rev. Rhoad, a number stood, expressing their willingness to go to India or Africa, if the Lord opens the way. Interest in missions was shown by the large number of persons who sougbt personal interviews.

Dr. C. C. Ellis was present to make the closing address: " The Call of the World to Christian Young Men." College adjourned for the hour, to do him honor and to make it possible for every student to hear his masterly appeal to make the most of one's life.

The attendance from the outside was a splendid increase over one year ago. It is our purpose to make the next Institute still better. We rejoice in God's goodness to us.

Galen B. Royer.

Huntingdon, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Fresno church met in regular business session Dec. 1, with Eld. J. H. Stover presiding. Among other reports made, Bro. Stover announced that Bro. J. Edwin Jarboe will be with us in a series of meetings in March. It was decided to organize senior and intermediate Christian Workers' Meetings. The following church and Sunday-school officers were elected: Elder, J. H. Stover; clerk, O. N. Whitlow; Sunday-school superintendent, J. Frank Bowers; primary superintendent, Harriet Thompson; Christian Workers' president, Cora Simpson.—Mrs. O. N. Whitlow, Fresno, Calif., Dec. 3.

Inglewood congregation enjoyed a real spiritual love feast Nov. 30, with Bro. Wertenbaker officiating. About seventy members, including visitors, commmned. Bro. G. W. Hilton, of Los Angeles, preached a splendid examination sermon in the forenoon, using James 1: 24-26 as his text. Nov. 23 our Sunday-school finished raising the yearly amount for the support of a native worker in China. We are planning a " grand ing " Christmas again this year, and the offering will be used for the Armenian-Syrian Relief.—Susan Stoner, Inglewood, Calif., Dec. 2.

Lindsay.—Nov. 2 Brother and Sister J. Edwin Jarboe, of Chicago, came to help us in revival meetings, which were well attended. Twenty-five confessed Christ, of whom eighteen were baptized. Nov. 25 we held our love feast, with Bro. Jarboe officiating. One hundred and forty-nine members were present. We are busy preparing two programs for Christmas, one to be given by the children and one by the adults. We had a very good Thanksgiving service at the church in the morning, in which many expressed their thanks to God for the blessings given to them. An offering of $35 was taken as a part of the practical expression of thanks, to be sent to the Mission Board. In the evening our pastor, Bro. M. S. Frantz, preached at the union service in Lindsay. On the second Thursday of our meetings the Ladies' Aid of the community held their annual meeting at the church, and a good crowd of friends and neighbors was present. All enjoyed the basket dinner, by which the spirit of cooperation and good will was encouraged.—Mrs. I. D. Yoder, Lindsay, Calif., Dec. 4.

Pasadena.—Our love feast was held Nov. 9, with a splendid attendance. Bro. J. P. Dickey, of La Verne College, officiated and the meeting was a spiritual uplift for the members. Nov. 23 our Junior Christian Workers, among whom there is some splendid talent, gave an excellent program with " The Life of Joseph." Our pastor followed with a sermon on the same subject. At the Thanksgiving services an offering of $98.74 was taken for World-wide Missions. Our church met in a business session Nov. 28, and officers for the year 1920 were elected as follows: Elder, Bro. W. E. Scantlin; clerk, J. Albert Heckman. Several other members were elected on committees. Our Sunday-school superintendent, Bro. Ray Olwin, having been elected three months previous, only a part of the Sunday-school officers remained to be chosen at this meeting. The missionary committee presented a high standard goal for the church, which was adopted at this time. —Ida B. Gibbel, Pasadena, Calif., Dec. 1.

COLORADO

Denver church met in quarterly council Dec. 3. As our pastor, Bro. G. W. Burgin, is thinking of leaving us for the present, we have chosen Bro. Fike as our elder for the present time. Bro. Mary Keller gave us a splendid report of the District Meeting, held at Quinter, Kans., as well as a report of the Sunday-school Meeting. A committee was appointed to secure a pastor for the coming year. Bro. G. W. Burgin, who has been our pastor for the last four years, served us well, and made many sacrifices. He has urgent calls elsewhere and has decided to leave us. Church officers as well as Sunday-school officers were elected for the coming year. Bro. S. I. Miller is our Sunday-school superintendent. Sister H. C. Long, who has been our superintendent for many years, was obliged, owing to failing health, to resign from this work, as well as had to choose some one else. Our church is progressing very nicely. Any information regarding our church or our country will be cheerfully answered.—W. R. Cline, 1070 Gas and Electric Building, Denver, Colo., Dec. 9.

IDAHO

Boise Valley church met in council Dec. 6, with Eld. Keim presiding. Four were received into the church by letter. Our Sunday-school was reorganized for the first six months of 1920 by Bro. Roy Rhodes, superintendent. The writer was chosen president of the Christian Workers' Meeting for the same period. A committee was also chosen to make an effort to secure a pastor for the coming year.—Mrs. C. E. Sandy, Meridian, Idaho, Dec. 8.

Fruitland was so bonntifully blessed during the past year that, in remembrance, a union meeting of the various churches was held in the Brethren house Nov. 27. In the morning a very appropriate program was rendered by our united choir. Bro. Harvey Stuffer Others, what they were thankful for, and then on down to us, and what we are thankful for. At noon a very tempting dinner was served, which put every one in the best of humor for the meeting. In the afternoon Miss Nickols, who recently escaped from the " Good Shepherd Home " in Chicago, gave a lecture on the conditions in the Home.—Vida Beekwith, Fruitland, Idaho, Dec. 4.

ILLINOIS

Astoria church met in council Dec. 6, with Eld. A. H. Lind in charge. Four letters were granted and one was received. A committee was appointed to make arrangements for a Bible Institute to be held in the Astoria church. Bro. S. S. Blough was reelected elder for one year. Sunday-school and church officers were elected, with Bro. John Ruth, superintendent; Sister Victoria Inboar; Bro. Harvey Stuffer for South Fulton; Bro. Roy Myers, president of Christian Workers' Meeting; Sister S. S. Blough, president of the Aid Society.—Goldie Eichenberg, Astoria, Ill., Dec. 9.

Cedar Creek.—Dec. 6 Bro. H. G. Shanely call Chicago, began a series of meetings in this place. The extremely cold weather makes it difficult for people to get out, but the interest is good. We expect the meetings to continue till Christmas, and a love feast will be held on Christmas evening. There will be an all-day meeting on Christmas, beginning at 10 o'clock.—Mrs. David Ober, Garrett, Ind., Dec. 11.

Champaign.—Thanksgiving Day will be long remembered by the church and the resident portion of the north part of the city, as a day of rejoicing. A bountiful feast was spread out on the Market House in all astir, early in the morning, with eager children and anxious mothers, for at high noon a community dinner was served. This was made possible by the generous contributions of thanksgiving offerings, who furnished twenty-two dressed chickens and four rabbits for the occasion. We had a real least of good things, to satisfy the temporal body. We served dinner to 164 persons of the community, of whom many had to be fed the Thanksgiving sermon, by our elder, Bro. Jesse Ebright, Bro. Ira E. Long. His sermon was on " The Great Feast " and was very impressive. At the close the invitation was extended and four of our Sunday-school scholars came forward and made a rejoicing, and were immediately baptized, but a greater feast awaited us in the evening, when nine accepted Christ. These nine and five more were born into the Kingdom on Sunday afternoon. Besides the eighteen baptized there were three reclaimed and three renewed their covenant with Christ. Since the last report there were twenty-one baptised, three restored, three renewed their vow with the church, and two received by letter. Two have been received by letter. Our revival, conducted by Bro. Ira E. Long, continued for three weeks and the meeting was one of the best—if not the best—the Champaign church has had. It came to a close on Sunday evening in a most enjoyable love feast, which filled every one with the Lord's table. About one-half of them were new members or those who communed for the first time.—Alice A. Kitson, 1210 North Champaign Street, Champaign, Ill., Dec. 9.

Milledgeville church has been enjoying special day feasts recently. One Sunday the little folks showed what they were doing in the opening exercises of the Primary Department. Another Sunday the whole school rallied with an attendance of 185, and a collection of $14. The teachers gave short talks on the study of the lesson for their individual classes. Our Thanksgiving Harvest Meeting was a least day for the whole community. After a bountiful dinner, we listened to a splendid address by Prof. Brumbaugh, of Mt. Morris College. The collection for the General Mission Board amounted to $76.20. Seven of our boys attended the Boys' Conference at Aurora, and the report given on their return inspired the whole audience. Our church has organized a Missionary Committee. Already our young people have given us an excellent program. At least one-fourth of our members are reading mission literature and greater plans are being laid.—Mrs. S. L. Whitler, Milledgeville, Ill., Dec. 11.

Oakley church held an all-day meeting on Thanksgiving Day, with Bro. M. Flory conducting the morning services. In the afternoon Bro. J. O. Barnhart was elected to the ministry, and Bro. Geo. A. Barber was elected deacon. A love feast was held in the evening. Our council was held a few weeks previous to this, at which time Bro. D. J. Blickenstaff was chosen elder for the next two years, and Minnie Blickenstaff was reelected Sunday-school superintendent for the coming year.—Jennie Wagner, Oakley, Ill., Dec. 9.

Sterling.—Nov. 30 was a full day and we rejoiced when another was reinstated. Following was the examination service, preparatory to the feast; then the election for two deacons was held, the choice being in favor of Brethren Jesse Fisher and Henry Frye. The installation duly followed, being conducted by Eld. C. M. Suter. The evening least was much enjoyed, members from Polo, Dixon, and Franklin Grove being present; also Sister Lydia E. Taylor, of Mt. Morris. Brethren J. J. Johnson, G. L. Wine, C. M. Suter and C. A. Bryan were with us, Bro. Johnson officiating. Altogether we had a day of rejoicing and encouragement, with many spiritual blessings.—H. B. Mohler, Sterling, Ill., Dec. 10.

INDIANA

Auburn.—Auburn, the county-seat of Dekalb County, is a flourishing little town of about six thousand population. Its many factories afford employment to hundreds of working people, and the constant demand for more laborers makes it an inviting place lor those who must in this way earn a livelihood. Situated in one of the best parts of the city is the mission church of the Brethren. The members are few in number, but they have labored faithfully, and are now rejoicing to see others coming into their midst. Bro. J. C. Shull, of North Manchester, Ind., has charge of the work at present. The prospects are bright and we feel that the little vine here will he abundantly fruitful. Those who may be considering a change of location will find at Auburn not only a pleasant home, and advantages for earning a livelihood, but abundant opportunities for service in the Lord's work.—Clara M. Shull, North Manchester, Ind., Dec. 8.

Bachelor Run church met in council Dec. 3, with Eld. Ira Kreider presiding. One letter was granted and Sunday-school and church officers were elected, with Bro. Emerson Wagoner, superintendent. Our present elder was retained for the coming year.—Pearl Sink, Flora, Ind., Dec. 8.

Green Grove church has reasons for rejoicing, since Thanksgiving Day was such a Spirit-filled day. In the morning our evangelist, Bro. Hoppis, spoke on " World Heroes." A collection was taken and the money devided equally between Bro. J. W. Shepherd, of Marion, Ind., and the late Eld. Geo. E. Bowman's family. The Sunday-school also sent $7 to Bro. O. F. Helm, of Georgia. At the noon hour a basket dinner was served in the basement. In the afternoon a praise service was conducted by our elder, Bro. Morris. One young man came forward and reconsecrated his life. In the evening our young people gave a short program, after which Bro. Hoppis spoke. On the following Sunday three came forward. Dec. 6 we held our regular council, with Eld. E. O. Myers in charge. Bro. Marion Norris was elected superintendent of the Sunday-school. All officers were reelected for the Christian Workers' Meeting. We also organized an Aid Society, with the writer as president. Immediately after services two came forward for baptism. Our revival services are now in progress.—Mrs. Edna Norris, Fortville, Ind., Dec. 8.

Camp Creek church met in council Dec. 6, with Eld. Christian Metzler in charge. Bro. Swihart, of Elkhart Valley, and Bro. Reuben Shroyer, our evangelist, were elected. New officers for the coming year were elected: Bro. Metzler, elder; Bro. Dan Flory, Sunday-school superintendent; Bro. Owen Harley, Christian Workers' president. Our three weeks' series of meetings closed last Friday night. Attendance and interest were very good. There were no accessions but the members were greatly strengthened in zeal for the Master.—Laura Harley, Etna Green, Ind., Dec. 8.

Red River church met in council Nov. 30, with Eld. Amos Freed presiding. Elders C. F. Eiler, F. D. Butterbaugh and Moyne Landis assisted. Six letters were granted, and officers were elected for next year: Bro. Amos Freed, elder; Bro. Mervin Freed, Sunday-school superintendent. Nov. 16 Bro. Aaron Moss, Manchester College, was with us both morning and evening, and gave addresses along Sunday-school lines. The following Sunday Bro. Aaron Moss preached for us. Thanksgiving Day Bro. Moss was with us again and gave us a fine sermon. On the evening of Dec. 24 we expect to render a Christmas program.—Laura Miller, North Manchester, Ind., Dec. 6.

Kewanna church met in council Dec. 5, with Eld. Geo. Swihart presiding. Our pastor, Bro. Roy S. Mishler, and wife, were ordained to the eldership by Brethren J. G. Stinebaugh, Ira Kreider and Silas Fisher. The election of officers for the coming year resulted as follows: Sunday-school superintendent, Bert Gorsline; church clerk, reelected; " Messenger " agent, Mrs. Ida Arnett, Myrle Mishler; Christian Workers' president, Bert Gorsline.—Susie Gibbs, Rochester, Ind., Dec. 8.

Manchester.—Our evangelistic campaign began Sunday, Nov. 9. Bro. J. E. Henry, of Washington, D. C., was with us in seven meetings, the last one being held Thanksgiving eve. Twenty-five accepted Christ. Bro. T. E. George delivered our Thanksgiving sermon on Thursday morning. An offering of $50 was lifted for the Poor Fund and we went over the top, in payment of our additional pledge to the Annual Conference Missionary offering. Nov. 30 Bro. Roger Winger gave us a splendid address on the " Call of the World," showing the present needs arising from the great world war, and the opportunities for leading men to the real God. Thursday evening, Dec. 4, was our regular quarterly council, at which Eld. T. E. George presided. We have been favored with a number of reports and all of the various committees were read and accepted. The usual church officers were elected.—Ivah M. Grossnickle, North Manchester, Ind., Dec. 6.

Notice.—The Ministerial Association of Northern Indiana will hold the next regular meeting at the Goshen City church, Saturday, Dec. 20. Owing to the fact that this is the time for the election of officers, and because of the important subjects to be discussed at this meeting, we hope that all of the ministers in attendance at the ministers of the District.—H. L. Hartsough, Secretary, Nappanee, Ind., Dec. 9.

Peru church met in council Dec. 4, with Eld. Ira Kreider presiding. Officers for the Sunday-school and church were elected for the coming year: Sunday-school superintendent, Bro. Marvin Dailey; Sunday Department superintendent, Sister Martha Barnhart; Cradle Roll, Sister Esther Cripe; clerk, Sister Catherine Erb; " Messonger " agent, Sister Martha Barnhart.—Mabel Neff, Peru, Ind., Dec. 8.

Pine Creek.—I wonder how many of our " messenger " readers read the President's Thanksgiving Proclamation. If you haven't, read it yet. You will find it in the issue of Nov. 22. I am wondering, too, how many of our church doors were open on Thanksgiving Day for services? We surely have much to be thankful for. We met for services on Thanksgiving morning at the East house. Bro. Arthur Long preached a splendid sermon and an offering of $31.24 was taken. We also had a treat of nothing, as cakes, pies, baked beans, butter, lard, meat, dried and canned fruit, sweet potatoes, cookies, apples and $42.10 to provide a Thanksgiving dinner for some of the poor people in Chicago. We expect to have a Bible Institute during the holidays. Bro. J. Hugh Heckman, of Oak Park, Ill., will be our instructor and will preach for us on Saturday evening, Dec. 27; also Sunday morning and evening. Monday morning the Institute will begin—The meetings to be held at the East house.—M. S. Morris, North Liberty, Ind., Dec. 10.

Pleasant View church met in council Dec. 6, with Eld. J. A. Snell presiding. The Sunday-school was reorganized with Bro. Noah Kreider, superintendent. Other officers and committees were elected. Bertha Snell was elected correspondent and " Messenger " agent. Bro. W. W. Peters, of North Manchester College, preached for us on Thanksgiving morning. Subject, " Our Debt." Bro. Robert Sink, also from the College, preached an inspiring sermon, which was much appreciated.—Bertha Snell, South Whitley, Ind., Dec. 9.

Roann church met in council, with Eld. J. D. Rife in charge. Bro. C. C. Kindy, of Huntington, Ind., is expected here Jan. 11, to begin a series of meetings for us. Eld. E. F. Warner was elected " Messenger " agent. Sister Tressie M. Hoeter resigned her office as superintendent of the Cradle Roll, and Sister Della Fugett was chosen in her stead. We distributed the Christmas envelopes among the children on Sunday evening, Dec. 28. Dec. 7 the Sunday-school offering was sent to the General Mission Board. Eld. J. D. Rife handed in his resignation for the coming year, and Eld. E. F. Warner was chosen to serve for the next three months. Dec. 7 Mr. U. S. Bonsib, of Indianapolis, Ind., a national prohibition lecturer, gave us an interesting and entertaining talk. We reorganized our Sunday-school for the first six months of 1920, with Bro. Ray Figert reelected as our Sunday-school superintendent. The reorganization of the Christian Workers' Meeting resulted in Bro. C. C. Miller being retained as president.—Sarah C. Miller, Roann, Ind., Dec. 8.

Rock Run.—Nov. 31 was Missionary Day. A blizzard was raging all day Sunday, so we had a very small attendance—only thirty-three being present. Bro. Otho Winger gave a very good missionary talk, after which an offering of $23.21 was taken. Dec. 4 was our quarterly council, when new officers for the year were elected, with Bro. Frank Phillips superintendent; Bro. Elmer Yoder, Christian Workers' president. We recently started a Sunday-school library, and have about seventy-five volumes. Our elder, Bro. Berkey, donated about one dozen books, which we appreciate very much. We expect to hold our installation services Dec. 28.—Mrs. Clarence R. Cripe, Goshen, Ind., Dec. 5.

Shipshewana church met in council Dec. 6 and elected all new

d employment to hundreds of working people, and the constant nd for more laborers makes it an inviting place for those who in this way earn a livelihood. Situated in one of the best of the city is the nation church of Brethren. The members ew in number, but they have labored faithfully, and are now re- g to see others coming into their midst. Bro. J. C. Shull, of h Manchester, Ind., has charge of the work at present. Pros- pects are bright and we feel that the little vine here will be dantly fruitful. Those who may be considering a change of ion will find at Auburn not only a pleasant home, and advan- s for earning a livelihood, but true opportunities for serv- ne Lord's work.—Clara M. Shull, North Manchester, Ind., Dec. 8.

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mp Creek church met in council Dec. 6, with Eld. Christian elder in charge. Bro. Swihart, of Elkhart Valley, and Bro. Reuben oyer, our evangelist, were also present. New officers for the coming year were elected: Bro. Metzler, elder; Bro. Dan Flory, day-school superintendent; Bro. Owen Harley, Christian Work- president. Our three weeks' series of meetings closed last with a good crowd. Attendance and interest was good. There were accessions but the members were greatly strengthened in zeal the Master.—Laura Harley, Etna Green, Ind., Dec. 8.

el River church met in council Nov. 30, with Eld. Amos Breed pre- ing. Elders C. F. Eiker, F. D. Butterbaugh and Noyse Landis as- ed. Six letters were granted, and officers were elected for next r: Bro. Amos Freed, elder; Bro. Mervin Freed, Sunday-school su- ntendent. Nov. 16 Bro. C. A. Wright, of Manchester College, was in both morning and evening, and gave addresses along Sunday- hool lines. The following Sunday Bro. Aaron Moss preached for Thanksgiving Day Bro. Shull, of Manchester College, gave us a sermon. On the evening of Dec. 2 we expect to render a ristmas program.—Laura Miller, North Manchester, Ind., Dec. 6.

Ewanna church met in council Dec. 5, with Eld. Geo. Swihart pre- ing. Our pastor, Bro. Roy S. Mishler, and wife, were ordained the eldership by Brethren J. G. Strickfaden and Ira Kreider, assist- as Pastor. The election of officers for the coming year resulted s follows: Sunday-school superintendent, Bert Gorsline; church rk, reelected; "Messenger" corresponden t and agent, Myrtle ubler; Christian Workers' president, Bert Gorsline.—Susie Gibbs, chester, Ind., Dec. 8.

Manchester.—Our evangelistic campaign began Sunday, Nov. 9. o. J. M. Henry, of Washington, D. C., was with us in seventeen services, the last one being held Thanksgiving eve. Twenty-five epted Christ. Bro. T. E. George delivered our Thanksgiving ser- on on Thursday morning. An offering of $50 was lifted for the or Fund and we went over the top, by payment of $60.00. Dec. 9 is the Annual Conference Missionary offering. Nov. 30 Bro. ger Winger gave us a splendid address on the "Call of the World," owing the present needs arising from the great war and famine ditions for leading souls to Christ. Thursday evening, c. 4, was our regular quarterly council, at which Eld. T. E. George sided. Five letters were granted and twenty-six received. Reports the various committees were read and adopted. The following church s were elected.—Ivah M. Grossnickle, North Manchester, Ind., c. 4.

Notice.—The Ministerial Association of Northern Indiana will hold e next regular meeting at the Goshen City church, Saturday, Dec. 9, due to the fact that this is the time for the election of of- ers, and because of the important subjects to be dfeussed at this eeting, we hope there will be a large attendance of the brethren. —Ira J. Buckwalter.—H. L. Hartsough, Appanoose, Ind., Dec. 9.

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Pine Creek.—I wonder how many of our "Messenger" readers read e President's Thanksgiving Proclamation. If you haven't, read it ow. You will find it in the issue of Nov. 22. I am wondering, too, ow many of our church doors were open on Thanksgiving Day for rvices? We surely have many things to be thankful for. We met r services on Thanksgiving morning at the East house. Bro. rthur Long preached a splendid sermon and an offering of $21.24 as taken. We also sent one barrel of clothing, twenty-seven chick- ns, butter, lard, meat, dried and canned fruit, sweet potatoes, ookies, apples and $42.40 to provide a Thanksgiving dinner for some f the poor people in Chicago. We expect to have a Bible Institute uring the holidays. Hugh Heckman, of Oak Park, Ill., will be our instructor and will preach for us on Saturday evening, Dec. 7; also Sunday morning and evening. Monday morning the Institute will begin—the meetings to be held at the East house.—M. S. Mor- ris, North Liberty, Ind., Dec. 10.

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Roann church met in council, with Eld. J. D. Rife in charge. Bro. C. Kindy, of Huntington, Ind., is expected here Jan. 11, to begin a series of meetings for us. Eld. E. Hoover was chosen "Mes- senger" agent. Sister Tressie M. Hoeter resigned her office as superintendent of the Cradle Roll, and Sister Della Fwert was chosen in her stead. We decided to have a Christmas entertainment by the children on Sunday evening, Dec. 28.—Dec. 7 the Sunday-school of- fering was sent to the General Mission Board. Eld. J. D. Rife handed in his resignation three months ago and Eld. I. E. Warren was chosen to serve for the next three months.—Dec. 7 Mr. H. S. Bowlby, of Indianapolis, Ind., a national prohibition lecturer, gave us an in- teresting and entertaining talk. We reorganized our Sunday-school for the first six months of 1920, with Bro. Ray Figert elected as superintendent. The reorganization of the Christian Workers' Meeting resulted in Bro. C. C. Miller being retained

church, Sunday-school and Christian Workers' officers for next year. We are without a minister at present, but are expecting Bro. C. S. Lehman to locate with us next spring. Sister Bessie Sherek is church correspondent and "Messenger" agent.—Nora Bollinger, Shipshewana, Ind., Dec. 9.

Turkey Creek church met in council Dec. 7, with Eld. Henry Wyland presiding. The Sunday-school election resulted in Bro. Geo. Bisher being chosen superintendent. The last hour of the meeting was given in trying to draft plans whereby the church could get in closer touch with the home life of the people. A committee was selected to study this problem from all angles, and report as early as possible.—Mrs. H. L. Hartsough, Nappanee, Ind., Dec. 9.

Upper Deer Creek church met in council Dec. 6, with Bro. Ira Kreider presiding, assisted by Bro. John Flora, of the Howard church, and Bro. J. G. Stinebaugh, of Lower Deer Creek church. Sunday-school and church officials were elected for the coming year: Bro. Ira Kreider, elder. Bro. John Smith was elected deacon.—Mrs. Geo. R. Murphy, Lincoln, Ind., Dec. 8.

West Eel River church met in council Nov. 29, with Brethren Amos Freed, Abraham Miller, Emanuel Leckrone, T. D. Butterbaugh and C. F. Eiker presiding. Reports of different committees were read and accepted. Some of the officers elected are, Bro. Abraham Miller, elder for the coming year; Bro. Roy Kline, Sunday-school superintendent; the writer, church correspondent; Bro. Roy Kline, church clerk; Bro. Clarence Rush on the program committee of the joint Sunday-school Meeting. Our revival meetings begin Dec. 14, and are to be conducted by Bro. J. W. Norris, of North Manchester.—Ruth Metzger, Claypool, Ind., Dec. 8.

West Marion church had an all-day service on Thanksgiving Day. Eld. D. A. Hummer, of North Manchester, was with us and preached two inspiring sermons. Dinner was served in the basement. Following the afternoon session a Sunday-school scholar was baptized, and in the evening we had a very spiritual love feast, with Eld. Hummer officiating and our pastor, Bro. R. E. Gotschall, assisting. The following Sunday two more were elected to the church. We are expecting our new pastor, Bro. J. K. Ikenberry, from Iowa, to begin his work with us Dec. 1. Bro. R. E. Gotschall is moving to the Bethel Center church, near Hartford City, Ind.—Mary Norris Gotschall, Marion, Ind., Dec. 6.

IOWA

English River church met in quarterly council Nov. 22, with the writer in charge. Steps are being taken to assist in carrying out the "Forward Movement" program. A Mission Study Class has been organized. Bro. Sam Brower is our Sunday-school superintendent, and Bro. Frank Brown our Christian Workers' president. Our Thanksgiving offering to the General Mission Board amounted to $42.52. We expect Eld. J. W. Lear, of Chicago, to be with us in a special Bible term during the holidays.—J. D. Brower, South English, Iowa, Dec. 4.

Greene church met in council Dec. 6, with Eld. W. H. Lichty presiding. Church and Sunday-school officers were elected as follows: Sister Rosie Klingery, clerk; Bro. Buntain, "Messenger" agent; the writer, correspondent; Bro. Paul Shook, superintendent; Sister Amanda Blickenstaff, Primary superintendent; the writer, Home Department superintendent. New officers were also elected on the Missionary, Temperance and Pastoral committees. Three letters were granted. The church is looking forward to a revival meeting in June, 1920, to be conducted by Bro. J. W. Lear, of Chicago. We also expect to secure a singer to take charge of the music. Bro. J. F. Eikenberry, who is past eighty-eight years of age, has been among the most faithful ones in attendance at services since his return from California last Easter, which is an inspiration to all. The Sunday-school is preparing a Christmas program. We also expect to have this a "giving" Christmas. Dec. 7 Bro. Lichty gave us a splendid sermon on "Satan's Traps." Owing to the serious coal situation our Sunday evening services have been dispensed with until further notice.—Elsie A. Pyle, Greene, Iowa, Dec. 8.

Monroe County.—Bro. W. R. Miller, of Michigan, was with us a week, beginning Nov. 24, giving us a series of illustrated Bible Land lectures, which we highly appreciated very much. Although we had some rather disagreeable weather, it did not seem to keep many of the people Nafinger, president of Christian Workers. At our Thanksgiving away. On Sunday morning Bro. Miller gave a splendid sermon and in the evening he told of his experiences in Arabia.—Mrs. Beulah Cook, Fredrie, Iowa, Dec. 6.

KANSAS

Appanooso church met in council Dec. 6, with Eld. C. W. Shoemaker presiding. Four letters were granted. A committee was chosen to confer with some one to hold our series of meetings the coming year. Church, Sunday-school and Christian Workers' officers were chosen: John Word, church clerk; John Word, Sunday-school superintendent; Henry the writer, correspondent. Sunday-school and Sunday-school superintendent; Henry Ward, president of Christian Workers' Meeting. Our Thanksgiving offering was sent to the Armenian-Syrian Relief.—Mrs. Cordelia B. Beckner, Overbrook, Kans., Dec. 8.

Garden City.—With the one previously reported, four have now been baptized as a direct result of the revival, conducted here by Brother and Sister H. F. Crist, of Colorado Springs, Colo. That, however, is but a small part of the good results of the meetings, for we have made a rededication of life.—H. D. Michael, Garden City, Kans., Dec. 5.

McPherson.—One of the most successful revivals, held in this congregation for some time, closed last night. Eld. J. Edson Ulery, of Ouckama, Mich., was the evangelist. For two weeks he held forth the Word with power. The large audiences were especially gratifying to both the minister and the members. As a direct result of the special effort, eleven were baptized—most of them adults. Bro. Ulery endeared himself to this church and made many friends while here. A simple message, striking illustrations, and a persuasive appeal, characterized his efforts. Our love feast, scheduled for Dec. 8, was postponed on account of the shortage of coal. During the absence of our pastor in Armenia, the pulpit is being filled by Dr. D. W. Kurtz and other local ministers.—E. L. Craik, College Hill, McPherson, Kans., Dec. 8.

Morrill church met in council Dec. 3, with Bro. W. H. Yoder presiding. Sunday-school and church officers were elected, with Bro. N. U. Saylor, superintendent; Bro. Forney, "Messenger" agent; the writer, correspondent. We had our first number of the lecture course Dec. 9. Rolf Abel gave a chalk talk, which was good. Our next number will be the McPherson Quartette and reader, Dec. 23. The McPherson Gospel Team was with us Sunday evening, Nov. 23, and gave a fine program to a full house. We give the Beatrice Assembly a hearty invitation to meet at Morrill next year.—Mrs. H. E. Bowers, Morrill, Kans., Dec. 3.

Navarre.—Nov. 2 Bro. S. E. Thompson, of Clovis, N. Mex., began evangelistic meetings at this place, continuing for three weeks. Bro. Thompson is a forceful and interesting speaker, and the attendance was greater than we have had for a number of years. Seven of our Sunday-school scholars were baptized Nov. 23, and two await the rite. Sister Jordan, who has recently moved to our congregation, led the song service in a creditable manner. Dec. 7 we had planned a Homecoming service, but it was postponed because of the bad weather. However, Bro. Forney and Bro. J. Clyde Forney, formerly of this place, were among us, the former preaching in the morning and the latter in the evening.—Orcu C. Rock, Enterprise, Kans., Dec. 8.

Overbrook church met in council Nov. 22, with Bro. Heckman presiding. [illegible]

MARYLAND

Broadfording.—Nov. 15 Bro. W. G. Group, of East Berlin, Pa., into our midst and began a series of meetings in the Broadfo church, which closed Nov. 30. Three became willing to come o the Lord's side and attendance received very large. Five were re into the church by baptism. Nov. 9 our church met in council. lection of over $129 was taken for church expenses and it was d to take collections at each of our regular services. Our love was held Nov. 16 and was very impressive, with Bro. Fike o ing. We had special services on Thanksgiving morning and lection of $8 was taken, half of the amount to go to the Relief and the other half into the church treasury. Bro. J. S. B of the Pleasant View congregation, preached for us on Sunday ing, Nov. 30, on the ministerial problem of our church. His ta very interesting and instructive, and we have a better concept the ministerial work and its needs, and the necessity of callin young men to the ministry and training them for service. Nellie S. Kaetzel, Brownsville, Md., Dec. 8.

Denton.—We enjoyed having with us, Nov. 23, Brethren C. D sack and E. C. Bixler, of New Windsor, Md., the former pre for us in the morning, and the latter in the evening. Thanks Day we joined with the Methodist and Presbyterian Protestant ch in a union service, held in the former church. Our pastor, Ele K. Ziegler, preached to a large audience. We also held a Than ing service in our own church in the evening, when Bro. Zieg livered another sermon. Nov. 30 a missionary program was dered, which had been arranged by the Missionary Committe the spring a dime had been given to each Sunday-school pu the superintendent, to be invested. At this time the proceed brought in and amounted to $150, to be used for Jewish Relief. evening, Dec. 5, we met in council, with Eld. W. M. Wine pre We elected our church officers and Christian Workers officers for the coming year: Sister Anna Brumbaugh, "Messe agent; the writer, correspondent; Dr. C. A. Whisler, Sunday superintendt; the writer, president of Christian Workers. arranging to have a Bible Term sometime during the winter r Bro. Rufus Bucher, of Quarryville, Pa., will be with us in a of meetings, beginning Dec. 28.—Mrs. C. A. Pentz, Denton Dec. 9.

Frederick church met in special couneil Dec. 6, for the pur installing into the ministry Brother and Sister Robert Zigler, T. S. Fike, H. C. Early, A. P. Snader and our pastor, Bro. J. Miller, took part in invoking the voice of the church. Brethre and Early gave the charge and conducted the installation s a very impressive occasion. Bro. Early remained over Sund gave us two very timely sermons on "The Big Needs of the of the Brethren." Our pastor is conducting special studies Book of Galatians, which are being highly appreciated by number of our people.—Lucy Arnold, Frederick, Md., Dec. 8

Green Hill.—Our series of meetings, in charge of Bro. Ira E of the home ministry, closed recently from Mt. Morris, Ill., Nov. 2 and continued for three weeks, closing Nov. 23 with feast and communion. Three decided for Christ and were b into the church by baptism. The work here has revived members are very much encouraged. We have a live Sunday and preaching services every Sunday morning, and a very i ing Christian Workers' Meeting at night, in which both you old take an active part. It is especially gratifying to h young people take part, as it bespeaks Christian growth and future for the church. As usual, we will have a Christmas p —C. F. Filer, Rebobeth, Md., Dec. 8.

Long Green Valley church met in council Dec. 7. Eld. W. presided and preached for us both morning and evening. Br Breidenbaugh was reelected Sunday-school superintendent; Bro lauser, Gittings, Md., Sunday-school correspondent.

Manor.—Bro. Elmer S. Rowland, of Hagerstown, Md., Long congregation, came to our church Nov. 16 and commenced of meetings, closing Nov. 30. The attendance and interest excellent. Bro. Rowland preached nineteen sermons, in which us rich spiritual food. Five young people have been received church through baptism. Bro. Rowland is a young man ent work but is full of the fire for the Master's cause. He is now so that he can do evangelistic work wherever his services are On Thanksgiving Day Bro. Rowland preached a powerful after which an offering of $100.00 was taken for general missio the same time donations were received for our Old Folks' H San Mar. This resulted in $18 in cash, and baskets of pro Our Sunday-school is moving along nicely. At present we busy preparing a Christmas program.—M. Portia Rowland, Fa Md., Dec. 4.

Pipe Creek.—As we are closing another year, we report th ing that time we have received into the church thirty-one n came with well-filled baskets and then all went to the hom pastor and ate dinner. All were agreeably surprised to Bro. Carney and family, of Ottawa, Kans., had moved into ou borhood. Our Sunday-school is preparing a Christmas pr Merle Stouder, Cherry Box, Mo., Dec. 8.

MONTANA

Grandview.—Nov. 30 letters were granted to Brother an Swank and family who have moved to Florida, and whom miss very much in our work here; also to Bro. Raymond who has gone to Wenatchee to school. One letter was recei appointed a committee to look after the needy in town. T was also appointed to take the place of Sister Barley, having a teacher-training class every Wednesday evenin weather is quite cold, but we hope to keep up the evergreen school this winter, if possible.—Mrs. V. V. Smith, Froid, Mont

NEBRASKA

Beatrice church held her love feast on the evening of Nov. Bro. Edgar Rothrock, of the South Beatrice church, officiatin our last report two have been received into the church by b Pearl Reiff, Beatrice, Nebr., Dec. 4.

Lincoln church met in council Dec. 5, with Eld. M. E. S siding. The church elected officers for the coming year: G. Couser; clerk, Sister Susan Rocliffe; Sunday-school tendent, J. H. Kilhefner; superintendent of Home Departm Marsh; Cradle Roll, Sister Smith; president of Christian Sister Tillie Hadley. The Christian Workers have organize

HOME AGAIN

(Continued from Page 811)

strong, but a chaoge has come over the older brethren and sisters, and many have said that they long for the opportunities which are made available for the younger, for they feel they could live a more useful life, had they their years to live now. But they have lived and builded well, and laid a strong foundation for the younger to build upon. Their prayers and encouragement are of much help to the younger.

I was strangely touched when an aged sister said to me: "I have not ceased to remember you in prayer daily, from the time you went to China until you came back." These silent but mighty forces touch our lives, and influence on the field in a wonderful way. The forces of the Lord are thus strengthened in a marvelous way, and his Spirit is convicting of sin and judgment, and leading on to victory. Being in touch with so many sympathetic people in the homeland has given us new inspiration for our work again, and we were made to feel that we were not living so far apart after all, for our interests are so united.

We were happy that our family could come together to Cbina. Tbere was a time when we almost decided to leave Esther, our thirteen-year-old daughter, at home for her education, but during tbe last montbs there seemed to be definite leading for us to bring ber with us, and it brought great joy to the child not to be left behind. So she is in Cbina, in a boarding-school, where she is taking her second year high scbool work. It is a school for American children and these are largely missionaries' cbildren. We can not have ber in our home except at Cbristmas and summer vacations, but are glad that she is only four hundred miles away, and that but a few days' time is needed to pass letters back and forth. The advantages such schools bring are worth a great deal.

Are missionary hearts lacking in tenderness toward their children when they leave them behind in the homeland or put them into a boarding-school until they are grown up and mature? Nay, verily. Often our hearts yearn over them in anxious concern, but for their development and usefulness in life it is necessary that these things be endured. The communications that pass between children and parents are an unwritten story, known to God only. For Christ's sake these sacrifices are made.

Life is full of memories, beautiful and otherwise. Some are a constant benediction to us, and such were the parting moments with my aged parents, as we left them and gave them "good-bye." Ahout one month after our landing, the cable flasbed the message that my father had gone to his rest. How glad we were that we could spend a year with him! It was a great joy to him to have us home again. God is good in all the providences that come to us.

We are bappy to be at work here again, and to become settled in our home. Our little son was glad when we could finally tell him we had reached home, for he often asked in our travels where home was. It was a joy to meet the native Christians again, as well as the coworkers, and to greet the new little missionaries who had made their advent into the mission family during our absence. And now we are again in this great and needy field, wbere we daily hear the bells ringing to awaken belpless gods. These devout, though superstitious, worshipers need a knowledge of the Christ. May God speed the day when the kingdom of these people and the people of the earth shall be his Kingdom!

Mrs. Minnie Bright.

Ping Ting Chow, Shansi, China, Oct. 31.

WICHITA, KANSAS

For the past two montbs the writer and wife have been in Wicbita, living with our daughter, Mrs. Harvey Lichty, who recently moved from Wellington, Kans., with her two sons.

The East Side cburch in tbe city is now without a resident pastor. Regular servicea are held and the pulpit is being filled by preachers mostly from McPherson. Eld. M. J. Mishler, of Newton, preached an excellent sermon on Sunday, Nov. 24, and continued the meetinga until Thursday evening, closing with a love feast, at which about 100 communed. Bro. Mishler officiated. Bro. H. J. Brown is superintendent of the Sunday-school, and makea the scbool interesting.

During our atay here we have attended services several times at the West Side church, where Bro. J. R. Wine is pastor, who, with his good wife, is working up an interest there. At the regular services, last Sunday evening, two confessed Christ. There are about seventy-five members in this congregation, and the average attendance at prayer meeting is thirty. Some big churches can not do better.

The writer was very much touched here, as he entered the church, to behold, written upon the blackboard back of the pulpit, the following: "Jehovah ia in his holy temple. Let all the earth keep silence before him. [Signed] J. Edwin Jones." Bro. Jones died about three years ago, but the above words still remain on the blackboard, to his honor, and in sweet memory of him as their beloved pastor.

Bro. Mishler preached an appropriate aermoo here on Thanksgiving. At the close a splendid basket dinoer was served in the basement. For a church family thus to dine together, is very commendable. Io the afternoon a splendid Thanksgiving program was rendered. Such work ought to receive more encouragement from all the members, because it prepares the young people for more efficient work io the church.

Bro. E. E. Wade is superintendent of the Sunday-school, and is active in the work. The average attendance exceeds the entire membership by twenty-five per cent, averaging one bundred. In these churches there ought to be well-paid pastors, who would put in at least five hours every day, calling on people who do not belong to any church.

J. M. Snyder.

SOUTH WATERLOO, IOWA

Work at this place continues to grow. Three were baptized and one reclaimed recently.

Bro. Frank Sargent, of Chicago, who has been with us for the last week in the interests of Bethany Bible School, gave several splendid talks, which were much appreciated.

Thanksgiving Day was observed in a manner which will not soon he forgotten. In the forenoon a large and attentive audience listened to a program rendered by the Sunday-school. At the close an offering was taken which, together with the money raised to help feed Chicago's poor, amounted to over $300. At the oaon hour a basket dinner was served in the basement of the church. So liberally were the baskets filled that the inmates of tbe County Home were remembered in a substantial way.

In the afternoon a praise service was held. Many responded to the opportunity given, of expressing individual reasons for thankfulness. Following this service, Bro. A. P. Blough presented diplomas to the nineteen graduates of the Mission Study Class. This class, under the efficient leadership of their teacher, Sister S. M. Harbaugh, did very commendable work.

The services of the day were concluded with the demobilization of the Service Flag—the thirty-two boys of the community who were called to the colors, all having returned.

Anna Hamer.

Waterloo, Iowa.

ELSIE, MICHIGAN

Saginaw church convened in council Nov. 21, with Eld. Samuel Bollinger presiding. Since our church name is rather misleading, it was changed to Elsie, instead of Saginaw. Several items of Sunday-school equipment were decided upon, among which was a library. A church announcement board is to be used.

Bro. David P. Schechter was chosen to serve our church as elder for the coming year. Sister Olive M. Schechter was reappointed Christian Workers' president.

For some time we have been looking for an evangelist to hold a series of meetings, but were unsuccessful. We did, however, secure the able services of Bro. Warren Slabaugh, of Bethany Bible School, Chicago, for over our communion. Beginning on Saturday morning, Nov. 22, we had services preparatory to the feast. Bro. Slabaugh gave us four strong sermons, and conducted a Bible Study on the Lord's Prayer at our Christian Workers' hour, Sunday evening. A goodly number communed on Saturday evening, at which time Bro. Slabaugh officiated.

Bro. Samuel Bollinger also remained with us over Sunday. He conducted the children'a service in the morning and delivered a practical address io the afternoon.

Dinner was served at the church both Saturday and Sunday, and it was a pleasure to mingle in a social way with our isolated members, who came to enjoy with us this spiritual uplift.

Sister Schechter, not being present at the ordination service of her husband, in September, was duly installed at our Saturday afternoon service by Bro. Bollinger.

Within a radius of five miles of our church are several unused churchhouses, and there are many people in the community, adjacent thereto, who are in great need of a spiritual awakening.

We are glad for tbe return of another worker—Sister Flossie Albaugh. We also enjoy the visit of Sister Bertha Albaugh, of Indiana. Mrs. David P. Schechter.

Elsie, Micb.

SUNDAY-SCHOOL INSTITUTE, SOUTHERN OHIO

The seventeotb Sunday-School Institute of the obove District will be held in the West Dayton church, Dayton, Ohio, Dec. 22-26. Sister Cora Stair will conduct a Musical Institute each morniog, afternoon and evening.

Monday, Dec. 22, 7 P. M., The True Spirit and Methods of Bible Study.—A. C. Wieand.

Tuesday, Dec. 23, 9 A. M., The Sunday-School Lessons for 1920.—A. C. Wieand. Points for Teachers.—J. E. Miller.

Afternoon, 1 o'clock, The Sunday-school Lessons Selected from the Book of Acts.—A. C. Wieand. Why the Boy Left Sunday-school.—J. E. Miller.

Evening, 6 o'clock, Illustrated Lecture—Relief Work in the Near East.—J. E. Miller.

Wednesday, Dec. 24, 9 A. M., Needs of the Hour in Sunday-school Work.—J. E. Miller. General Survey of the First Epistle of Peter, or How to Meet Suffering and Trial.—A. C. Wieand.

Afternoon, 1 o'clock, The Great Teacher.—J. E. Miller. A Book Study of First John, or the Crucial Tests of the Christian.—A. C. Wieand.

Evening, 6 o'clock. The Price of Real Leadership.—A. C. Wieand.

Thursday, Dec. 25, 9 A. M., The Message of the Book of Revelation, and How to Study It.—A. C. Wieand. Story-Telling.—J. E. Miller.

Afternoon, 1 o'clock, The Cardinal Characteristics and the Main Divisions of the Gospel of Matthew.—A. C. Wieand. Daily Vacation Bible School.—J. E. Miller.

Evening, 6 o'clock, Christmas Service. Illustrated Leeture, The Forward Movement.—J. E. Miller.

Friday, Dec. 26, 9 A. M., Week-Day Religious Instruction.—J. E. Miller. "The Sermon on the Mount": The Fundamental Law, or Coostitution of the Kingdom of Heaven.—A. C. Wieand.

Afternoon, 1 o'clock, The Community Survey.—J. E. Miller. The Power of Jesus and the Outstanding Features of His Work Among the People.—A. C. Wieand.

SISTERS' AID SOCIETIES

ADRIAN, MO.—Report of Sisters' Aid Society from Oct. 1, 1918, to Oct. 1, 1919: Number of meetings held, 13; average attendanee, 7. We made 24 garments, 2 quilts, pieced 122 quilt-blocks. Amount in treasury Oct. 1, 1918, $6.42; received from articles sold and collections, $50.63; total, $57.05. Expenses: Home missions, $10; foreign, $10; charity work, $10; material, $21.37; total, $51.37; balance, $5.68. Most of the garments were sent to the Kansas City Mission.—Nannie Wagner, President; Ruth L. Enos, Secretary-Treasurer, Adrian, Mo.

RICHLAND, PA.—Report of the Sisters' Aid Society for 1919: During the year we held 24 meetings; our enrollment was 21, with an average attendance of 10. We made 14 quilts, 38 aprons, 14 bonnets and 8 comforters. Our receipts for the year were $143.39; the expenditores $135.07; balanee $8.32; carried over from 1918, $21.33; total, $29.65. We gave $25 to the endowment fund of the Elizabethtown College; $10 to Sheffsville Orphanage; $10 to a needy sister; $5 to O. F. Heim, Georgia. Officers: President, Mary Reber; Vice-President, Emma Buch; Secretary, Agnes Landis; Assistant, Naomi Rentchler; Treasurer, Lydia King; Superintendent, Mary Balsbaugh; Assistant, Annie Eekert.—Agnes Landis, Richland, Pa., Dec. 3.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brubaker-Roberts.—By the undersigned, at his residence, Nov. 29, 1919, John Floyd Brubaker, of Holmesville, Nebr., and Elizabeth Marion Roberts, of Wymore, Nebr.—F. S. Eisenbise, Beatrice, Nebr.

Cavanaugh-Dungan.—By the undersigned, at his residence, Nov. 26, 1919, Mr. William H. Cavanaugh and Sister Mildred Vera Dungan, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

Craig-Biggs.—By the undersigned, Nov. 30, 1919, at the home of Mr. and Mrs. W. W. Ballantine, Minot, N. Dak., Francis Craig and Amanda Biggs, both of Spring Brook, N. Dak.—D. M. Shorb, Minot, N. Dak.

Glass-Brumbaugh.—By the undersigned, Nov. 27, 1919, at the residence of the bride's mother, Mrs. J. B. Brumbaugh, Brother Roy E. Glass and Sister Susie M. Brumbaugh, both of Juniata, Pa.—George W. Rogers, Juniata, Pa.

Kurts-Ransom.—By the undersigned, at the home of Eld. and Mrs. Jesse D. Ronk, Nov. 29, 1919, Brother Warren H. Kurtz and Sister Alberta M. Ransom, both of Glendale, Ariz.—Chas. W. Ronk, Glendale, Ariz.

Metzger-Price.—By the undersigned, at his home, Nov. 27, 1919, J. Wilbert Metzger, of Cerro Gordo, Ill., and Pauline Price, of Mt. Morris, Ill.—L. S. Shively, Mt. Morris, Ill.

Simmons-Braden.—By the undersigned, at his home, Nov. 30, 1919, Bro. Samuel Simmons and Miss Margaret Braden, both of Osceola, Mo.—E. O. Earnheart, Osceola, Mo.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker, Martin, born in Wyandot County, Ohio, died Nov. 27, 1919, aged 68 years and 27 days. He was married to Charity Stover Aug. 17, 1875, to which union were born one son and one daughter. There are five grandchildren. He is survived by four brothers. He was preceded in death by father, mother and one sister. He died of tuberculosis, having suffered from this disease for many years. Shortly before his death he was received back into the Church of the Brethren. Services from the Evangelical church in Upper Sandusky, Ohio, by the writer, Nov. 29. Text, Isa. 43: 2. Burial in the Upper Sandusky cemetery.—E. E. Eshelman, Fostoria, Ohio.

Barnhart, Bro. A. B., died of general debility at his home at San Mar, Md., Nov. 23, 1919, aged 68 years. He was a member of the Church of the Brethren for forty-six years. He is survived by one daughter and two sons. Services at the Hagerstown church by Brethren C. D. Bonsack and Edwin Long. Interment in the Broadfording cemetery.—Kathryn Lindsay, Hagerstown, Md.

Bloom, Sister Ella E., wife of Bro. Jasper Bloom, died at her home near Westminster, Md., Nov. 21, 1919, aged 49 years, 7 months and 3 days. She was a great sufferer for some time past, which she bore with Christian fortitude. She is survived by her husband and six children. Services at the house by Bro. Geo. A. Early and at the Sams Creek church by Eld. A. P. Snader. Interment in the adjoining cemetery.—W. E. Roop, Westminster, Md.

Byers, Nettie Louise, daughter of Joseph and Mary Byers, born at Daleville, Va., died June 26, 1919, aged 3 years, 3 months and 13 days. Services at the home of the parents, at Daleville, by their pastor, Bro. C. S. Ikenberry, assisted by Bro. J. W. Ikenberry. Interment in the Daleville cemetery.—Elizabeth Thompson, Daleville, Va.

Charles, Bro. Lloyd Harley, died Nov. 2, 1919, aged 17 years and 9 months. He became a member of the Church of the Brethren in 1914. While he had been a sufferer for several years, he was patient, and had great faith in the healing and comforting power of his Savior. Services by the writer. Interment in Elmwood cemetery.—J. A. Wyatt, Kansas City, Mo.

Danner, Mary R., nee Warner, born in York County, Pa., died Nov. 26, 1919, near Astoria, aged 72 years, 1 month and 7 days. In 1874 she married Solomon Danner, who preceded her. To this union were born three sons and one daughter, who survive with two brothers. She united with the Church of the Brethren early in life and remained faithful. Interment in Woodland cemetery.—Mrs. Lydia Bucher, Astoria, Ill.

Gibble, Bro. Nathan P., son of John and Leah Gibble, died Dec. 1, 1919, aged 69 years, 6 months and 29 days. He married Sallie Myers in 1869. Two sons and three daughters were born to them, who survive with his wife, seven grandchildren and seven great-grandchildren. Bro. Gibble became a member of the Church of the Brethren in 1870 and was elected to the office of deacon in 1886. He was church treasurer from 1888 until the time of his death. Services in the Heidelberg church by the home ministry, and Eld. John Herr. Interment in the adjoining cemetery.—Lizzie B. Nolt, Lebanon, Pa.

Good, Bro. Geo., son of the late Jonas Good, died Nov. 23, 1919, at Mobile, Ala., aged 50 years, 9 months and 1 day. He was a resident of this locality about thirty years ago and was a member of the

Brethren church for twenty years. Two sisters and three brothers survive. Services at the church by Elders David Kilheiner and Samuel Kulp. Interment in the Middle Creek cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Good, Elias F., born in Lancaster County, Pa., Sept. 30, 1846, died at his home in South Bend, Ind., Nov. 22, 1919. He married Elizabeth Foss in 1869. Suffering a stroke of paralysis nearly five years ago, he has since been confined to his home. Nearly forty years ago he united with the Church of the Brethren and always showed more than usual interest in church work. He leaves his wife, one son, two daughters and eight grandchildren. Services at the home by the writer, assisted by Rev. U. S. Davis, of the First Baptist Church of the city.—H. H. Helman, South Bend, Ind.

Graham, J. Wesley, died at his home, east of Cedar Mills, Ohio, Nov. 24, 1919, aged 84 years, 11 months and 27 days. In 1858 he married Lucinda Taylor. In young manhood he united with the Free Will Baptists and later joined the Methodist Protestant church, in which faith he died. Services at the home and at Liberty M. P. church by the writer. Interment in Liberty cemetery, near Lynx, Ohio.—Van B. Wright, Peebles, Ohio.

Gowea, Bro. John H., born in Ohio, died at Nampa, Idaho, Oct. 22, 1919, of pneumonia, aged 77 years, 1 month and 4 days. In 1891 he was married to Sister Amanda Hardnock. To them seven children were born, four of whom are still living. About thirty-eight years ago he united with the Church of the Brethren, and was faithful until death. Services by the writer.—J. H. Graybill, Nampa, Idaho.

Hildebrand, Sister Sarah, widow of the late Richard Hildebrand, died Dec. 2, 1919, aged 81 years, 9 months and 29 days. Death was due to paralysis and the infirmities of old age. She was a member of the Brethren church for over fifty years. She leaves four sons and one daughter. Services at the Church of the Brethren by Elders David Kilheiner and Samuel Kulp. Interment in Mohler cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Hite, Edna Elizabeth, nee Cox, wife of Bro. R. E. Hite, born in Hamlin County, Tenn., died at her home near Wakita, Okla., Nov. 25, 1919, aged 47 years, 5 months and 8 days. She married Bro. R. E. Hite in 1890. To this union were born eight children, four of whom preceded her. She leaves her husband, four children, one grandchild, father, mother, three brothers and four sisters. She united with the Church of the Brethren in 1902 and remained faithful. Services in the Methodist church in Wakita by Eld. I. H. Miller, assisted by Eld. A. B. Diller. Interment in the cemetery near Manchester, Okla.—Sarah Miller Logsdon, Nash, Okla.

Hubee, Sister Mary, wife of Jonas B. Huber, died at her home at Linden, near Lancaster, Pa., of a complication of diseases, Nov. 13, 1919, aged 59 years. She was operated on twice for cancer and her suffering was intense. She was a member of the Church of the Brethren. She is survived by her husband, one son, one daughter and two brothers. Services by Eld. H. B. Yoder, assisted by Rev. Thomas of the Mennonite church.—Leah N. Phillipy, Lancaster, Pa.

Keller, Sister Elizabeth, nee Bollinger, widow of the late Michael Keller, born at Middle Creek, Pa., died Nov. 23, 1919, aged 97 years, 1 month and 28 days. The deceased was Ephrata's oldest resident. Her husband died in 1911. Twelve children were born to this union, six of whom survive, with seventy grandchildren, one hundred and twenty-four great-grandchildren and twenty-five great-great-grandchildren. Services at the home of her daughter, Mrs. Reuben Fahnestock, and in the Brethren church, of which he was a member for many years. Elders David Kilheiner and Bitzer Johns officiated. Interment in the Springville cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Kline, Sister Catherine, nee Miller, died at the home of her daughter, of paralysis and a complication of diseases, Sept. 8, 1919, aged 76 years, 3 months and 11 days. Her husband, Bro. C. G. Kline, preceded her thirteen years ago. She has been a faithful member of the church for fifty years. She leaves six children, twelve grandchildren, four great-grandchildren, one brother and one sister. Services at the Linville Creek church by Eld. J. Carson Miller, assisted by Eld. D. H. Zigler.—Katie Kline, Broadway, Va.

Kurtz, Bro. Edwin H., died at his home in Reistville, in the Heidelberg congregation, Oct. 30, 1919, aged 68 years. Death was due to cancer, with which he was afflicted for over two years. He was the son of Samuel and Rebecca Kurtz, and like his father served in the deacon's office. Services by Elders John Herr and John L. Royer in the Heidelberg meetinghouse. Interment in the cemetery adjoining. He is survived by two sons and four daughters.—H. F. King, Lebanon, Pa.

Maust, W. A., born in Somerset County, Pa., Jan. 9, 1837, died at his home in Fruithurst, Ala., Nov. 2, 1919. In 1865 he married Eliza Wagner, who survives with seven children, twenty-six grandchildren and eight great-grandchildren. He united with the Brethren church at Bristol, Minn., in 1875. Although he lived somewhat isolated from the church of his faith, he was always deeply interested in its welfare. He served in the Civil War and was honorably discharged. The remains were taken to Cantoy, Minn., his former home, for burial in the Henrytown cemetery.—Mrs. Anna E. Johnson, Canton, Minn.

Niswander, Henry David, born near South English, Iowa, died in the bounds of the English River congregation, Nov. 24, 1919. He was married twice and was the father of seven children. He united with the Church of the Brethren in early manhood and was a member at the time of his death. Services by the writer, assisted by Eld. A. W. Miller.—J. D. Blower, South English, Iowa.

Poso, Harrietta, born in Pennsylvania, died Nov. 23, 1919, aged 84 years, 8 months and 5 days. In 1853 she married Christian Pose. She became a member of the Brethren church in 1895. Five children preceded her, and four survive. Services in the Methodist church at Thomas, W. Va., by Eld. Jonas Fike.—Goldie Judy, Elgin, W. Va.

Shanour, Lovina, nee Huff (daughter of Abram and Sophia Huff), born near Wawaka, Ind., May 24, 1856, died Nov. 25, 1919, aged sixty-three years, 6 months and 3 days. She was united in marriage in 1874, to I. N. Shanour. To them was born one daughter. Both husband and daughter survive her. She united with the Church of the Brethren in early life, and was true to Christ and His service. Services in the home in Wawaka by the writer. Interment in the Oak Ridge cemetery, Goshen, Ind.—M. H. Geyer, Milford, Ind.

Silvuse, Sister Susan, nee Miller, born in Rockingham County, Va., Feb. 23, 1830, died Nov. 18, 1919, at the home of her daughter, Mrs. G. A. Shamberger, Oroville, Wash. Bronchial pneumonia was the cause of her death. She is survived by two daughters. She was a member of the Brethren church for many years and lived a life of beautiful Christian service. Services from the Brethren church by Bro. H. M. Rothrock, assisted by C. E. Holmes. Interment in the church cemetery.—Mrs. Alice Rothrock, Tonasket, Wash.

Tanner, Sister Susan Beard, born in Sutton County, Pa., died in the home of her daughter, Mrs. Wm. Edwards, Oct. 31, 1919, aged 75 years, 9 months and 4 days. She was preceded in death by her husband and two children, and leaves four daughters, three sons, thirty-nine grandchildren and eleven great-grandchildren. She was a member of the Church of the Brethren, Black River congregation, for many years. Services by the writer. Interment in Woodlawn cemetery.—S. M. Friend, Lodi, Ohio.

Thomas, Mary, daughter of Jacob and Sarah Harader, born in Grant County, Ind., died at her home, Graham, Wash., Nov. 26, 1919, aged 75 years, 7 months and 24 days. In 1865 she married Amos D. Thomas. To this union were born seven children. She leaves her husband, four children, twenty-eight grandchildren and four great-grandchildren. She was a consistent member of the Church of the Brethren for sixty-three years. Services in the home by the writer. Burial in the Oakland cemetery, South Tacoma.—E. Stanley Gregory, Olympia, Wash.

Via, Sister Julia Frances, widow of Bro. N. W. Via, died at the home of her brother-in-law, Free Union, Nov. 30, 1919, aged 63 years. Death was due to paralysis. Sister Via was one of the thirty-one charter members of the Roanoke City church and has been a member of the Church of the Brethren for about forty-eight years. Her loyalty and immovable faith in the church and doctrines was an inspiration to all who knew her. She is survived by four sons and two daughters. Services at the church by Eld. F. S. Miller, assisted by Bro. B. B. Garber. Interment in Fairview cemetery.—Mrs. John H. Shickel, Roanoke, Va.

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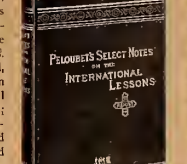

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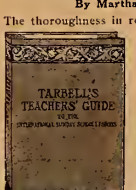

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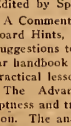

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Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

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Notes From Our Correspondents

(Continued from Page 813)

Harrisburg.—Nov. 28 the members convened in council, with Bro. Conner presiding. Bro. H. Wagner, of Hummelstown, was present to assist in the work. Bro. Conner was reëlected pastor and elder for two years. Two letters were granted. Dec. 1 five applicants were baptized, Bro. Conner officiating. Nov. 30 Mr. and Mrs. Henry returned from Chicago, where the former has been taking treatments. He is now able to see and is much improved in health. For the benefit of any one wishing to correspond with him we give his address: Mr. J. G. Henry, 1234 Derry Street, Harrisburg, Pa.—Sallie E. Schaffner, Harrisburg, Pa., Dec. 4.

Heidelberg congregation joined with Richland and Myerstown in a Thanksgiving Day service, held in the Richland house. A collection was taken for the Children's Aid Society. Our regular council meeting was held Dec. 1, with Eld. John Herr presiding. Sunday-school officers for the ensuing year were elected. Besides the regular program of business, the ministers requested to have assistance, and an election for minister was held by Elders John C. Zug and Wm. H. Oberholtzer, and resulted in electing Henry King, one of the deacons. This left the church with three deacons, and one of these will move into another congregation. Arrangements were then taken and Brethren Peter Heisey and Wm. O. Krall were elected deacons and, with their wives, duly installed. We now have three ministers, one of whom expects to enter the foreign mission service.—Alice I. King, Lebanon, Pa., Dec. 3.

In Grateful Acknowledgment.—On Sunday, Dec. 7, a delegation from the Hanover church, occupying five automobiles, came to the Brethren Home, Carlisle, Pa., bringing with them gifts of various kinds, oranges, bananas, candies, and $14.75 in money. The kind donors certainly gladdened the hearts of the aged people at the Home, and their kind acts were greatly appreciated by all the Home family. After eating a lunch, they repaired to the chapel, where divine services were held. Bro. Lytle gave an inspiring sermon to encourage the aged pilgrims. All certainly appreciate such kind acts. May their visit arouse surrounding congregations to follow the good example set by our Hanover people.—H. K. Miller, Huntsdale, Pa., Dec. 9.

Indian Creek.—The members met in council Nov. 15, with our elder in charge, on special business. Elders F. P. Cassel and S. H. Hoover, from the adjoining churches, with us for the purpose of ordaining Bro. Elmer M. Meyer to the eldership. Dec. 6 we met in regular business session for the election of Sunday-school officers. Brethren D. N. Cassel and F. P. Meyer were elected superintendents; Bro. Waldo Zeigler, Christian Workers' leader for six months. Our missionary solicitors, Sisters Ella Keyser and Sallie Price, reported having received $130.66 for home and foreign missions. The church treasury was also replenished. We will have the interior of our church redecorated in the near future. Bro. Samuel Cassel was elected church trustee for five years.—B. M. Boos, Vernfield, Pa., Dec. 8.

Lewistown church enjoyed another love feast Oct. 19. Two were baptized in the afternoon. We had a good attendance and a spiritual meeting. Our pastor, Brô. H. B. Heisey, has been working hard since coming to us, and is creating quite an interest not only among the members but also among others. Our regular attendance at both Sunday-school and church services is increasing. Of the nine Sunday-schools in town we rank fifth in attendance. At the council meeting, prior to the love feast, it was decided that our pastor hold an evangelistic campaign, beginning Nov. 2 and closing Nov. 23. We had special prayer meetings during the week in three different parts of the town. Bro. Heisey began the campaign by delivering a few splendid and much needed revival sermons, directed more especially to the members. The interest was splendid and audiences large. Forty-four confessed Christ. Of this number four were reconsecrations, and one was reclaimed. Just prior to the revival four united with the church, making a total of forty-eight decisions.—Mrs. H. A. Spanogle, Lewistown, Pa., Dec. 4.

Lititz church held an interesting and very helpful series of meetings, beginning Nov. 16 and closing Dec. 2, with Bro. Samuel G. Meyer, of Johnstown, Pa., in charge. Sixteen accepted Christ. Dec. 3 we held a church meeting for the reception of the new members, at which time one more came forward, and a brother and sister from another denomination applied for admission into the church. The following Sunday morning two more confessed Christ and one was reclaimed. Eld. L. W. Taylor preached the morning sermon, and at the close another came forward. The new applicants were then received by the church. Following this the brother and sister who changed their church relationship were received. In the afternoon baptism was administered to nineteen, Bro. Harvey Eberly officiating; one awaits the rite. Bro. Meyer preached on Thanksgiving morning and an offering of $45.31 was lifted for home missions. At the evening service an offering of $46.77 was lifted for the benefit of the Lancaster General Hospital. We expect to have exercises for the children on Christmas evening.—Florence B. Gibble, Lititz, Pa., Dec. 8.

Meyersdale.—Nov. 23 was Rally Day in the Sunday-school, when a special program was rendered. The first number was entitled "The March of the Departments," when, in their order, came the Cradle Roll, Primary, Junior, Intermediate, Senior and Home Departments. Suitable hymns were rendered by each, after which the pastor conducted the devotional exercises. Following this Bro. Meyers B. Horner gave an excellent talk on "Reorganization," or the proper grading of the Sunday-school. There was special music and other exercises. The attendance was about 400 and the offering was $142.57, which is to go to the building fund. A week later was Rally Day in the church. There was a large attendance. Bro. T. R. Coffman preached an excellent and very helpful sermon.—Mrs. D. J. Fike, Meyersdale, Pa., Dec. 6.

Neffsville.—Nov. 15 we held our love feast at the Home, with about seventy-four communing. Eight communed in their rooms. One was baptized before the love feast. Eld. Amos Hottenstein officiated, and Elders Cyrus Gibble, Amos Kuhns and Wm. Zobler were also present.—Mrs. A. H. Hoffer, Neffsville, Pa., Dec. 6.

Norristown church met in council Dec. 3. Sutcliff Wilson was chosen auditor for three years. Raymond Ellis trustee for three years. The following were chosen for one year: Corrie W. Ellis, president of Christian Workers' Society; the writer, correspondent and "Messenger" agent. An itemized budget for 1920 was adopted and a committee is to be appointed to look up and recommend a site for a new church, which is needed to accommodate our growing Sunday-school.—J. Howard Ellis, Norristown, Pa., Dec. 6.

Notice to All aid Societies.—We believe that each Aid Society has received its assessment of the $24,000, to be paid for the Boarding School in India and the hospital in China. We hereby notify each society to send all money to their District Secretary, who will forward the money to the General Mission Board, Elgin, Ill., where proper recognition will be given each society. We want to urge every society to be prompt in paying its amount.—Mrs. M. C. Swigart, President, Philadelphia, Pa., Dec. 6.

Spring Creek.—Our love feast, held Nov. 1, at the Palmyra house, was most enjoyable. Four ministering brethren from adjoining congregations were present. Bro. Levi Mohler, of Elizabethtown, officiated. Bro. Hiram Gibble preached for us on Sunday morning in the German language. Nov. 27 Thanksgiving services were held at the Spring Creek house. We were glad to have with us Brethren George Weaver and Nathan Martin. Bro. Weaver preached first, his text being, "Forget not all his benefits." Bro. Martin followed with "What shall I render for his benefits towards me?" He also referred to the first Thanksgiving Meeting held in America. At the close of the meeting an offering was taken for the mission at Lake Ridge. We pledged ourselves for $100. Dec. 1 the church met for council at the Spring Creek house, with Eld. Longenecker in charge. Much business was disposed of. Three letters of membership were granted. Sunday-school officers were elected for 1920. It was decided to call for the Ministerial Meeting for 1920.—Elizabeth A. Blauch, Palmyra, Pa., Dec. 8.

West Greentree.—We began a series of meetings Nov. 8 at Rheems, which was continued for two weeks, with Bro. John Zug, of Palmyra, in charge. He preached the Gospel Messsge to good-sized audiences and one confessed Christ. Dec. 2 we met at Florin in regular council, at which Eld. Hiram Kaylor presided. The following brethren were appointed as delegates to the District Meeting: Nathan Eschman; for Rheems, Bro. Harry Bechtel; for Florin, Bro. Almus Earhart; for Marietta, Bro. David Koser.—S. R. McDannel, Elizabethtown, Pa., Dec. 8.

TENNESSEE

Central Point.—Dec. 6 the members in the bounds of Central Point, formerly known as Bells, met for the purpose of organising a church from a part of the Pleasant View congregation. Having a good house and quite a few members, it was thought best to thus organise them, that more and better work might be done. Eld. A. M. Laughrun and the writer were present, to assist in the organization. One minister, Bro. Henry Collins, was elected, and five deacons: Brethren Zed Oukt, Isaac Swearingen, Byrd Bayless, Orlin Patterson and David Miller. They were all duly installed. Amanda Bayless was chosen church clerk; Robert Hilbert, pastor; A. M. Laughrun, elder. There are now well equipped with officers, three six deacons, including T. J. Bell, who also lives within the bounds of the congregation. This makes the sixth organized church in Washington County: Knob Creek, Limestone, Pleasant View, Flat Creek, New Hope and Central Point.—P. D. Reed, Limestone, Tenn., Dec. 6.

Limestone.—We met in council Nov. 22, with Eld. A. E. Nead presiding. Two letters were granted. Bro. J. R. Jackson, of Rutherford Co., N. C., and Clayton B. Miller, of Campobello, S. C., were with us Nov. 26. Their visit was greatly appreciated by us. Bro. P. D. Reed preached on Thanksgiving Day.—Honoria Pence, Limestone, Tenn., Dec. 2.

VIRGINIA

Burks Fork church met in council Nov. 15, with Eld. A. J. Weddle presiding. All officers were retained for the year 1920. On the Sunday following Bro. W. E. Lackey, of Patrick County, Va., began a series of meetings, which continued for two weeks. Seven accepted Christ and eight reclaimed. Two were Sunday-school scholars. The church has been greatly encouraged by this meeting. The Thanksgiving offering was $14.08. Bro. S. P. Reed, of Floyd, Va., met with us in an election meeting Nov. 22. Bro. H. B. Hylton was elected to the ministry and with his wife was duly installed.—Hattie E. Hylton, Floyd, Va., Dec. 5.

Midland church met in council Dec. 6, with Eld. J. A. Hinegardner presiding. Bro. W. A. Andes was elected superintendent of the Midland Sunday-school. Ira Weimer, superintendent of the Sunday-school at Mt. Hermon.—Mrs. A. J. Andes, Beaseton, Va., Dec. 8.

Mill Creek church met in council Dec. 9, with Eld. C. E. Long presiding. The Sunday-school and church extension committee gave their report of the organization of the Sunday-school for the coming year. The following officers were elected: Superintendents of Bible Department, Dr. C. P. Harshbarger and T. I. Bowman; Primary Department, Ida Wilberger." The same committee was instructed to study the needs of our young people and to suggest ways by which they can be helped to become more active. It was decided to give a Christmas program Dec. 28. Because of conditions, the question of elders was reconsidered, and Bro. H. C. Early was unanimously chosen. Brethren C. E. Long and Samuel Pence were with us. It was decided to take an offering for the Armenian sufferers Dec. 21.—Ida Wilberger, Port Republic, Va., Dec. 10.

Sangerville church met in council Dec. 5, with Eld. J. W. Wine presiding. Three letters of membership and three were granted. Nominations were made for Sunday-school superintendents at each of the three schools and will be voted upon later. A furnace has just been installed in the Sangerville house and funds were raised at this meeting to pay for the same. The Sangerville and Beech houses have just been given a fresh coat of paint. Our secretary reports a membership of five hundred. On Thanksgiving Day an all-day singing was held. Dr. Paul Bowman gave an address in the morning and in the evening a program was given by the Sangerville Sunday-school.—Meda G. Argenbright, Bridgewater, Va., Dec. 8.

Topeco church has been greatly strengthened and built up by a series of meetings, conducted by Bro. E. C. Crumpacker, of Roanoke, Va. The meetings opened Nov. 16 and closed Nov. 30. Brother Crumpacker preached fourteen sermons. Fifteen confessed Christ and were baptized on the Sunday following. Our Thanksgiving offering amounted to $18.20. Our Sunday-school is preparing a render a Christmas program.—Almeda Alderman, Floyd, Va., Dec. 4.

WASHINGTON

Okonogan Valley church met on Thanksgiving Day for service. An offering of $104 was raised to pay for the seats in our new church. As a congregation we are especially thankful to have our own house of worship, after having used schoolhouses so long for our services.—Mrs. Alice Brumbaugh, Omaks, Wash., Dec. 4.

Outlook.—We held services on Thanksgiving Day, which consisted of a program, rendered by the "Soul-Savers," the intermediate class of our Sunday-school, and a sermon by Bro. A. H. Puterbaugh. An offering of $42.50 was lifted. Nov. 24 the Sunday-school teachers and officers met at the home of Bro. J. B. Myers, in honor of our superintendent, Bro. Arthur Myers, it being his birthday. The evening was spent in a social way.—Mrs. C. A. Wagner, Outlook, Wash., Dec. 3.

Spokane (First Church).—According to previous arrangements our elder, Bro. C. F. Rupel, of Plain, Wash., came to us, and preached for us Nov. 30 morning and evening. Sunday-school were present at the morning service. At the close of this, an offering of $10 was lifted, to aid in home mission work. Following this a Thanksgiving dinner was arranged at the church, which had been prepared and brought by friends and neighbors. This was certainly a refreshing time, to the soul as well as the body, as we have had only a few sermons since last April. Arrangements are being made for a Christmas program. We have a very interesting Sunday-school and Christian Workers' Meeting, but have no regular preaching, not having a resident minister. This is a great hindrance to the Sunday-school work. It is lamentable to see one perishing for want of the Bread of Life. Our church is at 2920 W. Sixth Avenue. Take the Fort Wright car, one block north on B Street.—Geo. D. Aschenbrenner, 109 S. G. Street, Spokane, Wash., Dec. 1.

WEST VIRGINIA

North Fork.—Bro. E. S. Kiracofe and Sister Ollie V. Kerlin, of Bridgewater, Va., began a series of meetings June 22. Bro. Kiracofe preached twenty inspiring sermons and six were added to the church by baptism. August 30 and 31 we held our Sunday-school Convention, which was one of the best meetings we have ever had. A number of our brethren and sisters came from Bridgewater and Dunkard's convention for us. Sept. 19 we met in council, with Eld. H. G. Miller, of Bridgewater, presiding. The visiting brethren gave a very favorable report, and six letters were granted. Bro. E. A. Hartman was elected to the ministry, and Bro. E. A. Lambert was ordained to the eldership. Eld. Peter Garber, of the Valley congregation, assisted in the election and ordination. Bro. Garber gave a very interesting talk. Sept. 20 we held our love feast, with a goodly number present. Bro. Garber officiated. Since our meeting in June seven have been baptized and two reclaimed through the efforts of our home workers, Bro. E. A. Lambert.—Martha Hartman, Circleville, W. Va., Dec. 4.

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...EDITORIAL...

Adieu and Welcome

THE first year of the post-war reconstruction period is about to pass forever from our sight. Let it pass! Don't try to hold it back! And do not shed too many tears over its going. It has been too full of disappointed hopes and new forebodings to make us want to keep it longer.

But how could we have done without it? There had to be a first reconstruction year or we could never hope to have a second or a third. Why didn't we think of that? And how did we ever fail to see, at its beginning, that the ground was all covered with debris and everything?

If we must say: "Good riddance, nineteen nineteen," some day we'll have a kindlier word for you. When the ground has been better cleared, as well as the mists from our own eyes, and we see the walls of the new Christian civilization begin to rise, we'll understand. We'll know then that your part was as needful and as noble as that of those distant years whose more conspicuous glory it will be to put on the capstone.

Take this word yet before you go, nineteen nineteen. If you thought to chill our ardor by your dilatory tactics, you are badly fooled. Our flesh is weak, we know, but not our spirits. For they are fed from the big storehouse of faith in a good God.

Welcome, nineteen twenty! We know not what you have in store, but we are ready. We believe in God.

Rest, Work, Heaven and Happiness

SOME foolish people have looked forward with eagerness to the time when they would not need to work. But all wise people know that the rest of inactivity is a miserable sham, compared with that delightful sense of satisfaction and peace which comes to those who are engaged in some noble work and love it.

It must have been one such who conceived the definition of heaven which I found the other day. According to this man's conception of it heaven is "a place where a man can work all the time at his best and never be tired."

Oh, for a hundred thousand Christians with such an ideal of happiness as that! How the ramparts of unrighteousness would fall before them!

How the General Mission Board Closed Up the Year

IF certain good-hearted people who are now dead, had been more careful about writing their wills, the late meeting of the General Mission Board would have been considerably shortened. No little time was given to several estate matters, and this was in part due to the failure of donors to state the Board's legal name correctly. Many complications and misunderstandings arise when some other name than the General Mission Board of the Church of the Brethren is used. Brethren and sisters who give money to the Board, can not be too careful about this point.

The new Home Mission Secretary, Bro. M. R. Zigler, was present at the meeting, and some time was given to the consideration of his duties. After becoming familiar with the office routine, one of the first objects of his attention will be the work in the Southland. Bro. Ralph G. Rarick and wife are to be with the members of Fruitdale, Alabama, and vicinity for the first four months of 1920.

Considerable business from the China field came before the Board. Several small appropriations were made for buildings, etc. A very careful and definite policy in the matter of educating the children of the missionaries was recommended by the mission and approved by the Board. Bro. R. C. Flory and family were granted a furlough for 1921.

Recommendations with reference to the needs of the field are brought to the Board through the medium of a field committee. At this meeting it was decided that these recommendations should be submitted to the mission for approval before being sent to the Board. This decision, arrived at by the missionaries themselves, gives wider latitude for the discussion and determination of matters to be submitted to the Board for final consideration.

The cost of living rises in China as it does in America, and the question of support allowance for our missionaries was discussed at some length. The subject was deferred until further information can be secured, but the Board sincerely desires to make proper provision for its missionary workers. It may be interesting to our readers to know, in this connection, that whereas formerly one dollar gold purchased two dollars Mexican, the standard of exchange in China, now one dollar of gold, or American money, purchases only ninety-seven cents Mexican. It can readily be seen how seriously this affects missionary finances.

The Board also decided that hereafter, so far as practicable, it shall appoint for this field missionaries who have prepared themselves for definite lines of work. China's request for new workers was granted—these to be sent out as they are found and equipped, in the following order: One kindergartner, one man evangelist, two nurses, a woman worker and two doctors.

Sister Ida Buckingham, of Sweden, was granted a furlough for the spring of 1920. Sister Buckingham's friends will rejoice, as will all of us, in the prospect of seeing her at the next Conference.

One of the most important actions of the Board was its decision to employ a man who shall give his entire time to the solicitation of missionary endowment funds. It believes there are many brethren and sisters who would be glad to place funds with the Board, either outright or on the annuity plan, if they understood the work and its needs more fully.

In order to promote the cause of evangelism, and meet the Forward Movement goal of 15,000 new converts annually, a committee on evangelism had been appointed at the September meeting. This committee, consisting of Brethren J. H. Cassady, J. W. Lear and the Secretary of the Board, presented a report at this meeting, looking toward a simultaneous evangelistic campaign in the winter of 1920-21. The recommendations of the committee were approved and it is hoped and believed that this campaign can be promoted in such a manner as to meet the approval and coöperation of the entire Brotherhood.

Several appropriations were made for assistance to State Districts.

Heretofore, when any church or organization gave funds to a student, in preparation for mission work, said funds not going through the General Mission Board, no acknowledgment of the same was made through our publications. A plan has now been worked out, whereby such funds will receive recognition through the *Missionary Visitor*, if they are reported to the Board, whether they go through the hands of the Board or not.

The foreign mission fields have not been visited by members of the Board since the visit of Brethren Early and Royer in 1913-14. The Board has appointed Bro. J. J. Yoder and the Secretary, Bro. J. H. B. Williams, to visit these fields during 1920-21. This step seems imperative, in order that the Board may be kept in close touch with the missions. The amount of money now being expended on the foreign fields, through our noble and rapidly-increasing force of missionaries, is so large and the plans for future expansion so urgent and extensive, that both the Board and the workers on the field unite in the judgment that the proposed visit is greatly to be desired.

The subject of our prospective mission in Africa, decided on at the September meeting, was taken up and considered further. The committee which had been appointed on this subject, presented a well-prepared report, which clearly showed how carefully the Board is moving in the matter and how thoroughly the whole ground is being canvassed. The project is under review from every angle. Some of the questions raised were: Does the Board have men and money in sight for the needs of India and China in the near future? Is the Forward Movement well enough under way? Is the church far enough on the road toward securing the needed pastors? Are men enough of the right calibre ready? Will there be a doctor ready?

These are but a few of the points raised. The Board is not acting hastily. The brethren who visit the mission fields the coming year are also to visit Africa and investigate possible locations for the proposed mission. They are authorized to call to their assistance, in this investigation, a representative from both our India and China fields.

A good brother whose name will be announced later, has been desirous of establishing a memorial for his son, in the shape of buildings on the foreign field. Definite measures were taken at this meeting to meet the wishes of this brother and it is hoped that the memorial will be established in the very near future.

A request from the American Bible Society that it be placed on the list of benevolences of our church was referred to the joint meeting of the Church Boards, to be held in Elgin April 15, 1920.

One of the subjects which consumed a great deal of the Board's time at this meeting was the study of the matter for a revised missionary manual. This was carefully gone over and the manual will be issued in due time. It is designed especially for missionaries and missionary candidates, but will be available for any one who may desire it.

The Board also took notice of the great International

(Continued on Page 830)

CONTRIBUTORS' FORUM

A New Year

BY B. F. M. SOURS

Year of our warrings, year of prayers and sorrow,
Yours have been the anguish, yours the glorious tokens
From out the skies, of happy angel succor,
Year—O thou Year—now gone!

Year? On thy birthday, when we said good morning,
Thine were the promise and the hope of glory,
Thine were the vision and the goal outreached for,
After the thaw would come.

Then came the springtime, then the days of glory,
Poplar-bells, ringing chimes for birds at dawn-song,
Birds warbling praises over wood and meadow,
Singing that God is good.

Then came the harvest: granaries are bursting;
Love gave the grain for armies of the nations;
Apples of autumn fill the bins, and sunsets
Make the year's eve rejoice.

All is out-passing; months and days are ended;
Wended the year is to its final story;
White is its record; Heaven poured down blessing;
Year—O thou Year—farewell!

Hail to the comer! Hail the happy comer!
Over the far lands, like a victor riding
Glad in his triumph, pure from stain and sorrow,
Hail—O thou Year—untrod!

What has the New Year? What of light and gladness?
Dark is the spectral nightmare of past anguish—
Look! Glory breaks! Afar the flags are waving,
Telling of hope for men.

Father in heaven, thou art Victor always;
Thine are the flags, the armies of the nations,
Thine be the glory! We will ever trust thee,
Why should we doubt and fear?

Humbly we pray, O Father, hear our pleading,
Spare our dear boys and bring them home to love us;
So shall the Year be glory and be gladness,
Neath the sweet rainbow given.

So shall our years, and all the coming morrows,
Swell with the psalmody of praise and gladness,
Praising the Father, and our Lord and Savior—
Come, O sweet Year of joy!

Mechanicsburg, Pa.

Another Year Has Passed and Gone

BY LEANDER SMITH

"This I say, brethren, the time is shortened, that henceforth both those . . . that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not" (1 Cor. 7: 29, 30).

All things are passing away rapidly. When we contemplate this subject, our thoughts launch out, and we gather images which have long since passed from earth. It causes us to exclaim, "How diverse are the vicissitudes of life!"

Man is the most noble and also the most complicated work of God. His mind emanated from the Deity. It has ascended the celestial regions and sought out the magnitude and revolutions of the most distant planets. It has meditated upon the laws of nature, even down to the most minute animals and plants. Men, like the multitudinous waves of the ocean, pass away. Generation after generation succeed each other, and nothing remains but traces of their genius, talents or good deeds.

If we inquire for the good and great men who lived not less than ten or fifteen years ago, whose noble deeds will ever kindle the flames of love and ardent zeal in the hearts of their contemporaries, we will find that they, like their fathers, have been consigned to the charnel-house of the dead, and nothing save their great and good deeds are left to remind us of their existence. So family after family have been made to mourn by the devastation of the power of nature—death.

When we reflect on time, we realize that 1919 has gone. Its footprints are vanishing as rapidly as the early dew and as the soft zephyrs over the tranquil lake. As we listen with hushed breath to the dying notes of its last song, we are made to contemplate the rapid passing of time. Yes, the year which opened with such promising auspices is now completed. We can grasp the broken links from the chain of memory and gather to our hearts each dear memento it has left. Yes, another year has gone, and we are much nearer our eternal home. How have we improved its hours? Have we spent them as though we knew it would be the last year we would be permitted to live? And now, since its hours are forever gone, do we remember that every thought and act of ours was known in heaven and has been registered in the book of records? Could we but open the book and read the accounts of the past year, how we would fear and tremble! Then, how necessary it is that we guard well each thought and act of our lives!

As we now review the past year, we see the great shadow that death has cast on many a family circle. Memory is furnishing us with fresh blossom leaves; on which the hand of affliction has traced deep and abiding characters. These lovely ones hailed with delight the dawn of the past year, but now are sleeping the great sleep of death, and live to memory alone. Let us pause a moment and view the noble ones of our immediate vicinity who have fallen by this enemy—death. They are gone from earth, but their memory is honored among us. Many a heart feels the sadness which it can not overcome. Places that knew those dear friends are now clothed in a garb of sadness and desolation and a deep shadow rests on the homestead. The Heavenly Pilot has steered many to Elysian fields of everlasting repose. They are now safe from the storms of life, for no tempestuous winds shall ever reach the shores of that eternal land.

The new year will burst on us as the soft lulling of the midnight gale. Its rustling will be heard among the leafless trees, and it speaks in accents low of the joy and sorrows that are in store for us. The pathway of life appears green and untrodden before us and each one is setting forth with anxious thought to the accomplishment of much during the present year. We know not what is in store for us in the future—whether joy or grief—but we may be certain that many will be the disappointments which shall befall us. Let each of us, therefore, set forth with renewed zeal to face the tempestuous world. We should take judicial notice of each moment and let each act of our lives stamp some memento on the face of time, to lead some wanderer to the Land of Promise.

The grim reaper, with his scythe, is, as formerly, performing his office. We know not who may next fall by his relentless hand, so let each of us endeavor to make our passage to the tomb a beautiful and love-lighted pathway, so that, when we are called from earth, and the grave closes over our last remains, the immortal soul may be wafted to the clime of never-fading glory, there to roam amid the perennial flowers of Eden.

Minot, N. Dak.

Another Palestine Project

BY J. H. MOORE

A bit over one year ago we had something to say relative to the practicability of cutting a ship canal across the southern part of the Plain of Esdraelon, and letting sufficient water flow from the Mediterranean Sea into the Jordan Valley, to make of this famous valley the finest inland seaport in the world. Lately engineers have been making further investigations and now another scheme is announced.

This involves the boring of a tunnel through the mountains of Judea, and directly under Jerusalem, from the Mediterranean Sea, on the west, to the valley of the Dead Sea, on the east. The level of the waters of the Dead Sea is given as being 1,367 feet below the surface of the Mediterranean. The dimensions of the tunnel, as proposed, would be about ten by thirteen feet, and the length thirty-seven miles. Now, supposing the tunnel to have a fall of 300 feet, from the time it leaves the Mediterranean until it reaches its opening just above the Dead Sea, the water would even then have a direct plunge of over 1,000 feet before reaching the surface of the water below. This would give the water nearly three times the force of the current, employed to produce power at Niagara Falls. It would mean an enormous power, capable of generating enough electricity to light up a dozen cities like Jerusalem and to turn the wheels of scores of factories, to say nothing of operating a few trolley lines.

The cutting of this tunnel, through solid rock, nearly the entire distance, would cost about $40,000,000 and could probably be made to pay good dividends on the investment, and especially so when the country becomes more densely populated. The power, thus furnished, would be constant, and would not cost a pound of fuel of any sort. Possibly the electricity generated might be cheap enough to justify its use for heating and cooking purposes. This would be an enormous saving of fuel for all the cities and manufacturing establishments, to be connected with the power plant.

The tunnel would be at least 2,600 feet beneath Jerusalem, and it is thought that no difficulties would be encountered in the construction, save the possibility of tapping some of the hot springs more or less common in the tunneling of mountain ranges. There might be a possibility of tapping some strong streams of water, but these could be taken care of. The water coming from the Mediterranean might produce a slight rise of the Dead Sea, causing it to cover more of the low, level land to the south. The tendency of this would be to increase the evaporation sufficiently to take up all the extra water. More than likely the rise in the Dead Sea would hardly be noticeable.

The men having the project in view have still other visions. They propose to utilize the whole of the River Jordan for power and irrigation purposes. A large power plant can be operated by the 680 feet plunge of the water at the north end of the Sea of Galilee. The same water can be used to irrigate the plains bordering on Galilee, and the portion of the valley just below the sea. And all along the valley, even down to the Dead Sea, there are many square miles of fertile land that need only water and skill to make the whole plain a veritable garden spot. It is a section where frosts are unknown and here the banana, the orange, lemon and many other fruits may be made to grow most luxuriantly. In fact, with plenty of water and skillful tilling of the soil, the present almost desolate Jordan Valley might easily become a marvel in productiveness. Even the fertile plains, north of the Sea of Galilee, can be irrigated from the abundance of water flowing from beneath the mountains beyond.

The men of ample means have before them two wonderful propositions. One is to cut a great canal across lower Galilee, let the waters of the Mediterranean Sea into the Jordan gorge, and make of it the finest known harbor for sea-going vessels, or piercing the mountains of Judea with a tunnel and creating a marvelous power plant, for the good of the whole country, and, instead of making a great harbor of the Jordan Valley, convert it into a famous garden spot and thus help feed the hungry. All these projects are within the range of possibilities, and since men of ingenuity and means are looking the country over, we may expect something out of the ordinary to happen. In the way of developments the next decade or two may mean something marvelous for the Promised Land.

Sebring, Fla.

The Fullness of Time and the Forward Movement

BY WM. KINSEY

By the fullness of time is meant: the completion of an era, the rounding out of a cycle of time, the closing up of one epoch, preparatory to the opening up of another. As illustrations of this let us consider two:

1. The Birth or First Coming of Christ.—When the fullness of time came, God sent forth his Son, born of a woman, born under the law (Gal. 4: 4). This fullness of time was marked by

(1) *A preparation of Judaism: (a)* The Jews had the prophecies concerning the Messiah's coming. *(b)* Their worship had become ritualistic—just an empty form and order. *(c)* The Jews had many synagogues. These afforded Jesus a ready place to enter therein, and teach. *(d)* The Mosaic law had a special time to end.

(2) *Heathen Religions,* They were tried and had been found wanting. Not broad enough and deep enough for human needs.

(3) *Greek Culture.* *(a)* Greek art and culture did not satisfy. *(b)* The gods were unjust in their punishment. *(c)* Furthermore, and quite important, the Greek language had become universal. It was understood everywhere, and so was a ready vehicle for carrying the Gospel of Christ.

(4) *The Roman State.* *(a)* All principal territory was Roman. *(b)* There were good highways for travel. Possibly none better, up to that time. *(c)* There was universal peace.

As set forth in the four points above, such was the hour that God matched with his Son. Such were the conditions at the time of the Great Event. It was the *fullness of time.*

2. The Reformation.

(1) In the year 1453 Constantinople fell. As a result the learning of the East was practically emptied into the lap of Europe. This date marks the beginning of the Renaissance.

(2) In about the year 1450, movable type for printing was invented. This served as a means of spreading knowledge. People began to read, to think, and to make comparisons for themselves. They were in bondage, held subject to dogmas. Truth makes free.

(3) In 1492 America was discovered. This event was not ahead of time, nor behind time, but in *due time.* It was providential.

(4) In 1517 Luther posted his ninety-five theses (his convictions), which resulted in the Reformation.

Thus, in practically fifty years, four great events came to pass—rather three—that the fourth might take place. When learning came, light came. God found a way to disseminate this knowledge through movable type for printing. And in the light of the hour, people were ready to break with the dogmas and authority of the day. This, of course, meant nothing less than religious persecution. And for the persecuted, God provided a land of refuge—America was discovered, and consequently was settled by many peoples who suffered because of their religious beliefs.

All these events marked the completion of an era, a fullness of time when the apostate church became again apostolic. The Reformation was primary and the end God had in view. The discovery of America, etc., was secondary.

If, as a result of Judaism having spent herself, and the inefficiency of heathen religions, and universal peace, and Jewish synagogues everywhere—if in such a time the great event of the birth of the Son of God took place, and there began a new era; and if, as a result of the fall of Constantinople, and the invention of movable type for printing, and the discovery of America—if in such a time the Reformation came, WHAT IS TO HAPPEN in the day when there are still more favorable conditions?

(1) *Practically a universal language.* One can journey around the world today and speak the English language. Furthermore, back of the language idea there is the greatest of efficiency in printing. Also today the Bible—or parts of it—is printed in about five hundred languages and dialects. It is ready for all peoples.

(2) *Good highways.* There are good highways on land and sea—in the air and under the sea and land. There are the tunnels and the canals. Over these travel the modern railway train, the modern steamship, the modern automobile, and the modern aëroplane, all at an unprecedented efficiency. By these the world has shrunk and become small.

(3) *Wireless telegrophy, and telephony.* One may stand upon the shores of one continent and speak to the peoples of another. It is not a day of planting poles or stretching wires and cables, but something speedier.

(4) *Medicol skill.* Never has there been a day of such medical skill. For example, we really live in the day when organs of the body may be transferred. This has become possible since discovering how to unite blood vessels. For such an accomplishment Dr. Alex. Carroll, of the Rockefeller Foundation, received the Nobel Peace Prize. The recent war has filled the world with marvelous illustrations of medical skill.

(5) And what shall I say more? for the time would fail me to tell of electricity and her thousand uses; of the day of such social upheavals as we are now passing through; of the day of such evangelism—the Sundays, the Biederwolfs, the Stoughs, the Gypsy Smiths, etc.; of the day of such a war as has just closed—a war which is bringing democracy to the world—the form of government which guarantees religious freedom (this is favorable to missions); of the day when the heathen religions do not satisfy. Islam does not satisfy and is calling for something better. India, China and Japan are open, and call as never before. What is to happen? Is it not significant that, along with all this there is the Forward Movement, a Gospel program, not only of our own church, but of the church universal?

A few days before Jesus was crucified he uttered a literal, abstract statement which is, therefore, easily understood, and must not be overlooked. It is: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. 24: 14). Whether the end of the age comes next year, or a hundred years from now, Jesus' prophecy must be fulfilled before that time. Since the end has not yet come, the Gospel has not as yet gone to the whole world as he meant it should, and the part of the world, more than any other to which it has not gone, is the Moslem world. Yea, it even shuts out Christ at the point of the sword, and enthrones Mohammed. But that Christ's words may come true, the Islam world is overridden, and is turned inside out today. Palestine, for example, is in the hands of England. Christ *will* go into the Moslem world. Christ's prediction must come to pass, and that before the end of the age. He made that prediction in answer to a sincere question, asked him by the disciples, viz., "What shall be the sign of thy coming and of the end of the world" (Matt. 24: 3)? The "when" of that text is answered by the "then."

With practically a universal language, with the Gospel ready in all languages and dialects, with the greatest efficiency in printing, with adequate means of travel, with the wireless, with such great medical skill, with an unprecedented scientific skill in general, with the world's door open, and with a providential hour, is there not a fullness of time? And is not the Forward Movement the Christian church's response in matching the hour? God can today, with the material means at his hand, do in one year what it would have taken him a hundred years to do, a hundred or two hundred years ago. God uses material means. In Paul's day the Gospel did not go about on "angel's wings," but in wooden ships, and over roadways, as the Appian highway. God's cause and Kingdom are primary; all else that is physical, is secondary, but is an instrument and becomes a means to an end—the end the extension of the Kingdom.

Contemporary with Livingstone's era was "Tyndall, Huxley, Darwin, Herschel, Agassiz, Mores, Spencer, Fichte, Lincoln and Gladstone. These names are superlatives in science, invention, philosophy, philanthropy and statesmanship. Furthermore, Livingstone's life extended over most of the nineteenth century—that wonderful period which gave the world five-eighths of all the first-rank discoveries and inventions of human history previous to the twentieth century—the steamship, railway, telegraph, telephone, phonograph, lucifer matches, gas and electric lighting, heating and power, photography, and like wonders." But contemporaneous with the present day these all stand out in their perfection, plus many new scientific means. Great eras are not to be considered apart from God's cause. Never before has there been such an era as the present one. What construction shall we put upon it in the light of the Divine? Surely there is a fullness of time—*a fullness of time far the dissemination af the Gospel in all the world.* God is ready, perhaps as never before, hence the inevitable Forward Movement.

It is a blessed privilege to have a part in it. God could get along without us, but we want to be used of him. It will be better for us. Let us get busy! Almost one year of the program is already in the past.

Blue Ridge College, New Windsor, Md.

The Wall of Pride

BY G. W. TUTTLE

The wall of pride not only shuts in, but it shuts out as well. It is a self-built wall. Pride says: "I will be exclusive!" It has not learned that an exclusive palace is an exclusive prison.

Pride is a hard wall to scale—bring on the scaling ladders of kindness, thoughtfulness, tact and Christian courtesy. Gospel ammunition now—the love that "seeketh not her own"; the Christ-lit eyes which remember to "look not every man on his own things, but every man also on the things of others"; the burden-bearing backs; "Bear ye one another's burdens, and so fulfil the law of Christ."

Pride balks at the call of duty. Pride says: "What will people say?" or, "They will think I am queer; they will call me peculiar!" A high wall and a strong wall—this wall of pride—but so were the walls of Jericho. Down with the wall of pride! What have we that we have not received? Proud of our talents—they are of God! Proud of our position in life—so was Nebuchadnezzar. "Pride goeth before destruction, and a haughty spirit before a fall." Quite a contrast with that verse that breathes the fragrance of the humility that was afterward taught by Christ—"And before honor is humility."

The walls of pride often shut in an aching heart—a heart that longs for companionship, for sympathy; yes, one that longs for the self-expression that pride forbids. All that is best in a man withers and dies when the walls of pride are built high. You must raze the walls of pride before you can get soul-provisions into the citadel of life. The gold and the silver and the cattle upon a thousand hills are our Father's, but before we can become almoners of his bounty we must learn the lesson so fully expressed in this verse: "God resisteth the proud, but giveth grace unto the humble."

"For none of us liveth to himself, and no man dieth to himself." You can not "cabin, crib, and confine" the soul of a man, or it will die. Ever the soul cries: "More room, more usefulness!" It is the voice of God in the soul of a man.

Pride shuts out, but humility invites knowledge. Pride says: "See what I have attained!" But humility reaches out, and even in the realm of things not strictly spiritual, echoes the words of Paul: "Not as though I had already attained, either were already perfect," in eagerness for greater knowledge or attainments.

Pasadena, Calif.

"According as a Man Hath"

BY A. B. MILLER

The Apostle Paul is commending the sacrificial example of giving, on the part of the Church in Macedonia. His purpose is to provoke the Church at Corinth to follow Macedonia's example and to provide a liberal offering for the saints at Jerusalem. "The size of the gift does not determine its acceptableness," he declares, "but the self-denial it represents is the determining factor as to its value." "According as a man hath, and not as he hath not" (2 Cor. 8: 12). It is the statement of a great principle, namely, that God is well pleased when men do their best with what they have.

Many people never experience the reward of joy that comes from obedience to this very principle. They are always wishing for an opportunity to come that they may do something bigger than at present lies within their power, and as a result they never do anything. This is presented in a most forceful manner by Dr. Russell H. Conwell in his lecture: "Acres of Diamonds." It is simply an hour's presentation of illustrations from actual experience, with perhaps one exception, of this truth. The lecture begins with the exception, the legend of a certain Hindu who had a vision of a land "off to the west," where there were "acres of diamonds." So he sold his farm, gave the money to the priest to keep, and started on his quest. He was never heard of afterwards, but the man who purchased his farm discovered on it one of the richest diamond mines in the world. The illustrations that follow are from actual experience.

Success is ahead of the man who will use that which he *hath*. There are "acres of diamonds" at his very door. Not only so, but this is the only way to rise to that which is higher, nobler and better.

What is true of the individual is also true of the church. We are grappling today, as never before, with the problem of Christian Education. The Training Schools and Vacation Bible Schools, that are springing up, the echoes from the recent Y. M. C. A. Convention at Detroit, and the voices of other Christian leaders all over America, bear testimony to the deep need of Christian education.

The great purpose of this program is to teach to all men the Christ, so that they will receive him, love him, trust him, obey him—to be, to talk and to live as the Christ. Specifically, the great task at present is, first of all, to train men and women who can so teach—in a word, to develop Christian leaders.

This is vital to our own churches, and it is pressing for solution right now. We are undertaking it in a spirit of earnestness that has not been so manifested for many years. We want leaders. The church is calling for them on all sides, especially for pastors. "The ——— church wants a pastor; can you recommend one for our field?" is the repeated question from all over our Brotherhood.

Now, where are our three thousand ministers? Some of them feel that they have passed the age where they can successfully adapt themselves to the work of the pastorate; others feel keenly their need of preparation and, doubtless, the churches sometimes feel that these ministers are correct. Then there are still others who feel that they can not break away from the business life into which they are settled, and doubtless, the church hesitates to urge them to make the sacrifice.

It would be a very fine thing if we had a thousand college-bred, Bible-trained men who are deeply consecrated, full of spiritual power, "good mixers," great and strong teachers and preachers. However, these we do not have. Only one American in one hundred, on the average, completes a college course, and but three in one hundred finish even high school. American educators are trying to lift this standard, and our church has set herself nobly to the task of getting fifteen hundred prepared ministers for the pastorate and mission field. If we succeed in calling this number—and who says we shall not?—it will be on an average, ten years before they are prepared to enter upon their task. A leading educator of our church told me that he believes it would be twenty years before we are able to supply the demand, even if we push forward at accelerated speed. I believe he is correct, in the light of the experience of other denominations. Presbyterians, Methodists and Baptists have had supported pastors and have urged a high standard of preparation for a century and more, and yet—churches without prepared pastors galore!

"There will be a demand for one thousand pastors for our churches very soon," said one of our best known church leaders. Now we are going to pray "that the Lord of the harvest may send" fifteen hundred to prepare themselves to meet this demand. God grant that the request and the effort to meet it may both be realized. But what ought we to do in these five, or ten, or twenty years, that intervene before we have these men and have them prepared as we desire them? Place a great big bunch of these faithful ministers we already have in the pastorate now. No one knows their lack of training better than they do themselves, but it is unreasonable to think that it would not be infinitely better to set apart some of these men to devote all their time to the work than to continue our present arrangement.

It may be true that some are too old, others too poorly equipped, still others not naturally adapted to the work, but we *do* have a number of men who are spiritual, faithful, good speakers, knowing their Bible sometimes more thoroughly than folks who have had greater advantages. They are experienced, good executives, who would make good pastors if they had the chance. This would tide us over our present crisis and be "acceptable according as we *have* and not as we *have not*."

Here are "acres of diamonds" on our own farm. Let us search for them HERE and NOW, and use those from the mine that lies "off to the west" when they are ready.

The accomplishing of this means several things:

First of all it means a survey of our fields to discover those willing to be, and capable of being, used.

Again, it means that those selected may need to get more training at short periods at our colleges. This can be done if we really desire to do it. The faith and courage of men who take even longer courses, challenge us all to prepare more fully. Eld. J. W. Lear thrilled our audience recently by telling his own experiences, namely, graduating from Mt. Morris College last June at the age of forty-nine, and now at Bethany pursuing his Seminary (B. D.) Course. Brother, we can afford to get more training and we can get it if we will.

Further, it will mean that our colleges shall provide such short courses as shall be found practical for our present needs, either in extension or in direct work.

Still further, it will mean a great spirit of charity and earnestness, on the part of the ministers themselves. It is up to us to lead off. It will require grace to get this started and to coöperate after it is started, but I believe we can, by God's power and grace, do it.

Finally, it will mean the acid test of the church itself, especially the laymen, as to their willingness adequately to support the men who are so chosen to serve. It requires more faith on the part of a brother who is settled on the farm to undertake such a change in his life's work at forty than it does at twenty-five. The sacrifice is, doubtless, greater also. The church, therefore, should be willing to show her appreciation by adequately supporting him financially, so that not only the needs of the present, but the needs of the years just ahead may be provided for honorably, and the necessary training may be secured.

Let us bring this principle to bear on this question now, remembering that to our Lord our ministry, in every line, is "acceptable according as a man hath, and not as he hath not." Let us make the best possible use of what we actually have.

Bridgewater, Va.

The Winona Auditorium

BY J. E. MILLER

SEVERAL questions have been asked, with reference to the Winona auditorium. I will try to answer these questions at this time:

1. Will the pledges, which were made at our last Conference, be applied to this new auditorium, as contributions from our people? Yes, if you or your congregation pledged a certain amount for the new auditorium at Winona Lake, at the last Conference, that amount will be applied as a part of the $10,500, which our people are asked to contribute.

2. Should we not have more than one representative on the board of directors? That depends on how you look at it. When you consider the large amount of money that has been invested at Winona Lake, and then think of the small amount that we are raising for the new auditorium, one representative on the board of directors seems to be a very liberal allowance on the part of the Assembly. The representation must be somewhat in proportion to the representation that is granted other organizations. One man can represent us well.

3. When an individual becomes a stockholder, by making a contribution, is that stock assessable? No, the stock is not assessable. You assume no other financial responsibilities when you make your contribution to this new auditorium.

4. Does the stock pay dividends? The Winona Assembly is not a money-making institution and as a result it does not pay dividends. The Assembly tries to make Winona Lake the center where the very best in religion and morals may be had. Worldly organizations would be very glad to have a controlling interest in the Assembly, but the managers always planned to have religious people in control. Winona is a religious center and not a summer resort in the popular sense.

5. Why should the nine Districts of the central section make their contribution towards this new auditorium? Because Winona Lake has been pronounced as an ideal place for holding our Conference. The only objection that has been raised is the small auditorium. We hold the largest denominational Conference in America. Because we are going to the central section every three years, as a rule, these nine Districts owe it to themselves and the Brotherhood at large to provide an auditorium that will meet the needs of the occasion. By making our contribution now, we secure the use of this auditorium at a very nominal expense. The Conference has been self-sustaining, and in that way these Districts are saved the trouble of raising money for equipping a place where the Conference shall be held when it comes to the central section.

Elgin, Ill.

How the General Mission Board Closed Up the Year

(Continued from First Page)

Convention of Student Volunteers, to be held at Des Moines, Iowa, Dec. 31 to Jan. 4. It will be represented at the Convention. From present indications from sixty to eighty delegates from our colleges will attend, and it is planned to have a sectional conference of our own students and church members, in connection with the Convention. How best to conserve the benefit of the Convention for our own church work, will be the question to be considered.

It was a busy meeting of the Board, as all the Board meetings are. With it the Board's work for nineteen nineteen was brought to a close. But there was no sign of stopping the work. The eyes of the Board were on the years to come. "Thy Kingdom come," in ever-increasing measure!

"Sound Doctrine" at Funerals

BY J. O. CULLER

THE preaching of sound doctrine is always commendable, but spurious doctrine, *never*. Whatever may be the teaching of the Gospel, or inferred from its teaching, as it pertains to love, mercy, sympathy, etc., the preaching of anything but sound doctrine is never justifiable. However great the grief of the family may be—caused, perhaps, by the sudden death of a very dear one in the family, without a single hope for a happy future, which fact is keenly realized by the family—yet with all that, the minister who preaches the funeral sermon is not justified in leaving one impression, to comfort the friends, without doing injustice to "sound doctrine," and, in a sense, ignoring or criticizing the work of God, who fixes the destiny of the dead in harmony with justice and his Word.

As well might one attempt to comfort the friends of "the rich man in hell," as the friends of those who die out of Christ, because there is no comfort to give. The friends of the departed one would be comforted with a false hope, and sinners would be encouraged to continue their ungodly lives. It would be much better, in such cases, to preach a short sermon from the Word, and leave the dead entirely in the hands of the Lord, where they belong, and "stand clear of the blood of all men."

Under no circumstances has a congregation the right to expect of a minister any assertion, as to the eternal condition of the dead, whether saint or sinner. That has not been delegated to man. If he has complied with the conditions of salvation, he is saved, but who knows that? God knows, and his record is true. But man has no access to God's records. Surely, no one would pretend to know what is there. In all cases one can truthfully say: "The Lord will reward according to the deeds done in the body, whether good or evil."

Then there are those who were members of the church for a number of years, and the obituary says they have been faithful until death. The sermon follows with a very promising hope for the future. Perhaps, during his life-time, he indulged in all manner of worldlyism and ungodliness. Perhaps he was inconsistent in his conversation. Perhaps he manifested no regard for the principles of the church and Bible. Perhaps he attended church occasionally only, but was in no attitude to enjoy religious services. It was immaterial to him whether the standard of the church

would be raised or lowered. Quite frequently that kind of a fruitless, reckless, indifferent life is condemned by ministers and evangelists to be no more than a mere shadow of religion, with no promise of eternal life and joy whatever. When, finally, sickness comes, and when, in his dying hour, the inconsistent one calls for the anointing, he says: "I am ready to go and meet my Savior." The minister, who saw him mostly on Sunday, emphasizes those dying words, and says: "Surely he died the death of the righteous." But how about the Lord, who saw him on seven days of the week? The Word says: "If the righteous scarcely be saved, how shall the ungodly and sinner appear?"

The above picture represents an extreme case of unfaithfulness, and yet it may prove the more dangerous for a minister to commend the life of one who is almost saved, but lost in the end. He should beware, therefore, of the influence of "unsound doctrine" in cases of this kind.

Then we want to consider those who claim to come at the eleventh hour, and who expect to be rewarded the same as those who came early in the morning. Some one may serve Satan until the close of his life. Then, by hurried arrangements, he may be baptized Then, he dies, and is regarded as an "eleventh hour servant." But the eleventh hour is between ten and eleven o'clock, and they labored at least one hour before they were entitled to a penny. But they that are putting off serving the Lord until they feel their dying hour has come, are coming at the close of the *twelfth* hour, when the servants were called in to receive their wages. On that point, please remember that no wages were promised any one who had not labored in the vineyard. No more can we expect to be rewarded when the day's work is done. Remember that God is merciful to all, but that justice demands impartial judgment.

Justice is distinctly manifest in the case of two men: The one had opportunity, time and again, to surrender his life and will, and to serve the Lord instead of Satan, but he preferred to serve Satan. At the close of his life he asked the Lord for admittance, but was rejected. The other had no invitation until the eleventh hour and immediately went and served until the evening, and justly received his reward for faithful service. Would we consider God a wise and just Judge if he would pass judgment otherwise?

How many are there, with Christian intelligence, who do not want to be saved when they see they have to die? Are there any who prefer to be damned? The Lord knew this to be the condition when he gave his Word. Why did he give conditions of salvation when he would save man just the same without them? If modern preaching concerning the dead is correct, then Christ's teaching concerning the "broad and narrow ways" is reversed.

Is there not enough evidence to prove that the sum and substance of the various sermons, assertions, consolations and songs, given upon funeral occasions, are, in a large measure, responsible for the careless, self-satisfied, indifferent disposition of the people generally? This is true not only among people outside of the church, but also among the members of the church as well. It is supposed by the masses that the minister knows what he says, and that he says nothing but the truth. Every statement of the minister is closely scrutinized, and every conceivable encouragement is taken advantage of, therefore remember the danger and folly of preaching anything but what the Lord approves—"*sound doctrine.*"

Goshen, Ind.

Consecration

BY JACOB FUNK

CONSECRATION is the balance wheel of Christianity. Renunciation is not enough. To sacrifice is a noble thing, but it is all in vain if to sacrifice is the end of your religion. Self-denial means to serve yourself last. It gives up that some one else may have. What a wonderful spirit it is, and how much it is needed today, when so many individuals and organizations are saying, by their actions, that self is dominant. While other religions have sought to please their gods by giving something, Christianity has sought to please God by giving self. This is an all-inclusive act, that means when we give self, we give everything else.

Today we are living in an ease-loving, pleasure-loving, self-seeking atmosphere. We truly need an epidemic of self-denial. We have lost the meaning of the term; it seems to be an old-fashioned thing that we have outgrown, and yet, if we are to get anywhere with ourselves or with the church, we must bring it into existence again. We must make self-denial a duty. We must suffer the loss of ease and comfort, yes, even life itself, that righteousness may be a reality in the lives of men.

But to deny self must also carry with it the idea of taking up the cross and following Christ. The young man needed not only to get rid of the barrier that separated him from eternal life, but he must do something. Right here is the place where so many fail. A selfish, self-contained, self-owned, self-used soul is a lost soul, so also is a lazy, empty, careless, do-nothing soul a lost soul. Only by renouncing self and getting busy is there salvation. He that loseth his soul shall save it, because he loseth it in Christ, and Christ dwells in him—a well of living water that nourishes and comforts all that come in contact with him. In self-renunciation the church must lead if she is to perpetuate her life. Daily her strength and power must go out in unlimited volume, in order that the present wrought-up, chaotic, strike-ridden world may be drawn to Christ. War has not settled anything except to confirm the truth that it is a most cruel, barbarous, and inhuman method of settling things. But consecration, which means a giving up of self and a taking up of the cross, will mean a glorified, redeemed and saved world. We have the example of him who died for us. May we follow him!

Wiley, Colo.

How May We Get a Larger Vision of Our Opportunities?

BY MRS. O. L. SHAW

(Read at District Meeting of Middle Iowa)

THE wise man said, "Where there is no vision the people perish" (Prov. 29: 18).

Look at the importance attached to visions that are Spirit-filled! What do we mean by a vision? Seeing great possibilities of advancing the work of the Lord, then surmounting all difficulties' and hindrances, through Christ, to push that work along which has been pointed out to us.

But how may we get a vision? First, we must recognize our own littleness, be emptied of self, be poor in spirit, that our temples may be filled with the glory of the Lord. Then, in humble submission, may we say, "Lord, what wilt thou have me do?" Or, "Here am I; send me." When we reach that stage of preparation, God will not long withhold the vision; and if we then serve faithfully in the little things, God will just as surely open the door to larger fields and greater opportunities.

We are responsible to Zechariah for the saying: "For who hath despised the day of small things?" A woman's life is made up in doing the little things; and how many women, in the daily round of trivial duties, have not, at some time or other, despised the limitations that seemed to hold them slaves to the insignificant things of life? From morning until night the tired feet hurry from one small task to another. Baby's rattle must be picked up, and his tears turned to smiles by seeing the toy in mother's hands for a few minutes. Little sister's apron needs a button, and before she is sent away to play, a shoe lace has been tied, the unruly hair brushed back, and there has been time for the mother to instill by precept and deed, if not by word, a lesson in personal tidiness. Brother's cap is lost and his temper ruffled, but the day suddenly brightens when mother's intuition suggests the hiding place, and her love sends him away to school with the frown kissed away. And while she is performing the necessary round of household duties, numerous block-houses rise and fall, the picture book is thumbed, "pieces" are spread, cut fingers are bound and stories are told.

Did you, whose lives are made up of a multiplicity of small things, ever stop to think how important, in itself, each small thing is? Suppose all the mothers in all the world, who ever spun tops for lonely children, should be assembled in one place at one time, all spinning tops for children—the ring of childish laughter would surely resound through the very streets of heaven itself, in a chorus of joyfulness. And then, suppose, if you can, that no mother, in all the world, ever took time to do these little things, can you imagine the tears that would never have been dried? Can you count the sobs that would never have been stilled? Can you hear the moan of childish grief, had not countless mothers, in moments of baby woe, left other tasks to do these apparently foolish things?

Can you picture to yourself all the buttons you have ever sewed onto little garments in your life? How big a basket do you think they would fill? Would it seem like such a little task if you were told to sew them all on at one time, before you took up anything else, either work or play?

They are only little tasks, as they are done singly, interspersed with other little tasks seemingly as insignificant. But every button sewed on meant not only convenience and comfort, but stood as a lesson in neatness as well.

Estimate, if you can, all of the sagging garments—worn with what degree of discomfort and shame you can never guess—had you never taken time to sew on a button; and then multiply it by all the women in the world who have put on missing buttons for helpless little children. If you can make your imagination take out of the world every bit of gladness, given by somebody's fifteen-minute call in a sick-room, by every flower bestowed, by every lullaby crooned to sleepy babes, and substitute therefor all the sorrow and loneliness that this gladness dispelled, calls and flowers and songs might not seem like such small things as they do now. Day after day, until the weeks stretch themselves out into unbelievable years, the women of the world have been doing the small things—such an unutterable, impossible number of small things.

By and by the little bodies will grow into temples fit for the Lord's indwelling. After a while the prattling tongues will add their quota to the praise that daily ascends to the throne—then in the light of temple building, as the godly man of old suggested, the day of small things looms big and important.

A seer indeed was he who said: "The hand that rocks the cradle rules the world." During the rocking-time characters are moulded by the picking up of rattles, and destinies are determined by the building of block-houses.

During the terrible struggle of the world war the door of opportunity swung open to women. The Red Cross sprang up and received the honored title of "The World's Greatest Mother." People responded nobly to the call. You know the result—women worked and knitted everywhere, seeming loath to lose even a moment's time, so great the need and urgent the call. Many responded who, perhaps, had never before given mankind a lift, but the arrow struck close home and they became interested.

If such a noble work could be done to aid humanity in a material way, how much more important and greater should be the effort put forth to aid them in a spiritual way, for Christ's sake? "Inasmuch as ye did it unto the least of these, ye did it unto me." This should be an inspiration to all church members, all Aid workers, not only to do their bit, but to do their best.

God has opened the great door of opportunity to the women of the church. They have been faithful in the little things. We will not cease rocking the cradle, but we are now ready also to "launch out into the deep"—to do greater things. Our Aid Society is a recognized factor of the church organization and we, too, have entered into the great "Forward Movement." This will mean an effort on our part, but are not God's promises all-sufficient in this line of work, as well as any other, if it be for the advancement of his cause?

Can you imagine anything more noble than the mothers and women of our beloved Fraternity stepping out and saying: "We are still going to keep on feed-

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THE ROUND TABLE

"Good Will Toward Men"

BY JULIA GRAYDON

Last Christmas we thought a great deal about peace and we talked much about it and of what it meant to the world at that time. This year our thoughts turn especially to good will toward men, for in these times of unrest and strife we need to think much of good will toward men, not only at Christmas time but every day.

Have you ever looked up the meaning of good will, as related to law? The dictionary says that "it is a benefit acquired by an establishment beyond the mere value of capital or stock, in consequence of the general public patronage and encouragement."

A man sells his property and his business together, and with it goes the good will which is absolutely necessary in order to make it of any value to the purchaser. That is good will from man to man.

Ah! How we need it today in plain terms—a friendly feeling toward each other—a friendly feeling between employer and employé.

I read the other day of a unique Christmas gift from one woman to another, which illustrates my point. The one was so busy with her Christmas duties that she did not see how she was going to get through in time for Christmas. The day before Christmas the phone rang and a voice said: "This is your laundress. Merry Christmas to you. I haven't a present for you, but I want to come over and do a couple of hours' ironing for you." And when the woman went back to tie up her gifts, "the ribbon and laces, the silver and gold looked cheap to her, as she thought of the richness of the other woman's offer."

Good will from one to another! And when we all experience it we can sing:

"The Christ is born, the Lord has come
Good will on earth to bring."

Harrisburg, Pa.

Now as Then

BY REBECCA C. FOUTZ

One of the interesting things about the Bible, and one of its great outstanding facts, is its true portrayal of human nature and people a few thousand years ago, as we know them now. Both good and bad things are told with equal fidelity and impartiality.

We have not advanced beyond the credulity of Mother Eve, who believed the plausible and seducing argument of the tempter. For what idea is more prevalent than the one that God does not mean exactly what he says, even though we see how greatly deceived our first parent was.

There are the present-day Noahs, who preach to a yet indifferent, scoffing people, bent on pleasure-seeking.

Also, nearly all who work for the Lord feel at some time like Elijah—ready to throw up their hands in despair and give up the fight because of the great odds against them and the fact that wrong seems always in power.

And how many, since Solomon, have had to declare that all is vanity, after having tasted of the honors and riches and pleasures of this world. They have had to learn over again that there is no real worth in them.

What sounds more familiar than the story found in 2 Kings 3? No matter how far the kings of Israel and Judah went, in their disobedience and idol worship, yet they were quick enough to call upon the Lord and his prophet for help when they got into trouble. Do we wonder that, when they appeal to Elisha, he asks them why they didn't go to the prophets of the gods they served, for deliverance?

For no matter how much they may worship and serve them in the time of "all's well," who goes to the movie star, fashion designer, dancing-master or pleasure-resort manager when the dark days of trouble come? The Lord's servant is the refuge sought then.

Now, as then, there is a bright side to any chronicle of human affairs. There are the modern Abrahams of faith, the Josephs who conquer seemingly overpowering temptations—men like Moses, who give up all that the world offers, so that they may serve God and his people. Then there are the Davids who repent and try again, each time they fall, the Daniels who do not "do as Rome does when in Rome," besides many faithful teachers and prophets who warn the people of sin, and call to repentance.

These are only a few instances. One could multiply and duplicate indefinitely, but these are enough to show us what lessons, both of warning and inspiration, there are for us in this great Book if we will only take time to look for them.

Waynesboro, Pa.

Tunnels

BY PAUL MOHLER

Did you ever go through a tunnel? You may have been carried along in the sunshine, following a mountain stream. You are thrilled with the beauty, first of the liquid green of the pools and the snowy crests of the rapids, then with the deep green of the pine and fir, spotted with the tamaracks' autumn gold. Which is the finer—the river's green and white, or the forest's green and gold? You can not say, so you end by trying to see it all.

Then, presto, gone is the vision of beauty. Sunshine is gone, and river and mountain. Egyptian darkness has come upon you. Every sense is stunned. A moment passes—a minute—minutes. Will it never end?

What beauty is there in nature? What joy in life? What glory in the season? Only existence remains. You are in a tunnel.

Then suddenly again—a gleam, then a glare! A flood of light, and you are blinking. The sun is still shining. The world is still beautiful and more fair than ever, by contrast.

Your life is in the sunshine. Its course is lined with beauty. Every day is a delight. Every night you rest in peace. A calamity comes upon you! The sun hides from sight. Your course is blocked. You can not see one step ahead. Has God forgotten or forsaken? Will joy return? Is there a single gleam of hope? A month passes, a year—years, perhaps—and still the darkness reigns. How hard it is to pray, when nothing seems to come!

Then, just a ray! Can it be possible? Is light returning? The darkness pales; it trembles; it is gone! And the sun floods in! You were in a tunnel! Thank God for the light again! Thank God that it is always just a tunnel when his children are in the dark!

Are you in a tunnel now? Wait for the light, and while the darkness covers you, just trust! The sun is shining yet. Life is full of joy and beauty. God can see in the dark. He will never lose his own. Your tunnel may be named sorrow, or tribulation, or persecution, or sickness, poverty, or sword—dark, very thick and dark. But it is just a tunnel, if you are his. Trust him for the coming of the light!

Oroville, Wash.

A Lone Figure

BY A. V. SAGER

The eyes of the world are focussed on a little hamlet in Holland. There is a man without a country—an unwelcome guest in a foreign land. Hated and despised by some, and regarded with mingled feelings of scorn and pity by others. This man of blood and iron—William Hohenzollern—fought desperately with fate and lost. A tyrant by nature, his end was that of all tyrants. He well deserves the opprobrium of all God-fearing people. Millions of innocent men, women and children have gone down into untimely graves because of his fixed resolution and ambition to make the world bow at his feet.

Whatever the primary causes of the war, whatever the contributing influences that made the war possible, by England, France or Russia, it is conceded on every hand that the Kaiser, by his wonderful force, political power and strong personality, could have averted the war, and thus avoided the censure and reproach that have been heaped upon the German people as a whole, by the unspeakable brutality and the ruthless destruction of property, both public and private, by his armies. Sacred places of worship, cathedrals, centuries old—the wonders of the world for their architectural and symbolic beauty—were fiendishly and deliberately destroyed. And all this with the approval, directly or indirectly, of this man.

Statesmen and others of the world's wisest and best men are puzzled what to do with him. Is he sane, or a man with the brutality of the beast? A madhouse would seem to be the most appropriate place for him. His blood can never atone for the unspeakable horrors of four years that make one shudder even to think of them.

There is a man with the amazing egotism to proclaim himself in partnership with God, and equal with him—professedly Christian, a follower of the meek and lowly Christ. It would be a ghastly joke, were it not given in such seriousness. We wonder if he ever read the eighteenth chapter of Matthew. Perhaps he was like some more of us—forgot to clean his spectacles—or like the old mammy reading her Bible upside down.

William Hohenzollern's life should leave a lasting impression on the mind of every young man and woman. Our responsibility to our fellow-man should be newly impressed on our minds—we should realize that we can not live selfish and exclusive lives without reaping the reward of our folly. Retribution always follows disobedience to God's eternal laws. If we sow to the wind, we shall reap the whirlwind.

Fairfax, Va.

New Year Retrospection

BY IDA M. HELM

It is well for us to stop occasionally, in the midst of the cares and pleasures of life, to think of the fearful reality of life and of the fact that we shall never pass this way again, except in retrospection, till the scenes of our life, done in indelible colors of white and gold, or scarlet and black, are unrolled before the assembled world, to witness either for or against us.

The year 1919 is about to take its place in the long line of sister years, clasping, in its unrelenting fingers, the record of each day. Wrapped in its winding sheet it is secure from the tamperings of those who would fain steal from it some pages that glare with marks of sin. Scenes of momentous import have taken place in our lives, scenes of gladness and triumph, scenes of adversity and sorrow. Some of us have followed Christ in the regeneration. It's a glad memory. "For godly sorrow worketh repentance which bringeth no regret" (2 Cor. 7: 10).

Some of us have witnessed the baptism of our friends and welcomed them into the Kingdom. Death has entered many homes, taking away those who were least expected to die. On New Year's Day, 1919, they had as fair prospects to live, and to bid adieu to the dying year, as any one, but the grim reaper called and they went—prepared or unprepared—to meet the King. And we are made to wonder who will be next.

Life is uncertain, death is certain, and some of the Messenger readers must lie down in their last long sleep, wrapped in the cold mantle of death, ere 1920 silently slips away to make room for its successor. Hence, the importance of living a life acceptable to God during the year 1920. We should live such a life as will make death, if it should come to us, an open gate to more abundant, everlasting life. It has been said, and it is true: "It is a fearful thing to live," and if we live not in Christ, it is an awful thing to die.

There is a death that should concern us more than the death of the body—that is the death of the soul. We should remember that "there is a way that seemeth right to a man, but the end thereof is the way of death." The way over which Jesus went, the narrow way of the cross, is the way that leads to life. It is our privilege to walk in the narrow way—the way that is lit up with the "Sun of Righteousness," the way of life. "Be not afraid of them that kill the body, and after that have no more they can do. But I will warn you whom ye shall fear: fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him,"

Oh, if the scales could but fall from the eyes of all the poor souls who are living without God in the world, that they might comprehend the Savior's language: "What will a man give in exchange for his soul?" We may gain wealth, popularity, honor, fame, here in this world; but if we do not accept them as talents given to us by God and use them in his service, we will be held accountable to God for them in the great day of reckoning.

The year 1920 will be fraught with tremendous responsibilities. What it has in store for us individually, for our mighty nation, for the wide world, none can tell. Mighty powers of earth may be shaken to their foundations. But those who trust in God and are loyal to him, will find his mercy and his protection unfailing. The foundations of God are secure. God has a work for each one of us to do who have reached the years of accountability. Let us be earnest and active about our Father's business every day, that we may never need to look back over past days with bitter tears and regret! In God's strength each one of us can face the future with all faith and hope and courage, knowing that he is faithful who promised: "Lo, I am with you always."

"Oh, make me glad, dear Lord, that every passing day,
Brings me a clean page in thy book of life;
A chance to turn the blotted pages down,
And start again refreshed for the great strife."

Ashland, Ohio.

Following Fully

BY ELIZABETH McDANNEL MARTIN

SOME time ago, in a certain place, were placed the following words: "I do not oppose smoking, but I do oppose cigarette smoking." These words were placed very conspicuously, so as to be seen and read by the public. Permission to smoke was not forbidden, only the use of the cigarette. We all know that the cigarette is very poisonous, yet we also know that the entire smoking habit is injurious to one's health, and should not be engaged in at all, whether it be a cigar, a pipe or a cigarette.

We were made to wonder in just how many instances people do right a part of the way and then fail in the other part. We think of the many brethren who say: "It is wrong to use tobacco," and even try to teach their boys that way, but, at the same time, they raise tobacco by the acre, for some one else to dispose of. These brethren—at least many of them—are not doing it with a clear conscience, yet they persist in raising it against better knowledge, simply because they are not willing to condemn the whole business as wrong, which would be the only right thing for them to do.

Again; there are many people who believe it is a sin to become drunk, as taught very plainly in the Bible, but we find them entering the saloon for an occasional drink, not willing to regard the whole business as sinful. No Christian man should ever be found entering the saloon. We are thankful that the day is fast approaching when the awful curse of drink shall be wiped from the earth.

Then there are people who firmly believe in keeping the Sabbath holy, which is right; yet, on Sunday morning, they allow themselves to be sidetracked somewhat by hauling milk to the station or creamery, as the case may be, just as on any week-day. We have seen this thing done many times, and in most cases, at least, it could have been avoided.

And then we have known sisters who had to do some baking and cleaning on Sunday morning, that should have been done the day before, but, on account of the warm weather, they say the custard or pudding would not look as nice if it were made the day before.

Many other things could be mentioned here, but let this suffice. Why not keep the Sabbath Day holy altogether, as the Bible teaches we should?

Then, too, there are those who will admit that chewing tobacco is wrong and would never think of indulging in the filthy habit, but they allow themselves to be tempted by the unbecoming habit of chewing gum. This applies to both brethren and sisters. Without thinking of their influence on others, many of our beloved and well-thinking members indulge in the practice. We wish they might see the inconsistency of God's children engaging in this questionable habit which we should all condemn.

A very good plan for all of us would be to ask ourselves on all questions before the final decision: "What would Jesus do?" In many instances we would find ourselves doing quite differently from what we usually do.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10).

Lebanon, Pa.

Our Entangling Alliances

BY OLIVE A. SMITH

CONSCIENTIOUS objectors to the league of nations are fond of quoting the words of George Washington: "America should avoid entangling foreign alliances."

Just as reasonable would it be to quote these words from the same great source: "A stage coach is the best means of locomotion." It was in 1790. But times have changed. The world has become one, and no one part of it can suffer without the suffering of the whole. The time has passed when we can, with a clear conscience, withdraw ourselves for the preservation of our own comfort and safety, regardless of the needs of our brothers across the Atlantic.

We should not forget what our American boys said when they were over there, facing every moment the great realities of life and death. At such times, men have clear vision. They were asked to vote on the question of the greatest sins and the greatest virtues. With this burden of a national task upon them, they agreed that the greatest virtue was unselfishness and the greatest fault selfishness.

Poets look into the future and see the conditions with which statesmen and all other world workers have to deal. Alfred Tennyson turned abruptly from the consideration of a personal theme, to the picturing of a vision which filled his mind long years ago.

"For I dipt into the future, far as human eye could see,
Saw the vision of the world and all the wonder that would be.
Saw the heavens fill with commerce, argosies of magie sails,
Pilots of the purple twilight, dropping down with costly bales,
Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue;
Till the war drum throbbed no longer and the battle flags were furled
In the parliament of man, the federation of the world."

Emporia, Kans.

Your Picture

BY ELEANOR J. BRUMBAUGH

A LITTLE girl was busy making a picture. Her mother asked: "What are you doing?"

"I am making a picture of God," was the reply.

The mother was surprised, and said: "We do not know what God is. No one knows what God is."

"Well, people will know when I get this picture finished," said the child.

Each one of us is making a picture. Each day's actions are adding to the picture something for or against righteousness. We are telling the world what we think of Christ—not telling it in words, but in actions. What will your picture be like? Will people know more about God when they see your picture of him? Are you representing him truthfully? How sad, if those who look at your life are led the wrong way! This will be sad not only for you, but for all who copy your picture. Paul said: "For me to live is Christ." Can it be that he imitated Christ so well that he could say this? He surely did. What a beautiful life! What a charming picture! Copied by people yet today! Admired by all who know him!

As we pass off the stage of action, one by one, we leave a picture where all can see just what we thought of Christ. Is our time spent beautifying our picture with precious jewels we have brought to him? Or, have we spent too much time on the things we eat, and making beautiful garments for these material bodies? These things, so insignificant, are taking too much of our time. Let us spend more time on things that endure. Make the blessed Christ the central figure of your picture, and when it is finished, people will know just what you think of him. What a worthless life it will be if he is left out of your picture!

Huntingdon, Pa.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Power in Prayer—"Whatsoever Ye Will"

John 15: 7

For Week Beginning January 4, 1920

1. **A Broad Promise.**—"If ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done unto you." Do you see how it touches every are of life's horizon? It reaches to the very limits of God's grace. It is one of the blessed "whatsoevers" that only the omniscience of the All-Mereiful Father can define.

2. **The Wonderful "Whatsoever."**—No surveyor has ever drawn a chain around it. Like the blue sky above us, it overarches us wherever we go. If we reach the uttermost ends of the earth we are still in the center of that far-reaching, all-encompassing, infinite "whatsoever"! When, in the path of life, we come to God's "whatsoever," we have struck a mountain range that is as high as heaven, over which no foot of man has ever ventured. Science can not build a pathway over its crest, and even the seers of Jehovah have not succeeded in getting beyond the foothills. The apostles could only stand still on its uplands and cry: "To the hills I lift mine eyes." The martyrs climbed high upon its soaring cliffs, until, strangled by the fumes of the pit, they cried aloud: "How long, O Lord, how long!"

3. **We Must Link up Our Lives with God's Plans.**—If, therefore, God measures the blessings of our prayers by this unscalable "whatsoever"—this horizon-wide, this heaven-high promise—then we should all avail ourselves of whatsoever blessings our confidence in God can obtain. It is not ours to inquire whether this thing or that can be obtained by prayer, or whether we are justified in pleading with God for certain longed-for blessings. The thing for us is to put ourselves in line with the "whatsoever" of God's plan, and then trust God to fulfill his promises. Surely, we can obtain nothing if our eyes are not toward the hills. If we are not striving to do the will of God, the greatness of the "whatsoever" will be of no value to us.

4. **We Must Trust God Absolutely.**—There is nothing gained by idle speculation about the "wideness of God's mercy." There is much gained by bringing ourselves into the presence of God and letting the very aroma of his presence fill us with its celestial ecstasy. We know that men of prayer have been the men whom God has used mightily in the history of his Kingdom. We know that such are the people whom he is using today. These servants of his are the evidences of the power of prayer. They are his witnesses to the blessedness of prevailing prayer. They are the "infallible proofs" that his promises, like the trees by the river's side, "yield all manner of precious fruits"—how luscious and refreshing, only those may know who, like Nathanael of old, prayed under the fig tree, and were seen of the Lord Jesus. The world movers have been men of prayer. Do you want power? Ask for it. The great need of today is prayer, prayer, prayer! What we need in the church today is prayer—more prayer!

5. **Suggestive References.**—God's willingness to hear (Psa. 34: 15). "Commit thy way unto the Lord" (Psa. 37: 4). "In all thy ways acknowledge him" (Prov. 3: 6). "Seek ye the Lord" (Isa. 55: 6). The Lord's readiness to answer (Isa. 65: 24). A great promise (Jer. 33: 3). An assurance that can not fail (Lam. 3: 25). Ask and you will receive (Matt. 7: 7, 8). The power of united prayer (Matt. 18: 19, 20). The Spirit's help in our prayers (Rom. 8: 26). Ask for wisdom (James 1: 5-7).

TOPICS FOR THE QUIET HOUR

First Quarter of 1920

For Week Beginning	
Jan. 4,	Power in Prayer—"Whatsoever Ye Will," ..... John 15: 7
Jan. 11,	Winning Men—the Christian's Great Privilege, ... Ezek. 33: 1-9; 2 Cor. 5: 20
Jan. 18,	Striving for the Mastery, ... 1 Cor. 9: 24-27
Jan. 25,	Lessons from a Selfish Life, ... Luke 12: 16-21
Feb. 1,	"The Sword of the Spirit"—Its Power for Me, ... Eph. 6: 17
Feb. 8,	Abounding Riches of God's Grace, ... Eph. 2: 4-10
Feb. 15,	The Christian Life a Constant Effort, ... Heb. 12: 1, 2
Feb. 22,	Our Heavenly Inheritance, ... 2 Peter 1: 10, 11
Feb. 29,	Acceptable Worship, ... John 4: 23, 24
March 7,	Losing Sight of Self in Service for Others, ... Philpp. 2: 1-11
March 14,	Our Responsibility for Home and Foreign Missions..... Matt. 28: 16-20
March 21,	Saved and Kept, ... Psalm 32
March 28,	"Not I, But Christ," ..... Gal. 2: 20

AMONG THE CHURCHES

CALENDAR FOR SUNDAY, DEC. 28

Sunday-school Lesson, Review: The Training of Peter and John.—I John 1: 1-9.

Christian Workers' Meeting, Our Realized Motto of 1919: "God With Us."

GAINS FOR THE KINGDOM

One was baptized recently in the Huntingdon church, Pa.

One was baptized recently in the Live Oak church, Calif.

One was baptized recently in the Lower Stillwater church, Ohio.

Five have been baptized in the Troutville church, Va., since the last report.

Two confessed Christ in the Maple Grove church, Wis., —Bro. C. G. Shull, of Chicago, evangelist.

One was baptized in the Glendora church, Calif.,—Bro. Geo. Mishler, of South Whitley, Ind., evangelist.

Fourteen were baptized in the Antioch church, Va.,—Bro. J. S. Zigler, of Fayetteville, W. Va., evangelist.

Five were baptized in the Sandy Ridge church, W. Va., —Bro. E. S. Kiracofe, of Nokesville, Va., evangelist.

One confessed Christ in the Bowmont church, Idaho,—Bro. M. Alva Long, of Weiser, same State, evangelist.

Twelve were baptized in the Wakarusa church, Ind.,—Bro. E. C. Swihart, of Elkhart, same State, evangelist.

Forty were added to the church at Rockwood, Pa.,—Bro. W. J. Hamilton, pastor, in charge of the meetings.

Thirty-four were baptized in the Hagerstown church, Md.,—Bro. John H. Cassady, of Huntingdon, Pa., evangelist.

Five confessed Christ in the Skippack house, Mingo church, Pa.,—Bro. Wm. Zobler, of Lancaster, same State, evangelist.

Fifteen were baptized in the Pleasant Valley church (Southern District), Va.,—Bro. H. W. Peters, of Wirtz, Va., evangelist.

Fourteen were baptized and four reclaimed in the Hammer schoolhouse, W. Va.,—Bro. E. S. Kiracofe, of Nokesville, Va., evangelist.

Eleven were baptized and one received on former baptism in the Everett church, Pa.,—Bro. G. A. Snider, of Lima, Ohio, evangelist.

Twenty-two were taken into the First Church, South Bend, Ind., and seven confessed Christ during a series of meetings which closed Nov. 30.

Ten were baptized in the Logansport church, Ind.,—Bro. Silas Fisher, of Peru, same State, evangelist; two were baptized previous to the meetings.

Seventy-five came forward, forty-seven of whom have been baptized and two reclaimed in the Roanoke City church, Va.,—Bro. E. S. Coffman, of Harrisonburg, same State, evangelist; seven have been baptized since the meetings.

OUR EVANGELISTS

Bro. A. B. Miller, of Bridgewater College, to begin Dec. 30 in the Huntingdon church, Pa.

Bro. J. Edwin Jarhoe, of Chicago, to begin some time in January in the Laton church, Calif.

Bro. Wm. Lampin, of Polo, Ill., to begin some time in January in the Goshen City church, Ind.

Bro. Frank Sargent, of Chicago, to begin some time in February in the East Wenatchee church, Wash.

Bro. Hiram Eshelman, of Mt. Joy, Pa., to begin Dec. 27 in the Millbach house, Richland congregation, same State.

PERSONAL MENTION

Bro. F. E. Miller changes his address from Mt. Grove, Mo., to Cabool, same State.

Brethren Merlin G. Miller, Elgin S. Moyer, H. E. Keller and Roger D. Winger, of Bethany Bible School, attended some of the sessions of the Mission Board Meeting.

Bro. Charles E. Delp is in a position to do evangelistic work in such of our churches as may wish to make arrangements to that end. He should be addressed at Shannon, Ill., at as early a date as possible.

Bro. S. C. Miller, of Roseville, Ill., after delivering the evening sermon for the Elgin congregation on Sunday, Dec. 14, visited the Publishing House next day, favoring the "Messenger" rooms with an appreciated call.

Sisters Anna M. Eby and Anna V. Blough, missionaries on furlough from the India and China fields respectively, attended the Mission Board meeting last week and favored the "Messenger" rooms with pleasant interviews.

The General Mission Board meeting, last week, filled two days, Wednesday and Thursday, brimful, with morning, afternoon and night sessions. The full membership of the Board was present, except the Life Advisory Member, Bro. D. L. Miller, who is spending the winter in California.

The First District of China has selected Eld. Ernest D. Vaniman as its Standing Committee representative at the 1920 Conference.

Mission Board Meeting is always too busy a time for much "visiting." We managed to have a few words with each member of the Board, however, the largest opportunity being given by Bro. Yoder, who came early to confer in advance with the Secretary about that proposed visit to the mission fields.

The Yearbook for 1920

Borring some new kind of striko, or other similar calamity, the 1920 Yearbook will ho ready for mailing by the time this issuo of the "Mossenger" is in your hands. Evory reador of the "Messenger" will need it.

It is tho reforence manual of our church activities. It contains an introductory review of the year nineteen nineteen, the Forward Movement Program, a summary of past achievements and future plans in Home and Foreign Missions, the Sunday School Work, Education, and the Christion Workers' Society.

It tells of our reform and relief activities in Temporonce and Purity, the Peace Movement, Child Rescue Work, Dress Reform, tho Sistors' Aid Society, and our Relief and Reconstruction Work in Armenio.

It gives biographical sketches of Elders John Colvin Bright, David F. Hoover, H. B. Brumbaugh and Steven P. Berkebile.

It contains the corrected Ministerial List, the List of Churches ond Missions with Their Pastors and Elders, the District Mission Boards, the District Ministerial Boards, and a list of the Gish Fund Books.

It includes on Almanoc for 1920, a calendar for 1921 and other miscellaneous information.

The price, with a "Gospol Mossenger" subscription, is only ten cents. If your order has not been sont in olreody, simply odd ton cents to your "Messenger" subscription and send both promptly. If you have already renewed your "Messenger" subscription, you need send only ten cents.

But you need the 1920 Yearbook.

The Intercollegiate Anti-Tobacco Association has appointed Bro. J. B. Moore, of Sterling, Colo., Field Secretary for that State. In that capacity Bro. Moore stands ready to address the churches of Colorado, as well as the high schools and colleges, on the nicotine problem. He is prepared to offer substantial awards to colleges engaging in anti-tobacco oratorical contests.

Bro. F. D. Anthony, of 1020 Falls Road, Baltimore, Md., after more than seven years of faithful service as pastor of the Woodberry congregation of that city, has decided to close his pastoral labors and devote much of his time hereafter to evangelistic work among the churches. Bro. Anthony is now open to engagements for such services and ready to begin the work at once.

ELSEWHERE IN THIS ISSUE

Members of Southern Illinois will please note the announcement of Bro. E. E. Brubaker, Secretary of the District Mission Board, as given among the Notes.

The Bible and Sunday-School Institute of Southern Illinois is to be held at Astoria Dec. 28-31. A choice program has been provided, as may be seen by referring to page 828.

The Manchester College Special Bible Term is to be held Jan. 6-16. Competent speakers have been provided, and ample provisions at reasonable rates have been made for all who may wish to attend. See notice on page 828.

MISCELLANEOUS

The Bible Institute of Bridgewater College, Bridgewater, Va., is to be held Jan. 11-17. The program reached us too late for this issue, but will appear next week. Watch for it!

The East Wenatchee church, Wash., reports an offering of $1,010.10 for the Armenian orphans. Such striking liberality by a church far ont on the frontier, is certainly praiseworthy. "The Lord loveth a cheerful giver."

We are requested to announce that the Bible Institute at Sebring, Fla., to be conducted by Bro. Jas. M. Moore, begins on Monday, Jan. 26, and will continue two weeks. Bro. Moore will preach each evening during the Institute work.

"The year 1920 is before us. We want to make this the best year in the history of the church." Seems to have the right ring, doesn't it? But nothing in the little circular, containing this statement, impressed us more than the thorough, business-like way in which the budget of the church expenses for 1920 is itemized. It is not a very large congregation either, but the total budget is $2,500. And besides such homely but necessary items as coal, gas, water rent, repairs and other things, home and foreign missions, education and such matters are also liberally provided for. Most assuredly this church is interested in the Forward Movement.

Since our mention of the "Home Study Course for Ministers," many are availing themselves of the excellent advantages to be gained thereby. It should not be forgotten, however, that a tuition fee of $6 per year has been decided upon. This is necessary to make the course self-supporting, and should be paid when the work is entered upon.

From the Official Directory of the Eastern District of Pennsylvania for 1920 we glean a few interesting facts: The largest congregation, White Oak, has a membership of 465. Three others have over 300 members and ten others have over 200. The total membership of the District is somewhat over 6,400. There are 120 ministers not elders, and 73 elders.

With the last number of each year we usually give some editorial attention to the year's tendencies or events in their general relation to the church life. We are using our space this week, however, for a report of the Mission Board Meeting. Such observations as we have to offer, on the significance of the year as a whole, are reserved for our next issue, the first of the New Year.

"Early Educational Endeavors of the Church of the Brethren," by Bro. Jno. S. Flory, is the latest booklet published by the General Educational Board, Elgin, Ill. It is full of information and interesting details of both early and late educational efforts among our people—facts that none of our readers can afford to miss. A copy is yours for the asking by addressing the Board as above.

Special Notice.—The elders, pastors and treasurers of the thirty-seven congregations of Western Pennsylvania are hereby notified that the three cents a member apportionment for the Annual Meeting treasury, is now due, and should be paid before the end of February. Also give the Treasurer the number of your members. Send all funds to Jerome E. Blough, Treasurer, 1309 Franklin Street, Johnstown, Pa.

Jan. 5-9 inclusive, the Special Bible Session of Daleville College, Va., will be held. The announcement of this most interesting annual gathering reached us just before closing these columns, and can not be given in full until next week. We take pleasure, however, in stating that during the five days of intensive work, six able speakers will render their very best efforts, to make the sessions truly worth while for those in attendance.

Along with the more urgent need of pastors, another is coming to the front. Some congregations, which have had the advantage of competent pastoral leadership, are beginning to realize how much it would help the work along to have equally efficient service in the direction of the music. One of our live pastors has just written us, expressing his desire to get in touch with a good song leader. As a church utilizes its possibilities for service, it is sure to find its vision of those possibilities widening.

Special Notice.—During the past few weeks a number of important mail trains have been discontinued. Weather conditions have also delayed trains. The mails are always heavy during the holidays, so if your "Gospel Messenger" does not reach you on schedule time, please consider the conditions mentioned and do not censure us too severely. We are doing all in our power to have the paper reach you regularly, but we can not be responsible for conditions beyond our control. We believe when things become normal again you will find everything O. K.

A BYSTANDER'S NOTES

Good Advice.—A noted church worker, in a recent address, made use of the following expressive phrase: "Don't back out just when you ought to go forward." The terse admonition applies with special significance to the Forward Movement upon which we have entered. As it appears to the Bystander, no danger is more threatening, at this critical time, than the very common one of REACTION—standing still for the time being. Not to advance, means to "back out." That is a truth so obvious as to need no further proof. Our only hope of success in the Forward Movement is a continual "pressing onward," with all the energy at our command.

Following Jesus All the Way.—In conversation with an earnest Christian, recently, the growing laxity of many professors of religion was deplored. Our final conclusion was that in many cases the Divine Pattern has, unfortunately, been lost sight of, and consequently there is a lack of fervent consecration to the work of the Lord. While, literally speaking, we can not walk in Christ's steps in many of the steps he trod, we can certainly live in his spirit amid all the vicissitudes of our mortal life. In our attitude toward God and our fellow-men we can live in the spirit of Christ. His spirit was reverence and love toward God, and sympathy and love toward his fellow-men. He kept his heart ever open toward the Father, so that he never doubted the presence of heaven in his life; and he kept his heart ever open towards his fellow-men, so that he uttered no word and did no deed in relation to them that was not inspired by love. And by God's help we may imitate him in this, and thus live the Christ-life before the world.

AROUND THE WORLD

Forty-Four States Sign Ratification Act

Despite the oft-reiterated claims of the "wet" element that the prohibition amendment is constitutionally illegal, one fact stands out clearly and unassailable—forty-four States have officially notified the State Department of their ratification. Virginia occupies the place of honor in the illustrious enrollment of States on the side of decency and sobriety. New York's report, received Sept. 8, last, closes the list. To any right-thinking mind, the showing is a most significant one. It seems clear that an overwhelming majority favors prohibition, and it is strange indeed that the saloon-men should still cherish a forlorn hope that through some sinister move the prohibition enactment might be defeated.

A Growing Danger

Radicalism, by whatever name it may be known, is always a danger to the nation as well as to the individual. Whether these extremists are known as rank Socialists, Syndicalists or Bolsheviki, their ultimate trend is ever towards destruction. Their chief aim is the overthrow of organized Government and of wealth in partteular. As might he expected, the church, too, is marked for the same destruction. "The British Weekly" quotes the frank avowal of Ferdinand Pellontier, a radical agitator, as follows: "We are rebels all the while, men without God, without master, and without fatherland, irreconcilable enemies of all despotism, moral or material, individual or collective, opposed to all law and authority."

Growing Old Graeefully

Humanity is, as a rule, greatly interested in any suggestion that has proved of value in lengthening the brittle thread of earthly existence. The testimony of Dr. Stephen Smith, a famous Civil War surgeon, now in his ninety-sixth year, should, therefore, be of decided value: "Keep alert, keep occupied, keep in touch with your environments! Read the news and associate with men and women who are active. So occupied, your health, in ninety cases out of a hundred, will take care of itself." The doctor, in our opinion, omits a very essential factor—complete dependence upon the Lord and the ordering of our entire life according to the precepts of his Blessed Word. That practically insures our present and eternal well-being.

An Encouraging Outlook

Statistics, as a rule, are not specially interesting, and yet, once in a while, something may be gleaned therefrom, inferentially, that is decidedly significant. As we all know, mission work has been of slow growth, despite the Master's emphatic "Go ye," and one is not greatly surprised when the statistician assures us that it took ninety years to make the first million converts in heathen lands. For the second million there was a perceptible "speeding up" in the process, for only twenty-three years were required to gain that goodly company of converts. At the present rate of mission conquest, souls are won for the Kingdom at the rate of a million every four years. Now if we could but Christianize modern civilization itself, the great world family would have an exceedingly bright future.

Mitigating the Horrors of Penitentiary Life

A nation-wide campaign, to put each of the fifty-nine State Prisons and the five Federal Penitentiaries upon a humane basis, is being ushered in by Thomas Mott Osborn, the noted prison reformer. He interprets the precept of Christ, in reference to visiting "those in prison," as involving active effort looking to the amelioration of the distressing conditions, so commonly incident to prison life, and he hopes to give material assistance along that line of reform. The entire fortune of a wealthy ex-convict "known from one end of the country to the other" and a man of influence in Washington, has been placed at Mr. Osborn's disposal. Sixteen hundred former prison inmates, now in New York City, all of whom are "making good" with reputable firms, are giving their entire strength to the crusade by which more humane methods are to prevail in the penal institutions of our land.

How an Uprising in India Was Quelled

A number of the British journals are greatly agitated because—according to a report just made public—an English military officer in India, a few months ago, ordered his troops to fire at random on a large assembly of civilians, causing the immediate death of five hundred, and the wounding of fifteen hundred others. He admits that he "did not attempt to care for the wounded or dead. That was their business: they have hospitals, he supposed." Just what the details of the gruesome affair are, or what the provocation, we are not told by the gentleman in question. But as considerable time has elapsed since the unfortunate occurrence, it would hardly be expedient, perhaps, at this late date, to venture upon a discussion of the unfortunate happening. Conditions in India are complicated, at best. It will be obvious to any thinking mind that it is no small task for the thirty million British to keep in check the three hundred millions of India. British papers admit that gentleness does not always meet the needs of the situation. It is but fair to concede, however, that the British are the world's best and most just colonists, the most tolerant, good-natured foreign rulers, if the people, thus paternally cared for, will but take that view of the matter. But in India, as elsewhere, the agitator freely sows his seed of riot and rebellion.

Papers and Magazines Suspending Daily

A number of causes are contributing to conditions that make the publishing of periodicals exceedingly expensive, nowadays. In fact, for some publications the greatly enhanced cost has become practically prohibitive, and regretfully they have passed out of existence. In the case of some, that cater chiefly to the desire for entertainment rather than instruction, the loss is negligible. In the case of others, that labor for the highest interests of humanity, their suspension is a distinct loss—one that the country can not well afford. The printers' strikes, the "Zone Postage Law," paper at seven cents or more a pound, and the vast increase in cost of newspaper publication in general, are responsible for defunct periodicals.

Will China Be a New Korea?

Anxiety is felt in all parts of China, among Chinese and foreigners alike, that American intervention in Mexico will at once be followed by Japanese intervention in China. Already Nipponese officials are peremptorily warning China that Japan can not hold herself responsible if the boycott of Japanese goods is not immediately stopped. Japanese propaganda is right now filling the Chinese papers with rumors about American aggression in Mexico, hinting that China is in the same condition with relation to Japan. Fearing the worst, the Chinese are urging their Government to force Japan to give a guarantee that Nipponese subjects in China will cease carrying arms. Japanese warships are also to retreat from China's waters. A subjugation, similar to that of Korea, is greatly feared by the people of China, and will be resisted by every means possible.

Further Triumphs of Air Navigators

New interest in aërial flights was aroused recently when Lecointe, a Frenchman, attained a rate of speed exceeding 225 miles an hour, averaging 200 miles during his entire trip. Expert aëronauts declare that this is but a fair start towards the coming speed of 1,000 miles an hour. This, they say, will mean that Paris may be reached in three days from New York, some day, while a trip around the globe may be made while the sun is shining overhead all the while. Preposterous as such a prediction may seem, who would say that it may not be done, in view of past accomplishments? By the way, some really valuable utilizations of the aëroplane are made nowadays. At San Diego, Calif., large schools of fish were thus located, keeping fishermen busy all day. Patrolling of timber tracts, with a view of checking incipient fires, is also successfully accomplished.

The Profiteer in Ancient Rome

Hoarding of the necessities of life, and "cornering the market" were offenses severely punished in Ancient Rome. That picturesque old emperor, Diocletian, who rose to the throne which made him master of the then known world, issued an edict in 301 A. D., that clearly defines his idea of profiteering. We quote in part: "If the raging avarice which, in utter disregard of humane principles, continues to increase, as it has been doing, by leaps and bounds, could be held in moderate check, or if the condition of the people were such that they could bear the burden, there might be justification in ignoring the situation and saying nothing. . . . It is our pleasure, therefore, to decree that the prices, herewith submitted, be regarded as prevailing rates, and that any excess is strictly forbidden. We also ordain that if any shall violate the law he puts his life in jeopardy."

The Story of Armenian Cities

A relief worker, who has personally investigated conditions in Armenian cities, has found ample proof that the dreadful stories of massacres by the Turks have not been exaggerated in the least. Ourfa, Diabekir, Harpoot and Malatea—once flourishing cities—now places of devastation, give silent testimony to the terrible wrongs inflicted upon the Armenians, and also make a most eloquent plea for the relief of the dire need of those still left alive in them. If it were not for the fact that each of the four cities referred to is a center for the work of the Near East Relief Committee, the sight of the devastation in these places, and the pathetic tales of wholesale destruction, wrought by the Turks, would be harrowing in the extreme. The recitals of brutal butchery, as revealed by the piles of human bones in each locality, would be too horrible to contemplate. Beginning with the city of Ourfa, only a glance is needed to demonstrate at once why it is known as the "City of Death." In the mountain-side, near the city, there is a vast cave, within which there is a deep well—the common grave of hundreds of former citizens. The ground around the cave, still littered with human bones, bears silent testimony to the carnival of death, here staged by the remorseless Turks. Diabekir, a beautiful city in the interior, also testifies to the wanton cruelty of Turkish fiends incarnate. Scattered human bones, and even entire skeletons, tell their ghastly story. Workers of the Committee for Relief in the Near East, in all the Armenian cities, are recognized as Americans by their uniforms, and treated with obsequious respect by Turkish officials. These men always hasten to explain that they were not present at the times of these massacres. Harpoot, a magnificent mountain city, repeats the terrible record of crime. A little ravine, amid the hills, is half filled with the bones of Armenians who were massacred when the city was taken.

Churches to Observe Child Labor Sunday

As now arranged by the National Child Labor Committee, Sunday, Jan. 25, will be observed by churches throughout this country as "Child Labor Sunday." The many demands for the presentation of great public causes, may make it impossible, in most cases, to devote a full sermon period to the consideration of the important subject alluded to above. It is hoped, however, that the consideration of the claims of childhood at its best, may be given at least a few minutes of the sermon period. The great harm, resulting from the employment of children in industrial pursuits, while physically unfitted for such a task, should appeal to every lover of childhood. Further information on this important topic may he had by addressing the National Child Labor Committee, 105 East Twenty-Second Street, New York City.

Science Again to the Fore

According to a recent press report, an Asiatic scientist has perfected an instrument, magnifying, by a hundred thousand, the highest power of the microscope, thus making it possible actually to see the growth of a plant in its minutest details. This will enable the Burbanks of the future to watch from hour to hour the effects of different fertilizers, of water, of electricity, and even of alcohol, on plant life, instead of waiting an entire season for the final results. With this new "crescograph" to watch a plant's growth, the X-ray to look inside of it, and the whole science of chemistry to do his bidding, it would seem that man would soon be on a fair way to solve the food problem. What a pity, however, that there is not an equal anxiety to solve other problems that vitally affect the well-being of mankind. "Man's inhumanity to man makes countless thousands mourn," said Burns, and that is true even today.

One Is Made to Wonder

General surprise was aroused when it became known that a Vermont clergyman, after a vain attempt to keep his family on a $600 a year salary, abandoned the ministry, became a veterinary surgeon, and now earns $3,600 a year. It is no compliment to the intelligence of humanity that a minister should he paid $600 for the shepherding of a flock, while there is no hesitancy in allowing him six times that amount to insure the best interests of cows, horses and hogs. If you inquire into the matter, you will soon learn that finances are a leading factor in the latter case. Something just as amazing crops out in Governmental affairs of the United States. Expert advice of the best specialists is placed at the disposal of any family that is worried about diseased livestock, while mere sympathy, and none too much of that, is given to a mother, worried about her children. Logically and rightfully, children should come first, but do they?

Chinese Home Missions

A growing missionary spirit among Chinese Christians has led to the formation of Chinese Home Missionary Societies. One of these—in Nanking—is not only an entirely Chinese organization, but is interdenominational, and aims to evangelize distant and unoccupied parts of China. Its officers and members are prominent Chinese Christians, and the work is entirely supported by the native churches. The following appeal has been sent out by them: "Christ's instructions are: 'Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.' These are not words to be idly repeated, but call for action. Nor are we to limit ourselves to any one corner and take comfort therein. When we think of the multitudes to whom life is but a drunken sleep, and death a fateful dream, whose is the responsibility if not that of the 300,000 Christians of China? Day and night this thought presses on one with increasing agony. Jesus is the world's Savior and his disciples must share his task. His Word abides as a sacred commission for us. . . . Of the 12,000,000 people in Yunnan, there are only 7,413 Christians. Foreign missionaries are proportionally few, and there is not one ordained Chinese preacher, nor western-trained doctor. . . . Christians of China, does not such a pitiful situation quicken your benevolent instincts?" May we not continue along the same line of reasoning, by appealing to the Christians of America: "Does not the zeal of those earnest Chinese Christians put to shame the indifference so often seen among church members in the United States?"

HOME AND FAMILY

The New Year Bells

BY J. O. BARNHART

The North Star twinkled and looked down
That winter night on the old town.
Its hundred roofs, weighed down with snow,
Like army tents in moonlight glow.
Above the snows the church towers rise,
Their steeples pointing to the skies.

And the old schoolhouse, too, stands near
And 'tis the last night of the year.
The schoolhouse windows blankly stare
Out through the clear and frosty air;
A youth at one tall window stands,
Where he can watch the town-clock's hands,
As gleaming in the silvery light,
They tell the hour of drear midnight.

The youth's hands back in darkness grope,
And firmly clasp the old bell-rope.
Impatient, he the stroke to hear,
To toll the knell of the dying year.
He reaches forth the rope to pull,
His young heart running over full
Of joy because the old school-bell,
The New Year's birth is first to tell.

But scarce his bell begins to sound
When other bells take up the round.
Loud their reverberations roll,
And thrill the listener's inmost soul
As faster still they ring and sway
Each to the other seems to say:
"The old is dead; the new is born!
Proclaim, O bells, the joyous morn!
All things material must decay;
The old must to the new give way,
Nothing endures but Hope and Truth,
Then let each soul renew its youth.
The old is dead, the new is born,
Proclaim, O bells, the joyous morn!"

And to and fro, and back again,
Each bell replies, "Amen! Amen!"
And in each heart an echo swells,
While listening to the New Year bells.

Oh, joys of youth! Alas, too few!
Among the pleasures that I knew,
Nothing my youthful bosom thrilled,
Or my small world with rapture filled,
Like running through the frosty air,
Climbing the old school belfry-stair,
And ringing out the New Year chime,
Of all earth's songs the most sublime.

But all material things decay,
The schoolhouse old has passed away.
A larger one stands in its place,
A thing of beauty and of grace,
But there's no belfry and no bell,
The happy New Year's birth to tell.
A gong electric, with its rattle,
Calls children now with tasks to battle.

But on the last night of the year,
That old schoolbell to memory dear,
Shall still sound in my fancy's ear,
A chime as sweet, a song as clear,
As it sang in the long ago,
On New Year's Eve across the snow.
And till my life's last day is done,
And watchers say: "His race is run!"
When mournful ringing of the bells,
The time of my departure tells,
The New Year chimes shall give me joy
As great as when I was a boy.
'Tis long since I the fountain found
The Spaniard sought the world around,
In which to plunge his wasted frame,
And regain youth, wealth, power and fame.
Searching, great hardships he'd endure,
And died decrepit, old and poor.
But long ago I found the spring
Which speeds the drooping spirit's wing.

While yet an humble child and meek,
That fountain I was taught to seek.
And leaning on a trusty guide,
I found the spring a Rock beside,
I plunged beneath the sparkling tide.
And now, though years have passed away,
With wrinkled brow and locks all gray,
At heart, a youth I still remain,
Hale and triumphant over pain.
And still shall live, though ages roll,
With youth eternal in my soul.
And when my latest hour is nigh
And to this world I close my eye,
When the old sexton rings the bell,
Let no one say: "It is his knell."
But listening with enraptured ear,
Let each exclaim: "'Tis his New Year!
His body's dead, his soul is born,
Into a happy New Year morn!"
An endless morn, unmarked by years,
Where come no sighs, nor pains nor tears.
Where bells of hope and love and truth,
Ring out the chimes of vernal youth.
And ransomed souls with rapture swell,
Listening to heaven's New Year bell!

Oakley, Ill.

Love and Law

BY BESS BATES

BROTHER REED had preached a stirring sermon on "Love and Law." Uncle Jim Lovelock had listened with pleased attention, for he agreed with every word that had been said. Deacon Brown had frowned through the first half of the sermon, and leafed through his Bible during the last half, in a vain effort not to listen. He did not like these sermons that left him feeling as if he were not doing all that he should. He gave his share to the expenses of the church, and they were heavy enough. He attended all of the services, and took an active part in the running of the church. What more could be expected of him? Certainly, that was all that any church member need do. But Bro. Reed thought differently and preached differently, and he had a disquieting number of Bible references to back up his views.

As soon as the services were over, Deacon Brown hunted up Uncle Jim and began: "That young preacher isn't getting enough doctrine in his sermons."

"I wondered how soon you'd bring up that point," smiled Uncle Jim, "and I'm ready for you. Half of his sermons have been on doctrines since he has been here, and I'm right here to tell you, deacon, you would have to go a good ways before you would hear a better or more uplifting sermon than we had today. I say Bro. Reed is a find, and I'm not going to listen to any kicking about his preaching."

When Uncle Jim smiled, even Deacon Brown couldn't get angry, but he still retained an argumentative mood.

"Where will such talk get us to, as he put up today?" he said. "To hear him talk, you would think we didn't need any laws at all but could just run things on love. There isn't any question about it, it couldn't be done that way. We must have laws and stand by them. That is what I think about it."

"All right. All right. I agree with you and so does Bro. Reed, as far as you go. We have to have laws and we have to stand by them, for there are people who haven't love enough in their hearts to do any other way." Uncle Jim paused to push his hat back meditatively. "But it's a mighty poor sort of Christianity that only lives up to a set of laws. When I was a little fellow, struggling along to lead the right kind of a life, I used to think if only the Bible was a set of rules, like the teacher used to write on the blackboard, I could just live up to those rules and that would be enough. I could feel as I pleased. I was always good at living up to a set of rules and getting around them, too, for that matter. Seems like I remember you were about the same, deacon. I remember how much trouble we used to give old Jenkins and he couldn't do anything because we always obeyed his rules to the letter. There were always enough things he couldn't think of, to tell us not to do, for us to have a pretty good time."

"I can't see the connection," began Deacon Brown.

"I'm going to tell you how I see it," went on Uncle Jim, "and mebbe you can see the connection then. Remember Jenkins made a rule that every person he caught whispering had to stay after school. Well, he didn't catch very many of us and you know there was a lot of whispering going on, too. And so did he know it, but he couldn't help it. Now just suppose Jenkins had loved us squirming kids, and we had admired and loved him. Just suppose that. Now, if he had said to us: 'Boys, whispering disturbs this school. We are going to work together to make this a good school. 'I want to help you and I want you to help me. How many are going to do their part?' There wasn't a one of us who wouldn't have done our best to quit whispering. We knew that Jenkins wanted to do the right thing by us and so we would do the same by him. It would have been a matter of love. He loved us and we loved him in return. Therefore, we would do what he said and do it just as hard as we could. But when it came to obeying his rules, that was another matter. We felt he hated us and we likewise hated him, and consequently we obeyed his rules just enough to escape punishment. Do you begin to see, Deacon?"

"Go on and finish, Jim."

"It looks to me like it was a good deal that way with being a Christian. If we had a set of definite rules laid down for us to follow, we would always try to do just that much and no more. Lots of people live just that kind of a Christian life, too, doing just what they think they have to and no more. Don't you remember Jesus said: 'Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.' Christianity means feeling right toward others on the inside as well as acting right on the outside.

"When we talk about living up to laws, every one of us will justify himself by saying: 'I'm as good as so and so.' That's one of the most common excuses made by people outside of the church about those inside. It isn't a question of how good you are, but a question of how much you love God and how much he loves you. We are always talking and singing and praying about how much God loves us, and I sometimes wonder how often we stop to think just how much of ourselves is worth his loving. There isn't a one of us but that would feel mighty little when we look into our hearts and see just how much is really worthy of God's love. We wouldn't have much of the 'I'm as good as you' feeling then. Just remember that commandment about loving God with all your heart and your neighbor as yourself. We can't think about that too much."

Uncle Jim paused for breath.

"That may be all true, but nevertheless you got to have your laws, Jim, and live by 'em. Look at that boy, Allen, of mine. If I didn't have a set of rules for him to go by and make him go by 'em, I don't know what he would do."

"All right, deacon. But that boy Allen may teach you some lessons before he is grown," retorted Uncle Jim, and proceeded to his car, with Aunt Nancy following.

"You're right about Allen, Jim," commented Aunt Nancy, who had heard most of the conversation. "He's already into things his father doesn't know about, and he doesn't have very much true love for his father to keep him out, either."

Prophetstown, Ill.

The Work-Year's June

BY OMA KARN

"When the boughs are bare and the rustling leaves
Flit over the fields where they bound the sheaves;
And the stars shine keen and cold and high,
Where the pale moon sails through an alien sky,
And the sun lags late in the morning's chill,
And sinks too soon in the evening's still."

THE recent autumnal season was unusual in regard to the long-delayed coming of Jack Frost. When, in his stealthy way, he did put in his appearance, it was to make only a very short call—just the lightest touch of his magic-colored brush.

Light, however, as was this touch, it was sufficient to paint the entire earth with glory. At a distance, the panorama of color blended into a nature tapestry, as softly rich and beautiful to the eye as any silken one woven by the master-weavers of the East. Nearer at hand the various colors separated themselves from the gorgeous whole, standing out in varying degrees of beauty, the flame of the maples, the dark red of the oaks, the yellow of the chestnuts, the browns of shrubs emphasized and accentuated by the changeless green of the pines and the hemlocks. The sky was as blue as that of the month of June. The rays of sunlight shone down on the glory through air which seemed a part of the color, so pure and wineklike it was. On the gusts of intermittent breezes detached bits of color floated downward toward the earth, as if some

one were breaking a kaleidoscope, and scattering its jewel-like fragments about. One was made to think, as one gazed on the beauty and the bounty, abounding on every side, that the four seasons had met and united forces to show forth their triumph in the way of achievement, which is really the way it is. Autumn is both preparation and completion. It is the time of seeding and it is the time of harvesting. The seasons blend into one another, much as the colors of the autumnal glory become a part of a gorgeous whole. How much we have to be grateful for, as the result of this union of seasons each year!

The glory this year lasted but a short time. A soft, smoky haze gathered over the face of nature. Gradually the blue of the sky was obscured by heavy, low-hanging clouds. For three days the rain fell. When the weather cleared, the glory lay underfoot, a sodden mass. The rising wind sighed a requiem over its remains. The trees, stripped of their foliage, stood gaunt and bare-limbed, and the air carried the unmistakable tang of the near approach of winter. What perishable produce remained outdoors, was hastily gathered in. Stoves were put up, furnaces and hot air plants were set to going, and homes were made close and cozy, in anticipation of the cold, freezing weather of winter.

What an opportunity this last-named season holds withing its keeping! For the cultivation of the intellect and the improvement of the mind it is the best of all the seasons. Especially are the long indoor evenings conducive to study, and to the development and the fulfillment of many cherished plans and desires, mapped out during the busier season of physical labor. The outdoor stormy days are times for the task put aside for "some other day." The more weather-favored, sunshiny days provide a time for the cultivation of the "community spirit," now so popular, and for the looking after of the various benevolent and philanthropic ventures in which, if we are wise, we are heartily interested. The seed planted in the field is lying in the dark earth, awaiting the spring time, and the summer in which to grow and to mature. So should the seed planted in the mind while the hands were busy with spring and summer time tasks, grow and develop during the leisure hours of the winter-time. Weather specialists predict a cold, hard winter for the season whose threshold we have just crossed. The muse of learning sits in the chimney corner, waiting. It waits at every fireside where there is any chance of finding a pupil. There are schools which furnish free manual training, and there are free public libraries in every town of any size in the United States. There are correspondence courses and mind improvement helps galore. Most beneficial of all, there is the precious Word of God and the opportunity for quiet times alone. Are we alive to the advantage of these opportunities? Will we use them?

"Then the pulse beats strong and the eyes shine bright,
And the hands are strong, and the feet are light,
And the quick thought leaps, and the strong will springs,
And the work is wrought with a heart that sings,
And the doing of deeds makes life seem fair—
'Tis the work-year's June when the boughs are bare."

Ashland, Ohio.

The Girl With an Ideal

BY LULA R. TINKLE

GRACE and Rose were very good chums, and were often together, yet they differed much in types of character. Grace was sweet-tempered, easy to please, and never emphatic or sure about anything. Everybody spoke of her as a "nice girl." Rose was an enthusiastic, jolly girl with ideals of her own, which were being built into her character. While she was not so sweet-tempered as her chum, she possessed that type of personality which makes people take notice and which demands respect.

One evening, as they were out for a walk with two gentlemen friends, their "new beaux," Frank Weston, the young man with Grace, suddenly pulled from his pocket a package of cigarets, deftly lighted one, and began smoking. Grace smiled and remarked about the skill with which he curled the smoke. Harley Wilson, the young man with Rose, was restless and uncertain as to whether he should indulge in smoking in Rose's presence.

Presently Frank called back: "Hal, why don't you have a smoke? Don't be so stupid."

Spurred on by the challenge, Harley turned to Rose with a searching "Do you care if I smoke?" Quick as a flash came the thought to Rose: "You might offend him if you refuse." Then came another voice: "Be true to your ideals."

There was no time for a mental debate. Looking him in the eyes, she answered in a kind but firm voice: "Harley, I never have been in the company of a young man who smoked." Harley's face grew red with embarrassment. Then he said: "Then—then I'll not smoke."

They walked on in silence. Rose wondered if she had been unjust, and whether she should explain to him why she did not approve of smoking. She, too, was flushed because of the embarrassing silence. Harley Wilson was having a hard struggle with himself. Presently his face brightened as if he had gained a victory. With conviction he said: "Rose, I wish all girls had such an ideal as you have. There wouldn't be so many cigaret fiends, and some of us fellows wouldn't have such a hard time giving up the filthy habit. I have been trying, for several weeks, to quit smoking, but everything seems to be against me. You are the first one to help me. Here's my hand to pledge that I'll never insult another girl, by asking permission to smoke in her presence, for I'll never smoke again."

3435 W. Van Buren Street, Chicago, Ill.

"All Things Work Together for Good"

BY NORA E. BERKEBILE

THE boys were planning for several weeks to go to their uncle's for Thanksgiving, and then to another uncle over Sunday. The Sunday clothes were all pressed and out on the bed, baths were taken the evening before, play clothes were packed into the suit-case and everything was ready to take the train by daylight the next morning.

But the next morning something came in the way, and the trip had to be given up. The one boy cried and the mother cried, when the boys did not see her, but the oldest one said: "Well, it is all for the best some way, mother. Something serious might have happened. We might have taken some disease on the train or the train might have been wrecked, or my cold might have become worse, so I would have to miss school—who knows what might have happened to us? I know just how our cousins will feel. They will feel just like we did when we looked for company last summer and they did not come. But it is all right, some way, that we were not permitted to go."

How the mother thanked God for such a spirit in her son. He was trying to help the rest to bear the disappointment bravely. He had not been away from home for so long and the disappointment was as great to him as to the others, but he was his father's own son, for the father's favorite text had been: "All things work together for good to those who love the Lord and are called according to his purpose."

A few days later it was revealed how near the boy was right. A daily told us that there had been two wrecks on the road on which they had intended to go, and one collision was between their home station and the one to which they were going. No one was killed, it is true, but who knows what might have happened to them, had they gone. A wind-storm blew over their rabbit-pens in the yard, and a valuable rabbit was liberated, and would have escaped, had they not been at home to look after it. There were other damages the storm would have done, had they not been at home to care for things.

They had done their best to get ready to go, and when they could not, the only right thing to do was to try to make the best of it as cheerfully as they could. Because they took it so patiently, the mother hastily prepared the best dinner she knew how, from materials on hand, and they all thanked the Lord that things were as well with them as they were. And the mother? Well, who would not be thankful for a child with such a spirit? To look on the bright side even when the disappointment is keenest, is applying to one's life that wonderful text: "All things work together for good to those who love the Lord."

Bellefontaine, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

MEETING OF THE MUSIC COMMITTEE

The General Music Committee met at Akron, Ohio, Nov. 13 and 14. The committee organized as follows: Chairman, Mrs. Cora Stahly, North Manchester, Ind.; Secretary, B. F. Wampler, Mount Morris, Ill.; Treasurer, Eld. J. B. Miller, Curryville, Pa.

The committee has planned some definite work as follows: They purpose to hold two to three days' Institutes and Conventions over the Brotherhood. They also feel that an endeavor should be made to carry out the recommendations of Annual Conference, passed at Wichita, Kans. It was thought that it would be a fine thing to hold a Music Institute at the time and place of our Annual Conference each year, in view of some work that the committee plans to recommend to the Annual Conference.

The members of the committee hold themselves open to give suggestions and also to hold, and to assist in holding, Music Institutes in connection with Sunday-School Conventions, Bible Institutes, Ministerial Meetings, etc., whenever they have opportunity.

The committee had under advisement a number of things which they will probably recommend to Conference for confirmation.

The committee requests that all bills and funds be sent to the Treasurer, Eld. J. B. Miller, Curryville, Pa.

Mt. Morris, Ill. B. F. Wampler.

NORTH MANCHESTER, INDIANA

The following is the report of the Sisters' Aid Society for 1919: We held eleven all-day meetings, two half-day meetings, four business meetings, donated two days' sewing to families in town, and one-half day's work to the College Hospital. We had an average attendance of 20; enrollment, 69. We realized from general collections, $33.44; articles sold, $38.25; extracts sold, $26.95; markets, $80.93; sales, $88.11; custom work, $36.67; reunion dinner, $38.52; birthday offerings, $17.87; other donations, $14.37; interest on $1,000, $60. Expenditures: Miscellaneous, $109.57; local charity, $46.10; Logansport church, $25; Home Mission Board, $25; to a sister in New York, $10; carpet for mission chapel, $25.75; support of orphan in India, $20; support of native worker in China, $75; ministerial fund at the college, $25; library table for college hospital, $30; Thanksgiving relief work, Chicago mission, $15; Conference offering at Winona Lake, $25; to a student nurse in Ft. Wayne, $15; to a student nurse in Battle Creek, Mich., $25. We also had a pound donation for two needy families in town, and sent a barrel of clothing to the Logansport Mission. Amount received from serving meals at District meeting, $88.66—proceeds to go into a fund for both societies. Amount on hand at beginning of the year, $140.43; amount of money received, $435.11; paid out, $471.42; balance, $104.12.

Officers: President, Sister Emma Bowman; Vice-President, Melissa Lautzenhizer; Superintendent, Belle Stauffer; Assistant, Esther Burkett; Secretary, Grace Wright; Treasurer, Dollie Wolfe. Mrs. Grace Wright.

CLEVELAND, OHIO

While the progress of our Cleveland work has not been brought to your attention through these columns recently, yet we feel that the advancement in our work here has been sufficient to show how great an opportunity lies before us.

Our records now show between fifty and fifty-five members in the city, of which number about forty show active concern, and lend their support and attendance, as far as circumstances will permit. By circumstances we mean the disadvantage of our membership being scattered throughout the city, making it difficult for all to attend our services each Sunday.

However, refreshing seasons of worship during the fall months have been a strong factor in producing earnest effort on the part of each one of our number. Particularly helpful, in this respect, was the message brought to us on Sunday, Nov. 16, by Bro. H. A. Brubaker, just before his departure from Akron, Ohio, to take up his new work at Pasadena, Calif. This service was easily our best, thus far, in attendance, as well as in inspiration and encouragement for us, to move out and onward in our work. Sixty-three met with us on that day, in marked contrast to the number present a year and a half ago, upon Brother Brubaker's previous visit, when fifteen met together. Last Sunday, also, in our usual service, and despite the somewhat inclement weather, thirty-one were in our Sunday-school, as compared with thirteen—the number for the same Sunday, last year.

It is, indeed, a pleasure also, to have with us Bro. A.

(Continued on Page 830)

MANCHESTER COLLEGE SPECIAL BIBLE TERM

The annual Special Bible Term of Manchester College will be held Jan. 6 to 16.

Elder W. S. Long, of Altoona, Pa., will preach two sermons daily, one to the students at the morning chapel service, the other for the general public in the evening, at the city Church of the Brethren. Prof. R. C. Wenger will teach two Bible classes daily. Prof. V. F. Schwalm and Eld. T. E. George will give lectures and conduct discussions on ministerial and pastoral problems. Professors C. A. Wright and L. W. Sbultz will give lectures and conduct discussions on the Sunday-school and its needs. Other able speakers will have a place on the program.

The purpose and plan are to make this a helpful Institute to all. Ministers, Sunday-school workers and all others will find the program helpful to them. You are invited to come and enjoy this ten day program.

Our people will note the change of time in opening from Dec. 31 to Jan. 6. Provision will be made for all at a reasonable expense. For further information, address:

North Manchester, Ind. Otho Winger, President.

KANSAS CITY, KANSAS

Oct. 23 the Sunday-school Board of the Central Avenue church met to discuss ways by which to increase the attendance of our schools. While different plans were suggested, the meeting finally drifted into an informal talk, relative to increasing the church attendance in general. The individual members of the Board felt that they, perhaps, bad not been as zealous as they should have been, along this line of endeavor, and decided to hold what would be termed a Home-Coming Day.

Nov. 9, with a large representation from the Kansas City, Mo., church, and a number from the Armourdale Mission, we met to celebrate a "Home-Coming Service" that will long be remembered by all those who attended. The service opened with our regular Sunday-school work —there being special music and readings. This was followed by a "Home-Coming" sermon, delivered by our pastor, Eld. Orin McCune. There was a spirit of home permeating the church, and we had a real "Home-Coming."

After the morning service we had a splendid basket-dinner in the church. We felt, we talked, we acted like just one big family. In the afternoon we had a Sunday-school Convention, with Bro. Wyatt, from the Missouri church, presiding. Many good talks were given. In the evening we were entertained by the scenes of the Passion Play. On the following Sunday, Nov. 16, we held our love feast, with Bro. Willis Devilbiss, of the Ottawa church, in charge. Ernest Goins.

BIBLE AND SUNDAY-SCHOOL INSTITUTE

The Bible and Sunday-School Institute of Southern Illinois will be held at Astoria, Ill., Dec. 30-31.

Sunday, Dec. 28, 9:30 A. M.—Opening Address.—S. S. Blough. Lesson Demonstration.—Anna Miller. Teaching and Application of Fourth Quarter Lessons of 1919.—J. M. Blough. Primary Teachers' Conference.—Anna Miller. Overview of the 1920 Lessons.—D. W. Shock.

Afternoon, 1:30.—The Money End of the Sunday-School.—N. H. Miller. Helping the Child to Know God.—Anna Miller. Missions in the Sunday-School.—G. E. Bucher. By What Standard Shall We Measure Sunday-School Success?—Mrs. J. H. Brubaker. What Is Being Done in the District?—I. D. Heckman. A Plea for Cooperation in Sunday-School Forces.—Edith Bubb. Children's Story Hour. —Anna Miller.

Evening, 7 o'clock.—The Forward Movement.—S. S. Blough. Consecration and Service.—J. M. Blough.

Monday, Dec. 29, Forenoon Session.—Meeting of Committees.

Afternoon, 1:30.—Standards for Children.—Anna Miller. The Great Commission.—R. H. Nicodemus.

Evening, 7 o'clock.—The Rural Community.—R. H. Nicodemus. God Needs Men.—J. M. Blough.

Tuesday, Dec. 30, 9:30 A. M.—The Great Commission.—R. H. Nicodemus. What Must Our Sunday-School Be Tomorrow?—S. S. Blough.

Afternoon, 1:30.—The Rural Church.—R. H. Nicodemus. Studies in Parables.—I. D. Heckman.

Evening, 7 o'clock.—Teacher-Training with the Master Teacher.—S. S. Blough. The Great Commission.—R. H. Nicodemus.

Wednesday, Dec. 31, 9:30 A. M.—Use and Abuse of Sunday-School Equipment.—S. S. Blough. The Rural Home.—R. H. Nicodemus.

Afternoon, 1:30.—The Rights of the Child.—S. S. Blough. The Great Commission.—R. H. Nicodemus.

Evening, 7 o'clock.—Studies in Parables.—I. D. Heckman. Spiritual Leadership.—R. H. Nicodemus.

The trains each way, on C. B. & Q. R. R., will be met. Committee, Jacob Wyne, S. S. Blough, Edith Bubb.

How May We Get a Larger Vision of Our Opportunities?

(Continued from Page 821)

ing the hungry, clothing the poor and caring for the sick and needy at our door, but we have had a greater vision: Mothers and children across the water need the uplifting hand. They need to be educated and placed upon a higher plane of living, and in order to enjoy these privileges as we have them, they too must feel the touch of a personal Savior." Can you afford to sacrifice the joy and blessing that God would bestow upon you, if you gave freely of your time and your talent, and "as the Lord hath prospered you," in advancing his cause and Kingdom here upon earth?

Claim now the wonderful promise of Mal. 3: 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

A great challenge is made. Will we not take it up? Let us do his work first, then let us note how much time and strength we have left for our own. "All these things shall be added unto you."

"God gives his best to those who dare to stand the test; He has a second best for those who will not have his best."

Des Moines, Iowa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Glendora church has enjoyed a revival, conducted by Eld. Geo. Mishler, of Indians. Eighteen inspiring sermons were preached, including the Thanksgiving morning service. One young man was received into the church by baptism. The song services were helpfully conducted by our choir leaders, and a number of choice selections were rendered. Owing to the inclement weather and sickness, some were prevented from attending, but the services closed with a full house both morning and evening. An offering was taken on Thanksgiving Day, for the Home Mission work of the District.—Mrs. Sylvia L. Netzley, Glendora, Calif., Dec. 9.

Laton church met in council, with Eld. D. R. Holsinger presiding. Bro. Hallie Coffman, our present Sunday-school superintendent, was reelected for one more term; and Sister Nettie Pike, Primary superintendent; Bro. Blaine Marriott, Christian Workers' president; Brethren Clyde Marriott and Owen Vaughn, Missionary Committee. Four letters were granted, making a total of eight this fall. We are looking forward to a series of lectures, to be given by Bro. Virgil C. Finnell at the church Dec. 18-21; also to a revival, to be conducted by Bro. Justice and wife some time in January.—Verna De Hart, Laton, Calif., Dec. 8.

La Verne church met in council the first week of November to hear the report of the annual visit and to consider the question of a pastor. Eld. R. H. Miller was unanimously reelected as pastor for the ensuing year. Since our last report, Eld. J. F. Masterson, of Long Beach, occupied the pulpit during the Sunday morning service, and delivered an "object" sermon. Our Thanksgiving offering amounted to $82.62. Our new house of worship is progressing. They also reorganized the church, Sunday-school and Christian Worker officers: J. P. Dickey, elder; S. J. Lehman, clerk; Harvey J. Vaniman, Sunday-school superintendent; Welty Lefever, Christian Workers' president; Lottie Hoff, superintendent of Junior Christian Workers; Chas. Shively, superintendent of Intermediate Christian Workers. The work among our foreign neighbors seems to be progressing nicely. We have about a dozen Mexican boys and girls and three children in night school work. Seven Japanese boys are in night school and eight are enrolled in the Sunday-school. The Primary Department of our Sunday-school and a number of the Intermediate Christian Workers are anticipating a joyous time on Christmas morning. They expect to visit the Mexican corners of our city and tell the Christmas story in English and Spanish, and to leave a little remembrance with each Mexican home.—Grace Miller, La Verne, Calif., Dec. 6.

Live Oak church met in council Dec. 5. One letter was granted, three received, and a brother restored. The following officers were elected: Sunday-school superintendent, Bro. C. Simeon Davis; Christian Workers' president, Bro. A. A. Critzer; trustee, Bro. B. Carroll. Dec. 9 Bro. J. U. G. Stiverson, of Oakland, and Bro. Deardorff, of Empire, Calif., were with us in special council. Bro. P. S. Hartman was relieved of the ministry on account of failing health. Bro. A. B. Bieleschaff ordained Bro. Frank Hoff to the office in the full ministry of church and gave us a good sermon while here. Nov. 9 the Aid Society met at the church for an all-day meeting, and gave dinner to the men who were hauling our material during the church remodeling. Thanksgiving Day our elder, Bro. W. R. Brubaker, gave us a splendid sermon, which was followed by a basket dinner. The Aid Society held its session in the afternoon. The Christian Workers' Society met basket-social fashion and realized $20.00. They are now busy preparing a Christmas program, to be rendered on the evening of Dec. 24. Bro. Virgil C. Finnell will be here Jan. 12-15 to hold a Sunday-school Institute.—Cora Myers, Live Oak, Calif., Dec. 1.

Reedley congregation was favored with a visit from Virgil C. Finnell, traveling secretary for the General Sunday School Board, Dec. 1-4. Each afternoon he gave us a lecture on Sunday-school work, and in the evening presented various views on the "Forward Movement," all of which were of great interest to our school. An offering was lifted for the work of the Board.—L. M. Clark, Dinuba, Calif., Dec. 7.

DISTRICT OF COLUMBIA

Washington.—The special council, held annually by the Washington City church, for the purpose of electing officers for the ensuing year, took place Dec. 7, with a good attendance. Two ballots only were two of special note. One was the decision to take the vote of the church at the next regular council in regard to the choosing of members in the ministry and as deacons. The other was a matter too long deferred—the matter of our responsibility in the full ministry —the congregation voting to have all of our four ministers ordained as elders. As the wives of most of the ministers were not present, the ordination was then postponed until such time as is convenient. Our pastor, Bro. J. M. Henry, is giving us a most excellent series of doctrinal sermons at the Sunday morning services, while at the evening service he gives us splendid evangelistic discourses. This program will continue until the latter part of January, when Dr. Paul H. Bowman, of Bridgewater College, will conduct a week's Bible study, which will, in turn, be followed by evangelistic sermons by our elder, A. P. Snader, for a short period.—Chas. E. Reaser, Washington, D. C., Dec. 15.

FLORIDA

Seneca.—Thanksgiving Day was spent in a profitable and appropriate manner. We met for work and worship, sixty-two members being present. Dinner was served at noon, the tables being spread beneath our lovely pines. Afterward we held our Thanksgiving service. In the absence of a resident minister, we invited two of our neighboring ministers to be with us, each of whom spoke for twenty minutes on the Thanksgiving theme. The attendance and interest over the meeting and the good singing and talks made the day one to be remembered by all. We will be glad to hear from any one wishing to change climate.—Ira W. Miller, Eustis, Fla., Dec. 9.

IDAHO

Bowmont church began a series of meetings Nov. 10, with Bro. M. Alva Long, of Weiser, Idaho, our beloved evangelist, in charge. He was with us about three weeks, preaching twenty-two sermons and visiting in many homes. Thanksgiving Day we had an all-day meeting. A bountiful dinner was served with an offering of $66.50 was raised for the Armenian sufferers. The attendance and interest were good and we feel that much good has been done. One confessed Christ. It should have been stated in the last report that our fall love feast will be held on the last Saturday evening in October each year, unless otherwise decided.—Nora E. Zimmerman, Bowmont, Idaho, Dec. 7.

ILLINOIS

Corro Gordo church met in special council Nov. 28, to elect officers for the coming year, with Eld. W. T. Heckman presiding. Bro. Herbert Moldier was elected Sunday-school superintendent; Sister Lydia Mohler, Christian Workers' president; Sister Emma Wheeler, president of the Sisters' Aid. A number of other officers were chosen to help in the work and four letters were granted. Dec. 14 Bro. John Heckman, of Polo, Ill., gave us an excellent message.—Nettie Leedy, Cerro Gordo, Ill., Dec. 15.

Cherry Grove church met in council Dec. 11, with Eld. I. R. Young presiding. Officers were elected, with Bro. Aaron Hawbecker, Sunday-school superintendent; Bro. Roy Frey, Christian Workers' president; Home Department superintendent, Bro. Geo. Finfrock; Cradle Roll, Sister Lillie Bloyer; Temperance, Bro. Chas. Shidler. Thanksgiving Day an offering of $80.39 was taken, to be used to relieve the suffering among the poor of Chicago—the funds to be distributed through the Bethany Bible School. Nov. 23 we began a two weeks' revival, with Bro. Ira Weaver, of Pearl City, as evangelist. Although the weather and roads were most the best, a splendid interest was shown. While there were no additions, we feel that much good was done.—Lanah E. Shidler, Lanark, Ill., Dec. 15.

Mt. Carroll church met in council Dec. 4, with Bro. Moore presiding. Officers were elected for the coming year, with Brethren Kehnel and Fierkeller, superintendents. Three have recently been received by letter. The church has appointed Brethren Wm. Bratton and Wm. Fierkeller ministerial committee to see to the filling of the appointments and also try to secure a resident minister.—Anna Fierkeller, Mt. Carroll, Ill., Dec. 16.

Mt. Morris.—Nov. 23 our pastor, Eld. F. E. McCune, began a series of meetings in the Columbia church. Bro. Samuel Fike, of Waterloo, Iowa, who during one winter worked among the members of this part of our congregation, assisted, Sister Anna Blough was present one night and gave a message. The meetings lasted two weeks, and although there were no accessions, we believe much good was accomplished. Nov. 30 we observed Bible Sunday in conjunction with the Methodist and Disciple churches. The offering, amounting to over $50, is being sent to the American Bible Society, with the belief that it goes to an important work. The annual Thanksgiving offering of our church was nearly $115.—Nelson E. Shirk, Mt. Morris, Ill., Dec. 11.

Notice.—The quarterly meeting of the Mission Board of Southern Illinois will be held at the home of Eld. H. Graham, Astoria, Ill., Saturday, Jan. 1. All reports from the workers on the field and business for the Board should be in the hands of the Secretary by Dec. 30. The Local Missionary Committees are requested to see that their churches send in at once the apportionments for the year 1920. —E. E. Brubaker, Secretary, Virden, Ill., Dec. 18.

Virden.—Nov. 30 our pastor gave us a splendid examination sermon, preparatory to our love feast, Dec. 6. Bro. Chalmer Shull, who soon sails to India, officiated at the table and in the preparatory service. The next morning he gave us a touching farewell message—one long to be remembered. We are happy financially to support Bro. Shull in India. Bro. H. A. Brubaker, recently of Akron, Ohio, now on his way to Pasadena, Calif., gave us two addresses this month.—Stella Brubaker, Virden, Ill., Dec. 17.

Yellow Creek church met in council Dec. 13, with Bro. P. R. Keltner presiding. Church and Sunday-school officers were elected for the coming year: Bro. P. R. Keltner, elder; Ira Weaver, pastor; August Kuhleman, Sunday-school superintendent. Our evening Sunday-school at the Pearl City house has been discontinued, and we will have Christian Workers' Meeting instead.—Minnie Kuhleman, Pearl City, Ill., Dec. 15.

INDIANA

Center church met in council Dec. 6, with Eld. J. F. Appleman presiding. Church and Sunday-school officers were elected for the coming year as follows: Bro. Ora Fisher, clerk; Sister Mary Mudley, "Messenger" agent; Sister Ruth Lane, correspondent; Bro. Brilles, Sunday-school superintendent. Six letters were granted. Bro. Albert Burke was chosen to make the valuation of the property of the membership, according to the District Meeting order.—Mrs. O. W. Gordon, Walkerton, Ind., Dec. 15.

Goshen City.—Our love feast was held Dec. 3, with our pastor, Bro. F. A. Vanders, officiating. Sunday, Dec. 7, was Rededication Day. The attendance at Sunday-school was 444 and the collection $44.44. The contest in the Men's Bible Class closed on that day with an attendance of 200. Bro. P. B. Fitzwater, of Moody Bible Institute, spoke to them during the Sunday-school hour, and preached a helpful, appreciated sermon on "The Church" during morning worship. Nearly $1,000 was raised in twenty-five minutes, which will more than pay the debt incurred in our recent improvements. In the evening the Women's Bible Class gave a splendid program during the Christian Workers' hour. Bro. Wm. Lampin, of Polo, Ill., will hold a series of meetings here during January.—Beulah Manahan, Goshen, Ind., Dec. 12.

Ladoga church met in council Dec. 13, with Eld. Goshorn in charge. The purchase of a parsonage was discussed and a committee of the brethren, consisting of three, was appointed to look into the matter as they think best. Owing to existing conditions it was deemed advisable to discontinue our Sunday-school until April—the Home Department and Cradle Roll to be continued. We expect to have a series of meetings next winter.—Mrs. Elizabeth Ashpaugh, Ind., Dec. 14.

Logansport.—At the series of meetings, held in the Logansport church by Bro. Silas Fisher, there were ten additions to the church by baptism. Two were also baptized by Bro. Oberlin before we moved into our new house of worship. According to arrangement by the District Mission Board, Bro. Chas. Oberlin now has the eldership of the Logansport church, instead of Bro. J. G. Stinebaugh, who served us so long and faithfully.—Josephine Hanna, Logansport, Ind., Dec. 14.

Middlebury church met in council Dec. 12, with Eld. J. H. Fike presiding. Officers were elected for the year: Bro. J. H. Schrock, elder; Sunday-school superintendent, Bro. Ora Metzler; president of Christian Workers' Meeting, Bro. Glen Kindy; leader for prayer meeting, Sister Emma Weaver. The visiting brethren gave a good report and one letter was granted. We are very busy getting ready for our Christmas program. Eld. Jacob Hoff, of Bethany Bible School, will be with us in a Bible Institute during the holidays.—Emma Skerck, Middlebury, Ind., Dec. 12.

Middletown church met in council yesterday afternoon. We now have our furnace installed and are comfortable in church. Bro. Reed was elected elder for another year. We set the time for our love feast, both spring and fall, May 22 and Sept. 25.—Florida J. E. Green, Middletown, Ind., Dec. 15.

Pipe Creek church met in council Dec. 11, with Bro. Frank Fisher presiding. Brethren J. C. Murray, Jacob Cripe and Ira E. Long were also present. Two letters were received and five were granted. Sunday-school officers were elected, with Bro. M. H. Huffman superintendent. Bro. D. P. Kiepinger and wife were duly installed to the eldership. An offering of $17.17 was taken for the Sisters' Aid Society. —Ruth Dailey, Peru, Ind., Dec. 12.

South Bend (First Church).—Our revival closed Nov. 30, with a full house. Seven confessed Christ at the closing services, and twenty-two were taken into the church during the revival, making a total of thirty-two additions since the coming of our pastor (August 1). Our communion services were held on Sunday morning evening with a good attendance. Our pastor officiated. The day following the pastor and some of the officials visited the sick and shut-in members. Dec. 1 we met in business session for the reelection of church and Sunday-school officers. Prof. P. C. Stahly continues as our Sunday-school superintendent. A Primary Department, with separate sessions, is being organized. Dec. 14 Bro. G. A. Snider, of Lima, Ohio, gave us a splendid sermon. We expect Bro. J. E. Miller to be with us Dec. 28, for the installation services of our Sunday-school and Christian Workers' officers in the morning. In the evening he will give us an illustrated lecture on Christian Consecration. Our program will be rendered on the evening of Dec. 21.—Mrs. Jacob Price, South Bend, Ind., Dec. 15.

Union Center.—We recently held a three weeks' series of meetings. The first week our home ministers conducted the services and the last two weeks we were fortunate in securing Bro. David Metzler, whose inspiring sermons were of much benefit to our church. Dec. 13 we held our fall council and reorganized the church, Sunday-school and Christian Workers' Society. Bro. John Fredrick was reelected to serve as our elder; Bro. Leander Bigler, church secretary; Bro. David

Miller, Sunday-school superintendent; Bro. Everett Whitehead, Christian Workers' president; Sister Gladys Strycker, chairman of our Aid Society. Our Christmas program will be given on Sunday night, Dec. 21, and there will also be a service here on Christmas evening.—Geo. W. Anglemyer, Nappanee, Ind., Dec. 15.

Wakarusa church met in council Nov. 12, with Eld. Christian Metzler presiding. Two letters were received and one was granted. The following officers were elected for the coming year: Bro. C. Metzler, elder; Bro. Roy Metzler, Sunday-school superintendent; Bro. Geo. Bollman, Christian Workers' president. We have just closed a two weeks' revival meeting, conducted by Bro. E. C. Swihart, of Elkhart, Ind. He delivered nineteen Spirit-filled sermons. The meetings were well attended and the best of interest was manifested at each service. The song service was ably conducted by Sister Edith Fletcher. Twelve were added to the church by baptism.—Mrs. Chas. R. Metzler, Wakarusa, Ind., Dec. 10.

Walnut congregation met in council Dec. 13, with Eld. J. F. Appleman presiding. Four letters were granted and three were elected as follows: Bro. Appleman, elder; Bro. D. R. Rohrer, superintendent of the Sunday-school; Sister Emma Foust, superintendent of the Primary Department; Bro. Earl Bollman, president of Christian Workers' Society. Bro. Ezra Flory was with us Dec. 6 and 7 in a short institute. He gave us interesting lessons on Bible subjects and child study.—Levia Miller, Walnut, Ind., Dec. 16.

Yellow River church met in council Dec. 13, with Eld. David Metzler presiding. Officers were elected as follows: Bro. Isaiah Price, "Messenger" agent; Nora Price, clerk; Bro. Harley Elliott, the newly-elected Missionary Committee member; Bro. correspondent Bro. Gilbert Dillinghan, Sunday-school superintendent; Bro. Owen Price, Christian Workers' president. We decided to remodel the churchhouse in the near future.—Anna E. Hanawalt, Plymouth, Ind., Dec. 15.

IOWA

Fernald church held their business council Dec. 13, electing all new officers for the coming year: D. W. Wise, elder; Jacob Wise, Sunday-school superintendent. It was also decided to hold a Christmas tree for the Child Rescue Home at Ankeny, Iowa, Sunday morning Bro. D. W. Wise gave a talk about Bethany Bible School, which he had visited the previous week. Bro. Lester Fike, of Peace Valley, Mo., led our Christian Workers' Society Dec. 14.—Iva Sipling, Fernald, Iowa, Dec. 14.

Garelson church met for worship on Thanksgiving Day. As the weather was bad, not many were present. However, an offering of $36.50 was lifted, to be used for mission work at several places. The poor at home were remembered also.—Minnie Gnagy, Dysart, Iowa, Dec. 12.

Salem.—Dec. 7 the Sunday-school rendered a missionary program, entitled "Giving," which consisted of readings, recitations, duets and an address by Eld. Wagner, entitled "The Supreme Need of Giving to Missions." Afterward the Missionary Standard was presented to the school and an offering of $60.50 was taken for Worldwide Missions. Dec. 13 our council met granted and the elders were elected taken up. Two letters were granted, and officers for the church and Sunday-school were elected: Sister Mettie Caskey, superintendent and corresponding secretary. A Christmas program will be given Dec. 21.—Mrs. Chas. J. Wray, Prescott, Iowa, Dec. 16.

KANSAS

Ottawa.—Sunday evening before Thanksgiving, the Christian Workers' Society gave an appropriate program. Thanksgiving Day Eld. Throne gave a good sermon, after which a basket dinner was served in the church. A liberal offering was lifted for the home poor. Our Sunday-school and Christian Workers are preparing a Christmas program, to be given on Sunday evening, Dec. 21. Dec. 28 Prof. E. M. Studebaker, of McPherson, will begin a Bible Normal.—Olive M. Wheeler, Ottawa, Kans., Dec. 15.

Washington Creek church met in council Dec. 13, with Eld. I. L. Hoover presiding. The following officers were elected to carry on the work of the year: I. L. Hoover, elder; H. W. Behrens, church clerk and correspondent; Lucinda Behrens, Sunday-school clerk. Bro. Bro. J. Clyde Forney is to hold a Sunday-school Institute in January.—H. W. Behrens, Lone Star, Kans., Dec. 15.

MARYLAND

Baltimore (Fulton Avenue).—While our pastor, Bro. A. L. B. Martin, was conducting a revival at Frederick City, during November, Brethren J. A. McKenney and Wm. Hollinger had charge. The interest and attendance have been good during the fall. We have been fortunate in having other good speakers to preach for us. "Nov. 23 Bro. H. Lechrone, of Ashland, Ohio, preached both morning and evening. Nov. 30 Bro. Edw. Bixler, of New Windsor, Md., delivered a sermon in the evening. Our Sunday-school is taking an active part in a District Convention, held once a month in the various churches' in the District, consisting sure Sunday-pupils. The December meeting was held at our church with a good attendance. Miss Wilson' was the speaker of the evening, her subject being "Worship," which was interesting and enjoyed by those present. The object of these meetings is to promote a more spiritual and efficient work in the Sunday-school.—Darius C. Angle, Baltimore, Md., Dec. 16.

Hagerstown.—Bro. John H. Cassady began a series of evangelistic meetings at the Hagerstown church Nov. 9, and closed on Sunday, the 30th, preaching a sermon each evening through the week and three each Sunday. A great interest was manifested during the meetings. Thirty-four were baptized and a number of others are awaiting baptism. Several have been received by letter. Dec. 7 we held our love feast with the largest attendance we ever had—525 being present, including a large number of visitors. Eld. Caleb Long, of Boonsboro, officiated at the service. At the close a missionary offering of $335 was taken.—Kathryn Yourtee Lindsay, Hagerstown, Md., Dec. 15.—

MICHIGAN

Elmdale church met in council Dec. 6, with Eld. C. H. Deardorff presiding. Church officers were elected for the coming year: Bro. Deardorff, elder; Bro. Stephen Weaver, clerk; Bro. Wilbur Tyler, trustee; the writer, correspondent; Bro. Stephen Weaver, Christian Workers' president. We decided to organize a Home Department and Sister Dorothy Weaver was chosen as the superintendent.—Emma Weaver, Alto, Mich., Dec. 15.

Sunfield church met in council Dec. 6, with Eld. H. W. Smith presiding. Two letters were received and church and Sunday-school officers were chosen: Bro. Smith, elder; Royal Frantz, clerk; member of the Missionary Committee, Fanny Hoover; Temperance, Royal Frantz; Sunday-school superintendent, Viola Gow; Home Department, Ida Smith; Cradle Roll, Lucille Snavely; Mary Fouratman, Ohio, "Messenger" agent, John Harrison; correspondent, Fanny Hoover. At our October love feast, which we failed to report, Bro. J. M. Smith, of the Woodland church, and Bro. John Robinson, of Ohio, were present. An election was held for a minister and Bro. Royal Frantz was called and installed in that office. Bro. Smith stayed with us and presided at the love feast, at which several from the Woodland church were present.—Mrs. Jennie Frantz, Vermontville, Mich., Dec. 15.

Zion congregation enjoyed an all-day meeting on Thanksgiving Day. The forenoon was spent in hearing several fine Thanksgiving readings and recitations, after which an offering of $10.80 was taken for the Armenian sufferers. After dinner the time was spent in singing hymns.—Mrs. Melvin Martindale, Prescott, Mich., Dec. 9.

MINNESOTA

Bethel church met in council Dec. 6, with Eld. M. L. Hahn presiding. Officers were elected as follows: Bro. M. L. Hahn, elder; Bro. Floyd Miller, clerk; Bro. Ed. Miller, trustee for three years; Bro. John Holmes, trustee for two years. Four letters were read and accepted. Thanksgiving Day the Sunday-school met at the church, where Bro. O. E. Stern opened the service with a short talk, followed by a testimonial meeting. Afterward the members went to the home of Eld. M. L. Hahn with well-filled baskets, where we had a social repast, which was very much enjoyed by all. In the afternoon we had a song service which was very inspiring and helpful, led by Bro. Earl Fiora, one of our ministers. If any of the brethren and sisters wish a better location, correspond with M. L. Hahn, Blackduck, Minn. The climate is fine, land is cheap and we have a good prospect for the Brethren cause.—Florence Miller, Bloes, Minn., Dec. 11.

Deer Park church met in council Dec. 10, with Eld. D. F. Landis presiding. Four letters were granted and one was received. Officers for Sunday-school and church were elected: Bro. Landis, elder; Bro. J. H. Harper, Sunday-school superintendent; Bro. J. A. Vancil, "Messenger" agent. Brethren J. H. Harper and J. A. Vancil and the correspondent were appointed on a colonization committee. Any members passing through or coming to this community, arriving at Nemadji, will find the pastor's home sixty rods north of the depot. The Deer Park church will be known hereafter as the Nemadji church. The Teacher-training Class has been reorganized and plans have been made for our part of the "Home and Missionary" We held union services in the church Thanksgiving Day.—Pearl M. Ramer, Barnum, Minn., Dec. 12.

Lewiston.—We held our regular church council Dec. 6. Bro. D. F. Landis was unanimously elected elder for the coming year. Our church will be on a more sound financial basis this next year, as we have changed our church year from Jan. 1 to Sept. 1, thereby receiving all assessments in advance. Under present new arrangements our church activities ought to take on new life. Church officers were elected, many retaining their former offices. Sister Landis was chosen Sunday-school superintendent. There was also a active temperance committee of three, who report regularly. In keeping with the "Forward Movement" program we are about to choose a missionary committee to look out for money for missionary purposes, and to keep the brethren posted on what the church is doing along the lines of missionary activity. One of the young people's Sunday-school classes is preparing a Christmas box, to be sent away to needy children. Brethren Bollen and Ellis will obtain a tree for a poor family. Through the untiring efforts of our pastor and others we hope for a prosperous church year.—Olive Albert, Lewiston, Minn., Dec. 13.

Worthington church met in council Dec. 6, with Bro. J. A. Eddy as moderator. Bro. Harry Strom was elected superintendent of the Sunday-school. We decided to procure some one to conduct a Bible institute during the singing class at the holiday season. The young people's class will render a Christmas program in the church on Christmas night. We greatly enjoyed having Sister Anna Blough with us. She is the first missionary from China that we have had the pleasure of having with us. We hope the time will soon be here to have some members from Sheldon with us at our love feast, at which Bro. Jesse Rolston officiated.—Ruth Eddy, Worthington, Minn., Dec. 11.

MISSOURI

North Bethel church, near Mound City, Mo., met in council Dec. 13, with Bro. G. W. Ellenberger, our pastor, presiding. Election of church officers resulted as follows: Bro. J. A. Ander, elder; J. H. Crist, "Messenger" agent; the undersigned, correspondent. Among the more important things brought under consideration, we decided to hold one series of Bible lectures during the year, in the term of music taught, if possible, between now and spring (will be glad to cooperate with other churches in the District in this); to devise ways and means to give an impetus to our missionary spirit, our Sunday-school and Christian Workers' department. Sister Eva Trostle, of Bethany Bible School, gave us four services that were greatly appreciated by members and friends. Sunday-school, Christian Workers' and regular services are well attended. Our Sisters' Aid has undertaken the support of an India orphan. We appreciate very much the encouraging fact that our neighbors and friends are interested in this earnest work. Bro. Ellenberger, the great benefit derived from having the "Gospel Messenger" in every home and are working toward that end.—Mary P. Ellenberger, Mound City, Mo., Dec. 13.

Shoal church met in council Dec. 13. It was the time to elect our officers for the year, and Brethren J. H. and W. R. Argabright were chosen elders; Bro. Wilbert Erisman, Sunday-school superintendent; Bro. Oscar Argabright, president of our Christian Workers' Meeting.—Wilbert Erisman, Shoal Grove, Mo., Dec. 15.

NORTH CAROLINA

Fraternity church met in council Dec. 13. On account of weather conditions not so many were present. Officers were elected for the coming year, with J. F. Robertson, elder; J. P. Robertson, Sunday-school superintendent; E. R. Robertson, clerk for a period of three years.—J. F. Robertson, Winston-Salem, N. C., Dec. 15.

Melvin Hill (N. C.).—We met in council Dec. 13. We have decided to have a Bible School, beginning Jan. 5, with Bro. Clayton B. Miller as teacher. Our teacher-training class is doing fairly well. The Cradle Roll and Home Department are also progressing. During the first of the week we had a visit by Bro. I. J. Rosenberger, who was on his way to Sebring, Fla. He spent several days with us, and preached three sermons with us. Sunday-school was celebrated at the love feast at the Mill Creek church and preached one sermon there. His messages were inspiring.—Jennie M. Robb, Campobello, S. C., Dec. 15.

Pleasant Grove.—We held our love feast Oct. 18 and had with us visiting brethren from the Poplar and Bailey churches, N. C.; in all there were forty members present. Bro. Robert Willis preached for us on Sunday morning. Our Sunday-school is progressing nicely, under the direction of our Sunday-school superintendent. Nov. 26 Bro. John Jackson came to us, preaching on Wednesday evening and also on Thanksgiving Day. Preceding the sermon, the children of the graded department rendered a splendid Sunday-school program, a missionary and Thanksgiving program. Afterward a collection of $59.35 was lifted, to be divided between home and foreign missions. Bro. Jackson preached again in the evening to a large and attentive crowd.—Dora Bryant, Brummett, N. C., Dec. 15.

OHIO

Arlington congregation met in council Dec. 3, with Eld. J. W. Fidler presiding. The following officers were elected for the coming year: Bro. Chas. Klepinger, trustee; Bro. Vernon Dull, Sunday-school superintendent; the writer, correspondent and "Messenger" agent. Nov. 30 Sister Anna Eby, missionary from India, gave us a splendid talk, which was much appreciated by all. We expect to hold one series of meetings in the early part of the year.—W. E. Shank, Brookville, Ohio, Dec. 13.

Blanchard church met in council Dec. 13, with our elder presiding. Two letters were granted and church, Sunday-school and Christian Workers' officers elected for the coming year, with Bro. Geo. Sharp and Sister Jessie Bowser, Sunday-school superintendents; Bro. Frank Leatherman, president of Christian Workers' Society; the writer, "Messenger" agent.—Verna Weller, Continental, Ohio, Dec. 15.

Greenspring church met in council Dec. 6, with Bro. G. A. Snider in charge. Two letters were received and officers were elected as follows: Primary superintendent, Lucille Snavely; Sunday-school superintendent, Elmer Zimmerman; Christian Worker president, Edith Sellers. Elias Eby, Eberly, Logan Miller, Edmund Snavely, and their wives were installed as deacons.—Mrs. Caroline Eberly, Old Fort, Ohio, Dec. 11.

Greenville church met in council Dec. 10, with our elder, Bro. B. F. Sharp, presiding. Church and Sunday-school officers were elected for the coming year. Bro. J. W. Wertz was chosen Sunday-school superintendent; Bro. Raymond Fryman, clerk; the writer, correspondent. At our Thanksgiving Day service a collection of $34.39 was taken for Armenian and Syrian Relief. Thanksgiving evening our love feast was held, with Bro. Stuver, of Bradford, Ohio, officiating. A very spiritual service was enjoyed.—Mrs. Rebecca Weimer, Greenville, Ohio, Dec. 15.

Hickory church held the yearly love feast Nov. 16, with Bro. Jesse Gump, of Churubusco, Ind., officiating. Ministers present were Brethren Jay Hornish, John Sponseller and Chas. Kintner, with quite a number of members from other churches. They gave liberally to our support and we raised enough to finish paying the debt on the churchhouse. We extend many thanks to all who have helped us in the past. We held our regular council meeting Dec. 6. Although we have no resident minister we have preaching every two weeks. Bro. Jay Hornish, of Delaware, has been coming to our assistance since June 22 and has preached a number of cheering sermons.—Bertha Williams, Hicksville, Ohio, Dec. 15.

Jonathan Creek church met in council Dec. 6, with Eld. E. B. Bagwell, of Bremen, Ohio, presiding. Two letters were received, and the different treasurers gave their annual reports. District Mission work was considered, and we hope to be able to raise our apportionment. Officers were elected for the coming year: Sister Bro. Martin Snider; clerk, Bro. Marion Leekrone; "Messenger" agent, Bro. Homer Helser; the writer, corresponding secretary. The present Missionary and Temperance Committee was retained for another year, and Bro. M. S. Leekrone was reelected Sunday-school superintendent. We granted our pastor the privilege of attending the special Bible Term at Manchester. Nov. 23 a missionary program was rendered, being in charge of the Local Missionary Committee. We are making arrangements to have a Christmas program Dec. 21.—Mary H. Snider, Thornville, Ohio, Dec. 12.

Logan church met in council Dec. 6, with Eld. H. Z. Smith presiding. Officers for the following year were elected: Bro. H. Z. Smith, elder; Bro. Will Early, Sunday-school superintendent; Sister Barbara Hostetter, "Messenger" correspondent. One letter was granted and a committee was appointed to see about having a better lighting system installed in the church. Dec. 21-28 a Bible Institute will be held at this place, conducted by Bro. Herbert Richards, of Bethany Bible School.—Mrs. L. J. Snider, Bellefontaine, Ohio, Dec. 14.

Lower Stillwater.—Bro. Dan S. Young, of Ohio, preached interesting sermons to us on Sunday morning and evening, Dec. 14. He is out in the interest of the new church,, so much needed in Bradford. One was baptized recently. Our senior Sunday-school classes of young people, which have been going for only a few years, are becoming a force for good in the community. At their joint class meetings, held on the third Friday evening of each month, exercises are held, tending to the spiritual and intellectual development. At their next meeting, plans will be perfected whereby useful Christmas gifts will be distributed. They also sustain a well-attended and interesting Bible Study class every Sunday at 9 o'clock. Four members of the Manchester College Volunteer Band will render a program at Happy Corner on Saturday evening, Dec. 27.—L. A. Bookwalter, Trotwood, Ohio, Dec. 15.

Mohican church met in council Nov. 15, with Bro. A. I. Heestand presiding. Bro. Heestand was reelected elder for the coming year.—Jennie Worst, West Salem, Ohio, Dec. 10.

Painter Creek church met in council Dec. 13. Officers for the different departments of the church and spiritual development. At their council meeting, plans will be perfected whereby useful Christmas gifts will be distributed. They also sustain a well-attended and interesting Bible Study class every Sunday at 9 o'clock. Four members of the Manchester College Volunteer Band will render a program at Happy Corner on Saturday evening, Dec. 27.—L. A. Bookwalter, Trotwood, Ohio, Dec. 15.

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Palestine church met in council Dec. 10, with Eld. R. M. Lantis in charge. Bro. D. P. Hollinger was elected a member of the Ministerial Board of Southern Ohio. He gave a very helpful talk on "The Need of Ministers in Southern Ohio." Bro. Ira Rike was elected Sunday-school superintendent. Bro. Hollinger was appointed leader of Christian Workers' Meeting.—Mac Hollinger, Greenville, Ohio, Dec. 12.

Pleasant View.—Nov. 18 Bro. Ralph Rarick, of Covington, Ohio, began our evangelistic services, continuing for three weeks. His sermons were highly interesting and helpful. The meetings were well attended. Eleven were baptized and one reclaimed. The singing was conducted by Sister Nettie Brown. Bro. Rarick gave us an inspiring talk Thanksgiving Day. The church met in council Nov. 26, with Bro. David Richie presiding. Bro. Rarick was elected elder, although he was not yet accepted, on account of much other church work that has been placed upon him.—Meda Bowman, Greenville, Ohio, Dec. 14.

Sugar Creek.—Oct. 19 Eld. D. D. Thomas, of Latty, Ohio, began a series of meetings, which resulted in thirty-one additions to the church. He remained home on account of illness in the family. He returned Nov. 4 and worked very faithfully until Nov. 16. There were no accessions but we were encouraged by these meetings. Our council was held Nov. 22 with Eld. Samuel Driver presiding. Two letters were granted at this time and three at our previous council, and we very keenly feel the loss of these members. Elders David Lytle and David Byerly were with us by request from Bro. D. Thomas, the pastor, although he has not yet accepted, on account of much other church work that has been placed upon him.—Meda Bowman, Greenville, Ohio, Dec. 14.

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Swancreek church met in council Dec. 8, with Eld. G. A. Snider in charge. The following officers were elected for the coming year: Bro. Herman Peters, clerk; Brethren Oliver Haunstein and Elmer Berkebile, trustees; Bro. Haunstein, Sunday-school superintendent; Bro. Herman Peters, Sunday-school superintendent; the writer, correspondent and "Messenger" agent.—Nancy E. Smith, Wauseon, Ohio, Dec. 10.

Troy Mission met in council Dec. 11, with Eld. Ira D. Blocher presiding. Four letters were received and two were granted. Bro. Chester Petry has been appointed to take charge of the pastoral work here. Church officers for the coming year were elected, including Missionary and Temperance Committees. Bro. Oran S. Yount was elected Sunday-school superintendent, and leaders for Christian Workers were also chosen. The Troy church will give a Christmas program Dec. 21. Eld. Blocher made a strong appeal for a sincere interest in the work here and spoke of the great need of the real Christian Rite.—Carrie E. Weddle, Casstown, Ohio, Dec. 14.

OREGON

Newberg.—The series of meetings, held by Eld. S. F. Sanger, closed with a love feast Nov. 30, in which about thirty communed. Eld. G. C. Carl, wife and son, Sister Myers and Bro. Caslow, of Portland, also Brother and Sister Fox, of Centralia, Wash., were with us. Bro. Sanger officiated. The members were strengthened and encouraged by Bro. Sanger's Gospel messages. The Sunday-school offering of $8 was used for World-wide Missions. Our Sunday-school offering for Armenian Relief amounted to $76.55.—Eliza J. Moore, Newberg, Oregon, Dec. 7.

PENNSYLVANIA

Covantry.—We are antiepiating a very instructive and uplifting series of lectures along the line of social and moral problems, by Capt. Wiard, President of the International Association of Detectives, to be held Dec. 31 to Jan. 4, inclusive. It has been well said that our civilization reflects our ignorance and that many times parents withhold truth from their children, thinking that they are maintaining innocence, when they are but maintaining ignorance. These conditions can only be overcome by education and training. Those of our number who were at the last Annual Conference at Winona Lake, and heard Capt. Wiard, felt that he was doing a great work.—Martha E. Haiderman, Pottstown, Pa., Dec. 15.

Ephrata.—Our council was held Dec. 8, with Eld. David Kilhefner presiding. Since the last council one letter has been

(Continued on Page 832)

CLEVELAND, OHIO

(Continued from Page 827)

Brown Miller, of Huntingdon, Pa. He and his family expect to make Cleveland their home after the New Year. Last Sunday he presented a message on "Tenderness of Heart" that proved intensely practical and interesting. It brought out clearly how the correct principles of Christian living should be applied in the life of each individual.

Our people, who are edified by these services, agree that they hold an interest and helpful value that others, too, should find profitable in their lives. Do you know of friends or relatives in the city, who should come in touch with us? We shall be glad personally to enlist their interest, if you will furnish us with their name and address. The church is located at the corner of Superior Avenue and East 110th Street.

C. E. Copeland.

1448 East 112th Street.

CANTON MINISTERIAL ASSOCIATION

The Canton Ministerial Association, Church of the Brethren, Canton, Ohio, met in regular session in the home of Eld. W. D. Keller, Canton, Ohio, Dec. 8. For the past year the ministers of the Freehnrg, Reading, Tnscarawas, Canton City, Canton Center, West Nimishillen, East Nimishillen, Springfield, and Akron City churches have met regularly once each month, excepting July, for the purpose of creating greater unity among the ministers, to make them more efficient hy encouraging study, meditation and a deeper consecration of life and purpose, and to be of mutual helpfnlness in all church activities. The past year has been one of great pleasure and profit to us all. Indeed, they were seasons of great rejoicing and strength.

We have been meeting at 1:30 P. M., in the homes of the various ministers, spending the afternoon in discussing topics pertaining to Ministerial Associations. But the afternoon has always been too short. So the last time we had an all-day session, which was still not long enough.

Our sessions are growing in interest and helpfulness. At present we are studying "Doctrine and Devotion," which proves of much interest to us all.

May we suggest to our ministering brethren everywhere that in these times of lethargy and spiritual indifference, we meet for mutual edification, to provoke one another to greater service for the Master. We have now on our roll nineteen members and a regular attendance. At our last session we had the pleasure of adding to our number Bro. Floyd M. Irvin, who is now laboring with the members of Reading church.

Hartville, Ohio. S. S. Shoemaker, Sec.

MOXHAM CHURCH, JOHNSTOWN, PENNSYLVANIA

We enjoyed a rich, spiritual feast from Nov. 11 to 13, when Bro. W. S. Long, of Altoona, and Bro. S. P. Early, of the Shade Creek congregation, Windber, Pa., were with us in our first Bible Institute. Bro. Long used as his general theme, "Voices of the Prophets." His clear, forceful manner in presenting these great themes, showed his extended knowledge of the Word of God. Bro. Early confined his work to the practical, dealing more particularly with the spiritual uplift of the Christian. In these discussions he gave many practical and helpful truths for workers in his Kingdom.

At the morning service, Nov. 23, the church planned to raise $100 for local expenses and in about ten minutes $228 was secured. The church met in special council Dec. 3, for the purpose of electing church and Sunday-school officers for the coming year. Our elder, M. Clyde Horst, presided, and the following officers were elected: Bro. D. P. Hoover, elder; Bro. Geo. Schmucker, reelected trustee; Bro. Irvin Hoover, as a member of the pastoral committee; Bro. M. S. Reiman, church clerk; Sister M. S. Reiman, "Messenger" correspondent. Bro. Irvin Hoover was reelected superintendent of the Sunday-school, and Sister I. W. Penrod, superintendent of the Primary Department.

Dec. 7 we observed Fathers and Sons' Day at the morning service. Last evening a Fathers and Sons' social was held, at which time a number of short addresses were made, dealing with the relationship which should exist between father and son. Following the talks refreshments were served.

Since our last report one has been received by baptism and one by letter. Mrs. D. P. Hoover.

Johnstown, Pa.

McPHERSON COLLEGE NOTES

Our total enrollment for the present year has passed beyond 530. Nearly half of these are in the Collegiate Department.

Dr. Kurtz just returned from a trip, on which he visited several of the schools in the East. He reports that everywhere there is a marked growth.

On the morning of Dec. 9 we suffered a partial loss by fire in our gymnasium. It was a very cold day and fire-fighting was very difficult, but hy heroic effort the fire was confined largely to one corner of the building. Already steps have been taken to have the building repaired and ready for use by the time of opening school after the holiday recess.

Bible Institute will be held again this year. Last year the influenza epidemic made it necessary entirely to abandon the Institute. The dates for the present year are Jan. 25 to Feb. 1. A splendid program is being prepared. Because of the overcrowded condition, it will be well for all, intending to come, to notify us in advance. We shall endeavor to care for all who come, but it will aid us very much to know in advance of your coming. Notify either Prof. J. W. Deeter, or Prof. C. S. Morris. There will be no expenses except for subsistence, and that will be moderate.

The campaign for our new Science Hall goes steadily on. From present indications, the building will cost us nearly $100,000. We must build for the future, as well as for the present, hut we are in sore need already for all the room which we had planned to have in the new building. We may need to enlarge our plans again. The building must be a substantial brick structure, fireproof throughout. But no matter what it costs, we must have more room and we must have it soon. We plan to get work under way as soon as the winter breaks, and then push it right along. Meanwhile the field work must he done to solicit the funds.

Our series of meetings closed on Sunday night. Bro. J. Edson Ulery, of Onekama, Mich., was our leader. We had a most excellent meeting. At the close of the meeting twelve were received into the church by baptism.

The coal shortage over the West has not affected us to a very large extent as yet, due to the fact that we bought our coal last summer and have enough on hand to run us for several weeks yet.

A number of our students are arranging to make tours of some of our churches during the holiday vacation. These "Gospel Teams" do an untold amount of good in awakening the young people of the congregations visited.

As Field Secretary, the undersigned made a trip recently over into Western Colorado, where he enjoyed a visit in the home of our dear brother, S. Z. Sharp, the founder of our school. Bro. Sharp suffered a severe attack of illness lately, hut is again up and around, with his old-time vigor. He is keenly appreciative of the growth of education in our church. At the time he joined the church—in the early sixties—he was the fourth man in the church who had a liheral education. What a growth since that time!

And yet, look about at the wonderful needs of the present, and contemplate the growing needs of the future! Our young people must he trained and educated, and inspired to go out and give their life energies for the saving of the world.

W. O. Beckner.

McPherson, Kans., Dec. 12.

DEATH OF BRO. WILLIAM BOWMAN

Bro. William Bowman was born in Franklin County, Va., Jan. 7, 1828, where he lived until death called him home Nov. 25, 1919, aged 91 years, 10 months and 18 days.

William Bowman

He was married to Mary Crayhill, of Botetourt County, Va., Feb. 16, 1854. To them were born ten children; one died in infancy. His wife died Dec. 19, 1894. He is survived by one brother, six sons, three daughters, fifty-nine grandchildren and fifty-five great-grandchildren.

Not only were those of the near relatives, who survive him, touched by his departure, but also the community as a whole, and especially the church, with which he united in early manhood, and to which he has been most earnestly devoted ever since. His afflictions prevented him from attending church in recent years. He always seemed glad, however, for the visits of the neighbors, and could converse with them intelligently until his last illness, which lasted only a few days.

The writer was one of the number who visited this aged brother on the annual church visit, in September. This occasion was a most impressive one. He had a member of the family take from his own purse his donation for the church treasurer, which represented his savings for some time past. He often said that he did not want a physician to increase the number of his days, but simply to allay his pain. He was awaiting the call of the Heavenly Physician, in whose abode there is no pain.

The funeral services were conducted by Eld. D. A. Hoff and J. A. Naff assisting, Nov. 27, at 11 A. M., in the Bethlehem church.

Boone Mill, Va. G. L. Bowman.

THE PASSING OF TWO AGED DEACONS

Bro. George W. Replogle

Our departed brother, son of Elder John and Sister Elizabeth Replogle, was born in 1848, in Bedford County, Pa. He united with the church forty-eight years ago, and was elected to the office of deacon ten years later, serving with unfaltering zeal until the day of his death.

In 1871 he married Mary Cameron, who died eight years later. To this union two sons and three daughters were born, four of whom survive. Later he married Sister Sarah Brown. To this union were born three sons and one daughter. Two of the sons were elected to the ministry at Juniata College.

About twelve years ago the family located in Roaring Spring, where Bro. Replogle was largely instrumental in erecting the present church building.

He died Dec. 4, 1919, after two days of suffering from uremic poison, following an operation.

Services in the church by the paster, Eld. M. J. Weaver, assisted by Elders Jas. A. Sell and D. B. Maddocks. His body was laid to rest in Dry Hill cemetery, near Woodbury.

Bro. Jonathan H. Snowberger

This beloved brother died at his home near Roaring Spring, Pa., Nov. 30, 1919, from diseases incident to advanced years, aged eighty years and five days. Early in life he united with the church and lived an earnest Christian life, serving in the office of deacon for many years. His wife, Sister Teressa Specht Snoberger, died in 1901. Later he married Sister Charlotte Brumbaugh who survives with two sons and three daughters by his former marriage. Three daughters preceded him.

Services in the Roaring Spring church by Bro. W. S. Long, assisted by Brethren M. J. Weaver and D. B. Maddocks. Interment in the Ahright cemetery. Lena M. Hoover.

Roaring Spring, Pa.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may he applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Arnold-Guyton.—By the undersigned, at the residence of the bride, Brother Thos. D. Arnold and Sister Mary N. Guyton, both of Burkittsville, Md.—John S. Bowlus, Burkittsville, Md.

Barton-Fisher.—At the residence of the bride's father, Dec. 3, 1919, Mr. Leonard S. Barton, of Grand Forks, N. Dak., and Sister Goldie Frances Fisher, of Darlington, Ind.—D. C. Campbell, Colfax, Ind.

Costill-Thomas.—By the undersigned, at the home of the bride, Dec. 11, 1919, Mr. Lewis E. Costill and Sister Gussie P. Thomas, daughter of Brother and Sister Jerry Thomas, of Johnstown, Pa.—M. Clyde Horst, Johnstown, Pa.

Delp-Whitmer.—By the undersigned, at his residence, Dec. 10, 1919, Brother N. Earl Delp and Sister Edna Grace Whitmer, both from near Lanark, Ill.—James M. Moore, Lanark, Ill.

Irwin-Buckel.—By the undersigned, at his home, Dec. 8, 1919, Mr. Roland Towers Irwin, of Denton, and Lovina Buckel, of Ridgely, Md.—Levi K. Ziegler, Denton, Md.

McMullen-Johnson.—At the home of the writer, Nov. 29, 1919, Mr. Wilber McMullen and Sister Josie Johnson, both of Deerfield, Kans.—H. D. Michael, Gorden City, Kans.

Rogers-Mitchel.—At the residence of the undersigned, October, 1919, Brother John Rogers and Sister Anna Mitchel, both of White church, Ind.—D. C. Campbell, Colfax, Ind.

Stafford-Kitchen.—By the undersigned, at his home, Oct. 4, 1919, Mr. William P. Stafford, and Sister Mabel Kitchen, both of Denton, Md.—Levi K. Ziegler, Denton, Md.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Albright, Mrs. Sarah, died at her home in Meyersdale, Pa., Nov. 19, 1919, after a brief illness. She had been a member of the church for thirty years. Services in the home by her pastor, Bro. T. Rodney Coffman, Nov. 21. She reached the age of 72 years.—Mrs. D. J. Fike, Meyersdale, Pa.

Beery, Lewis Francis, born near Bremen, Ohio, died Nov. 13, 1919, aged 64 years, 3 months and 7 days. In 1882 he married Phebe Ann Gist, who preceded him almost two years ago. To this union were born nine children. He united with the Church of the Brethren in October, 1913, and lived faithful until death. He leaves nine children, thirteen grandchildren, five brothers and sisters. Services by Elders Geo. W. Miller and Jacob Wyne at the La Ploce church. Interment in the cemetery near Oakley, Ill.—Geo. W. Miller, Lo Place, Ill.

Canaday, Zachary Taylor, born in Floyd County, Va. When he was sixty-five years old he united with the Church of the Brethren and remained faithful. He died of heart failure Nov. 7, 1919, aged 71 years and 6 days. His wife, three daughters and two sons survive. Services at his home near Raven Rock, N. J., by Bro. M. B. Miller. Services at his home near Raven Rock, N. J., by Bro. M. B. Miller. Services at the Rosemont cemetery.—Mrs. Thomas Baker, Raven Rock, N. J.

Click, Sister Margaret H., nee Vint, died in the bounds of the Sangerville congregation, Va., of Bright's disease, Nov. 20, 1919, aged 32 years, 9 months and 8 days. She united with the church early in life. Besides her husband she leaves two sons and o daughter. Services at Sangerville by Bro. H. G. Miller. Interment in the cemetery near by.—Medo G. Argenbright, Bridgewater, Va.

Cupp, Sister Lydia R., nee Glick, died in the bounds of the Sangerville congregation, of a complication of diseases, Nov. 27, 1919, aged 64 years, 11 months and 19 days. She had been o member of the church for many years and lived an exemplary life. Besides her husband she leaves a stepson and two stepdaughters. Services at the Branch house by Bro. J. M. Foster. Interment in the cemetery near hy.—Mabel G. Argenbright, Bridgewater, Va.

Dorsey, Sister Elizabeth E., died at her home in the bounds of the Broadfording congregation, Md., Nov. 28, 1919, aged 70 years and 20 days. She united with the Church of the Brethren in her early life and lived over one-half a century in the service of her Master. She is survived by her husband, four sons and one daughter. One son preceded her in death. Services in the Broadfording church by Bro. Charles Stearmon. Text, 2 Tim. 4: 6-8. Interment in cemetery adjoining.—C. E. Martin, Mougansville, Md.

Duddleston, Franklin Earl, eldest son of Bro. Thomas and Sister May Duddleston, born in Shelby County, Ill., died in the hospitol in Logansport, Ind., Dec. 1, 1919, aged 45 years, 3 months and 26 days. The body was returned to the home of the porents in Camden, Ind. Services in the Lower Deer Creek church by the writer, assisted by Rev. A. N. Clem, of the Baptist church. Interment in the Musselman cemetery. He is survived by the porents, three brothers and seven sisters.—J. G. Stinebaugh, Camden, Ind.

Esab, Mrs. Henry, born in Johnstown, Pa., June 5, 1873, died at her home in Johnstown, Pa., Nov. 21, 1919, aged 46 years, 5 months and 16 days. Death was due to tuberculosis. Her husband preceded her in death lost January. Her three children died in infancy. She is survived by seven sisters-in-law and five stepdaughters. Services by the writer from the Walnut Grove church. Interment in the Weover cemetery.—M. Clyde Horst, Johnstown, Pa.

Hemminger, Sister Caroline C., nee Best, born in Stark County, Ohio, died at the home of her daughter, Mrs. Jas. Recter, Napponee, Ind., Dec. 6, 1919, aged 85 years, 10 months and 13 days. She married Moses Hemminger in 1854. To this union three sons and seven daughters were born. Two sons and four daughters preceded her. Twenty-seven days ago her husband died. They united with the Church of the Brethren sixty-one years ago. Services at the Mennonite church, Nopponee, by the writer, assisted by Eld. J. F. Appleman and Henry McGowen, of the Mennonite foith. Interment in Bremen cemetery.—D. Wysong, Nopponee, Ind.

Horner, Bro. Edword Grand, son of Brother and Sister Morgan S. Horner, of Somerset, Pa., born Sept. 5, 1903, died Nov. 5, 1919. Death was the result of an accident, when on elevntor broke. He united with the church at the age of thirteen and lived faithful. Services at the Spcaville church by the writer. Interment in the near by cemetery.—Chas. W. Blough, Hellsapple, Pa.

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ostill-Thomas.—By the undersigned, at the home of the bride, Dec. 1919, Mr. Lewis E. Costill and Sister Gussie P. Thomas, daughter Brother and Sister Jerry Thomas, of Johnstown, Pa.—M. Clyde rst, Johnstown, Pa.

elp-Whitmer.—By the undersigned, at his residence, Dec. 10, 1919, other N. Earl Delp and Sister Edna Grace Whitmer, both from ar Lanark, Ill.—James M. Moore, Lanark, Ill.

rwin-Buckel.—By the undersigned, at his home, Dec. 8, 1919, Mr. band Towers Irwin, of Denton, and Lovina Buckel, of Ridgely, Md. Levi E. Ziegler, Denton, Md.

cMullen-Johnson.—At the home of the writer, Nov. 29, 1919, Mr. ilber McMullen and Sister Jesie Johnson, both of Deerfield, Kans. H. D. Michael, Garden City, Kans.

ogers-Mitchel.—At the residence of the undersigned, October, 1919, rother John Rogers and Sister Anna Mitchel, both of White church, d.—D. C. Campbell, Colfax, Ind.

tafford-Kitchen.—By the undersigned, at his home, Oct. 4, 1919, r. William P. Stafford, and Sister Mabel Kitchen, both of Denton, d.—Levi K. Ziegler, Denton, Md.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Albright, Mrs. Sarah, died at her home in Meyersdale, Pa., Nov. 19, 919, after a brief illness. She had been a member of the church for ninety years. Services in the home by her pastor, Bro. T. Rodney offman, Nov. 21. She reached the age of 72 years.—Mrs. D. J. Fike, Meyersdale, Pa.

Beery, Lewis Francis, born near Bremen, Ohio, died Nov. 13, 1919, aged 64 years, 3 months and 7 days. In 1883 he married Phebe Ann Beery, who preceded him, almost two years ago. To this union were born nine children. He united with the Church of the Brethren in October, 1918, and lived faithful until death. He leaves nine children, thirteen grandchildren, five brothers and sisters. Services by Elders Geo. W. Miller and Jacob Wyne at the La Place church. Interment in the cemetery near Oakley, Ill.—Geo. W. Miller, La Place, Ill.

Canniday, Zachary Taylor, born in Floyd County, Va. When he was sixty-five years old he united with the Church of the Brethren and remained faithful. He died of heart failure Nov. 7, 1919, aged 71 years and 6 days. His wife, three daughters and two sons survive. Services at his home near Raven Rock, N. J., by Bro. M. B. Miller, assisted by Bro. H. T. Horne. Interment in the Rosemont cemetery. —Mrs. Thomas Baker, Raven Rock, N. J.

Click, Sister Margaret H., nee Vint, died in the bounds of the Sangerville congregation, Va., of Bright's disease, Nov. 30, 1919, aged 52 years, 9 months and 8 days. She united with the church early in life. Besides her husband she leaves two sons and a daughter. Services at Sangerville by Bro. H. G. Miller. Interment in the cemetery near by.—Mede G. Argenbright, Bridgewater, Va.

Cupp, Sister Lydia R., nee Glick, died in the bounds of the Sangerville congregation, of a complication of diseases, Nov. 27, 1919, aged 64 years, 11 months and 19 days. She had been a member of the church for many years and lived an exemplary life. Besides her husband she leaves a stepson and two stepdaughters. Services at the Branch house by Bro. J. M. Foster. Interment in the cemetery near by.—Mabel G. Argenbright, Bridgewater, Va.

Dorsey, Sister Elizabeth E., died at her home in the bounds of the Broadfording congregation, Md., Nov. 28, 1919, aged 70 years and 20 days. She united with the Church of the Brethren in her early life and lived over one-half a century in the service of her Master. She is survived by her husband, four sons and one daughter. One son preceded her in death. Services in the Broadfording church by Bro. Charles Stearman. Text, 2 Tim. 4: 6-8. Interment in cemetery adjoining.—C. E. Martin, Maugansville, Md.

Duddleston, Franklin Earl, eldest son of Bro. Thomas and Sister May Duddleston, born in Shelby County, Ill., died in the hospital in Logansport, Ind., Dec. 1, 1919, aged 45 years, 3 months and 26 days. The body was returned to the home of the parents in Camden, Ind. Services in the Lower Deer Creek church by the writer, assisted by Rev. A. Kem, of the Baptist church. Interment in the Musselman cemetery. He is survived by the parents, three brothers and seven sisters.—J. G. Stinebaugh, Camden, Ind.

Enoh, Mrs. Henry, born in Johnstown, Pa., June 5, 1873, died at her home in Johnstown, Pa., Nov. 21, 1919, aged 46 years, 5 months and 16 days. Death was due to tuberculosis. Her husband preceded her in death last January. Her three children died in infancy. She is survived by seven stepsons and five stepdaughters. Services by the writer from the Walnut Grove church. Interment in the Weaver cemetery.—M. Clyde Horat, Johnstown, Pa.

Hemminger, Sister Caroline C., nee Beat, born in Stark County, Ohio, died at the home of her daughter, Mrs. Jas. Reeter, Nappanee, Johns, Sister Susannah, nee Bitzer, widow of Christian Johns, died at the home of her daughter in Stevens, Pa., Nov. 22, 1919, aged 82 years, 11 months and 7 days. She was a consistent member of the Springville church for forty-four years. She is survived by six children, twenty-five grandchildren, three great-grandchildren and three sisters. Services at the Denver Brick meetinghouse by Eld. Abram Royer and Bro. Evan M. Dinger. Interment in adjoining cemetery.—Anson R. Gilbbel, Ephrata, Pa.

Journey, Sarah Louise, born in Licking County, Ohio, died in Sterling, Ill., Sept. 18, 1919, aged 69 years, 5 months and 10 days. She was the eldest daughter of Mr. and Mrs. John McVicker. She was united in marriage to John K. Journey, Dec. 29, 1870, and became a member of the Church of the Brethren twenty-nine years ago, being a charter member of the Sterling church. To them were born nine children, five of whom, with her husband, preceded her. She was a faithful Christian woman. The two marked traits of her long life were the devotion she had for her home and the church. Funeral in the Sterling church, Sept. 21, 1919, the writer officiating. Text, Rev. 14: 13.—P. R. Keltner, Freeport, Ill.

Kerr, Sister Agnes, nee Holmgren, born in Minneapolis, Minn., August 20, 1895, died at her home in Oakland, Calif., Dec. 3, 1919. She married Bro. E. F. Kerr in 1917, and united with the church in April, 1918. She leaves her husband, little daughter, father, mother, two brothers and five sisters. Burial in the Evergreen cemetery. Services in the Golden Gate church by the writer, assisted by Eld. J. C. Wright.—J. U. G. Stiverson, Oakland, Calif.

Master, Charley Edward, son of Bro. Isaac Sherman Master (deceased) and Sister Mary Master Myers, born near Nappanee, Ind., died at the home of his mother in Goshen, Ind., Nov. 24, 1919, aged 22 years and 17 days. In 1908 he united with the Church of the Brethren, and in 1916 he married Edith Mae Hess. He is survived by his wife, one daughter, mother and stepfather. Services at the Church of the Brethren by Eld. Wm. Hess and Frank Myers. Burial in Union Center cemetery.—Myrtle Ulrich, Goshen, Ind.

Moody, Jesse Oakleigh, son of T. G. and Louisa Moody, born in Washington County, Tenn., March 29, 1892, died Dec. 5, 1919. The family moved from Tennessee to Missouri in September, 1904. He lived faithfully in the Church of the Brethren since 1913. He was an invalid, from fourteen years, for both our years of childhood. He was working in Kansas City when the end came. He was instantly killed by a street car. Services by the writer, assisted by O. Perry Williams. Interment in the Walnut Grove cemetery.—H. M. Brubaker, Plattsburg, Mo.

Musser, Mrs. Amanda, wife of Daniel Musser, died after a lingering illness, at her home near Berlin, Pa. She was a consistent member of the Church of the Brethren for a number of years. Services in the Reformed Church in Berlin April 30 by Bro. Rodney Coffman, pastor of the Meyersdale church, assisted by the pastor of the Reformed Church, of which her husband was a member.—Mrs. D. J. Fike, Meyersdale, Pa.

Shelbaer, Orville N., son of Brother and Sister Joseph and Mamie Shelbaer, of Meyersdale, Pa., born Jan. 25, 1885. Bro. Orville had been the official chauffeur of the State Highway Commissioner. Later he became inspector of trucks and equipment of the State Highway Department. Sept. 5 he met with an accident. One of the trucks skidded and upset, breaking his leg. Later his foot was amputated, causing his death. Bro. Shelbaer was a young man of most excellent character. He united with the church when fourteen years of age. He died in the Brownsville Hospital, Nov. 14, aged 34 years, 9 months and 19 days. Services in the home of his wife's parents Nov. 16 by Bro. Rodney Coffman, assisted by Rev. C. C. Fisher, pastor of the M. E. Church.—Mrs. D. J. Fike, Meyersdale, Pa.

Shearer, Bro. John, born in Stark County, Ohio, March 21, 1846. He married Maria Becknell in 1866. To this union were born fourteen children, four of whom preceded him. He united with the Church of the Brethren three years ago at York, N. Dak. He died at Plymouth, Ind., Nov. 16, 1919, aged 73 years, 7 months and 25 days. He is survived by his wife, ten children and forty grandchildren and great-grandchildren. Services from the Hepton church south of Nappanee, by Eld. J. F. Appleman.—A. Lanra Appleman, Nappanee, Ind.

Shideler, Susanna, daughter of Jacob and Elizabeth Dilling, born in Huntington County, Ind., died Nov. 26, 1919, aged 73 years, 2 months and 13 days. She married Daniel Shideler in 1863. To this union were born ten children, two of whom, with the husband, preceded her. She was a member of the Church of the Brethren for fifty-two years. She leaves eight children, three sisters, sixteen grandchildren and two great-grandchildren. Services at the Salamonie church by the writer. Interment in the cemetery near by.—E. L. Heestand, Huntington, Ind.

Shulmire, Sister Sarah Agnes, nee Tuttle, born at Plymouth, Ind., died Nov. 22, 1919, aged 56 days, 4 months and 13 days. She married Jacob W. Shulmire in 1881, who survives. To this union were born fourteen children, four of whom preceded her. Services by Eld. J. M. Lair at the Scottville church. Interment at the Brookside cemetery.—Wm. Saxton, Custer, Mich.

Shutt, Maggie May, wife of Winfred M. Shutt, born in Huntington County, Ind., died at their home in Warren, Ind., Dec. 4, 1919, aged 35 years, 2 months and 1 day. She was the daughter of David L. and Mary Pond. She united with the Church of the Brethren at the age of thirteen and lived a faithful life. She married Winfred Shutt in 1902. To this union were born nine children, two of whom preceded her. She leaves her husband, seven children, mother, one sister and three brothers. Services at the Christian church in Warren by the writer, assisted by Rev. Smith, pastor of the Christian church. Interment at Mt. Etna cemetery.—E. L. Heestand, Huntington, Ind.

Stevens, Leah Falkenstein, born at York, Pa., died at her home in Beatrice, Nebr., June 6, 1919, aged 83 years, 2 months and 15 days. She was the daughter of Samuel and Salome Falkenstein. She married Geo. W. Stevens in 1856 and shortly afterward united with the Church of the Brethren. She has always been a loyal and faithful member. To this union were born seven children, six of whom remain. Her husband died two years ago. Services were held at the home by the pastor, Bro. F. S. Eisenbise.—Mrs. Alfie Eisenbise, Beatrice, Nebr.

Strayer, Mrs. Ephraim, born in Jackson Township, Cambria Co., Pa., May 22, 1867, died in Brooklyn, N. Y., Dec. 5, 1919, aged 52 years, 6 months and 14 days. She was the tenth of thirteen children born to Eld. Samuel Brallier, of sacred memory. She became a member of the Church of the Brethren at the age of fourteen. She was married to Ephraim Strayer in December, 1884. To this union four children were born, three of whom, with their father, survive. Death was caused by cancer. When the inevitable was made known to her, she prayed that her time might be shortened. She bore her intense suffering with almost unconscious patience. Services at Brooklyn church by Eld. M. C. Swigart, of Philadelphia, and at the Conemaugh church by the writer. Interment in Headricks' cemetery.—M. Clyde Horst, Johnstown, Pa.

Ulrey, Mary Jane, daughter of Jonathan and Salome Myers, born in Elkhart County, Ind., died in the General Hospital, Elkhart, Ind., following an operation for tumor, Nov. 28, 1919, aged 74 years, 2 months and 28 days. In 1864 she married John Ulrey who died in 1913. To this union were born two sons, who survive with seven grandchildren, five great-grandchildren and one sister. For nearly sixty years she was a member of the Church of the Brethren, and was active in the Aid Society of the Rock Run congregation. Services in the Rock Run church by Eld. Otho Winger and Bro. I. L. Berkey.—

Begin the Year

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Notes From Our Correspondents

(Continued from Page 829)

granted and one received. The Christian Workers' officers are Brethren Horace Buffenmyer and Phares Swigart. The Sunday-school superintendent and the assistants are as follow: Brethren J. M. Neff, Caleb Kilheiner and Ira Martin.—Gertrude R. Shirk, Ephrata, Pa., Dec. 10.

Everett.—Bro. Geo. A. Snider, of Lima, Ohio, began a series of meetings Nov. 5, continuing until Sunday, Nov. 23, delivering twenty-two inspiring sermons. The interest and attendance were fine. Many homes were visited and the membership was much benefited. Eleven were baptized and one received on his former baptism. Dec. 13 Bro. Jesse B. Emmert, missionary on furlough from India, gave us a splendid illustrated talk on conditions and peoples of India. The house was well filled and the audience attentive and interested. Over $85 was lifted for mission work in the Near East.—Joseph F. Snyder, Everett, Pa., Dec. 15.

Falling Spring.—Thanksgiving services were held in the Hade meetinghouse on Thanksgiving Day, at which time Bro. Albert Niswander, of the Bark Creek congregation, preached a very interesting sermon to an appreciative audience. An offering of $36.65 was lifted, to be used by the home church. It was decided to lift an offering at each of the other regular appointments. The organized class of the Shady Grove Sunday-school rendered a program on that church Nov. 30, which was well attended and very much appreciated. We were much pleased to have our elder, Bro. Oellig, with us at the Shady Grove church Dec. 7. He preached on the subject of the doctrines of the Brethren in the "Five-year Forward Movement." Bro. Oellig is a plain speaker and presented the doctrines of the church in a very simple and forcible manner, which was appreciated by all present. At the close of the services it was decided to hold a two weeks' series of meetings at the Shady Grove church in the near future. It possible we will secure Bro. C. H. Steerman, evangelist.—H. N. M. Gearhart, Shady Grove, Pa., Dec. 15.

Huntingdon church met in council Dec. 8, when officers were elected for the year. Our Bible Institute was a feast of good things. Having five missionaries on furlough with us, certainly increased the interest. Bro. Rioda, representing the African Inland Mission, is a live wire, and wonderfully awake to the needs of that country. We gave an offering for the work there. Our evangelistic services begin Dec. 30, with Bro. A. B. Miller, or Bridgewater, in charge. One was baptized on Sunday evening. We enjoyed a visit from our school committee, Brethren D. W. Kurtz and J. W. Lear, who gave very helpful messages. A number of our good workers went to Florida for a while. They will be much missed in Sunday-school and church, but we are willing to spare them for a needed change and rest.—Eleanor J. Brumbaugh, Huntingdon, Pa., Dec. 13.

Mingo church met in council Dec. 13, with Eld. Levi Ziegler presiding. Two letters were granted and one was received. Bro. Eugene Hoffman was elected superintendent of the Skippack Sunday-school. Bro. Levi Ziegler was chosen elder in charge for one year. The Ministerial Board of Eastern Pennsylvania being present, Bro. Harry H. Ziegler was called to the ministry and installed. Dec. 7 we closed a series of meetings at the Skippack house, conducted by Bro. Wm. Zobler, of Lancaster. The attendance and interest were good, and five Sunday-school scholars confessed Christ.—Elizabeth Hunsberger, Oaygerland, Pa., Dec. 15.

Mountville.—Nov. 16 Bro. Amos Kuhns, of Union Deposit, opened a series of meetings at the Mountville house, continuing till Nov. 30. These meetings were well attended and fairly good interest was shown. There were three conversions. Bro. Kuhns delivered eighteen sermons during the time he was with us. Nov. 27 a Thanksgiving service was held at the Mountville house, which was a spiritual feast for all. Bro. Kuhns presided and conducted an old-time testimonial service, giving liberty to all to express their thankfulness. An offering of $69.22 was taken, which the church decided should be used to help defray the funeral expenses of one of our brethren. Dec. 10 the Mountville church met in council at the Mountville house, with Eld. I. N. Musser presiding. There was a fair representation present. One letter was granted and three applicants for baptism were presented. A "Messenger" agent and church correspondent were also appointed.—Cora A. McKonly, Mountville, Pa., Dec. 15.

Norristown.—At the Sunday-school session Dec. 14, 111 were present, ont of an enrollment of 160. The collection was $6.32. A goodly portion remained for preaching services. Immediately after the close, the official board had a short session to consider the advisability to distribute the duplex envelopes to the contributors. A strong effort is to be made to have every contributor, whether member or not, use the envelopes and have all members living in town to unite with the church here. The Christian Workers' meeting in the evening were in charge of the Juniors, who elected their officers for the next term. This was followed by the second lecture of the illustrated pictures of India, which seemed to be much appreciated. The house was well filled, with a goodly number of strangers from the country. We are looking for a crowded house for the next and last number of the course, at the close of which the cantata "Redeemer and King" will be rendered.—J. Howard Ellis, Norristown, Pa., Dec. 15.

Pleasant Hill congregation met in council Dec. 13, with Eld. D. B. Hohf presiding. We decided to have a series of meetings in 1920, at each appointment—Pleasant Hill, Beaver Creek and North Codorus. Four letters were granted. Sunday-school reorganized, with Bro. H. C. Miller, superintendent. Services were held at this place on Thanksgiving Day. Our offering for foreign mission amounted to $100.—Amanda K. Miller, Spring Grove, Pa., Dec. 15.

Richland church held a very profitable missionary and Sunday-school Meeting Nov. 16, which was well attended. Able speakers were assigned to the various topics. Dec. 5 the church met in council and officers of the Sunday-school were elected, with Bro. J. P. King, superintendent. Three certificates were granted. A series of meetings will begin ot the Millbach house Dec. 27, with Bro. Hirom Ephelman, evangelist.—P. F. Phillipy, Richland, Pa., Dec. 13.

Rockwood.—During the evangelistic efforts at this place, forty were added to the church. Oct. 26 Bro. W. Hamilton, who had charge of the meetings, with Bro. M. L. Cassady conducting the singing. We held a number of cottage prayer meetings prior to the three weeks of evening services. A good spirit of unity is manifest in the work here, which is very encouraging. A building committee is at work now on location and plans for a house of worship. We organized a Junior Mission Study Class, and a class in teacher-training. Our mid-week prayer meeting is well attended. The Women's Adult Bible Class spent a social evening in one of the homes last week. They have organized into a working body and have begun some sewing to help supply the needs here.—Mrs. H. D. Spetcher, Rockwood, Pa., Dec. 12.

SOUTH CAROLINA

Mill Creek congregation held a love feast Dec. 5, with about thirty-six members communing. Bro. I. J. Rosenberger, of Ohio, officiated, and preached for us on the Sunday following. His subject was, "What soever a Man Soweth, That Shall He Also Reap," and he was listened to with much interest. We would be glad to have any other members stop with us on their way to the Southland.—Minnie Henderson, Landrum, S. C., Dec. 12.

TEXAS

Canadian.—Bro. John Stump and wife, and Bro. Sala, of Miami, Texas, stopped over with us last week on their way to Ochiltree County, Texas, to do some church work. It does us good to have these brethren stop over with us, as we are isolated from the church and all its members. Any members passing through Canadian will surely receive a welcome.—Lottie E. Carver, Canadian, Texas, Dec. 15.

VIRGINIA

Antioch.—We have just closed a very interesting series of meetings, conducted by Bro. J. S. Zigler, of Fayetteville, W. Va. He preached twenty-two sermons and visited in most of the homes of this community. Fourteen were baptized and all were greatly strengthened. The earnest efforts, put forth by Bro. Zigler during this meeting, will long be remembered by the Antioch congregation. Our Thanksgiving offering amounted to $50, which will go toward the support of Bro. I. E. Oberholtzer, Dec. 6 we met in council, with Bro. Jos. Bowman presiding. Officers were elected for the coming year, with Bro. B. T. Flora, Sunday-school superintendent; Bro. Noah Bowman, clerk; Sister Orpin Flora, correspondent. All other officers were reappointed.—Beula Bowman Peters, Rocky Mount, Va., Dec. 15.

Pleasant Valley (Southern District).—Oct. 14 Sister Elsie Shickel, of Roanoke, Va., was with us in the morning, and at the Reedville house in the afternoon, giving interesting talks on Sunday-school work. An offering of $5.20 was taken for that work. Nov. 9 was Rally Day at Reedville. A program was rendered by the school and dinner served on the grounds. This was a most enjoyable day for all present. Dec. 8 we closed a most interesting and instructive revival. Bro. H. W. Peters, of Wirtz, Va., was the evangelist, and all his sermons were spiritual and uplifting. The interest and spirit and attendance were especially good. Fifteen were baptized. The members are very much encouraged and the church strengthened.—Mrs. Livie A. Dulaney, Floyd, Va., Dec. 15.

Roanoke City church has experienced a great revival during the year 1919, reaching the climax in a series of meetings, conducted by Bro. E. S. Coffman, of Harrisonburg, Va., beginning on Sunday morning, Nov. 23, and closing Dec. 7. Seventy-five came forward, forty-seven of whom were received into the spiritual and uplifting church by baptism and two reclaimed. Our pastor has been preaching strong Gospel sermons during the year, with increasing interest and attendance at church. He and his faithful wife have also been doing very effective pastoral work. The workers were organized and instructed to secure the right man secured to conduct the meetings. Sunday evening the house was filled to overflowing to hear the last sermon. Bro. Coffman did not have Sunday-morning service, but gave us a short but baptismal service on Monday evening and gave a short talk. Five came forward when an invitation was given. These were included in the total number of conversions.—Mrs. John H. Shickel, Roanoke, Va., Dec. 11.

Roanoke City.—Friday night, Dec. 12, the members convened for the council meeting. Most of the time was taken up with the election of officers for the coming year. Bro. J. A. Hoover was chosen Messenger agent; Bro. Allen Flora, superintendent; Bro. B. Hylton, Sunday-school superintendent. Sunday-school Board, Brethren B. B. Garber, J. Allen Flora, W. M. Shickel and Sister Nina Moomaw. Christian Workers' president, J. Alfred Flora. At the close of the evening service on Sunday, Dec. 14, seven candidates were received into the church by baptism; six have been received by letter since our last report.—Mrs. John H. Shickel, 703 Third Avenue Northwest, Roanoke, Va., Dec. 15.

Troutville.—Our Thanksgiving services were held in the Trinity church. Bro. W. M. Kahle preached an excellent sermon and several numbers were given by the young people of that community. An offering of $157 was lifted and will be used for Child Rescue work in the State of Virginia. Since our last report five have been received into the church by baptism.—Frankie Showalter, Troutville, Va., Dec. 12.

WASHINGTON

Centralia.—At our regular December council, which convened the 3rd, we elected our church and Sunday-school officers for the ensuing year. Bro. D. B. Eby, of Olympia, was chosen elder; Bro. Mark MacDonald, church clerk and correspondent and Messenger agent; Bro. Mark MacDonald, Sunday-school superintendent. At present we are without a resident minister, but the regular appointments are being filled by ministering brethren from Olympia, which we greatly appreciate. We are hoping to have a resident minister in the near future. Our Sunday-school has arranged to have a program on Christmas Day, at 10:30.—Mrs. D. E. Fox, Centralia, Wash., Dec. 10.

East Wenatchee church met in council Dec. 13, with Eld. J. J. Filbrun presiding. Church officers were elected for the year as follows: Bro. Warren Slabaugh, elder; Bro. J. J. Filbrun, assistant elder; Eva Frantz, church clerk; Owen Kintner, Sunday-school superintendent, with Mrs. J. S. Zimmerman, president of the Christian Workers' Meeting. Bro. Paul Mohler will conduct our Bible Institute held during the holidays. In February Bro. Frank Sargent, of Chicago, will be with us in a series of meetings. Nov. 16 we held our Harvest Meeting, at which Bro. Dorsdorff gave two interesting Harvest sermons. The offering amounted to $145. This fall the church and Sunday-school has raised $1,010.10 for the Armenian orphans.—Bunah Graybill, Wenatchee, Wash., Dec. 13.

Yakima church met in regular business council Dec. 3, with our pastor, Bro. J. S. Zimmerman, presiding. Two letters were received and the following officers were elected for the coming year: Bro. J. H. Gordon, elder; Mrs. J. S. Zimmerman, Sunday-school superintendent. Under the direction of our pastor the Sunday-school and church interests are growing. A Primary Department has already been organized and site Jan. 1 we will organize a Junior Department. Nine families have moved in during the year, increasing our membership by twenty-two. None of our members have moved away, and we have lost none by death during the year, for which we are very thankful. Bro. Zimmerman preached our Thanksgiving sermon, after which an offering of $38.25 was lifted, which will be sent to Bethany Bible School. We are planning on holding our Bible institute during the month of January.—Mrs. O. L. Replogle, Yakima, Wash., Dec. 8.

WEST VIRGINIA

Brick.—Thanksgiving Day we met for a previously announced special service. The members arrived, but no minister greeted us. We waited until we knew a meeting was coming. Then we had a service of Scripture reading, short talks, prayers and songs. Those present enjoyed the service, though we had no sermon. An offering of $16.78 was taken.—Lillie F. Alderman, Scherr, W. Va., Dec. 12.

Hammer Schoolhouse.—August 3 Bro. S. Kiracofe and Sister Ollie V. Kerlin began a series of meetings, which continued for six weeks. Bro. Kiracofe preached wonderful sermons which stirred the people. Fourteen were baptized and four reclaimed.—Martha Hartman, Circleville, W. Va., Dec. 12.

Sandy Ridge.—Bro. E. S. Kiracofe and Sister Ollie V. Kerlin held a series of meetings in July, preaching nineteen sermons in all. Five were received by confession and baptism.—Martha Hortman, Circleville, W. Va., Dec. 12.

WISCONSIN

Maple Grove.—Oct. 20-22 Bro. Roger D. Winger, of Chicago, gave three inspiring lectures on the "Forward Movement." Oct. 26 Brother and Sister Winger, of Chicago, began a series of meetings. On account of the inclement weather they were unable to continue as many as we hoped for, but two confessed Christ and all received much spiritual food. At the close of the meetings we enjoyed our love feast, with twenty-six present. Bro. Wm. Filer, and Brother and Sister Root, of Rice Lake, were with us. Our regular services are well attended. Several new families have moved in, which helps out in the work. On Thanksgiving evening members and friends planned a surprise, and seventy-five gathered at the home of the writer, bringing all sorts of groceries. A new range was presented, through their generosity the price of the stove was overreached by $38. The evening was spent in a social way and a nice supper was served from the well-filled baskets.—George R. Shode, Stanley, Wis., Dec. 16.

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